State-Tribal Collaboration Webinar Series
Improving Tribal Access to Victim Services: Lessons from National, State, and Tribal Perspectives

David Marimon : Good afternoon, everyone. My name is David Marimon, senior policy analyst with the National Criminal Justice Association. I would like to welcome you to Improving Tribal Access to Victim Services: Lessons from National, State, and Tribal Perspectives. This webinar is the tenth in a series of webinars that focus on Tribal and State collaborations, issues that impact tribal justice systems, and efforts to help bridge the gaps between justice system stakeholders. Before I go any further, I'd like to thank everyone in the audience for joining us, today, and BJ for making this webinar possible.

With that said, I'd like to cover a few logistical items. First and foremost we will be recording today's success for future playback. A link to the recording will be posted both on NCJA, and NCAI's websites, and emailed to attendees a day or two after the conclusion of today's webinar. Today's webinar is being audio cast the speakers on your computer. If you would prefer to use your phone, please use the number contained in your registration email or on the session info tab located on the top left hand side of your screen.

There are a number of people joining us, today. We have muted participants to reduce background noise. If you have questions for the presenter, we encourage you to submit them using the chat feature on the right hand side of your screen. Please select host and presenter from the dropdown menu next to the text box. In the last 20 minutes or so of today's webinar, we will have a moderated Q and A with all the speakers. If you'd like to communicate with NCJA staff during the webinar, please submit your comments using the chat feature to David Marimon or host.

This session is scheduled for one hour and 30 minutes. The webinar will end no later than 4:30 p.m. Eastern Standard Time. If you have technical difficulties, or get disconnected during the session, please note that you can reconnect to the session using the same link you used to join the session initially. You can also call WebEx technical support at 1.866.229.3239. In the last five minutes of today's webinar, we will ask you to complete a short survey, the information you provide will help us plan and improve future webinars, and help us meet our reporting requirements.

At this time, I would like to introduce the speakers for today's webinar. Our first speaker is also our moderator, Steve Siegel. Steve serves as the director of the special programs unit within the Denver District Attorney's office. Prior to coming to the Denver DA's office, he spent seven years in the first judicial district attorney's office in Colorado. In addition to his work with the DA's offices, Mr. Siegel is the current member of the governor’s advisory council, on victims of crimes, and a founding member of the Colorado Criminal Justice Commission. Over the course of

his 38 year career, he's been a catalyst to the development of interagency protocols, that have been replicated nationwide on domestic violence, sexual assault, child abuse, and the victimization of the elderly and the disabled. Steve is a proud member of the board of directors of Unified Solutions for Tribal Community Group, and serves on the board of directors of the National Criminal Justice Association.

Our second speaker, today, is Dianne Barker Harrold. Dianne has practiced law for the past 27 years. She has served as a Tribal Judge for 14 Indian Tribes in Oklahoma, and served as the elected DA for eight years in four counties in northeast Oklahoma. She has served as attorney general, general counsel, and the director of legal assistance for victims of the United Keetoowah Band of Cherokee Indians in Oklahoma. Currently, Dianne is employed as a resource delivery coordinator for Unified Solutions Tribal Community Development Group. In this position she provides training and technical assistance to US Department of Justice OBC and CTAS grantees.

Our next speaker is Brian Hendrix. Brian is the state Tribal Crime Victim Liaison with the Oklahoma District Attorneys Council. Enrolled member of Muscogee Creek Nation, Brian comes from District Attorneys Council with a great deal of experience and working with Oklahoma Tribes and federal grants. Brian previously served as the executive director of the Payne County Drug Court Program. As a board member for the National Association of Drug Court Professionals. During his tenure at the Payne County Drug Court, Mr. Hendrix also served as a faculty member for the National Association of Drug Court Professionals, Tribal Training Initiatives and the Native American Alliance Foundation. Prior to his work in Payne County, Mr. Hendrix delivered coordinated children's protective services and as a child protection worker, and then as an Indian child welfare coordinator for the Muscogee Creek Nation.

Last, but certainly not least is Nikki Jo Finkbonner. Nikki is an enrolled member of Lummi Nation, and a descendant of the Klamath Nation. Currently, Nikki works as the coordinator at the Lummi Nation Victims of Crime Program. Prior to working for the Lummi Nation Victims of Crime Program she worked at the Lummi Nation Police Department. In addition to her work outside of Lummi Nation, Nikki is a member of the Bellingham, Whatcom County Commission Against Domestic Violence, and a member of community voice. Nikki is also board president of the Woman's Spirit Coalition. In 2011, became a board member of the Washington State Coalition against domestic violence.

With all that said, at this point I will turn the presentation over to Steve Siegel who

will frame today's webinar. With that said, Steve, if you will unmute yourself. You should now have control of the slides.

Steve Siegel: Thank you, very much, David. My job for today is to try to set some universal principles down about the topics that the presenters will follow with, so I'm going to start right in and talk about when you're trying to develop these special programs, what are the things that, and I'm trying to get to my first slide. What are the things that we should all be focused on? What we found when you try to bring together a group of people to try to develop particularly a multidisciplinary program, you have to begin with a shared vision, you have to begin with people who are committed, because this is going to be a long road. You have to have the direct representation of the people impacted. You have to have the authority, or the people who have decision making power at the table and as much as we like to get together and have lots of meetings, you have to have a structure that everyone agrees to.

As you're developing these ideas, concepts of how you're going to develop the resources, and when I speak about resources I talk about funding, and friends of your project, as well as the things that you can find to help you along the way. Those pieces have to be in an agreed upon process and in particular agreed upon, so that you don't get into issues of the different disciplines competing with each other over those resources. Finally, and most importantly you have to have a process where you develop the trust that's necessary to go forward. When we were developing our sex assault interagency council about 20 years ago, what our liaison said to us, "Look. I have to be able to start with the idea that everybody is the best that they can be, and committed as they can be, and that is where you must start if you're going to build a true partnership."

David Marimon : Steve, I apologize for interrupting you, just let us know when you want us to move the slides. We'll take them over for you.

Steve Siegel: All right. I'm good. Thanks. Move it on. The question that comes up at every meeting that we have, and it's every group that I've advised across the country over the years, and that question is who is not at the table? Whether it's an allied professional, or someone who should be a core member, or someone who you've had a political battle with, or someone who you just frankly just don't like, but they need to be at the table, you have to ask yourself that question, continually, who's not hear, and how do we get them here. Go ahead.

These people could be people who are located in your region, and will be affected, they are concerned in any way with the project, they hold influential positions, and

they may be affected on the front end, or the backend of the problems that you are trying to address. Please go on.

We have an agency, or an institute within the Colorado State University called the Tribe Ethnic Research Center it may have developed a readiness model, which I think is relevantly simple and is available to all of you free online at csu.edu. It talks about readiness. Readiness of your group, and the readiness of your community to take on the efforts that you're considering. I think this is all the more important when you talk about developing programs in the complex environment that you all work.

The CSU model of readiness looks at six dimensions. Efforts, that's what efforts have happened already. Community knowledge of the efforts, is this something that just you concerned advocates have done, or is the word out in the community? Who is the leadership that's will to support the effort that you're trying to build? What's the community climate? Are they going to be in favor? Are they going to create barriers? Are they going to step forward in the tough times and support your efforts? What's the community knowledge of the issue? Do they understand whether it's domestic violence or human trafficking, or the crossover between substance abuse, and post-traumatic stress? Whichever the topic is you need to have a community wide awareness, understanding before you start.

Finally, an understanding of where your resources are, or are not. The interesting part of this tool that CSU offers is that it is not yes or no answers. It's actually for each honest answer of these six dimensions, there's strategies that you could employ to move along on the scale of becoming more ready and more able to successfully move your project forward. Go ahead.

Timing wise, I think this is a valuable thing for you to read. The quote from Doctor King is really a reminder that the work that we do is a struggle. It is a front, as many of us been doing this work for a long time, a civil rights battle. A human rights battle. We should expect that it's difficult and that we have to maintain our passion. I'll throw in a pitch for the importance of self-care as you do this work, but it's important to remember that things take time, especially when you're dealing with the complexities that we are going to discuss, today. Go ahead.

As you develop the idea that you may be in a leadership role with this project, whatever your project may be, these are the four factors that come up over, and over again. Are the people at your table really competent, and if they are in need of training, and if they are in need of learning more to develop a greater sense of confidence, that's a responsibility of your core membership.

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The reliability, if they're at the table, they have to show up at the table. If they commit to a person a certain project or a certain sub-project, they need to be able to be counted on to complete those in a timely manner. The integrity of why everyone is at the table is something that is, honestly something that needs to be talked about and has to be repeated over the course of your development. Finally, all of the work that we can do an extra hour, and a half on in terms of communication skills needs to be addressed. How you communicate? How you resolve conflicts? How you check in with people and make sure that they're getting what they need. All of those issues are key to any future success. Go ahead.

I think a lot of my colleagues, and my family tell me that I'm a bit crazy, because I like conflict. The reason I like conflict is because it's an opportunity. When you get into conflict you get people to tell you what's really going on in their world and in their minds about what's happening. People put down their barriers. People put down their politically correct speech, and they engage in telling you what their concerns are. To me, that's an opportunity to really move something forward in a meaningful way. Go ahead.

As you develop a plan, there are some very technical steps that you have to take, and some of them are objective, and some of them are subjective. In the objective category you need to do your research. You need to take advantage of these fabulous computers we all have, and find out what's out there. What the best practices are? What the failed efforts have been? What your path to success could be based on real evidence that may exist, and we're starting to come to a world where that evidence is more available to us.

You have to have an honest discussion with your core group about the strengths and weaknesses of your efforts. What is it that you can build on that's solid and reliable? What is it that's likely to be the barriers that you need to overcome? One of the most fascinating things in my career over time is the assumption that we all know what each other does, and what our limitations are, and what our missions are that in fact is rarely true unless we engage in a pretty systematic commitment to cross training each other. That we really, deeply understand what it is that each of the multidisciplinary members at the table have to do, cannot do, are committed to.

In doing that what you're going do is look to create, and I don't want to jump into sports analogies, but you want to create a powerful team. You want talent, and skill, and commitment that all of the moving parts of your effort from your team. When you do that, you have to be committed to a set of goals and objectives, and

measurable, when I say golden objectives, measurable golden objectives that give you time deadlines, that give you the kinds of things that you can look at in an interim basis and know that in fact you're doing what you want to do, and you're addressing things in a way that all of you can see in black and white.

As I said, this work is a struggle. You have to build into that acknowledgement, call them what you want, opportunities to break bread together, opportunities to thank people, opportunities to go out and be kind to the people who are supporting your efforts, but you have to acknowledge those small successes that will come from your goals and objectives as you move along this longer path. You need to have a systems oriented approach, and what I mean by that is you need to understand both governmental and community based, or tribal based, whatever they are, how those systems work and how you impact change, institutional and sustainable change, in each of those settings. Go ahead.

All of that mouthful that I just gave you needs to be matched back against whether you use the CSU model or not, it needs to be matched back to the community level of readiness and whether that community is your broader community, or your service community, or those who can impact your project. You need to check back in with your plans and strategies against your initial assessment of your environment. Please.

I brought your thought back in here about, my thought back in here about communication. Now, you've got all these things in place, and you're ready to launch your strategies, again I implore you to check back about inclusiveness, whether that's ethnic or any kind of inclusiveness that you are addressing, especially from where I fit the multi-disciplines of who has influence over the area trying to change. Then, although you may have done that initial cross training, you are now committed if you have hopes for great success to an ongoing training program that takes into account that which you're doing, and explains it over, and over, and over again. Please.

One of the ways that you can ensure that you're moving forward is setting specific and agreed upon review dates of your progress, of your remaining barriers, of the things that are not going the way you expect it, and that's an important thing to do throughout your process. Please.

This cycle is the part that really can be frustrating for people, but if you know going in that you are going to have to, you don't have this linear destination kind of thing going on, this is a circular process where you are going to have to relearn, re-audit, rethink, redevelop, re-energize, learn, unlearn the things you had as initial thoughts

in a way that you understand that any kind of multidisciplinary programmatic development is a change process that never ends. With that being said, I'm going to turn this over, back to our friends at NCJA, and for the next speaker. Thank you for your time.

David Marimon : Dianne you should have control of the slides, if you'd like to unmute yourself, I think we'll be good to go.

Dianne: Okay. Ready for me? Are you ready for me David?

David Marimon : All ready.

Dianne: Okay. Hello, everyone. Thank you for coming to this webinar. I just want to tell you that I'm from Oklahoma, so you may recognize that accent from Oklahoma, but I want to talk to you about, The Ripple Effect of Crime. I've been working with crime victims for well over 30 years. A ripple effect describes how the impacts of crime can spread beyond the immediate victims throughout his or her family, their friends, and community, and reflects why collaboration in tribal communities is important in serving crime victims.

Collaboration is working with others to do a task and to achieve shared goals, which is finding a common ground. The benefits of collaboration include the diversity of problem solving styles, and skills. Obtaining more knowledge and information about the issues that you're encountering. Greater understanding and commitment of those that you're working with and collaborating, in which will give you, everyone in your collaboration team, you will be more focused on victimization issues in tribal communities. That is important, because we do know that there are high crime statistics in tribal communities across our country.

In finding common ground. We have to build on the positive, and look, is the vision emerging? We identify commonalities. What our common values? Then, we formalize certain things in our collaborative groups. Such as, we agree on a decision making process. Plan your action steps to move forward with your collaborative team. Collaborative teams are often referred to as multidisciplinary teams. Assign responsibilities for each team member, and consider writing it down with bylaws, team policies, and other things, which would also include a confidentiality agreement with everyone, so if your group talks about a specific case, you don't want that in the public, but if you have a group of people that are all going to respond together in one way or another still confidentiality with crime victims is very important to observe and to honor.

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A lot of times if confidentiality is violated, sometimes your crime victims, when they're victimized will not report because they're afraid of certain things. Of course if charges are filed that is a different thing. We look at the circle of the community and here's kind of example at the top I put the MDT team that could be combined with youth groups that respond to youth victimization, any kind of outside interest groups, state or federal government, like maybe your victim services at FBI, victim services at the US Attorney's office, victim services through your state prosecutors that can collaborate with your victim services in your tribal community, BIA, law enforcement, Bureau of Indian Affairs, or also their victim specialist, if they have one in the area. Any social services in the tribes, education issues, maybe school counselors, because a lot of times, my experience, and working in tribal communities a lot of times, for example teen dating violence.

Victim groups will do outreach and community education, and go to the local schools, or the tribal schools to educate the use about bullying, teen dating violence and other kinds of youth victimization to try to prevent that, or intervene. Then, you have some businesses that might be willing to contribute in some way, financially or other ways to assist with your collaborative group. Then, faith groups, because culturally in tribal communities you want your cultural healers to be a part of your group, because that gives the healing to a lot of the tribal victims, and whether we are working in the state or the federal area, or the tribal community all of us as advocates want to see our victims healed in one way or another. Especially, in tribal communities, culturally appropriate services is a major issue.

Then, your local governments, tribal programs, clubs and organizations, special interest groups, tribal elders can also contribute in a number of ways with cultural healing and that sort of thing. This is just kind of example of a circle of a community that you may want to pull into your collaborative group, if that would be something that would work. I do want to emphasize the fact that there are 566 federally recognized tribes in our country, and each of them have their unique culture, their unique traditions, there is historical trauma, and all the things that are unique to them. You have to really look at each individual tribe, and their culture and honor that respectively, because there's not a true, what I would call a cookie cutter approach in tribal communities, because of the different culture of each tribe.

Tribal nations, states, advocates, law enforcement, and other service providers and collaborative partners working together is a great example of how collaboration can work to serve crime victims in tribal communities. Establishing a relationship by learning each other's job duties and cultures. Dispel myths and misunderstandings about tribal communities, because so many people will say, "Oh. Tribes have so much money, because they have casinos," and that's really not true. Tribal

governments and tribal groups ask for funding just like non-tribal groups, and that's a myth and misunderstanding that we need to make sure that people understand. That tribes are not rich, and wealthy, they have needs just like any other group. Identify your similarities as well as your conflicts, so that when you're in a collaborative group everyone understands those differences. Then, resolve those differences. Creating culturally appropriate services and educating collaborative partners as to tribal cultural issues, is a huge factor in creating a very successful collaborative group when you're serving crime victims in Indian Country. I really want to emphasize that.

I have worked with tribal communities for a number of years, I do training, technical assistance for the office of victims of crime and their tribal grantees. I also have worked with a number of tribes outside of OBC is a prosecutor or working with grant funding for different victim services, and as a tribal judge. For example, federal victim services, specialists a lot of times collaborate together, and this is a good way to have a collaboration, if you're a tribal victim advocate, find out who the area where you live if you have a US Attorney Victim Specialist, an FBI victim specialist in the Bureau of Indian Affairs victim specialist, and there are websites where you can access this information.

I also have a listing of that if anyone would want to contact me about that. Also, State Services such as State Crime Victims Compensation Groups, State Prosecutor Victim Advocates, State Domestic Violence and Sexual Assault Coalitions, and if your state has a lot of tribes, then you probably also have a Tribal Domestic Violence and Sexual Assault Coalition like Oklahoma does, which is the Native Alliance Against Violence. They do great work. Then, you have department of human services in your state, but also tribes have Child Welfare, or any Child Welfare departments, as well, that address child victims. These are just different agencies, and collaborations that I have seen.

I also will give you an example of the Choctaw Nation of Oklahoma had some elder abuse issues, and they created memorandum of understanding with the state department of human services adult protective services, and so if the state encountered a Choctaw Nation tribal elder that was being abused they would contact the Choctaw Nation victim services, and they would be able to have culturally appropriate responses from the tribal elder abuse services, and that's a great example as well. Then, local, state, and county agencies and service providers, I just addressed all that, again, just the different kinds of things that you can do. I'm going to give you some examples, pictures, of tribes here in a minute.

Internal collaborations with tribal agencies and service providers also is an

important thing, because sometimes one tribal department, or division may not understand what another part, another tribal agency in their area provides, so having that collaboration internally is just as important as an external collaboration, and the Cherokee Nation I will give you that example in a minute, as well. Creation of multidisciplinary teams is also a very important thing to do to have a good strong collaboration, and that is a common way to do your collaboration. Many states that have tribes have cross deputization agreements for tribal law enforcement and state law enforcement work together, and have agreements, so they can work together and have jurisdictional issues to resolve those issues, that's another way for tribal law enforcement, state law enforcement should also create a collaborative relationship with their victim advocates, because that is a very important collaboration to have, as well. Victim advocates and law enforcement working together is a good service for victims.

Then, involving community members and tribal citizens through community outreach, community education to inform them of the issues that victims encounter, that for people to understand what maybe teen dating violence is, how bullying can impact youth victims, or also have domestic violence and sexual assault impacts older victims, adult victims, as well, and a lot of times people in your communities don't understand that and even sometimes tribal leaders really don't understand it. Educating your tribal leaders and your community members is a very important part of community outreach and understanding because sometimes that will increase the ability for people who are victimized to actually report the victimization. Then, adding your cultural and spiritual leaders in your collaboration is also very important, because you need to have that healing for your victims of crime.

I'm going to give you some examples of the different tribes. The first one is the Cherokee Nation, which is my tribe that I'm a member of. There is a picture on the upper right side, that is a picture of Charles Head, he was the secretary of state for the Cherokee Nation, and he had a family member that he didn't know for a long time, had been suffering for years of domestic violence, mistreatment, and that she finally came to him, and he gave her some information to help her, because he did some research and then he met with the principle chief of the Cherokee Nation, Bill John Baker instead maybe we need to create a task force. They did create a victims task force that's entitled One Fire Victims Task Force for the Cherokee Nation, which is a One Fire is a phrase that the principle chief Baker uses in the deputy principal chief uses because they say we are all from one fire, and we are brothers, and sisters, and families within the Cherokee Nation. Charles Head, right after the victims task force was created, he was killed in a car wreck.

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This victims task force has moved forward, and I'm actually been appointed to one of the members of the victims task force. I created memorandums of understanding with state, domestic violence programs within the Cherokee Nation jurisdiction, which is in a big part of northeast Oklahoma, 14 counties in northeast Oklahoma. We have five collaborative partners that are state service providers in the different areas, plus we have our own victims task force, and prosecutors, and advocates, and the MOU working together has really created a great external collaboration, but having the victims task force has also created internal collaboration, because now all the agencies in the Cherokee Nation understand all the different services they provide, and it has made a huge difference to learn this and to help the victims that have served by this One Fire task force that the Cherokee Nation, so this is a great example of how the collaborations work internally and externally.

Then, we're going to move over to the native village of Barrow. Their service provider is Arctic Women in Crisis. Barrow is the northern most point of the United States, and you see here, of course, they're up in an area where it's big, cold weather all the time, lots of snow, but here they are out in a winter area, in winter times, but still you see community people that are out doing community education, and they're collaborative partners, and they are putting out a message, and they walked around the native village of Barrow and did community education in a community collaboration activity. I always use the native village of Barrow, and Arctic Women In Crisis as a good example to say, if this group can do this in this cold, cold weather than no one else should want to not be able to do it, either, because they do a great job inside of the things that they face in cold weather.

Then, here's one from the Confederated Tribes of Warm Springs in Warm Springs, Oregon. This is a big community group that goes out during different awareness months, and they promote community education and to stop sexual violence, prevent child abuse, and I think this is an April event. Both of those are awareness months, the same month. They do a big walk around group of community members, and that's how they pull together their community. After they do the big walk, then they'll have a big luncheon, most the time it's spaghetti dinner for everyone.

Then, here is the Prairie Band Potawatomi Nation in Kansas. They have a healing and arts program, and Rebecca Jones, is this person on the far left side. Then, Kent Miller is the artist, and they work together in their community. They did a community story tree project for the Potawatomi Nation, and several victims came up, put pictures on the wall, and as part of the healing in the arts instead of just having a group counseling. They sit down, do art work, but they still talk to each

other and get things out of their minds about their victimization. It's a different way of counseling, and these are just examples of tribes that have created very creative and effective community outreach and victim services.

Just as Steve Siegel has said, communication is a huge factor in building these collaborations. Having your community development activities. Understanding your community. Making sure that the leadership in your tribal communities do understand the issues that impact victims and then do your research and evaluation to understand how everything can be done to enhance the victim services in your tribal community, and sustainability is always of issue for all programs. We always worry about that. There was some pre-submitted questions and one of the pre-submitted questions when people register for this webinar ask what kind of funding agencies in your state have victims of crime max funding. Tribes can apply for those, and also create a collaboration with your victims compensation agency, because a lot of tribal communities don't understand that tribal victim services can apply for victims compensation through state victims comp programs. That is an important thing to make sure that you understand that. You can go on ovc.gov website, and they have a listing of all the different crime victims compensation offices in each state.

There was another question, any advice for a tribe looking to stand up a domestic violence services would be helpful, and what partners should we reach out to. It is both tribal and non-tribal, your communities, your internal and external groups, and educate your tribal leaders as I previously stated. Other funding besides CTAS you have state, local funding, office of victim crime, office on violence against women, those offices of victims of crime have other different kinds of funding, because they focus on crime victims in a number of ways. Then, OVC, TTAC also has victim advocacy training online it's called VAT online. It's free training. That's a way to help you establish your victim programs when you train your victim advocates. Just to also address other questions [crosstalk 00:41:23].

David Marimon : Dianne?

Dianne: Yes.

David Marimon : I apologize for interrupting. We are going to actually deal with the questions at the end.

Dianne: Okay.

David Marimon : I just wanted -

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Dianne: All right -

David Marimon : Make [crosstalk 00:41:31].

Dianne: With that. Then, I will just say that having a collaborative group in your tribal community definitely enhances your advocates and your victims, tribal victims. Okay. Brian.

David Marimon : Brian, you should have the ability to move your slides. If you just unmute yourself, you'll be good to go.

Brian Hendrix: Thank you, Dianne. I'm going to talk a little bit for the next few minutes about how we've approached opening up access to tribal communities in Oklahoma for victims of crime. I feel, I guess kind of lay the groundwork, first of all for what our agency does, the district attorneys council here in Oklahoma, provides a number of services to the 27 prosecutorial districts across the state. We provide IT services, training and support, in addition we also have, we administer the crime victims compensation program and the VOCA grants that Dianne was speaking of just a few moments a go.

As I move through my slides, the first slide is going to talk a little bit about a case scenario that kind of gave rise to the position, I am currently the State Crime Victim Liaison for the District Attorneys Council I am on a demonstration grant provided through the office of victims of crime. Back in 2010 we had kind of unique submission for reimbursement of expenses from a grandmother of a homicide victim in Oklahoma. You can see the expenses are kind of laid out here on the slide, they were for food items, give away items, and burial clothing for the deceased. There were no receipts provided with this request. This kind of rise to the need to educate, not only our victims compensation, our division, but also our board as to why these items would be requested.

Our director of victim services did just that, she went and researched through contacts here in Oklahoma, with some of the tribes, tribal traditions and customs, and educated herself on those things, then in turn went back and educated the board, and talked to them about why these particular expenses would be something we want to compensate. Not only in this case, but moving forward. The end result of that was in April of 2010 the comp board awarded those expenses, excepting a notarized handwritten receipt from the claimant. It kind of gave rise to I guess discussions about expanding our outreach to the different tribal communities across the state.

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In 2011, we received a demonstration that I'm currently on. The intent behind that was for me to go afield and contact, not a frequent basis, but 38 federally recognized tribes that we have in Oklahoma. We are second in the nation in terms of Indian population, and in a few moments I'll kind go over why that's the case. With the demonstration grant we developed a plan as to how we would accomplish that outreach. The intent was to educate tribal communities and, or victims of crime in those tribal communities about the existence of the crime victims compensation program, and also to open up access to our VOCA grant, here in our office. We also administer the VOCA grants, which are for, they're grants to specific agencies, governmental agencies, and nonprofits that can be used to provide direct victim services. There is kind of two-fold purpose in our demonstration grant, and the plan that we had going forward.

The map that I got up here is really it's a pre-1890's map that kind of lays out the territorial boundaries for each of the tribes in Oklahoma. The tribes in Oklahoma for the most part were not actually in evidence of Oklahoma and as a matter of fact the first tribes that came here were removed from the east coast regions to Oklahoma, became Indian territory following the Indian wars of the 1850's and 1860's you have number of the Plains Tribes that were relocated here to Oklahoma. These are the reservation boundaries that have now become the service jurisdiction boundaries for those specific tribes. One thing of note is that Oklahoma does not have reservation areas per se, we have what we call checkerboard jurisdiction. We have 38 tribes that have their tribal headquarters here in Oklahoma, but we don't have a land based reservation areas that you may have in other states.

I'll go to the next slide, here. What that creates is a bit of a large system with multiple moving parts, and points of access for tribal crime victims. I mentioned we have 27 district attorneys, or prosecutorial districts across the state, we also have three US Attorneys Districts. There's a northern district, eastern district, and a western district. Each of those districts has their own victim witness specialist. We also have 77 counties in Oklahoma, and each county has its own sheriff. In addition to that you have 19 tribal police departments, and 20 tribal court systems that are standalone, that the tribes in Oklahoma have compacted for it. They have their own police departments, and a number of them, over two, thirds of them have their own tribal court systems.

Also, on the right, there, you can see the population by county. We have several counties, over half of our counties have a native population of 10% or more, which makes sense given the fact that many of the tribes removed here to Oklahoma and

this was Indian territory before we became a state in 1907. Adair County, Cherokee County where Dianne is from, have very high native American population 43% and 34%, respectively. I think, the national average as far as identifying native Americans is about 1% in Oklahoma I think we run around 10 or 11% in terms of population.

What we noticed and again, going back to the outreach plan and why we wanted to do the demonstration project is that there are a number of Indian communities in Oklahoma and that tribal communities are an underserved population when it comes to victims services. I came on board in 2011, October 2011. Another part of our plan as we put the demonstration grant in place was to assemble an advisory board and Dianne was on it, is on that advisory board, rather, and has been able to consult, and offer suggestions on how to better serve victims in the tribal communities across the state as a result.

When I started out, I started meeting with existing field resources. We have one for the whole state, Bureau of Indian Affairs Victim Witness specialist and she responds to all the tribal communities across the state. I very quickly came in contact with her, I met with her, one of the other things we did is we, as soon as we, I came on board we sent out a letter to the tribal leaders into the executive branch, and just kind of gave a brief description of the program the demonstration grant what we wanted to accomplish and encourage tribal leaders to schedule meetings or offer times when I could come by and just meet with them and introduce myself, and talk about the services available through our crime victims program.

From there I kind of began reaching out to tribal domestic violence advocates, children and family service programs, like your Indian child welfare programs, each of the tribes in the state had its own Indian Child Welfare program, some of them also have their own child protective services, but a number of the tribes also have their own domestic violence and sexual assault advocates. Programs that are well funded, well-staffed, and in the case of the larger tribes like Cherokee Nation, Creek Nation, Chickasaw and the Choctaw Nation there were multiple counties, so you have multiple DA's offices involved. Multiple victim service providers also in their catch man area.

Secondary outreach that I did was to tribal court clerks, judges and law enforcement. They deal with crime victims issues, violent crime victim issues, and the process through your tribal courts and with the expansion of jurisdiction through [inaudible 00:51:33] reauthorization and also the tribal law and order act, it became even more critical, I think, to meet with those tribal court clerks, judges and law enforcement.

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Then, as I was meeting with those tribal advocates, court clerks, and court personnel, and law enforcement I would also simultaneously go and meet with the victim witness coordinator in each of the DA's offices. I'd also try to meet with some of our Stateside service providers for victims that operated or provided services within a tribes service area what I found was that each side seemed to be kind of unaware of what the other's role and responsibility was and what services they had available and that kind of gave me the idea to develop and implement State Tribal Victim Service Roundtable Discussions. We held the first one, I think in late spring of 2012, and the idea originally, behind those round table discussions was to just bring folks together as Dianne and Steve, both talked about collaboration is crucial in communication. Just get folks at the table with an opportunity to exchange information about the resources that they had and talk about their roles and responsibility within a judicial system for the victim witness coordinators.

The other thing that I did is I started going out after I met with some of the DV and SA advocates, they have monthly community outreach functions. Many of them would invite me to bring information about our program, our posters, our business cards, and just set up a table, a resource table, me and a resource table at their community meetings, or trains, and talk about victims comp, be available to answer questions. I began doing that pretty early in our grant.

The round tables themselves were initially as I mentioned very informal meetings with an open agenda. I deliberately went to the tribes and asked them to host the meetings at tribal facilities. I really wanted to showcase the programs that the tribes had available to meet the needs of victims in the community. Then, I would bring in those victim witness specialists on the federal side, the BIA, FBI, just as Dianne and Steve were mentioning, bringing all those folks to the table, letting them meet with their travel counter parts. The other thing that we did is I started working in, we actually had a grant writing workshop for those VOCA grants, specifically for the tribes. We extended invitation for tribal grant writers, program managers to come to our office here in Oklahoma City and we did it like a half day training on what VOCA was available, how to access it, and how to write a grant, and who your contacts are within our office.

We also involved our grants division in those discussions, so they could talk about some of the funding opportunities that they have, here within our offices as it relates to VAWA and some of those other monies. What I did is we moved away from a networking scenario and kind of catching up on what your role is in the system to February of 2014, and 2013, we started incorporating that VOCA

presentation into our round table discussion, so it was more agenda focused. We also, and previous adding the demonstration grant we heard feedback from the field, from some of the tribal communities that the window, the funding window was not long enough. If they had to run funding requests through their chain of command, through their program department administrator, and then through their national council for resolution, and then to the executive branch that a two or three month window to put a funding request together wasn't enough. We expanded that, so that we actually opened up the request for funding, goes in November, starts in November and will close in March, we have a five or six month window to accommodate that process within the tribes.

The result of that is, you can see there we went from two VOCA grantees in '08 and '09 to three in 2010, and this last funding cycle, we were able to reward eight tribal programs with VOCA monies. Of course, we have 38 tribes. My goal is to increase that number as we go forward, especially with some of the exciting news we've had about the possible availability of more VOCA funding, going forward in 2015. I mentioned that there are about 20 tribes with their own courts about the same number have their own DV and SA programs, and I would like to see each of those have some kind of victims program that's funded through our office, at some point.

The outreach plan continued. Some of the things that we fund on the tribal side with the VOCA money and also on the stateside is victim witness personnel. Dianne mentioned earlier about the elder advocate that the Choctaw Nation has. They've had a VOCA grant for many years. Cherokee Nation is kind of unique in they have their own victim witness coordinator assigned to their attorney general's office. We fund a number of domestic violence and sexual assault advocates in some of the tribal programs. Other places that I've kind of extended my outreach to beyond the round tables, beyond the local community resource tables with our information is they have an annual Sovereign Symposium here in Oklahoma.

Many of the tribal leaders are here as well as some of the state judges, prosecutors, the federal prosecutors, and tribal liaisons from those offices are also present. Throughout the course the demonstration program, I've been very fortunate through what I think is the most important thing is face to face and relationship building. We have been fortunate to be invited, one of the only state agencies to be invited to the Muscogee Creek Nations CLE Conference every year. Again, that resource is they're available regarding victims comp and VOCA opportunities. We've also are one of the only state agencies invited to share a table space with Choctaw Nations Behavioral Health Services at their Labor Day Festival the last two years. I think the key for us has been being out in the field, for me, has been being out in the field with face to face contact, developing relationships,

maintaining contacts, and really putting a positive face, or a face to the resources available for victims through our office.

There's still challenges that exist in Oklahoma, and I want to numerate some of those in the next couple slides, because we have checkerboard jurisdiction, each of the tribes as Dianne mentioned is unique, and all of them should be treated uniquely, they have their own customs, traditions and history. However, each of the tribes in Oklahoma share a commonality and if they have a challenge at providing services to their citizens, because they exist in a checkerboard environment, where they share a jurisdiction with the state, with the county, and with the federal government. As I mentioned early on, we don't have reservation based tribes here, so literally you can have land, restricted land, trust land that the tribe has jurisdiction over across the street from a county area where county law enforcement may need to respond. That creates another challenge in that those cross deputization agreements that Dianne referenced earlier, and the memorandums of understanding between tribal state, and local agencies exist to close the gaps, however those are voluntary agreements, and they don't exist in all parts of the state. That's another significant challenge that seems to be ongoing.

We also have a number of tribes that want to access grant funding opportunities, or VOCA, and there's kind of a wide range of how that's approached, depending on the resources of the tribe. Some tribes have their own grant writers. Some of them contract outside their community to write grants. Some departments write their own grants. What that creates is, at least a thought process on the part of some of the staff members within those tribes that they're not adequately tasked a resource to write for those funding dollars. The flip side of that is a contract grant writer from outside the community often times isn't well versed with the challenges facing the community or the resources available and sometimes can over commit the tribal government to provide services that they won't be able to sustain.

Another issue that we kind of have in Oklahoma, is the need by statute for programs to be certified, and because the unique status, government to government status of the tribes their sovereign status, the tribes are not eager to enter into contract agreements to be certified in which they have to waive their sovereign immunity all or in part in order to be supervised by the state agencies that certify. That's unfortunate because in many cases the tribal advocates are as well trained, if not better trained in educated than some of their counterparts on the stateside. That's also true of law enforcement officers here in this state. Tribal law enforcement officers receive a great deal of training, and yet sometimes cross deputization agreements don't exist between counties and tribes, so that they can

affectively close the gaps in serving victims.

Most of Oklahoma is rural, except for Oklahoma City and Tulsa. We have a number of service providers in VOCA grantees, sub-grantees in those areas, but when you start moving away from those areas and about 90%, 80% of Oklahoma is rural, then you become dependent on, and many times the tribe, if they have a program, a victim service program they're able to transport victims, they're able to do a lot of things that are necessary in those rural areas that may be aren't available through our state service providers. On the western side of the state more sparsely populated and there is fewer services available. Transportation and access to services becomes a factor.

Just to wrap up, I want to talk about a few best practices, things that I think that are important in establishing that relationship, or rapport with tribal communities, and trying to open up access to victims comp and victims assistance. As we've already mentioned a couple of times you want to acknowledge that every tribe is unique with a unique story, and a collection of customs and traditions. I like to follow the old adage, it's kind of a sales adage, you under promise and over deliver, that is particularly true in Indian Country. We need to be able to follow through with promises that we make as state service providers. Be truthful in our dealings, and also be consistent with our contacts, and our service follow-up.

I like to contact my tribal counterparts and advocates in their communities. It gives me a better understanding of what resources are available. I also put on here to eliminate electronic communications to the extent possible, I think face to face dialogue seems to go a long way in Indian Country. I mentioned putting faces with names at the round table's that seems to be very beneficial. Of course, you want to employ active listening in the field and advocate for policy changes based on problems that you hear in the community, rather than things that are perceived maybe at the agency level, the state agency level.

Lastly, we developed culturally specific materials for the crime victims compensation program, which includes brochures, and posters that can be displayed in tribal communities, and at tribal service programs ... I mentioned as well, as we were talking about the VOCA grants, we've opened up the window of opportunity in time that we give notice of availability of funds to when we are actually requesting the grant. We conducted regional grant writing trainings through the round tables that seem to have been very beneficial. We are going to continue those throughout the upcoming year.

The last thing that I really want to focus in on is focus on building relationships

between all people on the state and the tribal side. Maintain those relationships. For us, it's been the most successful practice, best practice that we can encourage everyone to incorporate.

With that I'll turn it over to Nikki ...

David Marimon : Nikki, you should now have control of the slides, if you just unmute yourself, you can begin your presentation whenever you'd like.

Nikki: Can you hear me, now?

David Marimon : We can hear you, now.

Nikki: Great. Okay. My name is Nikki. I'm with the Lummi Nation. I've been the coordinator there for 16, excuse me, 18 years. We're close to the Canadian border in Washington state, so we're just a little dot on the map, in the far north corner. You can kind of get a visualize of where we are at. We have a long mission, so I just wanted to give you some cites of it. We're here to provide victim services to Lummi members and all native Americans in Whatcom County. By doing that, we provide healing resources and support to uphold their legal rights. All of my staff are native Americans, except for our civil legal attorney.

Our core functions is advocacy, crisis intervention, we have a shelter, which we've had since 2004, which was the first one in Washington state, native American, one. We just moved into a larger unit, because we outgrew our old shelter, so we're in a bigger facility. That's through our tribal heart dollars, and through the [inaudible 01:07:59] funding. We've been having that for, that collaboration with our federal grantees, and with our tribal, the way to get our tribal people to support us is by giving them the statistics, and collaborating with our outside agencies, which is like Whatcom County, prosecutors office, the advocates have to attend weekly. Then, we have to attend the state meetings, and receive the ongoing hours to be certified through our state grants. All of our advocates are all specially trained.

Our other services that we provide is the legal assistance, we do have a community educator who is able to engage them in and voice in our community. We provide the transportation, and then we do the assistance with medical care, and that's through the crime victims compensation. I remember years back when we had applied for that, for one of our victims, and they were doing a burning afterwards, and they didn't have the money to be able to provide that culturally appropriate services, so it is an awesome avenue to go through.

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Then, our alternate services that we provide, is we do have traditional healers, and we are able to seek out our elders, and to help our women and children who need the brushing, or cleansing, either on themselves, or through their homes. We do have our winter ceremonies. We are able to connect our survivors with them, and through the crime victims compensation. This is just a list of our staff. I have 14 staff. We have, like I told you, we have our shelter for domestic violence, and sexual assault. We have our civil legal department, who represents the victims of domestic violence and sexual assault, and also our vulnerable adults. We have a cultural advocate that we just received through our CTAS Grant, through the tribal governance.

I'm sorry about this slide thing here. Also, for the victims of crime program of the Lummi Nation for my advocates, the longest advocate I've had so far is ten years. Some are on six to eight years, and usually get burnt out right away, but for us to prevent that burn out, I request them to do self-care. A lot of them are taking advantage of that. That is totally encouraged to do that, and too, we try to have our weekly staff meetings to do debriefing.

First, the Outreach as I was stating earlier, we attend prosecutors meeting in Whatcom County once a week, so we can find out who is in Whatcom County, the Native Americans and be able to provide services to them. Also, we have monthly domestic violence and sexual assault task force meeting, and we have a Whatcom County agencies that attend our task force meetings. We are always collaborating with the different organizations. I like to try to provide one staff advocate to be at the table, whether that's myself, or one of my coworkers. Then, also we have our community education, and we host a sexual assault awareness month, I mean, awareness to our community, and also we have invite all our tribal people in Washington state to attend, as well.

Then, how you get your council, tribal leaders, and your police department involved is that you ask them to be your MC or do opening prayer. This is how we get our people to understand, and to support our program is inviting them to the table, and letting them see, giving that reality of what is really going on in your community, which is a hard subject domestic violence and sexual assault in a tribal community. Also, we were able to attend national conferences, or consultations, the tribal ones, and we're able to speak to, educate our tribal leaders on what is needed in our tribal communities.

I'll give you an example, we have a hard time with our full faith credit orders, being recognized, our tribal court ones, and our Whatcom County. We take it to our, when we go to the tribal consultations, and they're able to, the tribal leaders are

able to speak on our behalf, of this needs to be addressed. That's what we have to do, what we get out there. It does help when you do voice and have your tribal leaders to help you. As I stated earlier, we are a unique department, because we are another police department, so we're able to collaborate with our police and utilize our on call advocates. I wanted to let you know that our hereditary chief of Lummi Nation, Bill James, has always encouraged us to be at the table with our allies.

Then, I would go on to our challenges that we face is that we have, when we do have our annual conferences on domestic violence and sexual assault, there is a low turn out, so we try to do things to get our local speakers, and maybe that would help them to be able to understand more about the issue of domestic violence and sexual assault. There's just a few things that we face, and the biggest one is the multi-generational trauma, because in our community domestic violence and sexual assault are the hardest subjects for people to talk about, so we're just always trying to put it out there. We have these big signs all over the reservation about domestic violence and sexual assault. That comes from our teen sexual assault groups, and from our women's shelter, about these slogans that they put out. It does affect some people, and I was in a budget meeting one time, and they were saying, "That offends me, that you put those signs up," so it is touching, people are reading them, and that's a good thing. I think I already went on to our collaboration ... that's it. Hey'shq'e. I'm done.

David Marimon : Thank you so much, Nikki. At this point we are going to turn it to a moderated question and answer. We encourage folks in attendance today, to please submit their questions, utilizing the chat feature to host and presenters. With that said, I will turn the microphone back to Steve. Steve, I think we have about 15 minutes. You can begin whenever you'd like.

Steve Siegel: Let me start by reiterating something that came to me from our friends at the National Crime Victims Comp, and the VOCA administrators group, and you heard it somewhat throughout the presentation, but starting with Crime Victims Comp, it's important to reemphasize and make sure that folks understand that Crime Victim Compensation from state programs is available to victims on the tribal lands. You need to just contact however system works in your state to get that rolling. On the VOCA side, it's also needs to be reemphasized that there are funds available to the tribal lands for VOCA funding in the Children's Justice Act Partnership for Indian Communities, the OVC Comprehensive Tribal Victim Assistance Programs, the Federal International and Tribal Noncompetitive Grants, the Vision 21 Tribal Community Wellness Centers, and through the state VOCA assistance sub-grant program in your state. I promised my friends from the national groups that I would

reemphasize those things.

Brian, can I ask you to step up on this question, which is can any of the speakers talk about the types of programs that they've seen funded on tribal lands, that might be different than what was in your existing presentations.

Brian Hendrix: Yeah. Sure. I can fill that. As I mentioned, we're funding 8 programs, one is the victim witness coordinator, for Cherokee Nation. We recently had a tribe in Oklahoma that one of our new grantees, actually, sub-recipients, that is funding a domestic violence advocate in their tribal program, and then of course Choctaw Nation has their elder advocate. The other thing that we've seen, and we funded this as a brand new sub-recipient , as well, one that child welfare programs, Children and Family Services Program, actually funded with VOCA monies, a field, a therapist to go out in the field with children that have been abused to provide counseling services in the field within their service areas. I thought that was a pretty unique program.

Lastly, there is an agency that is associated with Riverside Indian School, in Anadarko that is providing services, it's believing in native generations, I believe. The agency works with young ladies that are at the Riverside Boarding School there in Anadarko regarding issues such as dating violence, et cetera, and working with the youth there on site, there at the Riverside Indian School. There's a pretty diverse range of programs that we're funding with our VOCA funds, on the tribal side. I think that may increase as the word gets out to tribal courts, and to tribal law enforcement, trying to encourage them to access those for maybe onsite advocates that are funded through the tribal law enforcement to go out on scene after the scene is secured, and things like that, some of the things that we've seen on the stateside that could also occur on the tribal side. That's kind of a long winded answer, but hopefully that addresses the question.

Steve Siegel: Thanks, Brian. Dianne without you telling us all the programs that you know, do you have anything to add to that from your national work?

Dianne: I think Brian covered everything, and did a good job in doing that, but there are a number of different ways to get funded, and like Brian said, sometimes you could get funding for your law enforcement and include an advocate there, if you cannot get through CTAS, and other things. I think he did a good summary. Obviously, does focus on the tribal advocacy and programs, and so does OVW.

Brian Hendrix: Before we go on to the next question, I'd like to just thank Nikki for her commitment to the self care aspect of the work that we do. It's a tremendous

commitment, and it's great to know that you're addressing it in the way that you are.

Nikki: Thank you.

Steve Siegel: Nikki you are from a smaller jurisdiction, and we have a question that is, if any of the speakers could give advice on grant writing that would be helpful, especially for jurisdictions that don't have grant writers, and know that, that may make them less competitive.

Brian Hendrix: Can I take this, or -

Steve Siegel: Let's let Nikki start, and we'll let you come in.

Brian Hendrix: Okay.

Nikki: Your question is that how we can help?

Steve Siegel: What advice do you have for smaller jurisdictions who don't have grant writers?

Nikki: We have two grant writers, right now. You have to go to the department of the victims of crime program, or the police department, or the prosecutor's office, and see if they can put in little paragraphs to help the grant writer out.

Steve Siegel: Okay. Brian, do you -

Nikki: [crosstalk 01:21:22] had to do.

Brian Hendrix: Yeah. I was just going to encourage, as it relates to VOCA grants, to find out early, find out who your contact is on the state side, how those grants are administered, and then, like Nikki said, I know a number of tribes here that, as I mentioned the department directors are actually the ones that write the grants even though they may have grant writers on staff, because they know more intimately the needs of the program, and the needs in the field. I think it's important to identify those on a departmental level, so that they can assist with writing the grant to make them more competitive.

Steve Siegel: Thank you, Dianne?

Nikki: [crosstalk 01:22:09].

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Steve Siegel: Anything to add?

Dianne: I have two things, one is if anyone is applying for the 2015 CTAS grant, this year, they are doing something they haven't done in the past, which is having webinars to help them give advice about writing each grant, and if you go on to the CTAS website, it will show you when the webinars are occurring. They start, I think, next week. The other thing, is that, and I'm a peer reviewer, grant peer reviewer for the Department of Justice, and other federal agencies, and if you write a grant, a lot of times you might put in there that we don't say that we don't have a professional grant writer, we're putting this together just from different tribal departments, or whatever, and come say you don't have a professional grant writer, we are putting this together just with the information that jew think we can include in this grant. That might bring some attention to it as they review it.

Brian Hendrix: I've seen some pretty neat partnerships develop with local community colleges, and colleges for smaller jurisdictions. Where they reach out sometimes it's the communication's department, and sometimes it's the english department, sometimes it's the political science department where they actually have students, and faculty who will step up and help with these kinds of things. If you've got that, that's another option for you to look at.

Steve Siegel: Dianne, let's come to you and there are two questions we have about how do we ensure tribal children both as victims and witnesses, are receiving culturally appropriate services?

Dianne: I think that is a real reason to have a collaborative relationship is because people then, you have cultural healers that are part of a collaborative team, or multidisciplinary team, so that those services are, you can be sure that they'll be provided once you train your collaborative team, and have them understand the need for understanding culturally appropriate services.

Steve Siegel: Thank you. We have I think, David, if I'm right, we have about five minutes left. I wanted to, before I ask the next question, let you know that the staff will be opening a short poll, that will take a minute or so to fill out, that will give them feedback on today's webinar. That will help them with the development of future webinars, and direct future trainings that are available. Dianne, just to continue on, and Nikki, and Brian jump in here. Any thoughts specifically about best services and treatment modalities for helping tribal children that are exposed to violence and substance abuse?

Nikki: The best thing to do, this is Nikki, is to know your tribal community. Ask the

appropriate people if it's culturally, like an elder, we work with our victim FBI victim specialist, she'll call one of our staff of Lummi to find out what is culturally appropriate when dealing with our children.

Steve Siegel: Dianne, anything to add to that?

Dianne: I totally agree, if you have service providers a lot of time you have criminal jurisdiction issues where maybe service providers, or non-tribal service providers and that's why bringing them in as a collaborative partner to train them, and get them understanding about culturally appropriate services.

Steve Siegel: We're going to move on to another question, here, about domestic violence. The question is, is do we have any advice for a tribe looking to stand up a new domestic violence victims services program? What partners should we consider reaching out to? Both tribal and non-tribal. Before I ask the panel to answer, I just would add to that, that it's not just tribal and non-tribal, but it needs to be system based, both in the tribe and outside the base, and community based, and that as we look at domestic violence, throughout this country we often build programs that address the criminal justice and the trauma aspect, but we also have to include those allied professionals and partners who look at things like women self sufficiency in health, the other parts of a families life that are impacted by domestic violence. With that said, panelists would you like to jump in on this question of building a domestic violence program?

Dianne: One thing you might think about doing is doing a community needs assessment. Do a survey poll. Get information from your tribal community, and your tribal citizens. Doing that in a way where they're not identified about who gives the answers, so no one worries about violating privacy or telling things, but that will give you some input from your tribal communities, and your tribal members of the needs that they have, and what they're seeing. That could be a benefit to bring to tribal leaders and say, this is the numbers that we found, this is the impact that we've had, and that would give you support to, even if you're writing a grant, or asking for the tribe to give you funding. That would be a way, tribal leaders to put that in the budget, that might be one way to do that.

Nikki: You have to know what fits the need of your community.

Dianne: Right.

Nikki: For your people.

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Dianne: Mm-hmm (affirmative).

Nikki: It is to bring everybody to the table. The courts, the police, the prosecutors, public defender, your outside agencies, the sheriffs department, and to know, to have a domestic violence code in place, and it has to fit the need of your people, or it's not going to work.

Steve Siegel: Okay. David, do I have time for one more question?

David Marimon : As long as it's a short one, I think you do.

Steve Siegel: All right. I got a question from [inaudible 01:29:08], here, that says, in your experience in working within training and outreach in tribal communities have you seen a tribal judicial board provide a coordination of services with the trainings addressing ICWA violations? Especially DV.

Dianne: I've seen a lot of tribal court systems that actually view the needs of safety of tribal victims, and children in a number of different ways, so if they have a court session, they'll set up a place for victims and offenders aren't in the same place, and also, really looking at the best interest of children. Tribal judges do that, and they also look at it from a cultural perspective, as well.

Steve Siegel: I'm going to call time on us. I'd like to thank Dianne, and Brian, and Nikki, and everyone in the audience for joining us today. Remember the slides, and a recording of today's webinar will be available at the website on your screen, and emailed to everyone that registered for today's webinar. I cannot say thank you enough to David, and Kay, and Tammy, and the NCJA staff for all of the work that went into putting this together. Thank you for joining us, and we hope you'll join in the next webinar, as well. Thanks.