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The Necessity of Dealing with the Root of Oppression: An Analysis of the Effects of Public Law 280 on Domestic Violence on Southern California Indian Reservations.

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Publication Date

2014

Peer reviewed|Thesis/dissertation

UNIVERSITY OF CALIFORNIA

Los Angeles

The Necessity of Dealing with the Root of
Oppression: An Analysis of the Effects of Public
Law 280 on Domestic Violence on Southern
California Indian Reservations.

A thesis submitted in partial satisfaction of the
requirements for the degree Master of Arts in
American Indian Studies

by

Alexandra N. Mojado

2015

ABSTRACT OF THE THESIS

The Necessity of Dealing with the Root of Oppression: An Analysis of the Effects of Public Law
280 on Domestic Violence on Southern California Indian Reservations.

By:

Alexandra N. Mojado

Master of Arts in American Indian Studies

University of California, Los Angeles, 2015

Professor Duane Champagne, Chair

With this master's thesis, I attempt to understand a poorly written and ineffective law (*Public Law 280*) and examine the effects that this law has on Native communities in Southern California. My thesis will focus on the effects that *Public Law 280* has on domestic violence. My own experience with domestic violence makes this project intimate and cherished. However, my experiences as a mixed Native woman and mother have directed my interest in the research that I undertake with this thesis. Living on an Indian Reservation in Southern California has allowed me to have an experience that many people will never have; however, it has increased my awareness of the injustices that occur on Southern California Indian reservations, today.

The thesis of Alexandra N. Mojado is approved.

Mishuana Goeman

Carole Goldberg

Duane Champagne, Committee Chair

University of California, Los Angeles

2015

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ACKNOWLEDGEMENTS

I would like to thank those who provided constant support and encouragement not only to conduct the research that is in this thesis but to have big dreams and goals. Without that reassurance and care I would have not been able to survive graduate school nor think that I could ever achieve anything more. I would like to thank Lawrence Mojado and Elizabeth Fasthorse for preparing me in my first year to start researching and writing early; and for constantly checking in with me. Without their encouraging words and presence, as California Indians and amazing people in general, I would not have been able to picture myself where I am now; nor, would I have stayed at UCLA.

I would like to thank my cohort for being the support group of strong women that enabled me to be surrounded by a positive influence. I would like to thank Clementine Bordeaux, my academic coordinator, for being there in both my academic and personal chaos; and for constantly providing me the opportunity and space to just talk and ask questions. I would like to thank all my mentees for holding me accountable to my academic goals and dreams; whether you know it or not you drive me to succeed, to never give up and to have faith in the future. I would like to thank all my mentors who push me to go as far as I can; and who have given me the chance to become as influential in others' lives as they have been in mine. I would like to thank the American Indian Studies Interdepartmental Program, the Institute for American Culture and the American Indian Studies Center at UCLA for the generous support. Lastly, I would like to thank my committee, Duane Champagne, Mishuana Goeman, and Carole Goldberg, who endlessly helped me with my research and provided the direction that I needed in order to gather my thoughts and make my point.

“We have this story of this beautiful oak tree... that is food wee-wish, right, and it gives shade, it gives shelter and [it gives] everything; but one storm can come and knock that whole tree down; if the roots are not cultivated right and run deep into the ground. If you do not deal with the roots... of oppression, and genocide, and intergenerational trauma from colonization [then] the roots are not deep at all. We need to address the violence and the inter-generational trauma; and heal from that... if we really want to flourish [and survive all the storms].”

Wendy Schlater
(La Jolla Band of Luiseño Indians)
Program Director

Prologue: Transcending Violence

“There is always a story behind the actions and words that one chooses to use.”

The story behind my research (my actions and words) is the story of my life. My father is Gregory Mojado (Pala Band of Mission Indians) and my mother is Lori Lynn McIntyre, a non-Native. My grandfather is Marcus “Porky” Mojado (Pala Band of Mission Indians) and my grandmother is Judith Sixkiller Mojado (Cherokee Nation). This is my family and this is how I am Cupeño (Pala, CA), Luiseño (La Jolla, CA), Diegueño (Mesa Grande, CA), Paiute/Shoshone (Pyramid Lake, NV), Ute (Ft. Duchesne, UT), Shoban (Ft. Hall, ID) and Cherokee (Locust Grove, OK). My family is pivotal to how and why I do what I do.

My thesis is on the relationship that *Public Law 280* has with domestic violence on Southern California Indian Reservations; in other words, my thesis can best be understood as an examination of the relationship that state violence has with interpersonal violence. My story of violence starts at the age of eight on a Southern California Indian Reservation and follows me throughout my life back to that reservation where I currently reside. This research is important to me because I have a daughter and I **NEVER** want her to experience what I have as a Native, as a Woman, and furthermore as a California Native Woman. This prologue is dedicated to telling **MY** story in the way that I **WANT** for **MYSELF** and will be a creative expression and telling of **MY** story.

In Research Is Ceremony: Indigenous Research Methods, Shawn Wilson opens with a foreword that explains how the rest of the book is structured to “build a relationship between the readers of this story, [him]self as the storyteller and the ideas [he] presents.”¹ This is why I have structured my thesis to begin with this creative expression, through poetry and “personal”

¹ Wilson, S. (2008) *Research is ceremony: Indigenous research methods*. Frenwood Publishing, Halifax & Winnipeg. pg. 6.

correspondence, instead of the way dominant institutional systems would like me to start producing a thesis. I believe that by telling **MY** story in this way I will be able to set the proper tone so that the rest of my thesis will be understood out of the context that I write it. This creative form of telling **MY** story is one that many Native scholars and Native Women are using not to recover but to transform and move forward, therefore transcending the violence that they have experienced. This is what my thesis is about... transforming my past and **MY** story into something that I can use to move forward; and something that my community (Natives of Southern California) can utilize to create better services for Natives who experience domestic violence while under the United States' administrative colonial thrust called *Public Law 280*.

Public Law 280 was passed by the 83rd Congress (1953) and shifted criminal jurisdiction from the Federal government to the State government. California is one of the “mandatory” states of *Public Law 280*, meaning that when this law was created California, and the Native community within, was (and still is) subjected to its rule. California is home to over a hundred different Tribes and has one of the largest populations of American Indians in the United States. So why is California an important place to investigate this type of research? First, even though California is the home to the most diverse and greatest number of federally recognized Tribes there has been very little research conducted. Second, in San Diego County and Riverside County many of the Indian reservations are only a few miles from non-Native populations and nonetheless the violence that is committed on reservation does not receive the same kind of attention as violence committed off reservation. Third, I believe that *Public Law 280* has created an environment where violence can thrive. Goldberg and Champagne note this as a jurisdictional

vacuum² which means that within *Public Law 280* states crimes on reservations exist with little attention and justice, and therefore continue unrestrained.

It is this complexity that leads to devastating results for Native women who experience domestic violence. When domestic violence happens on an Indian reservation in California many questions have to be answered before a State law enforcement officer can respond. The very first question is always jurisdiction; generally in non-*Public Law 280* Indian country the following chart³ applies.

<u>Offender</u>	<u>Victim</u>	<u>Jurisdiction</u>
Non-Indian	Non-Indian	State jurisdiction is exclusive of Federal and Tribal jurisdiction.
Non-Indian	Indian	Federal jurisdiction under 18 U.S.C. § 1152 is exclusive of state and Tribal jurisdiction.
Indian	Non-Indian	If listed in 18 U.S.C. § 1153, there is Federal jurisdiction, exclusive of the State, but probably not of the Tribe. If the listed offense is not otherwise defined and punished by Federal law applicable in the special maritime and territorial jurisdiction of the United States, state law is assimilated. If not listed in 18 U.S.C. § 1153, there is Federal jurisdiction, exclusive of the State, but not of the Tribe, under 18 U.S.C. § 1152. If the offense is not defined and punished by a statute applicable within the special maritime and territorial jurisdiction of the United States, state law is assimilated under 18 U.S.C. § 13.
Indian	Indian	If the offense is listed in 18 U.S.C. § 1153, there is Federal jurisdiction, exclusive of the State, but probably not of the Tribe. If the listed offense is not otherwise defined and punished by Federal law applicable in the special maritime and territorial jurisdiction of the United States, state law is assimilated. See section 1153(b). If not listed in 18 U.S.C. § 1153, Tribal jurisdiction is exclusive.

² Goldberg, C. and Champagne, D. "A Second Century of Dishonor" (1996).

³ US Attorneys, USAM, Title 9. "Criminal Resource Manual 689: Jurisdictional Summary." A. Where Jurisdiction has not been conferred on that state.

Non-Indian	Victimless	State jurisdiction is exclusive, although Federal jurisdiction may attach if an impact on individual Indian or Tribal interest is clear.
Indian	Victimless	There may be both Federal and Tribal jurisdiction. Under the Indian Gaming Regulatory Act, all state gaming laws, regulatory as well as criminal, are assimilated into Federal law and exclusive jurisdiction is vested in the United States.

For states under *Public Law 280* the following chart⁴ illustrates jurisdiction.

<u>Offender</u>	<u>Victim</u>	<u>Jurisdiction</u>
Non-Indian	Non-Indian	State jurisdiction is exclusive of Federal and Tribal jurisdiction.
Non-Indian	Indian	"Mandatory" state has jurisdiction exclusive of Federal and Tribal jurisdiction. "Option" state and Federal government have jurisdiction. There is no Tribal jurisdiction.
Indian	Non-Indian	"Mandatory" state has jurisdiction exclusive of Federal government but not necessarily of the Tribe. "Option" state has concurrent jurisdiction with the Federal courts and the Tribe.
Indian	Indian	"Mandatory" state has jurisdiction exclusive of Federal government but not necessarily of the Tribe. "Option" state has concurrent jurisdiction with Tribal courts for all offenses, and concurrent jurisdiction with the Federal courts for those listed in 18 U.S.C. § 1153.
Non-Indian	Victimless	State jurisdiction is exclusive, although Federal jurisdiction may attach in an option state if impact on individual Indian or Tribal interest is clear.
Indian	Victimless	There may be concurrent state, Tribal, and in an option state, Federal jurisdiction. There is no state regulatory jurisdiction.

The bold portion can aid us in understanding why researching the impact of *Public Law 280* is important. When the "Offender" is Indian in a *Public Law 280* state then jurisdiction is generally that of the State; and while this chart indicates that the Tribe may have jurisdiction the

⁴ Ibid, B. Where Jurisdiction has been conferred by Public Law 280, 18 U.S.C. §1162.

ability to carry this jurisdiction through is another issue⁵. The biggest issue with the State having jurisdiction over Indian “Offenders” is that when the State actually responds it removes these people and gives them higher sentences⁶ than the community would recommend. This has a huge impact on the community and does **NOT** resolve the underlying causes or problems of violence.

What this chart does not reveal is the impact that state jurisdiction has on the Native communities in Southern California. The fact that there is a large population of Natives and there are over one hundred federally recognized Tribes are two great reasons to look at how Public Law 280 impacts local Native communities. Another reason is that even though many reservations are fairly close to non-Native communities the Native population in California is still very invisible. The suggestion that *Public Law 280* has created a dangerous environment is an additional reason why California is the perfect place to examine the effects of this law. These circumstances in California and my personal connection make it an ideal place, for me, to conduct this type of research.

Why domestic violence? The statistics for American Indian women are higher than other groups of women in the United States. The statistics about American Indian women and violence are: 1/3 women will experience sexual assault in their lifetime⁷, American Indian women are 2.5

⁵ Tribes have concurrent jurisdiction however many of the Tribal communities in Southern California are still developing their judicial infrastructures. Currently, Tribes have the option of utilizing the Tribal Law and Order Act for providing enhanced judicial services; however, not many Tribes have the infrastructure to implement these services. The Tribal communities of Southern California have worked and are working towards building their judicial systems so that the Tribe can assert their judicial powers.

⁶ The community interviews suggest that Native offenders are given higher sentences.

Community interview [R1013C]

“but it’s just you know they don’t take any of that into consideration... over a dog! Over a damn dog! Give me a break. I mean I love dogs too... but you know maybe he should have got six months of probation or something... or house arrest or something... but no... eight years in prison. No... it’s just ridiculous... and yeah he had a checker past that had nothing to do with this dog killing that got him eight years so yeah I don’t know if they tried to, “Oh, we are going to teach him!” or whatever but it is ridiculous.”

⁷ Tjaden, P. & Thonennes. (2000). *The Prevalence, Incidence, and Consequences of Violence Against Women:*

times more likely to be raped or sexual assaulted than women in the United States⁸, American Indian women residing on Indian reservations suffer domestic violence and physical assault at rates far exceeding women of other ethnicities⁹ and these assault rates are estimated to be as much as 50% higher than the next most victimized demographic¹⁰. Even these few statistics establish that there is a problem of domestic violence in American Indian communities.

The following vignette will relay my personal story of violence in hopes to voice the reality of my research and to help me in MY process of transcending the violence that I have experienced, that has made this research so dear to me.

My Life of “LOVE”

Water. Swimming. Laughter.

At eight I knew not to tell.

Navy blue. White polka dots. Red trim.

At eight I knew how to keep a secret.

Cousin. “Wrestling”. Silence.

At eight I knew I was gone.

Hey Cousin-

Why was it so important that you had to learn on me? What was it about ME that made you think that it was ok? What was it about the swimming pool filled with cousins and laughter

findings from the National Violence Survey Against Women. National Institute of Justice & the Centers for Disease Control & Prevention. <http://www.ncjrs.gov/txtfiles1/nij/183781.txt>

⁸ Steven W Perry, American Indians and Crime- A BJS Statistical Profile 1992-2002, Bureau of Justice Statistics, US Department of Justice, Office of Justice Programs, December 2004. Accessed at: <http://bjs.ojp.usdoj.gov/index.cfm?ty=pbdetail&iid=386>

⁹ Brief for National Network to End Domestic Violence et al. as Amici Curiae Supporting Respondents at 2, Plains Commerce Bank v. Long Family Land and Cattle Co., 128 S. Ct. 2709 (2008) (No. 07-411).

¹⁰ Brief for National Network to End Domestic Violence et al. as Amici Curiae Supporting Respondents at 2, Plains Commerce Bank v. Long Family Land and Cattle Co., 128 S. Ct. 2709 (2008) (No. 07-411) and Steven W Perry, American Indians and Crime- A BJS Statistical Profile 1992-2002, Bureau of Justice Statistics, US Department of Justice, Office of Justice Programs, December 2004.

that made you think that you could just touch me like that? Hey cousin... did you ever think that IT would hurt me and haunt me for years to come? Did you ever stop to think about the consequences of an eight year old experiencing THAT and staying silent? Hey cousin... I did not forget and I am still keeping our secret.

High school. Senior. Cut.

At 14 I knew how to drink.

Mad Dogs. Vodka. ALCOHOL.

At 14 I knew what I had to give.

Broken. Dead. Hospital.

At 14 I knew I was gone.

First "boyfriend"-

Why did not you stop me? Why did not you look out? I was so blinded by someone actually caring about ME that I did not see it? Why couldn't you be honest and be up front about IT? Why couldn't you tell me that it was ONLY about getting one thing?

Summer. Fun. Giggles.

At 16 I knew he was The One.

First TIME. Secret. Promise.

At 16 I knew how to "love".

Late Nights. First Love. Blindness.

At 16 I knew I was gone.

First Love-

What was it about me that made you ask? Was it how hurt I was... or was it about how hurt you were? You made it seem so easy to just let IT all go. Why did not you tell me you were keeping track of my weaknesses? Was IT really that good that I deserved a diamond or was it how easy IT was?

Junior. Isolated. Suffocation.

At 17 I knew only him.

Hard work. School. Him.

At 17 I knew how to hide.

Driving. Yelling. First Time.

At 17 I knew I was gone.

First Love-

It has been a year now and we are still going strong. I know you just LOVE me so much that I do not NEED anyone else. We spend so much time together that I have forgotten about everyone else... but that is what you call Love, right? Hey First Love... why did you make things so complicated? Why do you push me? Why did you grab the wheel? Why do you talk to me THAT way? Why do you say you are going to kill yourself for me? I just was talking and visiting family... what is happening to us?

Graduation. College. Forward.

At 18 I knew I was leaving.

First time. Betrayal. Breath.

At 18 I knew how to keep secrets.

Whore. Slut. Dirty.

At 18 I knew I was gone.

First Love-

I have left for school... how awesome is that? I know that you cannot stand to be away from me but it is college... cannot you trust me? I guess not... huh? I'm sorry but I had to do IT. I couldn't stand the lack of attention and care or maybe it was because he told me all these beautiful things and whispered all the lines you use to. Hey First Love... it was not who you thought it was; you will never know him. I am sorry that it did not work out... I had to leave. I couldn't take it anymore... after he showed me what "Love" was I had to go out and find true Love. I'm sorry but I'm not coming back.

Single. Home. Party.

At 19 I knew I was free.

ALCOHOL. Black outs. "Lovers".

At 19 I knew how to juggle.

Pregnant. Married. Unavailable.

At 20 I knew I was gone.

Hey Ale-

Slow down!!! Your numbers are growing... focus on school... stop drinking... QUIT drinking. I TOLD YOU... I guess you did not listen. Now look at you. What is Grandma going to say? What is Dad going to think? How could you be THAT stupid? Hey Ale... at least she is

YOUR daughter. At least you will finally have a person who will always LOVE you and look you even got a husband... now that is true Love.

Second Trimester. Laundry. Smashed.

At 20 I knew how physical “LOVE” was.

Choke. Stomp. Endure.

At 20 I knew I had to move forward.

Birth. Daughter. New chance.

At 21 I knew I was present.

Secret Lover-

You are supposed to be my ROCK. You promised... you made a commitment. Why did not you talk to me about this before we got here? If you had just sat down and said this is why I cannot say yes... I would have understood. Now look where we are... I will never forget this! I will always remember your words. They parallel First Love’s so well... I thought I had escaped this. I guess not but do not worry Secret Lover no one will know who you are. At least I know how to keep secrets... but you already knew that, huh? At least I have a second chance... if I tell my story now at least she will have a chance. It is in her that I find I have finally arrived... I am finally PRESENT.

This vignette illustrates the statistics mentioned above and humanizes the issues of domestic violence on Indian reservations. This piece is a huge part of my life... I have experienced violence like many other Native people, both in my family and my community. Statistics can only tell a limited amount about a community; in addition to statistics, stories are needed. This is why I have decided to use my thesis as a space for myself and others, of my community, to utilize and share our stories.

Personal correspondence is another method that is used by scholars. In the letter below I write to my daughter further explaining the importance of this research and connecting “state violence” to interpersonal violence”. The use of a letter is necessary because the issues that surround *Public Law 280* and domestic violence in Southern California deserve a response, not

just by my daughter but by the whole Native community; and by including this letter the readers now hold some responsibility for response.

A Letter: A Response to Violence

Dear Lena,

You have to understand that the reason I do everything I do is for you. The moment that I knew I was having you all my plans changed... my life changed directions. I decided that I was going to do something that would give you a better chance... you know, change the statistics that you face as a woman, as a Native woman, and furthermore as a California Native woman. I did not know what I was going to do and I did not know how I was going to do it... I just knew that I had to. I had to do something because I looked to my family, our family, and did not see anyone I could ask the questions that I needed to ask. This was, and is, a problem... so all I could think of was turning to school.

You are more than likely asking, "how do I fit in this equation?". Since you are MY daughter I know that you are asking this. As a woman, a Native woman and a California Native woman you are statistically more likely to experience violence... being that you are a part of our family... I would argue that you are even more likely to experience violence (since I cannot think of one woman in our family who has escaped this fate)... so it is understandable how I would want to better understand this "phenomenon". And yet I still hear you asking, "but Public Law 280? Really? I just do not understand the connection" (maybe I am not giving you enough credit... maybe after I write this you will never ask these questions... but for now these are your hypothetical questions).

Public Law 280 is a law that was created in 1953 and transferred criminal jurisdiction from the Federal government to state and local law enforcement agencies. Prior to 1953 many of Indian country's crimes (those classified as criminal) were prosecuted by the Federal

government... meaning that there was some sort of “general idea” about how to handle crimes in Indian country. After 1953 this “general idea” became more and more complicated. In California, this meant that crimes that were once the responsibility of the Federal Government were now the job of the State. In addition to transferring criminal jurisdiction the 83rd Congress also dumped the financial responsibility on to the States. Since 1953, California Indian Tribes have received less and less Federal funding (with the exception for the last decade) from the United States to build and/or maintain judicial systems of their own. All of this translates into a lack of Tribal judicial services for California Indians and a push to utilize state judicial services (consequently non-Tribal judicial services); and a space (the reservation) for crimes to take place without recourse for justice.

In reality and on the local level [the Reservation] this means that you, and other California Native women, have to use the State judicial system in order to attain “justice” and “help” if you ever find yourself in a domestic violence situation/“violent relationship”. The current state of this process, however, is not a hopeful picture particularly for you as a non-enrolled Native residing on an Indian reservation in California. Your “status” as an Indian is only recognized by a few because of the “complexity” (or as I think of it... the dominant/racist/male-controlled hierarchal [lack of] organization) of Federal Indian Law. Therefore, in a hypothetical situation of violence... you might find that there are even fewer people who understand how to help you as a non-enrolled Native residing on a California Indian reservation.

If you were to call for help... who would be there to help? Would it be the Tribal security that never drives completely up to the house, which even if they wanted to, probably could not help you because you are NOT a member of the Tribe? Would it be the Sheriff’s officer who says

that they cannot do anything because this is an “internal matter” or a “family matter”? Would it be our family who tells you to keep quiet and behave because that is NOT something WE talk about? Would it be the non-Tribal court located off reservation that has to service you because you live in California? Could a Tribal court even help YOU, as a non-enrolled Indian on an Indian reservation in California? I am not really sure who would help you but my hope, by conducting this research and writing my thesis, is to be a person who can answer your questions. So this is how it all connects, this is how Public Law 280 and domestic violence relate to each other, and this is how you, Lena, connect and drive my research.

With love,

-“Mother”

I hope that this letter and the vignette above clarify the importance of this research to me and that together they demonstrate what is at stake for our community. If nothing is done then violence will continue in our community and will continue to increase. This research is only part of a movement that has started to address violence towards American Indian women. Raising future generations to not accept violence, to live in non-violent communities, and educating current generations that violent behavior is not something that is okay, nor traditional, starts with addressing violence in our communities on all levels... including the academic arena.

Section One: Introduction

My objective with this master's thesis is to examine the effects that *Public Law 280* has on domestic violence on Southern California's Indian Reservations. This thesis is focused on Southern California because California falls under *Public Law 280* and California is the home to the most diverse population of American Indians/Native Americans in the United States. I want to examine the relationship that *Public Law 280* has, on Southern California Indian reservations, with domestic violence because it is a phenomenon that I have not escaped but wish that my daughter, as a California Indian woman, will not have to endure. California is the best place to accomplish this task because there are many different Tribes within a small area that I can understand and examine the relationship that *Public Law 280* and domestic violence has. Understanding the relationship between *Public Law 280* and domestic violence in Southern California is important because many of the reservations located in Southern California are small and isolated; and domestic violence matters on Southern California reservations may fall into the jurisdictional vacuum that has been created by *Public Law 280*. These small and isolated locations are perfect for crimes to go unpunished due to the above mentioned jurisdictional issues and the restrictive regulation of Tribal judicial systems in California. This thesis will further the scholarship and research on the intersection of California Indians, domestic violence, and *Public Law 280* and provide a call to examine these policies, not just nationally, but regionally.

The purpose of investigating the effects of various policies, specifically *Public Law 280*, on domestic violence within Southern California is important because California has the largest number of American Indian residents¹¹ and the rates of domestic violence for American Indians

¹¹ Perry, *Supra Loc 3*.

are higher than the national average for those residing on Indian reservations.¹² In 2004, the Department of Justice reported these assaults to be estimated at 50% higher than the next most victimized demographic.¹³ Jurisdictional problems, disrespect for Tribal sovereignty, failure to respond, failure to support concurrent Tribal authority, absence of state law enforcement, and confusion of responsibility are significant contributors to the high rates of domestic violence experienced by Native women within Indian Country. Particularly, within Southern California Indian reservations, not enough research has been done in the area of domestic violence and the correlations that policies, like *Public Law 280*, have on the continuing extraordinary rates.

In this thesis, I use the voices of community members and local law enforcement to help understand what the current situation is for Southern California Indian reservations. Using the data from the in-depth interviews, I argue that the current judicial systems in place, because of Public Law 280, contribute to domestic violence in Southern California differently than other *Public Law 280* jurisdictions because of the unique history of Southern California.

Background

This section briefly covers the background of *Public Law 280*, domestic violence, and history of the Tribes that reside in San Diego County and Riverside County. Understanding the background of *Public Law 280* and why it exists enables us to look at and analyze the effects, on domestic violence, of the law on Southern California Indian Reservations. Furthermore, any inquiry focused on the effects of *Public Law 280* on domestic violence must first investigate domestic violence and the unique position that American Indian communities have with domestic violence.

¹² Brief for National Network to End Domestic Violence et al. as Amici Curiae Supporting Respondents at 2, *Plains Commerce Bank v. Long Family Land and Cattle Co.*, 128 S. Ct. 2709 (2008) (No. 07-411)

¹³ Steven W Perry, *American Indians and Crime- A BJS Statistical Profile 1992-2002*, Bureau of Justice Statistics, US Department of Justice, Office of Justice Programs, December 2004.

Statement of Problem

The passage of *Public Law 280* created a confusing situation for American Indian communities in the United States. This law has created a dangerous jurisdictional vacuum for Tribes in Southern California; because of *Public Law 280* the State law enforcement officers are responsible for criminal justice on Indian reservations alongside the Tribes. However, the Tribes in Southern California have very little means to be effective and responsible for crimes, with the exception of a recent few. The lack of Federal aid and funds for the development of Tribal law enforcement and court systems has not allowed California Indians to protect their people, has added to the problem of domestic violence crimes on the reservations, and has created a judicial system that lacks the infrastructure to bring justice to California Indian communities.

Generally speaking, Tribes have concurrent jurisdiction over domestic abuse between American Indians in Indian country.¹⁴ Currently, Tribes do not have jurisdiction over non-Indians¹⁵; however, Tribes will have new opportunities, in 2015, under the *Violence Against Women Reauthorization Act of 2013*¹⁶. When Tribes do have jurisdiction the punishment that Tribes can impose are limited by *Indian Civil Rights Act*, as amended by the *Tribal Law and Order Act* in 2010. The issue in California is that Tribes and their reservations fall under the regulations of *Public Law 280*. Therefore, Tribes in Southern California currently do not have the similar resources that other Tribes have in order to create and maintain the proper judicial infrastructures that are needed to address issues of domestic violence.

¹⁴ See U.S.C. § 1153(a) (2003); William C. Canby, *American Indian Law in A Nut Shell*, 5th Edition, (West Publishing; MN, 2009): 168.

¹⁵ *Oliphant v. Suquamish Indian Tribe*, 435 U.S. 191 (1978):
“Indian Tribal courts do not have inherent criminal jurisdiction to try and to punish non-Indians, and hence may not assume such jurisdiction unless specifically authorized to do so by Congress.”
Pp. 195-212.

¹⁶ Under the reauthorization of VAWA Tribes will have the ability to prosecute non-Native offenders in special circumstances.

Public Law 280 is not the first law that created a dangerous space for violence on reservations. Southern California Indian reservations have long been subjected to policies and laws that have sustained a normalcy of violence throughout history. This history of violence under a colonial power can best be understood as “state violence” or “structural violence.” *Public Law 280* is a law that allows governmental agencies who are supposed to protect the American Indian community an opportunity to not address issues of violence this has, I argue, felt effects that lead to or allow the continuation of domestic violence on Southern California Indian reservation with minimal recourse or justice. Under *Public Law 280* the recourse for domestic violence on Southern California Indian reservations is the use of Tribal courts or state courts. Since the enactment of the *Tribal Law and Order Act* in 2010 the ability to request Federal jurisdiction now exists under *18 U.S.C. §1152*¹⁷ and *18 U.S.C. §1153*¹⁸. None of the communities that I interviewed currently have requested Federal jurisdiction but some of them are looking into the option.

The problem is that Tribal courts in Southern California, currently, have limited services and resources and state courts do not have a comforting reputation in the Southern California Indian communities so state court services are seen as a last resort. In Southern California, there

¹⁷ 18 U.S.C. § 1152:

"general laws of the United States as to the punishment of crimes committed in any place within the sole and exclusive jurisdiction of the United States [. . .] extend to the Indian country."

¹⁸ 18 U.S.C. § 1153(a):

These include:

Murder, manslaughter, kidnapping, maiming, a felony under chapter 109A, incest, assault with intent to commit murder, assault with intent to commit murder, assault with a dangerous weapon, assault resulting in serious bodily injury, an assault against an individual who has not attained the age of 16 years, arson, burglary, robbery, and a felony under section 661 of this title within the Indian country.

is one Tribal court consortium¹⁹ that is shared by the Tribes (if they choose to opt in) in San Diego and Riverside County. For Tribes that are not a part of this Tribal court consortium they may or may not have their own judicial system or could be in the process of creating their own. Regardless of the status of the different Tribal judicial systems, they are all fairly new because, historically, there has been a misconception that Tribes did not have the authority or need to create these judicial systems. Once it was understood that the right to create and maintain judicial system was never given up Southern California Tribes started looking into creating these systems. Southern California Tribe's ability to create these judicial systems was very limited, even though Tribes have been trying to develop judicial systems since the 1960's it was not until recent economic development endeavors that Southern California Tribes were able to really break through and develop their judicial systems.

State court is not equipped to properly handle issues of domestic violence beyond the individual; meaning that when the State court deals with a person they solely deal with that person ONLY not the entire family; and certainly not the extended family. The California court system is set up to define justice as removing perpetrators and incarcerating them for whatever amount of time has been decided by the mainstream community as fair, for the crime for which they have been convicted. This approach creates a big issue because it can cause, and does cause, additional stress to that family by removing that person from the family, and furthermore from the community. Incarcerating a person does not address the root of the problem nor which is thinking that type of behavior is acceptable. *Public Law 280* has added to this misunderstanding and hindrance of judicial structures for Southern California Indian Tribes forcing Southern California Indian Tribes into utilizing a system that has been created in a history of acceptance of

¹⁹ InterTribal Court of Southern California is a consortium that was created within the last ten years that has been working towards providing Tribes with a way to recover control over judicial issues within their communities. <https://www.icsc.us/>

violence towards Natives further denouncing the validity of using any judicial system therefore creating a vacuum on the reservation.

Literature Review

In the last 60 years the literature on *Public Law 280* has been scant and has never been connected to domestic violence on Southern California Indian Reservations. The only research of *Public Law 280* in California has been conducted by Carole Goldberg and Duane Champagne, which started in 1996 and went through 2006.²⁰ However, there was not a connection made between the results of the research on *Public Law 280* and domestic violence; additionally, there has not been a focus on Southern California²¹. The final report²² by Goldberg, Champagne, and Singleton shows that domestic violence is one of the three most frequently occurring offenses on reservations, yet domestic violence is not one of the crimes that are most highly attended to.

The majority of the literature on *Public Law 280* displays a similar pessimism that the following quote has, “since its passage over fifty years ago, Tribes and state/local governments have experienced many problems related to state criminal jurisdiction in Indian country.”²³ Over the years few things have changed; Tribes are still experiencing problems related to criminal jurisdiction in Indian country. The majority of the literature that focuses on *Public Law 280* describes similar situations of underfunding, failure, infringement, confusion and lack of state law enforcement accountability across the different states that are under *Public Law 280*.

²⁰ Carole Goldberg and Duane Champagne. “A Second Century of Dishonor: Federal Inequalities and California Tribes.” (1996) 1-120. UCLA American Indian Studies Center. I. Retrieved 10/24/2012.

²¹ There were Southern California case studies in the study conducted by Goldberg and Champagne however these are confidential.

²² Carole Goldberg, Duane Champagne, and Heather Singleton. “Final Report: Law Enforcement and Criminal Justice Under Public Law 280”. U.S. Department of Justice. (2007).

²³ Tribal Law and Policy Institute. *Final Report: Focus Group on Public Law 280 and the Sexual Assault of Native Women*. (2007), 2. Accessed October 16, 2012. <http://www.Tribal-institute.org/download/Final%20280%20FG%20Report.pdf>

California's situation is unique, in regards to *Public Law 280*, because it has the most diverse population of American Indians, with the most amount of Tribes situated in California handling the different wants and needs of the Tribes complicates working with the Sheriff's Department.

In "A Second Century of Dishonor: Federal Inequities and California Tribes", California's situation is described as "well documented [...] underfunded."²⁴ The text continues to describe California's unique situation, in comparison to the rest of American Indian populations.

The dearth of Federal funding for these and other programs in California has diminished the social and economic welfare of California Indians relative to Indians elsewhere in the country. When compared to non-California reservation Indians, California Indians have higher rates of poverty, lower household income, slightly less education, less post-secondary education, and higher rates of unemployment. [...] These combined indices of adverse socioeconomic conditions puts California reservation Indians among the lowest socioeconomic groups in Indian country. Since Indians are already among the lowest socioeconomic groups in the country, California Indians are among the most economically deprived groups in the nation. The past and present history of administrative neglect and underfunding most likely has contributed to the adverse socioeconomic position endured by California reservation Indians.²⁵

This quote demonstrates the need to examine the effect(s) of *Public Law 280* on Southern California Indian reservations. Goldberg and Champagne note that "administrative neglect and underfunding most likely contribute" to the current state of disorder that California Indians, on reservations, experience. So it is only obvious that the next step would be to examine the effects of the policies that contribute to the "administrative neglect and underfunding." "Although *Public Law 280* did not require that general assistance to California Indians be denied, it came to be used (improperly) as an explanation for the absence of such benefits"²⁶; this quote

²⁴ Carole Goldberg and Duane Champagne. "A Second Century of Dishonor....", I.

²⁵ Ibid, I.

²⁶ Ibid, VII.

demonstrates how California Indian Tribes were denied funds because of the B.I.A. initiative and *Public Law 280*. This project continues to discuss California Indian's devastating situation and environment due to Federal inequities.

Goldberg and Champagne further the discourse on California Indians by examining how *Public Law 280* further aggravates the devastating situation of injustice.

California Tribes suffer not only from funding inequities, but also from the jurisdictional effects of Public Law 280... In California, however, the Bureau refused to support Tribal justice systems, on the ground that Public Law 280 made Tribal jurisdiction unnecessary and perhaps even eliminated such Tribal authority... Public Law 280 has itself become the source of lawlessness on reservations. Two different and distinct varieties of lawlessness are discernible. First, jurisdictional vacuums or gaps have been created, often precipitating the use of self-help remedies that border on or erupt into violence. Sometimes these gaps exist because no government has authority. Sometimes they arise because the government[s] that may have authority in theory have no institutional support or incentive for the exercise of that authority. I will call this kind of lawlessness the "legal vacuum" type. Second, where state law enforcement does intervene, gross abuses of authority are not uncommon. In other words, power is uncabined by the law that is supposed to constrain it. I will call this kind of lawlessness the "abuse of authority" type.²⁷

Goldberg and Champagne note that jurisdictional vacuums and/or gaps have been created by the implementation of *Public Law 280* and discuss the two types of lawlessness that have spawned from this law. These concepts of lawlessness are "legal vacuum" and "abuse of authority," which have different effects at the local level especially in relation to domestic violence on Southern California Indian reservations. The lack of justice due to the issues that resolve around the regulations of the reservation and the lack of infrastructure, due to the misconception that Tribes do not have the need to create these systems, directly impact Native women in Southern California who experience domestic violence; this is where I make the connection between *Public Law 280* and domestic violence. The research and literature on domestic violence against American Indian women has created a disturbing picture of Indian

²⁷ Ibid, XI.

Country. This is a phenomenon that many researchers, authors, and advocates note yet policies that allow this to happen are still in effect and tie the hands of those who can help.

In *Conquest: Sexual Violence and American Indian Genocide*, Smith argues that sexual violence against American Indian women is a tool for genocide. Smith contends:

...the project of colonial sexual violence establishes the ideology that native bodies are inherently violable- and by extension, that Native lands are also inherently violable. As a consequence of this colonization and abuse of their bodies, Indian people learn to internalize self-hated, because body image is integrally related to self-esteem. When one's body is not respected one begins to hate oneself...²⁸

Smith continues to argue that sexual violence is a tool of colonialism and patriarchy, both historically and today. Colonizers used sexual violence towards American Indian communities as the primary tool of genocide; and because of this trauma and violence experienced or witnessed American Indian communities have internalized this behavior and recognize it as normal and acceptable behavior. Smith discusses important historical events/eras/phenomena that have contributed to the accepted violence against American Indian women; these include (but are not limited to) colonization, patriarchy, the boarding school era, Christianity, the sterilization era, and medical experimentation. This argument is important to my research because it is out of this discourse that one can understand that there is a need to examine Federal policies and link them to domestic violence at the local level.

Yuan, Koss, Polacca and Goldman suggest that violence towards women is a national phenomenon; however, American Indians report higher rates of physical assault than any other racial/ethnic group in the United States.²⁹ “Similarly, crime victim data from 1992 to 2002 indicated that the annual average rates of aggravated and simple assaults among Native

²⁸ Andrea Smith. *Conquest*. South End Press, Brooklyn, NY. (2005), 12.

²⁹ Nicole P. Yuan, Mary P. Koss, Mona Polacca and David Goldman. “Risk factors for physical assault and rape among six Native American Tribes.” (*Journal of Interpersonal Violence*, 21, 2006), 1567.

Americans were more than double those for the rest of the U.S. population.”³⁰ A look at this statistic will indicate that there is more violence happening among American Indian communities. In this article, it is suggested that “Native Americans [are] twice as likely to experience a rape or sexual assault compared to all other races.”³¹ While this study highlights the sexual violence statistics for American Indian communities it does not report if this is a national statistic or regional statistic. It is important to note that national statistics, while horrifying, may not portray the reality for all American Indian communities and I believe that the reality on Southern California Indian reservations is different from this report.

Intimate partner violence is a type of domestic violence that has been recently differentiated and researched. “Each year more than 4 million women are the victims of domestic violence at the hands of their partner.”³² This type of violence is prevalent in American Indian communities however there are various additional hurdles that American Indian women have to go through in order to protect themselves. These additional hurdles are created by the “maze of injustice” that is produced from the various Federal policies and laws that regulate American Indian communities. This maze makes it more difficult for American Indian women to get the protection that they need.

In a study conducted in Oklahoma, a clinic found that “more than half (58.7%) of study participants reported lifetime physical and/or sexual IPV; 39.1% experienced severe physical IPV; 12.2% reported partner-forced sexual activity; and 40.1% reported lifetime partner-

³⁰ Ibid, 1567.

³¹ Ibid.

³² Rebecca A. Hart and M. Alexander Lowther. “Honoring sovereignty: Aiding Tribal efforts to protect Native American women from domestic violence.” *California Law Review, Inc*, (2008), 185.

perpetrated injuries.”³³ This clinic took a survey in which 312 Native American women participated. The result of the survey was “Native American women in our sample experienced exceptionally high rates of lifetime and past-year IPV.”³⁴ Oklahoma is not a state affected by *Public Law 280* but this study shows how regional statistics are different from the national statistic. The national statistic is that 1 in 3³⁵ Native women will experience sexual assault in their lifetime; the study above found that almost half of the participants had experienced physical and/or sexual intimate partner violence this is why it is important to acknowledge the difference between regional and national research findings.

American Indian women continue to report these crimes even though many of them believe that their reports will go un-responded to and unanswered to.³⁶ Loring Jones “found that American Indian/Alaskan Native American women were the most likely racial group to report a physical assault by a family member or an intimate partner.”³⁷ Further, Jones says that “both the professionals and potential users of service estimated an 80% to 90% DV prevalence rate.”³⁸ This statistic is dramatically different from the national statistic and is directly relevant to my thesis because this study took place in San Diego County. The prevalence rate of domestic violence that was found by this study is a lot higher than most of the other literature which leads

³³ Lorraine Halinka Malcoe, Bonnie M. Duran and Juliann M. Montgomery. “Socioeconomic disparities in intimate partner violence against Native American women: A cross-sectional study.” *BMC Medicine*, 2(20). (2004), 1. doi:10.1186/1741-7015-2-20.

³⁴ *Ibid*, 1.

³⁵ Patricia Tjaden and Nancy Thoennes. “Prevalence, Incidence, and Consequences of Violence Against Women.” U.S. Department of Justice: National Institute of Justice. (2000), 22.

³⁶ *Maze of Injustice: The Failure to Protect Indigenous Women from Sexual Violence in the USA*. Amnesty International. (2007), 2.

³⁷ Loring Jones. “The distinctive characteristics and needs of domestic violence victims in a Native American community.” *Journal of Family Violence*, 23 (2007), 113. doi: 10.1007/s10896-007-9132-9

³⁸ *Ibid*, 115.

me to believe that there is something unique about California, more specifically Southern California, that would lead to such a different statistic.

Bubar & Thurman suggest that there is a racial barrier that contributes to the rates; their research states “people of a different race committed 70% of violent victimizations against Natives...data suggest that non-Natives play a significant role in perpetrating the violence against Native women.”³⁹ This is a significant barrier because Tribes cannot exercise criminal jurisdiction over non-natives⁴⁰; so, these people often go un-penalized. This will change in 2015 as Tribes will have the ability to under the 2013 reauthorization of VAWA. Using Bubar & Thurman’s statistic that the majority of perpetrators are of another race advocates that California is an even better case to examine because many reservations are only a few miles from other communities and can therefore be easily accessed by non-Natives.

American Indian women were systematically abused by the health industry experiencing a type of violence that many other communities did not. During the 60’s and 70’s, many American Indian women were unknowingly sterilized by medical health personnel in an organized effort that aimed to reduce the number of American Indians. According to an article by Jane Lawrence, “Native Americans accused the Indian Health Service of sterilizing at least 25 percent of Native American women who were between the ages of fifteen and forty-four during the 1970s.”⁴¹ This article explores how American Indian women were treated by government run clinics and the investigation of these actions. “The foreword of the GAO Report revealed that the IHS [Indian Health Services] performed twenty-three sterilizations of women under the age of

³⁹ Roe Bubar and Pamela Jumper Thurman. “Violence against Native women.” *Social Justice* 31 (4), (2004), 71-72. WN: 0400306597008

⁴⁰ *Oliphant v. Suquamish Indian Tribe*, 435 U.S. 191 (1978).

⁴¹ Jane Lawrence. “The Indian health service and the sterilization of Native American women.” *American Indian Quarterly*, Vol. 24(No. 3), (2000), 400. Retrieved from: <http://www.jstor.org/stable/1185911>

twenty one between 1 July 1973 and 30 April 1974, despite the HEW moratorium on such sterilizations. It was also reported that thirteen more under-age sterilizations occurred between 30 April 1974, when the HEW published new regulations the Federal Register, and 30 March 1976, when the actual GAO study ended.”⁴² Even after new regulations were made the sterilization of American Indian women was still practiced. This article relates to my thesis because it calls attention to the government’s policy of sterilizing American Indian women which furthers my assumption that certain, historical, Federal policies have a direct effect on the consistency of violence towards American Indian communities.

Many racial and ethnic groups in the United States sometimes experience violence towards them because of their identity which leads to internalizing this hatred. Poupart “explores violence within American Indian communities as an expression of internalized oppression and as an extension of Euro-American violence against American Indian nations.”⁴³ For American Indians, according to Poupart, the systematic genocide and violence becomes internalized hatred which leads to people adopting “the dominant subject position, American Indians sometimes expresses pain, grief, and rage internally toward ourselves and externally within our families and communities.”⁴⁴ This article discusses violence experienced by American Indian communities which is created by the systematic genocide of American Indians through Western societies government-sanctioned policies. This article is important to my research because it connects the violence, from Federal policies and programs, to American Indian internalization; which could

⁴² Ibid, 407.

⁴³ Lisa M Poupart. “The familiar face of genocide: Internalized oppression among American Indians.” *Hypatia*, (18), 2, Indigenous Women in the Americas. (2003), 86. Retrieved from: <http://www.jstor.org/stable/3811013>

⁴⁴ Ibid, 89.

be a reason for violence towards American Indian women not being a priority for some Southern California Tribes.

The United States government has been the dominant and often sole player associated with destroying many aspects of American Indian culture. “Congress has always exercised control over Native American' peoples through its plenary powers [...] in 1968, that control took the form of the Indian Civil Rights Act (ICRA).”⁴⁵ The Indian Civil Rights Act was an act that limited the sovereignty of Tribes to the Indian Bill of Rights. While limited, many would argue that ICRA has held intact the little protection that American Indian communities have today through the concept of sovereignty. One protection is that ICRA allows Tribes to regulate “internal” matters on their own; which can lead to women being discriminated against if there is no Tribal law that exists to protect them and the situation that they find themselves in is considered an “internal” matter.

In order to address the issues that are currently afflicting many American Indian communities, various grassroots efforts and federally funded projects have been initiated. The majority of the literature discusses how programs and projects can address the issue of domestic violence towards American Indian women and they “reflect recognition that violence is a serious problem in this population.”⁴⁶ However, there needs to be an individualized approach to researching more about domestic violence and American Indians because there are many different issues that vary throughout the United States and they affect American Indian communities differently. Smith “further recommends that the resources and strengths of

⁴⁵ Carla Christofferson. “Tribal courts' failure to protect Native American women: a reevaluation of the Indian civil rights act.” *The Yale Law Journal*, Vol. 101 (No. 1), (1991), 169. Retrieved from: <http://www.jstor.org/stable/796937>.

⁴⁶ Bohn, D. K. (2003) Lifetime physical and sexual abuse, substance abuse, depression, and suicide attempts among Native American women. *Mental Health Nursing*, 24, 344. doi: 10.1080/01612840390160829

individual communities be called upon to respond to issues of abuse and that these responses be sensitive to the history of oppression and domination within these communities.”⁴⁷

In response to this and much of the other literature, I have found that the examination of *Public Law 280* in connection to domestic violence is needed so that Southern California Indian reservations can have an additional resource that is sensitive to each community’s history, to use when they need to respond to the issue of violence in their community. There is diversity among Southern California Tribes so that the ability of treating them as one group is not realistic; each has its own history, culture and issues. Even though many of the Southern California Tribes are connected through historical trade routes and marriages they still function and exist separately.

Analysis

The literature on *Public Law 280* does not examine how this policy affects domestic violence. The majority of domestic violence literature does not focus on Southern California reservations; nor does any of the *Public Law 280* literature. There has been only one project⁴⁸ that focused on California and *Public Law 280* but it was not focused on Southern California; given the diversity of California geographically and Tribally there needs to be a regional examination of *Public Law 280*. My research will examine how or if *Public Law 280* contributes to domestic violence on reservations and will focus on Southern California.

My research is important because the voices of Southern California Indian communities have not been heard in the academic arena and when they are present it comes from the perspective of a non-Native or from an out-of-state Native; there has been little research done by Southern California Indians, on Southern California Indians, for Southern California Indians. More importantly, there has not been any research done in Southern California about how *Public*

⁴⁷ Smith, 345.

⁴⁸ Ibid. Goldberg and Champagne. “A Century of Dishonor....”

Law 280 affects our communities. My research could provide Southern California Indian communities with the possibility of at least one piece of literature that allows them the space to voice their concerns about local law enforcement, domestic violence and the current situations for their reservations while they live under the authority of *Public Law 280*.

Research Questions

The main, overarching, question that is researched in this thesis is “does *Public Law 280* contribute to domestic violence on Southern California Indian Reservations?” and is supported by these sub-questions; “how does *Public Law 280* affect jurisdiction on Southern California Indian reservations?”, “have you heard of *Public Law 280*?”, “do you think that *Public Law 280* is effective and appropriate?”, “is the State local law enforcement and the State judicial system providing sufficient protection, justice, or safety to Tribal members... if so, how... if not, why?”, “do you think that the State or local law enforcements provide quality law enforcement and criminal justice on reservations?”, and “do you think that state or county officials who are in control of maintaining the policing and justice systems are accountable to the Tribal government and community... why or why not?”.

Method

The backbone of the research is in-depth interviews with key Tribal community members, law enforcement agents (Sheriff’s Department) and judicial officials. This is a qualitative research design that is used when one wants to explore a particular idea, program or situation; I thought that it was best to use this method as I am exploring *Public Law 280* and the situation that it creates for Southern California Indian reservations in relation to domestic violence. This research method is appropriate for my thesis because these in-depth interviews will allow me to fully understand and evaluate the effects of this law, will offer me a more

complete picture of the local situation and felt effects, and because some of the questions may not be answered the same way in a group context.

The advantage of using in-depth interviews is that they provide more detailed information and they create a more relaxed and personal environment for interview participants. Creating this type of environment is important because it is necessary for research participants to feel that their voice is being heard and not overshadowed. In a focus group setting, overshadowing can occur when there is a participant who talks more aggressively than others in the same group; this was an important factor in deciding to use in-depth interviews instead of focus group interviews. The disadvantages to using this method are prone to bias, time consuming, and data cannot be generalized due to small numbers.

I will be focusing my research in Riverside County and San Diego County; the reason being that with the two counties and the wide differences in location and access of the reservations I will be able to understand a wider range of issues. For interviews from the local law enforcement I started with Riverside Sheriff's Department and reached out to previous contacts that I knew who worked in Riverside County through email and phone calls. For interviews in Tribal communities I reached out through email and asked key Tribal community members⁴⁹ if they knew anyone who I could interview. I used a snowball method after conducting the first few interviews and was able to conduct 19 (one interview was a focus group comprised of 4 participants because that was what they felt comfortable doing) interviews with different Tribal communities and Riverside County/San Diego County Sheriff's Department employees (retired and active).

⁴⁹ The criteria that I used to decide if someone was a "key" Tribal community member was if they were a council member, domestic violence advocate, Tribal law enforcement or a person who worked within the Tribal judicial system in Southern California.

I used my computer to record the interviews and transcribed the interviews. After transcribing the interviews I emailed the transcriptions to the interview participants who were interested in reviewing their transcriptions. I did not email all the transcriptions to all the participants if they did not want to review them due to time restraints. I began collecting interviews in November 2013 and ended in May 2014.

My assumptions in creating the interview questions were:

- *Public Law 280* has created an imposed, external justice system for the Tribal communities which is not understood well enough and therefore creates a confusing situation for both the local/state law enforcement authorities and Tribal community members that lead to disparities.
- The discrepancies that are created by *Public Law 280* leads to non-Tribal community issues being prioritized over Tribal community issues, poor state institutional performance and response to Tribal community issues, lack of Federal funds to support and create Tribal law enforcement agencies, and the discrimination by the local state judicial system experienced by Tribal communities.
- The degree to which Tribal communities or governments are restricted from exercise of political sovereignty will vary due to the various economic realities in Southern California for the different Tribes. The economic differences of the Tribes may cause differences in funding and therefore will affect the delivery of justice services; which may provide better positions to support/provide better, more effective, Tribal or state/county courts and law enforcement.
- Tribal communities will not share the same values and understanding of justice as non-Tribal state/county communities due to the cultural differences. By extension of this, Tribal

communities will voice a greater dissatisfaction with state/county courts and policing performances than non-Tribal communities.

- American forms of justice, policing, and jails are not considered effective or compatible according to the Tribal communities because they do not reflect their values or cultures.

These are the assumptions that have led me to writing this thesis and are based upon researching literature and experiencing violence on a Southern California Indian reservation. However, these are preliminary assumptions and maybe biased so they have been incorporated in the beginning prior to the collection and analysis of my research data.

Good Governance

Even though the majority of the cases discussed come from the Federal framework how Tribes can use them or incorporate them can be discussed and connected to the Tribal context. When discussing the Tribal context of good governance it is important to note that Tribes are “largely unconstrained by the U.S. Constitution, and are only bound to follow provisions similar to those contained in the Bill of Rights by statute”⁵⁰ and “are not required to apply or interpret civil rights protections”⁵¹ the same way that the State or Federal government has to. This has caused a great focus around the behaviors and actions of Tribes by both non-Indians and Indians alike because without this constraint the potential for Native governments to be “bad” governments exists.

Good governance is being a government that responds to issues of the community in ways that are for the best of the community by taking deep consideration and input from the community and weighing the possible solutions. Criminal jurisdiction relates to the concept of good governance because it is an important aspect of law enforcement. The lack of criminal

⁵⁰ Angela Riley. “Good (Native) Governance”. *Columbia Law Review*: Vol. 107, no. 5. (2007) pg. 1049.

⁵¹ Ibid, Riley. pg 1049.

jurisdiction for a government can lead to devastating results for that community; for multiple reasons, one being that it leaves room for the possibility that no system will have the authority to address the crimes that are occurring within the community because the community (or government) does not have jurisdiction. It is important to understand the concept of good governance from both the colonial and Tribal perspective because Tribes have to operate in the colonial framework.

Part of practicing good governance is the ability to have a voice and to be able to exit from a situation. For California Indian communities (and other mandatory *Public Law 280* states) neither of these are an option. California Indian communities were never asked how they felt about state jurisdiction nor have they, as Tribal communities, been allowed to initiate the process of retrocession of state jurisdiction if they wish. According to Goldberg and Champagne, “state governments, such as California and Alaska, have not encouraged or approved retrocession of any Tribal community to retrocede from *Public Law 280* jurisdiction, and the Tribes in those states have consequently had little opportunity to exit.”⁵² The absence of voice and the ability to exit for these Indian communities allows me to argue that *Public Law 280* is not a policy that incorporates the concept of good governance; it is a policy that contributes to more issues on Southern California because it provides the atmosphere for community members to question the legitimacy of the judicial systems.

⁵² Ibid, Captured Justice. Chap. 2, pg. 19.

Section Two: Findings, Discussion and Recommendations

In this section of my thesis, I will be using the data collected through in-depth interviews to answer my main research question and my supporting research questions. The main research question in this thesis is “does *Public Law 280* contribute to domestic violence on Southern California Indian Reservations?” My supporting questions are; “have you heard of *Public Law 280*?”, “do you think that *Public Law 280* is effective and appropriate?”, “who do you think should conduct law enforcement and criminal justice on the reservations?”, “are state law enforcement agents culturally sensitive?”, “are you satisfied with the local law enforcement response to crimes on the reservation?”, “do you feel that local law enforcement officials are fair to Tribal people?”, “is the State local law enforcement and the State judicial system providing sufficient protection, justice, or safety to Tribal members... if so, how... if not, why?”, “do you think that the State/local law enforcements provide quality law enforcement and criminal justice on reservations?”, and “do you think that state or county officials who are in control of maintaining the policing and justice systems are accountable to the Tribal government and community... why or why not?”.

The themes of discontent are as relevant today as they were in 1953 when *Public Law 280* was enacted. Although the literature on *Public Law 280* is vast the literature concerning Southern California, specifically, is limited. The literature on *Public Law 280* suggests the following common themes: infringement of Tribal sovereignty, failure to respond to Indian Country crimes, failure to respond in a timely fashion, failure of law enforcement officials to support/recognize concurrent authority, absence of effective state law enforcement, discriminatory/harsh/culturally insensitive treatment from state authorities, and confusion about which government has responsibility or jurisdiction.

Findings and Discussion

Finding #1

Many people in the community have heard of Public Law 280 but there is still some confusion about how it affects the Tribal communities. All of the participants in both the Tribal community and the Sheriff department had heard of Public Law 280. When asked what they knew about Public Law 280 their responses began to diverge however overall all participants basically understood that it had something to do with jurisdiction and the ability of the Sheriff's to respond to crimes on the reservations in Southern California.

AM: What do you know about Public Law 280?

R1C: I know it has to do with law. I know it has to do with allowing... the allowing of the Sheriff's to be able to come in. Um, they are allowed to have more freedom... as far as coming into the reservation... and letting you know that they are there... you know to be able to help or whatever.

R2C: I just know that they are trying to do like... the Sheriffs; they are trying to work with the Sheriffs... and then, like, trying to get their own tribal law enforcement. My sister works at the court... so I kind of know what they are doing... but trying to get their own tribal law enforcement versus working out... and going to, like, the main courts and maybe building a relationship with the local...

R3C: Well, I know that it is the law that gave the State criminal and some prohibitory jurisdiction over tribal lands.

R4C: from my understanding of it... it was back in WWII... when the Federal government had depleted a lot of money, right? And having that Federal trust responsibility over the Tribes... they [the Federal Government] found a way to give that to the States and that offset their [the Federal Government] budget. So, you had some of the States partake in it... well, the Tribes did not have a say in it... if they were a state at the time. So, California... yes, is one of those PL 280 States and then all it is [is] the Federal government allowing the State to have criminal jurisdiction on the reservation lands... without any of the Tribal input in how it would affect us long term or short term. Although, it was in place... I think what has happened over time that they [have learned more about] concurrent jurisdiction and we are telling the States the we are not taking that away from you... all we are asking is for the Federal government to come back in with what they consider their trust responsibility... you know what I mean? To have

concurrent jurisdiction and then that is where you can... in the event that there is one of the 51 citations from the VAWA act that was put in place... you can... you do not have double jeopardy. When [that happens then the Tribe] can prosecute you in Tribal courts [and] States can then pick up their State jurisdiction and then the Feds can do their jurisdiction, as well.

R5C: Public Law 280... from what I understand... gave criminal jurisdiction to the State of California over crimes but not civil.

R6C: I guess my understanding... as I was saying before is growing. I have learn bits and pieces here and there... but to me how I understand it is... I do not know the years but that California... the Tribes, I guess, were mandated to be under... well, not just California to be under the State law... [but] that [the] State would deal with and handle law enforcement needs for the Tribes... and so, that is kind of my basic understanding of it.

R7C: I would say without referencing to specific details... although, I have taken some classes, actually, at the college level... I guess just Native history and, also, reservations in California... but, basically, I think it is from... it was put into effect in, like, the... I do not wanna say a year... in the '50's... and they kind of... once segregated, I think it was like six States... most in the west... like Alaska obviously California is a big one... and it separated [them]. I think it had a huge... a lot of different effects... but primarily from a law enforcement point of view... a simple understanding would be that it takes criminal like things that would be handled under a penal code and relegates that under the responsibility to the individual States... while like things that would be covered under a civil court would could be handled like Federally... or [PL 280] kind of splits the responsibility between the Federal and State level. Where the other States that are not listed under PL 280, you know, the jurisdiction and handling of Indian country or reservations... is strictly handled by BIA, at the Federal level.

R1013C: The feds gave the State authority to... what do you call it... manage any criminal things that happened here

R1013C: But not civil

R1013C: No.

R1013C: Yeah... that is pretty much my understanding as well. That any kind of criminal activity is left to local law enforcement or county law enforcement... well here because we are not an incorporated town or anything like that. So, I'm guessing that is what I know.

R1013C: Same.

Everybody laughs

R1013C: Ditto.

R1013C: Yeah. Exactly, the feds gave state jurisdiction over tribes... and the other thing about it is, historically, being educated about it but not only that... experiencing with Riverside County because they also [have] a lack of resources. They do not have resources to manage their enforcement... as far as law and courts with their constituents... much less us. The State failed, I mean, the feds failed to provide funds to the State... and another comment that was brought up at the Bureau... you remember, the Bureau meeting

R14C: I do not know. I mean... I know what it is... I know what it does... I know what jurisdiction... I mean I understand its meaning... its purpose... the history... read several books... taken several courses... even done some training on it... our court has actively done that... [and] there is still confusion... especially with new people and I think it is changing. And one of the things that I like... in understanding it... is that I think our Tribal leaders are seeing that it is not as restrictive as they think it is. Meaning that they are starting to get the idea that, "Wow, we can do can still do stuff" because I think the thinking was that with Public Law 280 there is no need to develop courts, police, domestic violence programs... any of that stuff. The State provides [those services]. They are just gonna do it for us...[and] I think that mindset has changed... [and] that is good.

[...]

R14C: Unique barriers? I think one of the [barrier] for us... for us in [San Diego County reservation]... it is understanding how little affect Public Law 280 has on us. They think it is the other way around... that it affects everything we do... but I describe it pretty simply, you know? Like, you know... I just need, like, two minutes. *Looking for a marker* Pretty simply. I do not think it is really that complicated... the unique barrier that I think it has is... so here is the reservation *Draws a square* Here is Tribal jurisdiction, right? *Writes Tribal jurisdiction* and then before Public Law 280... there was Federal, you know, Federal jurisdiction *Writes Federal jurisdiction* So, there is BIA cops here.... and then what Public Law 280 did was transfer this jurisdiction *points at Federal jurisdiction* to [the] State, right? So... all it did was this and of course it [?] after that... so, if we are doing this *Points at drawing* The Tribe is not affected... I mean it is affected but it is not... the sovereignty, the authority... all that stuff is still intact; which means, you know... we [the Tribes] still have criminal jurisdiction of course. We just cannot remember what this is but it is still there... and civil jurisdiction is still there. The unique problem is that people do not understand that... and, like, the issues are over here with them. *Points to Federal State side* Their complications being under funding... they [Federal/State] are not sure... the lack of training... lack of education... blah, blah, blah... but that is their problem. And the fact that they [the Federal government] still have that responsibility... so, it was not 100% transferred... because they still have, you know, the land that they still have to regulate and oversee... the trust assets, etc.,

etc.,... it is all Federal. So, they are still there. So, I think the unique problem I see here... is that they just do not understand our side [the Tribal side] and that is why [there are problems]. The education is... that... we need to work together because we are both sharing that area... but it is the two over here *Point to Federal and State* that we need to build up I would say... so that we can stand eye to eye with them. That is the unique problem that I think we need to definitely get over. I do not know if it is unique... but it is a problem.

R16C: Yeah. I have heard about but I really do not understand it. I mean, I know that law is enforced but it is not followed a lot of times. So, it is kind of like... it is contradictory to itself. Especially, when it comes to gaming, you know? They [non-Natives] want us to give up our rights, you know? It is just... it is just another... to me, it is just another rule that Indians have to follow, you know what I mean? We have enough... we have a number as it is... you know and now we have this... and we have to follow that or else. You know it is kind of like you know they give Indians too many rules to follow in order to just exist in life... that is not right... we are human beings, you know.

In both the Sheriff's Department and the Tribal community interviews there was a reoccurring response that it has only been in the recent years that there has been attention and education on Public Law 280.

R5C: I imagine there could have been a number of ways to address it. Even if funding was an issue... just the fact that they did not have the relationship with the Tribe... they [the Sheriffs] never meant with us [the Tribe]. They did not know who the Council was. They did not really know a lot about the Tribes. It [has] just [been] recently that they [the Sheriffs] have wanted to find out or learn more about Public Law 280 and the Tribes... and how the Tribes interact, you know? Just recently... they [the Sheriffs] have never care. Before I never saw the Sheriff's department coming out here and wanting to talk to us [the Tribe]. They just did their thing... so, there was no relationship... until probably around, you know, the late '90's, mid '90's... you know? [Then] they started coming around and asking who the Chairman was... or if something was going on. But other than that... we [the Tribe] really did not have a relationship with them [the Sheriffs].

Finding #2

Many Tribal community members did not believe that Public Law 280 was effective or appropriate. Different participants cited multiple reasons why they believed that Public Law 280 was not effective or appropriate. A few of the reasons were that in this day and time there are

Tribes who have the ability to create law enforcement agencies or judicial systems that could better handle Tribal situations.

AM: Do you think that Public Law 280 is appropriate and effective?

R3C: I think it is appropriate... I do not want to say that it is appropriate... I think it works, in some instances... but I think Tribal sovereignty is concerned. I think it hinders our sovereign right. I think it is appropriate I do not want to say that its appropriate I think it works in some instances but I think Tribal sovereignty is concerned I think it hinders our sovereign right

AM: Can you elaborate on how or why you feel that way?

R3C: Well, I think it just gives to much of a conflict... not that it took away our sovereign right... but it just gives too much of a conflict between state government over tribal lands and tribal governments over tribal lands... and I just think it is not a clear law... and so, its created a lot of confusion... its created a lot of misconceptions... and I think it... it has not played out well. So, there was no... they brought in money and training to do implement the law or enforce the law... so, it is just kind of been this hit and miss guessing game... and I think it created a lot of confusion for the tribes... on whether they can develop their own laws, you know. There was an assumption for a while that it took away our sovereign right to have our own justice system, you know, on tribal land... and I think that is changing with more knowledge and more education both at the State and Tribal level. I just think it is... I think it [has] hindered our development as Tribal governments.

AM: Do you think it is effective for the current situation that Tribal governments are in?

R3C: No, I think yes and no I think it helps for those smaller tribes that do not have economic development and it really doesn't... they do not have any of those resources... there's a better way that we could have dealt with it, you know, other than Public Law 280... but then for the other tribes it is just a conflict that they have to overcome

R4C: At the time of enactment, I think those that put it in to legislation believed that.... but I do not think, personally, for Tribes coming from a Tribal community its [Public Law 280] hindered us in a way that we were not able to self-sufficiently... as a sovereign conduct those that crimes that did occur on the reservation... you know what I mean? I think the local Sheriffs or the State really found that it was [not] of importance to them to go after a prosecution... where I think, as Tribes you know, when you live in your community and you work and you see the crimes... you are probably going to make sure that those who have done those crimes are going to be prosecuted to the fullest, you know what I

mean, where maybe those resources at the State level were not allocated towards us.

R5C: I think at the time... it may have been appropriate; because there were violations of civil rights or Indian civil rights happening... because we did not have our own Tribal courts and we did not have our own Tribal law enforcement. So, I would think that violent crimes or crimes where there's murder or things [like that] happening.... We are not equipped to handle that. But, also, I think that at this day and age... we are more equipped to handle that than back then.

R6C: For some yes... for others they can do without it. I think of other Tribes around here I know [San Diego County reservation], [San Diego County reservation], and, you know, different reservations that... that are having or creating their own law enforcement... and so, they can meet the needs... sometimes better than the State law enforcement; because sometimes, [they have] their own people who are being trained in law enforcement. And so, they can provide that more sensitivity... I guess, in some ways. But then, you know, they'll have to enforce the law just the same. So, it depends on the community. I guess... because some Tribes are content from what I have seen on having local State law enforcement deal with the crimes on the reservation. So, the Tribes need to decide for themselves whether they... what works for them [...]

R7C: It is interesting... I mean Southern California is definitely a good test... a good witness test. Because, I mean from my understanding San Diego County... where we are... has more reservations than any other County in California... and California has more Federally recognized Tribes than any other State. You know maybe that was one reason or motivation for the Federal government to delegate that responsibility... because it is unlike... the Midwest comes to mind... where you have very large reservations, that are very centralized Indian populations... like in California it is very checkerboard and spread out... and you have a lot of individual Tribes and distinct Tribes spread out geographically. So is that better handled by the Federal government or that State government? I do not know. You would think that it would the State would be able to handle it better because they are smaller and they are centrally located... they have a better idea of, you know, the needs... but I think that something gets lost in the middle. Where, you know, the full responsibility is not... it is easy to not live up or fulfill because you are not behold to that population as taxpayers or I guess voting. Although, I am not too sure about that... but I know like the public services and things... you know, [...] that often gets left, kind of, unattended.

R1013C: No.

R1013C: No.

R1013C: I do not think it [Public Law 280] was well thought out. I just think they just threw that out there with no thought in it... and now we [the Tribes] are dealing with the consequences.

R1013C: I do not know one positive thing out of that PL 280. Not for us or the County. The County has a burden... and so, it is very difficult for them... and then we have a lack of... and even the burden, I cannot really say it is a burden... because that means you are carrying something heavy... that you have to take care of. They are not even doing that... and every time... and I do not know if it [is] just our area or all areas... but the prime thing [is] that the county in our area is so poorly budgeted. So there's, I mean... even if we were non-Indians on fee land... they probably get the same service that we do. Which is zero because of the lack of resources... and then again, you have some grass-root [organizations] that are trying to help the community members... talking about the non-Indians... right... and then again, they get stalled and stopped because of the lack of funding. So, I do not see [any] positive. I cannot even see any positive of this PL 280. I haven't seen one... not even one positive thing... that I could say about PL 280 for us [the Tribe] or them [the County].

R1013C: And on the flip side... for tribes that try to, you know, [now] that we have this casino income... Tribes that are doing well they are just hiring the Sheriff to be on their reservation.

R1013C: Imposing.

R1013C: and to be their Sheriff, yeah... and then there's us... we do not have the money to pay the Sheriff... so, we get nothing. It is not equitable.

R1013C: No.

R1013C: And even in the county... on other issues... that [are] jurisdictional... Riverside County said that, what did they say? Remember? They [the County] said they [the County], like, "let people slide on certain things"... because they [the County] do not have the money to keep people in compliance. So [?]

R1013C: Yeah.

R1013C: but I really believe too... that [at] the other end... if they allow tribes to... if we were a non-PL 280 [then] there are things that we could put in [place] that is culturally designed to be able to handle these situations at least. For instance, this is sort of a... it seemed funny because it was out of place... [but] we had some members steal a golf cart *laughs* and so somebody says, "Send them to the elders."

Everybody laughs

R1013C: one showed up... and one sure did not... and, so again, that is something small but, I'm thinking, if we had... if they [the Federal Government] gave... because something [happens when] you have your accountability, huh? You are more reactive to do more things... and put them on your plate. So what makes us... like, "Well, what's their job?" but at the same time we do not want to have their job. I think it just confuses... it makes things very, yeah, mixed up.

AM: Do you other ladies feel it is appropriate or effective?

R1013C: No. No, just with the other examples that I have given... and there, I mean, just for the response time alone... it doesn't work. I mean, you know, if you have a legitimate emergency... my mother's trailer burned down to the ground, I remember... and, like, because we do not have [a fire department]... there wasn't anybody to respond, you know, within our own reservation community. I mean, if somebody... I do not know... would it have not burned down to the ground, if we had gotten someone there quicker? I do not know. If there was a response system within our reservation... there's that and then there's, like, I said the chop shop that nobody wanted to do anything about it. I'm a survivor of domestic violence... the county's restraining order was, at the time, and I'm not sure if that is changed now, unenforceable on the reservation... because it was considered a civil matter. So, I cannot see of any circumstance that I have lived through here [on the reservation] where it worked out. Where, you know, [the] local law enforcement were responsible for what happened in my existence, here on the reservation. I have not seen it at all. In fact, it has made a lot of situations worse. When you call the cop and everything like that... it takes a situation sometimes where, you know, [it] could be handled with... maybe like, if IHS had better counseling services or intervention... that way. When you have to call the police... who are not familiar with the community... who are not familiar with the... they just start arresting people... or you know 5150ing them or however it is that they do. Rather than trying to work on the systemic problem that is going on in the community. So no I do not think it is.

R1013C: And regarding my trailer, I think, you are right. I think, it might have been able to be save because people like XXXX and them... they got there before the fire trucks did.

R1013C: Yeah.

R1013C: Dang.

R1013C: They were there before the fire trucks got there. *Laughs*

R1013C: So, we had our own self-contained, you know, first response system... here, on the reservation. You know, maybe things would be a little...

R1013C: Yeah. You just see smoke and be, like, "Hey, that looks like over there by so and so's house" and you get over there... it is like that.

R1013C: *Laughs*

R1013C: I know for our county, though, they did hire a special... through a grant, again, through a grant... the American Native Administration grant, which is usually funded to tribes... so, they used our name to [get a] grant... a person on staff to be a special person for all Riverside County, lower Riverside; all the way from Banning to here... to handle the DV situation. So, that is how mixed... that is how, like, we could have done our own... had our own unit... because we [could] always just cross-deputize them... but it is just like it is still kind of difficult... when it comes to the PL 280... and again, like, they said earlier the liaison... the key thing and he even said it... the majority, if not all, his officers in this area and to this day are still not understanding PL 280. So, again, I haven't really been involved at the State level part... [so I do not know] how knowledgeable they are in PL 280 but it seems historically... because even when Goldberg came and did a study in that book on PL 280... it shows that people just are not, how do you call it, understanding PL 280... and I still do not even know why they did it... but yeah it is not for any area of criminal offense... especially not DV

R14C: Let us see... appropriate? I would qualify it. Without Federal funding it is... the Tribes would need the help... I am being objective... very objective. The Tribes would need the help because they are small... Tribes of less than 50 people... policing, judicial, fire... any of the simple governmental services [would be] very difficult to provide if you are non-gaming and very small... you would probably need some help and if the Federal government is not going to hold up to their trust responsibility... then I think it is necessary... that is how I would qualify it. But if the Federal government stepped up and did their... fulfilled their trust responsibility then I think we would be able to do it ourselves... either in conjunction with the bureau or completely on our own. So it is kind of yes if... I mean no it is not necessary if we are Federally funded... but if they do not fund it then yes... we would need help. It is kind of a yes no... no yes.

The responses from the Sheriff's Department officials parallel the responses from the community.

R1LE: That is a tough question... I do not think that it is as effective as if... I think that if each reservation had their own law enforcement with the ability to

enforce criminal activity. So, I do not think that it is effective in that way. I think that if each reservation governed their own reservations and handled their own criminal activity [it would be the most effective]... because they do not get the same service that they...

R2LE: Um, I think that it is appropriate because it bridges the gap of... I do not want to say isolating is the right word but... I know I will call it for the generic term the cops on this side of the fence and the tribe on this side of the fence. I think it does a better job in trying to bridge that gap between the two of us. Um that... before it was there... Um yeah, I think there was a very big gap between... in what we understood and [where] we would want to come in and try to enforce laws that were not necessarily correct; because we do not understand the tribal land and the entities that are behind it.

R3LE: For the time being... yes. I think eventually it will go away... as the Tribes become more sophisticated and self-sufficient. I think that eventually you will see that they [Tribes] will be able to be like the city of Riverside... their own entity, their own law enforcement, their own courts... and they [Tribes] will truly be their own sovereign nation. I'm sure that they [Tribes] will always have, like, mutual aid agreements with like the Sheriff's Department. You know because they need it... it is expensive to have your own law enforcement and your own judicial system. So, I think... yes, Public Law 280 will go away; but I think the partnerships and the agreements between Tribal Nations and the Counties and Cities will be stronger... and there will be a true government to government relationship... that doesn't exist today.

Finding #3

A majority of Tribal community members felt that law enforcement and criminal justice should be conducting by the Tribes themselves.

AM: Who do you think should conduct law enforcement and criminal justice on reservations?

R1C: Well, if you have tribal policemen... then they should uphold what your ordinances [say]... because that is your law... that is your government. Um, as far as having to go to court and stuff like that... I think the way that it is... that is just the way it is going to be. You know, if you get a ticket out there... you are not going to be able to take it to tribal court and get it taken care of. It depends on what vicinity that you are in.

R3C: I think it should be our Tribal government.

AM: Why do you feel that way?

R3C: Because that is the idea of sovereignty... that we are governing ourselves. I do not think... I do not think that should necessarily look like the State government... or how the United States government looks like, nationally; but I think it should be run by our own community.

AM: What would be the benefits of that?

R3C: The benefit... I think because when the whole community is integrated into the existence its... it create a norm change... it creates [a] community of support... it creates, you know, involvement... because that is where you live... where everybody works and lives... and is invest[ed] with their children. So, I think it is important that we have that level of involvement with the community.

AM: What do you think the negative impacts are of not having the Tribal government conduct law enforcement and criminal justice? So, what are the negative impacts or positive impacts of having the State do those things on reservations?

R3C: Well, the negative impact is... again... that it takes away from our Tribal government... our sovereign rights... I think... and it creates, you know, that system of that western philosophy... that is not necessarily ours... [it is not] historical or cultural in nature for us... and so I think we lose that. It is just more of losing our culture and our old ways of how our communities use to be run. So, I would say that is the huge one. I would say that it is in a way an advantage to have some State involvement... only because I have seen, you know... because our communities are so small tight knit... it is really about which family is in control at the time or in power at the time or which family has influence... so victims a lot of the times... I have seen that, you know, they do not necessarily get a non-partial judgment from the community. It is really influenced by who is related to who... and so that [is] a hindrance... and so, unless our communities can overcome that... it is almost better, a lot of the time, for victims to go seek outside services from nonnative communities.

R4C: The Tribe.

AM: Why do you feel that way?

R4C: In my own experience... with my own Tribe, it is probably only been, like, the last year and half that our police department has been adjudicated, through the bureau... to have that cross-deputization. And before that... you could see that they were hired mall cops, I would say... and [Tribal security/law enforcement] did not have the respect... not only from non-Tribal members but Tribal members, as well. I think to truly be sovereign... it is being self-sufficient, you know what I mean? And when you pick up [the phone call] 911 and you have the

Tribal police... who one knows you, knows your family, knows the situation... and takes into consideration [not] just the black and white of the law but your customs and traditions, as well... you know what I mean... it is so much more helpful; because even though your people maybe the perpetrator... you know what I mean... they are still your people. You do not just throw them away, you know what I mean? So, I think, you know, they consider that... that whoever they [Tribal law enforcement] have in front of them, for whatever reason, it is somebody's daughter... somebody's son... you know what I mean? Somebody's mother... somebody's father. [Be]cause, I mean criminals come in all walks of life. *Laughs* So, I think when you have... like for... in our instance, with our [...] Tribal Police, you know what I mean? Anytime there is a 911 call and they [the Sheriffs] respond... they go in there not only knowing the family, you know what I mean? But, kind of already knowing the background and the history.

R5C: I think it makes sense to have our Tribal people do it... because I think that the Tribal people are more sensitive to [our] culture... and I think that our Tribal people are knowledgeable about the family composition and make up of families. And, so my opinion is that... you know, although [...] we have many qualified non-Indians... they lack that one component. And that [component] is the knowledge of the culture and the knowledge of the families, the family lines, the family trees... you know, the community. Even though you can learn that over time... you could be here and know who is who... but you really do not know the... what do you call it? You really do not know about the families' interties or family relationships. You learn that just by being a Tribal member and knowing the community.

R6C: I think the Tribe [...] should police their own because I think that they know [how to] better. Especially, those that grew up in the community and live here. [They] should be part of that law enforcement and judicial.

R7C: I think that has to be handled on a case by case basis, you know? Maybe not individually... but at least by category; as far as, whether you have a large population, a small population, a rural... versus, you know, one that is very integrated with the suburban area... how spread out [the reservation is], the size of the reservation, and, also, the needs of [the reservation]. So, I think that... well, like I said I cannot comment on the how, you know, Federal jurisdiction is applied... but I think that if... I think that first a reservation like ours... they would benefit from having its own, basically, its own police department... or at least people that are, you know... almost like a, what do you call it, like... you know, liaison or whatever you call it... people that are more involved in the process and better at looking out for the specific interests... and, also, understanding of the community. You know, [people] that have a relationship and knowledge of the community.

R1013C: Ideally, I think tribes should be responsible for their own... but then again, it always comes down to money and lack of resources. I guess, in our case, it would be [the] County... just because that is what circumstances dictate.

R1013C: You can kind of see it both ways... like, if you look at other states that are not Public Law 280 states... and you see, I do not know, gosh, there was a lot of arguments going on when they were trying to get the... when they were renewing VAWA. About how there were all these, like, assaults... and everything, like, domestic violence and sexual assaults going on the reservation by non-tribal people... and then, you couldn't enforce it... and things like that. Well, in a Public Law 280 state that is not necessarily an issue. But, you know, I see the other danger in allow an outside agency govern what you do on your reservation. I could see that part too. So, it is good and it is bad from what I can say. So, like, ideally you want us to be able to govern ourselves but then you'd run into that slippery situation of "is it enforceable just on tribal members?" or can people come who are not a part of the tribe and do things that our law enforcement wouldn't be able to enforce upon them? You know? We wouldn't be able to criminalize or prosecute them... or I do not know... I do not know

R14C: I think the Federal government and the Tribes should... and the Federal government should do it because it is trust land... it is Tribal Federal lands... it is kind of... it is like a military base... I mean that is wh[y] they call [it] a reservations... that is where they got it from... same thing they call military bases... reservations. So, I think they have a responsibility or a certain trust responsibility... and this is their... they [the Federal Government] hold title to this land... they are responsible for it... they should help the Tribes do it as well, you know? Ideally, I do not think there is a role for the County... unless, like I said, there is some special task force or something we are working on together. I do not think we should be islands. I do not think we should exclude anybody. I am like the other way around. If the FBI... if immigration... if homeland security... or the BIA want to help... I mean why would we turn away? I mean people get all territorial... but if we are trying to fight drugs or trying to fight human trafficking... they have not been able to do it by themselves... what makes us think we are going to do it by ourselves? And it is something that nobody else has been able to stop... so I do not think we should exclude [them].

Finding #4

Many community members do not believe that the Sheriffs who respond to the reservations are culturally sensitive. The participant have various reasons for their responses but one is that there are stereotypes about California Indians that possibly influence how the Sheriff

Deputies, the western judicial system and overall non-Native community respond to the Native community of Southern California.

AM: Are state law enforcement agents culturally sensitive?

R1C: I think it depends on who they [the Sheriff's deputy] are and if they know... um you find... and that is within any race... you find the ones that know... and it depends on them, themselves. So, I think it just depends on who they are... because you even have, like, the highway patrol men... and even you have certain ones that know the area... and, um, it depends on their own personality. You know, what they know themselves.

R2C: I've had both... I've had some that are very helpful and wanting to help. Like, for instance there was a fire that just happened... and they are very sensitive to, like, the situation... but I have also seen it the opposite. Where they are just like "Oh, they are just drunken Indians and that is what they are gonna do" type, you know... and that is what they kind of say. So, I have seen both. I have seen some where they are very sensitive to it and they wanna do whatever they can to help... and then I have seen situation where they are kind of stereotyping the culture... and they are just like, "Oh, they are drunk. They are gonna fight anyways. We get called out here weekly or monthly or every so often. It is norm for them" *Laughs* they think it is a norm... and it shouldn't be ...because it is not right but...

AM: Do you think that there's... do you think that certain stereotypes or bias play into not prosecuting those things? Or that lack of prosecution?

R3C: I think it does. There's still an idea... especially, for the casino Indians [...] because I think there's that perception of, "Well, you have the money... get an attorney" or "You have the money... why cannot you"... you know, instead of looking at some of the other barriers... you know, that we [Native communities] are still facing. Racism... we still facing a mistrust of the law enforcement system... no matter what your economic situation is; so, there [are] other barriers besides that. So, I think there's a misperception there... I mean, I have had conversations with, like, the district attorney's office regarding prosecution and stuff... and they do have cases that they follow through and that they prosecuted; but I, still, think there's a gap between when things occur on the reservation... on whether people are really reporting them... because they [Native community] still do not trust the system. They still believe that nothing is going to happen so... and I, still, do not think we have seen a lot of, you know... a lot of prosecution of our cases. I think it is been more of high profile cases... or cases that are related to the casino that you see things happening... not necessarily with regular... I do not want to say regular; but, you know... some of... well, you know we see a lot of

DV... there's not usually a whole lot of prosecution with that... and some of that they [the State/local law enforcement] pushed down to misdemeanors, you know. So, to us, as a community, is that really providing safety? You know, when you are pushing everything down to a misdemeanor crime. You know, instead of going after... you know, going after them fully and holding them accountable. I do not know... it is kind of a double end sword, I guess. It is good and bad.

R4C: I would have to say yes and no... and that is kind of in the sense that when the casino came about and there started to be more crime on the reservation and the calls were placed to them they [the Sheriff's Department]... I mean they were not reluctant to show, they would suit up show [up... I mean it is almost like they [the Sheriff's Department] saw this dollar sign... and at one time our casino... we were experiencing a high level of drug activity... where we reached out to them [the Sheriff's Department] for assistance... because we knew if this was going on at our casino [then] it had to be going on neighborly... and these people are coming from somewhere. [...] So, maybe the local Sheriff's may know who they are... you know what I mean? Or maybe we can call them and be like, "Hey, they are on the property now. Come get them." So, we did conduct a sting, right? And had them [the Sheriff's Department] come in as decoys and try to identify who were the major player[s]... and it worked out great. They were able to take into custody that night eleven individuals... all with warrants [and] backgrounds... huge, you know and some of them had guns in their cars. Obviously, some were there to distribute... you know what I mean? And some were [there] to buy... and it was great. It was helpful and a week later we [the Tribe] received a bill from them... for I believe it was \$1700. For, basically, their assistance in helping us [with the bust]. Someone in narcotics... and I felt like, "Oh, my god! Are they kidding? They are going to charge us for what they are supposed to be doing?" You know what I mean? Even though [it] is Tribal land... it still is in the State... and I think that is when we realized if that is going to happen... then we can then internalize and put our own police department down. So, that is where the guess to know.

R5C: I think that they are learning that [and] the relationship between the Tribes and the local law enforcement has improved greatly. I know there [are] trainings on Public Law 280. I know that they [law enforcement] are getting more and more educated. I know that they [law enforcement] are training their officers, now, on Public Law 280... and, you know, I think it has vastly improved since the older days. [...] I think that is primarily because of gaming, you know? But they [the Sheriffs] have come up here and they are having to do more law enforcement... and, you know, they want... it seems to me like they... we have really come together as Tribes and we have addressed some of these issues with law enforcement. We have these quarterly meetings... law enforcement meetings... where a lot of this stuff is [discussed]. It is like a roundtable. [Where we are] able to discuss these issues, you know? "What are the pitfalls?" "What are the grey areas, for the State?" "What are the issues, for the Tribe?" You know?

“What are our [the Tribes] concerns?” And it is just, like... you know, it seems to me like it is coming along.

R6C: I think they are getting some training in police academies. From when I went there is a very small description and discussion on Tribal law enforcement... but they are putting out videos. You know, when you go on to reservations... it is a different world and they [the Sheriffs] need to learn to be culturally sensitive. But that Sheriff deputy or officer only gets that exposure [when] they are actually in the field and working with a reservation community or people. [Like] the [San Diego County reservation] Sheriffs... they are assigned to [that San Diego County reservation] and so they have been there for years. So, they know the different families. They know a lot of the different culture. So, you can get [exposure]... maybe a little bit in the academy... maybe a little... but it is all going to come down to that individual deputy and where they are assigned. [Whether their assignment is] bordering the reservation or even in the reservation. So, it just takes time to gain that sensitivity.

R7C: Oh going straight for the gut....

Both laugh

R7C: I have been dancing around that for like the last twenty minutes. I would say that depends individually but on the overall... I would say that it is lacking a lot and I think that the benefit... the benefits [...] that the community would enjoy would be, you know, kind of... would be really, really, great... and it is actually something that people take for granted... because you know that is a familiarity that they have with everything else.

Random chatter... interruption

R7C: Yeah. I think and... I think that there is a lot... I have dealt with a lot of the officers that, you know, patrol this area... that are, you know, enforce or perform law enforcement on this reservation... and some of them are... [some of them] have the, you know, best interest of the Tribe or of the people... and, you know, they do not have any kind of... I would not fault them for their efforts... but there is another level to that... which [is], you know, despite their intentions [and] their best efforts... they are spread out. The majority of the community that they are dealing with are not represented by, you know, the community on the reservation. So, they just do not have the knowledge or understanding of the community... or the relationships that, you know, that they have with the rest of the community that they service. That is just lacking and it is not their fault. And then there is, also, the fact that, you know, some officers do have a different attitude, or deputies in this case, have a different attitude when coming on the reservation... which is [okay], you know, I do not blame them for [it], you know... they are

not... you know, it could definitely improve... but one of the only times they come on to reservation is to run a probation sweep or a parole check... then that naturally [leads to] whenever they are called into that community they are gonna have... they are gonna treat all people kind of like suspect or as criminal... and, you know, that is the kind of thing that does not make sense but that is kind of human nature. Like how people, you know, if [...] you are on guard against things that you are not familiar with... and I have definitely seen that effect [on] the performance of... deputies, you know, doing their work here... and, also, the level of the, I guess, the level of service that community gets from the local law enforcement...

R1013C: No.

R1013C: No.

R1013C: Not at all.

R1013C: The ones that are from here *Laughs*...

R1013C: Yeah. Not at all.

R1013C: *Laughs*

R1013C: I feel sorry for us now.

Everyone laughs

R1013C: Well... I do on a regular basis.

Everyone laughs

R1013C: But I do. I just do. You know... these people [non-Indians/the State] could care less... and what I have noticed is that when they [are] thinking... they are not even close to our thoughts... they are nowhere close to what my thoughts are. You know... and how I live my life... and how they live their life... and so when they are coming to their conclusion... it is based on what they know... and they never even tried to know us.

R1013C: And we...

R1013C: [?] Yeah.

R1013C: We were forced to know them. By going to their schools and learning all kinds [of stuff]... Christopher Columbus and these other people... but they [non-Indians] were never force to learn about us.

R1013C: Dang it.

R14C: It depends on the County. Overall... I would say less... not so much as it should be... because we such a small part of the population... so, there is a lot of ignorance... and then unfortunately there are tons of... what do you call it... stereotypes. There are all these stereotypes about our Tribes... and then there are stereotypes about the reservation... and I think most of them are incorrect... and they are old stereotypes. "Indians are drunks." "Indians are violent." They [State law enforcement] are scared of us [Natives]... and I know they try to do training and I think there has been an effort... but if you look at the whole State... I mean there is a ton of reservations but some Counties do not have reservations... so, they do not even care... and then the ones that do... they take years to establish that rapport, you know? It is like here... in San Diego County... I give credit to all our Tribal leaders and our Tribes who spent many years of trying to get them educated... and trying to [get them] come to their sense... because I think the premise was that they [the County] are not [sensitive] because most of them are like, "I have never even seen an Indian before." So, there is just... [they just have] what they see on the television or the internet... and then they come out and it is a whole different world. So, I think it is not very culturally sensitive... until we can train them to be. So, unfortunately... I wish there was more... but it is a lack of resources.

R16C: No.

AM: Why not?

R16C: Because of what happened. *Laughs* Because of the way that they handled it... the way that they handled the situation, you know? Like I said they did not... I mean they did not even... I do not think their protocol was done right. Probably how they addressed it... like I said they just opened fire... [they could have] shoot out the tires, you know... to stop them or anything like that. [Instead] they opened fired... throughout the whole car. So, I do not think they do that out there. You know what I mean? So, yeah.

The response from the local law enforcement parallels the community response. The response from the local law enforcement was that they are not culturally sensitive to the American Indian community.

R1LE: Not enough... no.

AM: Why do you say not enough?

R1LE: because up until about 5 years ago... and I am talking about the County of Riverside... there was no education, as far a. Native American history or culture. They came up with the Tribal Liaison Unit [TLU]... and over the last five years that is what their [TLU] major goal has been... is to educate the deputies; as far as

the culture and history of Native American. So, it is changing but I do not think... and then there [are] new deputies [who] always come on, too. So, it is kind of an ongoing thing... it is going to be... it is going to be some time you know 20 or 40 years before that culture changes.

R2LE: Um, I would say yes and no... and on the no side sadly enough I think it is because of what I talked about... that we do not spend enough time educating the guys on the differences in dealing with American Indians on their land... and how their [Tribal] laws are different than the general laws [...]

AM: Do you think that maybe... so from what I understand, like, in the city... Sheriffs have certain beats and what not?

R2LE: Correct. Correct.

AM: If they were to have certain beats on reservations... where they [the Sheriffs] were able to, like, get to know people more would that be more effective?

R2LE: Yeah. Yeah, absolutely I think it is funny that you said that. I think that is a perfect example of yes... if that beat encompasses say [Riverside County reservation]... where we are now... I think that would absolutely bridge a gap that I do see there. Yeah, I absolutely agree with you.

R3LE: Some... well, that is a broad questions and I hate to use the term sensitive... um, I think, many of the law enforcement agencies are not culturally sensitive because they are not culturally aware.

AM: Ahuh.

R3LE: Where would they learn to be culturally sensitive... if you are not culturally aware and where are they going to learn to be culturally aware [if] they do not teach it in the academy. They do not teach it in public schools. It is just recently I went through [training]... they never taught me about Indians. I knew about cowboys and Indians but that did not make me culturally sensitive... and I cannot... I cannot make you be culturally sensitive. I can make you be culturally aware [but] you have to choose to be culturally sensitive... and I think the lack of education in our public schools [...] about the true history... about the relationship. John Q public knows very little about Native Americans... even though we have been here since time immemorial. Most people do not know anything about Native Americans. Where they live... who they are... what their contributions to this country are... because they do not teach it in school. You have to go to [a] university or college and take a special class [in order to learn about Native Americans]. When it should be incorporated into part of the history

that they teach in class... but if you look a history book [and] look at the section that covers Native Americans [there is] probably only a couple of pages [about Native Americans]. So, no... I do not think people are culturally sensitive because they are not culturally aware.

R4LE: Sure, the answer is no. They [the Sheriffs] were not culturally sensitive. In fact, they were... you know, just as a... what's the word I want to use without saying racist... ignorant. You know? For years. You know... with the stereotypes and all [that] stuff; and not until recently did law enforcement, in general, become more in tuned. And, you know, my suspicions [are]... and I think it is kind of... if you look at it in reality... we did not start becoming a caring or concerned [government agency] until there was money involved. The Sheriff did not care either way... until there was lobbyist money. When the Native Tribes had the power to lobby... that is where you see the changes. You see it on every reservation. The governments start there and then they start having the power... money is power. And if you do not have people out there lobbying for you and using that money... you know, [then] politician [are going to] ignore them... and not until the fact... until that compact and the Indian casinos... did we [non-Native law enforcement community] care... and when I say we... it is the collective we; meaning the Sheriff's department or any local police department. They were just an area within our beat, you know? And then they were... you know, it all evolved. It is almost like one day we cared and the next we do not. You know... and that is what... I did not have a diversity issue in the State, in the Sheriffs. I can say this now because I do not work for the Sheriff's department... but them going from station to station... and knowing the people that were doing it, personally; and knowing their motivation. I think it was inappropriate... and I think most of those people did not do it for valid heartfelt reasons... but to promote. That is what it is in law enforcement... you promote, you make more money, and you retire. You know? I do not think anybody was... how do I say this without personally judging every one of them... they all had different motivations. It could have been anything... and money has changed it. If it wasn't for the casinos and the money... we would not be having this conversation. You know, it would have been business as usual. You know?

Finding #5

Tribal community members are not completely satisfied with the responses to crimes on the reservation and feel that it can improve. However, multiple participants responded positively that the situation was improving.

AM: Are you satisfied with local law enforcement responses to crimes on the reservation?

R3C: Again, yes and no. I work with a lot of law enforcement... so, I have seen some really good law enforcement officers... that take the time when you are looking at the State law enforcement officers... and I have seen horrible ones, too. I think the difficult part... is not so much the first responders... but more like the follow up officers, like, the detectives. Whether they have... what kind of work load they have ...what kind of follow up did they give the victims... as far as, you know, investigation and a lot of things. I think our community is discouraged. When we expect it to be prosecuted and then there's no follow through... you do not hear anything back from a detective... or when it goes to the DA's office. So, I think there's a lack of... I do not know... communication there... and I'm not saying that is not because they are not over worked or anything like that... but again, it just gives that perspective that they are not doing anything... and so, that makes it... so, in that sense I would say that it is kind of, you know... the response is not good... but then, you know, there's other cases that I think they've handled really well... and that are good. I know that there are a lot of places that they have the system set up... where they actually work really good with Tribal law enforcement and handing off, you know, arrests or cases... you know, working with them... and for some Tribes, I think, that is still not there... where it is a bad relationship, still. So, it really depends on which reservation you are looking [at] and who has a better or more developed tribal law enforcement unit... that has a better working relationship with the State law enforcement... and sometimes, I think, that works really well... and then other times I just seen where it is not working at all.

R4C: I would have to say yes and no... and that is kind of in the sense that when the casino came about and there started to be more crime on the reservation and the calls were placed to them they [the Sheriff's Department]... I mean they were not reluctant to show, they would suit up show [up... I mean it is almost like they [the Sheriff's Department] saw this dollar sign... and at one time our casino... we were experiencing a high level of drug activity... where we reached out to them [the Sheriff's Department] for assistance... because we knew if this was going on at our casino [then] it had to be going on neighborly... and these people are coming from somewhere. [...] So, maybe the local Sheriff's may know who they are... you know what I mean? Or maybe we can call them and be like, "Hey, they are on the property now. Come get them." So, we did conduct a sting, right? And had them [the Sheriff's Department] come in as decoys and try to identify who were the major player[s]... and it worked out great. They were able to take into custody that night eleven individuals... all with warrants [and] backgrounds... huge, you know and some of them had guns in their cars. Obviously, some were there to distribute... you know what I mean? And some were [there] to buy... and it was great. It was helpful and a week later we [the Tribe] received a bill from them... for I believe it was \$1700. For, basically, their assistance in helping us [with the bust]. Someone in narcotics... and I felt like, "Oh, my god! Are they

kidding? They are going to charge us for what they are supposed to be doing?" You know what I mean? Even though [it] is Tribal land... it still is in the State... and I think that is when we realized if that is going to happen... then we can then internalize and put our own police department down. So, that is where the guess to know.

R5C: I think that it has improved. I cannot say that we were always happy with it. I think that it had its shortcomings in the past... but I think it has improved.

R6C: It can be better; because we have gained their trust over the years and they know we can work well with them... in helping to solve crimes or, you know, dealing with criminals who are either in the reservation or coming through or trying to go through. Our relationship is different from other reservations in that they will call us straight from dispatch and ask us to respond first... depending on the call. And so, that... that is one huge step, that I believe the Sheriff's department should be commended for taking... because they are relying on us. Even though our authority is limited [and] our resources are limited [...] they are trusting us in a way and saying, "You are the law enforcement for your community. We have a call in your community." Sometimes 911 calls... it depends on what it is... but they [the Sheriffs] will call us frequently... and we will respond. And so, that trusting relationship shows that they [the Sheriffs] are limited on their resources and they know that their response time is low. So, for them to call us [the Tribe] is really smart... and I think it builds a good relationship and trust with the local law enforcement. [They are] learning to, I guess... to include us and have that same respect and honor as their own law enforcement... by calling us and asking us to deal with certain calls. Emergency calls... whatever it may be. So, that is a really big, big, step and they are doing it with other [Tribes/reservations] that I know of here. The local law enforcement they will call and ask them to deal with it... even if they know a deputy might be on the way. They [the Sheriffs] know their time is... may not be fast enough [compared to] who may be here [...] like, the Tribal law enforcement.

R7C: Yeah. I think overall that they do the best that they can. They are pretty short here. Specifically, I think that the local the Sheriff's sub-station... you know, they only got anywhere from two to four deputies on a shift... and they cover 400 square miles. So, there have been cases where crimes or things have happened... and I was frustrated with the follow up[,] lack of follow up, or the dedication of resources towards [the reservation]... but I cannot say for sure that is not a problem that is shared by the whole service area... because like I said they are spread pretty thin. But, I have definitely seen a lot of cases that would benefit from the Tribe [having their own law enforcement] because they are in a position where they could afford [it] and [they] have the resource to have their own... to have better law enforcement... to have better policing than the outside community... if they did it themselves. [...] I have seen a lot of cases, you know, whether it be burglary or just incidence of people sitting up here [dealing drugs] and things like that... where because there is not a strong presence from the local

law enforcement because they are spread so thin... they [people committing crimes on the reservation] are able to have some kind of immunity... or they are crimes that if you had someone who had the time and the dedication could, you know, catch these guys... but they get off with, you know, robbing people or just breaking into people's houses [because there is not that presence].

R1013C: XXXX... no... no.

R1013C: *Laughs*

R1013C: I am really not... I mean it is just that they...

R1013C: No.

R1013C: What was that [saying] "never there when you need them..." or what is it like?

R1013C: Yes.

R1013C: "always there when you do not want them to be"... like, it is just, like, seriously... I have

R1013C: Yes.

R1013C: to say they are never there when you need them. It is like golly... even when they had called the cops on the person who had stolen the car on the reservation and drove back into the allotment... by the time they had got there who ever it was... and we live far out in the nowhere, you know? Like, somebody had to have run from this car... a long way to get far enough away from the cops. When they [the Sheriffs] came and they couldn't find him.... when they got there and it is like that illustrates how long it takes [for] somebody to get out to the reservation. So, no. I am not happy with the response. I am not happy with the fact that that cop that I had called to take care of my situation started asking people on the reservation, you know if they had seen him. I am like, "Wow. This is terrible." Like, I had to leave to San Francisco for a week because [of the Sheriff asking people if they had seen him].

R16C: No. Oh my gosh, no.

AM: Why not?

R16C: They take almost, like, maybe an hour to two hours to get up here. Our security from up here get to the houses first; but we still have to wait for them [the Sheriffs] out there... because there are some things that they [Tribal security] can[t] handle here... so.

AM: When they come are you satisfied when they do arrive?

R16C: Well, yeah... but they... you know, what they do they are jumpy a lot of times. At night time you do not want them to show up... because like I said they [the Sheriffs], probably, might open fire. I am afraid for them at night time. You call them [the Sheriffs] during the day. Yeah, that is the only thing. You know, it is not the same as, like I said, outside... because I was at my sister's house one day and we were outside and they showed up and they drew their guns and we were [just] standing there. That is ridiculous. We called them [the Sheriffs] to help us. You know, that is not right.

AM: Is it like that a lot?

R16C: Well, that is what... I cannot say a lot... but I was there that time. For the situations that I have been involved... in yeah [that is how it is].

Finding #6

The majority of the Tribal community members do not feel that local law enforcement officials are fair to Tribal people. However, there were a few who felt that local law enforcement officials are fair to Tribal people sometimes.

AM: Do you think that the Sheriffs are fair to Tribal people?

R1C: Sometimes... and it depends on the person... and it depends [on location] to me because we really haven't had a lot of problems having to call the Sheriffs... but I know other reservations have... and I know cousins of mine that were not treated fairly. So, I think it depends on the situation and the circumstances.

R2C: Um, not all the time. Like the story that I was telling you with the...

AM: Tickets?

R2C: the tickets and the... you know, it is just not all the time... I mean, I do not think they are fair all the time... but, like, again you're gonna get those crooked ones and those non-crooked ones.

Both laugh

R2C: that is in every situation... but you know, I do not know. No, I do not think so... not all the time.

R3C: Again, yes and no. I have seen them do good things and I have seen them do bad. I think, there [is] still a lot of racism out there... and I think that is a hard concept for a lot of people to get... and unless you've actually seen it and experienced it... it is still there.

R4C: At the current time, I believe it is better than what it was... than probably what it was when I was in my 20's. *Laughs* So, I think the Sheriffs have recognize that the Tribes, in the area, are... and unfortunately I think it has to do with gaming, you know what I mean... that they are... how do you say it... they [the Sheriffs] realize that with the Tribes, there's a need, right? And they [the Sheriffs] want to meet that need [...] where before... maybe they looked down on the Native American community. I mean, because most of us were impoverished... we were getting commodities, you know what I mean? [...] With everything developing over time I feel like the Sheriffs have evolved over time, too. And, they [the Sheriffs] have started to treated us a lot better. There's a perfect... know you know what I mean? Like, Riverside County. I think every Sheriff that is employed by the State... that is going to work in a jurisdiction where there is a reservation... should definitely go through training specialized just on Native American[s] and Native American communities. You know what I mean?

R5C: That is a good question. Fair to Tribal people? You know... the only application of law is in a crime. I do not know. I do not know what the answer to that is; because I have not been a victim of that... and I do not know if they [non-Native community] would have to apply the law, the criminal law, fairly. I would think [they would] but I do not know. I do not know if they are doing it, you know, across the board fairly.

R6C: My experience is going to be a lot different than some criminal... the Tribal criminal person. Like some of my cousins... because they are on the opposite side of law enforcement. As anybody is, you know, the criminal is always going to hate cops... and the one who is abiding by the rules is always going to have a positive outlook. Usually... not always, [they will] usually have a positive outlook and [feel] that they are fair. So, my experience from... even as a kid growing up until now... the majority have all been positive; which probably led me into wanting to pursue law enforcement. So, from what I have seen and experienced... I have to say yes. Also, being next to the deputy while they are enforcing the law or they are trying to convince somebody to obey the law... and a lot of them have really good people skills *Laughs* and abilities to just talk them down... that is, like, the best tool a law enforcement officer can have... is their mind and their words to bring a situation down. They might not even need to take them to jail... in some cases or need to issue anything. If he can get through, or she can get through, to them... then that is [more beneficial] to that cop. [...] So, again, you know... it is all gonna come down to somebody's experiences [...] and whether or not they are a law abiding person because if they are not [then] they do not like cops, in general... but if they are law abiding then they know the

cops have a job to do. And, sometimes, enforcing the law is not popular... and so, they are automatically looked at as the bad guy. And [law enforcement] they are not trying to make friends. So from what I have [experienced], in general, the fairness... I would have to say yes. Not perfect of course but fair I think is probably a good word.

R7C: Yes... overall, I would say yes.

AM: Why do you say overall?

R7C: Overall because there are gonna be instances... I mean there are gonna be outliers. I think that, truthfully, most of the circumstances where in hindsight it was not handled the way you would like it to be handled or people were not... it was more of a factor of like I said circumstances or other things... and I think that there is probably just as many cases of people, you know, being... I do not know having unsatisfactory interaction with the local law outside of the reservation, as on the reservation. So, I do not know. There is a lot... there is more... there is more crime here... it is more concentrated... there is more problems with drugs, you know? There [are] less role model[s]... I think, you know, positive role model[s] for young people. And so, that is... you know, it is not really rocket science and it is not exclusive to reservations, you know? It happens all over the country... to places that have those ingredients, you know? You know [places] that have the kinds of issues that they have here [on the reservation].

R1013C: Nah.

R1013C: They kind of get a little political. When I was chair I got along really good with the Sheriff, you know; but that is because I was chair. That title like some kind of

R1013C: Yeah.

R1013C: specialty. I never felt I was special I was a tribal member from XXXX, who just happened to be chair but other people they would just give him a hard time or just blow him off or whatever. Yeah, I noticed that. I do not think they are fair.

R1013C: Definitely. I mean, again... you can tell, like... I mean, in Soboba, they killed that young man. I am almost certain that if they were in a different type of community that young man would have never got killed. Again, I do not know if it is racial... or lack of familiar... or knowing us. Right? Because they are scared of us... but you do not know you are scared of.

R1013C: Ahuh. [Right]

R1013C: and but... yeah, totally... all until the Liaison person came I started changing my mind set. My mind set was, "I cannot stand cops because they play games". Now, when I say cops I mean Sheriffs because we do not really have cops in our area. And our police... they have like a bad cop-good cop scheme going on and you see it on TV and I use to laugh like, "you do exactly that". Once in a while you have a person acting like that... but not really... it is almost so he could... but again I do not know if it is budget thing and if it is like that everywhere but I know for sure they do not treat our people fair at all.

R1013C: No.

R1013C: They do not think of them as people. They do not respect them as people. Of course their comment is, "We got to protect ourselves... because we are in bad situations... you got to realize we cannot act like a normal person." And I am thinking, "No, you can still act a certain way." Like for my son's situation... all they had to do was let him know, you know, "We believe someone was on your premises... we believe this..." and he would have just said, "Okay, I am going to be in my house just let me know what you need"... but they came with attitude, "Oh, are you harboring a person?" So again, I just feel like if he was... Oh the other thing was there was another community next to us... it is on the rez but it is ran by a Tribal person who looks white and acts white... well he is white... So they treat him totally one hundred percent different.

R1013C: Ahuh. [Yup]

R1013C: "Oh, we are going to come to your property... Oh, we heard this...." It is like "Oh, my God, why?" because you know why... because he is a white guy... he is Native and everything but... and we're not... so you are going to treat us differently?

R1013C: Ahuh. [Yup]

R1013C: And then they just... again I know this one new guy he tries to be all nice *laughs* I still cannot feel he is sincere... I think they do they treat Native people like... and then they treat us like we are not high... what do you call it? We do not have a high... like we do not know how to be... like we do not have common sense. That we are just running wild. That we are in no man's land. So, that is why they have to be one thousand times rougher on us.

R1013C: *Laughs*

R1013C: And treat us like a wild animal. They do... they actually make us feel like that when they interact with us. I do not know very many people that would really say that a Sheriff is their savior.

R1013C: No. Huh uh.

R1013C: Not even a woman, huh? When they are in a...

R1013C: Huh uh. No.

R14C: Unfortunately, I do not think so... because of those negative stereotypes. Even though they get the education I think they are a little bit tougher. I have seen [it] because of our Tribal court member comes in... we do intakes... and I think they are a little bit harder on the Tribes... because of the casinos. I think they think, "Well, Tribes are rich. They get free money. They do not pay taxes." And that is all not true. So, I think they have a little bit of a bias... especially, if they can tell you are Native. You know? If it is on your vehicle... the way you look or dress... and I think they are less [fair]... and I have seen that be more of a negative... than a positive. And that has been unfortunate. I do not know how you combat that... but I would say without a doubt that Indians are treated differently.

AM: Just in general or here in Southern California?

R14C: I do not know about up North.

AM: *Laughs*

R14C: They are their own... I only know down here... and that is because there are so many people, you know? I mean there are thousands of people... hundreds of thousands of people... and then we see so few [Natives] even with all the reservations... with all these reservations... we are still 1% of the population. So, you know, unless they are literally contracting with a Tribe... they [the Sheriffs] are not dealing with them.

R16C: I can say no and yes... because of what happened to my son... but they were fair to my husband two weeks ago... and they did not... they did like kind of harass him but they did not take him in for anything [and] they could have. And that is why we are saying we were harassed... because he was going to get my nieces trash over there. We have this old truck and we took it over [...] we were on the wrong by not having tags on it... but we take it for trash and we bring it down here. But they [the Sheriffs] did stop him. But there [were] two of them and it was kind of like the questions that they were asking were really like out of it. Like the last name... so he knew what they were up to. But they kind of like more or less... they [the Sheriffs] were joking with him. But, like I said... we knew what they were doing and they could have taken him in for no tags. So, they [the

Sheriffs] were fair in that sense. So they [the Sheriffs] did not really do anything to him. So, that is the only time that I can say they [the Sheriffs] were fair. They [the Sheriffs] let him go because he was not really do anything... he was just taking trash but his truck just was not tagged... but the tags were paid for and that makes a difference. If they were not paid for... they went through this whole spiel... if they were not paid for and all that stuff [then it would have been a different story]... other than that, yeah.

Finding #7

Local law enforcement is not providing sufficient protection, justice, or safety to Tribal members according to Tribal community members. There were some community members who suggested that local law enforcement was providing sufficient protection, justice and safety however those community members also suggested that the communities of Southern California Indian reservations could be better served by the local law enforcement.

AM: Is the state local law and enforcement and judicial system providing sufficient protection justice and safety to tribal members?

R3C: I would say yes and no. I still think that there's difficulty with working with Tribal law enforcement... our Tribal court system... our Tribal government... as they are still lacking protection order assistance. You know, they do not want to acknowledge Tribal court restraining orders. They [non-Natives] want it to look like their system. You know, we [Tribes] still do not have access to, like, the State law enforcement tracking system. So, like, you know, if there's a warrant out for somebody, you know, Tribal law enforcement or Tribal governments do not have access to that system... so, that they could say, "Hey, this person is wanted. Maybe we should, you know, get him while he is here". We do not have access to the restraining order information. So, if somebody [has] a restraining order and say, for example, I am a victim and I am on one of the reservations and something happens and I give that to... it could be a state court order... and I'm showing it to Tribal court system... they do not have a system in place to check on whether that is a valid restraining order or to get more information. So, I think those two systems are not working together as well as it should. So, I think that is where the lack of protection comes in... because it is more or a bureaucratic... a bureaucracy issue. Where they are hashing that out... but in the meantime our [Native] people are not being protected... and they [Natives] are not being served in a way I think they should be.

AM: In terms of justice, do you think that they are [providing] sufficient services for justice?

R3C: Well, as far as the State... I guess, you could say that there [are] enough services. I think we have a lot of services our here... that are Tribally based, that help implement some of the State systems [services]... like getting restraining orders or getting people to court or child custody... but, you know, when it comes to prosecution I am still hearing that there's a lack of them [the State] prosecuting cases and lack of investigating cases so... and I do not know what those numbers look like... so, I cannot say for sure whether... like, I wouldn't get a confirmed opinion necessarily. I just know that there are still some concerns, you know, about those things not occurring... and so, there's this consensus that we [Native communities] are not being protected

R4C: Well, State prosecutors usually will not pick up a case; because they want a win on their record... and I think in the past, we [the Tribe] had a lot of [issues]. You know what I mean? Yes. I mean; because I do see where they [the Sheriffs] do their due diligence, you know what I mean? But, at the same time, when it comes to prosecuting... they [the State prosecutors] are not going to prosecute unless they know they have a win. So, that is where we [the Tribe] might gather some of the evidence and then hand it over to them [the State] and then... because the dollar amount doesn't meet the thrush hold of going after somebody... then it is kind of like, "Oh! Well, good work"... but at this point, you... "We are not going to go after them."

R5C: Sufficient? I think that is... I think that is not... I think that is improving; but I do not think that has been the case in the past.

AM: Why do you feel that way? Why do you think that way?

R5C: Because of my own personal experiences, living on the reservation, and calling the Sheriffs when somebody was shooting at my house. Never getting no response. You know? Never getting a follow up on it. Nobody ever called back and was like, "Hey, are you guys okay over there? You know, we got a call somebody was shooting." You know, nothing. [The call] went to dispatch and that is where it stayed... no response to it at all. Does it mean there could be a number of reasons why they [the Sheriffs] were not responding? [Maybe] their staffing was so low, they couldn't prioritize, and nobody is dead... then, you know, maybe it was a low priority to them... but I do not understand why. I mean if somebody is shooting... why wouldn't [the Sheriffs] come? So...

R6C: That is a tough question... because, I think, I know on some domestic situations that... that can be an issue [...] let us say the victim is a female, she gets a restraining order and you know her boyfriend is still bothering her or comes

around and there's that emotional connection to where, you know, maybe she will let him hang out or come back and stay with her... that is tough and where is law enforcement, you know? "Where is the system? It is supposed to be protecting me from this guy" Or even if she does not want him back forever and he keeps bothering... then again where are the cops? Where is the system? You know the piece of paper does not mean anything because they are not here... and I think that comes back to the resources that the local law enforcement needs, you know? [Local law enforcement] needs more people. But, I think a lot of Tribal members are glad that the Tribal court is here... because they can go and it is local. [The Tribal court is] here on their... it is in their community. And if the Tribe has assigned or created their own laws and they are within the Tribal court... then the Tribal member [is] obviously going to feel better going to Tribal court. So, I think, you know, the Tribal court was need[ed] for sure and people are glad it is here... because there was a lack in the State judicial system and State law enforcement... that is why all the Tribes want their own law enforcement... they know they need it.

R1013C: No.

R1013C: Huh uh. [No]

AM: Why not? *Laughs*

R1013C: Good question.

Everyone laughs

R1013C: I know I am trying to think of one story where they might have...

Everyone continues to laugh

R1013C: I think you know why because you know we are almost the quiet wheel and so we get lost in the scheme of thing in the loop of things there are other community and they are on the top level they even have people on representative seats and all these other seats so they are able to speak up at that level... I mean I am seeing a little shift when it comes to the gaming and the economics as far as that type of thing because even when it comes to us we get more attention from the people at those levels

R1013C: Yeah.

R14C: Well, no... because they do not... they are not funded and that is part of... they were saying we are in the poor back country... they said that we suffer the same consequences as any other rural person does... meaning that we are out in the middle of nowhere and they do not have the resources to provide sufficient protection. And I do not know... is that a good excuse? To me... I really do not

care because like I said nobody is going to protect us but us. When it comes down to it. So, no. They do not do it sufficiently... and if we are going to get sufficiently... then we are going to do it ourselves.

AM: Are they providing sufficient justice to Tribal members?

R14C: I think I have seen the most injustice in their... in their judicial system. And I think that is why our court system has been so successful. Because the Tribal members have told us and their leaders... that they would rather [be] in Tribal court because nobody wants to be in County court. They feel they are stereotyped... with a number like cattle... all you, all in... you all, out... all you are nothing... you are just a number and another case... and bam. I mean... it is not really justice like here. We at least know your name... they spend [time] looking through the case... they talk to you... you get a chance to talk... it is not as formal and rigid... and I have seen countless... I have heard, seen, witnessed... I have gone with them... just countless acts of [it]... but I think it happens to everybody. I mean, you know... they look at them and think, "Yeah, alright. I do not believe you. Just go." "Where [do] I go?" The person... to the person... and the person who is gonna [...] promote... allegations against them, you know... that is not really substantiated... but they do not really have the time to look into [anything]... they are just gonna go with the safer move... the move to lock this guy up. It is like, you know, just another rugged Indian to them... and dangerous [person]... and that is good enough... and there is enough evidence to put him in... that is it.

AM: Do you feel that they are providing sufficient safety to Tribal members?

R14C: Again... same thing. No and I think definitely when it comes to misdemeanors... misdemeanors they take little to no response [to] misdemeanors so... and I have claimed that is how the problems start... because it just takes a broken window by one person's family to escalate into fighting and violence and more conflict... and that is what... you know, I get what I fear... you know? What I mean is that because they do not do that... they just *makes a sweeping motion*... and that is why we are not [safe].

R16C: I do not think. So, like I said it takes them so long before they respond... and then it is kind of like they will tell you, "Well, you can do this"... instead of saying like, "This is what has to be done. You have to do this. You gotta come down with us and then we can help you in this way." But they will tell you, "Well, it is probably a waste of time but you can do this or, you know, you can go file for [this]." They are not helpful in that way, you know? I think they should educate... if they really want to get along with the Natives... they should educate more... do not let the Natives be afraid of them. But the things that they are doing

that is why we are [afraid] because they wear that badge and it is like they can [do] anything to us. You know like my mom said... because she was questioned one time and my mom said, "Yeah... you stated that, "the only good Indian is a dead Indian". And she said this to a cop... but there was a bunch of people around. You know but that was the truth... because that was the way that they [the local law enforcement] treated us [Natives], you know? But if it was something, like, really harsh... that was going down like I said they would probably come in [to the reservation] really skeptical and I do not think they would handle it right. And then there are so many kids... like that girl yesterday she just pulled into her house and because there was a fight in her yard... she just pulled in [was] getting off work... and this cop or something grabbed her. Well, she just went to swing or something... and they arrested her without [any reason]. You know? She just wanted to know what was going on not that [her action] is right. [...] I just do not know... but you see what they [the Sheriffs] are doing now a days. They are on the TV... constantly [for] sexual harassment [cases... a lot of it right now... the San Diego Sheriff's department. But they also told my son... I got to share this with you, this is the judge mind you... instead of saying you know what "we stress that you wait"... this is the way he [the Judge] told us... he said you guys are not going to win... and he told him this because there is so much military... and it was almost like racism... it was kind of like he said "you are not going to win because of who you are". You know? So, in other words they have to take... they did win their case, they did... all of their medical got paid from, you know, everything that happened... gave them a little bit extra... but they never got like [an] apology, you know? "[W]e are sorry it was our fault"... you know? Like "we should have never did this to you"... like that is why I thought "You know what? We should go to the media"... because that is what they really wanted because they were shot wrongly and [they] went to court... like we are supposed to and won both our cases. The San Diego Sheriff's Department [was] in the wrong... but you know it was kind of like take this [and] that is all period... and I do want to take it to the media but you know I do not want to make matters worse... because we are being profiled. You know, if they get stopped for just like a minor ticket or something... who knows what they will do... especially, at night time, you know? So, that was just a little bit more about what I wanted to share with you.

In relation to this finding I found that a few of the participants felt the Sheriff's Department or local law enforcement is providing sufficient protection, justice, and safety to Tribal members.

RIC: I believe so.

AM: [...] How do you believe that they are?

R1C: Well, I mean they come when they are called. Like I said... our community is small... to where we really don't have a lot of trouble with them [the Sheriffs]... and anything that happens it's like the tribal police take care of it... do their thing... but, um, there has been some instances where we have called them [the Sheriffs] and they [the Sheriffs] have taken care of everything.

R7C: Yeah, I would say yes. I mean it... I would say that it is not any different than, you know, [an]other community with the same demographics, as far as, [...] being rural, being spread out, income, class... things like that. I do not think there is a big change in service from on the reservation to off the reservation... but at the same time I think there is a huge window there for improvement.

AM: How are they [local law enforcement] providing sufficient protection, justice, and safety to Tribal members?

R7C: Well, I think that they, you know, they patrol... probably as frequently as other areas or maybe if not more so. So, maybe more of a presence... even though it is still a small presence... but that is due to manning issues. I think, you know, on the flip side to that... maybe they are not, you know, there is not as much community outreach because there is the perceived, kind of, difference where there is a stronger criminal element or concentration of issues or problems that they have on the reservation... but I think that, you know, for the most part they [local law enforcement] are doing a good job with what they have.

Finding #8

Tribal community members did not think that the State/local law enforcements provide quality law enforcement and criminal justice on reservations.

AM: Do you think that the State or local law enforcement agents provide quality law enforcement and criminal justice on Indian reservations?

R1C: When they have to... yeah, when they have to.

R2C: Um, that is hard to say... [I] haven't seen to many criminal... it is hard to say, yeah. Yes. I'm not too familiar with that case or those cases. You know, I'm not hands on involved in anything like that... but probably *laughs*

R3C: Well, again yes and no. I think that we have had some really good officer[s] and some really good detectives... but, you know, there's turnover rates... and so, you get somebody else that doesn't care and is not invested in the community, you know... and I think their [local law enforcement] system... for example, they have it where some of the Tribes are actually paying for State law enforcement to be on their reservation... and there's other tribes that do not pay for that... and so,

I think that that kind of gives that impression that unless you have money... you know, the State is not going to do anything for you... and again because of Public Law 280 there's a requirement that the State [provide assistance to] the Tribe when there's criminal jurisdiction. So, if a Tribe doesn't have the means and economic ability to have their own law enforcement... I do not think the State is providing quality and adequate... you know, enough officers to respond in this area so...

R4C: because I live in [San Diego County reservation]... I see the MOU that [San Diego County Tribe] has entered in to with the local [San Diego County city] substation. So, they have a substation right there on the reservation. So, I see that [as] beneficial; because one you have that law enforcement being part of the community. So, yes; but here in [San Diego County reservation] I do not see it so much. So, just because we are so isolated... and then we have our own police force.

R5C: Quality law enforcement? How do you define quality law enforcement?

AM: *Laughs*

R5C: I mean... they [the Sheriffs] have got cars... they [the Sheriffs] are in uniforms [and] they have got guns. Not in the past... I could only say... I cannot tell you... it is quality... but I could tell you that they [the Sheriffs] are responding now. But primarily we [the Tribe] use our own internal security to respond to all the calls... and then if it is criminal [then] it gets referred out. So, they [the Sheriffs] use our Tribes security department as the screeners or the first responders.

R7C: They do the best that they can.

R1013C: No.

R1013C: Quality? No.

AM: *Laughs* Quality... No.

R1013C: No.

R1013C: Not even criminal justice.

R1013C: No.

There were only a few Tribal community members who felt that the Sheriffs were providing quality law enforcement and criminal justice on reservations.

R6C: I say yes. Especially for the serious crimes that Tribes are not equipped to handle; whether it is dealing with people and stolen cars... or people shooting other people. Tribes, you know, from our Tribe is usually... what I can speak for we [Tribal security] do not carry guns... we do not have the authority, established [...] by Tribe... you know, to go and enforce whatever laws they [the Tribe] want to create. So, because we [Tribal security] are limited... we have to rely on the Sheriffs to deal with the serious crime[s]; whether it is about narcotics or, you know, crimes against people... then we are happy [with the help from the Sheriffs]; because a lot of people know there is true authority and if they [the Sheriffs] catch somebody then they are going to jail or prison for a long time... depending on what the crime is. So, I say yes.

Finding #9

Tribal communities do not think that the State or county officials who are in control of maintaining the policing and justice systems are accountable to the Tribal government and communities.

AM: Do you think that state or county officials who are in control of maintaining policing and justice systems are accountable to Tribal government and communities?

R3C: I think they should be. I do not think they feel that they are. *Laughs* You know, I do not think that they... I do not think that they, like... that they [think that they] have to deal with Tribal government[s]. I think it is really... they are [the local law enforcement] really only doing it because they are forced to. I think a lot of the times... in order to even get at the table to have [the] discussion... it is almost as if we [Tribes] have to go above their [the State] heads at the Federal level... to get the State at the table. I think that is really what it comes down to a lot of the times... and I know a lot of the times for us [Tribes] when we are looking at some of the issues... we have to look and see what [...] Federal law says... and what Federal law is requiring of the States in order to push the issue. So, you know, again we [Tribes] cannot get at the table to just work with the State or County.

R4C: No, not at this time.

AM: Why do you feel that way?

R4C: I know that with our customs and traditions... the one thing that we can do... you know if you have somebody who is in the system... you know what I mean... and take into consideration your Tribal council and... how would you word it? You have your Tribal council... who is the face of your Tribe, outside of your Tribe... you know? I do not think that if you have somebody who is sitting

behind bars and all of a sudden, you know, Tribal council wants to go visit this person... I know there [are] lots of rules, on visitation, for criminals. I do not think they [the Sheriffs/local law enforcement] see the intent of the Tribal council to still keep that person a part of the Tribe. You know, to keep that person a part of the community... you know what I mean? Where once they [the Sheriffs/local law enforcement] suit them up and lock them away... there's no thought of it. Where I think in Tribes... you do not think of people like that. At least that is what I like to think.

Both laugh

R5C: Not like I would hope that they would. I think that there are times that things happen on this reservation where they [State/County officials] do not understand that they need to notify the Tribal government. I understand some things are private or kept quiet because they are doing a sting... and sometimes the Tribal government knows nothing about it... but I really think that they have an obligation to let the Tribal government officials know that they are going to be on the reservation and something is going to happen. We have had a number of drug busts and drug stings and stuff like that [where] we hear about [them] afterwards. I understand that is kind of a sensitive thing... because they [the Sheriffs] want to do the drug bust [and] maybe they do not want to give the word out to the Tribal officials... but you [the Sheriffs] are still stepping on to, you know, the Tribes lands... and the Tribe should know about it. The officials should know about it... and I think, now, with the Tribe moving into law enforcement and us [the Tribe] having somebody that is the director of our security department... and soon to be the director of our public safety... I think that [the Tribe has a] person they [the Sheriffs] can notify... and let us [the Tribe] know something is going to happen. If they are afraid that by telling the council... it is not going to stay a secret or somebody is related to somebody... [and] we might give it up... which I am sure is part of the reasons they [the Sheriffs] do not tell us [the Tribe]... I still think that when you are on our land we should know about it. So, you know, maybe now they can contact the security department official... and let them know that there is an official investigation going on. You know, that they... you know, they do not have to give us [the Tribe] every detail but they could at least say that we [the Sheriffs] have an official investigation going on... and if you hear that we [the Sheriffs] were out there doing a sting you know that is... we have this official investigation going on. I do not need to know who... you know... just a courtesy. Just a government to government type of courtesy.

AM: Do you feel that that courtesy is not given because they [the Sheriffs] do not see... [San Diego County Tribe in] a government to government type of [relationship]?

R5C: Yeah, a lot of it is a lack of understanding and a lack of knowledge. They [the Sheriffs] still see themselves as the law enforcement for criminal activity... but they do not see [San Diego County Tribe] as a government. Yeah, I believe that is a lot of it, too.

R7C: No.

AM: Why not?

R7C: I do not think that there is a very open communication between, you know... I do not know about at the State level... if there is, you know, from my experience I have not had much... [or] even seen much of a presence anywhere actually. [...] Obviously, that is where the law enforcement comes in... the County Sheriff is responsible for the reservation. And I think that there just a lack of, you know, there are some communication barriers up. There is a lack of interest and outreach, on both sides. You know, it is easy for one side to say, "Well, they do not care or they are all family. They are gonna cover [each other]. They are not interested in cooperating with us or helping us." And it is very easy for the, you know, the community here to say... just be dismissive of the, you know, the law enforcement efforts by the Sheriff's department, you know? That they are just interested in catching the criminals or locking the people up, you know. They do not have any interest in [...] reaching out to the community, at all. So, it is kind of like a stalemate, on both sides. I see bad attitudes... can we pause for a second I have to get something to eat.

1013C: No.

AM: Why not?

R1013C: A good example...

Everyone laughs

R1013C: because I use to be on the Oasis community board for Riverside County, as a non-Indian type position... and so they, the Sheriffs, would come every month and would give a report. They [the Sheriffs] would have all these statistics and then the community people would ask them about certain things and then they would be there to answer them. [They] would say, "Well, you can come to [organization] to get this or that." But I felt weird... like an outsider... because I was still in my Tribal interests and they did not mention [anything about] Tribes. Even though the County Supervisor asked me to be on that [board] he wanted a representation of the Tribal constitutes... but it was so hard to get that communication when you have a majority already communicating... right? [so]

by the time it is my turn... *laughs* So to me, I can see the accountability in this... and you can see it in this... when the Grandma spoke up to the Sheriff... and when he answered they would put him in check... and he would be like *shocked face* "Uh"... not bow down but like back up, right? And so I have never ever, ever, ever, have seen that with the Sheriffs expect with like XXXX might

R1013C: Uhuh. [Yes]

R1013C: But like with the Sheriffs they are not providing us with the information so when I had my last meeting I said, "You provide this information to other communities... why cannot you provide it to us [the Tribe]?" and he goes, "You're right! Why do not we... we should!" Looking at his officer... the guy that was with him like "Oh my god... we should have been doing this" type of look. Right... and I am like, "You know what you had to think about... it should have been automatic..." If it is automatic for this community... why is not automatic... we are just like any other community... "Why are not you providing that?" And then, the so called guy that was a felon or... and they said that ran on to our property. Matter of fact he came from that other guys property... it is like, "Well, why are not you getting him over there? You are saying that he lives there... but you are waiting until he comes on to our property... they are both rezs" but now we are finding out one might be fee land.

Everyone laughs

R1013C: Okay... so now you are coming on ours [land] and trying to say that we are harboring him? "Oh my gosh... you just said that he lives over there. Plus you know what why do not you tell us [the Tribe] in our community we have a felon of this type? So that we could give forewarning to our members." I said, "You know what they might have told you anonymously you know what"... and then they'll [the Sheriffs] come and shine the light on them

Everyone laughs

R1013C: You know what? I seen the guy. You [the Sheriffs] do not know because you [the Sheriffs] are not getting involved in our [the Tribe's] community... you are just assuming that we [the Tribe] just like to harbor criminals. That we are just criminals ourselves.

R1013C: Yeah.

R1013C: and he goes, "Oh no! Yeah you are right! We do that with other communities. We need to do alerts" and I was like, "See... do you see?" So they

[the Sheriffs] do not... so luckily I have a few times to be able to talk to them [the Sheriffs] when situations come up... not on the regular...

R1013C: Uhuh. [Yeah]

R1013C: It is always a reactive. It is always something reactive that allows me to say... and to this day they have not even done what they said they are going to do. Well it has only been two months... but still. So I do not think so...

R1013C: Uhuh. [No]

R1013C: They [the Sheriffs] are not. They [the Sheriffs] do not. They [the Sheriffs] are putting up a front like they are... like that is their goal. That is all it is... Nah... has not reached...

R1013C: And it will not

R1013C: Uhuh... it will not.

AM: Why do you say that?

R1013C: Because it has not and you know even the liaison thing have just trickled off... you know the guy doesn't come down anymore...

R1013C: Yeah.

R1013C: He use to come down and try to teach classes and keep us [the Tribe] connected [with the Sheriffs]. And that... it starts off like that and then it just fades away.

R1013C: It became political.

R1013C: We haven't faded away... we are still here. We are still dealing with issues and problem just like any other community... all that stayed that same... but their [the Sheriffs] relationship with us [the Tribe] it just never lasts.

R1013C: They are not service oriented to Tribal communities...

R1013C: No... No.

R1013C: at all.

R1013C: Not at all.

R1013C: Even at this... around some of the stuff that she is talking about... this liaison... is geared more towards, not service, but political.

R1013C: Yeah.

R1013C: [?] to make a political stance... so now I can represent Indian Country over here so now I can make a political stance on something. But, it is still not enough... I mean that is fine and dandy but I thought this was supposed to be direct service with the issue that we were going to be addressing.

R1013C: And even to the point where... now the I am thinking about it... that liaison guy had the nerve to come to a four winds meeting... which is a coalition of three tribes, which XXXX is one of... to support Sheriff XXXX

R1013C: Oh no.

R1013C: He is running for Sheriff again... and he brought the liaison... the "Indian" guy with him as, like, his support... Oh, and he just couldn't say enough about, "Oh and XXXX this and XXXX that and we go back this far"... you know just, like, using him... and he's just so stupid he is like just sitting there letting him use him... that is my brother so I can talk about him...

Everyone laughs

R1013C: She was trying not to claim him... for a long time

R1013C: But you know that is [?] or whatever you call that... you know, he is taking a side. He is... like XXXX said he is with the Sheriff... he is supposed to be our liaison guy, you know, with a slap towards us and here he is backing the Sheriff guy. When he should have no opinion one way or another, whoever gets the position is going to be his boss and that should be it. It is sickening how they just run things... it is all a... it is a... it is something that has been in place, I guess, for a while because it really seems like they all know how to play the game... do the dance or whatever. Yeah... and we're not even invited to the party... cannot even

R1013C: Yeah.

R1013C: clean up afterwards. We are just the...

R14C: No.

AM: Why not?

R14C: Because they do not have to be... unless they are contracted. They are very quick to let us know that. *Laughs* We are not their boss... we cannot tell them what to do... they will not enforce any Tribal law... they will not accept Tribal customs... they will not step any further than they have to... especially persuade

to State law... they are very confined... they are very tight, tight, knit about it... they will not step... there are very few that I have heard that will go to the edge and be more concerned with the enforcement of justice and safety and all that stuff... but I have seen more of a skewer and “who is going to pay for that stuff? Do we have the jurisdiction? So, let us call some expert in and do some training.” And it is like, “What about just dealing with it?” *Laughs* Very little of that... so, no way.

There were a few Tribal community members who felt that state of county official were accountable to the Tribal government and community.

R6C: I think yeah they should... well, I do not know. If you knew about the, it is called Tribal leader/district attorney/law enforcement, meetings that have been going on since before 2008 when I started... but when I started I was invited to go. [The people that go are] Chairmen’s or Spokesperson or Tribal leaders [so] each of the Tribes around here [meet] with the District Attorney and the Sheriff of the County. They come together and I was impressed I never knew it was going on. So, my first experience going through the meeting [was] not only is this very smart to do and wise... but compliments to whoever decided we should do this. So, that is all who was there... the heavy hitters; the [different] communities... the law enforcement community... the district attorney of San Diego [...] all the Tribal Chairmen and all the Tribal law enforcement are invited. It is usually... we will go two-three hours but they have them quarterly. From the Tribal chairman to Tribal law enforcement personnel to a Sheriff Deputy working in a Tribal community... [they] all speak [and] introduce themselves... and then they share, kind of, what is going on. They have an agenda, kind of, like a standard meeting but... so, there is order and organization... but everyone is there who wants to be there... but, also, everyone is invited. And that... I remember one Chairman asking or telling the Sheriff’s department of a serious issue and he was able to share his full emotions and tell them directly... but he is, also, talking to the top level of law enforcement in the County. So, to have that direct relationship shows that they [the County] do feel that they are responsible... and [that] they are accountable. But, also, that they are making themselves accountable to the Tribes... and it is genius. I think a lot of stuff that they, at the top, that they can bring... because if they [Tribes] get it from their people[,] then they bring it to that area and then they have, sometimes, immediate fixes from the DA or the Sheriff’s department. So, it is awesome... if you ever get a chance to go... you would like it.

R16C: Yeah... I do because they say that they are gonna do this for the people, they are gonna do that for the people... and I know they [State/County officials] are busy... and they got their plates full, like any other person that works... but they got to be accountable, in some way. They have to be. You know, they just

cannot make false promises. You know, they are here for everybody. We are all human beings and not just because of the color we are. Sorry that sounded racist.

Finding #10

In both San Diego and Riverside County, there was a direct correlation between economic gaming and the “strengthening” of the relationship between the Sheriff’s Department and the Tribes. Gaming and economic development in Tribal communities in Southern California has changed the way that the local law enforcement interacts with Tribal communities.

AM: Have you seen a difference in your relationship with the State and your Tribe in the last five years?

R3C: Yeah; because now [...] it is kind of like, “Well, now you have money. So, now we will sit down and talk to you... because if we [the State] get money out of you [Tribes] then we will do what you want”. That is what it seems like and for the Tribes that do not have that economic development. You know, it is almost like they do not have a say so... and then I think it is kind of hard to see some of the Tribes... and I’m not saying that they all do this... but it is hard to see some of the Tribes say, “Well, we’ll fork over the money”... when they [Tribes] really shouldn’t have to. The State and the County should be doing this regardless of what our economic status is. So, I still do not feel like the Tribe should have to fork over money... or make any kind of deals just to get assistance from the State and the County. You know, especially in a Public Law 280 State where that is a requirement for them to be at the table... and no, I do not see that happening.

R5C: I think it is improving because we have a better relationship. And I think it has improved because we have money, now, you know? We have money to be able to pay for, you know, our own security to be those first responders... to go there... and then bring in law enforcement. And I think it is because we [the Tribe] have started to develop a good relationship with them, the local Sheriff’s department.

R1013C: outside of promises promises?

Everyone laughs

R1013C: No.

R1013C: No.

AM: So going off of that comment... have they started making more promises promises?

R1013C: Yeah. Quite a bit of promises.

R1013C: Yeah... and now they actually come and make the promises to our face and then they do not follow up on them. Before they did not even bother to talk to us...

R1013C: Yeah.

R1013C: much less tell us or make a promise... but now, they will come here and they will sit here and they will drink our coffee and visit with us and make promises and then never follow through.

R1013C: Yeah sad to say. They had good promises. But...

R1013C: Ahuh. [Yeah]

R1013C: then I sort of thought they went two steps but now they went all the way back four... got worse than what it was... it was better to say, do not tell us nothing... to be

R1013C: Ahuh. [Yeah]

R1013C: doing what you are going because promising makes it worse. Why did you? Might as well stayed the same.

R1013C: Yeah.

R1013C: I just do not... yeah... it is not. I wanna say it is worse.

R14C: Oh, yeah... definitely... but that is because of gaming.

AM: *Laughs*

R14C: Gaming... it is like they follow the money... the State legislators they go out to lobby... and you know you will see the awards that say, "Congratulations on this." I think that if there were more casinos around... and we just built it somehow out of our own funds... then they might send us something... but because of the casinos and the money and the donations... and you know everything that goes with gaming... they put way more attention... they will show up... they will take the phone call... and they care because [there is] money behind it... and I do not mean to pessimistic but it has definitely changed. The casinos, I mean, gaming and the... all that has changed.

R16C: Yeah, it has gotten worse. Yes because of them [the Sheriffs] just shooting. See... I guess we are the only court case that has ever fought against the San Diego Sheriff's department [with the exception of] another Tribal member that

was from [San Diego County reservation]... where her boys were involved. But it was like it has gotten worse... where they [the Sheriffs] can be paid off. That is wrong and we have noticed that with some of the casinos... they are paying their law enforcement, you know? And if their kids get in trouble... they got to pay them [the Sheriffs] off to get them [their kids] home. That is a known fact [in the community]. That is not right. So, what [does] that tell you about them? You know... the almighty dollar comes first... not your rights.

Finding #11

Public Law 280 has an effect on domestic violence in Tribal communities in Southern California. The majority of community response was that Public Law 280 has an effect on the way that Tribes operate and therefore affects the way that Tribes can address domestic violence in their communities. Public Law 280 allows local law enforcement to respond to criminal activity on Indian reservations in Southern California and because of this response Tribal communities have to deal with inadequate services by the local law enforcement. Tribal communities have learned that relying on the local law enforcement is a last resort. It is less likely that those Tribal community members of Southern California Indian reservations who experience domestic violence will have the same services that a non-Native would.

The historical misunderstanding that Public Law 280 did not allow Tribes to build their own judicial infrastructure has created a 60 year gap between Tribes in Southern California and the rest of the country. Tribes in Southern California have only recently begun to build their judicial infrastructure because they have realized that they cannot depend on the local law enforcement to address the needs of their community effectively and adequately. Many of the community member suggested that the location of their reservation and whether they were a gaming tribe directly impacted the services that they received from local law enforcement.

R3C: Yeah, I think it depends on the location of the reservation... and I think that the familiarity that the officer has with the area and the tribe. Like, you know when the officers... for example, in [San Diego reservation] they have officers that just work [San Diego County reservation]... so, they are familiar with [that]

location... and where homes are... and where people are... and who the people are. I think on other reservations, that are further out like [San Diego County reservation] or [San Diego County reservation]... they [the Sheriffs] are not necessarily familiar with the locations of the reservations... where those boundaries are ...where the people are... and so I think that hinders their response time; because they trying to locate somebody and they do not know where they are at. Or a road, obviously, you know there's no street signs or GPS *Laughs* that is necessarily going to find you. I think that makes the response time difficult because they [the Sheriffs] are not familiar [with the different reservations]. I know one of the problems that I have seen is... I think for [San Diego County reservation]... we have worked with... I think it is the [San Diego County] sub-station... and for a long time they would have officers that were there for a while... but then when they did the turnover... then you would have a new officer that is not familiar and so then they have to be accumulated into the community again... and that is not just for the reservation... that is for the whole rural area trying to figure it out. So, it doesn't seem to me that the officers really stay in that location for [a] significant amount of time... and so, in order for them [the Sheriffs] to really get accumulated into the community again... if they are not sure or if they are working with somebody else that doesn't necessarily know where to go... that hinders response time... and then I've also seen it come down to attitude. I think some officers are really like, "This is the house that always gives us problems" and their attitude is like, "Oh well". You know they [the Sheriffs] may respond but they are not going to do a report... or, you know, when it comes to domestic violence there's a mandated arrest policy... so, I think I have seen it... well, I haven't seen but I have heard complaints in the community... that there was nothing done. Even though they [the State] have that mandated law. Well, you know, they did not arrest anybody... or they are arresting everybody... and you know... so, I think that causes a hindrance too... and that comes down to, I think, [the] attitude of law enforcement.

R4C: Yes and then, um, in so many ways I think it goes back to your local Counties and Sheriffs... you know what I mean and maybe the relationship that Tribe has with them... you know what I mean; because if they are just like, "Oh..." They get a 911 call and it is out here versus in our city... even though we are not too city like... I think they [the Sheriffs] justify [sending] their cars to attend one versus the other... just on the sense that well that is their problem... kind of a thing.

R5C: I think it has in the past, yeah... and probably still does. I think that they, Tribes, have... you know... some Tribes have been able to be in the position where they [can] have their own security and their own law enforcement, now... which has cut down on a lot of crime but I think that [is because of] gaming... and [if] we were back to where we use to be... where the Tribes did not have sufficient funding to even run their own Tribal government... then you know it is [Public Law 280] not... because there is not that response time... there is not that priority.

R6C: Probably... maybe less... well, PL 280... again, the way that I understand it... the State law enforcement is just going to come in and execute whatever law that is in place... but that can be bad because they are not following through, like, with what literally needs to be done or what should be done, you know? Like what that person, the victim, in their life should get help and they... all they can get from the court is a restraining order but a lot of time that does not work.

R7C: I have only worked, obviously, in the place where [it is] a PL 280 State reservation... or in a State, a PL 280 State... so it is hard for me to say how it is handled... how criminal matters are handled in other States... where[...] it falls to the BIA or Federally law enforcement. So, I do not know. I think the local presence... I mean, possibly is stronger than it would [be] if, you know, a smaller... I do not know less funded, less manned, resources of like... of like what the Federal government would be able to allocate to a small reservation. But at the same time, I think you, also, get... there is negative to having the same police or justice system that handles the general population and then, also, the reservation; because they are not going [to be] attuned to the special needs and they are not going to look at it as a priority of those special needs of the population and it is easy for those needs to basically get placed on that back burner.

R1013C: I definitely do... and not necessarily just because of my own situation... but when you hear about testimonials from other women, from different reservations, about how the response time... that, you know, because they do not have their own local law enforcement on their reservation... you know, people know that, you know, they can get away with something... or they do not necessarily... or, you know, there's no use in reporting it... or, you know, I mean honestly just to give you a little bit about my circumstance. I had reported my situation to the Sheriff's Department. The Sheriff's Department... not understanding what kind of community this is here... started asking people... where my husband was at. [The officer] went over to the clinic... to Indian Health Services... the woman that was working there is somebody that my ex-husband considered a relative... she called told him the Sheriffs were looking for him... but, you know, if that was something that happened. So, he was able to run off... and, of course, he got busted later for something else... but he could have come back and killed me and all kinds of stuff like that... because somebody that is not from the community doesn't understand...

R1013C: Right.

R1013C: how small we are... and does not understand how everybody talks... and everything like that. You know, I mean it could have been a very, very, bad situation for me. Rather, if we had our own system in place... somebody from

here would have known that... and wouldn't have done something ridiculous like that. So, yeah I do think that PL 280 has an adverse impact on domestic violence activity just from that little incidence and circumstance. If there was somebody else that I could have called... and I kept thinking that every time that my ex-husband and I would have an incident... I kept thinking, "Gosh, I wish there was somebody else that I could call besides the cops. You know, I wish there was somebody else that could, you know, intervene besides the police, you know" but yeah... I'll say yes... I'll go out on a limb and say yes.

R14C: Yes because without it... I would say yes. No matter what law enforcement is here... it is going to have an effect. One of the things growing up has been we... meaning, you know, family, friends, relatives... have said the response... historically, was always much slower. And the response by the local law enforcement has been, "Well, you are further out. You are isolated. You do not have names on roads. Blah. Blah..." And so, whether that is valid or not... it is slower. So, our joke use to be... tell them that there is a white woman involved and they will be here much quicker... and so, we use to say, "Oh and there is a white woman." You know? And somehow they would manage to get there quicker... that use to be the running joke... but it use to work. *Laughs* That is what we did.

R16C: oh yeah

AM: how?

R16C: It does because it is telling us how we are supposed to act or what we are supposed to do... and when somebody is told something to do without really wanting to... it is like normal they are going to butt against it. They are not gonna want it... why should they tell us how to live? And because we have this rule... you know... that is not right.

Using these findings and the responses from the participants I can conclude that *Public Law 280* directly affects domestic violence on Southern California Indian reservations for certain populations. For communities that are located in rural parts of the counties and do not have economic development *Public Law 280* affects domestic violence because they do not receive the same services, attention, or have the same relationship with the Sheriff's Department.

The strength of this information is that it does not come out of one Tribal community or one County. This research included voices from Riverside County and San Diego County; and a total of four Tribal communities, Tribal court employees, an IHC employee, and employees

(current and retired) from both San Diego and Riverside County Sheriff's Department participated in this research. Some limitations of the information are that there were only a handful from each community that participated, more Tribal community members who participated were women (I do not think this is a limitation but some would think it is), and the employees that participated from the Sheriff's Department were all men.

There have not been any other studies that look at the effects of Public Law 280 on domestic violence, specifically; however, Goldberg and Champagne conducted an analysis of Public Law 280 and my findings that are specific to Public Law 280 are very similar to theirs. Similar themes include: infringement of Tribal sovereignty, failure of state law enforcement to respond to Indian country crimes or to respond in a timely fashion, failure of Federal officials to support concurrent Tribal law enforcement authority, a consequent absence of effective law enforcement altogether, leading to misbehavior and self-help remedies that jeopardize public safety, discriminatory, hard and culturally insensitive treatment from state authorities when they do attend to Indian country crimes and confusion about which government is responsible and should be contacted when criminal activity has occurred or presents a threat.

Recommendations

San Diego County Sheriff's Department

One of my findings that came out of the Tribal communities located in San Diego County was multiple participants discussing a quarterly meeting between San Diego County Sheriff, Tribal leaders, and Tribal police. San Diego does not have a Tribal Liaison that works exclusively with the Tribes and local enforcement to build a better relationship. Many of the Tribes in San Diego County have worked vigorously to develop their relationship with the Sheriff's department and while the participants say that it are not the best relationship they

mention that it is a better relationship in contemporary times than in the past. However, each of the Tribes in San Diego County have different types of relationships with the Sheriff's department; some have entered into MOUs/MOAs and have paid for dedicated Sheriff deputies to be located on their reservations while other Tribes only see the Sheriffs when they are responding to calls from the reservation.

One recommendation that I make directly towards the San Diego County Sheriff's Department is to make an effort to develop a better relationship with each of the reservation on the local level. While having quarterly meetings with Tribal leaders and Tribal police is something that I commend it does not have the same effect as a Sheriff Deputies presence on the reservation. Developing local relationships through community involvement and presence will build a better, trusting, relationship and will aid in conducting investigations on the reservation. Having a dedicated liaison or person to develop those local relationships will change the attitude of the community members so that they trust the Sheriff's department.

Riverside County Sheriff's Department

One of the unique elements of the Sheriff's department in Riverside County is the Tribal Liaison Unit that works with each of the Tribes to develop the relationship with the Sheriff's Department. However, the Tribal community believes that the relationship with the Riverside County Sheriff's Department has only gotten better from some Tribal communities; for other Tribal communities is has gotten worse. There is a lack of presence on Indian reservations that do not have the same economic development as other Tribes. The community believes that is because non-gaming Tribes cannot afford to enter into agreements with the Riverside County Sheriff's Department. The relationship between the Sheriff's department and Tribes can improve if there more education and interaction with all Tribal communities of Riverside County.

Educate Local Law Enforcement on Tribal cultures and history

The majority of Tribal community responses suggested there is a need to educate local law enforcement on Tribal cultures and histories. While Riverside County Sheriff's Department has introduced mandatory training on Tribal history the community response from Riverside County Tribal community is that there is a need for educating the deputies who respond to the Tribal communities. I believe that if the local law enforcement took the time to learn the differences between the Southern California Tribe's cultures and histories that there would be a better understanding in how to respond to the Native community; and it would create a better relationship between Southern California Tribes and local law enforcement.

Make Addressing Violence a Priority

I would like to see the issue of violence in our communities be addressed by government and leadership; because domestic violence against Native American women is an issue that impacts the entire community. Domestic violence is treated as a private sphere problem that should be dealt with within the home however this is wrong. Domestic violence is violence and it should be treated as any other type of violence is treated. I recommend that domestic violence towards Native American women should be treated as an offense against a Tribe and that the Federal government should not have conflicting laws, amendments, or procedures that allow the abusive treatment to go unpunished.

Need for Research and Literature

There is a lack of research and literature that examines the structural inequalities while taking into account the oppressions experienced by Native communities. There needs to be more research and literature "rooted in the traditional power [and] knowledge [that is] influence[d] by

Tribal women and gendered systems within First Nations cultures”⁵³. This research and literature should analyze the structural effects of colonialism because “it is important to understand the historical and imposed changes that eroded gendered systems within the traditional cultures of First Nations... [because it] is integral to nation-building”⁵⁴ and necessary step to ensure Tribal sovereignty. The research on domestic violence in Southern California Indian communities is lacking Native presence, for many reasons.

Develop Judicial Systems and Ordinances

All of the Tribal communities that I gathered interviews from participate in the Southern California Inter-Tribal court system however they each are in different phases of creating their ordinances and judicial systems. Some are closer to developing their criminal codes while others are barely starting to enforce regulatory citations. I recommend developing each of the Tribe’s ordinances and judicial systems so that they can truly exercise their full sovereignty. The benefits of developing these are the ability for Tribal members to utilize a system that is theirs and to have the choice between the State system and a Tribal system.

⁵³ Ibid, Chenault. Pg. 51.

⁵⁴ Ibid, Chenault. Pg. 52-53.

Conclusion

Public Law 280 has an adverse effect on domestic violence in some Southern California Indian communities. Without Public Law 280 many Tribes in Southern California would possibly have created judicial systems to handle domestic violence in their communities years ago. The confusion that surrounds Public Law 280 has contributed to the lack of infrastructure in Southern California Indian communities so some of these Native communities are years behind in development of their judicial system, ordinances, and law enforcement; because of this they have to rely on the Sheriff's Department. Specifically for Southern California Tribes that currently do not have the resources to fund their own law enforcement or to contract with the Sheriff's Department Public Law 280 has created a vacuum on the reservation where domestic violence thrives. Public Law 280 is not the only contributing factor; the unique history of Southern California Tribes contributes to the silencing of domestic violence issues and the mistrust of the State government. Therefore the effects of Public Law 280 on domestic violence for Southern California are exacerbated for some Native communities.

Appendix

Tribal Community Interviews

R1C [Total time 20:40]

AM: March 13th 2014... the first question is do you live in a Tribal community?

R1C: Yes.

AM: How are you a part of this community?

R1C: I work for our tribe. I work as a fiscal assistant in our financial department. I, also, work with the children... as far as organizing events for them, like, Easter... Thanksgiving. [...] We have a women's program where we sew for elders [and] the seniors... for Christmas. We, also, started a food a program for the needy so on Thanksgiving and Christmas we give out [food]... we started out with five baskets and now we are up to twenty baskets... and we give them to the reservations that have no casinos... and we give five basket per reservation.

AM: Are you a tribal member?

R1C: Yes.

AM: Have you grown up in your tribal community your whole life?

R1C: No, I was raised... I'm from... originally my mother is from XXXX. I was raised up there until I was 12 years old and then my sister lived in XXXX... so we moved to XXXX... when I was 12... and then my father got a HUD home over here... so we moved over here, to XXXX. My [...] dad is the one that is a XXXX member.

AM: Do you have.... Out of your various positions.... are any of them related to law enforcement, community activism, or domestic violence?

R1C: No.

AM: Okay. Have you worked in any other positions in your tribal community or communities in relation to these?

R1C: I volunteer for a committee that erected our casino. Myself and two other tribal members... we started from the floor plans up... and then I became a member of them through employment. I worked for them for 7 years and then I transferred up here to the tribe.

AM: How many years have you worked in a tribal community?

R1C: I was one of the first book keepers when we started out... and that was in 1972. My cousin and I... we erected all the... everything from we were at 0 starting from the files. I work there for five years and then I jumped to something else.

AM: Can you describe the community that you currently work in?

R1C: Yes, it is located here [...] in Pauma Valley. We have citrus and avocado groves. We have now just recently bought more land that has more citrus on it. We are a small community and it is very peaceful compared to a lot of the other reservations.

AM: Have you heard of Public Law 38-280 commonly known as Public Law 280?

R1C: Yes, when it first came into existence... it was quite a big thing for everybody.

AM: What do you know about Public Law 280?

R1C: Um, I know it has to do with law. I know it has to do with allowing... the allowing of the Sheriff's to be able to come in. Um, they are allowed to have more freedom... as far as coming into the reservation... and letting you know that they are there... you know to be able to help or whatever.

AM: Ahuh.

R1C: So, yeah. I'm not really into that though... I haven't really went into it in detail.

AM: So, you said that you remember when it first kind of passed.

R1C: Ahuh.

AM: Do you want to talk about that?

R1C: I was a lot... gosh, I was way younger but um... yes I remember it was like a weighed out [issue]. Like was it going to be good for us or was it [going to be bad]? You know... how was it going to be? To me it was more... I cannot say invasion of our privacy but in a way it was because before they [the Sheriffs] really did not have jurisdiction or did not come [on the reservation]... and now more or less they [the Sheriffs] cruise around... and they [the Sheriffs] let you know that they [the Sheriffs] are there. So, um that is just about it. [It] was like everybody was undecided [on] how it was going to affect us down in the future. That is what it was.

AM: Would you say recently there's more interaction because you guys do have a casino and it has been recently built... does that draw them [the Sheriffs] out this way more or?

R1C: Well... because we have our tribal police and our community itself is not... I mean, I'm not saying that we are without any type of violence or anything like that... but our levels, as far as, any of the other reservations... are so minimal... and I think it is because we are such a small community... and kind of, like, everybody is related... but, as far as, the casino... because it is not really located right here... in the community... I really do not know. I know there [have] been incidents... because we get the reports... but I think since last year we cut down a lot in what has been happening.

AM: Was there anything significant about last year?

R1C: Seems like there was more. I think because there was more, of like, drugs coming in. Prostitution... which is like, you know... it is all located in a different area. So, it is hard to say.

AM: Ahuh.

R1C: I really do not know hands on. I just know from the reports that we get from our tribal police.

AM: Ahuh.

R1C: because I really do not go there that much... but those were one of the big things.

AM: Do you think that Public Law 280 is appropriate and effective?

R1C: It has its... yeah. Yeah, it is. You know... because when we need more than what our tribal police can do then the Sheriffs are there to back them up.

AM: Do you think that Public Law 280 has an effect on domestic violence on Indian reservations?

R1C: Ahuh... yeah.

[Interruption]

AM: How do you think how do you think it affects domestic violence?

R1C: Well...

AM: or how do you see it affecting domestic violence?

R1C: Well, I know here there has been a couple of incidences... and the Sheriffs have been called.

AM: Ahuh.

R1C: Only because the tribal police man can [only] assist and interrupt what is happening... and assist the person that is being... whatever is going on... and then [tribal police] will call the Sheriffs in [...] and then that person is taken into custody... but in that way they [the Sheriffs] help. They [the Sheriffs] are there to assist the tribal policemen... they work hand in hand.

AM: So, do you think that it has any negative effects on domestic violence or it could possibly have any negative effects?

R1C: Well, I do not see how it could be negative... because when you need them they are there. So, that is a positive thing.

AM: Ahuh.

R1C: Um, as far as them [the Sheriffs] just coming in and taking anybody for no reason... I do not see them [do that]. They [the Sheriffs] only come when they are called, really.

AM: Historically and contemporarily does your tribal community have different law enforcement/judicial system structures than the current systems in place?

R1C: Yes, we have tribal ordinances which incorporate from the dogs up to firearms and shooting and hunting... different things like that... and then we have our tribal police which enforce those ordinances.

AM: Ahuh... do you participate in the court system?

R1C: Um through tribal chair... tribal courts?

AM: Yeah.

R1C: Our reservation does, yes.

AM: Is the way that they [the court] are structure... does it look different from say, like, the California state court system?

R1C: Not really. This is what I believe... they know more about Indian life... because we... and I'm not segregating or I'm not racist or anything... but it is a fact that Native Americans have a whole completely different way of living compared to living out in society. Um, our exposure to a lot of things are minimal... unless the children themselves, or the families themselves, take it upon themselves to be more active outside of the reservation. So, um... yeah. So that is... it is there... as far as them understanding in a different way... it is a plus for the Natives. I'm not saying that they are playing favorites or anything like that... they are a judicial system that will, you know, take action if they have to... but I think, as far as, them understanding the way that Indians live and how they are... that is a big plus for us... because you go to the outside... to a hearing or whatever... they really do not understand where you are coming from really... and there's a lot of people who do not even know that there are Indians out here.

[Both laugh]

AM: Who do you think should conduct law enforcement and criminal justice on reservations?

R1C: Well, if you have tribal policemen... then they should uphold what your ordinances [say]... because that is your law... that is your government. Um, as far as having to go to court and stuff like that... I think the way that it is... that is just the way it is going to be. You know, if you get a ticket out there... you are not going to be able to take it to tribal court and get it taken care of. It depends on what vicinity that you are in.

AM: Ahuh... do you think that your tribal officers should be able to? I guess, because they can only do so much in what you guys have in your ordinances correct?

RIC: Ahuh

AM: Do you think that they should be able to enforce law enforcement wholly, like everything? Do you think that would be better for the community?

RIC: No, because how it is. Sometimes depending on how big your community is... maybe your law enforcement has to be cut down in numbers... as far as employees... because it depends on how big your reservation is... and what your status is as far as laws being broken... and as far as we are concerned our government... that is our law. Those ordinances are passed by every tribal member and agreed upon. So, um, to me... I think that they should conduct themselves and follow the ordinances. I mean after all, we are the ones that hired them down here... So I think that they should only be able to follow what we have because that is our government... and every reservation is different because nobody has the same laws... so

AM: In terms of criminal codes... and stuff like that... would you think it would be more beneficial for say, like, a tribal security officer to handle those or for say, like, a Sheriff's deputy to handle those?

RIC: Well, I think the way it is right now is fine... because what happens is if there is something that is criminal... the tribal policemen will take care of it in the beginning... and then the cops are called [or] the Sheriffs and what not are called in... so

AM: How does your guys law enforcement, court, or judicial system compare to state law enforcement, court and judicial system... are there any other significant differences that you haven't covered that you could think of?

RIC: No, because we... the tribal courts handles, like, um... we have vehicle... well, we have like speeding, you know, different [laws] that have to do with your vehicle... and then anything else, like, domestic violence or shooting or whatever... we have a ordinances that covers that... and then tribal courts knows about it. So, if you are cited for [any of those things]... that citation goes to the tribal courts and then they deal with you. Um... and it is mostly through a fine. I mean... there's no type of... unless you're doing something that is not... like, say you kill someone or something like that... then of course the Sheriffs will come in and take care of it... but the tribal [...] cops will be the one to call him [the Sheriff] but they take care of us pretty good... so far.

AM: So, you said that you guys have an ordinance on domestic violence...

RIC: Well, you cannot go around hurting anybody.

[Both laugh]

AM: This is very true... is this something that has been developed recently or?

R1C: Well, we have had... our ordinances are mostly like if there's any type of violations... because we have, like, noise all of that... if there's anything that happens... then the Sheriffs are called or the tribal police... so yeah, we do have one that they enforce.

AM: Do you think that state law enforcement agents are culturally sensitive to American Indians?

R1C: I think it depends on who they [the Sheriffs deputy] are and if they know... um you find... and that is within any race... you find the ones that know... and it depends on them, themselves. So, I think it just depends on who they are... because you even have, like, the highway patrol men... and even you have certain ones that know the area... and, um, it depends on their own personality. You know, what they know themselves.

AM: Are you satisfied with local law enforcement responses to crimes on your reservation?

R1C: Sometimes... because sometimes we have problems with the Sheriffs not getting here... and I think that it has to do with the placement of their departments... and that is why you have your tribal police. You know... they'll [tribal police] hold everything and try to get everything calmed down... and then the Sheriffs come... but other than that, I think... Um, and because of the community that the Sheriffs have... it is a wide area that they cover... so who is to say where they are... and who is on duty. I think that it just depends.

AM: Do you feel that local law enforcement agents are fair to tribal people?

R1C: Sometimes... and it depends on the person... and it depends [on location] to me because we really haven't had a lot of problems having to call the Sheriffs... but I know other reservations have... and I know cousins of mine that were not treated fairly. So, I think it depends on the situation and the circumstances.

AM: Is the State local law and enforcement and judicial system providing sufficient protection justice and safety to tribal members?

R1C: I believe so.

AM: [...] How do you believe that they are?

R1C: Well, I mean they come when they are called. Like I said... our community is small... to where we really do not have a lot of trouble with them [the Sheriffs]... and anything that happens it is like the tribal police take care of it... do their thing... but, um, there has been some instances where we have called them [the Sheriffs] and they [the Sheriffs] have taken care of everything.

AM: Do you think that the State or local law enforcement agents provide quality law enforcement and criminal justice on Indian reservations?

R1C: When they have to... yeah, when they have to.

AM: Do you think that state or county officials who are in control of maintaining the policing and justice system are accountable to tribal governments and communities?

R1C: Yes, because we support them. I mean we are just like anybody else. We may not pay the State taxes but we support [them]... through our government and theirs... like, as far as payments and stuff. I know that we pay them just like everybody else... we pay them, like, a tax.

AM: Do you have anything else to say about domestic violence or Public Law 280 or Indian reservations?

R1C: No... and you know... like I said, I think if I was from a different reservation and maybe family members there were really going through a lot with the police... then maybe I would have a different opinion... but being [from this reservation] we do not... it is pretty calm.

[Both laugh]

R1C: You know and I really haven't... I cannot say. I really haven't dealt with the Sheriffs out here to personally. So, I really cannot say. So, it is like... I can only give you my opinion and what I see... but no, our state judicial system has some twerks that they could correct to. So... but that is a different government.

[Both laugh]

AM: Well you could talk about those... if you want to elaborate.

R1C: Well, I just have to tell you from experience. I have a daughter that we had... I cannot believe... this is my thing. When you are convicted of a crime and you go to prison for it... and you come out and you have done everything that you are supposed to... and so, when you are in a situation where you are involved again with something... but you were not... you were not actually involved but you were there...

AM: Ahuh.

R1C: you can be tried again... and convicted of the priors that you have already done time for... and that is one thing that I think that they need to change. If you have done your time and you have gone to prison, for whatever you have gone for... then why should you have to go through again? You know and I think that is for everybody. I have nephews that were almost on their third strike and they still had to go to prison and deal with that... so that is one thing... that I think about the judicial system... and I can just say it because of what we have gone through.

AM: Ahuh.

R1C: So... but that is another thing... I really do not believe that people that have already done their time... or people who haven't had the money to get a good lawyer or whatever and get the right type of defense... that they shouldn't be penalized for it. That is about the only thing.

AM: Okay. Thank you so much I appreciate it.

R1C: Oh, you're welcome.

R2C [Total time: 22:57]

AM: March 14, 2014. Do you live in a tribal community?

R2C: Yes.

AM: How are you a part of this community?

R2C: I work on the preventing underage drinking grant here at the clinic.

AM: What is your position in this community or communities in relation to law enforcement, community activism or domestic violence responder?

R2C: Well, I work on the underage drinking grant here at the Indian Health Clinic... but I collaborate with our domestic violence/sexual assault program, our prevention... early prevention program. So, we'll go out and do presentations and talk to kids about domestic violence, sexual assault, underage drinking, suicide... things like that.

AM: How long have you been working in this position?

R2C: 7 years.

AM: Did you working in any other areas before then?

R2C: Well, I worked here for 7 years... and then I volunteered for a couple years... and then I worked as a nurse for 10 years

[...]

R2C: *Laughs*

AM: Can you describe the community that you currently work in?

R2C: The community that I work in it is a rural area... like just kind of like... how I?

AM: Location, demographics, like...

R2C: Okay. Well here XXXX it is a little bit... well we service all the reservations. The type of work that I do... I go to homes... I do community events. So, we go to all the tribes that are in

the back country and then... so, it is very rural, very secluded from everything. We do not have much out here so.

AM: Have you ever heard of [Public Law 83-280]?

R2C: I just heard of Public Law 280 but not [83]... is it the same?

AM: That is what it is.

R2C: Oh okay. They just take the [83] out most of the time?

AM: Yeah. So, it is also known as Public Law 280 or PL 280.

R2C: Ahuh.[Yes.]

AM: So what do you know about it?

R2C: I just know that they are trying to do like... the Sheriffs; they are trying to work with the Sheriffs... and then, like, trying to get their own tribal law enforcement. My sister works at the court... so I kind of know what they are doing... but trying to get their own tribal law enforcement versus working out... and going to, like, the main courts and maybe building a relationship with the local...

AM: So based off what you know about Public Law 280... do you think it is appropriate and effective for tribal communities?

R2C: I'm kind of indifferent about it. I was just talking to my co-worker about this. I'm kind of indifferent about this because I feel like if we have our own tribal law enforcement here they hire tribal members... and I think that is great that they give them jobs... but I think that they, the locals, if they get hired they favor their families. So, I personally feel that if Sheriffs come out and if they are more involved... it wouldn't be as favored towards certain families... and I think that more would get done... and I do not think we would have as much domestic violence, or drugs, and stuff like that so...

AM: Ahuh.

R2C: That is how I feel.

AM: So, do you think that the kind of family politics plays into...

R2C: Yes.

AM: You definitely think that.

Both laugh

R2C: I see it a lot. Like, my boyfriend he sits on council and I see what he has to deal with the law enforcement... and then I... also my sister works at the court... and then I work here. So, I see a lot of it... and I see a lot of the favoritism and the politics involved... and “Oh, that is my family” and then everyone gets mad at you or you know. So, I think a lot of it is played into it.

AM: Do you think that that is true for every... because you said that you go to every reservation... is that true for every reservation?

R2C: I think it is for a lot of them.

AM: Yeah?

R2C: The majority of them.

AM: Do you think that Public Law 280 has an effect on domestic violence? Or could contribute to it in any way?

R2C: Contribute to it? I think it helps having... I mean, it is good in a sense of people wanting to help and help them right away. You know, most of tribal law enforcement are close by and the Sheriffs a little further. So, I think if they call them... but I think a lot of the time people fear that if they call them [the tribal law enforcement]... they are gonna be called out and be known what happens on the reservation. So, I feel like sometimes it is very helpful and sometimes it is not... and especially if it is family or if they are partners with... of the relation, you know, they are related to the law enforcement... that I think they feel, like, there's some kind of barrier. They cannot call [and] get the same effect... as if nobody knew them.

AM: Ahuh.

R2C: So, yes. I think that it is helpful... but no, I do not think that it is. *Laughs*

AM: Historically, did your tribal community have a different law enforcement or judicial system structures than it currently does now?

R2C: There wasn't anything. We did not have anything back then. I think everything just started happening over the last 15 years... maybe, if that, maybe sooner... 10 years. I know our courts is not very old... but I know everyone always had to go to town or call the sheriff's. So, I do not think so

AM: Prior to that... like, thinking back way, way, back?

R2C: Oh, like, further?

AM: Do you know if there were any systems in place? I mean obviously there had to have been systems in place for [the] community

R2C: Right.

AM: but do you know?

R2C: Not that I am aware of... no.

AM: Ahuh... do you think... who do you think should conduct law enforcement and criminal justice on Indian reservations?

R2C: Who should conduct them? Who should make them? Is that what it is asking?

AM: Who should conduct law enforcement? So, do you... so what you had been saying was that tribal security they are usually members?

R2C: Ahuh.

AM: What I am hearing from you is that you would probably not think that they should be the people solely responsible for conducting law enforcement.

R2C: Yeah. I think more like outside people should come in.

AM: Ahuh.

R2C: People that have been in the field or retired... from police agents, military... I think they should kind of...

AM: Ahuh.

R2C: come in because I think they are more... not that they are more educated... but I feel that they know the system, a little bit more... and know they are not going to be favor one family over the other.

AM: Ahuh.

R2C: So, yeah. I think *laughs* more of outsiders should come into play. Which you know is hard in Indian country...

AM: Ahuh.

R2C: because you know everybody wants... people cannot come on reservations [because] they [tribal community] do not want people in their business or anything... but I think it... just over all it would be better.

AM: So you said that your community has its own law enforcement or security officers court and judicial system?

R2C: Ahuh.

AM: How do you think that this compares to state and local law enforcement court and judicial system?

R2C: *Laughs* It is hard to say. I feel, like, sometimes it is not as strict. I think they are a little bit more lenient on certain things. I know for, like, example... I know with foster families... they want to like keep them with Native families... but I do not think that always the best choice for the kids. Even though they do want to keep them in Indian families... and I am all for that... but I think at the same time it is not always the best choices. So, I do not know. I'm like torn between it... you know. We try... it is very new still and a lot of the ordinances that take... that are in place are very new. So, it is just trying to get people that are on the reservation to follow them and make sure that they know these are ordinances that you need to follow. Even though it is different from the real world. So, yeah. Kind of mixed. *Laughs* It is good and bad... I guess there's always pros and cons to everything.

AM: Do you feel that state or local law enforcement agents are cultural sensitive to American Indians?

R2C: No.

AM: Why not?

R2C: *Laughs* because I do not think they understand our culture... and I think they see us as outsiders, all the time... and we get a name... and it is like, "Oh, they are always drunks"... you know, "they are always alcoholics", "they do this", "they do that"... and I think that is always been our stereotypical name for people. I think mostly, like, for Sheriffs... for local Sheriffs... I have seen that a lot. [Natives have] got pulled over, "What reservation you from?"... they automatically think, "Oh, you get per cap... oh you do this"... you know. So, I think a lot of the time they [the Sheriffs] do not take it... they [the Sheriffs] are kind of stereotypical on Natives

AM: Do you think that has a negative impact when they are responding to people?

R2C: Sometimes. I think sometimes... I think they are and sometimes I think that it is a positive. Some of them [the Sheriffs] really wanna to help... but I feel like around here... like some of the Sheriffs are really against Natives... and I think they give them a harder time. For example, there's a sheriff in XXXX... that sits there and he tickets everybody. He tickets everybody that goes... and I think that he's really hard and he just does it... and I know a lot of people here on a weekly basis get pulled over from him. So, *laughs* I do not think... I think it is very... it is a negative for them.

AM: What about in... do you think that they are culturally sensitive when they are responding to calls on reservations?

R2C: as far as, like, fires and domestic violence and things?

AM: Yeah

R2C: Um.

AM: or do you think that when they respond and come into the community that they are coming with those stereotypes and biases?

R2C: I've had both... I've had some that are very helpful and wanting to help. Like, for instance there was a fire that just happened... and they are very sensitive to, like, the situation... but I have also seen it the opposite. Where they are just like "Oh, they are just drunken Indians and that is what they are gonna do" type, you know... and that is what they kind of say. So, I have seen both. I have seen some where they are very sensitive to it and they wanna do whatever they can to help... and then I have seen situation where they are kind of stereotyping the cultur[e]... and they are just like, "Oh, they are drunk. They are gonna fight anyways. We get called out here weekly or monthly or every so often. It is norm for them" *Laughs* they think it is a norm... and it shouldn't be ...because it is not right but...

AM: Are you satisfied with local law enforcement responses to crimes on the reservation?

R2C: I cannot speak for all the reservations but the ones that I've... the one that I live on and then the one that I am from... yes. I think they are pretty fair and they are [local law enforcement] really quick and pretty helpful [in] situations... and I think they... they [local law enforcement] keep the council, the chairmen, and the people that are on council up to date of what is going on and keep them informed of events that are going on... and if things should be moving forward or if their people shouldn't be around that area, you know... so I think that they [local law enforcement] kind of help.

AM: If you do not mind me asking which ones are those reservations?

R2C: XXXX reservation and XXXX

AM: Alright, because I like I'm thinking... well from what I am finding is that different reservations have different responses.

R2C: They do.

AM: So, it is important to know which ones.

R2C: Oh yeah. I'm not too familiar with XXXX. I do not go out that way too much. The same with XXXX... but I do live in XXXX, my boyfriend is from there... and then I am from XXXX. So, I know those ones pretty well... and some XXXX because obviously I work here... and my sister works at the court... but I do not know their like response time. XXXX is really good they are officers are not tribal members. They are not from around here... but they are really good [when you] tell them something.

AM: Their security officers?

R2C: Yeah. You tell them something and they are, like... they are on it.

AM: They've been doing a lot in, like, the past couple of years... like, XXXX in general.

R2C: Ahuh.

AM: to like really get that affect.

R2C: Ahuh, they have been working really hard and their... you tell them [Tribal security] like, "Oh, I'm gonna be gone or this is what's gonna happen just check on it" and they are [Tribal security] there like between the hours you say and a few times. So, they are like really good with their areas.

AM: Do you feel the local law enforcement officials are fair to tribal people?

R2C: *Laughs* Um, from some of the tribes... like, for example, [Tribe in San Diego County] they are [Tribal security] from here and they [Tribal security] are related to people... so, I think that they [Tribal security] are fair to their family. If they [Tribal security] do not get along with the other part of the family... I do not think that they are as fair. I think they kind of have a favoritism if it is in relations. I think some of them [Tribal security] try to be fair but I do not think... I mean, you are always gonna have those crooked ones and what not... but I think for the most they try to be... but I do not always see it all the time... and I do not work close with them either... but, you know, I hear stories.... and I know.... Um, I work in the community and I work on all the reservations... so, you hear a lot of things; especially from the kids. The kids are very vocal... you know, they want their stories to be heard... you know, [told].... and I work with a lot of the community members and it is interesting. It is interesting to hear from them *laughs*... so, yeah.

AM: Do you think that the Sheriffs are fair to tribal people?

R2C: Um, not all the time. Like the story that I was telling you with the...

AM: Tickets?

R2C: the tickets and the... you know, it is just not all the time... I mean, I do not think they are fair all the time... but, like, again you're gonna get those crooked ones and those non-crooked ones.

Both laugh

R2C: that is in every situation... but you know, I do not know. No, I do not think so... not all the time.

AM: What about the State court system do you feel that they are fair?

R2C: Um, when they go to court... um, yeah... I think they try to be fair. I mean, just working from, you know, with my coworker who does domestic violence and sexual assault. I think with her... she goes... she has to go to court all the time, with clients... and takes them. You know, I think she doesn't have a problem... I think they give them what they need and try to help them out as much as they can... so

AM: Is the State local law enforcement and the State judicial system providing sufficient protection, justice and safety to tribal members?

R2C: Um, yeah. I feel like they do. Um, I think for the most part they do. Um, you know, we get assistance for people that are in a domestic violence relationship... and they want to be moved or be relocated... we get the funds for it. We help them if they [need] clothes... if they need food... whatever they need. I think it is pretty fair to help them.

AM: Do you think that the State or local law enforcement provides quality law enforcement and criminal justice on reservations?

R2C: Um, that is hard to say... [I] haven't seen to many criminal... it is hard to say, yeah. Yes. I'm not too familiar with that case or those cases. You know, I'm not hands on involved in anything like that... but probably *laughs*

AM: Do you think that State or County officials who are in control of maintaining policing and justice systems are accountable to Tribal government and community?

R2C: Are they maintaining it... are they in control of the policy?

AM: So, like, do you think the Sheriff's department is accountable to say for instance the [Tribe in San Diego County] Tribal government and community? Or [Tribe in San Diego County] Tribal government and community?

R2C: Um, I think for, like, that part... it is the most important if they [The Sheriffs Department or County] have a relationship with them [the Tribe].

AM: Ahuh.

R2C: I think if they [the Sheriffs and the Tribe] a have a relationship and they... because some reservations are like, "Oh, you have to call the tribal chairman to come"... you know. They [the Tribe] kind of have to build a relationship with the Sheriffs to where they can just call. Like, [Tribe in San Diego County] the Sheriff's always there... he's always around... and I think they've [the Tribe] built a relationship with them to where they have that communication. If they [the Tribe] do need him or if they [...] be like, "Yes, come". They are [the Sheriffs] always on stand by for a situation... but I do not think all reservations are like that. I think some of them have a little harder time... but as far as... hmm, but are they accountable to Tribal government and communities? I think so... hmm, I'm stuck on that one.

Both laugh

R2C: Yeah. I think that, you know... I think that if they [the Tribe] have a relationship with them [the Sheriffs] then they are, you know... I think they hold them up to it. So, as much as they can... I guess *laughs* but...

AM: Well, do you have anything else that you have to say about domestic violence and Indian reservations or anything in general?

R2C: No, I think that it is... I mean, it is come a long way definitely from over the years. Um, I know we have a few grants and I know a lot of the reservations are having building programs for domestic violence. I know, [Tribe in San Diego County] has the [domestic violence/sexual assault] program. We have the program here for sexual assault and domestic violence. Where they, also, get counseling and they get the needs... and then there's another program, too. So, I think that it is come along ways... it is definitely been a huge thing. We've seen spurts of it [domestic violence]... mostly holidays and full moons we definitely get a lot of it... some months are worse than others... it is come a long [way]. It is good. I think people are start[ing] to feel more comfortable and coming out... men and women. We get both and before it wasn't [like that]... we always had a bad reputation. You know everyone is going to find out if you go, you know. "Do not say anything, it is ok"... but you know us going to presentations and doing talks with kids it has helped a lot... because they just always thought it was a norm, you know. It was normal in their home and that is what was supposed to happen. So, talking to them and starting them at a young [age] and letting them know that it is not ok.... and its' been a good thing.

AM: Would you like to elaborate on what you just said about talking with the kids... and like it is the norm and, also, talking about how silence works in our community... to kind of, like, shame people into not saying anything?

R2C: Um, yeah. Well the kids... when we first started going out to do presentations with the kids no one wanted to talk about it. No one wanted to say anything... and I think they have gotten use to us over the years... because I have been here for seven years that [now] they are used to seeing us out there... and when they see us coming out more... but when we are doing presentation they are like, "Oh, yeah that happens all the time". You know, it is nothing new... it is what... so they think that in their homes that that what's supposed to happen... and that is how families works and that is how... dads supposed to hit us or dads supposed to, you know, do this or that or mom and... but, you know, teaching them that it is not [normal]. So, they are coming out and speaking and saying that, you know, what's going on... and I think them talking to their parents, you know, having them talk to their parents is important and building that communication... because everyone thinks it is like, "Oh, be hush-hush... do not say anything" because "it is fine... it is... that is what's gonna happen" but getting them out and talking is what it is supposed... "it is not normal. What's not ok... you're not supposed to be hurting. You're not supposed to..." So, you know, going out to the reservations and talking with them about that is

very important... and getting the education to them because most of them they think that it is, “Oh, it is fine... it is normal... it is ok” and, you know, it is not! *Laughs* They do not think that it is... I think they... they want the help [but] I do not think they knew how to ask for the help. Um... so, we are doing a lot more [presentations]. Like, last month was sexual assault month... so, we went out and did a lot of the presentations... and got referrals... and even if they do not want to come here, we help them. Um, if they need something else... there is always assistance for them. So, just... *laughs*... but yeah, we are busy all the time. All the time with kids and adults and everybody... and I think mostly... I think a lot of the thing is for the men to think that... um, most men do not wanna come forward when they are abused by their woman... because they, you know, they are ashamed... and they feel it, you know, it is just like, “I should be sticking up for myself”... and they are taking it [hard] but a lot of men do not realize that it is more common than they think... so, we are trying to get to them, too.

AM: Thank you.

R2C: You are welcome.

R3C [Total Time]

[random chatter]

AM: Ok. Do you live in a tribal community?

R3C: Yes, I do.

AM: How are you a part of the community?

R3C: Well, I work in the community and I’ve lived here all my life.

AM: What is your position in the tribal communities in relation to law enforcement, community activist, or domestic violence respondent?

R3C: Well, I worked as a domestic violence advocate since I graduated from college. It is been over ten years... and now, I work for a coalition. So, we do domestic violence and sexual assault... and we look at policies and procedures... and norm changes that can even be related to prevention and education.

AM: Have you worked in any other positions in your Tribal community other than domestic violence advocate?

R3C: Well, I am active with our government committee. So, I have worked in enrollment before [and] I now sit on the Tribal court as the representative for [San Diego County Tribe].

AM: Can you describe the community that you currently work it... location, demographics?

R3C: Well, I currently work for all the northern nine tribes in our area. So, not just [San Diego County Tribe], my own tribe but for all the surrounding reservations [as well]. We... well obviously I'm housed on the [San Diego County reservation]... that is where my office is... but we work all over the place... and we, also, work with the rest of the county's Tribes. So, all 17 or 18 tribes... that includes the southern area that... Like, [San Diego Tribe], [San Diego Tribe], [San Diego Tribe]. I also work in the tribal communities in Riverside County... so, we work with a lot of those tribes, as well.

AM: Have you heard of Public Law 83-280... commonly known as Public Law 280 or PL 280?

R3C: Yes.

AM: What do you know about Public Law 280?

R3C: Well, I know that it is the law that gave the State criminal and some prohibitory jurisdiction over tribal lands.

AM: Do you think that Public Law 280 is appropriate and effective?

R3C: I think it is appropriate... I do not want to say that it is appropriate... I think it works, in some instances... but I think Tribal sovereignty is concerned. I think it hinders our sovereign right.

AM: Can you elaborate on how or why you feel that way?

R3C: Well, I think it just gives to much of a conflict... not that it took away our sovereign right... but it just gives too much of a conflict between state government over tribal lands and tribal governments over tribal lands... and I just think it is not a clear law... and so, its created a lot of confusion... its created a lot of misconceptions... and I think it... it has not played out well. So, there was no... they brought in money and training to do implement the law or enforce the law... so, it is just kind of been this hit and miss guessing game... and I think it created a lot of confusion for the tribes... on whether they can develop their own laws, you know. There was an assumption for a while that it took away our sovereign right to have our own justice system, you know, on tribal land... and I think that is changing with more knowledge and more education both at the State and Tribal level. I just think it is... I think it [has] hindered our development as Tribal governments.

AM: Do you think it is effective for the current situation that Tribal governments are in?

R3C: No, I think yes and no I think it helps for those smaller tribes that do not have economic development and it really doesn't... they do not have any of those resources... there's a better way that we could have dealt with it, you know, other than Public Law 280... but then for the other tribes it is just a conflict that they have to overcome

AM: Do you think that Public Law 280 has any effect on domestic violence on Indian reservations?

R3C: Absolutely.

AM: If so, what do you think the effects are?

R3C: it affects getting civil... or just basic legal services for victims. It causes difficulties when you are looking at getting restraining orders... and I think that the prosecution level is affected by Public Law 280. One, because of the historical racism that has occurred throughout Indian country and the mistrust of our Tribal people using State service providers, like, for court and legal services and those kinds of things. So, I think that Public Law 280 just provided a barrier. I think it, also, has provided a barrier for when Tribal courts are now being developed... or Tribal governments are developing codes regarding domestic violence. So, it [has] created this jurisdictional place... so that victims can go to Tribal courts and but they can go to State courts and sometimes they are bounced between the two, nowadays. So, it just creates more of a barrier for victims to get assistance... for follow through... it is funny when you look at prosecution purposes.

AM: Do you think that has an effect on whether or not a victim even decides report it?

R3C: I think it does. It plays a huge role because for the longest time without the Tribal governments being involved and it was just Public Law 280... where we had to go down to the State and get restraining orders... that was a huge barrier. Mainly, just because the location of State court... the time consuming efforts to get to State court... if a victim has children... having to juggle, you know, her children around getting to safety... getting to court... in the system... follow through with prosecution... and whether they [the survivor] trust the prosecutor... and that kind of those kind of things. I think now that we [Tribes] have Tribal court... I think it has helped in some ways... but because we are not very fully developed to handle criminal proceedings... and they are still doing retaining orders and things related to domestic violence... but again it [has] caused more of a confusion. I think for victims unless they get the proper information and legal advice on what steps they need to take... on whether they need to go to... I think the overall picture... I think it could be a good thing if they [Tribes] could get it to work... because then a perpetrator would actually be able to be prosecuted in both courts... and so, their sentence time might be longer. They might [have] a little more accountability... but again our systems are... the Tribal court system and the State court system are not working [together]. So, I do not see that happening anytime soon.

AM: Can you talk a little bit about the... I guess the evolution in the last ten years because I guess you said you've worked the last ten years... how it has changed?

R3C: Well, it [has] really changed primarily because the Tribal court systems coming in play. Now that we have Tribal court... there's another avenue... there's a local avenue that victims

can take for getting restraining orders and legal assistance. Again, it is not fully developed into the criminal aspect... so, there's still some limitations to it but I think what happened is that it [has] created a little more awareness and education on the State level... regarding what Tribes can still do. There was an assumption, you know, like I said before... there was an assumption that Tribes had no legal right... as far as on their land... like, their sovereignty was taken away. That is not the case. So, I think that is help[ed] educate, you know, the Counties... the State... the Court system... a little bit more on, "yeah... that the Tribal governments are still players. That they do still have their sovereign right. That they can still develop court systems and do those kinds things". So, I think those barriers... as far as cultural barriers... and understanding has been changed. I see a difference... although it is, still... can still be a barrier on what the understanding is. So, that is just related to domestic violence, you know... I've seen the same case in other instances... as far as sexual assault and those kinds of things. I mean, obviously... education for or at least that understanding at the State level... is huge for Tribal communities.

AM: Do you think the creation of the Tribal court system has changed the attitude of the community? To where they are more willing to use that system because they trust it a little more?

R3C: Not necessarily. I think there's still a huge distrust for any sort of system... law enforcement... court system. I still see a lot of resistance... even for some of the Tribes who have received or who have established a police and law enforcement in their area... I think there's still a resistance. Especially, when they have hire within their own communities; because then they are like, "Oh, my cousin is law enforcement." He's not going to do anything to help a victim that might be against his family. The politics still play a huge role. I think what it has done though is that it has helped give a little bit more options for people who really need assistance. So, if they do not trust [the] State court... they have [the] option to go to Tribal court... and if they do not trust [the] Tribal court... they have an option to go to State court. So, I think that is a huge benefit. It kind of alleviates both of those dynamics... those barriers... as far as not trusting a system... they kind of have another system to be able to tap into.

AM: Historically, does your Tribal community or other Tribal communities that you work in have a different law enforcement or judicial system structures than the current ones in place?

R3C: I do not think there [was] anything that [was] different... that is current... but historically, yeah. I think our communities, obviously, had different systems in place. I think we had more of a community oriented system versus the individualized system that the justice system is [now]... so individualized. It is looking at the one person in the family that is done something or needs services... whether it is the perpetrator or the victim or, you know, child abuse cases. They only deal with that one entity... the child... or the parent... or, you know, the abuser... and they even said, historically, our communities look at things as a whole. So, we worked with entire families. Not just the individual... and then, also, looked at it as a community issue. So, I think that our philosophy was different, historically, than it is today... and I think there's discussion about

incorporating that into our systems... but I haven't quite seen it developed into any of the systems that we currently have... really looking at... even if you look at substance abuse... you know, you treat that person for substance abuse but you're not treating that environment that they [are] living in... and really we need to look at the our environment that we live... in the community that surrounds a home... community that surrounds the family... and is that community or that system support[ing] that environment to help a person stay off substances... you know, substances or alcohol... and same with domestic violence. I do not think that we look at that and I think, historically, that is what we use to do. We use to look at that. We use to look at the entire picture... not just the individual, you know [...]

AM: Who do you think should conduct law enforcement and criminal justice on reservations?

R3C: I think it should be our Tribal government.

AM: Why do you feel that way?

R3C: Because that is the idea of sovereignty... that we are governing ourselves. I do not think... I do not think that should necessarily look like the State government... or how the United States government looks like, nationally; but I think it should be run by our own community.

AM: What would be the benefits of that?

R3C: The benefit... I think because when the whole community is integrated into the existence its... it create a norm change... it creates [a] community of support... it creates, you know, involvement... because that is where you live... where everybody works and lives... and is invest[ed] with their children. So, I think it is important that we have that level of involvement with the community.

AM: What do you think the negative impacts are of not having the Tribal government conduct law enforcement and criminal justice? So, what are the negative impacts or positive impacts of having the State do those things on reservations?

R3C: Well, the negative impact is... again... that it takes away from our Tribal government... our sovereign rights... I think... and it creates, you know, that system of that western philosophy... that is not necessarily ours... [it is not] historical or cultural in nature for us... and so I think we lose that. It is just more of losing our culture and our old ways of how our communities use to be run. So, I would say that is the huge one. I would say that it is in a way an advantage to have some State involvement... only because I have seen, you know... because our communities are so small tight knit... it is really about which family is in control at the time or in power at the time or which family has influence... so victims a lot of the times... I have seen that, you know, they do not necessarily get a non-partial judgment from the community. It is really influenced by who is related to who... and so that [is] a hindrance... and so, unless our

communities can overcome that... it is almost better, a lot of the time, for victims to go seek outside services from nonnative communities.

AM: Does your community have its own law enforcement, court system or judicial system?

R3C: We have... we are part of the intertribal court system. We currently do not have any Tribal codes for [San Diego County Tribe]. We are still heavily reliant on the State system but our community is using it [the Tribal court] for small civil matters. So, I know the rest of the community [other Tribes in San Diego County] also uses the Tribal court.

AM: How would you say that the Tribal court system compares to State or local law enforcement court system?

R3C: I would say it is similar on the function. I do not think... I haven't seen a lot of incorporation of, like I said, cultural and historical ways. So, I would say it is very similar to how State court runs.

AM: Do you think state law enforcement agents are culturally sensitive to American Indians?

R3C: Overall, no. I have seen individual officers that seem to really get it... and understand our point of view... and understand... but again, that is on an individual basis. It is not... if you are looking at the whole law enforcement agency.

AM: So, you had mentioned that you kind of work in Riverside County, as well. Do the Sheriffs out there... are they more culturally sensitive than the Sheriffs in San Diego County?

R3C: I would say that they have a better network... to get that cultural awareness... but they actually have a Tribal Liaison Unit... and so they have a Native person in place, that was actually an ex-sheriff, so... they played both roles... liaison with the Tribal community out there... and then they have specific detectives and response teams... that are through that unit... that are, really, culturally aware... and they, really, make an effort to know who the Tribal leaders are... what the Tribes are, that they are serving... their land base... and they have a real good education system that entire sheriff's department of Riverside County receives... but, again... down to the individual basis... I do not think they all quite get it... but more of them, I think... they have a better education in place for Tribal communit[ies] up there [Riverside County].

AM: Do you think that would help San Diego County?

R3C: Absolutely. They have a tribal liaison person... that is just a single person but again, it is not a Tribal person... and I do not think they have a system, yet... where it is really integrated into getting the education... into knowing how many Tribes there are in San Diego County... what are the different cultural groups... what is the land base that you are looking at. I do not

think we [San Diego County] have a good education system for law enforcement officers on our Tribal communities.

AM: Are you satisfied with local law enforcement responses to crimes on the reservation?

R3C: Again, yes and no. I work with a lot of law enforcement... so, I have seen some really good law enforcement officers... that take the time when you are looking at the State law enforcement officers... and I have seen horrible ones, too. I think the difficult part... is not so much the first responders... but more like the follow up officers, like, the detectives. Whether they have... what kind of work load they have ...what kind of follow up did they give the victims... as far as, you know, investigation and a lot of things. I think our community is discouraged. When we expect it to be prosecuted and then there's no follow through... you do not hear anything back from a detective... or when it goes to the DA's office. So, I think there's a lack of... I do not know... communication there... and I'm not saying that is not because they are not over worked or anything like that... but again, it just gives that perspective that they are not doing anything... and so, that makes it... so, in that sense I would say that it is kind of, you know... the response is not good... but then, you know, there's other cases that I think they've handled really well... and that are good. I know that there are a lot of places that they have the system set up... where they actually work really good with Tribal law enforcement and handing off, you know, arrests or cases... you know, working with them... and for some Tribes, I think, that is still not there... where it is a bad relationship, still. So, it really depends on which reservation you are looking [at] and who has a better or more developed tribal law enforcement unit... that has a better working relationship with the State law enforcement... and sometimes, I think, that works really well... and then other times I just seen where it is not working at all.

AM: Do you feel that local law enforcement officials are fair to Tribal people?

R3C: Again, yes and no. I have seen them do good things and I have seen them do bad. I think, there [is] still a lot of racism out there... and I think that is a hard concept for a lot of people to get... and unless you've actually seen it and experienced it... it is still there.

AM: Is the State local law enforcement and the State judicial system providing sufficient protection, justice, or safety to tribal members?

R3C: I would say yes and no. I still think that there's difficulty with working with Tribal law enforcement... our Tribal court system... our Tribal government... as they are still lacking protection order assistance. You know, they do not want to acknowledge Tribal court restraining orders. They [non-Natives] want it to look like their system. You know, we [Tribes] still do not have access to, like, the State law enforcement tracking system. So, like, you know, if there's a warrant out for somebody, you know, Tribal law enforcement or Tribal governments do not have access to that system... so, that they could say, "Hey, this person is wanted. Maybe we should, you know, get him while he is here". We do not have access to the restraining order information. So, if somebody [has] a restraining order and say, for example, I am a victim and I am on one of

the reservations and something happens and I give that to... it could be a state court order... and I'm showing it to Tribal court system... they do not have a system in place to check on whether that is a valid restraining order or to get more information. So, I think those two systems are not working together as well as it should. So, I think that is where the lack of protection comes in... because it is more or a bureaucratic... a bureaucracy issue. Where they are hashing that out... but in the meantime our [Native] people are not being protected... and they [Natives] are not being served in a way I think they should be.

AM: In terms of justice, do you think that they are [providing] sufficient services for justice?

R3C: Well, as far as the State... I guess, you could say that there [are] enough services. I think we have a lot of services our here... that are Tribally based, that help implement some of the State systems [services]... like getting restraining orders or getting people to court or child custody... but, you know, when it comes to prosecution I am still hearing that there's a lack of them [the State] prosecuting cases and lack of investigating cases so... and I do not know what those numbers look like... so, I cannot say for sure whether... like, I wouldn't get a confirmed opinion necessarily. I just know that there are still some concerns, you know, about those things not occurring... and so, there's this consensus that we [Native communities] are not being protected

AM: Do you think that there's... do you think that certain stereotypes or bias play into not prosecuting those things? Or that lack of prosecution?

R3C: I think it does. There's still an idea... especially, for the casino Indians [...] because I think there's that perception of, "Well, you have the money... get an attorney" or "You have the money... why cannot you...", you know, instead of looking at some of the other barriers... you know, that we [Native communities] are still facing. Racism... we still facing a mistrust of the law enforcement system... no matter what your economic situation is; so, there [are] other barriers besides that. So, I think there's a misperception there... I mean, I have had conversations with, like, the district attorney's office regarding prosecution and stuff... and they do have cases that they follow through and that they prosecuted; but I, still, think there's a gap between when things occur on the reservation... on whether people are really reporting them... because they [Native community] still do not trust the system. They still believe that nothing is going to happen so... and I, still, do not think we have seen a lot of, you know... a lot of prosecution of our cases. I think it is been more of high profile cases... or cases that are related to the casino that you see things happening... not necessarily with regular... I do not want to say regular; but, you know... some of... well, you know we see a lot of DV... there's not usually a whole lot of prosecution with that... and some of that they [the State/local law enforcement] pushed down to misdemeanors, you know. So, to us, as a community, is that really providing safety? You know, when you are pushing everything down to a misdemeanor crime. You know, instead of going after... you know, going after them fully and holding them accountable. I do not know... it is kind of a double end sword, I guess. It is good and bad.

AM: Do you think that the State and local law enforcement agents provide quality law enforcement and criminal justice on reservations?

R3C: Well, again yes and no. I think that we have had some really good officer[s] and some really good detectives... but, you know, there's turnover rates... and so, you get somebody else that doesn't care and is not invested in the community, you know... and I think their [local law enforcement] system... for example, they have it where some of the Tribes are actually paying for State law enforcement to be on their reservation... and there's other tribes that do not pay for that... and so, I think that that kind of gives that impression that unless you have money... you know, the State is not going to do anything for you... and again because of Public Law 280 there's a requirement that the State [provide assistance to] the Tribe when there's criminal jurisdiction. So, if a Tribe doesn't have the means and economic ability to have their own law enforcement... I do not think the State is providing quality and adequate... you know, enough officers to respond in this area so...

AM: Do you think that the State and County officials who are in control of maintaining the policing and criminal justice systems are accountable to tribal governments and communities?

R3C: I think they should be. I do not think they feel that they are. *Laughs* You know, I do not think that they... I do not think that they, like... that they [think that they] have to deal with Tribal government[s]. I think it is really... they are [the local law enforcement] really only doing it because they are forced to. I think a lot of the times... in order to even get at the table to have [the] discussion... it is almost as if we [Tribes] have to go above their [the State] heads at the Federal level... to get the State at the table. I think that is really what it comes down to a lot of the times... and I know a lot of the times for us [Tribes] when we are looking at some of the issues... we have to look and see what [...] Federal law says... and what Federal law is requiring of the States in order to push the issue. So, you know, again we [Tribes] cannot get at the table to just work with the State or County.

AM: Do you think that has changed within the last five to ten years with the economic development?

R3C: Yeah; because now [...] it is kind of like, "Well, now you have money. So, now we will sit down and talk to you... because if we [the State] get money out of you [Tribes] then we will do what you want". That is what it seems like and for the Tribes that do not have that economic development. You know, it is almost like they do not have a say so... and then I think it is kind of hard to see some of the Tribes... and I'm not saying that they all do this... but it is hard to see some of the Tribes say, "Well, we'll fork over the money"... when they [Tribes] really shouldn't have to. The State and the County should be doing this regardless of what our economic status is. So, I still do not feel like the Tribe should have to fork over money... or make any kind of deals just to get assistance from the State and the County. You know, especially in a Public Law 280

State where that is a requirement for them to be at the table... and no, I do not see that happening.

AM: This question is not on here. Do you feel... or do you think that California history plays into the acceptance of violence on reservation? To where it is just always been that way... so, we are not going to address the issue State wide?

R3C: I do not think that there's an acceptance of violence... I think that there's just a lack of knowledge. There's no... I did State training for law enforcement officers throughout the State and so going to those... it still amazed me how many people had no idea about what happened to us [Native communities]. There is no education system that says this is what [happened] to our Tribal people. In your own communities... you still have people that say, "Oh, well, I did not even know that there were Native people in San Diego County", you know, or they did not even know we [Natives] existed until all of a sudden the casinos were up, you know... and then we were in the spotlight... and then they knew about us. So, I do not see that the knowledge is even out there to say that it is acceptance. I think that racism, in general, has played into that for Latinos and Black and Indians. Like, well, you know, you're a minority... so, that plays into; but for us, particularly, there's just that lack of knowledge. Like, we do not even exist... and so, when we are all of a sudden [...] in your face it is like, "Oh well"... you know, they [the State/local law enforcement] are going to treat us [Natives] like any other minority... like we do not have right... we do not have a say. So, we do not have a vote... and I think it is hard for the State to deal with because then they realize that we [Tribes] are sovereign nations... and that gives us this different playing field than other ethnic cultures. So, yeah... I do not know... and some of it is [...] they [the State] do know and they do not care... you know, they treat [Tribes] like they always treat[ed Tribes]... because, you know, that racism is still so strong... in a lot of the people out there. So, that is what is still so scary, I think.

AM: At the State level, do you feel officials are accepting of that different position of Tribal nations? Where [...] they are a sovereign nation? Do they see them on the same level or do they still see them as below them?

R3C: I think they still see them as below them. I think they have realized [Tribes are not below them]... probably, I do not know in the last five years or so... because of economic development and the compact issue. That might have changed but I think they [the State] really are looking at wiggling around it. You know, they [the State] still are not playing on that... respecting that government to government relationship... they are still playing as if, you know, "Well, you [Tribes] can meet with the assistant and you can meet with these people" and here our Tribal leaders are like, "No you... we are a leader. We want to meet with your leaders... not with other people" and [I] think I still see [that]. They [the State] are still treating our people as if they are below... [as if] they are not worth the time.

AM: Are there any other barriers that are created by Public Law 280 that have an effect on domestic violence on reservations?

R3C: That we haven't talked about already? I do not think so... not that I can think of offhand. I think we already covered all of them.

AM: How would you say response times are? Does it depend on the officer and how they feel? Like, if it is a serious problem then they'll respond faster? Or does it, like, really depend on the location of the reservations?

R3C: Yeah, I think it depends on the location of the reservation... and I think that the familiarity that the officer has with the area and the tribe. Like, you know when the officers... for example, in [San Diego reservation] they have officers that just work [San Diego County reservation]... so, they are familiar with [that] location... and where homes are... and where people are... and who the people are. I think on other reservations, that are further out like [San Diego County reservation] or [San Diego County reservation]... they [the Sheriffs] are not necessarily familiar with the locations of the reservations... where those boundaries are ...where the people are... and so I think that hinders their response time; because they trying to locate somebody and they do not know where they are at. Or a road, obviously, you know there's no street signs or GPS *Laughs* that is necessarily going to find you. I think that makes the response time difficult because they [the Sheriffs] are not familiar [with the different reservations]. I know one of the problems that I have seen is... I think for [San Diego County reservation]... we have worked with... I think it is the [San Diego County] sub-station... and for a long time they would have officers that were there for a while... but then when they did the turnover... then you would have a new officer that is not familiar and so then they have to be accumulated into the community again... and that is not just for the reservation... that is for the whole rural area trying to figure it out. So, it doesn't seem to me that the officers really stay in that location for [a] significant amount of time... and so, in order for them [the Sheriffs] to really get accumulated into the community again... if they are not sure or if they are working with somebody else that doesn't necessarily know where to go... that hinders response time... and then I've also seen it come down to attitude. I think some officers are really like, "This is the house that always gives us problems" and their attitude is like, "Oh well". You know they [the Sheriffs] may respond but they are not going to do a report... or, you know, when it comes to domestic violence there's a mandated arrest policy... so, I think I have seen it... well, I haven't seen but I have heard complaints in the community... that there was nothing done. Even though they [the State] have that mandated law. Well, you know, they did not arrest anybody... or they are arresting everybody... and you know... so, I think that causes a hindrance too... and that comes down to, I think, [the] attitude of law enforcement.

AM: Do you think that non-tribal communities out prioritize Tribal communities in terms of the Sheriffs actively patrolling or responding or writing those reports? Do you think that the non-Tribal communities are a higher priority for them?

R3C: Not necessarily; because I think it just depends on... because if you look at the number of calls that they get... you know, the number of incidences... you know, they are similar data wise. I think for like [the] number of calls they get on the reservations... it is just whether, you know, the people are actually making those calls, to law enforcement. You know, I haven't seen or heard anything that I could say for sure, you know, that they treated, you know, non-Native communities different... you know, like, they are going to respond to somebody that is up in [San Diego County unincorporated area] first before they respond to somebody that is like in... centered on the reservation. So, I haven't seen that... or seen anything like that... or have heard any complaints about that. I would think that most of the complaints from the non-Native community are kind of similar to ours. If they are in the rural community the response is, you know, law enforcement is not able to get out there... because again, you know, law enforcement is not accumulated in it. There's a high turnover rate... and so you do not have officers on a continual basis. So, I have seen similar complaints for reservations... and the non-Natives, as far as, law enforcement response and treatment because it is just the nature of a rural area.

AM: What about in terms of an urban area?

R3C: In an urban area I think there's a lot... well, I do not know if they have any basis. Well they are probably based on population. It seems like they [urban areas] get a lot more access to law enforcement officers. It seems like, you know, they obviously have more people in one station versus another... and I think the access to services are a little bit easier to get to... you know, versus, you know, if I was going to go to the police station... you know, you have to go to drive, you know, 20-30 minutes to the [San Diego County] sub-station or you know down to [San Diego County city] or out to [San Diego County city]... that is really far out there. Where, you know, I think in the city the police stations are a little bit more frequent... a little bit more closer... plus they have city police, too. So, you know, they can go to the [San Diego County city] Police Department and/or the Sheriff's Department. So, I think it just depends.

AM: I have another question.

R3C: Sure.

Both laugh

AM: Let me think about what I am trying to ask. Do you think it is effective for... do you think it is more effective if police actively patrolled reservations? Like, [if] it was part of their beat? Or is it more effective for them to just be present when they are called?

R3C: I would say both; because I think when you know that there a law enforcement presence... I think there's kind of a change in the attitude... and I think that [happens] when we [see] the Tribal law enforcement. You know, the Tribal law enforcement [...] are present. You see them [Tribal law enforcement/security] patrolling... you see them at the community events... you see them responding. So, I think that they are both important. I think it gives that community

knowledge... that one: to get to know that person... [and two]: to get to know that they are around... that they are available; especially, when something happens. You know, some people [...] in our community wouldn't like it... but I think it would be important for them to be around... to be visible and [to be] seen.

AM: On the side of the community... do you feel that a lot of historical trauma plays into the attitude about domestic violence? To where it [domestic violence] is not a high priority for certain councils? Or it [domestic violence] is not really talked about because families tell us not to talk about it? Or community, you know, the way silence really plays into [it]... do you feel that... that [is] because of historical trauma or that is because of other reasons?

R3C: Absolutely. I think it is... well, I think it is the historical trauma that plays into it... and I think it is just [that] violence that has occurred to us... has just become a norm to not talk about it... and so, for today, I think they... I think a lot of Tribal governments know that it is a problem and it is a concern... and because you see all this national and State stuff going on with DV... that they [Tribes/Tribal government] know that [...] they should be look[ing]... but I still do not think that because of that... our history they do not make it a priority. It is still here... even from, like, some of the elders, "We'll take care of that ourselves"... you know? Rather than have everybody, as a community, deal with [it]. Or looking at some of those norm changes. So, yeah... it [historical trauma] still affects us. Absolutely.

AM: Can you talk a little bit about the norm changes?

R3C: Well, I think the norm change is what needs to happen again. We have become so assimilated... in western philosophy... that, "This is just what happens. We just need to accept it." We have made it into an "Indian thing"... like, "Oh, it is... you know... it is the Native way to, you know, get drunk... and beat your wife... and beat your children". [...] So, I think those are those norm changes that we have to change. It is kind of like the idea of smoking cigarettes. You know, they are looking at norm changes... it is no longer cool to have a cigarette. You know? We need to change that idea too. About keeping our families safe; that it is [domestic violence] not a private issue. It affects all of us. It affects our kids. It affects other communities. You know, those are the ideas that we need to change in our community... and it starts, you know, a lot of times with our elders... because our elders... you come from that old philosophy that you do not talk about it... that we'll take care of it in our own family... that it doesn't concern you. Even though you might be the neighbor that is affected... or the cousin that is affected... you know things like that.

AM: Do you think witnessing violence in the home has a lot to do with perpetuating that

R3C: The cycle?

AM: In future relationships?

R3C: Yeah, absolutely. I think that there's actually a lot of, you know, research and education that supports it. Especially with young children that are constantly in an environment like that; because they are constantly feeling terrorized. So, it affects their development. You know, you really learn... you learn from your parents... good or bad... and if you grow up in that environment you are going to start passing those same ideals on to your relationships... on your children. So, that cycle just keeps continuing... and I think for a lot of people... especially when you look at the perpetrators who have actually turned their life around... a lot of them will tell you that they did not realize that there was another way to live. You know, they just grew up in an environment like that. So, they automatically go into a relationship with that mentality... and not realizing that there is another way to communicate. [Not realizing that] there is another way to deal with some of your bad emotions or your anger. A lot of times people will tell you that a lot of times... even the victim will tell you... that growing up in an environment like that... they are more susceptible to become a victim. Even then, they will tell you that, "Well, I thought you were supposed to. Well, that is what my dad did. That is what my brothers did. You know, that is how my whole family treated me." So, they just assume that is how, you know, their husband should treat [them]. So, they continue [...] that. So, until they learn a different way and learn to get their self-esteem up... you know... their self-worth... then they can really start to change that.

AM: Do you think there's anything unique to American Indian communities that allows that to happen? Where, like, in non-Tribal communities it is just not the same. Like, are there any differences?

R3C: I think there [are] differences in our barriers, a little bit. Which are more culturally relevant. Like, again the racism... and having to deal with the non-Native services... and stuff; but I see similar things with the non-Native communities, too. I have worked with the non-Native victims and perpetrators. I think our society, as a whole, has that same ideal... that, you know, "This is how it is supposed to be. This is how it is been" and that kind of thing. I just think that we, as Native people... we still have our historical and cultural ties... when the non-Native community doesn't; because traditionally we can look and see our traditional communities were not like that, you know? We did not accept the idea of child abuse. We did not accept the idea of hurting your neighbor or your family... especially your wife or your children. I think we can actually look... and see that change from being assimilated and we can go back to that. We have, you can almost say, you know, we have a way out. We just have to get back to there.

AM: Can you imagine a different type of judicial structure that would be more beneficial to Tribal communities than the western one?

R3C: Yeah, I have... actually, I have seen or heard of other Native communities who have actually put into more of the community approach. For example, young kids that are in risk... you know, high risk for being incarcerated or even substance abuse issues... when they get in trouble instead of, you know, just being lock away for a certain amount of time... then get out

and do whatever the normal type of treatment is for substance abuse... there's actually more of a community engagement. So, it is working with the court system... it is working with the Tribal leaders... it is working with the Native social workers. There's actually more of a system of care for that youth... to get them out of those high risk behaviors... and so it is almost like they... instead of being incarcerated they are put into like a probation type of system... and so, they work with this network, to help them stay out of that... and monitor them more on that system. Rather than just locking them [up], you know? So, they can continue with their education. They can continue to at least attempt to make an effort to change. You know; before they come into the adult system. I have even seen some system[s] where you look at... where they talk about perpetrators that are abusive... you know, most of the time our people have actually been abused themselves, in the past, you know, by their family or friends... or as children... and so, that kind of, again, continues the cycle; where they grow up to be perpetrators. So, instead of... not saying that they shouldn't be held accountable, in some legal fashion... but there are other ways. Not just, you know, punishing them... but how do you work with them... in the social service arena. Not just counseling and not just anger management... but, you know, what system of care can you set up? That is more of a network for a person to heal... to change their behavior... almost like a mentoring system versus "you throw away [the key] and lock [the person up]" type of system.

AM: Can you think of anything else in relation to Public Law 280, domestic violence and Indian reservations in Southern California?

R3C: Can I think of anything... what?

AM: [Is there] anything else that you would like to talk about in relation to Public Law 280, domestic violence, and Southern California Indian reservations?

R3C: I do not think so. We covered a lot.

AM: Ok. Thank you.

R3C: Sure.

R4C [Total time 38:32]

AM: March 25, 2014.

[Random chatter]

AM: Do you live in a Tribal community?

R4C: Yes.

AM: How are you a part of the community?

R4C: Overall, I would say that... not only for my Tribe because I always look at our Luiseño people, you know, what I mean... as we used to be a Nation... and so, even though my Tribe... in particular, in [San Diego County Tribe]... you know what I mean, I know I do a lot of work outside of [San Diego County Reservation] and just for the overall Tribal aspect. So, one thing I do is... I participate in a land committee... that we have within the Tribe. At the school level, as far education we have what is called title it changed from 7 to 9 one of those so I volunteer as a parent... because I see where our resource centers... they send our teachers and directors... but we have such a lack of parent participation, you know what I mean, and a lot of times what they are discussing... it sounds real relevant to them... but then they do not [take] into consideration that you may have a lot of parents that just do not have internet access... because the school is like promoting this new app... they want every parent to download this new app... and then you know, then you could put in your kids lunch money on the app... as well as check grades... but then they wonder why there's not a lot of parents participating. Especially, in the [back country] and I think it just has to go back to outreach and education. Let's see I have... what other ways in the community? I think... I attend the Tribal meetings [...] not just because I have to; but because, as a Tribal member, I feel that I'm almost obligated. You know what I mean... I cannot sit back and say, "What is this? Why are they doing this?" You know what I mean... when I haven't gone to a meeting and listened to the background and the discussions... no matter how heated they are, you know what I mean. Where we are today... because I know the biggest question for my Tribe... which is probably across the board, is enrollment. You know what I mean... and I always feel like... at the end of the day, as Tribes, that blood degree wasn't something we gave ourselves... that it was given to us through our IRA. You know what I mean... and through the Articles of Association. So, it is not like years ago... somebody was sitting there going, "Oh, how much blood do you have?" You know what I mean... and I think to truly feel Tribal... it is accepting those that are in your community... not those that just have the blood degree but...

AM: *Laughs* What is your position in your Tribal community or communities in relation to law enforcement, community activism, or domestic violence respondent?

R4C: Okay. So, currently I am in my fourth year of a five year term, as a gaming commissioner. As the gaming commissioner... we obviously regulate and oversee the casino... not only the employees but the vendors, as well; and then the patrons. So, that is what I am paid for. But on the opposite end... we have been able to use our commissioner... because are an independent body of the Tribe but still part of the Tribe, which is really complicated... and I know when I came in, our commission had already been established for ten years... but there was still a lot of walls that were up; because when you talk about independency of your Tribal government... you always think of it as your general membership has the say... so, you know what I mean?

AM: Ahuh.

R4C: And I know it was a hard... it is one of those, you know, pull and struggle kinds of things... but without that independency, as a commissioner.... you could I'd be heavily influenced, politically to make a decision that might not be in the best interest of the Tribe. I'm doing it more for a political reason. So, that is why I mean... from top to bottom... that is why they always try to say independence. Independence... *laughs*... but we do. We have been able to, as commissioners, [...] have a dual duty. So, we [...] adjudicate our police officers... which are cross-deputized with Federal and State and the Bureau recognizes that. So, I think in Southern California at this time our Tribe... as well as [San Diego County Tribe]... are the two Tribes where are police department are actively like... they are a police department... they are not like hired security... they are not mall cops. *Laughs* You know what I mean? They have weight and substance behind them... to be just as the Sheriffs. However, the relationship for the State to recognize that is not always there. Even though the language is written, you know what I mean? I think amongst them, you know... how do you say it? Police departments.... you know what I mean... there's not that... there's a lot of testosterone [and] you have a lot of macho-ism. You know what I mean? So, we have some deputies who have retired as a police officer in one area... and then now have come to Tribal law enforcement... and it is like [the] local County and city Sheriffs do not recognize him as an equal, you know what I mean? Even though he had all [training] the whole time; when he changes his uniform all of a sudden he [doesn't have that training]. So, it is kind of a pull and struggle to kind of say, "Hey, we are truly sovereign... in the sense that we not only adjudicate our police officers and the Bureau recognizes it"... because even the Bureau tried to give us a little like, "Um... well, ok. Well, if this is the route you want to take with your police officers... you need to, then, have them adjudicated through a separate agency"... and I know our Tribe felt like if we are already in the process and have policies in place, on how we do it, you know what I mean?... because as a gaming commissioner, we have to do this for the vendors and patrons. So, once we kind of got the Bureau to sign off on, "Yes, we are able to adjudicate our own officers"... then they [Tribal law enforcement] were able to have that cross-jurisdiction... because sometimes just because it is written...

AM: *Laughs*

R4C: doesn't mean that it is enforceable. And on the domestic violence... you know what? I have... our Tribe has an active grant thorough one of my aunts who runs the program... [XXX]. Who I have been able to see, even at the congressional level... when they signed off VAWA. She was kind of at the right hand side of Obama... and this past year I attended it is called "Women Empowering Women in Indian Nations"... and it was... it was able to allow those women, you know... because we are all from different Tribes but we all have the same kinds of wants and needs for our Tribes.... peace and prosperity. So, we were able to, like, um... I'm trying to think who was the last run, in our area, centrally. They have what is called the walk... so, I know I always contribute to that. Well, one year I had four wisdom teeth pulled out... but I was like, "I'm going to walk... I'm doing to do this... my money is going to go towards those women that really need it". So, I think [that is my position in the community].

AM *Laughs* That is good.

R4C: [What was] the question towards the end?

AM: Have you worked in any other positions in your community or communities in relation to law enforcement, community activist, or domestic violence respondent?

R4C: Ok, so upon graduation I returned home and I started working as a research analyst in [one of our] programs... it [was because of] our EPA programs that we're really able to get things done... and air, even though it is tangible... it is one of those jurisdiction... both on and off our reservation, right? So, I worked with the Tribe... for the Tribe, with the State and the Feds... to get that recognized and water [has] been done for a long time... air is something new and because I think you cannot touch it. [Air is] something, you know, [that is] abstract... but when as a Tribe we produce produce that is organic and that is a huge process to go through... but then you have a neighboring Tribe that... they are not... well, their pesticides that they spray given the certain wind direction, you know? Wind velocity... can very easily get over into our trees and contaminate them. So, I started working with the Tribe for that and that was what I got paid for. And then that kind of gave me the shoe in and I started doing... I call it... I think the official title is legislative aid to our NCAI Representative. So, I think at the time she was campaigning for treasurer... since then she's been secretary, treasurer, vice chairman and now I think she went for chair, I wanna say; but lost to a very qualified Native man *laughs*. And so, I started doing a lot of legislative work and schedule[ing] those hearings, you know? To get your voice heard and [?] you know what I mean... sitting face to face with those [people]... you sit on boards that kind of oversee Natives; because I feel like our work is never done when it comes to educating non-Natives of who we are as a people... and not just like who we are individually... like, our Tribe but of all the Tribes because the one thing that I have seen is that they just assume that 566 Tribes do it all the same way. You know what I mean? When each Tribe has its own history... [its] own trail of tears... [its] own, you know, where they came to be today. So, I think when, you know, you have a sub-committee formed of six different congressional people... you know what I mean, maybe one of them has a little bit of background knowledge on Native Americans... [who], you know, works with NCAI. Then, that ensures [that] our voices are heard at the national level... domestic violence I was... what was the second part of the question?

AM: Have you worked in any other positions in the community?

R4C: I would say that I worked there... then, I choose to stay at home. My kids were young... and then, I was blessed with this position.*Laughs* and I do a lot of work with the Native vote initiative... which has been really hard; because you know... you want to see, like, some of our leaders who are on the democratic... they have a democratic Native caucus... but the Native vote initiative is kind of separate. So, just about getting Natives registered and vot[ing]... because when you get the numbers in... you are gonna vote our people [in]... who not only believe in what you believe and think the way you think, you know what I mean? But, then they are in a

position to actually make that happen. So, like rock the vote... getting those younger Tribal members in there... getting them to vote, you know what I mean? So, that eventually you'll start to see the look of congress start to chang[e]... that is the goal.

AM: *Laughs* Can you describe the community that you currently work in?

R4C: Yes. So, we are we are a small Tribe... and I think the last count we had a little over 236-40 Tribal members [...] what we consider our homestead [is the] 250 [acres] right here; but we, also, have what we refer to as a mission reserve, that is 5,000 acres up into the mountains. [Which is] kept pristine, you know what I mean? I think there are some Tribal members who have not even gone up there, you know what I mean? I think the only people that go up there is [the people] to do fire breaks... so, that if it does catch fire [then] there's a break.

Both laugh

R4C: We are [a] customs and tradition Tribe. So, even though we have under the IRA, the Indian Recognition Act [Indian Reorganization Act], yeah, we do maintain customs and tradition as much as possible... but I have found through my own experiences that... um, you know just like playing telephone... they tend to change you know what I mean? That is like... I know it... um, I always say how am I supposed to teach our younger ones our customs and traditions if what I am being taught the word and mouth of one [person]? You know what I mean? When before when we were... probably, you know, years ago... you had one person, the chief; was probably one who, how do you say it, who would explain and say things and that was just what was the word. You know what I mean? But then... when you become a Tribe full of chiefs with no Indians... you know what I mean... it becomes very difficult to keep that fine line of what is custom and what is a tradition.

AM: Have you heard of Public Law 83-280 commonly known as Public Law 280 or PL 280?

R4C: Yes.

AM: What do you know about Public Law 280?

R4C: from my understanding of it... it was back in WWII... when the Federal government had depleted a lot of money, right? And having that Federal trust responsibility over the Tribes... they [the Federal Government] found a way to give that to the States and that offset their [the Federal Government] budget. So, you had some of the States partake in it... well, the Tribes did not have a say in it... if they were a State at the time. So, California... yes, is one of those PL 280 States and then all it is [is] the Federal government allowing the State to have criminal jurisdiction on the reservation lands... without any of the Tribal input in how it would affect us long term or short term. Although, it was in place... I think what has happened over time that they [have learned more about] concurrent jurisdiction and we are telling the States the we are not taking that away from you... all we are asking is for the Federal government to come back in

with what they consider their trust responsibility... you know what I mean? To have concurrent jurisdiction and then that is where you can... in the event that there is one of the 51 citations from the VAWA act that was put in place... you can... you do not have double jeopardy. When [that happens then the Tribe] can prosecute you in Tribal courts [and] States can then pick up their State jurisdiction and then the Feds can do their jurisdiction, as well.

AM: Do you think that Public Law 280 is appropriate and effective for American Indian communities in Southern California?

R4C: At the time of enactment, I think those that put it in to legislation believed that... but I do not think, personally, for Tribes coming from a Tribal community its [Public Law 280] hindered us in a way that we were not able to self-sufficiently... as a sovereign conduct those that crimes that did occur on the reservation... you know what I mean? I think the local Sheriffs or the State really found that it was [not] of importance to them to go after a prosecution... where I think, as Tribes you know, when you live in your community and you work and you see the crimes... you are probably going to make sure that those who have done those crimes are going to be prosecuted to the fullest, you know what I mean, where maybe those resources at the State level were not allocated towards us.

AM: Do you think that Public Law 280 has an effect on domestic violence on Southern California Indian reservations?

R4C: Yes and then, um, in so many ways I think it goes back to your local Counties and Sheriffs... you know what I mean and maybe the relationship that Tribe has with them... you know what I mean; because if they are just like, "Oh..." They get a 911 call and it is out here versus in our city... even though we are not too city like... I think they [the Sheriffs] justify [sending] their cars to attend one versus the other... just on the sense that well that is their problem... kind of a thing.

AM: Historically, did your Tribal community have a different law enforcement or judicial system structure than current?

R4C: We do sit in California... which does give us PL 280; but I do know for our Tribe we have what they call a Security Committee... and I think our Tribe... we are lucky in the sense that we have no right of way through our reservation... that we got to come up off the highway and into the reservation. So, I think in some way it has kept us kind of isolated from all those outside influences... and you know, some of the criminal activity that can occur at the casino level... kind of just trickling over into the community. I think that is where as a Tribe and our security committee made that aware to us. Probably about the time that we started doing gaming, you know what I mean? Because, obviously, I mean... what are you doing? You are spending millions of dollars, in marketing... to get people to come to your casino. Yeah? Your casino sits on your Trib[al lands] and they do not always have... wait what was the question? I forgot now I lost where I was going.

AM: Historically, did your Tribal community have a different law enforcement or judicial system structure than current?

R4C: Yeah, so, back to the security committee, right? So you know... years ago you could have... if anything came up [...] the security committee, which usually consists of Tribal members who live in the community... had there been anything that could have happened it would be them who would kind of consolidate and maintain order, you know what I mean? Also, if there was one Tribal member that was having problems... we were able to go to that committee member and they could take it to the board and make a decision. You know what I mean? So [if the] boyfriend is not a Tribal member and he has caused this, this, and this... within the Tribal community [therefore] we now feel like he is no longer able to reside on the Tribal land... and that is happened a lot of times and... so, it is taken to the general membership. And so, the general membership... with the comments from the security committee... would vote on whether to remove that person or if they did stay [it would be] under certain circumstances.

AM: Who do you think should conduct law enforcement and criminal justice on Indian reservations?

R4C: The Tribe.

AM: Why do you feel that way?

R4C: In my own experience... with my own Tribe, it is probably only been, like, the last year and half that our police department has been adjudicated, through the bureau... to have that cross-deputization. And before that... you could see that they were hired mall cops, I would say... and [Tribal security/law enforcement] did not have the respect... not only from non-Tribal members but Tribal members, as well. I think to truly be sovereign... it is being self-sufficient, you know what I mean? And when you pick up [the phone call] 911 and you have the Tribal police... who one knows you, knows your family, knows the situation... and takes into consideration [not] just the black and white of the law but your customs and traditions, as well... you know what I mean... it is so much more helpful; because even though your people maybe the perpetrator... you know what I mean... they are still your people. You do not just throw them away, you know what I mean? So, I think, you know, they consider that... that whoever they [Tribal law enforcement] have in front of them, for whatever reason, it is somebody's daughter... somebody's son.... you know what I mean? Somebody's mother... somebody's father. [Be]cause, I mean criminals come in all walks of life. *Laughs* So, I think when you have... like for... in our instance, with our [...] Tribal Police, you know what I mean? Anytime there is a 911 call and they [the Sheriffs] respond... they go in there not only knowing the family, you know what I mean? But, kind of already knowing the background and the history.

AM: Does your community have its own law enforcement court or judicial system?

R4C: Yes. Currently, we have... I guess we have the Tribal police. We do partake in the inter-Tribal courts... which when you are there... it is called inter-Tribal courts... but, when you are there and you are there on behalf of your Tribe... you are in [San Diego County Tribe]'s court. Even though it is located in [San Diego County Reservation] *laughs* and I know for some Tribal members... you know, it is kind of hard to wrap around... but I mean from what I have seen from our the judicial system... I think it is one... especially, when it comes to custody with children, you know what I mean? It [Tribal court system] takes into consideration... not only the immediate family but the extended family of aunties, grandmas, you know what I mean, cousins... in that child's life, as well[...]

AM: How does your law enforcement and court compare to State systems?

R4C: Um, they take into consideration our Tribal laws. And I'll give you an example... so, I know from my own experience trying to go to... so, seven years ago I got married and you know I went to go file for divorce; because it just became a real toxic relationship. So, in State court... because it is a no fault State... in the State of California [which] basically mean[s] it is no one's fault. Cheating is not a crime... but in Tribal courts... because our customs and traditions... it is somebody's fault. However, I just cannot go in there and say I am taking you to Tribal court. As a Tribe, we need to adopt a Tribal ordinance... that is in place... and then luckily some of the Tribes that belong to inter-Tribal courts will recognize that as law; even though that Tribal member is not part of our Tribe. So, I mean... it kind of gives back... how do you say... the Tribal courts give the customs and traditions of Tribal law... where [the] State court does not take into consideration any of our Tribal laws... and I always say, "Well, we are Federal... so, technically the Federals [supersede the] State.

Both laugh

AM: Are State law enforcement agents culturally sensitive to American Indians?

R4C: What did you want to know?

AM: State law enforcement... so, like, [are the] Sheriff's deputies culturally sensitive to American Indians?

R4C: Ok. I you know what I am going to compare and contrast this [to]; because you know [we are] in San Diego County... I can say that at this point in time... no. But, we are on a learning curve. So, with Riverside County... they are kind of like a prime example. I mean, I look at how they are conducting [...] as like the model of how like San Diego could [be]. Because... like, they have a Tribal task force that involves somebody from sex crime[s], drug trafficking or narcotics... you know what I mean? I do not know the other ones but on [their staff] there is a Tribal member from [Riverside County Tribe]... who sits as a Tribal liaison... who, also, has kind of like a background in Tribal law enforcement. And so, anytime there [any] incidences... because you have some of the bigger casinos in San Diego.... I mean Riverside County [has] like

[Riverside County Tribe]... like [Riverside County Tribe]... that is way up there but what they [Riverside County Sheriffs Department] have been able to do is give every deputy that is going to respond to a call on a reservation an eight hour class on the history of American Indians... per say, California Indians... you know what I mean?

AM: Ahuh

R4C: And then if you are going to work in a certain area and respond with a certain Tribe... you'll actually work with those local Tribal law enforcements or you know the security for a day. To kind of get acquainted with who they have on staff, you know what I mean? Whether it is the fire department or the Tribal council... you know what I mean? So, I mean... I like to say that we [San Diego County] are getting there; but we are not there yet... and here in San Diego County... we do not have [any]body like that.

AM: Are you satisfied with local law enforcement responses to crimes on the reservation?

R4C: I would have to say yes and no... and that is kind of in the sense that when the casino came about and there started to be more crime on the reservation and the calls were placed to them they [the Sheriffs Department]... I mean they were not reluctant to show, they would suit up show [up... I mean it is almost like they [the Sheriff's Department] saw this dollar sign... and at one time our casino... we were experiencing a high level of drug activity... where we reached out to them [the Sheriff's Department] for assistance... because we knew if this was going on at our casino [then] it had to be going on neighborly... and these people are coming from somewhere. [...] So, maybe the local Sheriff's may know who they are... you know what I mean? Or maybe we can call them and be like, "Hey, they are on the property now. Come get them." So, we did conduct a sting, right? And had them [the Sheriff's Department] come in as decoys and try to identify who were the major player[s]... and it worked out great. They were able to take into custody that night eleven individuals... all with warrants [and] backgrounds... huge, you know and some of them had guns in their cars. Obviously, some were there to distribute... you know what I mean? And some were [there] to buy... and it was great. It was helpful and a week later we [the Tribe] received a bill from them... for I believe it was \$1700. For, basically, their assistance in helping us [with the bust]. Someone in narcotics... and I felt like, "Oh, my god! Are they kidding? They are going to charge us for what they are supposed to be doing?" You know what I mean? Even though [it] is Tribal land... it still is in the State... and I think that is when we realized if that is going to happen... then we can then internalize and put our own police department down. So, that is where the guess to know.

AM: *Laughs* Do you feel that local law enforcement officials are fair to Tribal people?

R4C: At the current time, I believe it is better than what it was... than probably what is was when I was in my 20's. *Laughs* So, I think the Sheriffs have recognize that the Tribes, in the area, are... and unfortunately I think it has to do with gaming, you know what I mean... that they are... how do you say it... they [the Sheriffs] realize that with the Tribes, there's a need, right?

And they [the Sheriffs] want to meet that need [...] where before... maybe they looked down on the Native American community. I mean, because most of us were impoverished... we were getting commodities, you know what I mean? [...] With everything developing over time I feel like the Sheriffs have evolved over time, too. And, they [the Sheriffs] have started to treated us a lot better. There's a perfect... know you know what I mean? Like, Riverside County. I think every Sheriff that is employed by the State... that is going to work in a jurisdiction where there is a reservation... should definitely go through training specialized just on Native American[s] and Native American communities. You know what I mean?

AM: Is the State local law enforcement and judicial systems providing sufficient protection, justice and safety to Tribal members?

R4C: Well, State prosecutors usually will not pick up a case; because they want a win on their record... and I think in the past, we [the Tribe] had a lot of [issues]. You know what I mean? Yes. I mean; because I do see where they [the Sheriffs] do their due diligence, you know what I mean? But, at the same time, when it comes to prosecuting... they [the State prosecutors] are not going to prosecute unless they know they have a win. So, that is where we [the Tribe] might gather some of the evidence and then hand it over to them [the State] and then... because the dollar amount doesn't meet the thrush hold of going after somebody... then it is kind of like, "Oh! Well, good work"... but at this point, you... "We are not going to go after them."

AM: Do you think that the State or local law enforcement agents provide quality law enforcement and criminal justice on Indian reservations?

R4C: because I live in [San Diego County reservation]... I see the MOU that [San Diego County Tribe] has entered in to with the local [San Diego County city] sub-station. So, they have a substation right there on the reservation. So, I see that [as] beneficial; because one you have that law enforcement being part of the community. So, yes; but here in [San Diego County reservation] I do not see it so much. So, just because we are so isolated... and then we have our own police force.

AM: What about other reservations? Do you think that State and local law enforcement agents provide quality law enforcement and criminal justice on theirs?

R4C: Yeah, I mean.

AM: Or does it depend on the relationship that they have?

R4C: It depends on... a lot of it depends on the relationship... and like I would say their share. You know what I mean? How, as Tribes, we are subjected to our compacts that we then have... to give up revenue you... know what I mean? And our revenue is supposed to go back to the impact that we put on the community; which we do not necessarily... you know... do not know if it always does... because if [it did] then why would we [the Tribe] then have a Sheriff guy

giving us a bill for \$5,100? You know what I mean? *Laughs* So, then I would have to say no... and see now that is contradictory; because in [San Diego County reservation] they do. It is getting there you know? I think they see the Tribes [as something] amazing because you have some people who are so amazed at how many Indians there are. "Oh, yeah... there [are] so many casinos... we did not know that there [are] so many casinos" Well, you have all these Tribes within Southern California, alone.... that is you know what I mean? And sometimes, I think there [are] those non-Indians... who truly have no clue of how many Native American Tribes that there [are] and how many people we had here... until you had casinos.

AM: Do you think that State or county officials who are in control of maintaining policing and justice systems are accountable to Tribal governments and Tribal community?

R4C: No, not at this time.

AM: Why do you feel that way?

R4C: I know that with our customs and traditions... the one thing that we can do... you know if you have somebody who is in the system... you know what I mean... and take into consideration your Tribal council and... how would you word it? You have your Tribal council... who is the face of your Tribe, outside of your Tribe... you know? I do not think that if you have somebody who is sitting behind bars and all of a sudden, you know, Tribal council wants to go visit this person... I know there [are] lots of rules, on visitation, for criminals. I do not think they [the Sheriffs/local law enforcement] see the intent of the Tribal council to still keep that person a part of the Tribe. You know, to keep that person a part of the community... you know what I mean? Where once they [the Sheriffs/local law enforcement] suit them up and lock them away... there's no thought of it. Where I think in Tribes... you do not think of people like that. At least that is what I like to think.

Both laugh

AM: Do you have anything else to say about domestic violence, Public Law 280, and the connection between southern California Indian reservations?

R4C: Let's see. You know with the domestic violence issues that a lot of women have faced... not only women but men, as well... you know taking a step back in time I see where... especially, because we have Haskell, not Haskell, Sherman... right? So, it is probably not my parent's generation... but the generation before them. You know what I mean? That they [older generations] attended there [Indian boarding schools]... and I think, like, the boarding school era... you have what may have occurred to them there ...it is you know... especially, under the ward ship of the Federal government... or of the State... or the church. You know what I mean? You then have that whole generation... who went back to their Tribe... to raise their parents or to raise their children... really not knowing how to be a parent and taking back some of the toxicity that occurred. You know what I mean? As far as violence... I wanna say... you know for

a long time [there was] this whole assumption that you do not speak about it. You know what I mean... and I think as that generation is now kind of fading into, what we call the baby boomers [...] you have this next generation, who are parenting their children. I think we identify that when you do find that there is violence... especially, of young children [...] you are more apt to be more active and you're gonna tell somebody. You are gonna warn somebody; because you do not want them to hurt somebody else. You know what I mean? So, I think the Violence Against Womens Act has kind of uncovered some of what has occurred on Indian Reservations. Not only here in Southern California... but like you know... across the United States. But, it is really allowed us to go back[,] cite them, and prosecute them. I think there's, like, what 51 citations? That we can now give out to both Tribal members and non-Tribal members, you know what I mean? Where before you couldn't [do that] you did not have that [authority]. You could only cite Tribal members; but now if you have a non-Tribal member [VAWA] allows you to go after and cite them. So, I mean we have come a long ways... and it is sad to see that there was that generation where you just did not talk about it. So, you know what I mean it happened and it may have happened more than once, to one family... but as far as like... you know what I mean? So, it goes to that next generation. So, I just like... you know with VAWA coming in and uncovering everything and talking about it... it is gonna put our kids in line to be good parents... and eventually just drone it out. *Laughs*

AM: Ok, thank you.

R4C: You are very welcome.

R5C [Total Time 38:53]

R5C: Given the fact that the Sheriff's department did not have the... they only had, like, three deputies... I do not even know if back then they had three deputies... but they did not even have the staffing to address some of the complaints and public [safety issues]. Especially, domestic violence... did not seem to be a priority and if they [the Sheriffs] had a large [land base] to enforce... they had to prioritize it. So, a murder would take precedence over domestic violence any day... although domestic violence has the potential for murder... but it wasn't a priority. So, it did have an impact, for women back then. I think that if you [made a call] for domestic violence it was very low priority... maybe, they'd [the Sheriffs] come... maybe they wouldn't, you know? But yeah, definitely would have that impact... the Sheriffs have to prioritize their calls... but even sometimes... I wonder if they did not call. You know... not really knowing... I wonder if they did not come because reservations did not have really good addresses at that time. So, it was like... I live at the house under the water tower. You know? The fourth rock from the right. You know? And then I wonder if they did not come because they figured "Oh, it is domestic violence. They are fighting and you know they are gonna work it out". [Or] did they not come because they were not educated on Public Law 280 and they thought they did [not] have that jurisdiction or they did not understand the jurisdiction issues [...] if it wasn't criminal... domestic violence... I do not even know if it is considered criminal?

AM: Sometimes, I mean it is a spectrum.

R5C: I mean, if it is not a crime and it is just arguing and my husband is just... I'm trying to get him out of the house then is it a criminal matter? Probably not. So, I believe all those things have to be weighed. I know my personal life and the domestic violence that I [experienced]... you know the Sheriff's probably wouldn't have come out. You put a call in [and] maybe somebody would get back to you on the phone... and see what was going on; but, they wouldn't come out. You know, I think that is about it... I do not know what else I could tell you.

AM: Well, I have a list of questions.

[random talking and explanation]

AM: March 27, 2014.

AM: So, the first question is do you live in a Tribal community?

R5C: Yes, I do.

AM: How are you a part of this community?

R5C: How am I a part of this community? I am a member of the Tribe and a resident.

AM: What is your position in the Tribal community or communities in relation to law enforcement, community activism, or domestic violence respondent?

R5C: That kind of a question that has more than one answer. I am an elected official; [...] so, I sit on the [San Diego County Tribe] business committee. I am, also, a Tribal member [and] resident that lives in the community; [as well] as a member of the Inter-Tribal courts. I am a delegate, alternate delegate, on that so I am active in that [way].

AM: How many years have you held or been in those three different positions?

R5C: I have worked for the Trib[e] for over 30 years. I have served on council, off and on, maybe... let's see maybe about four on one term and the other term from 2009 to now... so, another three to four... so, about eight years on council, off and on.

AM: And then in terms of the court system?

R5C: Probably a couple of years on judicial court system, as an alternate. But, I was in on the judicial council when they first were formed; when we [the Tribe] were first exploring the possibility of having our own Tribal courts. So, I was part of that group... that went out and reviewed the other Tribal courts... and you know was involved in the whole process of creating a Tribal court.

AM: Can you describe the community that you currently work in?

R5C: We are a small reservation... approximately 2,000 acres. We probably have... we have expanded quite a bit... we bought a lot of land. So, I would say our acreage is probably somewhere up to maybe 2,500 to 3,000 acres. I mean... I haven't sat there and added up everything. We are rural... but we are probably closer to Escondido than the other Tribes... that are more rural. We have a population of probably about 600 residents and a membership of about 200 members.

AM: Have you heard of Public Law 83-280 commonly known as Public Law 280 or pl 280?

R5C: Yes, I have .

AM: What do you know about Public Law 280?

R5C: Public Law 280... from what I understand... gave criminal jurisdiction to the State of California over crimes but not civil.

AM: Do you think that Public Law 280 is appropriate and effective for American Indian communities?

R5C: I think at the time... it may have been appropriate; because there were violations of civil rights or Indian civil rights happening... because we did not have our own Tribal courts and we did not have our own Tribal law enforcement. So, I would think that violent crimes or crimes where there's murder or things [like that] happening... We're not equipped to handle that. But, also, I think that at this day and age... we are more equipped to handle that than back then.

AM: Do you think it was an effective law when it first started? And is it effective now?

R5C: I think that depends on who you talk to. I think if you talk to law enforcement... they feel that it is effective... but if you talk to the community members they may disagree with that. Perhaps it wasn't effective because they were not responding fast enough here. We [reservation community] were a very low priority being rural.

AM: Do you think that Public Law 280 has an effect on domestic violence on Indian reservations?

R5C: I think it has in the past, yeah... and probably still does. I think that they, Tribes, have... you know... some Tribes have been able to be in the position where they [can] have their own security and their own law enforcement, now... which has cut down on a lot of crime but I think that [is because of] gaming... and [if] we were back to where we use to be... where the Tribes did not have sufficient funding to even run their own Tribal government... then you know it is [Public Law 280] not... because there is not that response time... there is not that priority.

AM: Historically, did your Tribal community have different law enforcement or judicial system structures than currently?

R5C: I'd have to think about that. We did not have traditional systems... in terms of jails and crimes that kind of stuff. I guess, I do not know about that. I do not think so. I think that traditionally... they might have handled things internally but [those crimes] were mostly civil things. When it came to crimes you know [like] murder [and] that kind of stuff... I do not know how they handled that. So, I couldn't really say.

AM: Who do you think should conduct law enforcement and criminal justice on reservations?

R5C: I think it makes sense to have our Tribal people do it... because I think that the Tribal people are more sensitive to [our] culture... and I think that our Tribal people are knowledgeable about the family composition and make up of families. And, so my opinion is that... you know, although [...] we have many qualified non-Indians... they lack that one component. And that [component] is the knowledge of the culture and the knowledge of the families, the family lines, the family trees... you know, the community. Even though you can learn that over time... you could be here and know who is who... but you really do not know the... what do you call it? You really do not know about the families' interties or family relationships. You learn that just by being a Tribal member and knowing the community.

AM: Does your community have its own law enforcement?

R5C: Right now, what we have is a security department... and we are moving towards law enforcement. So, we are in the process of moving towards law enforcement... and so just having the security department has cut down a lot the crime that use to happen here. Not that we had a lot of crime... but we had probably a lot of, you know, civil infractions... and problems with speeding and dogs... and you know people breaking into homes... people harassing people. That has gone away. It [has been] cut way down from what it used to be.

AM: You said that you guys were making your way towards a police department? Why is that decision being made?

R5C: Because, I think, the Tribe's position on that is [...] we want faster response. Just like we created our own fire department... it was not that we did not have fire response... but it just seemed to me, like, the response we got was very slow and not a priority... and it was only a priority if the reservation was burning down, you know what I mean? We wanted a quicker, faster, response... and the fact that they were outside of the community made it difficult for them to respond to our homes, as first responders. Because they couldn't find the house [or] they did not know who you were [or] they did not understand the addresses. So, we created our own fire department because we wanted a quicker faster response and people who could identify with the community... who knew the culture. And so, the same thing [goes] with law enforcement... we [the Tribe] want better response, quicker response. We want people that understand the culture. People that [...] know address[es and] our issues, at a faster time.

AM: Do you have your own court system?

R5C: No. We do in the sense that we are a member of the Inter-Tribal courts... but we [the Tribe] only deal with civil infractions, right now.

AM: How or... how will either one of these services compare to State or local law enforcement or court system?

R5C: Well, for the Tribe it is much speedier. We do not have to go through all the paper work of going down and filing in [San Diego County City]; and you know, going through that whole process of procedures, paperwork, and all that stuff. It is much faster for us to go down to Tribal court [and] file our paper there... and then have our hearing there and take care of those civil infractions. We are not doing anything criminal right now... but, you know, hopefully in the future [the Tribe] will.

AM: Is the court set up differently in [anyway]? Or do you have drug courts? Do you have things like that?

R5C: It is more... [the court is more] dispute resolution for us... and the court, to me, it is more informal than going to [San Diego County City] or any of the other courts. But that doesn't mean that because it has this relaxed atmosphere... that the law enforcement or the applications of laws are any different. I think that is a matter of budgeting. I'm sure we could have a nice fancy court with lots of procedures... that is, like, the goal someday... but right now, we have what we have. [And] the beauty of it is that it is quick... and it is [San Diego Tribe]'s court when we are there. It is [our] court.

AM: So, from what I understand [the Tribe has their] own Tribal ordinances... and then that is what is used in the court?

R5C: Yes.

AM: Do your Tribal ordinances incorporate any, like, cultural elements to it? Where, like, State court obviously does not like have any type of American Indian cultural aspects.

R5C: Yes, in some aspects [our Tribal Law] does have some cultural exclusions [and] it may have cultural inclusions... it just depends on the ordinance.

AM: Are State law enforcement agents culturally sensitive to American Indians?

R5C: I think that they are learning that [and] the relationship between the Tribes and the local law enforcement has improved greatly. I know there [are] trainings on Public Law 280. I know that they [law enforcement] are getting more and more educated. I know that they [law enforcement] are training their officers, now, on Public Law 280... and, you know, I think it has vastly improved since the older days. [...] I think that is primarily because of gaming, you know? But they [the Sheriffs] have come up here and they are having to do more law enforcement... and, you know, they want... it seems to me like they... we have really come together as Tribes

and we have addressed some of these issues with law enforcement. We have these quarterly meetings... law enforcement meetings... where a lot of this stuff is [discussed]. It is like a roundtable. [Where we are] able to discuss these issues, you know? “What are the pitfalls?” “What are the grey areas, for the State?” “What are the issues, for the Tribe?” You know? “What are our [the Tribes] concerns?” And it is just, like... you know, it seems to me like it is coming along.

AM: Are these quarterly meetings with, like, San Diego County only and the Sheriff’s department in San Diego?

R5C: *Nods Yes*

AM: Are you satisfied with local law enforcement responses to crimes on the reservation?
laughs

R5C: I think that it has improved. I cannot say that we were always happy with it. I think that it had its shortcomings in the past... but I think it has improved.

AM: Do you think it has improved because you [have] a better relationship with the County?

R5C: I think it is improving because we have a better relationship. And I think it has improved because we have money, now, you know? We have money to be able to pay for, you know, our own security to be those first responders... to go there... and then bring in law enforcement. And I think it is because we [the Tribe] have started to develop a good relationship with them, the local Sheriff’s department.

AM: Do you feel that the local law enforcement officials are fair to Tribal people?

R5C: That is a good question. Fair to Tribal people? You know... the only application of law is in a crime. I do not know. I do not know what the answer to that is; because I have not been a victim of that... and I do not know if they [non-Native community] would have to apply the law, the criminal law, fairly. I would think [they would] but I do not know. I do not know if they are doing it, you know, across the board fairly.

AM: Is the State local law enforcement and the State judicial system providing sufficient protection, justice, or safety to Tribal members?

R5C: Sufficient? I think that is... I think that is not... I think that is improving; but I do not think that has been the case in the past.

AM: Why do you feel that way? Why do you think that way?

R5C: Because of my own personal experiences, living on the reservation, and calling the Sheriffs when somebody was shooting at my house. Never getting no response. You know? Never getting a follow up on it. Nobody ever called back and was like, “Hey, are you guys okay over there?”

You know, we got a call somebody was shooting.” You know, nothing. [The call] went to dispatch and that is where it stayed... no response to it at all. Does it mean there could be a number of reasons why they [the Sheriffs] were not responding? [Maybe] their staffing was so low, they couldn’t prioritize, and nobody is dead... then, you know, maybe it was a low priority to them... but I do not understand why. I mean if somebody is shooting... why wouldn’t [the Sheriffs] come? So...

AM: Do you think that the State or local law enforcement provide quality law enforcement and criminal justice on reservations?

R5C: Quality law enforcement? How do you define quality law enforcement?

AM: *Laughs*

R5C: I mean... they [the Sheriffs] have got cars... they [the Sheriffs] are in uniforms [and] they have got guns. Not in the past... I could only say... I cannot tell you... it is quality... but I could tell you that they [the Sheriffs] are responding now. But primarily we [the Tribe] use our own internal security to respond to all the calls... and then if it is criminal [then] it gets referred out. So, they [the Sheriffs] use our Tribes security department as the screeners or the first responders.

AM: Do you think that State or County officials who are in control of maintaining the policing and justice systems are accountable to Tribal governments and community?

R5C: Not like I would hope that they would. I think that there are times that things happen on this reservation where they [State/County officials] do not understand that they need to notify the Tribal government. I understand some things are private or kept quiet because they are doing a sting... and sometimes the Tribal government knows nothing about it... but I really think that they have an obligation to let the Tribal government officials know that they are going to be on the reservation and something is going to happen. We have had a number of drug busts and drug stings and stuff like that [where] we hear about [them] afterwards. I understand that is kind of a sensitive thing... because they [the Sheriffs] want to do the drug bust [and] maybe they do not want to give the word out to the Tribal officials... but you [the Sheriffs] are still stepping on to, you know, the Tribes lands... and the Tribe should know about it. The officials should know about it... and I think, now, with the Tribe moving into law enforcement and us [the Tribe] having somebody that is the director of our security department... and soon to be the director of our public safety... I think that [the Tribe has a] person they [the Sheriffs] can notify... and let us [the Tribe] know something is going to happen. If they are afraid that by telling the council... it is not going to stay a secret or somebody is related to somebody... [and] we might give it up... which I am sure is part of the reasons they [the Sheriffs] do not tell us [the Tribe]... I still think that when you are on our land we should know about it. So, you know, maybe now they can contact the security department official... and let them know that there is an official investigation going on. You know, that they... you know, they do not have to give us [the Tribe] every detail but they could at least say that we [the Sheriffs] have an official investigation going on... and if

you hear that we [the Sheriffs] were out there doing a sting you know that is... we have this official investigation going on. I do not need to know who... you know... just a courtesy. Just a government to government type of courtesy.

AM: Do you feel that that courtesy is not given because they [the Sheriffs] do not see... [San Diego County Tribe in] a government to government type of [relationship]?

R5C: Yeah, a lot of it is a lack of understanding and a lack of knowledge. They [the Sheriffs] still see themselves as the law enforcement for criminal activity... but they do not see [San Diego County Tribe] as a government. Yeah, I believe that is a lot of it, too.

AM: So, one of the things that I kind of kept hearing was that the Sheriff's department kind of only response when it is a high priority... and they are called out to rez... they are not actively patrolling they are here [but] they do not have a presence.

R5C: Well, from what I understand they have a very large area to patrol. So, if they are over there in [San Diego County City] and I am over here in [San Diego County City]... and I have a domestic violence call and they have got a murder in [San Diego County City]... the priority is going to go the murder [...] and not, you know, here. So, I believe that part of the problem was staffing... and a very large area to patrol. Whereas with our own internal law enforcement... we [the Tribe] are just going to patrol our reservation... so, it is a smaller area and quicker response time.

AM: Do you think that there could have been another way for the County to re-envision that [possibility of] having another [...] creating a station closer to here or... ?

R5C: I imagine there could have been a number of ways to address it. Even if funding was an issue... just the fact that they did not have the relationship with the Tribe... they [the Sheriffs] never meant with us [the Tribe]. They did not know who the Council was. They did not really know a lot about the Tribes. It [has] just [been] recently that they [the Sheriffs] have wanted to find out or learn more about Public Law 280 and the Tribes... and how the Tribes interact, you know? Just recently... they [the Sheriffs] have never care. Before I never saw the Sheriff's department coming out here and wanting to talk to us [the Tribe]. They just did their thing... so, there was no relationship... until probably around, you know, the late '90's, mid '90's... you know? [Then] they started coming around and asking who the Chairman was... or if something was going on. But other than that... we [the Tribe] really did not have a relationship with them [the Sheriffs].

AM: Did that relationship start as soon as gaming started or as soon as the possibility that gaming would be...

R5C: Well, I remember back in the days there were some Sheriffs out here... and we all knew who they were and they were pretty personable guys. We would talk to them and stuff... but it

was not like they interacted with the Tribe a lot. They were just out there, you know? We would meet with them, talk with them, and they were in the area... but they really... I think gaming brought a lot of it out. All the crimes and stuff... and not that we ever had a real, real, high crime level... well, maybe we did now that I think of it... but I think that it has really, really, improved. And before, we did not have any communication with the Sheriff's department... they just came and they enforced when there was a crime and that was that.

AM: What are the current procedures on the Tribal community level when there happens to be a domestic violence incident?

R5C: Well, in the past you know that was... that was something... that was just... it was what it was and there was not a lot of help out there... and there was not a lot of law enforcement out there... and it was a real [low] priority. [Now,] we [the Tribe] have our own security department. So, if we get the calls... they are the first ones out there... to try to mediate between them or try to get them to leave the home. You know and if it is bad [then] they call in law enforcement. So, now I think ,you know, with our own security... our own law enforcement... response is quick but you got to make the calls... and sometimes they do not make calls... but sometimes the neighbors do... so I think... I do not think our domestic violence here has... I think it is greatly improved. I do not see or hear much about it anymore... but back in the days, you know... back in the '70's... you know, it was a common thing.

AM: Do you think that has changed because people talk about it more or because you have your own first responders?

R5C: I think it is changed for a couple of reasons. I think number one the laws have changed and you can go to jail now... where in the past [that was not the case]. The changes in domestic violence have been because there has been more information out there about domestic violence. There has been a lot more training on domestic violence. It has been brought out of the closet right... and so, before it was pretty acceptable that a husband could beat up a wife... and they would have their issues... and he was an alcoholic and this was what it was... and now because of the changes in the laws and I think because we have quicker response... it doesn't happen as much. I am not saying that it never happens... but it is usually because there is a quicker response. It is, usually, defused quicker or they remove the person from the house... and if they have crossed the line you go to jail now... and it is not when the spouse wants to press charges or not. Before[,] the spouse had to be willing to press those charges... and a lot of times woman or man, depending on the situation, did not want to press no charges... because they had to live with that monster... and it was not going to make the situation better... because he would be back tomorrow and there would be hell to pay. So, now, it is not whether somebody wants to press the charges... it is [if] they see the marks on you... you are going to jail... plain and simple. So, I think because the laws have changed and because we [the Tribe] have our own security... we got quicker response and it has brought down those domestic disputes quite a bit.

AM: Are there [...] community talking circles or classroom discussion or any type of those things... that kind of help, I guess, reeducate people or community members about a healthy relationship or proper ways to have a relationship?

R5C: Yeah. I know we have had some meeting here... pretty much sponsored by Indian Health and their outreach programs there... on domestic violence. But 9 times out of 10 the people you are trying to reach... they do not come to those meetings. You know? And so, if we do... for us we do have AA here... we do have narcotics anonymous... but I think domestic violence still is kind of a big secret... and for those who are caught up in it... they do not want to discuss [it] or they are in denial about it. I know... I still see we have members of our community... in particular someone that was very close to us that was very functional here and domestic violence was always an issue with this person... but because they were in total denial... even when you saw it... they were in total denial of it... and this particular individual went from being a functional person to just this vegetable. You know? It got so bad and there was nothing you could really do... because of her denial... and maybe because of the family's denial. Which we did not even know it existed... and I felt really bad that we could not help that person, you know? And I think that sometimes if we had... had perhaps a domestic violence, you know, social department, social worker or something... that would have.... these kinds of classes for people to go to... where they can talk openly about it... it would have been a good thing, you know, [for a] victim of domestic violence... it might be then because victims of domestic violence... they do not want to be out there telling everybody their business. They are embarrassed about it or they are afraid. There are a lot of reasons why they do not talk about or you are afraid to talk about it... but they need safe haven that they can go to... where they can open [up] and talk about those things. So, I would have liked for there to have been something like that for these individuals... and I know for myself being a victim of domestic violence in the past... I would have liked to have had that assistance... to be able to go to someone and, you know, just kind of talked to someone... to take a different view... a different perspective on it. For a time I did... I went to Indian Health and I got the help that I needed to help myself... not to help him... and I was able to come out of that and make a decision about it... come away from it. But, I think you have to be really willing to do that... and it was very, perhaps, scary... but for me, I could remember the things that I was scared about... but I never wanted [any] body to know my business. I did not want my community to know my business... and it is a very embarrassing thing to have this situation going on in your home, you know? And in reality, by keeping it a big secret you are perpetuating the problem... because nobody knows about it. Nobody can help you or try to help solve... so, I had to find a way to get out of it myself and make myself strong... and realize, "okay, I am taking action, now." I did not know how to take action because I was too worried about, "oh, what are the neighbors going to think?" You know? The cops are gonna be here every other week. "What are the neighbors gonna think?" and I finally had to get myself to a point where I realized that [by] not taking action I was perpetuating the problem... it is just getting the help... but for each person, I guess, it is different.

AM: Do you think that silence plays a unique role in American Indian communities? Where that embarrassment or that shame is very different from non-Native communities; and if so, is that related to any sort of trauma or any type of violence normalization because of the past legacy of colonization?

R5C: Well, I do not know. I think that when you are a victim of anyone bullying you... psychologically, is has its, you know, fall back on you... and so, I think that it might even be worse in Indian communities... because sometimes Indian women are not such silent people... sometimes women are perpetuating the problem because they are participating in it. And so, it makes the domestic violence much worse... it escalates much worse... because, you know, they are not... they stick up for themselves. I think that Indian women are... what do you want to say? That they are tough cookies, you know? And sometimes, it escalates and makes the problem even worse. So, I think that sometimes it might even be a little worse in Indian country... than it would be out there... but I cannot really say. Because domestic violence, you know, that is just someone who has total control over somebody and bullying them... and that happens in any community... in any culture... you know?

AM: Do you have anything else that you could think of between the connections of Public Law 280, domestic violence, and Southern California Indian reservations?

R5C: No I think we covered it all [...] Hopefully it will improve and you know it has improved... but it is primarily because we have put our own people in place to be those first responders.

AM: Thank you.

R6C [Total Time- 43:36]

AM: Do you live in a Tribal community?

R6C: Yes.

AM: How are you a part of this community?

R6C: Well, by decent my mom is a Tribal member here... and then I, also, live and work here... in the Tribal law enforcement.

AM: *Laughs* How long have you held that position? How long have you been working for Tribal law enforcement?

R6C: For five years, since 2008.

AM: Have you ever worked in any other positions in the Tribal community or communities in relation to law enforcement, community activist, or domestic violence respondent?

R6C: Even though the casino is a separate entity... I was in their security there... I was there for a few years and moved, eventually, moved up to like security manager... but it was not like in the Tribal community... although, Tribal folks came... but no this is the first position.

AM: How many years have you worked in the Tribal community overall?

R6C: I would say [the] same for Tribal law enforcement... from 2008. Yeah, five years.

AM: But you have lived here your whole life?

R6C: Steady... I would say from... we did move a way for a little while and then moved back... but I just remember from, like, junior high... being here steady; maybe from, like, fifth grade on until now.

AM: Can you describe the community that you currently work in?

R6C: Yes, I guess in a lot of different ways there are a lot of facets to it... I like the fact that it is unique... in that there are a lot of the family core kind of close relationships, you know? Not only is it people you grew up with... but it is cousins, aunts, uncles... and so, that can be awesome [for] unity... and just really deep closeness. [...] Of course, you know, you have to deal with the occasional sibling rivalry stuff [...] even though you do not have that many brothers and sisters in a way... that is how close everybody is. So, there is that head butting sometimes... just because that is how it is... being a human being. But, I like that... that is probably my favorite part about [living on the reservation]... is that it is the uniqueness of that extended family... that a lot of people just do not have in their life.

AM: Have you heard of public law 83-280 commonly known as Public Law 280 or PL 280?

R6C: Ys.

AM: What do you know about Public Law 280?

R6C: I guess my understanding... as I was saying before is growing. I have learn bits and pieces here and there... but to me how I understand it is... I do not know the years but that California... the Tribes, I guess, were mandated to be under... well, not just California to be under the State law... [but] that [the] State would deal with and handle law enforcement needs for the Tribes... and so, that is kind of my basic understanding of it.

AM: Do you think that Public Law 280 is appropriate and effective for American Indian communities?

R6C: For some yes... for others they can do without it. I think of other Tribes around here I know [San Diego County reservation], [San Diego County reservation], and, you know, different reservations that... that are having or creating their own law enforcement... and so, they can meet the needs... sometimes better than the State law enforcement; because sometimes, [they

have] their own people who are being trained in law enforcement. And so, they can provide that more sensitivity... I guess, in some ways. But then, you know, they'll have to enforce the law just the same. So, it depends on the community. I guess... because some Tribes are content from what I have seen on having local State law enforcement deal with the crimes on the reservation. So, the Tribes need to decide for themselves whether they... what works for them [...]

AM: Do you think that Public Law 280 has an effect on domestic violence on Indian reservations?

R6C: Yes. I think when you compare, you know, the State law enforcement... they are going to come in... and not every situation... but when there is a domestic violence issue... it is going to depend a lot on the individual law enforcement officer or Sheriff deputy... and how he or she executes that law enforcement... or how sensitive they are... just to this person['s situation]. Regardless, if they are Native or not... that person as a law enforcement [officer] can be sensitive... they can show legit concern for the person who is the victim... but sometimes they are jaded and just kind of go with what the law says. This, this, and that... and that comes with experience from those, you know, who have more time... and it seems like some of them [law enforcement officers]... and again it depends on the actual officer [as to] whether they are sensitive or they are just going by the book... a lot of times they can be harsh and not as sensitive as they should [be]. But then again, you could have a person who... the Tribal person who is trained in law enforcement... maybe show or maybe even is related to the person [...] and can show a little more of unique concern. So, it just depends on... but I think it would be more beneficial for actual Tribal law enforcement personnel to be here enforcing the law... in addition to some of the State law enforcement. So, I think it could be good and bad... but mostly, I think the Tribes need to take responsibility and rise up [to] police their own.

AM: What do you think the effects are on domestic violence the actual effects?

R6C: O.h

AM: Or what would you say would be the effects?

R6C: Probably... maybe less... well, PL 280... again, the way that I understand it... the State law enforcement is just going to come in and execute whatever law that is in place... but that can be bad because they are not following through, like, with what literally needs to be done or what should be done, you know? Like what that person, the victim, in their life should get help and they... all they can get from the court is a restraining order but a lot of time that does not work.

AM: Historically, did your Tribal community have a different law enforcement or judicial system than current?

R6C: Yes, from 2008 and prior... we did not have any like Tribal security or Tribal law enforcement... we just relied on the Sheriff's department.

AM: Who do you think should conduct law enforcement and criminal justice on the reservations?

R6C: I think the Tribe [...] should police their own because I think that they know [how to] better. Especially, those that grew up in the community and live here. [They] should be part of that law enforcement and judicial.

AM: Does your community have its own law enforcement, court, or judicial system?

R6C: Yes. We are part of the southern California Tribal court in [San Diego County reservation].

AM: How does this system compare to State or local law enforcement?

R6C: That is a good question. I have, only, had limited exposure to the State court... I have gone to jury duty a few times [and] I have been on a panel. *Laughs* So, I have learned a little bit... but Tribal court, obviously, is going to take into consideration the Tribes laws... if they have them and go by what they have instituted, as a Tribe. So, they [Tribal court] are going to be a lot more aware of the Tribe's needs, what works best for them, and they will enforce the laws that they have created. As opposed to State court... they are just going to go by the State laws. So, it is not as specific to the needs of the Tribe.

AM: What about... or how does public safety compare the Sheriff's department or your State local law enforcement?

R6C: How does it work here?

AM: How does it compare?

R6C: For, like, the reservation?

AM: How do you guys compare to the Sheriff's department?

R6C: Well, they [the Sheriffs] have been established for, obviously, decades. [...] They set the standard for high level of training and how law enforcement should be conducted. And so, there are Tribes... like, specifically, this one... this Tribe, we are still moving close to that area of standard. Where we are being sent and completing the same police academy... as the local Sheriffs. And so that makes us feel, obviously, good... and I think for the community, too... they are more confident and trustworthy in our training... knowing that we are getting the same exact training, as the Sheriffs. But the difference is when some of the Sheriffs finish the academy... they go straight into a high level of crime areas or jails [...] so their experience it, like, jumps astronomically faster. And I think some... well from my experience, our reservation here is just a smaller one and it is... there is crime but not like [...] compared to [San Diego County city]. You know, somewhere like that... you know, constantly back to back [calls]... and unfortunately, we are not at the place yet where we are enforcing any Tribal laws. So, that still has to be implemented. But we have a good relationship with the Sheriffs... but again, they have so much

more resources [and] authority; and they are doing law enforcement actions... as opposed to us. We are very limited in what we can do.

AM: Are State law enforcement agents culturally sensitive?

R6C: I think they are getting some training in police academies. From when I went there is a very small description and discussion on Tribal law enforcement... but they are putting out videos. You know, when you go on to reservations... it is a different world and they [the Sheriffs] need to learn to be culturally sensitive. But that Sheriff deputy or officer only gets that exposure [when] they are actually in the field and working with a reservation community or people. [Like] the [San Diego County reservation] Sheriffs... they are assigned to [that San Diego County reservation] and so they have been there for years. So, they know the different families. They know a lot of the different culture. So, you can get [exposure]... maybe a little bit in the academy... maybe a little... but it is all going to come down to that individual deput[y] and where they are assigned. [Whether their assignment is] bordering the reservation or even in the reservation. So, it just takes time to gain that sensitivity.

AM: Are you satisfied with the local law enforcement responses to crimes on the reservation?

R6C: It can be better; because we have gained their trust over the years and they know we can work well with them... in helping to solve crimes or, you know, dealing with criminals who are either in the reservation or coming through or trying to go through. Our relationship is different from other reservations in that they will call us straight from dispatch and ask us to respond first... depending on the call. And so, that... that is one huge step, that I believe the Sheriff's department should be commended for taking... because they are relying on us. Even though our authority is limited [and] our resources are limited [...] they are trusting us in a way and saying, "You are the law enforcement for your community. We have a call in your community." Sometimes 911 calls... it depends on what it is... but they [the Sheriffs] will call us frequently... and we will respond. And so, that trusting relationship shows that they [the Sheriffs] are limited on their resources and they know that their response time is low. So, for them to call us [the Tribe] is really smart... and I think it builds a good relationship and trust with the local law enforcement. [They are] learning to, I guess... to include us and have that same respect and honor as their own law enforcement... by calling us and asking us to deal with certain calls. Emergency calls... whatever it may be. So, that is a really big, big, step and they are doing it with other [Tribes/reservations] that I know of here. The local law enforcement they will call and ask them to deal with it... even if they know a deputy might be on the way. They [the Sheriffs] know their time is... may not be fast enough [compared to] who may be here [...] like, the Tribal law enforcement.

AM: So, you said it could be better. Do you want to elaborate on that how could it be better?

R6C: If they had, probably, the resources. I think they do not have enough law enforcement available. So, that is probably one way that... if they had more man power they could be

available faster. I think that is, probably, what I was thinking of... just the man power that they are limited to.

AM: So, you are thinking something more like [San Diego County reservation] where they are actually situated on the reservation?

R6C: That is one way. I do not think I would prefer that or want that... but they choose... the Tribe choose to do that.

AM: *Laughs* Right.

R6C: Because they, probably... I think they do have higher crime issues there... as opposed to here. And maybe their Tribal law enforcement has not gotten up to par to where the Tribe feels they are confident enough in their own people. They have sent them to training or they have not been trained to the same level as the Sheriffs. So, the Tribe in some ways [might be] holding their own people back... by saying, you know, we have not let you go to do the job you have been trained for and we maybe do not have confidence in you to do it. Because they have the Sheriffs there still... that does not mean that it is not good to have the Sheriffs there. But they have got to let go, sometimes... and say, "We believe in you. You have done the training and go ahead and enforce our laws." I think they have both there in [San Diego County reservation]. They, obviously, have their Tribal law enforcement and then they have the Sheriffs... but that is probably because there [have] been serious issues in the past, you know? Shootings, killings, [etc.]... and so, it is just probably the amount of crimes [that] they have there.

AM: Do you feel that local law enforcement officials are fair to Tribal people?

R6C: My experience is going to be a lot different than some criminal... the Tribal criminal person. Like, some of my cousins... because they are on the opposite side of law enforcement. As anybody is, you know, the criminal is always going to hate cops... and the one who is abiding by the rules is always going to have a positive outlook. Usually... not always, [they will] usually have a positive outlook and [feel] that they are fair. So, my experience from... even as a kid growing up until now... the majority have all been positive; which probably led me into wanting to pursue law enforcement. So, from what I have seen and experienced... I have to say yes. Also, being next to the deputy while they are enforcing the law or they are trying to convince somebody to obey the law... and a lot of them have really good people skills *Laughs* and abilities to just talk them down... that is, like, the best tool a law enforcement officer can have... is their mind and their words to bring a situation down. They might not even need to take them to jail... in some cases or need to issue anything. If he can get through, or she can get through, to them... then that is [more beneficial] to that cop. [...] So, again, you know... it is all gonna come down to somebody's experiences [...] and whether or not they are a law abiding person because if they are not [then] they do not like cops, in general... but if they are law abiding then they know the cops have a job to do. And, sometimes, enforcing the law is not popular... and so, they are automatically looked at as the bad guy. And [law enforcement] they are not trying to make

friends. So from what I have [experienced], in general, the fairness... I would have to say yes. Not perfect of course but fair I think is probably a good word.

AM: Is the State local law enforcement and the State justice system providing sufficient protection, justice, or safety to Tribal members?

R6C: That is a tough question... because, I think, I know on some domestic situations that... that can be an issue [...] let us say the victim is a female, she gets a restraining order and you know her boyfriend is still bothering her or comes around and there's that emotional connection to where, you know, maybe she will let him hang out or come back and stay with her... that is tough and where is law enforcement, you know? "Where is the system? It is supposed to be protecting me from this guy" Or even if she does not want him back forever and he keeps bothering... then again where are the cops? Where is the system? You know the piece of paper does not mean anything because they are not here... and I think that comes back to the resources that the local law enforcement needs, you know? [Local law enforcement] needs more people. But, I think a lot of Tribal members are glad that the Tribal court is here... because they can go and it is local. [The Tribal court is] here on their... it is in their community. And if the Tribe has assigned or created their own laws and they are within the Tribal court... then the Tribal member [is] obviously going to feel better going to Tribal court. So, I think, you know, the Tribal court was need[ed] for sure and people are glad it is here... because there was a lack in the State judicial system and State law enforcement... that is why all the Tribes want their own law enforcement... they know they need it.

AM: Do you think that the State or local law enforcement provide quality law enforcement and criminal justice on reservations?

R6C: I say yes. Especially for the serious crimes that Tribes are not equipped to handle; whether it is dealing with people and stolen cars... or people shooting other people. Tribes, you know, from our Tribe is usually... what I can speak for we [Tribal security] do not carry guns... we do not have the authority, established [...] by Tribe... you know, to go and enforce whatever laws they [the Tribe] want to create. So, because we [Tribal security] are limited... we have to rely on the Sheriffs to deal with the serious crim[es]; whether it is about narcotics or, you know, crimes against people... then we are happy [with the help from the Sheriffs]; because a lot of people know there is true authority and if they [the Sheriffs] catch somebody then they are going to jail or prison for a long time... depending on what the crime is. So, I say yes.

AM: Do you think that the State or County officials who are in control of maintaining the policing and justice systems are accountable to Tribal government and community?

R6C: I think yeah they should... well, I do not know. If you knew about the, it is called Tribal leader/district attorney/law enforcement, meetings that have been going on since before 2008 when I started... but when I started I was invited to go. [The people that go are] Chairmen's or Spokesperson or Tribal leaders [so] each of the Tribes around here [meet] with the District

Attorney and the Sheriff of the County. They come together and I was impressed I never knew it was going on. So, my first experience going through the meeting [was] not only is this very smart to do and wise... but compliments to whoever decided we should do this. So, that is all who was there... the heavy hitters; the [different] communities... the law enforcement community... the district attorney of San Diego [...] all the Tribal Chairmen and all the Tribal law enforcement are invited. It is usually... we will go two-three hours but they have them quarterly. From the Tribal chairman to Tribal law enforcement personnel to a Sheriff Deputy working in a Tribal community... [they] all speak [and] introduce themselves... and then they share, kind of, what is going on. They have an agenda, kind of, like a standard meeting but... so, there is order and organization... but everyone is there who wants to be there... but, also, everyone is invited. And that... I remember one Chairman asking or telling the Sheriff's department of a serious issue and he was able to share his full emotions and tell them directly... but he is, also, talking to the top level of law enforcement in the County. So, to have that direct relationship shows that they [the County] do feel that they are responsible... and [that] they are accountable. But, also, that they are making themselves accountable to the Tribes... and it is genius. I think a lot of stuff that they, at the top, that they can bring... because if they [Tribes] get it from their people[,] then they bring it to that area and then they have, sometimes, immediate fixes from the DA or the Sheriff's department. So, it is awesome... if you ever get a chance to go... you would like it.

AM: *Laughs* Okay. What are current procedures for handling situations here?

R6C: I guess it depends.

AM: On what?

R6C: On the situation because we are still waiting on laws to be passed... and so, we, like... as opposed to [San Diego County Tribe] where they, like, have citations, you know? "Okay, you violated this Tribal law... here is your citation for \$100" or "here is a warning for that" and "you know the next one you..." You know, that is awesome... that is where we [the Tribe] want to get but we are not there, yet. So, we will basically deal with the situation from our own definition. Basically, of what is right or wrong... and unless it is a serious crime, that we know by experience or just by common sense, [then we do not] need to call the Sheriff's. So, for instance a few weeks ago... we were driving... I do not know if you know where [street name] Rd., it is by [a lake]... it is a dirt road that goes up to some Tribal homes... and so, it was after midnight or so and we [Tribal security] see a truck parked on that side of the road, kind of hidden. So, immediately it looked real suspicious... so, we pulled up check it out... just shined the light on the back there was a guy and a girl in the back sleeping. And, you know... so, we started to questions them, you know? "Who are you?" "Why are you here?" You know basic questions... and they were close to Tribal property. And so, as the questions went on... we found out they did not have any identification and it just seemed a little like, "who knows what they are up to", "who knows what kind of weapons they had or drugs"... and we are restricted from, legally... I

guess you could say searching them... and so, we called the Sheriffs and were like, "hey, you know, we have got a couple people here" and I think we just told them that they were bordering the reservation and they [did not] have any identification... [so,] we ask "can you guys come?" And they were there like that... and the three deputies rolled up... and because of the authority that they [Sheriffs] have... they were able to say, "Okay. Get up. Get out of the truck. Where is your ID?" They [the Sheriffs] found by checking their criminal history that they had been arrested before for drugs. And so, they [the Sheriffs] check their belongings and found more drugs and the truck was stolen... so, fortunately, we [Tribal security] just by... on suspicion that these people are not in the place where they should be, you know.... we called it in and then the Sheriffs arrested both of them. So, you know, it was [an] awesome arrest but if we would have [chosen] to say, "Okay. Well, they are just sleeping. No harm, no foul." Then [nothing would have happened]. [It] kind of went our way... in a way there is no procedure or something for us to say, "Okay. You did right or you did wrong". It is kind of like we are going on our own for now.

AM: Currently, what type of ordinances do you enforce? Do you, like, [enforce] dog ordinances or you do not [enforce] anything?

R6C: We [the Tribe] have a dog ordinance but again it is a causal kind of enforcement... to where if somebody's dog is loose we [Tribal security] will pick it up and hold it in the kennel, right here, for a day. And if... by now people know we are here... we have been established and we have been picking up dogs for a few years, now. So, they know enough to call us and, you know, we will feed the dog... you know, we will take care of it and stuff like that... and if they call, "Okay, come pick up your dog, right now." We charge like \$25, I think, if your dog is being a nuisance. You know but at the same time there is, also, dogs [that] are on their own property but they casually walk out. You know, so there is not a strict enforcement and they may go to other peoples yards [but] unless somebody complains [about] that... then we will take action and go to the owner and be like, "Hey, you know... you need to take care of this problem or we will take action". And so, that is really... but again there is no citation [process]... we make a record and a report of it... but I do not believe it has been brought, specifically, to the general council to say, "Hey, we need to pass this." So, this year is going to be a different year. [A year] where all that stuff can be made and passed and stuff. So, it is a pretty exciting year for us [the Tribe]. So, I am looking forward to it... [I am looking forward] to getting more laws... and the people, again, I believe [in] the Statement that Tribes needs to police their own and until they do... they are really not exercising sovereignty.

AM: What are current procedures for handling domestic violence situations?

R6C: Basically, call the Sheriffs... because it is that serious. And sometimes [...] we have noticed that they [the community] will not call us because they know that we [Tribal security] are going to call the Sheriffs... because we are not going to brush it aside... unless there are no injuries... and you guys are just arguing [and] we can determine that [then] maybe you know,

“Hey guy... maybe you should go take a walk or go take a drive somewhere and cool off.” But if there are injuries then it is [an] automatic call [to the Sheriffs].

AM: Do you think that there is a presence of State or local law enforcement on Indian reservations?

R6C: Yes. For here they [the Sheriffs], again, we [the Tribe] have enough of a good relationship where they [the Sheriffs] will come to us and ask us information about someone or something going on... and if we can help then we help them... if we do not know then they know that is all the information that we can give. But they... they do not patrol, like, on a daily basis here within the reservation... but occasionally [they patrol] as they are investigating crimes[.]

AM: What do you think the quality of that presence is?

R6C: Right now... since it is low or it is seldom... they are just driving through. But, then again because we [the Tribe] already have a good relationship... they [the Sheriffs] will stop here [Tribal law enforcement office] and talk to us. I think it is good... again, it goes back to the point where if people are law abiding [then] they are going to be happy to see the Sheriffs, you know? Especially, the old ones... like the elders, you know? They know there is... usually the crimes are done by youth or whatever... not like 65 or depending, you know? So an elder who sees the Sheriffs around where they do not normally see them... are going to be more happy to see them. As opposed to somebody who is, you know, maybe using narcotics or doesn't have their vehicle registered or just some simple stuff like that. You know, they are going to be [less happy to see the Sheriffs]... because they are not following whatever normal rules that they probably should. So, it can vary... it depends on the person. They are going to be happy [and] the other person will [not be]. Or, [they will ask] like, “Can they [the Sheriffs] come on the reservation?” I still hear those questions... and it is because they do not know [...] about PL 280 [and that] they [the Sheriffs] are here for that... to enforce the law. But then [the other] thing is if they can be fair.

AM: Do you think that counties should be responsible for law enforcement on Indian reservations?

R6C: Well, they are doing it because when they started there was no... you know, most of the Tribes did not have any [law enforcement]. So, now that the Tribes are rising up[,] policing their own[,] hiring quality officers[,] training their own[,] or having their own and sending them to quality training [who then] com[e] back to enforce [the Tribes laws it is not as necessary]. I think it was a necessity for them to [have] law enforcement on the [reservation] but if the Tribe can get to that level... and it is the same or even better than the County or whatever... we [the Tribe] may not ever want the Sheriffs around. But they [the Sheriffs] will certainly rely more on us [Tribal law enforcement] to enforce law on the reservation. And, I think that the Tribes... if they can see that, if they can get that revelation of the light can shine on their minds [and] say, “we should enforce our [own law and] we should police our own people”... because that is one of the true definitions of a Tribe or a community... is, like, you take care of your own. And that is one

of the ways you take care of them... just like you take care of them, whether it is financially or medically, you know... with Indian Health services. Stuff like that. You know it is awesome that is there. Same thing with law enforcement... it is like, you know, if you really want to claim sovereignty... this is one of the best ways you are going to exercise that... by enforcing or policing your own... but it is also taking care of your own, in that law enforcement sense.

AM: Do you have anything else you would like [to] elaborate on in relation to domestic violence, Public Law 280 and Southern California Indian reservations?

R6C: Just that I am happy that they, Tribes, are establishing their own law enforcement... because they should and it is just going to [...] be better for the Tribe, in general, to do that and it is one [way to a] bigger and better lifestyle... you know quality of living.

R7C [Total Time- 37:40]

AM: April 9th, 2014. Do you live in a Tribal community?

R7C: I do not live on the reservation.

AM: So, how are you a part of the community?

R7C: I do live nearby so... the reservation [is] probably within a mile or two... and, also, I work on the reservation full time... so...

AM: How long have you been working on the reservation?

R7C: I believe [since] September 2012. So, that would be about a year and a half.

AM: Have you worked in other positions in the Tribal community or any other community in relation to law enforcement, community activist or domestic violence respondent?

R7C: No. Just this one and only.

AM: Can you describe the community that you currently work in?

R7C: Okay.

[random chatter]

R7C: So, [San Diego County reservation] has about, more or less, a thousand residents. There [are] a lot of them [but] I think there [are] about only 200 or so enrolled members. I am not sure on the total percentage... but probably I would say about 50% or less [enrolled member who] live on the reservation. So, the remainder [of residents] are obviously lineal and then there is a good percentage that are renters, also. So, you have... it is a pretty small community and it is, also, not extremely spread out. The reservation [is], I think, more or less 1500 acres... but probably most reside on a few 100 acres of those. [The] Tribe is a gaming Tribe and they have a

successful casino. I did not work here or live here before that... but obviously the financial impacts for the Tribe have been great from that. So, you know, [there are] a lot more resources but there is still, like, a lot that can be... there is still a lot of the population that have not... that we can still work to extend those benefits to so...

AM: Have you heard of Public Law 83-280 commonly known as Public Law 280 or PL 280?

R7C: yes.

AM: What do you know about Public Law 280?

R7C: I would say without referencing to specific details... although, I have taken some classes, actually, at the college level... I guess just Native history and, also, reservations in California... but, basically, I think it is from... it was put into effect in, like, the... I do not wanna say a year... in the '50's... and they kind of... once segregated, I think it was like six States... most in the west... like Alaska obviously California is a big one... and it separated [them]. I think it had a huge... a lot of different effects... but primarily from a law enforcement point of view... a simple understanding would be that it takes criminal like things that would be handled under a penal code and relegates that under the responsibility to the individual States... while like things that would be covered under a civil court would could be handled like Federally... or [PL 280] kind of splits the responsibility between the Federal and State level. Where the other States that are not listed under PL 280, you know, the jurisdiction and handling of Indian country or reservations... is strictly handled by BIA, at the Federal level.

AM: Do you think that Public Law 280 is appropriate and effective for American Indian communities in Southern California?

R7C: It is interesting... I mean Southern California is definitely a good test... a good witness test. Because, I mean from my understanding San Diego County... where we are... has more reservations than any other County in California... and California has more Federally recognized Tribes than any other State. You know maybe that was one reason or motivation for the Federal government to delegate that responsibility... because it is unlike... the Midwest comes to mind... where you have very large reservations, that are very centralized Indian populations... like in California it is very checkerboard and spread out... and you have a lot of individual Tribes and distinct Tribes spread out geographically. So is that better handled by the Federal government or that State government? I do not know. You would think that it would the State would be able to handle it better because they are smaller and they are centrally located... they have a better idea of, you know, the needs... but I think that something gets lost in the middle. Where, you know, the full responsibility is not... it is easy to not live up or fulfill because you are not beholdng to that population as taxpayers or I guess voting. Although, I am not too sure about that... but I know like the public services and things... you know, [...] that often gets left, kind of, unattended.

AM: Do you think that Public Law 280 has an effect on domestic violence on Indian reservations?

R7C: I have only worked, obviously, in the place where [it is] a PL 280 State reservation... or in a State, a PL 280 State... so it is hard for me to say how it is handled... how criminal matters are handled in other States... where[...] it falls to the BIA or Federally law enforcement. So, I do not know. I think the local presence... I mean, possibly is stronger than it would [be] if, you know, a smaller... I do not know less funded, less manned, resources of like... of like what the Federal government would be able to allocate to a small reservation. But at the same time, I think you, also, get... there is negative to having the same police or justice system that handles the general population and then, also, the reservation; because they are not going [to be] attuned to the special needs and they are not going to look at it as a priority of those special needs of the population and it is easy for those needs to basically get placed on that back burner.

AM: Historically, do you know if this Tribal community had a different law enforcement or judicial system structure than the current structures in place?

R7C: No. I know that... I do not know that far back... but I know that this security... originally, the security department was only formed... I wanna say seven years ago or so... but basically after 2000. I do not know if there [was] anything in place [...] before that I do not know. I mean, obviously, there is a lot more funding available when the casino was developed but that is my understanding of the history.

AM: Who do you think should conduct law enforcement and criminal justice on reservations?

R7C: I think that has to be handled on a case by case basis, you know? Maybe not individually... but at least by category; as far as, whether you have a large population, a small population, a rural... versus, you know, one that is very integrated with the suburban area... how spread out [the reservation is], the size of the reservation, and, also, the needs of [the reservation]. So, I think that... well, like I said I cannot comment on the how, you know, Federal jurisdiction is applied... but I think that if... I think that first a reservation like ours... they would benefit from having its own, basically, its own police department... or at least people that are, you know... almost like a, what do you call it, like... you know, liaison or whatever you call it... people that are more involved in the process and better at looking out for the specific interests... and, also, understanding of the community. You know, [people] that have a relationship and knowledge of the community.

AM: Does your community have its own law enforcement, court or judicial system?

R7C: They... Southern California has a Tribal court set up... I believe fairly recently; like within ten years but I may be wrong. And it is pretty close to... just geographically... to where we are at. Which is, I think, is beneficial for us... but I mean it services other reservations. So, I guess

the answer to your question would be yes. So the court system... but right now they do not handle... I believe they do not handle criminal charges.

AM: How does this court system compare to State... the State court system?

R7C: It is smaller but I believe it is for, you know, what it handles it is beneficial... because it gives the community, like, [a] forum. It gives the people [the opportunity] to interact with... as far as the judge... people who are familiar with their community [and] familiar with the current [issues in general] but with their individual issues [and] lifestyles... things that I think need to be taken into account. But it, also, uses or is maintained at a level that, you know... that is parallel with the level of the superior court... you know, the County court.

AM: Are State law enforcement agents culturally sensitive to American Indians?

R7C: Oh going straight for the gut....

Both laugh

R7C: I have been dancing around that for like the last twenty minutes. I would say that depends individually but on the overall... I would say that it is lacking a lot and I think that the benefit... the benefits [...] that the community would enjoy would be, you know, kind of... would be really, really, great... and it is actually something that people take for granted... because you know that is a familiarity that they have with everything else.

Random chatter... interruption

R7C: Yeah. I think and... I think that there is a lot... I have dealt with a lot of the officers that, you know, patrol this area... that are, you know, enforce or perform law enforcement on this reservation... and some of them are... [some of them] have the, you know, best interest of the Tribe or of the people... and, you know, they do not have any kind of... I would not fault them for their efforts... but there is another level to that... which [is], you know, despite their intentions [and] their best efforts... they are spread out. The majority of the community that they are dealing with are not represented by, you know, the community on the reservation. So, they just do not have the knowledge or understanding of the community... or the relationships that, you know, that they have with the rest of the community that they service. That is just lacking and it is not their fault. And then there is, also, the fact that, you know, some officers do have a different attitude, or deputies in this case, have a different attitude when coming on the reservation... which is [okay], you know, I do not blame them for [it], you know... they are not... you know, it could definitely improve... but one of the only times they come on to reservation is to run a probation sweep or a parole check... then that naturally [leads to] whenever they are called into that community they are gonna have... they are gonna treat all people kind of like suspect or as criminal... and, you know, that is the kind of thing that does not make sense but that is kind of human nature. Like how people, you know, if [...] you are on

guard against things that you are not familiar with... and I have definitely seen that effect [on] the performance of... deputies, you know, doing their work here... and, also, the level of the, I guess, the level of service that community gets from the local law enforcement...

AM: Are you satisfied with local law enforcement response to crimes on the reservation?

R7C: Yeah. I think overall that they do the best that they can. They are pretty short here. Specifically, I think that the local the Sheriff's sub-station... you know, they only got anywhere from two to four deputies on a shift... and they cover 400 square miles. So, there have been cases where crimes or things have happened... and I was frustrated with the follow up[,] lack of follow up, or the dedication of resources towards [the reservation]... but I cannot say for sure that is not a problem that is shared by the whole service area... because like I said they are spread pretty thin. But, I have definitely seen a lot of cases that would benefit from the Tribe [having their own law enforcement] because they are in a position where they could afford [it] and [they] have the resource to have their own... to have better law enforcement... to have better policing than the outside community... if they did it themselves. [...] I have seen a lot of cases, you know, whether it be burglary or just incidence of people sitting up here [dealing drugs] and things like that... where because there is not a strong presence from the local law enforcement because they are spread so thin... they [people committing crimes on the reservation] are able to have some kind of immunity... or they are crimes that if you had someone who had the time and the dedication could, you know, catch these guys... but they get off with, you know, robbing people or just breaking into people's houses [because there is not that presence].

AM: Do you feel that local law enforcement officials are fair to Tribal people?

R7C: Yes... overall, I would say yes.

AM: Why do you say overall?

R7C: Overall because there are gonna be instances... I mean there are gonna be outliers. I think that, truthfully, most of the circumstances where in hindsight is was not handled the way you would like it to be handled or people were not... it was more of a factor of like I said circumstances or other things... and I think that there is probably just as many cases of people, you know, being... I do not know having unsatisfactory interaction with the local law outside of the reservation, as on the reservation. So, I do not know. There is a lot... there is more... there is more crime here... it is more concentrated... there is more problems with drugs, you know? There [are] less role model[s]... I think, you know, positive role model[s] for young people. And so, that is... you know, it is not really rocket science and it is not exclusive to reservations, you know? It happens all over the country... to places that have those ingredients, you know? You know [places] that have the kinds of issues that they have here [on the reservation].

AM: Is the State and local law enforcement and the State judicial system providing sufficient protection, justice and safety to Tribal members?

R7C: Yeah, I would say yes. I mean it... I would say that it is not any different than, you know, [an]other community with the same demographics, as far as, [...] being rural, being spread out, income, class... things like that. I do not think there is a big change in service from on the reservation to off the reservation... but at the same time I think there is a huge window there for improvement.

AM: How are they [local law enforcement] providing sufficient protection, justice, and safety to Tribal members?

R7C: Well, I think that they, you know, they patrol... probably as frequently as other areas or maybe if not more so. So, maybe more of a presence... even though it is still a small presence... but that is due to manning issues. I think, you know, on the flip side to that... maybe they are not, you know, there is not as much community outreach because there is the perceived, kind of, difference where there is a stronger criminal element or concentration of issues or problems that they have on the reservation... but I think that, you know, for the most part they [local law enforcement] are doing a good job with what they have.

AM: Do you think that the State or local law enforcement officials or deputies provide quality law enforcement and criminal justice on reservations?

R7C: I'm only... I should say that... I mean you already asked me what my experience is but obviously I am only speaking from my experience, here on the [San Diego County] reservation... and I actually do not have much input about even the other reservations in the area... but, you know, I think they are doing a satisfactory job that was the question right are they doing... can you repeat the question?

AM: Do you think that the State or local law enforcement officials or deputies provide quality law enforcement and criminal justice on reservations?

R7C: They do the best that they can.

AM: *Laughs* Do you think that the State or County officials who are in control of maintaining the policing and justice systems are accountable to the Tribal government and community?

R7C: Can you repeat that again?

AM: Do you think that the State or County officials who are in control of maintaining the policing and justice systems are accountable to the Tribal government and community?

R7C: No.

AM: Why not?

R7C: I do not think that there is a very open communication between, you know... I do not know about at the State level... if there is, you know, from my experience I have not had much... [or]

even seen much of a presence anywhere actually. [...] Obviously, that is where the law enforcement comes in... the County Sheriff is responsible for the reservation. And I think that there just a lack of, you know, there are some communication barriers up. There is a lack of interest and outreach, on both sides. You know, it is easy for one side to say, "Well, they do not care or they are all family. They are gonna cover [each other]. They are not interested in cooperating with us or helping us." And it is very easy for the, you know, the community here to say... just be dismissive of the, you know, the law enforcement efforts by the Sheriff's department, you know? That they are just interested in catching the criminals or locking the people up, you know. They do not have any interest in [...] reaching out to the community, at all. So, it is kind of like a stalemate, on both sides. I see bad attitudes... can we pause for a second I have to get something to eat.

AM: Okay.

[Break]

AM: Do you think the County should be responsible for law enforcement on Indian reservations?

R7C: No.

AM: Why not?

R7C: I do not know. It seems to me like that is... I will not say failing but there is a lot of room for improvement... and they have had what 50 years under this current arrangement... and so that... maybe it is [time for a change]. I think that it is worth trying a different avenue... a different approach.

AM: What are current procedures for handling situations over here?

R7C: What kind of situations?

AM: *Laughs* So... I guess, well... because my next question is what are current procedures for handling domestic violence here... so outside of that what are current procedures? Do people call 911 and then 911 calls here? Do people call you directly?

R7C: People call us directly. So, it is... generally, it is up to the reporting party basically... who they think they want to respond, you know? Obviously a lot of situations we [Tribal security] are gonna call [the Sheriffs]. I would say the majority that are, you know.... anything that potentially could have a criminal element to it... a lot of times, you know, we will call the Sheriff's department, right off the bat. At least I will... I try to keep a lot of a real open communication with them... but you know it is their [the caller's] decision. You know, sometimes they [the Sheriffs] get called to situations that are not... do not.... we do not have a dispatch. We [Tribal security] get the call directly on the cell phone. We [Tribal security] try and get as much information as you can. [...] We, generally... at least I do; because the way we are manned right

now... we only have one guy on duty but at night there are two guys... but I will generally error on the side of safety or whatever... and just give the, you know, calls... the non-emergency route for the Sheriff's department. As far as them [the Sheriffs] communicating with us [Tribal security] usually they do not. I would say that there is definitely not a procedure [for that]... they do not have a protocol for notifying us... there is no standard... whenever we are notified it is usually at the deputies discretion. You know, we have police scanners in our vehicles... so we hear them call, you know... [we hear] the interaction or I guess the dialogue between the dispatch and the deputies... but usually it is like, you know, some deputies will have... you know, ask the dispatch to notify the Tribal security... usually it is for incidents that maybe they do not [think are] serious enough... things they do not want to handle, you know usually... and it is a shame because we would be a great... I think we [Tribal security] would be a great asset... a great tool for them to use... and I have tried since I have worked here. I went to the actual police academy run by the San Diego Sheriff's department... the same academy all the deputies went to right before I was hired here.... and you know... so, I have that level of training I do not have the experience, the field experience... but just as far as like an understanding just the basic understanding at that level of law enforcement... and then you add to that the knowledge of the area, our knowledge of the people, our knowledge of current events in the community... you know, it would be a huge. We [Tribal security] could be a huge asset... if they [the Sheriffs] opened like a wide band of communication with us... where they kind of run everything through us. I think they would see a huge success rate and there are so many times where I am frustrated... because they [the Sheriffs] are either trying to find a location or something... or trying to find someone... or maybe they are chasing someone.... and I [Tribal security] only find out about it from hearing about it on the scanner... or I am just patrolling and run into it. They [the Sheriffs] have no notification to us [Tribal security]... and then I get there and I could have pertinent information for them... that could have helped either find a suspect or direct a search or you know... know where [to go or] direct them to a location immediately. So, that part of it is frustrating... what was the question?

AM: What are current procedures?

R7C: Okay. So, that is about it... as far as like where... we just [get] calls... primarily it is from residents... that call us... decide to call us... as opposed to calling 911 or the Sheriffs.

AM: What are current procedures for handling domestic violence situations here?

R7C: You know, I guess our standard procedure would be to notify the Sheriffs department. Definitely not... at least for me, personally... not something that, you know, you handle or try to understand ourselves. Although, we get put in position a lot of times [because] we are the first responders or we are in a position to evaluate the situation a lot more... because the deputies like I said... a lot of people [on the reservation] do not trust the local law enforcement or they have had a bad experience or they would rather deal with us because there is less fear of the legal repercussions or it is not as serious. So, a lot of times we get called to situations that we have to

evaluate and I always, you know... and I think everyone else does, too... just, like, totally error [on the side of safety]. We [Tribal security] want to get the Sheriff's department involved here as much as possible. So, anything that could, you know... that has pertinent interests to their department... we [Tribal security] try to pass on. But, that being said... I think there is... that is a pretty significant problem. I think in the community... that could be better addressed. It is easy... it is the kind of thing that suffers when you do not have people that are invest[ed] people enforcing the laws... that are not invested in the community... they do not have as much as a connection with the community.

AM: Is there a presence of State or local law enforcement on Indian reservations?

R7C: Say again.

AM: Is there a presence...

R7C: Presence. Oh.

AM: of State or local law enforcement on Indian reservations?

R7C: There is a presence as far as like deputies will...

AM: Respond to calls?

R7C: Patrol. They [the Sheriffs] will respond to calls, absolutely. Just I think they will respond to calls as same to anywhere else depending on... where it comes into play is the type of call it is... if it is something that has to do with people on their most wanted list or like a serious crime... they might respond here faster than they would other places. They have done... as far as booking felonies... they do a lot of business on the reservation. So, they [the Sheriffs] tend to stay around those areas then. Where I think the community is underserved is other calls... lower priority calls are easy to, you know, kind of dismiss or put on the back burner. But, as far as a presence... you know, there is not like a station or a dedicated... I think [San Diego] reservation, which is down the road, has like dedicated deputies, you know; but they pay a pretty penny for that... to have paid deputies to be dedicate to their area. So, you know, their level of service is probably not even comparable to ours... besides just routine patrol that is it... and I would say that just goes for the County Sheriffs... I do not think there are any interactions with other authorities on the reservation... that was your question State or ?

AM: *nods* Do you have anything else to say in relation to domestic violence, Public Law 280 or Southern California Indian reservations?

R7C: I think it is time for a change. I think it makes for a, you know, at least the application of the law needs to be reevaluated... and you know, a fresh approach of the... because it is, you know... there is no reason to have the lack of service services that a lot of the community suffer from. You know, the reservation... and I think most people would... you know, most of the

general population of California would be surprised at, you know, whether it is the condition or level or service or services provided... but just the, you know... basically the particular conditions of life... you know, experience by this community here on this reservation. I think it is time to shine a spotlight on it and make some changes.

AM: Thank you.

R8C [Total Time- 1:17:15]

AM: April 11th, 2014. So, I have a list of questions and we will go through them... and then if I have any questions that are not on this list... then I will just ask you.

R8C: Right.

AM: Do you live in a Tribal community?

R8C: No.

AM: How are you a part of a Tribal community?

R8C: Well, it started about 12-13 years ago... well, let me back up. First off native Sandiegan... so, when I was younger we lived in Lemon Grove. So, when I was younger what we would do is venture out to East County and stuff... before all the development that you see all around us today... in the late 50's early 60's... and so my introduction to Tribal communities was through family outings and stuff like that... having coming out and driving through the reservations... and, you know, visiting the area communities [as] part of weekend trips and stuff like that. So now fast forward to 2000... I was hired by the San Diego Sheriff's Department and I was the Sheriff's lawyer... and at the time, a couple years later, the Sheriff asked me to become an expert in the area of Tribal law, casinos, [and] businesses for Tribes... because of the development of the Tribal government. At that time we police[d], the Sheriff's police[d], those areas under Public Law 280... and so, because it was brand new and it was completely different philosophical approach to public safety and policing... there needed to be some attention to it... because it was growing leaps and bounds. Casino[s] were put in... when you look at it from a public safety stand point... you have got millions of dollars out in the rural areas and you really have a public safety concern for both Tribal communities and [the] public who use it. Everything from theft to armed robberies to murder... and so as you know Public Law 280 is the issue of criminal jurisdiction... there [were] a lot of unknowns because we [the Sheriff's] had not really faced it before... because the Tribes were small little communities and, you know, [Tribes were] not these big businesses today. And so, I became the expert in working with these communities and I was the representative of the Sheriff's department with Sheriff Bill Collinder. [We] came out and meant with all 17 Tribes... [the Sheriff's] did surveys to see what kind of reputation the Sheriff's department had with [...] public safety service in Tribal communities... and it was concluded

with 100% certainty we were doing more than a horrible job. Tribal people did not like the Sheriff department... and the deputies, on the other hand, the deputies did not have a lot of great admiration for the Tribal members... and this goes back historically. So, I sat with the Sheriff and others and said, "We got to fix this. We are service providers." And so, we [the Sheriffs] began the process on changing that perception. And so, it was through those years of working with the Tribes [and] trying to mediate long historical discord... that we have gotten to the point where we are today. Which I think is 180 degrees in the other direction. It is not perfect... nothing is. You go into [San Diego County city] [San Diego County city] and you hear complaints for residents about, you know, policing... as far as "There are not enough officers or deputies", "Crimes ramped. What are they doing for about it?", "You do not respond.", "You do not get here when we call." and all of those things... but it is much better than it was. For example, your chairman up in [San Diego County reservation] has a direct line to Sheriff Gore and the DA prosecutor on his cell phone. So does Chairman XXXX. So do all the Chairs. That is the type of relationship [now]... before this... when they [a Tribal leader] attempted to call it would be very difficult for you to reach the elected official, the Sheriff, or the DA... and it was through the work that was done during that time period that it was brought to State officials attention [that] these people [Tribal leaders] are elected just like you are. They [Tribal leaders] are as important as you are... in fact you could look at them [Tribal leaders] in the role of a president of that Nation. So, anyway when all of this [happened]... the workshops[,] the lunches, and stuff [...] you have today, in a Public Law 280 State, [...] about the closest working government to government relationship that there has ever been in Tribal policing history. So, that is how I became associated with it. And during that time about 2006 or 2007 [the] Tribal court had just started... it was down in Escondido. During my liaison I heard about [the Tribal court] and went over and saw Judge XXXX... who had just started and XXXX the administrator and said, "Hey, the Sheriff's Department is here to help." and we developed a very close working relationship and a close friendship. And then, I, also, volunteered and said, "Hey, you have one judge... do you need volunteer judges and pro tem judges?" and XXXX looked at me and said, "Are you willing to do it?" and I said, "Absolutely! [I have] been practicing since 1991" and he said, "Raise your right hand... you are our first judge pro tem [judge]." and that was in 2006/2007. That was not very long ago. And so, today we are again growing leaps and bounds. So, that is the whole history of my association with the Tribes and I am not a Tribal member. I am Irish, Catholic and so... *Laughs* from up in County Cork in Southern Ireland... so, I have no... zero, zip, none... Indian blood in me at all.

AM: Well, you answered, like, four of my first questions so... *Laughs* Can you describe the community that you currently work in? So, you work here at the [Tribal Court]?

R8C: I work in [San Diego County Tribal court], which is a consortium of 12 or 14 Tribes. We [Tribal court] have contracts with Riverside County Tribes down in Palm Springs [as well]. And so, I am like the old circuit judge... Judge XXXX and I [will] travel if we are needed. We will go to [San Diego County reservation] and we will go up to [Riverside County reservation], in Palm

Springs... where ever those Nations have their site for their court [we will travel]. Many of the Tribal Nations [use] this site, right here, where we are sitting in... where we are sitting in, right now... is their court but some [Tribes] elect to have it [their court] someplace else, too.

AM: So, have you heard of Public Law 83-280 also known as Public Law 280 or PL 280?

R8C: Yes.

AM: What can you tell me about Public Law 280?

R8C: Well, in the fifties... '54, '55, '56... Congress imposed... without asking... on the Tribal Nations of California that State law, State criminal law, would apply. Okay? There was no request. They were saying it was mandated... imposed upon the Tribes. Which upset the Tribes... clearly, it would upset me. But with that being said, they imposed this law in many other States... there were only 6 States that had this imposed on them... one of which I think retroceded back... I believe there are only 5 active [...] States, now. But in any event, other States that had Tribal Nations had their own Tribal rules and laws for the criminal side. And so, there was a lot of self-determination and self-governance... here [in California] it was imposed upon them. The penal code was handed to them. The California State penal code said, "Here. These are your rules." and that is the way that it is today.

AM: Do you think that Public Law 280 is appropriate and effective for Southern California Indian communities?

R8C: This is a question of resources. This is a money question. As "dependent, domestic sovereigns" which has been used in a very famous case...

AM: in the *Marshall Trilogy*

R8C: The word dependent is operative here. So, if you are dependent on the Federal government then that means you are being taken care of... the Tribes [are being taken care of by the Federal government]... so, like a dependent child or whatever. Well, they [Tribes] have not been taken care of. When you look at the totality of the population, of the country... American Indians, they are [a] minute number... and so, they are easily forgotten. And so, that is what happened... people just did not care... Congress did not care... elected officials did not care... and so, whatever scraps they [had]... left over from these billion and trillion dollar budgets... were minimal, very minimal. And so, if they took these Tribes[,] took away their property, and put them on reservations... you have a responsibility to them to take care of them. To first, in my opinion... the first acknowledgment of that [responsibility] is that multi-million dollar complex right across the street... health. Taking care of the health... but it is coming back to money again... the grants and things that are out there... the money that is out there has to be applied for. Of course there [are] restrictions and those sorts of thing... but [from] what I have seen is... if you are a gaming Tribes those grants do not really flow your way very well [and] if you are a

dirt poor Tribes the grants tend to come to you. There is some argument of reason to that... [if] you are making a lot of money as a gaming Tribes [that] other people and other Tribes do not have [then it makes sense that those grants go to them]. And so, they [poor Tribes] are dependent and need help more than the gaming Tribes. I just get the feeling that is what has been happening. Well, it is like punishing you for being successful. It is like you have two kids... one is very successful [and] the other one you are always having to help... and so you forget the real successful one... when really shouldn't you reward the successful one? In my opinion and treat them both equally. Well, I do not think that has been the case. So, Southern California has a difficult time getting.... for what I believe... grants for public safety or administrative safety courts. So, we have applied for them and we have [been] turned down each time.

AM: Do you think Public Law 280 has anything to do with that?

R8C: Yes, I do.

AM: Why?

R8C: Because first off, we [Tribal court] do not do any criminal... we are all civil. If we were to do criminal... we would have to have [a] criminal justice system set up with all the constitution protections and everything else. You would have to have a public defender because many people could not afford an attorney... and if you are going to be hauled into court on a criminal [charge] and we are going to take away your freedom... [then] you are entitled, under the constitution, to have an attorney [and] if you cannot afford one... one will be appointed for you, without charge, before questioning quote end quote. Alright? So, you would have to set up this huge system... that is already set up by the State of California. I think there can be a hybrid blend. We have look at how many Tribal members are in custody right now [and] San Diego Sheriff's Department [at] any given time there [are] about 20 [Tribal members in custody]. The population, of San Diego Sheriff's Department, the inmate population is about 5700. So, at any given time you have about 20 San Diego County Tribal members in jail. Well, is it feasible then to have our own criminal justice system and spend millions of dollars reoccurring costs? Because you would have all of these health and safety rules... when you are in a jail, you have to have doctors [and] physiatrists for 20 people. I think what we could do is something different but it is going to take a little bit of money... not as much as building a jail [and] run[ning] it for Tribal members... and then [to] have the rehabilitation part, step... that is expensive. So, I think for the population... the Tribal population of San Diego County... and all the financial factors of looking at it... and the common sense factors... I think we could do something in hybrid. Because I know the Sheriff's department is very well willing to work with Tribal communities. I know the probation department is very willing. So, you have customs and culture there [are] moves to, right now... to decriminalize drugs. We see it all over the place... we see two States [where] it is not against the law to possess marijuana. "Is it a criminal act number one?" "Do we need to throw people in jail and throw them away? Or do we need to rehabilitate them?" As you know drug and alcohol abuse is astronomical in Indian County... it is what has hurt the folks the most... and I would say

it is a historical problem. And we could go back... well, I would rather look forward... because God put our eyes in front of our head and not in the back... and I think there [are] a lot of things that we can do to fix it... but that takes resources. So, as far as Public Law 280... I think it depends on where you stand on sovereignty... all of the criminal codes or civil criminal codes that I have seen Tribes do mirror the State of California's laws... they are exactly the same. You cannot go and punch your neighbor in the face... you cannot go and rob the liquor store, okay? So, there is gonna be a pattern there [and] it is the punishment part which could be a little different. Can be [and] should be... because of custom and culture. So... but the penal code prescribes if you do this... this is what happens to you, okay? So, I think that part could be worked on because in a perfect world, having been in the criminal system for 35 years, I think I can design something... and I have worked here for a decade, almost a decade... I think I could design something that would satisfy all... which would be interdependence, self-determination, and sovereignty. For example, you get in trouble, you... and you are looking at punishment... well, maybe some of the punishment is you learn your Native language... [that] should not be punishment but it is a dying art[.] So, I am looking at ways to continue the things that are being lost because there is... do you recall the assimilation period? You are being assimilated and you do not even know it.

AM:*Laughs*

R8C: Okay? So, I am looking at that saying, "Okay, do we just make a museum for your kids to just go look at about your father's Tribes? Or your Tribes? Or do you want them to learn the bird songs? Learn how to be a drummer? Learn the language? Learn all the things." That is for youngsters to figure out... but I think just by technology and everything [now] you are being assimilated... just like the law was in the constitution... just because of the nature of this country... and so, you are getting sucked into [...] that technological vortex.

AM: *Laughs* So, I kind of feel like you lean more towards restorative justice than say locking people up and...

R8C: Absolutely, I was.

AM: Okay.

R8C: I was down... I went to Australia for a couple months; to look at restorative justice... leadership studies restorative justice. When I was with the San Diego Police Department, I retired as a captain... and San Diego Police was looking at alternatives because what we have [been doing is] throwing people away in jail... [and it] ain't working. It has never worked, okay? So, we were trying to be on the cutting edge of law enforcement... trying to figure out what to do. So, I went down there and I was looking at this [like this] is not rocket science, this is common sense. In fact, they have a huge indigenous population down there, in Australia... and so, in any event... yes, restorative justice [is the way to go] in my opinion.

AM: How would that benefit American Indian communities or will it benefit them more than say non-Tribal communities?

R8C: You have two questions there... so, one at a time.

AM: Yes. Ok, let me rephrase that. Do you think it is more beneficial for Tribal communities to participate in a restorative justice?

R8C: Yeah because I think that is what their justice was originally. I think that the Tribal justice originally 1400, 1500, 1600... however many years you want to go back... [Tribal justice] was one of restoring the person's status and everything... for what they did to the village, the Tribes or group. To kick them out of the Tribe [was] like the death penalty... they very seldom used that very seldom [did that]... they tried to restore the Tribe, as a victim [or] the victim. Whoever the victim was Tribal member and the defendant Tribal member... they tried to work with him or her... and bring them into the way of their government and their people. You do not see... I do not see any detention/jail system in any American Indian system in any [incorporates that]. Historically, you may have been cast out and lived... you know not with everybody... but you know you were on the fringes... but you were not removed as a Tribal member... only as a last resort. So, I think that that, historically, has been the right way to go... because these governments, these Tribal people, have been around for hundreds... if not thousands of years... it has worked. It was only when English law [...] came... European... it was "Get them out of here. Put them over there. We do not want them in our society". Well, what happens is when you really start looking at those people... many of them, they are ill... [they] do not have the proper [resources] for rehabilitation... and I would submit to you that those people who are substance abuse, addict[s], or whatever... [they] have a mental illness... all of them... they have an addictive personality. They all have some type of mental illness. So... to no fault of their own per say... are we going to punish them? It is to help them and I do not mind that.

AM: What would you say the negative impacts are of incarcerating say a Tribal member? Is it just... I mean are the negative impacts just on that person?

R8C: Oh no!

AM: Or are there community impacts?

R8C: Whether they are Native people or non-Native people and they are incarcerated... they go in with skill and come out with a whole bunch of other things. They hone their skill to lie more... they are deceitful... that is why they call them ex-cons or conmen, okay? Well, when you are going to take on the persona and behavior of who you are with... and if you are incarcerated there are people who have been there for years... so, you come out... and you have talked to a lot of people about how to get over on the system... and you come back to Tribal communities... there are systems there... and they hone their ability to get over on the system even more... so, whether you are non-Tribal or Tribal member you know [it has an impact]. Jail should be a place

that we reserve for the murders... so, I think I kind of answered the question in that it is a place of last resort.

AM: Do you think that Public Law 280 has an effect on domestic violence on Indian reservations?

R8C: No.

AM: Why not?

R8C: Well, hold on.

AM: *Laughs*

R8C: Back in my day it did not. When I was a police, in San Diego, it did not matter whether you were on the reservation or not... you availed yourself to the criminal law that was, at the time in the 60's, 70's, 80's, available. Domestic violence in the 70's and 80's... this is how I would, when I was a San Diego police officer... this is how I would approach it. You and your boyfriend got in a spat, he broke your nose, your nose is now moved over an inch, bleed[ing] profusely... I get there, you both have been drinking, and I would say, "You know what sir? Is there a place you can go to?" "Ma'am, you need to go to the emergency and get your face fixed." "I do not want to come out here again." That was how we did it... not proud of it; because it was not the right way to handle it. Reason why it was handled that way was because there were very few prosecution[s]... and when there were the woman or victim 80+% of the time would recant... because there is a syndrome called the battered wife syndrome... and then [they] realize they have no place to go, they have these children,... "I got no money. I got to stay with this creep. I am trapped here." And I am giving it to you in the summary nut shell... until finally that we had so many deaths that the State and activist stepped forward and said, "Stop! This is crazy." And so, they instituted extreme criminal codes... where there is a mandated mandatory arrest. So, you best... step back one... I would prefer to see the Tribes have their own courts... but they did not... and so, the next best thing because of Public Law 280... they [Tribes] got to enjoy the new standard, to which the police officers and deputies were trained to use. Which is "One of you is going to jail tonight" and most probable it [is the man since it] is a pro-male arrest standard. "You are going to jail. More probable [than not] you started this Mr." and so "Mr. you are going to jail." Unless the evidence showed otherwise... but in more than 87% of the cases the man was always the aggressor. So, there was a very proactive, very pro-arrest, policy that focused right on that... and it is still taught that way. I teach the police academy, today... and I know that the domestic violence people come in [with] all the advocates... and it is against the law to not to take action... and those officers can face criminal sanctions if they do not [take action]. Because of Public Law 280... that allows the State law to apply here [on the reservation]... therefore they get the benefit of that. So, when a deputy comes out here and one of these ladies has been beaten that guys going to jail.

AM: And you see that as a benefit?

R8C: I do.

AM: Why? What happens if that person goes to jail [and] they have other roles in the community? Like, how does that affect the community? Is it a positive or a negative?

R8C: Well, I cannot comment on what are the roles that he or she may have... I can only comment on the fact that they committed a crime... a very serious one against more than likely a female of the community, whether it is a Tribal community or not, who is most of the time in the most defensibly place to be... and we realized that many cases these women were subjecting themselves to situations that they did not have to but they had no other alternative... and if they kept in those places they ended up dead. Therefore, I feel extremely strong that our approach now that, "You are going to jail". I do not care if you are the president or the chairman... you are going to jail. That begins at least a process of intervention... if we do not intervene this woman is going to be victimized the rest of her life... and I know you know, as a [San Diego reservation] community member, that it is ramped there. I see it every week in Tribal court people coming in asking for restraining orders... that they had been beaten by their intimate. The last time I checked the intimate is supposed to be loving... not that other way and the whole philosophy of the administration justice is to remove that person from society. We will figure out what to do but we will get them out of there right now.... before somebody is dead. And that is what we do... whether it is the chairman or the president of the United States or the Sheriff of San Diego County or the police chief of San Diego... [if] they commit a crime, they are going to jail, in this regard. So, I am sorry that it influences other parts of it... but that is [how it is]. I just think we have an extreme duty to the woman who is being beaten... the Tribes will get by. But you know just because it would be giving preference to somebody; for example, if one police officer stopped another and said, "Hey, professional courtesy... you are not going to get me for DUI are you?" That is not fair. Get to a scene on the reservation and you say, "Hey, I am a council member... you are not going to arrest me for beating my wife, are you?" That is not right. So, Tribal council or Tribal society... you are going to have to deal with this... just like everybody else does. And as you know... these communities are small and everybody knows everybody's business. So, we are going to have to figure out something and it is going to have to be by the Tribal government... that is what independence is, self-determination [and] sovereignty is... but let us do it with customs and traditions. What worked years ago, as I recall through my history and stuff, way back before there was European intervention in this country Tribal women were up on a pedal stool... so, things have eroded. That is just the way it is... I have been to too many crime scenes and have seen too much.

AM: Who do you think should conduct law enforcement and criminal justice on Indian reservations?

R8C: Well, if the resources are there for the Tribes to have a criminal justice system of some sort and have the resources to take action immediately against crimes... I think that the Tribes should do it... who is better to know how to take care of their own people than the Tribes. But we are talking about tens of millions of dollars... so, if we do not have that right now... at least today but we are working towards it [then] we can customize something to where we do work to that end. And I think that is what we have to do and it takes these chair people and the council to talk to the Sheriff and the prosecutor and the courts and probation... because if somebody gets in trouble... and this has not been done yet, I am sitting around I have mentioned it and I have actually raised my hand in these big meeting... why do not we have... when we have a Tribal member who is in trouble criminally and they are put on probation and they have conditions from probation... why do not we have some conditions put on by the Tribes... on this person, [as well]? They are Tribal member... they [the Tribe] have jurisdiction over them. So, you know...

AM: Do you think that has been because there is been a misunderstanding about concurrent criminal jurisdiction over Tribal members in California?

R8C: Oh, certainly. If you went out to any law enforcement person who does not work in Indian country or with a Tribes... they are going to look at you like, "What are you talking about? There is no such thing. No, California law applies. No, Tribes do not have concurrent jurisdiction." They will argue with you just because they do not know. We have 40 million people in this State and how many Tribal members do we have in this State? There are over 100,000 law enforcement officers in this State [and for] the majority of them... the only time they have been on a reservation is to go out to a casino. That is as close as they are getting and when they go in... they think they are in Vegas. They have no idea [that] they are really on the reservation because they have not taken a trip down the street. [They have not] gone to the Tribal administration offices or [they do not] care to even educate themselves. So, there is a complete ignorance... except for when maybe a movie comes out and the plight of American Indians is put on an educational thing... or you know just enough like this last argument about the names of these football teams... you know, Kanas City Chiefs and the Indians or what not. *Hold on a minute.* And when Tribal people start bringing this up... even though there is a lot of push back... people are educated... so push harder.

AM: Do you think that State law enforcement agents are culturally sensitive to American Indians?

R8C: No.

AM: Why do you say that?

R8C: Because I was there. I surveyed, analyzed, talked to both sides and it was 100% agreement. "I really do not give a shit about that... I am a cop. I am going to come in and do what I am going to do." I heard that a lot. And on the other side, Tribal members [were] going, "You know, they treat us like crap." Well, when they [the Sheriffs] drive by they [Native community] throw

rocks at them [the Sheriffs]. I mean there is plenty of responsibility on each side. There has not been enough education. Why do you know who Luis Veracon is? How do you know who Martin Luther King is? Because you are educated... it is part of our education system. When you were little... so, show tell me... what time period during class when you went to school here that you had a dedicated... well, maybe you went to a Tribal school... I do not know... but I did not... I went to Mountain View High School in Spring Valley... we had history class and we probably had about four pages in a history book that talked about American Indians. When you educate people about it they become more aware. That is why... for example, smoking has gone down in the United States because they exerted an educational effort [and] the people started not smoking. So, when we put the effort behind education and start educating people... when I teach class... I teach classes at the universities... and when I teach at the universities colleges here in San Diego... I have been for 25 years night classes and stuff... American society has done horrible things to many of the people of color, in our country. Historically, we know that... but if you want to put on and measure the atrocities that we have done [then] I think that there has not been any more atrocities... worse atrocities... [than those] that have been done [...] to American Indians. I do not want to stand here and say, "Well, we have been hurt more than you... and you are Mexican... and you are African American." Quite honestly, if you look to the people... American Indians... I think the treatment that they have received from the American government [and] from the American people has been far [worse] than other people of color. That is my own, personal[...], opinion... there was not a time when we looked at Blacks or African Americans, excuse me, [and] Hispanics and [said] "you have to assimilate into this White man's culture." They [African Americans and Hispanics] were treated differently... they were treated as slaves or something like that... but I do not know of any time period when there was a bounty on killing these people... bringing evidence of killing them because they would not assimilate.

AM: Do you think that that violence and, I guess, treatment of the United States government has a lot to do with how Tribal members I guess...

R8C: Yes.

AM: *Laughs*

R8C: You do not have to answer yes... you ever hear of wmt?

AM: No.

R8C: White man talking... that is the little code... white man talking, wmt, white man talking... there is so much distrust with American government because of all the stuff that has happened now [that] you do not have a written language. Most Tribes do not have written languages... it is all about story telling. Well, you pass this on to your kids... certainly it has to [have an affect] when you sit there with your parents... and they sit there and get tears in their eyes... that hurts you and you feel like, "they did that to me, too." So, when you see a symbol of government... you distrust [it]... absolutely. Certainly, there is no open question about it. I think this

administration... Obama has done more for American Indians than any other president... for a whole host of reasons. Number one... you have had some people some Tribal representatives who have finally gotten to Washington and made their noise. Two, he is a man of color and he is sympathetic to the people... you do not see any white president, you know, stepping forward like this and, you know, writing the Tribal Law and Order Act and the other things that he has done... [like] VAWA. So, yeah I... it is clear. I have been with the Tribal elders and stuff... and again I am Irish Catholic, I am as White as they come... and when I sit in here, as a judge, I have a number of things to do... but number one is to try and take that short little time with them [the Native community] to educate them to trust me... trust another white man... you [may have gotten] screwed [in the past]... your bloodline back to when we came here... and some of them do. So, I know every time I put on a robe and I walk in there... I have a huge mountain to crime in the few minutes I have these people.

AM: Do you think that could be seen as a barrier? Not just for you but say for other judges like say in the State court system?

R8C: Would do you mean by barrier?

AM: So...

R8C: That I am not trusted? Yes, certainly. Yes or I would not have mentioned it.

AM: *Laughs*

R8C: And that is why I have to now... State court judges they may not care but they are not Tribal court judges... all of my defendants, for the most part... most of them are Tribal members. And so, State court judges they do not... their clients are not... they do [...] in my opinion a wonderful job... but they do not have the dynamics that I have to deal with.

AM: Do you think that your awareness to those types of things provides better outcomes for Tribal members in the community?

R8C: Oh, I would like to think so. I would like to think that what I am doing here has got something positive, certainly. Otherwise I would not be here.

AM: Are you satisfied with local law enforcement responses to crimes on the reservation?

R8C: Man, you are asking the...

AM: *Laughs*

R8C: you are asking the right guy on that one.

AM: *Laughs*

R8C: No.

AM: Would you like to elaborate on that?

R8C: For every question that is asked... there can always be a better answer or better result. The issue is there satisfactory response by law enforcement? No, it could always be better. It is ten times better than it was... that shows you how poor it was. [But] it can always be better. The Sheriff has reached out and says, "You know what? We are going to put deputies on the reservation... but you guys [the Tribe] are really going to have to pay for it." Now, they [Tribes] do not have to [pay for it] because part of PL 280 is you [Sheriffs] police us [Tribes]. Well, there is usually a standard of one deputy on per 10,000 people... well, you do not have 10,000 community members out here [on the reservation]... you have 500 or 600, at the most. So, it does not dictate in the staff modeling for law enforcement, for the Sheriff, to dedicate someone to sit with 500 or 600 people. We [the Sheriffs] dedicate one deputy for about 10,000 people and they drive around... but my argument [...] to the Sheriff was... "I get that. I use to do staffing models with the police department. How many officers do we put on in the area?" but I said, "You got 10,000 people because you will have 10,000 visitors a day at these casinos... these are vice driven businesses. They deal with gambling and alcohol. Those are vice driven... what attracts to that behavior... to those things? Are the seedy [or] can be seedy people sometimes... therefore, we need to get out there and we need to be there because we are tasked with making sure everybody is safe in our County. This is part of our County under PL 280... so, we should be there." So, we [the Sheriffs] sat with the Tribes and we sold them deputies... [San Diego County reservation] use to have them... they have two or three deputies on until finally they just said, "You know what? When we want extra patrol... we will ask for it." Unlike other Tribes... this Tribe... had three deputies for the tune of about half a million dollars, here, extra... to support PL 280. Or another way you can look at it is to become one with the community. In the community policing model [that means] the same deputy came down here... and I know officers.... when I worked the beat; like [San Diego County city] or [San Diego County city] that was my area... these were my people... so, I was very protective... I like a mother hen... over all of [San Diego County City], that was my beat... so, I knew that would happen when I came out here. You know? "These are my people. Who is screwing with my people?" That is just the nature of law enforcement.

AM: Do you feel that local law enforcement officials are fair to Tribal people?

R8C: What do you mean by fair?

AM: *laughs* Well, it is however you interpret it.

R8C: I'll look at it from the executive level government to government... I think, generally, as a general rule... yes. I think that in other ways not... law enforcement... but just in streets and road ways and that kind of stuff. I think that the government would look at it and say, "Well, geez they make a lot of money. They could pay for the road improvements." "Well, it is a County road... you own it... you fix it" and they say, "No. Well, you are traveling on it. All of

your clients are traveling on it and ruining it. You pay for it.” and you can see the argument back and forth... but as a general rule... I think they are fair.

AM: Do you think that that has changed in the last ten years?

R8C: Absolutely.

AM: Due to economic development.

R8C: Absolutely. There is no doubt that that has changed.

AM: Do you think that I guess more attention and relationship building has also changed due to economic development?

R8C: Absolutely, ever quarter or so the elected officials of public safety meet and have lunch with all the Tribal chairs and Tribal governments. And it is done on a roving basis... sometimes, it is up here... sometimes it is [San Diego County Tribe]’s... sometimes it is out in [San Diego County reservation]... but the bottom line is that never happened before. In fact, if you asked an elected official “What is the chairman’s name of [San Diego County Tribe]?” they would go, “What is a [San Diego County Tribe]? What are you talking about?” They [Elected officials] know them [Tribal elected officials] now.

AM: Is the State local law enforcement and the State judicial system provide sufficient protection to Tribal members?

R8C: Let us start with law enforcement. I think that there could probably be more deputies assigned... but that is a money thing, ok? It is a fine balance... you do not want to feel like you are in a gastapo State... every time you turn around there is a Sheriff there... but on the other hand you have millions of dollars in these cashier cages and we have got a lot of gang members in California... and these punks are violent and they are [the] ones, in many cases, [they] are responsible for serial robberies... and they are very violent. So... and we have seen what has happened in Las Vegas, recently, you know? Where they have these take over robbers, you know? Where they come and they jump the cage... and they start grabbing all the money and fire automatic weapons fire into the air... and that is a deadly game. So, I think there could be more officers out here. I just shutter at the fact all that money is sitting in these casinos and we only have a couple of deputies out here. And if one [casino] is robbed and one deputy is responding... these folks are well equipped with fire power and everything else and there is... I have always said... I just hope it is not true but I think it is foreseeable that we could have a major disaster, as far as the criminal justice system. They are applying the same standards off the reservation... just as much as on the reservation... and so we have already gone through that... as to what type of justice it is. And I just think for all of California... we have got to look more at restorative justice.

AM: Is the State local law enforcement and the State judicial system provide sufficient safety to Tribal members?

R8C: That is hard to answer. Quite honestly, I do not think government law enforcement has a duty to any particular person to provide them safety... but to a community, as a whole. And I think to the community, as a whole, yeah. If they [Sheriffs] are called upon they will be here with all their helicopters and SWAT and everybody else... so. But, to every... to a particular person... there is no duty. There is no responsibility to provide you safety or me safety, you know? That is up to us. If we did and imposed that duty... we would have just outrageous type of finger pointing and fault and lawsuits, you know? If [it] was [it would be like]... a guy hit me in the mouth and you should have been here to stop him; therefore, I am going to sue you kind of thing.

AM: Do you think that the State or local law enforcement officials provide quality law enforcement and criminal justice on the reservations?

R8C: Alright, you are asking the wrong guy on this because I am going to toot my own horn.

AM: *Laughs*

R8C: I teach at the police academy... where they [Sheriffs] come out of... and it is the best training anybody is going to get in the United States... in the world, in my opinion. The San Diego Regional Training Center that produces deputies out in the field is the best... bar none.

AM: To deal with American Indian communities?

R8C: No, policing in general.

AM: Policing in general?

R8C: If the Tribal communities got together and asked law enforcement, "Could you put in a class... 6 hour or 4 hour class on policing Tribal communities?" I bet you they [the Sheriffs] would do it... because, you know, they have it for all the other cultures?

AM: Why *laughs* this is going to be a weird question... why would the Sheriff of San Diego County not just implement that knowing that Riverside County has already started doing that?

R8C: Because

AM: *Laughs*

R8C: because the squeaky wheel gets the grease, you know? You really have to sit there and remember that they [Sheriffs] police a County of three and half million people. Their budget is \$650 million... almost a billion dollars... they have 4,000 employees [and] all of them have mandatory training to go to. It has just not been brought up to them... [it is not] on their radar.

You would think proactively... they [the San Diego Sheriffs] would. I had brought that up with them when I was... there my replacement who is there with the Sheriff's department... who is one of our judge pro tems... has brought it up. It is just... [it] has not gained any attraction. That is why I am saying [that] I think some noise needs to be made... to say, "Hey!" and not just for Sheriffs San Diego Police [...] all the officers. Well, they say, "there are no reservations in [San Diego City]. There are none in [San Diego city]." No, but you know? What you may get a derivative crime that occurred on the reservation... in your city reported. You and I are married we come up here to [San Diego County reservation]. I gamble and I lose our rent money. We get home in [San Diego City] and you say, "Hey John... tomorrow the rents due... you still have the rent?" "Shoot Alex... I lost it" "You did what?" "Well, what did you think we were out playing on in [San Diego County reservation] today? I lost the rent" "You cannot... I cannot" and then we start to argue. The next thing you know I smack you or you hit me... well, that is domestic violence and now the cops get there... and you are a Tribal [San Diego County Tribe] member... but you happen to live in [San Diego County City] or [San Diego County Tribe] member... and all of a sudden a council person shows up from your Tribe because you texted them or an advocate... and so, you know, "Hold on a minute. Well, she is a Tribal member." "Well, so what?" Well... you got to understand the sensitivity here. So, I think they do get the proper training... it is just not everybody. They could have a dedicated class but they just have not done it, yet. Remember when a police officer goes to the academy... the State of California prescribes how much time they are going to spend on each class... there is some extra time that you could add on to the class... add on to the schedule... it will not be mandated by the State... but if the Sheriff wanted to mandate it, in the academy, along with the other chiefs... it could be done. And it would be very easy to do... if some Tribal [official] at the next luncheon... [if] somebody said, "Hey Sheriff can you bring to the County chief and Sheriffs meeting next month... could we get like a four [hour] class on Tribal communities at the academy?" You wanna know where the best place to [to implement that would be] so these people come out of the academy sensitized... if I was king that would change... but I am not?

AM: Do you think the State officials who are in control of maintaining policing and justice system are accountable to Tribal government and Tribal communities?

R8C: They are to a point... sometimes... now.

AM: Now?

PR8C: politics.

AM: *laughs*

R8C: The golden rule... money is golden and it rules. I hate to be [cynical] about it but [I am going] to be frank and just say it.

AM: Do you think County officials who are in control are accountable to Tribal communities now because of money?

R8C: They are starting to be... for the same reason.

AM: Do you think that... I mean obviously it is beneficial for them to be accountable... but do you think that their intent behind it... the money is, I guess, a good thing or a bad thing?

R8C: From what I have seen... my personal opinion is [it is] disingenuous.

AM: *Laughs* What were my other ones? I guess I could just ask you do you have anything else to say about Public Law 280 and how or if it relates to domestic violence or any type of crimes on the reservation?

R8C: I just think that since we have Public Law 280 and it is here for right now... if you look at it from the stand point of the laws... which were changed in California... from which the Tribes had benefited... is that domestic violence is reported differently... it is handled differently... and it is mandated differently. Yes, they have... if they had their own criminal justice system or anything in order... to get that kind of intervention... which I think is absolutely spot on... now, we can argue that the arrests and taking the person out of the home [is wrong]... [but] right now, we can argue that all day... I can argue it from the stand point that I have been there seen it and it is the best thing for the victim... you can argue something else... I do not care... but my point is I think I am right in that [it] is th[e] proper way to deal with it [right now]. If you had your own criminal justice system... you would have to have a mirror companion... a mirror rule. Just like that if you are going to be successful in this area of domestic violence... now if we want to rid ourselves of all these problems... we got to start in kindergarten, as soon as child is able to [understand]... whether it is a Tribal child or non-Tribal child... that women are not meant to be beaten... they are not meant to be abused. Where that came from... I have no idea; because when you and I are two years old... and we are sitting there... and we are playing with each other with our blocks and stuff like that... you are a young lady and I am a young man... we are just looking at each other... poking you in the eye, pulling on your hair, and biting you... there is no gender issue... that is all learned... so, let us teach them the right way [at a young age].

AM: Have you seen any creative ways that Tribes are, I guess, addressing criminal issues even though they are limited in addressing them? Does that make sense?

R8C: Yeah, sure it does. Not really. I mean I would like to see probation be changed a little bit. I mean start small... get a good wind that gets everybody jazzed... you know? Get a couple of good wins under our belt... some successes... I would like to see probation [change]. You know, have a probation report for the judge, you know, that is going to sentence somebody. To have custom and culture Tribal component to it, I think, that could be easily done... whether the judge acknowledges it or not... is another story. We have got to start some place... but they do not acknowledge it now because there is nothing in there. So... but you have to remember

something... how is the Tribal chair XXXX or XXXX... you know, any of the other leaders... you know, council people... gonna know about any of this? Because it is a completely foreign thing... I mean, what I have just told you right now... maybe you have been studying it... but quite honestly, most people who are not in it... do not know it. So, unless there is a good liaison... someone shepherding them or helping them [to] look at the bigger picture... how are they supposed to know... I mean here I think you are in a prime position.

AM: *Laughs*

R8C: Seriously... because you are an Indian woman... going to UCLA... are you kidding me? You are the first I have ever meant and I am very proud of you... I just... but I know what it has taken for you to get there... if you live on the reservation... you outta to be given a medal. Were you raised on the reservation?

AM: My parents got divorced when I was 8... so, I grew up on and off but one things that has been more beneficial for me is my grandma never let us [girls] run around... and so my experience living there is very different from my brothers... and that is I guess why I probably made it through school... and support systems like that... but, also, going back to like [what you were saying]...I have never really another Native woman who has the same academic goals as me... and so that is my driving force, you know? That is how I commute and do the things that I do.

R8C: Yeah. Well, to be the first... I mean it is not that... it is just more... it is a bigger picture because all these questions that you just asked me [there is] something you could do... [you could do] something about [it]... because you come back with credibility... you have credibility before you left... because you are a Tribal member but now you are coming back with huge credibility.

AM: I'm not enrolled *Laughs*

R8C: No... I know... but still you are a direct, ok? You are much more credible than I am.

AM: *Laughs*

R8C: because I do not have a drop of Tribal blood in me. Now, I have meant one other... who is a [San Diego County Tribe] chairwoman... who is getting her PhD. That is the only one that went to a terminal degree or went on... you are going to law school, which is a terminal degree.

AM: Well, [San Diego County Tribe] has one. She just finished her masters at UCLA... XXXX, she is a member.

R8C: See.

AM: I mean we know them but...

R8C: Yeah but how many? Can you count them on one hand?

AM: I mean... I know I can count more [than] one hand... but my objective is to get a JD/PhD and that I do not know anyone

R8C: I do not know either and I just think you come back with credibility... and you get yourself involved in the politics and know as much as you can. Do you have enough blood to enroll?

AM: I am registered in [Oklahoma]. So... I am like a grip of different things from down here but in terms of [San Diego County tribe] I am right under it... because my dad is the last one to be enrolled... and they are blood quantum.

R8C: 1/16th or whatever.

AM: Yeah but I do not know... I mean down the road...

R8C: All I am saying is get yourself involved in politics they need help. I mean myself, Judge XXXX, Judge XXXX, Judge XXXX ...can only do so much... XXXX can only do so much, ok? So there needs to be a multiply factor and that is what you are doing... and I am very proud of you... but you have to do something with your shoes.

AM: *Laughs* I love my shoes.

R8C: You see how old I am but one of the reason why I am here is... I thought I went to law school fascinated... law is fascinating but I thought where else could I go and be a part of a new government like back in 17, you know, 1772... and the development of this country.. Thomas Jefferson, James Madison, the gang who signed the constitution... and you look at that and you think wow incredible... and then I look here [to the reservation] and I go these are governments just starting out... although they had the power the whole time because of certain course of events that have happened they [are just starting to develop]... and then I go... I just... I think it is extremely gratifying if you want to talk about leaving your mark if that is [what you want o do]... if you look at a lot of the American Indian famous quotes... a lot of them are about leaving the good mark on Earth.

AM: Well, I mean that is a key value... reciprocity, right? So... *Laughs*

R8C: Any way... what else do you want to ask me?

AM: What is your outlook... just after you said that... what is you outlook in the future about... I guess let me think this through. Are you excited to see in the future Tribes, I guess, being in this position where they can do, I guess... do cutting edge things for their people?

R8C: Sure. There is no... what greater accomplishment could there be than to help your blood... your brothers and sisters... and stuff... and make their life easier and better... and better in the

way of safety and security, you know? Thought process... ability to think better... that their choices may not be good... all that kind of stuff... oh yeah.

AM: Do you think that family politics have a lot to do with whether or not they want to take those steps forward?

R8C: Sure.

AM: In a positive way or a negative way?

R8C: Sometimes, in a negative way. I have got students who have parents that say, "Why are you going to school? Why do not you go out and get a job? School is not going to help you" or "You are too stupid to go to school." And I have families who come in and say, you know, "You are the first one and we are so proud of you." So, you get both sides of that... and still to this day I mean I have got students in my university class... where you know when I first start the class I say, "How many of you are in here and your parents support you? And how many are here first time in their family?" and they raise their hands and the stor[ies] you hear are just horrific... "Thanks mom. Thanks dad. For supporting me. I really appreciate it." You know? I just happen to think education is a great part of success... whether you get formal education or self-taught... whatever because ignorance is not that way to go.

AM: In terms of Tribal communities... do you think family politics has a lot to do with whether or not the Tribes or councils decide to beef up their ordinances or think of these creative ways to address issues?

R8C: Sure. The community drives the direction of the rule... absolutely. I mean if all of a sudden [a] Tribe here says, "We really like white dogs. So, in fact... we would really like to see everybody with a white golden retriever and we are going to write a rule." Certainly, drives it and it is what is valued. So, that has always been the case.

AM: In terms of Tribal security... do you think that they have any credibility?

R8C: Who is they?

AM: So, Tribal security officer.

R8C: Oh, Tribal security officers.

AM: Do you think that or do you think that they are seen to have any credibility or...

R8C: It all depends on the perspective of the individual that they are trying to deal with. With you and I... I can tell you right now your mother raised you... you are rules oriented... these are the rules and so that means that you come home before dark... these are the rules; you clean up after yourself, you make your bed, you know? You were raised in a rules oriented environment [therefore] if one of these officers got behind you[,] turned on their lights, and stuff like that...

you would stop. It is because of where you came from. Other people... sit there and say, "I am not going to stop. He has no authority over me." It all depends on where you were raised.

AM: Do you think that on the other side of it too say when Sheriffs respond they see Tribal officers as credible?

R8C: You are getting into the real area that you have no...

AM: *Laughs*

R8C: you would not have even pondered. law enforcement is very territorial... proud authoritarian... and so, when you have this group of law enforcement officers... who went through this type of intense training and police academy stuff... mandated... very hard to do... and you got this group of Tribal law enforcement... who has not done anything... how do you think they [Law enforcement] are going to respond? If I went to... if you went and got your JD/PhD from UCLA... and I got mine online at deweycheaterman university... and we laid our credentials out... what do you think people are going to say to us? So, this group... Tribal group... has to if they want to play ball, in the same field, they have to have equal or greater training?

AM: For the Tribes that currently do have that equal or greater training... do they still experience... do you feel they still experience that?

R8C: No. I will take [San Diego County Tribe]. [They have] Bureau of Indian Affairs Special Commission officers. They have a bunch of [?] put together... they have limited Federal officers... Sheriff's department works out of [San Diego County Tribe] regards them highly. If you are just going to put in security guards... you are going to get a different view. You drive a Volkswagen [compared to] you drive a Rolls Royce.

AM: *Laughs* Sorry, I am going to look up some other questions that I have since I have you.

R8C: And the other thing is that the Tribes have to be careful about who they hired for their Tribal law enforcement.

AM: That is a good point.

R8C: Some of them may have been terminated or left police agency in not in good standing. Everybody knows... just like [with] the Tribes... everybody business in the Tribes. All these cops know everybody's business... in who is getting terminated or who has to leave because they misbehaved or whatever. So, you could really ruin the perception if you hire the wrong person.

AM: What are current procedures for handling criminal situations on Indian reservations?

R8C: With what Tribes?

AM: That is a good point. So, does it vary from Tribe to Tribe?

R8C: Absolutely. Let us use [San Diego County Tribe]... [they] will get there... they say, "Send me a deputy Sheriff"... [San Diego County Tribe] will get there... [they say,] "Send me a deputy Sheriff"... [San Diego County Tribe] will get there... [they say,] "Send me a deputy Sheriff"... they will get their deputy... takes their PL 280 stuff... [San Diego County Tribal officer] writes them a civil citation... *ding ding* "Gotcha!" Deputy hauls them off to jail. This guy is accountable in the State of California, under PL 280... and you have the civil taken account of with that government for their wrongdoings.

AM: So, for other reservations it is different?

R8C: Sure. They do not either... have the regulations (the Tribal codes) because they just have not written them... like today, I sat in here and I was... we had a custody case and I had to tell everyone, "I am sorry but this court cannot go farther because I do not have any child code or family code because the Tribes has not written them, yet. So, what do you want me to do? To interpret? What do you want me to interpret? We are done." And the parties can agree... which they did with some help from over here... ICWA help saved the day but I was... there was nothing that I could do... and I meant with the Tribal chair [and] secretary of the council... and I said, "You guys have to get us your codes. Well, it worked UCLA is helping them write them."

AM: [...] What are current procedures for handling domestic violence on these three Indian reservations then?

R8C: Law enforcement will get called... Public Law 280 application... aggressive arrest policy by that State officer... and that Tribal law enforcement officer may issue a civil citation or they may write a report... and report it to the Tribal government.

AM: Ok, I think I am good. I do not have any other questions that I can think of right now.

R8C: Pretty much pillaged the village.

AM: Well, thank you... I appreciate it.

R8C: Well, thank you Alex. You know you had some very interesting questions and you know the reason why I smile and stuff... is because you know I use to... [end of recording of interview]

R9C [Total Time- 1:43:22]

Random chatter

R9C: Okay.

AM: *Laughs* So I am recording... are you ok with being recorded?

R9C: Yeah. I do not have a problem with that.

AM: Okay. It is April 11th 2014, do you live in a Tribal community?

R9C: My permanent residence is the XXXX Indian reservation in Northern California... which I am an enrolled member. I work for the XXXX Band of Mission Indians here in Southern California.

AM: What is your position in the Tribal community or communities in relation to law enforcement, community activism or domestic violence respondent?

R9C: I am the chief of police for the [San Diego County Tribe]. [They have] gone through the special law enforcement commissions of the Bureau of Indian Affairs... so, we are considered Federal peace officers. Before that I was actually a sexual assault response team coordinator for the XXXX Tribe... I was, also, the chairman for the XXXX Tribe... as well as spending a number of years on the Tribal council, at home.

AM: How many years have you worked here [San Diego County Tribe]?

R9C: Three.

AM: And before that? How many years were you in your other positions?

R9C: Probably... because I was the director for emergency services for the XXXX Tribe and I was actually the Director of Education for the XXXX Tribe... so, all of my life has been spent in Tribal government.

AM: Can you describe the community that you currently work in?

R9C: The XXXX Indian reservation is located within the XXXX Valley... it is on the aboriginal territory of the XXXX... which XXXX is a band of the XXXX. It is a primarily 95% Indian community and there is a small influx of non-Indians... but that is centered around those who come to XXXX as visitors for the gaming enterprise.

AM: Have you heard of Public Law 83-280 commonly known as Public Law 280 or PL 280?

R9C: Yes, I am familiar with 280.

AM: What do you know about Public Law 280?

R9C: Well, I think Public Law 280 came out of the termination era and the Federal government was looking at how to get out of maintaining that special trust relationship with Indian Tribes... and at that time they were terminating Tribes. A number of Tribes in California got terminated and that is, basically, where the Federal government had given away their [Tribes] land, their rights, their property and had said, "Well, you are considered citizens, now. You are assimilated

and we are gonna allow the State to have jurisdiction over your lands.” That is my interpretation... loosely.

AM: *Laughs* Do you think that Public Law 280 is appropriate and effective for American Indian communities?

R9C: I do not think it is appropriate for Native American communities and I do not think there has been anything effective or could be concluded as effective with the implementation of Public Law 280. Public Law 280... if anything... created a vacuum of protection within Indian Country and I think [that] we still feel the effects today... because when the Sheriff wants to do something, then they have all the jurisdiction in the world... [and] when the Sheriff or law enforcement does not want to do anything then they raise the flags of concurrent authority, concurrent jurisdiction, or use it as an opportunity to walk away from policing Indian lands.

AM: Do you think that Public Law 280 has an effect on domestic violence on Indian reservations?

R9C: I think it has an enormous negative impact on Indian reservations. Public Law 280 has allowed the Sheriffs to be callous to the very people that they are supposed to protect... and often times chastise those Native Americans who maybe report domestic violence. But, like anything else... the Federal government, the State government, the County government, city government... have never had a good relationship with relationship with Native Americans... And because of that there is a serious level of mistrust between the Native American community and the law enforcement... and Public Law 280 has exacerbated that mistrust. And there is a lack of law enforcement in relationship to domestic violence... and women who come forward who... if you are trained then you understand the cycle of violence... and that a woman may have had it perpetrated against her dozens of times before she reports... and even after she reports it may take 7-10 times of reporting before she finally says, “This is enough.” and is no longer a reluctant witness and [is] now in the mode of wanting to see it through to the end. And I think law enforcement from the County is not sensitive to those needs of the Native American community... and lack [of] cultural sensitivity from understanding the bigger issue... because they [the County] are so wrapped up in just that one case... and often times they end up chastising or attacking the victim of domestic violence. And that serves two purposes: one, is to stop her from reporting [and] two, to stop themselves from having to write a report about the domestic violence. So, it is a vicious cycle that is directly contributed to by Public Law 280.

AM: Historically, did this Tribal community have a different law enforcement or judicial system structure than currently?

R9C: Historically, the Native American communities handled their problems... whether it was by a council of elders or whether it was... by the oldest members of the families or whatever... the individual was ostracized from the community... by their very behavior whether negative or positive... and none of those facets are taken into consideration, today... under the current

domestic violence laws. And when you are talking to Native Americans... it is [like] they like to handle things in their own time versus your time... and you know people joke about Indian time and they use it as a negative reference but Native Americans... at least what I have come across... they like to take the whole into consideration versus just the sum. And so, issues of domestic violence impact the whole community, the whole family... and Native Americans like to see some type of treatment for the whole family... and [on] the State side it is, just, basically geared toward the offender. And so, a lot of times the woman has to make a decision... and you know there is domestic violence of women against men but it is far fewer... but they have to look at that is the bread winner, I live with his family, our resources come from that community, I am not a member here... so, I think all those things come into play. And if the State California or the Sheriff's department was more culturally sensitive or more culturally aware... then they could better train their staff on how to handle that more readily.

AM: What would be the benefits of training?

R9C: Well, one is to... first of all understand that we do not live in the same community because you might live in the [San Diego County] valley [but] you do not necessarily live on the XXXX Reservation... you do not have the same norms... you do not accept the same standard... I think everybody is given the benefit of the doubt... and I think everybody is innocent until proven guilty... and really for the... I think it is hard for Sheriffs [to understand because they] are rotated every 90 days from an urban environment to come to a rural environment... and then because of their 90 day rotations they do not have an opportunity to learn the culture of the local Native American community... and so, they automatically come in with the mentality that their way is the only way... and I think that same process of assimilation or "your way is wrong and my way is right" is still going on today. And if they [the Sheriffs] had cultural sensitivity taught, by people who are relevant in the field, then they would understand the bigger picture... and I think that is key. Because many times people who have no understanding of how Native American communities function like to be the expert and like to, "my grandma was a Cherokee princess. And so, I identify with Native Americans and so I come in and tell you this class about having crystals and praying to the four corners... and I myself do not really understand that culture and that history." And I think the hard thing is finding a universal fit for Native Americans... but the other thing is each Native American band or Tribe is different... and there is no one size fits all approach... and the Sheriff will tell you that it is too hard because there are 18 different Tribes in San Diego County... and I have to write a policy to deal with them across the board... and what I say is that is the wrong mentality to have... because just like you deal with San Marcos versus San Diego differently... as an example San Marcos wants enforcement at night... San Diego wants more community oriented policing... well, the Sheriff when he works in those cities takes on that role how those cities want it down... that is no different from how a Tribe wants it done... and the Sheriff should mimic that same behavior and time and energy that he uses with those particular cities... and apply it the same way to Tribes.

AM: Why do you think that they feel that they do not have to do that?

R9C: Well, because they do not... the State does not recognize a Tribes inherit sovereign authority to create its own laws [and] to set its own policy... and the Federal government does to some extent... and because they do not have that understanding. They [the State] do not understand why they have to do it differently for a Native American community. And as an example... and it is not a good one... but as an example Riverside County Sheriff's Department has a Tribal liaison task force... head[ed] up by a captain two Lt. and, like, four Sgt.... and whenever they operate on or near an Indian reservation that Sgt., or that Lt., or that captain... who knows that chairman, or knows that chief of police, or knows that community will be the point person for that incursion into that Federal land... and in San Diego County they [Sheriffs] do not care... they do not know who I am as chief of police... they do not know who my officers are... they do not know who the Tribal chairman is... and a lot of times they come to XXXX looking for people who are from [San Diego County reservation] or [San Diego County reservation]... it is like if you just took a minute you would know the name... the name is from [San Diego County Tribe] or the name is [San Diego County Tribe]... and it is like they do not even take that minimum effort to find out who they are dealing with. It is very frustrating.

AM: So, in some of my other interviews I have heard that or I have gotten a very different sense... so, say for example the chairman had a direct [line]... like the cell phone number of the Sheriff... but what I kind of feel like you are saying is that... that relationship may be there or may be not but it does not trickle down into the local level... like the deputies or what not.

R9C: Oh, I do not... I think there are Tribes that have relationships with the Sheriff, personally... but we do not in the sense that the boots on the ground... the day to day operation... does not have a relationship with their counterparts, their colleagues at the same level. The deputies do not talk to the Tribal police officers... or our sergeant[s] do not necessarily talk to their sergeants... and we have worked at this for a while. And in my three years here, at XXXX, I have been through four different Sheriff's Lt. and all of them say the same thing, "Let us forget about the past and let us start from today. I cannot do anything about what happened last year but let us start from today." And what I tell them is, "I have been through four people in three years... and every nine months we are starting over. [...] Now apply that to the Tribe... who has been here since the beginning of time... and every nine months for the last 10,000 years you have wanted to start over. When are we gonna move forward?" And that is the frustrating part.

AM: Do you think that has a lot to do with why XXXX decided to create their own law enforcement?

R9C: I think that was the impetus for creating our own. One, is that all of our officers, like me, I have gone to the Federal academy and I have, also, gone to the State police academy... so, when the Sheriff had questions about training... "Well, I am just as trained as you. Undergrad and grad were at CSU Humboldt... I have the same schooling you do. I have all of the expanded courses for the police officer standards and training for major crime scene investigation, arson school,

structure arson school, wild land arson school. You know, whatever the same schools that you have attended... I have attended... or better yet my officers have attended.” So, everybody who works from XXXX has come from a large department... and 90% of my staff are people who have 20 or more years of experience with Long Beach Police Department, San Diego County Sheriff’s Department, Riverside County Sheriff’s Department... they have worked major departments and have had good experience across the board... and so, when a deputy who is fresh out of the academy is doing his first rotation in the XXXX Valley he meets us he is like, “Holy cow... you guys have guns. Oh my gosh... you guys have police written on your vehicle. Why are you guys so different?” And it is, like, just like each Tribe has their own priority... XXXX has a different priority for its law enforcement... it wants to be protected... and it wants crime curtailed on and around [the] reservation... and so, they [the Tribe] have taken a very proactive approach to law enforcement... and they have said, “We are going to set our standards just as high... if not higher than the Sheriff’s department... so the Sheriff’s department cannot point the finger at us... and say we do not meet any minimum standards [because] we exceed their standards.”

AM: Have you experienced when... or have you experienced, I guess, this idea that you do not meet those standards or you do not exceed those? Is there a lack of understanding, I guess, about the depth of training that [Tribal law enforcement] has?

R9C: Oh, I think that is a constant battle with regard to training and experience... because the Sheriffs, the non-Indian community, would like to think that Indian Tribes have second rate law enforcement programs... and one of the things that we have tried to do at [San Diego County reservation] is try to show that there is a difference between XXXX Tribal police and say [San Diego County Tribal] Law enforcement or [San Diego County Tribal] security... and that is okay. That is the priority set by the Tribes... and we have said. “It is up to you... as a partner, as the partner, as the major partner in the region and the area... to know what those differences are.” And XXXX does not... currently does not allow Tribal members to work for its police force... because it wants them to be and maintain their impartiality in all law enforcement functions... and so, XXXX has invested a lot of money into making sure that we [Tribal police] have the proper chains of custody, the proper facilities, [...] the proper training, on-going training. Every year XXXX trains with [San Diego County city] Police Department. We [Tribal police] do the defensive tactics, we do perishable skills, we do shooting with another quailed agency... and so, they [San Diego County City PD] have become like our sister agency... so to speak. So, we [Tribal Police] maintain the same high standards as any other police department, in the local area... and [still] the Sheriffs will constantly question our experience and our training. And so, I think it is a constant battle... and so, we [Tribal Police] hope that one [of] the boots on the ground level... that eventually over time... we [Tribal Police] will have a relationship of mutual respect and understanding with the deputies... and currently that does not exist.

AM: So, one of the things that you mention for XXXX is that they do not allow Tribal members to work [the Tribal Police Department]... do you think that has a lot to do with, I guess, both

outsider and insider... what is the right word... like, whether or not the whole system looks creditable or what not?

R9C: Well I think there the idea is that there is no... there is nothing can be raised as a chink in the armor to XXXX police program... and currently they do not allow Tribal members to work for the police department... maybe, eventually, they will but when they [the Tribe] set it up they were looking for that fairness and impartiality... and that the Sheriff cannot raise a reason why he will not... will or will not work with XXXX. And so, I think it... you know, again the understanding and the foresight that XXXX has as a people is pretty incredible.

AM: Yeah.

R9C: And for them [the Tribe] to be thinking that far ahead... when you know 9 years ago they did not have a police program... that is pretty astounding in itself.

AM: So, obviously there has to be someone or the whole Tribe, in general, has to think about family politics... and that was probably raised when they created that “not having Tribal members work with in the police force.” Do you wanna... or can you discuss, I guess, how family politics can aid or hinder when responding to criminal situations on reservations?

R9C: Well, I think that Native American communities... because of the extermination era of the Federal government and the State decimated Native American communities... so, at one time there were thousands of Native Americans, here, in Southern California... and then throughout the State and today all that are left is the remnants of these small bands that have managed to exist and live beyond the control of the State... and so, they [Tribes] are now wanting to have comparable services provid[ed] to them and if the Sheriff is not going to provide them... if he [the Sheriff] is not going to live up to his responsibility... then Indian Tribes are taking on that responsibility and they [Tribes] are looking at it like, “We will offer the same level of services that you would get from any other municipal department” and at the time when they [the Tribe] created the Tribal police program there were not any Tribal members that had a POST [or] had graduated from a State police academy. So, I think it was a natural fit to say, “Alright, well based upon that we want to set a POST standard (a Police Officer Standard Training). We want you to have graduated from a Federal or State academy. We want to build our program and increase our capability.” and I think that it was not necessarily [...] looked at as a venture to create jobs... as much as it was to promote and protect the tranquility and the safety of Tribal members. And so, there is kind of a different focus than [...] the Sheriff folks... and I think that eventually maybe every position will be filled by a Tribal member... but the dynamic is that we are such a small community that every family can be affected by law enforcement... whether positive or negative. So, I think in order to stay out of... to stay neutral and to have the best program available... they [the Tribe] just looked at it like, “We will create a program and make it autonomous or semi-autonomous.” And so, at XXXX, we have a peace and safety committee that is a sounding board of the community that meets regularly with the police department. And then we have the Tribal

council that provides us two monthly meetings that if they have questions or concerns they exercise their right to get information, to have information, and then every month we provide briefings to the general membership, at the general council meetings. And so, here, at XXXX, they take very seriously the role that Tribal police has.

AM: How many Tribal police are working for XXXX?

R9C: We have 10 Tribal police officers... and then we have 7 security officers that run a check point into and out of the reservation.

AM: Are all of them Native or no?

R9C: Currently, I am the only Tribal member that works for Tribal police.

AM: What about any descendants?

R9C: No

AM: Same thing?

Both laugh

AM: Do you think that has a lot to do with... I mean, are there benefits for them being non-Tribal or... ?

R9C: Well, I think there are pros and cons to any relationship... and I think that there is a pro to not having people who reside on XXXX be a part of the law enforcement program because they do not get involved of the daily politics of what disagreements might be going on in the community... so they are impartial to that. I think the negative is that it takes a lot of time and money that has to be invested in an officer so that he gets the proper training and the proper cultural sensitivity built back into him or her to be able to function as a police officer in a Native American community... and that is being culturally sensitive, that is being sensitive to how people grieve, that is being sensitive to how any adverse or negative contact has an effect on the entire family. When the Sheriff's department comes on to XXXX we [Tribal police] make it a point in escorting and being a part of that relationship with the Sheriffs... so that there are no concerns about excess force or that the Sheriff knows that they just have a general direction of a home... you know on Rez Rd. or Loop Rd. or on Circle... and it is like, I mean, there are 50 homes there can... we [can] be more specific than that. So, it is... we are there to act as the pipeline, as the go between, as the buffer between the XXXX people and the Sheriff's department.

AM: Is that... do you think you are acting as a buffer because currently they just, the State and the Federal government, do not allow the Tribes to have the authority to do things like that... I guess, like, criminal prosecution and things like that? I mean they have concurrent jurisdiction but... so, do you think that is why you act as a buffer or can you foresee a future where you

would not be a buffer... where you would be, like, say in the capacity of like the Sheriff's department?

R9C: Well, I came from the [Northern California] Valley Tribal Police Department and we are the... at the time, we [the Tribe] were the only agency cross-deputized as State peace officers. We were the first in the State of California. We packed legislation to change the California penal code... and Northern California has several Tribes that are cross-deputized as State peace officers... and [the] relationship with the Sheriff in Northern California is night and day to the relationship law enforcement has in Southern California. And we anticipate having some things coming online here, at XXXX, that would be very different than every other Tribe here in the south land. We have meant with the district attorney's office to look at direct filing of cases with the district attorneys... so when we have cases where the Sheriff's department will not file or they have a reluctant witness... we will look at filing that case. And so, we [the Tribe] are looking at figuring out what type of programs can be develop and put in place to meet [the] needs of XXXX. As an example... domestic violence is 2735 here in the State of California... penal code 2735... it is a felony... there is another one that is a domestic violence, that is a misdemeanor [and] it is a 243e... and here, at XXXX, the Sheriffs have not in the last year taken a domestic violence case... they [the Sheriffs] have charged them all as misdemeanors. We [Tribal police] have written the same report saying they are [a] felony and we say from individuals, "We have seen their bruises. We have seen their injuries and that should be automatic." So the Sheriff's deputies that respond... it is less paperwork to take a misdemeanor than it is to take a felony... and then if they charge it as the lowest possible crime... more than likely by the time that it gets to the judge it will be reduced or thrown out... and so if we [Tribal police] could file those cases and we could charge them at a higher level... than that allows for some negotiation, that allows for some treatment, that allows for some aftercare, that allows for some intervention... but when you automatically come in at the ground floor... there is no wiggle room... it is either yes or no... and a lot of times it ends up being, "No. We are not going to file it." So, we would like that direct filing capability. I think the other thing [that] we are working on our domestic violence code here in XXXX... and the Violence Against Women Act, VAWA, will change [things] and allow Tribes to arrest, detain, prosecute, and send to prison those offenders of the act... which is sexual assault, stalking, rape, domestic violence. And so, XXXX is gearing up to be able to take that charge on itself and so we [the Tribe] are looking forward [to] 2015 when the Federal law is enacted and we can then directly file our cases and not have to beg the Sheriff to do something. So, we are working in that direction.

AM: So, are your ordinances... so, currently, does XXXX have ordinances that cover these things?

R9C: We have the Peace and Safety Ordinance... and we have about 30 sections under that ordinance... where we are able to charge for crimes. Our problem is that metropolitan Correctional, which is the only Federal facility we could take somebody, is 100% full... all the time. They [Metropolitan Correctional] are actually buying space from the Sheriff department to

house people. [B]order patrol go there... Coast Guard, Marshals... everybody that is a Federal agency goes there. Well, they [Metropolitan Correctional] do not even want to add Tribal police to their roster... so the bureau of prisons out of Arizona has stepped up and said, "Well, if Southern California Tribes that have this special law enforcement commission and they have criminal codes that they have enacted [then] we will take their prisoners in and we will arrange for transportation." So, the Bureau of Prisons out of Phoenix has said, "We will step up." And all indications are that Los Angeles Federal facility has said, "That we are interested in playing our Federal role... if you guys [the Tribe] would like to discuss that." So, we are trying to look at what Federal options we have available to be able to charge those criminal issues, as well.

AM: Do you think that has occurred not only because of the passage lately but also because of economic development?

R9C: I think that economic development has been a catalyst for a lot of Tribes. Finally having the resources available to it [the Tribe] to be able to invest in its infrastructure... and these Tribes before gaming came along had very little natural resources left because they had been taken off of all their aboriginal territory and relegated into these small tracks of land... and economic development has allow them to invest resources into the infrastructure of Tribes. And one of the things that Tribes, you know, have the ability to do, you know, is have a government... and one of the areas of government is law enforcement. So, Tribes finally have the opportunity to create law enforcement programs.

AM: Do you think that the relationship where LA County would say you know, "Hey, we are willing [to] go into negotiation for these" has a lot to do with, I guess, the possibility of [...] additional funds flowing their way? From the Tribe?

R9C: Oh! I think that is a...

Both laugh

R9C: I think everybody has their hand out to help a Tribe... if they have money. I think Tribes that do not have money, in California, are at a real disadvantage to have services provide to it. And you know there [are] 106 Federally recognized Tribes in California and less than half of them have casinos... and because of that there is still a large segment of Native American population in California that does not have any resources made available to it... and if you were to go and interview any of those people they would say, "Something has got to be done because nobody is helping us." So, I think Tribes that do have infrastructure... are seeing that when you put laws on the books... the next step is to have somebody enforce those laws... and so, [...] our natural progression is to start enforcing the laws that we have put on the books... and XXXX is at that role.

AM: So, would you say that Public Law 280 has created those barriers for Tribes who lack economic... those extra resources or economic development? Does it create an additional, I guess, hurdle to receive services?

R9C: Oh, I think that the Bureau of Indian Affairs and the Indian Health Services pulled all services out of California in 1950... after the passage of Public Law 280, all of the resources for California evaporated. The Bureau of Indian Affairs had a miniscule presence in California. The last Indian hospital was in [Northern California] and it was closed. The last Federal police officer was at [Northern California]... and they were basically terminated, after termination. And the bureau has not had a presence in California [since]... and [it is] because California is a Public Law 280 State... one of the original six or seven in the legislation. The Bureau of Indian Affairs had a policy where they did not provide services, law enforcement services, to Public Law 280 States. That is not in the law. That is not what the law says... but the Bureau of Indian Affairs interpreted it as, "Well, you have the State there... so, you do not need to have [Federal] funding there." So, all the funding that California had at one time for law enforcement was basically reprogrammed to other States. So, today the only presence that the Bureau of Indian Affairs has for law enforcement is one special agent in Sacramento... so, there is one special agent for 106 Federally recognized Tribes in the State. How is that practical? There is nothing they can do. And so, Tribes are seeing that they have to... if they want law enforcement tailored for their reservation... they will have to pay for it. And right or wrong, Tribes are stepping up to use resources that could be better spent on education... that could be better spent on healthcare. They [Tribes] are having to realize that they have to use those resources for law enforcement, too.

AM: I am just thinking....

Both laugh

AM: So, would you say that Public Law 280 has more of a negative effect on domestic violence for Indian reservation who cannot have their own police force or cannot, you know, build that infrastructure?

R9C: Well, inevitably it has [been] contributed to by the fact that Public Law 280 is in existence... because law enforcement on the State side is seen as being forced upon them [Sheriffs]... so, they are forced to take care of this Indian reservation... and so, the best deputies are in the more urban environment, the best vehicles, the best tools... are in the urban environment. They not in the rural environment... and when you have such a high turnover of rotating everybody into the rural area... so, that they know where XXXX is or so they know where [San Diego County Rural city] is or where [San Diego County Tribe] is... there is no consistency. So, let us say within 90 days there is a DV that happens... well, a deputy comes out and takes the initial report... [then] he or she would do a follow up... but within 90 days they are rotated out... so an entirely new deputy gets that information and he or she does not know any of the players... now he does not know any of the reservation... so now he is going out and trying

to find this witness... and maybe they are a reluctant witness because they have been through this two or three times... they feel like the deputy does not care... so now they are mad at the Sheriff's department because of the service they received this entire time. So there is a certain level of frustration in the Native American community towards law enforcement... and it is one vicious cycle and the only way to really break that cycle is better trained staff on the Sheriffs side... and if they [Sheriffs] are not going to do that... then Tribes have to create their own program... and who has the resources to really be able to do that?

AM: Do you think that there is this stereotype that all Tribes across San Diego County have the ability to do that? So, when they put in an application for a grant... to say build infrastructure... it gets denied because of that reason? Or it gets denied because the States already providing you with those services?

R9C: Well, I think the State takes credit for providing those services... but XXXX who was that National Congress of American Indians Rep. looked at the statistics... [and] based upon the statistics of the entire Native American population of San Diego County and based upon their [the County] own demographics they are about 300% under filing domestic violence cases, in particular for San Diego County... just based upon national averages of how many Native Americans [and] how many times domestic violence occurs for so many thousands of population of Native Americans... and if you compare our statistics, from San Diego County... it is about 300% less than every other ethnic group in the County... so, those cases are not... not only is the Sheriff not making contact with those people who may be at risk or may be subjected to domestic violence... but the cases when they finally get to court are 300% less... so, what is really that number? Is it 500%? It is extreme and if it was any other group it would not be acceptable?

AM: Why do you think it is acceptable for American Indian communities?

R9C: Because I think there is a misconception that if you have a casino that you are a rich Tribe... and you have infrastructure and you are able to manage all of the problems on your land... and up until the new VAWA law, Tribal police if they detained a non-Indian they were to immediately call the Sheriff... because they have no jurisdiction over that non-Indian. Well, thank goodness that legislation [has] changed. And so, now we have jurisdiction over those non-Indians. *Phone call* That is actually XXXX now.

AM:*Laughs* Who do you think should... oh wait I asked you that huh? Did I ask you who do you think should conduct law enforcement and criminal justice on reservations?

R9C: No. I think it ought to be the Tribe.

AM: Why do you think that?

R9C: because I think the Tribe has a better understanding of not only the needs of the community but what is important to the community... and domestic violence is a problem that affects many different families... but it is a multi-faceted problem and there has to be treatment. There has to be aftercare [and] all the necessary components to the pie of fixing the problem... and the States answer or solution is to arrest them and incarcerate them... but what they [the State] do not realize if that I am a Native American from a particular community that is my home... I will always go back to my home... and so they, also, have to do the next step... which is aftercare... which is treatment... and that part of the pie is missing.

AM: Are State law enforcement agents culturally sensitive to American Indian communities?

Both laugh

R9C: Not in the least bit and I think that if they [State law enforcement agents] even understood the difference between the bands... I mean here in the [San Diego County] Valley... you have [San Diego County Tribe], and you have [San Diego County Tribe], you have [San Diego County Tribe], you have [San Diego County Tribe]... all here in the valley and they [Sheriffs] do not understand the difference of the people, of the groups... and a lot times like I said they [the Sheriffs] will come to XXXX not even looking at the word on the warrant and it says [San Diego County Reservation] or they will come to [San Diego County Reservation] looking for someone from XXXX... and they do not... they [the Sheriffs] just do not have an understanding of the needs of the community.

AM: Do you think that understanding can come with training or?

R9C: I think training would be a step in the right direction... but Tribal police live that every day... and all of the officers that I have... came from other agencies and have had to learn that... and this immersion program that we have here at XXXX has taken a good officer... a good officer will take about a year to seize him in the program here at XXXX... so that they know it takes about a year for them to know and understand [who] they represent [and who] they work for.

AM: Do you think that that is most beneficial or would you say providing or like entering into an MOU or providing deputies to actually, I guess, be stationed on the reservation [would be more beneficial]? I guess, what would be more beneficial for the Tribal communities or does it depend on which Tribal community that it is?

R9C: Well, I think it depend on which community it is. It, also, depends on what that community wants... and I think it is important for the Sheriff and for the State and Federal agencies to go to each particular Tribal council and find out what their priority is. In the North it was cross-deputization... it was saying that one: it was acknowledging that each Tribe is different, two: acknowledging that each program is different, and then acknowledging that Tribal police agency and deputizing them... so that they have faith in their work; and they would know and

understand that they could go out and effect arrest and take them to their jail... and it was just like deputizing a city police force. And every Tribe may not want to go through that process... because it is a very rigorous process and it is up to each Tribal government to determine what is best for its people.

AM: So, you are in a unique position to where you have that experience you were able to see, I guess, the benefit of that arrangement, of cross-deputization. Taking that and [...] how local law enforcement responded after cross-deputization; and that type of relationship... are you satisfied with local law enforcement responses here in Southern California?

R9C: I am not satisfied with the law enforcement response by the San Diego County Sheriff's Department to the people of XXXX or any of the reservations. They [Sheriffs] always seem to have their hand out for money and it always revolves around money. When I first came to XXXX and I meant with the Capitan and Lieutenants they told me, "Do not think that the San Diego County Sheriff's Department will ever cross-deputize a Tribal police officer here. This is not Northern California... this is Southern California. We know who you are. We have a contract *slides paper* XXXX use to pay us to patrol the reservation... [San Diego County Tribe] has signed that contract... [San Diego County Tribe] has signed that contract... is XXXX going to sign that contract?" and I said, "I barely have enough money to pay for my staff and my program... and no we are not going to sign a contract for you to provide services that you are already legally responsible for providing. You are just double dipping. You know you are getting the gaming revenue allocation fund monies... and then you are getting the offset monies... the negative impact monies... and then you are having Tribes individually sign contracts with you. You are getting, like, triple the amount of money from one group." I mean nobody pays more taxes than Native Americans... and by that I mean if you took every dollar that comes into a Tribal government and if you did not... if you did not give it to the government you would pay it out in a dividend payment or maybe you would save it... but every dollar that is not put into the trust fund, that goes out... is money that Tribal members do not get... so, that is a tax and we are taxed on the compact, we are taxed on the machines, we are taxed locally, and we have to pay States if we go off the rez and buy a soda, we have to pay taxes [...] if we go to the gas pump... we pay the Federal and State taxes... there is nobody taxed more than Native Americans and yet we receive [...] a miniscule amount of services for the amount of taxes that we pay. It is unacceptable.

AM: Why do you feel County officials or State officials or I guess non-Tribal people think that is acceptable?

R9C: It is the way that they have operated since their arrival... something for nothing. As an example... according to the Sheriffs own statistics... having been very proactive in the last three years in law enforcement [XXXX has] reduced the Sheriffs call volume... in comparison to [San Diego County reservation], [San Diego County reservation], and [San Diego County reservation]. Our call volume the first year went down 10%... the second year our call volume...

as we stepped up our presence, as we hired more staff, as we enacted more laws... went down 25%... last year in comparison to other reservations our call volume went down 50%. So, why [is] everybody around us call volume is going up... [we] a 50% decrease in the calls for service versus the year before... so, what we are doing [that has] been effective? Is it perfect? No. Are there things that need to be done? Yes. Are there improvements that can be made? Yes; but we are seeing a direct correlation between our presence and our program... and the Sheriffs own statistics.

AM: Do you feel that local law enforcement officials are fair to Tribal people?

R9C: No, I do not think they have an understanding of the community and all law enforcement should be reflective of the community that they work for... and because they come in from the outside with no understanding of Native American communities... they often come across as being very heavy handed... and what they forget or what they fail to realize [is] that Native Americans need to be treated, at a minimum, with respect, courtesy, and professionalism... and all too often that is check at the door on their arrival... and Native Americans have not been treated well by the County.

AM: Do you think that has a lot to do with the lack of education of understanding or I guess stereotypes?

R9C: Well, I think there is the stereotype of reservations... and I think their lack of training... their lack of experience shows that. [N]ative Americans are the first people and they have been subjected to numerous, numerous, atrocities... and I had an individual tell me, "Why are we always talking about 1492? Why are we always talking about that? That did not have anything to do with me. You know, my family just came here the last hundred years." Well, there is still institutionalized racism and there is still institutionalized... maybe it is... there are still traumatic experiences that have been implanted on Native Americans... and this mentality of these people coming in from the outside to enforce their laws upon us [the Tribe] has to take a back seat to understanding, education, training, [and] experience... all that is relative but you, also, have to treat American Indians as human beings... and I do not see that being done by the State or by the County.

AM: Would you say that is because of the history of California... and I guess the acceptance of violence towards [the community...] "This is how it has always been. It is acceptable" Do you think it has to do with visibility... why do you think that happens?

R9C: I was

Both laugh

R9C: I think back to Chris Rock. Have you ever see Chris Rock's bigger and badder? He has a joke that says something like, "You know, you wanna think you are special. You wanna think

you are something. You know, show me a Native American family... you know, show me four... you know, a mom a dad a son a daughter... show me a Native American family eating in a restaurant... now that is special.” And I think people forget that we [Natives] have been here and that we have been subjected to these abuses... traumatized year after year... for hundreds of years... and they do not understand why [...] we look at the presence of law enforcement in our communities as skeptical... that we are skeptical of their presence because we have not had a relationship with the city, the County, the State that has been a good one. You only have to flip the pages of a paper a hundred years ago to see that... and the stereotypes of the non-Indian coming in to enforce laws that may not be the priority for the community is... is nothing more than the second coming of the first one. And so, we [Tribes] have to get to the point of where we do not need to live in the past but we cannot forget it... if we [Tribes] are ever going to move forward we have to do so knowing that California had some of the worst practices exercised by the Government towards Native Americans... and by the time they swept through the great plains they [the Government] had developed a very effective killing machine... and by the time they got to California what[ever] population was left, after the Spaniards came, was decimated by their policies... and so, we have to be sensitive to that as law enforcement... and the State needs to recognize that they may not have that same trust responsibility as the Federal government does but [the State] have to recognize that there is this history of trauma that has existed... that was perpetuated by the State against Indians here, in California.

AM: Do you think that that history has anything to do with... on the interpersonal level how, I guess, in Native communities may be accepted... how domestic violence may be accepted? Or just not spoken about just because there is that history, “You know, it has always been this way. You know, this is normal.”

R9C: I think one of the stumbling blocks is, “That if I do report... who is gonna care?” “If I do cry out for help... who will answer?” and “Is that person who comes... are they actually going to help me or are they going to take me to jail for my warrants, my background, my experiences?” Or maybe they are a person who has had negative interactions with law enforcement and so law enforcement comes and they are like, “Well, we can talk about that later. What about you? What is your name? What is your date of birth? Can I get that? Let me take that down. Let me run you.” And so, I think because of that mistrust... because of that historical mistrust and those feelings... I think that there is a reluctance to get the State involved in family affairs... in something so delicate as domestic violence... and how those ripples will filter right out to the family. So, there is a reluctance... there is a hesitance. You know, the Sheriff refers to them as “If they are a combative witness or a reluctance witness... why are we going to waste some time on this... because they are probably going to withdraw the case anyhow.” Well, why not look at it like, “Well, let us take it and if the DA drops the ball... well then let the DA drop the ball. If the court drops the ball... let the court drop the ball... but let us not [...] drop the ball.”

AM: Do you think silence has a unique role in American Indian communities when even thinking about reporting?

R9C: I think there... for whatever reason... I think that reluctance to report is prevalent in Native American communities because of our history... and you have to acknowledge that... you have to understand the dynamic of how much oppression that these people have been through to just to just exist today... and if you do not have an understanding of that... then how can you really help them?

AM: In terms of like on the other side... where say, like, I live here... something goes on... domestic violence or whatever... and then my grandmother tells me, "Well, we do not [...] report that [for whatever reason]." Can you talk about how silence plays a unique role in the community?

R9C: Well, I think...

AM: Or do you think it even does?

R9C: It does... and I think there are those predators who have perpetuated or have become aware of the silence in Native American communities about reporting crimes because of their reluctance to have anything done in the past... and so when you look at domestic violence... nine times out of ten, domestic violence is being perpetrated on a Native American by a non-Indian... and a lot of times up until the 40's and 30's... a non-Indian could levy charges against an Indian and an Indian was not considered a credible witness... those laws were basically just recently withdrawn... and so that mistrust has allowed individuals to perpetrate those crimes on Native American communities... and as of lately we have seen people going from rez to rez using the silence of those communities, the apprehension of those communities, to report as a refuge. So that they stay in Native American communities... these perpetrators, these predators, go from reservation to reservation... because they know of the silent code... the silent code, the mistrust, and families... maybe because of lack of understanding... would rather keep those issues internal than to have them be everybody's business. So, there is a certain level of education that needs to occur in the community as well... to say, "We need to stand up to stop this." You know? And it needs to be acceptable to voice an opinion... and it will only come with education, experience, training, and letting people know that you do not want this cycle to affect your child and you do not want your child to adversely be affected. So that you have grandchildren [that are not affected] because it is... it can become generational... and it is our role and our responsibility to stop that. You know what? I always tell people is, "If we do not do anything today... one of these days the law may be changed to where law enforcement may be on the hook because they knew about it and did not do anything... so when in doubt, report it and be proactive and offer resources that are available to them." One of the things that when I was the Tribal administrator up in [Riverside County Tribe]... we became involved with the domestic violence women's coalition... and we had a safe house located outside of the community... located in the urban environment... that was off of the reservation that had a direct phone line with the Sheriff's department... so that was at an undisclosed location for a woman who had asked for help... could be taken to. To where her food, shelter, clothing... was taken

care of... and for the first I think it was like 2 or 3 weeks she could stay there while she got everything in order. And I think programs like that have to be developed... thinking about all the resources a family member would need to get out of a domestic violence situation.

AM: Is it harder for say an American Indian woman to get out a domestic violence situation because of, I guess, the, I guess, the unique environment? That, I guess, they are in... culture wise, family wise... because like you said before [...] you are from that community... that is always going to be your home... and so is it harder? Like what are the barriers for a Native woman to leave?

R9C: Well, I think there are unique barriers because of our tie to the land. It is [hard] if you were to leave your family because of domestic violence... then the barriers are “How do you come back to your family after you have been separated?” “How do you transition back into the community?” “How are you able to protected in such a small environment?” and those... those barriers exist on a magnified scale for Native Americans... that they may not exist for a family in San Diego. You know, a family in San Diego could move to a different neighborhood and, you know, there are 2 million people in the city... versus being in the [San Diego County Rural Valley] and there are only 200 hundred people that live there... and yet everybody knows who is in everybody house... or who lives in each house. So, I think that there is a certain level of resources that are not available to Native American women that are available to other women... and housing, income, or financial assistance... if you are not from a gaming Tribe then how do you get the resources necessary to get your own light bill... to get your own phone bill... to, you know, to pay for your food and lodging expenses. So there are unique situations that Native Americans face that other people do not face. If I am from a rural reservation then I do not have the ability to go out and get a job... or if [I do get a] job [...] I may see that perpetrator of that heinous act... and I might see him or her at work... so, now “How do I go to work and how do I interact knowing I will see that person?” And so, there is no law enforcement on some reservations to be able to protect that individual... or if you do call, you know, you are talking about an hour forty five minutes to respond. So, there are unique situations that face Native Americans that other races, other minorities, do not face.

AM: Do you think that that lack of understanding of those unique situations plays in a huge or plays in any role for the Sheriffs to say, “Yes, we are going to take this case” or “No, we are not going to report it” or those different things? Do you think that if they knew about those unique situations or if they understood those things that it would change?

R9C: I think if they had a better understanding of the dynamics of Indian land... instead of looking at it like, “Ugh! I have to go out there, again. She is calling, again. We went there last time and she did not want anything done.” One: to realize that it is a cycle and two: to realize that the resources that she may have available to her are not what you think she has available to her; and she cannot just pick up and leave... because this has been her home, her family’s home... and she is thinking about... well, maybe mom or grandma is her childcare provider...

so, now she has to come up with childcare expenses. [She is thinking] this is a school that she went to, her mom went to, her grandma went to... and now she is gonna have to take her kids out of it and move to a totally different school. I mean all of those factors come in when a woman is thinking, "Do I make a Statement? You know, if I make a Statement... it sets all of this in motion." It is like the pebble in the pond analogy... it is that ripple effect... and how many other lives are going to be effected... and that is the way that she is thinking. And if you have the background and the experience and training... you would know that and you would be at least be able to comprehend the magnitude of the situation that she is thinking about in her mind... all the while she is still thinking, "Well, was it that bad? I mean... yeah, he hit me... but it did not break anything this time. It is not... you know, I can get up and move around now. It is the third day." So, if they have that understanding of it... [then] maybe they would be better equipped to handle it.

AM: Do you feel State local law enforcement or the State judicial systems are providing sufficient protection to Tribal members?

R9C: No, I think there is a big disconnect with a... we do not have emergency protective orders available to us... when we were in the North... we could call a judge and get an emergency protective order... we do not have that ability here... you can get a protective order from Tribal court or you can get a restraining order from Tribal court... but then you have to take that order down to Superior Court... and then have Superior Court take that order in, look at it, and then give it full faith and credit under the family court code... and they have to basically have another hearing to ratify the order that you already had heard in Tribal court... there is no way for us... as an example: let us say that you get a Tribal court order. You take your Tribal court order... which is a good order which restrains the individual from coming against you, to you, around you... if I [Tribal police] stop somebody and I run them on NCIC... she says there is a protective order in place and I run it... well, Tribal court does not have a way to enter in their order into the CLETS... so, she has a valid Tribal court order [and] the State, under law, is required to recognize it but there is no way for Tribal court to get it into the terminal... so that when I run him I can find out that he is violating a court order which is a felony... unless she after spending the day in Tribal court... goes to Vista and has her court order heard in there... pays her \$100... has the judge stamp it... then they walk it across the hallway to the Sheriff's department... and it gets inputted into the data base. And so, if she has been through this once or twice she is frustrated now... and so, there are so many disadvantages that Native American women face that... it is, I mean, you really have to understand the issue... so that when you go and are talking with her... you can empathize with the entire process that she has gone through.

AM: Is State local law enforcement and State judicial system providing sufficient justice to Tribal members?

R9C: Geez... I do not want to get any judges mad at me.

AM: *Laughs*

R9C: I think *Laughs* I think... you know, I think it is a... I think they are in a difficult situation... but the short of it is no. The rules are set up against them... and if you have a Tribal court order then how come you cannot [put] that court order into CLETS so that any law enforcement officer in the State can see that there is a restraining order in place... or can see that there is a protective order in place? Tribes do not have access to emergency protective orders unless they work out an arrangement with the Tribal court. Well, Tribal court is a court of competent jurisdiction... it is recognized... but each Tribes has to put money into that process... and every Tribes has limited resources... so, you really may only have a judge from 8-5 [while] on the State side you have access to a judge 24-7... and even after you go through the Tribal court process... Tribal court is not allowed to input orders into CLETS. Well, when I stop somebody... I do not have access to CLETS because I am a Tribal police officer [and] not a State police officer... so, unless the County has put it into NCIC, which is the national database... CLETS is California... so, unless the San Diego deputy who got that order from the court put it into NCIC... it just resides in CLETS. Well, the Sheriff does not want Tribal police to have access to CLETS because he says, "Well, I like you guys but I do not trust these guys... but if I give it to one of you [then] I have to give it to all of you." Again, it is an excuse... but I have access to NCIC but Tribal courts do not have an access to either one... unless you as an individual take it to court... and judges need to understand that... but I do not want to get any judges mad at me.

AM:*Laughs* Is the State local law or State judicial system providing sufficient safety Tribal members?

R9C: No. No, the response time... [and] the fact that the Sheriff's department is always rotating new deputies in. Deputies are almost like doctors... it takes a physician 3-4 years of having interaction with a patient... to build a physician-patient relationship to where you feel comfortable telling [them] your problems. It is the same way with a deputy... if you are always seeing a different face every 90 days... a guy is looking at you and he is looking past you. You can tell that and I am like, "Oh, okay." You know, that is terrible. "How many times has this been? Yeah, okay. I see on the CAD here it is three or four calls. What happened the other three or four times? You did not want to do anything?" So, immediately he is thinking this is another one of those times... and there is a lack of follow up... and so by the time it gets to court, you know, there is a lack of... maybe, there is a lack of... maybe, there is a lack of need... that you have at this point of even following through... like you have gone through all these processes and you are just frustrated... so you get to court finally on your day and you are like, "Well, you know what? He has been at the house four or five times. I called nobody came. I have the Tribal court order [and] it is about as good as the piece of paper it is written on. What is it that you want judge?" So, now he is like, "Alright, dismissed." Well, all that work is down the drain... so, no you are not protected... no you do not feel safe... and now you are wondering the next time, "Do I even want to go through that again?"

AM: Do you think that State or local law enforcement provide quality law enforcement and criminal justice on reservations?

R9C: No. No, I would say... you know, even with the agreements that I see... and, you know, [San Diego County Tribe] pays I do not know \$900,000 a year for two full time deputies stationed there [and] they do not get any better response than we do... they do not want their Tribal law enforcement to do police stuff... and so they do not get any better response than we do... and we can do the exact same thing the Sheriffs can do... so, we can arrest you... we can detain you... we can hold you... we can release you... we can cite you in the Tribal court... we are working our CBB for Federal court to be able to cite you into Federal court... we are working with the district attorney to do direct filing for misdemeanor charges... the only thing that the Sheriffs can do that we cannot is take you to jail and a felony... and hopefully under VAWA we will be able to address that... because 2015 is when the switch changes and Tribes can arrest, detain, cite for felonies, and commit people to prison.

AM: Do you think that State or County officials who are in control of maintaining policing and judicial systems are accountable to Tribal government and community?

R9C: No. I think there is a disconnect because the political leadership of the Sheriff's department and the Tribe may have conversations... and cannot speak for the other ones... I just know that the Sheriff has not been very good at reaching out to the elected leadership of XXXX... and so, at the top there is a disconnect... well, at bottom disconnect is being kind I would say there is no connection. So, there has to be... there has to be some other mechanism that we get together... and you know what I think is interesting? Is our communication with the Sheriff's department... we get one channel from them; and yet, we pay \$12,000 a year for our radio channel and we pay \$75 a month for each individual radio... yet it is easier for me to pick up my cell phone and call 911 than it is for me to get a deputy to communication with me on the radio... and if it is that bad for a radio call... well then... let us not even talk about criminal cases.

AM: Do you think Counties should be responsible for law enforcement on Indian reservations?

Both laugh

R9C: I would say that Public Law 280 gave the Sheriffs jurisdiction on Indian reservations... I believe in the interpretation that it should be concurrent jurisdiction... and if there was an opportunity for Tribes to exercise criminal jurisdiction in concurrence with the Sheriffs... so that if there is a crime and a deputy is call he or she will do something about it... but at the same time if they are not responding and Tribal police arrive... then they should be allowed to do something about it... and if we had somewhere to house somebody... if the Federal government was mandated like they are [...] under VAWA to house our people... if they were mandated... than I believe in concurrent jurisdiction... but to just solely rely on the County... well, I think we have been doing that and I mean look where we are at today because of it.

AM: Do you think that where we are today has anything to do with a lack of funding or is it a lot more than that?

R9C: A lack of funding... well, we analyzed Public Law 280... and in the beginning the Federal government provided funds to the State for policing Indian land... that money has, since 1950... has been rolled into the general fund as part of the block grant to States... so there is no way to break out what that funding was but they got money for it... and sometimes [the] Sheriff will talk about it being an unfunded mandate but that is not true... they got money initial for it. And if you take [Northern California] for example [Northern California Tribe] has fee land in it... it has trust land in it... and it has Tribal land in it... and you know like fee/trust allotments... and [Northern California Tribe] generates about \$500,000 a year of taxable revenue that comes in off of the Federal Indian reservation... so, if the Sheriff does not want to have jurisdiction then he should give back all the money that is coming in off of those lands... and that ain't gonna happen... so, he is the one responsible for criminal enforcement. Tribes are saying they [have] concurrent jurisdiction but we lack housing for offenders... so if we could house in the jail... well then we would be there... or if the Bureau of Prisons stepped up, because they are a Federal entity and we could house there... that would be fine.

AM: For XXXX, what are current procedures for handling a criminal situation on the reservation?

R9C: We... well, it depends on... what it is. If it is a domestic violence [call] then usually what happens is... domestic violence in progress, 911 is usually called, 911 will then transfer to our dispatch, ask us if we have a unit available to go to whatever the residence is, and we will go there... and shortly, hopefully shortly, after the Sheriff will arrive... we will have separated the parties, we will have arrested and detained the suspect, and we will have all the victim contact information available for them... so, we will hand them basically a complete case and hopefully they will take that individual into custody... and then we will work the case jointly. A few times... more often than not... the Sheriff's department drops the ball. As an example, we had a case where we had non-Tribal members came on to the reservation who HBD, had been drinking... they came to the check point, they had a bunch of drugs in the center console [that] you could clearly see... we stopped them... got them out of the vehicle... searched them... called the Sheriff... got their permission to search the vehicle... found guns, drugs, drug paraphernalia... you know a whole number of things. Sheriffs wanted to know, you know, what the next steps were... sent the case to the DA... when we got down to the court the Sheriff did not send anybody... he sent one of the trainees who was there at the stop... so, the trainee deputy has no experience... so, then my officer who had 26 years of experience with [Los Angeles City] Police Department then had to testify... and court then had to matriculate his background and his experience... and determine that he was an expert in drug recognition and drug sells recognition... and he is who was relied upon to carry the entire case... in fact the DA told the deputy, "I cannot use you. Why do not you just sit here, as my assistant, as an expert... and we

will utilize Tribal police.” So, maybe the Sheriff is not recognizing the capability that we have but the courts are.

AM: Is there a presence of State or local law enforcement on Indian reservations? I know that it is different for here... what is the presence like?

R9C: I would say it is limited. You know, as an example... *goes and gets something* Here is what we like to flash... this is the Sheriff’s department activity log... these are numbers that he prepared... and if you look at it... if you look at it [San Diego County reservation] had 141 priority three calls.... 40 calls and 70... 40 priority two calls... 141 priority three calls and 70 priority four calls on its reservation. XXXX had 1 priority two call... 8 priority three calls and 4 calls for service. So [San Diego County reservation]... granted its population is bigger... has about 300 calls for service and we had like 12.... and [San Diego County reservation], [San Diego County reservation], and [San Diego County reservation] are going up and up and up and they only have security... we have police and we have seen the calls for service per the reservation go down, down, down... three years now. And then they [the Sheriffs] have separate calls... broken out by casino and [San Diego County reservation] had a 44% increase at the casino... which are separate from the other calls... and we had a 16% reduction in calls at the casino and this is last year... so we are waiting for this year’s report because we feel like it can only go down. And the Sheriff... actually the statistics... the statistician for the Sheriff’s department called me and said, “What is going on at XXXX? Why are things looking so different?” and of course I jokingly said because, “I am here.”

AM: *Laughs*

R9C: “I am at XXXX I have been here for 3 years” and he was like, “Well, that is what we are wondering because in the last 3 years we are seeing a remarked decline every year and it is getting bigger and bigger.” and I said, “Well, eventually we would like to be handling all the calls from XXXX” and would like nothing better than to say to the Sheriff, “Thank you but no thanks”... and we realize that there will always be a place for the Sheriffs... I do not have 24 hours detective, he has 24 hour detective [...] I have 24 hour patrol, he has got 24 patrol and ten times as many resources as I do... so there will always be a place for the Sheriff... he has a lab, I have to find a lab to contract with... you know, he has all the capabilities that they readily [and] daily deal with... and so, we [Tribal police] would like to think that as we go forward from here our relationship with the Sheriff will change... but we would like to think we would augment the services that Sheriff would provide... and that if the Sheriff does not want to come for a \$100 theft of a ticket at the casino that we would do that and we have been doing that... so that when he looks at how his resources are being allocated he can allocate more resources to [other] calls... and we can handle... we can easily handle those less glamorous calls of, “Somebody took my ticket” or “Somebody took my jacket that had my wallet in there.” We are able to handle those calls. So, I think that as Tribal police capability grows that is what I see us doing...

is that people will get even better response hopefully from the Sheriff's department because they are not tied up on one these little calls that they do not want to go.

AM: Do you have anything else to say in relation to Public Law 280, domestic violence, and Southern California Indian reservations?

R9C: I think we are at a critical juncture. I think with the law changing I believe that it is time for Tribes to become a player... become a resource within the law enforcement community... and look at building a good solid program, with good solid staff that can serve the needs... that can better serve the needs of the community that they represent... and I hope that all Tribes will look at the fact that what true test of inherent sovereign authority than create your own law enforcement program... only Tribes can do that... only chartered cities can do that... only Counties can do that... only States can do that... and Tribes can do that. And for Tribes to look at that next frontier... and it is law enforcement and it is the ability to bring to the table resources and tailor them to fit the needs of the community that you represent... that is what I am saying.

AM: Do you have anything to say about I guess the differences in Northern California and Southern California?

R9C: Oh my gosh!

Both laugh

AM: I figured I should ask you. *Laughs*

R9C: We have the same problems... we were where Southern California [is] thirty years ago [Northern California Tribe] had the first Tribal court in California... we had the first one for years... we adjudicate everything from divorce, child custody to you know violations of the wood cutting ordinance... to exclusion... and we have had our growing pains at [Northern California Tribe] getting through all those issues... having law trained judges... the most popular guy wins the judges contest well he is not law trained... so we wrote in to a provision of our code to where if the judge is not law trained... well he has to be law trained, he has to pass our Tribal bar... but also, that the court clerk, who is appointed at the digression of the judge, is an attorney... so that we know that our Tribal members rights are protected... so we are where we were thirty years ago with our law enforcement program... with the Sheriff and the Tribe not talking. We had so much theft going on that we created a Tribal security force to keep people from burning down our buildings, keep cars from be stolen, to keep gas, you know, lines being cut. So, we slowly evolved into a Tribal police program... and it took years to develop that relationship. Southern California Tribes are... we are I guess selfishly... we are where we were 20-15 years ago... we are ahead of where we were when we started but the Sheriff still does not want to deal with us... he will deal with the political leadership and he will tell everybody all the right things... "Oh, I want to work with you guys." and "You know, maybe we will just do this contract for another year." and "You know, you are paying in to the revenue allocation plan."

and “You are paying into the offset negative impacts in gaming.”... You know? He has got all this money coming in and he is like, “Yeah, Yeah... sure, whatever we need to do... here is my personal cell... you call me.” But the problem is the boots on the ground... and getting services to those Tribal members who need them... and we are going to get there... we are going to get there.

AM: Do you have anything to say about what Riverside County is going in comparison to what San Diego County is doing?

R9C: Riverside told me that they have just as many Tribes and they do not want to have to deal with Tribal police[...] so they created a Tribal response unit staffed by people who can make decisions... Sgts., Lts., Captains... and they are doing everything in their power to make sure not just the chairman but the council members and the directors of those security programs... that their people have a relationship with them so that there is no need to create a Tribal police force. There is no need to have these two autonomous agencies and so they [Riverside Sheriffs Department] are trying to be proactive. The problem is they have [...] a Public Law 280 presentation that they do... it is mandatory for every deputy in the County... every employee for the Sheriff’s department has to go through a 280 course with them... they have continuing education on the 280 course... the problem is it is taught by non-Indians and one individual who is a descendant of an Indian who is like [...] “Now I am retired but they brought me back to be part of the Indian unit... so you know... I am trying to help you guys.” and I am like, “Oh, now it is you guys. Now you are going to help me?” So, I think that eventually I would like to work on curriculum for the Sheriff’s department that is relevant... [curriculum] that talks about where Tribes came from... that talks about our history and our culture... and why you have to be sensitive to their needs... and so you are better able to have a positive influence in the community by having the [education]... by seeing the bigger picture... and so that is [what] I hope to help San Diego County do... if they ever ask, you know? They have never asked... maybe you can do that.

AM: *laughs* I think those are all the questions that I have unless there is anything else you would like to say or...

R9C: No. Did I get myself in trouble?

AM: You might have I do not know.

Both laugh

Transcription R1013C [Total Time 1:42:36]

[This is the only focus group that was conducted in my research it started out with 4 participants and ended with 2]

AM: April 21, 2014... Do you live in a tribal community?

R1013C: *All nod yes*

AM: Ok. How are each of you a part of this community?

R1013C: I am a member.

R1013C: Tribal member.

R1013C: *Nods* [Tribal Member]

R1013C: *Nods* [Tribal Member]

Everyone laughs

AM: So, other than tribal member... what is your position in the community; in relation to law enforcement, community activism, or domestic violence respondent? Or do you have any position in relation to those?

R1013C: I do not... my brother is the tribal liaison for Riverside County... but I do not have

R1013C: I have been an advocate against domestic violence for the past six years

R1013C: No, I do not.

R1013C: As tribal chairwoman I, how would I say, touch indirectly... I work with staff and programs and projects that are involved in Domestic Violence (DV) and I am, also, on the court committee... and so we trying to develop an ordinance currently for DV

AM: How many years for each of you worked in the tribal community?

Everyone laughs

R1013C: Oh, I do not know

Everyone continues to laugh

R1013C: 50 minus oh

Everyone laughs

R1013C: About forty years

R1013C: Sporadically probably about 10 years... here and there... off and on

R1013C: Oh, geez... I do not know about me either... because I have been back and forth and back and forth

Everyone laughs

R1013C: I started when we just had a trailer out there by the tribal hall, so geez...

L*laughing*

R1013C: What 10... 15 probably about that

R1013C: And I have been since I was young... so I am going to say 50 years... no I ain't 50

R1013C: Forty

R1013C: I feel like I am 80

Everyone laughs... some talking

R1013C: I feel like I am 80

Continued laughing

AM: Can you describe the community that you currently work in?

R1013C: I work here on the reservation here with the tribe

R1013C: I work in San Bernardino County and so there's a substantial urban Native population there

R1013C: I work here also

R1013C: What was the question again?

Everyone laughs

R1013C: Can you describe the community that you work in

R1013C: Oh... The community that I work in? I work on the Torres-Martinez reservation. It is very rural. I wanna say income level is really low... lack of infrastructure... lack of law enforcement... resources. We do not have a... currently we do not have... as a tribe and under our jurisdiction we are checkerboard so that means that we are co-mingled with non-Native property owners and non-Native people... and so, there's county jurisdiction and the tribe's jurisdiction. As far as criminal, of course, you know the county handles that through their law enforcement... the tribe doesn't have any civil judicial system in place. Most it [civil matters] falls on the council or the general membership, as a whole. We do have a tribal constitution... and we do, again, have among some of our other ordinances... a health and safety ordinance. Again, we lack the resources to properly implement, like, dumping ordinances. We have a mobile home ordinance because we have a few mobile home parks. Our economy is really under, under, not underrated but *laughs*

Everyone laughs

R1013C: Do not we have a firearm ordinance?

R1013C: Yeah, we have one... it is actually adopting the county's firearm ordinance. So, yeah... that is worse. We try to establish ourselves since when were you chair XXXX [?]

R1013C: Since then, that is when we tried to establish [ourselves]... because that is when we got our constitution... and different things going... and I still feel like we are [a] small baby step taking tribe... and not only because of lack of monies and actual resources... but our tribe still does have some fear of putting things in black and white and writing and things like that... so historical trauma

Everybody laughs

AM: Have each of you heard of Public Law 83-280 commonly known as Public Law 280 or PL 280?

R1013C: I have.

R1013C: Yes.

R1013C: Yes.

R1013C: Yes.

AM: What do you know about it?

R1013C: That is a broad question.

R1013C: Yeah.

Everyone laughs

R1013C: and I am just gonna shrink down...

Everybody laughs

R1013C: The feds gave the State authority to... what do you call it... manage any criminal things that happened here

R1013C: But not civil

R1013C: No.

R1013C: Yeah... that is pretty much my understanding as well. That any kind of criminal activity is left to local law enforcement or county law enforcement... well here because we are not an incorporated town or anything like that. So, I'm guessing that is what I know.

R1013C: Same.

Everybody laughs

R1013C: Ditto.

R1013C: Yeah. Exactly, the feds gave state jurisdiction over tribes... and the other thing about it is, historically, being educated about it but not only that... experiencing with Riverside County because they also [have] a lack of resources. They do not have resources to manage their enforcement... as far as law and courts with their constituents... much less us. The State failed, I mean, the feds failed to provide funds to the State... and another comment that was brought up at the Bureau... you remember, the Bureau meeting

R1013C: Ahuh. [Yeah]

R1013C: and we were trying to budget and formalize budget line items... and we wanted to budget to law enforcement... because I remember when XXXX was chair. We had funds to be able to contract with the local law enforcement to provide that type of service on our rez [reservation]. So, we're trying to get that back on the table... and somebody mentioned, "Well, the feds do not fund because you do not need it because the State can do it." So, it is like we are in a... what's that word, not quandary but...

R1013C: Conundrum?

R1013C: Yeah, you know they want us to help our self... but then again, they want somebody else to help us... but then they do not have the fund[ing] so then the law enforcement is asking us for money. It is like number one, "why are we giving money to have jurisdiction over supporting this PL 280?" but at the same time they are the ones that have been given that jurisdiction. So, yeah, we are not PL 280... that is what PL 280 did

R1013C: *Laughs*

R1013C: Or is

Everybody laughs

AM: So going off of that, do you think counties should be responsible for law enforcement on Indian reservations?

R1013C: Ideally, I think tribes should be responsible for their own... but then again, it always comes down to money and lack of resources. I guess, in our case, it would be [the] County... just because that is what circumstances dictate.

R1013C: You can kind of see it both ways... like, if you look at other states that are not Public Law 280 states... and you see, I do not know, gosh, there was a lot of arguments going on when

they were trying to get the... when they were renewing VAWA. About how there were all these, like, assaults... and everything, like, domestic violence and sexual assaults going on the reservation by non-tribal people... and then, you couldn't enforce it... and things like that. Well, in a Public Law 280 state that is not necessarily an issue. But, you know, I see the other danger in allow an outside agency govern what you do on your reservation. I could see that part too. So, it is good and it is bad from what I can say. So, like, ideally you want us to be able to govern ourselves but then you'd run into that slippery situation of "is it enforceable just on tribal members?" or can people come who are not a part of the tribe and do things that our law enforcement wouldn't be able to enforce upon them? You know? We wouldn't be able to criminalize or prosecute them... or I do not know... I do not know

R1013C: Oh, good lord!

Everybody laughs

R1013C: I feel like a dummy because they are the ones... I do not know about this...

R1013C: Got to get on court.

R1013C: The thing of it is... I'm one of those that [has been] on the other end. I was out doing criminal activity. So, yes... I think that we should be able to do ourselves.... but at the same time, it was like XXXX was saying. It always comes down to money, you know, because I see a lot of stuff going on... but I feel like I cannot say anything... because there's nothing that I have really done about it... and criminal activity is running rampant out here. Just like the other day, when they were pulling out all them [?] cars out there by the ditch. I mean, they pulled out at least I'll say 15 cars from that [ditch]...

R1013C: Geez.

R1013C: that were just dumped... and stripped... and everything.

R1013C: Yeah, because on our allotment there was a, what do you call it, a chop shop for a while.

R1013C: Yeah.

R1013C: Yeah. They were doing that and the first time we called and they [The Sheriff's] said, "Oh, well there's nothing we can do about it" or something like that. Then after a while, once there was like multiple cars back there and it was like a chop shop... then, you know, the Sheriff's Department decided to do something about it. *Laughs* It was mad scary... it really was.

R1013C: Geez.

R1013C: Well, I think it is the Sheriffs responsibility... because of the statute. I think the County is, like, the prime... because they got the authority... but they [the Sheriffs] still should come and work with the tribe in how they are going to enforce that authority on the reservation. They [The Sheriffs] should not copycat what they are doing with off the reservation. They [the Sheriffs] should be more culturally sensitive. They [the Sheriffs] should utilize the resources within our community... to be able to, how do you call it, strengthen it. So that they [the Sheriff's] can be... now do their part with that authority. Which, right now, we do have a group of people that come... we have the Tribal Assistance for Needy Families (TANF) program that sponsors our Indian Child Welfare... and, so, as a tag team to that they [TANF] are working on the domestic violence (DV) issues... and, so, they have a group of people that are working on that. I think they meet quarterly. You remember that one... with the judges, and the attorneys, and the law enforcement?

R1013C: Quarterly.

R1013C: and they are working on all the DV issues... and the PL 280... and that VAWA... to see how that [will] work for the tribes in this area. So, I really think it is a shared [responsibility] and we shouldn't just say, "It is on them." Yeah, again, we are back to if we did have the funds... and which we did... when we were able to acquire [funds], huh?

R1013C: Ahuh. [Yeah]

R1013C: [when we had the funds we were able to have a better relationship with] the Sheriffs. So, I thought there was a good partnership there... with the Sergeant and stuff... so yeah.

R1013C: I am real curious on the Tribal Liaison end of it, you know, for the Sheriff's Department... it seems like that position they [the Tribal Liaison Unit] do more for the sheriff's side than they do for the community [the Tribe] side.

R1013C: Right?

R1013C: Like, we do not get the extensive training [on] everything... on what is it they do... but, they get all kinds of training on what reservations are and what we're about... and, you know, what our laws are... and they get PL 280 training... and everything. Well, why are not they training us on those kinds of things? I do not see that... a whole lot [of that is] happening.

R1013C: No.

R1013C: Does that happen too much?

R1013C: No, and it is kind of morphed into something else. Where they are just kind of going off and training people out of state... and it is not like it started off to be.

AM: So, do you feel that Public Law 280 is appropriate and effective for Indian reservations in Southern California?

R1013C: No.

R1013C: No.

R1013C: I do not think it [Public Law 280] was well thought out. I just think they just threw that out there with no thought in it... and now we [the Tribes] are dealing with the consequences.

R1013C: I do not know one positive thing out of that PL 280. Not for us or the County. The County has a burden... and so, it is very difficult for them... and then we have a lack of... and even the burden, I cannot really say it is a burden... because that means you are carrying something heavy... that you have to take care of. They are not even doing that... and every time... and I do not know if it [is] just our area or all areas... but the prime thing [is] that the county in our area is so poorly budgeted. So there's, I mean... even if we were non-Indians on fee land... they probably get the same service that we do. Which is zero because of the lack of resources... and then again, you have some grass-root [organizations] that are trying to help the community members... talking about the non-Indians... right... and then again, they get stalled and stopped because of the lack of funding. So, I do not see [any] positive. I cannot even see any positive of this PL 280. I haven't seen one... not even one positive thing... that I could say about PL 280 for us [the Tribe] or them [the County].

R1013C: And on the flip side... for tribes that try to, you know, [now] that we have this casino income... Tribes that are doing well they are just hiring the Sheriff to be on their reservation.

R1013C: Imposing.

R1013C: and to be their Sheriff, yeah... and then there's us... we do not have the money to pay the Sheriff... so, we get nothing. It is not equitable.

R1013C: No.

R1013C: And even in the county... on other issues... that [are] jurisdictional... Riverside County said that, what did they say? Remember? They [the County] said they [the County], like, "let people slide on certain things"... because they [the County] do not have the money to keep people in compliance. So [?]

R1013C: Yeah.

R1013C: but I really believe too... that [at] the other end... if they allow tribes to... if we were a non-PL 280 [then] there are things that we could put in [place] that is culturally designed to be able to handle these situations at least. For instance, this is sort of a... it seemed funny because it was out of place... [but] we had some members steal a golf cart *laughs* and so somebody says, "Send them to the elders."

Everybody laughs

R1013C: one showed up... and one sure did not... and, so again, that is something small but, I'm thinking, if we had... if they [the Federal Government] gave... because something [happens when] you have your accountability, huh? You are more reactive to do more things... and put them on your plate. So what makes us... like, "Well, what's their job?" but at the same time we do not want to have their job. I think it just confuses... it makes things very, yeah, mixed up.

AM: Do you other ladies feel it is appropriate or effective?

R1013C: No. No, just with the other examples that I have given... and there, I mean, just for the response time alone... it doesn't work. I mean, you know, if you have a legitimate emergency... my mother's trailer burned down to the ground, I remember... and, like, because we do not have [a fire department]... there wasn't anybody to respond, you know, within our own reservation community. I mean, if somebody... I do not know... would it have not burned down to the ground, if we had gotten someone there quicker? I do not know. If there was a response system within our reservation... there's that and then there's, like, I said the chop shop that nobody wanted to do anything about it. I'm a survivor of domestic violence... the county's restraining order was, at the time, and I'm not sure if that is changed now, unenforceable on the reservation... because it was considered a civil matter. So, I cannot see of any circumstance that I have lived through here [on the reservation] where it worked out. Where, you know, [the] local law enforcement were responsible for what happened in my existence, here on the reservation. I have not seen it at all. In fact, it has made a lot of situations worse. When you call the cop and everything like that... it takes a situation sometimes where, you know, [it] could be handled with... maybe like, if IHS had better counseling services or intervention... that way. When you have to call the police... who are not familiar with the community... who are not familiar with the... they just start arresting people... or you know 5150ing them or however it is that they do. Rather than trying to work on the systemic problem that is going on in the community. So no I do not think it is.

R1013C: And regarding my trailer, I think, you are right. I think, it might have been able to be save because people like XXXX and them... they got there before the fire trucks did.

R1013C: Yeah.

R1013C: Dang.

R1013C: They were there before the fire trucks got there. *Laughs*

R1013C: So, we had our own self-contained, you know, first response system... here, on the reservation. You know, maybe things would be a little...

R1013C: Yeah. You just see smoke and be, like, "Hey, that looks like over there by so and so's house" and you get over there... it is like that.

R1013C: *Laughs*

R1013C: I know for our county, though, they did hire a special... through a grant, again, through a grant... the American Native Administration grant, which is usually funded to tribes... so, they used our name to [get a] grant... a person on staff to be a special person for all Riverside County, lower Riverside; all the way from Banning to here... to handle the DV situation. So, that is how mixed... that is how, like, we could have done our own... had our own unit... because we [could] always just cross-deputize them... but it is just like it is still kind of difficult... when it comes to the PL 280... and again, like, they said earlier the liaison... the key thing and he even said it... the majority, if not all, his officers in this area and to this day are still not understanding PL 280. So, again, I haven't really been involved at the State level part... [so I do not know] how knowledgeable they are in PL 280 but it seems historically... because even when Goldberg came and did a study in that book on PL 280... it shows that people just are not, how do you call it, understanding PL 280... and I still do not even know why they did it... but yeah it is not for any area of criminal offense... especially not DV

AM: Do you think that PL 280 has an effect on domestic violence on Indian reservations?

R1013C: No.

R1013C: I definitely do... and not necessarily just because of my own situation... but when you hear about testimonials from other women, from different reservations, about how the response time... that, you know, because they do not have their own local law enforcement on their reservation... you know, people know that, you know, they can get away with something... or they do not necessarily... or, you know, there's no use in reporting it... or, you know, I mean honestly just to give you a little bit about my circumstance. I had reported my situation to the Sheriff's Department. The Sheriff's Department... not understanding what kind of community this is here... started asking people... where my husband was at. [The officer] went over to the clinic... to Indian Health Services... the woman that was working there is somebody that my ex-husband considered a relative... she called told him the Sheriffs were looking for him... but, you know, if that was something that happened. So, he was able to run off... and, of course, he got busted later for something else... but he could have come back and killed me and all kinds of stuff like that... because somebody that is not from the community doesn't understand...

R1013C: Right.

R1013C: how small we are... and doesn't understand how everybody talks... and everything like that. You know, I mean it could have been a very, very, bad situation for me. Rather, if we had our own system in place... somebody from here would have known that... and wouldn't have done something ridiculous like that. So, yeah I do think that PL 280 has an adverse impact on domestic violence activity just from that little incidence and circumstance. If there was somebody else that I could have called... and I kept thinking that every time that my ex-husband and I would have an incident... I kept thinking, "Gosh, I wish there was somebody else that I could call besides the cops. You know, I wish there was somebody else that could, you know,

intervene besides the police, you know” but yeah... I’ll say yes... I’ll go out on a limb and say yes

R1013C: Yeah. I do not think it has any... only because I am to... not the fact... because it is that PL 280 [that] gave authority to the State... it is because, really, even if you are a non-Indian... I am sure it is going to

Everybody laughs

R1013C: it is sad to say, huh? It is sad to say but I am almost seeing PL 280 as just a front... because I do not see it as good or bad. I do not see anything. It is [Pl 280] just a front. It is [PL 280] just like a title and name... that people are throwing out this and that. [?] I do not see it. I do not even see it alive.

R1013C: *Laughs*

R1013C: [?] training on PL 280... and criminal vs. civil... and different other issues... and now, I know, DV is... we had a grant for DV... remember?

R1013C: Oh yeah.

R1013C: and we even... we started working with the Indio courts and the different things... but, again, they lack the resources. So, I do not know if... [I] hate to say I think... if when PL 280 came... they should have said, “ok, here’s a pot of money”... and then we would have Sheriffs who actually would be here... with more services... so, but of course... on the realm of a tribe. Why would you give it [the funds] to them when you can give it to us [the Tribe]? All we need is a pot of money. We could have a court system... because we, actually, need to develop it... and then we have an ordinance right now on the table, as far as DV... but we cannot implement it because we do not have the funding... and it is more of a wellness type thing. Like XXXX said... counseling and these different things... and securing... matter of fact, our grant allowed us... when a person came to our office... because it worked really good, huh? For some of the women... and then if it was her... we could have got her... put her in this home... secured her... and then if we had the Sheriffs contract, we would work with them. So, see again, you know, it is just yeah... it is sort of hard. When I think [about it] there’s not too much... just get stuck on that PL 280 because to me they just throw that out there... it is not really... what is it?

Everybody laughs

R1013C: Sure ain’t helping though, huh?

Everybody laughs

R1013C: I guess, because they...

Everybody laughs

AM: So, do you think it contributes to domestic violence?

R1013C: Well, now I

Everybody laughs

R1013C: Yeah. Yeah.

R1013C: [?]

R1013C: When she mentioned that situation... and I went through all that with her... yeah, it was... it was a mess. It really was a mess and there was... just really no help... and not just law enforcement but the parole people were...

R1013C: Dang.

R1013C: worthless. I mean, they are just overwhelmed. I mean, you kind of cannot blame them. Although, why you taking a pay check if you cannot do a job that you are getting paid to do? They were just overwhelmed... and yeah, just again, we could do so much more for ourselves. We know our people... like XXXX and we wouldn't have made the same mistakes, that, that, people... that the sheriff made in doing that. I remember, it was domestic violence... my cousin was living across the street from me. Up here on the hill... and her and her old man were fighting. So, I called the Sheriff... and I said, "Yeah, my cousin is over there fighting. Her old man is beating her up and I do not want to get in it. Leave me out of it do not [?]" So, they came up... and what do they do? You know, those flashlights on their car... the big thing... they shine it on my house... and they came to the door like, "she called us!"

Everybody laughs

R1013C: "Where do we go?" and I'm just like, "Go over there..."

Everybody laughs

R1013C: Now, I got to be fighting with her

R1013C: Family violence

Everybody laughs

R1013C: I told them, "I wanna stay anonymous..." but, you know, that is just in one ear and out the other. Or the person who took the call did not leave a message or whatever happened... but it could have been a mess. It really could have been a mess but it did not... it worked out okay... but we did not call them no more

R1013C: Yeah. So, the bottom line is they gave this authority to a body... to a government... who cannot even handle their own. How are they going to handle ours?

R1013C: Yeah.

R1013C: As far as our history and what goes on here... I do not know if it is the same in any other countries or I mean counties but I can imagine it has to be, from what I heard of stories from tribes... and then those that [are] like Hoopa. Huh? They are PL 280 but they pretty much strengthened themselves... and so they are like above... they are improving upon these issues... and then the non-PL 280, I understand that they are doing pretty good... except, then they have the fact of having to deal with non-Indians but that got resolved. So, I can see them... I know there's some private [conversations] going on about that... it is almost been a year... so, that should again prove as to PL 280 versus non-PL 280

R1013C: But look at how long PL 280 has been in effect...

R1013C: Ahuh. [Yeah]

R1013C: And it is just now been in the last ten fifteen years... that they started looking into seeing that it [Public Law 280] really doesn't work, you know, that kind of thing but in the mean time we have had to live with those

R1013C: [Consequences]

R1013C: We did not even know what it was until recently.

R1013C: Yeah, because of the dumping wasn't it

R1013C: Yeah, we were like, "What is this 280?" We started getting educated on it and we were like, "oh really?" So, we are behind. Always a day late and a dollar short... but, you know, they [the Federal Government] should have been educating us on it. This is a new thing. "Hey, guys this is how it is going to work", but they just... they just threw it out there... and, and, we have to try and figure it out... and, you know, a lot of people have suffered in the mean time

AM: Do you feel like the spotlight on Public Law 280, in the last in the last five to ten years, is in any way shape and form correlated to economic development within the county? So, say now Tribes are... they have money, right? Certain tribes have money... so, say Riverside County will say "Oh, well maybe now, we [Riverside County] should start considering this partnership with them [the Tribes] so we [Riverside County] can provide these services to them [the Tribes] because they [the Tribes] have money"?

R1013C: We had the sheriff come to, what was that [?] or something [?]

R1013C: Oh, yeah.

R1013C: and he was talking... and what I was getting out of what he was saying was that, "Yeah, you guys [the Tribes] have money... now we [Riverside County] want to work with you [the Tribes] and you [the Tribes] give us some money... So I [the Sheriff] can build up my

department [Riverside County Sheriffs Department]” and it is almost like he was coming off, like, an ego thing. Like, you know, “I [the Sheriff] want a bigger department and I [the Sheriff] want to hire more people”... and but yeah, right now you’re... the Sheriff... that is a title, we elected you and all this other stuff. So, how come you [the Sheriff] are not doing your job on the budget that you have... you know? But, now that tribes have money... you know... not all of us in the room had money... but there were tribes there that did have money... and yeah I think they [Riverside County] are coming out from under their [Riverside County] rock now because they [Riverside County] can smell some money somewhere.

R1013C: You know, I think that, like XXXX said, that gets thrown at us... but there’s a lot of tribes now... because of having to have to enter into government agreements because of their economics i.e. casinos... that they [the Tribe] are learning more now about [the] right of a tribe. Right? Which includes PL 280. So that is, that is, why the County... why Tribes are getting more up to par, now... and getting educated, knowledgeable, and really being able to put that on the table again... PL 280 meaning... because at a certain [point the] County was, also, thinking civil. Which surprises me... about the restraining order because at one point... yeah, they were like, “Well, we do not have that right” because they [the County] do not want to do it but when it is to their [the County’s] benefit, “Oh, no we have all the right”... and it [Public Law 280] did not even go to civil... and so we are like, “No, you cannot be doing civil”. Right? So, it is like, even more failed. That is why tribes are making sure there’s a fine line... I mean, there’s even taxation on the table... there’s all these different things to try and let the County know that, “No, that just because you’re [the County] PL 280 doesn’t mean you [the County] have full authority over us” and, so, I think that is what it is, too. Why it is coming out more?... because more tribes are now... even though it is not because... I know they are, also, looking [at the relationship] and the open space... all these different things in the law to see where tribes can go... but like our last conversation with [the] County or lawyer... [they] even said that but we’re still not favorable in the Supreme Court as fair as our jurisdiction goes

R1013C: Oh yeah.

R1013C: I think that has a lot to do with that too. We need to be more educated

R1013C: Another thing, too, because of the money situation... tribes [now] have their own attorney.

R1013C: Right.

R1013C: I mean attorneys.

R1013C: Attorneys. Yup.

R1013C: I mean they have like a stack of them! Where before... we would have an attorney but they would come to us if they saw that there was a lawsuit that they could file on our behalf...

[one] that they could get money off of. I am telling you it happened to us and you know the guy made a million dollars off of us [reference to a dumping case the tribe had]; which is fine because we kind of came out okay, too. We got a better deal but that was the only reason why they were coming. Well, now tribes can afford attorneys. So, the attorneys are looking out for that tribes' best interest and, like, "Hey, this 280 thing or this is happening." You know, you are watching our rights this that and the other. So, that is how it is coming at us... so, but I guess money does make a difference... but we do not have any money, so yeah.

R1013C: and then they are becoming more, what do you call it? I want to say politically reformed... because a lot of the tribes, now, they are at the States' door and then the State has to do more consultation... but then again, because the tribes have really... and again yeah it has to do with the money because the State [and] the tribes are not any fool... and they are like, "You know what? You me to support you and pay towards your campaign and have dinner for you and everything? Well, these are my situations." So more of the tribes' needs are getting to the State level... and, so now, there is more of a need [for] each other at the State level. Like, I see even now, like I said, the county guy came and talked to us.

R1013C: Yeah.

R1013C: So, there is even more of that now. It is like, now, you are actually some sort of a constituent... for me of course it is somebody with, I want to say, not just money but they have some strong... how do you call it? Decision in the pull... no matter where it is at, you know, like, with decision at the State level and all these different rules...

R1013C: but we [the Tribe] are still in a stage where we realize if the money was... if casinos were to be illegal tomorrow and the money was to dry up... we would be right back where we started. Where no one would be here... no one would be asking us what we thought about anything... maybe you... but I am talking about politicians and cops.

AM: *Laughs*

R1013C: Yup.

R1013C: and all these other people would not be. They could... they could care less if we lived or died. They would go away and you know we would just be hung up out there... and you always have to remember that when dealing with those people [non-Native people]. I remember when I was kid we use to have to go to church every Sunday. I lived in a foster home. So, I had to go to church every Sunday and once a year... there would always be somebody white in the audience, at the school... and I would be like, "Who is this white person?" and they would stand up and they were running for something.

R1013C: Yeah.

R1013C: and that one time a year they would come up and they would make a speech “vote for me” and they would never come back. So, another year would come by and there would be another one in there... something like that, that is kind of how they [non-Native people] are. When they [non-Native people] need you they are there and if they [non-Native people] do not need you they could care less. You know, if your church needed money or if the tribe needs help or anything else. It is a sad way, really... for them [non-Native people] to exist. You know... because we are [going to] be finding a way... but for them [non-Native people] to have to be like... that, that is really a bad way to be.

R1013C: I did not know that they were [?]

R1013C: I thought it was... it was interesting, too, that you said that... because we were in a leadership meeting and they were trying to get something on the bill, as far as, the State, right? [So], somebody commented and they says, “So, you know what? We should get this person to run and support them.” It [is] to the point where tribes, now, can say... for whatever reason [...] but we [Tribes] can say who we want at that table... and we can put that person there... and that is really strong. That is, like, whatever... because they are playing the game... that is the name of the game.

R1013C: Ahuh. [Yeah]

R1013C: So, again... I think that is [how it is] now. We better find out what are the rules, on the other end. Now, they are finally... it is like the sleeping giant has woken up. We better be ready and that is what... They [non-Native people] are not doing it only for our [the tribes] benefit... but for their own.

R1013C: Yup.

R1013C: because if they are going to play with us now... because we are heavy hitters... they better be on par with what’s going on... but then again, you might have a few grassroots people, too. Who are not really happy... I know, like, Carole [Goldberg]. She was really trying to [help] right? “Okay, now, there is a train that I can really get on and I have been ready to hook up to it so...”

R1013C: Yeah.

R1013C: So, we see that end of it, too.

R1013C: She has been there from the beginning.

AM: What are some unique barriers or issues that are associated with Public Law 280 here [on the reservation]?

Everyone laughs

R1013C: I know.

R1013C: Oh no. I mean... I would say [it is] a unique barrier because a lot of tribes in this area are not as remote as we are. So, I just keep on talking about response time, you know. Where, like, if you are in... if you are in, like... from I do not know... Cabazon... or I do not know... San Manuel... or you know... Soboba... even the response... a responder would probably be able to get there quicker. You know, off the reservation... on to the reservation... than here. May be less now... since, we have that sheriff station here... but did not you [another participant] have to call and you said it took them, like, a million years for them to come out. When there was that car out there by your...

R1013C: Ahuh. [Yeah]

R1013C: house, again. So, I would say, again, one of the barriers to, you know, this reservation... I would say [the] response time and us [the tribe/reservation] being as remote as we are.

R1013C: Actually, another barrier would be attitude. When you [another participant] said that... it made me think of one time... we had a fire up at one of our houses there... and the fire truck came out and the people were, kind of like, I guess giving the firemen a hard time... because it was taking them [the firemen] so long to get there... and a guy [fireman] turned around and he told XXXX he said, "You know, we do not even have to come out and fight your fires for you". I mean, why did he have to say that? I mean... it may be true... I do not know if the fire department is responsible or not but that is what he told her. That to me... that is a poor attitude... from what they call a public servant, you know.

R1013C: I have another situation that I know I can harp on in this... and maybe, you know, somebody is going to call me out for being wrong about this and everything like that... but along with the attitude part... it is, kind of like, I am trying to think of if it was mentioned before... but yeah, when it is to their [the Count/non-Natives] convenience it is, you know... people can do it but when it is for our [the Tribes] benefit it is not. [For example], like, the County will not come and get, like, dogs... like, stray dogs or stuff around here.

So, there's this guy I grew up with and he, you know, the County wouldn't come get this dog that was biting kids and stuff like that. So, he went ahead and shot and killed the dog. He is in jail... in prison, right now, for eight years because he shot and killed a dog... that the County would not come get. When all [the County's] criminalization [is] based on the fact that they [the County] will not come and help us [the Tribe]... you know, like, what else what was he supposed to do? And I did read, you know, his court transcriptions and everything and it was pretty brutal... but there was nothing written in there about what this dog was doing to kids. You know, it was all about what he did to the damn dog, you know... and so I would say, yeah... that barrier that you [another participant] were talking about earlier... yeah, it is never in our favor and for our benefit... it is always, you know, for the benefit of something else or somebody else.

That person that had their dog or was letting their dog bite kids did not have to go jail for anything... but this guy for, you know, stopping the dog from biting people's children... he has to sit in prison. It is... I do not know, I mean, maybe I am just wrong on that...

Everybody laughs

R1013C: but in my perspective... I think that, you know, it is criminalization for not being able to... for

R1013C: Security of community.

R1013C: Yeah, exactly!

R1013C: "I mean... you [the County] were not going to do to it, so I am. The male... in this clan... in this community i.e. tribe, right? I have to make sure that these kids are safe. I cannot sit here every day and see [these kids get bit]... because I have been thinking I am dependent on a government that is really not ours..." So, the other... and that is one of the barriers and I do not know if that is unique but *laughs*

Everyone laughs

R1013C: I have seen it on other reservations.

Everyone laughs

R1013C: but I think, yeah again... but I am not sure exactly with other tribes... but the other thing is that we are the foundation of government... may not be [but] I think this is across the board really... is that how can we grow our government... when the foundation is shared? It is just so... and then half the time it is like, "Well that is not our job" like she [another participant] said, "It is not our job to do this".

R1013C: Ahuh. [Right.]

R1013C: but on the other realm... just recently, we had to go to court and try to tell them that your restraining orders, which are civil, cannot be imposed on reservation. It was the opposite and they were like, "Oh, no... yes I will" and the judge [issued an order]. Then our attorney goes, "Oh, well... he does not know about PL 280" and I am like, "Oh, my god. He is a judge... do not they teach him that in school? Doesn't he get that?" because you are going to be in a PL 280 jurisdiction. So, that was my thing again... is that. So, I do not know if that is unique because you see classes all the time on PL 280. So, you already know that it is not but... and then the other thing is when you are checker board... because then we have... they are trying again... they [the County] said they lack the resources... they [the County] only have so many... so much man power. They handle [this entire] county. They even have a special liaison for agriculture...

R1013C: Ahuh. [Yeah]

R1013C: versus us... [the County has] a special liaison for other things... for our tribe [we are] lucky [that] we got the grant for the domestic violence one. When they... so they [the County] are saying that when they come on [the reservation]... when they [the County] come on a property that we [the Tribe] recognize as [tribal land] they do not know... how can they [the County] tell because our [the Tribes] checker boards are not always evenly divided up into acres. You can have 2 acres that is not the county... 3 acres is the tribe... 2 acres is county... 20 acres is tribe and so they cannot really define what role plays on what. So, that is our problem with the PL 280... and then the other issue is that only lands we can identify [are the ones that] that have nothing on it. Those are our 40 acres. Those you can truly tell [are Tribal lands] but there is nobody living on it and then we have houses tracks. So, it is like well, you know, that is the reservation. We only have what? Two housing tracks? Really one big one and one small one... and then we have a few little bit of allotments where people actually live. So, how can you not tell those are tribal but they [the County] go by a map. They [the County] go by GSA things. So, we are trying to get with them to just define our jurisdiction... because once they get on ours [the Tribes land] they have to realize... there are two jurisdictions... not just one... but again I am pretty sure there are other tribes that have fractionated lands that are going through the same thing but...

R1013C: Yeah, that would be a problem something that the government who threw that 280 out there did not take into consideration. Although, we have been checker boarded longer than 280 has been in effect so...

R1013C: but then they come up with the law... about closed reservation [and] non-closed... because, like, Morongo is pretty well closed. So, they can do the gate right and then have the cooperative agreement with the Sheriffs and stuff... but we cannot.

R1013C: No.

R1013C: There is no way.

R1013C: Yeah.

R1013C: So, really, honestly we are almost... and the thing is we depend on them [the County] and that is probably really the barrier. The hardest thing is that we [the Tribe] have to depend on them [the County] and we really... we [the Tribe] do not really [get invited] behind closed doors. We do not really know what we are depending on... because we are not invited into their behind closed doors. So, we just have to have the number to call and... but I know that the liaison unit... like, that was the intention yeah... and the liaison person did say that he realized that it was harder than he thought it was going to be and he is realizing that...

Everyone laughs

R1013C: Everyone thinks it is because of PL 280

Everyone laughs

R1013C: Even though he is Native... He is not familiar with the culture... He is not familiar with the land... He is from here but I mean from [this Tribe]... anyways, right, and he is not familiar with our area... with checker board... he was just like a baby learning how to walk... and he had no idea

R1013C: That is why I am saying [...] they get more benefit out of it than we do... like, you know, they do...

R1013C: Or they try and act like the victim... because they [the County] are like,

Everybody laughs

R1013C: “We were made to do this. We did not choose to [have jurisdiction] but here we have to stretch our resources... to have to deal with what the Federal government [was responsible for]” and I’m like, “Well, that is true but I do not know how to change it... and tell the

Everyone laughs

R1013C: legislations”. I think the State has to retrocede...

Everyone laughs

R1013C: “Well, you guys [the State] have to go retrocede but...

Everyone laughs

R1013C: I have a little sympathy for you but...

R1013C: Yeah.

Everybody laughs

AM: Historically, did your tribal community have a different law enforcement or judicial system structure than currently? So, like you [a participant] had said...

R1013C: Yeah.

AM: the two young men or people... I do not know who they were... the two young people who stole a golf cart, right?

R1013C: Ahuh. [Yeah]

AM: and so you [the Council/members] were like, “Send them to the elders!”

R1013C: *Laughs*

AM: Was that something that was, like, historical or...

R1013C: Yeah, that is more how it was, like, governed. There were clans and, you know individuals, in those

R1013C: Clans

R1013C: That were the decision makers who could kind of... well, number one... we were not as out of control as we are now.

Everybody laughs

R1013C: I do not think we [any of the older tribal members] would steal a golf cart back then but...

R1013C: No way! Shoot...

R1013C: and that person was recognized as, you know, the last word and that is how it would go... and then we went into another thing. Where we [the Tribe] had a sheriff [and] they were deputized. You remember... [it was a] tribal member or

R1013C: Yeah.

R1013C: or a tribal people... that kind of, I do not know, if that sheriff guy... if he did all of those because I know there was one up in Anza... and then we... and I do not know if it was the same guy or what...

R1013C: Yeah, but even before that... they [the Tribe] had a policeman. Yes.

R1013C: Yes, that is what I meant... policeman.

R1013C: Oh yeah. Yeah... he handled... oh yeah, yeah, yeah.... I do not know either... what area he handled huh?

R1013C: I

R1013C: I just heard stories that we had a policeman. They had a little jail, huh?

R1013C: Yeah.

R1013C: Yeah, I remember Morongo had a little jail, too.

R1013C: [...] where Peach Springs is still... yeah?

R1013C: Yeah.

R1013C: Yeah.

R1013C: Well, I do not know what happened with that.

R1013C: Was it when the bureau was here? I think it was when the bureau was here.

R1013C: Oh yeah.

R1013C: Remember the bureau use to have all that law enforcement?

R1013C: Yeah. Right here on the reservation so...

R1013C: Yeah, it was when the BIA was here.

R1013C: How old is 280?

AM: It was passed in '53.

R1013C: Shoot...

R1013C: So, it is probably...

R1013C: So, it is 61 years [old].

R1013C: Yeah, it is probably when they twisted over...

R1013C: Yeah.

R1013C: Yeah.

R1013C: Wow.

R1013C: Sounds like it... yeah it had to be then.

R1013C: Yeah.

R1013C: but the answer is yeah. We had our own way of handling things... and to me it was ideal... but everything was in place... respect was in order... and you know

R1013C: It was more natural to me.

R1013C: Yeah.

R1013C: It was just...

R1013C: It was like more automatic. Yeah, it was not, like, the writing... and the code... and process. Not even a due process...

R1013C: Yeah.

R1013C: You already knew you were wrong... and you were almost ready... your tail between your legs... and expected to get the punishment... because you already knew you did it. Then, you had to expect the punishment.

R1013C: Yeah.

R1013C: and you would not [question] it, right? You take your punishment and you go on, you know, you deserved [it] but you know...

R1013C: Yeah.

R1013C: there was a hierarchy... of who had authorities... of what... and the families, again, of which it was the grandmas and the aunties and...

R1013C: They [the Tribe] would even banish people.

R1013C: Yeah.

R1013C: I have heard of one guy who not got banished from here... but got banished from somewhere else... and they came here. You know, that kind of a thing... and we... pretty [much] each area had the same kind of system, you know?

R1013C: All the Cahuilla people.

R1013C: Yup, all the Cahuilla people. They had the elder and the whole nine yards. So, it was working.

R1013C: and then for, like, dispute resolution... at least from when I was young, growing up, it was automatic. That if I did bad to somebody else... then I already knew that that persons elder... or whatever else, higher in their family... is going to come talk to mine... and they [the family elders of both families] are going to handle it... and that is it... and I would be like, "Oh, my God! I wonder what they are going to go say? She is going to talk my..." you know? So, they would... that would be how they [the families] would handle that dispute resolution [process].

R1013C: Ahuh. [Yeah.]

R1013C: and, especially, young people... we were not meant to talk. So, we did not get to talk.

Everybody laughs

R1013C: Right.

R1013C: We just got the punishment.

R1013C: It was a good thing but really...

R1013C: Yeah.

R1013C: We lost that too. When we started getting European [influences] in our [community]... trying to... because we still are not really there...

R1013C: No.

R1013C: Really, in our area... I do not think we are there. Either way... County or Tribal. We do not have that written type of jurisdiction going on... So... which is sort of good, at the same time, I mean... it is given...

R1013C: Yeah.

R1013C: because even the young man... who took the golf cart [that] came to the seniors... and I am the chairlady of the senior committee... he came and he was respectful, you know, he was nervous...

AM: All of your kids are really respectful.

Everybody laughs

AM: Your kids are, like, the best

Everybody laughs

AM: They really are.

R1013C: Aww... good.

R1013C: He is a kid compared to us but he's older than my daughter... so, I mean, he should have known better... but alcohol was involved and all that...

R1013C: *Laughs*

R1013C: His mother, you know, she participated. She did not have much to say but she was there. I guess, supporting him and then letting us know that she was supporting him... and asking us to, you know, do not sic the police on him or anything. I mean, you know, we dealt with it... right then and there. It was a good thing.

R1013C: and even in, like, domestic violence cases... it is, I do not know what you would call it, but it is almost, like, dealing with children and stuff. Like, if a man beat up a woman... which sometimes would not happen because the woman would beat the man up.

Everybody laughs

R1013C: Then, they have to expect the punishment. Which means the brother or somebody is going to come get that person. I remember when my sister... when I was young... my sister she

had a really bad [partner] but he was a non-Indian... and so, finally, we called the cops because, you know, you are sort of scared to call the cops... and all you know and then... so, the cops told the young man out there... and he was a Hispanic... and he [the cop] says, "You know what? Look at all those young men... look at you. How can you let this man do this to your sister... to your cousin?" So, what they did was they jumped him... beat him up... and he calmed down.

AM: *Laughs*

R1013C: but, you know, to do that today... that is totally not European. I mean, you know... I mean, even the kids today... if you tell them, "I am going to whip you. I'm going to whip you." They are, like, "911."

R1013C: Child abuse.

R1013C: *Laughs*

R1013C: I mean... and I understand that, yeah, some people go overboard so...

R1013C: Yeah.

R1013C: It is, like, a 50/50... because child abuse has nationally [gone up]... and even in Native Country, right?... due to drinking... back then there was not drinking.

R1013C: Right.

R1013C: It was just straight out... get in the streets, right? And, then they knew how far to go or not to go. I mean, I guess, I do not know if that is street

Everybody laughs

R1013C: justice or whatever. So, I think back then... it was a little more... You almost cannot impose what happened back then... to today. Just that... things were in place... that are not in place, anymore. I do not think you can really bring it back.

AM: So, does your community have its own law enforcement court or any judicial system?

R1013C: The most we have [is] in our constitution that... we should have a judicial system... we have a court committee, right now. That was trying [to develop a judicial system] and it has been [going] on for what ten years?

R1013C: Ahuh. [Yeah.]

R1013C: Trying to establish... and went through the whole process of DOJ... or how do you call it? Department of Justice, I think, grant and it got to the point where... we were able to get to the point... where we were able to draft up some documents but the funding did not come through to implement it. So, now the new court committee... although they were trying to do a court...

now, they are doing legislative [development]. So, that is about as far as we [the Tribe] are right now.

R1013C: What about the hearing we have of...

R1013C: Oh, that is right.

R1013C: Or is that just for employment?

R1013C: Oh yeah... we have an employment court.

R1013C: And then a [?] judge.

R1013C: Then, we have ICWA [Indian Child Welfare Act].

R1013C: Yeah.

R1013C: and I'm not sure ICWA is anything that has to do with the case, like, they are doing child support hearings, restraining orders... you know, if the parents are able to do that and what that is... is we contract with our attorney and then, also, with the Inter-Tribal Courts of San Diego [Southern California]. So, we do have them coming out and doing some of our courts... very minimal but yeah.

AM: Even if it very minimal... how does it compare to state?

R1013C: Oh, much better.

AM: *Laughs*

R1013C: Oh, my gosh... it is, like, you can see... it is day and night.

R1013C: Yeah.

R1013C: The judge is knowledgeable. He has an understanding of tribal people and so you know... you can say stuff to him and he is not interpreting it from a whole different perspective. You know... he can relate to it... and that matters.

R1013C: Right and it seems, like, just the fact that it is ownership.

R1013C: Yeah.

R1013C: Just the whole spirit. I mean, when you see the people go in... it is like *facial expression*, "Oh, I am going to my... our Tribe's court" and they are, like, "Oh, I think my Tribe's court"... and then of course the person that probably lost did not *laughs*.

R1013C: But they dress up too... it is cute.

R1013C: Yeah.

R1013C: Yeah.

R1013C: Huh [Right]... They polish themselves up.

R1013C: Really respect that they have [a court]

R1013C: Yeah.

R1013C: It is just the spirit that they have around it. It is just so... it is like... it is a buy in... it is us judging ourselves.

R1013C: Yeah.

R1013C: And anything that comes out of it. Yeah. That is our accountability and responsibility. When you are out there [outside the reservation]... it is almost [like] you are a number... and you're lost... and you're in the midst... and you are just going to see what the effects and the outcome [are]. Because, you have no... you have no say so from the beginning. Right? It is just in the end... you have to accept what's been given.

R1013C: Right.

R1013C: And here you have say. So we pass our own children's codes or we select our own attorney... it just seems like... I just think the community sees that it feels more... how do you call it? Respectful. It just feels [different]... but over there [outside the reservation] they know it is almost, like, going to strangers.

R1013C: Oh yeah.

R1013C: It is almost like going to China and going to court.

R1013C: It is.

PR1013C: people do not think it... but it is.

R1013C: And then there's the thing that checks you for guns.

R1013C: Yeah.

R1013C: and metal or whatever. All that before you even get in there, you know? You have to go through all that.

R1013C: I wish that [the Tribe's system] had been in place when I was going through my situation.

R1013C: Huh. [Right]

R1013C: And everything like that... because yeah... I remember having to go to court. It takes a private family matter, you know, like domestic violence... and next thing you know... it is just out there on blast. There's 12 strangers sitting there... judging you and everything like that. The public can come in. I remember there was somebody there that I had class with at COD [College of the Desert]. Who was there for one of my...

R1013C: *Gasps*

R1013C: Oh my gosh... it was so crazy but yeah... and I mean... and they ask you strange questions. Like, not having any knowledge about where you come from... or your community... and stuff like that. About... and then, this is gonna sound really bad... you know, you are perpetuating an idea out there about what Indian people are [like] because it was like... my ex-husband was Indian... and I am Indian... and we are in a domestic violence case... and there's all this. There's this idea [about Indians].

R1013C: [?]

R1013C: Yeah, that people do not understand, you know, our communities... and who we are. That are possibly well they are there to pass judgment on what it is that has happened. So, yeah... I mean... I felt like I am hearing about this [the Tribes system] and I am kind of, like, jealous that I did not get to [use it].

R1013C: *Laughs*

R1013C: Yeah.

R1013C: Well, I mean if I was going to have to go through that... that there wasn't a [tribal] system in place for me to have gone to... and I had to put my business out on blast... to the [outside] public... and now it is all on records out there [off the reservation].

R1013C: Right.

R1013C: You know, it is crazy. So, I would imagine that it [the Tribes system] would be much better than having to go to court out there [off reservation]. It is crazy.

R1013C: And, you know, I can only imagine what the child sees.

R1013C: Oh yeah.

R1013C: You know... because once in a while they'll have the children [in] there... but if you see your auntie or you, XXXX... because you know they see XXXX.

R1013C: Yeah.

R1013C: And you see the ICWA people in it... and you see... I mean you see people that [you know then] it seems like they are... all talking big people talk... but you can feel the sense that it is about me, "Oh, they are caring about me". Over there [State court] it is not really [like that].

R1013C: Yeah.

R1013C: I mean they try to be... but they cannot. It is too big. How can you?

R1013C: And then... you are fearful that they are going to take you away.

R1013C: Huh [right]. Really.

R1013C: Yeah.

R1013C: Because they do not know you. A stranger is here.

R1013C: Exactly.

R1013C: Oh, you know, the only stranger to them [in the Tribes court] might be the judge and the bailiff. Probably because it would be their first time being at our court... but they are gonna have still that sense... because it is still, just, being here on our grounds. You know?

R1013C: Yeah, in the hall... there's really...

R1013C: Yeah, there's a sense...

R1013C: There's parties and everything going on.

R1013C: Yeah. *Laughs*

R1013C: Because they are familiar with the hall.

R1013C: Yeah.

R1013C: It is like having them [court] in their house.

R1013C: Yeah.

AM: Are State law enforcement agents culturally sensitive to American Indians?

R1013C: No.

R1013C: No.

R1013C: Not at all.

R1013C: The ones that are from here *Laughs*...

R1013C: Yeah. Not at all.

R1013C: *Laughs*

R1013C: I feel sorry for us now.

Everyone laughs

R1013C: Well... I do on a regular basis.

Everyone laughs

R1013C: But I do. I just do. You know... these people [non-Indians/the State] could care less... and what I have noticed is that when they [are] thinking... they are not even close to our thoughts... they are nowhere close to what my thoughts are. You know... and how I live my life... and how they live their life... and so when they are coming to their conclusion... it is based on what they know... and they never even tried to know us.

R1013C: And we...

R1013C: [?] Yeah.

R1013C: We were forced to know them. By going to their schools and learning all kinds [of stuff]... Christopher Columbus and these other people... but they [non-Indians] were never force to learn about us.

R1013C: Dang it.

R1013C: And I know the Sheriffs... they are trying to do that [learn about Tribes and Indians]... but like she said... because I [had a meeting] with the Sheriffs and the... I mean the liaison and the top dog Captain or whatever...

R1013C: Ahuh.

R1013C: And then the next one... the Lieutenant or whatever.

R1013C: Yeah.

R1013C: Their [The Liaison Unit] comment [was that] they really realized that it is going to take them long... it is going to take them a lot longer than they thought... but their other comment was that on another reservation they had to fire somebody because he would not get it. He would not get... no they did not fire him... they moved him to a community where he could get it. So, identifying there's certain people... who should have a certain knowledge, background, or whatever class or cultural sensitivity and all that... to service the community. At least, I know they have noticed that now not that I know what it is going to do but they so I am sort of glad for that so it shows that it is true but they do not they do not they do not they do not know us they do not know how to work with us but like that Sergeant his name was Sgt. XXXX huh?

R1013C: Yeah.

R1013C: He was... he started learning a lot and started being involved... but he had to be there, like, constantly with the people and learning and stuff [but] they got rid of him, huh?

R1013C: Yeah... that is the bad thing, too.

R1013C: Through one of the grants?

R1013C: I do not know.

R1013C: You are dependent on tha...t people started... him and XXXX were real close?

R1013C: Oh, yeah.

R1013C: People started to like him and as soon as we were getting comfortable with him, you know, we ran out of money and the program ended.

R1013C: And we have one young officer who is trying... see him here a lot, right?

R1013C: Ahuh.

R1013C: And we had an issue with the dog, huh?

R1013C: Ahuh.

R1013C: And he went and helped right away and... but then he went on vacation and I think he went to school.... but he's just... I do not think he is going to be, like long, term. It is almost like he is investing all that...

R1013C: And that is another thing.... they are in that law enforcement realm... and they are looking [to promote]... they are jockeying to climb up that ladder... so, they are not looking...

R1013C: Oh yeah.

R1013C: to be there long and dealing with us [the Tribe], as patrolman. They are trying to be the Sgt., the Lt., the Cpt. and this that... and the other [thing]... so, as soon as we get know them a little bit then they are gone. So, there is no stability there, either; and then the new guy... he knows nothing about us. He's got either to get caught up [fast] or he will not get caught up to speed and there we are...

R1013C: I took a class in COD community policing and that is what it exactly talked about. How police have to start being instilled in these communities and they have to learn the culture and they got... I mean. So, I thought that was really interesting because I guess other communities may have similar issues... that we can... maybe different things, like.... and so, then when they

started this liaison thing I thought, “Yay!” and then the Sheriff XXXX ...when he came to be at the four winds meeting...

R1013C: Ahuh.

R1013C: He talked about that community policing... but then, I straight out told him... because you have got to have the resources, you have got to have the manpower and time... so, I says “Why you saying that when you know it is not true?”

Everybody laughs

R1013C: “You know? What... why you even pretending that you are really going to do that? When you really cannot do it.”

R1013C: Yeah.

R1013C: Just be straight out truthful. Maybe you would love to... but you cannot.

R1013C: *Laughs*

R1013C: It takes time.

R1013C: I mean it is a good concept... philosophically, it is great; but if you do not have the [resources] that you need to have... like, New York and them... they have beats cop... beat cops on beats.

R1013C: Yeah.

R1013C: So, I can see them making it and it working for them but not...

R1013C: Yeah, especially with Natives.

R1013C: but not our law enforcement i.e. Sheriff’s.

R1013C: Yeah, they really.

R1013C: *Laughs*

R1013C: That is why it is called community police... not community Sheriffs.

R1013C: *Laughs*

R1013C: Yeah.

AM: Are you satisfied with local law enforcement responses to crime on the reservation?

R1013C: XXXX... no... no.

R1013C: *Laughs*

R1013C: I am really not... I mean it is just that they...

R1013C: No.

R1013C: What was that [saying] “never there when you need them...” or what is it like?

R1013C: Yes.

R1013C: “always there when you do not want them to be”... like, it is just, like, seriously... I have

R1013C: Yes.

R1013C: to say they are never there when you need them. It is like golly... even when they had called the cops on the person who had stolen the car on the reservation and drove back into the allotment... by the time they had got there who ever it was... and we live far out in the nowhere, you know? Like, somebody had to have run from this car... a long way to get far enough away from the cops. When they [the Sheriffs] came and they couldn't find him.... when they got there and it is like that illustrates how long it takes [for] somebody to get out to the reservation. So, no. I am not happy with the response. I am not happy with the fact that that cop that I had called to take care of my situation started asking people on the reservation, you know, if they had seen him. I am like, “Wow. This is terrible.” Like, I had to leave to San Francisco for a week because [of the Sheriff asking people if they had seen him].

R1013C: Ahuh, to a different area.

R1013C: I did not know if he was going to come back or what, you know? I mean, it was terrifying... it was terrifying. So, I think I would have to say that I am not happy with the response. I am glad that... I guess there was somewhere that I could go, you know? But basically... when it came down to it... he did himself in. It wasn't like they [the Sheriffs] had caught him or anything like that. I mean, he just... enough time had passed to where he had fallen back into his old patterns and then he ended up in jail. But, you know, it wasn't, like, you know... they had found him for anything or any of that. [...] So, no... I am really, really, not happy about that.

R1013C: A situation that I was involved in... and it is on and it was on another rez... but I was there and I had witnessed it. I was at a council meeting and I was going to make a presentation to the tribe and a fight broke out in there. So, everybody came running out and people were bleeding and stuff... and they said, “Call the police.” [So,] because I had a cell phone [...] I called the Sheriff[s] and told him that, “there's a fight up here and people were hurt”. Did you know that the Sheriff[s] never came? I sat out there with another lady and everybody else that was hanging around for a good hour and a half... and the Sheriff[s] did not come. Things had

kind of calmed down... people had drifted off... and so, we left. And later on, I called up there to somebody that I knew and I said, "Did the cops ever come?" and they said, "Nope, they never showed up." So, it is just like, you know, "Let them kill themselves". That is the attitude that I feel like they [the Sheriffs] had. When they did not even show up [and] you are telling them that there is a fight. That is supposed to be a big deal... like, "Oh, people are fighting... people are injured". Like... you want to go help them... have some compassion... "Let me go and try to help this person... that is my job"... that wasn't there. None of that was there... just like, "let them kill themselves".

R1013C: Not only that... when they do get there they stay at the boundaries [of the reservation]; because they have to somehow determine if it is safe enough to get into that community.

R1013C: Ahuh

R1013C: Like, it is THAT community.

R1013C: Because they are afraid of us... it is a trip.

R1013C: Yeah.

R1013C: You know? They are they are afraid of us. Like, we... that is why I use to go to meetings when I was chairman [and] I'd tell people, "You know, it is not true. We do not eat our children." because that is how they treat us. Like, we are...

R1013C: Yeah.

R1013C: freakin' animals.

R1013C: Right.

R1013C: Yeah... or even just the dismissive[ness]... not necessarily a hatred; but just the dismissive of, "Oh... you know, they are just Indians and that is how they are". You know and everything like that, "it is just them and their families and everything... and they just fight"... and everything like that. And then, they do not show up or whatever... and that sort of thing. But somebody is... I do not know if there was kids at that meeting and what not... but you would have thought that they [the Sheriffs] would have had some sort of obligation, you know? Somebody called them... if it is bad enough that somebody on the reservation... that you have to call the cops... because really, people [Natives] do not like to call the cops in the first place...

R1013C: Yeah.

R1013C: if it is bad enough [to] where somebody says, "Call the cops." The cops should know [it is serious]... but, then that is the thing about not knowing our communities or anything like that. [...] It is a real deal emergency; because people [Natives] do not just call the cops...

R1013C: Right?

R1013C: because there are cats in a tree or whatever.

R1013C: *Laughs*

R1013C: You know what I mean? It has to be... it has to be some serious stuff [for someone on the reservation to say, "call the police".]

R1013C: Yeah.

R1013C: That is another one of those things... about not knowing and understanding, you know? What our communities are about... that is another barrier.

R1013C: And then, they are trying to get to [know] our community now... and they are trying to have [these] community event[s]; so, they can start knowing the community... but the community... that is not going to really do much because... just because you come here and you are acting this way... what I need for you [is] to hear stories that, "Oh my god"... like, XXXX was happy with the dog issue... because she was so excited... because she called and the guy came and did it. We [tribal communities] need to hear those types of [stories]...that is the kind of event that we [tribal communitieis] need.... we need more of those [events]... where they are calling [the Sheriffs] and you hear the good stories [of the Sheriffs helped].

R1013C: Yeah.

R1013C: [Stories like], "Oh my god. I called the Sheriffs and they were there and they helped me"... those are very rare, if anything, and then again the dog [situation]... I think they care[d] more about the dog...

R1013C: They do!

R1013C: *Laughs*

R1013C: But.... just like, usually, when you call them... she's right... "when you do not need them [they are there]..." Because they keep saying they do not have enough manpower and they were sort of saying how many [deputies they would need]... like this is site a [and this is] site b... I cannot remember how they did that... and then they would say that they have to triage the portions of it and then they service all the way over here and all the way over there. But... it is so odd how can I always say, "How can you say that?"... because we had a general meeting [and] a person called the Sheriffs on somebody else saying the embezzled money and there were 6 cop cars...

R1013C: Ahuh.

R1013C: Like that! *Snaps fingers* six

R1013C: Ahuh.

R1013C: *Laughs*

R1013C: I'm like, "what the... I thought you did not have the manpower"... or clearly nothing else is going on... so, they were ALL able to come and it wasn't even long. It took like... it was like, "Was there a plan?"

R1013C: *Laughs*

R1013C: I mean that is how you feel. It was almost like a miracle... you almost forgot the situation because you are just like, "What?"

R1013C: Ahuh.

R1013C: So, then my son had an issue. I guess, where somebody was [doing] something and ran on our property. So, next thing you know... there's six or seven cops over there knocking on his door saying, "Well, are you harboring a fugitive?" Not even getting his information. So, at first... I was telling him how they [the Sheriffs] want to be there for the community and la la la believing it... and now he's like, "Nope, mom. You are a liar... that is not true." That is all he ... I mean, he did not tell me that I am a liar because I would...

R1013C: *Laughs*

R1013C: He definitely would have been in a hold or a...

R1013C: *Laughs*

R1013C: Naw, I would just had to give him the look... but my impression of when he was talking back to me was like... I was feeling like, you know, like that is what he had wanted to say... if he could, if he had permission; because they [the Sheriffs] made me a liar... they [the Sheriffs] made me a liar because they are not [there for the community]. So, I haven't... I have seen the talk but not the walk.

R1013C: Ahuh.

R1013C: At all and like I said, it has been [changing] a lot [this] year, huh? Since, we had this liaison program... it is been quite a bit... and then they were saying about [Riverside County Reservation]... because my husband is from [Riverside County Reservation]... and then again, I cannot really [say anything but] they got this DV thing. Come to find out this DV liaison [thing]... there [are] two of them; but they are not the ones in the front line. They come after... so, we have to call the Sheriff's [still]. The Sheriffs will contact them and then they will intervene culturally... and they are not even cultured...

R1013C: Uhuh.

R1013C: but relevant with our Tribes... to try and make [sure] that the women and the children are safe, secure, and getting all the resources that they need. Like, for instance, their main rule is that... like, when it [a DV case from the reservation] goes to the DA it doesn't get dropped.

R1013C: Yeah.

R1013C: Like, for her... but then again, that is their main goal. It is not really to secure and make them safe... but to intervene.

R1013C: Yeah.

R1013C: At a time and make sure that all the proper resources that we have here... that she has access to them.

R1013C: I gathered that. Well, when I was going through what I was going through... about the end result...

R1013C: Right.

R1013C: about getting the conviction... rather than, you know, "Are you okay?" There were resources that were available to me... that I did not know about; that they [the Sheriffs] could have told me about... that they never did. Like, you could get victim of a violent crime money.

R1013C: Oh, right.

R1013C: I could have gotten that money reimbursed for when I had to leave to San Francisco, with my kids and everything like that... or all the counseling that I had to get.

R1013C: Right.

R1013C: I could have gotten money for that. They [the Sheriffs] never told me anything about any of that stuff. Until, like... I did not find that stuff out until, like, way later and stuff... or you know all of the other resources that I could have had access to. They [the Sheriffs] did not... they were concerned about we are going to make sure that you are in here, in court, to testify... "Right?"

R1013C: Right.

R1013C: You know? Like, yes... we will make sure that you have lunch... so, that you do not have to leave this building... you know?

R1013C: *Laughs*

R1013C: That kind of stuff. It was those kinds of things like that... but not necessarily about my wellbeing [or] moving forward as [...] survivor.

R1013C: Right.

R1013C: Whatever you... of domestic violence

R1013C: And to...

R1013C:*Laughs*

R1013C: Add injury to the [situation]... here, I'll say this.

Everyone laughs

R1013C: I do not wanna say something that... it is not even the County that is fore fronting this. It is [the] Tribes. We have some good coalitions that are [happening]... they are the ones that are getting all the Tribes together... to get with the County... to get these things imposed and in place now. And [for the] County... yeah, the good thing is they are participating. I mean, that is all the credit they really get... they are participating.

R1013C: *Laughs*

R1013C: But then again... it is sad. Like you said... because there is two [deputies] and they handle all the way to [Riverside County Reservation] to [Riverside County Reservation] to [Riverside County Reservation] and then [Riverside County Reservation]... they handle all that. How you guys [the two Sheriffs deputies] handle all that?

R1013C: Dang.

R1013C: and that is not even [Riverside County]... that is Imperial [county] even. So, I do not even know how... but that is how all this [works]. It is too much and I haven't heard the successes... and I haven't got the information as to you know being successful.

R1013C: Yeah.

R1013C: That part I haven't [got].

R1013C: Well, just on what you described... I would just say that is just a job for somebody...

R1013C: I think so.

R1013C: because you cannot be effective...

R1013C: At all.

R1013C: covering that much area... those many miles... you cannot be effective.

R1013C: At all.

R1013C: [Riverside County Reservation] is far...

R1013C: Yeah. *Laughs*

R1013C: the most that you could probably do is be at the DA's table...

R1013C: It is ridiculous.

R1013C: when these things come up... because I am and that is another thing for me, as chair, that resources are not there quite a bit. Bye XXXX.

One participant leaves

R1013C: She has to pick her daughter up.

R1013C: ...to even like tell me what is our DV rate [is].

R1013C: Yeah.

R1013C: Or... I do not know even... like, for a long time... until this coalition... and like I started going to their meeting... I have only been to two but...

R1013C: Ahuh.

R1013C: [...] then I [sat] on the AC administration for families and they bring it up at that level... it wasn't even really on... truthfully, honestly.... [it wasn't even] on our plate as our one of our priorities [or] one of top interests. I mean... outside of... we knew TANF was taking care of our... and our attorneys and all this [...] children; as far as, court cases [and] child custody cases. So, when they'd come up we would get that info but not really about [domestic violence]. Even, to this day... it is like, "Really? How are we helping our women who are in these situations?" and I do not even know to me... I do not even know [if] we have any [thing]... and who is dealing with them... and how they are working. You know... what I mean. It is just not upfront.

R1013C: Right.

R1013C: Up to that line and again PL 280... yes, they are supposed to be with the County to handle these criminal activities but what does that mean to anybody? It is not forcing... it is almost like somebody told me in my class today, "Who is going to hold people accountable?" Who is holding them accountable? I really do not know of anybody who is holding...

R1013C: No.

R1013C: the State accountable. Again, how can you? The State has as much authority as the feds.

R1013C: *Laughs*

AM: Do you feel local law enforcement officials are fair to tribal people?

R1013C: Nah.

R1013C: They kind of get a little political. When I was chair I got along really good with the Sheriff, you know; but that is because I was chair. That title like some kind of

R1013C: Yeah.

R1013C: specialty. I never felt I was special I was a tribal member from XXXX, who just happened to be chair but other people they would just give him a hard time or just blow him off or whatever. Yeah, I noticed that. I do not think they are fair.

R1013C: Definitely. I mean, again... you can tell, like... I mean, in Soboba, they killed that young man. I am almost certain that if they were in a different type of community that young man would have never got killed. Again, I do not know if it is racial... or lack of familiar... or knowing us. Right? Because they are scared of us... but you do not know you are scared of.

R1013C: Ahuh. [Right]

R1013C: and but... yeah, totally... all until the Liaison person came I started changing my mind set. My mind set was, "I cannot stand cops because they play games". Now, when I say cops I mean Sheriffs because we do not really have cops in our area. And our police... they have like a bad cop-good cop scheme going on and you see it on TV and I use to laugh like, "you do exactly that". Once in a while you have a person acting like that... but not really... it is almost so he could... but again I do not know if it is budget thing and if it is like that everywhere but I know for sure they do not treat our people fair at all.

R1013C: No.

R1013C: They do not think of them as people. They do not respect them as people. Of course their comment is, "We got to protect ourselves... because we are in bad situations... you got to realize we cannot act like a normal person." And I am thinking, "No, you can still act a certain way." Like for my son's situation... all they had to do was let him know, you know, "We believe someone was on your premises... we believe this..." and he would have just said, "Okay, I am going to be in my house just let me know what you need"... but they came with attitude, "Oh, are you harboring a person?" So again, I just feel like if he was... Oh the other thing was there was another community next to us... it is on the rez but it is ran by a Tribal person who looks white and acts white... well he is white... So they treat him totally one hundred percent different.

R1013C: Ahuh. [Yup]

R1013C: “Oh, we are going to come to your property... Oh, we heard this...” It is like “Oh, my God, why?” because you know know why... because he is a white guy... he is Native and everything but... and we’re not... so you are going to treat us differently?

R1013C: Ahuh. [Yup]

R1013C: And then they just... again I know this one new guy he tries to be all nice *laughs* I still cannot feel he is sincere... I think they do they treat Native people like... and then they treat us like we are not high... what do you call it? We do not have a high... like we do not know how to be... like we do not have common sense. That we are just running wild. That we are in no man’s land. So, that is why they have to be one thousand times rougher on us.

R1013C: *Laughs*

R1013C: And treat us like a wild animal. They do... they actually make us feel like that when they interact with us. I do not know very many people that would really say that a Sheriff is their savior.

R1013C: No. Huh uh.

R1013C: Not even a women, huh? When they are in a...

R1013C: Huh uh. No.

AM: Is the State local law enforcement and the State judicial system providing sufficient protection to Tribal members?

R1013C: No.

R1013C: Huh uh. [No]

AM: Why not? *Laughs*

R1013C: Good question.

Everyone laughs

R1013C: I know I am trying to think of one story where they might have...

Everyone continues to laugh

R1013C: I think you know why because you know we are almost the quiet wheel and so we get lost in the scheme of thing in the loop of things there are other community and they are on the top level they even have people on representative seats and all these other seats so they are able to speak up at that level... I mean I am seeing a little shift when it comes to the gaming and the

economics as far as that type of thing because even when it comes to us we get more attention from the people at those levels

R1013C: Yeah.

R1013C: But I think as far as law enforcement and that... that is the problem even though we have the liaison they are steered more towards... but even I'll admit it again it is really hard. He said when he first came there... he said not one person even knew about the Tribe and that is... he wrote the book on PL 280, Alex Tortes, and so he is trying to learn as a foundation, huh? And to get them to see... he already knew right off the top they do not. So again, PL 280 is not us... but it relates to historically what happened to us. So it is like, "Oh my God, they do not even know that?" see so they are just not knowledgeable, educated, or anything [about] us. So, that really the bottom line why. They just put us in a melting pot with everyone else.

R1013C: Ahuh. [Yeah]

R1013C: Well then again like I said they do have some different pots around here for us too we are in a high... I wanna say is it Spanish? Community influenced... Spanish influenced.

R1013C: Yeah. Hispanic.

R1013C: Hispanic influence... there you go, yeah. So, they sort of mixed us with that pot, huh? You know like some... if we were to have more... African Americans, then we probably would have been influenced with them because they have a high influence on society. Native Americans are still trying to get really... oh we just found out we might have a judge, huh?

R1013C: Yeah.

R1013C: She is a judge, Native American judge.

R1013C: Ahuh. [Yeah]

R1013C: See. So I think that is some of the... if anything factors into it.

R1013C: I have only meant one chairperson that I was impressed with that I thought helped me and my daughter... and it was a woman... and a brown woman at that... that worked for the Sheriff's department. I do not know whatever happened to her but twice I had dealing with her. Once, when she [her daughter] was a teenager she was acting up and I had to call the Sheriffs and that lady came and she was really patient and talked to her and calmed her down and you know she just took her time. She came in the house [was not] afraid to come in the house like we have cooties or whatever.

R1013C: Yeah.

R1013C: You know that kind of thing... and then one time my granddaughter, my daughter's daughter, wander off and we couldn't find her and this lady was just really helpful and just patient and they did a little... when we found her you know she was fine she just took off... but they wanted to do like a little inspection of her private area and she was just really patient. My granddaughter was really receptive to her... she could feel her kindness you know. But she is the only one that I felt like she really cared.

R1013C: That reminds me of that situation we had a child that was missing. I swear it had to be at least two hours before the Sheriffs finally came... the community just got together because we had already walked way miles... searching... and it was two hours that they finally got there and then all of a sudden then they want to be up in there...

R1013C: Yeah.

R1013C: and say like, "You guys are making it worse... you should have never done this... oh there was probably a trail but you did all these things..." but we are like, "Well you know what? We had no choice. We are going to just sit back and wait and wait... while that kid just might be around the corner... you know we had to go find them." So again, there was no collaboration. There was no kind of sensitivity to help anyone understand where they were coming from. I mean, they just made us feel like we are all criminals. But you know, luckily, they found the kid... [the kid] was with the dad's brother or something.

R1013C: *Laughs*

R1013C: Yeah.

AM: Do you think that the State or local law enforcement provides quality law enforcement and criminal justice on reservations?

R1013C: No.

R1013C: Quality? No.

AM: *Laughs* Quality... No.

R1013C: No.

R1013C: Not even criminal justice.

R1013C: No.

R1013C: We had a young man... I cannot remember how it happened but at the end of the day we had two young men out there by the gas station

R1013C: Oh yeah.

R1013C: and one of the young men got a brush and he acted like it was a gun... So, they shot him and killed him... and then the other young man they made him pay the price for that guy's death... and so I am like, "Where's the justice in that?" Right?

R1013C: Ahuh. [Right]

R1013C: and then we had another situation where what had happened was something similar. It was like you're just a number... really it is the D.A.'s they are just like, "You know what you are just a number and I am just going to file and just..." I have never heard anyone say that the D.A. really looked into my situation

R1013C: Ahuh. [Right]

R1013C: You know, never ever. And then the other situation is we had a young man and then the Tribe had to loan him money... because you know we do not have much funds and he had to buy his own attorney. So, he had a good story in the end. It is like you have to have all these big guns...

R1013C: Yeah.

R1013C: Yeah, they are just not...

R1013C: And even the guy that shot the dog... his mom spent money... he had an attorney and it still did not

R1013C: Oh yeah.

R1013C: he got eight years for killing that dog. It is just ridiculous I mean I just cannot even... even to this day.

R1013C: They are not... yeah. And then they do not look at all the witnesses, get all the testimony... They do not... It is almost like, "They did not talk to me. They did not talk to me."

R1013C: Yeah.

R1013C: and we do not know... that is the other thing we are not so familiar when it comes to individual issues like because the Tribe we have an attorney that we can utilize for the Tribe to intervene but if we do not know the system... and a lot of our... I do not know if I should say a lot... but what we tend to do is just to say, "I am guilty". So that way you get less time... and you talk to several of your family members and everything... and you know for a fact that they are not guilty the way that they are making them seem guilty but they had no choice and you do not know how to help there's no one that you can talk to or that you can go to at all we do not have that connection there's no that is what we really lack it that connection and that communication. We have the D.A., again, visit us but of course elections are up so...

R1013C: Yeah.

Everyone laughs

R1013C: And they have a special Tribal unit remember XXXX said?

R1013C: Oh yeah.

R1013C: That guy.

R1013C: Yeah... Yeah.

R1013C: Matter of fact but they are not

R1013C: XXXX or no?

R1013C: Uh... who is it... huh?

R1013C: was it Soboba?

R1013C: Yeah... and I was like we have a special

R1013C: Yeah.

R1013C: and I wrote it all down but the problem is that by the time I get over here I have such higher priorities

R1013C: *Laughs*

R1013C: Not so many but so that connection is not there, that connection is not there... "You know what chairwoman? We have this young man... did you know he is up for this and that? Are you aware?" Right? I mean it is just... I do not know if they do that with any other community though of course but if it was Tribal of course that would be happening not to influence or not to make favor but still this affects the community as a whole

R1013C: That is another thing

AM: Can you elaborate on how it affects the community as a whole? Sorry.

R1013C: Go ahead.

R1013C: Yeah... for instance that one young man... if he... well the one who won the case... he was able to get the counseling and get back to being an effective... to community... he worked here... he is getting back into his old ways a little bit... but then his child... he was able to be a dad to his child. So, then now you can see this child being reared by the father which is really important. So then now, if he hadn't... who has to raise that child then is the community. So then here we go with TANF (Tribal Assistance for Needy Families)... here we go with the welfare

system... here we go with a child now that went into that cycle. So, that is where I believe it affects the whole community. And then, like for instance the other person we talked about he had a family and it was almost like he got cut off because he never had kids he never got to get married so his legacy is gone and it will never be there... so that family just lost part of its tree...

R1013C: Ahuh. [Yup]

R1013C: and as Tribe we feel for that family you know it is just hard because you know it is hard to say, "Well, you know, how is so and so doing?" You know and then in jail it is just really hard to and we do have some Tribal members that... they want to keep connected to their community... you know we have been having some trouble sending them letters, you know, different things like that. So, I think then it is just like a ripple effect... especially then, if the grandma has to take care of the kid. Oh, like this young man he has six kids... the one with the dog... six kids and yeah he was not on the right track... well in a round-about way he is getting on the right track... but his six kids they have to grow up without a father and so now it is a burden on the grandma who is not healthy herself and then another grandma who has to work for a living all day and everything and then even the mom who is trying to work out her issues and then now having to put off and holding this burden so then as a Tribe we have to see, "Okay, well what programs do we have that can help the grandma?" We do have some childcare funds that we are able to utilize to help with that... and then mostly I think it is just the feeling and hearing the stories. Like, XXXX, is part of the community... they are not related or anything... it just heartens her I seen her get really sad and then I feel really bad and I am like, "Oh my god I wish we could have done more" but you just feel really bad when you know your hands are really tied.

R1013C: Yeah. It is good that he has good support from his mom because she takes the kids to go see him but that is an extra burden.

R1013C: Yeah.

R1013C: She has to work every day and then on the weekends she has to gather up the grandkids and they range from like 15, I guess, to like little ones. She gets them in the car and sometimes they have to spend the night...

R1013C: Yeah.

R1013C: like when he was in Arizona. So that is a financial expense a burden on her... I mean mileage on her car, wear and tear on her car... she has to feed all these kids... so they can see their dad because she loves her son that much that she wants that... there not to be a gap there. You know she takes pictures with him and she supports him whiles he's... she gives him money. You know all that stuff... and she buys him beads because he does beadwork but it is just you know they do not take any of that into consideration... over a dog! Over a damn dog! Give me a break. I mean I love dogs too... but you know maybe he should have got six months of probation

or something... or house arrest or something... but no... eight years in prison. No... it is just ridiculous... and yeah he had a checker past that had nothing to do with this dog killing that got him eight years so yeah I do not know if they tried to, "Oh, we are going to teach him!" or whatever but it is ridiculous.

AM: Do you think the State or County officials who are in control of maintaining the policing and justice systems are accountable to the Tribal government and community?

R1013C: No.

AM: Why not?

R1013C: A good example...

Everyone laughs

R1013C: because I use to be on the Oasis community board for Riverside County, as a non-Indian type position... and so they, the Sheriffs, would come every month and would give a report. They [the Sheriffs] would have all these statistics and then the community people would ask them about certain things and then they would be there to answer them. [They] would say, "Well, you can come to [organization] to get this or that." But I felt weird... like an outsider... because I was still in my Tribal interests and they did not mention [anything about] Tribes. Even though the County Supervisor asked me to be on that [board] he wanted a representation of the Tribal constitutes... but it was so hard to get that communication when you have a majority already communicating... right? [so] by the time it is my turn... *laughs* So to me, I can see the accountability in this... and you can see it in this... when the Grandma spoke up to the Sheriff... and when he answered they would put him in check... and he would be like *shocked face* "Uh"... not bow down but like back up, right? And so I have never ever, ever, ever, have seen that with the Sheriffs expect with like XXXX might

R1013C: Uhuh. [Yes]

R1013C: But like with the Sheriffs they are not providing us with the information so when I had my last meeting I said, "You provide this information to other communities... why cannot you provide it to us [the Tribe]?" and he goes, "You're right! Why do not we... we should!" Looking at his officer... the guy that was with him like "Oh my god... we should have been doing this" type of look. Right... and I am like, "You know what you had to think about... it should have been automatic..." If it is automatic for this community... why is not automatic... we are just like any other community... "Why are not you providing that?" And then, the so called guy that was a felon or... and they said that ran on to our property. Matter of fact he came from that other guys property... it is like, "Well, why are not you getting him over there? You are saying that he lives there... but you are waiting until he comes on to our property... they are both rez" but now we are finding out one might be fee land.

Everyone laughs

R1013C: Okay... so now you are coming on ours [land] and trying to say that we are harboring him? “Oh my gosh... you just said that he lives over there. Plus you know what why do not you tell us [the Tribe] in our community we have a felon of this type? So that we could give forewarning to our members.” I said, “You know what they might have told you anonymously you know what”... and then they’ll [the Sheriffs] come and shine the light on them

Everyone laughs

R1013C: You know what? I seen the guy. You [the Sheriffs] do not know because you [the Sheriffs] are not getting involved in our [the Tribe’s] community... you are just assuming that we [the Tribe] just like to harbor criminals. That we are just criminals ourselves.

R1013C: Yeah.

R1013C: and he goes, “Oh no! Yeah you are right! We do that with other communities. We need to do alerts” and I was like, “See... do you see?” So they [the Sheriffs] do not... so luckily I have a few times to be able to talk to them [the Sheriffs] when situations come up... not on the regular...

R1013C: Uhuh. [Yeah]

R1013C: It is always a reactive. It is always something reactive that allows me to say... and to this day they have not even done what they said they are going to do. Well it has only been two months... but still. So I do not think so...

R1013C: Uhuh. [No]

R1013C: They [the Sheriffs] are not. They [the Sheriffs] do not. They [the Sheriffs] are putting up a front like they are... like that is their goal. That is all it is... Nah, has not reached...

R1013C: And it will not

R1013C: Uhuh... it will not.

AM: Why do you say that?

R1013C: Because it has not and you know even the liaison thing have just trickled off... you know the guy doesn’t come down anymore...

R1013C: Yeah.

R1013C: He use to come down and try to teach classes and keep us [the Tribe] connected [with the Sheriffs]. And that... it starts off like that and then it just fades away.

R1013C: It became political.

R1013C: We haven't faded away... we are still here. We are still dealing with issues and problem just like any other community... all that stayed that same... but their [the Sheriffs] relationship with us [the Tribe] it just never lasts.

R1013C: They are not service oriented to Tribal communities...

R1013C: No... No.

R1013C: at all.

R1013C: Not at all.

R1013C: Even at this... around some of the stuff that she is talking about... this liaison... is geared more towards, not service, but political.

R1013C: Yeah.

R1013C: [?] to make a political stance... so now I can represent Indian Country over here so now I can make a political stance on something. But, it is still not enough... I mean that is fine and dandy but I thought this was supposed to be direct service with the issue that we were going to be addressing.

R1013C: And even to the point where... now the I am thinking about it... that liaison guy had the nerve to come to a four winds meeting... which is a coalition of three tribes, which XXXX is one of... to support Sheriff XXXX

R1013C: Oh no.

R1013C: He is running for Sheriff again... and he brought the liaison... the "Indian" guy with him as, like, his support... Oh, and he just couldn't say enough about, "Oh and XXXX this and XXXX that and we go back this far"... you know just, like, using him... and he's just so stupid he is like just sitting there letting him use him... that is my brother so I can talk about him...

Everyone laughs

R1013C: She was trying not to claim him... for a long time

R1013C: But you know that is [?] or whatever you call that... you know, he is taking a side. He is... like XXXX said he is with the Sheriff... he is supposed to be our liaison guy, you know, with a slap towards us and here he is backing the Sheriff guy. When he should have no opinion one way or another, whoever gets the position is going to be his boss and that should be it. It is sickening how they just run things... it is all a... it is a... it is something that has been in place, I guess, for a while because it really seems like they all know how to play the game... do the dance or whatever. Yeah... and we're not even invited to the party... cannot even

R1013C: Yeah.

R1013C: clean up afterwards. We are just the...

AM: Looking in the future how would you... what do you want to envision for your Tribe and the relationship that they have with the State or local law enforcement? Do you even want a relationship or like... your ideal future, like, how would your criminal justice system, law enforcement, look like for your tribe?

R1013C: Well, you know, I think that as Native people I think we are law abiding... as law abiding as we can be when we are sober you know... you through alcohol in there or whatever drugs and that changes things up... but, you know, just on a regular basis nobody was their kids beat up or molested... or they do not what their wife or husband beat up or shot or stabbed or any of that... so. The Sheriff, I think, we need... I think it would be a good collaboration... we could share... but I do think we need to handle our own because not only does it come out of a book or out of a trait... it comes out of your heart. How you feel, you know what... we need more our kind of people... that feel like that... that can relate to that... and understand it. These people are never going to learn and that is nobody's fault... it is just how it is... and so I think we'd do better with our own... working and collaborating. We can learn something from them... they can learn something from us... but for them to handle all of our... that is not going to...

R1013C: Yeah, I think number one we should retrocede and not be a PL 280

R1013C: Yeah.

R1013C: Number two... if we, like, cannot they [the Sheriffs/the County/the State] need to not only collaborate but they need to delegate that authority to the experts. They may say we [the Tribe] are not experts in the European judicial system... but we are the experts of how to deal with our people. And so they need to do that... like, in the part of collaboration is truly honestly delegating and finding... working at the table to find ways that they can do that. Not the opposite where, "Okay, we'll bring deputies to service your area [the reservation] to run our [non-Tribal] laws... but you [the Tribe] pay for it." It should be the opposite... where they are saying, "You know what? No... we [the Sheriffs] need to find the funds to be able to deputize your [the Tribes] people" Right? because again even if it is not systematically under our control... there are people, spiritually, mentally, and everything else that are under our control...

R1013C: Uhuh. [Yes]

R1013C: but around some point of time you still have to make sure that it do not get too institutionalized that they are not... that is what happened a lot of the time when they bring Native people like the [?] or what do you call them?

R1013C: Yeah.

R1013C: But they need to come to the talking table to start by saying, “Hey, you know what? We are a cross-jurisdictional... even though this law says this... but historically this means this... so we need to work together to make this happen... this PL 280” So that is number one. Number two is that our Tribe still needs to continue to develop within its own system. One good thing that I wanna say is that with the courts that we have now we are trying to see how we can make a criminal [case] a civil case. So then, when our jurisdiction is in place we can be able to... then hopefully it stays out of that criminal which then it will leave the county... that is one way... another way.

R1013C: Ahuh. [Yeah]

AM: Have you seen a difference with the State or local law enforcement within the last five years? Specifically for [your Tribe].

R1013C: outside of promises promises?

Everyone laughs

R1013C: No.

R1013C: No.

AM: So going off of that comment... have they started making more promises promises?

R1013C: Yeah. Quite a bit of promises.

R1013C: Yeah... and now they actually come and make the promises to our face and then they do not follow up on them. Before they did not even bother to talk to us...

R1013C: Yeah.

R1013C: much less tell us or make a promise... but now, they will come here and they will sit here and they will drink our coffee and visit with us and make promises and then never follow through.

R1013C: Yeah sad to say. They had good promises. But...

R1013C: Ahuh. [Yeah]

R1013C: then I sort of thought they went two steps but now they went all the way back four... got worse than what it was... it was better to say, do not tell us nothing... to be

R1013C: Ahuh. [Yeah]

R1013C: doing what you are going because promising makes it worse. Why did you? Might as well stayed the same.

R1013C: Yeah.

R1013C: I just do not... yeah... it is not. I wanna say it is worse.

AM: What are current procedures from handling criminal situations on the reservation?

R1013C: None.

R1013C: Current procedures... no.

R1013C: We do not have any. It goes straight to... a call gets called to the Sheriff... when they do get it, they take it to the D.A. [District Attorney] and the County... then the D.A. takes it to the court... next thing you know, all we know is somebody got arrested... somebody is in jail... somebody might be going to jail, but so really it is 100% County... no Tribal involvement, at all. I haven't

R1013C: No.

R1013C: Although XXXX [Tribal Administrator] gets some information, so he gets some communication that I may not be aware of from the Sheriffs. I know that there are some situations right now with the drug stuff that he did say that they are communicating to him about certain things so, I forget about that, so at least that [happens]... but again, I do not know to what depth and to what... because I haven't really seen anything... all I have heard is still talk... if I really think about it.

R1013C: Yeah.

Everyone laughs

R1013C: What was the question again because I thought I had an answer.

AM: What are current procedures for handling criminal situations on the reservation?

R1013C: Yeah. You know in a lot of ways because of the lack of concern by the Sheriff's department and the building of the relationship... we kind of handle things ourselves. You know we have a lot of drugs around here too and a lot of people that use them, or several that we know of... and we pretty much just, not shun them but... they know that we know who they are and nobody goes over the board to really help them

R1013C: Yeah.

R1013C: You know they just like, "If this is the life you are choosing for yourself then you are on your own you know"

R1013C: Yeah.

R1013C: “We may give you a sandwich or something... but you cannot come live in our house.” I mean even their own families treat them like that... and nobody spits on them or tries to run them over or anything...

R1013C: No.

R1013C: but they really just do not have anything to do with them... and to me that is kind of like a governing... a way of dealing with those kinds of people and I do not think we have that much domestic violence or it is not being reported if there is... I mean I do not hear much about it but... so that is not going on too much and like XXXX says usually a lot of times our women beat up the men... so that is no big deal... and there's usually drugs or alcohol involved in those kinds of things too... so we are pretty much handling it ourselves.

R1013C: Yeah.

R1013C: We had one criminal activity where an employee, non-member but spouse to a member, took some credit card type worth a lot of money and we reported it to the Sheriff... usually that is what we do. If we have something like that then we report it to the Sheriffs. Then the Sheriffs will get involved but it has to deal with the Tribal as an organization not as an individual. Then they would ask us is we wanted to prosecute and so before it gets to the D.A.'s office we can determine that. So the thing is we try to deal with that with the council... so we had the council, we meant with the husband and the wife... and then they said that it was the child, they threw her in there... but we made a deal with them. “Okay, if you pay back all the money and if you send your child over for community service... then you know what? Then we will not press charges.” So we try to deal with it internally every way that we can but once we cannot... then yeah it just totally is out of our hands and it goes to the courts. But we try that for the Tribal organization and the only reason... not the only reason... one of the other reasons is because we have to do due diligence because it is Federal dollars... so that is the other reason.

R1013C: What about that laptop that was stolen? Remember that?

R1013C: Oh yeah. Yeah so we called the Sheriffs and then they got with... he went to jail and they were going to do the sentencing, I think, but our TA talked to them and made some... again I want to say deal but whatever you call that, retribution, right? So then the D.A. was able to drop it because it was going to be a [third] strike... so anything good is working for us, I think, but yeah so we try to do a lot of the internal

R1013C: We do... you know, we are handling it ourselves the best we can but the way we handle it we are just a lot more fair with our people I mean they need to learn a lesson we understand that but eight years for killing a dog... I keep going back to that... yeah.

R1013C: Plus because we know them.

R1013C: Yeah.

R1013C: Right? Because we knew this other situation too... with the lady and the thing... plus then when they, like, step up... but sometimes you know too, they are trying to play you or not play you... but then you think about the family again and then the whole community... so then overall, you try to let retribution play it because again... we already know if they are already in the system then it is going to be totally... [?] I mean it is just a gift card I mean we are losing more than we

R1013C: Ahuh. [Yeah]

R1013C: So what we try at the end of the day what we have to... [?] we cannot just let them... just because... especially if they are... the situation that we have had I haven't seen much repeaters huh?

R1013C: Uhuh. [Nope]

R1013C: So...

AM: Is there anything else that you ladies would like to add in relation to domestic violence, Public Law 280, the Sheriff's Department, or Indian reservations in Southern California?

R1013C: I just want to say that I am just really thrilled that VAWA got passed that you know it [will be] in effect and like I said we do not have too much of it anymore but there was a while there where people were getting a little stupid and a lot of it was going on but we have calm down... but it is very much needed in other places and I am happy for that.

R1013C: Uh, no.

Everyone laughs

R1013C: I think I have said enough.

AM: Okay, thank you so much.

R1013C: You are welcome.

R14C [Total Time- 57:24]

AM: April 22, 2014, do you live...

R14C: Hold on is it recording?

AM: Yeah, it is recording.

R14C: *Says something*

AM: *Laughs* Do you live in a Tribal community?

R14C: Well, I am in Valley Center... is that considered a Tribal community?

AM: *Laughs*

R14C: Is it?

AM: Have you grown up in a Tribal community?

R14C: Yeah.

AM: Okay.

R14C: My whole life.

AM: How are you a part of this community?

R14C: Like what am I doing?

AM: Or if you are a member or what you are doing... could be multiple things.

R14C: Yeah, let us see... I am enrolled in [San Diego County Tribe] involved with the Tribal court which serves our Tribes in San Diego County and actually we service [Riverside County Tribe] too, by contract... and so then... we service 12 of the Tribal organizations and Tribes... so that is like all San Diego and what is that Riverside County?

AM: Yeah.

R14C: So, I am involved there. I sit on Tribal council as vice chairman and that takes up a ton of time... and that has me totally involved in things I never thought I would be... and I consider teaching involving my community. Sometimes, I get Native students... but I consider that... what do you call it... community service... it is like... so, I teach one at Palomar and one at San Diego State that my involvement a little bit.

AM: *Laughs* Are any of those in relation to community activism, law enforcement or domestic violence respondent?

R14C: Well, the court is and the Tribal council... and not teaching not really. We do not really get into that... I think it is mostly the history, gaming, and the laws... which kind of overlap but directly the court... yes. Here is how we register DV... how we register a Tribal DV order. We are active in that... but we are the judiciary. So, we do not... we try to watch... we try to keep separation... because of the enforcement arm... and we are the, you know, the judicial arm. Independent. So, we try not to get too involved... but we are lucky in the sense that the Tribal court... there is one court. So, we have all these Tribes... and some of them have their own courts... but this one court has so many Tribes [that utilize it]. It is reasonable. So it is like boom... everything is done here. Where the law enforcement... as you probably have studied... is kind of... you have from security... well, you have from nothing to security... [with] some

traditional stuff... like these guys that just always handle it... all the way to commissioned officers. So, we deal with all that variation... but there is not a single, like, entity, like, us... that you can point to in law enforcement... in Tribal law enforcement. And say that is the one on top... but I think we are a little lucky because we set up the Inter-Tribal Court for that purpose of consolidating it... so you could come in and talk to the head of the administration... for all these courts... Inter-Tribal Courts... not a court... it is a court system. So, these are all the 11 courts here... and then we have a Chief Judge that you can talk to... basically the head of the judiciary. So, it gets us involved... in all those issues... you know, all the... from DV to jurisdiction to child abuse to you know name it[...] one of the biggest issues has been trespassing.

AM: How long have you been in those different positions?

R14C: The Court well? I have been involved my whole life with that stuff.

Both laugh

R14C: And actually when I was younger... I did a lot of that stuff in unity... we did *points to picture* Right there... I think that was about 1991... involved with an anti-drug and alcohol campaign... that kind of stuff for a long time... but this specifically... since December 2002 to now. Which is a long time but this was concept brick and mortar. There was nothing but a grant... and then I had to set it up and create it from the ground up. So, I have been involved in that... and then I have only been on council for one year and four months and 22 days.

AM: *Laughs*

R14C: but who is counting... and I have been teaching since 1999... so, I have been teaching for a while.

AM: Can you describe the community that you currently work and that you are from?

R14C: Okay. I will do my Tribal community... describe the community... in what does it look like?

AM: So, either you can describe where you work and or where you are from... *Laughs*

R14C: Okay... describe?

AM: So, it could be like location, demographics, anything... like, however you want describe your community.

R14C: Okay. I can do both because it incorporates, you know, my Tribe. One: we are lucky and we are very fortunate because we are here in [San Diego County reservation] and [San Diego County Tribe] is generous enough to lease us this building that we are in... and we share with their Tribal law enforcement. So, I think that is good, right?

AM: Yeah.

R14C: I mean... as far as here... so, we work together and then we have Indian Health Clinic... so, it is a really good place... where we can all coordinate stuff. Especially if it came down to really dealing with domestic violence or ever getting into, basically, the criminal aspect... which none of our Tribes have really gotten into, yet. So, it is a very good location for that. The Court feels a little bit safer here... it is not necessarily centrally located but here in North County it is... because it is a little drive for the Tribes... but considering it is in North County it is about the best place you would want to be. And then East County... if we had the money and resources would be great to have a, like, another court over there... because then we could have the East County Tribes. They could be connected to [the Court] instead of driving over here... but this is the main court house. We drive to them. Like how you went to [Riverside County reservation]... that is what we do... but it would be nice if they had a central place, too. And then the rez is small... all Tribally owned land... which I like and outsiders have to report in and after 48 hours... we are trying to improve law enforcement... in the enforcement of VAWA and stuff like that. Even on a small rez... we are probably about 250 people... but it is a serious concern.

AM: Have you heard of Public Law 83-280... commonly known as Public Law 280 or PL 280?

R14C: yYes.es

AM: What do you know about Public Law 280?

R14C: I know... what do I know?

AM: *Laughs*

R14C: I do not know. I mean... I know what it is... I know what it does... I know what jurisdiction... I mean I understand its meaning... its purpose... the history... read several books... taken several courses... even done some training on it... our court has actively done that... [and] there is still confusion... especially with new people and I think it is changing. And one of the things that I like... in understanding it... is that I think our Tribal leaders are seeing that it is not as restrictive as they think it is. Meaning that they are starting to get the idea that, "Wow, we can do can still do stuff" because I think the thinking was that with Public Law 280 there is no need to develop courts, police, domestic violence programs... any of that stuff. The State provides [those services]. They are just gonna do it for us...[and] I think that mindset has changed... [and] that is good.

AM: Do you think that Public Law 280 is appropriate and effective for Southern California Indian reservations?

R14C: Let us see... appropriate? I would qualify it. Without Federal funding it is... the Tribes would need the help... I am being objective... very objective. The Tribes would need the help because they are small... Tribes of less than 50 people... policing, judicial, fire... any of the

simple governmental services [would be] very difficult to provide if you are non-gaming and very small... you would probably need some help and if the Federal government is not going to hold up to their trust responsibility... then I think it is necessary... that is how I would qualify it. But if the Federal government stepped up and did their... fulfilled their trust responsibility then I think we would be able to do it ourselves... either in conjunction with the bureau or completely on our own. So it is kind of yes if... I mean no it is not necessary if we are Federally funded... but if they do not fund it then yes... we would need help. It is kind of a yes no... no yes.

AM: Do you think that Public Law 280 has an effect on domestic violence on Indian reservations?

R14C: Yes because without it... I would say yes. No matter what law enforcement is here... it is going to have an effect. One of the things growing up has been we... meaning, you know, family, friends, relatives... have said the response... historically, was always much slower. And the response by the local law enforcement has been, "Well, you are further out. You are isolated. You do not have names on roads. Blah. Blah..." And so, whether that is valid or not... it is slower. So, our joke use to be... tell them that there is a white woman involved and they will be here much quicker... and so, we use to say, "Oh and there is a white woman." You know? And somehow they would manage to get there quicker... that use to be the running joke... but it use to work. *Laughs* That is what we did.

AM: What are some unique issues or barriers that could be associated with Public Law 280 specific to where you work or your reservation?

R14C: Unique barriers? I think one of the [barrier] for us... for us in [San Diego County reservation]... it is understanding how little affect Public Law 280 has on us. They think it is the other way around... that it affects everything we do... but I describe it pretty simply, you know? Like, you know... I just need, like, two minutes. *Looking for a marker* Pretty simply. I do not think it is really that complicated... the unique barrier that I think it has is... so here is the reservation *Draws a square* Here is Tribal jurisdiction, right? *Writes Tribal jurisdiction* and then before Public Law 280... there was Federal, you know, Federal jurisdiction *Writes Federal jurisdiction* So, there is BIA cops here.... and then what Public Law 280 did was transfer this jurisdiction *points at Federal jurisdiction* to [the] State, right? So... all it did was this and of course it [?] after that... so, if we are doing this *Points at drawing* The Tribe is not affected... I mean it is affected but it is not... the sovereignty, the authority... all that stuff is still intact; which means, you know... we [the Tribes] still have criminal jurisdiction of course. We just cannot remember what this is but it is still there... and civil jurisdiction is still there. The unique problem is that people do not understand that... and, like, the issues are over here with them. *Points to Federal State side* Their complications being under funding... they [Federal/State] are not sure... the lack of training... lack of education... blah, blah, blah... but that is their problem. And the fact that they [the Federal government] still have that responsibility... so, it was not 100% transferred... because they still have, you know, the land that they still have to

regulate and oversee... the trust assets, etc., etc.,... it is all Federal. So, they are still there. So, I think the unique problem I see here... is that they just do not understand our side [the Tribal side] and that is why [there are problems]. The education is... that... we need to work together because we are both sharing that area... but it is the two over here *Point to Federal and State* that we need to build up I would say... so that we can stand eye to eye with them. That is the unique problem that I think we need to definitely get over. I do not know if it is unique... but it is a problem.

AM: Do you think Counties should be responsible for law enforcement on Indian reservations?

R14C: County? Under current Federal law regarding Indians because of *Oliphant*.... I think that they [the County] should be responsible for their non-Indians because of *Oliphant*... otherwise, I think they really have no obligations. But now to qualify that to... is that issues like drugs, gun running, human trafficking... no Tribe is going to handle that... I think we should all work together... meaning entering into MOAs or some type of cross jurisdiction agreements like they have in other States. Because those types of things like... do not have boundaries... they do not care... or target reservations or whatever. So, they [the County] have resources... work together... whether they have a role I'm sure they have a role... but like I said very specifically... they [the County] have to take care of their non-Indians because we [Tribes] cannot.

AM: Theoretically... if we could... do you think it should be still the responsibility of the County?

R14C: If we could... like, if there was no *Oliphant*?

AM: Yeah.

R14C: No... we would just take care of it our self.

AM: Why?

R14C: Because of the way we built our justice system here... our judicial system, our judges, and staff are as qualified... if not more qualified than what you see on County benches. Considering we have an ex-County judge who has lay experience... I mean not lay experience... legal experience and he, also, has experience on the bench... and he has been here for a while. And then the second in command... is which is our Associate Judge... is an attorney that has been here for a long time and worked for the Sheriff's department and retired there... and was the advisor to the Sheriff of the County. And our pro tem include the current attorney for [the] Sheriff. These guys are top guys... these guys are the brass... they would meet or exceed the County qualifications and Federal [qualifications]. And so, they are all licensed... they are... none of them are in bad standing [...] they are very well educated. And it has been mostly our issue of educating them about our community... because they come in with enough education

and qualifications... and even resources to bridge any gaps that we would have. It is the law enforcement that I worrying about a little bit... other than probably [San Diego County Tribe] who has a phenomenal, you know, police force... I think which is a model... if you can afford it... which is, you know, having them getting the BIA commissions... they are all... they [are] all BIA LSC's... they all go through the training that every officer does in the State... which is the... what is that called... I cannot remember the academy they all go through... the police academy... POST... they are POST certified... and so, we basically meet or exceed these areas better than probably the County does. Our bailiff/clerk went to US Marshall training... you know the Marshalls are the ones that protect all the Federal court houses... got the same training as they did... which is probably more training than the Sheriffs have who do our courts here in California... our court clerk is, also, a paralegal and, you know, went to school for that... probably a lot more qualified than some of the clerks in the County court. And one of the biggest things that we have... and I think it is the hugest advantages... is that we have time. We may have a 1,000 cases but that is nothing compared to the County courts... that are overburdened, over flowing, bursting at the seams. Where we can take our time... ensure due process... ensure fairness... have judges who actually read cases and treat people like human beings... show respect... enforce well not enforce... but interpret Tribal law and understand kind of Federal law at the same time. And so that is why I think [we] hardly [have] any issue[s]... other than being a jail and/or entering into an MOA... and putting them up into their own facilities and paying for it... if that were the case... so, I think it is very possible.

AM: Historically, did any of the Tribal communities have a different law enforcement or judicial system structure than currently?

R14C: I think almost all did. I mean I am sure they all did to a certain extent... meaning, you know, like I was saying there would be... like on our reservation... there is the Security Committee... and those guys and some women are just responsible for security on the reservation. There was no money to pay for it... [if] something happened... they got called... all hours of the night... they [would] showed up and took care of it... and if it was something that they could handle [then] they just handled it themselves. [That] probably still goes on... but when you have your own security force... I kind of call them security/law enforcement because some of them are trained some of them are not... now you kind of call them, you know let them deal with it. So, that [has] definitely changed but before there was that... other reservations... it is hard to say. I remember here... I do not [think] there was security. I think they did something very similar [San Diego County reservation] where I grew up. There was some security I think... otherwise you just called relatives... or you called them to leave their job and go help you. So, there was something... you know, everybody had their own little way of doing it. [San Diego County reservation was] the only one that has had it for like ever... is like [San Diego County reservation]. I mean I remember that when I was little walking around... there was security when I was little... but I mean... I do not know what they did.

Both laugh

R14C: I know they drove around a lot.

AM: *Laughs* Who do you think should conduct law enforcement and criminal justice on reservations?

R14C: I think the Federal government and the Tribes should... and the Federal government should do it because it is trust land... it is Tribal Federal lands... it is kind of... it is like a military base... I mean that is wh[y] they call [it] a reservations... that is where they got it from... same thing they call military bases... reservations. So, I think they have a responsibility or a certain trust responsibility... and this is their... they [the Federal Government] hold title to this land... they are responsible for it... they should help the Tribes do it as well, you know? Ideally, I do not think there is a role for the County... unless, like I said, there is some special task force or something we are working on together. I do not think we should be islands. I do not think we should exclude anybody. I am like the other way around. If the FBI... if immigration... if homeland security... or the BIA want to help... I mean why would we turn away? I mean people get all territorial... but if we are trying to fight drugs or trying to fight human trafficking... they have not been able to do it by themselves... what makes us think we are going to do it by ourselves? And it is something that nobody else has been able to stop... so I do not think we should exclude [them].

AM: Does your community have its own law enforcement, court or any other judicial system?

R14C: Oh different.... Yes, yes... actually what we have... the law enforcement that I was talking about and then there is the Security Committee. And their role... I talked about what is their role now because we do not really call them that much now... and they are... really use to be the enforcement but they are not [now] because we have our enforcement... and that is who people call, now. So, in that aspect you get what I mean... that has definitely changed... and then judicial wise, the way that this court is set up when its [San Diego County Tribe]'s court... it is a court of limited jurisdiction... so we only hear what the Tribe says we can hear... and so it has been very few things... even at the casino... like, stuff like an appeal from a commissioner can go to a Tribal court. And what they decide to do is we can charge it... I, as the administrator and as a member, I do not even question it... I do not say, "How can you do that? You know that should go to Tribal Court. Blah, blah, blah." I just [say,] "Hey, if that is what you want to do... that is what you want to do." So, there is, like, an arbitration... what do you call it... like retired judges... we have that... and then there is traditional stuff... that is done through the general council... that they do not handle through the court... we [the Tribe] handle it internal[ly]... so, the Court... they do not handle it so... and that kind of [has] been... that way we let the people decide... so, that does... still does exist.

AM: How do these systems compare to State?

R14C: Well, ours is a version of the State... it is a version of it... it is our version of it. We [the Tribe] took... we cherry picked on it... and said what we wanted... took all of what we felt was

best... I am formally educated, the judges are our consultants, and a few [others] are educated to the end of the Tribal justice system... we ignore what they would [call] a Western system... and that was because after 50 some odd years of Public Law 280... I think the assumption was that... by our leaders... in order for them [outsiders] to accept this justice system... it had to be very western... it had to look, you know, the black robes... the education... the background... the experience... and, you know, the court room... or else they were not going to accept it. And their initial questions I got were like,... "Is this a real court?" "Is that a real judge?" and I would say, "I do not know. He was on the bench for 17 years... He is from the County. You know, has this kind of background... what do you think?" And they would be like, "Oh! Wow! That is a real judge" That was their response back. If I had said, "Oh, well this is a well-respected female elder from such and such Tribe" I do not they would accept [that]. They would probably be like, "That is not real." And I think just because of the 50 years plus of the County being there... and it is unfortunate... so, they are used to that system. But ours like I said... we took it and we made it fit us... and we are still molding it. So, it is similar but not the same.

AM: Are State law enforcement agents culturally sensitive to American Indians?

R14C: It depends on the County. Overall... I would say less... not so much as it should be... because we such a small part of the population... so, there is a lot of ignorance... and then unfortunately there are tons of... what do you call it... stereotypes. There are all these stereotypes about our Tribes... and then there are stereotypes about the reservation... and I think most of them are incorrect... and they are old stereotypes. "Indians are drunks." "Indians are violent." They [State law enforcement] are scared of us [Natives]... and I know they try to do training and I think there has been an effort... but if you look at the whole State... I mean there is a ton of reservations but some Counties do not have reservations... so, they do not even care... and then the ones that do... they take years to establish that rapport, you know? It is like here... in San Diego County... I give credit to all our Tribal leaders and our Tribes who spent many years of trying to get them educated... and trying to [get them] come to their sense... because I think the premise was that they [the County] are not [sensitive] because most of them are like, "I have never even seen an Indian before." So, there is just... [they just have] what they see on the television or the internet... and then they come out and it is a whole different world. So, I think it is not very culturally sensitive... until we can train them to be. So, unfortunately... I wish there was more... but it is a lack of resources.

AM: Do you feel that local law enforcement officials are fair to Tribal people?

R14C: Unfortunately, I do not think so... because of those negative stereotypes. Even though they get the education I think they are a little bit tougher. I have seen [it] because of our Tribal court member comes in... we do intakes... and I think they are a little bit harder on the Tribes... because of the casinos. I think they think, "Well, Tribes are rich. They get free money. They do not pay taxes." And that is all not true. So, I think they have a little bit of a bias... especially, if they can tell you are Native. You know? If it is on your vehicle... the way you look or dress...

and I think they are less [fair]... and I have seen that be more of a negative... than a positive. And that has been unfortunate. I do not know how you combat that... but I would say without a doubt that Indians are treated differently.

AM: Just in general or here in Southern California?

R14C: I do not know about up North.

AM: *Laughs*

R14C: They are their own... I only know down here... and that is because there are so many people, you know? I mean there are thousands of people... hundreds of thousands of people... and then we see so few [Natives] even with all the reservations... with all these reservations... we are still 1% of the population. So, you know, unless they are literally contracting with a Tribe... they [the Sheriffs] are not dealing with them.

AM: Is the State local law enforcement and that State judicial system providing sufficient protection to Tribal members?

R14C: Well, no... because they do not... they are not funded and that is part of... they were saying we are in the poor back country... they said that we suffer the same consequences as any other rural person does... meaning that we are out in the middle of nowhere and they do not have the resources to provide sufficient protection. And I do not know... is that a good excuse? To me... I really do not care because like I said nobody is going to protect us but us. When it comes down to it. So, no. They don not do it sufficiently... and if we are going to get sufficiently... then we are going to do it ourselves.

AM: Are they providing sufficient justice to Tribal members?

R14C: I think I have seen the most injustice in their... in their judicial system. And I think that is why our court system has been so successful. Because the Tribal members have told us and their leaders... that they would rather [be] in Tribal court because nobody wants to be in County court. They feel they are stereotyped... with a number like cattle... all you, all in... you all, out... all you are nothing... you are just a number and another case... and bam. I mean... it is not really justice like here. We at least know your name... they spend [time] looking through the case... they talk to you... you get a chance to talk... it is not as formal and rigid... and I have seen countless... I have heard, seen, witnessed... I have gone with them... just countless acts of [it]... but I think it happens to everybody. I mean, you know... they look at them and think, "Yeah, alright. I do not believe you. Just go." "Where [do] I go?" The person... to the person... and the person who is gonna [...] promote... allegations against them, you know... that is not really substantiated... but they do not really have the time to look into [anything]... they are just gonna go with the safer move... the move to lock this guy up. It is like, you know, just another

rugged Indian to them... and dangerous [person]... and that is good enough... and there is enough evidence to put him in... that is it.

AM: Do you feel that they are providing sufficient safety to Tribal members?

R14C: Again... same thing. No and I think definitely when it comes to misdemeanors... misdemeanors they take little to no response [to] misdemeanors so... and I have claimed that is how the problems start... because it just takes a broken window by one person's family to escalate into fighting and violence and more conflict... and that is what... you know, I get what I fear... you know? What I mean is that because they don't do that... they just *makes a sweeping motion*... and that is why we are not [safe].

AM: What is the quality of presence of law enforcement on your reservation if there is a presence of State law enforcement?

R14C: There is very little... because we are unique... because it is all Tribal land... one way in one way out officially... and there is back roads of course. So, law enforcement really only comes in... they do not come in to patrol... they come in for a specific reason... because Tribal law enforcement is doing it. So there is very little to no presence... unless they are there. It reminds me of... there is a Tribal leader from [Riverside County Tribe]... I think they said that their only memories of the Sheriffs... are just [memories of the Sheriffs] coming to arrest their father and that is it... and they have seen [the] Sheriffs beat him... they seen the Sheriffs pull guns on him... arrest him... you know, throw him down... justified or not... I mean that is what the young boy witnessed... or boys rather... and they grew up just with that mentality that... that is what they [the Sheriffs] represent... and I am like man that is a pretty negative view. And I could see that happening... that is the only time they show up... they do not come out to visit... they do not come out to say hi... they are there to bust heads or enforce law.

AM: Do you think that State or County officials who are in control of maintaining policing and justice systems are accountable to Tribal government and communities?

R14C: No.

AM: Why not?

R14C: Because they do not have to be... unless they are contracted. They are very quick to let us know that. *Laughs* We are not their boss... we cannot tell them what to do... they will not enforce any Tribal law... they will not accept Tribal customs... they will not step any further than they have to... especially persuade to State law... they are very confined... they are very tight, tight, knit about it... they will not step... there are very few that I have heard that will go to the edge and be more concerned with the enforcement of justice and safety and all that stuff... but I have seen more of a skewer and "who is going to pay for that stuff? Do we have the

jurisdiction? So, let us call some expert in and do some training.” And it is like, “What about just dealing with it?” *Laughs* Very little of that... so, no way.

AM: Looking in the future... how would you like to describe your Tribe’s relationship with the State and local law enforcement?

R14C: Through... I think my aspect through Inter-Tribal court... something sooner will hopefully happen in law enforcement. I know they have the Tribal Chiefs of Police Association... they need something like that... [but] more local... start cooperating... setting some minimum standards... and then start working in conjunction with the local law enforcement... but just not just the [law enforcement]... I mean there are other entities... there are State entities... I mean the Highway Patrol.... to me everybody has got to work together... because issue[s] we are dealing with... they are not successful dealing with them... so, I think our reservation are ill equipped to do it just by themselves. Again, we are not an island... people who have nefarious agendas, you know, they love that fact [...] they look for those areas and then try to exploit them. And so, there is nothing wrong with getting help... they need our help... we need their help... let us work together, you know? We can beat the war on drugs [that] is a joke... alcohol abuse is still running rampant... the domestic violence, I think, is still highly underreported... you know, they say 1 in 3... I argue with no evidence... 2 out of 3... but my evidence is... what do you call it... you know, just what I saw.... I could be wrong but you know in this community... it is probably 2 out of 3 and that is sickening and sad. There is nobody out there in law enforcement... non-Indians... that is focused on reducing that... if you want that to be dealt with then we got to get out there and do it ourselves. So, ideally... developing our own programs and then working in conjunction with other people that do that.

AM: Why do you say that it is severely underreported?

R14C: I think because of back to the non-Indian judicial system... they are treated differently... I feel like, you know, when they are treated a certain way... it is a negative to them... even if they are the victim... and there is not the time up there... because you are sitting there with probably 20 other victims... so, it is like again, “Line up... go in... go out... cannot talk... be quiet.” There is a certain amount of time... “Hurry up... We have to get through all this stuff” And that is not... the details are not looked at... and so, I think without that you are just never going to get there. So, they do not want to go through all that process. I think that if we had it established here... then we would see higher reporting because then it is local. I am very serious about confidentiality here... meaning that if somebody does come in and report that... if any of my employees or any of the staff or personnel gossip about it or say, “So and so was here” or “You know, she said that so and so did this.” You know[...] they will be terminated and we will possibly go after them civilly or criminally... because it is very serious... because it is the foundation which I think we are built on... is trust. They do not trust us... because they do not trust the County system... because of all of what it said... and then if we set up something and they don not trust that... then they got nowhere to go. So, [the] idea is that [we are

confidential]... so, that they come here and trust that none of what they say or, you know, tell us... [will] get out into the community... it is going to be treated seriously... and we will pursue it to the full extent without any fear of ridicule or whatever... and it will be handled. And I think once that gets known... then I think you will see more come forward.

AM: Currently, how many of the Tribes have domestic violence ordinances or laws that you are working with?

R14C: The ones we work with... just like one or two... one or two but most of them are utilizing the County system... because [the] full system to support it is not set up. We [Tribal Court] are set up in the sense that we could almost do anything... it is easy for the court than it is for them... it is... I call the auxiliary services or the extrajudicial... meaning beyond us those services are not there... but our judges are very qualified to handle those types of issues... they have seen them... they have dealt with them... so, it is not like the court would be like, "Oh, no we do not know what to do." We do need more training but until it starts becoming a reality... then we will not get that training. And there is training out there... we have already gone to DV training... you know like it states having the victim or, you know, the person... the alleged victim... in the same room as the perpetrator... you know, we have to fix that. So, there is more safety... and they [cannot] leave at the same time... so, that kind of stuff, you know... so, we have [fix that.] So, it is still a learning process... but again without the laws in place... it is hard to rely on customs and traditions... that is not how we do things... it has less teeth and it could be done... it just needs to be a priority... but we fully support... and we fully supported the grant applications from the local Tribes that have these things and these organizations... I am just saying let us get it done.

AM: Why do you say it has to be a priority?

R14C: Because it is like anything else... if it is not a priority [then] it gets shuffled... and it gets put under the stack... and it will not be dealt with. So, you kind of have to... you have to tell the Tribe... I mean, you kind of have to convince them... show it... prove it... do whatever you have to do to make them priorities... but it costs money and resources. Even if it is not money and resources... you are going to have to utilize like some big space... a phone number... anything... it is going to require something... and the Tribe has to do something about that. And I do see I have seen the women that were behind VAWA... and getting that passed... and I mean that thing was going to pass... I knew it was... there was no stopping them... and I think you have to carry that same momentum here. Saying, "Enough is enough." As long as it is a priority... you cannot... you can say it but it takes money and resources... personnel training... education... all kinds of stuff... but it can be done.

AM: Do you think that California history has anything to do with why domestic violence or domestic violence in our communities is not a priority and it is just so normal for us?

R14C: I call it a little bit of the Mission Indian mentality... it is... some people say intergeneration trauma... you know? Just generation after generation of trauma... PTSD... I think is the most current acronym for what a lot of Tribal communities suffer from... but I call all that Mission Indian mentality... which was a long time ago in like the hundreds of years that the Spaniards were here and then the Mexicans... the Tribes have been beaten down so bad that they just consistently have that mentality... that kind of home defense... just like, you know... you just want to a place to live... you know... weak and isolated... constantly fighting... you know... having things taken away... and until that we get past that mentality... and we know we are sovereign... and [know] we have the right to exercise, you know, governmental powers... unlike any other ethnicity race or organization or political entity with a special relationship... then we will continue to have that mentality. We need to get over that. We need to stop being afraid that the priest is going to punish us. Now, it is time to start playing offense. You know? What can we do with what we have?

AM: Do you think silence plays a unique role in our communities as American Indian communities or is silence something that is experienced by all communities?

R14C: Even though I have lived... like I have lived in non-Indian communities... you know, when I was in school... but I never really participated in the community or activities... so, I do not really know... and I do not really have many non-Indian friends... but for our community it makes sense. It is big because there is pride... they are ashamed that they will know who you are... especially with shame... because you can shame somebody and that is worse than physically punish[ing them]. You know? Just shaming played a big role for a long time[...] I think women are ashamed... because they do not want to shame the family or the family's name... and then I think that plays a role... that... we have to overcome... and the person who should be ashamed is the perpetrator... we need to get back to that. I am tired of the script being flipped against the victim... it needs to be flipped towards the perpetrator. I think it just does... [it needs to] happen now.

AM: Can you talk about how family politics play into... I guess, how do family politics play into reporting or not reporting?

R14C: Well, it is very strong... and a lot of family... I mean, a lot of politics. All politics are local and for Tribes it family... it is family politics... and under family it has a huge influence... because families will tell you how to vote. *Laughs* They tell you to go to meeting or not go to meeting. They tell you to run for office or not run for office. So, they are really big... and they have a strong influence on you... not just your nuclear family... meaning mom and dad... but aunties, uncles, cousins... you know, that impact can have tremendous amounts of influence. And, unfortunately, sometimes that is a negative influence... and because of ignorance and lack of education... they are perpetuating this... the wrong stuff. And sometimes they are considered... like an initiation... you know? Party and fighting... then you are more Indian... you are more part of the family. You know? That is just [a] terrible road to go down... and it still

exists... and it is strong... it is something you will not read in a book. You do not see it... but it is there... you know... it is unfortunately... but oh well.

AM: Have you seen a difference in your relationship with the State and your Tribe in the last five years?

R14C: Oh, yeah... definitely... but that is because of gaming.

AM: *Laughs*

R14C: Gaming... it is like they follow the money... the State legislators they go out to lobby... and you know you will see the awards that say, "Congratulations on this." I think that if there were more casinos around... and we just built it somehow out of our own funds... then they might send us something... but because of the casinos and the money and the donations... and you know everything that goes with gaming... they put way more attention... they will show up... they will take the phone call... and they care because [there is] money behind it... and I do not mean to pessimistic but it has definitely changed. The casinos, I mean, gaming and the[...] all that has changed.

AM: In looking at what Riverside is doing with the Tribal liaison unit... why do you think that San Diego County Sheriff's department has not done that or did they do that?

R14C: I do not think we need that. It is funny because the liaison has actually tried to contact us for help, you know, with some of their crimes. They do not know what to do. That just tells me they do not know their Tribes. I think here... because of what I was saying earlier... there has been a lot of Tribal leaders of like 20 plus, 30 plus, years... of Tribal leaders trying to bridge that gap that... the[re are] so many of us here in this County... you know, 17... that they have a liaison before. I think they were in gaming, you know... of course all tied to gaming. That it just is not necessary. I do not think it necessarily worked. I think that it needs to be established at the substation level. So, like if [San Diego County town] is here... what if it is a liaison out of downtown... you know, all relationship are going to be local. So, it is more like the substations... they are directly interacting with us... and a liaison would be more like might be for show, you know? Because Tribes will establish directly with them. When I hear about that... when I heard about that... I was like, "Well, that is probably because they do not really talk to each other." I think we are a little bit further ahead of that... so.

AM: In terms of training... for the Sheriff's department... do you think that they are further ahead in Riverside County because they have the implemented courses that kind of teach a little bit about like Indian history and Public Law 280? Do you think they are a head in that sense... in training?

R14C: I do not know what videos they are using... but whatever they were... I mean, I do not know what they are using... but I know the California... the DOJ here, in California, filmed a lot

of their stuff here in [this] court... and they were supposed to be State wide [videos]. So, they might be viewings stuff that has, like, actually came out of here... and examples [from here]. So, I am not really too sure about that. Depending on what it is... it could be... but I know that we have done training for the Sheriffs here, too. So, it is kind of like, "Well, we do the same thing." And we have a former Sheriff... who is now a Tribal judge... and who is training Sheriffs... and that... that is a huge advantage... no matter what you are showing... because it is kind of like a brotherhood. XXXX was a Sheriff and they fell for each other... and this guy is now on our side of the table... talking about the Tribes... and [I] think there was some more than probably some great video that they show in Riverside... because it is coming from the horse mouth... and it is one of them... and he is calling them a liar. I mean there is no doubt, you know what I mean? He is not trying to be Native... he is just telling them like it is... he is just a straight shooter... and I think they probably respect that... and that is their little clique. And so, I think if we can get our message through him then... the video is great, too... I am just saying I think that is effective having him do that.

AM: So, would you like to elaborate on some of the negative things that you see going on in Riverside County with the Tribal Liaison Unit?

R14C: I mean... I do not know

AM: *Laughs* You are like, "No... I do not."

R14C: No... I do not know. I do not know what is bad. I do not know what is good.

AM: *Laughs*

R14C: Just because we work with 90... kind of, like, 95% here. So, I do not even know. I do not know if it is good or bad. [Riverside County Tribe] is the only one that we handle... and it is only for employment... some ICWA... but we have not had any to deal with here. If we had more Tribes that were a part of our system... that were in that County... I would probably have, you know... I would probably have an opinion about it easily... so, I do not know.

AM: Do you have anything else to say about Public Law 280, domestic violence, and Southern California Indian reservations?

R14C: I was just talking recently about this. My fear is that... we have... just here in our County... even though Tribes have and have not, you know... but a real opportunity to take advantage of the fact that the State is broke... and we [Tribes] do not have much money but [Tribes] do have some resources... and it is a great opportunity take advantage of that... and to reassume our jurisdiction and to exercise it... but I do not look... I do not look at them. You know what I mean? I look at us... and I say before we get into the arena or sit at a table... we [Tribes] need to sit at the same level... eye to eye. I could not sit eye to eye today... as a Tribal leader... if I do not have my own police department... or you know what I mean? And I am not

asking them [the County] to step up and do something... I want to have the same or better... and then go eye to eye... and say, "Let us work together." And without getting to that level... I think you are just begging and pleading. You know what I mean? We are not going to get anywhere, you know... but if we say, "This is who we are. This is what we do." Then, "We need help in this." I think it forces them [the County] because then they are going to respect it... and you know you have to have the respect... meaning that out there... when you are doing domestic violence [works] which is very, very, dangerous... they will respect that officer... when they are working together... and I think that is very important. And then... I want... I have said this before, too... the last thing that I want to do is work or develop a system that is worse than what already exists. Meaning that hurts our people... meaning that they trusted us and they end up getting hurt because our orders were not right... or our law enforcement was not trained. So, that is why I am really big on setting a high standard... being at that level... because I want to say, "Look. We did everything we could to protect our people... and even our officers who work for us." And as long as we do that... to the highest level... then I can sleep at night... but when you kind of just go hodgepodge and wing it... it can get dangerous and that is... you know we do not need that... stay away from that.

Both laugh

R14C: Bad.

AM: Okay. Thank you.

R14C: Yeah.

R15C [Total Time 1:13:26]

AM: April 30th, 2014. Do you live in a Tribal community?

R15C: Yeah.

AM: How are you a part of this community?

R15C: I work... or I am from and live on the [San Diego County] Indian Reservation.

AM: What is your position in the Tribal community or communities in relation to law enforcement, community activist or domestic violence respondent?

R15C: Ok. I work for the [San Diego County Tribe] Program; which is a program to advocate the stop of domestic violence and sexual assault. I am, also, a woman's advocate that responds to crisis for those women that are in domestic violence and sexual assault [situations], that is my work. In regards to my position in my own Tribe, I was formally on the security committee... but, I couldn't commit to it because of my job and stuff. And so with that, I was part of putting [together] our Tribal law enforcement... [to] bring them on board [and to] develop the policies and procedures for that... and that was due to the lack of response from the Sheriffs. When

anything was going on or anything [was] being committed on the reservation... anything from disorderly conduct or outsiders [coming on to the reservation or] hearing outside threats from the local gang members... I think they are VLS that said they were going to retaliate on any Indian... so, we needed to secure our reservation. And it was easy for us because we have one way in and one way out. So, that is what our main focus was... that main entrance. I sat on Council for two terms and that was always an issue of Public Law 280... their [the Sheriffs] lack of response [to the reservation]... and their [the Sheriffs] response back to us [the Tribe] was because they never got any money for us. Although, they were responsible for peace and security; [and] upholding the law and giving us equal justice. [...] You know, equally on the outside. Then, I [was] a former commissioner for our gaming enterprise for a total of two terms. So, a total of ten years there... we had issues with law enforcement responding and assisting us with drug activity in our casino. We worked well with the Department of Justice and the National Indian Gaming Commission... with regards to jurisdictional issues, you know. What they were... so, when we planned a covert operation the Sheriffs wanted us to sign a memorandum of understanding... that if they [the Sheriffs] were to help us in this covert operation in setting up... oh, along with DEA in setting up sort of like a sting operation... the Sheriffs wanted to be paid for it. And it is like, we had everything. We had the whole investigation wrapped up. We had the video tape [of them] making the drug deals and drug activity. We identified the individuals. We had their license plates. We had everything wrapped up for them... all they had to come in and [...] witness it during the sting operation... and then just do an arrest. But they [the Sheriffs] did not want to do it because we [the Tribe] were not going to pay them. They had told us that [another San Diego County] Tribe... and I believe it was [San Diego County Tribe] did some sort of deal with them [as well]...and they felt that we should do the same thing. But the thing was... the difference was that [San Diego County Tribe] pays for a Sheriff to be there... as well as [San Diego County Tribe] pays for that. So, you know... they were trying to lump us into that sort of set up... but we were not part of that. So, we [the Tribe] had to go as far as the State Attorney General... the State Attorney General, yeah. [The] DOJ presented a copy of the memorandum that they [the Sheriffs] wanted us to sign and something must of happened... because next thing you knew we got full cooperation with our sting operation [from the Sheriffs]... and I cannot... I do not know how many we were able to arrest. [But,] basically [the Tribe] just put a message out after that... “we [the Tribe] are not going to be a casino that is going to stand by and let this happen”... and what was happening. Because [San Diego County Tribe] and [San Diego County Tribe] had did their sting operation [and] because they [those other San Diego County Tribes] had the help of their hired Sheriff... that they [those other San Diego County Tribes] had to pay. They [drug dealers] knew [about] the drug [stings]... knew they couldn’t go over there [to the other Reservations]... so, they’d come to us. So, that is what was happening... but it was really a chore to actually have the Sheriff cooperate with us [the Tribe].

AM: So how many years have you worked in total with the Tribal community?

R15C: Geez.

AM: *Laughs*

R15C: With the exception of my military... I guess all my life.

AM: Can you describe the community that you currently work in and the community that you are from?

R15C: As far as what? Describing it as what?

AM: Location... demographics...

R15C: The lawlessness...

Both laugh

AM: I mean... however you want to describe it.

R15C: Oh, ok. Ok where I work is [San Diego County Reservation]; which is my mother's Tribe. [San Diego County Reservation] is a Tribal community that I grew up in, okay? But, I am from the [San Diego County] Tribe... and those were visits during my childhood. So, I grew up [on San Diego County Reservation] but when I got out of the service I moved to [San Diego County Reservation]. [I have] been there... geez... my son [is], like, 27 years old. So, I have been with family... since the difference between the two [reservations] is [San Diego County reservation] is bigger obviously... land based. It is a lot... it is more secluded therefore there are more opportunities for crimes to be committed. Number one; for the lack of response time by the Sheriffs because they are so far away... and even if you get the ones that are stationed in [Riverside County town] and stuff... it is still [a] drive versus [San Diego County reservation] we are [a] smaller land base and because [there is] one way in and one way out we can monitor who is coming on to the rez as opposed to [San Diego County reservation] who has many entrances to their reservation. The response time I would say... even though we are in different locations... the response time is still the same... even though the[re is a] substation [...] closer to [San Diego County reservation]... the response time is still the same. The thing with [San Diego County reservation] is because we are smaller we can, as council or as members of our Tribe... I do not want to say prevent... but we can hold people accountable because of the smaller homes... versus [San Diego County reservation] because there are just too many people and politics play part in it.

AM: Have you heard of Public Law 83-280 commonly known as Public Law 280 or PL 280?

R15C: Yes.

AM: What do you know about Public Law 280?

R15C: Public Law 280 from my understanding is giving criminal jurisdiction to the State... to enforce criminal jurisdiction over the reservations... with that said I do know the history... where from my understanding... it was not something the Tribes gave away. That sovereignty or that right is... was only asked upon assistance during that time... because of the dry State or the dry, I guess, Counties or reservation... and the Indians, at that time, were having problems trying to govern their people because of alcohol... so, they asked [for help]... and then there was a certain lawlessness of that... during that period. And I believe it is a disruption of our ways... our lifeways and stuff... that the State had imposed on our people. With that said... the State just ran with it and kept it... you know, never turned it back over to them [the Tribes]...and I think it is kind of... you know, hearing th[e] State complaining about but yet not getting any types of funding to help out the Indian people... I think it is just an excuse. It is like, "Okay, you are complaining you do not have enough funding from the government for anything... for you guys to do your job to the Indian people... but yet you will not give it back" And I know now that the Tribal law or Tribal or...

AM: the Tribal Law and Order Act of 2010

R15C: Yes. Yes, okay... I know that helps in a way... but there is a lot more to do... because again it is funding. They want us to have everything there but yet they do not provide the funding... but yet, it is kind of like, "Yeah, you guys can police yourself but this is the way you are going to do it... and take part in these funds." But there are never enough [resources] to really do a good job at it... and if the Tribe does not have any secondary or primary income... such as the gaming Tribes [do]... those Tribes that are not gaming are left out... to a point where they cannot really participate fully in the act because of the funding. So, they are only really able to participate in only a section of it and everything... and I know it is something new... it is something that we fought for... but it still has to work its bugs and everything. With regards to Public Law 280... with that said... I know it has been [around] ever since I was a little girl... Tribes have always fought to get that back, you know? Just like the civil jurisdiction... they have always had that... they have never given that away... and I know at [one] point we had to educate some of the outside agencies that they do not have civil jurisdiction, you know? And that is something that I know most Tribes kind of hang on to... but I know there comes some times where they kind of have to let that go, you know?

AM: Do you think that Public Law 280 is appropriate and effective for Southern California Indian communities?

R15C: No.

AM: Why not?

R15C: Because their lack of response time. I do not believe their giving the Indian people the equal justice... they are allowing crime to be permitted because of the... due to the lack of education on it. Where law enforcement on the outside do not believe they have the

jurisdiction... and where the Indian people cannot get anything done [even] if they want to exercise any jurisdiction... because Public Law always gets in their way... but yet, the State or even the local Sheriff will not even give it... but yet, no. I think it makes it [the reservation] a breeding ground for all sorts of crime... because of that lack of education. And even when they are educated... I think the higher ups do not make it... not to say make it a priority; not to say we are such a lawless land... it is because of that... and you could probably stand on any corner and ask the general public [and] they still believe that you can do whatever you want on Indian land... and there is no law that could touch you. And I think that in itself... is a breeding ground for crimes to happen to all our Indian people... if not to our Indian people [then] to our lands... or just these people coming in and doing what they want to.

AM: Do you think Counties should be responsible for law enforcement on Indian reservations?

R15C: Well, if Public Law 280 is something we have to abide by... meaning the Indians... then yes... I think they need to provide equal justice to us.

AM: And if not?

R15C: Then I think they need to give it back to the Tribe... and somehow have the Federal government give us the right amount of funding to where we can police our own self.

AM: Do you think that Public Law 280 has an effect on domestic violence on Southern California Indian reservations?

R15C: Y.

AM: How and what are these effects?

R15C: The effect I think again... is the lack of response... [it] sends a message to these perpetrators that they can get away with it... so, they are not being held accountable. It, also... it is a proven fact that a survey... I do not know if it was a survey or a study that was done... talking to abusers that the number one reason they would stop their abuse is if they were held accountable or knew they were going to do jail time if a police response was done... but they know it is not going to happen [on the reservation]. I mean it is gonna be a rare thing... and by the time that that response comes in... or they even come to [the reservation]... he has already threaten her or whatever to where she is either going to run and they cannot find her, you know... they will not look into it if you do not have a victim... and if he is gone, too... you do not have nobody. I have encounter that with the... it appeared there was rape committed on the [...] reservation... the individual knew who her perpetrator was... she did not want to get the Sheriffs involved because she felt that they were gonna be racist against her... and then [she felt] that they would... she felt that they would consider it her fault... however, we [the program] wanted it to get logged in as a call... but because we did not have a victim or a subject... they [the Sheriffs] could not do anything... and ok I understand that... but at least get it logged in...

and so they were not too happy about that... but we were able to force them to give us a report number that way we would know this is what happened... and so that way if any future incidence happen here... that maybe they could look at this one as maybe a possible lead to that.

AM: What are some other unique barriers or issues that are associated with Public Law 280?

R15C: Well, with everything that I have said it is kind of like bad enough as it is... any unique ones...

AM: Are there are unique ones for [San Diego County reservation] or any unique ones for [San Diego County reservation]?

R15C: Unique ones for [San Diego County reservation]... one thing about... ok and maybe this is unique itself... but because [San Diego County reservation] has a history of “we are gonna call the Sheriffs [and] if we are gonna call the Sheriffs... we are going to insist in an arrest... or were not gonna hesitate to make that arrest regardless of who it is”... Here on [San Diego County reservation] because there are so many people and there are so many people involved... meaning politics and stuff... it got to a point... because I worked at security... at the river... at their... at [San Diego County Tribe]’s business and I worked with different managers... they would [not] pursue it any further... yes, they were called but then it was like “Okay. No, we will... we will take care of it.” Even though they wanted them called... and it got to a point where the Sheriffs whenever they came to us were like, “Okay, what are we doing here now?” You know, “Are you guys gonna do something about it?” It was like the lack of follow through in regards to the reservation, here on [San Diego County reservation], was different from how [San Diego County reservation] was. So, we were able... whenever we got a deputy assigned to us... and normally that deputy worked with [San Diego County reservation], too... it seems like we had a better rapport with that deputy... a little bit more than with [San Diego County reservation]. Although, like I said... it was a hit or miss as far as response... whether that deputy was on duty or whatever, you know? So, I think that maybe a unique part of it... where it should have been across the board, you know... regardless if somebody was going to say, “Yes, we want to prosecute or we want to make a charge or whatever.”

AM: Historically, did your Tribal community have a different law enforcement or judicial system structure than current?

R15C: No, until we started doing our Tribal law enforcement... it was always based on the Sheriffs... solely, as that agency to enforce State laws. Not so much... we policed our own self... with our own ordinances and such... but anything criminal... no, we did not... we always relied on them.

AM: What about before Public Law 280?

R15C: Well then.

AM: *Laughs*

R15C: Well then... from what I know of the way... if somebody was to step out of line or whatever... the Tribe basically would kind of ostracize the person and treated them like they did not exist at all... and to [the] point or far as if they got out of line, you know, was that criminal or was that just disrespecting? I do not know there was no different set... just if somebody aped up or somebody did something wrong... then that [is] what they [the Tribe] would do to them.

AM: Who do you think should conduct law enforcement and criminal justice on reservations?

R15C: Well, I think it is up to the Tribe... in putting something together to hold... not only their own people... but even the visitors that come into their lands... hold them accountable.

AM: Does your community have its own law enforcement, court, or other judicial system?

R15C: Yes, we have... we are members of the Inter-Tribal Court... down in [San Diego County reservation]... which I sat on that one... and we have our own law enforcement... 24 hour law enforcement.

AM: How do these compare to State local law enforcement and the State court system?

R15C: Because I was... I was part as a respondent in the Tribal Court... it was not perfect... the situation was in regards to land... we [the Tribe] have no code or any ordinance that allows for Tribal court to hear those matters... however, we do have laws in it for them to hear our peace and security ordinance... which includes exclusion... so, that is how it first started out as an exclusion... and then it turned into land... which... or as I felt that it should have never went that far... it should have been handled by the Tribe, itself... the Tribe meaning the general membership... even though our Tribal leaders tried to tell the judge that... and he is an outside judge... however, he took it upon himself as jurisdiction... well, what ended up happening is it was hard for the Tribe to get that back... it ended up after 6 months to a year it worked itself out... but to allow that to happen when your Tribal leaders are saying you have no jurisdiction to [do] it... that court took on its own authority... which was kind of dangerous... even though the Tribe gave it certain ones... they did not... this individual took it from the initial part of the law and then started it into something else that they should not of had authority [over]... and so, I look at it in that respect. In comparison to State laws... State courts and our courts... ours is more timely. It is something that can be t[a]ken care of. It is something that the Tribes have more of a say... as a recommending body... as this is how we see it should be... they meaning the judge within reason... listening to that and then try to apply that. So, it has its... its court site... but it is a new... it is something new that we are exercising. I know other Tribes that do not have Public Law 280 and they have had their courts... and apparently, I guess, it works. I am sure they have some buzz in it, too... but with ours it is something brand new. It could be easily... because it has not been practiced so long... it is easy to manipulate things or to bring favoritism in there, you know? I see that part. What was the other part of your question?

AM: The State law enforcement... how does your law enforcement in [San Diego County reservation] compare to State law enforcement?

R15C: Well, because we can dictate to our... as a Tribe we can dictate to our Tribal law the areas of need... so, where they are doing the overall protection... but we cannot as community members, and neighbors, and stuff. We can give them the heads up of where the hot areas are, you know? Where they should look at. With the Sheriffs... you cannot do that. Number one: they do not listen to you... they do not. I do not even think they take it seriously. There is never any follow up from them or anything. As opposed to you have your Tribal law enforcement... if you have you general council meetings monthly or whatever... they [Tribal law enforcement] are always there to report... maybe not go into details... but they could tell you the crime and they could tell you what process they have done... in order to hold the individual accountable. Whereas with the court system... over here... it is just hard to get that follow up... if anybody will follow up with it, you know?

AM: Does the [San Diego County Tribal] law enforcement... police department... have more training than State, like, than the Sheriffs?

R15C: The difference... ok, with [San Diego County Tribal police]... we do not hire any Tribal members... okay? And with that... the reason behind that is because we do not want no favoritism, either... you want it strictly business and stuff. So, what we have done... our standard is those that are going to work for us have to have a gun permit... they have to because they are going to carry a weapon... and they have to have POST training... and POST training normally comes from the outside law enforcement. So, they do not have to be... if they had POST training... does not mean that they had to have been on law enforcement or anything... as long as you had POST training and you are able to carry a weapon... then that at least gets you in the door. So, with that there comes certain problems that will arise... because they cannot turn that off... they cannot turn off that... I do not want to say lack of education or just stigma of "Well, Public Law... that is Sheriffs jurisdiction. We cannot really [do] anything thing." So, we kind of have to train them to get that thought out of their brain. This is our lands and this is how we are going to do with. So, with that they are getting trained differently. They come in with that basic... they are getting that basic law enforcement training... and then our training takes off to where it is more customized and culturally sensitive, in that part; which is totally different from the Sheriffs or the local law enforcement.

AM: Are State law enforcement agents culturally sensitive to American Indians?

R15C: No.

AM: Why not?

R15C: Because they do not understand our ways. They do not understand if there is a certain crimes that has been committed in order to investigate it or whatever... maybe it is an elder that

you have to go to first... but their thought is, “No. We are going to go straight to whoever witnessed it.” Whatever... maybe you have to see what [are] the customs and traditions of the Tribe... if you do not go through the elders and give them the proper respect... especially, if they are the elder of that family... then it is already doomed... your investigation is already doomed. And it is not so much that the people do not want to cooperate or anything... but there is a certain cultural process that you have to go through... and because they are the outside... they do not... they just feel it is unnecessary... but there is a rhyme and reason for it... for us Indian people... that is who we are... gonna get... whoever we need to get within our Tribe is... you have to give that elder that respect... and that elder is going to open up the doors... or he is going to hold his family accountable... and be like, “You need to cooperate or [else].” You are going to get, I guess, the cooperation of that whole family... because when it comes down to a vote or whatever [is] in order to enforce anything... such as banishments, exclusion[s] or any other accountability within the Tribes power... that is the way you are going to go... you are gonna get that full support there... and then it is easier. And so, now... if you get the outside and they do not recognize that... just that one practice... they are not gonna get anything... and of course to me... it is like, “Okay. Well, there is no skin off our back”... because that is just less work for them... but see if you did it the proper way you would have gotten the full cooperation and stuff. Now, I do not wanna make it sound like, “Well, you guys need to change your guys way... if you want equal justice.” No. It works hand in hand. We are a unique people... and so you have to honor our customs and traditions.

AM: Is there a presence of State or local law enforcement currently in [San Diego County reservation] and [San Diego County reservation]?

R15C: Presence?

AM: Presence... like, are they around?

R15C: Who?

AM: Like, the Sheriffs.

R15C: As far as somebody daily? No. It is just... just like the outside where ever... they are... they are... you know, it is not something that they cruise by and check in or “Hey, we are in your area.” Nothing like that.

AM: What is the quality of that?

Both laugh

R15C: Well, the one thing that we do that [San Diego County reservation]... and I think [San Diego County reservation] does... when we do... I know when they first started the Tribal law enforcement on the reservation... they would invite the local Sheriffs up to meet and greet... and you know, “These are your contacts.” They would do things of that sort [way]... I do not think it

is... they have ever taken it upon themselves... I mean the Sheriffs... to kind of stop by or continue that process of anything. I know when we do trainings for our program... we invite [them.] Like the Lt. came up and did a stocking once... something that raise[s] community awareness on crimes[.] We will do that... and it may have been because they were saying, "This is what we have been encountering in your area." or whatever, you know? In your area meaning not just in the reservation but the whole area, in general. And so that is when they kind of come in... I think, too... [be]cause it is still... they still have to police it on the outside... they know it is going to infiltrate into our community, as well... so they are just kind of like, "Okay, well... we will just open it up to everybody" and find a place where we can hold it and anybody welcome type of thing.

AM: Are you satisfied with local law enforcement responses to crimes on the reservation?

R15C: No.

AM: Why not?

R15C: Because of their lack of time... they are not educated enough in what Public Law 280 is about... there is always a jurisdictional question of whether they can or cannot come in and make an arrest. Especially, I think, now that we have Tribal law enforcement there... that still kind of it... kind of it is problematic to the situation or the crisis... because... and I do not believe it is so much the Tribal law enforcement end of it... because we train them already... to let them know... but this... what the shortcomings are going to be... so, you just have to go with the flow and try to minimize it as much as possible[...] to get the arrest or whatever. But local law enforcement is sort of like the big brother... and they are bullies even though... I will give you a case in point... we can do a Tribal restraining order in our Tribal court... but the local law enforcement will not enforce it... because it is just Tribal court... but it has full faith and credit... you are supposed to honor that... but it is that lack of education on their part... where they are not really seeing it as a legit court order.

AM: Can you elaborate on, I guess, how the idea of legitimacy and what not... and, like, how that plays into the relationship with the Sheriff's department and Tribal law enforcement? Like, do they [the Sheriffs] see [Tribal law enforcement] as a legitimate agency?

R15C: No. No, they feel that they have full jurisdiction. That part is not... that part they are saying and doing two different things... they believe they have full jurisdiction because they are Sheriffs... but when it comes down to it and for them to enforce it... then that is where they do not... they back out for what? For why? I think... to me... it is like, "Eh." It is just... it is too much of a hassle. "We are coming out here all the time, you know? You guys need to get something better for these people." You know? They start making comments... in a sense of our lifestyle is not as good as theirs. "So, that is why you are having this problem." So, I think they are making judgments... which is unfair... but they [the Sheriffs] are not willing... when they [the Sheriffs] do something then everybody should respect it and enforce it and everything... but

when we [the Tribes] try to do something they [the Sheriffs] do not recognize it... because, I guess, they [the Sheriffs] did not do it or whatever. And that is... like... the restraining order from our Tribal courts... or even like our exclusions... before we had Tribal court we were excluding individuals off [the reservation]... they would not recognize it. So, say we call the Sheriffs and say, "Hey, this person is trespassing on our reservation. We have excluded them as a Tribe." They [the Sheriffs] would say, "No, you need to go to the State courts to get that done." Whether it is a restraining order or whatever legal matters... they [the Sheriffs] would not enforce it... but it is like... it is our own lands... we do not want this person here... they are trespassing... but they would not enforce it. And that was another thing, too... there is some... under the trespassing law... we ran into that in our local businesses... mainly our casino... and I know the casino part is a whole another thing because there is no State gaming laws to apply... so it is hard to do that... so, when we [the Tribe] do an exclusion or a trespassing... when they keep coming back it was not... it was hard for the Sheriffs to even enforce that... even though we, as a Tribe, said, "We do not want them here. They are trespassing." There was not much they could do... all they could pretty much do was give them a ride down the road and let them go... and then they would end up coming back. So, just the proper cooperation in that... of just trying to get them away or arrest them for trespassing... they would never do it.

AM: Do you feel like local law enforcement officials are fair to Tribal people?

R15C: No.

AM: Why not? *Laughs*

R15C: Because number one... like I said... they [the Sheriffs] make judgment on our people... in their way of life... they [the Sheriffs] think because the reservation does not do a good job of how they have to be... and I think to a certain point they are saying... like, you know, their houses and everything... it is kind of like on the outside you have your home owners association, you know? Everybody has to have it a certain way and, you know, also... but because reservation are pretty much free on expressing themselves with their houses or whatever... they already have it to where "you are just kind of, like, bothering us because of your lifestyle or whatever." That is going on. "You are kind of a waste for us to keep showing up. We are just gonna keep coming back." And yeah... you are [going to] come back because you guys do not do anything, you know? Everything... the crisis arising and everything... but you do not enforce anything... or you do not take it to the extent where you can find those areas of what you can charge them with or whatever it may be... or it is that same ol', same ol'... "We do not have jurisdiction over that" and it is like, "Come on! You can try something." If in fact it is a simple theft or something else... but they try to talk themselves out of it... or just give the excuse, "Oh, well. We cannot do anything about that. You guys are going to have to do something about that."

AM: Is that State local law enforcement and the State judicial system providing sufficient protection to Tribal members?

R15C: No.

AM: Why not?

R15C: Because the system is broke.

AM: *Laughs*

R15C: None... I do not believe... even to the outside... but I think it is kind of worse for Native Americans... for the system to work... because of jurisdiction... that whole lack of jurisdiction... you know... the knowledge of it.

AM: Is that State local law enforcement and the State judicial system providing sufficient justice to Tribal members?

R15C: No.

AM: Why not?

R15C: The system is broken.

AM: *laughs*

R15C: And that lack of education. Okay, there is an incident that just recent[ly]... a woman went through Tribal court and it got out of hand... like, again it is still working out its bugs... but because of this incident in Tribal court and dealing with their kids... so, in order for her to try to fix it... because the Tribal court was not set up to go this far into this issue... she needed those outside State agencies to help out... so, the only way you can bring those State agencies in is to go through State court... she went there and tried to file... like any citizen could... but because there is a Tribal court case... they [the State] will not listen to it... they will not allow her to finish the process... well, in the meantime... see, you are having some issues with Tribal court and because the Tribal court is lacking in providing that one service... that is why she needs to get it out of there... and go to the State agency... to bring the service under them... so, she is kind of, like, in a catch 22, you know? Like, she has tried to use her Tribal court... but it came and bit her in the ass, basically... and with that Tribal court... and this is what is so sad... her reservation [does not] have nothing to give Tribal court the authority... but it is hung up there... [and the] State will not touch it... and it is like, "Well, any other time you wanna touch it..."

AM: *Laughs*

R15C: "but this particular one?" So, yeah. There is no... and it is the whole thing of... I think you know with the new Tribal Law and Order Act... it has bugs in there... the State not understanding... as well as our side... who we put in there is not understanding the full effect... and it is kind of like we have to fly by the seat of our pants in order to get... and it is something we do need. It is kind of like one of those things where if you do not take that opportunity now...

then you might lose it. It is not... it is telling those that are viewing it... “Yes, they are serious. They really want to police themselves.” But, I think they are giving us something that is doomed to fail... and to a point where... “Yeah, you guys say you want this but you guys cannot even do it.” So, it is like... “But no... we got to. We have to at least try.” But, in the same light... these are... those incidents that are happening[...] are getting caught up in that.

AM: Is that State local law enforcement and the State judicial system providing sufficient safety to Tribal members?

R15C: Well no.

AM: Why not?

R15C: Because of the lack of response time and their lack of education... they [the Sheriffs] are not culturally sensitive... and without that cultural sensitivity training it is gonna create barriers... even before it starts... as far as any investigation into a crime, you know? It can be a simple thing... before you get in to the reservation you have to check in at the Tribal office... or you have to check in with so and so... or you have to call the chairman to say that you can even come on to our reservation. Even though they have that right... [because] a criminal crime has been committed... but still you have to give us the proper respect... that you are on our lands you know and everything. That is just customs and tradition, you know?

AM: Do you think that the State local law enforcement agencies providing quality law enforcement and criminal justice on the reservations?

R15C: No and why?

AM: *Laughs*

R15C: Lack of response. Lack of education. Lack of culturally sensitive training and the system is broke.

AM: Do you think that the State or County officials who are in control of maintaining policing and justice systems are accountable to the Tribal government and community?

R15C: No

AM: Why not?

R15C: There is no accountability... in the sense we meet... I think it is every month or it is every two months... our [Tribal] law enforcement and... I think they still have those with the District Attorney... as well as with the Sheriff of San Diego County... and we [the Tribe] tell them over and over... I have sat in some of those meetings and it is the same thing that we are telling them. Nothing gets done... nobody is being held accountable. Or it is their famous saying, “Oh. Well, we cannot talk about that because it is under investigation.” That is always their famous saying

and it is like, “Well, shit this investigation has been going on for how long now.” You know? But they... nobody is being held accountable, you know? There [are] just so many incidents where when they have... when we try to get them [the Sheriffs] in there and they do respond... they [the Sheriffs] go overboard. They [the Sheriffs] take it on as “Shoot to kill” type of mode, you know? And where some of our Natives have been shot... and it is like, “Why did not you use less excess force, you know? Why could not you have done this?” But that is in hindsight... I understand that... I understand that. But ok... “These incidents have happen[ed] but what have you done to make these communities understand where you were coming from? Or what can you do to get back that rapport?” If you did have any rapport... or “Where is it that you are working on some rapport with the Tribe and their members?” And there is nothing. Incidences that happen... you know... they just walk away and say, “Well, we had to do what we had to do.” But, “Okay, why do not you come and...” And I understand you probably do not want to come right then and there... but why have not you done outreaching to the people now that [...] years gone by and done... [“why is there no] outreach?” And number one... a lot of time those people are gone, you know, or whatever... but even the newbies coming in, you know? Come and share your plan... as whatever your position is... come and share with the people. What do you see? Why do not you open it up as a session? Where you want to hear what the complaints are and how you are going to better it or whatever, you know? It seems like every time we [Tribal communities] have interactions with the Sheriffs it is because of something that is, more or less, on the reactive part of it... as opposed to the proactive end of it... and I know Tribal law enforcement tries to build that bridge [but] there is only so much that they can do... because you got to remember with [San Diego County Tribe] we are still working with those individuals that are coming from the outside... and there is that of... this lack of understanding in where we are trying to teach them, you know, our ways and stuff like that... and it has kind of worked out but we still understand that they were not raised [...] to have that full understanding of it but... so they [Tribal law enforcement] are still trying to build this bridge on behalf of the people and everything... but I don not see it being meant with the other side. Like, you know, it seems like Tribal law enforcement has to go to you [the Sheriffs] guys because the people are still angry or they are complaining about certain things, you know? You guys [should] take it upon yourselves and you come and approach us... and say you wanna hold an outreach, you know? I think those are far in few between. I think I can remember one, you know, the whole time, you know, being on my reservation being here, you know, in my early adulthood here... but I never heard of anything, you know, of them [the Sheriffs] out reaching to us [the Tribe].

AM: Looking in the future how would you like to describe your Tribe’s relationship with the State or local law enforcement?

R15C: In the future I would hope to see it that we are given back our inherit right to police our own self and to hold not only our Tribal members but our neighbors and the other outside public populations accountable when they commit crimes on our reservations. And that is through our enforcement of our Tribal law enforcement and through the court... and it being recognized full

faith and credit with all law enforcement so... and with that... I hope that in the future we are given enough funding to be able to do that... just like the outside has enough funding... even though they get budget cuts they still have enough funding to have a minimal o[f] police protection, you know? And as well as their court system... whether it is equal justice... *Both laugh*... outcome... I am not too sure about that... but at least every citizen has a right to file something or be heard, you know?

AM: Have you seen a difference in the relationship with the State or local law enforcement within the last five years?

R15C: In all honesty no... and we are talking about the Sheriffs with the State, right ?

AM: [H]ave they been trying to reach out more and been like, “Hey, we should have these MOUs” or?

R15C: No... and I only going off of the meetings with the District Attorney... and they have their issues with the State... and it is the same thing over and over... as far funding and budget cuts... or it is still the same mentality, you know, with the new Sheriff in town. Okay... yeah, you may be new or whatever... but it is the same BS. It is the same lack of response time. It is the same lack of jurisdictional knowledge... of who has jurisdiction. It is the same culturally sensitive.... It is the same rednecks coming, you know? It is the same thing, you know? It is just different players.

AM: But when did those meetings start happening?

R15C: Those meetings really did not start happening until gaming became a lucrative business... and to where I really think it is because they wanted to do something and have a cut of the... a piece of that pie. Even though we, as gaming Tribes, contributed to that fund... and that is our payments to the State that was supposed to help those affected the local agencies [who would be] affected by our business... but that was something the Governor and the State took on themselves... whether they put that in the general fund and did not fund it down to you guys... that is not our problem. Yeah, you guys need... but now you wanna gripe that you are not getting your fair share... but it is not us, you know? And I do understand because of the State laws that were lacking in doing gaming crimes. Gaming crimes meaning you still got people embezzling in your casino... but it is gaming, you know... because it is a business. Now... you cannot apply the normal laws of robbery... or well not even robbery because weapons are involved and stuff... but simple embezzlements... they have to really be creative with the laws when you arrest somebody that has committed any crimes in your business, you know? You could have... such as free play... giving so many free plays... well, that is just sort of a comp sort of thing... but it is still stealing from a casino... now apply that to a State law. What State law is going to say you just gave away coupons but it is a crime? Well... look at the context of that... that has a money value on it so... and Tribes that do stuff like that... and I understand now that this is what the problems are that the District Attorneys are having in prosecuting those types of crimes and

stuff... because the State is not ready or they have not caught up to the times for gaming to apply these laws... as opposed to, like, Nevada. They have all those laws... that is, like, their number one business... that is their number one State business... and if you commit any one of those crimes I think pretty much everyone is a felony... because that is their bread and butter... but because it applies on our lands... again, Public Law 280 comes in play, you know? And then you have the State... who wants their money... it just seems like they want everything but then they do not want to do anything to help out... to enforce anything... or to make it safe on our lands... including our businesses.

AM: What are some creative strategies that [San Diego County Tribe] or [San Diego County Tribe] are doing in order to address issues of violence?

R15C: I do not know if it is creative... but what has opened up under the VAWA... it has allowed funding to provide services to help Tribal members when violence is present in that community. Anywhere from awareness... anywhere from being preventative... [like] doing a safety plan.... [to] helping them through their crisis and then following up with their healing... not only to the individual... but as a general, to the whole community. And that is only because of this act and monies being put aside so that Tribes can customize those programs... and have the flexibility to customize those to that Tribe... in order to help its people eliminate that. Customize it meaning customize it to their culture and traditions.

AM: Is there anything else you would like to say in relation to domestic violence, Public Law 280 or Southern California Indian reservations?

R15C: Okay. Well, in regards to domestic violence... I believe that the State, as well as the Tribes, [...] need to recognize and realize the root of our disruption of our life ways is why we are at this point... in regards to domestic violence... not only in our communities... but in the western society... because of the male privilege. Allowing male privilege to continue on... not really, I guess, on the outside... not really showing that there is that equal-ness... [be]cause you always hear on the outside... "Because she is a woman... she did not get the promotion." or whatever... there is always that discrimination stuff[...] well put it on the Tribal end of it... because of that disruption... that is the root of our... that is the root of where these problem began... and it can be dealing with alcohol, drug abuse, domestic violence, sexual assaults... the whole gamma of it... we have to go back to the root... one of the things is... and this is what I tell everybody... if you really wanna know... if you really wanna kind of understand why the California Indians are so distrusting with California, in general[...] get Senator Burtons study on a report on the laws that apply to Native Americans at the time California was beginning their Statehood and read that... and you will understand where our people... how they were treated... how they were inhumanly treated as people... because they were not even considered citizens... they were just considered property, you know? They [California Native] were slaves. They were molested, raped... you know? Name it... and it was all within the law. You know? So, seeing that history... and I do know California there are certain things... like we got our California

judgment monies... and that was I cannot remember... I think it was for the lands... and that was basically, "Okay. We paid you off... so, that is all forgotten." No. Okay... that is only part of it... that is only part of even really the compensation which should have been more... but you still need to, as a State and as Tribes.... we still need to go to that root. Let us deal with that... before any healing can begin. We still have to recognize that... and that is... that colonization period... what you guys done, you know?

AM: So, do you think that that California history of colonization... of boarding schools... the mission period of that...

R15C: Oh yeah.

AM: Plays into the acceptance of violence?

R15C: Yes and that... because of that that has caused that inter...

AM: Intergenerational?

R15C: Intergenerational trauma... that we have not been able to get away from. We have to go to the root if we are going to try to do something and make a difference in our community. We have to go to the root. It is something that we have to deal with. Me, personally... I never wanted to go there... it makes me angry... it makes me sad... it is like, "Oh my god." Because I have ancestors that I knew as a little girl... knowing them personally... that when they were alive they had gone through that. So, to me... when I look at that stuff... that was not too far away, you know? We knew people. Like here in this day and age... we knew people. So, the way we make it sound like when we say we have to go to the root... "Oh that was so far back"... No. It is not that far... it is not that far... even though it is years hundreds of years back... it is still the practice of it... we know still personally people that have gone through it. There are a few left that have gone through those boarding schools... that have gone through certain things... and we still have to... even though we are trying to bring our culture back and everything... there was a reason why it died. We have to confront that and be able to heal from that... that still is part of... that is still part of that piece of pie... that we all suffered, you know? And to just ignore it... then I do not think we will ever heal... this monster or this way of life has infiltrated our community our Native community so bad... that if we do not go to the... I do not think it will ever go. I think it is just going to get worse. You know? And the lack of holding people accountable for that... because of Public Law 280... is just going to breed even more. You know? It is just going to be a free for all... even though it kind of is now... I mean there is a lot of stuff that goes on... on our rez... that me growing up we never would have seen this or encountered it... or maybe not as much now... it is just like, "Oh, that happens all the time." It is just that, I guess, that insensitiveness... to where you kind of grown accustom to it... to where like, "Oh, well... it is just the way of life." But it is not, you know? It is not... people need to understand where it came from... and then hopefully move forward with it.

AM: Can you kind of talk about how family politics plays a huge role in the silencing and the addressing of violence in our community?

R15C: I think it kind of goes back to the root, okay? That colonization part of it... because our people were basically labeled as heathens. Especially, if we spoke our language... if we did any practices of our religion... if it was nothing that had to do with the Catholic religion or any Christian type base of practice of stuff... our people then had to grow silent within themselves. So that way they were not punished... their children were not punished or taken away... because of these gentiles... and seen in some of them what do... you call it... they call them gentiles... there is some... I saw heathens... from the old... what do you call them... not sires... what do they call them... monk... no, not monks... Friars. Friars and stuff... in some of their old writing... and so I think with that... I do not think it was in the sense of we are embarrassed about... because that happened or this happened... because this religion and the soldiers... and everybody that had dealt with this colonization of it... were having a free for all with our people. Plus, in addition... punishing them for their language, their practices, and everything like that. I think the people had but one choice... to be silent about it... because of the repercussions of it. So, I think it has slowly but surely graduated into a practice... where you do not talk about it... you be silent about it... or it is [a] family thing... or it is within our Tribe. You know I think them trying... I mean... I think our Indian community... also, not to talk about it was to ensure that the State or local agency did not hear about it... and try to make more claims to the rights of the Indians. Meaning that "Okay, well you guys are not policing yourself." or "You guys are not taking care of it." or whatever "So, you know, we are gonna come in and try to dictate to you... now, we are gonna come in and try to say, you know, this is the way it should be" or anything. So, I think that is where this whole thing about the silence end of it [started]... and now it has kind of mutated into this thing where now that was our custom and tradition... where yeah it may have started out for the protection, you know, of our people of children or whatever... because of what the outside was doing... but now I think it has kind of... one of those things where you taught through the generation... you taught them very well... because our people kind of adopt your ways now and disrupted this. So, now we are kind of practicing what they were doing... and I think this is where the silent part of it came in.

AM: Do you think that addressing domestic violence is a priority for American Indian communities in Southern California?

R15C: Oh yeah. I think once you identify the root of this domestic violence... you will be able to solve the different abuses that go on... because they are trying to self-medicate the hurts in them. I know there are opinions about... on our reservations... about drug abuse and domestic violence. Well, mostly drug abuse [and] alcoholism leads to domestic violence... but it does not... we know domestic violence is a choice... as well as abusing. It may make you meaner or it may make you do things that you normally would not do in a sober mind and stuff... but it does not... if that were the case then why are there sober people committing domestic violence? So, it

does not make sense... but if you deal with the domestic violence... I think a lot of the abuse part of it would go away... because there would be no need for it.

AM: Do you have anything else to say? *Laughs*

R15C: I do know working in this business to try and eliminate [domestic violence in] community is not gonna happen overnight... because we are dealing with hundreds and hundreds of years of abuse and stuff. And so, look how long it has took us to get to this point, now. So, I know it is something that is going to start... it is not gonna happen overnight... and it may not be in our lifetime... but I think if we can slowly start to chip away at that... then we can make a difference. Because I know that it is making a difference... with these types of programs... like the [Tribal domestic violence/sexual assault] program... it is making a difference in individuals life. Where without this... or the awareness of it... these people still would have been in that. Awareness meaning there are certain behaviors that could constitute what sexual assault is... what domestic violence is... because domestic violence can come in many forms[...] the physical-ness is the easy part, you know, to identify... but when you have the mental and the emotional... the financial abuse or spiritual abuse... our people do not see that... or they are not aware that that is a type of abuse... and with these program making that awareness... I think it allows the individual to be more educated and make a more life changing decision of whether they want to stay in a relationship... and still be subject to that, you know? Because I think without this type of awareness program... they still would have thought that this is just the way that it is, you know? Not realizing that that is abuse.

R16C [Total Time- 30:24]

random chatter

AM: April 30th, 2014. Do you live in a Tribal community?

R16C: *Nods yes*

AM: How are you a part of the community?

R16C: How am I a part? I am a member for one thing. I have been here all my life. I have lived here all my life. When there was only maybe only a handful of youth here... when there were not many houses... and there is like XXXX... it was mostly, like, family that lived here. Like certain families and then some of the families that lived here were not even from here. They ended up moving off... like back to [San Diego County reservation]. Well, we thought all their life... they were from here so... and yeah that is how I am a member and I have been here.

AM: What is your position in relation to law enforcement, community activism, or domestic violence respondent?

R16C: I'm the [domestic violence/sexual assault program] office manager

AM: How long have you held that position?

R16C: Since September of last year, 2013... but I have been doing more than [...] advocacy... doing a little bit of everything. I am moving towards being an advocate... I like that part.

AM: Have you worked in any other positions in [the] Tribal community in relation to law enforcement, community activism, or domestic violence respondent?

R16C: No.

AM: How many years have you worked in the Tribal community in total?

R16C: Oh my gosh.

AM: *Laughs*

R16C: Since... well, before I worked... I came back here I worked at Tribal chairmen's for ten years and then I worked here... so, it is like most of my life, here.

AM: Can you describe the community you work and live in?

R16C: Now a days a lot of our community members that are moving back... I wanna say are too fast paced... they do not take the time to learn their traditions [like] respect. A lot of the children do not have the respect for their parents or themselves... or it is really hard to explain, you know? I understand that they taught us how to respect our elders but that turns... but the elders gotta respect you, also, you know? And before when I was young it was not that hard because you know [how] to respect elders... but now it seems like the kids are like, "Well, if you do not respect me... how am I supposed to respect you?" In turns, that is true but I just see it too much. [People are] fast paced... everybody has dollar sign in their head. They do not think about what to be grateful for. I mean, I know we got pushed on these reservations but you know what I would rather be here than in those towns. I love it here. You know and a lot of people take it for granted that we do not have a casino... we do not have this... we do not have that... but I was always taught, you know, work for your money... appreciate your things that you have in life. You know? As long as you have a roof over your head. And that is how I have always felt and that is what I have always taught my kids... you know, as long as you have a roof over your head and the things we need... food, clothes, and you are going to school... [then] you are doing good. That is all you need out of life. Why do we need all this other stuff? That is not how I was raised. I mean I could literally live off the land... because we were taught that... we know what to do, you know? So, my community is just too fast paced... everybody is always just seeking dollars sign... [seeking a] casino... or a lot of them that are just moving [...] a lot of them have not lived here all their life... they just, you know, just recently [started] moving back little by little by little... so, they do not know. You know, they have lived out in the city to long... I think, you know.

AM: Have you heard of public law 83-280 commonly known as Public Law 280 or PL 280?

R16C: Yeah. I have heard about but I really do not understand it. I mean, I know that law is enforced but it is not followed a lot of times. So, it is kind of like... it is contradictory to itself. Especially, when it comes to gaming, you know? They [non-Natives] want us to give up our rights, you know? It is just... it is just another... to me, it is just another rule that Indians have to follow, you know what I mean? We have enough... we have a number as it is... you know and now we have this... and we have to follow that or else. You know it is kind of like you know they give Indians too many rules to follow in order to just exist in life... that is not right... we are human beings, you know.

AM: Do you think that Public Law 280 is appropriate and effective?

R16C: I already gave you my answer on that one.

AM: *Laughs* Do you think that it has any effect on domestic violence on Indian reservations?

R16C: Oh yeah.

AM: How?

R16C: It does because it is telling us how we are supposed to act or what we are supposed to do... and when somebody is told something to do without really wanting to... it is like normal they are going to butt against it. They are not gonna want it... why should they tell us how to live? And because we have this rule... you know, that is not right.

AM: Do you think that counties should be responsible for law enforcement on Indian reservations?

R16C: Yes and no. For one thing I was always told to respect county law, right? Until my son got shot and by the Sheriff's department and it is kind of like they [the Sheriffs] profile us Indians. They did not know anything about him... or what he did... or what this other person was that was with them [was like]... but because it was [a] Tribal reservation they [the Sheriffs] just opened fired. To me it was like instead of stopping them and, you know... like they would have done on the outside... they just opened fired and that is why [I have] lost respect for the county... because we have been going through court cases... and we have won two court cases... but I so want to go to the media... but like I said we are profiled now and we are... more or less they know our cars. I say that so [because] we are being harassed... because of us winning and they [the Sheriffs] know they done wrong... they [the Sheriffs] literally open fired so much that car that was shot up [it] looked like swiss cheese. They should have been dead but, you know, they had angels with them... that protected them. But like I said... I was always taught to, you know, respect the law... my sister was a... my sister was a cop, you know? So... but after that happened and after what we are going through... [I feel like] we have no rights as Native people, to me. I mean the people out there can... maybe, I mean, as little as look at

somebody sideways and look they are suing for that. My son got shot... we did not want nothing to do with that... we did not want [...] lawyers at that time... we just wanted to make sure that they were alive. They [the Sheriffs] hid them from us, for one thing. When they got shot they [the Sheriffs] hid them... we did not know where they were at... it was like they treated them like they were gangsters. My son worked for [the San Diego County reservation] Education center... he worked with kids, you know? And because of the brother [of the person] that he was riding with... his brother was in trouble... not these two... but his other brother was in trouble... and they were just trying to follow them to make sure they got home... and his to be wife was in there pregnant, also... but they did not get them... they shot these two. So no, I do not. I do not think that I would want them [the Sheriffs] to come on the reservation and do that... because for one thing they do not know how Indian life is... and they do not know what we are about. You know, like I said they just opened fire and they reloaded... and that is not fair to us Native people. We have rights, too. We are human beings... we are not dogs. You know and I just do not respect them [the Sheriffs] you know. And, like I said... we [Natives] are profiled, now. So, we still have to watch our q's and p's... but I just am afraid for my son because I know if they see him... I am afraid they are going to harass him or he's show up dead somewhere... you know; because it is just being done now, you know?

AM: So, do you think State law enforcement agents are culturally sensitive to American Indians?

R16C: No.

AM: Why not?

R16C: Because of what happened. *Laughs* Because of the way that they handled it... the way that they handled the situation, you know? Like I said they did not... I mean they did not even... I do not think their protocol was done right. Probably how they addressed it... like I said they just opened fire... [they could have] shoot out the tires, you know... to stop them or anything like that. [Instead] they opened fired... throughout the whole car. So, I do not think they do that out there. You know what I mean? So, yeah.

AM: Is there a presence of State or local law enforcement on your reservation? Like are the Sheriffs around?

R16C: Oh yeah.

AM: Are they visible?

R16C: In fact *Laughs* people kind of warn [others] when CHP is around. And we do not know why there have been a lot of cops up here lately. It is not for us... but we do not know why there have been a lot of cops up here lately... but you know, we do not know what is going on.

AM: What is the quality of this presence? Are they just around... do they, like, do anything for the community or are they just back and forth on the main road?

R16C: Well, they are back and forth... but lately they have been stopping a lot of people. We do not know what for but they are not just stopping Natives... they are stopping everyone... but I do not know if they are ticketing them or whatever, you know... how they say... I do not know if it is true how they have to have their quota at the end of the month. I do not know if that is true. You know people say [if] they did not get their quota [...] they have to start ticketing but I do not know if that is true.

AM: Do you feel that local law enforcement officials are fair to Tribal people?

R16C: I can say no and yes... because of what happened to my son... but they were fair to my husband two weeks ago... and they did not... they did like kind of harass him but they did not take him in for anything [and] they could have. And that is why we are saying we were harassed... because he was going to get my nieces trash over there. We have this old truck and we took it over[...] we were on the wrong by not having tags on it... but we take it for trash and we bring it down here. But they [the Sheriffs did stop him. But there [were] two of them and it was kind of like the questions that they were asking were really like out of it. Like the last name... so he knew what they were up to. But they kind of like more or less... they [the Sheriffs] were joking with him. But, like I said... we knew what they were doing and they could have taken him in for no tags. So, they [the Sheriffs] were fair in that sense. So they [the Sheriffs] did not really do anything to him. So, that is the only time that I can say they [the Sheriffs] were fair. They [the Sheriffs] let him go because he was not really do anything... he was just taking trash but his truck just was not tagged... but the tags were paid for and that makes a difference. If they were not paid for... they went through this whole spiel... if they were not paid for and all that stuff [then it would have been a different story]... other than that, yeah.

AM: Are you satisfied with local law enforcement response to crimes on the reservation?

R16C: No. Oh my gosh, no.

AM: Why not?

R16C: They take almost, like, maybe an hour to two hours to get up here. Our security from up here get to the houses first; but we still have to wait for them [the Sheriffs] out there... because there are some things that they [Tribal security] can[‘t] handle here... so.

AM: When they come are you satisfied when they do arrive?

R16C: Well, yeah... but they... you know, what they do they are jumpy a lot of times. At night time you do not want them to show up... because like I said they [the Sheriffs], probably, might open fire. I am afraid for them at night time. You call them [the Sheriffs] during the day. Yeah, that is the only thing. You know, it is not the same as, like I said, outside... because I was at my sister’s house one day and we were outside and they showed up and they drew their guns and we

were [just] standing there. That is ridiculous. We called them [the Sheriffs] to help us. You know, that is not right.

AM: Is it like that a lot?

R16C: Well, that is what... I cannot say a lot... but I was there that time. For the situations that I have been involved... in yeah [that is how it is].

AM: Is the State and local enforcement and State judicial providing sufficient protection, safety, and justice to Tribal members?

R16C: I do not think. So, like I said it takes them so long before they respond... and then it is kind of like they will tell you, "Well, you can do this"... instead of saying like, "This is what has to be done. You have to do this. You gotta come down with us and then we can help you in this way." But they will tell you, "Well, it is probably a waste of time but you can do this or, you know, you can go file for [this]." They are not helpful in that way, you know? I think they should educate... if they really want to get along with the Natives... they should educate more... do not let the Natives be afraid of them. But the things that they are doing that is why we are [afraid] because they wear that badge and it is like they can [do] anything to us. You know like my mom said... because she was questioned one time and my mom said, "Yeah... you stated that, "the only good Indian is a dead Indian"." And she said this to a cop... but there was a bunch of people around. You know but that was the truth... because that was the way that they [the local law enforcement] treated us [Natives], you know? But if it was something, like, really harsh... that was going down like I said they would probably come in [to the reservation] really skeptical and I do not think they would handle it right. And then there are so many kids... like that girl yesterday she just pulled into her house and because there was a fight in her yard... she just pulled in [was] getting off work... and this cop or something grabbed her. Well, she just went to swing or something... and they arrested her without [any reason]. You know? She just wanted to know what was going on not that [her action] is right. [...] I just do not know... but you see what they [the Sheriffs] are doing now a days. They are on the TV... constantly [for] sexual harassment [cases... a lot of it right now... the San Diego Sheriff's department. But they also told my son... I got to share this with you, this is the judge mind you... instead of saying you know what "we stress that you wait"... this is the way he [the Judge] told us... he said you guys are not going to win... and he told him this because there is so much military... and it was almost like racism... it was kind of like he said "you are not going to win because of who you are". You know? So, in other words they have to take... they did win their case, they did... all of their medical got paid from, you know, everything that happened... gave them a little bit extra... but they never got like [an] apology, you know? "[W]e are sorry it was our fault"... you know? Like "we should have never did this to you"... like that is why I thought "You know what? We should go to the media"... because that is what they really wanted because they were shot wrongly and [they] went to court... like we are supposed to and won both our cases[.] The San Diego Sheriff's Department [was] in the wrong... but you know it was kind of like take this

[and] that is all period... and I do want to take it to the media but you know I do not want to make matters worse... because we are being profiled. You know, if they get stopped for just like a minor ticket or something... who knows what they will do... especially, at night time, you know? So, that was just a little bit more about what I wanted to share with you.

AM: Do you think that the State or county officials who are in control of maintaining policing and justice systems are accountable to Tribal governments and community?

R16C: Yeah... I do because they say that they are gonna do this for the people, they are gonna do that for the people... and I know they [State/County officials] are busy... and they got their plates full, like any other person that works... but they got to be accountable, in some way. They have to be. You know, they just cannot make false promises. You know, they are here for everybody. We are all human beings and not just because of the color we are. Sorry that sounded racist.

AM: No. You are good... do not be sorry for anything.

R16C: I am just telling you how I feel.

AM: No, you are good. *Laughs* Looking in the future how would you like to describe your Tribes relationship with the State and local law enforcement?

R16C: Well, like I said I [would] like to see the State get more educated about how it is out here. We [Southern California Natives] are not dogs... we are not animals... we are human beings... just like them [on] the outside. They [the Sheriffs] need to come and get acquainted with us [Southern California Tribes] in here... and not just with our Tribal officials but all of the people here [on the reservation]. You know? Learn to know us [Southern California Tribes]... do not be afraid. But our people are afraid every time they [the Sheriffs] step in because we know what they are going to do... you know? Since, you know... I know they are not all bad... I can say that... but the majority [of Sheriffs] that we have run into lately... are bad, you know? Because they [the Sheriffs] just look at you... you know, like "You are a dog. You are a nobody" That is not right.

AM: Do you think it is because they have a lot of stereotypes and bias?

R16C: Exactly. That is why. Yes. Look at the TV... we [Natives] do not live in teepees, you know? We do not do any of that... I mean come on. That is why I said they need to get educated and then teach us. Like, we can work together... but for right now, I can honestly say that I do not trust them [the Sheriffs], you know?

AM: Have you seen a difference in the relationship with State and local law enforcement in the last five years?

R16C: Yeah, it has gotten worse. Yes because of them [the Sheriffs] just shooting. See... I guess we are the only court case that has ever fought against the San Diego Sheriff's department [with the exception of] another Tribal member that was from [San Diego County reservation]... where her boys were involved. But it was like it has gotten worse... where they [the Sheriffs] can be paid off. That is wrong and we have noticed that with some of the casinos... they are paying their law enforcement, you know? And if their kids get in trouble... they got to pay them [the Sheriffs] off to get them [their kids] home. That is a known fact [in the community]. That is not right. So, what [does] that tell you about them? You know... the almighty dollar comes first... not your rights.

AM: How would you say family politics plays into living on the reservation and I guess even calling the Sheriffs?

R16C: Family politics?

AM: Or does it? Like do aunties and grandmas have any influence on whether you are going to call the Sheriffs or?

R16C: No

AM: No?

R16C: No... because mostly you know what a lot of us take care of our own stuff. I mean something really radical or something really bad has to happen before we do call them [the Sheriffs]. But most of us... all our life has always taken care of own family business... and that may be old school but that is just the way we grew up. So, like I said it has got to be really bad before we do call the law enforcement. Or like if it is an aunt or a grandma that is living by herself and she is raising all her grandkids [then] they do have to call sometimes because they do not have the support of the family... or it is hard on them. There are so many drugs that are going on that their grandkids or nephews and nieces are getting into now a days that there was not before. Like I said most of the families take care of a lot by themselves... before they do call [...] the Sheriffs in.

AM: Is that just because that is how it has always been or because they do not trust the Sheriff's department?

R16C: Both. Both. Yeah, a lot of them do not trust the Sheriff's department, you know? Just because of the little things... you know? I know my other son... well, yeah I know he got a drunk driving but he is real respectful and he is real quiet... but they [the Sheriffs] beat him up, you know? So, I would never call them [the Sheriffs] at all. I think we try to handle the best we know how to first and then if we cannot [handle the situation] then we would [call the Sheriff's]. That would be, like, our last resource, you know?

AM: What are current procedures for handling criminal situations on the reservation?

R16C: Like I said we handle it family wise or we have Tribal police, now a days. Which [we] somewhat trust them because they are here and they have learned to know the people. They [Tribal police/security] are educating themselves and we [the Native community] trust them in a way so... oh my gosh it is just... I just say we trust them because they did learn about us and we trust them that is all.

AM: So, now when things happen... do you call Tribal police or Tribal security first?

R16C: Well, yeah. You know what? We will call them [Tribal police/security] first before we call the outside [the Sheriffs]. In fact, we got a nice one up here... his name is XXXX. He is so super nice... you know, he will talk to you [and] he is not afraid of pulling in your yard, now.

AM: Now. *Laughs*

R16C: Now... so, yeah... we would probably call him first... to see what we should do... you know, before we call them. Like I said you do not wanna call them at night, ever. You know what... and this is what they [the Sheriffs] did, too... and they tend to do this, too... and we do not know why... but for them [the Sheriffs] to serve a subpoena or to subpoena somebody on the reservation... they [the Sheriffs] come at 11 o'clock at night... instead of coming during the day... and then there is not just one, there are like three. So, I do not know what they are up to. We do not know why they do that. Do they want to shoot somebody? I mean I do not [understand]... we do not understand that. You know? Yeah I am angry these last couple of days... I am kind of angry at them [the Sheriffs].

AM: When they [the Sheriffs] come and serve subpoenas, do they contact, like, Tribal security at all to, like, aid them?

R16C: Nope.

AM: They just come by themselves.

R16C: They just came by themselves, yeah. It happened to us... that is why I am saying they came at 11 o'clock at night... but my husband went out there [and] he was not afraid of them. You know? "Oh, we just want to serve you, XXXX, a subpoena." "Well, he is not here" He was there but we were not gonna let him go because we did not know what he [the Sheriffs were] up to.

Takes a break for a phone call

AM: Can you talk a little bit about I guess domestic violence down here and how Sheriffs respond to domestic violence?

R16C: Lately? I haven't seen the Sheriffs respond. It is usually our Tribal police that will respond and then if they cannot handle it they [Tribal police/security] will call somebody else. I have not been, like, involved in any that part... expect for what we use to go through... but that

was in our days. In those days it was alright... it was not this is the way everybody was... if they seen somebody fighting man and woman... you turn your head and walk away. Cops were not involved, you know? Never seen cops involved... I'm serious. So, it was real [different]. Like I said it was like a norm... that is just the way we were in those days. And now, I know they will come but, personally, I have not had to deal with that part... and I don not know their response time... you just hear stories... but I do not like listening to stories, you know? You kind of like have to see it for yourself.

AM: Do you think that silence and family politics plays into domestic violence at all?

R16C: It use to. Like I said everybody [was] just, "Hush. Do not say nothing. This is our thing." You know? But now... now, that they [women] are getting educated, especially through this program, women know they have rights. Men know that they have rights. This does not have to happen, anymore. Just because we live on a Native reservation... it does not have to happen that way. Women have rights... they do not have to be scared, you know? So, you know... we do. But other than that... I am just trying to think... like I said before, now that they are educated [and] they know they have rights it is not as bad as it used to be. Like I said before, you see somebody get beat up especially... they use to call it mountain love... let me put it that way. That is mountain love when you beat your women. So, now they know it is not mountain love... because women are fighting back.

AM: Do you have anything else to say in relation to domestic violence, Public Law 280, and Southern California Indian reservations?

R16C: I am just glad that the people are getting [the] education. They are finally speaking up for themselves. They are not letting things go, anymore. Natives have rights. Like I said we are not dogs, we are not animals, we are human beings, and we do have rights just like the people out there. And I am sorry that they have split us like that... where we [Native] have felt that this is just... "you stay right here and as long as you do not go past the reservation... you will be fine"... but we have just as much rights [as people] out there, too, you know? So, to me... I just... I am just glad that people are finally waking up and a lot of it is not stereotype, anymore. You know? They [outsiders] are learning that we do have different customs and traditions. And I am glad that a lot of our reservations are finally coming back to that... because when they started getting the casinos... it was kind of like that is all they thought about... but that is all I got to say.

AM: Thank you.

R16C: You are welcome.

AM: I appreciate it.

R16C: No problem.

Law Enforcement Interviews

R1LE [Total time: 58:37]

R1LE: On the reservations... because, because nobody talks to each other...

AM: Yeah.

R1LE: Everybody does their own thing... and typically, on the reservation they [Tribal community] like to keep to themselves... they do not like to report... especially, you know, DV [domestic violence]. It is not a... something that people like to report, anyways; because you're... you know, you're interfering with the family. You know, with a family... but on a reservation it is even more difficult. They do not want to call... they do not want to call and if they do call... they call somebody on the rez... and they are [Tribal community] more restorative.

AM: Ahuh.

R1LE: They [Tribal community] want they to try to help, not only the victim, but the perpetrator... and see what they [Tribal community] can do to try and resolve the issue versus calling in the police... and the police are going to come in and arrest people. The police are going to take children... CPS [Child Protection Services] will be involved because if there are children around during the domestic violence by state law... we [the local law enforcement] are required to contact CPS.

AM: Ahuh.

R1LE: and then CPS comes out and does their investigation... and if they [CPS] deem the child needs to be taken from the family, then they do... but historically that has not been a good thing on reservations. So, I think there's that apprehension, too... So, you know, it is been an uphill battle.

AM: Ahuh.

R1LE: There's a DV alliance that I am working with... there's [program name].

AM: Ahuh.

R1LE: Uh, she's a big advocate she a... she belongs to [Riverside County Tribe]... So, but she's a very good advocate. Along with a bunch of other things that she does... there's a DV alliance group... as well as a tribal alliance where they get together... and try to hash out different things that have happened on the reservations... and there's a DV alliance group that is off of that group... and we get together about once a month and the whole idea is to help the domestic violence issues.

AM: Ahuh.

R1LE: This weekend was a big issue. We had a double homicide out in [Riverside County]... almost a triple homicide. One person survived but somebody was from [Riverside County Tribe]... one victim was a [Riverside County Tribe] member another victim is a [Riverside County Tribe]... happens to be [name] niece... she was the victim. She survive and then a little girl shot and killed... five years old... she is a Chippewa in Minnesota... and I do not know how that connection is because her dad... she had been raised by her father that killed her and the mom... I'm not sure if she is Native or not... but she's also been out in [Riverside County city] but mom wasn't [there]... did not have custody of her because she has her own issues, I guess.

AM: Ahuh.

R1LE: and dad actually had custody of her... but I do not even know why [or] how dad had custody of this child... because, you know, he is a big drug dealer. He's got multiple contacts for drug use and weapons violations... I do not know [how he] had custody of his daughter... but he ended shooting and killing his wife and his daughter this weekend...

AM: Ahuh.

R1LE: and then went to this other gals house... who he tried to rape and kill her... but she survived and she's been taken to the hospital... so that was my big weekend.

AM: ...

R1LE: you know its not Im not the we have a the Sheriffs Department has a central homicide unit so they lead on the investigation and we try to assist but once we found out that it was related Native related then of course you know everyone wants Native start getting a hold of all the different advocates and stuff

AM: Ahuh.

R1LE: So, we got a hold of [Riverside County Tribe] TANF... they are working on their end and our family justice center is working on their end... you're not familiar with the family justice center?

AM: Not really. I have only really had contact with the [domestic violence/sexual assault] Program, a lil bit. They are out of [San Diego County Tribe]

R1LE: With who?

AM: the [domestic violence/sexual assault] program? So, [San Diego Tribe] runs their own, like, domestic violence resource center... they are fairly new... I think they are going on, like, their third year. So, I have worked with them a little bit.

R1LE: Okay.

AM: They sent me to a conference but nothing like.... I mean, I am in school too much.

R1LE: Ahuh.

AM: So... nothing beyond that and then what I read.

R1LE: Oh, okay... a lot of reading?

AM: Yeah.

Both laugh

R1LE: Well, that is good. Okay, so what is your project now? What is it that you are doing and how is it that I can help you?

AM: So, first I have a consent form and then it is just gonna kind of going to go over... I have a pen... the consent form kinda of tells you what I am doing. Basically, what my research is for... my thesis is looking at Public Law 280 and how... if it contributes to domestic violence on Southern California reservations.

R1LE: Ahuh.

AM: That is kind of, like, the broad thing... but in that... I would like to interview local law enforcement who work with tribes... those who know Public Law 280 and those [who] do not, I mean, there are some who do not.

R1LE: There's a lot who do not.

AM: Yeah, so... and then kind of just going over, like, how the lack of understanding and... it is a very confusing thing of jurisdiction... and like who has it and who doesn't.

R1LE: I think it is simple but...

AM: *Laughs* Well, for some it is very confusing and so that lack understanding can often lead to, I guess, nothing really happening.

R1LE: Ahuh.

AM: and so... that is kind of my argument for how domestic violence rates are increased in Southern California [Indian Reservations]

R1LE: Ahuh.

AM: So, that is kind of what I am doing.

R1LE: Okay.

AM: but I just have a couple questions... and just [speak from] you're experience and everything; just, like, how you were talking about right now.

R1LE: Okay.

AM: and then, I have a copy for you, as well. So, you will sign one and I'll sign one and then you will have a copy.

R1LE: Okay.

AM: So, this will be all anonymous. I will not be using your name... um, but in your case, I guess, it will not be that anonymous... since you're so *laughs*. People will read your interview and be like I know who that is...

Both laugh

R1LE: How did you get into UCLA? Not that I do not think you could; but I think that it is awesome that you got into UCLA.

AM: Um, so... I originally applied to the law school. So, I took my LSAT junior year and I applied senior year and I got waitlisted... but there's a joint degree with an MA in American Indian Studies and a JD... and so, then I applied to that both programs, separately... in hopes that I would get into law school.

R1LE: Ahuh.

AM: *laughs* but I got accepted to that master's program [and went] because I could take law classes and... specifically, like, classes by Carole Goldberg... who's like the leading scholar in Public Law 280 and then, also, Angela Riley who is one of the top nine women in Indian Law.

R1LE: Okay.

AM: So, I get to take those classes at a discount [kind of].

R1LE: Oh, pretty good.

AM: because they are not law school fees... they are master's fees. So... and it is a good jumping off point to reapply to law school this year.

R1LE: Ahuh... good.

AM: Okay. Here's your copy and then questions for local law enforcement...

R1LE: Okay.

AM: This is kind of like my questions that I will be using but you could just... it is a guide, you do not have to follow it strictly... you could just talk.

R1LE: Okay.

AM: I guess about your experience... and how it relates. So you kind of went over your position in law enforcement but do you have anything else to add about your current position?

R1LE: Well, I am an investigator I ran [another department] for the last three years with the County of Riverside... uh and we talked about this last year, I was specifically assigned to a grant to assist with domestic violence on Indian reservations, within Riverside County... and there's 12 tribes in Riverside County so...

AM: Ahuh.

R1LE: that is kind of my assignment, right now. Not so much the criminal side of it... but kind of putting people together, as far as, domestic violence advocates... of both [the County and the Tribes]. [...] because the D.A.s office has their own advocates for domestic violence... that offer all kinds of assistance to victims of domestic violence... but, also, connecting with the different tribes and different advocacy things that they have on the reservations. Whether it is the TANFs, Indian social services, a lot... most of it seems, like... most of those agencies, they deal with domestic violence but it is more in regards to children...

AM: Ahuh.

R1LE: and custody and stuff like that... and the following of ICWA; which is the Indian Child Welfare Act. So, making sure that if an Indian child is taken from the home on one of those incidents that the child is placed with a Native family.

AM: Ahuh.

R1LE: Not just any family. So, that is been one of the biggest things that we've been working on, in the last year. Is making sure that ICWA is being followed... and trying to get the advocates to work together... and I guess that bottom line is helping the victim of domestic violence.

AM: Ahuh *laughs*.

R1LE: That is pretty much my assignment.

Both laugh

AM: So, how many years have you worked in total, for law enforcement?

R1LE: I have a total of 26 years in law enforcement.

AM: Are they all in California?

R1LE: All 26 in California. I have worked for two agencies. The first was Perris Police department, in Perris. I was there about 9 ½ years and the city wasn't able to afford the police department... so we contracted with the Sheriff's Department in '96.

AM: Ahuh.

R1LE: and I have been with them [the Sheriff's Department] ever since '96 to the present.

AM: So, how did you get into your field of investigation, now? Like was it just you were just [an] assigned investigator and then you were just thrown into it... or?

R1LE: It wasn't something that I actually requested to do. When I was transferred to Hemet... that is when I was notified that, "you are going to be working under this grant" and then they told me what the perimeters were as far as what I would be doing... so, I did not volunteer for it but I've enjoyed it, you know. I've had a good time working on it. It is a lot of... it is an area that I wasn't really familiar with... domestic violence, I am familiar with but when it comes to Native families and PL 280... all that. How that plays in... because you got other states that are not PL 280 states that have [the] Federal government that are working on the reservation or they have their own police departments... We went to a conference this year, in New Mexico... and pretty much all the pueblos out there have their own agencies. Their own judicial system versus California, you know... because we are a PL 280 state... criminal activity is a responsibility of the local law enforcement versus the actual tribe handling their own criminal activity. So, if we get an assault with a deadly weapon charge or domestic violence charge... all those fall upon... under the jurisdiction of local law enforcement. So, [the Sheriffs] get called in and we handle the investigation and it gets processed through the State... so.

AM: Ahuh... now you said you have experience with domestic violence... do you want to elaborate on that?

R1LE: Well, as a patrol officer [I've] handled numerous domestic violence cases.

AM: Ahuh.

R1LE: The law has changed a lot over the years. Early on, in my career there were no laws where we were mandated to make an arrest.

AM: Ahuh.

R1LE: A lot of the cases, in the early days, were... you would try to talk to both parties and then just to settle it for that night. You usually would have one or another leave for the night... so that nobody else was getting beat up. If it was a severe type of incidence of domestic violence then, generally, you would act... but if it was a pushing, shoving, a slap... something that wasn't major... then, you would just get somebody to leave. Now, that the laws have changed, you know, reports are mandated. We have to document any type of domestic violence... any time

there is an injury... an arrest has to be made... and so the officer that is responding has to determine who the dominate aggressor is... and it is not always the person who you think it is going to be. Sometimes, both parties have injuries but after interviewing both parties... you are able to determine who is really at fault. They could be both at fault but who was more of the aggressor [has to be determined because] they frown upon arresting both parties, now.

AM: Ahuh.

R1LE: So, we try to determine who the dominant aggressor is...

AM: Ahuh.

R1LE: and that is usually the person that gets taken to jail.

AM: Why do they frown upon arresting both?

R1LE: Um, I think part of it was... and... well, I'm not totally sure... but a lot of it was sometimes there are children involved and you do not want to take both parents away.

AM: Ahuh.

R1LE: You know and the children are left without a parent... so you know.

AM: So, you kind of covered what type of jurisdiction state and local enforcement agencies have on Indian reservations... Um, do you feel like you need to elaborate on that, or is it strictly criminal... is it civil? Like, do you know?

R1LE: Yeah, it is strictly criminal.

AM: Ahuh.

R1LE: Um, so it would be a crime specific... anything that would not be regulatory.

AM: Ahuh.

R1LE: So, traffic violations we do not handle those.... parking violations, dog ordinances, anything that would be, like, a municipal code... type of a section... we wouldn't handle that on the reservation...

AM: Ahuh.

R1LE: but anything that is criminal... like, theft... any kind of assaults... property crimes... sometimes, things of those natures. Then, as local law enforcement, it is our jurisdiction to respond to the reservation... just like any place else and investigate the crime.

AM: Do you think that the County should be responsible for law enforcement on Indian reservations?

R1LE: I would like to see that the reservations [are responsible themselves] because they are sovereign... [they should] have their own law enforcement and judicial systems... but I think that we are a long way from that. So, until then, I think that the way it is set up it works... it works okay. Um, I think the problem with that is that we do not always get calls for service to respond... Um because I think that on the reservation they want to kind of handle things on their own...

AM: Ahuh.

R1LE: Which I think is a great thing but I just do not think that the system is set up, at this time, for them to handle that stuff.

AM: Ahuh.

R1LE: I think that with time... once they have a judicial system that is set up; [like] in California... they have their own law enforcement... then, I think, I would like to see it transferred over to the reservations.

AM: Ahuh.

R1LE: You know but the way that it is set up now... I do not think that they are able to do that... so...

AM: Ahuh.

R1LE: it works right now but, again, I think crimes need to be reported. I think a lot of times reservations have their public safety, who are kind of like the police officers...

AM: Ahuh.

R1LE: but they are not sworn [and] they are not Federal.

Phone call

R1LE: So, they just do not... they are not set up or actually trained to actually investigate criminal activity on the reservations.

AM: Ahuh.

R1LE: Hold on one sec... I need to call this person back.

AM: Okay.

R1LE: If you have more questions we'll probably have to meet up again.

AM: We will probably have to but that is fine

Time Lapse

AM: So, just going on the responsibility and what not... do you think that there needs to be additional funds [allocated] to carry out the responsibility that the Counties and the State currently have? Because, from what I have been reading [this responsibility] was mandated by congress but there wasn't any mandate [for] additional funds...

R1LE: Yeah.

AM: and so, do you think that there should be additional funds to help with services? Would it be better?

R1LE: It would be beneficial.

AM: Or?

R1LE: Obviously, having additional funds [allocated for this responsibility would be beneficial]

AM: Ahuh.

R1LE: and they did not... they did not mandate it. They just basically washed their hands... the Federal government just washed their hands and said, "Okay, now local law enforcement... each state is going to handle criminal activity on the reservations".

AM: Ahuh.

R1LE: Obviously, they saw that it was costing a lot of money to have Federal agents responding out to the reservations. So, if they were able to actually give additional funding it would...

AM: Ahuh.

R1LE: it would definitely help law enforcement. You know, if they could actually... I do not know if you know this but we [the Sheriffs] have beats... each jurisdictional area will have a beat area... [an] area that they [the Sheriffs] cover

AM: Ahuh.

R1LE: if they [the Sheriffs] had that funding then they [the Sheriffs] would actually be able to make the reservation a beat... and have additional deputies assigned to the beat or assigned to that beat on the reservation.

AM: Ahuh.

R1LE: I think that there would be more of a connection with the community... versus the way that is it now. Typically those areas are not covered at all... they are not patrolled. So, there's nobody there driving around.

AM: Ahuh.

R1LE: So, like, if you were here in Temecula... you see cop cars all over the place but the only time you see them on the reservation is when somebody gets called.

AM: Ahuh.

R1LE: So, then, if they were to get the funding... then they would actually get the funding to designate deputies to be on the reservation. I think that would be very helpful...

AM: Ahuh.

R1LE: because then you would have that community connection.

AM: Ahuh... Okay, that is fine for today. I know what you need to do is more important. So, we can set another date and time. Is there a time when you are not working... or are you always working in your job?

R1LE: *Laughs*

recording over: total time 19:39

AM: January 15th 2014... So, one of the first questions will be does the State and local law enforcement have jurisdiction on Indian reservations, if so what type of jurisdiction do they have?

R1LE: Yes, the State does have, in California anyways... the State does have criminal jurisdiction, not regulatory, but they do have criminal jurisdiction because of PL 280. So, we handle all criminal... criminal activity on reservations.

AM: Do you think that the County should be responsible for law enforcement on Indian reservations?

R1LE: I would like to see the reservations to actually develop their own court systems, as well as, law enforcement... but for now that is kind of the way we do it [in the] County. So, resources are always a factor. We do not normally have other, than [Riverside County Tribe]... [Riverside County Tribe] has... basically, it is almost like they have... it is kind of like a contract city; where they [the Tribe] contracts with the Sheriff's department to provide patrol on the reservation... and they [the Tribe] also have their own tribal police department there. They are handling regulatory stuff on the reservation and the Sheriff's department are handling all the criminal stuff on the reservation.

AM: So, in Riverside County they [Riverside County Tribe] are the only ones that have that agreement?

R1LE: Yes.

AM: Why do they have that agreement? That is just what the tribe...

R1LE: That is what the tribe... I guess, they decided that was best for their reservation.

AM: Ahuh.

R1LE: Other reservations, none that I am aware of, they do have Tribal police or public safety departments... and they do respond to calls but they do not handle any of the criminal activity. If there's a criminal case then they call their dispatch and their dispatch will call our dispatch and then one of the deputies gets dispatched out there.

AM: Do you think additional funds should be made available for the responsibility of law enforcement on Indian reservations by local law enforcement?

R1LE: If they did it would be like [Riverside County Tribe] is set up. Where there would be dedicated deputies to the reservation... to handle patrol and to handle criminal activity that is on the reservation. So, [if] the funds where there it would be it good... I think that it is all about money though.

AM: You think so? Why do you think that?

R1LE: Well, if... the Sheriff department is not going to get the funds to provide a body to be out there... then they are not going to. So, that is why you get... you get a deputy on the reservation only when there's been a call for service. You do not get the deputy patrolling... looking around for criminal activity. The Sheriffs respond as needed.

AM: Do you think... who do you think should conduct law enforcement and criminal jurisdiction on Indian reservations and why?

R1LE: I think each reservation, as I have previously stated, should handle it. I think they have a better understanding of their communities and that is why I think they should handle the criminal, as well as, the regulatory on each reservation.

AM: Do you think that by them [the Tribe] handling it... it will cause... or it will look different? Because, they might not have the same exact criminal codes as like other Counties or like the State of California. Would they have to develop their codes more to handle it better or?

R1LE: They would definitely have to develop their codes. They are not... they do not [have to] mirror state codes but they could have very similar [codes]. Say, like, burglary. There could be a section for burglary... they could number it however they wanted to... ours in the State... the State of California is 459, in the criminal code. They could mirror [the State of California's]... use the same one... but if they wanted to develop their own [then they could]... but the elements I would think would be about the same.

AM: Have you heard about Public Law 280?

Laughs

R1LE: Yes.

AM: What do you know about Public Law 280?

R1LE: Public Law 280. Do not remember the year but basically there were six states, originally, that the Federal government decided that they were going to transfer over their responsibility... criminal responsibility, of handling criminal activity on reservations. They did not ask. They did not ask the States or the reservations... the Federal government just enacted that.

AM: Ahuh.

R1LE: and those 6 states were originally... I cannot remember the States... but they were the States that originally had the most [Native] population... and I think that is why those states were originally chosen. The other states are allow[ed] to be... to be governed under the PL 280 if they chose to do so... but I am only aware of those 6 states that are governed by Public Law 280.

AM: How does Public Law 280 work on Indian reservations?

R1LE: Well, basically what they did... the Federal government said, "Hey, State... you guys are going to handle criminal jurisdiction on the reservations"... which meant that kind of put the responsibility on County law enforcement department... not police because the police only handle city governments... so, the County usually handles all unincorporated areas... so, that responsibility has fallen on the Sheriff's Departments.

AM: Ahuh. What are other unincorporated areas?

L1LE: Uh, that would be any area that is not an actual incorporated city area. Like, here Temecula city limits, they have incorporated and when they became a city they have the responsibility to provide law enforcement for their city.

AM: Ahuh.

L1LE: Temecula is unique, too... because they actually do not have their own police department. They contract with the Sheriff's Department to provide those services. A lot of cities that do not have the funding to have their police department... they usually contract with the County.

AM: Do you think that Public Law 280 is appropriate and effective?

R1LE: That is a tough question... I do not think that it is as effective as if... I think that if each reservation had their own law enforcement with the ability to enforce criminal activity. So, I do not think that it is effective in that way. I think that if each reservation governed their own reservations and handled their own criminal activity [it would be the most effective]... because they do not get the same service that they...

AM: Ahuh.

R1LE: would if they had their own law enforcement.

AM: Can you expand on that the same service with their own law enforcement?

R1LE: Yeah, If you had your own police department... and say you had, like, 20 police officers dedicated to patrolling the reservation... you would have probably three to four officers each shift of the week... you know, because you have to cover a 24 hour shift. You would be able to have 3 or 4 dedicated law enforcement officers on the reservation, at all times... versus the way that it is set up under PL 280... they [the reservation] are only getting a law enforcement officer when a crime has occurred and they [the Tribal community] have called for an officer to come on.

AM: Ahuh.

R1LE: So, I think there would be less crime on the reservation if there was... if they actually saw a patrol car driving around on a regular basis... knowing that if I break a law... a criminal law that I going to get in trouble... versus now. They do have public safety but they do not have those criminal... or those arrest powers that they do for any type of criminal [activity like a] regular law enforcement officer would have [in] a State. So, I think you are able to get away with a lot more criminal activity... knowing that there really is not anyone out there. It happens to on, you know... in unincorporated areas where the housing is sparse.

AM: Ahuh.

R1LE: You know, places out in, like, Mead County? Where you get one deputy assigned to a large area [versus] like a city you get a lot more assigned to a concentrated area.

AM: Ahuh... do you think that local law enforcement agents are culturally sensitive to American Indians?

R1LE: Not enough... no.

AM: Why do you say not enough?

R1LE: because up until about 5 years ago... and I am talking about the County of Riverside... there was no education, as far a. Native American history or culture. They came up with the Tribal Liaison Unit [TLU]... and over the last five years that is what their [TLU] major goal has been... is to educate the deputies; as far as the culture and history of Native American. So, it is changing but I do not think... and then there [are] new deputies [who] always come on, too. So, it is kind of an ongoing thing... it is going to be... it is going to be some time you know 20 or 40 years before that culture changes.

AM: Ahuh... so, are they trained on, like, the culture of each tribe that they will be coming in contact with or it is a general history that normal mainstream wouldn't get in, like, the public school system?

RILE: It is... yeah, it is just what you said. They are getting history and culture that obviously we do not get taught in in State or public schools, in California. They are not in our history books... all the information that we are given...

AM: Ahuh.

RILE: you wouldn't see in the history books... so...

AM: Ahuh.

RILE: it is very eye opening... to see some of the atrocities that happened to the Native Americans in the early years.

AM: Ahuh.

RILE: You know settlement... coming from the east and pushing their way across to the west... massacres and stuff like that... I never read about that kind of stuff. I was in school [and] I wasn't taught [about those things].

AM: Ahuh.

RILE: So, I think that it is good that they are doing it. It opens their eyes to understanding a little bit more when you do respond to calls on the reservations. You know, things... like, I know people worry about [how] their kids are going to be taken from them... you know, I had no idea that kids were taken from their families at young ages [historically]. So, having that knowledge... you are able assure a victim that, "Hey, I'm not here to come and swoop your children up... I'm here to handle the crime that has occurred and I have to act upon it but things have happened in the past are not going to be repeated again".

AM: Do you think that the cultural training has helped most deputies in responding to reservations?

RILE: I think it is helping the... like, I said it is still a long ways to go... over the years there's been some incidences where there have been some shootings and deputies are being shot at when they go on reservations... so, that is always in the back of your mind when you on reservations... and the stories that have been told... you know, "Hey, be careful when you go on to the reservation... they'll shot at you".

AM: Ahuh.

R1LE: stuff like that. There's been a couple of incidences over at [Riverside County Tribe]... and so the deputies that work in that area, you know, that is still kind of fresh. It did not happen to long ago.

AM: Ahuh.

R1LE: So, it is a matter of reeducating these deputies...

AM: Ahuh.

R1LE: and even the deputies that are coming in that, you know, just like any other community that you work in... not everybody in the community is a bad person and not everybody is tying hurt you... but you still have to, you know, be safe. There's always officer safety with every call that you handle and you have to be aware of your surroundings. So, I think that the education is definitely helping to understand. They are actually trying to implement, through our post training... which is the State training that all deputies or all law enforcement officers who enter into the academy have to go through... a block of training that talks about the culture and history of Native Americans.

AM: Is that something that has been pushed from Riverside County? Like, from the Tribal Liaison Unit or how did that come about?

R1LE: I believe it is... yes... [like] I said, our Tribal Liaison Unit deals with the 12 tribes in Riverside County. So, they meet with the councils... trying to understand each [Tribe] because obviously, each reservation, each council is going to be different.

AM: Ahuh.

R1LE: They all have different views of what they want to see; as far as, law enforcement. Not only the State, as far as, the Sheriff's department coming on and handling but, also, their own public safety departments on what they want their role to be. Not all reservations are the same. They all do not want the same thing and so it is kind of... TLU has kind of been able to reach out and network and make connections with all the different reservations... and work with them on the different reservations.

AM: Ahuh. What are the current procedures for handling things on Indian reservations?

R1LE: Um... the calls for service are handled just like any other calls that we handle. Obviously, there's officer safety. So, you know you wanna... anytime that you go to any call you have to be safe but... you are looking at the crime you have before you. You, investigate it... you determine if not or if there is a crime [that has been committed]. If there is a crime and you have a suspect... you would arrest that suspect; and you would collect all your evidence; and the deputy would write his report; and it would be submit it to the District Attorney (DA) for prosecution.

AM: From what I understand the only... another a difference would be the contact with the Tribal Liaison and so when Sheriffs respond... [do] they call that person and then the council is notified? Does that happen or no?

R1LE: Uh, that is occurring anytime there is an incident on a reservation. The Tribal Liaison Unit is notified of the incident. Sometimes, it comes from the Sheriff's Department to the Tribal Liaison Unit... or sometimes it comes from the reservation... from [the] Council to visa versus. Normally, one of those entities is going to advise TLU that something has happened on the reservation and then TLU will usually reach out to [the] Council, to find out what it is that they could do to [make sure] that everything runs smoothly.

AM: Are the procedures for a domestic violence incident different?

R1LE: No, the deputies will follow whatever [the]penal code says... the California penal code. It is a criminal matter... it is a felony to commit domestic violence on your spouse. So, those calls are all handled the same. The only difference is if there is children involved... they have to take into account for ICWA.

AM: Ahuh.

R1LE: [The] Indian Child Welfare Act [is] to ensure that those children... if they do have to be taken out of the home for their safety... then those children are placed into or with a family... a Native American family, not into just general foster care program. Yeah.

AM: [Do] you know if the procedures for handling domestic violence situations on Indian reservations are different in non-Public Law 280 states?

R1LE: That I do not know.

AM: Have you ever worked or responded to an Indian Reservation?

R1LE: Yes.

AM: Was your work procedure or response different to a non-Tribal community response?

R1LE: Well, in my particular role I am kind of, like, a liaison with the Sheriff's department and to the reservation. Where I kind of do the follow up to domestic violence calls... ensuring that the victims are being connected with domestic violence advocates; because there are a lot of services that sometimes the victims are not aware of. So, each reservation will have some type of services... social services... TANFs... sometimes they are limited on some of the services that they can provide. So, the D.A.'s office has the Family Justice Center; which, also, helps victims of not only domestic violence but different crimes... and there's, also, programs... counseling. We can help with restraining orders... stuff like that. So, what we try to do is make sure that the victim not only gets the help and assistance from the reservation... but if there is something else

that we can help them with through the Family Justice Centers we, also, try and make sure that there is a connection with them. So, that they get all the services that are available to the victim.

AM: Is there a presence of State or local law enforcement on Indian reservations?

R1LE: Not really. Not unless... like I said there's a call for service.

AM: Ahuh.

R1LE: Other than [Riverside County Tribe]... I mean not [Riverside County Tribe] I mean, uh...

AM: [Riverside County Tribe]?

R1LE: [Riverside County Tribe].

Both laugh

R1LE: Other than [Riverside County Tribe]... they have some deputies that are assigned out there and I think that they work a lot around the casino, too... patrolling the parking lot and stuff like that. So, you know, but like I said each reservation... each Council... they are all different. They each have their agenda of what they want done. Sometimes, you go on a reservation and [the] Council wants to be notified as soon as you get there... some reservations you just drive up and they just wave you through. It just depends on each reservation is different.

AM: Do you think that the differences in the reservations and what [the] Tribal Council wants can sometimes hinder the process of responding?

R1LE: Yes.

AM: Can you expand on that... like, in what ways?

R1LE: Well, if there's an incident involving a family and that family is connected to members of the council person there is a tendency to want to protect that family. So, sometimes we may not get the help that we would from Council that we would on other types of calls that may not be involving a family member... that is probably... not that they are trying to protect them from going to jail... or that I think that Native Americans have a different idea as far as... it is not so much of a punishment for a perpetrator or suspect... it is more to restore. So, that just their philosophy... and I believe that they would rather help not only the victim but also the suspect... and so they [a Tribe] would say if you are committing this crime, "Let's try to fix that... let's try to fix why [you are] Why it is that you are committing that?" Whether it is alcohol or domestic violence or drug usage... if a suspect is doing something I think they [a Tribe] want to get more to the root of why they are doing it... and then try and help them. So, it is just not arrest them, put them in jail... and we are done with that. It is more of a restorative type of culture.

AM: Do you think that the State and local law enforcements provide quality law enforcement and criminal justice on Indian reservations?

RILE: Again, if there were full time deputies assigned to the reservations... I think it would be a lot better... or just full time law enforcement that handled criminal activity on the reservations it that would be better; because they are only getting, to me, a limited service... because they are only getting law enforcement when there law enforcement is called [when] there is a crime on the reservation.

AM: Ahuh.

RILE: So, it is not the same... it is not the same at all. It would be a lot better if they [the reservation] did have full-time patrol men that were actually handling criminal activity 24 hours a day.

AM: Even... do you agree even with that person 24 hours a day you know being active and being on the reservation... do you think that, you know, after they come into contact with that... say, like, they come into contact with the court system... do you think that the court system of [Riverside County] is culturally sensitive to the needs of American Indians on reservations? Do they [Riverside County court system] understand them [American Indians] the same way that a tribal court would or?

RILE: I believe that they do have an understanding but, again, I think that it is a big cultural thing that is going to take a few generations still to change to completely change. So, at this time I would say no were [Riverside County] not quite there yet but we are heading in that direction.

AM: Do you any of the tribes in Riverside have their own court systems?

RILE: Um, they do have a... they do have court systems but they are handling more, like, a child custody type cases. I think they are handling some drug cases rehabilitation stuff but they are not handling criminal cases. The only one... and it is kind of weird... would be [Tribe in Riverside County] because, you know, they border both sides of California and Arizona. So, they have their criminal courts on the Arizona side. They [Riverside County Tribe] have a jail facility... they have an adult facility... a juvenile facility. They actually have a court house there. They have a unique system; which is really good. Until, I think, everybody else has the same type of set up on their reservation... we are going to be in the same type of situation... where their law enforcement... they [Tribes] are getting law enforcement only when they are getting calls for service to an incident. So, it is not really going to change until those court systems get developed. I think it has a lot to do with money.

AM: Ahuh.

RILE: Financing; because, you know, everything costs money. Some reservations are lucky because they have more funds than others... so, some may be able to do it... some may not. It is

a matter of doing what they want for those systems; because there's a lot to do with those systems... developing a book that has all the crimes in them... developing municipal type codes... where, you know, if you are running a stop sign or driving a motorcycle on regular streets that there some type of punishment if you violate those crimes.

AM: What is the agreement between the County and the Tribes? Like, [Riverside County Tribe] has their own agreement and so do the other tribes have their own agreements with the County... about what will happen? Like, you said each Council has their own... they have their own needs but is there like a written out agreement or it is kind of...

R1LE: You know... I do not know if there are any MOU's with the tribes to law enforcement or MOA's, right now. It is just there's an understanding that we are PL 280 state... so, that if there is a criminal... any type of criminal activity that Sheriff's department has to be called to handle those particular incidences on the reservation. I would... I really do not know if there is actually anything written.

AM: What are the benefits of this current agreement? Or do you see any benefits with the way that it is situated... where if the criminal activity happens and they call the sheriff's department to come out?

R1LE: I mean, I do not know if there is really any benefit to it. I think that [a] reservation would be better if they had their own or if there was law enforcement on the reservation on a regular basis... and right now that just not the case. So, if there's any benefits... because you are talking about response times... getting out there to the reservation... depending on where the deputy is... not only if the call is going to require two or more deputies... you are talking about pulling resources from other areas to get out to the reservation. Depending on the type of call, the deputy may have to wait for the other deputy to arrive before they could go on to the reservation. So, I think that is probably not the best situation that there could be... if there were deputies [that] were assigned to the reservations and they were paid... maybe under a contract or something kind of like we do with our contract cities... where they would be on the reservation... I think that would be a benefit...

AM: Ahuh.

R1LE: but right now... we are just working with what we have... the way it is, I guess.

AM: What do you think about cross-deputization agreements? Do you think that would benefit?

R1LE: If they were able to do something like... I think that all those people [Tribal law enforcement] should have the same training that the State law enforcement has... because if you were just to be hired on without any type of professional training... you wouldn't be able to handle those types of calls... not only in a safe manner... but, also, in handling the criminal [matters]. To be able to present a case to the District Attorney... again, if the reservation had its

own laws... its own criminal/regulatory laws... and its own court system... then that might be a little bit different. But, as far as cross deputizing someone at this point... I would first make sure that they had gone through the current academy... so, that they have some understanding of the current laws and just being safe; because you never know who you are going to encounter. So, to me it is all about safety.

AM: Do you want to say anything else about your experience with your position now?

RILE: You know, before I started this position... I really did not have the knowledge or education about Native American culture other than what I had been taught when I was in school. So, it does make me look at it differently... Native American people are generally... are generally good people but like I said you can go to any community and there are going to be bad apples. So, I just go into it now... like there's actually sometimes [when people ask] like, "Are not you afraid to go on to the reservation?" and, like, "No, I'm not scared to go on the reservations." So, I think that... it is kind of changed my point of view that way.

AM: Ahuh.

RILE: Before, you know, maybe I would have say, "No I'm not going on the reservation"; but actually having those connections... and working with people on the reservation... and getting the education... as far as, history and culture... talking to the people... [I have learned that] they [American Indians] are just like everybody else. They are just trying to get a head in life... and just trying to get their families... and raise their families. So, they are not different than anyone else.

AM: Last time we were kind of talking about some of the barriers that you have come into contact with... with working with Native American or American Indian communities that are different than responding to non-Indian communities? You were talking about how sometimes they do not want to report things. So, can you elaborate on what are unique barriers?

RILE: Well, you know, because I work with mostly domestic violence type cases... because DV is DV no matter where you go... domestic violence is always domestic violence... but there are some of those worries and things there is still a reluctance for Native Americans to have trust. So, you know, all the things over the last hundred, two hundred years, you know... all the lies, all the treaties that were broken, stuff like that... so that is a barrier. The fact that the government had taken Native American children from their homes and placed them in foster care... I think that is still a barrier that we're still overcoming; because there [are] still those fears that the government is going to come and do something. Although, I'm not the government, per say... [but] when I am wearing a uniform... or I come, you know, to the reservation... as a law enforcement officer... I am seen as government. So, that can sometimes be a barrier. Until you get a chance to spend time with people... talk with people... I think that initially there's always that wall... until they realize that, "He's just a guy... just like me."

AM: Ahuh.

R1LE: So, I think until they [a Tribal community] understand I'm just a person and I really care about what I am doing... I care about the victim... making sure that they get the help they need... no matter if they are Native American, Black, White... doesn't matter... my job, as a law enforcement officer, is to make sure that the victim is not only getting through the system... the court system [...] making sure that is done... but, also, making sure that there's other things that they are getting. There's counseling, sometimes there's patient services... cell phones... there's all kinds of little things that you can do through our Family Justice Center to help the victim. So... but those would probably be the biggest barriers.

AM: Ahuh. Would you say that [...] your job puts you in a unique position? Whereas most deputies would have, like, not come in to contact with American Indian communities as much [you]... [most deputies] would not have that type of understanding that you do.

R1LE: It definitely is. It definitely is; because we get to work... me and my partner... get to work with a lot of the communities... and it is for the purpose of "we all have the same goal". So, once we do break the barriers... it is been a good year of breaking barriers... and they [the Native community] understand that I'm actually there to help and they can call me if they need to call me... and they have a person that they can actually call. There's a big benefit versus if they are just calling dispatch... they do not know who they are going to get... they do not know "is that person understanding of our culture? Of our history?" So, if they get to call me... they know where I am coming from; because we've built that relationship already.

AM: Ahuh.

R1LE: Does that answer your question?

AM: Yeah. Do you think that most deputies, when they respond, are going to respond differently [than you]? Because, you have that understanding where are they do not.

R1LE: Uh, I think there's still that stigma... you know, that going on the reservation is a little bit more dangerous than going to another call. So, I think that those deputies you know... you know, they are required to go through this training... through TLU... [but] they [deputies] still do not have the contact that they would if they were actually on the reservation for as an assigned position. Where they would go to meet the community... get to know the community... [where] they would know who the people are in the community... and they would learn who the people that were causing problems on the reservation [were].

AM: Ahuh.

R1LE: I think that is the reason why.

AM: Currently, what does the training look like through TLU? Is it like a one-time course? Is it on going?

R1LE: Well, they have... they originally started going to all the stations doing, you know, PowerPoints. They have a PowerPoint... it was maybe an hour long presentation. Now, they are doing an 8 hour course at our training center... and all deputies are required to go to that training.. and that has occurred over the last five years.

AM: Ahuh.

R1LE: So, again... it is a matter of time, you know, training and.... I think, eventually, over the next generation... it is going to take at least a generation before that changes.

AM: Cool, that is all I have right now.

R2LE [Total Time 19:36]

AM: January the 13th 2014, at 10 am. What is your position in law enforcement?

R2LE: I am a Lieutenant with the Riverside Sheriff's Department. I have been on the department for about 18 years.

AM: And how many years have you worked as a lieutenant and within the station that you are at?

R2LE: Ok. I have currently been a lieutenant since 2008.... Um, my current assignment is at [Riverside County] station in patrol and administration and I have been there since March.

AM: Did you work at any other stations?

R2LE: Yes, before this... I worked homicide for three year and prior to [that] I was, also, [Riverside County] station... and I was a Lieutenant working at personnel... hiring for the department.

AM: Alright, did you work or ever respond to any Indian reservations?

R2LE: Absolutely and sadly enough and the places that I did respond to reservations the most... it was during my time at homicides.

AM: Does the State or local law enforcement have any jurisdiction on Indian reservations? If so, what type of jurisdiction do they have?

R2LE: Um, for us jurisdiction wise... I would say all criminal elements... and what I am getting at is penal code related things... domestic violence, for instance, fights... all the way up to homicide; which I handled for a couple years. All of the California penal code falls to us on the

Indian reservations. Traffic related issues and other things like that, that are non-penal related, we do not handle those. They [the Tribe] handle those internally on the reservation.

AM: Do you think that Counties should be responsible for law enforcement on Indian reservations?

R2LE: Uh, yes... I do I think that it provides... I'll say uniformity across the entire State regardless of regardless of... when we respond to let's say a city versus a county area versus Indian land... I think it does provide uniformity of us having the same domestic violence law I would have deputies handle in a city would be the same domestic violence expectations as people in the Tribal land would have.

AM: If so, do you think there should be any additional funds made for this responsibility?

R2LE: Yeah. I absolutely do and I say that because we as a department... we get training on the Public Law related to Indian lands... but I do not think that it is to the extent to where all deputies understand it across the board.

AM: Who do you think should conduct law enforcement and criminal jurisdiction on Indian reservations?

R2LE: I'm a firm believer in the actual... the Sheriff's Department of that local entity being the one who should have the criminal responsibility for the... tribal lands.

AM: Why do you feel that way? Why do you feel that it should be like that?

R2LE: Um, I again... I guess it gets to the uniformity of things. As we have contacted... I'll say the police agency or the security agency... my biggest two responses have been to [Riverside County Tribe] and [Riverside County Tribe]. Each of their... for lack of a better word... each of their employees... that I notice Alex... do not have the same level of training that I have noticed as say a Sheriff's deputy has... and let's say my two exposure... like I said are to [Riverside County Tribe] and [Riverside County Tribe] personnel.

AM: Ahuh... if the tribe was to provide the same level of training and experience do you think that then they should have the responsibility over the Sheriff's department or?

R2LE: Uh, yes I do. I think that would absolutely be fine. Actually, I see them [the Tribes] as having the ability. just like the County pays for... or let's say the city pays for a police officer... I feel that the tribal land would also have the same level of responsibility... barring that they meet the same requirements like you said.

AM: Have you heard of Public Law 280?

R2LE: 280... yes I have.

AM: *laughs* What do you know about Public Law 280

R2LE: Um, that gets back to what I talked about earlier. We are given very minimal training on Public Law 280 and how it relates to law enforcement. Um, for us we are...[for] me to understand that the penal laws apply for us to handle on tribal lands... but beyond that we are not given extensive training. We have a... um I'll call it a Tribal liaison bureau or a Tribal liaison entity [reference to Tribal Liaison Unit of Riverside County] within the department... and any time we have any of domestic violence or any other crimes [...] on tribal lands... we involve our Tribal liaisons; because they are made to understand... and get involved with the laws... and get involved with the tribes better. Whereas the lay deputy... and the regular department personnel... They are very generic.... we do not experience a lot of the exposure to the law.

AM: Ahuh. Do you think more training would help that or do you think it is...

R2LE: Absolutely, very much so.

AM: Do you feel like the law itself is complicated or it just has not been like...

R2LE: I do not think it is in... advertised is the wrong word but... I do not think that it has had the exposure to all of us, for all of us to understand it. For the majority of the lay deputies that work our [Riverside County] station for instance... they respond to [Riverside County reservation]... but they do not respond that often. Um, the deputies that work our [Riverside County] station they do not respond that often.... and just like the deputies down here in [Riverside County] where we are... it is the same thing for [Riverside County reservation]... it doesn't happen that often and so the... as I see it just from my perspective... the Tribe does a very good job in administering and policing its own... with its own agency that they have.

AM: Do you know how Public Law 280 works on Indian reservations?

R2LE: Um, not very well.

AM: Do you think that Public Law 280 is appropriate and effective?

R2LE: Um, I think that it is appropriate because it bridges the gap of... I do not want to say isolating is the right word but... I know I will call it for the generic term the cops on this side of the fence and the tribe on this side of the fence. I think it does a better job in trying to bridge that gap between the two of us. Um that... before it was there... Um yeah, I think there was a very big gap between... in what we understood and [where] we would want to come in and try to enforce laws that were not necessarily correct; because we do not understand the tribal land and the entities that are behind it.

AM: So one of the things that I am kind of picking up on right now is that you said before it was there... Public Law 280 has been around since the 50's... so, how it that...

R2LE: Um, I will say in the last... in California, policing in California law enforcement... I would say that it [Public Law 280] has only been taught to the generic deputy or the generic peace officer in a wider spread and at least giving us an introduction to what it is only in the last few years... and I would even say five to seven years. Before that when I started in the early 90's not at all... no idea that there was even a Public Law 280... or how it affected any of us officers. Yeah, it is very minimalistic... I would say except in the last 5 to 7 years, that we have had training on [Public Law 280].

AM: Do you think that is because in the last 5 to 7 years Riverside County has created that position [of a] tribal liaison?

R2LE: Absolutely.... correct.

AM: And started doing more training and stuff?

R2LE: Absolutely... yeah. Yeah, I would say that Tribal liaison entity came about 5 or 7 years ago.

AM: Do you think that local law enforcement agents are culturally sensitive to American Indians?

R2LE: Um, I would say yes and no... and on the no side sadly enough I think it is because of what I talked about... that we do not spend enough time educating the guys on the differences in dealing with American Indians on their land... and how their [Tribal] laws are different than the general laws [...]

AM: Do you think that maybe... so from what I understand, like, in the city... Sheriffs have certain beats and what not?

R2LE: Correct. Correct.

AM: If they were to have certain beats on reservations... where they [the Sheriffs] were able to, like, get to know people more would that be more effective?

R2LE: Yeah. Yeah, absolutely I think it is funny that you said that. I think that is a perfect example of yes... if that beat encompasses say [Riverside County reservation]... where we are now... I think that would absolutely bridge a gap that I do see there. Yeah, I absolutely agree with you.

AM: Do you think the reason that has not happened is because there is no agreement to do that or there's a lack of funds or ?

R2LE: No, I do not think it is a funding idea. I think it is more in what you said... I think it is more in the communication of the entities. In the Tribal leaders versus police leaders... yeah, police leaders for that area.

AM: What are the current procedures for handling situations on Indian reservations?

R2LE: Um, let's say for instance we get a call of a shooting... for instance. Um, we go... we, uh, we handle the actual situation at face value. We separate people... interview people... maybe catch or arrest a bad guy, at the same time. While all of that is occurring... I would say me, the police administrator, or even my sergeant, who is there or at the time supervising the deputies... it is their job to then call the Tribal Liaison officer. [...] The Tribal Liaison then notify the... whether it is the Council head or members of that Council on that land... and then beyond that I am not sure; because I know that there is talk. There is often communication through email and those kinds of things of giving a... I would say a run down to the tribal official, as to what happen and those kinds of things. Um, I would say that is it for a lot of the face value that occurs for us. A lot of the communication, for instance, is ran through the Tribal Liaison not us.

AM: What are current procedures for handling domestic violence on reservations?

R2LE: Um, currently for us, a domestic violence occurring on the tribal land or occurring in let's say Murrieta would be handled the same way. The deputies respond... they are being tactical about the approach; because of the level of violence that we often get in a domestic violence situation. Um, then [the Sheriff] contacting the male half... the female half... then determining who the [dominant] aggressor is; whether it is the male or the female... and then either arresting that person [or] dealing with the paperwork. All of those kinds of things are the exact same... except our contacts through the Tribal Liaison Unit... letting them know, "Hey, we did respond here. If you could let the Tribal Council know"... in the midst of it, generally, it sometimes occurs when we get there. The Sergeant will call and make those notifications... while the deputies are responding... or in the midst of them responding... but beyond that it, generally, is the same.

AM: Do you know if procedures are different in non-Pl 280 states or counties?

R2LE: I do not know, sorry.

AM: Have you ever worked or responded to an Indian reservation... you answered that...

R2LE: Yes. Yes.

AM: If so, was your work procedure or response different than a non-tribal community response?

R2LE: Uh, I will say that my response [in] the last few years were through homicide... of all things ok... not the best responses; but at the same time I will say we [the Sheriffs] were very heightened in our response... and a lot of times it was because of the... I'll call it for lack of a better word... I'll call it the bad guy side. Ok? Of a murder... uh, knowing that they were armed... and better armed than we were. Um, we find that a lot... and so, I notice that our response... it is even talked about... researched through our databases and everything else... our

response would be heightened, in that capacity; because we knew they [Tribal communities] were arm[ed better]... had major weapons, those kinds of things.

AM: Is there a presence of state or local law enforcement on Indian Reservations? If so, what do you think the quality of this presence is?

R2LE: Um, I would say there's a minimal presence there... and I say that being from us, the ones who respond. Um, otherwise we really leave the entity... and like I said the ones that I deal with are [Riverside County reservation] and [Riverside County reservation]... we really leave those entities, that [have] their own policing or security group... we really leave them alone... and they often take care of things themselves. So, there is a presence only when... like you said something occurs... like domestic violence or something like that. Beyond that... no, I do not think very much.

AM: Do you think that the State or local law enforcement provides quality law enforcement and criminal justice on reservations?

R2LE: Yeah, for what we can. I know the guys talk about that they feel they could do more policing on the reservation. They [Sheriff deputies] feel weapons violations and other things that lets say guys look for out here in the city... but yeah, they feel... and this is something that I always hear... they often feel [restricted] by the fact of pulling up to a reservation... [because it] causes check-in procedures... causes stopping at the gates. Whereas it is not just free to drive around and roam... and I'll call it, from what I hear from the guys, look[ing] for bad guys kind of thing. I know that is something that I do hear them [Sheriff deputies] talk about. Beyond that... no, I... yeah.

AM: What is the agreement between the County and the Tribes?

R2LE: Um, the agreement, currently... we [Sheriff Department] will handle criminal policing on the reservation. Anything else is left to the actual entity that is responsible for the tribe... and then that... uh, I know, like, you said that Public Law 280 has not... [it has] really been around a heck of a long time... yet, it is not really been [at] the forefront for us... except, in the last 4 to 5 years... with having the Tribal Liaison... and having a Tribal Liaison office created [in] the department... and have I seen more communication in the last 5 years. Absolutely, yeah.

AM: What are the benefits of this agreement?

R2LE: Um, I see it as the communication side of things. Prior to that, responding to the reservations... that I spoke of... I felt, the interaction with [Tribal] members and what not was limited at best. Two sides that I did not feel understood each other very much... versus now having at least more communication... more interaction... I would say people wave to us. In the last several years [...] we [Sheriff's Department] have been more involved through our Tribal Liaison office... and I know that is kind of a funny analogy but I see that now versus what I saw

a couple years ago, before any of that occur. So, the greater communication... yeah, I feel it has led to better... better response from the deputies.

AM: Do you feel that the better communication in the last several years... and responding more... and learning more... has created a better environment? Where people on the reservation feel safer to call?

R2LE: Information sharing. I was going to say yes. I think it has created more information sharing and safer to call and those kinds of things, yes. Prior to what I said of that time frame... we would have a homicide and it would be extremely difficult to get information from the public... I'll say the tribal members. Absolutely, in the last few years have I seen it get better, yeah.

AM: What are some problems that you see that are associated with this agreement?

R2LE: I think it is, still, where the deputies do not necessary understand the rights and laws, in place for the Tribe. They still feel that, "while, we are the cops... we can do as we please within the law of confines... it is doesn't matter if you are on tribal lands." Well, it does matter... there is a difference... and so that is why it is [the way it is]... I still think that training is still appropriate... because I do not see where the transition is as easy... going from here in the city of [Riverside County] to let's say the [Riverside County Tribe].

AM: What do you think about cross-deputization agreements?

R2LE: I do not know. I do not know. I see it being another avenue for the two of us [Sheriff's Department and Tribes] coming together, absolutely.

AM: Do you think it would benefit the community... if say a tribal security or officers...

R2LE: Right.

AM: like, took the same type of training they were...

R2LE: Yes, very much so... very much so.

AM: Do you have anything else you would like to say about Public Law 280 and your experience?

R2LE: No sadly. As you are going to take away... I am not the best, obviously. I recognize that and I think that is a fault of us having to learn more.

AM: Ok, I am going to stop recording.

R3LE [Total time 48:11]

[random chatter]

AM: Today is January the 17th, 2014. The first question is how long have you worked in law enforcement?

R3LE: 39 years.

AM: Has that all been in California?

R3LE: Yes.

AM: In Southern California?

R3LE: Yes.

AM: In the station or?

R3LE: Two separate agencies.

AM: and which ones there those?

R3LE: [Riverside County] police department and [Riverside County] Sheriff's Department.

AM: Was the police department absorbed into the Sheriff's Department or is that?

R3LE: They are separate entities. One deals with city and the other is County.

AM: Ok... can you define your position as a Tribal Liaison?

R3LE: I am responsible for building partnerships to work with the department and the Tribes... to improve our service, improve the quality of life on the reservations, and to work on building trust because of the historical relationship between the governments; the United States government and Native American communities.

AM: What do you do?

both laugh

R3LE: Well, our primary function is to build partnerships and trust with the Tribal communities... and be responsible to their needs. Our second responsibility is to educate law enforcement about the culture... the historical relationship... and the laws that pertain to Indian County... and teach them how to problem solve and reinforce community policing. We, also, have training for Tribal communities too... where they actually understand the historical relationship... we are talking more about the legal portion of it... not the traumas but some of the legal policies... and then some of the treaties that that the United States government entered into with the Indian Tribes. We, also, teach the Tribes about the judicial system and how it works... and we, also, teach the Tribes about what the Riverside County Sheriff's Department does. That we do more than just patrol... we help the courts... we help the coroner's office... we have so

many different entities... and we, also, teach the Tribes about Public Law 280... and how they can leverage Public Law 280 to work for them, as opposed to them. So, that is only part of what we do and we work with... and, also, we work with the Tribes to bring any services that other agencies provide.

AM: Ok, how long have you worked as a Tribal liaison?

R3LE: 6 years.

AM: Is that when the position was created?

R3LE: Yes.

AM: and how did it go about being created?

L3LE: It was the vision of the Sheriff and myself. The Sheriff knew, prior to me becoming a Tribal Liaison, that the relationships were not so good with one of our Tribal Nations. There was just a lot of hostility and that prompted him to wonder, "Well, do all our Tribes feel the same?" Well, he had no way of knowing because there was really no relationship between the Sheriff's Department and our Tribal Nations. So, he was trying to figure out a way... "How can I find out exactly... what do the Tribes think about us?" So, he got a Tribal liaison... one person at the time. And so, I had a personal relationship with him years before he knew that I was Tribal... and he knew that I was law enforcement... and so he brought me in as Tribal Liaison... and I asked him what it was that he wanted and he wasn't really sure what a Tribal Liaison is because they did not exist. There was no Tribal Liaison that really existed for what he wanted. He did not want a Tribal Liaison that worked with the casino... as most of the liaisons I googled... most of them just work with the casinos... they do not work with the Tribal governments and he wanted something very different. So, when he asked me to come on board [and] assess what the relationships were with the Tribes... assess what type of services we were providing... and then try to create a liaison and what would become a liaison... and so I went [...] on a fact finding. So, I went and asked what the Tribes wanted from a liaison... instead of what I thought a liaison should be. So, the Tribes kind of gave me the template... they [the Tribes], also, gave me some feedback about the relationship between the Sheriff's Department and the Tribal Nations... and it was based on that. We kind of formulated what the Tribal Liaison would be and that is how we morphed into an educational service and, also, there's one other service that we have... monitoring the service that we provide with the Tribes in [...] Riverside County.

AM: When you went on your fact finding... did you do, like, do community meetings[?]

R3LE: Yes, we did community meetings and the community government.

AM: Ok... and then does each Tribe have a separate agreement with Riverside County? Or, like, is it written down what they want... and in terms of what they want the Sheriff's Department [to do]?

R3LE: No, not they... number one: the Tribes do not really have to do that under Public Law 280. The Sheriff's Department is mandated to truly only do one thing... and that is to enforce criminal prohibitory laws on the reservation. Now, one Tribe has entered into a MOU to provide seven deputies on the reservation... and primarily they are there as a deterrent. They do not really do enforcement unless it is a violation of Public Law 280. They have been encouraged to do community policing... reach out to the community... add some educational components. And now, all of our stations, actually, have a deputy liaison that works with the Tribes and their Tribal governments and their people... to bring the types of services and programs that they want to the reservation. And ours is kind of unique... there's no other Tribal Liaison Unit like it... in the United States.

AM: Yeah? Riverside County is the only one that has one?

R3LE: Yes, that actually work[s] with the Tribal governments and the people. San Diego and the other ones work with the casinos... we do not work with the casinos.

AM: Do you consider your position to be one of law enforcement, community advocate, or both?

R3LE: We [Tribal Liaison Unit] are... we are [a] community advocate and we are for both sides. We do not do any enforcement at all. Even though we have sworn [officers]... if there's any enforcement that needs to be done it is the responsibility of that station that provides service to the reservation. Our unit is primarily [and] strictly liaison community policing education.

AM: What do... how do you consider yourself being both Tribal and law enforcement?

R3LE: An asset to both sides; because I can see both sides to a situation and find a common ground that both sides are looking for. [...] With that ability to communicate on the law enforcement side, with that experience, and being Tribal, with that experience. It is just the perfect combination to be an effective and, also, a non-enforcement officer. I'm an asset to both sides.

AM: What else is unique about the Tribal Liaison position? You said... you do not work with the casinos... you guys are not an enforcement type of thing.

R3LE: I think it is the educational component; that we research various laws, as they come out... and as they pertain to various situations on the reservation. We study the law from a law enforcement perspective... not from an attorney [perspective] and not from a Tribal attorney [perspective]. We, actually, look at the law from the common law enforcement officer... or from what a Tribal person, that is impacted by those law everyday laws... and we have to make those resolutions right now; as imposed to court. So, we have to be able to articulate to a Tribal member what it is that we are trying to accomplish... what laws they have broken in terms that they are going to understand... not [in] a court room setting where we are using those big terms.

We have to push it down to where both sides really communicate on a level where both of them really understand.

AM: So, when a crime is committed on the reservation are you contacted and then you go out there and then you kind of build the gap between community members and the Sheriff's Department or how does that play out?

R3LE: No, if there's a crime committed they are to call 911 and a deputy is to respond. S deputy should respond appropriately and within the authority given to them by Public Law 280. They should be handled professionally and [with] courtesy... that is the expectation of the department. If the deputy fails to compile with that... then that is when they [the Tribe/Tribal community members] contact the Tribal Liaison Unit... and then we take whatever corrective action is necessary to make sure that the deputy will conduct themselves in a professional manner [while responding to the reservation].

AM: Does that happen a lot? Where a police officer responds or when the Sheriff's Department responds is it, like, a lack of understanding or?

R3LE: Initially it was; but in these past 6 years with educational program and the mandate of the Sheriff... the mandate of the Sheriff is that every employee, within the Riverside County Sheriff's Department, all 4000 are trained in Public Law 280, [...] community policing, [...] ICWA, [...] ICRA, and all the laws that apply in Indian Country... so, there is no excuse for a deputy not to able to go out into Indian Country with the knowledge or what their legal limits are and how to act professional to resolve problems on the Indian Reservation.

AM: What does this training look like? Is it a one day class? How long is it?

R3LE: We have... the one that we encourage is an eight hour class that covers the history... it covers the culture... it covers Public Law 280... and it covers all the other related laws: ICWA, ICRA, VAWA, Tribal Law and Order Act, and then at the end is community policing. "How do you utilize the different models to work with the community and to solve problems on the reservation?"

AM: When the Tribal Liaison Unit first started what was the training? Like, how [is] the training different today than it was in the past?

R3LE: Well, we are now much more educated. In the beginning no one was trained on Public Law 280. We [the Sheriff's Department] never heard of ICWA... we never heard of VAWA... but we educated ourselves through research. We actually got our jump start by a... the person in charge of the Native American Studies at Cal State San Marcos. We were kind of mentor by Dr. Joely Proudfit... I do not know if you know her... but I knew her and I told her that we needed help with... what we are trying to do with the Sheriff's Department. So, she came out on her own time and sat down with the unit... and kind of gave us some homework to do and to start

studying... and it was based on that when we started reading of all this... and out of [that] created this curriculum of information... that we put into PowerPoint and present it to [the] staff. He [the Sheriff] accepted it and now all of our deputies are trained in it. In the AI [American Indian] block and no deputy goes out into the field... unless they have attended our 4 hour training "Policing in Indian Country".

AM: Ok, even after training... is there, like, a follow up?

R3LE: Yes.

AM: So, like they do not forget these things?

R3LE: Yes, about every year we will start the process over again... to update our deputies and then answer any questions that they might have; because laws are constantly changing every year. So, our responsibility is to go back through... and one of the things that we are getting ready to do within this year [is] we are going to create a train the trainer program that all our deputies... or even the Tribal law enforcement folks... or even the Tribal folks themselves can come through it... and they can be trained. [...] Then every 3 month we convene... the Tribal Liaisons and the Sergeants... and bring [updates]. So, they [...] do not have to do it annually... it will be an update every 3 months of the laws.

AM: So, you [...] obviously know of Public Law 280... and you probably know it extensively.
Laughs

R3LE: Yes, we actually wrote the book.

AM: Yes.

R3LE: *Laughs*

AM: So, you are in a unique position... where you know almost everything, if not to say everything, [about] Public Law 280... how is this different... in comparison to someone who is not in contact with Tribes every day or who doesn't respond to reservations every day?

R3LE: It causes, especially, law enforcement to misunderstand sometimes [and] to exceed their authority... or to not do anything that they should have been doing under Public Law 280. That is mandated and the Tribes are in the same position. A lot of Tribal members do not know what Public Law 280 is... they either think that [all] a Sheriff can do write tickets on their reservation... or [when] the deputies [go] out there [...] they know that they should be taking some type of action and they do not do anything. So, that causes a mistrust or anger [on the Tribal community side]... and a frustration for the deputies because they do not want to take all that time and not have some kind of a resolution to the problem.

AM: Do you think that that attitude has changed in the last past 6 years with this?

R3LE: Oh yes; both sides are empowered. The deputies know what they can do and what they should do... and the Tribes, also, know what they can and should do. And so, when they are both on a common ground... we can start making changes to improve all the alike, you know... and to eliminate crime or reduce crime on reservation... or any other things that are going [on]; because we are both working as a team. Everybody kind of knows what everyone else is supposed to be doing.

AM: What other positive effects have you seen... that has come out of this training for American Indian communities?

R3LE: Partnerships. Stronger partnerships between the Sheriff's Department and the Tribal communities. Trust has improved... communication has improved... there's much more willingness to work together... and Tribal members are not so hesitant to call law enforcement, to help them solve problems. That they [the Sheriffs deputies] know they are not going out there to just to arrest somebody or to come out and do absolutely nothing. Now, they [Sheriffs deputies] are being held accountable... but the majority of them want to go out there and do a good job... and they know what they are doing in Indian Country, now. Which makes them [Sheriffs deputies] much more effective and efficient.

AM: Has this training had any negative effects?

R3LE: Not yet... and it is only... it is really not a negative effect [but] with success breeds more success... and with more success breeds more work... because now Tribes have an expectation. And, they [Tribes] have, also, learned that law enforcement and partnership can create a better environment. So, the only negative effect... and it is really not a negative... but it is increased the work load for the Sheriff's Department... to provide that level of service that the Tribes are entitled to... that they [the Tribes] haven't enjoyed for a very long time.

AM: Do you think that Public Law 280 is appropriate and effective?

R3LE: For the time being... yes. I think eventually it will go away... as the Tribes become more sophisticated and self-sufficient. I think that eventually you will see that they [Tribes] will be able to be like the city of Riverside... their own entity, their own law enforcement, their own courts... and they [Tribes] will truly be their own sovereign nation. I'm sure that they [Tribes] will always have, like, mutual aid agreements with like the Sheriff's Department. You know because they need it... it is expensive to have your own law enforcement and your own judicial system. So, I think... yes, Public Law 280 will go away; but I think the partnerships and the agreements between Tribal Nations and the Counties and Cities will be stronger... and there will be a true government to government relationship... that doesn't exist today.

AM: What are current procedures for handling domestic violence on Indian reservations?

R3LE: The current [procedure is] the deputies respond [and] the first thing they want to do is check for safety... make sure no one is injured. They [Sheriff deputies] want to make sure they separate the parties... they want to collect all the facts of what occurred... if an arrest is appropriate, they go ahead and make an arrest... [...] If there's an injury... most of the time we will try to refer those to our domestic violence investigators, who are specifically designed to work on Tribal lands. We [Riverside County] have two of them; one works in the east and the other works in the west... and that is all they do [is] work in Tribal communities to investigate domestic violence... and they are aware of the culture... they are aware of the laws... and they have the relationships.

AM: Do you know if the procedures for handling domestic violence are different in non-Public Law 280 States or Counties?

R3LE: I do not know because primarily they are independent. So, they do not fall under the same guidelines. So, a non-Public Law 280... say a Tribal agency can set their own guidelines and they may vary from Tribe to Tribe nation to nation but ours are pretty standard across the State because they are mandates that are not only consistent with Federal and state under VAWA they are pretty much consistent across the nation so I would say VAWA probably has a guidelines for both Public Law 280 and non-Public Law 280 I say they are pretty much the same

AM: Do you think that Public Law 280 has any effect on domestic violence on reservations?

R3LE: Yes, I think so... reason being if there was no Public Law 280... a Tribe that has no law enforcement of its own... the victim would not have any protection. They would have to rely strictly on custom and tradition... and if the Tribe had no way of enforcing [that] and folks did not comply with custom and tradition... then they would have anarchy and the victim would have no protection at all. Under Public Law 280... law enforcement is mandated to take action and mandated to enforce criminal prohibitory law... and domestic violence is a crime. So, it [Public Law 280] would protect the victim.

AM: Do you feel that the State and local law enforcement provide quality law enforcement and criminal justice on reservations?

R3LE: I cannot speak for the others... but I think we do a pretty good job; but I do know there is a gap in knowledge; especially, Public Law 280. Because the weakness of Public Law 280, in California, is there is no mandatory training... it is optional and many, many, agencies throughout the State of California do not receive Public Law 280 [training]. Therefore, their service is not going to be as effective; because of their lack of knowledge. [...] So, that is why I think we've increased ours [Riverside County] which has made us much more effective; because we are very well versed and it is mandatory in our academy and our department... that you must go through the training, before you are allowed to police in Indian Country. But other jurisdictions... it is not mandatory. And that [is] what we've identified as a gap... that is why we wrote the book... and right now, we have actually [have] written a legislative proposal to amend

Public Law 280 [to] now add a requirement that every law enforcement agency and first responder must receive training in Public Law 280. So, right now, we are trying to do it State and Federal... they are going to make that amendment to Public Law 280.

AM: One of the other things that was not mandated was funding... do you think this effects has any effects?

R3LE: Oh yeah, funding. Oh yes... I mean, Tribes who are poor they cannot pay for protection. They have to rely strictly on Public Law 280. Prior to our Sheriff mandating the reaching out to Tribes... some Tribes never saw law enforcement; because number one they were not knowledgeable and number two they were not getting paid for any service. So, the Tribes were suffering terribly for lack of law enforcement response... and I think that still exists today in some Counties... because if you do not pay for it... you do not get the service. So, funding is critical... critical for education [and] critical for improving your public safety... and without funding [you do not get anything]. A Tribe [that] doesn't have any source of income, i.e. gaming or something like that, they are going to be relying strictly on the kindness of the law enforcement agency. Even though they are mandated, they'll always say, "Well, you know, we do not have enough personnel... you do not pay for it... so, you go to the bottom of the barrel". A Tribe could suffer mightily with lack of money. I think that has a tremendous impact.

AM: Do you think that incorporating a funding amendment would help more than a training amendment or?

R3LE: It is got to be both.

AM: Ahuh.

R3LE: It cannot just be one or the other... it is got to be in conjunction with... because with that money... you have to know how to spend that money and what are you going to use it for. If you are going to use it for public safety... you need to be knowledgeable about public safety. So, it makes sense to me that it would be in conjunction.

AM: Do you think that local law enforcement agents are culturally sensitive to American Indians?

R3LE: Some... well, that is a broad questions and I hate to use the term sensitive... um, I think, many of the law enforcement agencies are not culturally sensitive because they are not culturally aware.

AM: Ahuh.

R3LE: Where would they learn to be culturally sensitive... if you are not culturally aware and where are they going to learn to be culturally aware [if] they do not teach it in the academy. They do not teach it in public schools. It is just recently I went through [training]... they never taught

me about Indians. I knew about cowboys and Indians but that did not make me culturally sensitive... and I cannot... I cannot make you be culturally sensitive. I can make you be culturally aware [but] you have to choose to be culturally sensitive... and I think the lack of education in our public schools [...] about the true history... about the relationship. John Q public knows very little about Native Americans... even though we have been here since time immemorial. Most people do not know anything about Native Americans. Where they live... who they are... what their contributions to this country are... because they do not teach it in school. You have to go to [a] university or college and take a special class [in order to learn about Native Americans]. When it should be incorporated into part of the history that they teach in class... but if you look a history book [and] look at the section that covers Native Americans [there is] probably only a couple of pages [about Native Americans]. So, no... I do not think people are culturally sensitive because they are not culturally aware.

AM: Do you think that has effects when deputies go and respond or interact with American Indian communities?

R3LE: Well, our deputies are culturally aware; because they go through that portion of our class. Without that it doesn't make sense... if you do not understand the historical relationship [and] the policies and practices of the government towards Native Americans... you are not going to be culturally sensitive or aware. When our deputies find out what our government was doing to Native American children... and then personalizing it when we teach our class... that makes them very culturally sensitive to when our government comes in and takes your children from you and you never got to see them again. Yeah, deputies become very culturally sensitive in a way... so, when they deal with Indian children on a reservation... they kind of understand the dynamics of why the parents are so protective and not so forthcoming... when it involves their children. So, it does make them culturally aware and sensitive.

AM: Do you think that... so Riverside County is unique in that they have this and they teach their deputies that... but do you think that this lack training or lack of teaching in other counties has a devastating effect for when deputies respond to American Indian communities?

R3LE: Yes.

AM: In what ways?

R3LE: Poor service... insensitivity... a lack of caring... a lack of trust... it continues to cripple the development of the Nation; because now they do not feel protected... because, the people that they call... when they respond really do not care... or really do not know how to help improve the quality of life on the reservation. So, therefore they cannot grow. No one wants to go to a reservation that is out of control, that is lawless... which tends to hinder the evolution of the Tribe. So, if you can get harmony, in a safe environment, people will come. They are very curious to know about Native Americans. So, I think... um, that lack is detrimental to Tribal growth, welfare, and wellbeing.

AM: How do you think it effects when there is a domestic violence call?

R3LE: The family?

AM: How does a lack of understanding effect a domestic violence situation or call... when a deputy doesn't understand... [when] they are not culturally sensitive?

R3LE: Well... because I do not think they understand the roles of the parent... or the role of the man and the woman in Indian culture... and without that understanding of the role [they] tend to make an arrest. It makes it all wrong. It is much deeper than that... because you have to understand how it affects the children. [...] The children are very aware of the history between the government and [American Indians]. So, when you take that [person] away... what do you have left? You know, here, we are fortunate... but those that are isolated... you take the dad away... where's the income going to come from? It [has a] terrible impact on the wife; that is left behind and the child that is left behind. Where's the money going to come from? So, yeah those are things you have to be sensitive to.

AM: Do you think that is why... I do not want to say most... but [there is] a push for more of a restorative justice system in Indian Country?

R3LE: Yup. I think that is across the board... it is not just in Indian Country. I mean, we are starting to see veterans courts, drug courts... off the reservation; because we are realizing that locking people up is not going to solve the problem. Look at... look at the system, now. This system is broke. We are releasing felons out of prison; because we do not have enough room for them. [...] If you do not fix the core value... they are going to continue to do what they do. So, I think people are finally realizing a punitive system is not the answer in any society. It was never that way in Tribal society... we were always restorative; it was the European model that was taken on where you punish everyone. Well, that is not going to solve the problem. [...] It never has and never will... and they started to realize that. That is why you see these veteran courts [and] wellness courts starting to emerge. I think that is the wave of the future.

AM: Do you think this imposition of a western system of...

R3LE has to respond to something on phone

R3LE: Oh, I am sorry.

AM: No, you are fine.

R3LE: Ok, go ahead.

AM: *Laughs* Do you think the imposition of a western system onto American Indian communities has created that atmosphere where there's a lot of mistrust? And, in the past that is why you wouldn't get calls or why you get a negative response when deputies entered on to the reservations?

R3LE: Sure, sure. Yeah. Well, when you... when you [the Sheriffs] come on to the rez and they [the Native community] knew someone was going to jail and they [the Native community] wouldn't see them for several years... you bet that has a negative effect.

Both laugh

R3LE: Because number one... we're a smaller number. I mean, we cannot afford to lose many of our young men and woman into prison, for a long time. Our population is not growing that fast. So, anytime we lose a Tribal member... it has a tremendous impact on that population of the Native American communities. So, yeah, I would say yes... it really reinforces the mistrust, you know. "Go and hide", you know; because we are going to lose you for 5 to 10 years... which definitely impacts the population of the reservation.

AM: Do you think there's a presence of State and local law enforcement on Indian reservations? Like, a constant presence or is it only when there's a call that they are there?

R3LE: I think... I do not think there a constant presence. I think, primarily, when there's a call as it should be. I think... it is not a constant; but I think there's an increase of law enforcement. And what I mean by that is... with the liaisons, now, there's been an increase of law enforcement presence on the reservation; i.e. going to the daycare centers, going to the elder centers, going to administration centers... and now, they are starting to see more and more interaction. Not in a negative way but in a positive way. Where the Tribes, now, kind of getting use to the Sheriff's car coming on to the reservation... going to the administration building... going to the daycare. They figure, "Oh, they are probably doing a program... doing something with the kids or they are doing something with the elders... doing training for them, you know, in elder abuse". So, now, they are seeing a little more presence but not a constant presence; because they know that they are going to go home... and the rez will be like it was and they [the Sheriffs] will come back the next night. So, I think that is a good thing.

AM: Do you think that... do you think it would be better if say certain Sheriff deputies were assigned to, like, patrol the reservation?

R3LE: Yes.

AM: How will that be better?

R3LE: Because every... everyone's very uniquely different. Some people are very compassionate and patient... articulate and speak well... others not so much; they are very curt, short... really do not want to engage... they just want to do their job and go. Which is negative and that is in any community. So, we always encourage, for us, in the Sheriff's Department [that] they have to compete to become a Liaison... they have to fill out a resume... and then, they have to take a test... and then they have to sit before a panel, which includes the Tribal liaison Unit [and] myself... and then, we select who we think would be [best]. Who[ever] has the demeanor,

the personality, and the commitment that it takes to work in Indian Country. So, we [require that] they compete for it and the panel selects Liaisons; because everyone cannot work on a reservation... or in an African American community... or Hispanic. [Some] just do not have the demeanor and personality to do it.

AM: So, you said that there's one Tribe that has an MOU?

R3LE: Yes.

AM: What is the benefit of this agreement?

R3LE: They [the Tribe] have seven deputies on their reservation... that are there as a deterrent; primarily, for non-Natives coming on to the reservation... doing drugs and committing crime that type of thing. And it gives a sense of security to the reservation that they wanted... they do not have people shooting off guns at night when they have been drinking and things like that... and they are not out there making arrests. [They are there] just to respond, if necessary. So, it kind of just gives a sense of security to that reservation.

AM: Are there any problems associated with this agreement?

R3LE: Not so far. it is been working very well... it is been going on for at least 7-6 years, that I have been on... and it started before that. So, it is been quite a few years.

AM: One of the things you said is, "they are mainly there as a deterrent for non-Natives". Can you elaborate on that?

R3LE: Well, as you know, that our Native population is very small and there's a lot more interaction; especially, with our Tribal youth going to school off the reservation. So, there's a tendency, you know, when cupid strikes... it doesn't always have to be a Native girl with Native guy. So, they [a Native] may end up with a non-Native coming on to the reservation... and sometimes, they have make bad choices and they bring bad people on to the reservation... but without presence of law enforcement or any type of enforcement on the reservation some of these bad people tend to think that, "We can do anything we want on the reservation". Well, the benefit of having it [an MOU] on this particular reservation is that they know that there's a guy there, in a tan and green suit, that will take you to jail... that you cannot conduct yourself like that on the reservation; because they are there and they are available to arrest you if you violate any of the rules or laws of the State and Tribe. So, I think it is a good that and it is a benefit to the Tribe.

AM: Have there been any [other] of Tribes who have kind of started the conversation around having MOUs?

R3LE: Yes, my Tribe [Riverside County Tribe].

AM: *Laughs*

R3LE: We are talking about entering into a MOU to get a deputy on the reservation, as a deterrent. You know, to help and be seen... and to work with the children. So, the youth get used to seeing law enforcement... and to encourage them to maybe to get into a career and come back to the reservation; like I did... to help the people that they know. You [know, so] that they know [...] that you can help solve problems but, you know, you can also remove anybody from the reservation that the Tribe doesn't want there... that is not, you know, doing what's right for the reservation and the people on the rez. So, yeah... and I know that Tribes up in the mountains [three Riverside County Tribes] are talking about it. They, also, want deputies... you know, that can go up and deal a lot... you know, sometimes you... we all have Tribal members that really shouldn't... you know, that are on drugs or are misbehaving... and we have non-Natives that are married to [them] that come on [the reservation]... or are dating, you know, Native women... you know and they do not know how to conduct themselves... they think they can do anything they want to on the reservations. So, they [the Tribes] are even considering contracting with the Sheriff's Department to provide services on the reservation.

AM: So, one of the things that I can kind of see is a common thread between the reservations, that you have mention, is their location. I think that they are situated a bit little farther from cities than say like [Riverside County reservation]... is that... does that play a factor into why they are considering MOUs?

R3LE: Oh definitely; because most of their service would be directed with most of the population... it would make sense because, you know, you only have three reservations up there and maybe a few thousand... and you have same number and ten times the population. Well, [you] wouldn't want to split your sources equally because these folks out here would never be able to handle the work load. So, therefore you minimize that... and say we do not get that many calls [up there] because there's not that many people... so, we will not commit as much resources up there. So, that is why that is... it takes a long time, you know, to get up the mountain. But, then again, when they are [the Sheriffs] up there how many calls for service are there? And, as you know, with the historical mistrust those communities... prior to our unit being established and building relations... they [Native communities] rarely called out there because they were afraid to. They [Native communities] hated law enforcement... they were afraid of law enforcement... they did not like law enforcement. So, why would we commit resources to an area just to drive around for eight hours and nobody call us? So, it did not make any fiscal sense... they knew we were not wanted... we knew we were not wanted on the reservation. So, why would we commit the resources to do that and then.... So, when we responded... we kind of had to go from [Riverside city] all the way up [the mountain]. That was just the nature of the beast... that was just a barrier that we had no control over distance.

AM: So, when you were talking about the domestic violence investigators... is that from a specific grant?

R3LE: Yes.

AM: and when [...] that grant was created... then these two positions happened?

R3LE: Yes.

AM: Do you think that having these two positions and having a person that these communities can see definitely helps the situation when domestic violence happens? Like, they [Native communities] know that “this is the person that I will be contacting or will be working with”.

R3LE: Absolutely. Relationships are critical; because with relationships comes trust. The only other issue, that I can see, is they should always have a woman [on] the domestic violence team; because many of the Tribes are matriarchal. So, it makes sense why would you not have a woman on there... that is the only other weakness that I see, is two men. I think they should have a man and a woman; but yes it makes [sense]... and those investigators work hand in hand with the domestic violence advocates... that makes a strong team and I think you’ll see a trend over the future.

AM: What are the barriers that you are aware of... that exist in Native American communities? When there is a domestic violence call... is there... when it happens are... let’s see how can I put this... even though there’s been this relationship that is been established... there’s still probably barriers of still [not] wanting to give information or wanting to like report it... like the incidence... what do you think [cause] those [to] exist and what are the barriers that are allow that to exist?

R3LE: Economics... that is a strong... I worked investigations for many years and women that... when they only have one sole source of support and they have three children... economics always play a strong role. So, the man [is] in prison or jail [then], “Where’s the money going to come from? Who is going to feed the kids? Who is take care of them? I cannot. I cannot work. So, who is going to take care of my children?” That is a big reason why they do not want to see their man go to jail or prison, for two years five years; because there’s no source of income. Economics is a huge deterrent

AM: When domestic violence happens and say it is not... say it is from a past relationship... say it is an intimate partner from a different relationship... what are the barriers of that person not wanting to report it then?

R3LE: It could be... it all depends on who the person is. [...] Say it is a Tribal leaders nephew or son... they do not want to [be] ridiculed. You know because, remember, it is a very small close community... so, a lot of times they would just rather say, “I have moved on with my life. Do not bother me. I do not need the ridicule. I do not need him retaliating by [sharing] any of our intimate details.” So, some things are just left best unsaid... so, they do not report anything.

AM: Do you think that domestic violence investigators may not understand those types of barriers?

R3LE: To present, yeah. Yeah, I think so; because where are they going to get the training from? [...] Again, it goes back to a lack of training... but now, with a concerted effort in working with the Tribal advocates to go these courses and be taught, I think you will see that change... because now they will be very aware. They will know what the signs are and the communications... and as you know being a small community... word will travel, that you can trust these guys or her and that they are they will keep it confidential. They [domestic violence investigators from the Riverside County Sheriffs] are sensitive... they do know our ways... and you can work with them and trust them. So, I think you will see that change.

AM: What do you think about cross-deputization agreements? Do you think this would be a benefit to the Tribes and the Counties?

R3LE: In one respect, yes [it would] definitely be a benefit. As a matter a fact, we have even talked about it for [Riverside County Tribe]. Cross deputize a deputy to enforce State and Tribal law. So, I think it is a good thing; because number one, if you do that... you do not have to pay for a jail... you do not have to [pay] your own court system. You know, once the Sheriffs take him... they take him to the jail... and then they go to the jurisdiction of the State... and the Tribe still has jurisdiction. [The Tribe] can also, you know, prosecute them for the Tribal violation... without all the other things that are going on... if they can afford [an agreement with the Sheriff]. So, that is the tricky part.

AM: Do you think cross-deputization agreements or MOUs will decrease the response time when a crime occurs?

R3LE: No, it increases... it should increase.

AM: Increase... my bad.

R3LE: Yeah, it would [increase]; because they [the Sheriffs] know that they have to. That is part of the agreement... they know that they have to, absent a major incident, that they will respond in a timely manner because literally they [the Sheriff] are getting paid for that service. So, yeah... it would increase their response time.

AM: I do not have other questions [...] but if you have anything else to say about how Public Law 280 contributes to... or do you think Public Law 280 contributes to domestic violence on Indian reservations?

R3LE: No. Economics, drug, and alcohol abuse... those are the primary factors. Public Law 280 has nothing to do with that. I mean, look at off the reservations... economics, alcohol, and drug abuse... that is across the board. Public Law 280 has nothing to do with that. *Laughs*

AM: *Laughs*

R3LE: It is systemic... across the board... drugs, alcohol, economics are the cause for all groups.
Laughs

AM: Thank you.

R3LE: Well, thank you.

R4LE [Total time 57:58]

AM: Okay. So, you retired as a Sergeant in what year?

R4LE: In 2010.

AM: 2010. Ok and when did you start working in law enforcement?

R4LE: in 1986. I'm sorry 1985.

AM: '85. Ok, did you work in the same locations?

R4LE: No.

AM: No? Where did you start?

R4LE: I started out with Orange County Sheriff's Department... then, I lateralled over, or transferred over, to the Perris Police Department... and then, I was absorbed by the Riverside County Sheriff's Department.

AM: And with Riverside Sheriffs... did you work in Perris only?

R4LE: I worked in [Riverside County City], for the first 11 years, with the Riverside Sheriff's Department.

AM: How does State or local law enforcement have jurisdiction on Indian reservations?

R3LE: There's [a] certain amount of sovereignty that we [the Sheriffs] understand within the reservation... [which is] to handle local [or] more homegrown issues... more intervention. We [the Sheriffs] did not have... as I remember... we did not have the responsible for the local community policing. We [the Sheriffs] were not part of that. We [the Sheriffs] only responded to major incidents... [things] having to do with things greater than what you can do with mediate or one to one between a group of people. So, basically, we [the Sheriffs] did not go on reservation land, unless we were asked to... and then when we went there... we would have to have a purpose. That is how... that is what it evolved to. Before that, when there was... when there was no police department on the reservation, from what I remember, we [the Sheriffs] could go on the land and patrol it if we wanted to... but mostly, it was hands off... until we [the Sheriffs] were needed kind of situation.

AM: Was that because... like, why was that?

R4LE: That was because of the understanding that we had with that particular [Riverside County] Tribe. We had, the Sheriffs, had an understanding with them [the Tribe]. They have a certain amount of sovereignty that is unique and within law enforcement. So, you know... sometimes, we [the Sheriffs] were invited [and] sometimes we had to impose our will. Sometimes, it was controversial but most of it... you know, I think I ended up losing the original question... but most of it was just an understanding that we had and not until later on in law enforcement... later in my career... did we [the Sheriffs] actually develop a classes and training, in that area. Most of it was handed down via emails or bales of memorandums about certain situations.

AM: So, you [said] later in your career they developed classes. Do you think that those classes and that understanding and what not... helped foster the relationship between the Sheriff's department and the Tribes? So, that there was, like, more communication [it] allow[ed] them [the Sheriffs] to go on to the reservation... not just to respond to calls?

R4LE: You know what I think? What it did was [it] gave, like, a historical perspective from the beginning of the 16th, 17th, 18th century... until now. And how it evolved until we got to this point... and it went on through the whole history... and some of the atrocities that were committed... and where we evolved and it was just to give us an understanding. [It] went into some of the legal issues about... of what we can and cannot do... but that wasn't the whole basis of the training. The basis of the training was to get an understanding as to the relationship and how it applied to the Sheriff's Department. And you know, I will just say this... because I do not know if you are going to ask this question... but you know, it really did not start evolving until the Tribes gained political power. You know and they [the Tribes] gained political power through money; that is when the whole [training]... that is when it shifted and it was interesting and unique to watch. If you were an outside observer, especially you know law enforcement, to see how it changed and it did, you know? It changed a lot, you know? Before that [gaming]... it was just kind of like... they [the Tribe] were there [and] we [the Sheriffs] were there when they [the Tribe] had a problem... we went there and there was no understanding... no, nothing... you know? Pretty basic... and then we got the casinos and [the Tribes] became a bit more political... kind of hard to grasp unless you understood what [the politics] are... it determined elections... it determines elections, now... and stuff like that.

AM: So, would you say that it was, like, around the late '90's... the early 2000's... that that is when that relationship started to grow more... between say the Sheriff's department and say, like, [Riverside County Tribe]?

R4LE: Historically, for me I start with Orange County Sheriff's Department. I do not know if there are any Tribes in Orange County but we [the Sheriffs] did not have that relationship or that exposure. Then, I worked for the City of Perris and we did not have that exposure, either. You

know, directly in fact... the only exposure I had was your dad, you know. And then, when I came to work in 1996 with the Sheriff's department [and] went to [Riverside County City]... then I start[ed] to get exposure... and my exposure, in 1996, was the reservation... and then, the bingo parlor there; because that is what they had... and it did not start really changing until the early 2000's... that I saw, you know... somewhere it is a blur.... but somewhere between 1998 and the year 2000 [...] that is when they [the Tribe] were getting [their] compact. I think that [is what] they are called... and agreements and stuff like that.

AM: So, you personally responded to Indian reservations?

R4LE: Yes, I did.

AM: Ok. When you responded... what types of calls were you responded for?

R4LE: You know... [the] stuff they couldn't handle; like, domestic violence or like a... you know the only thing I remember distinctly responding to on the reservation... was an alleged individual who was intoxicated with a gun. [There was a] kind of a quasi-standoff with the Tribal police... and that was resolved as we, eventually, got him out. He was intoxicated and he had guns but what [ended up happening] was we turned him over to the Tribal police and they mediated... or [however] they do it and then we [the Sheriffs] took off.

AM: Ok. Do you think that Counties should be responsible for law enforcement on Indian reservations?

R4LE: To a certain degree. I think they need [to] assist and with the, you know, resources and knowledge; but I do not think they should be directly involved. You know... there's a certain amount of responsibility that everyone has... law enforcement has... Tribal police has. You know [but] the disadvantage is that if you do not police yourself [then] somebody is going to intrude and police you. You know? So, I think we [the Sheriffs] are there to assist them... to help them evolve into, you know, [...] their own sovereign[ty]... but we are, also, obligated morally to, you know, protect people, too. You know, sometimes.... from themselves and I do not know if that is an answer. But I think, for the most part, just like we do in families... you know there's a lot we'd like them to resolve [themselves] and not have anything to do with... and there are some things that we have to get involved in or that we have to monitor to make sure that it is being taken care of... you know, but for the majority of it until... and I do not know until they develop those specific protocols for dealing with those major crimes... like, murder [or] domestic violence [or] neglect or exploited children. You know... all the other stuff is... you know, for now maybe from when I was doing it should be the responsibility there's a... in law enforcement, we have discretionary powers to deal with almost everything. If we have those discretionary powers outside the reservation why do not they... [then] they should apply [...] on the reservation [with] certain exceptions, you know? And then, you know, hopefully it will evolve to where they [the Tribes] can do their own prosecution because that is the issue. Yeah, you can put a case together but when you present it to District Attorney's office or that State

Attorney General's office or the U.S. Attorney's office... they are the ones that determine the law and enforcement... you know... we are just the foot soldiers. We bring them everything and then they decide how they are going to deal with it. So, I think [in] kind of a top down situation... most cops are directed to do stuff and they [follow] the directions and the laws change from State to State... government to government. You know? Different levels of government. Let's go... let's start from the very simple levels of government... like, the home owners association... then, you have the, you know, the city has its own laws... and then you have the County... and then you have the State... and then you have the Federal government. You know, there certain.... there's always debate between who has... what law triumphs the other law. So, you know, I think that is where we are at, now. It gets kind of difficult there; but, you know, I think with the major issues... I think there should be some cooperation, you know... some help. I think that is how it is now... you know? Maybe it is a long process... maybe they, Tribally, speaking they could handle those kinds of [issues]; but those kinds of cases... you know, [like] homicides... I was an investigator. Also, with every aspect of every violent crime and they are very complicated... they are very complicated to prosecute... they are very complicated to deal with... you know, the processes that in every type of government. Whether it is formal or informal... there has to be a due process. You know and then after you have due process... there's a verdict, you know? And somebody is determined to be guilty. What is the punishment, you know? What do you with the person? Where do you put them? Where do you house them? Who pays for that? I think those are issues that, you know... that we need to deal with and that is going to take time to iron out, for lack of a better term. But for now, I think it is more of an assist and cooperation kind of thing. I think there's things that you cannot ignore; but I think, you know, instead of imposing our [the Sheriffs] will... it should evolve into more like, "If you need our help [then] we [the Sheriffs] are there for you [the Tribe] as a joint powers kind of thing". You know? When I worked for the Perris Police Department, it was a smaller police department... your dad knows this too... there [are] certain things that we [the law enforcement] couldn't do. You know? There were certain things where we [law enforcement] had to reach out for help... you know? Like, with crime labs... we did not have a crime lab... we had to [ask the] County [or] Riverside Sheriff's Department and... or like SWAT stuff... we had to [rely on the] County [for those things]... and you know, we did not have that cozy feeling or understanding between each other [with] so we had to really reach out... and I think that is what... how it is going to be or maybe how it has to be. But we have to handle... I think [it] should [be] hands off... more responsibility; especially, community kind of akin to community oriented policing. You know ownership is important.

AM: Do you think that there should be additional funds made for this type of responsibility?

R4LE: Actually, I think there should be. I think... I have a whole different [view]... personally, as a tax payer... I do not really trust the Federal government to dole out money, you know? I think they... I think they waste a lot of money. I think instead of subsidizing a lot of people in areas... you know, where they... where it is not really needed... maybe the money should be

shifted to the direction of, you know, the Native American issues. I think that gets overshadowed by a lot of popular issues, for lack of [a better word]. Instead of government cheese... you know, give them the tools... or give anybody the tools, you know, to learn how to make that government cheese. The United States is very unique in that area, you know? Everything is concentrated. I'll give you an example... like, most funds from the State are sent to areas like Los Angeles and other areas. [They] get it more because there's a greater demand... not so much demand [but] a taking. It is an example. The example I'll give is, you know, there's always that argument that they give in California... where Northern California wants to separate from Southern California... and Northern California would be totally be happy with that because Southern California sucks out a lot of resources. I think there needs to be a shift. I think there's a lot of money that is being wasted by the Federal government that is being sent to areas that they do not belong in. I think they should, you know... I do not think we are looking [at] the proper cure for poverty. I think that the proper way you help somebody is the...[this] is a hack need way of thinking but... instead of giving them that item as we were when we were kids learning how to... teaching how to catch that fish or make that loaf of bread as opposed to just giving them stuff, you know? I think that applies all the way up the chain and back down it again. If we give you know human being[s], in general, the wrong kind of help... and, you know, I think by shifting the help to people who are going to use it and not for a, you know, for a... for important stuff... like, education, medical, stuff like that... that is going to carry on from generation to generation. Enabling somebody or giving them subsidizes does not further their cause... in fact, I think it is counter-intuitive; it can lead to a group's destruction. If you look at our nation, you know, America... you go to any poverty area compare that poverty to poverty in India. You know, people in India resemble skeletons. You know, our people that live in urban areas, that are subsidized... you know, they have health issues; because of diabetes, heart conditions[,] the lack of adequate/good nutrition, [and lack of] education. We feed them fast food... we feed them government cheese... and I use that expression because you know it is just... but we give them what they want... not what they need. You know the average person that is being subsidized it works out to be about \$40,000 a year. You know a lot of people do not make that a year... we are not incentivizing them to be self-sufficient. And, I think [...] that has to do with people, in general. [...] With the Tribal issue, [the issue] is where the money should go and what it should do is helping them be more self-sufficient. I think that is important globally, you know? It is important for life, thousand years from now. And, I think by giving money out un-responsibly is like throwing fuel on the fire... but to answer your question [...] yeah more resources [...] I do not know if you want to call it money or budgetary or taxes should be shifted in that area... it should be tangible stuff like education, you know? Tools... people sometimes need to know the basic. You know, they need help and it is very, you know... it is very simple but, you know, we complicate it[...]

AM: Who do you think should conduct law enforcement and criminal justice on reservations and why?

R9LE: You know, I think if... from a cops perspective, if you told a cop that you would not have to go on to that reservation ever and deal with a domestic violence call... or you were not allowed to go on that reservation and deal with a child molestation or a child neglect call... that and I am only talking about the basic job... you're not gonna stop at that because you do that enough on patrol. And, sometimes you have plenty to do... but, you know, morally in the back of your mind or anybody's mind, you have to ask the question, "Are they [the Tribe] equipped to help them [the "victim"] out?" You know? "How do we equip them [the Tribe] to help them [the "victim"] out?" "Is that victim of domestic violence or child molestation [or] murder... are they going to [get] justice?" "Are they going to get help?" So, I think that is the question. If the answer is [that] they [the Tribe] can take care of those major issues... then, yeah. I forgot what the question was... but yeah. Tell me what the question was again.

AM: Who do you think should conduct law enforcement and criminal justice on reservation?

R9LE: They should have like any other... like, from city to city. Moreno Valley should handle their problems... Perris should handle their problems... and it should go Federally, globally... with reservations [...] you have to look at the victim. No matter where they came from... what race, nationality, or however you want to be politically correct... you have to look at the victim. You know, as opposed to the cost; or the attitude; or you know [...] the risk of sovereignty. You know does pride and politics... does it help out that victim and [does] that victim want justice or want to be help? But that day comes where Tribes do that or learn to do that... or we should help them in the process. But all that other stuff... like, the petty thief, embezzlement, property crimes... you know, we [the Sheriffs] have no... I think, we should have little or no jurisdiction over that stuff. I think it should be a "do not respond unless they call you" kind of thing. But, I think... conversely, I think there should be some cooperation, in reverse. It is like agency to agency... you know, FBI to CIA... you know, there's got to be some kind of cooperation.

AM: Have you heard of Public Law 280?

R4LE: Yes, I have.

AM: What do you know about Public Law 280?

R4LE: You know... I do not know. You know I took your advice... I did not look it up; but I know from the training... or, basically, I got a hint, you know, from all this... that it has to do with sovereignty [and] the agreement between the State [of] California and the Federal government. The ability to take care of their own business; whether it is policing or whatever... stuff like that. It shifts a lot of the [?] to the reservation or gives them more equity or power.

AM: How does Public Law 280 work on Indian reservation? How do you think it works?

R4LE: How do I think it works? You know, like I said before... I think it gives them [the Tribe] the authority to police themselves... and you know it... or to seek their own agenda; as far as,

how policing is [done]. In a roundabout way it [PL 280] keeps outsiders from imposing their will or what they think is correct on the reservation.

AM: So, Public Law 280 was in the 1950's... it was enacted in 1953 and basically what it did was it took certain States... and California is one of them... and it transferred Federal criminal jurisdiction to States. So, currently, [some] States have criminal jurisdiction on Indian reservations... that is what it did. So, I do not know if that kind of helps... yes or no?

R4LE: Yeah, it kind of [was] what I was thinking... I knew it had to do something with who was responsible... that is all I knew about it [PL 280].

AM: So, one of the things that it did not do... was that it did not mandate funding... and because it did not mandate funding States, like California, did not really have the ability to... I guess... place people to have.... I guess, like [Riverside County City] has certain beats, right? So [Riverside County Tribe] is not from my understanding a beat of [Riverside County City] because sometimes there's just not enough resources and what not. So, they just call and respond.

R4LE: That is correct, absolutely. You know [Riverside County Tribe] is a County area number one... so, the city of [Riverside County City] is only a sphere of influence... and you know our borders affect each other... but it was a County Sheriffs issue. But the funding part of it... that is another mistake in government that you always see. You know, my belief, you know is that we are too quick to react... like in 1953... that might have been too quick to react. I wasn't there in 1953... I do not know what the politics were but somebody pushed something through and wanted it... and somebody like it always happens puts together a bill or a law... and doesn't think of the long term consequences or how to fund it. I think it is important to fund it; because if you do not fund it... it is just, you know, it is ink on a paper. It is confusing people and part of funding it... should be educating people. Yes, I do... I do think so.

AM: So, do you think Public Law 280 is appropriate and effective for Tribes? Do you think that the States should have criminal jurisdiction on Tribal lands or do you think it should be just Tribes responsibility? Do you think they should have sole jurisdiction or do you think the Federal government should?

R4LE: Well, I do not think the Federal government should have jurisdiction in any State issue. I am not a big component [or] a big fan of Federal governments forcing their will upon a State. You know? I think if you look at how States were constructed... you know, they were constructed to be... they were nations on their own, at one time. You know? They were sovereign, in this sort of way. I'll give you an example of Texas... Texas every year... all day long... they are always petitioning to get out of the United States. You know, they want to be sovereign... I wouldn't want... I do not think the Federal government should be involved [in that]. I think, ultimately, this is not going to happen in my lifetime... not in your lifetime... probably, not in [your] kid's lifetime... but you know, I think... yeah, the States... you know,

the nations... should be sovereign and they should handle all their problems. I could... I do not see where it is inconceivable to think that they could not handle a prosecution. And... you know, prosecuting or punishing someone for murder, you know, we [law enforcement] do it different State to State. You know jurisdiction... County to County... it should be like that, ultimately. How you get there... I do not know. You are talking about a law that was written in 1953... that is over 61, 60 years ago... and we still haven't got it right. So, you know... I think, yes... ultimately, in a perfect world... they [Tribes] should be responsible for everything that goes on [within their boundaries].

AM: Do you think they should be responsible for both members and non-members? So, say if a non-member committed a crime on the reservation... do you think that the Tribe should have... say they murder someone... whether it is a member or non-member, but they murder someone on the reservation... do you think that that Tribe should be able to prosecute that person?

R4LE: In a perfect world... ultimately, yes. It would be like me going to Mexico and [me] getting arrested and prosecuted. You know, it is like that Samantha Knocks... is that her name? The one in Italy [...] she's on her third trial. You know... and then they are going to prosecute her now [...] Yeah, I think. Yeah, I think, ultimately it should be that way. Tomorrow... not really... you know, I'm just being realistic. It should, ultimately, end up that way... and with that there should be... you know if that is kind of an all-in kind of thing. If you are going to give them [Tribes] that... give anybody that power or authority... they have to become more like a Puerto Rico... not so much a part of the United States; but sovereign unto themselves. You know... and then... you know, I'm not talking about borders and passports and stuff like that... yes, I think they should [being able to prosecute them]... they committed a crime on Indian land. When we get there, eventually, [they] should be prosecuted... whether physically or [not]... by the controlling Tribe... and I know the politics vary from Tribe to Tribe; just like they vary from city to city; or community to community. You know, politics [are] an interesting thing... politics... you know, I use a home owners association... and you know that book Animal Farm... have you ever read that? You know, "four legs good two legs bad"... then it turns into, "two legs good four legs bad"... it is a process.

AM: Do you think that local law enforcement agents are culturally sensitive to American Indians?

R4LE: Say that one more time [...]

AM: Do you think that local law enforcement agents are culturally sensitive to American Indians? So you worked in law enforcement for a while... do you think that when you first started, were they [the Sheriffs] sensitive... and then did it change or?

R4LE: Sure, the answer is no. They [the Sheriffs] were not culturally sensitive. In fact, they were... you know, just as a... what's the word I want to use without saying racist... ignorant. You know? For years. You know... with the stereotypes and all [that] stuff; and not until

recently did law enforcement, in general, become more in tuned. And, you know, my suspicions [are]... and I think it is kind of... if you look at it in reality... we did not start becoming a caring or concerned [government agency] until there was money involved. The Sheriff did not care either way... until there was lobbyist money. When the Native Tribes had the power to lobby... that is where you see the changes. You see it on every reservation. The governments start there and then they start having the power... money is power. And if you do not have people out there lobbying for you and using that money... you know, [then] politician [are going to] ignore them... and not until the fact... until that compact and the Indian casinos... did we [non-Native law enforcement community] care... and when I say we... it is the collective we; meaning the Sheriff's department or any local police department. They were just an area within our beat, you know? And then they were... you know, it all evolved. It is almost like one day we cared and the next we do not. You know... and that is what... I did not have a diversity issue in the State, in the Sheriffs. I can say this now because I do not work for the Sheriff's department... but them going from station to station... and knowing the people that were doing it, personally; and knowing their motivation. I think it was inappropriate... and I think most of those people did not do it for valid heartfelt reasons... but to promote. That is what it is in law enforcement... you promote, you make more money, and you retire. You know? I do not think anybody was... how do I say this without personally judging every one of them... they all had different motivations. It could have been anything... and money has changed it. If it wasn't for the casinos and the money... we would not be having this conversation. You know, it would have been business as usual. You know?

AM: So, you think that money had a lot to do with like the creation of the Tribal Liaison Unit and the workshops and the those types of things?

R4LE: Absolutely. Absolutely. Did we have them before? No. Why? Because there was no money... absolutely, yes. I think, personally, that for the most part whoever is running these Tribal governments is using the money wisely in that respect; because you have to look at the history. It wasn't like that in 1953 or 1952... you know? It wasn't like that when I started out in 1996... but look at right now, in 2014. You know, the Tribes are very powerful. Why? Because it was the right [deal] *shakes head* because of money.

AM: So, before you left what were the current procedures for handling situations on Indian reservations?

R4LE: Before I left I was a Sergeant in the County jail... so, I do not know. For lack of better terms, I was, for that period of time, like most sergeants who go to the jail... you are removed for that part of law enforcement... [you are] just there supervising people, who are warehousing people. Now, if you go back to when I was a patrol deputy or an investigator... what was the question again?

AM: What are current procedures for handling situations on Indian reservations?

R4LE: You know, we [the Sheriffs] notified people if we had a situation... where we had to go on the reservation... we coordinated that with Tribal police. You know, we involved them in whatever we did. You know... and then we used the tools that we have to investigate crimes. Like the violent crimes, you know, we took over and that was the protocol. The protocol was basically hands off... unless they [the Tribe] want you [the Sheriffs]. It was different inside the casino, you know? That is a whole different animal... for lack of a better term... a different machine, you know? You know, we [the Sheriffs] went in there and we took people [usually] they were not people who were from the reservation... they were guests, who were breaking the law and we took care of them. You know, a lot of times, we [the Sheriffs] did hand off things to the Tribal police. Let's say somebody did get arrested at the casino, for public intoxication... it was no issue with handing them off to Tribal police. The protocol, basically in a nut shell, was not to interfere... to allow them [the Tribe] to handle their problems, the smaller problems. To notify them protocol was... and I do not know what the protocol is in [San Diego County Tribe] but in [Riverside County Tribe] you check in at the guard station, then you get an escort, then they call the people and run it by your supervisor, you know? That was what we [the Sheriffs] did. Now once anybody... I do not care where they are from... once they step off the reservation or steps off a plane from Europe... it changes, you know? You are all subject to our laws... you know protocols were handed down through memorandums... I do not know.

AM: Were the procedures for domestic violence different? Or did you think anything different if it was a domestic violence call?

R4LE: Well, here's the rub, okay? There are certain things in law enforcement that you have discretionary powers of... and it is all in penal code section 4... and then there are things that you do not have discretionary powers over and you have to subject your will. And that is domestic violence because those are issues where if a law enforcement officer does not respond properly to... they [the officer] can be prosecuted. So, not only will you lose your job... you will go to jail yourself, conceivably. So, I mean you are compelled to [respond] at any cost. You might be asked to back off... somebody might take it from you... but you know you have an obligation.

AM: So, with the procedure of, like, checking in at the guard shack and then having the Tribal police call back and making sure you are there for certain purposes and what not... do you think that those things affect say, like, a domestic violence call... because that takes time in responding?

R4LE: No... and this is the reason because what I know of... and I am not talking about [San Diego County Reservation]... I only know about [Riverside County Reservation] a lot of their people are trained... they went to academies... for all intents and purposes, they are legitimate and recognized... and when you have another agency that is properly equipped you count on them. I actually, you know, they cop... you know, I exercise due diligence but once I get there and there's a victim, there's a suspect and there's an injury... then at the risk of getting in a fist

fight with everybody in the world... you are gonna have to take care of that situation, you know? You are kind of stuck. I do not know if that answers your questions but it is.

AM: So, what I am hearing is in your experience [Riverside County Tribe] and their security officers are trained... so they are trained in the academies... so, [...] they are seen as legitimate police officers [by the Sheriff's department].

R4LE: I always thought of them as legitimate. I always thought of them as legitimate. So... and I'm talking the reservation... not the casino... and I know that because the casino has a lot of ex-cops. You know, there's a lot of professionalism there... but they do not have the same jurisdiction.

AM: Do you think that is true for, like, everybody that you worked with? Did everybody see like them [tribal security] as legitimate?

R4LE: No, I do not think so. You know, it just took years of being mature. The whole cop mentality is... globally, is odd. It is kind of hard to explain... to anybody, how different it is. I know you know... you know it is a different job. You know and you have to be... [you] have this thick shell around you... where you have to have these perceptions... that are generic [but] that could save your life... and I'm not talking about just Tribal... you know, everything... how people stand... how people talk.

AM: Was your work procedure or response different when you were responding to [Riverside County Tribe] reservation or the casino... than it is different when responding to a non-Tribal community?

R4LE: Yes.

AM: In what ways?

R4LE: In the fact that... in the way... currently or when I left... you were under the microscope. You know? There's a lot more decision to make, you know? "Is this our issue?" "Is this their issue?" You knew that as a street level cop... you knew that making a wrong decision could affect you... could lead to discipline... being cavalier could led to discipline. So, it was more delicate, you know? You had to be more aware of what you [were doing]... as opposed to, you know, just going to a domestic violence call in another community. Because, usually we [the Sheriffs] go there... we have back up... we take care of the problem you know and then we are not critiqued as much. But on a reservation or casino... there [are] a lot of people watching... [and] for good reason... what happens, you know? "Are we getting the right service?" You know? "Are they aware of what's going on here?" You know, it is different... literally, being under a microscope... more so than being in another community. For a lot of reasons... for the past... past sins, you know? Stuff like that... it is different, in that respect. You know but like I mentioned earlier... you are just obligated... unless [your] supervisor wants to take

responsibility, you know, you have to take care of important issues. Globally, you know, those issues of domestic violence and victim... you know... homicide... genocide... that is why we sent troops across the world. I do not know if that makes sense but you know.

AM: It makes sense. Do you think that money probably has more to do with the difference in response... being more careful... being more attentive? It kind of seems like I am getting [that] from you?

R4LE: Absolutely. Yes, of course.

AM: Do you think that is true across the County of Riverside? Do all Tribes get that? Do, like, all Tribal communities get that kind of attention or is it just because it was [Riverside County Tribe]?

R4LE: You know [Riverside County Tribe] is unique because they have a real... real different relationship than let's say [Riverside County Tribe]. You know there are some Tribes that have different relationships. They all have different relationships. In [Riverside County City] they had a good [relationship]... you know, they work well together... you know, they build roads together... you know, they meant together. So, there's a good relationship. I'll give you a similar relationship... [Riverside County city] Home Owners Association with [Riverside County city] city council almost one in the same... they work together, very well... almost like the same governments, you know? County wide... it is not people within a city neighborhood wise... it is not people... you know, even if we are not talking about Tribes... you are just talking about community. The community with the most money gets the most attention... it is just the way that it is; but there are different relationships throughout the County.

AM: Is there a presence of State or local law enforcement on Indian reservations?

R4LE: No, not in [Riverside County Indian Reservation]. You know, I have seen them parked in [San Diego County Reservation]... a deputy parked in [San Diego County Reservation]. You know... [Riverside County Indian Reservation] has... they are just parked there... they have their own station there. There's... not that I know of and that I have heard of and that I would bet on is... there is no community officer stationed for policing on Tribal area.

AM: So, like, they do not patrol? They just go somewhere [and] they park?

R4LE: Yeah, they just kind of hang out... just stop there... just like... especially now. Over the years, you know... they [the Sheriffs] haven't earned a lot of the Native American peoples trust... for a good reason. I mean, we do not have to go back 2-3 hundred years ago... but there's a reason why there's no trust... why we are [where we are].

AM: Do you think that if there was more presence and they [the Sheriffs] did earn the trust of the community... that quality... or it would add quality that would, I do not know, do something?

R4LE: A lot of that is fluff... community orientated works but a lot of it is fluff. You know, a lot of it... posing for pictures... handing out teddy bears... it is just politics. I think having a... almost elected or invited well trained friend of the community... who would be there for years instead of the 18 months or whatever 2 year rotation, you know... would be the idea. But to make an assignment... it is never going to work... my answer is I would say no.

AM: So, you think it would work if someone was there say long term? They were there actively policing and they were there, like, to make those types of relationships work?

R4LE: You know, I think you need to have... you know, now we are going away from sovereignty and I think if you are going to do that [then] definitely have a liaison at a higher rank. You know and it would be an investigator... not a patrol function because what patrol is [is] driving around in black and white cars [preventing] crime. You know? Anybody can do that... that is why the Sheriff's department puts non-sworn employees in black and white cars. That black and white patrolling around... a bad guy might see it and change his mind about robbing that bank. You know [it] gives the false or real perception that there's police around... and people behave, you know? I do not think there's a lot... you know, the politics are people want to pose and look good that is their career... and people want to take pictures with each other... but I think you have to have someone that has a unique connection. I do not want to say they have to be Tribal and from the Sheriff's department... but it would be good to have that cross train[ing]. I do not know where they get their pool of people from [or] how they train them but it would be great if the majority of their law enforcement within the Tribe, were Tribal... and that they were, also, cross trained and part of the Sheriff's department. In respect, they would half... I do not know how you would say it. You know, they do it sometimes... where you pay for half a cop and stuff like that... but everybody would have to be in that type of relationship.

AM: So, you said in terms of patrolling that is more... it functions more as a deterrent?

R4LE: Yes, that is what I said.

AM: So, on the other side... say for, like, a victim... would that, like, one legitimate person who is always there... who has those connections and relationships... would that effect whether or not there's more calls and trust on the other side?

R4LE: It usually does... but then we are taking it outside of the area of them even having their own police department. If you know... if you have somebody that is works for the Tribes' police department... and they have their own police department [then] that person driving around and patrolling... that trust would be good... an outsider coming in and trying to gain trust is very hard... and you can have small police department, they exist. I'll give you an example, Mt. San Jacinto College... they have their own legitimate police department... that are sworn and carry guns and writing traffic tickets... you know how big is? Their department it is, like, 4 or 5 people.

AM: Do you think that the State or local law enforcement provide quality law enforcement and criminal justice on Indian reservations?

R4LE: No. *Shakes his head*

AM: Why not?

R4LE: There's no ownership... there's no buy in. They are more worried about doing the politically correct thing... and I hate to sound like those campaign prosecutions and such "help with the infrastructure and building roads"... I do not know if that is a good answer.

AM: So, you said when you were active an active patrolman the agreement between the Sheriff's department and [Riverside County Tribe] was that they would help and assist when they were called?

R4LE: They would be our... they would give us direction and point us in the right direction... and give us intelligence if we asked. You know? They [Tribal law enforcement] wouldn't typically tell us what they needed. So, you know it is a different animal between the casino and the reservation. You know, on the reservation... they would brief you... they usually would half way handle the problem... then we got the problems that they couldn't handle... that they needed the help [with], which was very rare. You know, they were very self-sufficient... the casino was a different animal; because they were arresting people for property crimes. [People] that were non-Tribal and drunk in public... that were non-Tribal and... you know, if we go back to what we were talking about initially... if they [the Tribe] could handle the investigation of those non-Tribal people... who go to the casino and commit crimes, whether criminal or civilly, that would be perfect. If I was a street level cop... that would be great... that would solve a lot of problems.

AM: What were the benefits or the non-benefits? What are the pros and cons of that agreement, both on the reservation and then for the casino?

R4LE: You know, they took a lot of workload off of us. That is the real issue... you know? Cops, administration, supervisors... they could be very busy. I mean you could work a 10 hour shift [and] you could be busy that whole shift... never having a lunch break. I think that is more efficient... you know. And it is the right thing to do. I think that local government... County government does not budget for that above and beyond extra man power... [that is] needed to patrol those areas. So, I think if they did it on their own... that would be a tremendous... what's the question?

AM: Did you see any negative effects of that agreement?

R4LE: No. You know, as a cop on the street... it is great... you know, I thought, "Hey, take care of your problems. Hey, if I do not have to hear from you... I get to go home early." You know? I do not get into more work piled on you, you know? Because, as a cop, it gets piled on and you

carry the residue... and you do the paper work from the day before... and the day before... and the day before. So, I liked it.

AM: Do you think that... with your limited knowledge and background [of] Public Law 280... but with what you do know as a cop... ex [or] whatever you want to [say]... as a retired law Enforcement agent... do you think that Public Law 280 contributes to domestic violence on reservations?

R4LE: No. I do not see how they correlate to be honest with you. Domestic violence is... it is what it is. It exists. I do not think any law effects what we know. If you have... whether it a male or a female... that loses control and brutalizes somebody... they are not stopping and thinking about Public Law 280, you know? Or the consequences. So, I am gonna say no.

AM: Ok, thank you.

R4LE: Alright.

Questions For Community/Key Community People

Do you live in a Tribal community? How are you a part of the community?

What is your position in the Tribal community/communities in relation to law enforcement, community activist, or domestic violence respondent? How long have you held that position?

Have you worked in other positions in the Tribal community/communities in relation to law enforcement, community activist, or domestic violence respondent?

How many years have you worked in the Tribal community/communities?

Can you describe the community you currently work in? (Location, demographics, etc.)

Have you heard of Public Law 83-280 (commonly known as *Public Law 280*/PL 280)? What do you know about *Public Law 280*?

Do you think that *Public Law 280* is appropriate and effective? Why or Why not?

Do you think that *Public Law 280* has an effect on domestic violence on Indian reservations? If so, what are the effects?

Historically and contemporarily does your Tribal community have a different law enforcement/judicial system structure than current non-Tribal communities?

Who do you think should conduct law enforcement and criminal justice on the reservations? Why?

Does your community have its own law enforcement, court, or system? If so, how does it compare to the State/local law enforcement, court, or system?

Are state law enforcement agents culturally sensitive? If so, how? If not, why?

Are you satisfied with the local law enforcement responses to crimes on the reservation? Why or Why not?

Do you feel that local law enforcement officials are fair to Tribal people? Why or Why not?

Is the State local law enforcement and the State judicial system providing sufficient protection, justice, or safety to Tribal members? If so, how? If not, why?

Do you feel that the State/local law enforcements provide quality law enforcement and criminal justice on reservations?

Do you feel that state or county officials who are in control of maintaining the policing and justice systems are accountable to the Tribal government and community? Why or why not?

Questions For Local Law Enforcement

What is your position in law enforcement?

How many years have you worked in law enforcement? In CA? In Southern CA?

Does the State/local law enforcement have jurisdiction on Indian Reservations? If so, what type of jurisdiction do they have?

Do you feel that counties should be responsible for law enforcement on Indian reservations? If so, should there be additional funds made available for this responsibility?

Who do you think should conduct law enforcement and criminal justice on the reservations? Why?

Have you heard of Public Law 83-280 (commonly known as *Public Law 280*/PL 280)? What do you know about *Public Law 280*?

Do you think that *Public Law 280* is appropriate and effective? Why or Why not?

Do you feel that local law enforcement agents are culturally sensitive to American Indians?

What are the current procedures for handling situations on the Indian Reservations?

What are current procedures for handling domestic violence on Indian Reservations?

Have you ever worked or response to an Indian Reservation? If so, was your work procedure or response different than a non-Tribal community response?

Is there a presence of state/local law enforcement on Indian Reservations? If so, what is the quality of this presence?

Do you feel that the State/local law enforcements provide quality law enforcement and criminal justice on reservations?

What is the agreement between the county and the Tribes? What are the benefits of this agreement and what are the problems associated with this agreement?

Questions for Tribal Liaison

Define your position as a Tribal Liaison? What do you do?

Do you consider your position to be one of law enforcement, community advocate or both? If not, what do you consider your position?

How was your position created? When was it created? Why was it created?

Have you heard of Public Law 83-280 (commonly known as *Public Law 280*/PL 280)? What do you know about *Public Law 280*?

Do you think that *Public Law 280* has any effect on domestic violence on reservations? If so, what are the effects?

Do you feel that the State/local law enforcements provide quality law enforcement and criminal justice on reservations?

What are the agreements between the county and the Tribes? What are the benefits of these agreements and what are the problems associated with the agreements?

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