

Joe Torre:

Combating Childhood Exposure to Violence: Utilizing the Strengths of Native Communities. Each Native American community and tribe has an individual story to tell about the violence it experiences. Each community also has unique needs and strengths. Historically, state and federal government's attempts to help were made with little or no regard to Native traditions, preferences, or sovereignty. Panelists will provide information on Native community practices and strategies on how to deal. Our first panelist, Dolores Subia BigFoot, Ph.D., director Indian Country Child Trauma Center and Project Making Medicine, University of Oklahoma Health Sciences Center. Dr. BigFoot, Caddo Nation of Oklahoma is an associate professor in the department of pediatrics, OUHSC. She directs Making Medicine, a national training program for mental health providers in the treatment of child physical and sexual abuse in the Indian Country Child Trauma Center, which is part of the National Child Traumatic Stress Network. Dr. BigFoot is a counseling psychologist and provides consultation training and technical assistance to tribal, state, and federal agencies; and mental health and family service agencies. She has written several publications on the effect of trauma on children, and cultural innovations, specifically designed for families in Indian Country.

Lyle Claw, president of CLAW Incorporated. Brothers Lyle and LaMonica Claw, Dine Navajo, formed CLAW Incorporated to combat substance, suicide, and other problems affecting youth and young adults. The Claw brothers grew up on the Navajo Reservation in Window Rock, Arizona. Both have seen the effects of substance abuse and had their own struggles with substance abuse, but have broken free from addiction.

Coloradas Mangas, Youth Board Member for the Center for Native American Youth. Mr. Mangas, Mescalero Apache Tribe, became involved in suicide prevention efforts and Native youth advocacy after he was personally affected by a tragic cluster of suicides on his reservation. Mr. Mangas testified before the US Senate Committee on Indian Affairs in March of 2011. From this initial involvement, he has been elected as an executive member of the National Action Alliance for Suicide Prevention, which is a public private partnership to advance the national strategy for suicide prevention.

Maria Brock, LISW, Tribal Home Visiting Project Director, Native American Professional Parent Resources, Incorporated. Ms. Brock, Laguna and Santa Clara Pueblo, German/Czech, is the director of the Tribal Home Visiting Program at Native American

Professional Parent Resources, Incorporated in Albuquerque, where she promotes best practice, prevention efforts for Native American Parents of children of up to age five. Ms. Brock worked as a child and family therapist for more than ten years. Her direct practice focused on issues of recovery, resiliency, and early childhood mental health. Ms. Brock is also a founding contributor to the Native American Community Academy, a charter school in Albuquerque for middle and high school students. Dr. BigFoot?

D. Subia BigFoot:

I am Dolores Subia BigFoot, and I bring you good will from the Caddo Nation of Oklahoma, in which I am a member; and the Northern Cheyenne Nation of Montana, in which my children are members. By training, I am a child psychologist at the University of Oklahoma Health Sciences Center, and I certainly welcome the opportunity to provide testimony in behalf of the Defending Childhood initiative to decrease the violence affecting our nation's children. Violence comes in many forms, as well, you heard today. I would like to make recommendations for the implementation of programs to reduce violence against youth. Child maltreatment cuts across class, ethnicity, and gender. The immediate and long-term effects of child maltreatment are many. My proposed recommendations could decrease the incidence of child maltreatment or child harm.

First, research has shown that at least 35.6 percent – well over a third – of child molestations occur at the hands of adolescent boys between the ages of 11 and 18 – a third. One effective intervention would be to tell 10, 11, and 12 year old boys, that it's not okay to touch other children. That's very simple. Many organizations such as Boy Scouts of America, Boys and Girls Club, and of course you heard about Big Brothers Big Sisters, and other afterschool programs have mandatory lessons on child maltreatment. Is that not correct? Adding a section on inappropriate touch between peers, or young children, would not require much effort. There is nothing currently in place – absolutely nothing – currently in place to inform parents or pre-adolescents what constitutes a sexual offense against a minor.

Second, research has shown that most adolescents with illegal sexual behavior can successfully, and have successfully and safely, be treated in community based, non-residential treatment centers. Community based, non-residential treatment centers. So, implementing effective treatment programs – in which a youth can stay in the home, can stay in their home, they can be monitored and supervised by parents and caregivers, and attend local schools, and still be accountable to the courts – is very feasible. We have

such a program at the University of Oklahoma Health Sciences Center, and our recidivism rate is less than – like three percent over a 20 year period of time. This lessens the potential of harmful, traumatic, and violent behavior that occurs as a result of incarceration, or other ineffective retention of adolescents charged with illegal sexual behavior.

Third, attention has been increasing toward youth engaged in self-injurious behavior, especially suicide, which we know we must view within a public health approach. Self-harm behavior are subsequently exhibited when exposed to trauma, again, that we heard today, including collective and historical trauma. Our children are exposed to collective trauma by violence within their families, within their homes, and within their communities. The Indian Health Service, among other federal agencies, in conjunction with local communities, has created a collaborative response to suicide prevention. One prevention focus is positive youth development that builds life skills supporting resiliency in youth, making it less likely for them to choose self-injurious behaviors. Examples are the American Youth and Life Skills, the Zuni Safe Start initiative, and Project **Venture**, among others. More emphasis should be on implementation of positive youth development.

Fourth, families at risk for child maltreatment need supportive services. Effective home visitation programs, such as **Save Care**, can decrease a potential family's entering the child protective system. We can do a lot in terms of prevention and intervention. The Children's Bureau has established a home visitation initiative, which could complement the Defend Childhood initiative. Evidence based programs that work – evidence based home visitation programs have been highly successful in decreasing the potential for harm against children, and increasing the family's capacity to be more successful, to be more available to their children, to protect their children.

Fifth, violence has been a part of the human condition since the beginning of mankind, wouldn't you agree? Therefore, individuals can make a personal choice about responding or contributing harm toward another person. That's a personal choice. For many conscientious individuals, they state, "They wish they knew what to do in those stressful situations." Offering programs – again, like American Indian Life Skills, mental health first aid – Project **Venture**, and similar programs for adults to learn better coping skills – is very feasible. Learning how to deal with stress is critical.

Sixth, the hearing on violence against Indian women made several recommendations including the establishment of a memorandum of understanding between tribes and their respective states in which they are located. For example, the Muskogee Creek Nation of Oklahoma has had an agreement with the state of Oklahoma for several years. The 38 Tribes of Oklahoma has had an MOU with the state of Oklahoma for reporting and investigation of child maltreatment for over 15 years. It has fostered the protection of children in many of our tribal communities. We need to look at more agreements, so that we can better report and investigate violence.

Lastly, our ancient ones, in their wisdom, who knew nothing of the resources outside themselves, said that if we – as parents and caregivers – do some very basic acts for our children, our children would know that they are sacred, and that they would welcome each new dawn. You have the little card, and it says, “Greet your child by name each new dawn.” Very simple thing. “Have your child hear you pray or offer a blessing in their behalf each day. Read or tell your child a story each day. Feed your child with food and laughter each day.” These four activities – they do not require new skill. They do not require additional money, and they don’t need to be developed with the new curriculum. I appreciate the opportunity to present this testimony. I ask the Creator to bless your hearts, bless your words, and your willingness to do good deeds. Thank you.

Joe Torre: Thank you, Doctor. Mr. Claw?

Lyle Claw: Good afternoon. It’s good to be here. Travelled from Phoenix, so coming up here to the cold country. So I want to thank you, Co-chair Listenbee. Thank you, Co-chair Torre, and the rest of the panelists for inviting myself, and I’m here along with my brother, who is the co-founder of CLAW, Inc. I have five minutes to give you a piece of my life, which has taken a lifetime to get. That’s very difficult. As well as relating to you, the impact of traditional cultural living, versus growing up urban society, modern, in America. So, I want to do something that’s probably not as traditional, per se, is I’m going to share just a short song playing from my heart, and maybe that would share more than what I can say in words. *[Song played on Native American flute]*

You know, CLAW Inc. had a background of some interesting beginnings. It started from when I was growing up in a good home. Both of my parents were successful professionals,

educated, did not see any domestic violence. However, we had sibling rivalry, but growing up in this era on the Navajo Reservation was one of the top – statistics for homicides in the country, in which we had almost the equivalent of homicide statistics with Baltimore. Growing up in this era, it was crazy because a lot of people killing each other, and I ended up dying with a meth overdose. I was selling meth, I was selling drugs, and I was also using, and I died. When I died, it was two o'clock in the morning, and when I came back into my body, it was five in the morning. I saw some things on the other side of life – that I believe we as human beings have lost, or have come into barrier with, with skin color, with money, with elements that we don't really need. What we do need is each other. What we do need is time, energy, words, and sharing this with our loved ones – with each other, to make a difference in our lives, in our communities.

But most of all, what we as CLAW Inc. stand for, is standing for the spiritual side of things. This can get really twisted into religion, and all kind of stuff, but I want you to understand that each one of us have been dealt with certain elements that have sacred origination from our Creator. Those are time, energy, and words. How are we using them? How are we spending them? What are we really doing? Why is it that we're really here? I'm here to serve as a reminder, coming from the other side – back.

In hindsight, what we as CLAW Inc. are doing is – we're doing what we wished somebody took the time to do when I was a kid growing up on the reservation, remote. Growing up in two worlds. Learning my culture, also being very influential and encouraged to learn English, and not my language, and now we're stuck in an era where our kids have no identity as tribal youth. Where is it we stand? What is it we're doing? Our tribes have come into a lot of – if you will – economic diversification decisions to invest in new types of resources such as casinos, such as – there's all kind of stuff, okay?

Long story short, which – my five minutes is already up – this perpetrates so much more. It makes it perpetual for all of the stuff that has come into an issue with people who are hurt. Basically, our organization attacks and deals with, directly, first of all, dealing with the element of spirituality. Because each one of us have a problem, per se, in us, that's a part of us that we can't touch. That healing process of that element in us, that we can't touch – which is our spirit, really – it takes a higher authority to heal that. That's what we vie for. But, along with that, we teach just reality. We don't sugarcoat the truth. We tell the kids, "Hey,

if you don't make these decisions, this is what's gonna happen to you." And so what happens is that on the reservation, there's so much that goes on, and when maybe they commit a crime there, and then they go out into the city, and they get busted for doing what they were doing on the res – which they were just slapped on the hand for – they come out here, it's a felony, and they get locked in the system. So, I could go on for so long, but I just want to thank you for inviting myself, and along with my brother as representatives of CLAW Inc. to be here. Thank you so much for what you're doing, and I pray blessing upon you. Thank you.

Joe Torre: Thank you. Mr. Mangas?

Coloradas Mangas: *[Introduction in Apache]* How are you? My name is Coloradas Mangas. I'm 17 years old, and a senior at Ruidoso High School. My mother is Cri-Cri Mangas, and my father is Carl Mangas. I have two sisters, who are Danielle and Kiana Mangas, and one niece who is Audriana Valdez. My grandmother on my maternal side is **Claudine Sines**. I am of **Chihenne** descent, which is Chiricahua Apache. To be specific, Warm Springs Apache from around Silver City, New Mexico, but I reside with the Mescalero people in Mescalero, New Mexico to this day. I am the president of the newly formed Mescalero Apache Tribal Youth Council. My role as president of the Youth Council is to see that the wellbeing of all youth of Mescalero is met – physically, mentally, and spiritually. By taking this role, I promise to work hard each and every day to improve the life of the youth of Mescalero through such things as reducing alcoholism, drug use, and reducing violence. Things like these affect the youth for the rest of their life.

We as a Youth Council, and I as president, promise to reduce violence in the childhood years of Native Americans. The childhood years are the most important of any human's life. These are the years in which a lot of things happen. The toddler sees many things, and hears many things. This is the time where the toddler learns things. They learn to walk and talk, and they learn how to act, mainly by watching the way family members act. So, if that toddler sees violence, whether it be verbal, mental, or physical, they in turn treat others violently. In old times, Native Americans didn't treat each others violently. They didn't show violence to their children, so their children grew up respectful and non-violent. They grew up with the sense that every person be treated with respect. Respect for elders, adults, parents, family, friends, and even themselves. This ancient –

[End of Audio]

Mr. Veehill: Affordable healthcare. Because many of our people are caught in a situation where if they're not Medicaid/Medicare eligible, or if they don't have personal insurance through their work, they don't get services. And with Indian health service the way it is right now, the funding is just depleted. A good example is our service unit in Santa Fe. One of the bigger **provos** have taken – which by all their right they had the right to do – was to take their share of money from the Santa Fe Service Unit. But what it did was, it took away a lot of the services from those communities that need it. So right now it's 8:00 o'clock in the morning to 8:00 o'clock in the evening. So there's a joke, they say, "Don't get sick after 8:00 o'clock in the evening." But it's true. I hope I answered your question

Moderator: Will the audience please join me in thanking Mr. Veehill for his testimony. *[Applause]*

Mr. Veehill: One last comment. When I was asked to make the presentation, I went through the list of task force members, and I saw Joe Torre, and I said, "Is that the Yankee Joe Torre?" And then I came here and I saw this morning sitting with U.S. Attorney Ken Gonzalez, and I thought I saw Joe Torre. I said, that's supposed to be Joe Torre, he looks like Joe Torre. But I say that because he's a hero of mine. I'm a Yankee fan. I'm a Dodger fan too, but we miss you in New York.

Joe Torre: You're becoming a hero of mine. *[Applause]*

Robert Listenbee: Would the members of the panel that is going to provide public testimony please meet down here in front with **Sudatha** and Dr. **Reyes**. They want to make a few comments to you before you make testimony. Testimony will start at 4:00 o'clock. We're going to take a short break until then. Thank you.

[End of Audio]

Male 1:

Our creation story is we came from a place called [*Native American word*]. Before we came from that place, the underworld we were in we were having problems. So they needed to get out of there. So they told us to go upon this next earth, this next world and take these with you: your language, your culture, which is the song, the dance. Take with you these animals. Take with you all that is necessary for you to do your life. [*Native American words*] is to do your life. [*Native American words*] means your walk of life.

They gave us these things and the biggest instruction that was given to us was you must [*Native American words*]. Translated it literally means to love, care, and respect for each other and all that is given to you, all that is around you. So with that thought, we came upon this earth.

So we settled in the areas that we did. Also, other tribes were coming from other emerging points. And not just tribes, the whole world. That's our philosophy. People came from different emerging points with a set of instructions on how to conduct their lives.

Those are the same very things that we talk about today in our advice to our children and our people. However, having said that, I said I was from Pueblo Tesuque and I think it was my Lakota brother talking about being a half-breed or something. I'm not a half-breed. Well, I guess I am. I'm a Lakota and I'm a Pueblo. But they told me I have some Hispanic decent. I can't prove it, but that's what I've been told.

But anyway, that's another story. The point I want to make is that when we came on this earth, we came with a set of instructions. Well, the Spanish people came in our area, along with them they brought their religion, their culture and they imposed it on us. That was I guess for us the beginning of the destruction of our way of life. Those very things I talked about in our creation story, take this with you so you can do your life, well all that had changed. All that was taken away from us because they thought of us not as people, but some kind of an animal I guess.

So the atrocities, the traumas that we were subjected to from that point on, the same thing on the east coast when Columbus landed in that area and all the other nationalities that landed on this continent, that's where our trauma began. Like Mr. Mangus was saying about these are the things that we were taught. It wasn't

about violence. It was about taking care of our people. As tribal leaders, that's our responsibility, to take care of our people.

But it's become challenging now because of all the other impacts that has happened, education, HUD, had an impact on us. All these federal programs as well intended, had an impact on us. The biggest one was the boarding school era, denying our way of life, our language, our culture, taking us away from those.

I work at the Santa Fe New School. We have a book that's called, One Mind, One Heart and it talks about all the generations that came to Santa Fe New School. In the beginning of the book, the story talks about a young lady, six years old, in one of our pueblos, government people coming up to the pueblo, taking her. She didn't know where they were taking her. She is put in a wagon and she looks back to her mountains. And crying she says, "Will I ever see those mountains again?"

Six years old, can you imagine being taken away from something that you grew up in. A community of love, I think Mario talked about the solution is love and security, begin taken away from that, introduced to another type of lifestyle completely foreign to them, a different language. So what I'm trying to do is give you a perspective of where we came from, how we got to be where we're at, and where we're at today.

Thos teachings that we teach our children today cannot be understood or learned if they don't have the language because it's hard to translate from our language into English and have the same meaning. I think that was other problem when the non-Indians arrived in our land. I don't mean to be disrespectful when I say white people or [*Native American word*] or [*Native American word*]. That's what we refer to you as.

When we talk about them is when they came and brought their ways and took away ours and that began our demise if you will. And then consequently, all the other things that occurred in our country, alcohol and drugs, we never had alcohol. Well, maybe some of did, but we didn't use it in a disrespectful way. We used it for ceremony.

Even today, some of the things that are children are being confronted with, the challenges, technology, cell phones, Facebook, all these different things that are kids have, television, the violence on television, the advertising of alcohol and drugs and cigarettes and all these things that are part of this world and the lives that we

have that a lot of our kids are looking at—some of our core values have been lost. Core values like hard work to get thing you need, now they want instant gratification. So they're selling drugs and alcohol, selling meth amphetamine, doing stuff to try to get that individual satisfaction of commercial lifestyle if you will.

So those are the things that we're being confronted with. But having said that, we have programs today that are working. We have programs out there that tribes themselves have developed, culturally relevant programs. We're using language and culture, using the songs, using our instruments, the flute, the drums, to teach our children.

When I introduced myself, I introduced myself in my own language. We have kids that introduce themselves in their own language and the clans they belong to. Those are beginning steps, but many of our kids are in homes where it's not conducive to learning because there's abuse, there's neglect. Like someone said, they're going to the schools just to get away from that abusive home. They're not there to learn. They're there for protection, for security.

So that's what we're trying to do is to provide that but also to share with them programs that can help them out. And not just them, but the families, the communities because that's our responsibility. We talk about capacity building. I think it was Carol Justice that was really kind of aggressive and talked about where tribes are saying to give them the money and let them do the work.

She must have listened to one of my testimonies because I've gone to Congress and I've testified in front of them. I said to just give me the money and get out of my way. Let me do the work. The problem is there are too many regulations. Laws are created and maybe for the right intention to help and provide, I think you mentioned \$7 billion in one area. Wonderful that that money is there.

But there is criteria on how to get that dollars. And then once you get it, there's more criteria. There are more rules and regulations. There are organizations that go for those monies. The state gets the money. Another entity gets the money. So before it gets down to us, we're getting the pennies. Everybody else gets the top dollar.

So for our capacity building, what we want to do is funding directly to tribes. Tribes have established themselves today that they can handle these monies. The reason I said give me the

money and get out of my way, let me do the work, is because then I can do it in a way that's going to work for me without having to comply with rules and regulations. I understand accountability. If I'm not accountable for these dollars, then take the money back from me.

But if I'm accountable for those dollars and I'm using them the way I'm supposed to, then that's what should happen. Somebody mentioned Head Start. Head Start is a great program, but when did it start? The poverty era. Well, now all of our Head Start kids that have graduated, my daughter for example, is in her last semester of law school. But her children weren't eligible for Head Start because they were over income.

So with that, the tribe has a casino. So we generated revenue and we supplement the Head Start program to meet the requirements of the over income kids. That's the other part. Tribes have become economic and self-sufficient. Not all tribes have casinos, but a lot of tribes are doing economic development in other areas.

The reason we're doing that is because the federal government has forgot their trust responsibility to tribes. They forgot to provide healthcare, educational services, all these services that they said they were going to. If they were doing it, it was at a very limited amount of money. So tribes had to become self-sufficient and start economic development and gaming just happened to be there.

But now, we're diversifying to other areas of business to generate more dollars to provide healthcare, education and all these types of initiatives.

Male 2: Mr. Vigil, we thank you for your testimony. I think there are several task force members who would like to ask you a few questions.

Male 1: Sure.

Male 2: Okay. Who would like to start? Dr. James?

Female 1: Mr. Vigil, thank you so much for your testimony. Excuse me for not knowing, but what years defined the boarding school years?

Male 1: It goes back hundreds of years. The Santa Fe New School was, I think, 18-something when it was first created. So it goes past 100 years. I don't know the exact dates, but it's over 100 years.

Female 1: Okay. Thank you.

Male 2: Dr. _____?

Male 3: Thanks again for your testimony, Mr. Vigil. One of the things that I was capturing in my notes was the issue of cultural awareness and the culturalization programs that continue to slowly be integrated into some of our federal and state agencies. It's one of my interests because I also belong to a category of Asian-American and Pacific Islanders. It's a diverse group that's increased as to complexity with cultural marriages across our ethnic groupings. And it's something similar in your country.

Has that been broadcasted or conveyed to a lot of our agencies that provide services or lack of services to ensure that they understand Indian Country? I only say that because I was in a similar setting here with veteran's affairs. For example, they're not starting with the healthcare issue of culturalization programs because, especially in the rural areas and native Alaskan areas because of sensitive and specific medical issues associated with your group. Has anything been done with that based on your lifelong program to gain awareness?

Male 1: Yes. I think there have been efforts. We call it cultural sensitivity to let them know. At the Santa Fe New School, we provide a whole series of sessions for our new employees and even some of our employees that have been there to educate them about who they're serving and to let them know because there's a lot of diversity in the community in our school because they come from different parts of the county.

But there are efforts being made to, I guess, sensitize agencies and organizations about who we are and where we come from and what our needs are. But sometimes, it's sad to say, it falls on deaf ears.

Male 3: I only say that because I went to school in Pocatello, Idaho, which is adjacent to the Fort Hall Indian Reservation. I didn't realize it was that close. I got my portion of cultural awareness going to this school, Idaho State University. Because of my color, I was often asked what tribe I was from. I often tell them I came from Hawaii and if they knew their history, it was the 50th state _____. Again, being aware that San Diego in California had four tribes and San Diego County has 18 Indian reservations, and I didn't know that until last year.

So I think there is a lack of that whole idea that we thought we knew our country. But coming today, for example, I didn't know much about Indian country other than what I know reading the books. So thanks very much for your testimony.

Male 1:

And the things you read in the books are not necessarily true either. So it's better to hear it right from the, as they say, the horse's mouth and that's the tribes. I think somebody asked about how you get to know more about traditions and cultures. Well, in New Mexico, and even when I go to Washington D.C. and I'm at the _____ or I'm getting ready to leave and then they ask me, "Well, where's your passport?" And I say, "My passport?" And they say, "You're from New Mexico, aren't you?" And I say, "Yes." That's part of the United States now.

So even that, they don't know that we're part of the United States now. New Mexico, we're rich in culture and if you ever get a chance to visit us, come and look into—is it the _____ website or 19 Pueblos website, where it shows where the feast days are occurring. Each month, there is a feast day going on somewhere and in fact, if you stay, I think San Philippi does have a feast day tomorrow. Usually they're open to the public and if they're not, they'll nicely ask you to leave.

But most of them are open to the public and every month there is a feast day. This is the Pueblo's lifestyle. This is the Pueblo way of life that we share. In our pueblos, when we have visitors come, our doors are open to everybody. We invite anybody, any stranger because the saying is that we don't know if it might be the spirit or Christ himself that is coming to our house. So we invite anybody and everybody.

Male 2:

Chief _____ and then Dr. Lieberman follow.

Male 4:

Okay, thanks. One of the charges of this task force is to look for examples of creative collaboration in seeking the issues that we're addressing here, some resolution to them. In your travels around, are there examples you could site or places that we should look for best practices where tribes worked with tribes or tribes worked with state agencies or worked well with the federal government or that we have all three working together? Is there anywhere that comes to mind as an example of maybe not where we want to eventually get to, but working in the right direction?

Male 1:

On a state level, New Mexico. We have a law that's called the Collaboration Act, that was passed a couple years ago. However, I

have to qualify that statement. That administration, Governor Bill Richardson, was amenable to meet with tribal leaders and sit down and talk with us about our issues and concerns at all levels.

So the bill was proposed to state legislature and it was passed. It's called the Native American Collaboration Act, which requires the Governor of New Mexico to meet with the tribes on a quarterly basis and then directs its agencies and departments to meet with the different tribes throughout the year, government-to-government meetings where we lay out our issues on the table.

The problem is that the administration that was here is no longer here. We have a new administration and I felt they are violating that law and I told the leadership that we need to final lawsuits against the Governor of New Mexico, this current Governor of New Mexico because she did not adhere to the requirements of that law that we're supposed to meet quarterly.

She's not adhering to calls from our tribal leaders to have a meeting with her. She's not being receptive. So I think we have to do something there to make that—it's a law, to make that work. So even though there are laws in place, sometimes the implementation is the hindrance. But I know there are other tribes in the United States that have that relationship.

This administration with President Obama has probably been one of the best ever since President Reagan. I think he signed the Indian Self-Determination Act. And the worst one, and I don't want to drop names but I have to say this, President Eisenhower was probably the worst one for Native people because that was the termination era. They wanted to terminate the tribes.

So there have been relationships where it was good and then there were relationships that weren't so good. This year, I think the President has elevated and he's got people in the White House that are working. Bill Mendoza, I was going to ask if you're related to Bill Mendoza? Bill Mendoza is out of the White House working on education. And so even that relationship, by them being there, creates that relationship and that has to happen more.

Congress is another story and you know that very well, what that relationship is. But I think there have been efforts made to develop relationships. There are MOUs with some tribes in states and so there are instruments in place but I think more needs to happen and it needs to happen from the top down with the President because we are sovereign nations. When we say government to

government, I want me sitting across from the Governor of New Mexico or the President of the United States.

Male 2: Mr. Vigil, our final question will come from Dr. Lieberman.

Female 2: Thank you for your testimony. And you write very compellingly about the fact that tribes remain ineligible to directly access some federal resources such as Medicaid. Could you help us understand some of the background for the ineligibility and the obstacles that you are encountering in transcending that policy?

Male 1: I guess I'll use an example. How many of you saw the movie *The Dark Knight*? *Batman*? Remember the Joker? He said that the thing wrong with this world is rules, rules, rules, rules. There are too many rules and that's our hindrance in accessing some of these resources in Washington D.C.

There are too many rules and regulations that we have to comply with and once we get the money, like I said, there are just too many rules. That's our testimony that Nick was making. Make those rules flexible so that we can do the work that we want to do, to allow us to do the work that we need to do to access Medicare, Medicaid, to access the new—what is that, the IHS--

[End of Audio]

Maria Brock:

Okay, me and my big ideas. So here in New Mexico I feel like we have had a very successful smaller scale initiative to think about how do we do that particularly with our tribal leaders.

We are very fortunate to have a very strong advocate for children as our State Children Youth and Families Department which is the Child Welfare Department Tribal Liaison, a gentleman named Bernie Tiba, and he and I have been working for the past two years to provide – this will be our second year – to provide a tribal leaders forum which is connected to our state-wide New Mexico Indian Child Welfare and Protection Conference that we have every year in the spring.

And the audience for that conference is about 300 folks; child welfare workers, tribal social services, tribal judges, tribal law enforcement, educators, and we decided to have this tribal leaders forum because, number one, the way our tribal leadership is in our state is they get re-elected or re-appointed every year.

So there was a lot of turnover and we wanted to make sure that we provided our leaders with an opportunity for policy updates but also to kind of promote and put in the forefront of their minds child welfare from the beginning of their term so they have some time to do something about it over the next year and hopefully they will light some fires and make some connections and resources, so they feel supported in this, this arena.

And we've been very blessed to get funding from the Children's Justice Act Advisory Group, so funds that have come through that pathway through our state has provided the majority of funds for this tribal leaders forum but I'm curious could we do this on a larger scale with, say, National Congress of American Indians.

I truthfully can say I'm completely ignorant on their stance or even involvement in anything related to child welfare or children exposed to violence. I'm not really sure but maybe something associated with them as well as looking at what I think as DeSolar mentioned this morning which is really getting the information just out more publicly and in general, and what are the avenues that our leaders listen to, how did their constituents bring them their ideas?

I know here in New Mexico Kellogg Foundation has funded many initiatives especially related to civic engagement related to early childhood issues there has been a number of community dialog circles and publications through New Mexico Voices For Children.

So I feel like these issues are getting out there a little bit more here in New Mexico, so they might be another resource as well as the Kellogg Foundation.

Dolores S. BigFoot: I think one of the many fortunate blessings that I have is the history of oral tradition, and if you look at the creation stories of many of our indigenous people there are prophecies associated with those creation stories and with the Tsitsistas, the Cheyenne people, the prophecy is that all of these things were foretold, all of the things that have happened to our indigenous people were foretold even – and they were prophecies that had been handed down for generations.

The other part of that is that the prophecies also said that the teachings and the understandings that we bring of our indigenous ways would be that which would be most helpful and that those things would lead us forward, and so what you are suggesting is exactly what was foretold and what was prophesied. So for me this confirms that those prophecies are being fulfilled.

Male 1: So Dr. BigFoot you mentioned that during – you mentioned during your testimony that you have research that has shown that most adolescents with illegal sexual behavior can be successfully and safely treated in community-based programs, that the recidivism rate was approximately three percent, and that you had 20 years of studies to verify that.

Dolores S. BigFoot: Yes.

Male 1: Would you be able to provide that information to the community, to the task force?

Dolores S. BigFoot: Yes, actually on my testimony that I submitted there is some resources that are listed and this is also part of the Department of Justice, some of the information that is on some of the websites that they have, and also some work that Mark Chaffin has done, so yes.

Male 1: Okay. Is the research that was done at your facility in Oklahoma?

Dolores S. BigFoot: It was some research that was done in our facility plus elsewhere, yes, and we can successfully treat adolescents with illegal sexual behavior. You have to look at the frequency and the degree of aggressiveness and there are many states that do not have community-based programs.

All of it is in-patient and that is not helpful for adolescents and when you look at our adolescents in Indian country most of the time they are sent far, far away, and they do not get the support of families, and what we have seen is that when we have high family involvement and we do in our program, we have high family involvement that adolescents are very, very successful and they lead productive adult lives.

Male 1: Okay. The other aspect of the testimony is that 70 percent of native children are actually living in urban areas.

Dolores S. BigFoot: 70 percent of our American Indian and Alaska Native population live in urban areas or off-reservation. So for example in – because of relocation, because of migration, because of school, because of any number of things, and this is true for our population as a whole, as a nation, many of us, I mean most of the population lives in – not in rural areas but yes.

Male 1: You gave us I believe six very specific recommendations. Do those apply to the 70 percent who are living in the urban areas as well?

Dolores S. BigFoot: They apply to – not only do they apply to American Indians, they apply to the nation as a whole. We can do this not only in our indigenous communities, we can do this with, in addressing violence in general.

Joe Torre: Thank you. We have time for one more question. Dr. Cooper?

Dr. Cooper: This is a question for Mr. Claw and thank you very much for that wonderful musical instrument. I'll ask you afterwards what you call that instrument.

Mr. Claw: You're welcome.

Dr. Cooper: In your written testimony you talked about what I would call community exploitation, the issues of casinos and how these present a growing threat to the well-being of people in general. Could you tell me, and I certainly would agree with you, especially the issue regarding child sex trafficking, drug trafficking, et cetera.

Could you tell me if you believe that the rising incidents of this kind of community exploitation is being met with any kind of resistance on the part of the communities in general? Are there words being heard or are there words being spoken against this?

Mr. Claw: Most often the community doesn't really know and that's the stage that we're in. So in my written statement I gave 13 recommendations specifically.

Dr. Cooper: Yes.

Mr. Claw: However, in that statement I said that we're in the beginning stages and so a lot of people don't – are in denial. However, I served on – as co-chair for the Ft. Defiance Meth Task Force, also on the Suicide Coalition for the Navajo Reservation.

We've spoken to – our organization has spoken to over a million people and last year, between two people, we made \$17,000, and it was all expense and we reached over a million people, and so with addressing these issues, up and coming issues we tend to see things that are forthcoming but we work directly with a lot of times the tribal police, FBI, there's so many organizations that we've worked with but our organization is primarily dealing with the overall elements that affect leadership, that affect the community, family and individual as well as the very small children.

And so I couldn't agree more that awareness needs to be stepped up at a junior high level. I believe that is a stage in life where it's really a crossroads for the youth, and if they're not met there they take either the rejection that they face there into their high school years, and it goes good or bad.

And so more than often it's bad according to statistics. However, I would say that we're in the beginning stages and awareness needs to be created. However, this specifically just down the road of a new casino that was just made on the Navajo Reservation in the bordering town of Gallup where last year there was close to 19 people that killed themselves within the community.

There was only one person that would go and deal with a suicide that dealt with all 19, that was the first responder, and so there is an absence of resources. There is an absence of – due to funding, where they can't hire the people needed. And so we, Claw Inc. go to the places where basically the most rural, the most places that are just really hard-hit with all kind of tragedy, and so we went to Alaska, to the Arctic, we've been all over Alaska down to here on the West Coast side, Washington, the tribes there and the tribes here, tribes in Arizona. We've been all over the nation.

So our experiences overall, the thousands and thousands of people that we have reached out to, the hundreds of communities that we

have reached out to, so but more often than not the tribe is going in the direction of the casinos, and so I think that's something that is task forced, that's something that we really need to look at and use too as well, so yes.

Joe Torre: Well I want to thank this panel for an emotional, sensitive, warmth, honest and brave testimony. I thought it was very enlightening and very real, and I want to thank you very much and let's recognize this panel.

[Applause.]

[Silent Pause from 11:55 to 12:52.]

Male 1: Good afternoon, Mr. Vigil. Our final panel for today before we take public testimony will involve focusing on the issue of increasing tribal capacity, to prevent and address trauma and violence experienced by American Indian, Alaska Native children.

Many tribes and tribal organizations have developed and implemented programs to address children exposed to violence. Many more tribes, tribal organizations and tribal communities recognize the problem of children exposed to violence but do not have the infrastructure, the capacity, or access to resources that will allow them to address it.

Mr. Gil Vigil will speak with the task force about issues encountered in addressing children exposed to violence in tribal communities, including limited access to resources, challenges in developing capacity, and recommendations to alleviate these barriers. Mr. Vigil?

Gil Vigil: Thank you. *[Speaking in Native American language.]* Oh let me start over. Can you hear me? You didn't hear that part *[Laughing.]*

Male 1: People in the back may not have heard it.

Gil Vigil: *[Speaking in Native American Language.]* Just like I think many of the presenters before me introduced themselves in their traditional way and that's how we introduce ourselves so that we established a relationship to begin with.

So I said my name is – translated my name is *Kupay Nemich*, means, "Rocky Mountain." I am from the pueblo of Tsuzuki, I am of the Sun Clan and of the Turquoise Clan, and I would like all of

them, like all of the presenters before me I want to thank you for allowing us some time to make this presentation and I commend you, all of you, for the challenge that you took upon to address this really important issue, and I wish you well, and in my prayers this morning I ask the spirits to guide you and give you that fortitude, and to keep you going, that strength to keep on going because it is a challenging topic that we're trying to address, and so I thank you for that.

When I was asked to provide the testimony I was asked through the National Indian Child Welfare Association which I am a board member of, and so I had staff members prepare me a document, and I think it's in your packets, to address the concerns.

And I normally – I do provide testimony at different places like Congress, HHS, Department of Education, and what I want to do this afternoon just to give it a more, I think what you're looking for perspective, and adding to some of the comments that were made all day, and I commend all the presenters before me. They did an eloquent job in presenting their topics and their issues, especially Colorado Mangus.

If he didn't say that but Colorado Mangus was a very strong Apache leader also and he's taken that name but if you heard in his presentation he's living up to that name by the things he is doing for his community, and I want to expound on that part also but, first of all, my Christian name, my name is Gil Vigil, I am a Council member from the Pueblo of Tsuzuki. I am a former Governor of that pueblo and I think Maria mentioned our governmental process.

Some of us have gone and under the Indian Reorganization Act created constitutions and created our governments that way. I come from a pueblo where we still have our traditional form of government. We have incorporated the Spanish form of government to include a governor, lieutenant governor, sheriffs and church officers but we still have our traditional form of government. We call them war chiefs. Today we're not allowed to declare a war on anybody but we still have war chiefs. *[Chuckling.]* Sometimes I feel like we want to declare one.

But anyway, and so I didn't run for my position as governor. I was appointed by traditional leaders. In fact when I was appointed I said, "Why me?" I'm just a young guy, I don't know very much but I guess my time, my calling, like I was telling Maria and someone else about when we're growing up I guess we're

groomed, or we're taught how to assume that responsibility down the road because they always – we owe it and that's what we do with our nowadays. We remind our children, "One day you're gonna be sitting at that leadership level, so you'd better learn."

I'm also, right now I'm the governmental tribal liaison for the Santa Fe Indian School, and what that title means is the Santa Fe Indian School is owned by the 19 pueblos here in New Mexico and we have a Board of Trustees and I work out of the Superintendent's Office and we – my responsibility is to make sure I share information with the governors on a regular basis so that they know what we're doing at the Santa Fe Indian School because they have entrusted their children to us to take care of them for that school year.

And having said that along with that comes all the other responsibility and the same issues that many other presenters made here; substance, alcohol abuse, behavior problems and all these other things that are occurring within our own Indian country, and so we're responsible to make sure that we address those issues.

I also serve on the National Indian Child Welfare Association Board like I said but I also serve, and education is my background and I serve on a lot of education boards. I serve on a National Haskell Indians Nations University Board of Regents in Lawrence, Kansas, and the irony of that is it used to be a boarding school, a relocation school, and well we changed that philosophy and we're educating our students to go back home to serve in their communities rather than sent them out into an urban city like San Francisco or Denver or Washington, D.C. We'd rather return them back to their communities. So that philosophy has changed in that also.

I think when we talk about capacity building and how do we address those, you heard a lot of the presentation by the – some of the panels of what they're already doing. A lot of them are doing good work. They're working, it's working.

The National Indian Child Welfare Association, we're doing some good work addressing, first which is adopting of children being placed in non-Indian adoptive homes and they, before the act was passed, it was because kids were just taken from the reservation and put into an adoptive home, and I think somebody talked about welfare associations or boards, or groups that while maybe well-intended, had took away those children for the wrong reason and

placed them in homes that sometimes they had more trauma than before they left their reservations.

And so that's what we're doing with Indian Child Welfare is to address, to make sure that the student, children aren't just physically removed without somebody being informed or the tribal leaders knowing or tribes knowing about them and then try to place them in Indian homes before they are placed in non-Indian homes, and so that's something that's happening.

But there are other areas in our efforts, and our efforts are basically in the prevention and intervention area of developing programs to address all these different areas; domestic violence, alcohol, drug abuse, and so that's what the National Indian Child Welfare Association's philosophy is the – in addressing the Native Indian country for prevention and intervention resource pertaining to youth, trauma and violence, and the ways in which tribal capacity may be increased to respond to these needs.

So that's what our efforts are but I want to go back. I only have 50 minutes I was told. So where am I? I think at five minutes. Talk about -- I think Ms. Bigfoot mentioned creation stories. As native people most --

[End of Audio]

Coloradas Mangas: – was put aside during the boarding school years when our grandparents were treated violently. Some held fast to traditional ways, but some took violence back home to their families, which their children learned and passed on to their children. This is more on the lines of monkey see monkey do, and with today’s popular culture, such as media, violence is shown to our youth on a regular basis.

With violence comes many negative features, such as disrespect for self and others, drug and alcohol use, jail time, and even suicide. All of these features lead to, or branch off of violence. How do these features lead to, or branch from violence? Well, disrespect for self and others leads you to be a bully. Drug and alcohol use can branch off or lead to violence because it’s an escape for people who are violent, or people get violent after using drugs or alcohol. Jail time branches from violence because every bad thing has a consequence.

The biggest out of all of these is suicide, mainly among the youth. Youth turned to suicide for an escape from violence – violence among peers, or family members. When a youth is treated violently, their thought changes. It changes to either depression, or to being violent. The youth begins to think about suicide or about being violent so that others won’t treat them violently. In the Mescalero and Ruidoso communities, we have had our own devastating effects from suicide. We had a rash of suicides back to back, all between the ages of 13 through 25. Many Native youth responded with cultural healing. They’ve performed ceremony for their high school to heal not only themselves, but also all of the non-Native American students as well, bringing together walks of life from all throughout the local and neighboring communities. How does suicide intertwine with violence? Well, suicide is brought upon by emotional distress or depression. Depression is caused by many different things. A big cause is bullying: being violent towards others. The child being bullied feels worthless, and if there’s violence at home, it makes the situation worse.

Suicide in times like this is one of the first things to come to mind to most Native American Alaska Native youth. Why? Well, as a child, the youth sees these things in the media. They see in movies that suicide is an out – a way of escape – not thinking about the long-term consequences, not thinking about their own future. Every person is here for a reason, and every person has a purpose. One might cure cancer or diabetes, or be a future world leader. So, why suicide? Well, it’s an easy out. Youth would rather be gone, than be somewhere where they are treated violently. And with a

lack of mental health care, cultural knowledge, and respect for people from IHS facilities, many Native American Alaska Native youth reject or turn away from IHS facilities. If IHS facilities had more Native American doctors, healthcare givers, IHS would see an increase in patients. Not only would it help the Native American communities, but all of Native America.

How else is violence brought about? One way I personally think that violence is brought about to Native Americans Alaska Native youth is through the lack of cultural knowledge. Such things as not knowing their language, not knowing their ancestors, and not knowing their culture. If Native Americans of today's time held fast to our cultural ways, we would be nonviolent. If Native Americans were nonviolent not only towards themselves, but towards others, suicide levels among Native Americans Alaska Natives would drop. Helping reduce violence among our people begins with each and every one of us personally. It begins with us learning our cultural way of life. It begins with us being respectful, courteous, and tolerant. It begins by us being the change we wish to see in the world. *Ahéhe'e*. Thank you.

Joe Torre: Thank you, Mr. Mangas. Ms. Brock?

Maria Brock: First of all, I'd like to thank each one of you for being here today, and welcome to New Mexico. I want to set a context for what I want to share today, which is that everything I'm gonna talk about is in the context of relationship. I wanted to thank each one of the panel members here for sharing from your hearts, and your spirits, and from your people. I think Coloradas, when he introduced himself, he really set his context of who is, and who he comes from, and who his parents are. That really speaks to who each one of us is as a tribal person. When we talk about relationships – I also just heard from my new friend, Natalie from Rosebud, that Native people have the highest representation on Facebook use. And so, what that tells me is that we need each other. As Indian people, we need each other. We need community. We need companionship, and friendship, and laughter, and love. We need all of those things when we talk about moving forward as a culture. Even if we're in different tribes in urban areas, which you may or may not know that now up to 70 percent of Native people live in urban areas. We need that communion with each other.

So, in the spirit of relationship, I've had many teachers, and I also want to recognize those of you – you know who you are in the room – who are my teachers, and my encouragers, and my cheerleaders, and my helpers in all the work that I do here in

Albuquerque. So, I just wanted to recognize them. So, I have had many teachers, and a teacher of my teachers is a gentleman named Eduardo Duran, who's a psychologist. I had the pleasure of going to a workshop with him at the ZERO TO THREE conference this year, and he was – we were graced by the presence of Dr. Brazelton as well, and they were talking, and Eduardo opens up his talk by saying he only knows about four things.

So, if he only knows about four things, I think I only know about one thing. And what I know is that it's important for us to keep asking, "What about the baby?" When we're talking about children exposed to violence – what about the baby in the family? What happened to that 15 year old when he was a baby, who's into the juvenile justice system? What happened to that 8 year old who's in the foster home when she was a baby? What happened to their parents when they were babies? We know from neuroscience and from research that prenatal development, infancy, and toddlerhood is the most important time for brain development.

And when we talk about brain development, we're not just talking about literacy, or motor movement; we're talking about how we develop the blueprint for relationships for the rest of our lives, and people have mentioned middle schoolers today, and I'm so glad they did. I've worked at a middle school, and I've contributed to the founding of a middle school. But I did find, working at that middle school and learning through my own studies, that those kids already came in with a blueprint for a relationship, and that it was formed when they were two years old and three years old, because really our first relationship is with our parents. And so, when they're exposed to neglect, or they're exposed to trauma, or violence, or rejection, or an unpredictable caregiving environment, that's what they're gonna learn to expect. And they're gonna learn ways of coping with that, and not communicating what they need, or miscommunicating what they need. And if you put that in the oven and you bake it for 14 years, you come up with teen dating violence.

So, again, when we talk about, "What about the baby?" I think our tribal cultures – and really any indigenous cultures in the world – have really centered a lot of their culture on this primordial dyad – that's what I'll call it – which is the infant and the caregiver. We have a lot of beliefs. We have a lot of taboos, if you will, about what a pregnant woman should do – what she shouldn't do. How do you talk to a baby? What do you do with a baby? How do you name a baby? When do all of those things happen? And when we lose connection with that because of historical trauma, or

oppression, or even moving into an urban environment, it is a loss for our people, and I think that's one of the reasons why we are connecting the ways we are in this modern society.

So, my colleagues here have also mentioned language learning and cultural revitalization. The recommendations that I provided in my written testimony really highlight that. I feel like when we're looking at developing programs, and we're looking at developing initiatives; when we're looking at partnering and with tribal communities, when we're promoting the prevention of violence, that we really need to think about that. It may not be the first thing that we think about, but it's really coming from our tribal governments, from our tribal leaders, and from our parents and young people, that this is what they want. They want to know their language; they want to know their cultural life ways.

And so, as my first recommendation today, I'm offering that we think about, how do we incorporate that so it's not just part of education? And kind of getting back to what many people have mentioned today about siloing, but that it comes out of the education programs and into law enforcement, that it comes into courts, that it comes into child welfare, that it comes into behavioral health. And we have some pretty exciting programs here in New Mexico that have integrated that, that I can share with you later since I just got tapped.

So, I'm just gonna mention two more things. So, I'm the project director for a home visiting program that's funded by the Affordable Care Act, and we are an evidence based home visiting program, and I can just share that that's one thing that we're very excited to move forward with – is that we're gonna be combining language learning and cultural mentorship, as well as parenting support and education.

And so the last thing I'd like to leave you with – besides really emphasizing that all early childhood programs need to be funded, and there needs to be more access not just for low income families, but universally – so, let's think a little broader than Head Start programs. I love Head Start, but a lot of people get denied because they don't fit the criteria for enrollment – is that I saw a presentation by a gentleman named Dr. Reed this week. It was a public health initiative that he did with the Indian Health Service – the Navajo Nation and the Apache Nation. They were able to, over a ten year period, through using Hepatitis B and **pneumococcal** immunization, take these communities here in the southwest from the highest incidence of infection, through early immunization, to

now the lowest population in the United States. Well, I would like to say: let's do that for child maltreatment. Let's do that for children exposed to violence, and what is that inoculation? Well, it's love, and it's secure attachment, and it's supporting parents, and I think we can do it. I know we can do it if we can do it with immunizations for these diseases. I think we can do it for maltreatment which has, by far, greater social public health and social emotional impact in our communities.

And so, one last thing my grandpa always taught us – especially when we were getting lectured when we messed up – but is that we are to love each other, and to take care of each other. Thank you.

Joe Torre: Thank you, Ms. Brock. Questions for the panel?

Georgina Mendoza: Thank you very much for your testimony, and for your wise and kind words. Mr. Mangas, I especially want to thank you for your leadership, and your strength, and your passion, and commitment. It's youth like you – you and others like you – that are really gonna make a difference in our future, and make a positive impact I think. So, you did mention that you'd like to – that you have the desire for more youth to become involved in these type of efforts and those that include cultural practices. Do you have any ideas about programs that can help promote that or how schools or other public institutions can help with that?

Coloradas Mangas: Well, back home in our reservation in Mescalero which is four hours south of here, we do have a lot of things that we use, such as: we do incorporate the language into our reservation school. But, that's not enough because half of our reservation students go to the school that's just right outside of the reservation boundaries, and I myself attend Ruidoso high school, which is on the reservation boundary. It's in another town – in the town of Ruidoso. So, we don't get the Apache language class as our brothers and sisters do back in the Mescalero school, but we do try to incorporate it in everything that we do.

We also have what is called the Apache Language Program, which is from 5:00 to 7:00PM on Wednesdays and Thursdays, and that is taught by our tribal elders. They come in, and they do what we do, such as Apache hymns on Sundays – they do those for us, and they sing them to us. Our elders, such as our grandmas and grandpas, they all teach this class for us. They give us the paper, our language is written down for us. They give us CDs to listen to, and they tell us, “Just go home and practice these things. Talk to your mom and dad in your language. Talk to your grandma and

grandpa in your language, because they will respond in their own language. They'll talk to you back in the language that we're supposed to be speaking. They'll try to help you with these things."

And other things that we do is: getting our community together for what we call "feasts," and these are ceremonials for our girls. We do do a lot of cultural things throughout the feasts, but it doesn't really involve all of our community. So, some things that I, as a Youth Council leader, am trying to work on is what I call a four day spiritual retreat. This is where it's gonna take youth from their natural home settings of wearing bellbottoms – things like that – sneakers, spaghetti straps, stuff like that; and place them in traditional clothing, such as what I'm wearing today, and such as what some of my entourage is wearing today. Like, Ms. Mescalero, our Mescalero high school princess, and even my mother – they're all wearing traditional Apache clothing, for a woman.

And so, that's what we're going to put all of our youth in, and they're not gonna be allowed to change during the four days. They're gonna have to bathe in such things, such as the river water, and they're gonna have to build their own home, their own shelter, set up their own *tipi*, cook their own food. And all of our elders are gonna be up there teaching them these things. They're gonna teach them which plants to pick during that time of the year, which plants are which, how to tell the plants from each other, what their Apache traditional names are, how to cook these foods the traditional way, and it's gonna be all traditional setting. And we're gonna provide clothing, and moccasins, and things such as *tipis* and housing, and stuff like that for the youth themselves.

So, we're not asking any of the youth to fork out money for us. We're gonna fork out all of the money to the youth themselves. We're gonna help them learn their language. We're gonna help each other come to our cultural way of life – come back to our cultural setting, which is gonna help reduce violence. Because, as Native American people, and especially as Apache people, we are not supposed to treat each other violently. That's what our grandmas and our grandpas tell us. They tell you, "Love one another. Treat each others with respect. Treat each others the way that you want to be treated." And I don't think that a person that wants to be treated violently will go out and treat other people violently. I don't see it as a way of life, and I know that my elders back home don't see it as a way of life.

So what we do is we try to incorporate our language in everything that we do, because that's who we are – is our language. Without our language, we're nothing. We don't have songs where we can't sing in our language. We can't have ceremony if we don't have our language, because that's what the Creator hears is our language. So, that's what we're trying to do is incorporate it back into the everyday home setting so parents can talk to their children in their language, the children can talk to their parents in their language instead of for having to taught the traditional English language.

D. Tilton Durfee: This was an exceptional panel. Thank you so much. The beautiful song, and this is the first time I've ever heard a panel member testify that he or she died, and then continue with the testimony. It was just exceptional, and very touching. I want to say to Maria Brock: thank you so much for focusing on the early years, and on the value of home visiting. The research, as you know, shows that that is the number one most effective way to prevent child abuse and neglect, and that you've incorporated it into your work is so incredibly important. You haven't mentioned, however, the prenatal period, during which time the health and prospects of a person can be damaged or promoted depending on the diet and the intake of drugs or alcohol. Have you addressed – are you working with pregnant women at all in your program?

Maria Brock: Yes, we are. We are actually – one of – a unique program here in New Mexico. We have both state funded home visiting, as well as federally funded home visiting. So, we've been providing home visiting services for about four years. Our outreach and recruitment primarily focuses on prenatal moms, and it's a universal program so there are no income requirements or guidelines in terms of eligibility. And, we also don't limit our services to first time parents, as well.

With our federal funds, actually, this week – right now, our staff is getting trained in a model called Parents as Teachers that we'll be using from this point forward. And so, with our prenatal families, we do focus on some of the health pieces, but our orientation towards home visiting is really a combination of public health education, as well as infant mental health. We've been very, very influenced in our state, and through all the great work done by the – my teacher, and one of the founders of the New Mexico Association of Infant Mental Health, Debra Harris. Her teacher is Mary Claire Heffron; who I believe her teacher is sitting with us today – Dr. Lieberman. So, we've really tried to think about promoting education, but also, how can we be with families so that

we can provide a supportive environment as they go through these changes with their new baby coming?

D. Tilton Durfee: So, you start when they're in the prenatal state? That's so good to hear. I just have one really quick question for the first – Dolores. Your data – you're talking about 35.6 percent of child molestations occur at the hands of adolescent boys from 11 to 18. What is your population for that? Is that –

D. Subia BigFoot: That's actually –

D. Tilton Durfee: What research is that?

D. Subia BigFoot: That's actually from the Department of Justice research.

D. Tilton Durfee: That's national?

D. Subia BigFoot: Yes, national. And on my testimony, I have some references and sources – is where that report comes from. I'd be happy to give it to you.

D. Tilton Durfee: Okay, and your next, then, I just have to comment where you're talking about 10 to 12 year old boys – it's not okay to touch other children – I'm sure you meant "inappropriately."

D. Subia BigFoot: Inappropriately.

D. Tilton Durfee: Okay. Thank you.

D. Subia BigFoot: That was the gist of that, is that it's inappropriate sexual behavior.

Joe Torre: Thank you. Dr. Marans?

Steven Marans: You know, throughout the hearing, I've been trying to articulate an experience I've been having, and I wanted to share it with you because you helped to crystallize what that experience has been, and it is that you, like other panel presentations, but you helped bring it home – have taught by showing. You have taught by bringing the very strengths that this panel is entitled. I'm just wanting to say from the bottom of my heart how grateful I am. The title of the panel is "Utilizing Strengths," and as I say, I think you're demonstrating both the strengths and the integration. It also strikes me that these strengths are something that, if there was a way of sharing with the rest of the nation, it would have enormous benefit. Now, I know that sounds large and grandiose, but I do wonder that the – whether the challenges in bringing the traditions

of indigenous peoples to indigenous peoples – whether there are ways that you might recommend our being able to begin to think about how to infuse those teachings into the broader needs of the nation. It's a big question, but I'd appreciate any ideas.

[End of Audio]