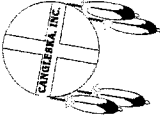


What information should be kept on women and why?

The Contact Sheet is designed to gather basic information, provide documentation about his violence, and allows for ongoing assessment of law enforcement response.



CANGLESKA, INC.
Serving the Oglala Lakota Nation

OUTREACH SERVICES
P.O. Box 3300
P.O. Box 1037
P.O. Box 1037
SHELTER & BUREAU OFFICE
P.O. Box 638
P.O. Box 638
SHELTER & BUREAU OFFICE
P.O. Box 638
P.O. Box 638

CONTACT SHEET
(In other words, DO NOT hand this to the woman to fill out)

TO BE COMPLETED BY THE IDIYOCATE

Date: _____ Time: _____ Advocate: _____

By Agency: Probation Safety check Orientation
 Other Self

Type of Contact: Shelter Phone Drop in

Woman's Information:
 Name: _____
 Address: _____
 City/State/Zip: _____
 Phone: _____
 Tribe: _____
 District: _____
 Birth Date: _____
 Marital Status: _____
 Special Needs or Impairment medical information: _____
 Emergency contact: _____
 (How) _____
 (How) _____

If different from above, how can Cangleska, Inc. contact you if you leave the area? _____
 (How) _____

Children's Names and Ages:
 Age: _____
 Age: _____
 Age: _____
 Age: _____

Is an Order for Protection in place or pending? Yes Ex Parte Permanent
 Which court? _____ Court date for hearing on permanent order? _____

Are there any warrants or charges against you? Describe: _____

Are there any warrants/charges against your partner? Describe? _____

Is your partner on probation? Yes No Which Court? _____

Were the police notified? Yes No Date: _____

Names of responding officer: _____

Actions taken by officer: _____

What is your opinion of the police response? _____

Describe his violence and any system's responses: What happened? Describe injury actions have been taken with the criminal justice system, social services, religious/spiritual violence? What was the response? _____

Ask the woman if she would like to see _____

Blanket release of information forms are illegal (and unethical).

Confidentiality agreement forms signed by a dozen or more people does not guarantee confidentiality, and does not confer the right to talk about women and make decisions about their lives without their informed consent. Even within shelter programs, information should be shared on a "need to know" basis only. There seems to be massive confusion about the difference between a woman's request for help in getting safe and an open invitation to get into every aspect of her life.



CANGLESKA, INC.
Serving the Original Latine Nation

AUTHORIZATION TO RELEASE INFORMATION TO CANGLESKA, INC. FROM CANGLESKA, INC.*

TO RELEASE INFORMATION TO CANGLESKA, INC. FROM CANGLESKA, INC.*

Name of person/organization/facility: _____
Address: _____
City/State: _____
to disclose information from my record.

The purpose or need for this disclosure is: _____
The information to be released is: (check one) (NWS)

The information related to: _____
 The entire record
 Only information related to: _____ from: _____
 Only the period of events: _____

AUTHORIZATION TO RELEASE INFORMATION TO CANGLESKA, INC. FROM CANGLESKA, INC.*

Name of person/organization/facility: _____
Address: _____
City/State: _____
to disclose information from my record to: _____

The purpose or need for this disclosure is: _____
The information to be released is: (check one) (NWS)

The entire record
 Only information related to: _____ from: _____
 Only the period of events: _____

*This form is to be completed for each individual disclosure. I understand that this authorization is valid only for the intents and purposes stated hereon unless the information has already been released.

Signature: _____
Advocate Signature: _____

THE IN'S AND OUT'S OF WOMEN'S FILES IN SHELTERS

The files of women in shelter are legally considered program property and, therefore, can be released by subpoena or court-order. Some programs choose not to respond to subpoenas or court-orders, in order to protect women and the integrity of the program.

Keeping this in mind, the purpose of these files is to support the safety of women. The purpose of files is not tracking, case management or documentation for "progress." Shelters are sacred ground for women who have been battered, providing sanctuary for women escaping violence. Shelters are not treatment centers or social service programs.

Women have the right to review their file and determine what they want and don't want documented. This can vary from woman to woman, depending upon many factors, including the tactics her batterer uses and local systems' response.

The following are basic guidelines for what is appropriate to include in files - the "IN'S," and what is inappropriate to include in files- the "OUT'S".

Some programs place contact sheets in three-ring binders by month and do not utilize individual files. One separate file can be kept with letters validating attendance if other agencies require participation in support groups, etc.

THE IN'S	THE OUT'S
<ol style="list-style-type: none"> Contact information (addresses, phone numbers, how they can be contacted) Documentation about the violence: <ol style="list-style-type: none"> "Excited utterances" about the battering Documentation of injuries, including photos, if appropriate Actions and threats by the batterer Police and other systems' response Release of information forms (one per request) Dates only of participation in groups, if required by other agencies 	<ol style="list-style-type: none"> Subjective data: observations, assumptions, progress notes, assessments Treatment plans, including goals and objectives Logs, daily contact sheets, notes about a woman's comings and goings Notes on parenting methods or mother/child interactions <p>Note: Women may need to keep copies of protection orders, divorce papers, social security cards or other personal documents at the program. A locked file cabinet documented as designated for personal items, not program property, is the safest way to keep these types of records. It is generally safest to treat safety plans as personal property of a woman, depending upon her individual situation.</p>

Shelters are supposed to be safe places, not treatment programs or social service agencies. Our relationships are based on the reality that we are relatives, not professionals treating clients or cases. As relatives, we are responsible for the safety of women and their children and for holding our relatives who batter accountable for their violence. These principles guide our work.

In keeping with this thought, the rationale for any filing system and paperwork in shelter should be based on the safety and needs of the women in shelter. Any type of program documentation should automatically raise concerns about confidentiality violations through court orders and subpoenas. If it's not in writing, it cannot be subpoenaed. Information that documents the violence should be written down.

Any and every action taken by shelter/domestic violence program advocates and other agency advocates should be tested by the action's impact on a woman's safety and personal sovereignty and the effort to hold a batterer accountable. Anything else is outside the realm of our work, may serve to re-victimize and does not respond to women's requests for help in stopping or escaping the violence.

Building a Native Movement

The shelter movement within dominant American society was born by women who were battered and opened their homes to their sisters who were also being battered. Women offered each other support, safety, resources and validation as relatives. Confidentiality was acknowledged as a necessary and integral aspect of their relationship as sisters. The safety of women who are battered and batterers' accountability were understood in this movement to be about violent crime, human rights and social change.

The perspective that violence against women is a culturally-based human rights issue

*"I thought I had my fingertips
on the pulse of my community. I
had worked in the criminal
justice and human services
fields. So when the domestic
violence programs started, I
thought, "sure, this will be a
good thing!" Little did I realize
how getting involved with the
domestic violence movement
would change my life. Being
part of a movement makes sense
to me as a tribal person. We
care about each other and help
each other and we also work
collectively to make life safe for
everyone. Awesome! Sounds like
an Indian Tribe!"*

—Advocate

came in large part from white women's earlier observations of the natural respect and equality of Native women within tribal societies before colonization. Many people know that the American Constitution was strongly influenced by the Iroquois Confederacy's Great Tree of Peace. The "Founding Fathers" ignored part of the Tree of Peace: women's powerful status. Arthur C. Parker of Seneca descent, at the turn of the century: "... *the red woman that lived in New York state 500 years ago, had far more political rights and enjoyed a much wider liberty than the 20th century woman of civilization... the Iroquois... through his sense of justice gave to the mothers of his race, their rights, maternal, civil, religious, social and political.*"

Many of the white women who fought for women's right to vote, also fought American citizenship for Native people. They clearly understood American citizenship meant a staggering loss of status for Native women. Ironically, citizenship for Native women seems to have picked up where colonization left off. Given the historical background, the "shelter movement" did not impact Indian Country until fairly recently. The Violence Against Women Act of 1994 (VAWA) focused attention on the battering of Native women. VAWA supports the grassroots efforts of Native women who struggled for decades to establish shelters for their sisters who were also being battered, and to create social change based on connections between colonization, oppression and violence against women.

These earlier efforts were thwarted by lack of resources, "ruralness" and the often single-minded focus on alcoholism as "the problem" in Indian Country. The occurrence of battering and alcoholism are both results of colonization and oppression. Alcoholism treatment in Indian Country has been based on the American medical model. The Native shelter movement is endangered by attempts to address violence against women with a model that focuses solely on the individual rather than the societal changes that need to take place in order for women to be safe.

Beyond Women's Rights

Beyond the ballot...
More than a vote in a system
driven by control

Our mothers saw people in
harmony- it stirred a
remembering
of a time before the laws of
church and nation-state.

Sovereign women in sovereign
nations living beyond fear, beloved
not owners, but keepers of the land
not property, but sacred centers
of creation

In a world where
everything is a part, connected
each valued and responsible to
the whole

Wiser women of older nations
remind us still today
that dominance control
ownership man-made, can be
unmade.

Balance comes from honoring
life, living in Thanksgiving
Wise women, living this vision,
we thank you.

*Syracuse Cultural Workers@1998 Poem
written by Sandy Bigtree, Karen Kemeey,
Sally Roesch Wagner, 1997 Syracuse
Cultural Workers, Box 6367, Syracuse, NY
13217 (315-474-1277)*

There must be clarity that advocacy and the movement to end violence against Native women is not just about “direct services.” It is about providing safety for our relatives while simultaneously creating social change that reclaims the status of women as sacred and sovereign human beings. This movement must be framed within the context of who we are as a culturally distinct sovereign nation. A successful Native movement to end violence against Native women relies on our ability to understand battering as a violent crime rooted in a “foreign” belief system and world view, to prioritize women’s safety and offender accountability, and to reclaim our indigenous belief system and life ways.

Conclusion

Native culture is grounded in the knowledge that we are all related, that the values of respect, compassion and non-violence are integral to our survival, and that women truly are sacred. Historically amongst Indian people, what we now call “confidentiality” was the practice of honoring individual’s life changes and paths and the right to walk through the world with freedom, safety and respect. We have an alternative to utilizing the hierarchical medical model of dominant society as a basis for the way we do our work. Our work in Indian Country to end violence against Native women and their children is powerful when we choose to use our indigenous culture, beliefs and worldview as models.

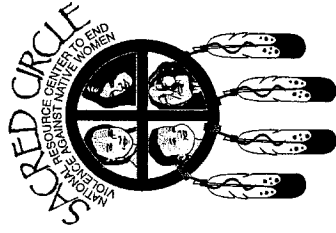
The project was supported by a grant from the U.S. Department of Health and Human Services, Office of Community Services, Administration for Children and Families. Points of view or opinions stated in this document are those of Cangleska, Inc./Sacred Circle and do not necessarily represent the official position or policies of the U.S. Department of Health and Human Services.

*Written by Brenda Hill, Education Coordinator, Design by Lonnie Jeffries
Sacred Circle, National Resource Center to End Violence Against Native Women.*

*A nation is not conquered until
the hearts of its women are on
the ground. Then it is done no
matter how brave its warriors
or how strong its weapons.*

—Cheyenne

The mission of Sacred Circle and Cangleska, Inc., is to change individual and institutional beliefs that justify the oppression of Native women. The work to transform tribal families and communities into a circle of balance and harmony requires individual growth and systemic responsibility. Sacred Circle is dedicated to actions that promote the sovereignty and safety of women.



722 St. Joseph Street • Rapid City, SD 57701
1-877-733-7623 • 605-341-2050 • Fax: 605-341-2472
scircle@sacred-circle.com