



A Resource for Non-Native Providers

Working to address violence against
American Indians and Alaska Natives

Haseya Advocate Program is a program of Red Wind Consulting, Inc.
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Developed by the Haseya Advocate Program,
a program of Red Wind Consulting, Inc.

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Introduction

Colorado communities often lack data/information about the needs and experiences of American Indian/Alaska Native victims and survivors living outside of their cultural lands. Leaving American Indian/Alaska Natives nearly invisible. Victims and survivors of domestic violence, sexual violence, stalking, dating violence and sex trafficking lose a lot, often reaching deep into their spirit. Survivors' voices are an important part of their healing process, reclaiming their power, and embracing the strength and beauty of who they are as indigenous beings. Without their voice, their stories are not being told, their experiences are not being heard, their celebrations are not being heard.

First, let's start by painting a picture of the American Indian and Alaska Native population. Often non-natives have mistaken information about the diversity across Native America and often are unaware of their presence within Colorado.

The phrase *American Indian and Alaskan Native* describes a diverse community of individuals and tribes that stretch across the United States. American Indian tribes live in every state and territory of the United States. There are currently 567 Federally recognized tribes with a service population of about 1.9 million American Indian and Alaska Natives (Bureau of Indian Affairs, n.d.). Per *the American Indian and Alaska Native Population: 2012 Census Brief* the American Indian community is growing with increases, either alone or in combination with one or more races between 2000-2010. Contrary to many beliefs, most American Indians do not live on reservations or Native areas (U.S. Census, n.d.). Native people residing in urban areas represent a significant portion of Native people in the United States: 72% of all American Indian/Alaska Natives (AI/AN), and 78% of all AI/ AN children live in cities. In Colorado, 87% of the population is white/Caucasian, 4.5% is African American or of African descent, 1.6% is *American Indian and Alaska Native*.



There are an estimated 88,648 (US Census, 2016) American Indian and Alaska Natives in Colorado. There are two tribes located in the southwest area of Colorado, the Southern Ute (Southern Ute Indian Tribe, 2007) and the Ute Mountain Ute (Ute Mountain Ute Tribe, 2010). Their populations are estimated at nearly 5,000 people. The majority of the remaining American Indian population reside on the Front Range of Colorado and is home to several national Native organizations, however, resources providing direct domestic violence and sexual violence services for urban Indians are extremely limited.

there are an estimated 88,648
American Indian and Alaska Natives in Colorado

The Colorado Front Range is seen as an urban relocation area for people leaving the reservation and is home to members of several tribes including Apache, Arapahoe, Bannock, Cheyenne, Comanche, Jicarilla, Kiowa, Lakota, Navajo, Pueblo, Shoshone, Uncompahgre Band of Utes, Ute (Southern and Ute Mountain), White River Band of Utes and several other pueblos and tribes.

The median household income of single-race American Indian and Alaska Native households in 2014 \$37,227. This compares with \$53,657 for the nation as a whole. The percentage of single-race American Indians and Alaska Natives who were in poverty in 2014 is 28.3%, the highest rate of any race group. (American Community Survey, 2014)

The US Census Bureau's latest estimate of American Indian and Alaska Native population in Colorado is 83,040, or 1.58% of the total state population (Denver American Indian Commission, 2015)(Colorado American Indian and Alaska Native Economic Impact Report, 2015). In Colorado, the median household income for American Indian/Alaska Native Coloradans is \$22,965 less than the Colorado median of \$58,823. More American Indian/Alaska Native Coloradans are living below the poverty level than the overall state population. Fewer American Indian/Alaska Native individuals graduate from high school than the overall population.

Unlike other minority groups in the United States, tribes are more than racial or ethnic entities. There is a legal relationship that no-other minority group holds.

tribes are more than racial or ethnic entities

Historically, Native people have had an experience with non-native people from the beginning of colonization that has been one of disempowerment and oppression. Native people have suffered severely through exclusion from managing their own affairs, developing their powers, and giving possibility to their ambitions.

By and large, American Indian and Alaska Native issues tend to fall off the radar for mainstream programs. The American Indian survivors who seek remedies, find themselves without culturally specific resources, struggling with educating their providers about their culture while trying to manage the trauma of the sexual assault.

- *I don't trust the non-Native program will be helpful, they don't understand and I don't want to teach them.*
- *I was sexually assaulted and I don't want to have a forensic exam because I am afraid what is taken off my body could be used for bad medicine.*
- *Non-natives will only get systems involved in my life, they don't help and will make a mess of things for me.¹*

Native victims are in crisis and do not have the energy or role of educating a non-native advocates and practitioners on how to work with them. Sometimes an uninformed advocate or practitioner may see the Native survivor as uncooperative or over sensitive.

While today, non-native people work with Native people, there is often a lack of understanding about the very people they are working with. This can make the work more difficult and often creates barriers that stop the work. In fact, non-natives can at times do more harm through their lack of understanding than if they had done nothing. In order to give rise to processes by which non-native people can move beyond that, this resource was developed with the intent of providing a basis of information and a process for learning.

Non-natives are challenged to explore and identify the barriers in front of them to developing their self-awareness and understanding of the Native people they are working with. Part of which is achieved through work over time in the community and part of which is achieved through exploring issues and ideas together, examining themselves and identifying their strengths and weaknesses. At its very

¹ Composite situations Haseya Advocate Program has heard from Native survivors.

core, non-natives are asked to understand and support a Native person's right and need for self-determination.

There are some basic areas that are necessary for advocates and practitioners to understand to be as effective as possible in their work with Native American victims/survivors:

- *Basic Terms*
- *Historical oppression and its impact on Native women and men today.*
- *Sovereignty and how it has been impacted by colonization.*
- *What it means to advocate for Native Women*

Non-natives are asked to examine domestic violence and sexual violence work from a framework of oppression, looking at the historical context for violence against Native women. This is important still today as the impact of colonization and the corresponding genocide that took place still impacts Native people's lives in many ways.

As non-natives engage in becoming acculturated to Native communities, non-natives are asked to be able to step into a community of Native people, be accepted, and function well in that community and work effectively to create safety for native victims of domestic violence, sexual violence, stalking, dating violence and sex trafficking.

Non-natives play an ever-increasing role in shaping and providing services to Native communities and Nations and can have enormous effects on how programs are designed and provided. This *Resource for Non-native Providers* is written for community service providers and domestic violence and sexual assault practitioners in Colorado to enhance their ability to work with American Indian and Alaska Native victims of domestic violence and sexual assault.

The aim of this manual is to cultivate a strong working relationship that honors the

dignity of Native people by increasing non-native practitioners' understanding and building a foundation for non-native practitioners to develop the relationships and presence within Indian communities to build the necessary trust to make a difference in the lives of indigenous victims and survivors.

The Blanket Around Her

*Maybe it is her birth
which she holds close to herself
or her death
which is just as inseparable
and the white wind
that encircles her is a part
just as
 the blue sky
hanging in turquoise from her neck
oh woman
remember who you are
woman
it is the whole earth*

Joy Harjo

Basic Terms

As we work across cultures, language has evolved to describe what it means to work in cultures other than our own. Many different terms are being used when we talk about racism, diversity and such. Consequently, this can create misunderstanding or can obscure what we are trying to communicate. We put together some terms that are often not common to non-native people's reality and language. We hope these terms offer some points of reference as knowledge and understanding is developed.

Colonization. European contact began in large part in 1492, and led to an historic and tragic change in the lives of indigenous people, the beginning of the loss of culture and the change in the status of Native women. The traditional Cheyenne saying, "A people is not defeated until the hearts of its women are on the ground," reflects the destructive practices of the colonizers.

Culturally Appropriate. Demonstrating both sensitivity to cultural differences and similarities and effectiveness in communicating a message within and across cultures.

Cultural Competency. The ability to work effectively with people from a variety of cultural, ethnic, political, racial, religious, and economic backgrounds.

Cultural Humility. Working in such a way as to realize that your work within a culture other than your own is "life-long learning, continuous self-reflection on one's own assumptions and practices, comfort with 'not knowing', and recognition of the power/privilege imbalance that exists."²

Cultural Relevance. Working in such a way as to provide interaction and services that are relevant to a person's culture.

² Tervalon, M. and Murray-Garcia, J. (1998). Cultural humility versus cultural competency: a critical distinction in defining physician training outcomes in multicultural education. [Editorial Research Support, Non-U.S. Government P.H.S. Review]. *JHealth Care Poor Underserved*, 9(2) 117-125.

Cultural Sensitivity. An awareness of the nuances of one's own and other cultures.

Decolonizing trauma. Working to address the impact of trauma from a culturally appropriate and sensitive way. Often it includes traditional practices and healing options.

Enrollment. As a general rule, an American Indian or Alaska Native person is someone who has blood degree from and is recognized as such by a federally recognized tribe or village (as an enrolled tribal member) and/or the United States.

Ethnicity. A person's relationship to a group of people based on a common racial, national, religious, linguistic or cultural heritage.

Genocide. According to the United Nation Convention on the Punishment and Prevention of Genocide, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- a) Killing members of the group;
- b) Causing serious bodily or mental harm to members of the group;
- c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d) Imposing measures intended to prevent births within the group;
- e) Forcibly transferring children of the group to another group.

Historical trauma. Maria Yellow Horse Brave Heart, widely regarded as the "mother of historical trauma" by Native Americans describes historical trauma as the cumulative emotional and psychological wounding over one's lifetime and from generation to generation following loss of lives, land and vital aspects of culture.

Indian Country. Indian Country and Indian reservations are not the same. Indian Country is the land set aside, under supervision of the United States government, for use by Native people. With few exceptions, all land within the external boundaries of an Indian reservation is Indian Country, even land held by non-native people.

Racism. Unfair behavior whereby one race has and uses power over another. (Note: There is no established agreement on any scientific definition of race. Race has no biological or natural basis, but is rather a socially defined construct that is used to categorize people according to the color of their skin.)

Per Capita Payments. A member of an Indian tribe receives a payment from their tribe from the proceeds of certain settlements of tribal trust. The payment is distributed to membership and frequency and amount varies by tribe. Not all tribes receive per capita payments.

Public Law 280. Public Laws 280 is a federal law of the United States establishing a method whereby States may assume jurisdiction over reservation Indians. This does not remove tribes' sovereign authority.

Sovereignty. The dictionary defines sovereignty as "supreme and independent political authority," the sovereignty granted to American Natives is far less absolute. As outlined in *The Rights of Natives and Tribes* (published by the American Civil Liberties Union), sovereignty for tribes entails the right to:

- Form tribal governments
- Determine tribal membership
- Regulate tribal and individual property
- Assess taxes
- Establish law enforcement systems
- Regulate domestic relations
- Regulate commerce and trade
- Exclude nonmembers from tribal territory.

Two Spirited. The term two-spirit itself is drawn from the traditional belief that sexuality is inseparable from other aspects of life. Traditionally, to be two-spirited, is to be seen as a gender other than man and woman.³ Historically, gay traditions were prevalent in pre-contact Native life; there are reports of both women and men

³ Mending the Sacred Hoop, n.d. *Addressing Domestic Violence in Native Communities*. Retrieved on October 21, 2016 from <http://mshoop.org/manuals/>, 50.

living in same sex marriages. Many tribes valued same gender loving people and when they displayed these characteristics often they were picked for special office.⁴ Today, tribes have internalized oppressive views of people who are two spirited or gay, lesbian, bi-sexual, or transgender. Some of the same discrimination and homophobia experienced by non-natives is also experience by natives. The tribal sexual assault response will want to make sure there are appropriate and safe services and response for this population.

⁴ Mending the Sacred Hoop, n.d. *Addressing Domestic Violence in Native Communities*. Retrieved on October 21, 2016 from <http://mshoop.org/manuals/>, 52.

Prevalence

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 intraracial perpetrator (Rosay, 2016):

- *Female victims are 0.2 times as likely to have experienced sexual violence by an intraracial 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 intraracial perpetrator as non-Hispanic White-only male victims (29 percent versus 91 percent).*

The statistics paint a bleak picture. It emphasizes the importance of being prepared to respond, offering services and options that are effective.

Colorado programs, at this point, do not have a clear picture of the reality of violence against American Indians and Alaska Natives in the state. Often the data is collected where Native people are identified as other category. Additionally, there is often not targeted outreach into the indigenous communities. One advocate stated, "I don't know how to find them." This often leaves this population unreached and underserved.

Historical Impact on Tribal Sovereignty

A significant part of working toward culturally relevant responses include understanding the sovereign status of Indian nations, becoming familiar with the federal trust responsibility and recognizing how the effects of oppression, colonialism, and racism have caused unresolved pain in many American Indian lives (Weaver, 1999).

Over 5 centuries ago, indigenous nations were sovereign by nature. Their sovereignty predates both federal and state governments. That means Indian governments have inherent sovereignty which is not derived from any other government, but rather from the people themselves. (American Indian Policy Center, 2000) They conducted their own affairs and depended upon no other source of power to uphold their acts of government

Tribal Sovereignty is a very misunderstood concept that non-native people often struggle with. Sovereignty is an internationally recognized power of a nation to govern itself and preceded the development of the United States Constitution. (American Native Research and Policy Institute, 1998)

Oren Lyons, Haudenosaunee, defines sovereignty: *It's a political word. It is not a legal word. Sovereignty is the act. Sovereignty is the do. You act. You don't ask. There is no limitation on sovereignty. You are not semi-sovereign. You are not a little sovereign. You either are or you aren't. It's simple.*

Another definition from Paul VanDevelder (VanDevelder, 1999): When the legal concept of sovereignty was first challenged in the Supreme Court by the state of Georgia in the 1820s, Chief Justice Marshall took pains to examine this legal apparatus and to explain how it functions..." *Sovereignty, explained Marshall, exists as a pre-condition among self-governing entities and acts as a legal shield protecting all rights and privileges reserved and implied by nationhood. In fact, treaties were a granting of rights from the tribes, to the federal government.*"

Tribal Nations held their sovereignty before the United States existed

Many people have the misconception that the United States government granted sovereignty to Indian Nations. On the contrary, Tribal Nations held their sovereignty before the United States existed. The following is a description of Tribal Sovereignty as told by Maggie Penn, a former tribal Prosecutor for the Standing Rock Sioux. (Penn, 2000) *“Consider the piece of land you are standing on, as it was back in the time before Christopher Columbus came to the “new world”. Essentially you are standing on a piece of dirt, before there were state lines or borders, county lines, etc. It was Indian land. And with that land is Native Law, the laws of the Indian Nations living on that land.”*

As the United States was shaped and the colonization of this land took place, treaties were formed with Indian Nations. This was a practice of Indian Nations ceding some of their rights to the United States government and also reserving the rights they never gave away. If we think back to this piece of land we are standing on, we can add another layer to it. This is the Federal layer, it is accomplished through treaties, so in effect, it can be said that this second layer over the dirt adds a wood floor. We still have the dirt layer, the layer of Native law, but now we have added a layer of Federal law. There are now two entities or players that have something to say, Tribal and Federal.

As the United States evolved, statehood was formed and it added another layer over the dirt. To continue our analogy, we can now say that we have added carpet over the wood floor and the dirt. Now there are three parties with an interest on the same piece of land. There is the tribal interest in rights, the Federal interest in rights and now there is the state interest in rights. Essentially, there are three layers of government.

To explore it with a different analogy, consider a person flying from the state of New York into Minnesota with a pound of heroin. That person can be arrested by either the state of Minnesota law

enforcement for the possession of the drug or can be arrested by the Federal authorities for interstate transportation. Although the law was violated by holding this one item, two different governments can pursue you for it. He or she “offended two kings.” Essentially, we can see that through one action, it can be under the authority of three governments or two of the three governments or one of the three governments at a time. (Penn, 2000)

Unlike other minority groups in the United States, tribes are something more than racial or ethnic entities. They are also political entities, and this makes them unique. When members of other minority groups in the United States have business with the federal government, they are individuals dealing with a political entity. When a tribe has business with the United States, however, two political entities stand face-to-face and must come to terms. Individual Indians have a special status that other minority groups may not have.” (Bureau of Indian Affairs, n.d.)

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. In contrast, European women had no voice in government or military matters. They had no right to their own children or possessions. They could not own property, divorce was forbidden and violence against them by their husbands was legal. (Artichoker, 2000) Today it is important to consider a Native victim/survivor’s sovereignty when working with them.

**consider a Native victim/survivor’s sovereignty
when working with them**



Sovereignty

Tribal Sovereignty

- Land Base
- Self-governance
- Economic Base and Resources
- Distinct language and historical and cultural identity

Native Women's Sovereignty

- Her own unique path in life without fear, but with freedom
- Self-governance: ability to make her own decisions.
- Resources she needs to walk her path.
- Speak freely for herself in her own way, to define her own reality.

(Sacred Circle, 2001)

Tribal Lands

An Indian reservation is land reserved for a tribe when it relinquished its other land areas to the United States through *treaties* or was removed from its homelands. Indian reservations can also be known as Pueblos, Rancherias, Communities, etc. The largest is the Navajo Reservation of some 16 million acres of land in Arizona, New Mexico, and Utah. Many of the smaller reservations are less than 1,000 acres with the smallest less than 100 acres. On each reservation, the local governing authority is the tribal government.

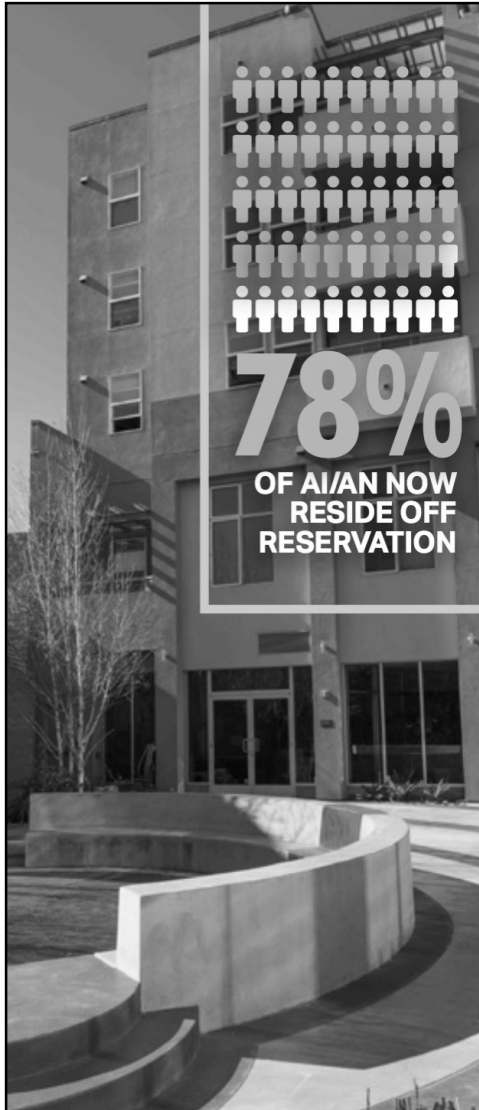
As treaties were drawn, for some of the tribes, reservation boundaries were defined for land that was homeland to those Native people. (i.e. Chippewa, Lakota, Dakota, Montana Crow and Blackfeet). For other tribes, they were moved to a designated land that was not part of their homeland. One of the more well-known instances of this is the Trail of Tears, the relocation of Cherokee from the east to parts of Oklahoma. Although there were several trails, long walks that other tribes also suffered.

Approximately 56.2 million acres of land (Bureau of Indian Affairs, n.d.) are held in trust by the United States for various tribes and individuals. Much of this is reservation land; however, not all reservation land is trust land. On behalf of the United States, the Secretary of the Interior serves as trustee for such lands with many routine trustee responsibilities delegated to Bureau of Indian Affairs (BIA) officials. (Bureau of Indian Affairs, n.d.)

The states in which reservations are located have limited powers over them, and only as provided by federal law. On some reservations, however, a high percentage of the land is owned and occupied by non-natives. Some 140 reservations have entirely tribally owned land.

Non-natives are challenged to increase their own political awareness, to understand that not all tribal lands are called reservations. In parts of the southwest, they are not tribes they are Pueblos, in southern California, they are often called Rancherias.

Some tribes are called Communities or Bands. Alaska has organized villages.



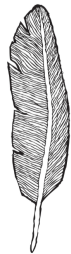
Many non-native people make assumptions that American Indians and Alaska Natives primarily live on reservation lands.

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 life style 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.

Critical Laws



A community that cannot create its own definition of right and wrong cannot be said in any meaningful sense to have achieved true self-determination.

*Sarah Deer
Muscogee Creek
2009*

As mentioned previously, tribes have a unique relationship with the federal government that is different from any other community of color. As a result, there are many variances to consider arising from the different treaties that have been signed and laws created by the U.S. Congress. An examination of law as it relates to American Indian and Alaska Natives is important for non-natives to grasp in their work with indigenous communities. There is a large view of the law which is sovereignty and there are the actual laws that come into play on the Reservations, Rancherias, Pueblos, Villages, etc.

In addition, non-natives need to know what major laws impact Indian Nations and how it impacts their work

Major Crimes Act (Crow Dog Case)

The Major Crimes Act allowed for federal prosecution in Indian Country for the major crimes such as murder, kidnap, rape and mayhem. It was the first layer of federal law placed on tribal communities.

It was difficult for European-Americans to understand the Native way of life. The events surrounding the U.S. Supreme Court case *Ex parte Crow Dog* (1883) are an example of this conflict (Artichoker, 2000). On August 5, 1881, on the Sioux

Reservation in Dakota Territory, Crow Dog shot to death Spotted Tail, a Brule Sioux chief. Abiding by the tribal system of resolving social conflict, a tribal council was delegated to reconcile the issue (Penn, 2000). The families of Crow Dog and Spotted Tail met in a tribal council meeting and settled the matter for \$600 in cash, eight horses and one blanket. This decision restored relationships between the two families, and was honored and respected by the families and the tribe. It fit within traditional Lakota values at that time and was implemented as a decision by the community. (Penn, 2000)

This traditional indigenous system of resolution was not honored by the U.S. government criminal justice system. The reaction by the white settlers, “that’s not justice, somebody needs to be hanged” began a chain of events that forever changed law on reservations. (Penn, 2000) On orders of the reservation's chief clerk, who was an agent of the U.S. government, Crow Dog was hunted down and locked in jail. Crow Dog remained in a U.S. jail for one year after the matter had been settled by the tribal council. (Penn, 2000)

In 1882, he was tried in a U.S. court, convicted of murder and sentenced to hang. The case went to the U.S. Supreme Court and in the case of *Ex parte Crow Dog*, said NO, Crow Dog as a member of the Lakota community has a right to make its own laws and be governed by them as they always have and you cannot subject Crow Dog to the American justice system. The U.S. Supreme Court ruled in support of traditional Native ways. They held that, following *Worcester v. Georgia* (1832), tribes retained tribal law as an inherent attribute of tribal sovereignty and that U.S. courts lacked criminal jurisdiction over crimes committed between American Natives in Indian Country. (Penn, 2000)

The events leading up to the case of *Ex parte Crow Dog* illustrated the clash between indigenous traditional practices and the U.S. legal system. A fundamental principle of indigenous way of life was to maintain relations between tribal members, not to pass judgment over them.

U.S. jurisprudence is based on the concept of retribution or punishment and

demands a penalty for a wrong or an injury, as is codified in Constitutional non-native law. The restoration of personal or relational ties is not included in the consideration of a penalty. (Penn, 2000) This contrasts to American Indian ways which focused on restoring respectful personal and social relations. Harring (1994) states:

The council met not to adjudicate the dispute but to reconcile the parties involved. Hence, the result of the case - the offering of property to one side by the other - does not indicate any substantive resolution of the merits of the case: Crow Dog had been in no way 'convicted' by a tribal council. Nor was the offered property 'blood money,' a payment to relatives to atone for the killing in a substantive way or to take the place of blood revenge. It was an offer of reconciliation and a symbolic commitment to continuation of tribal social relations (pp. 104-105).

The non-native community was so outraged by the Crow Dog decision that led to the enactment of the Major Crimes Act. Soon after the U.S. Supreme Court decision that Native American tribes retained traditional reconciliation methods, the U.S. Congress passed legislation to counteract this decision. In 1885, the U.S. Congress passed the Major Crimes Act which extended federal jurisdiction over certain crimes committed in Indian Country. The passage of this legislation marked an end to the Native American way of resolving these conflicts. All major federal crimes, such as murder, are prosecuted under the jurisdiction of the Major Crimes Act to this day. (Penn, 2000)

The U.S. congressional response to the case of Ex parte Crow Dog is one example where European-Americans realized that Native people had a different way of managing their affairs. The U.S. Congress was unable to comprehend Native ways and would not accept that those ways were as legitimate as their own. (Penn, 2000)

The Major Crimes Act still comes into play today with domestic violence and sexual assault cases. For crimes committed by an Indian on Tribal land, if it was a major crime, it followed federal prosecution. As a result, the Federal Bureau of Investigation and U.S. federal court prosecutes for murder, aggravated assault and rape. To some degree, Native people bear an extra burden because of federal

prosecution. The length of sentence and imposition generally is harsher than through state courts. In contrast, when working in the domestic violence and sexual assault fields, it can also be a blessing to have the federal level of prosecution encompassing sexual assault and incest.

...the way I see it the poor Native person's feet never even hit the ground, the feds had him in custody, he was off the reservation and he was going through federal prosecution for murder. He was going to do some long time."

However, tribes always retain their sovereign authority and today, more tribes are choosing to exercise their sovereign authority and prosecute cases that fall under the Major Crimes Act. In doing so, this does not remove the federal authority, both sovereigns have concurrent jurisdiction.

Public Law 280

A law of lesser importance within Colorado, although still of some significance, is Public Law 280. Public Law 83-280 (commonly referred to as Public Law 280 or PL 280) was a transfer of legal authority (jurisdiction) from the federal government to state governments which significantly changed the division of legal authority among tribal, federal, and state governments. (Tribal Law and Policy Institute, n.d.) In a nutshell, Public Law 280 transferred jurisdiction to the states so in those states and tribes that have Public Law 280, the state has jurisdiction for crimes, however, the tribes still retain their sovereign authority and tribes have concurrent jurisdiction.

Colorado is NOT a Public Law 280 tribe.

Indian Child Welfare Act

The Indian Child Welfare Act or (ICWA) is a law that applies to state, county and private child welfare agencies. It covers tribal children from all American Indian and Alaska Native tribes and villages listed in the Federal Register. ICWA supports Indian tribes' authority over their members and the well-being of Indian children

and families. (Colorado Office of Children, Youth & Families, n.d.)

Native people have a long history of having children removed from their families and communities. It had been a practice of the federal government to forcibly remove children during the Boarding School Era to force assimilation of Native people. Native children were stripped of their languages and their culture.

The federal government finally renounced its century-old policy of forcibly and systematically transferring the care of Native children to non-natives through maintenance of a compulsory boarding school systems and wholesale adoptions.

Before 1978, as many as 25 to 35 percent of the Native children in certain states were removed from their homes and placed in non-native homes by state courts, welfare agencies, and private adoption agencies. Non-native judges and social workers--failing to appreciate traditional Native child-rearing practices--perceived day-to-day life in the children's Native homes as conflicting with the children's best interests (Jones).

The Indian Child Welfare Act (ICWA) was adopted by Congress in 1978 and applies to child custody proceedings in state courts involving "Native" children -- children of Native American ancestry. The Act established, for the first time, specific procedures for the adoptive or foster-care placement of Native children. At present, application and interpretation of the Act remain unclear. (Jones) A look at history reveals why Congress determined a special law was needed to protect the rights of Native children and their parents. It was not only the high number of children being removed from their homes, but also the fact that 85 to 90 percent of them were being placed with non-natives that caught the attention of Congress. Congress was actively promoting the continued viability of Indian Nations as separate sovereigns and cultures at that time. By enacting the substantive placement preferences in ICWA--which require that Native children, once removed, be placed in homes that reflect their unique traditional values (25 U.S.C. 1915) -- Congress was acknowledging that no nation or culture can flourish if its youngest members are removed. The act was intended by Congress to protect the integrity of Indian

Nations and ensure their future.

The laws effecting tribal-state relations can be complex, leaving advocates with limited understanding of how to proceed when working on domestic violence cases. In Colorado, an advocate or practitioner would want to reach out to the tribe effected directly or the Colorado Department of Children, Youth, & Families to seek assistance to ensure the needs of children of a tribal member are taken care of.



Indian Child Welfare Act, Some Key Points

- Indian tribes have exclusive jurisdiction over Indian child custody proceedings
- Proceedings shall be transferred to the jurisdiction of the tribe.
- The United States, every state, every territory or possession of the United States and every Indian tribe shall give full faith and credit to the public acts, records and judicial proceedings of any Indian tribe applicable to Indian child custody proceedings.
- In any involuntary proceeding where the court knows the party seeking foster care placement of or termination of parental rights to an Indian child, the parent or Indian custodian and the Indian child's tribe shall be notified.

(95th Congress of the United States, 1978)

Attorneys that do the ICWA work, through the interplay of state and tribal laws would be good starting point for advocate education. In addition, there are people within the tribal court, county systems, and law enforcements systems that would be able to provide good local information.

"You really have to pick up the phone and develop the relationship with the government entity on the other end, you just can't assume it is automatic."

Full Faith and Credit

Full faith and credit is the bread and butter question for advocates, a concept that applies to courts of different governments. Congress provided full faith and credit in the Violence Against Women Act (VAWA) to establish nationwide enforcement of civil and criminal protection orders in state and tribal courts throughout the country.

Section 2265 of VAWA states:

... a civil or criminal domestic protection order issued by a court in one state or Native tribe shall be accorded full faith and credit by the court of another state or tribe, and is to be enforced as if it were the order of the court of the second state or tribe. This law applies to permanent, temporary and ex parte protection orders that comply with the statute's requirements.

To comply, the protection order must have provided the defendant with reasonable notice and opportunity to be heard, in a manner consistent with due process.

Tribal orders had more difficulty being recognized. The Violence Against Women Act (VAWA) 2013 added clarity that tribal protection orders need to be recognized. There are still some challenges because tribal orders are not all accessible through the protection order registry. The U.S. Department of Justice is working on creating a federal data base for tribal orders to make them more accessible.

Prosecution of Non-natives

A 1978 United States Supreme Court decision, *Oliphant v Suquamish*, removed tribal jurisdiction over non-native offenders committing crimes on tribal lands. This has been a large challenge for tribes and the safety for their people. It has added to the lawlessness occurring in Indian Country when cases of non-native offenders require federal intervention.

There is a recent change through the Violence Against Women Act 2013 that

provides for Special Domestic Violence Criminal Jurisdiction: A *participating tribe*, or a tribe that elects to utilize the special domestic violence criminal jurisdiction, may prosecute a non-Indian defendant for acts of:

1. *Domestic violence that occurs in the Indian country of the participating tribe;*
2. *Dating violence that occur in the Indian country of the participating tribe; and*
3. *Violations of Protection Orders that are violated in the Indian country of the participating tribe.*



Four principles that govern criminal jurisdiction

- An Indian tribe has the inherent right to exercise criminal jurisdiction over its members. This right is derived from the tribe's status as a sovereign nation.
- Congress can limit or abolish all tribal powers, including the tribes' criminal jurisdiction.
- An Indian tribe lacks criminal jurisdiction over non-Indians unless Congress has expressly provided that power.
- A state does not have jurisdiction over crimes committed by tribal members on a reservation unless Congress has expressly given the state that power.

The Front Range of Colorado being an urban relocation area, it is not unusual for a victim of domestic violence or sexual assault to leave the place where it occurred and go to the *city* to become invisible in masses of people. If this victim or survivor decides to report the domestic violence or sexual assault, challenges and barriers can emerge for advocacy programs having little understanding of maneuvering the tribal and federal systems from a distance. Addressing how this legal status may have a significant impact on a survivor's safety and strategy for safety is important.

We ask our non-native relatives to develop their understanding of what it means to recognize and respect the sovereignty of Native communities. This is important to being effective in their work with Native people. It happens on many levels, and it is the responsibility of the non-native person to do this work.



Advocating for Native Women

Native people have very clear ideas of how they want to respond to violence against women. There is much work to be done to end violence against American Indian and Alaska Native women. In that, non-native programs can be a strong source of support and resources for this work. It requires effort on the part of the program to build its credibility and presence within the Indian community if it wants to be effective. Being intentional, doing their due diligence in the learning process to build some understanding of American Indian Alaska Native cultures as well as building the relationships.

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.

cultural ties can be a major source of strength

To develop and achieve culturally relevant services for American Indians, providers must recognize the importance of American Indian healing traditions—traditions that vary among and within Native nations. Cultural ties can be a major source of strength for many American Indian and Alaska Natives and their families. It is well known within American Indian and Alaska Native communities that cultural healing options are most effective in responding to trauma by members of their communities. Traditional practices such as naming ceremonies, talking circles, feasts, spiritual belief systems, ceremonial dress, and cohesive family and community structures can provide victims with enormous help and support

As we know cultural and traditional practices and ceremonies are the most effective response to current and historical/multigenerational trauma, it makes it important to offer culturally appropriate options for healing for American Indian and Alaska Native victims of domestic violence, sexual violence, stalking, dating violence and sex trafficking.





Everything on the earth has a purpose, every disease an herb to cure it, and every person a mission. This is the Indian theory of existence.

*~Mourning Dove
Salish*

Advocating

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:

- *Her sovereignty*
- *Respecting her*
- *Creating an open environment*
- *Being accountable*
- *Working together*

Her sovereignty. Being a non-native Advocate working with Native women is challenging. You must know that sovereignty is central to your work with a Native victim/survivor. In working with a woman, it means asking and respecting what she wants to do. Often Native women are not given the respect of believing that she can make good decisions or has the right to make bad ones. Our role as advocates is to respect her right to choose her own path. Her choice may not have been what we would have chosen for her, but it is her choice to make.

Respecting her. As advocates, the women we are working with are coming to us with a difficult situation happening in their lives, often in crisis. It is our role to accept who she is as an individual, what she needs and provide her with confidentiality. We are not to judge her because she is poor or is not a graduate from high school or did not complete college. We are not to judge her if her clothes are not washed or she forgets to bring her documents with her. We are not to judge her if she brings her children to her appointment or if she is late because her 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 her current situation and her life. As a non-native advocate, it is your responsibility to create an environment in working with a Native woman that fosters trust and communication.

- Do you create time and space to build a relationship?
- 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?
- Is your contact with her tied to filling out forms or managing her case file?
- Do you share information with her about what the processes are?
- 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 Native American populations can often be invisible in Colorado, 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. Non-natives 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 judgments and barriers to working effectively with a Native woman and her family. It is not the Native woman's responsibility to educate non-natives on how to work with her but the non-native provider's responsibility to be prepared before she walks in the door.

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. A Colorado advocate or practitioner may have more knowledge of the systems she has entered in Colorado; although may not have as much understanding of a Native survivor's culture and systems she might be involved with. This is where cultural humility will come into play. The non-native 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. A list of helpful Native-specific resources is provided beginning on page 51.

As a non-native, you are acting with her, honoring her sovereignty, never assuming you know what she wants without asking her, never making decisions without her making the decision and directing you. You are respecting her and trusting that she knows what she wants.

Providing Services

Providing respectful services to Native women who are victims of violence gets us closer to the day when violence against all women 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. Native women 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 women that often are not understood by non-natives. This can come out through misinterpreting communication styles, not understanding parenting styles, how biases and racism can be intertwined, not understanding the unique legal status tribes have, and more.

Historical oppression can emerge itself with impact in a Native victim's life today. Women entering some mainstream programs have a history that lead them to not trusting many of the responses presented to them. The reality is that a Native woman has the increased risk of being involuntarily introduced into the social service/child protection systems. (Davis & Jackson, 2012) Native women are more likely than their non-native counterparts to have some level of court involvement in their lives creating risks to her ability to retain her children. While many might say that this is because Native women have poor communication or parenting skills, it must be understood that Native women come under a higher level of scrutiny by the systems rooted in a history of oppression that continues its legacy today. As a result, Native women have much to lose and when non-natives do not fully understand the risks involved, while being well meaning, can create situations for Native women that have harmful outcomes.

While some mainstream programs are truly on the path to cultural competency, Native women may still be hesitant in accessing services. They may still be operating from the perception that the program does not recognize their needs or interests and their perception tells them the risk is still too great.

One Native woman was asked to leave emergency shelter because she did not know how to live in community. She told me, "If they would have told me how they expected me to act, I would have acted that way."

Remember, it is essential to ask each Native person what is important to them about their lives. This includes learning about what practices they may have that bring them comfort and offer them options for healing. This may include spiritual beliefs, traditional practices, and faith practices. It is neither expected nor possible to know all aspects of all American Indian cultures and every individual has a unique relationship to their life-ways.



Barriers to Seeking Crisis/Advocacy Services

- Perceived racism.
- Actual racism
- Cultural misunderstanding
- Fear of being introduced into a system that has historically been oppressive
- Fear of losing her children
- Communication misinterpretations
- Transportation barriers
- Relocation
- Relatives
- Privacy
- And other barriers



Communication styles



Culture, as Native people understand it, was basically a lifestyle by which a people acted. It was self-expression. Rather, it was an expression of the essence of a people...

*To Build a Bridge:
Working with American
Indian Communities
2000*

Working in Native communities presents its issues around communication styles. Non-native people bring with them their particular ways of expressing themselves, initiating contacts, discussing topics, conducting meetings, and so on. As well, Native people have their way of interacting with people for different purposes. Consequently, on many occasions the two different styles may not mix well. This can lead to misunderstandings that can become barriers to developing relationships. Unfortunately, these misunderstandings can go unnoticed and Natives and non-natives may not understand why they are not able to come together.

“A lot of women will be very quiet. They will speak in their own time. If they are too quiet, I try to pull them in. The majority of them are taking it in.”

Many non-natives come into Native communities with verbiage that was acquired or expanded while in college or working in professional fields. For many Native people, this can be alienating to them, the large vocabulary can make the non-native feel unapproachable. This can create barriers to developing trust and being effective in the work.

“Be sure footed on mother earth. A non-native working in our

community, at first I had a hard time with him because of the way he spoke, it was a burr in my side..."

Just as an advocate will use the language a victim uses to describe violence, a non-native will want to use a similar flow of language used by the Native survivor. The challenge is to become aware of your own style of communication, to move into a place where you shift away from viewing it as the "normal" way things are done but come to where it is but one of many options.

The non-native person is not being asked to adopt the Native person's communication style but to recognize a few basic things to help them communicate more effectively.

For instance, a Native person that has been sexually assaulted might not call it rape or sexual assault and instead talk about *being bothered*. This might happen for a couple of reasons. One can be that the Native person lives their life very close to their traditional beliefs and won't give name to something so violent. Another reason might be that the person speaks their Native language as their first language and there is no word to describe this form of violence in their Native tongue. Regardless of the reason, the non-native practitioner will want to create enough time to listen to what the person is saying. Allow time for understanding to develop.

Additionally, non-natives often speak in a more rapid rhythm of communication than many Native people. This can make it difficult to have a two-way conversation when there is no space for the Native person to speak. Be sure to slow down, create pauses.

Many well-meaning non-natives that work with Native people, unintentionally the results can have negative consequences. It is their challenge to work at understanding and knowing the meaning of working with cultural humility, striving toward being culturally sensitive.

A common complaint that many Native advocates has is how non-natives do not understand sovereignty. A common example is when a non-native person has an

opportunity to access resources that can mean developing a project or program that serves Native people. As a part of the work, they attempt to make some level of contact and when Native people do not respond, they believe they are not interested or do not care how the work is to be accomplished instead of realizing how their cultural awareness is limited and impacts their attempt to build a connection.

In addition, the frustration from Indian Country is non-natives often to come into the community with already developed plans of what they intend to do for them instead of including Native people at the onset, giving credibility to their experience and knowledge and having a belief that Native people know what they need and that Native people have a right to determine what they need. This is walking on sovereignty all over the place.

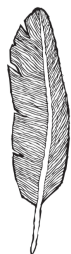
Being a culturally competent organization goes beyond hanging some pictures and subscribing to magazines. It is a deeply rooted process that is reflected in the organization's structure, practice, policies and attitudes being expressed. It is an ongoing process of change that must happen on a very personal level. Non-natives must develop their understanding of what it means to recognize and respect the sovereignty of Native communities in order to be able to be effective in their work with Native people. It happens on many levels, and it is the responsibility of the non-native person to do this work.



Key Actions for Advocates

- Identify local Native community to conduct outreach.
- Arrange for local Native people to provide advocates with cultural information and resources.
- Educate themselves to work with Native populations.
- Know when to step back, Native people can and want to do the work.
- Do not believe that what applies for one tribe applies to all tribes. Recognize the vast diversity of native people.
- Be inclusive of Native people.
- Understand and respect sovereignty.
- Be patient.

Working Collaboratively



What we really want them to do is help us with access to resources and give us information about some things but don't expect we are going to do things the way they have been doing it. We are going to develop our own approach we ask them to let us do that. Don't put so many restrictions and cultural biases on us.

*Peggy Bird
Santo Domingo Pueblo
2003*

Knowing the history of genocide and colonization, why would Native people want to have relationships with non-natives? Native people see all people as their relatives. Yes, there is a torrid past filled with destruction, and yet we are trying to create a path of two cultures, valuing and working together.

Often, many non-native people do not understand why Native people do not continue a path of assimilation and become more mainstream.

To create relationships where non-natives and Natives can bridge the force of history, it is critical for non-natives to first do their work at recognize the impact genocide had and continues to have on Native people today. In addition, it is equally critical for non-natives to become aware of and understand the depth of the benefits they reap today in their lives through this history of genocide.

Collusion



Crisis changes people and turns ordinary people into wiser or more responsible ones.

Wilma P. Mankiller

Cherokee

1987

In the work to end violence against indigenous women, we often examine how people collude with batterers. Another parallel can be drawn in looking at how non-natives collude in the continued oppression of Native people.

Collusion is any act that intentionally or unintentionally supports bad, deceitful or illegal behavior. In terms of battering it is any act that discounts, condones or ignores any of the tactics that batterers use to maintain power and control over their partner.

The results of colluding are:

- Increased danger to the woman/victim;
- Increased danger to her children; and
- Increased danger to family and friends.

Collusion means the woman must now protect herself, her children and relatives from the batterer, as well as those that collude with him. In effect those that collude, re-victimize her.

Knowing this about colluding with batterers, we can see that intentionally or unintentionally supporting bad, deceitful or illegal behavior with people using tactics of oppression re-victimizes Native people. The result is the creation of more barriers and the elimination of support, resources, and safe places for already

disenfranchised people.

Collusion is a strong word that makes people uncomfortable to think they are being considered colluders. However uncomfortable, in its very essence is a call to non-natives to engage intentionally at being an ally to address violence against indigenous woman and serving to support the voices and stories of Native victims and survivors.



Examples of How a Person Might Collude

- Not confronting comments, statements or jokes that are racist or oppressive in nature.
- Not having policies, procedures or protocols in place that create space that is culturally relevant or appropriate for Native people to participate.
- Acting as if the exclusion of Native people in decision making, planning and developing of programs or projects for Native people is okay.
- Pretending not to see, hear or know what is happening when Native people are being excluded.

Being an Ally

As we look at creating a path of two cultures, it is critical for non-natives to explore and examine their role in the continued oppression of Native people and work at undoing its impact.

As non-natives walk closer with American Indian and Alaska Natives, they can become strong allies to Native people removing barriers and supporting Native people's right to determine their own futures. Non-natives are asked to work to

respect sovereignty, recognize the importance of self-determination, recognize historical and multi-generational trauma, acknowledge the strength cultural practices and traditions have in long-term healing and act as a partner in ending violence against indigenous women.

Important ingredients in alliance building are listening, speaking, taking risks and respecting each. One common misconception that can become a source of problems is the belief that because you work in a Native community that you have the right to go everywhere.



Would they walk into the Vatican, in those special meetings the cardinals and bishops hold and expect to sit down? No, I don't think so. It is the same thing with our ceremonies; they can't just assume that because they are doing this work that they have to be accepted everywhere.

Jack Laird

Rincon

2003

Being an ally is to recognize your role, where you fit and where you don't fit. While ceremonies is one area that non-natives must be patient and wait until the Creator directs them on that path, how work around domestic and sexual violence is conducted is another area. There may be times that Native people want to conduct their business in private and they should be afforded the respect of being able to choose who gets to participate or witness the work that is being conducted. This is not a practice of exclusion but a practice of sovereignty.

Native people are taught respect, respect of all living things and if that basic

underpinning is missing, then you start making assumptions and you start taking things you think you have coming...

Key ingredients to being an ally for Native people

- An ally recognizes the impact genocide and colonization had and continues to have on Native people today.
- An ally is aware of and understands the depth of the benefits they reap today in their lives through this history of genocide and colonization.
- An ally becomes aware and knowledgeable of the conditions that have some people receiving privilege while others receive mistreatment.
- Allies adopt the attitude that it is their role to fight oppression.
- An ally respects and continually works to understand sovereignty.
- An ally makes sure that Native people regain control of their own decision making and development – self-determination.
- An ally is beside you or behind you and has your back.
- Together, you share certain principles.
- An ally will speak up for you and not allow others to speak against you, even when you are not present.
- An ally is willing to be in the forefront of difficult situations.
- An ally uses their privilege to open doors that might not have otherwise been opened.

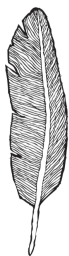
One critical component in building relationships in Native communities is the development of trust. Often native people are expected to readily trust non-natives coming into their communities yet the practice frequently demonstrates that while they want Native people to trust them, they often fail to provide reciprocal trust to Native people. In order for trust to develop, non-natives must be able to see their responsibility to respect sovereignty and Native people's right to self-determination.

The relationship must be one of working with Native people and not for them. The work must be done in collaboration with the Native community instead of through imposition. In the past there were not many native people doing work on domestic violence, sexual violence, stalking, dating violence and sex trafficking, that can't be said anymore. There are many Native people with a great deal of experience engaged in work to end violence against Native women. They bring a depth of work and cultural relevance as well.

Building Connections

- Recognize the fundamental principle of trust building.
- Engage in process of relationship building.
- Recognize and respect American Indian and Alaska Native styles of communication.
- Recognize and respect the contributions of indigenous people.
- Integrate Native participation into planning and research.
- Create culturally appropriate forums.
- Incorporate an approach of working with, not for.

(American Indian Policy Center, 2000)



Poor and lonely is the woman who walks alone. Power is walking with many. Many ideas, many strengths, together, much is accomplished. When much is accomplished, our communities are strong and our people flourish.

Anonymous

Native-specific Resources

There are some excellent tribal resources working to end violence against Indigenous women. Below are two lists to help you with accessing native specific information and resources. These include National Tribal Technical Assistance Providers working with the Office on Violence against Women and National Resource Centers.

The next list includes Tribal Coalitions that work with tribes in their regions building the capacity of survivors, advocates, Indian women's organizations, and victim service providers to form nonprofit, nongovernmental tribal domestic violence and sexual assault coalitions to end violence against American Indian and Alaska Native women.

Tribal Technical Assistance and Resource Centers

Mending the Sacred Hoop

Tel: (888) 305-1650
www.mshoop.org

National Congress of American Indians

Tel: (202) 466-7767
www.ncai.org

National Indian Law Library

www.narf.org

National Tribal Justice Resource Center

www.tribalresourcecenter.org

National Indian Country

Clearinghouse on Sexual Assault
Tel: 855-464-2272
www.niccsa.org

National Indigenous Elder Justice Initiative

www.nieji.org

National Indigenous Women's Resource Center

www.niwrc.org

Red Wind Consulting, Inc.

Tel: 866-599-9650
Email: info@red-wind.net
www.red-wind.net

Strong Hearts Native Helpline

Tel: 844-762-8483

www.strongheartshelpline.org

Tribal Law and Policy Institute

www.tlpi.org

Southwest Center for Law and Policy

www.swclap.org

Tribal Coalitions

Tribal coalitions are organized alphabetically by state. Information is current as of February 2017.

Yupik Women's Coalition

Emonik, AK

Tel: 907-949-1434

www.yupikwomen.org

Fax: 760-742-3422

www.strongheartedwomen.org

Southwest Indigenous Women's Coalition

Phoenix, AZ 85012

Tel: 602-266-8434

Website: www.swiwc.org

Wabanaki Women's Coalition

Lincolntonville, ME 04849

www.wabanakiwomenscoalition.org

Uniting Three Fires Against Violence

Sault Ste. Marie, MI 49783

Tel: (906)253-9775

Toll Free: (855)366-4484

<http://unitingthreefiresagainstviolence.org>

Hopi-Tewa Women's Coalitions to End Abuse

Polacca, AZ, 86042

Tel: 928-737-9000

Minnesota Indian Women's Sexual Assault Coalition

St. Paul, MN 55104

Tel: 651-646-4800

Toll Free 1-877-995-4800

www.miwsac.org

Strong Hearted Native Women's Coalition

Valley Center, CA 92082

Tel: 760-644-4781

Sacred Hoop Coalition

Duluth, MN 55802
Tel: 218-623-4667
Toll Free: 1-888-305-1650
<http://mshoop.org>

Montana Native Women's Coalition

Lame Deer, MT 59043
Tel: 406-228-2238
Toll Free: 1-855-866-2238
www.montanativewomanscoalition.com

Coalition to Stop Violence Against Native Women

Albuquerque, NM 87104
Tel: 505-243-9199
www.csvanw.org

Haudenosaunee Coalition for Women's Empowerment

Po Box 653
Hogansburg, NY 13655

First Nations Women's Alliance

Devils Lake, ND 58301
Tel: 701-662-3380
Toll Free: 1-877-286-3692
www.nativewoman.org

Native Alliance Against Violence

Norman, OK 73070
Tel: 405-606-1936
Email: info@OklahomaNAAV.org
www.oklahomanaav.org

Native Women's Society of the Great Plains

Kyle, SD 57752-0638
Tel: 605-455-2290
<http://nativewomensociety.org>

Restoring Ancestral Winds

PO Box 104
Tremonton, UT 84337

WomenSpirit Coalition

Olympia, WA 98508-3260
Tel: 360-352-3120

American Indians Against Abuse

Hayward, WI 54843
Tel: 715-634-9980
Toll Free: 1-888-330-7402

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