SUBSTANCE ISSUES AND NATIVE AMERICAN POPULATIONS

Midwest Conference on Problem Gambling and Substance Abuse

August - 2006
PRESENTATION OUTLINE

I. INTRODUCTIONS
II. ADDICTION AND SUBSTANCE ABUSE ISSUES AND NATIVE AMERICAN POPULATIONS
III. TREATMENT APPROACHES
IV. NATIVE AMERICAN CURRICULUM
V. CURRICULUM EXCERPTS
VI. IMPLEMENTATION OF CURRICULUM
NEBRASKA INDIAN RESERVATIONS
ONE SKY CENTER

ABERDEEN AREA ALCOHOL PROGRAM DIRECTOR’S ASSOCIATION
♦ Conference Presentations
♦ Provide ADAS Courses for Certification

RED ROAD GATHERING

SOUTH DAKOTA DIVISION OF ALCOHOL AND DRUG AGENCY
♦ State Advisory Board
♦ NA Curriculum Project

UNIVERSITY OF SOUTH DAKOTA DEPARTMENT OF ALCOHOL AND DRUB ABUSE STUDIES (ADAS)
PATTC-SD PROJECTS AND PARTNERSHIPS

CASE STUDY
PREP TRAINING
PROGRAMS

WRITING EXAM
PREP TRAINING
PROGRAM

ORAL EXAM
PREP TRAINING
PROGRAMS

NATIVE AMERICAN
CURRICULUM

NATIVE AMERICAN
GROUP PROJECT
(CORR. FAC.)

UPPER PLAINS
SUMMER
INSTITUTE

PATTC-SD
NATIVE AMERICAN
INITIATIVES
PROBLEM AREAS

• ALCOHOL
• DRUGS
  – Marijuana
  – Cocaine
  – Methamphetamine
  – Other
• HUFFING OF INHALANTS
• EXCESSIVE GAMBLING
• HIGH SUICIDE RATES
• OTHER (CRIME RATES, ACCIDENTS, ETC.)
WHY DO SOME AMERICAN INDIANS AND ALASKA NATIVES ABUSE ALCOHOL AND/OR DRUGS?

“Explanations for Indian substance abuse abound, but no single explanation can adequately account for all problems.”

(Stubben, 1992)
CAUSAL FACTORS

- Governmental Policies and Acts
- Cultural Identity Issues
- Interactions with Mainstream Societies
- Grief Issues
- Poverty Issues
- Other
United States Government

Indigenous Nations

Treaties

Land

Annuities

♦ Food
♦ Health Care
♦ Shelter
♦ Education
♦ Clothing

Treaty Terms

“You will be provided these annuities as long as the grass grows and the rivers flow.”

-- President Andrew Jackson
TREATY STRATEGIES

♦ Treaties were negotiated in the field, using interpreters.
  • *Tribes often negotiated treaties with the smoking of the pipe for honesty, trust, and good will.*

♦ Government officials sometimes introduced alcohol into the treaty negotiation process.

♦ Treaties were sent to Congress for ratification.
THE “ROOTS” OF WARFARE

♦ Congress often changed treaty terms.
  • *Dollar amounts and annuities, originally agreed upon in the field, were often changed.* (Mistrust)

♦ Treaty terms were not always fulfilled by the U.S. Government.
  • *Delivery of annuities was often delayed for months.* (Mistrust/Frustration/Anger)

♦ Warfare ensued.
  • *Prison Camps/Reservations established.* (Trauma)
POST-WAR CONSEQUENCES

♦ Reservations were established--Initially, they were very much like concentration camps.
♦ Native American males were expected by the government, to become farmers – a significant role change from the hunter and warrior roles.
♦ Spiritual ceremonies were not allowed.
♦ Traditional means of survival were eradicated (buffalo) and the people were forced to become farmers, often on lands that were not fertile.
BOARDING SCHOOLS

♦ Established by the federal government and by various churches.

GOALS OF BOARDING SCHOOLS

♦ Cultural Genocide
  • Distanced students from their cultural (language, customs, etc.) and spiritual ways (ceremonies).
  • Degradation of tribal ways

♦ Christianization

♦ Western Knowledge

♦ Vocational Education
SOME MALE AND FEMALE ROLES IN THE CAMP CIRCLE

**MALES**
- Piper Carrier
- Warrior
- Hunter
- Heyoka (Contrary)
- Heyeska (Interpreter)
- Companion/Husband
- Father
- Grandfather
- Uncle
- Brother
- Cousin
- Conduct Ceremonies
- Horseman

**FEMALES**
- Caretaker of the Home/Lodge
- Bearer of Life (Children)
- Maker of Clothes
- Food Preparer
- Companion/Wife
- Grandmother
- Mother
- Cousin
- Sister
- Auntie
- Conduct Ceremonies
- Assist with Ceremonies

- Provider
- Protector
- Storyteller
- Medicine Person
- Caregiver of Children/Others
- Teacher
- Singer
- Other
INDIAN INTERCOURSE ACT OF 1832

♦ This Act made it illegal to sell liquor to Indians anywhere in the United States.

♦ “No ardent spirits shall be hereafter introduced, under any pretense, into Indian country.”
REPEAL OF PROHIBITION ACT OF 1953

Native Americans could purchase liquor in the same way as all other citizens of the United States.
MODULE 6

Native American Cultural Orientations
IMPACT OF CULTURAL ORIENTATIONS

♦ World Views
♦ Cultural Identity & Belongingness
♦ Self-Esteem
♦ Self-Concept
♦ Self-Confidence
♦ Self-Efficacy
TRADITIONAL WAY OF LIFE

♦ Speaks and thinks in D/L/N language.
♦ Interacts mostly with tribal members.
♦ Participates in spiritual ceremonies.
♦ Knows tribal history, stories and legends.
♦ Knows and respects traditional family relationships.
♦ Brings honor and pride to the people.
The use and abuse of alcohol and/or harmful drugs has never been a part of traditional Native American cultures.
INCONGRUITY & TRADITIONAL WAYS

♦ Individual knows cultural and spiritual ways (language, ceremonies, etc.), yet abuses alcohol and/or drugs.

♦ Individual may try to intimidate counselors with knowledge of cultural and spiritual ways.

♦ Counselors may be “taken in” by a romanticized view of D/L/N traditional ways.
BI-CULTURAL WAY OF LIFE

♦ Challenged daily, to live in two worlds.

♦ May experience high levels of stress, anxiety, anger, rejection, etc. when trying to live in both worlds.

♦ May be confused about their tribal cultural/spiritual identity.

♦ May have feelings of inferiority.

♦ May or may not abuse alcohol/drugs.
BI-CULTURAL WAY OF LIFE CONTINUED

♦ May be called:
  • “Apple”
  • “Sell Out”

♦ May be told by other tribal members:
  • “You think you are better than us …”

♦ May feel very comfortable functioning in two worlds.
TRADITIONAL | BI-CULTURAL | ASSIMILATED
ASSIMILATED WAY OF LIFE

♦ Knows little about D/L/N cultural and spiritual ways.

♦ May not be interested in reconnecting with tribal cultural and spiritual ways.
  - *The Counselor cannot assume that a relative/client is interested in learning about tribal cultural and spiritual ways.*

♦ May or may not use alcohol and/or harmful drugs.

♦ May feel ashamed of being identified as a Native American.

♦ May be interested in reconnecting with tribal cultural and spiritual ways.
ETHNICALLY AND CULTURALLY DIVERSE BACKGROUNDS

Due to inter-relationships and marriages, individuals may be of more than one ethnic ancestry.

♦ American Indian / Asian
♦ American Indian / African
♦ American Indian / European
♦ American Indian / Hispanic
♦ American Indian / Other
PSYCHO-SOCIAL AND CULTURAL ISSUES

• HOW MIGHT THESE CULTURAL ORIENTATIONS AND ETHNIC FACTORS RELATE TO THE USE AND ABUSE OF ALCOHOL AND OTHER HARMFUL SUBSTANCES BY SOME NATIVE AMERICANS?
D/L/N CULTURAL AND SPIRITUAL WAYS
AND SUBSTANCE ABUSE TREATMENT

♦ Traditional

♦ Bicultural

♦ Assimilated

Western Bi-Cultural Red Road
NATIVE AMERICANS AND “MAIN STREAM SOCIETY”
MAINSTREAM SOCIETY OF AMERICA

ACCEPTED
ESPECTED

REJECTED
OPPRESSED

DISCRIMINATION
(RACIAL-SOCIAL-OTHER)

FILTRATION
SYSTEMS

LIVING IN
TWO WORLDS

♦ MILITARY
♦ EMPLOYMENT
♦ EDUCATION
♦ OTHER

Dakota/Lakota/Nakota
Peoples
CHALLENGES OF COPING WITH MAINSTREAM SOCIETY

FILTRATION

Loss of --
♦ Self Identity
♦ Ethnic/Cultural Identity

LIVING IN TWO WORLDS

Dakota/Lakota/Nakota Peoples

SYSTEM

Feelings of --
♦ Inferiority
♦ Being Oppressed
♦ Being Rejected by --
  • Ethnic Group
  • Main Stream Society
LIVING IN MAINSTREAM SOCIETY NEGATIVE CONSEQUENCES

Filtration Systems

Dakota/Lakota/Nakota Peoples

♦ Military
♦ Employment
♦ Education
♦ Other

Other
Suicides
Criminal Activities
Alcohol/Drug Abuse
Traumatic Life Events Among Native American Populations Related to the Use/Abuse of Alcohol and Harmful Drugs
THE ROOTS OF HISTORICAL TRAUMA AMONG AMERICAN INDIANS CONTINUED

♦ American Indians were dependent on the U.S. Government for food, shelter and health care.

♦ All life was under the control of a foreign government.

♦ Leaving the reservation became illegal.

♦ Hunting off the reservation became illegal.

♦ Practicing traditional ways became illegal.
DAILY REMINDERS RELATED TO TRAUMA

♦ Rez living
  ♦ Poverty conditions
  ♦ Unemployment
  ♦ Grief issues

♦ Losses of—
  ♦ tribal language
  ♦ traditional family systems
  ♦ traditional healing practices

♦ Loss and confusion regarding traditional, spiritual ways
♦ Racial discrimination—feeling of being a second class citizen status
♦ Other
CONTEMPORARY SOURCES OF TRAUMA

♦ Sexual abuse
  • Incest

♦ Domestic violence

♦ Military experiences

♦ Loss of parents, close relatives and friends

♦ Other
Grief in Dakota/Lakota/Nakota (D/L/N) Communities
Home of the Mustangs: The body of Marine Cpl. Brett Lundstrom, who was killed by small-arms fire January 7 in Fallujah, lies in state in a flag-draped casket inside a 30-foot tepee set up in the gymnasium of Little Wound High School on the Pine Ridge Indian Reservation. U.S. Marines took shifts standing guard at the entrance.
MODULE 15

The Effects of Poverty on Native American Populations
South Dakota County Poverty Data

*Five of the 10 poorest counties in the nation are in South Dakota.*

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>RESERVATION</th>
<th>POVERTY RATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buffalo</td>
<td>Crow Creek</td>
<td>56.9%</td>
</tr>
<tr>
<td></td>
<td><em>(POOREST COUNTY IN THE NATION)</em></td>
<td></td>
</tr>
<tr>
<td>Shannon</td>
<td>Pine Ridge</td>
<td>52.3%</td>
</tr>
<tr>
<td>Ziebach</td>
<td>Cheyenne River</td>
<td>49.9%</td>
</tr>
<tr>
<td>Todd</td>
<td>Rosebud</td>
<td>48.3%</td>
</tr>
<tr>
<td>Corson</td>
<td>Standing Rock</td>
<td>41.0%</td>
</tr>
</tbody>
</table>
INCOME LEVELS, LIFE ISSUES AND WORLD VIEWS

- Alcohol Use/Abuse
- Drug Use/Abuse
- Gambling
- Domestic Violence
- Family
- Health
- Prevention
- Nutrition
- Education
- “The American Dream”
HYPOTHETICAL CAUSES OF SUBSTANCE ABUSE AMONG AMERICAN INDIAN POPULATIONS

HYPOTHESIS 1

Colonists first introduced alcohol to American Indians. Large quantities of alcohol were provided in a short time, which did not give the tribes adequate time to develop social, legal or moral guidelines for handling alcohol consumption. Heavy alcohol consumption became a tribal norm which was then transferred from generation to generation.

(Beauvais, 1998)
HYPOTHESIS 2

Some American Indian cultural patterns allow heavy alcohol consumption as an acceptable social behavior because alcohol consumption produces positive bonding among tribal members and has become a part of the culture.

(Beauvais, 1998)
HYPOTHESIS 3

American Indians have a genetic make-up that make them more susceptible to substance addiction. Some studies have found support for the hypothesis that certain populations may have higher genetic predisposition for substance abuse addiction. For example, Kendler (1997) estimated that genetic factors account for 50 to 60% of the risk for alcohol abuse among males in general.

(Beauvais, 1998)
HYPOTHESIS 4

American Indians have been forced into poverty due to government policies and societal discrimination which have limited the economic progress of American Indians, particularly those residing on reservations. Poverty is linked to psychological conditions including depression, despair and hopelessness. When the future looks hopeless, risky behaviors such as substance abuse, are less costly since there is not much to lose.

(Beauvais, 1998)
INTER- AND INTRA- CAUSAL FACTORS THAT MAY CONTRIBUTE TO SUBSTANCE ABUSE IN SOME NATIVE AMERICAN POPULATIONS

Inter-Ethnic Interactions

♦ Racial discrimination
♦ “Second-class citizen”
♦ Inferiority
♦ Other

Intra-Tribal Causal Factors

♦ Rejection by tribe
♦ Low ethnic self-esteem
♦ Inferiority
♦ Other
SUB-CONSCIOUS AND/OR CONSCIOUS THOUGHT

“I don’t deserve good things to happen to me in life.”
MULTIPLE ADDICTIONS, DISEASES, MENTAL HEALTH AND CULTURAL ISSUES

**ADDICTIONS**
- Alcohol
- Harmful Drugs
- Gambling
- Nicotine
- Foods
- Sexual
- Other
- Caffeine

**MENTAL HEALTH**
- Trauma
- Family Detachment
- Abuses
- Neglect
- Rejection
- Depression
- Anti-social
- PTSD
- Boarding School
- Military
- Sexual
- Other

**DISEASES**
- Diabetes
- Dm Complications
- Heart
- Cancers
- HTN
- Dental
- Other

**CULTURAL ISSUES**
- Ethnic Identity
- Ethnic Self-esteem
- Racial Discrimination
- Intra-/Inter-Tribal Conflicts
PATHWAYS TO HEALING
TRADITIONAL SPIRITUAL WAYS

NATIVE AMERICAN CHURCH

OTHER BELIEFS AND PRACTICES

CHRISTIAN RELIGIONS
Beliefs and Practices

♦ Incorporates Christian values and practices, including the Bible, along with native ways, i.e., tipis, sage, drums, etc.

♦ Peyote used in ceremonies.
  • Healing
  • Hardships
THE RED ROAD APPROACH

♦ The innate cultural/spiritual resources of an indigenous (Native American) person are a focus of this treatment approach. Cultural and spiritual Information are a normal part of the treatment regimen. When and where appropriate, spiritual ceremonies are included in treatment and aftercare plans.
SEVEN VALUES OF D/L/N LIFE

(Praying) WOC’EKIYA
Wakpekute

(Wisdom) WOKSAPE
Sisitonwan

(Respect) WA O’ HOLA
Mdewakantonwan

(Humility) WAH ‘WALA
Ihanktonwan

(Caring & Compassion) WA ON’ SILA
Wahpetonwan

(Generosity & Helping) WAWOKIYE
Ihanktonwanna

(Honesty & Truth) WOWIJAKE
Tetonwan

TO HELP THE PEOPLE
NORTH - RED
Snow (Cleansing)  Buffalo  Wind  Plants

WEST
BLACK
Thunder Beings
Rains Wind Plants

SACRED 7TH DIRECTION
Black Road  Red Day

EAST
YELLOW
Sun Elk Black-tailed Deer Wind Plants

SOUTH - WHITE
Eagle  Spotted Eagle  Wind  Plants

MOTHER EARTH
Water  Plants  Animals  Food

SEVEN DIRECTIONS
CREATOR  SPIRIT WORLD
Sun  Moon  Stars  Milky Way
TAKING PART IN SPIRITUAL CEREMONIES
Counseling Strategies for Native American Populations in Substance Abuse Treatment Programs
IDENTIFYING “ROOT CAUSES” OF ALCOHOL/DRUG ABUSE

- Alcohol and/or Drug Abuse
  - Court System
    • Jail, Prison, Fines
- Failing Health
  • Cirrhosis Symptomology
  • DM / DM Complications
  • Other (Hepatitis, Heart Disease, etc.)
- Broken Relationship (Marriage)

Courts at fault

- Lost Jobs
- Lost Custody of Children
- Dropped Out of College or Training Program
- Suicidal Ideation
- Gambling

Discrimination

- Tribal Housing
- Welfare System

Childhood/Adolescent Trauma

- Unresolved Anger
- Unresolved Grief
- Parental Abandonment
- Sexual Abuse by Relative

- Anger
- Stress
- Anxiety
- Depression
- Shame
- Guilt

Tribe - No Jobs

CPS

- No Jobs
- Discrimination

08/17/2006
AN INTEGRATED BEHAVIORAL HEALTH HEALING AND RECOVERY MODEL WITH NATIVE AMERICAN POPULATIONS

Red Road
- Cultural
- Spiritual

RELATIVE (CLIENT)
- AA
- Cognitive
- Behavioral
- Emotional
- Alternative Healing
- Motivational
- Acupuncture
- Other

WO’DAKOTA
LAKOTA
NAKOTA

WESTERN
EASTERN
OTHER

08/17/2006
Native American Curriculum for State Accredited, Non-Tribal Substance Abuse Programs in South Dakota

September 2005
NEED FOR THE CURRICULUM
A 165-item survey was administered to staff members (directors, clinical supervisors, and counselors) of 26 accredited, non-tribal substance abuse programs located at various sites in South Dakota. [2003]

- Printed Version.
- Online Version,

The NACAS assessed the extent that Dakota/Lakota/Nakota cultural and spiritual ways were being integrated, or not being integrated, into the treatment regimes of these state accredited, non-tribal substance abuse programs in South Dakota.

- 25 of 26, or 96%, of the CAS instruments administered were returned.
Clients Served during the Past Twelve Months

- Non-Native Clients: 42%
- Native Clients: 58%
Lakota/Dakota/Nakota Cultural Training

Hours of Training

- None: 54
- 1-5 hours: 16
- 6-10 hours: 12
- 11-15 hours: 6
- 16-20 hours: 4
- More than 20 hours: 4
Project Goals

♦ To provide a Dakota/Lakota/Nakota cultural program for staff members of state accredited, non-tribal substance abuse programs in South Dakota.

♦ To improve the substance abuse treatment experiences for Native American who enter state accredited, non-tribal substance abuse programs in South Dakota.

♦ To increase the awareness and knowledge of Dakota/Lakota/Nakota cultural beliefs and practices among staff members of state accredited, non-tribal substance abuse programs in South Dakota.
Curriculum Goals

♦ To explore causal reasons for alcohol and drug abuse among Dakota/Lakota/Nakota (D/L/N) populations.

♦ To become aware of intake, treatment and aftercare strategies that relate specifically to D/L/N individuals who are in substance abuse programs.

♦ To identify D/L/N cultural and spiritual ways, and other ways, that contribute to the prevention treatment and aftercare of alcohol and drug abuse among D/L/N individuals and families.
NACAS PROGRAM/RESPONDENT DATA

♦ 25 = State Accredited Programs:
  - Private N = 11
  - Other N = 14

♦ 64% = Female Respondents

♦ 100% = Caucasian Ancestry

♦ 68% = Level III Certification
NACAS DATA PROGRAM DATA CONTINUED

♦ 87% Certified and Counselor Trainee Staff who were of Non-Native American Ancestry.

♦ 9.9% Staff Members who were of Native American Ancestry.

♦ 16% Programs that utilized Dakota/Lakota/Nakota Consultants.

♦ 64% Staff who received no training related to Dakota/Lakota/Nakota cultures.
Treatment Needs for Native American Populations in South Dakota
(2002 Data)

♦ 5600 Native Americans were in need of residential or date substance abuse treatment services.

♦ Treatment needs of NA populations is 3 times that of Non-NA populations (30% vs. 10.7%)
Native American S/A Facilities

♦ Total Number of Residential Beds -------------- 56
  – 30 Beds at Reservation Sites
  – 26 Beds at Off-Reservation Sites

♦ Half-Way House Beds --------------------------------- 36
  – 36 (Rosebud/Sisseton/Yankton)

♦ Adolescent Treatment Beds ------------------------ 44
  – YRTC ----------------------------- 24
  – *Ampetu Luta Otipi --------- 10
  – Lower Brule ---------------------- 10
  *Alternates adult and adolescent treatment cycles
CURRICULUM EVALUATION PROCESSES

• A twenty-five (25) item knowledge based test is administered before any of the module content is presented to participants. [Pre-Test]
• Content of curriculum is presented to participants.
• The twenty-five (25) item knowledge based test is administered when all of the modules have been presented. [Post-Test]
Native American Curriculum

Test Results For Pilot Training 2005

<table>
<thead>
<tr>
<th>Percent Correct</th>
<th>Yankton</th>
<th>Rapid City</th>
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</thead>
<tbody>
<tr>
<td>Pre-Test</td>
<td>56.41%</td>
<td>52.31%</td>
</tr>
<tr>
<td>Post-Test</td>
<td>79.49%</td>
<td>80.09%</td>
</tr>
</tbody>
</table>
CEUs/College Credit

• Projected CEUs – 20 Hours
  -- Or --

• USD/ADAS – 1 hour of college undergraduate credit
CERTIFICATE OF NATIVE AMERICAN TRAINING

Participant’s Name

HAS COMPLETED 22 C.E.U. HOURS
OF NATIVE AMERICAN CULTURAL COMPETENCY TRAINING

January 24, 25 and 26, 2006

Duane H. Mackey, ED.D
Assistant Professor
Alcohol & Drug Abuse Studies
University of South Dakota

Frank Zavadil
Program Specialist
Division of Alcohol & Drug Abuse
State of South Dakota
PROPOSED NEXT STEPS

• An “Active Curriculum”
  – The hope is that this curriculum will be implemented so that all staff members, and particularly counseling staff members, of state accredited, non-tribal members in South Dakota, will have an opportunity to improve their D/L/N cultural awareness, understandings and competency levels.

• Continue to Modify Curriculum
  – As more experiences are gained with presenting the curriculum, seek to find ways to make additions/deletions
PROPOSED NEXT STEPS CONTINUED

• **Identify and Provide Training for Other Instructors**
  – Identify female and male instructors and provide them with training on how to implement this curriculum.

• **Conduct an Impact Study**
  – What kinds of impact, if any, has this curriculum had for—
    • Clients/relatives?
    • Staff members

• **Share the Curriculum with Others**
  – Share the curriculum development processes and the curriculum with other interested individuals and agencies.
“Grow in our sameness, respect our differences.”

-- Virginia Satir