



OJDP-TYRC Cooperative
Agreement FY21
Juvenile Healing to Wellness Court
“Youth & Family Engagement”
June 30, 2022



Tribal Youth Resource Center
www.TribalYouth.org

Opening

It Starts With Me

As a parent I can...

- Greet my child each morning by name
- Have one family sit-down meal each day
- Read to my child each day
- Let my child hear me pray each day

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University of Oklahoma Health Sciences Center
(405) 271-8858



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▶ Our Time Together Today

This session will discuss:

- Youth and Family Engagement and Culture Connectedness as protective factors;
- Tools to facilitate youth and family engagement and culture in Tribal Juvenile Healing to Wellness Courts;
- Promote parent/caregiver participation in the planning of your Juvenile Healing to Wellness Court

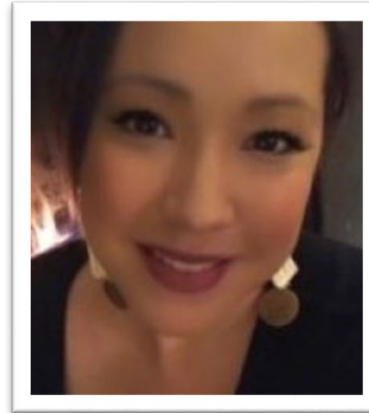
▶ WELLNESS COURT TRAINING AND TECHNICAL ASSISTANCE CORE PLANNING TEAM



Anna Clough
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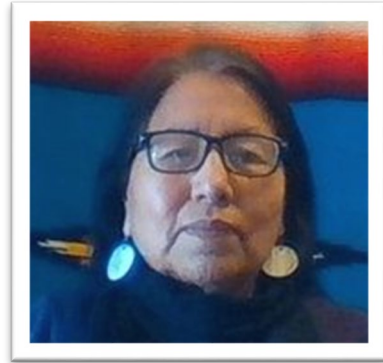


Kristina Pacheco
Wellness Courts
Specialist (TYRC
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STAFF AND TEAM SUPPORT



Stephanie Autumn
Co-Dr. Tribal Youth
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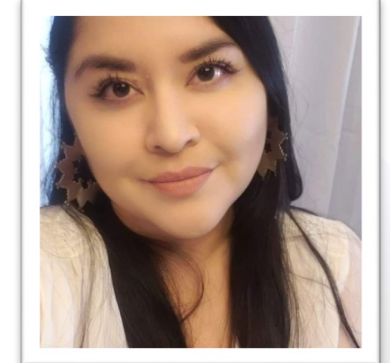
Ethleen Iron Cloud-
Two Dogs
Sr. Training and
Technical Assistance
Specialist



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Coordinator, Tribal
Youth Resource
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Veronica Willetto
DeCrane, National
Native Children's
Trauma Center



Antonia Medina,
Program Assistant,
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▶ VIRTUAL STRATEGIC PLANNING SUPPORT

Today's session on Youth and Family engagement is the 5th of our Virtual Strategic Series developed especially to support our Juvenile Healing to Wellness Courts.

If you are unable to make it, all sessions are recorded and materials are available for review.

What we have covered so far:

- Kickoff (March 2022)- [Video](#)
- S.M.A.R.T. Goals, Objectives, and Program Logic Model (April 2022)- [Video](#)
- Data Collection and Evaluation Plan (May 2022)- [Video](#)
- Wellness Court Communication, Team Collaboration and Confidentiality (June 2022)- [Video](#)
- **Family Engagement in the Juvenile Healing to Wellness Court (Today)**

▶ ACTIVITY

Honoring and promoting youth and family engagement means Indigenous culture and language are valued and integrated to provide direction and guidance in all aspects of the program.

Wakanjeya (Sacred Beings)

How are culture and language integrated into your program or how have you seen it integrated into the community to encourage youth and family engagement?

Please comment in the chat or unmute and share with your relatives.



▶ TRADITIONAL TRIBAL FAMILY ENGAGEMENT

- Family engagement is natural within Tribal communities through culturally motivated events, customs, or practices.¹
- Traditionally, families have been essential to the survival, well-being, and livelihood of tribal communities and have served many roles in the community such as:²
 - Decision-makers
 - Protectors
 - Teachers
 - Hunters
 - Gatherers
 - Keepers of customary practices
 - Caregivers of elders and children

1. National Indian Child Welfare Association, "[Traditional Family Engagement](#)," Tribal Best Practices A Toolkit with Best Practices, Research, and Resources.
2. Ibid.



▶ TRADITIONAL TRIBAL FAMILY ENGAGEMENT

Inclusion of not only the biological, but extended family and recognized community members.¹

Tribal communities often have:

- Stronger extended family networks/prevalent extended family.
- Intergenerational living arrangements.
- Aunts, uncles, cousins and siblings have all been shown to influence Tribal youth substance abuse or abstinence from substance abuse.²

1. McKay et al., "[Parent and Family Involvement with Youth in the Tribal Juvenile Justice System: Perspectives from OJJDP's Tribal Green Reentry Initiative](#)," RTI International, 2014

2. Ibid.

▶ TRADITIONAL TRIBAL FAMILY ENGAGEMENT

Suggested findings in Juvenile Treatment.¹

- Family engagement counteracts barriers and risk factors.
- Increased caregiver attendance lessens youth absence from school, missed treatment sessions, lowers application of sanctions.
- Family engagement + Contingency Management more successful than Contingency Management alone.



Harris et al., “Engage, Involve, Empower, Family Engagement in Juvenile Drug Treatment Courts,” NCJFCJ National Center for Mental Health and Juvenile Justice,

▶ FAMILY AND CAREGIVER ENGAGEMENT IS **CRITICAL** TO THE SUCCESS OF THE JHWC.

- Consideration is given to address essential/urgent needs and celebrate existing strengths/success.
- Adherence to applicable laws and policy that entail parental consent and notification.
- Engagement with families to ensure youth can access required/needed services.



FAMILY/YOUTH ENGAGEMENT

Wellness Court- Inclusion and Communication

- Orientation that includes parents and/or guardians.
- Inclusion in case planning/management. Including provision of resources or support such as transportation or provision of communication devices.
- Consideration for family schedules and prior commitments.
- Identification and referral to helpful services and resources.
- Opportunities to engage with JHWC Team and share about challenges and successes throughout the case process.
- Incentives that include the whole family.
 - (Gift cards, movie nights, praise/acknowledgment).

▶ FAMILY/YOUTH ENGAGEMENT

- “By **strengthening individuals**, healing to wellness courts (in turn) **empower families**, which are fundamental to indigenous cosmology and centerpieces of Native societies.” ¹
- “Wellness Courts are institutions that work to identify and promote like **beneficial connections** for their participants and encourage **long-term connectivity** to sources of support.” ²

1. Flies-Away and Garrow, Healing to Wellness Courts: Therapeutic Jurisprudence+” 2013 Mich.St.L.Rev.403, https://ndcrc.org/wp-content/uploads/2020/08/Healing_to_Wellness_Courts_Therapeutic_Jurisprudence.pdf at 408.
2. Id. At 425.

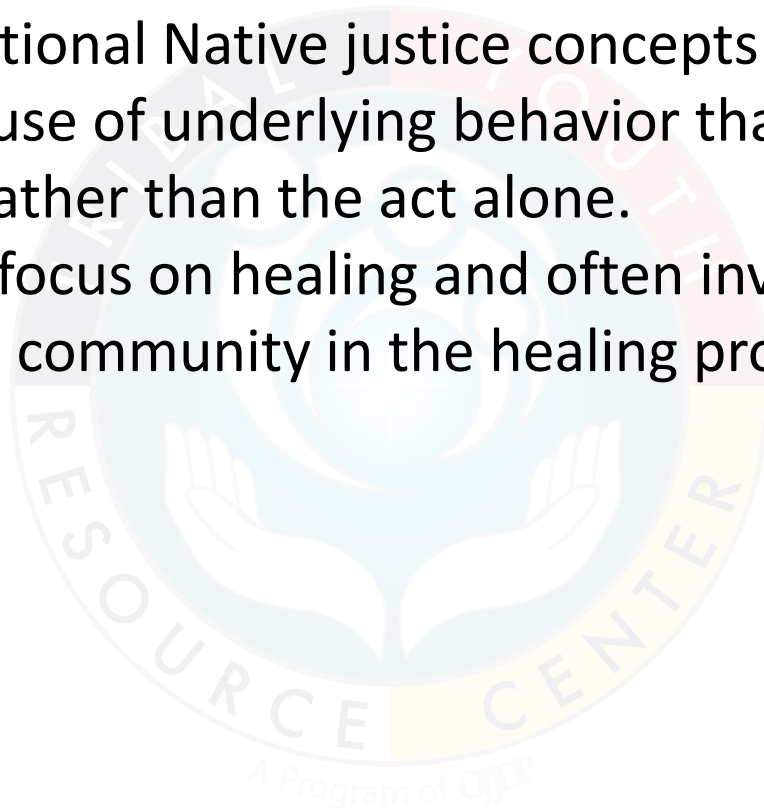
▶ YOUTH ENGAGEMENT/FOCUSED

- Non-adversarial approach.
- Focus on healing and positive behavior change.
- Holistic relationships and increased community connectedness.
- Promotion of accountability, individual and community safety.
- Wellness is not a destination, but a journey.



Wellness Court Concepts:

- Consistent with traditional Native justice concepts and methods.
- Focus on the root cause of underlying behavior that results in court involvement- rather than the act alone.
- Traditional methods focus on healing and often involve family, extended family, and community in the healing process.



Culture as a Key Component

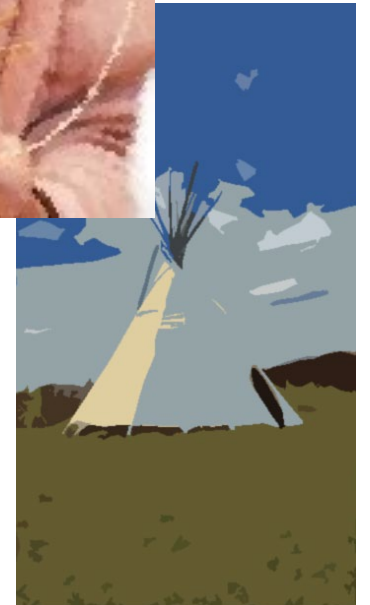
- A wide range of cultural, traditional, customary, and/or community values, practices and activities incorporated within the “phased plan.”
- Activities may be diagnostic, healing, cleansing, reparative, restorative, peacemaking, mediation, and a variety of other culturally grounded participatory activities to support connection and therapeutic community response.¹
- Activities may engage spiritual leaders, elders, educators, and others to support wellness court participants.



1. Tribal Healing to Wellness Courts, The Key Components (2nd Ed. 2014) at 32

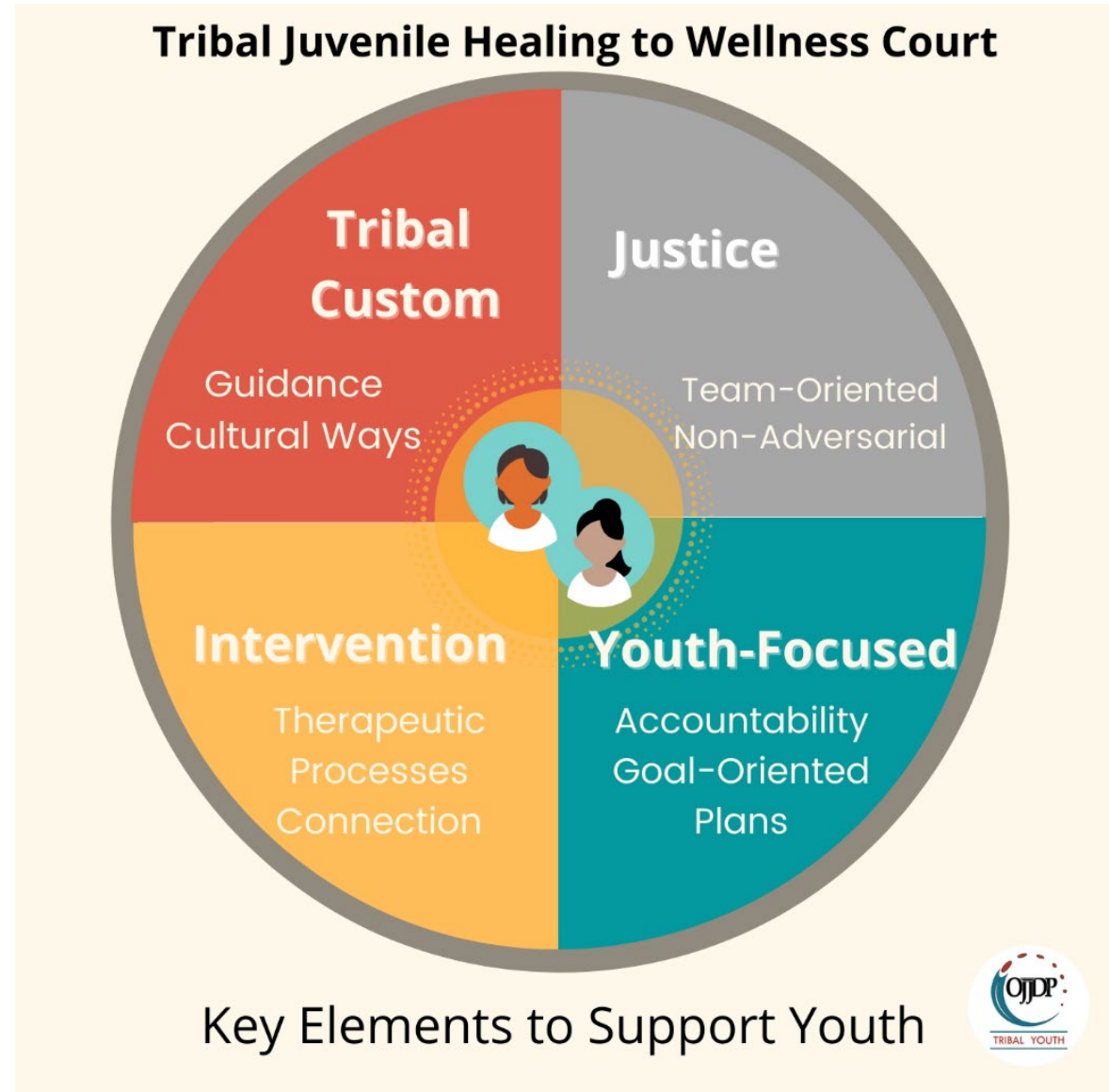
Integration of Cultural Ways in the Juvenile Wellness Court

- Ceremony and Ritual
- Tribal Arts
- Ancestral Kinship
- Traditional Lifeways



Youth-Focused Treatment and Engagement

How will your court implement youth-focused cultural engagement?



JUVENILE HEALING TO WELLNESS COURT

PHASED PROGRESSION



Orientation

Youth participates in intake and assessment. Team supports youth stabilization and orientation.



Engagement

Youth engages in goal-oriented plans and treatment. Team engages in intensive supervision and support.



Enrichment

Youth participates in expanded development opportunities. Team supports community connection.



Transition

Youth builds upon the natural supports developed as part of the program. Team supports program graduation.



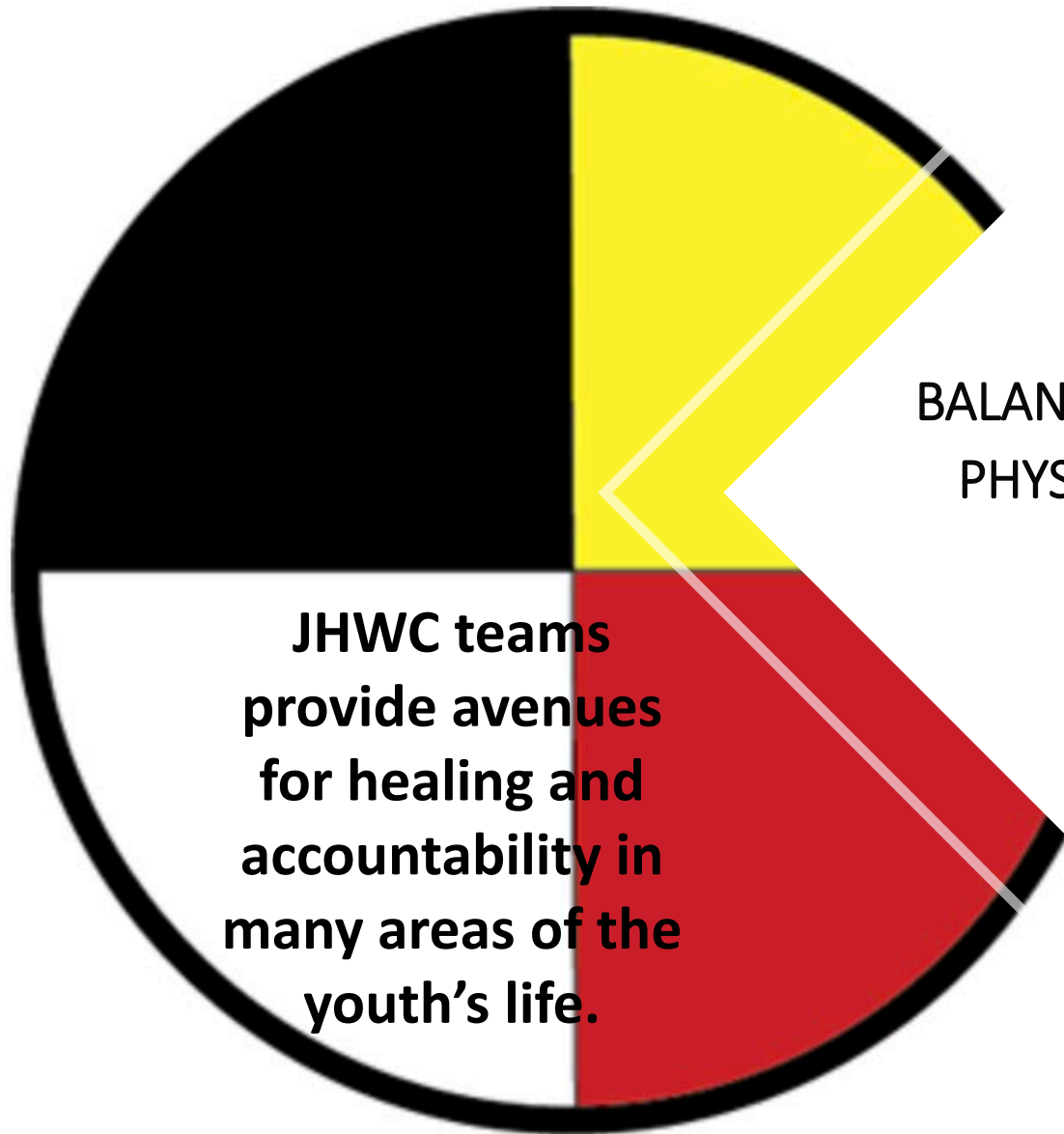
Continuity

Youth remains engaged in youth-serving programs. Team supports identification of after-care resources.

Developed by Anna Cough, Tribal Youth Resource Center, October 2020.
This project was supported by Grant #2014-1813M, #201 awarded by the Office of Juvenile Justice and Delinquency Prevention.



Medicine Wheel: Honoring our Teachings



BALANCING EMOTIONAL,
PHYSICAL, SPIRITUAL,
MENTAL

JHWC teams
provide avenues
for healing and
accountability in
many areas of the
youth's life.



▶ What is a Protective Factor?

Protective factors are characteristics associated with a lower likelihood of negative outcomes or that reduce a risk factor's impact. Protective factors may be seen as positive countering events.

Individual-level protective factors might include positive self-image, self-control, or social competence.

<https://www.samhsa.gov/sites/default/files/20190718-samhsa-risk-protective-factors.pdf>



American Indian/Alaska Native Protective Factors

- Preserving spirituality and a sense of unity is important to youth well-being. The right to one's own culture and religion is reported to be a youth-welling indicator¹
- Example AI/AN Youth Protective Factors²
 - Personal Wellness
 - Positive Self-Image
 - Cultural Connectedness
 - Self-efficacy
 - Familial and Non-Familial Connectedness
 - Positive Opportunities
 - Positive Social Norm

Youth.Gov, "[AI/AN Youth- Cultural Considerations](#)," Accessed June 2022

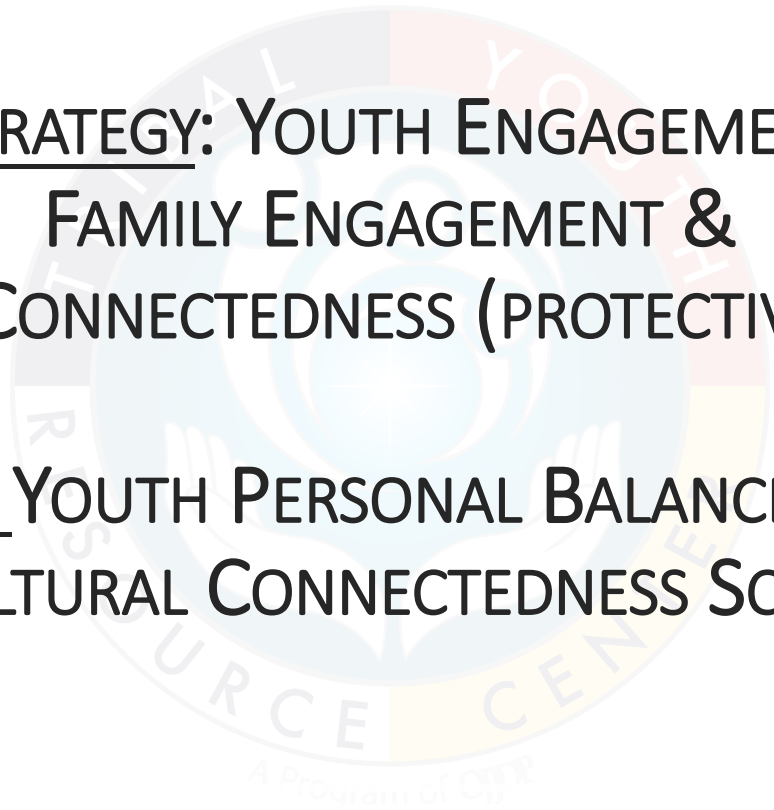
2 SAMHSA, "[Culture is Prevention](#)," 2018



THEORY OF CHANGE: INCREASING PROTECTIVE FACTORS PROMOTES AND INCREASES POSITIVE HEALTH OUTCOMES

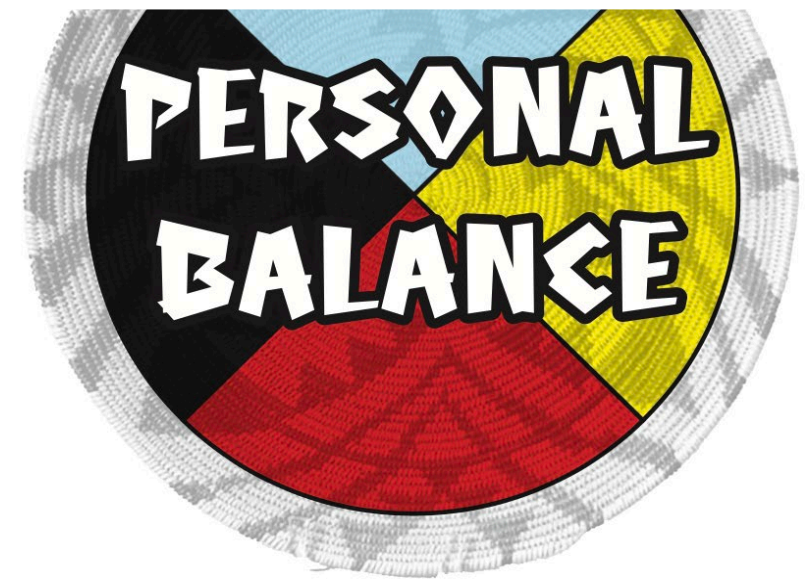
STRATEGY: YOUTH ENGAGEMENT
FAMILY ENGAGEMENT &
CULTURAL CONNECTEDNESS (PROTECTIVE FACTORS)

TOOLS: YOUTH PERSONAL BALANCE TOOL,
CULTURAL CONNECTEDNESS SCALE





TOOLS



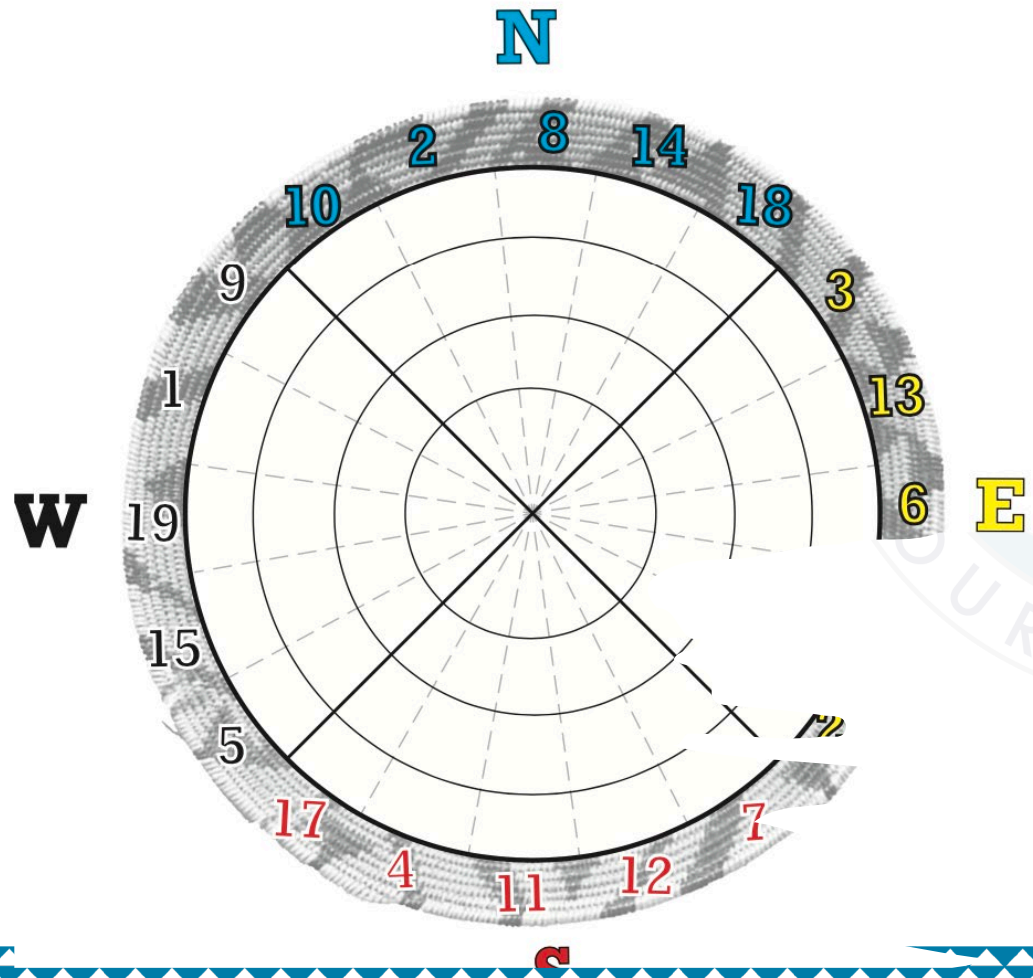
YOUTH PERSONAL BALANCE TOOL

How much do you agree with the statement?

4 very true; 3 somewhat true; 2 neutral/don't know; 1 somewhat untrue; 0 very untrue

1	I take responsibility for my mistakes and actions.		Black
2	I talk with elders about my options before making a decision.		Blue
3	I belong and actively participate in clubs and afterschool activities (church, sports, Native gatherings/ceremonies, etc.).		Yellow
4	When my family and friends do well I try to tell them.		Red
5	I try to practice things I need to or can improve on, to reach my goals.		Black
6	I feel connected to my family.		Yellow
7	Each day I do something positive that I enjoy. I'm usually happy.		Red

▶ HOW BALANCED IS YOUR LIFE?



EAST Spiritual Yellow	Sense of Belonging: Personal pride, respect, connectedness, faith, prayer, purpose, vision, love (INFANCY)
SOUTH Emotional Red	Mastery of Skills/Gifts: self-esteem, accomplishments, happiness and enjoyment, impulse/emotional control, sensitivity, forgiveness, attitude (CHILDHOOD)
WEST Physical Black	Interdependence: Humility and accepting responsibility, practice and reaching your potential, power/control, Physical health, have vision/reach goals (ADULTHOOD)
NORTH Mental Blue	Generosity: Problem solving, wisdom, freedom from fear, hate, jealousy etc., committed to lifelong learning and service, doing things in moderation, truth, (ELDER)



Engagement

Youth engages in goal-oriented plans and treatment. Team engages in intensive supervision and support.



Enrichment

Youth participates in expanded development opportunities. Team supports community connection.



Transition

Youth builds upon the natural supports developed as part of the program. Team supports program graduation.

Developed by Arma Clough, Tribal Youth Resource Center, October 2020

This project was supported by Grant #2018-MJ-MU-K001 awarded by the Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs, U.S. Department of Justice.

Match incentives with youth driven goal setting!

YOUTH DRIVEN GOAL SETTING



Cultural Connectedness Scale

The Cultural Connectedness Scale (CCS) was developed in Canada by First Nations/Indigenous persons for First Nations/Indigenous persons. The 29-item CCS consists of three sub-scales: identity, traditions, and spirituality.

Indigenous Quantitative Methodological Framework, community and strengths-based approaches are the core of the framework.¹

Culture is an important determinant of health for Indigenous peoples.²

1. King et al., [Culture is Prevention Project: Adapting the Cultural Connectedness Scale for Multi-Tribal Communities](#), American Indian and Alaska Native Mental Health Research, Centers for American Indian and Alaska Native Health, Colorado School of Public Health at 110-11
2. Id at 119



Cultural Connectedness Scale



TRADITIONS (11 questions)

Example questions:

“Someone my family or someone I am close to attends cultural ceremonies.”

“How often do you use sage, sweetgrass, or cedar in any way or form?”

SPIRITUALITY (7 questions)

Example questions:

“When I need to make a decision about something, I look to my Native American culture for help.”

“When I am feeling spiritually disconnected, I look to my Native American culture for help.”

IDENTITY (11 questions)

Example questions:

“I have spent trying to find out more about being Native American, such as history, traditions and customs.”

“I feel a strong connection to my ancestors.”





Orientation
Youth participates in intake and assessment. Team supports youth stabilization and orientation.

Engagement
Youth engages in goal-oriented plans and treatment. Team engages in intensive supervision and support.

Developed by...

Administer CCS pre assessment.

ASSESSING YOUTH CULTURAL CONNECTEDNESS



TAKEAWAYS

Family and Youth Engagement is critical for H2W improved outcomes. Integrating culture into H2W is a natural engagement strategy as well as increasing access to protective factors for improved outcomes.



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CLOSING



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