

RTP Criminal Justice Series, Webinar 3

We are glad that you are here. If you have friends who have not been able to join the webinar because of the weather, do remind them that we record this session; and all of the information, including the resources, will be available at the Recovery to Practice website.

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Now let's go ahead and get to the reason we're here. This particular webinar is addressing cultural inservice gaps experienced by tribal members in the criminal justice system. This is the third and final webinar for our Criminal Justice series. If you have not been able to join us for the previous webinars, please check the Recovery to Practice website, where you will be able to find a webinar on CIT and its use in the community, as well as a webinar on reentry programs that are supported through peer workers.

Today we're talking about cultural inservice gaps experienced by tribal members. We have two fantastic experts, who have a lot of first-hand experience with this issue and who are willing to share with us their personal and professional experience with the topic. Our first speaker will be Stephanie Autumn, who is the Executive Director of the American Indian Prison Project Working Group. We will conclude the webinar with Alan Rabideau, who is an independent consultant and a Board Member with the First Nation Behavioral Health Association. Both of these folks have worked on a number of Federal grants and programs, and represent and are members of tribes in their own communities.

I would like to welcome them to our webinar. Stephanie is going to lead us in a call together and pay respect to our past and our present and our future, and then will begin her portion of the webinar.

Stephanie, thank you.

Thank you, Melody.

Good afternoon, (inaudible), to everybody that has joined us today. I sincerely appreciate that we're starting with an opening because that's the tradition of our people. Before we launch into work, we always like to start in a good way. Today in our opening, we will be sharing part of a Dine healing prayer. It's entitled, "As I Walk with Beauty."

As I walk with beauty, as I walk with beauty,

The universe is walking with me.

In beauty it walks before me,
In beauty it walks behind me,
In beauty it walks below me,
In beauty it walks above me,
Beauty is on every side,
As I walk, I walk with Beauty.

I want to thank the relatives and the Dine Nation for the sharing of this prayer today.

Before I start the conversation, I would like to thank each and every one of you for your work, for your interest, with Native American youth and adults that are involved in the justice system.

Also, it's important before we start the conversation to step back a little bit in time and to think about that Native people have – we know that we have been on what we call "Turtle Island" for at least 10,000 years. But it's only within the last 150 years that we have known things, such as incarceration and prison. It is really not part of our construct nor our culture. So the issues that we are faced with in our community are new to us.

A colleague that I work with in the field, we were having a conversation; and we were talking about the journey of Indigenous people on this earth and having to walk in both worlds, live in both worlds. We were talking about how many anthropologists and researchers come to our communities; and one thing that they have never dug up in all of that time has been a prison or anything that resembles a prison, which led us on to a conversation that we believe that there's a better way. There was a better way to deal with disharmony and harm in the past; and we believe if we put our hearts and minds together, there is a better way to deal with disharmony and harm and public safety in the future.

Part of what we're going to focus on today are some key issues in terms of challenges in trying to identify strategies and services to reduce the disproportionality that Native people experience. Native people have the greatest racial disparity and disproportionality based on the population of our communities in the United States. So part of our conversation today will be discussing culturally appropriate services. We'll be discussing the impact of lack of transition, reentry and housing services; the impact of geographical gaps related to services for Indigenous people that occur prior to incarceration, during incarceration, and post incarceration.

We will also be focusing on solutions, which part of the conversation is how do we develop stronger partnerships between providers, between communities, and how do we deepen cultural awareness and competency when agencies and providers are not Native and working with Native American clients.

I shared with you some of the key issues that we're going to be focusing on. I really believe – I know that it was mentioned that Alan and myself are experts, but I never consider myself an expert. I consider everybody I work with that I am trying to serve to really be the experts and the wisdom in the room. So could you please share some of your kernels of wisdom in terms of what other issues besides the ones that I mentioned can you think of that are important to share today in this conversation?

[Pause for responses]

Don't be shy. Okay, I see some of you are in the "Participant Chat" box.

This is Melody. Let me jump in and let folks know that if you type now in the new pods that popped up, choose the one that's associated with your last name. It just helps us be able to put more information in at the same time, and quickly type in your thoughts as to what key issues create challenges for justice-involved Native youth and adults as they reenter their communities. So this might be what contributes to justice involvement or what challenges might exist when coming back home. And now I see you've got it.

Thank you, Melody.

I see that we have some themes around lack of economic development; some addictions outside of substance abuse, like gambling; lack of traditional knowledge and healing. Another theme is just the whole basket of reentry itself into society.

There is terminology – and thank you, Stacy, for sharing that – Walking on the Red Road – the challenges in terms of being able to lead and live a healthy and well life once released from incarceration.

So thank you, everyone, for sharing your wisdom. We'll be coming back to some of your wisdom as we have further conversations.

As I shared with you in the beginning, context is everything. If you are not familiar with Native American communities, have not lived or worked within our communities or nations – because we were nations before we were communities, communities is a new word – it's important to note that from time immemorial the protection, care and wellbeing of our children, our families, and holding onto our traditional life ways, that's the fabric of who we are as a Native nations and that we hold our children and lands to be sacred above and beyond.

As I shared, our tie to this earth, Turtle Island, if you think about 10,000 years, is almost a time frame that it would be hard for most people in the United States to imagine in terms of their relationship to what we call the United States. So when you are removed from your traditional land base, you are also being torn apart from your life ways, from your language. You have to adjust the economy because we lived from the land. So when your land base changes, your economy has to change.

We have had to endure the forced removal and genocide that has occurred since first contact. Many of our nations entered into treaties during this forced removal, and part of that removal was a guarantee of sustainable resources for our people. But oftentimes, there was no follow through. So our communities, as we knew them before first contact, have been flipped on us. In that flipping, we have had to endure such changes that we start to see the introduction of things into our communities that we never knew before that caused this imbalance, that took us away from this thriving, healthy way that we were within our nations, that we were within our families, to having to live in a world that was not as healthy as we once knew it.

When we think about the forced removal and the loss of language and the loss of being able to practice spirituality and life ways and the trauma that it caused, we're going to go back to some of your wisdom now. Again, if you could type in the boxes where it has last names, by your last name can you please share some of the wisdom that you think other traumas that you feel may have impacted Native people and contributed to the high rates of incarceration and recidivism across the country?

[Pause for responses]

Boarding schools, yep; disease and illness; isolation; mental health issues; alcohol; change of lifestyles in terms of being able to contribute and have a job; being torn away from parents, grandparents and elders; a new form of education.

Yes, there has been such a large impact. Part of the reason that this is a starting point in this conversation today is that what I've learned in these three decades of working in state, federal and tribal institutions – federal institutions – is that this isn't usually the starting point. For most institutions, it's about the behavior or it's about the offense. Part of our conversation with you and the service that you're providing or that you may be working in or that you want to learn more about, it's critical that we're looking at individual, collective, and generational trauma that is at the root of the behavior that our people deal with.

We can move to the next slide.

For those of you that are not Native, it's like a hurricane, a tornado, and an earthquake that hits your community when we think about the traumatic events of displacement, forced assimilation and a language loss. And what we see in terms of the trauma and unresolved grief from the trauma that has passed down through generations is we start to see an increase in mental health, the substance use, social isolation, the abandonment, the violence within our families, the violence within our communities, the acting out of internalized oppression.

So as we witness this in our communities, along with all the other social and economic issues that impact us, we know that if we are going to start to change what we're seeing in terms of disparities and disproportionality in the incarceration rates of Native people, that we really have to look at the roots and be able to provide services that are trauma-informed, are trauma best practices, that really get to the roots of why these behaviors are showing themselves in our community and resulting in contact with the justice system.

It's important to note for anybody, whether we're tribal or not tribal, just because I am a tribal person – I'm a member of the Hopi Nation, and I've worked in Native communities all my life – is that currently today there are 564 Federally-recognized tribes. Of those tribes, 243 of those tribes are located in Alaska. It's important to note that while there are similarities in terms of Plains tribes, tribes of the Northwest, Native Alaska tribes, tribes in the Southwest, there are only similarities. Every nation, every tribe, has our own distinct language; we have our own form of cultural practices; we have our own form of governance; we are guided by our own value systems; and we have our own spiritual ceremonies and life way practices. So while we're similar, we're also very diverse. It's important as you enter a community to always be cognizant of that – not to make any assumptions about a nation in Oklahoma because you worked with a nation in Arizona.

Part of what I would like to share with you today as you're thinking about this work of incarceration and recidivism and the disproportionality that Native people are facing and how that's created service gaps, it's important to note that there is a big shift in our population in the last 20 years. Today we have about 45% of our population is under 25 years old. In 2012, there were nearly 1.4 million Native youth under the age of 18. Part of what our data is showing us is that our Native youth are arrested two to three times more often than their Caucasian counterparts.

I work in facilities across the United States with the Prison Project; and it's going to shift a little bit state to state, depending upon the general population of Native Americans in each state. About 18 years ago when I would go into institutions, the population rate of Native Americans to the general population was about 7%. What we are witnessing today is that Native Americans are anywhere from 23% to 60% of the incarcerated population. So oftentimes you don't see that data because we're such a small population; but when you do the state data collection, you can see the disproportionality in terms of the portion of juveniles and adults, Native people, in relationship to the other ethnicities that are incarcerated.

Part of what we know is that our people, once they are incarcerated, they serve far longer than other people that are institutionalized for similar offenses. Part of what we have to think about that, and I'll talk about it in another slide, is there are some key factors that we have to consider. That's the acknowledgement of the cumulative nature of racial disparities.

Secondly, it's important that there's the necessity of communication across players in all decision points of the justice system. In working in prisons with Native people, it's really important to know that based on tribes and where they're located, what works with one group of Native people in one state in terms of more successful reentry strategies may not work with another. And it's always important to know that we have to really be focusing on systems change across the board.

If you haven't already, what I would like you to look at post this webinar is if you could look at the reports that have been generated by the Indian Law and Order Commission because they're very informative; and they really go back in terms of looking at the root issues of disproportionality and the disparities that exist in the justice system for Native youth and Native adults. When we're framing our services and looking at the services that we're providing, it really needs to be from this lens, looking at the mental

health issues because of generational trauma and community trauma that our people have had to deal with.

Part of what is important to consider in looking at how we narrow those gaps is overall in the nation, when we're talking about general population, is there is disproportionality in terms of funding generally for health, justice, education and other types of services. In our communities, because there is such a lack of resources and dollars and infrastructure in our home communities, those that are incarcerated are usually the last to receive services because there is such a lack of resources and revenue to support the need in our community for increased treatment facilities, for expanded traditional-based services, for mental health resources.

Another key point that I would like to focus on as we think about how we better serve juveniles and adults in the justice system is to really hone in, in terms of our people always think about the needs of females and the needs of males in terms of our healing and being able to reenter communities. So when you're looking at the communities that you're serving that are incarcerated in Indian country, please do look for gender-specific services because there is a need to really focus on the experiences that men go through and the experiences that women go through in terms of trauma and addiction and behavioral health needs.

Part of what we know for sure in Indian country and in this work is our people respond better if the services and the programs are rooted to our culture, rooted to our life ways, recruited to what we believe in, that we have something to contribute no matter what mistakes we have made in the past, no matter if we have been incarcerated, that there is more good about us than there is negative about us. So really looking for strength-based approaches with Native people, such as motivational interviewing, restorative practices, and I've mentioned trauma-informed care – and again, really focusing on the type of reentry services that are in the area to connect with.

I want to leave you with one thought. In working with juvenile and adult individuals as pre incarceration, during incarceration and post incarceration, it's to work with them because you have to walk alongside of them, not ahead of them, not behind them, and to include them. Listen to their voice because they are the wisdom in the room. They know what they need to be successful; they know what they need in order to return to their family, to return to their communities, and to return to their nations to be part of the nation building.

I thank you for this time, and I will now turn it back over to Melody and Alan.

Stephanie, thank you so much for the information that you shared. It's astounding to me -- the percentages that you shared in terms of the disproportionality of representation by Native people in the justice system. Of particular concern was the statistic that you shared about Native people being incarcerated for a longer period of time. So I'm hoping that we can flush out some of those details as we move forward. I know that transformational opportunities and healing are critical, and that healing doesn't mean the damage never existed. It means that the damage no longer controls our lives.

Now, Alan Rabideau has graciously accepted the offer to participate in an interview and is going to speak in part from the perspective of a family member.

Alan, thank you so much for joining us today. I appreciate you being here. Would you like to greet our audience?

Sure, thank you, Melody.

I always have to do this: [Indian greeting] Thank you, welcome, everyone.

Thank you, thank you so much. I'm wondering if you could tell us a bit about what brings you to this type advocacy and to this work.

Oh, boy, you know because we had these slides in advance, I was thinking about this question. Although I don't like to focus on the negative, I did grow up on a reservation in Northern Michigan over on the western side of the UP. One of the things in high school was at some point being on the reservation and having suffered loss of family members and good friends, close friends, to the alcoholism and other tragedies, I kind of made a vow to kind of change that statistic for particularly me; and it just kind of led me naturally into the work of, I guess, advocacy or trying to help my people out. So that was one big thing that started really early.

I think another thing that kind of has been a big player was years ago I was given my traditional name, (inaudible); and for those of you that are not familiar with our culture, our names say a lot about who we are and what our roles in society are supposed to be -- that along with a lot of the tribes have clan systems or totems. I'm part of the Loon clan. Part of that clan's responsibility is to kind of keep the spiritual practices and preach the spiritual practices and try to hold that stuff true, hold true to it; so just being born into my clan kind of put me in this area of work.

Of course the third big one, I always have to -- my mom walked on 15 years ago, but my family was a big influence. My mother always made it pretty clear to us that our role was to take care of the community. So as you get older, you kind of just naturally have to take on that responsibility.

It sounds a bit like a calling or an avocation more than just a job.

Exactly, yes.

So I know that as a person with both firsthand experience and as a parent to children impacted by multiple systems, what were the biggest gaps that you experienced or ways that culture was perceived as an obstacle rather than an asset?

That's actually a good question because once again, like I said at the beginning, I try not to focus on all the disparities and all of the issues. But I saw it in the Chat box here, or somebody made the point that there's a shift here in thinking. We've got to quit thinking about being Native American as being a risk factor and instead think in terms of being Native American is also a protective factor. We have beautiful cultures and traditions and teachings that are very beneficial, and they're very helpful.

I'm happy to say that I think that we're coming back around full circle. I think later on, when we talk a little bit about what are some of the best ways -- and Stephanie mentioned them too -- we're moving back into this idea of community-based services and strength-based services; those are the kind of things that work with our people. But those are also things that have been part of our tradition or our cultural ways for generations. So just this idea of, oh, he's Native American -- changing that thought process around to that could be a protective thing rather than a risk factor.

Another good example I like to think of is having done a lot of work with families and youth -- and I don't know if I've heard so much in the past -- I don't know -- 10 years, but when I first got into kind of human services, I used to always hear -- especially in college you'd always hear about how Native American parents are bad parents, you know. That is just kind of that perceived notion that our parents don't know how to parent. There's some truth to the effects of boarding school and historical trauma and such that Stephanie talked about that definitely impacted the way our parents parent.

But there are also cultural factors. Once again, we're a strength-based society. My mom was wonderful; she only focused on the positive. We have a method of -- one of the trainings I get to do, which is based on the medicine wheel concept, I'm what they call a Woodland Northeastern wilderness Native. The slide that's up right now kind of shows these four directions, these four colors; that's a big part of our cultural teaching. I get to do training across the country about the medicine wheel.

But each of those four directions has meaning. Our parents pretty much were taught or brought up, first and foremost there's prevention. Prevention comes through our storytelling techniques and our use of the cradle boards; that's kind of in the yellow direction. In the southern direction, the red, that's all about

recognizing positive and focusing on the good. So as we travel from east to west, you're traveling from prevention to praise. So those come first.

Stephanie made a really good point in the very beginning too that detention and focusing on the negative just are not part of our construct. Our tribe operates a detention center here. I remember when they opened it, they were looking to name it. Of course, like a lot of our buildings and stuff, they wanted to give it a traditional Ojibwe, an Anishinaabe name. They asked one of our elders to name it; and he gave them an Ojibwe name for detention. They said, "Oh, what does that mean? How is it interpreted?"

Pretty much the name he gave it was these poor kids are going to have lack of *attention*, which was really negative; but there was no way to describe a detention facility in our language because it's not part of our cultural construct. So it was kind of interesting to see that if you look at it from that perspective. So our parents weren't necessarily bad parents; it was just they had a different style or a different method. They focused on the positive; and through storytelling and stuff like that, you would hope that children learned what was appropriate, and you didn't really have to address the negative all the time.

That's really fascinating, Alan, because it makes me think about the way a dominant culture so often looks at almost any other different culture -- askew. It's like if they don't do it our way, then they must be doing it wrong, as opposed to it simply being a different way of being in the world and that different doesn't have a positive or a negative connotation when we look at culture. That's very interesting, so thank you for that.

In terms of advocacy – and I know that you personally do an awful lot of advocacy – what type of advocacy or educational efforts have you seen be beneficial for you or for the people you work with or represent?

Again, I think Stephanie answered this question too very effectively in her presentation. I really, honestly do feel that we've come full circle; and I have to give kudos to, like, SAMHSA and other Federal agencies who are moving in this direction of being strength-based; the direction of being trauma-informed; once again, focusing on the positive; allowing our programs and funding sources to really include our spiritual and cultural ways of doing things.

Actually, what I think, like I said, we're moving back into that direction. I remember when I first got into substance abuse counseling or work, it was just amazing how we were trained to pretty much blame the children's parents for their problems and to really look at that differently and to really look at every family, regardless of their struggles, their strengths are somewhere and to identify those strengths and to build on those strengths. This is not only, I think, beneficial for our people; I think this is beneficial for anybody. I mean, the shift has changed from a deficit-based way of looking at things to a strength-based way.

So I can't talk enough about this idea. It's great because you're seeing more and more assessments coming out now, where a lot of assessments – when I did assessments, especially working in behavioral health with youth coming into like a group home or a detention home, we asked a lot of deficit-based kind of questions and focused on what are the problems; we have to correct the problems. It's kind of been really uplifting to see this shift now where we're seeing a lot more of what are these children's strengths and how can we improve on that.

Thank you, yeah, I think sometimes we think of advocacy as being something really big that's like a social movement; and you're bringing it to the individual and focusing there. That's excellent. Are there Federal or tribal initiatives that you feel are bringing positive changes for Native people who are experiencing these gaps, particularly the gaps between criminal justice and behavioral health?

Yeah, definitely, like I said, I think I'm really pleased and it's uplifting to see SAMHSA and other Federal agencies kind of coming full circle, looking at the SAMHSA system of care philosophy. It's going back to this idea that it takes a community to raise a child, and it's pulling in all of the key partners. Also really respecting a lot of SAMHSA's initiatives and grant funding stuff really focuses on being what they call community-driven or family-driven or youth-guided. That's really giving the voice back to the people that the program is intended to work with.

So all these are – again, they're not different from what our traditional values have always been. This idea of wraparound has always been a cultural thing with a lot of tribes. So it's nice to see we're coming back to this idea, just trauma-informed care and being strength-based and the wraparound services and the systems of care and just recovery.

The last one I want to mention, like SAMHSA's program to achieve wellness -- just looking at a person holistically, that there's more to you than just your physical health or your mental health. There's physical, emotional, mental and spiritual, and really allowing that spiritual to play a role. So, yeah, I'm really, like I said, uplifted to see that we've come back to that and making spiritually even a priority.

Absolutely, the whole person and holistic care in every level of services is so critical. Before we shift to the questions that have been posed by the audience, I just want to be sure and point out again to folks that there are a number of resources that are available within the PowerPoint. If you download the PowerPoint, you'll have access to these links so that you can do additional study on your own. We know that a one-hour webinar can *never* answer all of the questions or address the issues deeply enough, but we hope that you will feel motivated to dig a little deeper.

I now want to move into some questions that have been submitted by our audience, and I thank you all for offering these to us. I want to first pose the question: Is the youth data mostly from cities and non-tribal areas in terms of the increased incarceration, or is it more what's within the tribal communities themselves where this incarceration is happening? Do you know?

It's actually all three. What happens is, depending on the state, the tribal nation, whether they have a detention center. If there's not a juvenile -- and we're trying to move away from that deficit-based language to healing centers, depends on resources there are for young people who come into contact with the justice system. In most states, and this is for adults and juveniles, young people are being placed in either county or state facilities, removed far away from their tribal community.

So the data is taking into account young people when they come into contact, whether they come into that contact with the justice system within their home community, within a county, within the state, or if they have Federal charges. So that's kind of like the overall data of what we're seeing representation. Now, if I were to just get data from a tribal facility, it's going to be 100% young people who are tribal; so that's a different situation. I hope that makes sense.

Yeah, that makes a lot of sense.

Melody, before we go to the next question, I just wanted to a little bridging. Since I've provided the backdrop of what incarceration is looking like for Native people and the factors, I want to make sure that folks know that people like myself, or organizations like the American Indian Prison Project, we're walking right alongside the strategies that Alan is mentioning.

For the American Indian Prison Project, part of the work that we do across the country and here in this region is really trying to work with Department of Corrections staff to look at adopting, bringing in, putting dollars towards restorative practices: trauma-informed services, motivational interviewing. In the work that we do, we bring in community elders. We try to support and donate for any kind of cultural and spiritual practices. So I just wanted to kind of plant that seed; our work that we do is always entering into that relationship with the young person and the adult in the families from that strength-based position.

A number of people have asked questions about the impact of historical trauma or historical violence and the role that it plays in Native people today. I'm wondering if either of you could speak a little bit more to that, about you see that impacting youth today and if there are ways to mitigate the damage from historical trauma.

Alan, do you want to take it? Then I'll round it up.

Sure, like I said earlier, I try not to focus on historical trauma and the generational trauma as much anymore. For years, we were asked to present about that. I was looking at the questions – I don't know if

you're going to get to it – but this idea that the loss of the culture, the language – like I said in the beginning, if I wasn't given my name, if my totem was identified, then I wouldn't know where my place was in society. So bringing back those traditional beliefs, I'm definitely – Sean, I think it was a question you had – bringing back our traditional knowledge and practices is definitely a protective factor and has shown to improve youth outcomes -- so whatever you can to bring back those cultural beliefs that for a lot of our tribes has been lost through the boarding schools and such. So as communities, we have to come together and in some ways almost, I don't want to say reinvent, but try to bring that back.

Every day, we lose another elder and somebody that has that knowledge. At one time, in was illegal or forbidden to talk about; so definitely bringing back the cultural values and traditions is one way to mitigate that.

Stephanie, your thoughts?

Yes, because my work with young people and adults is based on their life experiences and some decisions they've made that have put them in a facility or in the hands of a justice system -- whether it's probation, et cetera -- part of the work we do because I've been a restorative practitioner most of my life is that we try to engage from the very beginning in restorative conversations in terms of looking at what was at the roots of this. Where did it come from – this thinking, this behavior, these thoughts that caused us to cause harm, to get us in the situation that now we're incarcerated?

It always does come back to, for the people that I work with inside juvenile facilities and adult facilities, something that they have experienced as a young person or as an adult. I work in three different Federal facilities for women; and part of our conversation is always focusing – and it is a big issue in our community – on violence against Native women, violence against children and the trauma that has happened to them, and being able to provide resources and healing pathways to move forward so that our people never come into contact with the justice system again, that they're never institutionalized again because of something they experienced as a young person or as a young adult or as an adult. So my work is a little different because I'm working in a different environment with people in prison.

We also have a couple of people who are asking about – and I think this is very interesting – the commonality, or *if* there is a commonality, between the heightened incarceration of African American youth and if our presenters see a link between the historical experiences of African American communities and Native or tribal communities.

Obviously, this is Stephanie. I always do that, so excuse me. It's not only with African American; but within the United States, it impacts the disparities. And the commonality around disproportionality and disparities is almost one and the same. The problem with racial disparity is it builds on each stage of the criminal justice system from arrest through parole; and it's really hard to isolate it, whether it's first contact with law enforcement, through court, however that cycle is in the justice system.

What's important to note is because Native people have been made so invisible – and I track this in almost research across all fields – that if you notice that when they're looking at disproportionality and impact on communities, you seldom see American Indian or Alaskan Native people. And somehow, there's a rationalization when we ask, "Where's our data? Let's talk about those disproportionalities, and the need for equity and resources assignments in terms of services and programs that our people can take part in."

We always get a response that, well, your population is so little. But anyone who has studied statistics knows that if you take the population and then measure it against the percentage in other racial populations, our people kind of jump to the top in terms of disproportionality. But it's similar across all communities of color, in terms of us really needing to focus on system change together because it may be Native Americans today, African Americans tomorrow, Hispanic people. It's all people; the system is not working for anyone. So it's important that we all need to work together to improve the justice system and the equity of resources for people detained and coming out of prison.

Absolutely, what a powerful summation and wrap-up and it really segues into, I think, when we look at SAMHSA's ten principles of recovery. I know that we can get weary of the word "recovery." But when we think about it as a dynamic experience, the idea – and you both talked about the importance of the holistic person being so vital to restorative justice and restorative practices. So I want to thank SAMHSA for the work that they've done in pulling together people and thoughts and offering a definition for recovery that is inclusive and perhaps can help put a little light on the work that we're doing.

I want to thank all of you for being here. I want to thank our presenters. Some of you know that we had to cancel this webinar but that we were able to reschedule; and the presenters have been more than flexible and more than kind in working with us to get this done.

I want to thank the Recovery to Practice initiative. We couldn't offer these webinars without the funding that's provided through this important practice. Creating an opportunity for the various disciplines to come together and learn from one another really makes an impact in the health of our services in our system, and that each discipline has something to offer as we grow and work to improve services for people.

So know that we're going to continue this work. You can get information about Recovery to Practice at our website. We offer a free newsletter; we offer free webinars and additional resources on the website.

You are able to get Continuing Education hours for this webinar. Right now on the screen, you'll see a new layout. If you will follow the link, you'll be able to either download a Certificate of Attendance or complete a quiz and get a one-hour CEH from NAADAC. This particular CEH is also applicable to some other disciplines.

So as you think about this information, I trust you will be motivated to dig a little deeper into what it is that we as practitioners can do to fill the gaps. Gaps are dangerous. Gaps are where we lose people, and we need to make sure that everyone has access to the best services possible. Remember, we're here to serve you. Let us know how we can help.

This concludes our time together. I trust that you'll have a great day. Thank you for your participation.