

No. 07-411

In the Supreme Court of the United States

PLAINS COMMERCE BANK
Petitioner,

v.

LONG FAMILY LAND & CATTLE CO., INC., *ET AL.*
Respondents.

**On Writ of Certiorari to the United States
Court of Appeals for the Eighth Circuit**

**BRIEF OF *AMICI CURIAE*
THE NATIONAL NETWORK TO END
DOMESTIC VIOLENCE, SACRED CIRCLE,
NATIONAL RESOURCE CENTER TO END
VIOLENCE AGAINST NATIVE WOMEN, *ET AL.*
IN SUPPORT OF RESPONDENTS**

FERNANDO R. LAGUARDA
Counsel of Record
TIMOTHY J. SIMEONE
JOSEPH C. CAVENDER
HARRIS, WILTSHIRE &
GRANNIS LLP
1200 18th Street, N.W.
Washington, DC 20036
(202) 730-1300

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INTEREST OF *AMICI CURIAE*¹

Amici are national and regional organizations committed to ending domestic violence, sexual assault, dating violence, and stalking against women, including American Indian women within tribal jurisdictions. *Amici* have worked collectively to enhance the civil and criminal justice systems' response to these crimes and civil wrongs for the last three decades.

Amici write to deepen the Court's understanding of the national crisis of domestic violence committed by non-Indians against Indian women and to urge the Court to ensure that its decision in this case does nothing to undermine tribal courts' civil jurisdiction over such perpetrators of domestic violence. In particular, accepting petitioner's invitation to adopt a broad ruling limiting tribal court civil jurisdiction over non-Indians only to those "expressly consenting" to such jurisdiction could severely undermine *amici's* interests. Under current law, civil protection orders issued by tribal courts, like those of state courts, are enforceable by any state or tribe under the full faith and credit provisions of the Violence Against Women Act. *Amici* urge this Court to craft its decision in this case with an eye to preserving that authority, which is all too often literally a matter of life and death.

¹ The parties have consented to the filing of this brief. No counsel for a party authored this brief in whole or in part, and no counsel or party made a monetary contribution intended to fund the preparation or submission of this brief. No person other than *amici curiae* or their counsel made a monetary contribution to its preparation or submission. A complete list of organizations participating as *amici curiae* appears in the appendix.

SUMMARY OF ARGUMENT

Every hour of every day an American Indian woman within the authority of a tribal court is the victim of sexual and physical abuse. The victimization is often devastating to the woman's future quality of life. Violence against American Indian women occurs at greater rates than any other population of women in the United States. Non-Indian perpetrators commit a disproportionate number, eighty-eight percent, of such violent victimizations and nearly 4 of 5 American Indian victims of sexual assault described their offender as white.

Congress responded to this crisis with the passage of the Full Faith and Credit (FFC) provision of the Violence Against Women Act (VAWA) in 1994, which unambiguously recognized Indian tribes' civil jurisdiction to issue protection orders in cases of domestic violence, dating violence, sexual assault, and stalking. VAWA's full faith and credit provision relied upon the inherent authority of Indian tribes and clarified that tribal courts had the authority to issue civil protection orders. In the Violence Against Women Act of 2005, Congress enhanced Indian tribes' ability to protect women. Specifically, Title IX of VAWA 2005 was intended "to strengthen the capacity of Indian tribes to exercise their sovereign authority to respond to violent crimes committed against Indian women."

In this case, petitioner advances an unjustifiably restrictive reading of *Montana v. United States* that could undermine the tribal court authority recognized by these Acts of Congress. Respondent and other *amici* amply demonstrate the fundamental

flaws with petitioner's arguments on the facts before this Court, and we do not repeat those arguments here. As further set forth below, however, *amici* do wish to emphasize that accepting petitioner's unjustifiably narrow construction of the tribal court authority recognized in *Montana* would have particularly troubling implications in the context of domestic violence.

ARGUMENT

I. DOMESTIC VIOLENCE COMMITTED BY NON-INDIANS AGAINST INDIAN WOMEN IS A NATIONAL CRISIS.

In 2005 the United States Congress reauthorized the Violence Against Women Act (VAWA)² with the inclusion of a Safety for Indian Women Title.³ The findings contained within this Title reference government research documenting the victimization of Indian women as a population.⁴ The Department of Justice reports that the rate of violent victimization of Indian women is higher than for all other populations in the United States.⁵ The rate of

² Violence Against Women Act, Pub. L. No. 103-322, Title IV, 108 Stat. 1902 (1994), as amended by the Victims of Trafficking and Violence Protection Act of 2000, Pub. L. No. 106-386, 114 Stat. 1464 (2000), as amended by the Violence Against Women and Department of Justice Reauthorization Act of 2005, Pub. L. No. 109-162, 119 Stat. 2960 (2006).

³ *Id.*

⁴ *Id.*

⁵ See generally Lawrence A. Greenfeld & Steven K. Smith, U.S. Dep't of Justice, American Indians and Crime (1999); Steven W. Perry, U.S. Dep't of Justice, American Indians and Crime 1992-2002 (2004); Calli Rennison, U.S. Dep't of Justice, Violent Victimization and Race, 1993-1998 (2001).

violent crime perpetrated against American Indian females is 2½ times the rate for all females.⁶ DOJ further estimates that 1 of 3 American Indian women will be raped;⁷ that 3 of 5 will be physically assaulted;⁸ and that Indian women are stalked at a rate more than double that of any other population.⁹

This extraordinarily high rate of victimization of American Indian women has no roots in the traditional cultures of Indian nations. To the contrary, written historical records documenting Europeans' first impressions of relationships between Indian women and men indicate that women enjoyed great authority and respect in those societies.¹⁰ Traditional teachings handed down by oral historians of Indian nations confirm these reports—unlike their European counterparts, Indian women frequently had greater authority than men over the home, activities associated with trade, and

⁶ See Steven W. Perry, U.S. Dep't of Justice, *American Indians and Crime* 8 (2004).

⁷ See Patricia Tjaden & Nancy Thoenne, U.S. Dep't of Justice, *Full Report of the Prevalence, Incidence, and Consequences of Violence Against Women: Findings From the National Violence Against Women Survey* 22 ex. 7 (2000).

⁸ See *id.*

⁹ See U.S. Dep't of Justice, *Domestic Violence and Stalking, The Second Annual Report to Congress Under the Violence Against Women Act* (1997); U.S. Dep't of Justice, *Stalking and Domestic Violence, The Third Annual Report to Congress Under the Violence Against Women Act* (1998).

¹⁰ Jacqueline Agtuca, "Beloved Women: Life Givers, Caretakers, Teachers of Future Generations" 5-6, in *Sharing Our Stories of Survival, Native Women Surviving Violence* (2007).

property. Indeed, many Indian nations held the mother's role to be culturally and structurally central to their societies.¹¹ Reflecting these social norms and the spiritual beliefs underlying them, Indian women traditionally experienced a high degree of safety.¹²

Against this backdrop, it is perhaps unsurprising that an extremely high percentage of violent victimizations of American Indian women today are committed by non-Indians. The Department of Justice reports that white or black offenders committed 88% of all such violent victimizations during the years 1992-2001.¹³ Nearly 4 in 5 Indian victims of sexual assault described the offender as white.¹⁴

Many of these non-Indians live in tribal communities on various tracts of land including tribal trust land, trust land allotted to individual Indians and inherited by tribal members, and fee land owned both by Indians and non-Indians. Under federal law, tribal courts lack jurisdiction over crimes committed in tribal communities by non-Indians.¹⁵ Accordingly, the exercise of tribal courts'

¹¹ *Id.*

¹² *Id.*

¹³ See Steven W. Perry, U.S. Dep't of Justice, American Indians and Crime, 1992-2002, at 8 (2004).

¹⁴ See *id.* at 9. *Cf.* Lawrence A. Greenfeld & Steven K. Smith, U.S. Dep't of Justice, American Indians and Crime 8 (1999) (noting that among American Indian victims, "75% of the intimate victimizations and 25% of the family victimizations involved an offender of a different race," a much higher percentage than among victims of all races as a whole).

¹⁵ See *Oliphant v. Suquamish Indian Tribe*, 435 U.S. 191 (1978). See also 18 U.S.C. §§ 1152, 1162 (providing for limited

civil jurisdiction in protection order proceedings, divorce and child custody proceedings, and tort actions for personal injuries is frequently fundamental to the protection of American Indian women.¹⁶ This is particularly true given that the nearest state court forum is often hundreds of miles from the victims' homes and communities.¹⁷

II. TRIBAL COURTS HAVE JURISDICTION TO ISSUE PROTECTIVE ORDERS AGAINST NON-INDIAN PERPETRATORS OF DOMESTIC VIOLENCE.

With the passage of the Full Faith and Credit (FFC) provision of the Violence Against Women Act (VAWA) in 1994, Congress unambiguously recognized Indian tribes' civil jurisdiction to issue protection orders in cases of domestic violence, dating violence, sexual assault, and stalking.¹⁸

state jurisdiction over crimes in Indian country; otherwise, federal jurisdiction and federal criminal law applies).

¹⁶ Although domestic violence protection orders are more frequently used, sexual-assault-specific orders may be the only remedy available to an Indian woman who is sexually assaulted by a non-Indian, particularly if the federal or state authorities decline to prosecute. See Jessica E. Mindlin & Liani Jean Heh Reeves, National Crime Victim Law Institute, Rights and Remedies: Meeting the Civil Legal Needs of Sexual Violence Survivors 21-36 (2005).

¹⁷ For example, the Hopi Tribal Court issues orders of protection preventing future abusive conduct by non-Indian perpetrators toward Hopi women. The Hopi Indian Tribe is located in two counties of northeastern Arizona. The distance from the Hopi Reservation to the Navajo County Court is one hundred miles and to the Coconino County Court is one hundred fifty miles.

¹⁸ Indian tribes have taken steps to codify congressional intent

VAWA's full faith and credit provision relied upon the inherent authority of Indian tribes and clarified that tribal courts had the authority to issue civil protection orders. Moreover, by consistently and repeatedly using the phrase "State, Indian tribe, or territory" in that provision, Congress recognized that Indian tribal courts have inherent civil jurisdiction equal to that of state courts in this context.¹⁹

The joint authority conferred on tribal and state courts by VAWA is crucial to maintaining the safety of Indian women in the states and Indian tribes. Because non-Indians cross tribal-state lines daily, and because some of these travelers enter tribal lands with the intention to commit domestic violence, dating violence, sexual assault, and stalking, state courts and tribal courts are dependent upon each other to ensure that the integrity of their protection orders are upheld, no matter where the offenders travel. Thus, VAWA recognizes the authority and the

through the enactment of laws permitting jurisdiction over non-Indians for acts of domestic violence against their members. See, *e.g.*, Eastern Band of Cherokee Indians, Cherokee Tribal Code pt. II § 1-2(a) (Cherokee Court shall have jurisdiction over all civil actions involving the personal, property, or legal rights of its members). The Eastern Band of Cherokee Indians has actively pursued and permitted domestic violence restraining orders against non-Indian perpetrators in accordance with its laws. See *id.* pt. II ch. 50B (Cherokee Domestic Violence Prevention).

¹⁹ "Any protection order issued that is consistent with subsection (b) of this section by the court of one State, Indian tribe, or territory (the issuing State, Indian tribe, or territory) shall be accorded full faith and credit by the court of another State, Indian tribe, or territory (the enforcing State, Indian tribe, or territory) and enforced ... as if it were the order of the enforcing State, Indian tribe, or territory." 18 U.S.C. § 2265(a).

responsibility of both Indian tribes and the states to hold non-Indian offenders accountable in civil cases addressing domestic violence, dating violence, sexual assault, and stalking. When the offense occurs on state land, state courts will have the civil jurisdiction to sanction and enjoin the offender. VAWA's FFC provision expresses Congress's view that when an offense occurs on tribal land, tribal courts have the civil jurisdiction to sanction and enjoin the non-Indian offender. Without this symmetry, non-Indian offenders in tribal lands could not be held accountable—and the safety of Indian women would be greatly undermined.²⁰

In the Violence Against Women Act of 2005, Congress provided additional assistance to Indian tribes in their ongoing efforts to protect women. Title IX of VAWA 2005 states that “the unique legal relationship of the United States to Indian tribes creates a Federal trust responsibility to assist tribal governments in safeguarding the lives of Indian women.”²¹ This “Federal trust responsibility” includes recognizing and supporting tribal courts' civil jurisdiction over non-Indian perpetrators of domestic violence, sexual assault, dating violence,

²⁰ In 2000, with the reauthorization of VAWA, Congress explicitly recognized that Tribal courts have “full civil jurisdiction” for purposes of the Act: “a tribal court shall have full civil jurisdiction to enforce protection orders, including authority to enforce any orders through civil contempt proceedings, exclusion of violators from Indian lands, and other appropriate mechanisms, in matters arising within the authority of the tribe.” 18 U.S.C. § 2265(e).

²¹ Violence Against Women and Department of Justice Reauthorization Act of 2005, Pub. L. No. 109-162, Title IX § 901, 119 Stat. 2960 (2006).

and stalking. One of the Title's avowed purposes was "to strengthen the capacity of Indian tribes to exercise their sovereign authority to respond to violent crimes committed against Indians."²² This Court should not undermine the will of Congress, but should maintain the civil jurisdictional powers of tribal courts in domestic violence, dating violence, sexual assault, and stalking cases.

III. ACCEPTING PETITIONER'S CRAMPED READING OF *MONTANA* v. *UNITED STATES* COULD CAST DOUBT ON TRIBAL COURT AUTHORITY OVER NON-INDIAN PERPETRATORS OF DOMESTIC VIOLENCE.

As set forth above, under current law there can be no question that tribal courts have authority over non-Indian perpetrators of domestic violence. Petitioner's arguments, however, threaten to undermine that authority. *Amici* urge the Court to ensure that its decision preserves tribal courts' critical authority over non-Indian abusers.

Petitioner advances an unjustifiably restrictive reading of *Montana v. United States*, 450 U.S. 544 (1981). *Montana* recognizes the tribes' inherent sovereign power to 1) "regulate, through taxation, licensing, or other means, the activities of nonmembers who enter consensual relationships with the tribe or its members, through commercial dealing, contracts, leases, or other arrangements," and 2) "exercise civil authority over the conduct of non-Indians on fee lands within [a] reservation when that conduct threatens or has some direct effect on

²² *Id.* § 902(2).

the political integrity, the economic security, or the health or welfare of the tribe.” *Id.* at 565-566 (emphasis added).

Petitioner contends that the first *Montana* exception is inapplicable because there was not a “consensual relationship” between the parties here. Pet. Br. 31-35. Petitioner also makes the novel argument that the “consensual relationship” test does not apply to tribal courts’ exercise of civil jurisdiction—that tribes may *regulate* certain non-Indian behavior, but may not exercise civil *adjudicatory* authority over claims arising from consensual relationships. Pet. Br. 26-28. Relatedly, petitioner claims that tort law is not an “other means” of regulation under *Montana*. Pet. Br. 35-39.

Respondent and other *amici* amply demonstrate the fundamental flaws with petitioner’s arguments on the facts before this Court. See, *e.g.*, Resp. Br. 39-47 (demonstrating that petition had a longstanding consensual relationship with tribal members); NCAI Br. 27-29 (showing why petitioner’s argument for a regulatory/adjudicatory divide “makes no practical sense”); Resp. Br. 51-53 (common law tort claims represent a form of regulation). We do not repeat those arguments here; instead we write to emphasize that accepting petitioner’s arguments would have particularly troubling implications in the context of domestic violence.

In circumstances involving domestic violence, tribal court judges rely on the *Montana* exceptions for authority over non-Indian abusers. See, *e.g.*, Northwest Tribal Court Judges Association, Tribal Court Bench Book for Domestic Violence Cases (1999) (citing the existence of a “consensual

relationship” or threat to tribe’s “health or welfare” as “key[s]” to jurisdiction). In such circumstances, it makes no sense to require the kind of literal, express consent to tribal authority that petitioner urges here. Domestic relations are not subject to written stipulations and express consents to jurisdiction. They are, however, perhaps the most common “consensual relations” between Indians and non-Indians in Indian country, and should provide grounds for the exercise of jurisdiction over non-Indian perpetrators of domestic violence.

In originally enunciating the consensual relationship test, this court found it “immaterial that respondent is not an Indian”:

He was on the Reservation and the transaction with an Indian took place there. The cases in this Court have consistently guarded the authority of Indian governments over their reservations. Congress recognized this authority in the Navajos in the Treaty of 1868, and has done so ever since. If this power is to be taken away from them, it is for Congress to do it.

Lone Wolf v. Hitchcock, 187 U.S. 553, 564-566 (1903) (citations omitted). The Court has since repeatedly reaffirmed the tribes’ authority over the conduct of nonmember defendants on the reservation and in consensual, voluntary relationships with tribes and tribal members, including in *Montana* itself. See, e.g., *New Mexico v. Mescalero Apache Tribe*, 462 U.S. 324, 337 (1983) (upholding tribal authority over nonmembers hunting and fishing on the reservation); *Merrion v. Jicarilla Apache Tribe*, 455 U.S. 130, 142 (1982) (“a tribe has no authority over a nonmember *until the nonmember enters tribal lands*”).

or conducts business with the tribe”) (emphasis added). See also *Montana*, 450 U.S. at 557 (a tribe may regulate nonmembers’ hunting and fishing on land belonging to the tribe).

Petitioner suggests that only contractual relationships rise to the level of “consensual relationships” regulable under *Montana*, see, e.g., Pet. Br. 34-35, and that the tribal court therefore should not have exercised jurisdiction over the discrimination cause of action in this case. That approach, however, would not only be inconsistent with cases like *Mescalero Apache Tribe* and *Montana*, but could also seriously erode tribal court authority over non-Indians in domestic relations cases. A non-Indian who, for example, resides with a tribal member in Indian country and who commits an act of domestic violence against that person should be subject to tribal jurisdiction under the principles of *Montana*, notwithstanding lack of proof that the non-Indian “contracted” with the tribal member.

This is particularly true given the congressional actions set forth in Part II of this brief. Again, Congress has recognized, through the enhancement of tribal court civil authority to enforce foreign domestic violence protection orders in 18 U.S.C. § 2265, that tribal courts have broad civil authority over non-Indians who commit domestic violence against Indian women in Indian communities. Yet Congress obviously knew that these non-Indians have not expressly consented to this tribal authority. This Court should take care not to undermine Congress’s efforts to enhance tribal courts’ authority in this area. In short, the discrimination cause of

action alleged by respondents in the tribal court arose directly from the “consensual relations” between the parties to this case. Similarly, an act of domestic violence committed by a non-Indian against an Indian arises directly from the abuser entering into a “consensual relationship” with the victim within tribal jurisdiction.

* * *

The civil authority of tribal courts over non-Indians provides protection for American Indian women victimized by domestic violence, sexual assault, dating violence and stalking. Over thirteen years of federal legislation under VAWA has recognized the important role of such civil authority to manage potentially violent perpetrators and prevent future abuse of the victim, her family, and community. Limiting the authority of tribal courts over non-Indian perpetrators would undermine Congress’s intent and strip American Indian women of any remedy within tribal jurisdiction to prevent future abuse and address other related matters such as divorce and child custody.

CONCLUSION

The judgment of the court of appeals should be affirmed.

Respectfully submitted.

FERNANDO R. LAGUARDA
Counsel of Record

TIMOTHY J. SIMEONE

JOSEPH C. CAVENDER

HARRIS, WILTSHIRE &

GRANNIS LLP

1200 18th Street, N.W.

Washington, DC 20036

(202) 730-1300

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APPENDIX

STATEMENTS OF *AMICI CURIAE*

The following organizations respectfully submit this brief as *amici curiae* in support of respondents.

The **National Network to End Domestic Violence (NNEDV)** is a not-for-profit organization incorporated in the District of Columbia in 1995 (www.nnedv.org). The mission of NNEDV is to create a social, political, and economic environment in which violence against women no longer exists. A network of state domestic violence coalitions, representing over 2,000 member programs nationally, NNEDV serves as the voice of battered women and their children and those who provide direct services to them. NNEDV was instrumental to Congressional enactment and eventual implementation of the Violence Against Women Acts of 1994, 2000, and 2005, and has worked in conjunction with tribal organizations to authorize and implement Title IX (Safety for Indian Women) of the Violence Against Women Act of 2005. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

Sacred Circle, National Resource Center to End Violence Against Native Women is a South Dakota not-for-profit organization incorporated in 1996 (www.sacred-circle.com). The mission of Sacred Circle is to change individual and institutional beliefs that support violence against all women. Sacred Circle provides technical assistance, training, and consultation to Indian Tribes and organizations in the development of strategies and responses to violence against women. Sacred Circle has been

involved with tribal law enforcement, prosecution and courts in the development of best practices in domestic violence and sexual assault response. Sacred Circle continues to formulate new approaches and innovative legal and program responses on a tribal, state, and national level to create solutions to ending domestic violence. Sacred Circle was instrumental in providing information about the outrageous rates of violence against Indian women and making recommendations that led to the enactment of Title IX, Safety for Indian Women, in the Violence Against Women Act of 2005. We have heard of many cases of women, both Indian and non-Indian, who live within the jurisdiction of tribal courts that depend on the tribal courts' issuance of protective orders as part of their safety plans. Additionally, we know that tribal courts also provide other civil remedies such as torts actions, divorce decrees, child custody, that are best provided for at the local, tribal level.

The **Alaska Native Women's Coalition** is a not-for-profit organization incorporated in the state of Alaska in 2001. The mission of ANWC is to provide advocacy and services to women seeking safety and services through our program. The Alaska Native Women's Coalition has been working to create dialog with community members around solutions to eliminate the violence at the community level. In Alaska, communities range from 150 or fewer to several thousand persons when located in a heavily populated region, with no local presence of the state to protect victims in many instances. The civil remedies available through tribal court are imperative to women living with no other resource at the local level. The first tribal court was established

in 1932, and many have followed, protecting the health, wellbeing, and safety of tribal citizens in Alaska. Most tribes have historical documentation concerning the integrity of their citizens including issuing protection orders, child custody issues, and other civil issues. Our program serves approximately 800 native and non-native women per year. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking protection orders through our tribal court's civil jurisdiction.

The **Alaska Network on Domestic Violence & Sexual Assault (ANDVSA)** is a coalition of domestic violence and sexual assault programs across Alaska. ANDVSA has 19 member organizations and was incorporated in the state of Alaska in 1978. The mission of ANDVSA is to work to end violence against women through statewide partnerships, advocacy, and direct services. Additionally, ANDVSA plays an instrumental role in advocating for laws and policies that affect victims of domestic violence/sexual assault and their children.

Bridges Against Domestic Violence is a not-for-profit organization incorporated in the state of South Dakota in 1993. The mission of the program is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 412 women per year. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. Domestic violence survivors

living on tribal lands rely on tribal courts for protection from abuse and violence.

Cangleska, Inc., is a not-for-profit and tribally chartered organization incorporated in the state of South Dakota and the Oglala Sioux Tribe in 1996 and 1997, respectively. The organization operates within the exterior boundaries of the Oglala Sioux Tribe and is composed of Oglala tribal members. The mission of Cangleska is to create individual and institutional change necessary to support ending violence against native women. Cangleska operates in four locations across the reservation and provides a multitude of programs including two shelters for women who are battered and their children, domestic violence probation services, outreach advocacy, men's re-education, women's treatment, supervised visitation, and civil legal services. Cangleska attorneys and advocates assist native and non-native women who seek legal protections through various tribal court systems throughout the region. Cangleska is nationally known for its innovative programs and work to end violence against women. The Pine Ridge Reservation is located in the rural and remote southwest corner of South Dakota upon which the effects of poverty are extreme. Many of the women seeking safety and advocacy services are limited by availability of transportation, communication capabilities, housing, and other needs. The battered women that we serve rely on the tribal court's civil jurisdiction to address domestic and sexual violence, stalking, and dating violence against women.

Clan Star, Inc., is a not-for-profit organization incorporated in the Eastern Band of Cherokee

Indians in 2001 (www.clanstar.org). The mission of Clan Star is devoted to improving justice to strengthen the sovereignty of Indigenous women through legal, legislative, and policy initiatives, and, education and awareness. Clan Star provides technical assistance, training and consultation to Indian Tribes and organizations in the development of public policy strategies addressing violence against women. Clan Star was instrumental in the development of public policy that led to the enactment of Title IX, Safety for Indian Women in the Violence Against Women Act of 2005. Over the past 13 years since the implementation of VAWA, Tribes have developed the infrastructure for tribal justice system components to provide safety to women within tribal jurisdiction. Many tribal domestic violence codes have been developed. Personnel and training of tribal law enforcement, tribal courts, prosecution, probation, and batterers treatment program personnel have been supported. At the tribal level, efforts are coordinated to create a system of safety for women seeking safety and protection within the tribal jurisdiction.

Crisis Intervention Shelter Service, Inc. is a South Dakota not-for-profit organization incorporated in 1991. The mission of the program is to provide advocacy and services to women seeking safety. Our program serves approximately 310 women annually, including through **Crisis Intervention Shelter Service Faith Outreach Office**. We work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. Domestic

violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Domestic Violence Safe Options Services, Inc.**, is a not-for-profit organization incorporated in South Dakota in 1990. The mission of the program is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 300 women per year; this number does not include their children. As direct service providers, we routinely work with the tribal court and other tribal justice system providers to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction.

Faith Trust Institute is a not-for-profit organization incorporated in Washington State in 1977. The mission of Faith Trust Institute is to provide education and training to faith-based organizations addressing domestic violence and serving as advocates for battered women. As educators and advocates, we support efforts to enhance the safety of Indian and non-Indian women seeking relief through any tribal court's civil jurisdiction. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Family Circle Crisis Center** is a not-for-profit organization incorporated in The Lower Brule Sioux Tribe in 1996. The mission of the program is to provide advocacy and services to women seeking safety. The program serves approximately 230 women per year. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of

Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction.

The **Family Violence Prevention Fund** is a not-for-profit organization incorporated in the state of California in 1989. The FVPPF mobilizes concerned individuals, children's groups, allied professionals, women's rights, civil rights, and other social justice organizations to join the campaign to end violence through public education/prevention campaigns, public policy reform, model training, advocacy programs, and organizing. Founded in 1980, the FVPPF has worked to end violence against women and children in the U.S., Indian country, U.S. territories, and around the world. The FVPPF strives to prevent violence within the home and in the community, and to help those whose lives are devastated by violence, because everyone has the right to live free of violence. The FVPPF routinely works with tribal courts and other tribal justice system components to enhance their service to and the safety of Indian and non-Indian women seeking relief through tribal courts' civil jurisdiction. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **First Nations Women's Alliance** is a not-for-profit organization incorporated in the state of North Dakota in 2007. As a coalition of domestic violence and/or sexual assault programs operating on tribal lands within the state of North Dakota, the First Nation's Women's Alliance has four member organizations with two potential new member organizations. The mission of the organization is to support its members with capacity building and strategic planning including but not limited to: board

development, leadership/professional development, technology systems, volunteer recruitment, data collection, grant writing/skill building, financial management, resource development, networking, and communications. The First Nations Women's Alliance promotes a strong tribal criminal justice response to domestic violence and will work to provide law enforcement and prosecution training about meeting the needs of victims. The First Nations Women's Alliance will work with Indian tribes and its programs to implement best practices and seek innovative solutions that will enhance the safety of all women residing on Indian reservations. Women within the tribal court jurisdiction utilize civil orders of protection to prevent future abuse in crimes of domestic violence, sexual assault, stalking and dating violence. Women also utilize tribal courts to address divorce, custody, and other tort claims.

The **Fort Berthold Coalition Against Domestic Violence** is a not-for-profit organization located within the exterior boundaries of the Fort Berthold Reservation. The mission of the Fort Berthold Coalition Against Domestic Violence is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 196 women per year, this number does not include their children. As direct service providers, we routinely work with the tribal court and other tribal justice system providers to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction.

The **Home for Women and Children** is a not-for-profit organization serving the Navajo

Reservation since 1975. The Home for Women and Children provides safety, shelter, food, advocacy, educational living skills, legal support, counseling, transportation, and networking. Native women suffer from extreme domestic violence and sexual assault. It is absolutely vital to the safety of Indian women that the civil jurisdiction of the tribal courts remains intact for these purposes. Women within tribal court jurisdiction utilize civil orders of protection to prevent future abuse in crimes of domestic violence, sexual assault, stalking and dating violence. Women further utilize tribal court authority to address divorce, custody, and other tort claims.

The **Hopi-Tewa Women's Coalition to End Abuse (HTWCEA)** is an extension of the Hopi Women's Coalition, which had been founded in 1996 by a grassroots effort of several Hopi women concerned about, among other family-related issues, violence against Hopi and Tewa women. The primary mission of the HTWCEA is to provide safety and support to women against whom domestic abuse, sexual assault and stalking has been perpetrated. Congress has recognized the civil jurisdiction of tribal courts to issue protective orders against non-Indians. The HTWCEA routinely collaborate with the Hopi Tribal Justice Community to enhance the safety of all women, Indian and non-Indian alike, seeking relief in the Hopi Tribal Court. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Maliseet Domestic Violence and Sexual Assault Response Program** is a domestic violence and sexual assault program operating on tribal lands

in Aroostook County, Maine. The Program has been serving victims of domestic violence in the Maliseet community since 1998. The Program promotes a strong tribal criminal justice response to domestic violence and provides law enforcement and prosecution training about meeting the needs of victims. Women within tribal court jurisdiction utilize civil orders of protection to prevent future abuse in crimes of domestic violence, sexual assault, stalking and dating violence. Women further utilize tribal court authority to address divorce, custody, and other tort claims.

Mending the Sacred Hoop Inc. is a Minnesota non-profit organization committed to strengthening the voices and vision of Native peoples. We work to end violence against Native women and children while restoring the safety, sovereignty, and sacredness of Native women. The safety and sovereignty of women is the core of our work; we carry in our hearts the understanding passed on to us by our ancestors—the inherent status of Native women as sacred. Our work to restore this status focuses on the elimination of all forms of violence against Native women. We work from a social change perspective that relies on the grassroots efforts of all our relations to restore the leadership of Native women. Mending The Sacred Hoop provides training, support, resources, and leadership to tribal communities across the country in the development of programs to protect the safety and sovereignty of Native women. Over the past 13 years since the implementation of VAWA Tribes have developed the infrastructure for tribal justice systems components to provide safety to women within tribal jurisdiction. Many tribal domestic violence codes have been

developed. Personnel and training of tribal law enforcement, tribal courts, and prosecution, probation and batterers treatment program personnel have been supported. At the tribal level, we have coordinated our efforts and worked to create a system of safety for women seeking safety and protection within our tribal jurisdiction.

The **Minnesota Indian Women's Sexual Assault Coalition** is a non-profit organization incorporated in Minnesota in 2004. The vision of the Minnesota Indian Women's Sexual Assault Coalition is to provide safety and justice for Native women through the teachings of our grandmothers. Our mission statement is: "Through unity we will strengthen our voices and build resources to create awareness and eliminate sexual violence against Indian women and children. We apply our efforts toward influencing social change and reclaim our traditional values that honor the sovereignty of Indian women and children." Our coalition has approximately 33 individual and organizational members throughout Minnesota. Many of our members are direct service providers and routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Minnesota Program Development, Inc. (MPDI)** is a not-for-profit organization incorporated in the state of Minnesota in 1980. The mission of MPDI is to provide advocacy and services to women seeking safety. Our program serves approximately

400 women per year. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction.

The **Mita Maske Ti Ki** is a not-for-profit organization incorporated in the state of South Dakota in 2000. The mission of the program is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 53 women per year. As direct service providers, we routinely work with the tribal court and other tribal justice system programs to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction.

The **Montana Coalition Against Domestic and Sexual Violence (MCADSV)** is a not-for-profit organization incorporated in the state of Montana in 1984 (www.mcadsv.com). Founded in 1984, MCADSV's mission is to support and facilitate networking among our member organizations while advocating for social change in Montana. The issues before the Court are incredibly important to victims of domestic and sexual violence in Montana. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Native American Community Board** is a not-for-profit organization incorporated in South Dakota in (1986). The mission of the program is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 450 women per year.

As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction.

The **National Center on Domestic and Sexual Violence** is a not-for-profit organization incorporated in the state of Texas in 1998. The mission of the National Center is to design, provide, and customize training and consultation; influence policy and promote collaboration; and enhance diversity with the goal of ending domestic and sexual violence. Our agency provides technical assistance to approximately three million visitors annually to our web site (www.ncdsv.org) and provides 36 training events per year. As technical assistance providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through tribal courts. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **National Coalition Against Domestic Violence (NCADV)** was formed in 1978 and provides technical assistance, general information and referrals, community awareness campaigns, and public policy advocacy at the national level. NCADV has participated in many amicus briefs over the years on issues related to victims of domestic violence, especially where the issues involve the safety of victims. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The Native Women's Society of the Great Plains Reclaiming Our Sacredness is a coalition of domestic violence and/or sexual assault programs operating on tribal lands in the Great Plains region. The Society has twenty-two member organizations. The Society incorporated in the state of South Dakota in 2007. The mission of the organization is to support its members in formulating innovative legal solutions to ending violence against native women. The Society promotes a strong tribal criminal justice response to domestic violence and provides law enforcement and prosecution training about meeting the needs of victims. The Society works with Indian tribes to implement best practices and seek innovative solutions that will enhance the safety of all women residing on Indian reservations. Women within tribal court jurisdiction utilize civil orders of protection to prevent future abuse in crimes of domestic violence, sexual assault, stalking and dating violence. Women further utilize tribal court authority to address divorce, custody, and other tort claims.

The New Mexico Coalition Against Domestic Violence (NMCADV) is a not-for-profit organization incorporated in the state of New Mexico (www.nmcadv.org). Founded in 1981, its mission, along with the ultimate vision of social justice, is to work to end violence against women through partnerships, advocacy, and direct services. The New Mexico Coalition Against Domestic Violence also plays an instrumental role in advocating for laws and policies that affect battered women and their children. Within New Mexico, there are twenty-two tribes. Indian women and non-Indian perpetrators cross these jurisdictional boundaries on a daily basis.

We rely on the ability and authority of tribal and state courts to issue and enforce tribal and state protection orders in an effort to keep women and our communities safe.

The **Niwhongwh xw E:na:wh Stop the Violence Coalition, Inc.** is a not-for-profit organization incorporated in the Hoopa Valley Tribe in 2002. The mission of Niwhongwh xw E:na:wh Stop the Violence Coalition is to provide advocacy and services to women seeking safety through our programs. Our program serves approximately 96 women annually. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our court's civil jurisdiction.

The **Ohitika Najin Win Oti** is a not-for-profit organization incorporated in South Dakota in 2008. The mission of the program is to provide advocacy and services to women seeking safety. Our program serves approximately 250 women annually. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

Our Grandmother's House is a not-for-profit organization incorporated in the state of Alaska in 2001. The mission of Our Grandmother's House is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 200 of women per

year. The Alaska Native Women's Coalition Safe Home, "Our Grandmother's House," in Fairbanks, Alaska has utilized the Full Faith and Credit provision to successfully obtain protection orders when women from remote villages flee their perpetrators, seeking shelter in other communities such as Fairbanks. In addition, the provision has protected our children, as our state courts honor the provisions regarding custody of children in tribal domestic violence custody orders. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The Pauma Tribe (the Nine Tribes) and Strong Hearted Native Women's Coalition (SHNWC) is a coalition of domestic violence and/or sexual assault programs operating on tribal lands in the Pacific region. The SHNWC incorporated in the state of California in 2007. The mission of the organization is to support its members in formulating innovative legal solutions to ending violence against native women. The Nine Tribes promote a strong tribal criminal justice response to domestic violence and provides law enforcement and prosecution training about meeting the needs of victims. The Nine Tribes work with Indian tribes to implement best practices and seek innovative solutions that will enhance the safety of all women residing on Indian reservations. Women within tribal court jurisdiction utilize civil orders of protection to prevent future abuse in crimes of domestic violence, sexual assault, stalking, and dating violence. Women further utilize tribal court authority to address divorce, custody, and other tort claims.

The **Pennsylvania Coalition Against Domestic Violence (PCADV)** is a private non-profit organization that provides services and advocacy on behalf of victims of domestic violence and their children. The first domestic violence coalition in the nation, PCADV is a membership organization of 61 programs offering shelters, hotlines, counseling programs, legal and medical advocacy projects, and transitional housing projects for victims of abuse and their children. For more than thirty years, PCADV has provided training and technical assistance to domestic violence programs, private and government agencies, policy-makers, attorneys, the courts, law enforcement and criminal justice personnel, health care providers, the media, and the general public on issues of domestic violence. The **National Resource Center on Domestic Violence (NRC)** is a project of PCADV. It was founded in 1993 as a key component in a national network of domestic violence resources and provides support to all organizations and individuals working to end violence in the lives of victims and their children through technical assistance, training and information on response to and prevention of domestic violence. PCADV and the NRC share a mission to eliminate personal and institutional violence against women thorough programs providing support and safety to battered women, direct services, public information and education, systems advocacy, and social change activities. PCADV and the NRC are firmly committed to preserving and promoting a strong tribal civil and criminal justice response to domestic violence that enables tribal courts to respond to victims of domestic violence who reside on tribal lands.

Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Qualla Women's Justice Alliance** is a group of Cherokee and other tribal women that are formally recognized by Cherokee Tribal Council Resolution No. 68 (1999). The Qualla Women's Justice Alliance is committed to improving the response of the Cherokee tribal justice system and coordination of direct service providers to victims of domestic violence, sexual assault, stalking, and dating violence on Cherokee trust lands located in Cherokee, North Carolina. The Alliance provides leadership and, more importantly, Cherokee cultural perspective to the non-Indians that are employed by our tribe, are the actual direct service providers, and who reside on our lands. Likewise, our tribal lands have been and continue to be visited by thousands of tourists and visitors each year since the 1940's. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Sacred Heart Family Violence Center/Women's Shelter** is a not-for-profit organization incorporated in South Dakota in 1985. The mission of the program is to provide advocacy and services to women seeking safety and services. Our program serves approximately 1,000 women each year. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. Domestic violence

survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

Safe and Fear-Free Environment, Inc. (SAFE) is a not-for-profit organization incorporated in the state of Alaska in 1981. The mission of SAFE is to prevent violence, provide services, and promote the welfare of victims of domestic violence, sexual assault and related abuse in the Bristol Bay region. SAFE's service area stretches over 40,000 square miles (roughly the size of the state of Ohio) and encompasses six sub-regions and three court districts including Dillingham (Curyung Tribe) where the main shelter facility is located, and the 33 tribes and villages of the Bristol Bay region in Southwest Alaska. There are no roads and few resources. There are no connecting roads and the few docks and harbors are closed by winter ice for much of the year. Transport is by small bush plane, snow machine and/or skiff. Less than a third of our villages have any resident law enforcement. The Region is home to about 8,000 permanent residents and includes people from each of the three main groups of indigenous people in Alaska—Indians (Athabascan), Aleuts and Eskimo—with Yupik Eskimo being predominant. Alaska Natives comprise about 65% of the population base in hub areas like Dillingham and approximately 90-95% in outlying villages. Eighty-five percent of the persons served by SAFE are Alaska Native. SAFE provides advocacy and services to 15-20% of all adult women in Bristol Bay in any given year, and direct services to at least 500 individual women, children and men. Domestic violence, sexual assault, substance abuse and chronic interpersonal violence are endemic in our region. SAFE is one of the few resources our people have and the tribal courts and

tribal justice systems are our greatest allies for prevention, intervention, and effective responses to protect the lives of victims of violence. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Shelter of Safety (SOS)** is a not-for-profit organization incorporated in the Eastern Band of Cherokee Indians in 2006. Shelter of Safety is a native-specific Domestic Violence Transitional Housing Program located on the Qualla Boundary in Cherokee, NC. The primary goal of SOS is to fill the current gap between crisis shelter and permanent housing on our tribal lands and create public awareness. This program provides stable transitional housing and support services to battered women. Housing is essential to securing safe and healthy lives on and around the Eastern Band of Cherokee Qualla Boundary. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

Sicangu Coalition Against Sexual & Domestic Violence is a not-for-profit organization incorporated in South Dakota in 2008. The mission of Sicangu Coalition Against Sexual & Domestic Violence is to provide advocacy and services to women seeking safety and services. Our program serves approximately 400 women annually. As direct service providers, we routinely work with the tribal courts and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through tribal courts. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The South Dakota Coalition Against Domestic Violence and Sexual Assault is a South Dakota not-for-profit organization incorporated in 1978, which represents 22 domestic violence and/or sexual assault programs operating on state and tribal lands. The mission of the organization is to provide support, resources, and technical assistance to member programs that are responsible for providing direct advocacy and resources to individual women who are battered and/or raped in their own communities. Women within tribal court jurisdiction use civil protection orders to prevent future abuse in crimes of domestic violence, sexual assault, stalking and dating violence. Women further use tribal court authority to address divorce, custody, and other tort claims.

The Southwest Indigenous Women's Coalition (SWIWC) is a nonprofit, statewide Native American domestic violence and sexual assault coalition founded in 2005 and incorporated in the state of Arizona in 2006. The mission of the SWIWC is to promote justice and safety for battered and sexually assaulted Native women through the development and/or enhancement of the leadership skills of Native women in Arizona, and, developing partnerships, providing outreach, technical assistance and training to Tribes; domestic violence, sexual assault and other related programs; and tribal communities as a whole. The SWIWC advocates for and supports a strong tribal criminal justice response to domestic violence and works with partners to provide law enforcement and prosecution training to meet the needs of domestic violence and sexual assault victims. Native women look to their tribe for legal protection against their offenders and

without it live in fear of their lives. Women within tribal court jurisdiction utilize civil orders of protection to prevent future abuse in crimes of domestic violence, sexual assault, stalking and dating violence. Women further utilize tribal court authority to address divorce, custody, and other tort claims.

The Spirit Lake Victim Assistance Program is a not-for-profit organization incorporated in the Spirit Lake Tribe in 1997. The mission of the Spirit Lake Victim Assistance program is to provide advocacy and services to women seeking safety and services. We serve approximately 300 women per year, routinely working with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The Tribal Law and Policy Institute (TLPI) (www.tlpi.org) is an Indian owned and operated non-profit corporation organized to design and deliver education, research, training, and technical assistance programs which promote the improvement of justice in Indian country and the health, well-being, and culture of Native peoples. TLPI has an extensive track record concerning the effective provision of training and technical assistance in Indian Country, especially training and technical assistance addressing violence against Native women issues. These direct service providers routinely work with the tribal court and other tribal justice system components to enhance the safety of

Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Utah Domestic Violence Council (UDVC)** is a not-for-profit organization incorporated in the state of Utah in 1993. The mission of the UDVC is to create a state where domestic violence is intolerable. UDVC provides public awareness and education, training, advocacy and a toll-free 24 hour/daily domestic violence linkline with the assistance of a 36-member council. In working with 22 local domestic violence coalitions, 16 licensed domestic violence shelter programs and 30 victim advocate programs, UDVC provides 8 training events per year, maintains a web-based training site and provides an annual conference reaching over 600 participants yearly. These events and our collaborative work on statewide domestic violence initiatives include work with Indian advocates and support for victims within the five Indian tribes in Utah. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Victims of Violence Intervention Program** is a not-for-profit organization incorporated in South Dakota in 1998. The mission of the program is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 500 women per year. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of

Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction.

Washington State Coalition Against Domestic Violence (WSCADV) is a not-for-profit organization incorporated in Washington State (www.wscadv.org). Founded in 1990, its mission, along with the ultimate vision of social justice, is to work to end violence against women through partnerships, advocacy and direct services. WSCADV also plays an instrumental role in advocating for laws and policies to assist battered women and their children, such as the Violence Against Women Acts of 1994, 2000, and 2005, and advocating for the safety of domestic violence victims in the court system in particular to improve the enforcement of domestic violence protection orders across jurisdictional lines and working to enact full faith and credit laws recognizing protection orders. There are 33 federally recognized tribes, bands, and nations as well as 7 unrecognized tribes, bands, and nations in Washington State. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

Washington State Native American Coalition Against Domestic Violence and Sexual Assault-Women Spirit Coalition is a not-for-profit organization incorporated in Washington State in 2006. The mission of our Intertribal Coalition is to provide consultation and education to urban, rural, tribal and non-tribal entities on behalf of Native women and survivors in Washington State (encompassing 160,000 American Indian/Alaska Native populations and 33 federally Recognized tribes). Although we are not direct service providers,

we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. The state of Washington has recently passed legislation that would give tribal police officers authority to arrest non-Indians and would require the development of formal relationships with county law enforcement agencies to regain criminal jurisdiction over non-Indians on our lands. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

White Buffalo Calf Woman Society is a not-for-profit organization incorporated in the state of South Dakota in 1978. The mission of White Buffalo Calf Woman Society, Inc. is to provide advocacy and services to women seeking safety and services through our agency. Our agency provides services to approximately 400 women and 800 children per year. As a grassroots woman's organization located on the Rosebud Sioux Reservation in the state of South Dakota, we work with tribal woman and non-Indian woman who seek services from us. Our agency routinely works with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal court's civil jurisdiction. The White Buffalo Calf Woman Society, Inc. provides services in a five county area that includes Todd, Mellette, Tripp, Gregory and Lyman counties. White Buffalo Calf Woman Society has utilized the FFC provision to successfully obtain protection orders when women from these counties who are fleeing from their perpetrators, seeking shelter for their safety off the Rosebud Sioux Reservation or their small rural town

on other tribal reservations or in the larger cities. In addition, the FFC provision has protected our children, as our tribal court honors the provisions regarding custody of children in tribal domestic violence custody orders.

Wiconi Wawokiya, Inc. is a not-for-profit organization incorporated in the state of South Dakota in 1982. The mission of the program is to provide advocacy and services to women seeking safety and services. The program serves approximately 250 women annually. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through our tribal courts. Domestic violence survivors living on tribal lands rely on tribal courts for protection from abuse and violence.

The **Wisconsin Coalition Against Domestic Violence** is a Wisconsin not-for-profit organization founded in 1978 whose members include battered women, formerly battered women, domestic abuse programs, and persons committed to ending domestic violence. Our mission is to end violence against women through partnerships, advocacy, and direct services. We play an instrumental role in advocating for laws and policies to assist battered women and their children, such as the Violence Against Women Acts of 1994, 2000, and 2005. For the past six years, we have also led statewide efforts to research and analyze domestic violence homicide cases. We have also worked consistently to ensure that the civil and criminal justice system is sensitive and responsive to the needs of victims, including by regularly training

law enforcement, probation agents, judges, prosecutors, and civil and defense attorneys.

The Women's Advisory Committee for the Sault Ste. Marie Tribe of Chippewa Indians Advocacy Resource Center is a grass root group of Ojibwa and other tribal women that was formed to give direction and guidance to the Sault Ste. Marie Tribe of Chippewa Indians Advocacy Resource Center. We are not a formal group, but our group consists of Indian women who are concerned about the safety of women and their children in our communities. We advocate within our tribal communities to assist the development of shelter and advocacy programs in an effort to achieve justice and safety for women. The mission of the Women's Advisory Committee is to make positive, life-saving changes in our tribal communities for families experiencing abuse. Many members of the committee are enrolled members of the Sault Ste. Marie Tribe of Chippewa Indians, which is located in the Eastern Upper Peninsula of Michigan covering seven counties (Alger, Mackinac, Chippewa, Schoolcraft, Marquette, Delta, and Luce). By virtue of our location and integration within these counties, many of our tribal members are married to non-Indians. Currently, we have nine housing sites located in those counties. Our tribe has several economic development enterprises that seek employment of both Indians and non-Indians. The Tribe currently employs approximately 2,500 persons, with 50% of employees being non-Indians. We are a small/medium tribe and many of the tribe's employment opportunities are extended to non-Indians. Domestic violence survivors living on tribal

lands rely on tribal courts for protection from abuse and violence.

The **Women's Circle** is a not-for-profit organization incorporated in Sisseton, South Dakota on the Lake Traverse Reservation, commonly known as the Sisseton-Wapeton Oyate, for over 17 years. The mission of the program is to provide advocacy and services to women seeking safety and services through our program. Our program serves approximately 51 women per year. As direct service providers, we routinely work with the tribal court and other tribal justice system components to enhance the safety of Indian and non-Indian women seeking relief through out tribal court's civil jurisdiction.