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Native Americans and the Criminal Justice System

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Native Americans and the Criminal Justice System

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CJU 596: Criminal Justice Capstone

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Dedication

This paper is dedicated to the author's family. His family showed extreme patience and grace, allowing him to focus on his work, a topic he holds near and dear to his heart, for which he will forever be grateful.

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Abstract

How does Native American culture affect policing and victim services? There are many contributors, including awareness and past traumas such as historical oppression and forced removal from homelands. Even though the people responsible for those actions are not around today, mistrust is still prevalent in the community. Ethical considerations must be incorporated into practice to bridge the gap with the shortcomings in the Native American community, such as trust, policing, and victim services. This is done by implementing utilitarianism, deontology, and administrative oversight. The inception of the Tribal Police is unique, as it started in 1800 and grew into modern-day policing. However, we are not all created equal, and Tribal Police have a unique set of circumstances that limit their community's safety. This is one of the reasons why high crime rates are on the reservation, especially those regarding women. Women in the Native American society suffer from abuse and domestic violence more than in any other community, and often go unreported. Because of this, cultural practices must be incorporated into how we interact with the Native American community. High incarceration rates among the Native American community are due to poverty and lack of recourses, and cognitive behavior needs to be addressed. When implementing new thinking patterns and traditional values, the author believes recidivism rates will drop, and individuals will begin to change. Overall, there is a unique set of circumstances surrounding the community, and they should not be disregarded. Origination should do its best to implement new practices regarding the Native American community.

Introduction

Problems in the world stem from many issues, such as climate change and equal opportunities, to social justice movements; all these issues have enormous attention surrounding them. Unfortunately, issues surrounding the Native American community are less likely to be discussed. Because of this, the community gets lost in the shuffle of significant discussion topics. This creates a problem where victims' needs specific to the Native American community are unchecked, leading to limited awareness of the culture. Cultural awareness is vital when addressing community needs. Law enforcement and victim services need to partner with tribal communities to ensure that needs are being met. As a result of the lack of attention, crimes often go unreported and unprosecuted, criminals walk free, and victims suffer in silence. One of the biggest reasons why crimes go unchecked has to do with the power of authority tribal police have over tribal members. Currently, tribal police have limited power over non-tribal members whom they can detain and investigate. Any further investigation is turned over to the state or the federal government.

Motivation for this topic is two-pronged. The author is of Native American descent, which has always fueled a fascination with the culture. Even though he was not raised in the culture, it was a part of him where he would attend Powwow and even attend a school to learn about the Native American culture. The second prong came along later in life when he watched the movie *Wind River*, directed by Taylor Sheridan. The movie's plot involves solving the murder of a young Native American woman who was left for dead in the snow. Throughout the film, there are twists and turns where outside resources are involved in solving the case. As the movie piques, the director incorporates statistics of crimes against Native American women, which are higher than any other rate of crimes against women. This was very alarming to him,

his interests began to peak, and the topic began to resonate with him as a person, then unexpectedly bleed into the author's professional life.

The county where the author works are divided into three patrols; north, center, and south. North patrol borders Jackson County, which has a heavy Native American population, with trust lands in the county. While on patrol, there was a call for services regarding a woman in a bar who had been beaten. Local law enforcement contacted the woman in the bar; she was of Native American descent, and where it was soon discovered that she was being beaten and held captive in a trailer up the street. Law enforcement entered the trailer, and everything she described was in place, such as what room she was in, who was in the residence, and where she hid the knife to free herself. Another deputy in the field training program made the arrest, and the author handled the victim services portion. This was no more than getting her a hotel room for the night provided by Catholic Charities and informing the victim services program what had occurred. The author never heard from the victim again, and there was no information about her reaching out for help. This incident is just one example indicating that there needs to be an adjustment to victim services where we implement cultural differences into handling victim services and policing.

Historically, there has been plenty of mistrust between the Native Americans and the United States military because of forced relocation reservations. As a result, the military policed reservations until 1860, when the United States government gave Native American Communities the ability to police the reservations themselves. According to the article "Policing on American Indian Reservations, 2001" about one-third of police on the reservation were of Native American descent. At the same time, the rest of the force was a mixture of non-natives and Native Americans. This was done so the tribes could police themselves and the United States

government did not have to get involved in community issues. Unexpected consequences occurred, such as Native Americans not trusting tribal police and continued hatred towards law enforcement or, during that time, the U.S. military. This brings about two major shortcomings when addressing crimes in the Native American community: adjudication and prosecution. Tribal police do not hold authority over non-tribal members and can only detain non-tribal members for investigation purposes. Next is prosecution, where non-tribal members are not subject to tribal law, and more serious crimes are resolved on a federal level. However, there are strengths among Tribal Police Officers, such as modernized policing practices in law enforcement. Furthermore, since they are sworn officers, they know how challenging the job can be and serve as a valuable resource when working with outside resources.

Applying ethical consideration is something most people do not have to think about when making the right or wrong choice; they often make the right choice with little hesitation. However, some options are made based on what is perceived to be right regardless of the consequences; and other decisions may be made for the greater good of society. This creates a debate on which choice is right and wrong, depending on how a person perceives a situation. This paper will discuss the inception of the Tribal Police and how they were founded, along with their current struggles regarding crime and the limited action they can take. The author believes that because of the restraints placed on tribal police, crimes are very high against women and Native American communities. According to the article *Violence Against American Indian and Alaska Native Men and Women, 2016*, published by the National Institute of Justice, 56.1 percent of Native American women have experienced sexual violence. One should be taken aback by these numbers, and more open discussion should be had regarding women in the Native American community. Lastly, incorporating an aspect of deontology where it is our duty as law

enforcement practitioners to help those in need, changes must be made so people can get the help they need.

The author will discuss how to address ethical considerations, such as historical traumas and case law that plaques the community to this day. Understanding the root cause of anything often leads to the ability to move forward and begin the healing process. The author believes this to be the same for community-based issues, where there are many social justice movements where people address the root causes of specific issues. This has led to more community-based policing at law enforcement organizations' forefront. Even though community-based policing is an issue most organizations take seriously, there must be some oversight to ensure practices are met. Because of this, administrations need to implement the utilitarianism theory in how they address the community. This means doing what is suitable for the greater good of the community; for instance, sharing information and joint community-police efforts such as attending a Native American tribal ceremony to meet with local community leaders.

Furthermore, a police liaison should be incorporated. This person could serve as a contact to bridge both communities. In addition, there needs to be cross-training with Tribal Police to become more familiar with the daily operations of orientation and gain a more intimate knowledge of the community. For this to work, the administration must ensure their employees are hearing and believing in the goals we are trying to reach as an organization, which will be discussed later. In addition, the Native American community must want help while contributing to our goals.

Stewardship principles and opposing views will be discussed. Stewardship principles should be one of the pillars of how agencies address organizational goals accountability. All three principles, such as accountability, nurturing of talent, and decision-making skills, must be

applied to ensure everyone works together on the same goal for organizational success.

However, all these great ideas come with a price. Some valuable employees may not like our new directions, and other administration considerations must also be examined. The author believes no one around today should be responsible for the past misdeed of some ancestors. Because of this, there may be an initial stand-off point regarding the community, but both communities must be on the same page. In addition, funding becomes a topic of discussion where organizations are already underfunded, and applying these new programs may meet some roadblocks. Lastly, the Native American community must want change and accept outside help; if they do not, the goals stop in their tracks.

The criminal justice system is not perfect, and some may say the system is explicitly geared to hold certain groups down. The criminal justice system is imperfect and does not target a specific minority group. However, among the Native American community, there is a high incarceration rate, leading to recidivism and reentry into the correctional system due to the lack of resources available to the Native American community and the tools necessary to change their thinking patterns or their physical surrounding. The author has always been fascinated by the criminal justice system, especially the corrections portion, where he has seen firsthand failure in the system. Because of these shortcomings, the criminal justice system needs to improve so all incarcerated individuals can succeed and get the help they need, potentially helping people succeed in their lives.

This topic is critical for numerous reasons. First, the cultural background of the Native American community is prevalent with traditions, customs, and courtesy. The author feels it would reduce recidivism rates by adapting their culture into recalibrating thinking patterns. Secondly, there needs to be more awareness surrounding the community and what hinders them

from getting the help they need to become a productive member of society, so bringing awareness is necessary. Third, most people are good, and some end up on the wrong path; however, with some help, guidance, and new cognitive behavior skills, one should adapt to being a productive citizen. All three areas are essential in a professional setting because when dealing with people, cultural differences, if plausible, should be implemented to help people with cognitive behavior skills while they are transitioning into society.

Historical traumas still plague many cultures, and some may feel mistrust when dealing with authority figures. Some in the Native American community still have sentiments of mistrust, which stems from forced relocation, boarding school, and broken promises made by the government. Because of these aspects, Native American people were forced into poor living conditions such as reservations and trust land, and generational poverty occurred. Combined with generational poverty and substance abuse, there will be high crime rates, with an endless cycle of crime and recidivism that hinders disadvantaged communities. History repeats itself, but ancestors' past wrongs cannot be undone. The criminal justice system needs to take steps in the right direction to build relationships with communities, which will be discussed later.

The correctional system has many strengths; those who want help can get it. Probation and parole are great tools for success for individuals attempting to rehabilitate an offender. One of their most powerful tools is the ability to reconstruct cognitive behavior by developing new thinking patterns, during which the person receiving treatment becomes aware of their triggers and can avoid pitfalls. Furthermore, probation and parole utilize family members during the rehabilitation process, which is tremendous in the Native American community because of the importance of family. Nonetheless, there are weaknesses in the criminal justice system. For example, people do not always receive the help they need because of the caseload size per agent,

where they might not get the required attention. Again, there are still levels of mistrust in the Native American community regarding historical traumas. The author believes the biggest challenge is the willingness to change. The individual in the criminal system needs to want change; without that, there can be no successful re-entry into society.

Tribal Police

Tribal Police face the same challenges as every other officer, such as understaffing, budgeting, and work overload. The United States government inception of police on tribal land or reservations in 1800. The United States government used military members to keep reservations peaceful and prevent violent crimes from occurring. Furthermore, soldiers would prevent crime from spilling over onto non-tribal lands. Official U.S. Government permission for Native Americans to participate in the policing of reservations was first granted in the 1860s. Over the next 20 years, a wide variety of policing arrangements evolved: About one-third of all reservation police forces consisted primarily of tribal members; others included a mix of tribal members, Indians from other reservations, and non-Indians (Wakeling et.,2001, p 41).

Tribal police are unique and have challenges that preside over them, and the most famous police department is the Lighthorse Police Department. The Lighthorse Police were legendary in the 1800s within the Five Civilized Tribes (Chickasaw, Cherokee, Choctaw, Creek, and Seminole) of Oklahoma, and the traditional sheriff in New Mexico's Pueblos continues to this day as a cultural tradition used in conjunction with modern police. Safety and security have always been a priority for tribes (Community Policing Organization Services, 2016). They were inception because of the relocation of tribes, crimes, federal and state jurisdiction, and the lack of ability of modern-day policing having the ability to police those types of environments. More than 200 tribal police departments cover 56 million acres of trust land on reservations with over

330 recognized tribes. These departments can range anywhere from 2 or 3 officers to upwards of 100, depending on the size of the tribe. Like agencies outside the reservation, department size depends on population, call volume, funds, and geographics. Tribal police are no different and can police tribes like the Navajo Nation, with well over 250,000 members, or Ogala Sioux Tribe, which only has 100 members. These agencies get authority differently than sheriff's offices and municipal police departments. Tribal police powers stem from the Bureau of Indian Affairs. The Indian Self-Determination and Education Assistance Act of 1975, also known as Public Law 93-638, gives tribes the authority to establish their own government functions and to contract with the BIA (Community Policing Organization Services, 2016).

Tribal police have arrest powers, but there are some critical shortcomings regarding tribal police and authority. First, crimes must be committed on tribal land or a reservation. Second, those who committed the crime, like a tribal member or someone with ties to the tribe, such as employment or residing on the reservation. For example, an enrolled member of the Navajo Nation is an "Indian" not only on Navajo Nation lands but also on Seminole Nation land and the reservation of any other federally recognized tribe (Community Policing Organization Services, 2016). The third is the offender's status, such as being a member of the tribe. Fourth is the type of crime committed, such as significant felony crimes like murder, robbery, manslaughter, and arson are referred out federally, while tribal police handle misdemeanor crimes. Historically, tribal police have had little authority over nontribal members, but this is beginning to change. *Cooley vs. The United States* was a recent Supreme Court case where the Supreme Court ruled tribal police can detain, search, and hold non-native members if a criminal act or offense is committed on tribal land, even if the tribal land is open to the public.

Naturally, this sounds like a good solution for the Native American community. Nonetheless, Native American police officers began to receive pushback from other tribal members. Some Native Americans viewed tribal police as agents of the U.S. Government because the officers were required to emulate non-natives. They " were expected to set an example by wearing white man's attire, cutting their hair, practicing monogamy, and taking an allotment. Their duties included determining whether a fellow tribesman was working enough to merit his sugar, coffee, and tobacco ration" (Wakeling et al., 2001, p41). Unfortunately, some of the same attitudes towards tribal police still resonate within the Native American community today. According to Wakeling et.,(2001), in 1970, Native American activism was on the rise. The Bureau of Indian Affairs office, now in Washington D.C., drew attention to the Native American community. The government began to fund tribal agencies, and law enforcement evolved and modernized. Currently, law enforcement officers who work on reservations are primarily of Native American descent and have formal education and training consistent with outside organizations. Furthermore, they are equipped with the tools necessary to be effective law officers, and the organizations can serve the community effectively. However, lines are still blurred regarding the crimes on tribal land or reservation, along with police authority and jurisdiction, which will be discussed later.

Native American Criminal Justice System

The criminal justice system in the Native American community can be complex, and three critical components come into play as to how law enforcement handles criminal offenses. The first is jurisdiction, a basic principle in policing, regardless of agency. Jurisdiction is where a law enforcement officer has the legal authority to make an arrest. For instance, state police have arrest powers throughout the state, and county police have the same authority in the county

where the crime was committed, a basic principle of law enforcement. Therefore, if a crime were committed on trust land or reservations, it would fall into the hands of the tribal police. If not, and the crime was committed outside reservations, it would fall under the jurisdiction of other law enforcement organizations.

The second component has to do with who committed the offense. For instance, law enforcement can arrest and detain anyone who has or is suspected of committing a crime, regardless of race or tribal status. Tribal police have the power to arrest tribal members but can detain non-tribal members for investigation reasons. In some incidents, non-tribal members who commit crimes on reservations are exempt from that tribe's jurisdiction. Regardless of the nature of the crime or the location in which the crime occurred, non-Indians are not under the criminal jurisdiction of tribes (Wakeling et al, 2001).

The third component concerns the type of crime committed on tribal land, where tribal police handle less severe offenses. The more severe crimes like murder, manslaughter, burglary, arson and robbery are handled federally. In 1978 the Supreme Court stripped tribal police arrest and prosecution authority of non-tribal members who commit crimes on tribal lands. This decision stemmed from a non-tribal member named Oliphant, who lived on the reservation, and the Suquamish Indian Tribe. Oliphant was charged by the Suquamish Tribe for assaulting a tribal police officer and resisting arrest. In an arraignment trial, he applied for habeas corpus in federal court and argued that the tribal courts had no authority over him, and both ninth circuit courts disagreed. But in a sweeping decision, the supreme court reversed both courts and declared that the tribes have no criminal jurisdiction over non-Indians (Mantegani, J 2021,p 341). This resulted in a high number of crimes committed by non-tribal members and led to crimes not being prosecuted because we continue to add mistrust among the Native American population,

which has plagued their society for years. The Supreme Court has since ruled on the United States vs. Cooley, which increases tribal officers' power to detain and investigate criminal behavior. This is a victory for public safety on reservations, especially for women who are victimized at a much higher rate than in other communities. Because of the increased capabilities of tribal police, there becomes an issue of funding and resources, which allows tribal police to be more effective. This will be discussed later in the paper.

Crimes in Native American Communities

Just like any other group of people, the Native American community has its own unique set of problems that are specific to them. One driving factor for crimes in the Native American community is the use and abuse of alcohol. Alcohol affects every community and is not solely an issue for Native American communities. Unfortunately, this is not just a stereotype; it is a reality where the stakeholders specific to the community, such as tribal police, elders, and other community leaders, believe it is a driving factor for a crime according to (Wakeling et. al, 2001). Furthermore, numerous crimes on tribal land have alcohol involvement, such as operating under the influence, drunk and disorderly conduct, to more serious offenses like domestic violence, child neglect, and abuse, according to (Wakeling et. al, 2001). All these crimes are concerning, but the real tragedy in this community is crimes against women.

In some U.S. counties composed primarily of Native American lands, murder rates of Native American women are ten times higher than the national average for all races, according to a study for the U.S. Department of Justice by sociologists at the University of Delaware and the University of North Carolina, Wilmington (Bleir & Zoledziowski, 2018). Furthermore, one out of three Native American women will be raped in their lifetime, and two out of five women will experience domestic violence. More than half of Native American women have been sexually

assaulted, including over a third who have been raped during their lifetime — a rate of rape nearly 2.5 times higher than for white women (Blier & Zoledziowski, 2018). In addition, 88 percent of those committing those crimes are non-tribal members, which, as stated previously in the paper, creates a new dynamic in prosecuting offenders. This means crimes committed on reservations are unpunished, and victim needs are not being met.

Crimes Against Indigenous Women

Crimes occur everywhere, from major cities like Los Angeles to New York City to smaller places like Sun Prairie, Wisconsin. While each location is very different in its rights, such as size, demographics, and culture, all these cities or towns have one thing in common: crimes against women. Unfortunately, the Native American community is not absent from illegal activity and has some of the worst offenses in the nation regarding women. Four out of five women in the Native American society have experienced violence; furthermore, 56.1 percent have experienced some sexual violence (Rosary, 2016). Fifty-five percent have experienced physical violence committed by an intimate partner, and 48 percent of all Native American women have been stalked. This number should be shocking to everyone; this means more than half of Native American women are involved in domestic violence situations or stalked. A National Intimate Partner and Sexual Violence study surveyed 2,473 adult women who identified as Native American. The study also found that more than one in three American Indian and Alaska Native women (39.8 percent) has experienced violence in the past year. This includes 14.4 percent who have experienced sexual violence, 8.6 percent who have experienced physical violence by an intimate partner, 11.6 percent who have experienced stalking, and 25.5 percent who have experienced psychological aggression by an intimate partner and are 1.2 times more likely to experience some violence (Rosary, 2016). Because of the increased violence against

women in Native American society, there is a tremendous amount of post-traumatic stress disorder, severely affecting one's mental health.

Not Meeting Victims' Needs and Developing Trust

There are numerous reasons why victim services are not being met within the Native American community. Common challenges for those needing victim services are distance, lack of services, trust, and cultural differences. In policing, officers should adapt to the cultural difference in the communities, such as avoiding eye contact, extended visitations, and allowing family members to be part of the healing process. It will be very challenging for a police officer to understand differences in every culture, but understanding and having some insight into cultural differences will go a long way. Overall, organizations must understand the culture, address past mistrust, understand why there is mistrust, and incorporate new solutions.

Developing relations with the Native American Community will be challenging. There are aspects of cultural differences and mistrust; the most critical element is that we must address past trauma and wrongs committed by the government. Historical and generational trauma have an immense impact on the daily lives of Native Americans. Native Americans' historical relationship with the US government has consisted of broken promises, stolen land, massacres, mandatory boarding schools, and other forms of oppression (Carleton, 2021).

Because of these incidents, the Native American population has little to no trust in law enforcement officers and is now hesitant to report crimes or get the needed services. Even though past traumas cannot be fixed, stakeholders can discuss ways to make the future better for those in the community. In addition to acknowledging past mistrust, all stakeholders must work together to move the relationship forward.

Cultural Competence

Cultural competence is understanding cultural beliefs and values and how they differ from other cultures. Because of this, law enforcement must implement cultural differences into victim service, so organizations can effectively implement victim services. One must understand that being different is much more than how someone looks and moves past those initial observations that may generate. There is so much more to people than meets the eye, and the making of a person stems from culture, values, customs, food, lifestyle, and religion. This is the case when people marry outside their culture. For instance, the food, how they speak to one another, traditional dress, and ceremonies like weddings or funerals are different. The differences are not so distinct and have become routine aspects of life when one submerges themselves in a different culture. Addressing cultural competence within the department can be challenging. This goes beyond understanding the language but acknowledging the cultural differences of others and learning that our interactions with them will be different because of our backgrounds.

There are five stages to understanding cultural competence and recognizing differences on organizational and individual levels. The first stage is cultural destructiveness on an organizational level, where one assumes that all cultures fit into the same services regardless of background. This creates an uncomfortable environment for victims and makes them unresponsive to victim services. On an individual level, counselors or victim service may need to adjust their approach as to how they perceive treatment should be provided. The second stage is cultural incapacity, which is the lack of services that may be biased and the use of one service instead of adjusting services based on cultural needs. Many counselors ignore the relevance of culture while using the dominant client population and/or culture as the norm for assessment, treatment planning, and determination of services. At this level, counselors can be aware of the

need to approach treatment differently, but likely believe that they are powerless over circumstances or the organizational system (US Department of Health and Human Services, 2014). The third stage is cultural blindness, where all belief systems are alike, have similarities, and should be treated as such. On the individual level, in the instances of counselors, one should not focus on culture but only address individual needs. The fourth stage is pre-competence which is the basic understanding of cultural competence and beginning the change model to address cultural needs. This is not to say an organization needs to know every existing culture but understands that women may not want to speak with a male counselor in certain cultures. Making that little adjustment is a big step in the right direction and allows victims to have advocated that a line with their culture is a must. At the individual level, counselors or victim services advocates receive training to help develop cultural competence. When this is recognized on a personal level counselor, there can be an adjustment in treatment that better suits the victim's needs. The fifth stage is cultural competence and proficiency. This is when an organization is aware of the need to develop cultural competence by addressing current services, critiquing them, and evaluating whether the services meet community needs.

Implementing new ideas and practices into the organization will be challenging and many have unexpected consequences. This will give individuals the tools to understand why there is a shift in services, and the organizations are committed to cultural needs. There will be a lot of internal barriers moving forward, such as new ideas, and the elimination of old thinking will need to be addressed. For example, some departments fall back on “this is how we have always done it,” and organizations cannot please everyone's mentality. However, there are ways to mitigate pushback and invest outside resources to develop new strategies. Although these are some great solutions, staffing, and budgeting become a problem because all these resources take

time, money, and training. Because of this, the utilization of services already in place must be utilized, such as charities and non-profit organizations, to help reduce costs and personnel shortages.

Workshop

An organizational workshop is a great way to reach employees who may not be receptive to change. This would cover inclusion, cultural differences, and historical trauma, providing a better understanding of these areas. The person providing the training is just as important. Because the right person is so important, the administration must reach out to tribal police leadership, which holds value on two fronts. The first is having insight into what law enforcement officers go through daily. Secondly is understanding the culture and where they can help officers navigate pitfalls they may encounter. Again, for this training to work, outside resources would need to be implemented into the training. People of Native American descent need to be brought into the organization, help develop training, and become the face of a new cultural competence training. Tribal leaders and organizational members are better suited to help police officers understand the needs of their specific communities. The need to help develop strategies to reach these specific demographic groups is critical to ensure officers meet their unique needs.

For instance, there are a lot of historical traumas that still exist in the Native American community. For example, when a child grows up in an abusive home, it can affect their future home and future children's experiences. As stated previously in the paper, six out of ten violent crimes committed on the reservation involve alcohol. One interviewee described generational trauma as having a "ripple effect." Poor coping mechanisms, such as alcoholism and other substance abuse, can exacerbate trauma (Carleton, 2021). Who better to explain feelings on how

Native Americans feel than its own people? Therefore, acknowledging past trauma is critical for moving forward, but the outside resources should not blame current members of an organization of historical tragedies.

Outside Resources and Partnership

Awareness of cultural differences can be complicated, and knowing those differences can determine organizational success. For the purposes of this paper, the focus is on the Native American community, where traditions heavily come into play when victim services are needed or basic interviews are conducted on a law enforcement level. The Pennington County Sheriff's office teamed up with victim service and included some dynamics when addressing the Native American community. For instance, allowing extended amounts of time, not interrupting a conversation, and accepting multiple family members attending.

For cultural competence to be valuable, partnership with outside resources must be one of the main priorities. This would entail getting volunteers or paid employees to help address the needs of the Native American population who lack victim services. Furthermore, developing and partnering with women's shelters would need to be addressed because domestic violence and sexual assaults are among the top crimes committed in the Native American community. These crimes are often unresolved or unreported. Among other incidents in the community addressing public health, substance abuse is another partnership that would need to be maintained or developed with local outreach programs; because these are prevalent factors in the Native American community, most notably alcohol. Some Native Americans feel alcoholism has historical trauma. Alcohol was introduced to them by white settlers, in which the abuse of alcohol has been passed down alcohol through generations. Incorporating local victim services on reservations is extremely beneficial because most of the victims of crimes on these

reservations cannot afford or get transported to urban areas for proper treatment. If victim services are scarce, the developed transportation or mobile teams must be incorporated to meet with victims.

Organizational Expectations

Organizational expectations would be one of the foundational cornerstones to cultural awareness and competence success. The expectation would be for all members to understand that what they sense or feel may not be a reality. Another expectation would be to understand their own bias or feelings towards another culture, whether they are doing it subconsciously or consciously. All members are expected to attend these workshops to grasp differences better. This would be a yearly requirement presented by an outside partnership that we have created to meet community needs. Furthermore, this would be implemented into our yearly in-services so that we can be more aware of our differences. This is not to say we should know every aspect of every culture, but being aware goes a long way.

Addressing the Problem and Ethical Considerations

To address the problems on trust lands regarding Native American women, the root cause must be determined while attempting to adhere to ethical considerations. Historical traumas began in the age of Christopher Columbus and further intensified with the Natives being forced off to tribal lands, being lied to by the government, and placing children in boarding schools. In 1978 a supreme court case *Oliphant vs. Squamish Tribe*, in which a non-member became violent toward a tribal police officer and was arrested and tried, gained attention. However, the supreme court ruled that tribal courts have no authority over Oliphant because he was not a tribal member, even though he resided on tribal lands (Rosary, 2016). Because of incidents like this, some Native Americans mistrust authority figures and hesitate to trust people outside their community. Nevertheless, steps have been taken to fill the gaps where the Violence Against Women Reauthorization Act was enacted, where non-natives can be prosecuted when they commit crimes against Native American women. To move forward positively with the Native American community, outside resources must be implemented while adhering to ethical considerations.

Ethical considerations must be applied effectively, and first-generational traumas must be addressed. To rebuild trust, there needs to be more collaboration between tribal members to build conducive relationships between all stakeholders, which can be done with the information on customs and courtesy, including community policing, which will be addressed later. Next, funding is needed; since most agencies are underfunded, including tribal police, those monetary needs must be met. The National Institute of Justice data suggests tribal police only have 55 or 75 percent of funds available to them compared to the national average of other police departments (Wakeling et. al, 2001). In addition, police structure must be considered because they are supervised by a council board who are voted into positions. Because of this, tribal police

must adhere to a committee while trying to balance their position as law enforcement officers. Lastly, the factors regarding crime are the status of the offender and victims, such as tribal status, type of crime, and the location where the crime occurred. Ultimately, crimes go unpunished, and victims never receive justice.

Ensuring Ethical Behavior and Expectations

To ensure ethical behaviors and considerations are significantly met, organizations must have a plan to achieve goals. Most of these goals will be achieved through community-orientated policing. In addition, utilitarian theory principles must be considered to ensure ethical behaviors are met if this theory is incorporated into the expectations, such as adhering to foundational principles like doing what is suitable for the greater good of the community. In addition to the utilitarian approach, the deontological must be incorporated, where law enforcement professionals must do what is right. Through combining theories, we can achieve greater expectations of ethical behavior. Because of this newfound partnership, organizational transformation must take shape, where we must consider sharing information to utilize each organization's different abilities. Currently, only 60 percent of tribal police chiefs share information with other agencies, such as warrants, court records, and other administrative records of value; however, that information is only shared with other tribes. In addition, only 45 percent of that data is shared with local, state, and federal law enforcement. To increase these numbers, the U.S. Department of Justice recently launched the Tribal Access Program for National Crime Information (TAP), which provides federally recognized tribes access to national crime information databases for civil and criminal purposes (Community Policing Organizational

Services, 2016). Local agencies should be allowed access to those records within the organization and vice versa.

In contrast, tribal police should have access to local records that may not be readily available. For example, when a domestic violence incident occurs on a reservation, there is no way for local agencies to determine if incidents like this had occurred in the past when the same incident happened off trust lands. This hinders establishing criteria like a repeat offender status and relationship to understand the situation correctly. Nonetheless, the perpetrator can be arrested. However, with no way to share information unless asked explicitly by tribal law enforcement officers regarding the offense. Incidents like this require a proposed policy expansion or update where agencies shall disseminate information to tribal police regarding the arrest of tribal members off tribal lands needs to be implemented. Sharing information can build trust adhering to utilitarianism, where organizations share information because it produces the greater good for all in the community.

In addition to information sharing, there should be an attempt at community-oriented policing regarding Native American culture during recruitment. In doing so, the recruit or potential hire will completely understand their work environment and expectations. Furthermore, this will encourage them to be proactive in the community, where they can immerse themselves in the culture and understand differences. In addition to gaining a motivated new employee, there must be mentorship for the new employee. This would not be his or her field training officer, but someone who is a veteran with the department, familiar with the position, and is not burned out or hostile towards, the agency. Organizations must reexamine their current employees by bringing in outside recourses to move in a new direction, so team members understand the newfound goal. Online training is one of the fastest ways to achieve this, along with the most

disliked one. Such training exists in the cop's training portal, web-based training with specific training that would be mandatory for all sworn officers to complete. This program lays out information on public law discussed earlier and has four modules inside the course. These models include public law, community policing, task force development, and sovereignty through effective law enforcement. As a result, there will likely be a newfound understanding of how tribal police work and operate.

With a new understanding of Native American policing, cross-training can begin where an officer can get a first-hand look at standard operating procedures, put faces to names, and truly build those interpersonal relationships. In making those relationships, partnering with victim services is vital to reach women in rural areas with minimal access to help, especially those affected by domestic violence. This is one of the most critical aspects of building relationships and ensuring expectations are met by providing another avenue of help coupled with trust to move past historical traumas, which is another example of utilitarianism. However, while this is being done, tribal members need to be brought in to provide training for all employees to gain further knowledge on customs and courtesy. Once laws and traditions are understood, a neighborhood resource officer or liaison can be implemented, which will be an assigned or delegated duty, depending on the demand and workforce needed. The individual appointed to this duty will meet with tribal members, participate in events, and be the first line to adhere to tribal members' needs.

With implementing a new position, the person must be the right fit for the job. One must have the desire to be in this position, not to pad their resume. This person must genuinely care about the well-being of the Native American community. For example, for those interested, there would be a sign-up roster where those interested can sign up and apply for the position,

and, if only one person is interested, they will put that person in the slot. This would ensure that the individual truly wants to be in this position and will put forth the effort to bridge the gap by tapping into the Native American community. There needs to be a memorandum of understanding with agencies for this to happen. Expectations of those involved and resources necessary or required by both parties. Such resources include the utilization of victim services, training, equipment, and what is expected of tribal police. This agreement ensures that both entities support each other; for this to work, agencies must work together, and honest evaluations must be made. Lastly, those partnerships would have to be spearheaded by the leadership in the organization. This is done by attending and reaching out to community leaders and attending community events to find people who are willing to work together and have the best interest of the community in mind.

Personnel and programs must be evaluated to ensure employees are dedicated to organizational goals. The evaluation personnel would encompass customs and courtesy, how often they are reaching out to the tribes, and if they are adhering to the need of the stakeholders. Although the employees may be evaluated in more areas, the administration must understand that everyone is new to expanded responsibilities. Programs can be assessed in the same ways as personnel but must be effective. The evaluation of the agenda will be based on how often the department resources are used, whether tribal members are following through with victim services, and if tribal police are utilizing our resources when offered. Suppose there are areas for improvement in the program or new liaison position. In that case, there needs to be an open and honest conversation with leaders in both organizations to address change, recommendations, and what works well.

Furthermore, the evaluations need transparency where all stakeholders are transparent about the effectiveness of personnel and programs. For instance, if the liaison for the Native American community is not getting follow-up from victims of crimes, we must figure out ways and ask ourselves hard questions. For example, do we need to incorporate the victims' families more if our services eliminate time restraints, or the most challenging question are we the proper organization for the job? These areas can be impacted if agencies adhere to one core aspect of deontology: our department's duty to do what is right.

Stewardship Principles

Three stewardship principles need to be adhered to. First is the effectiveness of recourses. This is done by holding supervisors and employees accountable, which can be done in various ways. Before employees and supervisors are held accountable, there needs to be a baseline of expectations, which is done through training. Hence, everyone is on the same page and can be fairly evaluated. The movement of people will be utilized to enhance awareness of the Native American community and share information. When proper training and understanding are gained, we can fairly evaluate employees by evaluating their performance. How they are considered will determine whether the recourses provided are being utilized and working. Second is the stewardship of people, where one nurtures talents and abilities and unites others. This is done by allowing open communication where people can engage in healthy discussions, even if they disagree. In addition, this play to people's strengths is essential. For instance, if there is an employee of Native American descent, the organization would lean into that trait and, if possible, have them be the liaison for the Native American community. In addition, the organization would support the use of mental health specialists and community outreach to those in the Native American community. This principle is in line with respecting others and how you

want to be treated, which is a simple concept. The third stewardship principle is the principle of decision-making. We make decisions every day with little thought of the consequences behind them. However, some decisions we make can be very critical, and when we make those decisions, unintended consequences may arise. Because of the historical traumas within the Native American community, there is much mistrust, and incorporating more policing and resources may hinder that trust. To be mindful of those unintended consequences, the organization must be transparent as to why specific procedures or programs work best. If done correctly, there is a possibility of gaining trust within the Native American community. Unfortunately, this may not be the case, and as with incidents, organizations cannot predict every consequence.

The Consequences

Newton's Third Law states that for every action, there is an equal and opposite reaction. The same goes for ethics and doing what is morally correct regardless of the outcome. First and foremost, not all stakeholders agree with how future business or daily operations will be conducted. The organization would be contributing a lot of time, money, and personnel to ensure we are meeting the needs of the Native American community. At the same time, the agency must outfit its personnel with the best equipment possible to ensure safety and give them the best opportunity to do the job. As a result, the organization would have to ask for an increased budget to still police at a high level while trying to build bridges with forgotten communities. The most significant hurdle involves the Native American society itself. Organizations can have unique plans and great implementation strategies. However, the communities focused on the department's efforts must want our help and be willing to help with the efforts. To ensure the

community that the department is strictly here to help, organizations must have a dominant leader in the Native American community willing to work together to achieve utilitarianism.

Incarceration

Incarceration rates have increased throughout the United States, and violent crimes seem to rise, which is often highlighted in the media. Unfortunately, the Native American population is no exception. According to the Prison Policy Initiative, in 2019, over 10,000 Native Americans were incarcerated in some compacity, whether in a county jail or federal and state correctional facility. This number is up 85 percent from 2000, excluding those incarcerated in tribal jails, but the number of Natives in tribal jails is up 61 percent. For every 100,000 people incarnated, around 2,223 are Native American, making up 2.1 percent of the prison population. In 2010 Native American females made up 2.5 percent of the entire female population in prisons, but as of 2018, that number is down to 0.7 percent (Initiative, 2021, Para 5). The only minority group incarcerated at a higher per capita rate is the African American community.

Incarceration rates among Native American males seem to be trending upward and in the opposite direction for females within the community (Initiative, 2021). The Native American community dynamics begin to take a turn in the instance of juvenile offenders who are 17 years of age and younger who are more often incarcerated for low-level offenses (Initiative, 2021). Furthermore, juveniles convicted for low-level crimes have the highest rate of technical violations or status offenses while on probation. Although arrest rates for every race across the racial spectrum have dropped, juvenile arrests for Native American youth have risen. As of 2019, the juvenile incarceration rate is up 6 percent (Initiative, 2021). These statistics were composed by the Prison Policy Imitative, which was pulled from the Bureau of Justice, census in 2010. Overall, the number of Native Americans incarcerated is alarming; the statistical number has a

high chance of being off due to mixed races and what the incarcerated individual identifies as (Initiative, 2021).

Reentry

The Reasons for recidivism can stem from many aspects of one's life. It can be from poor economic or social surroundings to not understanding their thought process and how to grasp the psychology behind it. Native Americans are no different and are notorious for low economic surroundings, social inequalities, substance abuse issues, and living in poverty on and off tribal lands (Monroe, 2020). Reentry comes from historical traumas like mistrust in the government, being pushed off native lands, and being forced into boarding schools. All these factors have led the Native American community to be oppressed, and they are still dealing with the long-term effects of those unfortunate circumstances. Because of these events, Native Americans have higher rates of homicide, accidental death, and an increased chronic health condition such as diabetes (Monroe, 2020). These factors have influenced to the DNA changing for those in the Native American community, which has led to higher rates, as listed above, including alcoholism and suicide. Tribal lands, reservations, or surrounding communities where most Native Americans reside are often rural areas, and with that comes a lack of resources to help individuals. For instance, there are few mental health resources to help with historical trauma from boarding school, removal of lands, and substance abuse. Lastly, according to the Washington Center for Equitable Growth, only 50 percent of the Native American community graduates from high school, which shows a lack of accountability or fundamental oversight for juveniles. Again, problems specific to this community are much the same as others; however, this community is often overlooked.

Probation and Parole

Federal and state probation is much the same, where the state probation is run by the counties, and the federal government runs federal probation. With that, 23 percent of the population under federal supervision are Native Americans, which may not seem like a high percentage, but compared to the ratio size in the population showed high levels of disparity, which was discussed above (National Institute of Corrections, 2021). However, like most state probation and parole agents, the risk and responsivity model is followed, where offenders' risks are analyzed and needs are met. Furthermore, probation and parole officers target the offender's criminogenic needs, such as pro-criminal behavior and anti-social behavior, by targeting cognitive behavior. When those areas are targeted, it has proven to be effective in reducing recidivism rates. Two general areas must be met for targeting new thought patterns: client attributes and learning environments. Client attributes include biology, gender, race, age, intelligence level, and social factors, like cultural differences, especially in the Native American community. For instance, victim services have adjusted their practices when dealing with trauma victims. They do not set time limits for treatment and allow families to be heavily involved in the process. In addition to client attributes, an optimal learning environment should be put into practice, which may not be a physical location, especially in correction, but a psychological space where the individual can feel free to learn without judgment. During this portion, probation and parole officers must play to their client's strengths. For example, they might use visualization techniques to comprehend the presented material for the offender. Using thinking reports and behavior chains can achieve this goal. In addition, knowing a client's shortcomings and understanding what they may not respond well to in a learning environment such as lectures where attention spans often fall short and information needs to be retained. Furthermore,

encouraging engagement during learning activities to help them process the information they are learning. Lastly, speak at a level they can understand by not using jargon or vocabulary specific to the criminal justice field. Again, when this is done, officers' level with the client, providing a safe and judgment-free learning environment for the individual to grow. Little is known about how effective the R and R model is in Native American communities because they are often left out of studies. Because of this, clients may need further care than other offenders due to cultural and vocabulary differences. There are no widely available or used actuarial tools that have been developed or adapted specifically for the NA adult or juvenile supervisee population. (Kane et al., 2011) This may be related to cost, the lack of culturally informed and competent professionals to design culturally relevant tools, or the lack of training to implement such tools in largely non-Native justice systems by non-Native professionals (National Institute of Corrections, 2021, p 25) The lack of knowledge or interactions with probation officers results in large caseloads, the location of offenders who often reside in rural communities, and a lack of cultural competence. All these aspects come into play when dealing with Native American offenders, and it can be understandable why they are left out of studies or have a high recidivism rate.

Administrative Considerations and Culturally Based Programs

Every culture has different religious practices, customs, traditions, and values; some may have generational traumas that affect everyday life. Because of this, culturally based programs need to be implemented in criminal justice organizations to better connect with communities with different backgrounds. Cultural-based methods and approaches, such as hands-on classes, talking circles, and family involvement, must be incorporated with treatment. By doing this, core values are being implemented into treatment. Next, practitioners involved in the local

communities, organizations, social activists, and with tribal police who will also aid in the understanding of the specific needs of Native Americans.

Furthermore, tribal events like pow-wow should be attended so the criminal justice organization can meet with tribal leadership, such as the president or the chief. In addition to cultural-based practices, policies should incorporate cultural education and sensitivity to employees so they are competent in their areas of expertise. This would include the knowledge of history, practices, and language, which can be applied to everyday work when adhering to the offender's needs. With those tactics comes the promotion of cultural education, which can be incorporated into intervention tactics specific to the Native American communities where cultural needs may be overlooked.

With policy expansion, where victim services and agencies' jurisdictions overlap, tribal and non-tribal affiliates can work together. As a result, there would be increased training to support cultural competence. Adopting a culturally responsive approach with NA will involve increasing an officer's cultural competency, which SAMHSA (2009) defines as the ability to function effectively in the context of cultural differences based on five elements: 1. Awareness, acceptance, and valuing of cultural differences. 2. Awareness of one's own culture and values. 3. Understanding the range of dynamics that result from the interaction between people of different cultures. 4. Development of cultural knowledge of the particular community served or accessing cultural brokers who may have that knowledge. 5. Ability to adapt individual interventions, programs, and policies to fit the cultural context of the individual, family, or community (The National Institute of Corrections, 2021, pg 29). For instance, in 2012, Minnesota funded the Smart Probation program, in which many people on probation are of Native American descent. This program explored the idea of cultural sensitivity supervision, which included Native

American history and trauma, where they used culturally appropriate recourses. Outside resources were brought to inform probation officers of the past and traumas associated with the Native American community. Because of this, a new cognitive behavior tool was developed, and organizations would bring in dual counseling, consisting of a tribal member and a non-tribal member.

For these programs to work, their administrative consideration must be implemented. First, building relationships between probation officers and probationers must take place. Probation officers must show compassion and empathy, understand historical traumas, and have the offender's best interest in mind. If done correctly, probation officers can obtain better cultural competence, which leads to a better working relationship with the justice-involved individual. Second, criminal justice organizations must conduct research focusing on their specific communities. For example, the Ho-Chunk Nation is the predominantly Native American tribe in the area, so an agency must understand what makes their tribe different from others, such as how the community works and the role of the president compared to the chief, who is allowed to vote during cultural meetings. The third would be further cognitive behavior training, where officers can become highly competent in the offender's thoughts and feelings to determine the best treatment. Lastly, there needs to be some follow-up consideration with the individual is no longer supervised. This would help determine what was effective during treatment, what was not, and how it can be improved. Most importantly, it would allow the individual to speak freely about the effectiveness of the treatment without fear of repercussions.

Restructuring Cognitive Behavior

The Criminal Justice Organization where the author is employed deals with a small amount of Native American offenders. However, the counties to the north and east of this jurisdiction deal with the Native American population more heavily and eventually spill over to the adjacent counties. A traffic stop was conducted on a vehicle for some equipment violation; usually, a headlight or taillight was not working correctly. This stop was on a two-lane highway traveling north and south through the county. The roads highway runs directly into Jackson County, which the Native American Community heavily populates. All vehicle occupants were of Native American descent during the traffic stop and were headed back to Jackson County.

Suspicious began to arise in the officer because of the fake names the occupants gave and the strong smell of an intoxicant coming from the vehicle. All parties were removed from the car because of the lack of cooperation and the strong smell of alcohol. Eventually, all parties were identified, and all three had outstanding warrants. Two of the occupants had warrants for serious offenses that our jail would hold during the Covid-19 pandemic, and the other had a bench warrant. One of the persons in the vehicle was known to the officer to be a repeat offender with prior battery convictions. He was ultimately taken to the hospital before the county jail. The offender was eventually taken to the hospital because he was heavily intoxicated and had to be medically cleared to enter jail.

While at the hospital, extreme defiance towards anyone in a position of authority became present on the part of the male. This stemmed from grabbing his arm, which was broken, and only the subject knew about his injury. This sent him into a whirlwind, and the officers involved were very apologetic, informing him that law enforcement was unaware of these injuries and that he should have his injuries treated while we were at the hospital. He went through a roller coaster

of emotions while all his treatment was conducted, and numerous problems had to be addressed outside the treated broken arm. During treatment, he became very agitated toward the doctor and began to call him names. Law enforcement began to speak with the subject about his background and where he was from. One officer having expressed similar experiences, upbrings, and being a part of the same tribe as we leveled the playing field and established a rapport.

There were some apparent cognitive behavior issues, and anti-social traits surrounding the subject through this incident, and the big four came into play. First, the subject has an extensive criminal history, such as prior convictions and repeat offenders. He also informed officers that he has been in and out of correctional faculties since his teenage year and just got out of prison, which means he is under some supervision. The second was his companions/people, who were with him at the time of his arrest, and both had warrants out for their arrest. This leads me to conclude that he needs to change his inner circle of people to achieve rehabilitation effectively. However, a positive person in his life whom the subject spoke highly of was his father, who stated that he is a university teacher. This assessment came from surface-level information provided by an issue in custody. The third was his pro-criminal behavior, where he exhibited enormous hostility towards people in authority. There is a history of defiance towards law enforcement, from his prior battery convictions to law enforcement officers and current interaction. His most disturbing pro-criminal behavior came to light when he began to speak with officers about a triple homicide that had just occurred. Law Enforcement had a murder suspect in custody, and there was a witness to the crime. Coincidentally, the subject in my control knew the murder subject, called him stupid, and said he would have killed the witness. That statement played into three big four areas: companions and pro-criminal behavior, and the fourth area of the big four is anti-social behavior.

There needs to be some cognitive behavior restructuring surrounding the individual. He needs to switch his thoughts and feelings, which leads to poor decision-making. Because of his Native American descent, there may be an assumption that his defiance towards law enforcement or people in positions of authority stems from historical trauma such as forced relocation and mandatory boarding schools. To move past this, a practitioner must make sure he is aware of his thoughts and feelings toward people of authority, and in the future, he must pay attention to those aspects of the decision-making process. Next, an attempt to get him to understand the pro-social behavior mindset, where he should be thankful for the free medical treatment he received in the hospital instead of focusing on authority figures, which could change his entire perspective. Hopefully, he can get the help he needs through proper treatment and live a positive lifestyle.

Conclusion

This paper discussed numerous aspects of the Native American community. First was the development of Native American police, originally created by U S military forces in the 1800s and later developed into Native Americans policing their lands. Second, the concentration of the criminal justice system on tribal lands or reservations and its limitations, such as the prosecution of non-tribal members whose committed offenses on tribal land. This results in crimes not being prosecuted and victims not being heard, which adds aspects of historical trauma.

Third was the focus on cultural competency and the five stages to help further develop understanding and needs. This consisted of cultural competency, culture blindness, culture pre-competence, cultural competence, and proficiency, which involve organizational and individual aspects. Fourth was the discussion of workshops and implementing individuals or volunteers into these workshops to help develop cultural competency and a greater understanding of aspects that

may have been overlooked as an organization or individuals. The fifth aspect is the outside partnership with community resources to develop plans to help facilitate the needs of the victims of domestic violence and alcoholism. Lastly, the organizational expectations and what is expected of employees on an individual level. One must understand that there is no one-size-fits-all approach to every situation, and different needs must be met for different cultures.

With that, we spoke about how some crimes go unpunished and the unique authority tribal police have, such as who committed the crime, where the crime took place, and the type of crime. When those factors come into play, crimes go unpunished and scar the community. Secondly, crimes against Native Americans were discussed, specifically those geared toward Native American women. It has been estimated that 1.5 million have experienced violence in their lifetime and are 1.2 more likely to experience violence than other races (Rosary, 2016). The third ethical problem was addressed historical trauma that currently follows individuals of the Native American community. Even though there are some unethical issues surrounding the Native American community brought on by outsiders, filling the gap of past mistrust should be implemented to ensure the protection of the Native American community. Fourth, ethical considerations and ensuring ethical behavior were discussed. This is done by addressing historical traumas and building new relationships within the community by incorporating customs and courtesies. To ensure these ethical considerations are met, organizational transformation should include such structures, policies, and procedures by widening the scope. Lastly, Stewart's principles, like treating others how you would want to be treated, were discussed as one of the core aspects of those principles and understanding that the implementation may have unintended consequences. The Native American culture is lovely; however, their unique struggles in the community should not be overlooked.

Throughout this paper, the Native American community was discussed in the criminal justice system regarding probation and parole. First, the incarceration rate was discussed; in 2019, over 10,000 Native Americans were incarcerated, up 85% from 2000 (Initiative, 2021). Native Americans and what causes reentry, such as poverty, generational trauma, oppression, lack of treatment facilities, and low rates of completing high school. Third, federal probation was discussed. Two principles need to be met when dealing with Native American offenders, such as learning styles, intelligence levels, and cultural differences, coupled with optimal learning environments to produce open lines of communication between the probationer and the probation officer. The fourth area of discovery is culture-based programs with administrative considerations. This section intended to incorporate training on cultural differences such as family values and generational trauma, incorporating policies where culture and education can increase cultural sensitivity. This will further establish that criminal justice professionals can expand their knowledge of the Native American community. Lastly, cognitive behavior reconstruction was examined, which was identified through an occurrence with a Native American offender being dealt with by the La Crosse County Sheriff's Office. All big four target areas were identified. Overall, the Native American community has problems like every other community. Still, communities can move in a positive direction with little research and general awareness. They are one of the most underrepresented groups in the nation and should not be because they are the founders of this country.

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