



JOSEPH FLIES-AWAY, FORMER CHIEF JUDGE,  
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*Interviewed by Aaron Arnold<sup>1</sup>*

**Could you explain a little about your background and how you got involved in tribal justice?**

It wasn't a choice, really. It's just what happened. I was working for the Hualapai Tribal Nation as an economic development planner/grants writer and then became a tribal council member. And then the chairman said, "Somebody should go to law school," and from that point on it was put in my head that I should go. I went to law school to be helpful to the tribe with economic development. The lawyers supposedly always had the answers. So I went to law school. After completing the first year I was appointed chief judge, which was not a plan of mine, but it happened. I was the chief judge for a two-year appointment after one year of law school. I learned how to "do" law while acting as a judge, not from law school. Then after the two years I went to the Kennedy School at Harvard University. After that I came back to Arizona and started law school all over again and finally finished in 2004. I have served as a *pro tem* judge for other courts too. Much of my work as judge (at Hualapai) was in the wellness court. Working as a judge was a serendipitous thing; it just happened.

**So the tribal chairman suggested that you should go to law school to help the tribe?**

Delbert and Earl [Havatone] followed each other in their leadership. The two of them were sitting around and one of them said to me, "You should go to law school." I had thought about it as a kid, being a lawyer or a doctor. I think like a lot of kids do, I

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<sup>1</sup> Aaron Arnold is Director of the Tribal Justice Exchange at the Center for Court Innovation.

guess. When they said it, it made sense. We always had to have a lawyer present, because every time there was a question they had to look to the lawyer, and I think Delbert and Earl didn't like that. They were not Hualapai. They knew I could do it.

**After one year of law school they asked you to be the chief judge?**

My cousin called me and said, "They have the chief judge job open. Do you want to do it?" I said, "I've only been in law school one year," but she said, "I think they want to appoint you." I could have said no and not apply, but that wasn't the kind of thing you do.

**Why do you think that they wanted you to become the chief judge while you were in the middle of law school?**

I'm not sure. For the most part there has always been a Hualapai acting as chief judge in the tribal court, but none had gone to law school.

**You're currently not a judge with the Hualapai Tribal Nation?**

No.

**Are you pro temming in other places?**

My main appointment as a pro tem, which is a tribal council appointment, is at Fort Mojave [Indian Reservation]. However, they just hired a full time chief judge. I have also served as a pro tem at Salt River, Gila River, Fort McDowell, Camp Verde, and even St. Regis Mohawk. I served as the Chief Judge for Karuk in California as well for a period of time.

**Are the current judges of the Hualapai Tribal Nation trained as lawyers or not?**

No, not the full time judges. I do not know about the current pro tem judges. The current appellate bench are all law trained.

**How would you characterize your overall experience as a judge for the Hualapai Nation?**

Sad, I guess. Somebody said to me, "It must be exciting being a judge." I remember looking at that person and saying, "Exciting? It's awful." They looked at me, surprised. When you're a judge, you're adjudicating all types of cases and you know all the bad things, all the allegations of bad things, which are horrible and sad. And of course, not all of the allegations are true but you have to hear about it all, deal with all the people, and deal with the ones that are hurting. It was never a "fun" experience to be a judge.

The only part that's "fun" maybe is the legal aspect; figuring out what the law means and how it is applied in a situation. I like to see how the tribal code applies to a case, how legal definitions are applied, what words mean. That, to me, is the interesting part, not whether someone beat up a person or burned down a house or abused a child. There's no excitement, no happiness, no goodness in that part of it. It's not a fun job. I don't think I could ever be a full-time judge again.

**As the chief judge of the Hualapai Tribal Nation, did you hear trial level cases as well as appeals?**

I've never done appeals at home, only at Fort Mojave, Salt River [Salt River Pima-Maricopa Indian Community], and Gila River. At home it was all trial level work. That's the worst kind, or most stressful I think. The appeals court: that's the fun part, the interesting part. You determine if the law was applied correctly, if proper procedure followed. You don't have to see the people standing before you arguing about what allegedly happened; you deal with the legal issues, procedure, etc.

**Did you find you knew many of the people who came to court?**

I knew almost everybody who came to court at home. There isn't really anyone in the main Hualapai families whom I haven't dealt with directly or indirectly in some way. I only heard criminal cases; there were also civil matters, probate, juvenile delinquency, dependency, divorce, contracts and things under various codes the tribe passed like animal control and conservation.

**How many enrolled members?**

2,200 or so. Many live off the reservation now, like in Kingman.<sup>2</sup> I don't know the exact numbers or demographics any more. There are a lot of people coming before the court now who I probably don't know. But back when I was on the bench, a lot of the same people were coming for DWI or public intoxication or whatever.

**I understand you played an integral part in the very beginning of the tribal healing –to-wellness court movement. Could you explain your role in this movement and how you came up with the name 'wellness' courts?**

The first person who had something to do with that name specifically was Sandra Irwin, or Sandra Yellow Hawk at the time, my aunt.<sup>3</sup> She was the planner then. She took my job sometime after I left it. She wrote the planning grant and I guess went to the tribal council and discussed with them who should implement it. They thought the court was the appropriate place. The grant allocated \$19,000 to plan what was then called a drug court. As I read through the grant, I realized it allowed a different approach to the adversarial criminal process with cases dealing with substance abuse. So I started pulling a team together. We went to planning trainings with the National Association of Drug

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<sup>2</sup> Kingman, Arizona is approximately 50 miles from the Hualapai tribal capital, Peach Springs. Google Maps, <http://maps.google.com> (last visited July 21, 2010). Approximately 580 Native Americans lived in Kingman as of the 2000 Census Report, although specific tribal affiliation was not reported. There were 1,353 enrolled members living on the Hualapai Reservation at that time. U.S. Census Bureau, American Fact Finder, <http://factfinder.census.gov> (last visited July 21, 2010).

<sup>3</sup> Currently, the Director of the Hualapai Health Department.

Court Professionals and other organizations, and at home we'd have meetings. I, as the Chief Judge, was given the task of planning the drug court.

In our very first training, we were in Stillwater [Oklahoma], sitting around the table in a meeting, and I don't know if it was the probation officer or myself, but somebody said, "We don't like this name 'drug court.'" And I said, "It seems silly to call it drug court. What about wellness?" And people liked it. The reason I used the word 'wellness'? I attribute it to my aunt; she is a wellness-type person. What we were trying to accomplish with this court was to help people become well—so, wellness court. We started using the name at that training and other courts started to use it. I had some of these NADCP people say they wish they had thought of that name, but they were stuck with the term "drug." So that's how it became wellness court.

### **Regarding that Stillwater training; was it a meeting for your team?**

Not just us, for about 15 different teams, who were some of the first tribes who received planning grants. The name (wellness court) caught on with us first, and then others such as Fort Peck Indian Reservation.

### **And eventually the Bureau of Justice Assistance picked it up?**

I was part of that too. There was a Tribal Advisory Committee meeting and we were reviewing publications.<sup>4</sup> I remember Jerry Gardner was there,<sup>5</sup> and Donna Arch.<sup>6</sup> Our group was given the opportunity to call it something different than drug court, since a lot of tribes didn't like the name. So BJA said, "Call it something in your own language." Jerry said, "What about wellness?" Then Donna said, "What about healing-to-wellness? When a person is in court, he's not well. You're trying to heal them." That made sense, so from that point on it was healing-to-wellness courts.

### **Once your healing-to-wellness court got started at the Hualapai Tribal Nation, what kind of successes and challenges did you have?**

There were more challenges, like not enough resources; problems working with treatment providers; people complaining that the court was too hard, too rough. I think when people say it's too hard, too tough, too demanding...that's what promotes sobriety. Individuals need to be busy all the time so they won't have any opportunities to go drinking. The staff people we hired, some of them would be drinking with participants, though I wasn't aware of that then; lots of things like that. Another challenge was the

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<sup>4</sup> The Tribal Advisory Committee (TAC) is a group of court practitioners dedicated to designing, developing, and implementing tribal drug courts, known generally as Tribal Healing to Wellness Courts. Bureau of Justice Assistance, *Tribal Healing to Wellness Courts: The Key Components*, NCJ 188154, April 2003, available at <http://www.ncjrs.gov/pdffiles1/bja/188154.pdf>.

<sup>5</sup> Executive Director, Tribal Law and Policy Institute.

<sup>6</sup> Court Counselor, Eastern Band of Cherokee Indians

room we had. When we first started, the Court was located in an old trailer that was condemned. I at one point was electrocuted in it as the roof was leaking and I went to move the microphone, the floor was wet, and the shock sent me falling back into the chair. But there was no other place to meet; there was just nowhere to go. There were a lot of little problems like that.

**Were you able to have any success stories during the time the court was open?**

I think the success stories come from the fact that participants were not drunk every day. I'd bet individually there are some people who would say, "If it weren't for the wellness court I'd still be doing this," or "I wouldn't have gotten my child back." Some of these people may have returned to drinking in some way, but not as bad as before. Those instances are positive because wellness court did change or affect someone's life in a good way, and if it wasn't available then maybe we'd have lost those people already, though we've lost many.

**How long was the court open?**

Five years; as long as there was money from the federal government.

**That leads to my next question. Why do you think the court closed?**

There was no support from the leadership at the time and then the court leadership felt it was not their responsibility...which was wrong, which was silly. It was their responsibility. They just didn't care. But the judge and court administrator weren't from Peach Springs.

**You mean it wasn't their responsibility after the federal funding ended?**

I guess. I don't know what they meant, but that's what I heard they said. The tribe did put money into it to pay for the probation officers and a clerk. The tribe put money into the court system for the positions. It was just that the people in charge did not promote it, did not do the wellness court.

**That's really interesting. A lot of places say the support is there, people want to do it, we just don't have the money, but yours is almost the opposite. You were able to find the money to support it but people didn't make the effort or the commitment to push it forward.**

Two people in the court system apparently told evaluators, "It isn't my job." But it was their job to keep the wellness court going, but again the tribal leadership at the time did not support it either so I guess it was easy to just let it go.

**Were those two people intimately involved in the drug court planning?**

No, they came after.

**So maybe they weren't entirely sold on the purpose of the court.**

I don't care if they weren't sold. It was what the court was doing. It was their responsibility to support what the court was doing. I was back in school so I didn't find out why the court wasn't functioning until later.

**What would it take in your mind to get this up and going again?**

Not much; a meeting, a spark of some sort. The process is rather simple. All the forms, all the documents are there. There's a better health department now, with counselors, and they would probably work very well with the team format. It wouldn't take much at all to start it back up. There are two full time judges now; back then it was just me. Now there could be a lot of responsibility sharing—everything is in place, even a better court room, though it is very small.

**When the wellness court was running, did you refer people to treatment within the tribe or did you have to send them outside the tribe for treatment?**

Inpatient treatment outside the tribe, outpatient treatment inside; but judges can still refer people to treatment without the wellness court being in operation. The health department, the Salvation Army, these services are available. If a judge wants to, the judge can always offer treatment at sentencing. But if the judge isn't like me or is not thinking about how to help the individual and really wants to punish him or her, he's only going to think about jail and fines. He's not going to think about what's going on with this person or this family. That's a very big issue, when there's a whole family involved. You can't send the whole family to treatment, although I have sent a mother and all the kids somewhere before for help.

**I have one other question about your specific experience as a judge at Hualapai before I get to the more general questions. When you were hearing criminal type cases, even outside the wellness court, what kinds of alternative sanctions were you able to use? By alternative I mean anything other than fines or jail, what other kinds of creative alternatives did you find for sanctions or sentences?**

The main one would be community service, sometimes writing a letter of apology. It was mostly kids, because the adults would just as well go to jail. I would split it, fines and community service. They would get work release or school release or releases from detention to do what they needed to do, although some of them really let me down—they would take off and not do what was expected of them.

I think using alternative sanctions is perhaps why some people might think I was too lenient. I didn't always think of the punishment side. I just thought, "What does this person need to get better?" I would give people things to read. I would send counselors into the jail, but some of the counselors didn't like it. They didn't think it was appropriate for them, or safe I guess. I chose alternative sanctions that would address some of the special issues that a person might have.

**Do the Hualapai or any of the other tribal courts you have worked for have a peacemaking program like the Navajo Nation<sup>7</sup> or some of the Midwest tribes have used?**

Not that I know of. They're always talking about doing something, but there's no "official" process. The judges in many of the tribal courts try to mediate first. I've done that when it seemed appropriate, but some of these courts are very adversarial and they always have attorneys present. If you tried mediating, the attorneys would have a fit, maybe find it hard to fit in that process. Karuk, however, did peacemaking and I think still does.

**What about judges referring people, especially juveniles, to some sort of cultural education or even mentoring with an elder to reconnect people with their culture?**

Oh yeah, I would do that. There was one lady called Beth, she died a while ago. I would send some kids to talk to her. She would tell kids about basket making, lineage. My initial thought was to send kids to her for educational purposes. And then one time a kid said, "Beth! I don't want to talk to Beth; she's going to talk my ear off." So I saw this could be a dual thing: education and punishment! Most of them though ended up liking it.

One time I sent a kid to a sweat lodge. I only did that because his uncle ran it. The kid said, "Isn't there separation of church and state?" I laughed and asked him, how did he know this? He said, "They teach us that in school." I told him, "But he's your uncle," and he said, "But he's going to talk to me." And I go, "That's the point." His parent had no problem with it; she thought it was appropriate. He's right though, if it was a religious situation, it would have been against the rules. And of course, no one challenged it, except the kid at that one point, but eventually agreed. I just thought it was cool how he brought up the separation of church and state.

**When you say that if it had been a religious-type sanction it would be against the rules. Is that a Hualapai Tribal Nation rule or...?**

Well, both. Actually, in our constitution, we don't have separation of church and state like in the American constitution. In the wellness court, we would have pastors or ministers be part of the process to help offenders, if they chose it. We would never send them to a religious ceremony otherwise. If they get value from religion, from being Baptist or Mormon, we allowed that. But never a direct order; it was always by choice.

**What do you think are some of the most common misperceptions that folks from state courts have about tribal courts?**

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<sup>7</sup> The Navajo Nation Peacemaking Program is a renowned restorative justice model that provides culture-specific conflict resolution. Navajo peacemaking was developed as a dispute resolution method before recorded history, and is separate from the Navajo Nation court system. Since 2003, Navajo peacemakers have additionally offered traditional counseling, education, and advice to tribal court personnel and clients. The Navajo Nation Peacemaking Program, <http://www.navajocourts.org/indexpeacemaking.htm> (last visited July 22, 2010).

I don't even think they realize there are tribal courts. Then they find out, "They have a court? They have judges? They have laws?" God forbid I tell them we have a constitution too. They go, "Really?" They go nuts! They really don't know tribal courts are there, for one. You have to get them to realize tribal courts exist in order to get to the next question, which is, "How do tribal courts function?" They don't fathom that a court system like the one they're used to would be happening on tribal lands, but in fact many tribal courts are working just like state court systems, which I don't like. I would rather it be more like a peacemaker's process, but instead tribal courts have adopted this adversarial process. So, there's little knowledge of tribal courts' existence and a lot of misperceptions of what a tribal court system could possibly look like. Even silly things like, "Do you sit in a tepee?" One person asked that—I just about hit him. But he was sincere.

But then when I start telling them about tribal courts, then they'll start asking good questions like, "Is the law the same? How long can you send someone to jail?" And I can tell them we have limited jurisdiction due to federal law; we can't send people to jail forever, for 10, 20 years. Only for a very short period of time. It used to be six months long, but now it's a year.<sup>8</sup> Then they ask—which is actually good—"Why? How come you can't sentence someone longer?" Then I'll say, "That's a good question. You should go to your congressman and say, 'Change that law.'" They find out there are limitations on tribal courts and jurisdictions. Then they start asking, "Can you adjudicate white people or non-Indian people?" And then you have to go over which people the court has jurisdiction over, and then it gets very complicated.

### **What do you see as some of the biggest obstacles facing tribal courts today?**

Well, I think the obstacle is getting over believing tribal courts all have to mirror state courts. To me that's an obstacle because it limits what a tribe believes it can do. I've worked with tribes on training and what not; it's unbelievable how they even believe they have to look just like the state court system. You don't have to look like state courts. I tell them, just always provide due process. To me that's an obstacle and I don't think lots of tribes know that.

Another obstacle is that if tribal courts are not seen by people on the outside and inside as something important, then they cannot do their jobs. There's not enough respect; respect from the inside and outside. Respect must come from the people.

And money, of course. Tribal councils don't always believe courts should get all the money they need to do their job. They treat courts like a program, not a branch of government. In fact, finance directors don't even understand this. Our finance director is not Hualapai, she never seemed to understand that the court is a branch of government and the court should be given all the resources it needs to be a branch of government. Sometimes I felt like hitting her in the head with a hammer to knock some sense into her saying, "Hello, Mc Fly, this is a branch of government; you should make sure we have all

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<sup>8</sup> The Tribal Law and Order Act of 2010, H.R. 725, 111<sup>th</sup> Congress (2010), will increase the amount of time Indian jurisdictions may sentence an offender to imprisonment from one year to three years. Judge Flies-Away was invited to testify before Congress in support of the Act.



the funds to do what we have to do.” That’s one reason why I left. I got so tired of that because we received just barely the minimum, and to do a hard job already, you just can’t survive. At home, the judiciary could do so much if given all the resources. The council and finance director just do not see it clearly enough and it hurts the tribe, the people.

**Currently you are working as a tribal justice consultant. That’s my word. How would you describe your current role?**

I call myself a community and nation building facilitator.

**What do you find yourself doing in that role?**

I help citizens think about how people gather, ground, and grow. Meaning how they come together, how they form institutions, associations, or government, how they settle themselves into a community and create infrastructure, and then how they develop an environment where an economy can grow, where not only the government, but individual citizens and others can thrive. I provide services on the judicial side, and other areas, too. I can just take any project—anything—and put it in my paradigm and plug it in all the components, and it’s basically a way to understand how people gather, ground, and grow.

**You could help a tribal court who wanted you to come in and talk about this approach, but you could also do it with economic development and social services and anything else?**

Yes. Anything that a government does I can talk about in the paradigm and bring it all together, show how it all relates. People start seeing how everything is related, connected, how the people and the community and all of that go together. A lot of times I’m usually just talking about justice issues, but at the same time I’m throwing in outside issues. And none of this is particular to Natives. It could apply to anybody...China, Russia. They’re all trying to do the same thing; they’re all trying to be a nation, trying to solve problems, trying to live, trying to make money, whatever. It’s just that they are in a bigger place; the volume of people makes it all harder to see. You can actually see what’s going on in America as a country in a little tribe. All the same issues are happening, just smaller in scale, but you can see it. But you have to know what to look for.

**I know you’ve spent a lot of time developing the paradigm that you referred to and you’re still in some ways working on articulating it. Is there a way to understand how you developed this paradigm and what it stands for?**

It initially started as a planning tool, because I was a planner and I had to explain to the council and community members what we needed. Take the gym, for example; I wrote a grant to HUD to redo the gym, and someone said me, “Why are you doing that?” They thought it was a waste of money or at least that’s what I took it as. So I said, “Wait a minute. We need people to be healthy and we need a place for them to play basketball here. We need a place for them to have tournaments. So this is important. Not just for individuals, but also for the tribe to show off since people come in from all over Northern

Arizona to play in these tournaments. And the gym can work with the hotel and all these things will go together.” The planning tool that I was creating showed how these different interests were all connected; and it made it easier to explain why we needed to do certain things, work on certain projects.

After that, I kept developing the model. I started off with “People, Places, Policies, Pecuniary Possibilities” or human capital development, organization development, community infrastructure development/environmental support, and economic development. I think audiences liked it because it was understandable. I look back and I say, “Wow! It made sense. That’s probably why they keep asking me to go talk.” So the paradigm came from that—a planning tool.

Then I went to law school where I tried to understand what law is. Law to me became something very spiritual, something that connects us or disconnects us. I started putting the law into my paradigm and then my two dimensional model became spherical, and as I kept working at it, all these different parts—the individual, the group, conflict or cooperation—it all just fit.

Some kid asked me, “How do you come to a decision?” I thought about his relationship with his family, with his tribe, what he thought was right or wrong, what his family thought was right or wrong. There was a conflict in this situation. There’s always a conflict part. And there’s written precedent, oral precedent, legal codes, and the constitution and then the culture. I just started drawing it out and then it became that sphere. So all these concepts came together in order to explain decision-making. I had to make it my way, because I knew my people. All these consultants would talk in ways that didn’t translate. I look at them and say, “Why are you here? You’re not making sense to people. It’s like you’re talking to another professor, trying to be un-understandable.” I wanted the paradigm to be simple enough that the oldest person in Peach Springs could understand, or at least have something tangible to see how our people gather, ground, and grow. Getting people to “hold the sphere” is what I try to do.

**I’ve seen you present on it. If someone who reads this interview wanted to learn more about it or read about it, have you been able to put it down in writing in some form that people can access it?**

There’s an unpublished paper that I’m working on about healing to wellness courts.<sup>9</sup> Also, there is a very remedial piece I wrote a long time ago that explains the paradigm and how its build, and I will revise the paper when I have time.

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<sup>9</sup> Joseph Flies-Away, *Healing to Wellness Courts: Therapeutic Jurisprudence* (2010) (unpublished manuscript) (on file with the author).

*Arizona Highways* is going to have a story that talks about it<sup>10</sup> I worried about how my explanation of the sphere would come out in that story. I hope it makes sense to people.

**That's great.**

No, it's not. I was concerned because I didn't know exactly what the writer was writing. The photographer told her about my hesitation and she sent me a very small part of the article. She interviewed me in Peach Springs for a few days and I talked about the sphere. The article will talk about the sphere. The pictures taken of me for the magazine are of me with the sphere in my hand. She (the writer) saw my books; she saw all my doodles. I sent her most everything I've written about the sphere, about Hualapai, many of my poems, and from that she wrote her piece. If that article is like the tiny piece she sent me, it'll be understandable.

**Oh, that's great!**

She's calling me a visionary. I was kind of taken aback. I had never seen the sphere like that, from another perspective. I'm actually now looking forward to that article because it's about the sphere.

**Do you know when the *Arizona Highways* piece is supposed to come out?**

It's supposed to be October [2010].

**A couple of final questions here. How important do you think it is for state courts and tribal courts to begin communicating and collaborating more effectively?**

It's important for all sovereigns, states, as well as tribes, for people to work together. They have to learn to do that. They need to work together because there are a lot of overlapping issues and situations that require them to do so. It's very important to collaborate, but there are limitations to it. If people aren't able to respect each other, then they shouldn't work together too closely, because I've been in situations where you could tell, there was no respect for the other—mostly Anglos toward the Indians, though it happens vice-versa as well. We may be different, look different, and do things differently, but we can't participate in cooperative measures if there's no respect. There are many people out there who still don't trust the other people. They say right out, "Well, we can't trust Arizona; they're going to act like this, or we can't trust the judge in Mojave County or whatever." Over time, I think, as more respect is built, a better collaborative scenario would be available. Both systems would benefit from understanding that, "Wow! They're doing something differently, we should try that," or "Their technology is this way, we should try that." There are things to learn from each other in a very good way.

**That actually leads to my final questions. What do you think state courts can learn from tribal courts?**

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<sup>10</sup> Article profiling Joseph Flies-Away, *Arizona Highways* (forthcoming October 2010).

I would rephrase the question in terms of people; judges can learn from judges.

**That's fine. What can state court judges learn from tribal court judges?**

When a state court judge goes to tribal court, he can see all the relationships that are being built or broken, what matters are being brought to court. If you're a state court judge, you're so removed from all these people. You never see them again. Outside the court, people who've stood before me call me "Joey," not "Judge." One state court judge actually said to me, "Isn't that uncomfortable?" And I said, "Yeah, but when your jurisdiction is small, you know what's going on. But when you're in your big court you just know what's going on in your one little spot and you don't see how everything relates." Tribal court breaks the realities of people's lives down to size. State court judges can learn that if they come to a smaller tribal court, they see interactions and connections better.

Another thing state court judges can learn is that non-adversarial possibilities exist. These state court judges are so used to that adversarial model. "You've got to prove this; you've got to follow this procedure, and blah, blah, blah." In the tribal court system the judge is trying to work the problems out before they go to trial. "What's really going on here?" It's peacemaking off the bench. Not a ceremony, but maybe it is. The state court judges could see another possibility of how things can be solved.

I think the third lesson to be learned is what law is. A state court judge probably looks at the law as a bunch of books, as the code, judicial precedent, the court of appeals—that's the law to them. But for a tribe, at least as far as I see it, there's more focus on culture. It's what we do, who we are, how our feelings connect with others. Law is also tradition. You see it in action; it's happening all around you, it is what binds and connects us, or again tears us apart.

**Last question is the reverse: do you see anything that tribal court judges can learn from state courts?**

Oh yeah. I actually went to jury duty because I had never witnessed a state court jury process. I wanted to see what happens. The whole court process was a very, very big thing. You had to park in a big parking structure down the street, four blocks from the court. You get in this big bus and they take you over there. It's a very big to-do. So I was observing and I reported back to the clerks, "They have this video to watch before the process starts so you can see what to expect, and somebody talks to you about what jury duty is." There are all these little things we can learn.

Just that one experience that day, I saw four or five things to take back to tribal court to cut down on costs. At Hualapai we have a whole spread of food; coffee, donuts, everything for the jury pool waiting. But you have to buy your own food in Phoenix. So simple things like that. We pay \$30.00 a day and state court gave \$8.00 and that was actually to cover the cost of mileage. I didn't get anything for the day. You only get the money from the state court if you are picked to sit on a jury. I waited all day and I didn't get called. I still have the check they sent me in my office, \$8.90.

When you experience another's process, watch the judges, you see things you can do or processes that could be better. There's always something to learn from another place. Ultimately, you've got to open yourself up to learning, change, and possibility.