

Praxis International –
Rural Violence Against Women

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Interpreting for Domestic Violence and Sexual Assault Victims and Survivors in rural Communities

Wendy Lau, Eileen Arnold, Mabel Joseph, Lorena Ault and Celia Guardado

November 14, 2018

>> Hello and welcome to this webinar. Building blocks webinar features the core components of effective institutional and individual advocacy that improves outcomes for victims and accountability for offenders. These trainings are intended to provide in-depth perspective and relevant issues from experts. Today's topic is interpreting for domestic violence and sexual assault victims and survivors.

>> The presenters are Wendy Lau, Eileen Arnold and Mabel Joseph, And Lorena Ault and Celia Guardero from the YWCA in Walla Walla, Washington.

>> The webinar will discuss the practices and tools used to facilitate interpretation. Make sure the stories are accurate and translated and interpreted, we will today look at practical solutions for communities with finite resources, and providing meaningful access to limited English proficient victims.

>> This is a really important topic and I am grateful to our presenters today who are lending their expertise to this topic, and to all of you for joining us. I'm Liz Carlson, project specialist here at praxis. I will facilitate the webinar.

>> Before we get started, I want to touch on a few details about how this webinar will work.

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>> O2 call to your attention, if you have not already noticed, there are captions rolling at the bottom of the screen, and with real-time captions mistakes are possible.

>> I would also like to call to your attention, in the Q&A box, in the middle column, at the top of your screen, that would be your opportunity to utilize for the benefit, of your comments and questions for sharing your thoughts with our presenters. You can use that Q&A box at any point during the presentation since the phone lines will be on new check there will not be direct audio interaction, but that Q&A box will route your thoughts to our presenters who will respond to your questions within the audio presentation so please use that Q&A box.

>> I want to recommend that you can adjust all the boxes on your webinar screen to your own personal preference, by hovering over the icon, the light gray icon on the far right of each of the boxes, you will see a range of options, before you, you should feel free to utilize those options in adjusting the display.

>> This session is being recorded and will be posted to the rural recording webpage, feel free to revisit, or share, should you happen to have any audio issues with the sound quality, it is possible that if you are connected by Internet audio or VoIP that dialing him by telephone may improve your audio connection.

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>> If you have other issues, technology issues, feel free to send a note to our webinar host Patricia, and you can do so within the Q&A box that you see on your screen.

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>> We will do our best to help navigate any sort of technology issues that you have.

>> With that, I want to welcome our guest today, I'm delighted to have Wendy, Eileen, Mabel, and LLerena, this is a topic that we've been talking about and thinking about for quite some time.

>> I am happy to be with all of you today welcome. Are you there? We are calling from all over the country I want to make sure. Are we altogether?

>> Yes.

>> Great. Nice to hear your voices. Let's get started.

>> Thank you. Welcome for the webinar, I am excited to present my leaders and experts in the community to talk about rural strategies. Many of you may doing language access work, I want to emphasize that language access is a journey, it is an ongoing process. We may be at different levels but we are here to discuss what we can do better if you have questions, feel free to ask them in the Q&A box.

>> Here are the objectives, we are here to identify resources, thinking about working and learn from each other and improve access, you'll see the letters LDP, why language access? There are many laws that review access, it is tied to title VI of the civil rights act, the executive order, ADA, today we will focus on spoken language, that is the key provider when it works with deaf and hard of hearing people, they are great when working with individuals using sign language and we want to emphasize that sign language as part of the language access.

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>> The ethical mandate is making sure that language access is provided beyond what is convenient, that is necessary in life-saving occurrences and is a foundation for providing services, the communication with someone who is limited with English, that builds trust and builds communication and allows the person to continue to seek help when they are being told because they do not speak English, they cannot access services.

>> In many of your awards, you may find it is required to provide access, OB W, FVPSA so we want to make sure as you review your language that you are compliance with those things. There are things that require language access and this process of language access.

>> The standard for leverage access, is meaningful access, all grantees that are recipients of funding provide meaningful access and language access, I want to point out that it needs accurate timely and effective communication, at no cost. It is not meaningful access if it is significantly restricted, delayed or inferior.

>> What does this mean? Thinking about parity, how would you serve individuals who may have limited English proficiency, is it accurate? Are you getting all the information you need? Effective communication means getting an interpreter or somebody that can give you complete interpretation, it means thinking about it telephonic interpretation is not the right way, because there is too much extraneous noise, the person is not qualified, that may not be meaningful access.

>> Someone who is limited in English, if they are waiting, and not getting services, that can be seen as the late and thinking how you are providing services, if you're walking through someone who is English speaking and handing somebody a form to fill out in a different language, there are two different ways of treating and

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serving individuals, make sure you think about hearing equity and how individuals are being served.

>> A few points to make sure this pairing happens is about planning, we will talk about planning, there are some guidelines to think about planning and budgeting, the history of provision, estimates of hours, this can give you a rough estimate of things to think about in your line items when you plan your yearly budget, and asking for language axis support, those are things to consider.

>> I want to ask our fellow presenters, if you have any thoughts about what budgeting practices you have been doing to have language access in your organization.

>> The one thing I would say, the opportunity to look for is your partner agency who might have grants, specifically to help agencies get compliant. For instance one thing that we are doing is translating our brochures, into the most found languages that we have in our region, which is the last Institute for justice, has agreed to make things accessible to speak so putting the hours into translating our brochure, was funded, and we have to pay for the Korean one, at least this one is set so look for those partnerships.

>> You might be able to partner with them for something they already want to do.

>> Any other thoughts?

>> In the majority of the immigrants, we have Spanish-speaking people. We translate most of the brochure's and the material into Spanish for our community, from the agency. Other agencies have their own budget and translation but what

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we have encountered is that sometimes they go DHS and the material that is translated, you can see it is translated by a machine and sometimes it does not make sense.

>> The survivors come back and let us know, they do not understand most of the material that they were given because sometimes it doesn't make sense and that is how we work here in this area.

>> That's a great point. Sometimes looking at machine translation, people think of this at the latest to save money but you miss information and accuracy, you want to budget and think about how you can be more accurate and translate and not think about saving money but you need quality and what is being done and how people are taking in the information, you want to assess what makes sense, the terminology and vocabulary, those are important things about language access.

>> These are some estimates about interpretation, things to keep in mind is that there are different ranges depending on where you live, ideally if you have an interpretation session that will last a long time, you want to budget for two persons, they can be tiring, that can be difficult to find in rural communities.

>> Sometimes you have to think about the minimum our requirements and portal rates, which means the travel time, if you live in rural areas if you request interpretation in person, they may be charging for that. Gas and mileage can be included.

>> This may be different if you're planning for telephonic interpretation when you have a contract. That will take an assessment determining on what you need and what works best for the community that you serve.

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>> What happens sometimes here in rural areas, if you receive survivor agency, that is required sign language sometimes not everybody is well educated to use sign language.

>> What you have to do, person is in crisis, and what we are doing is we use paper so we can start to communicate with this person that comes to see us and they are in crisis.

>> We have been fortunate that this person speaks English but I cannot imagine if somebody from other communities that we have here For example, the Vietnamese community, they need sign language interpreters, that could be another problem because they do not speak English and that is another set of challenges for the survivor.

>> We're talking about not just American sign language, there are other sign languages and sometimes when there is a crisis time, and we are not prepared, we may have three -- we may have to write back and forth, make sure things are effective. We will talk about small communities and how that could be problematic to make sure the victim is comfortable in communicating with us.

>> A few things about interpretation, many of you may know this but this is more than just being bilingual, it takes a lot of skills and training to be an interpreter, there are 58 cognitive skills you have to learn, that is not the same as translation, that is the written in -- the written rendition.

>> Somebody who is helping out if they are bilingual they may not necessarily have all the skill sets to be in interpreter or translator, make sure there are ways you can have them go to the training, and they review the code of ethics, we have ethics that we can send to all of you, if you are using individuals as a resource, you

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can have the same expectations on what interpretation looks like, many of you may have experienced when you're using someone who is not an interpreter, you hear them speaking, and then you get a one-word answer back, that is not accurate interpretation. That may be problematic in how you treat and serve individuals.

>> Certification and qualification, they are two different ways that many interpreters have their skill set, they may be certified through testing, then you went through some sort of training to qualify, so understanding who in the area can provide that, what works for your agency, that is important and think how other groups are using language access. Are you partnering with services? Are those bilingual individuals trained properly?

>> It means being accurate and complete, these are the things that are important because we want to make sure interpretation is going one.

>> Another thing to consider is interpreters have power and privilege, they can navigate between many different languages, they have the power of discretion, if they hear something that they can choose not to repeat, but you have to do everything completely and accurate, interpreters say they experienced trauma because they hear or see the language twice and they have to deal with that vicarious trauma, having them recognize the trauma, I have many interpreters that are not used to interpret domestic violence scenarios, it is important they still remain in the field to help out, and many of them may not be skilled or know what trauma is, interpreters should be aware of their own biases when interpreting, this goes to gender, what they know about domestic violence, maybe their own terminology, not always assuming that maybe heterocycle

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partnerships, being sure to know terms such as part and not assuming an idiot husband or a wife.

>> Being aware of what the actions are, one example we have had, interpreters who were not properly trained, one individual [Indiscernible] this victim had been a victim of stalking and they felt uncomfortable after that even though the interpreter was not aware what was happening, the victim told us they kept looking at the short skirt and I felt subconscious.

>> It is a conversation with the interpreter at that time about their actions, what they are doing, how they are communicating and being sure they are aware their actions have a great effect on the person who is trying to seek help.

>> In rural areas, you do not have too many certified interpreters, or recognized interpreters, sometimes with the survivor is facing is the lack of confidentiality.

>> Sometimes for example, in the health sector, they use any bilingual person to interpret, sometimes everybody knows everybody and everything they are disclosing is sometimes -- shared outside of the facility.

>> The confidentiality -- another thing is that sometimes -- they advocate when interpreters -- when you say they should be aware of their own biases, even though that is happening and they are not trained in trauma or anything, sometimes because there is not too many interpreters available, they keep using the same person and they do not have any option of any other interpreter but they advocate, and they help and assist the survivor and sometimes if the survivor has a different question, they go and advocate.

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>> That's a great point, they've taken down a lot of information and confidentiality is a concern.

>> What is happening throughout the area, in the cities, even though there is a code of ethics, it changes a lot.

>> The code of ethics changes a lot?

>> What I mean, in a big city, sometimes they cannot happen in a small area where you have just one or two interpreters in the whole county.

>> Yes, that is a reason why, we have the realities, about what happens in urban areas is not the same as what happens in rural areas.

>> The big pieces, it is the lack of resources, you have one or two interpreters, and the considerations about using them which may be confidentiality issues, -- as opposed to thinking about telephonic or having the resources to bring some of them to urban cities.

>> Those of the difficult decisions that sometimes rural communities have to think about and providing language access which may take more time.

>> We mentioned some of the challenges, relies on bilingual staff, being there for interpretation, and these are a few of the lists and topics we have for challenges, Mabel and Eileen, any other challenges that you are facing?

>> I would say that the challenges are about the translation versus interpretation, there's not a lot of certification that we can get in our rural area to certified it our staff for people that we would contract to be able to deliver the service.

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>> I would say also, the biggest language that we are dealing with other than English is [Indiscernible] and that's a niche language, not many people speak that outside of the state of Alaska, even the state of Alaska, it is a small population that speaks that in our region, it's a large proportion that speaks about that makes it difficult to have access to those resources for interpretation. Also UBIQ is not originally a written language little contact with the written down, so there are regional disagreements over some words and concepts so those are the things that we are trying to deal with, any other things?

>> [Indiscernible] UBIQ people are indigenous people. We believe in hunting, picking berries, fishing, moose hunting and caribou hunting. We love our people and we take care of our elders. We learn from them and pass on the learnings to the younger generation. Sometimes people have a hard time with English, the communication is different. [Indiscernible]

>> Okay. Which he said is right, we have a generational divide that could be another complicating factor. Yes, that is good.

>> Thank you for sharing. That is important to have that different language as they will have different challenges. In the resource wisely maybe generational differences, some language do not have terminology for the concepts of domestic violence or sexual assault, some languages may not have a ring component either, so the average piece may be difficult.

>> Knowing who the new community is and talking to the experts, that's a good way to figure out the particular challenges in each community, what works for some languages may not work for other languages.

>> Anything else?

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>> I've experienced on the code of ethics, interpreters sometimes they are certified and we don't have very many choices as to we get to interpret for the survivors but we have experiences where the body language of the interpreter says a lot to the judges, when we are in court, and to the jury on the interpreter has actually stood close to one -- we had interpreters who stand close to the opposing party, to the respondent and look at the other party who is but the petitioner and looks at them like how could you, why did you do that?

>> Just with the visual -- always with words, even taking the time when the judge asked the questions and the respondent is going to respond, the interpreter has a conversation with the person instead of just interpreting what the person is saying.

>> I think that leads a lot of doubt in a lot of people's minds when you do that court hearing, and that has hurt a lot of our clients at times when they are in court, we don't have a lot of choices on the ethics that they use for the code of ethics but that is something that is important and should be brought up when necessary.

>> I would like to add that most of the time we know the survivor is the petitioner. And when the interpreter, the body language, it is on the side of the respondent, the petitioner which is the survivor, feels defeated already.

>> There is no point because the interpreter is clear -- clearly on the side of the other side, that is another thing, through the language, that the survivors are facing in rural areas, we know that would not happen in the city because the interpreter is aware that he needs to have certain body language and be aware of a lot of the biases, because there's a lot of eyes looking at him.

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>> In rural areas, this is not happy because this is mainly one or two certified interpreters, we would like just to mention.

>> Another challenge that we have is when we use family members or children to interpret for a victim, like in a police department, a lot of times victims have told us, my child was interpreting for me, or my mother, and they don't share the whole story because they don't want for their loved ones could hear everything that they went through.

>> Especially if it is a rape case, and so that is important also that we have an interpreter available, a lot of times there are signs, they are posted in the building in English and in Spanish but when they get to the area -- to receive help nobody speak Spanish. But the signs say you do.

>> That's a good point about agencies, a lot of these communities, the bilingual service providers, they have their own federal obligations, they receive federal funds they have provides language access and part of that is thinking about what is effective, what is meaningful access.

>> Law enforcement should not be using children and family members, they should get interpreters and also being clear they provide language access resources, they get federal funding and one way we think about how we have that discussion with one force in that building their own language access, are they think about telephonic? Training officers? Who are they getting for interpreters?

>> The courts are required to make sure they are interpreters and they attend training and asking the courts with their ethics, Washington state has a code of ethics, how are they dealing with interpreters as being problematic?

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>> In Washington state, we work closely with some of the commissioners of the court and how we provide training, we did training with interpreters around domestic violence, to make sure all interpreters were certified by the core understand what is needed to provide trauma informed interpreting.

>> The courts are on notice when interpreters are not providing that sort of thing. So being aware to have the conversation, that is where TA comes in, make sure they are owning up to their own language access needs.

>> I want to get some time to each organization to talk about their work, think about what individuals are in the community, and thinking about one of the solutions they are doing.

>> Thank you. The tender women's coalition is a victim services, in Southwest Alaska, or about one hour flight away from Anchorage, we are not on the road system, you can only fly in and out, the area, the Delta is an area the size of Oregon, in the city we are in is considered a regional hub of about 56 surrounding villages. We provide services for both Bethel and the 56 villages that are in our region.

>> The population of the whole region is small, 25,000, about 86% of the population in the Delta is mostly Yu'pik Alaskan , the predominant language that we are working with is Yu'pik and it is such a neat language that a lot of the excellent services and resources especially the ones you can access remotely, they do not cover Yu'pik . We have a popular Korean people and Albanian people also and we utilize language links which we have the had used before but we have a contract with them, we call a number if anybody calls us or came into the building and need translation.

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>> That's a national resource and they don't offer Yu'pik which is the language that we are familiar with. Also in our region, depending on the history of the region, some villages experience more cultural oppression surrounding their language, depending on who colonized them, like a lot of the villages right around Bethel, have got pretty good Yu'pik speaking and reading and writing skills but more up on the Yukon less. And like Mabel said, the old generation is more comfortable thinking and speaking in Yu'pik and we can sometimes lose that ability to get to the other generation like at TWC we're fortunate to have Mabel, also we have a number of staff who can understand Yu'pik but maybe are not comfortable speaking it.

>> That's one of those situations where we are providing, instead of being able to have a service, that might provide warming full access, the state of Alaska is making some really good effort to address these concerns, but I think we need more in our region, systematic attention to provide meaningful access for Yu'pik language specifically, what is working well is an understanding in the state of Alaska that we need to preserve these languages, the representative from our district, introduced legislation to bring attention to that which is great, a number of agencies including our agency, TWC, is a conversation with her at the learning center, to start to host these types of trainings that would give people a certificate of interpretation.

>> Is a way to preserve the language and its way to get people jobs, because in our region I think, the native coalition is a very good job of providing interpretation prepare trainings and things, in the hospital does a good job of providing interpretation, the law enforcement has nothing going on at the court

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system tracking has gotten very little going on. I go to the grand jury and the first thing he asked in English is the there but understand English.

>> Doing to get an interpreter that's all set in English, so clearly if somebody does understand that they were not be identifying themselves as needing an interpreter so there's a lot of room for improvement but I think we are getting there it's a hot topic right now.

>> At TWC we have been fortunate in that the majority of our staff are from the region, we also really believe in hiring survivors and the majority of people utilizing our services are Yu'pik , they are Yu'pik speaking so we have been fortunate to have that resource and when the children's advocacy Center we called it [Indiscernible] which means a place to help children, without two Yu'pik speaking interpreters who want to be children and that's cool I think, we might have the only native speaking interpreters in the whole country.

>> There's a lot of room for improvement but just because of where we are and who works at TWC, we have a lot, it's a fruitful place, another challenge -- one challenge we see, is a lot of those domestic violence and sexual assault concepts, the movement of the mystic violence has started by white women and some of those words don't translate or difficult to describe, or interpret. Like empowerment. Voluntary services.

>> The Western system can be difficult also because things like protective orders, the entire justice system is Western and it is based off of individual rights as opposed to committee rights, so it can be very overwhelming and difficult to try to bring people to the court process.

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>> Mabel, do you want to add anything? Do you want to talk about the one elder you are helping?

>> I had an older who had a hard time understanding domestic violence and she cannot get through have recently with her, she had a record of domestic violence and we had a hard time translating so her son could not be there because of his record.

>> We have assisted living, you cannot have felonies that her son did and he was homeless and the elder wanted him to live with her and she was hard trying to explain to her why that was not allowed.

>> Yes. You bring up great points, many concepts, body parts, activities those things may not be able to have worked, people may feel it is inappropriate to bring something up so these are the cultural pieces that come to play what we think about working with different groups.

>> And making sure interpreters understand how to navigate the situations.

>> Our program, we have a lot of natural resources but there's a way to make the access more meaningful as you were talking about in the beginning, I think it's a hot topic right now, in terms of providing access and also our state -- burdening attention to the languages that I tried to preserve so I have high hopes for where we will be in a couple of years.

>> Good to hear. We'll hear more about strategies in a bit but but to turn things over to YWCA to talk about their program.

>> Our program is a YWCA in Walla Walla, we are in a rural community, 35,000 people, it is growing and we are in agricultural community, we used to be a really

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big agricultural community, we have a lot of apples, onion fields, we have wheat fields, we used to have a lot of asparagus, but where all wine industry here, -- we are all wine industry here, we have a lot of wineries coming up, we have quite a bit of history that people in our community, we have a few Russian and Vietnamese and Chinese communities also, the ones we serve the most are the Hispanic communities we serve some of the other ones but the majority are Spanish-speaking individuals.

>> We do our services, for domestic violence and sexual assault, we work with the immigrant community helping with immigration services, we do a lot of interpreting for them with our immigration attorneys, and also it helps our clients because we help with their cases with immigration attorneys, it helps them cut back on some of the costs for their fees, by interpreting for them, and doing things that the attorney doesn't have to do.

>> It helps them lower the rate for them which is helpful. That is one way that we continue to build relationships with other community partners.

>> Another thing those we are part of the crossing borders program, we have been working with the crossing border problem which is a program that helps us to provide mobile advocacy, we can go in and serve the victims and the survivors where they are and provide culturally appropriate services, these programs are the ones that have also helped us to work with immigrants and immigration, and assist them, we have certification with Catholic charities about immigration and assistance which also helps us to do all the legwork for the attorneys.

>> That reduces the cost of immigration fees, the immigration fee, we also have built relationships with other agencies like the justice project, that helps us

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develop the protocol for access to language in court, because in the past, sometimes the courts were not certified interpreters, so after the partnership, in the courtrooms, they had to use certified interpreters which has been improvement and I want to add, in this particular area, sometimes even having a certified interpreter, does not mean that the interpreter is portraying everything that the survivor is saying because in our area, the Spanish-language is broken and sometimes they have this language that has no translation for the interpreter, so the interpreter uses -- a curse word but that's not what the survivor was trying to say which brings complication.

>> What we are doing is sometimes we encourage the provider -- the survivor to provide a statement previous to the court date so they can explain everything about what they tried to know so also, for the other languages, we are making allies in the community that could help us to interpret for the languages.

>> We have people that are indigenous which is just speaking [Indiscernible] so they don't even speak Spanish so we have some people that we identified to help us to interpret for them in case they need the services we provide.

>> I want to add that -- this happens in the courts, we have more control about who is interpreting, but definitely, when it comes to law enforcement for example, and they attend a court from the house, like domestic disturbance, they keep using family members because the sheriff in our county just has -- just hired one Spanish-speaking officer, and the county is huge, the officer will not be able to attend all the calls that they are having.

>> We have here, we haven't immigrant right coalition, when the officers were running we have the interviews, and we were asking about this type of situation

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where they go to attend the crisis [Indiscernible] and they did not have any good response of what the plans are, they kept saying, we encourage people to come and apply but they do not have up -- they do not have an opening position, what we are saying, the situations will keep happening, the survivor is not going to be able to express or make a statement in one of those situations and we keep hearing that the escalation, for this crime, is growing.

>> The interpretation is the main thing, between the survivor or the victim and when she tries to disclose to law enforcement.

>> Many people can relate to that, there are difficulties of law enforcement and need to be prepared for interpretation, I want to interject, it relates to what was said I want to ask about the case of when an abuser is interpreting, can you speak to what is required? What are the requirements of law enforcement in those cases? When there is language access issues -- that is the circumstances does -- the other issue someone has chatted in the question about indigenous dialects, and how that becomes a difficulty in using the language line and what you recommend about how to proceed with identifying and working with specific dialects within the community. That is not available through the language line.

>> Batterers, that is not something that is supportive of all, one Forstmann should know better than that they should get an interpreter, these are things that should be complained to, complaints are filed against law enforcement, because these things happen.

>> The excuse we hear is that it was an emergency and there was nobody there, that is not true if they were prepared properly they can always call for interpreters, is a dangerous situation they should separate the parties, at all times

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got should be no reason why you should be in the same room. If they are following the protocol for the mystic violence and abuse, this be a separation of the parties so it should not be any situation where the opinions can interpret that at that stage, in court it should be similar, it's a violation in many cases of someone's rights, if the abuser is interpret leaving because that gives them power that should be a complaint to the judge, it should be on the record as well, if the abuser is making sure that whoever's interpreting is on the record, there is a time for appeal, in that scenario. That is inappropriate.

>> For indigenous languages, sometimes you'll find someone who speaks and did there's dialect maybe another language, they may not be English, may have a have a multitier interpretation, and then into English. Thinking of relay interpretation, that will be easier it may take longer to do, you may have to think about how you will bring in different resources like having someone on the phone for one portion if you're going to have to have agencies to contact somebody to do it via Skype, there are things that can be tweaked to find the broader range.

>> Indigenous languages, is something we find common but finding interpreters and people who speak directly into English can be problematic.

>> Any other thoughts?

>> I don't have anything to add, something needs to be built for indigenous languages, I feel that about our region, we have enough experts, professionals and the different colleges, at the court who are trained to speaking that we can form a steering committee and create some kind of program, it will not come from the outside. The experts in the region, this is such a great way to create jobs,

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the region's high poverty, high cost, low jobs. This is a great way to pay people for the skills they have that could be utilized by all of us.

>> Any other thoughts?

>> It is never a good idea for the abuser to be interpreting for the victim, our experience has been we have one in particular, the spouse accuse the victim of being the one to hit and was arrested and deported and that we had to go through the whole process of everything and getting her cleared. It was a long process, was a custody battle, all fine -- all kinds of things happen I'm not having an interpreter present for the person who is the real victim.

>> The worst part, if the other person is at the house, and they will not allow the abuser to interpret, they will choose the child or the mother-in-law, that is where the survivor will not disclose everything that is happening because they are using the child or another family member and they do not feel comfortable.

>> Then the police officer says, she doesn't want to talk. There is nothing we can do.

>> Is a lot of education to do with law enforcement about what the effects are, and a conversation with the prosecutor. The prosecution is not going to [Indiscernible] if the child is going to be interpreted because that changes the case. That affects how the case will be overturned and how somebody will get away. Those are ongoing longer conversations.

>> We are thinking about law enforcement toolkits with the just the project. -- With the justice product.

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>> I want to quickly go over some considerations on third-party individuals, everyone brought out good points, they may not know the language, they may not know the particular rules, they might not have the skill set and the right time to have your victim feel safe, maybe you have third-party individuals who are not trained but they are trusted, they volunteer, they know how to work with the survivors and maybe they are the best tool.

>> There are some questions about third-party individuals, what training can they do, can you show them the code of ethics? Can they sign a confidentiality form? What are the chances the purpose and -- the person maybe subpoena? To reemphasize do not use family members or children to be interpreters even though they may be bilingual, the right information may not come out. This may be some of the solutions and think and how to use other individuals who are not certified, but there are parameters, we provide training to bilingual interpreters about interpretation skills, that is something that your organization is considering, feel free to reach out to us about getting more training.

>> We hope in these communities, there may not be a lot of variety, individuals are trusted and have great language skills they can be used to provide access. It may not work very well in different courts, maybe law enforcement, some communities right now I think about how to build their own volunteer bank some places in Oregon, they have specific individuals that they have trained to help with law enforcement outreach.

>> They prefer using those trusted individuals more than using a telephonic interpreter. These are some promising practices that we have seen around the country. Some MOUs, the committee partners to compensate bilingual staff, when they interpret, thinking about hiring bilingual staff, adding a budget line for

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language access, and all of the community grants, I think TWC and YWCA has other practices that they can highlight.

>> [Indiscernible] I talked Yu'pik with my coworkers, I have been doing that every Wednesday.

>> That is a way to give our Yu'pik speaking staff a chance to sit and speak in the language, and recognize and honor those dual roles. Also for those who do not speak Yu'pik, who sit and listen and continue to help that renaissance of language that is going on in our state, that's been popular with the staff, it turns into something that Mabel does on Friday.

>> Any practices?

>> We use the model in our community, we can train other individuals who speak the language, or working with the victims, they can do the outreach.

>> They can reach out in the same language. And they have a confidentiality piece also. They do the training, just like if it was an advocate, they do most of the leg work for us and if it is legal stuff, that they cannot do, they will go to court's -- they will go to the court, that is one of the ways that we have outreach and reach further into the more rural areas that we work in.

>> A few thoughts, language is an integral part of your work, thinking about what works best for the organization, you have heard from different experiences, languages, sometimes we assess what works best, that will make language access work. It is practical, things that work in urban communities made not be working in rural communities, figure out what the efficiencies are and what the staff can bring that can help that language access.

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>> It takes the commitment to train the staff, working with interpreters and persons with English proficiency, create a language access plan, and a timeline that can help, thinking about who is in your community, what can you hope to do, things you want to translate, and do that over time to make sure everybody has input, make sure that is integrated.

>> Who have a few more moments for questions. -- We have a few more moments for questions.

>> I do not see any questions right now.

>> If you think of any questions or comments, please email us. We appreciate your questions, if you have queries about resources that we can provide, that would be great.

>> Please type in any comments or questions into the Q&A box. If we do not get your questions for the end of the webinar, it is not your last chance. Before we close, you'll see the contact information. And I will give you directions on how to download the PowerPoint so you can have ongoing access to this information.

>> Any of the things we have talked about the day, it takes conversations, we have technical assistance, these are the list of the trainings we provide, we like to have a conversation and walk you through what is needed to make sure the services are tailored and we are here as long as you need the quick information with oral to walk you through step-by-step. Where located in Oakland but we go everywhere nationwide. As long as you are interested, we can figure out what works best for your staff. If you're interested, please contact us. We love learning from all of you. Anything you want to share? Anything we want to be aware of? Let us know so we can make our tools better.

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>> This has been a viable opportunity for people to connect and hear from rural communities. I will close us out. I want to thank the office of violence against women for supporting the webinar, and to the presenters. Thank you for your practical solutions. Such an important topic for the survivors we work with. I appreciate your dedication and your expertise, thank you for making time and sharing your experiences with us today.

>> Thank you to all of you for all of your tireless work, and was survivors every day, it's a pleasure to connect with you on these webinars, today was no exception if you have not downloaded the PowerPoint, you have a chance to do so between now and when we disconnect. The material

>> You see on the webinar screen, in the middle of your screen, that will allow you to download the presentation and you can refer back to the best practices, some of the experiences learned that were shared by tub -- by TWC, and general information you can share.

>> I want to tell you that when you disconnect you will be routed to an online evaluation. Your comments will help us for the future programming. It makes a difference. If you can spare a few moments, please do so, we appreciate it.

>> Watch for publicity for future sessions and thank you.

>> Thank you.

>> Thank you, everybody. To all of you, take good care. To some of you, stay warm. Have a good day. Thanks so much for joining. Goodbye.

>> Goodbye.

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