Deliverables

Grant Number **15JOVW-21-GK-02197-STOP**

Date	3/31/24
Submission	Urban Native Advocacy Program Development Toolkit
Request	Request for review and approval for the Urban Native Advocacy Program Development Toolkit
Narrative	The toolkit covers the following topics: • Why are we doing this work • Historical context to violence • Core program components including building their program, crisis response, advocacy, relative centered advocacy, trauma informed advocacy • Role of the Project Coordinator • Voluntary services • Safety planning • Confidentiality Red Wind will use this toolkit with programs that we provide training and technical assistance to. We have had numerous requests covering these topics. It will also be made available on our website for easy access.
Supporting information	See attached document

Urban Native Advocacy Program Development Toolkit

RED WIND CONSULTING TRAINING AND TECHNICAL ASSISTANBCE

Written by: Victoria Ybanez and Corrie Obanion

This project is supported by **Grant No. 15JOVW-21-GK-02197-STOP** awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication/program/exhibition are those of the authors and do not necessarily represent the official position or policies of the U.S. Department of Justice.

Table of Contents

Introduction

Service providers in urban areas face unique challenges when providing services to survivors of intimate partner violence. Urban areas are a melting pot of cultures, traditions, and inherently lack the close community ties of smaller and more rural areas. At the same time, urban area providers are on the frontline of response and provide survivors with resources that are infinitely easier to access than their counterparts in rural areas. The Responses to Urban Natives program strives to acknowledge and appreciate the urban providers and the variety of humans they serve while educating and assisting with Native specific, culturally informed responses to urban Native survivors. Our hope is that the beliefs and tenets of Native survivors will inspire non-native providers in the mission to end intimate partner violence and lend to the appreciation of the strength and spirit of survivors and the advocates who enter the fray on their behalf.

As we participate in building programs together, it is our desire that you approach the contents of this toolkit with a sense of respect, humility, and eagerness to learn from the rich cultural traditions and resilience of Native peoples. This serif toolkit also serves to honor the deep desire for change, justice, and tangible impact that advocates have for survivors.

In recognizing the unique challenges faced by urban Native survivors and the importance of culturally responsive approaches, this toolkit serves as a resource to support Native-based programs expanding into advocacy work with survivors of domestic or sexual violence. It also provides some guidance to non-native organizations that want to enhance their work with indigenous victims. We are growing our ability to do this work.

We acknowledge that intimate partner violence disproportionately affects women, while also understanding that it impacts men and Native LGBTQAI2S+ individuals as well. Therefore, throughout this toolkit, we use the word "woman" or "women" frequently, however, we are also mindful of the varied experiences and identities of survivors. Drawing upon the wisdom and expertise of Indigenous communities, as well as best practices in trauma-informed care and survivor-centered advocacy, this toolkit offers practical strategies, tools, and insights to enhance your agency's capacity to meet the needs of urban Native survivors, regardless of gender identity or sexual orientation.

Together, let us embark on a mission of partnership, collaboration, and empowerment as we

work towards creating safer, more supportive communities for Native American and Alaska Native survivors.

Thank you for your dedication to this important work, and we look forward to walking alongside you on this transformative journey.

Why are We Doing this Work?

> *Remember that you are all people and that all people are you. Remember that you are this universe and that this universe is you. Remember that all is in motion, is growing, is you. Remember that language comes from this. Remember the dance that language is, that life is. ~ Remember, by Joy Harjo*

The work being done is focused on addressing the challenges and disparities faced by American Indians and Alaska Natives, particularly those living in urban areas. It aims to raise awareness about the realities of Native people's lives, challenge misconceptions, and advocate for the provision of effective services and options to improve their well-being.

Urban data

Many non-native people make assumptions that American Indians and Alaska Natives primarily live on reservation lands. According to the *National Urban Indian Family Coalition, Making the Invisible Visible: A Policy Blueprint for Urban Indian American*, 72% of all American Indian/Alaska Natives (AI/AN), and 78% of all AI/ AN children live in cities.

Additionally, a false impression by many non-natives is one of tribal enrollment. While many Native people have some form of enrollment status with a reservation, there are some that do not, they are descendants of the tribe.

Through the lack of understanding, non-natives make assumptions about Native people's status and how their enrollment in a reservation provides them with enormous benefits and privileges such as per capita payments, free education and a lifestyle resulting from higher economic standards. Some of the most impoverished areas of the United States can be found on tribal lands. Native people suffer from high rates of poverty, an education system that does not adequately provide for them, and environmental contamination of their lands.

Prevalence data

American Indian and Alaska Natives experience domestic violence, sexual violence, dating violence, stalking at higher rates than any other population in the United States.

According to the National Institute of Justice, 2010 Research Report Violence Against American

Indian and Alaska Native Women and Men: 2010 Findings from The National Intimate Partner and Sexual Violence Survey (Rosay, 2016)

56.1 percent of American Indian and Alaska Native women have experienced sexual violence in their lifetime and 14.4 percent have experienced it in the past year.

27.5 percent of American Indian and Alaska Native men have experienced sexual violence in their lifetime and 9.9 percent have experienced it in the past year.

Female victims are 3.0 times as likely to have experienced sexual violence by an interracial perpetrator as non-Hispanic White-only female victims (96 percent versus 32 percent).

Male victims are 3.3 times as likely to have experienced sexual violence by an interracial perpetrator as non-Hispanic White-only male victims (89 percent versus 27 percent).

Conversely, American Indian and Alaska Native victims are significantly less likely than non-Hispanic White-only victims to have experienced sexual violence by an interracial perpetrator (2016)

Female victims are 0.2 times as likely to have experienced sexual violence by an interracial perpetrator as non-Hispanic White-only female victims (21 percent versus 91 percent).

Male victims are 0.3 times as likely to have experienced sexual violence by an interracial perpetrator as non-Hispanic White-only male victims (29 percent versus 91 percent).

Economic Disparities

American Indians and Alaska Natives face economic disparities compared to non-Hispanic whites. The median household income for American Indian and Alaska Natives is $49,906, compared to $71,664 for non-Hispanic white households. Additionally, 20.3% of American Indians and Alaska Natives live at the poverty level, compared to 9.0% of non-Hispanic whites. The unemployment rate for American Indians and Alaska Natives is 7.9%, compared to 3.7% for non-Hispanic whites. 1.

These economic disparities contribute to the overall challenges faced by American Indian and Alaska Native communities, including limited access to quality healthcare, education, and other resources

Health Disparities

American Indians and Alaska Natives also experience lower health status compared to other Americans. They have a lower life expectancy, with American Indians and Alaska Natives born today having a life expectancy that is 5.5 years less than the overall U.S. population. Diseases of the heart, malignant neoplasms, unintentional injuries, and diabetes are leading causes of death among American Indians and Alaska Natives. 1.

These health disparities are rooted in factors such as inadequate education, disproportionate poverty, discrimination in healthcare delivery, and cultural differences. Addressing these disparities requires culturally competent interventions that recognize individual needs and foster a connection to the broader context, considering factors such as race, culture, and gender.

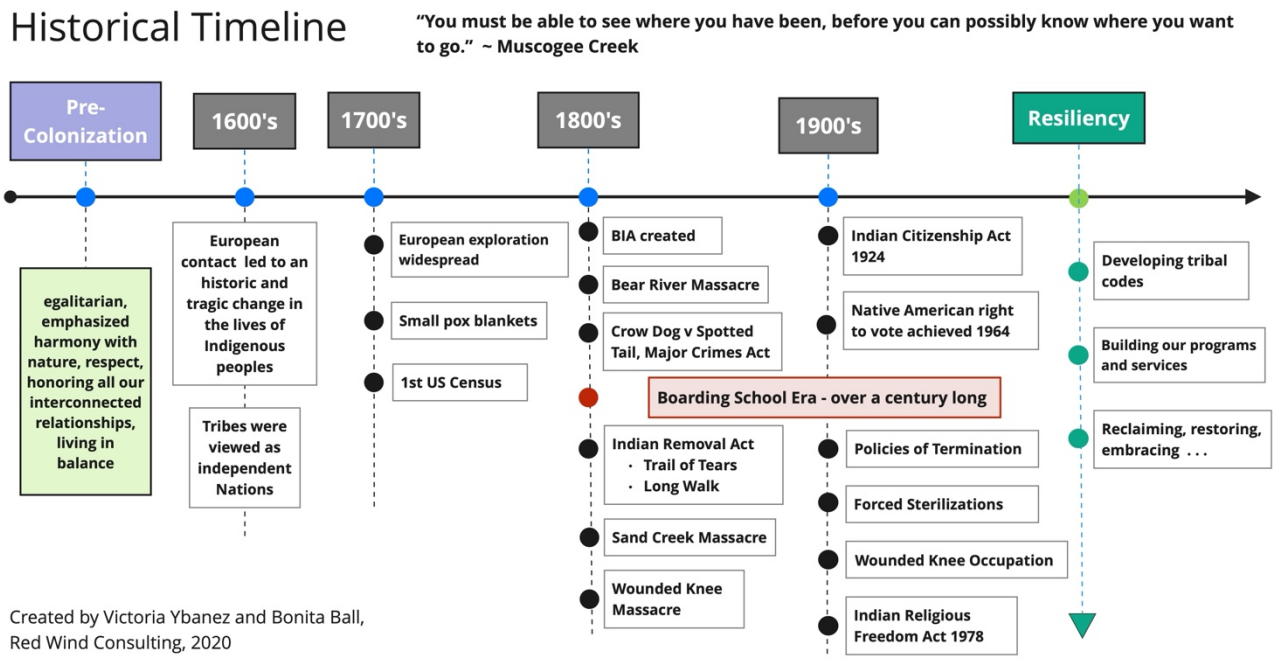
Conclusion

The work being done to address the challenges faced by American Indians and Alaska Natives, particularly those living in urban areas, is crucial. It aims to raise awareness about the realities of Native people's lives, challenge misconceptions, and advocate for the provision of effective services and options to improve their well-being. By addressing economic disparities, health disparities, and the prevalence of violence, efforts can be made to create a more equitable and inclusive society for all.

These statistics paint a bleak picture. It emphasizes the importance of being prepared to respond, offering services and options that are effective and respond to the distinct of urban native victims and survivors.

Discussion on Historical Context for Violence

Historically, there is a concern, even fear amongst many American Indian/Alaska Native (AI/AN) people that systems will do more harm than good. Equally important is examining violence against indigenous women through an historical context, one that recognizes the effects of genocide and colonization and its lingering impact of historical and multigenerational trauma. Today we know that the depth of this trauma imprints on our DNA and carries forward within our communities. Addressing current violence is intertwined with historical and multigenerational trauma. (Ybanez, Socio-Legal Issues for Native Women, 2007) Violence against Native women is an enormous problem across Indian country. Not only does it have devastating effects on individuals and communities, it also presents some unique challenges in the work to end violence against women. (2007)



Our histories shape us. We will never be able to go back and be who we were prior to colonization, nor do we want to. Anti-violence work today includes identifying and centralizing our native values and beliefs. One of the most widespread beliefs is that women are sacred, which grows out of our stories and teachings. When something is considered sacred, it is to be

respected, honored, and regarded as powerful. Women have been historically viewed as the backbone of indigenous society. We must acknowledge our past and use it as a guide to shape our future. (Ybanez, Sharing Our Stories of Survival: Native Women Surviving Violence, 2007)

Core Program Components

In our role as advocates, we have an opportunity to take part in creating change. Change for the survivor as they envision their lives without violence. societal change that will end domestic and sexual violence. It is important to look at society's impact on those we work with. Both historically and currently. We can help survivors draw the connections between violence and the oppression Indigenous people have experienced for centuries. We engage survivors in examining the societal supports for intersections of oppressions and the violence they have experienced. The importance of this work is to help survivors see the "bigger picture" which shifts the focus of them as a victim to seeing what is occurring because of the problems within our society that allows this violence to exist. This is empowering and transformative work.

We also give survivors as much information we can, information that helps them to take an active role in deciding the direction of their lives. We actively work in partnership with survivors. Recognizing they know more about what is happening in their lives.

We work with them in ways that reflect our beliefs in their ability to direct and make choices in their lives. (Ybanez, 2013)

Building Your Program

There are several steps involved in putting an advocacy program in place. We will focus on a few:

1. Listening to the needs of survivors to ensure that the program developed will meet the survivor needs.
2. Community resource mapping to identify the resources available to support survivor needs.
3. Guiding values will be the lens that the program will be examined.
4. Building community partnerships within the urban area that can enhance the work of the advocacy program.

Listening to the Needs of Survivors

From creating a program to implementing and ongoing operations, it is important to listen to the needs of survivors.

As an urban program, it is important to be able to work intertribally, regardless of the staff in the program. For instance, in Denver Colorado, there are over 100 tribes represented. This number will likely be more or less depending on where your program is located. Regardless, the program will be serving the Indigenous population residing in the area and those that are migrating back and forth from their homelands.

Most important, the program must have current or recent information about the needs of survivors. Listen to what is on people's minds. We cannot assume we know what survivors want or need unless we ask and listen. This means we are asking and listening in many places and in many ways. We can do this in both informal and formal ways.

For instance, informal listening take place hearing what survivors say when we are driving them to an appointment, when we are sitting with them at the food pantry, when we are facilitating an education group, and other places. We collect that information and pay attention to the things that emerge as themes or gaps in services. The formal ways can take place in the form of conducting a listening session with survivors to collect feedback to inform aspects of your work or through periodically collecting experience surveys from survivors.

SAMPLE

Survivor Experience Survey

Haseya advocate program
Mailing address: 3578 Hartsel Drive, E-368, Colorado Springs, CO 80920
Fax (866) 804-6305 | www.haseya.org

Thank you for taking the time to answer these questions. We know how busy life can be, and we appreciate your telling us what was helpful as well as what could have been more helpful from our advocacy program. This program is here for you and this is your community. We value your input and knowledge and are always trying to improve our services.

Please answer only the questions you feel comfortable answering. Your answers will remain anonymous.

I am a victim/survivor of:

- ☐ Domestic Violence
- ☐ Sexual Assault
- ☐ Dating Violence
- ☐ Stalking
- ☐ Other_____

I heard about the Haseya Advocate Program through: _____

My advocate helped me with issues in the following area:

- ☐ Access emergency shelter
- ☐ Emergency Financial Services (food, toiletries, etc.)
- ☐ Bus Transportation or gas vouchers
- ☐ Victim Services resources
- ☐ Information about victim rights and victim assistance
- ☐ Housing issues
- ☐ Information about filing a police report
- ☐ Information about medical care resources for self and children
- ☐ Civil/Legal resources/issues: protection orders, court accompaniment
- ☐ Law Enforcement accompaniment
- ☐ Medical accompaniment
- ☐ Social Support
- ☐ Resources regarding children
- ☐ Culturally specific resources
- ☐ Other (please explain):_____

Because of my experiences with the Haseya Advocate Program:

	Not at all	Somewhat	A lot	Doesn't apply to me/Didn't need
I feel more hopeful the future.	☐	☐	☐	☐
I know more about my options.	☐	☐	☐	☐
I know more about my community resources.	☐	☐	☐	☐
I have more ways to plan for my safety.	☐	☐	☐	☐
I feel less alone.	☐	☐	☐	☐
I know more about my cultural options.	☐	☐	☐	☐

**Adapted from the Domestic Violence Evidence Project*

SAMPLE

For each statement below, please write the number that best reflects your experience:

0- Not at all	1- A little	2- Somewhat
3- Very much	8- Not applicable	9- Declined to answer

_____ The advocate was concerned about my needs and the needs of all my family members.

_____ I decided what needs and issues I wanted to work on with my advocate.

_____ The advocate knew how to connect me to community resources

_____ The advocate continuously talked with me about safety.

_____ The advocate I worked with helped me learn new skills or practice existing skills.

_____ I felt supported and encouraged by my advocate.

_____ The advocate I worked with helped me identify and meet the needs or goals I thought were important.

_____ The advocate was nonjudgmental toward me.

_____ The advocate was knowledgeable about culturally specific resources.

_____ I feel more knowledgeable about my experience with domestic violence, sexual assault, stalking and dating violence as well as intersections of oppression.

What did you find most helpful in working with the Haseya Advocate Program?

_____

_____

_____

What barriers or obstacles did you have with meeting your needs and accessing resources from Haseya?

_____

_____

_____

What barriers did you experience within the community with accessing resources or meeting your needs?

_____

_____

_____

Any additional comments, suggestions, or statements?

_____

_____

_____

_____

_____

☐ *Please check this box if you give us permission to share your comments on funding reports and materials we develop.*

Thank you again for taking the time to offer us this important feedback. We are entirely grateful.
~ Haseya Advocate Program.

**Adapted from the Domestic Violence Evidence Project*

Community Resource Mapping

We frequently hear people say they know their community and no need to engage in a formal method, there are resource books or websites. Resource mapping can help the advocacy program identify what already exists in the community and can help with identifying the gaps to needed resources for the survivors. Community mapping can also help the advocate program identify potential important partnerships.

The process of community resource mapping includes sitting down with a small group of people. This can be from 4-5 to 10-12 people that are knowledgeable about your work and are knowledgeable about the community. The small group will identify the key categories for needed resources. Once main categories are identified, each category will be focused on with more depth, brainstorming resources that can be helpful in resources for survivors.

Be sure to include indigenous traditional resources, culturally-centered resources, and resources that will be respectful with Indigenous peoples, Native LGBTQ populations, are accessible, etc.

Part of this work with include identifying resource lists that have already been developed.

Guiding Values

Guiding values describe an organization's reason for being and provides a lens for how services and activities will be developed, provided, and examined. It answers the questions for survivors and the community: why do we exist; what would the community/world lose if we didn't exist?

You will use your values to guide how you will function with each other and those that you serve. They will guide how create and view your policies and practices.

Guiding values will help answer:

1. What are we trying to do?
2. What are the core values and beliefs we want to center within our work?
3. What are we providing?

Building Community Relationships

In order for us to provide credible advocacy, develop a plan to ensure that advocates are effectively prepared to respond to survivors. This will include creating strong working community relationships. Partnerships provide access to the technical expertise and problem solving that an advocacy program might be missing. The partnerships provide a broader understanding of services for survivors available in the community with topics such as drug or alcohol use and how to respond, responding when mental health issues are involved, building economic sustainability options for survivors, and more. They also strengthen the programs' ability to help survivors access their services faster.

To build and maintain active relationships with community resources, visit the programs and learn about what they have to offer and how they might be a match for working with domestic and sexual violence victims. Share information with them about working with victims and how domestic and sexual violence might be a factor in lives of those they serve. Discuss the preferred way to make referrals, explain our confidentiality requirements of our advocate program.

Community partners receive a benefit as well. They gain greater understanding of the dynamics of domestic and sexual violence and the complexity of creating safety for survivors, thereby strengthening their work. Overall, together, the advocacy program and community partners can

create safer responses for people experiencing domestic and sexual violence.

Developing Staff Capacity

By exploring community resources, an advocate program will be able to identify areas of in-service and community training for staff. It is important to look at what kinds of areas that staff need additional training and information in. The advocate program should have an ongoing staff development plan for each advocate to ensure they remain current on the issues survivors are faced with and to accommodate staff turnover.

Often one training on a topic is not enough to ground a person in a meaningful way as an advocate. Planning for some repetition can be beneficial.

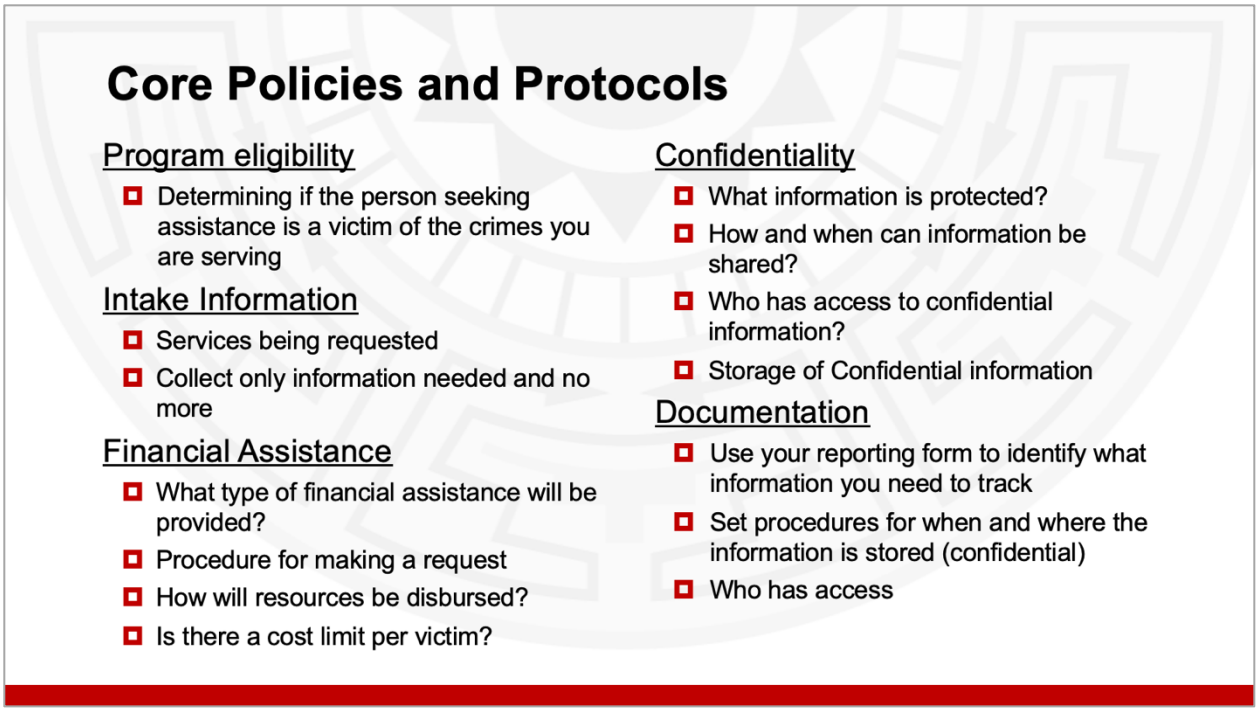
> *"As an advocate director, I had my new advocates attend basic advocacy training twice in 3-4 years. This helped them move from basic understanding providing more critical engagement with victims."*

Creating Policy and Procedures

Policies are a tool for ensuring the advocate program is providing the desired and needed services within the program. Consider policies to be our guide in everything we do. Policies frame the organizational response and help to ensure the program's guiding values are incorporated into the identity of the program. (Ybanez, 2013)

> *In each policy, the program will want to consider its program intent, and guiding values and beliefs to ensure policies are not in conflict.*

The policies will take up a range of different areas, those that define the program purpose and who can be served, how to provide protections for program participants, how to respond to difficult situations, ensuring consistency so program participants have a reasonable expectation of what to expect, while having flexibility to be able to respond to the unique needs of individuals.



Crisis Response

In the midst of crisis, culturally informed responses are essential to effectively support survivors of domestic violence, sexual assault, stalking, and dating violence, especially within indigenous communities.

Survivors of domestic or sexual violence often are seeking their very basic needs. Many advocates talk about women coming into shelter in the middle of the night with their children, sometimes carrying a bag with a few clothes and sometimes with nothing at all. Advocates can embrace them with support and comfort. (Ybanez, 2013)

Advocates working in crisis programs often find themselves working with cultures other than their own. Because American Indian and Alaska Native populations can often be invisible in urban areas, many programs seldom see it as necessary to educate themselves on working with this population. Consequently, it leaves a urban Native victims and survivors vulnerable when seeking services.

One approach is to create welcoming environments in advocate programs that reflect indigenous cultural values and symbols of resilience, offering subtle yet meaningful touches that resonate with survivors. For example, incorporating artwork, textiles, or traditional crafts

from Native cultures can provide a sense of familiarity and comfort without diverting attention from safety protocols.

Advocates can engage survivors in conversations to understand their cultural backgrounds and preferences, even amidst crisis situations. By respectfully inquiring about cultural practices or traditions that bring comfort and solace, advocates can demonstrate their commitment to honoring survivors' identities and experiences. Additionally, providing survivors with options for culturally relevant support, such as access to indigenous healers, spiritual advisors, or language interpreters that foster resiliency and healing for survivors in the aftermath of violence.

As indigenous survivors try to move forward, move away from the violence they experienced, letting go of the past stays connected to them, their histories are etched in the ancestral and living memory each person carries. It explains the deep levels of multigenerational trauma and complexity of barriers each person faces every day.

Incorporating Indigenous inter-tribal cultural into crisis response efforts requires sensitivity and flexibility, balancing the immediate needs of survivors with their cultural preferences and values. By integrating meaningful cultural touches into the advocacy environments, engaging survivors in conversations about their cultural backgrounds, and offering culturally relevant support services, advocates can create spaces of safety, healing, and empowerment that resonate deeply with indigenous survivors.

One major task is for non-natives to hold themselves responsible for performing their personal work on learning about the barriers Native victims and survivors face as well as developing an understanding of how racism can have an impact on survivors' lives. This is not a one-time workshop effort. It is a very deep exploration and self-examination about how biases can become judgments and barriers to working effectively with a Native survivor and their family. It is not the Native person's responsibility to educate non-natives on how to work with them but the non-native provider's responsibility to be prepared before Indigenous victim/survivor walks in the door.

Advocacy

Providing respectful services to Native women who are victims of violence gets us closer to the day when violence against all is eliminated.

There are many barriers for Native women seeking crisis services and it is important to understand the complexity of this and how it may impact a woman's decision to seek assistance or shelter. Indigenous victims have a variety of concerns about seeking services through either a mainstream program operated by non-natives or one that is located on the reservation operated by their own community.

Seeking services through a mainstream program can pose risks to American Indian and Alaska Native victims or survivors that often are not understood by non-natives. This can come out through misinterpreting communication styles, not understanding parenting styles, biases and racism can be intertwined, not understanding the unique legal status tribes have, and more.

To advocate is do more than provide services to victims. It is to engage in the work of ensuring that their voice is being heard on multiple levels. We must plead for their cause. As advocates, we support their, we plead on her/his behalf. (Ybanez, 2002)

Regardless of whether we provide advocacy through a community-based organization or through a systems-based organization, there are a few basic principles that are central to our work.

Advocates are the biased supporter of survivors with whom they work. It is not the advocate's role to decide whether they believe the story the survivor tells them about the abuse they experienced, it is the advocate's role to believe it and assist them with what they need.

In advocating for indigenous women who have experienced domestic violence or sexual violence, there are five key points a strong advocate will pay attention to:

1. *Their sovereignty*
2. *Respecting them*
3. *Creating an open environment*
4. *Being accountable*
5. *Working together*

Their sovereignty

Being a Native or non-native Advocate working with Native survivors is challenging. You must know that sovereignty is central to your work with a Native victim/survivor. In working with survivors, it means asking and respecting what they want to do. Often Native women are not

given the respect of believing that they can make good decisions or has the right to make bad ones. Our role as advocates is to respect their right to choose their own path, to inform them of potential pitfalls and consequences that can occur, ultimately, heling victims and survivors see their options. Their choice may not have be what we would chose for them, but it is their choice to make.

Respecting them

As advocates, the people we are working with are coming to us with a difficult situation happening in their lives, in crisis. It is our role to accept who she is as an individual, what they need and provide them with options, assistance with safety considerations, and confidentiality. We are not to judge them because they are poor or re not a graduate from high school or did not complete college. We are not to judge them if their clothes are not washed, or they forget to bring information needed with them. We are not to judge them if they bring their children to the appointment or if they are late because their car broke down.

Creating an open environment

Non-natives are asked to examine how available and inviting they are in their work with Native women. Relationships are an important part of creating trust, creating the environment that allows for the survivor to share hard realities about their current situation and their life. As a Native or non-native advocate, it is your responsibility to create an environment in working with a Native survivor that fosters trust and communication.

1. *Do you create time and space to build a relationship?*
2. *Are you tied to the clock, with rigid expectations of when someone can meet with you or how long your appointment should be or when you will answer your phone?*
3. *Is your contact with her tied to filling out forms or managing her case file?*
4. *Do you share information with her about what the processes are?*
5. *Do you treat her in a manner that engages her as an equal or are you communicating a role of authority?*

Being accountable

Those working in crisis programs often find themselves working with cultures other than their own. Because American Indian and Alaska Native populations can often be invisible in urban areas, programs seldom see it as necessary to educate themselves on working with this

population. Consequently, it leaves a Native victim/survivor vulnerable when seeking services. Native and non-natives advocates have a large task ahead of themselves to address this.

One major task is for non-natives to hold themselves responsible for performing their personal work on learning about the barriers Native victims and survivors face as well as developing an understanding of how racism can have an impact on their lives. This is not a one-time workshop kind of effort. It is a very deep exploration and self-examination about how biases can become barriers to working effectively with a Native woman and her family. It is not the Native victim's responsibility to educate Natives or non-natives on how to work with them but the provider's responsibility to be prepared before they walks in the door. As Native-based programs and non-native advocacy organization, responsibility to get this right is important, it is safety, and it is what Native victims and survivors should receive.

Working together

Being an advocate is not the same as being a service provider. While you provide some services, your role is to work with the victim/survivor and not for her. An advocate or practitioner may have more knowledge of the systems the victim has entered into; although the advocate might not have as much understanding of a Native survivor's culture and systems they might be involved with. This is where cultural humility will come into play. The advocate or practitioner's role is to work at opening doors and helping to pave the way in the Native survivor's journey. This may mean recognizing a need for additional help.

Culture within Advocacy

Culture is one of our strongest resources for working with Native American and Alaska Native survivors of domestic violence and sexual violence.

> *Learning how to weave cedar, carve, make traditional regalia, learning about traditional medicine and eating traditional foods. Dancing and singing with my tribe makes me feel whole again. I felt so broken and hurt that I had to have spiritual counseling through a tribal elder. I also requested to have a prayer done by my medicine man to make me feel that I could get through everything mentally and spiritually. Connecting with family and tribal community has been the most healing.* (Supporting the Sacred: Womxn of Resilience, 2022)

When we look at responding to victims and survivors, our relatives impacted by violence, it is important to look in an indigenous way or in a cultural way. Urban areas have many tribes in the community, this means you might have many tribes represented in your program, which means the program will need to be creative, one size will not fit all. Finding those universal belief systems that carry across many tribes will help guide your work.

Urban Native victims and survivors may walk closely within their tribal identity or may have had little access or knowledge. Native programs find that engaging in work that strengthens indigenous identity, helps survivors build strength in themselves. This can range from conversations about what it means to be indigenous, to assisting survivors with accessing traditional cultural ceremonies available in the area.

Creating community for Native victims and survivors can have many positive outcomes. In one sense, it creates a space where survivors can be with people like them, a place where they don't have to educate those around them about who they are. It also addresses the negative impacts from an abuser's tactic of isolation.

According to the Urban Indian Health Institute, traditional cultural activities and traditional medicine practices were among the most frequently cited resources utilized for healing by the survivors. The types of traditional cultural activities and traditional medicine practices varied by tribal affiliation and geographic area. Survivors expressed gratitude and enthusiasm for Native organizations in their respective communities who are making strides to integrate traditional culture and medicine practices into their services and programming. (2022)

Women also noted traditional ceremonies, songs, stories, and prayer are important for facilitating deeper spiritual connection, coping skills, and healing. Specific healing ceremonies were mentioned in survivor stories including peyote meetings, full moon ceremonies, cedar teachings, and sweat lodge. (2022)

Each Advocacy program will have different community resources available to them that can help them build the kinds of cultural resources survivors need. The programs that have Native advocates engaged in this work will also want to draw on their relationships to help identify trusted elders and medicine people that can be available for working with survivors as well as providing ceremonies.

Relative Centered Advocacy

Sister, auntie, brother, uncle, grandmother, grandfather, daughter, son. As Indigenous peoples, we recognize our interconnected relationships.

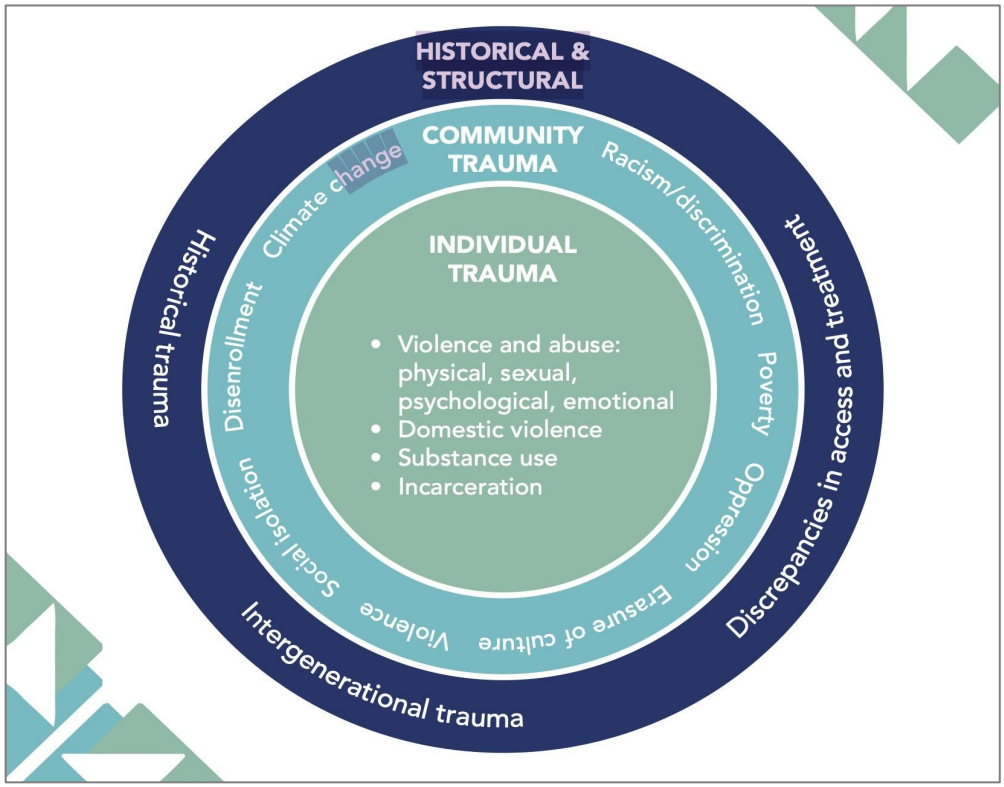
A relative centered approach recognizes those we serve in our programs as our relatives. Knowing this will change us from a service professional, to a relative helping a relative during a hard time. We still maintain our programmatic rules and guidelines but the interpersonal communications are changed.

Trauma Informed Advocacy

Trauma informed advocacy is vital for any agency providing services to victims of interpersonal violence. However, trauma informed advocacy must also include an awareness of the types of trauma Native women suffer and how it differs from other populations and their common traumas. The concept is the same and the skills can be used and modified to provide deeply individualized trauma informed care with special considerations for a Native victim's culture, generational trauma, and trauma that is unique to marginalized populations.

"Findings underscore the importance of screening and assessment tools and evidence-based programs that incorporate Indigenous perspectives and investigate protective factors that promote resilience. If used in this way, these tools can empower individuals and communities in

the prevention and treatment of trauma. It is time for a new paradigm. A paradigm that responds to trauma based on what is happening within a community and cultural context. This requires providers, researchers, policy makers, and educators to move away from western epistemologies and deficit-based models. Understanding and documenting trauma requires an examination of not just adversities and deficits, but also protective factors such as cultural connectedness and community cohesion. Adaptations of existing trauma screening tools and trauma-informed care approaches must come from Native communities and advisory groups with cross-cultural validity testing. Trauma-informed care needs to take place at the individual, community, and organizational level. Being trauma-informed will require policy change, systems change, and community change." (California Surgeon General, 2022)



Aces Aware- Trauma and Resilience in Native Communities

When considering trauma informed care for Native survivors, it is vital to recognize and consider all the aspects that go into both the immediate victimization and the trauma that is specific to this population when creating a trauma informed response. Many assessments and understandings of culturally specific trauma are deficit based. To provide appropriate trauma informed care to Native survivors, the care must be strengths based, trauma informed on the

level of victimization, and trauma informed on the level of culturally specific awareness. (Incorporating Indigenous Perspectives Trauma and Resilience in Native Communities, n.d.)

The foundational principles of trauma informed care (with consideration for the Native perspective) include safety, choice, collaboration, trustworthiness, and empowerment.

Safety

Make sure that the interactions and space provided are comfortable and accommodating for Native victims. Make sure that the Native victim is neither singled out as receiving different considerations, made to feel like it is extra effort to provide different considerations, or that you are an expert on their culture/needs. Ask questions and have thoughtful assessments that identify the ways a Native victim will feel safe with you and your space.

Choice

Do not only offer Native specific resources. Often tribal resources are stretched then or dependent on a geographic location. Work with the victim to provide her with the types of services she is looking for and provide options that are culturally sensitive and easily accessible even if not in a tribal geographic area. Allow her to select the options that work best for her and best support her desires and needs.

Collaboration

Collaborate in advance with local tribes and urban Native-based programs to get an understanding of their cultural practices and services offered. Collaborate with the victim to get their opinions on programs from their specific tribe or ones that are focused on Native populations. Work with the survivor to establish care and coordinate services amongst the various providers.

Trustworthiness

If you are not aware of something culturally specific, admit it to the Native victim. By expressing a knowledge gap with a willingness to learn in order to assist, a foundation of trust can be built. This allows the victim to be aware that you are culturally aware, but that she is the expert on her culture. Do not pretend to be an expert on subjects that you have minimal

knowledge about. Work with the victim to establish her cultural needs and her understanding of how she wants to practice her culture.

Empowerment

Our role as advocate is to support them in the multiple needs they have. Using the choices she has selected, encourage autonomy in scheduling and connecting/reconnecting with her culture. Use your collaboration skills to ease the workload of finding resources but allow her to take control of her path and her plan for services and healing. Assist when requested or if you sense that she is overwhelmed and relinquish control of decision making and acting to her.

Role of the Project Coordinator

The role of a Project Coordinator for Victim Services with a Native focus, even within a non-tribal or non-native-specific program, is multifaceted and crucial in ensuring culturally competent and effective support for Native individuals impacted by victimization. The Project Coordinator serves as a liaison between the program and the Native community, fostering relationships built on trust, respect, and understanding. They actively engage with tribal leaders, Native organizations, and community members to gain insight into the unique needs and challenges faced by Native survivors.

This role can be filled by a separate position, or it can be taken on by the Director/Supervisor or an advocate. Regardless of the individual's background, the Project Coordinator works to integrate cultural sensitivity and awareness into all aspects of victim services, including programming, training, and outreach efforts. They collaborate with staff members to develop culturally relevant materials and resources, ensuring that services are accessible and responsive to the diverse cultural backgrounds of Native individuals.

Moreover, the Project Coordinator plays a pivotal role in advocating for the inclusion of Native perspectives and voices within the broader victim services field. They participate in community events, conferences, and task forces to raise awareness about the specific issues affecting urban Native survivors and to advocate for policy changes that prioritize their needs.

Overall, the Project Coordinator for Victim Services with a Native focus operates as a bridge-builder, educator, and advocate, working tirelessly to ensure that Native individuals receive the support and resources they need to heal and thrive in the aftermath of victimization.

Voluntary Services

Voluntary Services stand as a beacon of sovereignty and respect within victim advocacy agencies. In navigating the complexities of urban Native communities, it is imperative to uphold principles of self-determination and autonomy. Within this framework, Voluntary Services emphasize the importance of providing support without imposing external expectations or judgments on survivors. Advocates are encouraged to approach their work with a deep understanding of the survivor's right to make their own choices, ensuring that services are delivered without denying or withholding assistance based on preconceived notions of how the survivor should behave. This approach fosters a culture of empowerment and inclusivity, where survivors feel empowered to navigate their unique journeys towards healing and recovery on their own terms.

Why Voluntary Services

Red Wind Consulting, Inc.
www.red-wind.net

The Voluntary Services approach is based on the notion that participation in services should be voluntary and not a condition of housing or receiving other services. This approach emphasizes respectful and welcoming behavior in all aspects of the work. Services are driven by the needs, wants, and individual goals of survivors.

Sovereignty

At the very heart of voluntary services is the sovereignty of survivors. Sovereignty refers to Nations but also to the people as well. Native women were considered sovereign and self-governing. Historically, Native women had the right to their own children, the right to divorce, and their own possessions. (Artichoker, 2000)

A survivor holds her own unique path in life; without fear, but with freedom. She owns her own self-governance, maintaining the ability to make her own decisions. She can and is supported to speak freely for herself, in her own way defining her own reality and her own direction in life. (Sacred Circle, 2001)

This does not mean we are not offering services, we in fact are offering the full range of services and the approach is that we will build engagement between the program staff and participants, so they realize we are there to be helpful as they envision their lives.

- Creating an environment with dialogue.
- Open communication takes place.
- Working in partnership with the survivor to support the direction the survivor has chosen.

Our work with survivors

We can work through a full range of trauma services. We work in a way that recognizes that everyone is carrying an impact from the violence they experienced, as well may also be carrying an impact from historical and mutigenerational trauma.

Envisioning a life without violence

We work from an approach that recognizes that each person has a right moment for creating change in their lives. We help facilitate a means for each person to engage in examining their lives and creating a new vision living without violence and imaging the possibilities of where they want their life to go. As advocates, we will support them as they walk forward in seeing their possibilities and helping them to recognize the options available to them. We help them to see themselves. Helping the survivor to recognize what their barriers are while building their sense of personal safety.

This project is supported by Grant No. 2015-TA-AX-K069 awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication are those of the authors and do not necessarily represent the official position or policies of the U.S. Department of Justice.

Safety Planning

Safety planning makes a difference in the lives of victims of domestic violence and sexual assault. It helps them prepare for the likelihood of future violence and enables survivors to have options and protect themselves when crisis occurs.

A safety plan will examine the current risk, providing an exploration of options for improving safety and identifying possible resources that can help (Davies, Lyon, & Monti Catania, 1988). Safety planning will consider both the safety of the survivor and the children and will help them identify when they may be in physical danger. Each person's situation is unique. As an advocate, do not assume anything. The survivor will be the expert in their own life and can tell you what they know about their own personal safety.

Safety planning is a dynamic process, it should be ongoing and done in a way that develops the survivor's skills to continue doing their own safety planning.

1. Safety in their home
2. Safety on the way to work and at work
3. Safety at public locations
4. Safety with their children
5. Safety at places their children go (school, childcare, grandma's, etc.)

The advocate will want to ask questions to help the victim/survivor develop clarity about her own situation.

1. When do you think you are in danger?
2. Where is that?
3. What would help you feel safer both physically and emotionally?
4. What have you done in the past to stay safe?

Safety plans for survivors of domestic violence and sexual assault are similar in many regards. They focus on looking at options, developing strategies and accessing formal and informal resources. However, there are differences that should be considered depending on the kind of violence the victim/survivor experienced.

Safety Planning Differences

Domestic Violence

Focus safety planning on anticipating the actions of the abuser, looking at dangers, recognizing that abusers shift their tactics, adaptable, exploring options, considerations for children, putting in place strategies to protect, to inform support, and to escape.

Sexual Assault

Focus safety planning on knowing community resources, normalizing potential responses and triggers, creating a sense of safety within themselves and within their personal space as well as anticipating dangers that may result from the perpetrator.

Dating Violence

Many people minimize the seriousness of the abuse, safety planning will need to make sure supports will believe the victim. Social media and social community can be used to vilify the victim and further isolate, with possible retaliation.

Stalking

Stalking may not be the result of an intimate relationship. The abuser may not have had a relationship but is infatuated/obsessed with the person being stalked. Documentation is critical to demonstrate the existence and extent of the stalking.

Non-Advocate Safety Planning Guide

RESPONSES FOR URBAN NATIVE PROGRAMS

Safety plans for people who live with domestic violence need a safety plan to help them stay safe. Safety plans seek to reduce or eliminate the range of risks abused people face. This includes physical, sexual, and emotional violence. A safety plan will help a victim of abuse develop strategies for staying in the relationship or leaving the relationship.

Partnerships with domestic and sexual violence Advocate Program are an important resource. They can provide training, one-to-one consultation, and be a place to provide warm referrals for victims needing more extensive supports and resources. Develop a plan with them for how you will work with persons experiencing abuse so you know how and when to contact them.

As a non-Advocate, it is important to work with a Domestic Violence Advocate to develop your skills to assist a victim with immediate safety planning. Make sure you are considering the abused person's Indigenous identity and cultural needs when you are developing your Safety Planning skills with a DV Advocate. Once immediate safety and immediate needs are addressed, you can make a referral to your Advocate partner program to handle the more details and extensive work with the abused person to plan for long-term safety strategies. Know that safety strategies will need to be adjusted on an ongoing basis as abuser tactics are modified and adjusted.

What Should a Safety Plan include?

1. How to get away if there is an emergency.
2. How to get help if leaving is not a choice.
3. Where to go if they leave.
4. How to be safe at a new place.
5. How to keep in touch with people who can help them.
6. How to keep their children safe.
7. How they can protect “what is theirs” (personal property, clothes etc.)
8. How to stay safe in public and at work
9. Anything else that the abused person and their children need to feel they have a viable safety plan.

Build the support for Victim Safety

1. Never minimize an abused person’s safety situation.
2. Be aware of resources for victims in your own community.
3. Make contact and develop cooperative relationships with Advocates in your community.
4. Respect a the abused person's choices - they have lost power and control from the abuse, you can help them regain their own power by respecting their choices.
5. An abused person may leave many times before they are out of the relationship permanently. Understand that leaving an abusive relationship can be a very dangerous time.

This project was supported by **Grant No. 2019-TA-AX-K021** awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication/program/exhibition are those of the author(s) and do not necessarily reflect the views of the U.S. Department of Justice.

Facility safety

Domestic violence offenders are generally targeting their violence at the victim, however, there may be a time an offender may target an advocate or advocate offices because they have been working with their current or former partner. They may also come to the advocacy offices looking to find the survivor. All of which makes it critically important to have safety strategies already in place.

Program staff will want to take time to consider developing their practices for enhancing the safety of advocates while making sure they are able to effectively respond to the needs of survivors. (Ybanez, 2013)

Safety planning will need to be considered for the facility, e.g. crisis program offices, shelter or transitional housing program property, or individual apartment or house each person is living in. Safety can be improved by taking some basic actions such as increasing the light bulb wattage at the front entrance, or removing places to hide near all entrances and exits to the property. Consider whether the property is located in an isolated location or if there is adequate access to cell phone or telephone from the location inside and outside of the property.

1. Are there multiple ways a person can exit or enter the property?
2. What might those risks or advantages be from those access points?
3. Can a car be identified when parked at the property?

Building in regular practices to create a safe office space such as locking the door at 5:00 p.m. when office hours end if someone works late, and letting other staff know where an advocate is going and when they are expected to return is a helpful way to be sure someone is paying attention to the safe movement of advocates. This can help other staff know when an advocate has not returned, and something might be amiss. Other safe practices can include parking in lighted areas, making sure car doors are locked as soon as getting into the car when alone and with someone, having code words among staff for when to call the police, having protocols for how to respond across all staff, working with dispatch to know that when a call comes in from the advocate office address, it potentially needs a heightened response.

Technology safety

Advocates sometimes say: *“I don’t like computers and don’t want to learn about them.” Or they*

say, "I don't use Facebook and I don't want to learn."

Technology is here to stay; therefore, advocates will need to have a basic understanding of how it is possible to use technology to further abuse a person. Resources to support those who have limited technology capacity are important tools for advocates to have.

Advocates will need to know enough about technology to be able to help victims use it safely. There are many ways technology can be used to abuse.

Spyware can allow abusers to get knowledge about everything a woman does on their computers and laptops. Tracking devices are easily available and can be used to monitor the locations of victims. Some of the phone apps, software and web-based services have location services that can identify where a person is at the time they are using it. Social media such as Facebook, LinkedIn, Twitter, Google+, and Friendster are just a few of the social sites available and the numbers are growing rapidly. Communication within social media should always be considered a public space. There are limitations to the kinds of privacy protections each have. The more tracking and stalking an abuser does, the higher risk the survivor has to their safety.

Your local tech guru can help advocates learn more about technology. The National Network to End Domestic Violence, https://nnedv.org, provides assistance to programs wanting to strengthen their work with technology safety that is specific to working with victims. Their SafetyNet project is located at https://www.techsafety.org/resources/

Confidentiality

Information travels quickly, even in urban areas where there are smaller Native American communities. A survivor seeking help is doing so as a result of violence that has occurred from acts of domestic violence and sexual assault or a combination of these. Safety is intertwined with confidentiality and programs will have to take clear and deliberate measures to limit who has access to information and how information gets shared.

Confidentiality and privilege are key to keeping victims and survivors safe. Confidentiality represents the cornerstones of all successful advocacy and shelter programs. At its most basic level, confidentiality equals safety. In order to maximize and safeguard confidentiality, advocates must be familiar with a variety of laws, policies and requirements. (Field, et al., 2007)

Here is a shorthand way to distinguish between privacy, confidentiality and privilege (Alicia L.

Aiken, 2015):

- Privacy is a personal choice of whether to disclose information,
- Confidentiality is a responsibility to protect someone else's choices about disclosure, and
- Privilege is a legal rule prohibiting the disclosure of private information against someone's will.

Sharing information about a specific (survivor) threatens their autonomy and may threaten their safety, as well as their confidence in the domestic/sexual violence advocate program. (Field, et al., 2007)

Laws vary state to state, tribe to tribe, and can very even within jurisdictions depending upon the job, licensure of the professional, and many other factors. It is important for advocates to know how laws, codes and rules that apply to their work so they can provide clear information to the victims / survivors they work with.

Are there impediments to maintaining confidentiality of survivor advocate communications in your community?

The walls of confidentiality need to be rigid to protect the safety and autonomy of survivors. Within those walls the program will have in place a method for protecting victim confidentiality in its administrative practices that reach outside of the program, client documentation, and sharing information both internal and external of the program.

Survivors may want advocates to share and exchange information for different reasons. Each person should be informed of benefits, consequences and unintended consequences of that information sharing so she can make informed decisions to protect her. If they then decide to have information shared, a release can be provided that details the specific kind of information to be shared and a length of time that allows only enough time for the exchange to occur.

In some cases, a program will put in place a release of information for the duration of time a person is in a program, or standard lengths of time. This is kind of release that has a focus on convenience and fails the test of prioritizing safety.

SAMPLE

Haseya advocate program

Client Limited-Release Form

Mailing address: 3578 Hartsel Drive, E-368, Colorado Springs, CO 80920
Phone (719) 600-3939 | Fax (866) 804-6305 | www.haseya.org

READ FIRST: Before you decide whether or not to let Haseya Advocate Program share some of your confidential information with another agency or person, an advocate at Haseya Advocate Program will discuss with you all alternatives and any potential risks and benefits that could result from sharing your confidential information. If you decide you want Haseya Advocate Program to release some of your confidential information, you can use this form to choose what is shared, how it's shared, with whom, and for how long.

I understand that Haseya Advocate Program has an obligation to keep my personal information, identifying information, and my records confidential. I also understand that I can choose to allow Haseya Advocate Program to release some of my personal information to certain individuals or agencies.

I, _____, authorize Haseya Advocate Program to share the following specific information with:

Who I want to have my information:	*Name:* *Specific Office at Agency:* *Phone Number:*

The information may be shared:

☐ in person ☐ by phone ☐ by fax ☐ by mail ☐ by e-mail

☐ *I understand that electronic mail (e-mail) is not confidential and can be intercepted and read by other people.*

What info about me will be shared:	*(List as specifically as possible, for example: name, dates of service, any documents).*
Why I want my info shared: (purpose)	*(List as specifically as possible, for example: to receive benefits).*

Continued on other side>

SAMPLE

Please Note: there is a risk that a limited release of information can potentially open up access by others to all of your confidential information held by Haseya Advocate Program.

I understand:

- ☐ That I do not have to sign a release form. I do not have to allow Haseya Advocate Program to share my information. Signing a release form is completely voluntary. That this release is limited to what I write above. If I would like Haseya Advocate Program to release information about me in the future, I will need to sign another written, time-limited release.
- ☐ That releasing information about me could give another agency or person information about my location and would confirm that I have been receiving services from Haseya Advocate Program
- ☐ That Haseya Advocate Program and I may not be able to control what happens to my information once it has been released to the above person or agency, and that the agency or person getting my information may be required by law or practice to share it with others.

This release expires on _____ _____ *Expiration should meet the needs of the victim, which is typically no more than 15-30 days, but may be shorter or longer.*
(Date) (Time)

I understand that this release is valid when I sign it and that I may withdraw my consent to this release at any time either orally or in writing.

Signed:_____ **Date:**_____ **Time:**_____

Witness:_____

Reaffirmation and Extension
(if additional time is necessary to meet the purpose of this release)

I confirm that this release is still valid, and I would like to extend the release until

_____ _____
(New Date) (New Time)

Signed:_____ **Date:**_____

Witness:_____

Program staff often assume they can freely communicate with each other about the detailed information they know about a person's life. However, that is not a safe practice. It is important for staff to have information on a need-to-know basis. Need to know eliminates opportunity for staff accidentally sharing information that is identifiable. Staff working in crisis programs need only to know that survivors have met the eligibility requirements of the program, the details of how that woman met those may not be necessary to do their job.

Subpoenas and warrants can come up. The question is not if it will happen but when. The program needs to have a predetermined operating practice in place to appropriately respond at the time it occurs. The program should follow their policies that guide them in everyday actions. One program created a script on what the advocate should say to the police when faced with an arrest warrant or search warrant explaining why they are doing what they are doing. They then would advise the woman of the attempt to serve the warrant and give them the opportunity to contact law enforcement.

In the instance of a staff subpoena, they can be served and then passed on to legal counsel to assist the advocate with preparing for court. The program will need to put in place regular training to ensure all staff are well trained and informed on laws and rules pertaining to protecting victim confidentiality.

Programs should disclose to victims/survivors any safety or privacy limits of service use, including what personal information the program will obtain, how it will be used and stored, and who will have access to it; situations in which services will be provided; and any electronic records or "footprints" that may be left on users' computers when they access services online.

Excerpt from Red Wind Transitional Housing Policy

Victim Confidentiality

Confidentiality is the assurance that access to information regarding *>>INSERT PROGRAM NAME>>* thereby the *>>INSERT PROGRAM NAME>>* participants seeking assistance and services shall be strictly controlled and that any violation is not only a breach of faith, but has the potential to threaten the safety and lives of a woman and her children.

All *>>INSERT PROGRAM NAME>>*employees (including paid staff, volunteers, interns, etc.) are guided by polices and must **NOT** disclose personal or confidential information to persons not authorized by law to receive such information. Any information released is only done so with an informed, signed, time-limited release to allow transfer of the specific information authorized by the victim/survivor. *>>INSERT PROGRAM NAME>>* staff take active steps to ensure the protection of victim/survivor personal identifying information/confidential information within the program, the organization and outside of the agencies/organization.

>>INSERT PROGRAM NAME>> will comply with the confidentially requirements specified in the Violence Against Women Act of 2005, and in the Office on Violence Against Women's *Grant's Financial Management Guide.*

5.a Personally identifying information

>>INSERT PROGRAM NAME>> will protect all personal identifying information for Transitional Housing participants, including the following information:

1. First and last name;
2. Physical address of their home;
3. All contact information including: e-mail, mailing address, internet protocol address, phone or fax numbers;
4. Social Security number;
5. Tribal Identification number; and
6. Any other information which, when combined with any of the information specified above, would reveal identity of the *>>INSERT PROGRAM NAME>>* Transitional Housing participant.

5.b Disclosure of information

No person, regardless of relationship, employment, educational, political or social status shall have access to this information without a signed release of authorization; this includes relatives and systems personnel such as law enforcement, social and health services, court, tribal council, etc. Any information released will be used only for the purpose intended by the *>>INSERT PROGRAM NAME>>* participant authorizing the release of information with her/his informed consent.

This project was supported by Grant No. 2015-TA-AX-K069 awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication are those of the author(s) and do not necessarily reflect the views of the Department of Justice, Office on Violence Against Women.

The information referenced in *section 5.a* will ***only*** be disclosed under the following circumstances:

1. *>>INSERT PROGRAM NAME>>* staff, have attained the informed, written, specific, and time-limited consent of the victim to release the information. The time-period shall be only long enough to allow for the timely transfer of allowable information and expire. The signed release shall provide the specific details of what is allowed to be released. Blanket releases are prohibited.
2. *>>INSERT PROGRAM NAME>>* staff, will disclose the information under obligation from a court order or statutory mandate, but only after making reasonable attempts to provide notice of the disclosure to the victim, and taking steps to safeguard the privacy and personal safety by the individual(s) affected by the release.

5.c Storage of confidential information

Files and documents that contain personally identifiable information will be stored as follows:

1. *DESCRIBE HOW CONFIDENTIAL INFORMATION WILL BE STORED*
2. *DESCRIBE WHO WILL HAVE ACCESS TO CONFIDENTIAL INFORMATION*

6. Accounting Practices

To comply with *>>INSERT PROGRAM NAME>>* requirement to provide access to complete and accurate financial accounting records to staff from the U.S. Department of Justice including staff from the Office on Violence Against Women, the Office of the Chief Financial Officer at the Office of Justice Programs, and the Department's Office of the Inspector General. *>>INSERT PROGRAM NAME>>* will assign a coded identification structure to each participant who receives assistance through its *>>INSERT PROGRAM NAME>>* program. The purpose of the code is to ensure that no personal identifying information about individuals who receive program assistance is a part of the financial accounting records for the grant award.

Specifically, *>>INSERT PROGRAM NAME>>* will use the following process to assign a confidential identification name or number to victims:

1. *DESCRIBE HOW YOU WILL CODE INFORMATION TO PROTECT THE IDENTITY OF VICTIMS/SURVIVORS YOU SERVE.*
2. *DESCRIBE WHO WILL MAINTAIN THE LIST OF NAMES AND CODES AND HOW THEY WILL BE PROTECTED.*

7. Document Retention Policy

>>INSERT PROGRAM NAME>> understands that it is crucial to have supporting records to support the requests received and approved for *the program*. This documentation is necessary for financial auditing and program monitoring purposes. *>>INSERT PROGRAM NAME>>* agrees

This project was supported by Grant No. 2015-TA-AX-K069 awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication are those of the author(s) and do not necessarily reflect the views of the Department of Justice, Office on Violence Against Women.

to retain all financial records, supporting documents, statistical records, and all other records for a minimum of 3 years following notification by the grant authorizing agency that the grant has been programmatically and fiscally closed ***or*** at least 3 years following the closure of its audit report covering the entire award period, whichever is later.

>>INSERT PROGRAM NAME>> will implement the following procedures to maintain the required documentation:

1. *>>INSERT PROGRAM NAME>>* will maintain and separately identify all records for each Federal fiscal period so that information desired may be readily located.
2. *DESCRIBE WHERE RECORDS ARE STORED.*
3. The Department of Justice (DOJ) grant-making component, the DOJ Office of the Inspector General, the Comptroller General of the United States, and the pass-through entity, or any of their authorized representatives, shall have access to any documents, papers, or other records of recipients which are pertinent to the award, in order to make audits, examinations, excerpts, and transcripts.
4. The right of access is not limited to the required retention period; it lasts as long as the records are retained.
5. Only under extraordinary and rare circumstances would such access include review of information that would *personally identify victims of crime*. Routine monitoring cannot be considered extraordinary and rare circumstances that would necessitate access to this information. When access to the information that could personally identify victims of a crime is determined to be necessary, appropriate steps to protect this sensitive information shall be taken by both *>>INSERT PROGRAM NAME>>* and the DOJ grant-making component.
6. Any such access, other than under a court order or subpoena pursuant to a bona fide confidential investigation, must be approved by the Head of the DOJ grant-making component.
7. *DESCRIBE ANY ELECTRONIC BACK-UP PROTECTIONS YOU HAVE IN PLACE FOR YOUR RECORDS.*

This project was supported by Grant No. 2015-TA-AX-K069 awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication are those of the author(s) and do not necessarily reflect the views of the Department of Justice, Office on Violence Against Women.

Moving Forward

Creating a program from the beginning can be daunting. Build in time to dream and imagine the possibilities. Do this with community, with staff, and with survivors. You are not alone, and If you can see it, it can happen. It takes passion, persistence, patience, and recognizing that you and those around you have the power to make change. Envision a world without violence. Once that centers cultural values of respect, strength, beauty, values, residency, language, hope, and love for our relatives.

Bibliography

American Indian Policy Center. (2000). To Build a Bridge: Working with American Indian Communities. Minnesota, USA.

Artichoker, K. (2000). Addressing Violence Against Native Women. (V. Ybanez, Interviewer)

Baker, L., May, K., Goforth, M., & Echo-Hawk, A. (2022). *Supporting the Sacred: Womxn of Resilience.* Retrieved January 2024, from Urban Indian Health Institute: https://www.uihi.org/resources/supporting-the-sacred-womxn-of-resilience/

California Surgeon General. (2022). *Trauma Informed Resilience-Oriented Practice: A Resource Paper*. Retrieved March 2024, from ACEs Aware: https://www.acesaware.org/wp-content/uploads/2022/01/Trauma-resillience-practice-paper.pdf

Field, J., Goelman, D., Hart, B., Lee, R., Murphy, S., Tolhurst, K., & Valente, R. (2007). Confidentiality: An Advocate Guide. Minneapolis, Minnesota: Battered Women's Justice Project.

Incorporating Indigenous Perspectives Trauma and Resilience in Native Communities. (n.d.). Retrieved 2024, from ACEs Aware: https://www.acesaware.org/wp-content/uploads/2022/01/Trauma-resillience-practice-paper.pdf

Office for Victims of Crime. (n.d.). *PROGRAM STANDARDS Section IV: Privacy, Confidentiality, Data Security, and Assistive Technology*. Retrieved 2024, from Office for Victims of Crime, Office for Justice Programs, U.S. Department of Justice: https://ovc.ojp.gov/sites/g/files/xyckuh226/files/model-standards/6/program_standards_4.html

Rosay, A. (2016). *Violence Against American Indian and Alaska Native Women and Men: 2010 Findings From the National Intimate Partner and Sexual Violence Survey.* Research Report, U.S, Department of Jusitce, Office of Justice Programs, National Institute of Justice.

Ybanez, V. (2002). Introduction to Advocacy. Duluth, Minnesota: Mending the Sacred Hoop.

Ybanez, V. (2007). Socio-Legal Issues for Native Women. In S. Deer, & B. Clairmont, *Sharing Our Stories of Survival: Native Women Survivng Violence.*

Ybanez, V. (2008). In M. Ochoa, & B. K. Ige, *Shout Out: Women of Color Respond to Violence.* Seal Press.

Ybanez, V. (2013). Creating Sister Space. Colorado Springs, Colorado: Red Wind Consulting.