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[WAABSHKI-MIIGWAN COURT MANUAL]

The LTBB Drug Court Team would like to invite you to review our Program Manual. We have included a comprehensive description of our curriculum and its components. Thank you for your interest in our program and we hope that those close to your heart may benefit from this curriculum.

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Acknowledgements

Thank you for your interest in our program. The Waabshki-Miigwan Program is a compilation of various tools and techniques that have been utilized by our Tribal members to obtain and maintain a life of sobriety. It is acknowledged that we have not created this program but have merely gathered effective principles and attempted to present them in a well-defined curriculum that is simply understood and completed by participants. Being part of the vast worldwide Tribal community, we are incredibly blessed and grateful for the endless resources that have been made available over the last years. The work and research of other Native peoples and communities has benefited us all as we continue to build our ever-growing Tribal network. We were humbled as we realized the vast knowledge and wisdom that is so freely shared among Native Communities pertaining to recovery.

The Little Traverse Bay Bands of Odawa Indians has benefited much from the teachings of our ancestors and other Tribal communities. We would like to formally thank the many local people and others from all around Indian Country, who gave their time and expertise generously in support of recovering Natives. Just as one individual cannot heal without the help of another, we couldn't have constructed the Waabshki-Miigwan Program without the help of our fellow man.

We would like to especially thank the following Nations and organizations for their guidance and contributed resources: Tribal Law & Policy Institute, White Bison, American University, Alcoholics Anonymous, and of course, to all the established drug courts who provided access to their drug court policies, procedures, and various other court documents.

Furthermore, this experience would not have been possible without the collaboration and cooperation of the three branches of government for the Little Traverse Bay Bands of Odawa Indians. Thank you so much for your contributions. With the support of one another, we have exceeded the high expectations set for this drug court program project.

To the reader, we hope that the Waabshki-Miigwan Program will help you and your community to start the process of cleansing. By expressing your interest in this area, you have taken the first step in resolving the current substance abuse/use issues in your community. It will be our great pleasure to assist you in any way we can. In order to aid you in better understanding our program, we have compiled this Program Manual for your review. Please review it and feel free to utilize this as a model for your community.

We are all white feathers that have become dirty in some way. Some of the dirt has been heaped on us and some we have put on ourselves. With each other's help, we can continue to walk the Good Road and restore the health of our communities. Again, Chi Miigwetch to you all for making this an unforgettable experience and we express our deepest gratitude for giving our community and others an opportunity they will be able to treasure forever.

Sincerely,

LTBB Tribal Court Staff

Dedication

To all that take interest in our program,

The Waabshki-Miigwan Program is dedicated to my grandmother, the late Hon. Rita Gasco-Shepard. Grandma was a Beautiful Odawa woman whom I have always cherished. She taught me many lessons in life about love, faith, and most importantly for me, respect. I learned by her example that I was capable of being all that I dreamed. She taught me how to respect myself and to live in Truth. She helped me to find the purpose that God has created me for which has led to blessings far beyond what I could have imagined for myself. I will always be grateful for her love.

She was born Rita Marie Ann Gasco in 1939, the oldest of five children born to Stella Gasco of Harbor Springs, Michigan. She lived with her mother and grandparents in Indian Town until the age of nine, when she was placed in foster care. Grandma grew up in Harbor Springs and Petoskey, and lived and worked her entire life in the area. Being part of the Boarding School Era, Grandma attended Holy Childhood day school. During this time she was separated from her two sisters. She reconnected with one sister shortly after High school, and all three sisters were briefly re-united during the last years of my grandmother's life. Grandma married my Grandpa, Harvey Brubacker, during her senior year of high school and started a family. She had four children with my mother, Vicki, being her eldest. Grandma received her GED in the early 1970s and encouraged all of her children to finish school and pursue higher education. Grandma and Grandpa would later divorce and both remarry. My Mother, Aunts, and Uncle were raised by Grandma here in Northern Michigan.

It seemed that Grandma excelled in everything that she did. When I was a young child I remember seeing all of her trophies that she had been awarded for her numerous talents. Grandma played sports, she was a singer and musician, a wonderful artist, and like I said, just plain good at everything she did. She was a master in needlecraft and she is well-known for her intricate beadwork. She enjoyed watching birds and walking Duke, her miniature Doberman. She went to all of her Grandchildren's sporting events and kept very accurate stats in the meanwhile.

Her lifestyle was rich with joy in so many areas especially in her hobbies; my Grandma loved playing golf most. She began playing in the late seventies and quickly became a local legend as she would outplay most men. She was just a tiny woman at 130 pounds, but what she lacked in strength she made up on the greens. Her last year of league play was the summer before she got sick. In that year Grandma and her partner played in the championship of the local men's Tribal golf league. The opposing team was comprised of her husband Flash and his partner Harvey. At the conclusion of the match Grandma lost by a few strokes. Flash told me that she didn't talk to him for three days after the match. I guess she was just a little upset that he had beaten her. Two years after she walked on, everyone still raves about how she would beat the pants off most of the men she played against. She had a truly competitive nature and I think she strived for excellence in all areas of her life.

In the 80's, Grandma started a new chapter of her story. It was a path that would lead to her fulfilling her purpose, one in which she would touch countless lives, and leave a lasting legacy for her family and community. In 1983, grandma took a job at a local law firm. Later, when one of the attorneys left the firm to become an Emmett County Judge, he offered her the position of Probate Court Registrar. Grandma accepted the position and served the court until her retirement at the age of 62. During her career she learned many things about the workings of the legal system, and also began to develop an interest in doing what she could to give back to the Native American community. Then, in 1998 the Little Traverse Bay Bands posted the position of Appellate Justice for which my grandmother applied. She was chosen for the position and was sworn in on May 17, 1998 to serve several terms as judge before retiring again in 2008.

During her judgeship Grandma became increasingly interested in promoting the health and well-being of the tribal youth, and participated in the Tribe's Healing to Wellness Court. One component of the court was to build a peacemaking process to solve disputes among community members. While on the team my grandmother had the opportunity to attend a training in Kake, a small village on an Alaskan island in the Pacific where the local Tribe would be presenting its experience in developing a Peacekeeping program. In Kake my Grandmother learned about Peacekeeping, but more importantly learned a lesson that would change her perspective on healing and alter the way she would live out the rest of her days here with us. Not many years after her visit to Alaska, Grandma walked on with grace after a brief but intense battle with cancer.

Before Grandma walked on she asked me to pass on the story about her experience in Kake. She made me promise to memorize and tell the story when opportunities would come about. Before Grandma found out she had cancer and during a time of her life when she was the happiest, she wrote this story:

I was on my way to Alaska, excited to be on a journey to a land I had never seen. As a member of a Tribal peacekeeping team, I was one of several who were being given the wonderful opportunity to visit Kake, a little village on a small Alaskan island in the Pacific. The purpose of our journey was to get a firsthand experience at how this community developed their peacekeeping program, which was based on traditional native values. This experience would then aid us in our own efforts to establish a Tribal peacekeeping system back home in Michigan.

We were told that our visit was occurring during a time of the year when the landscape would be exposed and the wildlife would be very active. We would be visiting the island of Kake in the spring. The salmon would be running, making their own journey up into the mouth of the river to spawn. The bear and eagle would be moving about, hoping to feast on the spawning fish at river's edge. I, too, had hopes about this journey...hopes that I would fulfill my lifelong quest of finding my first eagle feather.

Our small plane landed on the airstrip in the village of Kake, which was tucked away on this Alaskan island. I observed my surroundings and concluded that Kake was in a very natural, depressed and untouched state. It was shortly after arrival that I shared my dream of finding an eagle feather with our facilitator and island guide, Mike. He reassured me that my search would end here in Kake because the possibilities for where a feather might be discovered were endless. Eagle feathers could be found below trees that held the

favorite roosting spots, out on the ocean flats during ebb tide, and along the river where the mighty bird comes to feed.

The first day on the island was spent getting acclimated, settling in and taking in some of the local sites. With determination, I started out early the next morning enjoying a walk through the rustic village of Kake. The weather was typical for a day on an island south of Juneau. I could feel the mist on my face while my body was chilled by the dampness that hung in the air. As promised, the island's activity was occupied by the wildlife moving about. Mother bear would snag a fish and carry it off to the woods, where the noisy cubs were climbing in the trees and letting her know they were hungry. Eagles could be seen flying overhead or perched in any of the tall pine trees along the river.

I walked along the river in various paths, not venturing too far in any particular direction for fear that I might meet a bear. As I looked up to the treetops, I could spot two and three eagles at a time. I walked up into the brush, which was so thick that I felt as if I was walking through a rainforest. I reached the mouth of the river. The tide was out and my walk ended on the misty ocean flats. It is where my walk stopped for that moment that my search began. I could see eagles fishing in the little pools of water that had been left on the ocean floor after the tide had receded. If I got too close, the feeding birds would fly off. Timidly I kept walking. I was a bit uneasy about going further out onto the flats, nervous that the tide could return at any moment, but I continued walking and looking, looking and walking. There wasn't an eagle feather to be found.

I decided to go back to the hotel, ending my day's quest. Upon my return, others sensed my disappointment. A traveling companion named Jeff presented me with a beautiful immature eagle feather that he had found. I would treasure this feather but I would not give up on my quest.

After a couple of days of long walks and fruitless searches, Mike offered some encouragement. He had planned a tour for us later that evening that would take us around the island. He also said that we could make a stop at the village dump. While this sounded somewhat unattractive, this little rendezvous was planned because eagles often visited the village dump to scavenge through the garbage, which often left a trail of feathers. This could be just the place I had been waiting for.

Our group of six to seven people had a very pleasant road trip around the island, although the drive couldn't really be described as having gone "around". You see, when traveling on this remote island you would follow the roads until they simply didn't go any further. The roads we took on our tour would go just so far and then they would stop, causing us to turn around and take another route. We enjoyed the scenery and occasional spotting of wildlife. We also stopped to pick medicinal plants to accompany us on our journey home. Our tour did end at the village dump, where we all got out and started rummaging through the debris left by the villagers in hopes of finding an elusive eagle feather. A couple of pretty raven feathers were spotted and kept, which was considered a treasure as well. In Alaska, the raven and the eagle are referred to as the "lovebirds" and are often pictured together in Alaskan native art.

While everyone was preparing to depart, I was preparing myself for bringing closure to another day without having fulfilled my lifelong quest of finding an eagle feather. But just as I was walking away, I looked down at my feet and saw a quill sticking out of the muck. I reached down and pulled at the quill. Out from the rubbish came the sorriest and dirtiest feather I had ever seen. Mike our guide, coaxed me to throw it back on the ground. He promised that he would get me another feather, explaining again how plentiful they were on the island. He even offered to share one of his feathers. I ignored his urges. As soon as I saw the feather, I knew it was from an eagle. I also knew at that moment that I was keeping it.

Later that evening, I returned to my hotel room with the dirty and mangled feather. With soap and water, I began to gently wash the feather, fanning it to dry. What appeared was the most beautiful eagle's white tail feather. It was my treasured gift from the Creator.

The next day I was given the opportunity to share the story of my feather with a group of young people from San Diego, who were also visiting Kake. Their journey to the Alaskan Village had been a reward for their sobriety. The story I shared with them was not just about the search for the feather but about the transformation of the feather, which is symbolic of our own lives. When something that is so dirty and mangled can become beautiful, clean and white, then there is hope. Each one of us gets dirty, whether we get the dirt on ourselves or other people throw it on us. But with some gentle care, and with the help of the Creator, we can make ourselves clean and pure again.

It is my own personal story that allows me to share the white feather story. I am a simple person who has lived a long life. Much of my childhood was spent in foster homes, which is a rough life for any child. I have done things I am not proud of. Over the years, bad things have happened to me, some of which have been my own doing, some of which have not. I have also had many wonderful experiences and I am proud of the wonderful accomplishments in my life. I believe that the Creator has always walked next to me. It is with the Creator's help that I have been able to walk my path and make my own transformation. Through my life experiences I have learned that the greatest lesson is forgiveness. The ability to forgive both oneself and others is truly an opportunity for healing.

EPILOGUE

Our own Tribal Court has a "sobriety" court, which is called the Healing to Wellness Court, which offers support and resources to young substance abusers. As a Tribal elder, I am one of the program's team members and I participate in reviewing the progress of our participants and in making recommendations for their healing path.

One of our participants was having a difficult time maintaining his sobriety. He showed so much promise; he was someone who could conceivably one day lead our tribe. I could see that he was fighting his demons and they had a strong hold. My heart was heavy with worry for him. I put down tobacco and prayed to the Creator, asking for guidance. The Creator answered me a few days later as I lay awake in bed asking again for insight on how to help this young man.

The kind and loving Creator brings people and events into our lives for a reason, which we will recognize if we pray and listen for his answer. He revealed to me that night why He gave me the white feather.

I said goodbye to the feather a few days later after telling our young man this story and presented him with the feather. I told him that I would pray for him. I also expressed my hopes that the Creator would use the feather to bring strength and encouragement as he walked his path. I also told him that I hoped one day the Creator would make it known to him that it would be time to pass the feather on to another who needs it more than he does.

Just as I had pulled the dirty and mangled feather from the muck and then transformed it into a beautiful clean feather, it is with much prayer that I hope each of our young people who are struggling can also be pulled from their troubled paths to find strength in the Creator to make their own transformation.

On May 21st, 2008 Grandma walked on. A fire was lit in the pouring rain and continued to burn until the end of the fourth day. The Thunders came rolling through as the sun went down.

It was Grandma's wish that the feather be passed on when the moment was right but even more it was Grandma's dream that, with the help of the creator, we would pass on a hope of healing and redemption to other natives. She could see the potential in our community members who struggle with addiction and she could see the potential in that "dirty mangled feather" she picked out of the muck that day. This wasn't because she had some great gift. It was simply because she could relate to the person who struggled and she could relate to that feather. When she was coaxed to throw the feather back, I believe, even at that moment, she saw herself in that feather and she saw her community in that feather. Because of her healing she knew there was hope for that feather, as she knew that everyone in our community was worth saving.

As we learn to walk on the red road we will find brothers or sisters that are stuck in the rubbish of life, dirty and mangled from the tribulations of addiction and abuse. Let us not walk any further without extending a helping hand. Many may have already passed by and, for selfish reasons, have left them behind thinking that someone else would eventually stop to help. It is time for those of us who have been blessed to experience hope again, to fulfill Grandma's last wish. You see, Grandma hoped that when faced with the decision of keeping a feather or throwing it back, her people would rise to the responsibility of providing the gentle care needed for a transformation to take place in their fellow Odawa. We should all remember that in some way we have all had dirt heaped on us and without the help of the Creator and our fellow man we would all still be buried in rubbish.

In the months leading up to her death, my Grandmother and I talked many hours about how we could help make positive changes in our community. Since then I have followed in the footsteps of my Grandmother and joined the Tribal Court Team. I was hired to develop the Adult Drug Court Program which we have since named Waabshki-Miigwan, (White Feather). During this experience, the Tribal Court Team and I have kept Grandmother's story close to our hearts and in honor of her we have incorporated her story into our curriculum.

We hope our program will help you find the healing that I, my Grandmother, and many others have found on our journey to wellness. This program was developed for our brothers and sisters that struggle to find hope. Please understand that we are only passing on what was freely given to us by those who took the time to pick us out of the muck on the road to healing and wellness. We believe in our Elder's experiences and teachings because they have worked for us in extraordinary ways. Our prayer is that our Waabshki-Miigwan Program will help you to find peace. We wish you the best and hope to see you helping on the red road. Chii Miigwetch.

Sincerely,

Joe Lucier and the LTBB Adult Drug Court Team

Healing to Wellness Court Models vs. Criminal Law Due Process Courts

The establishment of drug courts provides a groundbreaking approach that permits the judicial system, treatment providers, and other service providers to join forces. Together they supervise support, and treat nonviolent offenders through a series of incentives, sanctions, mandatory drug testing, and effective aftercare programs.

The Waabshki-Miigwan Drug Court Program (WMDCP) is an Odawa Healing to Wellness court program that has evolved from these initial drug court concepts. WMDCP system is not like the general Due Process Court system. Rather, it is developed around the specific cultural patterns of the Little Traverse Bay Bands of Odawa Indians (LTBB). It was developed by Odawa for Odawa. WMDCP is a non-adversarial program that focuses on healing and instilling hope. The LTBB culture is embedded in all areas of the program including the court setting, the treatment plan, the incentives and sanctions, and even the team approach. It is a program that creates hope by laying out a clear program of recovery while providing the client with the needed accountability. Listed below are some clear differences between Due Process Courts and the WMDCP.

Due Process Court	WMDCP
1. Event oriented, i.e., did a certain crime happen as alleged: Historically, this is the jurisprudential link between the criminal courts and the community.	1. Process oriented, i.e., does the offender have a drug/alcohol addiction and can treatment benefit the offender? This type of process is considered in far more limited types of criminal charges.
2. Offense-specific	2. Behavior-specific
3. The determination of guilt and imposition of sentence is essentially the end of the criminal law process.	3. The determination of addiction and referral to drug court is essentially the beginning of the process.
4. The process is identical for all equally accused persons. Quite often, punishment is mandated to be identical as well. The offender's family is rarely considered in this process.	4. The offender is central to the process and quite often the treatment is individualized. The offender's family and community are viewed as an ingredient in the overall treatment decisions.
5. Judicial interaction exists only with the representatives of the parties.	5. Court team interaction exists directly with the offender.
6. Responsibility equals atonement and punishment. The relationship of the offender to the community is one where, as a result of the adjudication of guilt, the offender is removed from or placed in a condition that protects or shield the community from the offender.	6. Responsibility equals behavioral changes leading to restoration of holistic health. The offender is viewed as a part of the community. As the offender will generally be treated while an outpatient in the community, behavioral change is designed to reduce conflict by reducing addictive behavior.

7. When there is post adjudication monitoring, it is generally designed to uncover violations and therefore done primarily for enforcement of probation terms.	7. There is always extensive post adjudication monitoring. It is always designed to reinforce treatment.
8. The judge is neutral agent among various competitors.	8. The judge is an active participant in a partnership between the offender, the treatment providers, and the court.
9. The legal history supporting this system is approximately 400 years old; change is difficult.	9. The legal history that supports this system is 10 years old; change is relatively easy.

Underlying Program Principles

While developing the WMDCP we have used many already established and proven recovery principles. The LTBB culture served as our main guide. The Seven Grandfather Teachings, Medicine Wheel Teachings and the White Feather Story are the foundation of WMDCP.

We used the *Ten Key Components of Wellness Courts* as a guide when organizing the overall structure of our court program. We examined many examples of how other Tribal Drug courts utilized these guidelines and in many cases were able to adopt their ideas into our program.

WMDCP has utilized the *Twelve Step* as a guide in developing the treatment portion of the program. These programs are established and successful in treating drug and alcohol addiction. *Alcoholics Anonymous (AA)* and *The Red Road to Wellbriety* make up the core of our treatment curriculum. Many natives have used these principles to get clean and sober

“Time and again our Elders have said that the 12 Steps of AA are just the same as the principles that our ancestors lived by, with only one change. When we place the 12 Steps in a circle then they come into alignment with the circle teachings that we know from many of our tribal ways. When we think of them in a circle and use them a little differently, then the words will be more familiar to us.”

-The Red Road to Wellbriety

The WMDCP program, obviously, would not exist without the help of all of these components and many others. We hope to honor the Creator and all the people who developed the ideas incorporated into our Drug Court Program by using them in a good way. Furthermore, we invite any other court entities to use the WMDCP or any of its components that might be helpful to your people.

Waabshki-Miigwan Programming

Mission

The mission of the Waabshki-Miigwan Drug Court Program is to implement a collaborative partnership among the community, service providers, court and adults who face substance abuse challenges in order to restore holistic balance using Odawa values and teachings as envisioned by our ancestors in order to ignite the healing and rehabilitation of non-violent addicted offenders.

Curriculum Summary

The Waabshki-Miigwan Drug Court Program (WMDCP) Curriculum is a forty-four week program which utilizes Odawa values and teachings to encourage the adoption of a healthy balanced lifestyle as envisioned by our ancestors, and to eliminate harmful behaviors that have caused negative consequences for our clients. WMDCP has four phases, the learning level (8 weeks), the accepting level (10 weeks), the willing level (12 weeks), and the succeeding level (14 weeks). WMDCP Clients works closely with the WMDCP Team to ensure that maximum potential is achieved.

This ten month, 4 phase program, is a compilation of 44 weekly responsibilities. We encourage our clients to focus on one week and even one day at a time. Each week's assignments must be completed successfully before moving on to the following week.

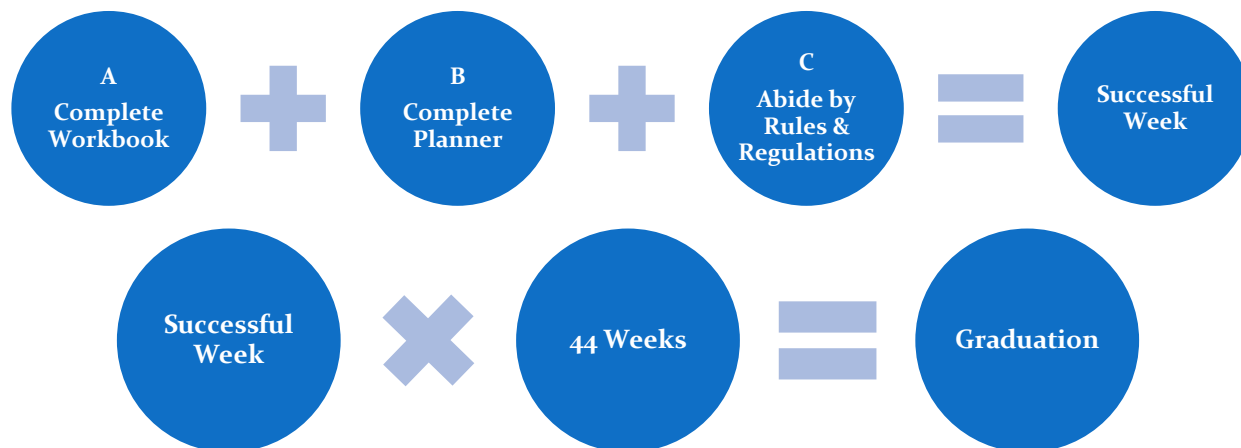
WMDCP assignments and tasks are balanced between spiritual, emotional, physical, and mental wellness activities. **Spiritual health** activities include self-help meetings, daily prayer and meditation, and Twelve Step Work in either AA or the White Bison Medicine Wheel Teachings. **Emotional health** activities include assigned WMDCP cultural and wellness activities laid out in the WMDCP Workbook. These activities include various engaging tasks designed to instill Odawa culture as well as challenge the drug court client. **Physical health** activities include weekly physical exercise to be chosen by the client and negative random/scheduled drug and alcohol screens. **Mental health** activities are laid out in periodic therapy sessions with a substance abuse counselor on staff. Clients must simultaneously complete these weekly spiritual, emotional, physical, and mental health activities in order to advance to the next week's assignments. Failure to complete all assigned tasks can halt the client's progress and extend the length of time until successful completion of the WMDCP.

The WMDCP is laid out in a way that is easily understood by the drug court program client. Upon acceptance into the program each client will receive a week-by-week planner, a week-by-week workbook, access to the drug court website (which includes all the materials necessary to successfully complete every assigned task), and, finally, the helpful support of the entire WMDCP team.

Every WMDCP client must essentially complete only three things:

- a. All the projects and assignments laid out in the WMDCP week-by-week workbook;
- b. Attendance at all assigned counseling, probation, court, and self-help meetings assigned in the WMDCP week-by-week planner; and
- c. Compliance with all the WMDCP rules and regulations with an emphasis on maintaining sobriety and clean time.

When a client successfully accomplishes A, B, and C simultaneously then they advance to the next weeks curriculum. 44 successful weeks will result in graduation from the WMDCP and a fresh start on life.



The LTBB Adult Drug Court Coordinator, the LTBB Adult Probation Officer, and the assigned therapists work collaboratively to monitor and supervise each client. In addition, clients are required to appear at regular scheduled WMDCP hearings to report on progress and drawbacks to completion of program tasks and assignments. The WMDCP team members conduct weekly meetings to discuss the status of each client and make appropriate adjustments in the client's treatment plan, as needed.

Upon successful completion of the WMDCP, it is expected that our clients will acquire the following:

- a. A foundational knowledge of recovery principles;
- b. A new appreciation of the benefits of living a crime free lifestyle;
- c. An ability to logically and efficiently overcome life obstacles;
- d. A better understanding of the Odawa culture;
- e. Better overall health; and, most importantly,
- f. **Hope for their future**

Program Phase Objectives

During each phase of the WMDCP curriculum clients will look at specific areas of their lives in order to obtain a holistic balance.

In Phase One the client will:

1. See what their reality is through the community's eyes;
2. Come to terms with the destruction of their addiction;
3. Meet others in the LTBB Community who are also in recovery;
4. Become willing to make positive changes in their life;
5. Be introduced to the basic principles of Alcoholics Anonymous (AA), Wellbriety, and the WMDCP;
6. Complete an in depth study on Step One of the AA/Wellbriety programs.
7. Reconnect with the principles and guides within the culture of our ancestors;
8. Begin to understand the impact that their behavior has had on their family and community;
9. Begin to build a healthy routine;
10. Be introduced to the concept of sponsorship;
11. Be introduced to the concept of mind-mapping;
12. Begin to identify triggers;
13. Remain abstinent from drugs and alcohol; and,
14. Experience hope.

In Phase Two the client will:

1. Begin or strengthen their relationship with a higher power;
2. Begin to see how their life could be enhanced rather than hindered in sobriety;
3. Understand that their current situation is a result of their choices;
4. Become willing to except help and advice;
5. Continue meeting others in recovery and seek out the fellowship of LTBB elders;
6. Gain a deeper understanding of the culture of our ancestors;
7. Begin to apply the principles of Alcoholics Anonymous (AA), Wellbriety, and the WMDCP;
8. Complete an in-depth study on Steps Two and Three of the AA/Wellbriety programs.
9. Strengthen their new healthy routine with daily prayer and meditation and weekly physical activity.
10. Become comfortable at the self-help meetings they attend;
11. Choose a permanent sponsor; and
12. Remain abstinent from drugs and alcohol.

In Phase Three the client will:

1. Learn how to develop life goals and objectives;
2. Learn about their family and community history and the role they play in both;
3. Analyze their innermost fears, resentments, and sex conduct;

4. Place trust in their sponsor and build a relationship with them;
5. Chair self-help meetings;
6. Increasingly apply the principles found in the culture of our ancestors;
7. Complete in-depth studies on Steps Four, Five, Six and Seven of the AA/Wellbriety programs.
8. Become willing to let go of unhealthy defense/survival mechanisms;
9. Humble themselves;
10. Learn about relapse prevention;
11. Be comfortable praying out loud; and
12. Remain abstinent from drugs and alcohol.

In Phase Four the client will:

1. Begin to examine their past and identify situations when they hurt others around them.
2. Find ways to reconcile past situations in which they harmed others;
3. Complete an in-depth study on Steps Eight, Nine, Ten, Eleven, and Twelve of the AA and Wellbriety programs;
4. Receive a personal business makeover;
5. Improve their job interviewing skills;
6. Build a resume;
7. Have a deep consciousness of a higher power;
8. Be comfortable admitting when they are wrong;
9. Remain abstinent from drugs and alcohol; and
10. Carry a message of hope to the LTBB community

Graduation:

Graduation will occur after successful completion of the program. Clients will be required to do an “Open Talk Project” where they will present their recovery story. Members of the LTBB community will attend to hear the client’s story and also celebrate the client’s success in recovery. A feast will be prepared in the client’s honor and a certificate of completion will be awarded at the conclusion of the night. Prior to release from probation the client must complete an exit interview.

Phases of Treatment

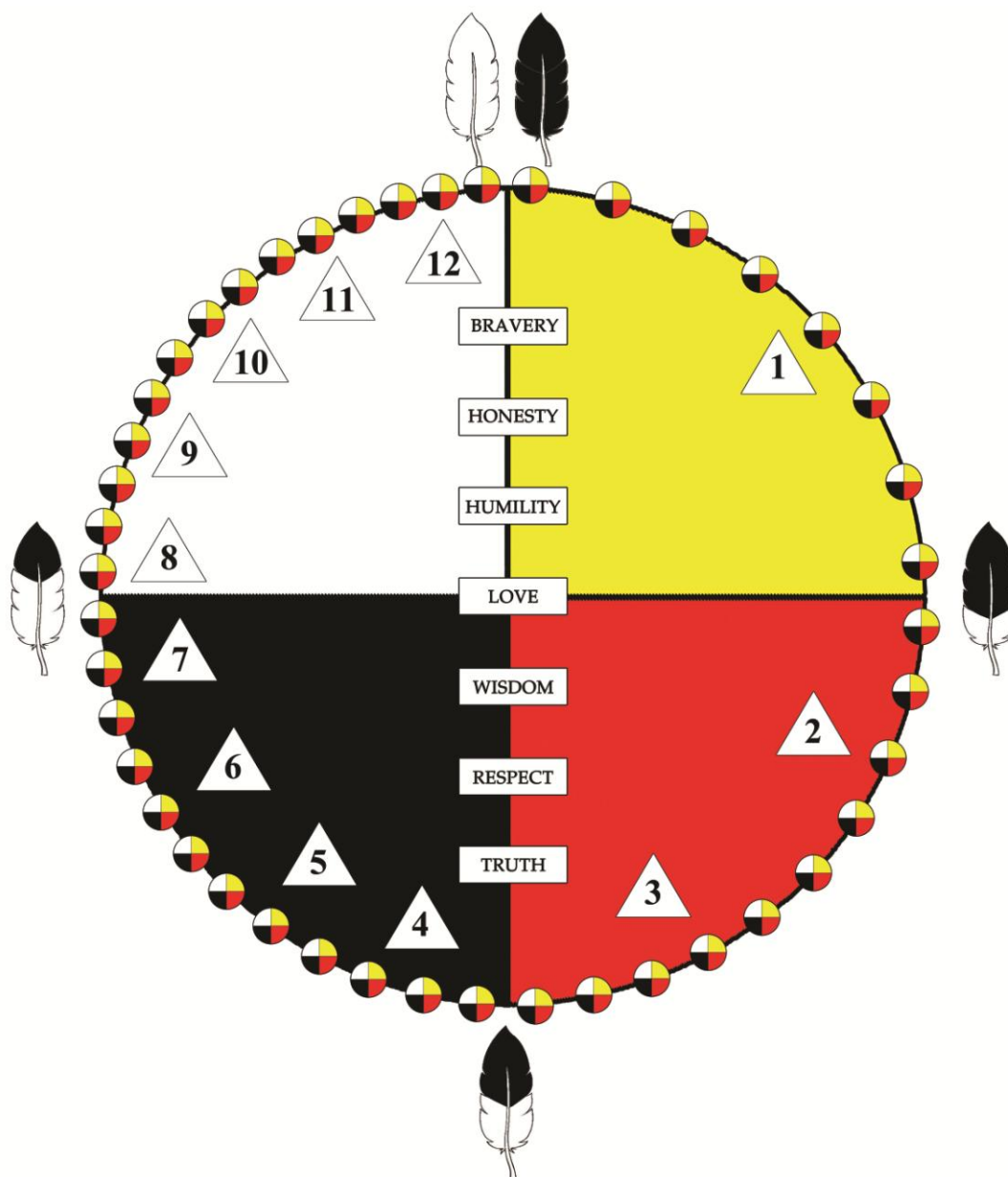
Pre-Programing: Committee Group Interview, Team Acceptance, Possible In-Patient/Extensive Out-Patient Treatment before admittance			
PHASE I (Yellow)(Spiritual)	PHASE II (Red)(Emotional)	PHASE III (Black)(Physical)	PHASE IV (White)(Mental)
Honesty	Humility, Respect	Bravery, Love	Wisdom, Truth
Learning Level (Detoxification & Beginning Treatment)	Accepting Level (Stabalization & Treatment)	Willing Level (Maintenance & Treatment)	Succeeding Level (Aftercare)
Phase Graduation Requires: Clean Tests, Meeting Attendance Requirements, 25% Court Costs & Fines Payed, Wellness Projects Complete, 8 Successful Weeks, Team Recommendation	Phase Graduation Requires: Clean Tests, Meeting Attendance Requirements, 50% Court Costs & Fines Payed, Wellness Projects Complete, 10 Successful Weeks, Team Recommendation	Phase Graduation Requires: Clean Tests, Meeting Attendance Requirements, 75% Court Costs & Fines Payed, Wellness Projects Complete, 12 Successful Weeks, Team Recommendation	Phase Graduation Requires: Clean Tests, Meeting Attendance Requirements, 100% Court Costs and Fines Payed, Wellness Projects Complete, 14 Successfully Weeks, Team Recommendation
8 successful weeks a + b + c = successful week	10 successful weeks a + b + c = successful week	12 successful weeks a + b + c = successful week	14 successful weeks a + b + c = successful week
Wellness Projects	Wellness Projects	Wellness Projects	Wellness Projects
Status Hearings 4X/month	Status Hearings 4X/month	Status Hearings 2X/month	Status Hearings 2X/month
PBT's Daily Drug Test 2X/week Minimum	PBT's Daily Drug Test 2X/week Minimum	PBT's Random Drug Test 1X/week Minimum	PBT's Random Drug Test Random
1 hr/week physical activity	1 hr/week physical activity	1 hr/week physical activity	1 hr/week physical activity
Case Management & Supervision	Case Management & Supervision	Case Management & Supervision	Case Management & Supervision
Individual Counseling (2x/week) Educational, Cognitive Behavioral	Individual Counseling (1x/week) Educational, Other Methodology	Individual Counseling (as needed) Educational, Other Methodology	Individual Counseling (as needed) Maintenance, Other Methodology
Self Help Meetings 4X/week	Self Help Meetings 3X/week	Self Help Meetings 3X/week	Self Help Meetings 2X/week
Daily Morning Prayer/Meditation	Daily Morning Prayer/Meditation	Daily Morning Prayer/Meditation	Daily Morning Prayer/Meditation
Step 1	Steps 2 & 3	Steps 4-7	Steps 8-12
			Develop & Implement Aftercare Plan
			GRADUATION
			Steps 10-12

Program Phase Breakdown

PHASE ONE	PHASE TWO
A) Phase One - Week-to-Week Workbook	B) Phase Two - Week-to-Week Workbook
Week 1 - Where am I? Where will I go? Week 2 - What to Expect from Us? What We Expect... Week 3 - Those Around Us Week 4 - How will We Start the Fire? Week 5 - Step One, Part One Week 6 - Step One, Part Two Week 7 - Step One, Part Three Week 8 - Presentation on Step One Accomplishment	Week 9 - Step Two Part One Week 10 - Step Two Part Two Week 11 - Step Two Part Three Week 12 - Presentation on Step 2 Accomplishment Week 13 - Step Three Part One Week 14 - Step Three Part Two Week 15 - Step Three Part Three Week 16 - Take Step Three Week 17 - Sponsorship, pt. 1 Week 18 - Sponsorship, pt. 2
B) Phase One - Week-to-Week Planner	(B) Phase Two - Week-to-Week Planner
Probation Reporting 1X/week Status hearings 4X/month Daily PBT's, drug test 2X/week minimum 1 Hour of physical activity/week Individual counseling 2X/week Self-help meetings 4X/week Daily morning prayer and meditation	Probation Reporting 1X/week Status hearings 4X/month Daily PBT's, drug test 2X/week minimum 1 Hour of physical activity/week Individual counseling 1X/week Self-help meetings 3X/week Daily morning prayer and meditation
C) Follow ALL Program Rules and Regualtions	C) Follow ALL Program Rules and Regualtions
PHASE THREE	PHASE FOUR
A) Phase Three - Week-to-Week Workbook	A) Phase Four - Week-to-Week Workbook
Week 19 - Setting Life Goals Week 20 - Know Where You Come From Week 21 - Family Tree Presentation Week 22 - Step Four, Part One Week 23 - Step Four, Part Two Week 24 - Step Four, Part Three Week 25 - Step Four, Part Four Week 26 - Step Five Week 27 - Step Six Week 28 - Step Seven Week 29 - What is Relapse Prevention? Week 30 - Relapse Prevention Presentation	Week 31 - Step Eight, Part One Week 32 - Step Eight, Part Two Week 33 - Step Nine, Part One Week 34 - Step Nine, Part Two Week 35 - Step Nine, Part Three Week 36 - Personal Makeover Week 37 - Understanding Your Shape Week 38 - Building Your Resume Week 39 - Interview for Your Dream Job Week 40 - Step Ten Week 41 - Step Eleven Week 42 - Aftercare, Part One Week 43 - Aftercare, Part Two Week 44 - Your First Lead
B) Phase Three - Week-to-Week Planner	(B) Phase Four - Week-to-Week Planner
Probation Reporting as needed Status hearings 2X/month Random PBT's, drug test 1X/week minimum 1 Hour of physical activity/week Individual counseling as needed Self-help meetings 3X/week Daily morning prayer and meditation	Probation reporting as needed Status hearings 2X/month Random PBT's, random drug test 1 Hour of physical activity/week Individual counseling as needed Self-help meetings 2X/week Daily morning prayer and meditation
C) Follow ALL Program Rules and Regualtions	C) Follow ALL Program Rules and Regualtions

Week-to-Week Diagram (Poster)

The WMDCP Week-to-Week Diagram is a tool used to display client progress in the curriculum. Throughout the program the client will receive incentive patches for successful completion of certain tasks. For example, when a client completes step 1 they will receive a patch that symbolizes their completion of that step. Other patches are awarded for work in the Seven Grandfather teachings, the 12 steps, and for advancing to the next phase. The client also receives a medicine wheel patch for each successful week completed. As the client progresses through the WMDCP program, their diagram will become increasingly detailed until they finally complete the diagram upon graduation. Below is an example of what a completed diagram will look like when a client is successful in completing the WMDCP.



Court Hearings

Waabshki-Miigwan program court hearings will be non-traditional. However the format will be structured and adhere to the following:

- a. The Team and the Clients will sit in a circle before the judge to complete hearings;
- b. The Judge will question the client about his/her progress and will receive reports from team members.
- c. The Treatment Provider and other Team Members will be encouraged to attend. Visitors may be allowed to attend, but must sign a confidentiality form and maintain confidentiality as to statements made in the drug court session.
- d. Clients will be expected to bring their workbooks, planners, and any other assignments and must be prepared to elaborate on completed tasks and assignments.
- e. WMDCP Team Members will have the opportunity to provide helpful criticism.
- f. Clients are expected to maintain appropriate behavior at all times while at court functions and while in the court wing. There will be no talking while seated in the audience. Unless prior approval is given, you must remain for the entire court session.
- g. Clients must dress appropriately for court. (description of appropriate dress)
- h. **The Judge and other participants shall be addressed and treated with respect.** Participants should avoid fidgeting, no slouching, and should speak clearly and in a respectful tone, etc. Eating, drinking, or chewing gum in the court room is prohibited.

Incentives and Sanctions

Sanctions and incentives are developed and applied to guide participants' compliance and change destructive or illegal behaviors. Sanctions or incentives are administered in a graduated manner to direct participants toward compliance and guiding them on their healing to wellness journey. The Waabshki-Miigwan Team has laid out the possible Incentives and Sanctions in the Waabshki-Miigwan Policies. Sanctions will be applied when a participant fails to comply with the terms in the Client Contract. Conversely, incentives are given when participants are meeting program requirements, test clean, exhibit good behavior, and graduate through the phases of the Waabshki-Miigwan Program. Members of the team recommend sanctions and incentives to the judge, who makes the final decision. All sanctions and incentives will be applied immediately

Rules and Regulations

Prohibited Acts

- Waabshki-Miigwan participants shall not violate any city, state, Tribal or federal law. Any arrest or contact with police must be reported to LTBB Tribal Probation Officer within twenty-four (24) hours.
- Participants shall not commit any acts of violence or threats of violence or engage in belligerent behavior.
- Romantic relationships among participants are strongly discouraged

- Participants shall not have in their possession, use, sell, distribute or have under their control, any paraphernalia or drug except as prescribed by a licensed physician.
- Participants shall not use or possess any alcoholic beverage nor shall they be present at any establishment where the greater part of revenue is generated by the sale of alcoholic beverages.
- Participants shall not attend any program requirement while in the possession of a weapon of any form including firearms or knives.
- Participants shall not refuse to comply with any reasonable program requirement.
- Participants shall not miss any scheduled program/counseling appointments, drug court appearances, urine screens or self-help meetings without proper notification.
- Participants shall not refuse to cooperate with all Drug Court personnel at each level and strive to progress through each level to the best of their ability.

Required Acts

- Be honest to yourself and to the Drug Court Team.
- Attend all counseling sessions and be on time. In the event a participant is unable to attend, the participant will call their counselor or the Tribal Court. At least twenty four (24) hours in advance to reschedule the appointment within one week.
- Attend all Drug Court appearances and be on time.
- Maintain the confidentiality of all other drug court participants.
- Submit to onsite screening upon the request of LTBB Court Staff.
- Submit any required reports to the Drug Court, as ordered.
- Keep the Drug Court informed of a current address and phone number. The participant shall not change address or phone number without notifying the Court within forty eight (48) hours.
- Comply with the guidelines of the 30/30/30 program as outlined in the Waabshki-Miigwan Manual. Each participant will provide proof of employment, employment search, community service, or school grades to the Drug Court. Report any changes of status within one week.
- Submit to any rehabilitative, medical or psychological program as directed by the Drug Court.
- Pay all costs, restitution, fines, etc. ordered by Tribal Court as laid out in program policy.
- Pay all Drug Court Program fees as agreed to as a result of any financial assessment.
- Make satisfactory progress in the program as measured by each level requirement.

Waabshki-Miigwan Policies

Target Population

Waabshki-Miigwan will target non-violent participants charged with drug/alcohol related offenses who are a member of a federally recognized Indian Tribe and fall within the jurisdiction of the Little Traverse Bay Bands Tribal Court.

Admission Guidelines

Eligibility includes targeted populations that meet each of the following criteria:

- a. Are a member of a federally recognized Indian Tribe or a LTBB Community Member;
- b. Committed a non-violent crime;
- c. Offense was drug or alcohol related, or drug or alcohol is the underlying factor; such as:
 - Supplying quantities of prohibited drugs;
 - Possession and/or use of prohibited drugs;
 - Breaking and Entering/Home Invasion;
 - Vandalism;
 - Trespass;
 - Theft;
 - Disorderly Conduct;
 - DUI;
 - Dangerous or reckless driving; and
 - Any other offense where drugs or alcohol is the primary underlying factor
- d. History of drug or alcohol use;
- e. Ability to comprehend and comply with Waabshki-Miigwan requirements; and
- f. Fall within the jurisdiction of the LTBB Tribal Court

Exceptions to rules regarding jurisdiction concerning potential clients without criminal charges can be made by team vote if a candidate voluntarily admits himself/herself to the Waabshki-Miigwan Program.

Violent Participant Prohibition

The Waabshki-Miigwan program receives federal-funding and must comply with the Violent Participant requirement. Due to congressional mandate, federally-funded Wellness Courts cannot accept cases involving a violent participant, described as a person who either:

- (1) is charged with or convicted of an offense that is punishable by a term of imprisonment exceeding one year, during the course of which offense or conduct--
 - (A) the person carried, possessed, or used a firearm or dangerous weapon;
 - (B) there occurred the death of or serious bodily injury to any person; or

(C) there occurred the use of force against the person of another, without regard to whether any of the circumstances described in subparagraph (A) or (B) is an element of the offense or conduct of which or for which the person is charged or convicted; or

(2) has 1 or more prior convictions for a felony crime of violence involving the use or attempted use of force against a person with the intent to cause death or serious bodily harm.

Eligibility is also determined by a screening process that is defined and described in the program admission guidelines. Those individuals who screen as eligible for the program must be accepted by the team. They may be referred by law enforcement, the Tribal Prosecutor, probation office, court staff, judge, foreign court, or a combination of these agencies, and may require a vote by the Healing to Wellness Court team.

Entry Process

Entry in the Waabshki-Miigwan program may be initiated through:

- a. A binding plea agreement in a criminal case. The participant's Defense Counsel and the Tribal Prosecutor must agree to a sentence to Drug Court. No Drug Court participant will be received into Drug Court as part of an original sentence over the objection of the Tribal Prosecutor. Once a binding plea agreement with a Drug Court sentence has been reached, the participant will be assessed for Drug Court eligibility. Criteria-eligible participants will be admitted to the Drug Court under the direction of the presiding Judge of the Drug Court. If the participant is determined to be ineligible for Drug Court enrollment, the case will be returned to the referring Judge for a non-Drug Court alternative disposition.
- b. A referral for participants charged with Violation of Probation. The Tribal Probation Officer, the Tribal Court, Defense Counsel, or the Prosecuting Attorney may refer participants to the Drug Court on probation violation (PV) cases any time prior to sentencing on the PV. As in the case for binding plea agreements in a criminal case, participants referred to the Drug Court will be assessed by the Waabshki-Miigwan Program Coordinator for eligibility as a condition of their acceptance into the Drug Court. If accepted, the PV will be permanently transferred to the presiding Judge assigned to the Drug Court.

Client Agreement

Client shall read and voluntarily sign the Client Contract, Rules and Regulations, Participation Agreement, and Payment Agreement. Failure to agree to the terms within these documents can result in being ineligible for the Waabshki-Miigwan program.

Sanctions and Incentives

The Waabshki-Miigwan Program utilizes a variety of rewards to recognize and reinforce progress, and applies a range of sanctions to address noncompliance. Behavior that results in a reward or a sanction will be addressed at status review hearings. Since sanctions are most effective when applied immediately, participants who have violated the terms of the client contract will be required to report in person at the next scheduled Drug Court hearing to accept the resulting penalty.

Participant rewards may include:

- a. Encouragement and praise from the Drug Court Judge;
- b. Applause and praise by the Drug Court Team in hearing;
- c. Ceremonies and progress patches or certificates of progress;
- d. Decreased frequencies for court appearances;
- e. Decreased drug and alcohol testing;
- f. Overriding imposed drug court sanctions when appropriate, and at the direction of the judge;
- g. Restoration of lost privileges;
- h. Gifts from the Tribal Court;
- i. A reduction in assigned court fees;
- j. Graduation ceremonies; and
- k. Other rewards as determined by team.

Participant sanctions may include:

- a. Warnings and admonishments by the Drug Court Judge in open court;
- b. Increased frequency in court appearances;
- c. Increased frequency of AA meetings;
- d. Increased frequency of drug testing and/or breath testing;
- e. Inpatient treatment program;
- f. Assignment to a work detail;
- g. Increased supervision by Tribal Probation;
- h. Tether or SCRAM unit;
- i. A halt in weekly progress through the program. (phase freeze);
- j. Escalating periods of jail confinement;
- k. Termination from Drug Court and referral to the Tribal Prosecutor for re-sentencing; and/or,
- l. Other sanctions determined by team.

Restorative Choice is an optional incentive for participants who would like to restore any non-compliance penalty imposed by the program or any misbehavior/action while in the program. The Restorative Choice may include additional wellness activities or any other activity approved by the Waabshki-Miigwan Team. Clients must always complete the tasks assigned in the Waabshki-Miigwan Program Workbook in order to graduate.

Chemical Free Home

All clients enrolled in the Waabshki-Miigwan program will reside in a chemical/alcohol free residence. Everyone that lives in the client residence must agree to random home visits by a member of the LTBB Tribal Court Team to assure that this is complied with. All residents must sign the Chemical/Alcohol Agreement Form.

Non-compliance with this agreement can be grounds for denial or removal from the Waabshki-Miigwan program

Drug and Alcohol Screening

Drug and Alcohol screenings are a major component of the Waabshki-Miigwan Program. The screenings are used to determine substance use and to monitor the participant's progress.

Screenings are conducted on a frequent and random basis. The participant will be drug-screened throughout the entire program as mandated by each phase. It is the responsibility of the participant to seek clarification of guidelines that are not fully understood. Testing will be at a scheduled time as well as on a **random basis** and may occur **any day of the week**. Results of drug screens will be reported to the court and maintained in the participant's file.

For the protection of the participant, use of any schedule 1 & 2 drug prescriptions, must be brought to staff for review and approval along with verification by the prescribing doctor. Prior to receiving a prescription, it is the responsibility of the participant to inform the physician of the participant's involvement in the program. All medications will not be automatically approved. Failure to comply with proper procedure or a positive screen (excluding the baseline screen) will result in the following sanction(s):

- First Positive Screen - Minimum 3 days Incarceration
- Second Positive Screen - Minimum 7 days Incarceration
- Third Positive Screen - Minimum 30 days Incarceration
- Fourth Positive Screen - Termination, referral to LTBB prosecutor for re-sentencing

Sponsorship Participation

All participants will be required to obtain sponsorship in AA/NA and provide the name and contact information of their sponsor as required by the Waabshki-Miigwan Curriculum. Sponsors will be required to give periodic updates on the participant's progress through the Twelve Step Program throughout the 44 week Waabshki-Miigwan program. Sponsors are encouraged to attend the court hearings, especially hearings that include phase advancement ceremonies.

A sponsor must have two years of continuous sobriety and have a working knowledge of the twelve steps. It is preferred that sponsors have completed the twelve steps in their personal program.

Counseling

Program staff will coordinate with LTBB Substance Abuse Counselors to administer treatment plans. All staff involved will cooperate to insure clients complete the Waabshki-Miigwan curriculum as well as receive any additional therapy that is recommended by LTBB Substance Abuse Staff.

The LTBB Substance Abuse Department staff is the primary counselor for any and all clients in the Waabshki-Miigwan program. Therefore, all requests by the client and/or previous counselor/agency to continue counseling will not be approved, except as provided below:

- a. If a therapeutic relationship existed prior to admission to the Waabshki-Miigwan program, and is requested by the client and agreed to by the counselor/agency and does not interfere, replace or regulate LTBB Tribal Court services;

- b. In such instances where the request to continue counseling with a non-staff professional is approved, the Program Coordinator and the non-staff counselor/agency must define the parameters for the dual relationship with the client;
- c. If during the client's treatment it becomes necessary for the program staff to request specialized services (i.e. psychiatric care or psychological testing); or
- d. In the event a conflict of interest is apparent.

Self-Help Meeting Attendance

Clients are expected to attend self-help meetings throughout the Waabshki-Miigwan Program. In the first phase clients are to attend four (4) meetings per week. In the second and third phases clients are to attend three (3) meetings per week. In phase four clients should attend two (2) meetings per week. Clients should attend all meetings on separate days through the week so that support contact is spread throughout that week. If a client attends more than one meeting per day it will be considered as extra credit when the team considers client recommendations.

30/30/30 Requirement

All clients must provide documentation confirming 30 hrs of attendance at a school or trade program or 30 hours of employment per week. If enrolled in school clients are expected to maintain a "C" average and provide grades at the end of the semester. Participants who work will provide a check stub for each pay period and a work schedule on a regular basis. Client's who fail to meet these requirements will be obligated to complete 30 hours of community service per week to be completed with the LTBB Tribal Government or another approved non-profit organization.

Education

If a client elects to not work or volunteer, they must pursue educational goals. Clients without a high school diploma will be required to enroll in GED classes and complete all tasks assigned by the GED instructor during their enrollment in the Waabshki-Miigwan program.

Curfew

A curfew of 12:00 a.m. until 6:00 a.m. will be in effect throughout the Waabshki-Miigwan program for all participants until the Drug Court Team decides otherwise. Exceptions will be made for conflicts in employment schedule. Possible removal of curfew will depend on the participation and progress of the participant. Permission may be granted by a court team member in the event of an emergency. The participant will be notified if the curfew is changed.

If the client is found breaking curfew by Law Enforcement, clients understand they may be screened for drugs and alcohol by Law Enforcement or a LTBB Court Official. Law enforcement will notify the Waabshki-Miigwan Coordinator and the matter will be reviewed at the next Court Hearing.

Out of Town Travel

If clients wish to leave the three-county area of Emmett, Charlevoix, and Cheboygan Counties, participants should:

- a. Obtain a “Request to Travel” form from Tribal Probation and complete it at least one week prior to leaving the three-county area. All requests must be approved by Tribal Probation before travel will be granted.
- b. In case of an emergency that requires a participant to leave the three county area, the client will contact Tribal Probation to get approval. In the event that Tribal Probation cannot be contacted, client will contact a Drug Court Team member. Documentation of the emergency shall be submitted to Tribal Probation upon return.
- c. Upon return, the participant shall take a PBT and drug screen. In some cases when clients may be out of town for a period of more than three days, they may be required to wear a drug screen patch and/or submit to daily PBTs in order to continually monitor sobriety.

If the proper procedure is not followed permission will not be granted except in the case of an emergency.

Casino Prohibition

All Clients are prohibited from frequenting any Gaming Operations/Facilities (Casino). If a client works at a gaming facility then exceptions can be made by WMDCP Coordinator. Clients may be able to attend special events on a casino property if they secure proper permission from the WMDCP Coordinator prior to event. Violations of this policy will result in WMDCP team approved sanctions.

Attendance

Each client will be required to attend all scheduled hearings, program and counseling appointments, program sessions, and self-help meetings (AA) unless they are properly excused by the Tribal Probation Officer. Clients must notify the court of the possible absence at least twenty-four (24) hours in advance and receive approval. Failure to notify the court of absence will result in the following penalties:

- First Offense - Minimum Fine of \$25
- Second Offense - Minimum Fine of \$50
- Third Offense - Minimum 3 days in jail
- Fourth Offense - Minimum 7 days in jail
- Fifth Offense- Minimum 30 days in jail
- Sixth Offense - Termination, referral to prosecutor for re-instatement of charges

Punctuality

Clients are expected to attend all court hearings prepared and on time. All regularly scheduled Drug Court Meetings/Hearings take place on Wednesdays throughout the year at 2:00 PM unless they are re-scheduled by Court Administrator. If meetings or hearings are rescheduled, clients will be notified as soon as re-scheduling decision is made. If a client expects to be late when attending a scheduled hearing they must call and notify the WMDCP Coordinator or other appropriate court staff. If a client is late and does not notify court about possible tardiness this violation will result in a minimum of the following sanctions:

- First Offense - Verbal Warning
- Second Offense - 2 Hours Community Service
- Third Offense - 4 Hours Community Service
- Four and Subsequent Offenses - 6 Hours Community Service/Will not pass the week

Emergency Hearing

As necessary, the Tribal Court will have emergency hearings when the participant is non-compliant with the program. The Probation Officer or the Presenting Officer will report serious non-compliance to the Judge. These hearings are immediate when the Judge deems necessary to proceed with a hearing when the participant action or activity is seriously non-compliant and when immediate sanctions and/or detention needs to be imposed. The Judge leads the hearings and may impose sanctions with or without the team consent only in emergency situations.

Fines, Fees, and Court Costs

Fines and Fees are determined by the Judge on a case-by-case basis depending on a participant's infractions and needed services.

Disqualification/Termination Criteria

Enrollment and participation in Waabshki-Miigwan is an opportunity for an eligible participant to overcome his/her drug and/or alcohol dependence. Participants may be disqualified from program entry, continuation, or graduation if it is in the best interest of the community, and/or the credibility of the LTBB Tribal Court to do so. Examples include:

- a. Committing a crime of violence;
- b. Co-occurring disordered clients whose mental illness is so severe to prevent active and full participation;
- c. A demonstrated lack of capacity or willingness to engage in treatment and comply with the conditions of probation;
- d. Continuing criminal activity;
- e. Acts of violence while participating in LTBB Tribal Court Programs; and/or
- f. Continued positive drug/alcohol screens.

Graduation Requirements

Graduation will occur after successful completion of the program. The Client must complete all Forty Four Weeks of the Curriculum (A+B+C for 44 weeks). At the end of the forty-four (44) weeks clients will be required to do an "Open Talk Project" in which they will present their recovery story. Members of the LTBB community will attend to hear the client's story and also celebrate the client's success in recovery. A feast will be prepared in the client's honor and a certificate of completion will be awarded at the conclusion of the night. Prior to release from probation the client must complete an exit interview.

Team Member Roles

The **Waabshki-Miigwan Judge** supervises and re-enforces treatment by reviewing the reports from the Waabshki-Miigwan team members and input from each participant and will assign various sanctions and incentives to encourage compliance with the Waabshki-Miigwan Program. The Judge will establish a rehabilitative relationship with the participant through intensive interaction during court appearances. The Judge assumes the role of not only judge, but also mentor and encourager.

The Judge responds quickly to any relapse or other violations with immediate sanctions that address the problem and encourages more dedication to the treatment process. The Court will utilize graduated sanctions to become more restrictive as the severity and frequency of the behavior increases. The court can utilize all the sanctions and incentives spelled out in the Waabshki-Miigwan Policy Manual and any other deemed proper by the Court.

The Drug Court will actively supervise and re-enforce the treatment received by the client. It is a goal of the Drug Court to be an optimistic outlook for each participant in encouraging that client to complete the Drug Court Program as they and the community will both benefit immensely.

The **LTBB Tribal Prosecutor** reviews each participant's case and advises the Drug Court as to whether or not the participant might be a possible candidate for the Waabshki-Miigwan Program. The prosecutor's assessment will include the verification of whether the candidate's charges are appropriate for the program and whether the participant has any prior convictions or charges that may disqualify him from participation. The Tribal Prosecutor will report to the Court his findings. The Tribal Prosecutor will not prosecute any pretrial participant who is participating in the Drug Court Program unless the client is unsuccessful in the program and is terminated. If the participant is unsuccessfully discharged from the Waabshki-Miigwan Program, the prosecutor can pursue the charges as normal.

The **Court Administrator** and the **Court Clerk** of the LTBB Tribal Court are responsible for receiving and filing all original documents, keeping current files and making them available at all Drug Court hearings. The Court Administrator and Clerk of the Court will also be responsible for receiving and recording all payments made to the Drug Court by a client. Finally, the Court Administrator will oversee all budgetary tasks and any grant related objectives or reporting.

The **LTBB Substance Abuse and Mental Health Department** has reserved slots for participants, allowing the participant to access services immediately. Each participant will go through in an intake-initial screening and assessment process at the onset. The participant is assigned a substance abuse counselor and/or a mental health therapist based upon this assessment. The participant and the counselor or therapist will develop a treatment plan based on the abilities, needs and strengths of the participant and also work together to complete the Waabshki-Miigwan Curriculum. The substance abuse counselor and the mental health therapist will provide timely and accurate progress reports regarding the participant to the Waabshki-Miigwan Team prior to each court appearance of the participant. The substance abuse counselor

or mental health therapist will provide any recommendations based on the progress report to the team.

The **Waabshki-Miigwan Court Coordinator** will update files and prepare notes relating to each participant's progress in the Waabshki-Miigwan Program. They will also provide the Client, Client's attorney, or other representative the proper forms for entry into the Drug Court Program. The Adult Drug Court Coordinator will be responsible for preparing any orders and distributing them to the appropriate parties. Copies of all the documents pertaining to the client will be sent to the appropriate personnel (i.e. Program Coordinator, Tribal Probation, and Tribal Prosecutor). The Adult Drug Court Coordinator will pay special attention to each Drug Court client's progress and coordinate with Tribal Probation to make necessary adjustments to client's track.

The **LTBB Adult Tribal Probation Officer** will monitor and supervise the participant on a daily basis. The Probation Officer is in charge of drug and alcohol testing the participant. The Probation Officer works with the client and the client's assigned counselor to guide them through the Waabshki-Miigwan curriculum. Supervision includes weekly monitoring of 30/30/30 completion, Wellness Activity progress, Self-help Meeting attendance, client behavior, and drug screening. The Probation Officer will confirm the client's successful completion of each week's tasks by going over the Client Workbook and Client Calendar with the participant weekly.

The **Cultural Resource Advisor** will coordinate all cultural components of the Waabshki-Miigwan Program. They will build and maintain a community network of Tribal members capable of assisting the client in completing the culturally relevant tasks throughout the Waabshki-Miigwan Program. Also, the Cultural Resource Advisor will work closely with the Waabshki-Miigwan Program Coordinator to complete all the goals and objectives laid out in the strategic plan.

The **LTBB Law Enforcement** provides information to the drug court team concerning contacts between Law Enforcement and drug court participants. A verbal or written report from the Law Enforcement Department regarding positive and negative behavior of participants is provided to the team when necessary. In addition, the Law Enforcement may provide transportation, drug screening,

Client Records

The Adult Drug Court Coordinator shall establish and maintain both a paper filing system and a computer database to track information for all individuals who are processed by the wellness court (before, during and after participation). Information will be used to monitor and program effectiveness, to make improvements, and to demonstrate innovations or success to acquire additional funding. The forms and computer data base shall be designed to collect and report on the following information:

- a. Name, age, birth date, sex, tribe, village, last grade completed, and the names of schools of the participant;
- b. Whether the participant has children, Children's name and age;

- c. Employer Information
- d. Clients specific charges and a brief description of the incident that lead to program admission
- e. Dates of all court hearings and orders and types or orders;
- f. Date of admission, date of physicals, health issues upon admission;
- g. Documented Criminal History
- h. The specific treatment plan requirements for each participant (classes, counseling, groups, support groups, mentoring, physical activity, etc.);
- i. The specific beginning dates for each phase of treatment and phase graduation dates;
- j. Date of expulsion from the wellness court program;
- k. Date of re—admission to the wellness court program;
- l. Date of each alcohol and/or drug test and results;
- m. Dates of additional new charges, Dates of Arrest
- n. Dates of changes in employment;
- o. Number of babies born to participants alcohol and drug free; and
- p. Date and type of sanction issued and for what act or omission

Meetings

A regular Drug Court Team meeting will be held. During weeks when a Drug Court hearing is scheduled the team meeting will be held immediately prior to hearing. Special Drug Court Team meetings may be held as needed.

Ethics and Confidentiality

The fundamental concern of the Waabshki-Miigwan program is addressing alcohol and substance abuse through treatment. Federal requirements and any tribal policies regarding confidentiality of client records must be considered. To properly address the confidentiality rights of participants, the Waabshki-Miigwan team must incorporate confidentiality regulations into its policies and procedures. Confidentiality regarding substance abuse treatment is protected by United States Code and the Code of Federal regulations. Therefore, all treatment providers and team members are bound by confidentiality guidelines.

The Waabshki-Miigwan team can share information regarding participants by obtaining written consent from each participant or through court order. Participants can sign a “Release of Confidential Information Form” where the participant gives his/her consent, in writing, allowing treatment providers and team members to share and disclose information regarding substance abuse issues.

Additionally, the purpose and conditions of the Release of Confidential Information Form should be explained to the participant by a member of the Waabshki-Miigwan Team (defense, probation, prosecution). It is important for the participant to understand the duration of the consent and that consent may be revoked, but that revoking consent may affect his or her ability to remain in the Wellness Court Program.

Because participants are involved in group counseling it is essential that they respect the confidentiality of other participants. They should agree not to disclose sensitive information discussed during sessions. This topic will be addressed in the Client Contract and the initial orientation. Also, measures must be taken by the team to ensure that information disclosed is relevant, reliable and limited to the scope of the program and that it takes place in a professional forum.

In the event that a court staff member and a client should come in contact outside of a professional setting, communication should not take place unless initiated by the drug court participant.

Finally, Tribal law and regulations do not protect any information about suspected child abuse or neglect from being reported under tribal law to appropriate state or local authorities. Other instances of mandated reporting are in case of emergency, or threats to harm self or others.

Evaluation Design

Waabshki-Miigwan will complete consistent and ongoing examination and evaluation of its efforts in order to identify strengths and weakness. A process evaluation will be completed on a yearly basis and every new client will complete an entrance and completion questionnaire. Data gathered from process evaluations will be used to make improvements within the program. The entrance and completion questionnaires will be used to generate useful reports that reflect any progress and provide some preliminary data that will be used in seeking additional funding. A profile of participants will be developed through the collected data that will be useful in making changes to the program target population. The Adult Drug Court coordinator will be responsible for collection and input of data. Data stored in the court Database will be available to the Program Coordinator and Judge to allow more accountability for the program.

Entrance Questionnaire will include the following fields:

- a. Age
- b. Gender
- c. Tribal affiliation
- d. Drugs of choice
- e. Age at first use
- f. Employment status
- g. Educational status
- h. Marital status
- i. Number of dependents
- j. Referring charge
- k. Date of screening
- l. Date of entrance into the program
- m. History of drug use
- n. Personal Statement (Outlook on self and life)

The Completion Questionnaire will include the following fields:

- a. Drugs of choice
- b. Age at first use
- c. Employment status
- d. Educational status
- e. Date of discharge/graduation
- f. Reason for discharge
- g. History of drug use
- h. Additional offenses while in the program
- i. Results of drug testing
- j. Personal Statement (Outlook on self and life)

Periodic (Every Year) process evaluations will include the following questions:

- a. What was planned that did not work?
- b. What worked that was not planned?
- c. What resources were needed?
- d. What data need to be collected?
- e. What is the best collection system (data base/management information system) to use, and how do you begin to plan for it?
- f. What goals and objectives have you met and do you need to change, add, or delete any goals and objectives?
- g. How many clients will we serve the coming year?
- h. Did we serve the number of program participants we anticipated the prior year?
- i. What percent of females are in the program and do we need to adjust the program in any way to meet some of their needs? Males?
- j. What is the average age of participants?
- k. What are the drugs of choice so we know how best to drug test? Should we drug test once a week or more often?
- l. What percent of participants use alcohol, cocaine, methamphetamine, heroin, or other drugs?
- m. What is the employment rate? Do participants need any specialized or vocational training?
- n. What is the average grade completed in school? Do adults need additional educational programs?
- o. What is the marital status of most participants? Does it appear there is a need for dedicated marriage and/or family counseling groups?
- p. On average, how old were participants when they first began to use alcohol or drugs?
- q. What was the referring charge that brought them into the program? Are we addressing the problem within the LTBB community? Is the number of these charges decreasing as participants graduate?
- r. What is the graduate rate?

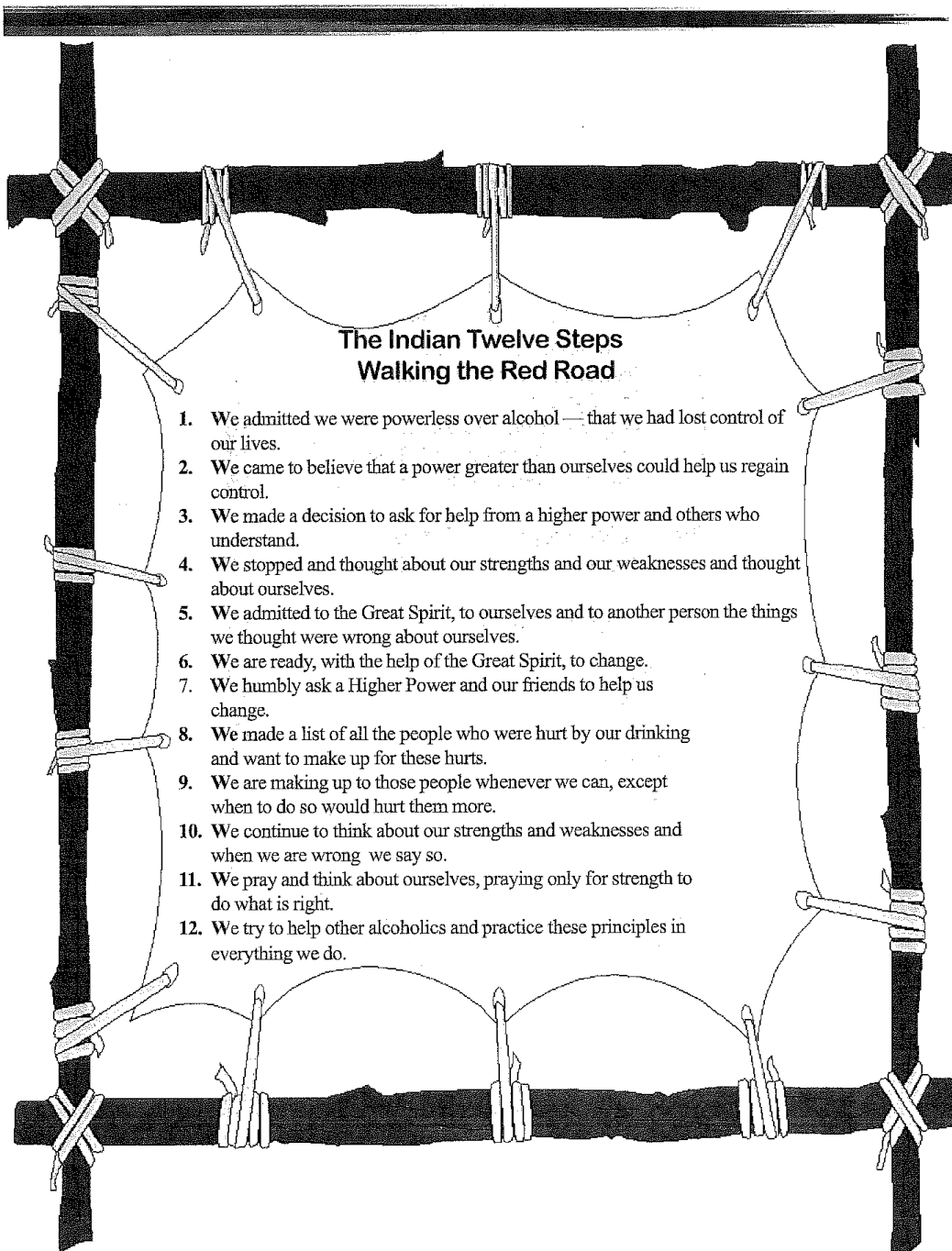
- s. What is the retention rate?
- t. What is the discharge rate for noncompliance? What are participants doing that causes their discharge? Can we adjust for that?
- u. Are we reaching (or approaching) the recidivism rate we addressed in your goals and objectives?
- v. What are the results of drug tests? Does it appear that participants' alcohol/drug use is decreasing?
- w. Are individuals being screened and are they entering the program in a timely manner?

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



**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.

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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 in the Tribal Healing to Wellness Program.

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 and 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 also 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.

Medicine Wheel Summary

Mshkiki Dedbise

Medicine Wheel



<i>Direction</i>	<i>Medicine</i>	<i>Season</i>	<i>Life Stage</i>	<i>Color</i>	<i>Time of Day</i>
Waabinong waa bi nong East	Semaa se maa Tobacco	Mnookmi mi noo ki mi Spring	Binoojiinh bi noo jiinh Child	Ozaawa- o za wa Yellow	Kizhep ki zhep Morning
Zhaawanong zhaa wa nong South	Kiizhik kii zhik Cedar	Niibin nii bin Summer	Shkiniigi shki nii gi Youth	Mskwaa- m skwaa Red	Naakwe naa kwe Noon
Epangishmok e pan gish mok West	Mashkodewashk ma shko de washk Sage	Dgwaagi da gwaa gi Fall	Ntaawgi ni taaw gi Adult	Makade- ma ka de Black	Naakshik naak shik Evening
Giiwedinong gii we di nong North	Wiingash wiin gash Sweetgrass	Biboon bi boon Winter	Kikaa ki kaa Elder	Waabshkaa- waab shka White	Niibaadibik Nii baa di bik Night

Prepared by the LTBB Language Department