



VICTIM SERVICES

**Promising
Practices
in Indian
Country**



U.S. Department of Justice
Office of Justice Programs
810 Seventh Street NW.
Washington, DC 20531

John Ashcroft
Attorney General

Deborah J. Daniels
Assistant Attorney General

John W. Gillis
Director, Office for Victims of Crime

Office of Justice Programs
Partnerships for Safer Communities
www.ojp.usdoj.gov

Office for Victims of Crime
www.ojp.usdoj.gov/ovc

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VICTIM SERVICES: PROMISING PRACTICES IN INDIAN COUNTRY

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Tribal Law and Policy Institute
8235 Santa Monica Boulevard, Suite 211
West Hollywood, CA 90046
323-650-5467
Fax: 323-650-8149

Tribal Law and Policy Institute
4155 Tudor Center Drive, Suite 206
Anchorage, AK 99508
907-770-1950
Fax: 907-770-1951
Web site: www.tribal-institute.org

The following individuals contributed to this document:

Primary Authors

Sarah Deer, J.D.
Joseph Flies-Away, M.P.A. and J.D. candidate
Carrie Garrow, J.D. and M.P.P.
Elton Naswood, M.A. candidate
Diane Payne

Additional Research

Jacqueline R. Agtuca, J.D.
Jerry Gardner, J.D.
Ada Pecos Melton

Editorial Assistance

Mona Evan

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NATIVE VILLAGE OF EMMONAK



Emmonak Women's Shelter Emmonak, Alaska

Founded:	1979; first shelter established in 1984
Service area:	5 villages in the Lower Yukon Delta, Alaska
Population:	more than 800 people reside in Emmonak
Source of funding:	federal, state, tribal
Contact:	Lenora Hootch, Director Emmonak Women's Shelter P.O. Box 207 Emmonak, AK 9581 907-949-1443 Fax: 907-949-1718 E-mail: emmows@unicom-alaska.com

Program Description

Emmonak Women's Shelter (EWS), a nonprofit organization in the Yup'ik Eskimo village of Emmonak, faces unique challenges in providing comprehensive services to victims of violence. Located approximately 200 miles northwest of Bethel, Alaska, at the mouth of the Yukon River, EWS serves a population of 2,977 people spread over an approximate area of 6,000 square miles. Travel to and from Bethel, the regional "hub," and between villages is by air or water; this part of Alaska has no roads. Victims are often flown in from other remote villages to receive services from EWS. The population in this area is 90- to 95-percent Alaska Native, primarily Yup'ik Eskimo.

Established in 1984, EWS provides a wide range of services to victims of crime, including immediate safety (shelter), crisis intervention, children's services, education and support to victims of domestic violence and/or sexual assault, and court accompaniment. EWS also provides comprehensive education and support services for local communities, schools, Tribal Councils, city governments, and other human services providers. With the help of a Children's Justice Act grant, EWS expanded its services to include

specific advocacy and programming for child victims and children of adult victims. The children's services coordinator works full time to provide community education and outreach to develop and improve the responses of state and tribal systems to child victims and witnesses of violence. EWS is closely connected to the village government and has the support of community leaders and elders.

Safety and Comfort

Although EWS offers a 24-hour hotline and 24-hour access to its shelter, victims of violence in rural Alaska face unique barriers when seeking safety and receiving services. During the long winter months, for example, the high winds and cold weather can impede air travel and make any form of travel dangerous. A woman and her children seeking safety may face temperatures as low as 25 degrees below zero. As she flees a dangerous situation at home, she may be taking dangerous risks with the weather.

Upon arriving at EWS, victims of crime will find more than comfort and safety. The shelter is a building provided by the village government, and it is designed and decorated to look and feel like a Yup'ik home. The shelter includes three

bedrooms, a children's playroom filled with toys and books, and a common kitchen and living room area. Thanks to increased funding in recent years, the shelter is now staffed 24 hours a day. Native victims from as far away as Anchorage call EWS because they want to talk to someone who understands their language, culture, and community. Not everyone who calls the hotline needs immediate shelter, but the employees receive positive feedback from the victims who call to learn about their options and to hear a friendly voice.

EWS serves the village of Emmonak in many ways, including sponsoring and coordinating community education and awareness events about child abuse, such as the Peace Walk and the Candlelight Vigil. Using both the regional radio station and the village station, EWS provides public service announcements about domestic violence, sexual abuse, child sexual abuse, and neglect. EWS also sponsors activities for mothers and children as well as community events to promote healthy family activities. Information about events is also aired over the local television channel.

Cultural Relevance

EWS is the only shelter in Alaska that is in a village setting; it is also the only completely Native-operated and -managed facility that serves victims. Because the EWS staff are all Yup'ik-speaking Native women who are active in their communities, have families of their own, and understand the regional issues, the services of EWS are in high demand. Victims can receive counseling and support in their own language, and the shelter provides all services compatible with the Yup'ik philosophical context. EWS also provides shelter for residents with opportunities to participate in Yup'ik cultural activities and to prepare Native foods. Staff members report that victims appreciate these Native-based approaches to victim services and that their programs have developed a statewide reputation for sensitivity to rural Native women.

Most Native residents of Emmonak are Catholic, and the local church has a

close relationship with the shelter. The church provides support and resources to shelter residents. The combination of traditional Yup'ik cultural traditions with local community, faith-based services enables victims to receive a full spectrum of spiritual guidance and support.

Keys to Success

- ◆ Build on the strengths that already exist in the community. The EWS board of directors has strong, committed leaders who want to see justice for victims.
- ◆ Use the cultural knowledge, methods, and resources in the community to make the program culturally relevant and appropriate.
- ◆ Involve elders and parents throughout the community in children's activities.
- ◆ Listen to survivors. The Emmonak Women's Shelter requests that all of its shelter residents complete an exit interview and asks victims which services were most helpful.
- ◆ Cultivate interagency and interprogram cooperation.

Quotes

Here in Alaska, we're so distant from each other. We're off the road system and our highway is the river. It is really important to have programs like this in the villages because a lot of our Native people don't like to leave their homes.

—Lenora Hootch
Director
Emmonak Women's Shelter

I think it's very important that we have our own Native-based shelter that is run by Native staff because we are the only ones who truly understand our culture. The Native people are very connected. I believe individuals from the same community understand one another better than outsiders.

—Lenora Hootch
Director
Emmonak Women's Shelter

BIG LAGOON RANCHERIA



Two Feathers Native American Family Services McKinleyville, California

Founded:	1998
Service area:	8 tribes in Humboldt County, California
Population:	128,419 in Humboldt County, 5.75 percent Native American
Source of funding:	federal, tribal, county, state
Contact:	Pamela Leach, Director Two Feathers Native American Family Services 2355 Central Avenue, Suite C McKinleyville, CA 95519 707-839-1933 E-mail: pamela@twofeathers-nafs.org Web site: www.twofeathers-nafs.org/index.html

Program Description

Two Feathers Native American Family Services (Two Feathers) is located in Humboldt County in northern California. It provides services to child and adult victims of abuse as well as comprehensive family services, advocacy, crisis intervention, Native foster home recruitment, referrals, and cultural groups for members of all eight federally recognized tribes within the county. Two Feathers' unique approach to services balances cultural traditions and a modern healing process for individuals, families, and the community. Two Feathers also acts as a liaison to other county and tribal services and has provided leadership on cultural competency initiatives to improve the way non-tribal entities work with the tribes in their service area. Two Feathers' programs have provided some successful approaches for integrating cultural elements into healing and victim support and for offering wellness activities that strengthen the community's response to the needs of victims.

Two Feathers was established in 1996 and initially provided primarily Indian Child Welfare Act (ICWA) services. In 1998, the agency received

funding from the Children's Justice Act Partnership program from the Office for Victims of Crime (OVC). At that time, Two Feathers had two staff members. Initially, community members seemed uncomfortable embracing a victim services program. However, after listening to the concerns of community members, the staff determined that a positive, culturally based scope of services would separate their services from those provided by the state and county that were not specifically designed for Indian people. Community members wanted to hear about healthy families and how their culture contributes to making healthy families. Focusing on these ideas, Two Feathers developed services and cultural groups that promoted healthy families and built a reputation as a safe and healthy place that provides assistance to families. In the past 4 years, with much hard work and dedication, the staff of 2 has evolved into a staff of 12, with expanded services and stronger relationships with the non-Indian agencies in the county.

Services

Two Feathers provides numerous services to the Native community in Humboldt County. Two

staff social workers work directly with crime victims in the local state court system. Services include

- ◆ Crisis intervention.
- ◆ Filing restraining orders.
- ◆ Court accompaniment and liaison.
- ◆ Moral and emotional support.
- ◆ Individual and group counseling.
- ◆ Transportation for victims and nonoffending family members to attend and participate in services and activities.
- ◆ Family and individual case management.
- ◆ Advocacy.
- ◆ Assisting with victim-witness financial claims.

To avoid scheduling and transportation problems, the counselors often travel to the local schools and hold appointments there. Transportation is also available to bring victims of crime to the Two Feathers office, where they can participate in cultural groups or support groups.

Innovative Cross-Cultural Connections

Training other agencies is an integral part of Two Feathers' mission. Using a "community readiness assessment," Two Feathers staff identified the level of cultural competency among collaborating state and county agencies involved with Indian families, children, and victims. Using information gathered by the assessment, Two Feathers staff

W was designed to give a hands-on approach to Native culture in the county and surrounding tribal areas as well as information about the services available at

referrals to Two Feathers. WOW served as a guided field trip that provided participants with a history of the tribes and the region from the tribal point of view as well as specific education on the important role that culture can play in a crime victim's healing and the restoration of long-term well-being. State and county employees had an opportunity to visit several tribal communities and learn about the strengths of contemporary American Indian culture. Because of WOW, more state and county agencies refer Indian people needing support and services to Two Feathers, and those agencies are usually more respectful in their interactions with tribal members at all levels.

Two Feathers continues to offer cultural competency and resource training to anyone who is interested in learning more about their services and to work with tribes in the region on issues related to child and adult abuse. Because of the large number of Indian children involved in state child abuse and neglect proceedings and the role of ICWA in the work being done at Two Feathers, the staff is making a video about ICWA that can be used to train new county social services employees as well as to inform the community about rights under ICWA. Two Feathers also reaches out in other ways to the surrounding community. Two Feathers hosts tribal ICWA workers, providing them with an opportunity to discuss foster care issues and receive support from each other. Two Feathers also hosts an Intertribal Women's Advocacy Network (ITWAN) for Indian women working in the family violence field. ITWAN provides an opportunity for women to network, discuss issues, support each other, and plan for improvement.

Cultural Relevance

Cultural groups are an important element of the services available at Two Feathers. Elders and experts in northern California Indian culture are brought in to teach Native American art and traditions to the youth. Not only do the groups provide an opportunity to learn important skills, but the cultural groups also allow young people who have been victimized to support each other and develop friendships. Examples of cultural activities include

- ◆ A basketmaking group for teenage girls. The group leader helps the girls gather the appropriate materials and teaches them weaving skills.
- ◆ A Native Women's Healing Group for adult women. The group combines therapy and basketry. A therapist and a cultural expert are coleaders. The basketmaking process is integrated into the group therapy sessions.
- ◆ A boy's group focusing on traditional games. This group, led by a young man, helps boys learn about their culture and provides a positive outlet for boys who are dealing with victimization.
- ◆ The youth drum group. In this group, an elder teaches youth how to drum and sing. Later, the elder accompanies the group to powwows to lead the group in song.

The cultural groups have been instrumental in helping the youth heal and grow. Many youth have been with Two Feathers since the program began 6 years ago, and the staff have watched them grow and heal as they made their own regalia, danced at their first powwow, and sat in on their first drum group. Through the cultural groups, the youth are becoming more successful, developing strong self-esteem, and preparing to become contributing members of their tribes.

The programs of Two Feathers Native American Family Services demonstrate the success of integrating healthy cultural traditions with victim services, resulting in strong and healthy families. The victims and their families who were served through these programs will no doubt share the traditions and lessons they learned with their own children and communities.

Keys to Success

- ◆ Build on the tribes' cultural strengths. Most tribes have abundant examples of members who live violence-free lifestyles that advocate spiritual, mental, and physical well-being. The use of cultural values, philosophies, and practices can enhance the credibility of the programs and increase the

success of the services for victims.

- ◆ Develop partnerships through memorandums of understanding with outside agencies to help victims find the resources they need.
- ◆ Provide transportation services so that victims will be able to participate in the programs.
- ◆ Educate the non-Native service provider community on local history, culture, and strengths. Reach out to a wide range of service providers, including social services, non-profit organizations, law enforcement, and court staff.

Quotes

We took a lot of nonnative agencies on a tour through Indian Country, and educated them on our ways and our beliefs. The program was a big success and word got out in the nonnative community about our "Workshop on Wheels" and now there is a waiting list of people wanting to get on that bus.

—Sandra Aubry-Rivas
Social Worker

By addressing change at an administrative level [of the state and county agencies], we're hoping to increase cultural competency at a systemic level.

—Sandra Aubry-Rivas
Social Worker

Two Feathers' mission is to promote the stability and security of families, and to protect the best interest of Indian children. We are committed to incorporating cultural traditions that encourage a balance of emotional, mental, physical, and spiritual health. We are dedicated to collaborating with both Indian and non-Indian agencies to achieve these goals and to honor the privacy of Indian families.

—Two Feathers Web site

CROW CREEK RESERVATION

**Wiconi Wawokiya, Inc.
Project SAFE and The Children's Safe Place
Fort Thompson, South Dakota**

Founded:	1985 (Project SAFE) and 1998 (The Children's Safe Place)
Service area:	358,361 acres (Crow Creek Reservation and the Lower Brule Lakota Reservation) located in south central South Dakota
Population:	3,500 people live on the Crow Creek Reservation
Source of funding:	federal, state, private donations
Contact:	Lisa Thompson, Executive Director Wiconi Wawokiya, Inc. P.O. Box 49 Fort Thompson, SD 57339 605-245-2471 Fax: 605-245-2737

Program Description

Wiconi Wawokiya, Inc., Project SAFE is a non-profit victim services organization located on the Crow Creek Reservation in South Dakota. Any victim in search of safety is eligible for services. The crime victims who most often seek refuge from the organization are victims of domestic violence, sexual abuse, and child abuse. The overall mission of Wiconi Wawokiya is to reduce violence in the home, workplace, and schools. The staff and volunteers strive to empower individuals who feel oppressed and to educate people about domestic violence, sexual assault, and child abuse. By informing people that these crimes are not a Dakota/Lakota tradition and by advocating for holding abusers accountable, Wiconi Wawokiya is providing leadership and inspiration to address issues of victimization locally and beyond, as it serves as a model for other tribes.

The staff of Wiconi Wawokiya (including six employees and five volunteers) work together to form a comprehensive team to provide direct

services to victims and education to the community. The staff provides the following services for primary and secondary victims:

- ◆ 24-hour crisis hotline.
- ◆ Crisis counseling.
- ◆ Shelter.
- ◆ Court advocacy.
- ◆ Protection orders.
- ◆ Emergency legal advocacy.
- ◆ Medical advocacy.
- ◆ Relocation assistance.
- ◆ Food/clothing/toiletries assistance.
- ◆ Transportation.
- ◆ Emergency financial assistance.

- ◆ Followup, information and referral.
- ◆ Victim advocacy.
- ◆ Forensic medical exams and interviews for child abuse victims.
- ◆ Mental health therapy.

Wiconi Wawokiya uses donations of clothes and household goods it receives from the community to help women and children begin new, safe lives. Often, victims will be hesitant to leave a violent situation because they have to leave behind their belongings. The Wiconi Wawokiya staff suggests that, “Your material goods can be replaced, but you cannot.” With that philosophy in mind, the staff locates resources to start a new, violence-free home, and ensures that the needs of every victim are met.

Wiconi Wawokiya participates in a tribal-federal-state multidisciplinary team (MDT) and was a key leader in its development. This MDT meets regularly to share information and discuss issues impacting child victims and their families. The child victims need support and safety, and their families may have cases in the legal system. This MDT has been recognized as a model for other Indian Country efforts due to the exceptional cooperation and collaboration between the participating agencies.

Increasing Safety for Victims

Wiconi Wawokiya has been the impetus for social change in the surrounding Indian communities. In 1995, the organization opened its own shelter for victims of domestic violence. Prior to that time, the only form of shelter was office space and two bedrooms. The new facility currently has the capacity to provide shelter for 12 to 14 people, including children. Victims from both the Crow Creek and Lower Brule Reservations seek refuge here. The shelter environment is like a home and provides safety in its location on the reservation so victims do not have to leave their jobs, have their children change schools, or be removed from their extended families when seeking support and

services. Wiconi Wawokiya has developed a complex of buildings that provide services for adults and children, including a storage area for donated clothing and household items that victims may need to start their lives over.

Another building houses The Children’s Safe Place—a child advocacy center. As part of its dedication to improve the lives of Indian families, Wiconi Wawokiya developed one of the first Child Advocacy Centers (CAC) in Indian Country. Knowing that children of abused women may also be victims of physical or sexual abuse, the staff sought support to provide a child-friendly center where Indian children can come for the forensic medical examinations and interviews can be conducted for the investigation of crimes involving the child as a victim or a witness. A forensic medical specialist conducts medical evaluation of suspected child abuse. In addition, tribal and federal investigators come to The Children’s Safe Place to talk with children and their families in a child-centered and culturally specific setting that promotes safety and healing for these victims. Wiconi Wawokiya has telemedicine equipment available to allow the medical examiner to consult with other physicians about forensic medical evidence without taking the child away from the community.

Wiconi Wawokiya advocated for mandatory arrest of domestic violence offenders and was successful when the tribe passed a mandatory arrest law in 1997. Offenders must now be arrested and removed from their homes upon police arrival to provide safety for victims.

The Wiconi Wawokiya staff have received awards and recognition for their hard work and dedication to assisting victims. During the 1998 National Crime Victim Rights Week, Wiconi Wawokiya and Lisa Thompson, the Director, received Certificates of Appreciation from the U.S. Attorney for the District of South Dakota. Another staff member, an advocate, received the award in 2001. Wiconi Wawokiya was also nominated by the U.S. Attorney for the Office for Victims of Crime’s National Crime Victim Rights Week Award.

Community Connections

Volunteers are very instrumental in the success of Wiconi Wawokiya. Currently, the organization has between five and seven active volunteers.

The volunteers perform crucial tasks such as providing transportation to victims, providing comfort to victims by talking with them, cleaning the shelter, sorting through donations, and answering telephone calls. Volunteer trainings are held annually. To express their appreciation for the dedication of the volunteers, the Wiconi Wawokiya staff holds an annual volunteer recognition event to acknowledge and thank the volunteers and recognize their contributions.

Wiconi Wawokiya works tirelessly to educate the community about violence and victims. In 2001, the staff hosted their first annual powwow, entitled “In Honor of Victims and Survivors,” which brought the community together to honor and respect victims and survivors. Wiconi Wawokiya honored victims and survivors with a giveaway. Hosting this annual event is a great opportunity for the community to come together to celebrate and honor survivors as well as learn about stopping the cycle of violence. Wiconi Wawokiya also coordinates other events throughout the year to raise awareness of the issues of child abuse and domestic violence, including production of a quarterly newsletter with resources, stories, and topics to support healing for victims.

From the smallest child victim to the small act of helping a victim dial the phone to talk to law enforcement, no victim or victim’s need is too small for the staff and volunteers at Wiconi Wawokiya. By striving to eradicate violence from homes, workplaces, and schools, they are creating a safer community and Nation. One victim and

family at a time, they break the cycle of violence and help victims realize they are irreplaceable.

Keys to Success

- ◆ Build aggressive coalitions. Multidisciplinary teams, including federal, tribal, and state officials, are crucial when trying to protect victimized children. It is vital to coordinate resources and work together to address child and adult victimization.
- ◆ Understand that the family members of victims of crime need services, too. The children of battered women may or may not have been physically attacked themselves, but they still need services.
- ◆ Build on community strengths. Activities such as powwows and other local events allow the community to honor and appreciate the work done by victim services staff.

Quotes

Our multidisciplinary team includes the federal prosecutor and an FBI agent. We also have our state social services that attend, our BIA social workers, and an advocate as well as myself and our local law enforcement, including our criminal investigator and our Chief of Police.

—Lisa Thompson
Executive Director
Wiconi Wawokiya, Inc.

We’re in a place where we can provide services to both native and non-native children.

—Lisa Thompson
Executive Director
Wiconi Wawokiya, Inc.

SAULT STE. MARIE TRIBE OF CHIPPEWA INDIANS



Sault Ste. Marie Tribe Victim Services Program Sault Ste. Marie, Michigan

Founded:	1989
Service area:	7 counties at the extreme eastern end of the Michigan Peninsula near the Canadian border
Population:	20,632
Source of funding:	federal, state
Contact:	Lori Jump, Director 2428 Shunk Road Sault Ste. Marie, MI 49783 906-635-7705 Web site: www.saulttribe.org/directory/page44.htm

Program Description

The Victim Services Program of the Sault Ste. Marie Tribe of Chippewa Indians has a very proactive approach to providing services to victims of crime. The program provides comprehensive services to victims of crime using a multidisciplinary and culturally specific approach. The program works toward lessening the impact of victimization, identifying the needs of victims and their families, and assisting in meeting the identified needs.

The Victim Services Program covers a large, seven-county area in northern Michigan, including Chippewa, Mackinac, Alger, Luce, Delta, Schoolcraft, and Marquette Counties. The program provides services to all Native Americans living in the seven-county area and any non-Native American who is a victim of a crime on the Sault Ste. Marie Reservation. With a staff of eight, including the program manager, three advocates, one assistant advocate, an attorney, an MSW counselor, and a secretary, the Victim Services Program works to address the needs of victims. The team approach to providing safety

and support to victims of crime has been instrumental in the success of the program.

Services Offered

The program offers myriad services for its clients, including

- ◆ Short-term counseling.
- ◆ Ongoing counseling.
- ◆ Assistance with the state crime victim compensation application.
- ◆ Safety planning.
- ◆ Court accompaniment.

Legal Assistance

The program also provides emotional support and personal advocacy that may include contacts with other service providers including law enforcement, prosecutors, social workers, substance abuse counselors, and mental health counselors. Emergency legal assistance is available to victims

who need assistance in filing for Personal Protection Orders (PPOs). Domestic violence, sexual assault, and stalking victims are eligible for free legal assistance with civil matters from a licensed attorney to help with child custody, divorce, landlord/tenant issues, and other problems. The program ensures that clients can attend meetings and court hearings by providing free transportation to court, medical treatment, counseling sessions, and other appointments.

Cultural Relevance

Maintaining and teaching the Chippewa culture is also an important element of the program's services. Women victims of crime can attend a women's talking circle, an educational group for victims of domestic violence, sexual assault, and stalking. Native American teachings are incorporated into the group process. No victim is mandated to participate in ceremonies—however, the program expects all participants in the talking circles to show respect for traditional beliefs and practices. Other cultural activities include arts and crafts, sweat lodge ceremonies, and seasonal women's ceremonies. These activities are essential to the healing process because they help victims stay connected with their identity and community. Often, non-Native American programs cannot provide cultural services due to lack of funding or knowledge. Because of the connections that the Sault Ste. Marie Victim Services Program has in the community, the important needs of victims can be immediately addressed in a culturally competent manner. By using the traditional Chippewa culture, the program deals with the aftereffects of violence and works to help crime victims reintegrate into society.

Ensuring Victim Safety

Sault Ste. Marie's Victim Services Program places high priority on helping victims of domestic violence find ways to find and maintain safety. Because many victims of domestic violence are vulnerable to continuing violence during child custody exchanges, the program provides a safe place for child exchange for victims who have children with abusive partners. This

custody exchange project prevents revictimization of the parent and child by offering a safe, neutral environment for exchange of children.

Without the help of Sault Ste. Marie's Victim Services Program, victims face a difficult "maze" trying to work with seven counties, the tribal government, and the federal system. The Victim Services Program has experience navigating through this jurisdictional maze successfully and works hard to maintain good working relationships with all local jurisdictions, including the seven counties, state, and tribe, and various law enforcement agencies, including the Federal Bureau of Investigation (FBI). To further strengthen these relationships, a coalition of tribal, state, and federal representatives was recently established to address jurisdictional issues such as protection orders. Members of the coalition are committed to helping victims and meet quarterly to address recognition of cross-jurisdictional orders.

The victim services program credits its staff for their hard work in accomplishing the difficult task of successfully prosecuting child sexual abuse offenders. Recently, two federal cases resulted in sending one offender to prison for 11 years and another for 17 years. The advocacy services provided by the victim services program played a significant role in these convictions. Advocates do not pressure victims to follow through with the criminal justice system, but they do provide support and access to all options, including prosecution. In addition, advocates assist victims during interviews with law enforcement, keep the victim informed of the status of court cases, and serve as a liaison with prosecutors during tense times. Without the advocates, many victims would likely feel unable to participate in a confusing judicial system. Everyone plays an important role in the process, but the victim-witness advocates are a large reason for the success of the two federal convictions. In recognition of their instrumental role in the criminal justice process, two victim services program advocates recently received Distinguished Service Awards from the U.S. Attorney for the Eastern District of Michigan.

The victim services program at the Sault Ste. Marie Tribe always keeps the focus on the victims of crime. Victims set their own goals, and the program helps them reach those goals. Success is measured by the ability of each victim to find safety and security in his or her own way.

Keys to Success

- ◆ Use culture as a resource. Using cultural resources vastly improves outcomes for Native American victims of crime.
- ◆ Create partnerships. It is vital to link with nontribal entities such as courts and law enforcement for victims of violence who need protection no matter where they travel. To implement the full faith and credit of tribal court judgments, cross-jurisdictional collaboration is key.

Listen to the needs of the victims. Victim services programs can offer a number of different options to survivors of violence without pressuring them to take one particular course of action.

Quotes

Our advocates are good at helping victims identify what their options are, and what resources there are for them. That's probably the best service we offer—helping them determine what their options are. When you're in crisis, your mind is going in a hundred different directions. We're there 100 percent for the victim. And that's a new experience for them. There really hasn't ever been anyone who has been just for the victims' needs. That's probably the best thing about any victim services program. This is something just for them.

—Lori Jump
Program Manager

Sault Ste. Marie Tribe Victim Services Program

I would strongly encourage all tribes to apply for funding for the development and implementation of a victim services program. Victim services is the one program that is dedicated to offering support to victims of crimes and assistance navigating through what can be a confusing system. Oftentimes the difference between a successful prosecution (justice!) and a lost case is having someone available to support the victim. By offering support, I am referring to all of the services that we can offer to victims: information and referral, emergency legal advocacy, court support, transportation, ongoing contact, case updates, and personal advocacy.

—Lori Jump
Program Manager

Sault Ste. Marie Tribe Victim Services Program

EASTERN BAND OF CHEROKEE INDIANS



Heart-to-Heart Child Advocacy Center Cherokee, North Carolina

Founded: 1998
Service area: 56,688 acres in western North Carolina
Population: tribal enrollment is approximately 12,500
Source of funding: federal, tribal

Contact: Regina Rosario, Director
Heart-to-Heart Child Advocacy Center
P.O. Box 673
Cherokee, NC 28179
828-497-7477
Fax: 828-497-7479

Lori Jump
Program Manager
Sault Ste. Marie Tribe Victim Services Program

Program Description

The Eastern Band of Cherokee Indians Reservation stretches through five counties in western North Carolina, through rugged and remote areas of diverse terrain. In addressing the needs of its members, the tribe partnered with state and county agencies that were often unaware of the cultural traditions and issues that affected investigations. At the Heart-to-Heart Child Advocacy Center, “kids have rights, too!” Heart-to-Heart is a program that focuses on providing comprehensive evaluation and services to abused children on the Cherokee Reservation in North Carolina. The center’s goal is to “stand for children,” and it uses a holistic approach to prevent children from being further victimized in the legal system. Through the services Heart-to-Heart offers, Indian children’s rights on the Eastern Cherokee Reservation are protected and the children learn someone is there to support and help them through a difficult legal process and provide opportunities for healing. From the investigation

to testifying in court to the healing process, Heart-to-Heart stands for children.

The seeds of Heart-to-Heart began when Regina Rosario, a criminal investigator for the Eastern Band of Cherokee Indians, became concerned that cases of abused and/or neglected children were not being prosecuted consistently. Rosario attended training for Child Advocacy Centers (CACs) and decided that such a program was needed on the Cherokee Reservation. The CAC model is designed to establish a child-friendly setting for the forensic examination and interview and uses a multidisciplinary team approach to minimize the number of times a child is interviewed and to ensure that those involved in the child’s life are working together. This approach provides an opportunity to help the child through the trauma of abuse and a safe and secure environment where healing can begin. CACs have been in place in non-Indian communities for quite some time, but the model needed to be adapted to meet the needs of tribal

communities and children. In addition, multiple jurisdictions and agencies involved with crimes against Indian children had to make a commitment to work together. At Heart-to-Heart, tribal and federal law enforcement, tribal child protective services, prosecution, mental health, and medical and educational agencies come together under one roof as a multidisciplinary team (MDT) to coordinate their responses to child victims and witnesses. Heart-to-Heart provides for child interviews and victim support by MDT or staff members who are familiar with the culture and the child's community. For example, Rosario works with the FBI agents assigned to the case and attends all forensic interviews. She ensures that interviews are done in a way that respects the child.

Comprehensive Services

Heart-to-Heart services extend beyond the forensic interview process. Staff members continue to work with children if they have to appear in court, which can be a traumatic experience. To ensure continuity, each child is prepared for the possible court appearance by advocates who have already been involved with the child. The children visit the empty courtroom and are told about the people who will be in attendance and their roles, and what to expect at the hearing. This tour helps the children gain confidence so they can tell people in the court setting what happened to them. The advocate also goes to court with each child who has come through the CAC. The Heart-to-Heart staff provide the necessary support to help the child talk about the abuse in open court, and then to begin the healing process.

By providing a therapist on their staff to provide emergency as well as ongoing counseling for children, Heart-to-Heart also ensures that each child is helped through the healing process. Other programs operated out of the center include

- ◆ Criminal investigation.
- ◆ Case management.
- ◆ Victim services coordination.

- ◆ Counseling for nonoffending family members.
- ◆ Teen counseling.
- ◆ Support groups.
- ◆ Community education and training.
- ◆ Short-term therapy.
- ◆ Stress management.
- ◆ Anger management.
- ◆ Crisis intervention.

The comprehensive “wrap-around” approach allows Heart-to-Heart to focus on all aspects of abuse—from prevention and healing to stopping the perpetrator. The emphasis at Heart-to-Heart on extended services for the child and members of the child's support system and family members is exemplary and provides a model for other tribes.

Protecting Confidentiality

One of the most important aspects of Heart-to-Heart is that it has established a reputation among tribal members of protecting confidentiality, making it a safe place to talk about private matters. Policies and procedures are in place to ensure that children can feel safe when they disclose their abuse experience. Heart-to-Heart believes that confidentiality is key to helping the children heal. At the same time, the interagency coordination that is necessary to complete investigations, proceed with prosecution, and provide support to the family requires sharing information at the CAC. To this end, memorandums of understanding (MOUs) are in place to establish how and when information can be shared.

An important component of the Heart-to-Heart Center is coordination and collaboration with the local federal prosecutor. With the support and enthusiasm of the current Assistant U.S. Attorney (AUSA) on the MDT, cases are being prosecuted that would not have been prior to the development of Heart-to-Heart. Through the

efforts of the team, a strong message is being sent to child sexual abuse offenders that abuse will not be tolerated, and that they will be held accountable for their actions.

Keys to Success

- ◆ Adapt already existing models to fit the community. The Child Advocacy Model can be adapted to fit the particular needs and traditions of a tribal program and government.
- ◆ Work with prosecutors to send a strong message to perpetrators that child abuse will not be tolerated.
- ◆ Protect victim privacy. MOUs are critical to protect victim privacy and confidentiality, especially when interagency communication is necessary.

Quotes

Our main goal is to take care of the children first.

—Regina Rosario
Director

Heart-to-Heart Child Advocacy Center

I tell these children, 'We're going to walk you through the courtroom, we're going to tell you what you have to do, and we're going to be there for you through the whole process.' It gives them more confidence to get up there and say what happened to them.

—Regina Rosario
Director

Heart-to-Heart Child Advocacy Center

APACHE TRIBE OF OKLAHOMA



Apache Violence-Free Living Program Anadarko, Oklahoma

Founded:	1995
Service area:	a 7-county area in Oklahoma
Population:	total population 194,130; Native American 14,350
Source of funding:	federal, private donations, fundraisers
Contact:	Shelley Miller, Director Apache Violence-Free Living Program P.O. Box 1220 Anadarko, OK 73005 405-247-9495 Fax: 405-247-5579 E-mail: vaiw@caddoelectric.net

Program Description

The Apache Violence-Free Living Program is a government agency of the Apache Tribe of Oklahoma, and it provides services to victims of domestic violence, sexual assault, and stalking throughout a seven-county area in south central Oklahoma. Any victim—Indian or non-Indian—may seek confidential assistance from the program. In addition to victim advocacy and counseling, the program offers financial assistance, transportation to court and shelter, and referrals to various other community agencies. More recently, the program has developed a partnership with Oklahoma City University School of Law to provide free civil legal assistance to victims.

Though operating with a small staff of three, the Violence-Free Living Program provides a wide range of services for women and children who are escaping violent situations. With two law offices offering civil legal assistance, one in Anadarko and one in Oklahoma City, more victims have access to the services. The program has also developed a positive relationship with the local judiciary, leading to increased collaboration between the court system and victim advocates.

Jurisdictional Challenges

Because the Apache Tribe of Oklahoma does not currently operate its own tribal court, any criminal actions that occur in Indian Country are prosecuted in the Bureau of Indian Affairs' Code of Federal Regulations (CFR) court system. The staff at the Violence-Free Living Program have developed a strong relationship with the CFR prosecutor, and he sits on the Violence-Free Living Program Advisory Board. The Advisory Board meets monthly, and includes the Bureau of Indian Affairs (BIA) chief of police and a criminal investigator.

Because of the unique "checkerboard" tribal jurisdiction in the Anadarko area, many of the crime victims who seek assistance from the program were actually victimized outside of Indian Country. The crimes that do not occur within Indian Country are heard in Oklahoma county courts. Due to the large service area, the staff at the center collaborate with multiple levels of partners and agencies.

Unique Partnerships

The collaboration between the tribe and the law school took several years to build, but both

partners report tremendous rewards from the partnership. The partnership with Oklahoma City University has resulted in additional assistance to victims—namely, legal representation in local state and CFR courts for women who have been battered and their children. The relationship is mutually beneficial. The Violence-Free Living Program is playing an active role in helping a new generation of attorneys develop sensitivity to victims' issues. All law students who represent Native American victims through this partnership receive several hours of training to teach them to understand the dynamics of violent victimization and the special issues facing victims of domestic violence. The staff at the Violence-Free Living Program assist in providing this training to law students, and they play an ongoing role in overseeing the cases in which law students have become involved.

The law students in the partnership with the Apache Tribe report a high satisfaction with the program. Not only do the law students receive hands-on training in representing Indian people in very important cases, but they also learn about the strengths of the tribal community and the individual victims they represent. Recently, a graduate of the law school applied for and received a job at the program to continue the work she started as a law student.

Developing New Services

The numbers of victims served by the Violence-Free Living Program have been steadily increasing over the past few years, including many referrals from the local vocational-technical school. The most accessed services are direct advocacy and financial assistance. Transportation and court accompaniment are also in high demand. With the increased number of referrals, the program has faced additional challenges to meet all victims' needs. At this time, free transportation is limited to trips to shelter, support groups or counseling, and court appearances due to high demand for help. However, if a victim does not feel comfortable meeting the advocate at the program's main offices in Anadarko, the advocate will meet the victim in an alternate location.

To supplement their grant funding, the Violence-Free Living Program has fundraising events that serve both to increase available resources and educate the community about victim issues and services. Staff members are cognizant of the need to develop sustainable programs and are developing creative ways to bring additional dollars to the program.

The next important goal for the program is to develop a tribally based shelter. Currently, the Apache Tribe transports victims who need a safe place to stay to shelters located at least 35 miles away. Many victims are unable to relocate, even temporarily, due to employment and/or school. A local tribal shelter would allow victims to maintain connections to the community and lessen the disruption in their lives. The staff envisions a "one-stop" center for victims of crime—a single location where victims could come to receive shelter, counseling, financial assistance, legal advice, and help with other needs all under one roof.

Keys to Success

- ◆ Work on cultivating relationships with all the criminal law jurisdictions in the service area. Include prosecutors and judges from neighboring jurisdictions on the advisory board.
- ◆ Develop relationships with local schools and agencies. Encourage them to refer victims of crime to the program.
- ◆ When partnering with a local college or university, ensure that all the key players are involved from the beginning. By including all relevant parties and authorities early, delays in implementation will be less likely.
- ◆ Collaborate with other programs. Combining services, such as victim advocacy and legal assistance, in the same facility makes it easier for victims to access resources.

Quotes

There are those families who actually make it. Once you go back and talk about all the work we've done,

*the things we've accomplished, it makes it worth it.
So many different lives have been touched.*

—Shelley Miller
Director
Apache Violence-Free Living Center

*The law students have been such a
nice mix. We've watched them grow as
they've struggled with all of these issues. Just
knowing that we're turning out 45 law students
a year with experience and knowledge about
domestic violence is a good feeling.*

—Kelly Gaines Stoner
Professor of Law
Oklahoma City University

THE NAVAJO NATION



The Navajo Nation Victim Assistance Program Navajo Department of Criminal Investigations Arizona, New Mexico, and Utah

Founded: 1989
Service area: 16.2 million acres in Arizona, New Mexico, Utah
Population: 157,716
Source of funding: federal, state, tribal

Contact: Christine J. Butler, Victim Advocate
Tuba City District
P.O. Box 1168
Tuba City, AZ 86045
928-283-3132
Fax: 405-247-5579

Sandi Wilson, Victim Advocate
Crown Point District
P.O. Box 928
Crownpoint, NM 87313
505-786-2302

Program Description

Established under the Navajo Nation Division of Public Safety in 1989, the Navajo Nation Victim Assistance Program (NNVAP) is designed to provide information, support, and assistance to victims of crime on the Navajo Nation. NNVAP responds to major crimes including assault, homicide, and child sexual abuse.

Advocates from NNVAP are available to respond directly to crime scenes. While law enforcement officers are processing the scene, an advocate will comfort the victims, explain what the officers are doing, and prepare the victims for questioning. In the days and weeks following the crime, advocates help the victims cope with issues related to the crime, following up with letters, telephone calls, and/or even a home visit. After a crime, the victim advocates can provide victims with available services, including crisis intervention, emotional support, explanation of court proceedings,

and referrals to other social service agencies. In addition, the program has English-Navajo interpretation services available for victims and their families.

Geographic Isolation

Geographically, the Navajo Nation is the largest Indian reservation in the United States, stretching into portions of three states—Arizona, New Mexico, and Utah. Due to the large size of the reservation, the five program advocates must travel long distances to provide services to the many victims in need of support. Transportation is one of the biggest challenges for the program. At certain times of the year, many roads on the reservation are impassable. The advocates hope to acquire four-wheel drive vehicles in the future so they can reach more victims.

NNVAP services include visiting victims in the hospital, transporting them to federal and tribal

court on and off the reservation, and assisting victims in applying for temporary restraining orders. The long distances that must be traveled to provide these services are a challenge for the small staff. Recruiting volunteers is critical to avoid staff burnout and increase the number of victims who can access services. NNVAP provides training to all its volunteers. Training includes crisis intervention, court-related services, administrative duties, and community education.

NNVAP staff give presentations to the community, service providers, schools, and even local businesses. These presentations explain the criminal justice system, victimology, victimization, and victim compensation. They have helped NNVAP to open people's eyes and to let them know what the program does. Awareness is critical.

Financial Assistance

The victim compensation component is extremely important to victims; NNVAP helps victims understand the process they must go through to receive this compensation. NNVAP advocates also work closely with state compensation offices to make the process easier for Navajo Nation citizens. Each state system has different policies and procedures that govern the particular victim compensation program. NNVAP provides information to victims about the state's victim compensation program and assists victims of violent crime in completing applications. The types of reparations victims can seek include health-related expenses (for medical, dental, and mental health care) and costs of funerals, lost wages, eye-wear, and, particularly important for NNVAP, Native healing ceremonies.

Not all states provide compensation for traditional healing ceremonies for victims, but Arizona and New Mexico do include medicine people as allowable recipients of victim assistance. Apache County in Arizona was the first in the United States to submit a compensation application that identified these healing costs specifically.

Keys to Success

- ◆ Identify transportation needs for rural communities and recruit volunteers from different regions of the reservation to assist with program objectives.
- ◆ Provide ongoing training to different agencies to recruit volunteers.
- ◆ Identify financial resources that can be used to support traditional healing practices for victims of crime.

Quotes

Our staff and volunteers are here to provide information, support, and assistance to victims of violent crime.

—Christine J. Butler
Victim Advocate

The Navajo Nation Victim Assistance Program

OGLALA LAKOTA NATION



Oglala Lakota Court Appointed Special Advocate Program Pine Ridge, South Dakota

Founded:	1997
Service area:	2.8 million acres in rural South Dakota (Pine Ridge Indian Reservation)
Population:	35,000; tribal enrollment 17,775
Source of funding:	federal, National CASA
Contact:	Arlana Bettelyoun, Executive Director Oglala Lakota CASA P.O. Box 5014 Pine Ridge, SD 57770 605-867-5643 Fax: 605-867-2488

Program Description

The Oglala Lakota Court Appointed Special Advocate (CASA) Program, a nonprofit organization founded in 1997, is dedicated to ensuring that each child has a voice in court and that no child is forgotten. CASA volunteers appear in tribal courts in the towns of Kyle and Pine Ridge on the reservation. Thanks to the dedication of the five-member board and the vision of the executive director, Oglala Lakota CASA has developed into a well-respected and highly valued service to abused and neglected Oglala children.

The court appointed special advocate model has been in place in state and county court systems since the 1980s. Since 1995, with support from the National CASA Association, these programs have begun to emerge in tribal court systems as well. The purpose of the CASA program is to exclusively provide a voice for abused and neglected children in the court system. Under the national model, community volunteers are trained and then assigned to represent specific children involved in abuse and neglect proceedings in court. The Oglala Lakota CASA volunteers

are officially appointed to represent children in Oglala Lakota Tribal Court. In addition, through a Children's Justice Act grant, some volunteers have received special training to accompany Oglala child sexual abuse victims and child witnesses in proceedings before federal court. With their pool of volunteers representing each district on the reservation, Oglala Lakota CASA served approximately 40 to 50 children in tribal court in 2001.

Community Connections

Arlana Bettelyoun, Executive Director of the program since 1998, realized that community-based Lakota volunteers were the key to the success of this tribal CASA program. Despite the geographical challenge of covering the entire reservation as the program's only staff person, Bettelyoun knew that personal contact was essential to assure victims and their families and neighbors that the CASA efforts were credible and respectful. Thus, Bettelyoun, using her personal vehicle, drove to each of the many different communities within the reservation. She shared the purpose of CASA and the important need of each child to have a voice in court. Many people

expressed interest in becoming CASA volunteers, but resources were limited and the required travel to and from court was a challenge. Some people did not even have cars, much less funds to pay for the needed mileage. But the volunteers saw the special need of the children and, in the tradition of the Lakota people, who believe children are sacred and their spirits must be protected, many community members still stepped forward to help. Even those who did not have cars wanted to help. Some volunteers without transportation were paired with those who could help transport them. Some elders or couples shared the casework with a partner to enhance the involvement with the child and the case issues. In spite of the early challenges, the Lakota people continued to express support for the program, and encouraged Bettelyoun to pursue funding to expand its capacity to represent children. Eventually, the CASA program obtained funds that allowed reimbursement to volunteers for their mileage costs to make home visits, meet with service providers and case managers, and appear in court—all necessary activities in their roles as child advocates. In addition, new funds made possible some specialized training opportunities to increase the skills of CASA volunteers.

Today, the program has 12 active volunteers in addition to the executive director and the child advocacy coordinator. The dedication of the volunteers has not gone unnoticed. In October 2001, the CASA Tribal Court Advisory Committee and the National CASA staff joined the Oglala Lakota CASA Program at the 15th Annual Powwow in Rapid City, South Dakota. During the powwow, tribal CASA volunteers from Pine Ridge were recognized with an Honor Dance.

Special Features

In 2001, Oglala Lakota CASA hosted a reservationwide conference on child sexual abuse and forensic interview training for investigators.

The “Wakanyeja Ob Kinanjinpi Nan Awanwicaglakapi” (Stand Up for the Children and Watch Out for Them) event had nearly 200 participants from a wide range of tribal programs, tribal courts, and law

enforcement, and representatives from federal agencies such as the U.S. Attorney’s Office and the U.S. District Court. This event served to elevate awareness and increase collaboration between programs serving Oglala children and families.

Oglala Lakota CASA staff are also active in the Oglala Oyate Iwicakiyapi Okolakiciye (OOIO) (Society to Strengthen Children and Families)—a network of service providers, community groups, and individuals committed to promoting the welfare and best interests of children and families on the reservation. OOIO works on tribal legislation, policy development, and program and service improvement. One effort that resulted from the interagency work was the development of a special mental health service for CASA children. Through a cooperative relationship with Cangleska, Inc., an Oglala nonprofit service for domestic violence and sexual assault victims, CASA cases are staffed with a Lakota psychologist. The CASA program currently has a position available for a staff mental health counselor to serve the needs of CASA children, but it has been difficult to fill.

The Oglala Lakota CASA staff and volunteers provide a wide range of support for children. The credibility of the program is evident in the fact that the program has become a referral center for all types of issues relating to child abuse. Although most of the referrals to CASA come from the court, CASA is increasingly contacted by community members and family members who are reporting possible abuse, and extended family members contact CASA because they want to support children in tribal court actions. CASA staff provide information, education, and referrals to anyone needing information about child abuse and neglect.

Oglala Lakota CASA continues its outreach to the community to recruit volunteers and to educate the community about the serious problem of child abuse. Volunteer training is held in different districts of the tribe to reach out to and recruit community members. Not every volunteer who receives training remains active, but the training they receive is valuable nonetheless.

Oglala Lakota CASA has also developed public service announcements (PSAs) for both radio and print media, such as the Well Nations magazine. This keeps the issue of CASA and the needs of abused Lakota children in the public consciousness.

Planning for the Future

Executive Director Bettelyoun serves on the South Dakota State CASA Board; Child Advocacy Coordinator Bev Tuttle and members of the CASA Board are active in many efforts both locally and nationally that address the needs of tribal children. These grassroots efforts and commitments are the foundation for future goals. Oglala Lakota CASA's goals for the future include continuing to develop the pool of Lakota volunteers so that eventually every child will "have a voice" in the judicial system. The program also is seeking to improve the justice system to better meet the needs of Oglala Lakota children. The program is involved through OOIO with revisions and improvements to the tribal children's code and development of interagency protocols and agreements. The goal of these efforts is to develop a coordinated community response to child abuse that will include a "circle" of investigators, prosecutors, and victim service providers. The foundation of the system will be the Lakota philosophy that "children are sacred."

Oglala Lakota CASA began as a struggling non-profit and has developed into a well-respected and trusted organization that ensures each child has a voice in court and helps the child along the path of healing. With the strength and determination of its staff and volunteers, and the support of its board of directors and the tribal government, Oglala Lakota CASA will continue to grow and to improve the lives of Oglala Lakota children.

Keys to Success

- ◆ Build on community strengths. Lakota people have tremendous commitment to their children and there is huge interest and support in the community for helping the children.

- ◆ Integrate traditional practices. Recognize that cultural and ceremonial needs of the children must be integrated into the services, especially in the courtroom.
- ◆ Build respect by hiring Native staff and recruiting Native volunteers.
- ◆ Link victim services to the judicial system. Oglala Lakota CASA has gained the respect and trust of the Oglala Lakota judiciary because of the important role it plays in the courtroom.
- ◆ Coordinate and collaborate. The Oglala Oyate Iwicakiyapi Okolakiciye (Society to Strengthen Children and Families) represents a reservationwide network of agencies and programs working together to address problems, promote healing, and bring about change.
- ◆ Engage leadership. The Oglala Sioux Tribal government support is fundamental to the growth and development of the Oglala Lakota CASA Program.

Quotes

We have never had problems finding volunteers who wanted to be the 'voice for the child' in our tribal court cases. Lakota people have a huge interest in their children, and have made serious commitments to reaching out to protect children and promote healing for the abused child.

—Arlana Bettelyoun
Executive Director
Oglala Lakota CASA

We did not inherit the earth from our ancestors, we borrow it from our children.

—Tasunke Witko
Crazy Horse

Let us put our minds together and see what a difference we can make for our children.

—Chief Sitting Bull

OSAGE NATION



Osage Nation Counseling Center Pawhuska, Oklahoma

Founded:	1995
Service area:	approximately 1.5 million acres in north central Oklahoma
Population:	tribal enrollment is approximately 15,760; service area includes more than 40,000 people
Source of funding:	federal, tribal
Contact:	Rosemary Shaw, Director Osage Nation Counseling Center 518 Leahy Pawhuska, OK 74056 918-287-5422 Fax: 918-287-1096

Program Description

The Osage Nation Counseling Center (ONCC) is a “one-stop haven” for assisting victims on the Osage Nation Reservation. Between 300 and 400 adults and children who have been victims of crime receive services from ONCC each year. The center’s victim services staff comprise 10 staff members, including counselors, advocates, coordinators, and monitors. The center also has a tribal domestic violence law enforcement officer on staff.

Located in Pawhuska, Oklahoma, on the Osage Nation Reservation, ONCC currently operates the only domestic violence shelter in the state designed specifically for Native victims. However, ONCC does not limit its services to tribal members. ONCC provides victim services to people throughout Osage County (Oklahoma’s largest county), including many non-Indians. In addition to providing assistance to individual clients in crisis situations, ONCC provides education and awareness to community members about issues of domestic violence and related topics.

Comprehensive Services

Patty McHenry, Victim Service Advocate at ONCC, reports that many victims are pleasantly surprised at the extent of services provided by ONCC, including

- ◆ Crisis intervention.
- ◆ Counseling.
- ◆ Advocacy.
- ◆ Protection orders.
- ◆ Short-term emergency shelter.
- ◆ Long-term housing referrals.
- ◆ Support groups.
- ◆ Financial assistance.
- ◆ Legal assistance (for both state and tribal court systems).
- ◆ Relocation.

- ◆ Inpatient drug/alcohol treatment designed for victims of violence.

ONCC victim advocates are an important part of the criminal justice process. The advocates are trained to talk to victims, explain the judicial process, and prepare them for court. Advocates also help victims obtain protection orders. In 2002, ONCC advocates helped victims obtain more than 280 protection orders. ONCC has a unique relationship with the court system; victim advocates have an open line of communication with staff in the local court system.

In addition to victim advocacy in the legal system, ONCC offers professional counseling to assist victims in processing trauma. Counselors encourage victims of violence to talk about their experiences. For victims who have a history of drug or alcohol problems, ONCC services also include substance abuse counseling. Victims who have a substance abuse problem can talk to counselors who provide treatment and peer support in an appropriate context. For instance, counselors can provide referrals to an Alcoholics Anonymous (AA) group that specializes in victim issues.

Connecting to the Faith-Based Community

ONCC services include numerous connections to the local faith-based community. Many victims who seek services at ONCC have a background in traditional Osage spiritual beliefs and/or a local church community. Clients can develop an individual plan of working with the faith-based community. For clients who are seeking traditional Native spiritual connections, sweat lodge ceremonies, pipe ceremonies, and talking circles are available. ONCC also has good relationships with area churches. Shelter residents who want to attend church can receive free transportation to and from Sunday and Wednesday services. In addition, local churches have been supportive of the shelter program and often provide donations that are needed to successfully run the shelter.

Crossing Jurisdictional Boundaries

Because of the unique jurisdictional issues in Oklahoma, ONCC must work with many different entities to provide comprehensive services to victims. ONCC has initiated many memorandums of understanding and memorandums of agreement with county and local governments to prevent gaps in services. The teamwork and collaboration have resulted in a system wherein victims can receive seamless access to services and resources. The tribal government maintains a strong sense of sovereignty through its partnerships with Osage County and other state agencies.

Keys to Success

- ◆ Collect data. The Osage Nation Counseling Center has been able to show concrete results by using demographics and statistics, while still protecting victim confidentiality.
- ◆ Make effective use of tribal sovereignty. Sovereignty and cross-jurisdictional collaboration are not mutually exclusive.
- ◆ Diversify funding sources. ONCC has developed long-range strategy and sustainability plans to strengthen the lasting legacy of the programs.
- ◆ Encourage faith-based activities that support victims in healing.

Quotes

Learn how to make the grants work together. Be critical in how your programs complement one another. Collaboration is important.

—Rosemary Shaw
Director

Osage Nation Counseling Center

Advocates need to know how to identify a victim who is struggling with a drug or alcohol problem so that they can receive treatment.

—Rosemary Shaw
Director

Osage Nation Counseling Center

PAWNEE NATION



Pawnee Tribal Court Appointed Special Advocate Program Pawnee, Oklahoma

Founded:	1998
Service area:	approximately 900 acres in north central Oklahoma
Population:	tribal enrollment is approximately 2,500
Source of funding:	National CASA
Contact:	Helen Norris, Director Pawnee CASA Pawnee County Courthouse 500 Harrison Pawnee, OK 74058 918-762-3776 Fax: 918-762-2498

Program Description

The Pawnee Tribal Court Appointed Special Advocate (CASA) Program (Pawnee CASA) is a satellite program of the Tulsa County, Oklahoma, CASA program (Tulsa CASA, Inc.), and it serves children in both the Pawnee Tribal Courts and the Pawnee County state courts. The jurisdictional challenges for cases involving abused and neglected tribal children in Oklahoma have required a creative approach to providing advocates for these children. Due to the unique approach of Pawnee CASA, when a case is transferred from state to tribal court, or if the child is on the reservation but involved in a state court proceeding, the Pawnee CASA volunteer follows the child. Although judges, district attorneys, and social service providers may change, the CASA volunteer remains the one constant in the child's life and follows the case whether it is in state or tribal court.

In general, CASA advocates or volunteers are lay people who are assigned by judges to represent the best interests of the child before the court. The volunteers play a crucial role, acting as the eyes and ears of the judge by gathering

information about the child and family. Pawnee CASA fulfills this role superbly and its volunteers have become a valuable asset to the court proceedings. Both state and tribal judges have indicated that they truly rely upon the Pawnee CASA reports to ensure that accurate information will inform the court about the family situation and the needs of the child.

Volunteers: The Heart of CASA

Pawnee CASA's success in representing the Pawnee children is primarily due to its hard-working and dedicated volunteers. As with all CASA programs, the advocates are trained volunteers who give their valuable time and hearts to the children. With a paid staff of one full-time and one part-time person, Pawnee CASA relies heavily on its invaluable volunteers, and currently has about 20 Indian and non-Indian volunteers. Pawnee CASA is also developing innovative partnerships among its volunteers, including having "husband and wife" teams and pairing a Pawnee elder with a younger CASA volunteer to provide more comprehensive

cultural information for the court. Pawnee CASA makes sure its volunteers are well-prepared to serve the children and the state and tribal courts. The volunteer training includes more than how to speak up for a child—it recognizes that the best volunteer is familiar with both state and tribal court systems. It includes training on courtroom procedures in state and tribal court, social services, juvenile court, cultural issues, advocacy, and how to testify in court. After volunteers complete the intense training, they are sworn in as officers of both tribal and state courts. Recently, in recognition of exemplary efforts, a Pawnee CASA husband and wife team received the Oklahoma CASA of the Year award.

Pawnee CASA Director Helen Norris is active in outreach and education in the community to encourage awareness of child abuse issues and seek new volunteers. She has been innovative in her approach to make CASA a visible service in the community by sponsoring booths at local fairs, providing CASA fans for use at powwows, and placing CASA posters throughout the community. Pawnee CASA has also advertised in the tribal newsletter and compiled materials to ensure that state and tribal courts are aware of its presence. The local newspaper was present to cover the swearing in of new CASA volunteers.

Customizing the CASA Model

Pawnee CASA has served as a model program for other new tribal CASA programs across the Nation, and Norris has made important contributions to customizing National CASA resources for tribal use. She is currently serving on the National CASA curriculum development committee, which prepared core materials for training CASA volunteers nationally. Norris has customized the National CASA materials to provide a culturally relevant training for the Pawnee CASA volunteers. For example, Norris adapted the training materials that called for group discussions to allow more individualized participation. This change made the materials more appropriate for Pawnee culture because

traditional Pawnee women do not often speak openly in large group settings. Norris has shared her experiences with curriculum developers to ensure that mandatory materials are adaptable to tribal situations. The tribal adaptations enable recruitment and retention of volunteers because the materials are provided in a manner respectful of each tribe's unique ways.

The primary goal of the Pawnee CASA is to provide a CASA volunteer for every Native American child in state and tribal court in Pawnee County. The program has developed a unique approach to the jurisdictional problems by coordinating the county and tribal CASA programs to work together. As the Pawnee CASA intensively reaches out to recruit volunteers, provide well-rounded training, and maintain dedicated staff and volunteers, there is no doubt that in the very near future every Native child in Pawnee County will have a CASA volunteer to represent the child's physical, emotional, and cultural needs in the judicial system.

Keys to Success

- ◆ Develop cultural approaches to recruitment, training, and retention of volunteers.
- ◆ Promote cooperation between state and tribal courts.
- ◆ Look for and access resources from any local or national sources involved with protection and advocacy for children.
- ◆ Access support and training from the National CASA Association.

Quotes

Our tribal council recognized the need and backed us 100 percent.

—Helen Norris
Director
Pawnee Tribal Court Appointed
Special Advocate Program

The most rewarding part about this is knowing that our Indian children have Indian CASAs who are

*trained and who speak for them. Our children
deserve the best, and they're getting the best.*

*—Helen Norris
Director
Pawnee Tribal Court Appointed
Special Advocate Program*

*National CASA is wonderful about
supporting tribes. Their help has been
amazing.*

*—Helen Norris
Director
Pawnee Tribal Court Appointed
Special Advocate Program*

TURTLE MOUNTAIN CHIPPEWA



Turtle Mountain Mothers Against Drunk Driving Belcourt, North Dakota

Founded:	1999
Service area:	72,000-acre reservation in north central North Dakota
Population:	approximately 15,000 tribal members reside in the Belcourt area
Source of funding:	not specified
Contact:	Sharon Parisien Safe Communities Program Director M.A.D.D. Chapter Organizer P.O. Box 900 Belcourt, ND 58316 E-mail: Sharpari@utma.com

Program Description

The Turtle Mountain Mothers Against Drunk Driving (TMM) Chapter is located in Belcourt, North Dakota, a rural community located 100 miles from Minot in the northwestern part of the state. The Turtle Mountain MADD Chapter was the first tribal MADD chapter in the United States. The chapter currently has nearly 200 members. TMM serves as a support group for people who have lost relatives from drunk driving. Family members and friends can gather to talk, share, and meet with other victims of drunk driving to help with the pain and grief that comes from sudden, tragic loss.

TMM can also provide support and services for survivors of alcohol-related accidents, many of whom have life-altering injuries. Services include counseling, financial assistance, and referrals to appropriate professionals in the community.

From Tragedy to Healing

Tribal member Sharon Parisien lost her 20-year-old son, Wayne, to a drunk driver in 1997. Parisien's grief compelled her to build a community response to drunk driving and related

victimizing behavior. In 1997, nine deaths occurred at Turtle Mountain due to drunk driving. The fatalities increased to 12 in 1999. Each death has a rippling effect in the community as family members struggle with the aftermath of losing a loved one to a criminal act.

Unfortunately, many of those who lose relatives to drunk driving end up suffering from depression. As tribes are losing more people at a high rate due to alcohol-related accidents, additional people are in need of victim services like those that MADD offers. TMM brings a sense of healing to the victims and their families and has been welcomed into all parts of the community. The chapter assists in holding memorials for lost relatives and has an annual 5-mile walk in their honor. Other activities TMM sponsors include family gatherings, picnics, and support groups.

Faith-Based Connections

Native American ceremonies can strengthen victims' lives and inspire them to work for change. In its meetings, TMM includes discussion about God, faith, and spirituality. TMM incorporates Native American spirituality into its victim services, which include sweat lodge ceremonies.

TMM also works with local churches and ministries to assist victims. Local churches will offer their facilities for services and prayers in the event of an alcohol-related accident fatality. The entire church community works to deal with a parishioner's loss. When somebody in the community loses someone, the members of TMM often gather at a local church to pray and support each other through the loss. Working with the church communities limits the amount of isolation and disconnectedness that victims of crime often feel.

Because Parisien and other TMM leaders have experienced the same kind of loss, they understand the unique issues and trauma that families face after being victimized by a drunk driver. The compassion that families exhibit to one another is a key component of TMM services. TMM works to ensure that a family who has experienced a recent fatality is connected with other families who have been dealing with their loss for many years. These experienced families can share their own stories and offer advice for how to cope with the weeks and months ahead. The families report that just having someone close by who understands the pain is a tremendous help.

Community Connections

Many victims and survivors of alcohol-related accidents have reported that they find solace and comfort as they become more active in the efforts to prevent future tragedies. Becoming proactive in the TMM educational programs gives many victims a sense of purpose in the midst of their traumatic loss. TMM works to educate the community about the dangers of drinking and driving, and many victims speak out about what has happened to their families.

The community, in turn, benefits from TMM's education and outreach activities. TMM hopes that these outreach activities will change attitudes toward driving under the influence of alcohol or other drugs and will prevent future victimization. TMM sends a message to the local community that no loss is acceptable—and that none of the victims of alcohol-related accidents can ever be replaced.

TMM has used local and national media outlets to spread the message about the victimization caused by drunk driving. Parisien has been a guest on "Native American Calling," a national radio program that has aired locally on station KEYA on two different occasions. On one occasion, after Parisien told the story of her son's death, many listeners from around the nation called to share their experiences as well.

The radio program had a tremendous impact on Native American families throughout the nation. Victims who spoke out on the air reported that they felt stronger after sharing their stories. TMM members are willing to share their stories and compassion to help others heal and allow their tears to lend strength to someone else.

Keys to Success

- ◆ Use the media. Turtle Mountain MADD has worked with national and local radio stations to spread the word about available services.
- ◆ Work with local faith-based communities. Local churches can be instrumental in helping families deal with grief and loss.
- ◆ Provide opportunities for victims to become community activists. By working to solve a difficult problem, families can become reconnected to the community.

Quotes

Our programs allow victims to come and deal with loss. There is something about tragedy or loss that brings people together.

—Sharon Parisien

Safe Communities Program Director

Turtle Mountain Mothers Against Drunk Driving

MADD is here to support injured victims, help the bereaved, and assist with the judicial process.

—National MADD Web site

ROSEBUD LAKOTA TRIBE



White Buffalo Calf Woman Society, Inc. Mission, South Dakota

Founded: 1977
Service area: 954,527 acres in south central South Dakota
Population: reservation population is approximately 12,800
Source of funding: federal, private foundations

Contact: Tillie Black Bear, Director
WBCWS, Inc.
P.O. Box 227
Mission, SD 57555
605-856-2317
Fax: 605-856-2994
E-mail: wbcws@gwtc.net

Program Description

In 2002, the White Buffalo Calf Woman's Society (WBCWS) celebrated its 25th anniversary. During those 25 years, WBCWS has provided life-saving assistance, advocacy, and assurance to those who are in need. Today, WBCWS is a model of what grassroots organizing and strong leadership can achieve in a Native community.

Located in Mission, South Dakota, on the Rosebud Indian Reservation, WBCWS has the distinction of being the first battered women's shelter for Native American women and the first shelter for women of color in the United States. Currently, WBCWS directly assists approximately 900 women and children each year, and helps countless others through outreach and education. Volunteers especially contribute to the shelter's success. WBCWS provides a 24-hour crisis line and volunteers staff the line from 11 p.m. to 8 a.m. This service ensures that WBCWS provides assistance 24 hours a day, 7 days a week to anyone who needs it.

Strong Legacy

In 1977, Director Tillie Black Bear and others began to explore the plight of Native American

women on the Rosebud Reservation, particularly the impact of violent victimization. This grassroots effort led to the establishment of the White Buffalo Calf Woman Society and the beginning of a new era of victim services on the reservation. Over the years, Black Bear's work has earned national recognition and honors. Black Bear received the Eleanor Roosevelt Human Rights Award in 2000 and was designated one of President George Bush's "Thousand Points of Light" in 1988. Tillie was one of 10 individuals honored as founders of the domestic violence movement in the United States at the 1999 Millennium Conference in Chicago. She is also one of the founding mothers of the South Dakota Coalition Against Domestic Violence and Sexual Assault and the National Coalition Against Domestic Violence.

The White Buffalo Calf Woman Society has high visibility in the community. Many say that the "White Buffalo Calf Woman Society" has become a "household word." People know about the society and what it (and the shelter) does. WBCWS puts information out to the community in newspapers and newsletters. It produces public service announcements (PSAs) on the local radio station. It is unusual to find a community member who has not heard of the program.

Safety for Victims

In the early years, WBCWS provided safe homes and motel rooms to victims of domestic violence and other crime. In 1980, the shelter moved into a rented facility that could house about 20 residents. In 1994, WBCWS purchased a building that was renovated in 1998. WBCWS can currently provide shelter for 45 people.

Unlike some victim service providers, WBCWS does not have professional counselors on staff. The staff does not assume that victims of crime automatically need counseling. Instead, WBCWS offers advocacy and support for victims who need help getting back on their feet. If a particular victim desires, counseling can be obtained from the Indian Health Service (IHS), with whom WBCWS has a good working relationship.

WBCWS offers a creative array of services, including

- ◆ Support groups.
- ◆ Transportation.
- ◆ Teen women's safety education.
- ◆ Crisis line.
- ◆ Advocacy (including personal, medical, legal, social services, educational, and housing).

WBCWS has even helped people return to their original home if they are not from Rosebud. In one case, WBCWS assisted a young woman financially who had been the victim of crime and was living in an unsafe situation. WBCWS located a safe place for her to stay in a faraway state where she was able to return to her own community of origin with a sense of security.

Administration and Logistics

WBCWS currently has 18 staff members, mostly advocates, including legal advocates who help victims maneuver within the court systems, both tribal and state. WBCWS can pay for attorney fees for civil legal matters that

are related to victimization. About 85 percent of the cases are heard in tribal court, the other 15 percent go to state court.

Ninety percent of the victims who receive services from WBCWS are transported or referred by law enforcement. Approximately 60 percent are from the Rosebud Indian Reservation, 15 percent are from other indigenous nations, and 10 percent are non-Indian. In the State of South Dakota, WBCWS provides the second highest shelter days for victims. There is no limit on the length of time a victim can stay at the shelter.

Over the years, WBCWS has been awarded a variety of grant aid from various public and private agencies in areas from restorative justice to disabilities. In 1995, WBCWS, in collaboration with the Rosebud Sioux Tribe, was one of the original recipients of the Violence Against Women Act (VAWA) Grant Program. The Rosebud Sioux Tribe has stipulated through resolutions that White Buffalo Calf Woman Society, Inc., is the primary agency that can access the Office on Violence Against Women (OVW) monies on behalf of tribal members.

WBCWS is a collaboration of many compassionate and committed people and programs. Program staff work with many people from inside and outside the community and take special interest in working with tribal elders to find potential solutions to the reservationwide issue of domestic violence.

Outreach and Training

In addition to providing shelter and assistance to victimized women and children, WBCWS provides multidisciplinary training on domestic violence and sexual assault for state and tribal agencies throughout South Dakota. Staff members give presentations at local schools, with special programs for kindergarten through 12th grade.

The tribe produced protocols for training and staff development for tribal government staff. WBCWS also provides training to Rosebud Indian Reservation law enforcement personnel, prosecutors, and judges. Moreover, WBCWS

maintains good relationships with other organizations throughout the state, including all nine reservations in South Dakota. These collaborative efforts have contributed to WBCWS's success.

WBCWS has initiated a partnership with IHS to receive a grant to develop screening tools and protocols to address domestic violence and/or sexual assault at Rosebud Indian Health Service.

Keys to Success

- ◆ Develop public policies through creation of strong victim-centered tribal ordinances.
- ◆ Educate the community about the impact of violence on individuals. Help the tribal leaders become knowledgeable about the issues facing victims of violence.
- ◆ Incorporate traditional beliefs and cultural practices into the victim services arena. Traditional stories often contain strong statements about the rights of crime victims.
- ◆ Facilitate ongoing work with tribal elders. Include elders on the board of directors, and have them assist with cultural activities.

- ◆ Encourage model leadership based on consensus decisionmaking. Develop leadership roles for women by training and sharing information on issues affecting tribal women.

Quotes

Many winter-counts ago, a wakan (sacred) woman appeared among the Lakota people, bearing with her a truly marvelous gift. She was called the White Buffalo Calf Woman, and her gift is still with the Lakota people today—the sacred Cannunpa (pipe). The Pipe represents unity, truth, understanding and peace to all who practice the Teachings of the Pipe. The White Buffalo Calf Woman Society strives to follow the teachings that were given to the Oyate (people) by the White Buffalo Calf Woman. Our goals are peace, understanding and improved quality of life for all people. Only if there is spiritual peace and focused determination within our hearts can we hope to share these goals with others. That through learning and caring, through desire and hard work, through concern and inspiration, the vision of the White Buffalo Calf Woman may become a reality for all people.

—WBCWS Web site

PROMISING PRACTICES

Many promising practices are being developed and implemented throughout Indian Country to initiate new and improved victim services. Below are just a few examples:

Using Technology To Provide Victim Assistance and Education

The Bay Mills Indian Community Victim Services Web site at www.baymills.org/vs provides a wide range of information and resources for victims and entire communities. Separate Web sites are available that provide information on a range of issues, including

- ◆ A list of specific victim services provided by the program.
- ◆ A community education page—currently addressing “What Is Domestic Violence?”
- ◆ A separate page on “Effects of Domestic Violence on Children.”
- ◆ A calendar of events.
- ◆ Featured articles.
- ◆ A detailed safety plan.
- ◆ Federal laws on crime victims’ rights.
- ◆ A message board.
- ◆ A chat line.

For information about the Bay Mills Indian Community Victim Services program and Web site, please contact the victim advocate at survivors@baymills.org, or contact:

Bay Mills Victim Services
Ellen Marshall Memorial Building
12124 West Lakeshore Drive
Brimley, MI 49715
906-248-3204, ext. 3309

Developing Tribal College Curricula and Distance Learning and Opportunities To Educate Victim Service Providers (Project Peacemaker/Tribal Legal Studies)

Project Peacemaker (Providing Education And Community Empowerment by Maintaining And Keeping the Earth and all our Relatives through Tribal Justice Systems) is a collaborative initiative involving the Tribal Law and Policy Institute, UCLA, and four tribal colleges—to develop, pilot, and implement Tribal Legal Studies curricula at tribal community colleges to prepare students for employment with tribal governments and tribal court systems as judges, advocates (including victim advocates), probation officers, social services personnel, law enforcement personnel, and other positions related to the administration of justice in Indian Country. The courses in the program are also available as inservice training for current program employees and the community at large. Victim advocates are included in the target audience for the program courses and victim issues are included in the curricula.

For information about Project Peacemaker, please e-mail jerry@tribal-institute.org, or contact:

Tribal Law and Policy Institute
8235 Santa Monica Blvd., Suite 211
West Hollywood, CA 90046
323-650-5467
Fax: 323-650-8149

Curriculum Development To Promote Safety and Provide Support for Victims

As a result of a federal grant, the Tribal Law and Policy Institute will be designing, developing, and implementing a Violence Against Indian Women course for tribal colleges that will include (1) design and development of the course, (2) publication of a Violence Against Indian Women textbook with instructor guides and student workbooks, (3) establishment of agreements with tribal college partners to provide college credit for existing Violence Against Indian Women trainings and conferences, and (4) development of feasible distance learning components for this course, such as by Internet and satellite. These curricula and publications will also be useful as inservice or in-house training for grantee programs. Further, development of the course and textbooks will greatly increase the likelihood that tribal colleges and other colleges on or near Indian reservations will be willing to offer Violence Against Indian Women courses.

For information concerning the Violence Against Indian Women Project, please e-mail Jerry Gardner at jerry@tribal-institute.org, or e-mail Sarah Deer at sarah@tribal-institute.org, or contact:

Tribal Law and Policy Institute
8235 Santa Monica Boulevard, Suite 211
West Hollywood, CA 90046
323-650-5467
Fax: 323-650-8149

RESOURCES

This section provides a selected list of public, nonprofit, and private agencies addressing crime victims in American Indian/Alaska Native communities. This list is not all inclusive, but will provide the reader with a starting point for developing a victim services program.

Federal Agencies

The *Federal Domestic Assistance Catalog* is available online at www.cfda.gov. The printed version is available for a fee from the Superintendent of Documents, P.O. Box 371954, Pittsburgh, PA 15250.

United States Department of Justice

Office of Tribal Justice

Main Justice Building, Room 5634
950 Pennsylvania Avenue NW.
Washington, DC 20530-0001
202-514-8812
Fax: 202-514-9078
www.usdoj.gov/otj/index.html

Bureau of Justice Assistance (BJA)

Office of Justice Programs
810 Seventh Street NW.
Washington, DC 20531
202-616-6500
Fax: 202-305-1367
www.ojp.usdoj.gov/BJA/index.html

Office on Violence Against Women (OVW)

810 Seventh Street NW.
Washington, DC 20531
202-307-6026 (TTY 202-307-2277)
Fax: 202-307-3911
www.ojp.usdoj.gov/vawo

Other

U.S. Department of Health and Human Services

Administration for Native Americans
Administration for Children and Families
West Aerospace Center, Mail Stop 8th Floor
370 L'Enfant Promenade
Washington, DC 20447-0002
877-922-9262
www.acf.hhs.gov/programs/ana

National Center for Injury Prevention and Control (NCIPC)

Centers for Disease Control and Prevention
4770 Buford Highway NE., Mailstop K65
Atlanta, GA 30341-3724
770-488-1506
Fax: 770-488-1667
www.cdc.gov/ncipc/ncipchm.htm

U.S. Department of Education Safe and Drug-Free Schools Program

Department of Education
1250 Maryland Avenue SW., Room 604
Washington, DC 20202-6123
202-260-3954
Fax: 202-260-7767
www.ed.gov/offices/OESE/SDFS

Private and Nonprofit Resources

American Indian Development Associates
2401 12th Street NW., Suite 212
Albuquerque, NM 87104
505-842-1122
Fax: 505-842-9652

Child Welfare League of America (CWLA)

440 First Street NW., Third Floor
Washington, DC 20001-2085
202-638-2952
Fax: 202-638-4004
www.cwla.org

Clan Star, Inc.

P.O. Box 1835
110 Minnie Lane
Cherokee, NC 28719
828-497-5507
Fax: 828-497-5688
www.clanstar.org

International Association of Chiefs of Police

515 North Washington Street
Alexandria, VA 22314
1-800-THE IACP
Fax: 703-836-4543
www.theiacp.org

Mending the Sacred Hoop

202 East Superior Street
Duluth, MN 55802
1-888-305-1650
Fax: 218-722-5775
www.msh-ta.org

Mothers Against Drunk Driving

511 East John Carpenter Freeway, Suite 700
Irving, TX 75062
1-800-GET-MADD (800-438-6233)
Fax: 972-869-2206
www.madd.org/home

**National American Indian Court Judges
Association (NAICJA)**

3618 Reder Street
Rapid City, SD 57702
605-342-4804
Fax: 605-719-9357
www.naicja.org

National CASA

100 West Harrison
North Tower, Suite 500
Seattle, WA 98119
1-800-628-3233
Fax: 206-270-0078
www.nationalcasa.org

National Center for Victims of Crime (NCVC)

2000 M Street NW., Suite 48
Washington, DC 20010
202-467-8700
Fax: 202-467-8701
www.ncvc.org

National Crime Victim Law Institute (NCVLI)

Lewis and Clark Law School
10015 Southwest Terwilliger Boulevard
Portland, OR 97219
503-768-6818
Fax: 503-768-6671
www.lclark.edu/org/ncvli

**National Indian Child Welfare Association
(NICWA)**

5100 Southwest Macadam Avenue, Suite 300
Portland, OR 97239
503-222-4044
Fax: 503-222-4007
www.nicwa.org

**National Organization for Victim Assistance
(NOVA)**

1730 Park Road NW.
Washington, DC 20010
202-232-6682
Fax: 202-462-2255
www.try-nova.org

National Tribal Justice Resource Center

4410 Arapahoe, Suite 135
Boulder, CO 80303
303-245-0786
Fax: 303-245-0785
www.tribalresourcecenter.org

Native American Children's Alliance (NACA)

1208 San Pedro NE., Suite 212
Albuquerque, NM 87110
505-268-5863
Fax: 505-268-7462

Native American Circle, Ltd.

P.O. Box 227
Elgin, OK 73538
866-622-3872
Fax: 580-492-1890
www.nativeamericancircle.org

Nevada Institute for Children
4505 Maryland Parkway, Box 453030
Las Vegas, NV 89154-3030
702-895-1040
Fax: 702-895-2657
www.unlv.edu/Research/NIC

**Sacred Circle: National Resource Center to
End Violence Against Native Women**
722 St. Joseph Street
Rapid City, SD 57701
605-341-2050
Fax: 605-341-2472

Tribal Law and Policy Institute
8235 Santa Monica Boulevard, Suite 211
West Hollywood, CA 90046
323-650-5467
Fax: 323-650-8149
and
4155 Tudor Center Drive, Suite 206
Anchorage, AK 99508
907-770-1950
Fax: 907-770-1951
www.tribal-institute.org

**Unified Solutions Coaching and
Consulting Group, Inc.**
519 East Fourth Street
Tucson, AZ 85705
520-622-8050
Fax: 520-622-7558
www.unified-solutions.org

Well Nations Magazine
520 Kansas City Street, Suite 308
Rapid City, SD 57701
605-348-9283
Fax: 605-348-9284
www.wellnations.com



Victim Services: Promising Practices in Indian Country

For copies of this monograph and/or additional information,
please contact

OVC Resource Center
P.O. Box 6000
Rockville, MD 20849-6000
Telephone: 1-800-851-3420 or 301-519-5500
(TTY 1-877-712-9279)
www.ncjrs.org

Or order OVC publications online at <http://puborder.ncjrs.org>.
E-mail questions to askovc@ojp.usdoj.gov.
Send your feedback on this service via <http://tellncjrs.ncjrs.org>.

Refer to publication number NCJ 207019.

For information on training and technical
assistance available from OVC, please contact

OVC Training and Technical Assistance Center
10530 Rosehaven Street, Suite 400
Fairfax, VA 22030
Telephone: 1-866-OVC-TTAC (1-866-682-8822)
(TTY 1-866-682-8880)
www.ovcttac.org