

LIGHTLY EDITED FILE
THE NEXUS BETWEEN GENDER BASED VIOLENCE AND HOUSING
INSECURITY FOR AMERICAN INDIAN AND ALASKA NATIVE
SURVIVORS
NATIONAL RESOURCE CENTER ON DOMESTIC VIOLENCE
REMOTE
MAY 27TH, 2020
2:30 P.M. - 3:30 P.M.

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>> AND IT'S HORRIFIC THE WAY THAT IT HAS IMPACTED OUR
COMMUNITY IS THAT IT FEELS MUCH LIKE THE TIME AROUND
VIETNAM, NOT 9/11 BUT VIETNAM WHEN THERE WAS LIKE A
BREAKING, A BREAKING IN THE FABRIC OF SOMETHING THAT
HELD US TOGETHER BEFORE, SO I HOPE THAT WHATEVER COMES
OF THIS, AND IT'S STILL HAPPENING, THERE ARE PEOPLE
STILL PROTESTING AT 4:00 THIS MORNING.

RIGHT NOW WE STARTED A SACRED FIRE HERE AT ELDERS LODGE
AROUND 4:30 THIS MORNING TO ASK FOR PRAYERS AND HELP
FOR THE FAMILIES OF THE LOVED ONES AND EVERYONE HERE
WHO MAY BE IN DANGER, NO MATTER WHAT POSITION THEY HOLD
IN THE COMMUNITY BECAUSE THERE'S A DANGER HERE I

HAVEN'T DEALT WITH SINCE THAT TIME.

SO I ASK FOR YOUR HELP AND YOUR PRAYERS FOR EVERYONE
CONCERNED.

MEGWICH.

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>> THANK YOU, EILEEN.

>> WELCOME.

>> CAROLINE?

>> HI, EVERYBODY, CAN YOU HEAR ME OKAY?

>> YES, WE CAN.

>> PERFECT.

OKAY.

I'M GOING TO GO AHEAD AND GET US STARTED.

SO I WILL JUST, THIS IS GWEN AND I'S PORTION, I'M GOING
TO SKIP OVER THE TITLE.

WE DON'T HAVE A TON OF TIME TOGETHER TODAY BUT REALLY

QUICKLY I WANTED TO INTRODUCE MYSELF, MY NAME IS

CAROLINE LAPORTE, I'M AN ATTORNEY AND ALSO A DESCENDENT

OF OTTAWA INDIANS, AND ALSO ANISHINAABE.

I WAS IN DC WORKING AS A POLICY ADVISER, BUT NOW I AM
IN SOMETIMES SUNNY BUT CERTAINLY NOT THIS WEEK IN
MIAMI.

MY FAMILY IS BEAR CLAN OR -- AS WE SAY IN OUR LANGUAGE,
EVEN THOUGH WE ARE ON A WEBINAR AND I CANNOT SEE YOUR

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FACE AND YOU CANNOT SEE MY FACE, I WANT YOU TO KNOW
WHERE I COME FROM.

I WANT TO THANK YOU FOR BEING ON WITH US TODAY, I FOUND
HAVING TO BECOME A QUASI/FAILURE OF KINDERGARTEN
TEACHER THIS WEEK OR NOT HAVING SIX WEEKS -- TO MYSELF
OR NOT INTERACTING WITH OTHER ADULTS ON A DAILY BASIS,
I REALLY CHERISH THESE FORMATS WHERE WE GET TO COME
TOGETHER TO LEARN FROM EACH OTHER.

I'M GOING TO TURN OVER NIWRC TO GWEN TO INTRODUCE
HERSELF.

GWEN

>> YEAH.

THANK YOU, CAROLINE.

I'M GWENDOLYN PACKARD.

I WORK WITH THE NATIONAL INDIGENOUS WOMEN'S RESOURCE
CENTER.

NIWRC WAS CREATED -- FUNDED BY THE FAMILY VIOLENCE

PREVENTION SERVICES ADMINISTRATION TO ADDRESS DOMESTIC VIOLENCE AND SAFETY FOR INDIAN WOMEN.

OUR COMMISSION IS TO PROVIDE NATIONAL LEADERSHIP TO END VIOLENCE AGAINST NATIVE WOMEN BY SUPPORTING CULTURALLY GROUNDED GRASSROOTS ADVOCACY.

CAROLINE?

>> YES.

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OKAY.

SO I TALK SUPER FAST AND IF I'M TALKING TOO FAST JUST PUT A LITTLE NOTE IN THE CHAT THERE AND I WILL DO MY VERY BEST TO SLOW DOWN.

SO I'M NOT GOING INTO WHAT THE WORKING GROUP GOES OVER, I'M GOING TO GIVE THAT TO HEIDI IN A SECOND TO DO.

BUT I WANT TODAY START WITH THIS QUOTE, AND IT WAS A QUOTE WE INCLUDED IN THE REPORT BECAUSE IT DOES ENCAPSULATE A LOT OF THE ENERGY THAT THE WORKING GROUP ITSELF BROUGHT TO THAT SPACE THAT WE SHARED WITH EACH OTHER AND ALSO THE WAYS THAT WE CONTINUE TO ENVISION THE WORK WE DO, EVEN THOUGH WE MAY DO IT IN DIFFERENT WAYS.

SO THE QUOTE IS ALL THAT WE ARE IS STORY.

FROM THE MOMENT WE ARE BORN TO THE TIME WE CONTINUE ON

OUR SPIRIT JOURNEY, WE ARE INVOLVED IN THE CREATION OF
THE STORY OF OUR TIME HERE.

IT IS WHAT WE ARRIVE WITH.

IT IS ALL THAT WE LEAVE BEHIND.

WE ARE NOT THE THINGS WE ACCUMULATE.

WE ARE NOT THE THINGS WE DEEM IMPORTANT.

WE ARE STORY.

ALL OF US.

WHAT COMES TO MATTER THEN IS THE CREATION OF THE BEST
POSSIBLE STORY WE CAN WRITE WHILE WE'RE HERE.

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YOU, ME, US, TOGETHER.

WHEN WE DO THAT AND TAKE TIME TO SHARE THOSE STORIES
WITH EACH OTHER, WE GET BIGGER INSIDE.

WE SEE EACH OTHER, WE RECOGNIZE OUR KINSHIP, AND WE
CHANGE THE WORLD, ONE STORY AT A TIME.

THAT IS A QUOTE FROM A BOOK CALLED INDIAN HORSE, I
HIGHLY RECOMMEND IT AS A READ.

IT FOCUSES ON A PARTICULAR HISTORICAL TRAUMA
SPECIFICALLY IN CANADA FOR FIRST NATIONS BUT CERTAINLY
APPLICABLE IN THE UNITED STATES WITH THE INDIAN
BOARDING SCHOOLS THAT EXISTED FOR A VERY LONG VERY LONG
TIME HERE.

THERE'S ALSO A MOVIE IF YOU FIND THAT YOU ARE TIRED OF

PURCHASING BOOKS AND HOARDING THEM ON YOUR NIGHTSTAND
LIKE MYSELF.

I'M GOING TO GIVE IT TO HEIDI REALLY QUICKLY TO DO AN
OVERVIEW OF THE WORKING GROUP AND WE'LL GET STARTED
INTO THE MORE SUBSTANTIVE PART.

>> THANKS, CAROLINE.

SO THE WORKING GROUP CAME TOGETHER FOR THE FIRST TIME
IN JUNE OF 2019.

AND BROUGHT TOGETHER ACTIVISTS, ADVOCATES, ALL FROM
DIFFERENT TRIBES AND NATIONS AND ALL NATIVE FOLKS THAT
CAME TOGETHER.

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AND I BELIEVE IT WAS ONE OF THE FIRST TIMES THAT WE
BROUGHT TOGETHER PEOPLE THAT KNEW A LOT ABOUT HOUSING
AND HAD DONE VERY CREATIVE WORK IN INDIAN COUNTRY AND
BUT THEY DIDN'T NECESSARILY HAVE THE GENDER-BASED
VIOLENCE LENS.

AND THERE WERE ALSO IN THE ROOM THEN ALL OF THE
ADVOCATES AND THE FOLKS, MANY OF THEM, FOUR OF THEM ARE
ON THIS CALL TODAY THAT HAVE BEEN DOING ANTIVIOLENCE
WORK FOR MANY, MANY YEARS BUT PERHAPS DIDN'T HAVE THE
OPPORTUNITY TO SPEND A SIGNIFICANT AMOUNT OF TIME ON
HOUSING WITH THE EXCEPTION OF CAROLINE, WHO HAD DONE A

LOT OF POLICY WORK RELATED TO HOUSING.

SO IT WAS A GROUP THAT CAME --

[TALKING OVERLAPPING]

>> -- HOW MANY TIMES WE WERE GOING TO MEET AND SINCE THEN I FEEL LIKE THERE IS A LOT THAT HAS COME OUT OF THAT GROUP.

THE TWO REPORTS THAT I MENTIONED ARE TWO PIECES THAT WERE GENERATED AND PUBLISHED IN JANUARY, AND WE WANTED TO TAKE THE OPPORTUNITY TO REALLY BE INTENTIONAL WITH HOW WE ARE DISSEMINATING THAT INFORMATION, AND THAT'S PART OF THE REASONS FOR HAVING THIS WEBINAR TODAY. WE, YOU HEAR MORE ABOUT THE AREAS OF THE GROUP HAS IDENTIFIED, BUT IT BRINGS TOGETHER MEMBERS THAT DO WORK AT THE NATIONAL LEVEL, AT THE STATE, AND AT THE LOCAL

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LEVEL.

THEY'RE FOLKS THAT WORK DIRECTLY OFF RESERVATIONS, ON THE RESERVATIONS, I THINK A LOT OF THE THINGS THAT CONSTANTLY WE HEAR THAT ARE QUITE COMPLEX AROUND ADDRESSING HOUSING INSECURITY AND GENDER BASED VIOLENCE SURVIVORS FROM INDIAN COUNTRY IT'S THAT THEY'RE VERY SPECIFIC NEEDS AND AREAS THAT CHANGE DEPENDING ON WHERE PEOPLE ARE.

SO TRYING TO HOLD ALL OF THE COMPLEXITY AND

CONCENTRATING ON SOLUTIONS HAVE BEEN THE MAIN GOAL OF THE NATIVE HOUSING WORK 'GROUP.

WITH THAT I'M GOING TO TURN IT OVER AGAIN TO CAROLINE AND GWEN.

>> OKAY.

SO REALLY QUICKLY WE'RE GOING TO GO THROUGH SOME OF THE STATISTICAL INFORMATION REGARDING GENDER BASED VIOLENCE IN INDIAN COUNTRY, AND ALSO FOR JUST GENERALLY, RIGHT, AMERICAN INDIANS AND ALASKAN NATIVES WHO DON'T NECESSARILY LIVE IN WHAT THE FEDERAL GOVERNMENT HAS DEFINED AS INDIAN COUNTRY BUT WHO MAYBE LIVE IN URBAN SETTINGS OR RURAL SETTINGS, CERTAINLY APPLICABLE THERE AS WELL.

OKAY.

SO I'M GOING TO GO OVER THIS REALLY QUICKLY WITH YOU

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ALL.

THIS SLIDE IS VERY IMPORTANT.

YOU ALL WILL GET A COPY OF THIS PRESENTATION LATER SO I JUST SUGGEST HOLDING ONTO IT IF YOU EVER NEED TO USE IT IN ANY TRAINING OR IF YOU EVER JUST WANT TO COME BACK TO IT AS A REFERENCE POINT.

MANY OF YOU ARE AWARE OF THE NIJ STUDY THAT WAS

RELEASED IN MAY OF 2016, IF NOT WE CAN CERTAINLY
INCLUDE A LINK IN THE CHAT FOR YOU.
BUT THESE STATISTICS ARE THE RESULT OF THAT STUDY.
SO FOR A QUICK REVIEW OVER 85% OF AMERICAN INDIAN AND
ALASKAN NATIVE WOMEN HAVE EXPERIENCED VIOLENCE IN THEIR
LIFETIME.

SPECIFICALLY 5 # 6.1 HAVE EXPERIENCED SEXUAL VIOLENCE.
55.5% HAVE EXPERIENCED PHYSICAL VIOLENCE BY AN INTIMATE
PARTNER.

AND WHILE AMERICAN INDIAN AND ALASKAN NATIVE WOMEN HAVE
A GREATER NEED FOR SERVICES, IT'S TRUE THEY HAVE -- --
ACCESS.

MANY OF WHICH YOU ALL PROVIDE OR WHICH YOU ARE SEEK TO
GO PROVIDE IN YOUR COMMUNITY, 38% OF THOSE IN THIS
REPORT WERE UNABLE TO ACCESS THOSE SERVICES AT ALL.

AND WHEN I LOOK AT THESE NUMBERS I DON'T JUST SEE THE
STATISTICS, I, LIKE MANY OF MY OTHER CO-PRESENTERS AND
OTHER INDIVIDUALS THAT DO THIS WORK ON A DAILY BASIS,

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WE SEE THE LIVED EXPERIENCES OF OUR FRIENDS, OF OUR
FAMILY, OF OUR WORK COLLEAGUES, AND HONESTLY OF
OURSELVES.

BUT I ALSO SEE MORE THAN JUST DISPARATE OR
DISPROPORTIONATE IMPACT.

WE SEE INDIVIDUAL VIOLENCE, WE SEE IMPUNITY FOR
NON-INDIANS IN THESE STATISTICS.

WE SEE STRUCTURAL VIOLENCE, CERTAINLY STATE VIOLENCE,
COLONIZATION AND GENOCIDE.

THE CONVENING CONVERSATIONS WERE REALLY A REFLECTION OF
WHAT THIS DATA MEANT, AND AT THE CORE OF WHAT WE WERE
DOING WHEN WE CAME TOGETHER WHEN WE LOOKED AT THESE
STATISTICS AND JUST AGAIN WE DO THIS WORK, SO IT'S
CERTAINLY ANECDOTALLY KNOWN TO US, WE ASKED ESSENTIAL
QUESTIONS ABOUT REALLY WHAT WERE WE DOING, HOW COULD WE
BE GOOD RELATIVES TO ONE ANOTHER, TO OUR NONHUMAN
KINSHIP AND THE LAND.

WE LOOK AT THESE NUMBERS OF GENDER BASED VIOLENCE AND
HOUSING INSECURITY IN INDIAN COUNTRY AND IN OTHER
LOCATIONS WHERE AMERICAN INDIANS AND ALASKAN NATIVES
LIVE, IF THAT STABILITY IS EVER GOING TO BE FULLY
REALIZED WE HAVE TO ASK AND ANSWER REALLY IMPORTANT
QUESTIONS ABOUT WHAT IT MEANS TO HAVE A DUTY TO EACH
OTHER AND ABOUT WHAT IT MEANS TO DO GOOD WORK AND TO BE
GOOD PEOPLE.

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SO IF WE ALL START FROM THE FRAMEWORK THAT WE DESERVE
SAFETY, THAT WE ALL DESERVE A PLACE TO BELONG, WE ALL
DESERVE COMMUNITY, WE CAN START TO MOVE FORWARD.

IF WE BELIEVE HOUSING AND SHELTER IS A BASIC HUMAN RIGHT, JUST AS FREEDOM FROM VIOLENCE, BASIC HUMAN NEEDS, WE CAN START TO SEE -- WHAT WE NEED TO CHANGE ABOUT OUR EXISTING FRAMEWORK.

HOW WE'VE SET ABOUT DOING THIS WORK IN THE PAST AND REALLY HOW TO UNDO SOME OF THE STATISTICAL INFORMATION. NEXT SLIDE.

SO WHAT THE CONVENING SHOWED US IF ANYTHING WAS THAT WE REALLY NEED THE TIME AND HOPEFULLY WE CAN CONTINUE TO HAVE ONGOING MEETINGS THAT MORE PEOPLE CAN BE PULLED INTO, BUT WE NEED TIME TO GET OUR ARMS AROUND THESE ISSUES.

BECAUSE ACTUALIZATION OF HOUSING STABILITY IS GOING TO REQUIRE A MAJOR SHIFT IN HOW WE'VE APPROACHED THIS ISSUE HISTORICALLY, AND THIS IS CERTAINLY REPRESENTED WITH THESE INTERSECTIONAL ISSUES HERE OR WHAT WE IDENTIFY AS ONGOING BARRIERS TO SAFETY FOR AMERICAN INDIAN AND ALASKAN NATIVE WOMEN.

I'M GOING TO LET GWEN TALK HERE, I WANT TO SAY ONE THING HERE TOO, WHEN I LOOK AT THE BARRIER THAT'S I SEE HERE, MY MIND INSTANTLY GOES TO THINKING ABOUT POLICY SHIFTS.

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I THINK WITH THE WORKING GROUP AND WITH THE PEOPLE THAT

I WAS ABLE TO INTERACT AND CERTAINLY LEARN FROM I STARTED TO VIEW THESE THINGS NOT AS AN ATTORNEY OR -- POLICY, MORE AS SOMEBODY THAT COULD VIEW THESE ISSUES AS THINGS THAT WERE IN NEED OF A CULTURE SHIFT.

SO IF I LOOK AT JURISDICTION, FOR EXAMPLE, YOU KNOW, OF THE 56% OF AMERICAN INDIAN AND ALASKAN NATIVE WOMEN THAT REPORTED BEING SEXUALLY ASSAULTED AS PART OF THAT STUDY ON THE PREVIOUS SLIDE, OVER 95% OF THEM REPORTED THEY WERE VICTIMIZED BY AT LEAST ONE NON-INDIAN PERPETRATOR.

I SEE ONE POLICY THING RIGHT THERE I CAN IDENTIFY REALLY QUICKLY.

OLAPHANT, A SUPREME COURT CASE, -- ON TRIBAL LANDS AGAINST TRIBAL PEOPLE, TOOK FROM THEM.

SO YES THAT POLICY SHIFT CAN HAPPEN AND THAT OBVIOUSLY DID OCCUR WITH THE VIOLENCE AGAINST WOMEN ACT OF 2013. BUT NOW IMPLEMENTING TRIBES, TRIBES THAT IMPLEMENT VAWA 2013 CAN PROSECUTE -- FOR DOMESTIC VIOLENCE, CRIMINAL VIOLENCE AND VIOLATION OF PROTECTION ORDER.

WHEN YOU LOOK JURISDICTION, YOU HAVE TO LOOK THE AT WHAT THE JURISDICTION IS REALLY ABOUT, AND THAT'S WHAT THE CONVENING IS MORE FOCUSED ON.

WE'RE LOOKING AT THESE BARRIERS THROUGH A MINDSET SHIFT THAT'S NEEDED OR CULTURE SHIFT THAT'S NEEDED.

WHEN I THINK ABOUT JURISDICTION IN THAT CONTEXT I THINK IT'S MORE ABOUT RACISM AND I DON'T THINK THAT WE CAN AVOID HAVING THAT CONVERSATION AND WE CERTAINLY DIDN'T SHY AWAY FROM THAT ISSUE WITHIN THE WORKING GROUP ITSELF.

AND YOU CAN GO THROUGH EACH ONE OF THESE THINGS AND PUT IT THROUGH THAT LENS AND I THINK IT WOULD BE VERY EASY FOR ALL OF YOU TO DO BECAUSE YOU DO THIS WORK EVERY DAY.

I DO WANT TO, THERE'S A QUESTION FROM I BELIEVE IT'S HERE IN THE CHAT, WHAT ARE THE MAIN REASONS FOR GENDER BASED VIOLENCE IN NATIVE COMMUNITIES?

I PERSONAL WOULD TAKE COLONIZATION AND GENOCIDE WERE THE ROOT CAUSES, THERE ARE CERTAINLY INTERSECTIONAL ISSUES UP HERE THAT COMPOUND THAT HISTORICAL BASIS FOR WHAT HAPPENED.

BUT TO ME THAT WOULD BE WHAT IT IS.

GWEN, DO YOU WANT TO ADD ANYTHING TO THIS SLIDE?

>> NO, I'LL JUST GO WHEN IT'S MY TURN.

>> OKAY.

SO THE LAST THING I'LL SAY AND THEN I'M GOING TO TURN IT OVER TO GWEN AND IS THAT, AND THIS IS FROM THE

REPORT, HOUSING CRISIS IN INDIAN COUNTRY REALLY NEEDS

TO BE VIEWED FIRST AS A HISTORICAL INJUSTICE AND THAT WAS DEFINITELY THE FRAMEWORK THAT THE WORKING GROUP APPROACHED IT FROM.

SO THAT HISTORICAL INJUSTICE IS ONE THAT HAS BEEN UTILIZED AS A TOOL IN THE ONGOING GENOCIDE OF INDIGENOUS, NOT IN THE UNITED STATES -- IN THE UNITED STATES, YES, BUT ALSO THROUGHOUT THE WORLD.

HOUSING CRISIS, VIOLENCE, LACK OF ADEQUATE RESOURCES AND RESPONSE TO THAT VIOLENCE IN INDIAN COUNTRY AND OTHER COMMUNITIES WHETHER THAT IS THROUGH TRADITIONAL -- RESPONSES OR CRIMINAL JUSTICE RESPONSES ARE LACKING. THAT CAN'T BE VIEWED AS RANDOMIZED OR CONSEQUENTIAL OCCURRENCE, IT HAS TO BE VIEWED AS MANIFESTATIONS OF A LARGER GOAL WHICH IS THE ERADICATION OF INDIGENOUS PEOPLE FROM THEIR LAND.

I'M GOING TO TURN IT OVER TO GWEN.

>> OKAY.

THANK YOU, CAROLINE.

I THINK THE OTHER ONE TOO WAS WE TALKED ABOUT WAS THE HUMAN RIGHT, THAT HOUSING IS A HUMAN RIGHT.

THANK YOU, EVERYONE, FOR JOINING US.

WHY DO WOMEN STAY AS ADVOCATES AND SURVIVORS, DON'T YOU GET TIRED OF HEARING THAT?

I WAS APPALLED WHEN I FIRST HEARD IT OVER 30 YEARS AGO,

AND I'M APPALLED THAT PEOPLE CONTINUE TO ASK THAT QUESTION.

NOT ONLY IS LEAVING ONE OF THE MOST DANGEROUS TIMES FOR A SURVIVOR, FOR FAR TOO MANY SURVIVORS THERE'S OFTEN NO PLACE TO GO.

SURVIVORS ARE AT THE GREATEST RISK OF HOMICIDE WHEN THEY ARE ATTEMPT TO GO LEAVE OR HAVE LEFT A RELATIONSHIP.

AND FOR SURVIVORS LEAVING A VIOLENT HOME, WHAT ARE THEIR CHOICES?

STAYING WITH A RELATIVE OR FRIEND?

GOING THROUGH A DV SHELTER?

STAYING AT A HOMELESS SHELTER?

LIVING IN A VEHICLE OR ON THE STREET?

WE ALL KNOW THESE ISSUES OUTCOME WITH A LOT OF, A LOT OF ISSUES ASSOCIATED WITH ALL OF THESE OPTIONS.

FOR ADVOCATES, SECURING HOUSING IS A CRITICAL ELEMENT IN SAFETY PLANNING, AND THE NEED FOR SAFE AND AFFORDABLE HOUSING IS ONE OF THE MOST PRESSING CONCERNS FOR AMERICAN INDIAN AND ALASKAN NATIVE SURVIVORS OF

DOMESTIC VIOLENCE.

DOMESTIC VIOLENCE IS THE LEADING CAUSE OF HOMELESSNESS FOR WOMEN AND CHILDREN.

HOUSING IS A BASIC HUMAN RIGHT, YET FOR SOME GROUPS OR INDIVIDUALS, THEY FACE MANY CHALLENGES, SOME ALMOST

INSURMOUNTABLE IN EXERCISING THEIR RIGHT TO AFFORDABLE AND ADEQUATE HOUSING.

AND THIS CERTAINLY HOLDS TRUE FOR MANY INDIGENOUS PEOPLE, TRIBAL NATIONS, AND VICTIMS AND SURVIVORS OF DOMESTIC VIOLENCE AND THEIR CHILDREN.

JUST LOOKING AT THE DATA AROUND BASIC HOUSING NEEDS FOR AMERICAN INDIANS AND ALASKA NATIVE PEOPLE, WE SEE THAT 42,100 TO 84,700 AMERICAN INDIAN ALASKAN NATIVE PEOPLE WOULD BE HOMELESS IF A FAMILY OR FRIEND HAD NOT TAKEN THEM IN.

THIS IS, THIS REPRESENTS 4.7% OF OUR POPULATION.

ONE IN 200 AMERICAN INDIAN ALASKAN NATIVES ARE HOMELESS, COMPARED TO 1 IN 1,000 IN THE U.S. OVERALL POPULATION.

17% OF AMERICAN INDIAN AND ALASKAN NATIVE HOUSEHOLDS INCLUDE DOUBLED UP MEMBERS.

SOMETIMES THIS IS SEVERAL GENERATIONS AND WE VIDEO THAT.

19% OF AMERICAN INDIAN ALASKAN NATIVE DOUBLED UP HOUSEHOLDS WOULD ASK RELATIVES TO LEAVE IF THEY COULD, AND WE ALSO SEE THAT 80% OF PEOPLE LIVING DOUBLED UP WOULD PREFER TO LEAVE IF THEY COULD.

I REMEMBER SOME YEARS AGO TALKING WITH TRIBAL LEADERS AND OTHERS ABOUT HOMELESSNESS IN TRIBAL NATIONS AND INDIAN COMMUNITIES AND THEIR RESPONSE THEN WAS WE DON'T

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HAVE THAT PROBLEM, WE ALL TAKE CARE OF EACH OTHER. AND I THINK WE SEE THAT SENTIMENTS REFLECTED IN THIS DATA.

IT'S IMPORTANT TO NOTE THAT THE FACE OF HOUSING IN TRIBAL COMMUNITIES IS AS DIVERSE AS THE COMMUNITY SPIRIT.

WE KNOW THAT STAYING WITH RELATIVES IS NOT ALWAYS IDEAL.

THERE CAN BE INTENSE OVERCROWDING, WITH REGARD TO DOMESTIC VIOLENCE SHELTERS, THERE WERE ACCESS AND AVAILABILITY ISSUES ALONG WITH RULES AND HOOPS THAT CAN BE HARD TO ABIDE BY OR TO JUMP THROUGH.

SAFETY IS A HUGE ISSUE IN HOMELESS SHELTERS, AND THEY DO NOT OFFER ANY TYPE OF SUPPORTIVE SERVICES THAT SURVIVORS NEED, AND THE IMPACT ON CHILDREN IS ENORMOUS IN ALL OF THESE SITUATIONS.

IT IS EVIDENT AND TRAGIC THAT AFFORDABLE HOUSING AND HOMELESS SERVICES ARE INSUFFICIENT TO MEET THE NEEDS OF SURVIVORS.

MANY FACTORS CONTRIBUTE TO HOMELESSNESS IN INDIAN COUNTRY, POVERTY, RACISM AND -- DOMESTIC VIOLENCE. INDIAN PEOPLE FACE HIGH RATES OF UNEMPLOYMENT AND ECONOMIC HARDSHIP.

TRIBAL NATIONS FACE EXTREME HOUSING SHORTAGES, LACK OF INFRASTRUCTURE AND ECONOMIC OPPORTUNITY.

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WORKFORCE ISSUES, TRAUMA ON A MULTITUDE OF LEVELS, AND LIMITED RESOURCES AND ACCESS TO SERVICES.

AND I THINK A LOT OF THIS IN RECENT MONTHS IS REALLY OFF THE CHARTS DUE TO THE PANDEMIC WE'RE ALL EXPERIENCING.

HERE THE DATA SHOWS THAT THE POVERTY RATES IN METROPOLITAN AREAS ARE 22%.

IN SURROUNDING COMMUNITIES, 28%.

AND IN TRIBAL AREAS, 32%, ALMOST THE NATIONAL U.S. AVERAGE, BEFORE THE PANDEMIC ANYWAY.

STUDY ON THE HOUSING NEEDS OF AMERICAN INDIANS AND ALASKA NATIVES IN TRIBAL AREAS FOCUSED ON PROBLEMS AND NEEDS IN INDIAN COUNTRY, INCLUDED SOME OF THESE SYSTEM DEFICIENCIES SUCH AS PLUMBING, HEATING, KITCHEN AND

ELECTRICAL, ALONG WITH ROADS, RUNNING WATER, AND HEALTH CARE.

AND MANY OF THE HOUSING UNITS ARE OLD AND HAVE STRUCTURAL DEFICIENCIES.

OVERCROWDING WAS HUGE.

THE PROCEEDING SLIDES WERE TAKEN FROM THIS REPORT, HOUSING NEEDS FROM AMERICAN INDIAN AND ALASKAN NATIVES, AND NATIVE HAWAIIAN NEEDS.

THIS STUDY GENERALLY CONFIRMS WHAT HAS BECOME THE CONVENTIONAL WISDOM ABOUT HOMELESSNESS IN INDIAN COUNTRY.

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MAINLY THAT IN TRIBAL AREAS HOMELESSNESS MOSTLY TRANSLATES INTO OVERCROWDING RATHER THAN HAVING PEOPLE SLEEPING ON THE STREET.

THE STUDY ESTIMATES THAT AT THE TIME OF THE HOUSEHOLD SURVEY IN 2013 TO 2015, BETWEEN 42,000 AND 85,000 PEOPLE IN TRIBAL AREAS WERE STAYING WITH FRIENDS OR RELATIVES ONLY BECAUSE THEY HAD NO PLACE OF THEIR OWN. THAT IS, THEY WERE HOMELESS.

WE KNOW THAT THE RATES OF DOMESTIC VIOLENCE OUR WOMEN AND CHILDREN EXPERIENCE ARE UNACCEPTABLY HIGH.

64% OF INDIAN WOMEN ARE PHYSICALLY ASSAULTED, VICTIMS OF DOMESTIC VIOLENCE.

INDIAN WOMEN SUFFER FROM VIOLENT CRIME AT THE RATE OF THREE AND A HALF TIMES THE NATIONAL AVERAGE.

HOMICIDE IS THE LEADING -- THIRD LEADING CAUSE OF DEATH FOR INDIAN WOMEN, AND INDIAN WOMEN ARE MURDERED AT A RATE TEN TIMES HIGHER THAN THE NATIONAL AVERAGE.

75% OF INDIAN WOMEN MURDERED WERE KILLED BY AN INTIMATE PARTNER.

VIOLENCE AGAINST INDIAN WOMEN IS ROOTED IN COLONIZATION.

INDIAN WOMEN LIVE THEIR LIVES IN THE DANGEROUS INTERSECTION OF GENDER AND RACE, AND AS WAS QUOTED EARLIER, 38% OF AMERICAN INDIAN ALASKAN NATIVE WOMEN WHO WERE VICTIMS OF DOMESTIC VIOLENCE WERE UNABLE TO

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RECEIVE THE NECESSARY SERVICES.

ON TOP OF THAT, WE ALSO KNOW THAT INDIGENOUS WOMEN EXPERIENCE MORE CHALLENGES IN DEALING WITH THE EFFECTS OF DOMESTIC VIOLENCE SUCH AS -- AFFORDABLE HOUSING, EMPLOYMENT, DAYCARE, LEGAL ISSUES, RUINED OR DAMAGED CREDIT, DISCRIMINATION AND VULNERABILITY TO SEXUAL AND GENDER BASED VIOLENCE.

WE KNOW THAT MANY OF THESE BARRIERS ARE CREATED BY ABUSIVE PARTNERS TO CONTINUE TO EXERT POWER AND CONTROL OVER VICTIM SURVIVORS.

LOOKING AT GENDER BASED VIOLENCE AND HOUSING INSTABILITY WE SEE THAT DOMESTIC VIOLENCE IS THE LEADING CAUSE OF HOMELESSNESS. 50% OF THE HOMELESS POPULATION IDENTIFIES DOMESTIC VIOLENCE AS THE PRIMARY CAUSE. BETWEEN 22 AND 50% OF HOMELESS WOMEN REPORT THAT DOMESTIC VIOLENCE WAS THE IMMEDIATE CAUSE OF THEIR HOMELESSNESS. 92% OF HOMELESS WOMEN HAVE EXPERIENCED SEVERE PHYSICAL OR SEXUAL ABUSE AT SOME POINT IN THEIR LIVES. 63% OF HOMELESS WOMEN HAVE BEEN VICTIMS OF DOMESTIC VIOLENCE, AND 38% OF DOMESTIC VIOLENCE VICTIMS WILL BECOME HOMELESS AT SOME POINT. WITH REGARD TO DOMESTIC VIOLENCE SHELTERS ACROSS THE 574 FEDERALLY RECOGNIZED TRIBES, THERE ARE PROBABLY

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FEWER THAN 45 TRIBAL DOMESTIC VIOLENCE SHELTERS. BY CONTRAST NATIONALLY THERE ARE OVER 1500 DOMESTIC VIOLENCE SHELTERS IN THE U.S. FOR DOMESTIC VIOLENCE SURVIVORS, ACCESS TO SAFETY MEANS ACCESS TO SHELTER OR HOUSING. WORKING ON HOUSING ISSUES CAN BE OVERWHELMING FOR DOMESTIC VIOLENCE ADVOCATES. SAFETY PLANNING AND KNOWLEDGE ABOUT RESOURCES ARE

FUNDAMENTAL PRINCIPLES FOR ADVOCATES, HOWEVER, HOUSING ISSUES CAN BE COMPLICATED AND DIFFICULT TO NAVIGATE. THE HOUSING INDUSTRY IS A HIGHLY REGULATED INDUSTRY, AND FOR SOME COMMUNITIES IF THERE ARE NO RESOURCES THERE ARE NO RESOURCES.

CERTAINLY THE SHORTAGES ILLUSTRATED IN THE REPORT IN THIS WEBINAR AS WELL AS THE INFORMATION PROVIDED REGARDING THE EXPANDED VAWA PROTECTIONS SHOW THAT HOUSING IN INDIAN COUNTRY IS YET ANOTHER VULNERABILITY THAT AMERICAN INDIANS AND ALASKA NATIVES HAVE INHERITED.

WE KNOW THAT WITHOUT ACCESS TO SHELTER AND SAFE, ADEQUATE HOUSING ON TRIBAL LANDS, SURVIVORS ARE OFTEN FORCED TO LEAVE THEIR ANCESTRAL HOME, A PLACE OF SIGNIFICANT SPIRITUAL AND CULTURAL MEANING, LEAVE THEIR TRIBAL COMMUNITY AND SUPPORT SYSTEM AND ENTER NON-TRIBAL DESIGNS SHELTERS OR HOMELESS SHELTERS THAT

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CANNOT ADDRESS THEIR NEEDS, OR LIVE ON THE STREETS. AGAIN, ALL OF THESE ARE VERY DIFFICULT FOR SURVIVORS AND THEIR CHILDREN.

YET WE CANNOT TO ASK WHY DO WOMEN STAY.

THANK YOU FOR JOINING THIS IMPORTANT WEBINAR TODAY. AND THANK YOU FOR THE IMPORTANT WORK YOU'RE DOING IN

YOUR COMMUNITIES TO CREATE SAFETY FOR SURVIVORS OF
DOMESTIC VIOLENCE.

NOW I WILL TURN THIS OVER TO EILEEN AND CHRIS.

OH, NO, IT'S CAROLINE.

SORRY.

IT'S BACK TO CAROLINE, I'M SORRY.

>> I'M BACK!

>> SORRY!

>> SO, FRAMING.

OKAY, SO WHEN WE STARTED THE WORKING GROUP WHENEVER,
YOU KNOW, I THINK ANYBODY THAT ENGAGES IN THIS WORK
KNOWS THE IMPORTANCE OF FRAMING WHETHER YOU'RE TALKING
WITH VENDORS OR POLICY MAKERS ON THE HILL OR YOUR LOCAL
GOVERNMENT OR TRIBAL GOVERNMENT, FINGERNAIL OF FRAMING
IS CRITICALLY IMPORTANT.

THIS IS A FRAMING THAT WE PRIMARILY FOCUS ON FOR THE

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REPORT AND AGAIN I THINK YOU ALL HAVE A LINK TO THAT IN
MATERIALS BUT WE CAN POST IT IN THE CHAT AGAIN.

SO I'M JUST GONNA GO THROUGH THESE QUICKLY, THOUGH I
WILL ATTEMPT TO SPEAK SLOWLY.

HOUSING STABILITY AND ACCESS IS AN ONGOING CRISIS IN INDIAN COUNTRY.

THAT'S BOTH HISTORICALLY AND PRESENTLY.

IF YOU READ IN THE REPORT, THERE IS A HISTORICAL FRAMING AROUND THIS ISSUE AND I THINK THAT IT HAS CERTAINLY PERMEATED ITS WAY TO THE PRESENT PRETTY CONTINUOUSLY.

THE RESPECT FOR TRIBAL SOVEREIGNTY HAS TO BE PRESENT IN ANY SOLUTION THAT WAS PROPOSED.

WE, JUST LIKE MANY OF THE OTHER INDIVIDUALS ON THIS WEBINAR WHO WORK IN INDIAN COUNTRY OR IN URBAN SETTINGS OR OTHER RURAL SETTINGS WHERE AI/AN PEOPLE LIVE, SOVEREIGNTY IS A FRAMEWORK THAT'S PUT OUT IN THE FRONT AND IS CERTAINLY INFUSED INTO EVERY FRAMEWORK WE APPLY. THE APPLICATION OF THE TRUST RESPONSIBILITY TO HOUSING IN INDIAN COUNTRY FUNDING.

I DON'T HAVE A LOT OF TIME TO GO THROUGH WHAT THE TRUST RESPONSIBILITY IN INDIAN COUNTRY IS.

RATHER THAN AMERICAN INDIANS AND ALASKAN NATIVES RATHER THAN BEING VIEWED AS A RACE -- GWEN MENTIONED 574 RECOGNIZED TRIBES IN THE UNITED STATES AND -- STATE

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RECOGNIZED TRIBES THAT -- AND I THINK THE WAY THAT THE TRUST RESPONSIBILITY IS BEST SUMMED UP IS THAT, YOU

KNOW, THROUGH THE TREATY MAKING PROCESS THAT THE UNITED STATES GOVERNMENT ENGAGED IN EARLY ON SORT OF AS PART OF ITS NATION-MAKING PROCESS THAT IT PROMISED CERTAIN THINGS TO THE INDIAN TRIBES THAT ARE WITHIN THE UNITED STATES.

AND IT TOOK ON A ROLE AS THAT OF A TRUSTEE.

AND SO WE HAVE TO THINK ABOUT IT IN THAT WAY.

THE FEDERAL GOVERNMENT ACTUALLY OWES AMERICAN INDIANS ALASKAN NATIVES AND TRIBES A FIDUCIARY DUTY AND A LEGAL OBLIGATION THAT IS STEEPED IN THE HIGHEST LAW OF THE LAND, MOSTLY IN TREATY BUT ALSO JUST THROUGH THE CONGRESSIONAL PLENARY POWER THAT'S BEEN ESTABLISHED.

AND SUSTAINABILITY, I WILL SAY THIS TOO, THE OFFICE -- IF YOU NEED MORE INFORMATION ON SOVEREIGNTY OR THE TRUST RESPONSIBILITY, THERE ARE INCREDIBLE TRIBAL COALITIONS IN YOUR AREA WHO ARE VERY WELL VERSED ON THESE TOPICS.

THERE'S ALSO THE NATIONAL INDIGENOUS WOMEN'S RESOURCE CENTER, ALASKAN NATIVE WOMEN'S RESOURCE CENTER, AGAIN, I'LL REVERT BACK TO USING THE COALITION, TRIBAL COALITIONS.

AND ALSO THE NATIONAL CONGRESS OF AMERICAN INDIANS IS ANOTHER REALLY GREAT RESOURCE FOR THAT INFORMATION.

SUSTAINABILITY WAS ANOTHER PIECE OF THE FRAMING THAT CAME INTO PLAY.

SO WHAT'S EVEN -- WHEN WE THINK ABOUT THE HOUSING SPECTRUM, THE TYPICAL THINGS THAT WE THINK ARE AVAILABLE, THAT WAS ONE OF THE QUESTIONS WE HAD TO FOCUS ON.

WHAT'S REALLY AVAILABLE TO SURVIVORS IN INDIAN COUNTRY NOW OR IN URBAN COMMUNITIES AND RURAL SETTINGS, AND HOW DO WE SUSTAIN THAT HOUSING OR THAT NEW HOUSING GOING FORWARD.

THOSE WERE SOME OF THE MAIN THING THAT'S WE FOCUSED ON WHEN THE REPORT WAS DRAFTED.

WE FOCUSED ON THESE KEY PIECES AGAIN, SO PREVENTION, WE FOCUS ON HOUSING AND PREVENTION WORK, PREVENTION FROM VIOLENCE, ALL SORTS OF OTHER BARRIERS THAT ARE EXPERIENCED BY AMERICAN INDIANS AND ALASKAN NATIVES, FOCUSING ON STATE ACTION AND STATE VIOLENCE, AGAIN, THAT WAS VERY PREVALENT THROUGHOUT THE ENTIRE CONVERSATION, MULTIPLE CONVERSATIONS THAT WERE HAD. THE FOCUS ON DUTY AND DUE DILIGENCE, FOCUS ON SELF-DETERMINATION, FOCUS ON SOVEREIGNTY, THERE WAS A STRONG EMPHASIS ON CULTURAL AND POLITICAL CONSIDERATIONS, THE FOCUS ON STATE ACCOUNTABILITY AND STATE RESPONSIBILITY FOR PREVENTING INDIVIDUAL ACTS OF VIOLENCE WHICH MANY OF YOU KNOW ON THE PHONE CALL, --

OPPOSITION REALLY TO HOW UNITED STATES LAW HAS DEVELOPED WHERE STATES ARE NOT REALLY RESPONSIBLE FOR INDIVIDUAL ACTS OF VIOLENCE, AND THAT'S THAT SUPREME COURT LAW.

AND THEN STRONG EMPHASIS ON THE RIGHTS OF INDIGENOUS PEOPLE, MAINTAINING, SUSTAINING, AND FOSTERING INDIGENOUS WAYS OF LIVING AND KNOWING AND REALLY CENTERING THAT AS VALID.

AND I THINK THAT, YOU KNOW, IT SEEMS LIKE REALLY -- BAR, BUT THAT'S WHAT WE HAVE TO ASK FOR IN THE BEGINNING.

SO KEY CONCEPTS.

THESE WERE JUST THE KEY CONCEPTS FROM THE REPORT.

I'M NOT GOING TO GO THROUGH ALL OF THEM, I THINK GWEN FOCUSED ON A LOT OF THEM PRETTY WELL.

FOCUS ON ROOT CAUSES AND HISTORICAL INJUSTICE ASPECTS WITHIN THE REPORT WAS HIGHLIGHTED MULTIPLE TIMES.

AND THEN JUST THE IMPORTANCE OF PLACE, OUR RELATIONSHIPS TO THE LAND AS A LIVING BEING AS SOMETHING THAT WE OWE A DUTY TO, A KINSHIP TOWARDS, AND WHAT THAT MIGHT LOOK LIKE IN TERMS OF HOW WE RECENTER OUR VALUES GOING FORWARD IN THIS WORK.

AND THEN THESE WERE THE THEMES.

I DO THIS TURTLE -- I DREW THIS TURTLE, IT'S EMBARRASSING BUT IT WAS AN ATTEMPT.

THE THEMES WERE PRESENTED HERE, AND IF YOU GO THROUGH THE REPORT, THEY ARE OUTLINED MORE SUB CONSTANTLY OBVIOUSLY.

I'M GOING TO GO THROUGH A FEW, SOVEREIGNTY I ALREADY TOUCHED ON BUT I DO WANT TO SAY THAT TRIBAL SOVEREIGNTY IS REALLY THE INHERENT AUTHORITY OF OUR NATIONS TO GOVERN THEMSELVES.

IT'S OUR INHERENT RIGHT OF SELF-RULE AND I THINK THAT'S IMPORTANT BECAUSE I THINK SO MANY TIMES IT'S JUST TAKEN FROM US AND THAT CREATES PROBLEMS THAT, YOU KNOW, RESULT IN ONGOING VIOLENCE IN OUR COMMUNITY.

THIS AUTHORITY, THE SOVEREIGN AUTHORITY OF TRIBES IS PRECONSTITUTIONAL AND EXTRACONSTITUTIONAL AND FOR EDUCATIONAL PURPOSES THAT JUST MEANS THAT WHILE THE UNITED STATES' OWN CONSTITUTION DOES MEMORIALIZE TRIBAL SOVEREIGNTY, IT DOESN'T CREATE

[ECHOING]

>> TRIBES POWER IS IN THE TRIBES 'PEOPLE.

I'M GETTING A LITTLE BIT OF ECHO.

OKAY.

I'VE BEEN TOLD THAT I DON'T HAVE VERY MUCH TIME LEFT SO

I'M GOING TO GO THROUGH THIS A LITTLE QUICKER.
CULTURE WAS ANOTHER IMPORTANT THEME THAT I'M GOING TO
TOUCH ON REALLY QUICKLY.

THERE WAS A GROUP THAT CAME TO ONE OF THE, TO OUR

WORKING GROUP SESSIONS CALLED THUNDER VALLEY.

AND WHAT THEY CREATED WAS SOMETHING CALLED AN ECOSYSTEM
OF OPPORTUNITY WHICH IS ALSO HIGHLIGHTED IN THE REPORT
AND WE REALLY JUST UPLIFTED AS ONE WAY IN WHICH PEOPLE
ARE DOING THE WORK AND DOING IT WELL.

BUT THEIR APPROACH CENTERED ON THEIR LANGUAGE, THEIR
CULTURE, AND THE SPIRITUALTY.

AND THEN ONE OF THE MOST IMPORTANT THINGS TO KNOW ABOUT
THEIR WORK WHICH I THOUGHT WAS REALLY COOL WAS THAT IT
BEGAN AS A YOUTH-LED MOVEMENT WITHIN THEIR COMMUNITY.

AND I WOULD DEFINITELY CHECK OUT WHAT THEY'VE DONE.

ANOTHER GROUP, NATIVE AMERICAN CONNECTIONS PROVIDED
STAKEHOLDERS AT THE WORKING GROUP WITH EXAMPLES OF
REALLY FACILITY AFTER FACILITY THAT INCORPORATED TRIBAL
CULTURE AND TRADITION.

AGAIN, IT'S NOT -- THE WAY WE READ THE REPORT YOU'LL
SEE IT, YOU SHOULDN'T READ IT AS LIKE A BOILERPLATE FOR
ANY COMMUNITY SHOULD YOU WANT TO ADOPT NEW PRACTICES OR
CONSIDER SOME OF THE PROCESSES IN PLACE, THE CONCEPT OF

THESE GROUPS AND WHAT THEY'RE DOING WITH THEIR WORK IS INTENSELY PERSONAL.

SOME OF IT IS BASED ON STARTING FROM A PRAYER.

A LOT OF, AGAIN, WAS BASED ON A YOUTH MOVEMENT, AND THEN, YOU KNOW, SOME OF THE -- SOME OF THE FACILITIES ARE USING THINGS LIKE SWEAT LODGES, INCORPORATING

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WEAVING AND STRAWMAKING INTO PROGRAMS, JUST LIKE GWEN POINTED OUT, WE'RE NOT PAN-INDIGENOUS SO THOSE THINGS AREN'T GOING TO WORK FOR EVERY SURVIVOR.

ANCESTRAL CONNECTION WAS ANOTHER ONE THAT EMERGED AND RELATIONSHIP TO LAND I THINK TO ME WAS ONE OF THE BIGGER PIECES.

SO I WANT TO SAY THAT THE CONCERN FOR THE LAND FROM AN ENVIRONMENTAL PERSPECTIVE WITH A KEY VALUE FOR THE GROUP.

I THINK FOR US THAT INDICATED THAT HOUSING SOLUTIONS FOR SURVIVORS NEEDED TO ENCOMPASS A MODEL THAT WAS TETHERED TO OUR TRADITIONAL WAYS OF CARE FOR THE EARTH. BUT MORE THAN THAT, FOCUS ON THE ACTUAL RELATIONSHIP THAT AMERICAN INDIANS AND ALASKAN NATIVES HAVE TO THE LAND AS A LIVING THING AND THAT WE HAVE TO CONTINUE TO CENTER THAT WORK.

WHEN WE THINK ABOUT ADDRESSING GENDER BASED VIOLENCE,

YOU THINK ABOUT USE OF TRADITIONAL MEDICINE,
REVITALIZATION IN USE OF OUR LANGUAGES, HOW THAT
SUSTAINS US, AND THOSE MAIN PIECES.

IF I HAD A LITTLE BIT MORE TIME I COULD GO INTO SOME OF
MORE OF THAT BUT I'M GOING TO SKIP TO THE POLICY
RECOMMENDATIONS.

ACTUALLY, I'LL GO THROUGH THIS TOO.

THE CORE QUESTIONS THAT EMERGED.

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SO THESE WERE THE QUESTIONS THAT WE SORT OF I DON'T
WANT TO SAY STRUGGLED WITH AS A WORKING GROUP BUT THEY
WERE DEFINITELY ONE OF THOSE THING THAT'S WE KEPT
ALWAYS SORT OF IN THE CENTER AND FOREFRONT OF OUR
BRAINS.

ONE IS HOW DO YOU ADDRESS THE TENSION BETWEEN WESTERN
CONCEPT OF HOMEOWNERSHIP AND ECONOMIC STABILITY AND THE
INDIGENOUS STANDING AND TEACHINGS AROUND LAND, EARTH
AND OUR RESPONSIBILITY TO HER?

AND ANOTHER, WHEN WE DO ADDRESS THOSE WHO COMMIT
VIOLENCE AND CAN BE VICTIMS THEMSELVES, AND THEY'RE
PART OF OUR COMMUNITY, HOW DO WE -- EVERY INDIVIDUAL
HAS VALUE, AND HOW DO WE PROVIDE HEALING FOR THOSE WHO
DO HAPPEN TO COMMIT VIOLENT ABILITIES.

YOU CAN VIEW THIS ON YOUR OWN OR SEE IT IN THE REPORT

WITH A LITTLE MORE EXPLANATION.

LET'S SEE.

THESE WERE SOME OF THE CORE CONVERSATIONS THAT EMERGED AND THEN WE'VE HIGHLIGHTED SOME OF THE INNOVATIONS THAT WERE PRESENTED AND OF AND I'M JUST GOING TO GO THROUGH THESE QUICK BECAUSE WE'RE RUNNING WAY OUT OF TIME.

THIS SLIDE I THINK IS A GOOD EXAMPLE OF HOW CREATIVE GROUPS ARE BEING IN LAYERING FUNDING.

I THINK ONE OF THE BIG BENEFITS OF BRINGING THE WORKING GROUP TOGETHER WHERE WE HAD HOUSING ADVOCATES WHO DON'T

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NECESSARILY VIEW THEIR WORK FROM A GENDER BASED VIOLENCE LENS BUT ARE CERTAINLY DOING THAT WORK, OR GENDER BASED VIOLENCE ADVOCATES WHO WORK IN THE FIELD WHO DON'T NECESSARILY THINK ABOUT HOUSING BEING THEIR MAIN PRIORITY THEY FOCUS ON.

THIS IS A GOOD EXAMPLE OF HOW THE WORKING GROUP CAME TOGETHER TO SUPPORT.

THOSE OF YOU WHO FOCUS ON THE DV SIDE -- SEEING HOW TO LAYER FUNDING AND CREATIVELY USE FUNDING WAS ONE OF THE BIGGER BENEFITS OF THE WORKING GROUP.

SO THE POLICY RECOMMENDATIONS, MOST OF, I'M JUST GOING TO SAY THIS AS A DISCLAIMER AND THEN I'M GOING TO BE DONE TALKING, MOST OF THESE POLICY RECOMMENDATIONS FOCUS ON

ADDRESSING THE BARRIER ISSUES THAT WE IDENTIFIED, AND SPECIFICALLY BARRIER ISSUES FROM HOUSING FROM A POLICY FIX LENS.

AND I THINK THAT WORK IS IMPORTANT AND I THINK THAT IT'S CERTAINLY SOMETHING THAT HAS TO BE ONGOING AND MAYBE CONCURRENT WITH WHAT I'M ABOUT TO SAY BUT I JUST WANT TO POINT OUT THAT I DON'T BELIEVE THAT LEGISLATIVE FIXES, RIGHT, WITH GOING TO BE THE END--ALL OF WHAT WE DO HERE.

AND I WANT TO SAY THAT BECAUSE I THINK THAT OUR, THE POLICY RECOMMENDATIONS THAT WE CAME UP IN THE TIME THAT WE CAME UP WITH THEM, I THINK THAT THEY ARE SOLID

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RECOMMENDATIONS BUT I THINK THAT WE STILL HAVE TO -- HOW DO I WORD THIS, I THINK THAT WE HAVE TO HAVE TO CONTINUE TO RECENTER OUR WORK ON ACQUIRING A FORM OF GOVERNANCE WITH EACH OTHER THAT'S RELATIONAL AND NOT NECESSARILY GOVERNANCE THAT'S REGULATORY OR THAT WE TYPICALLY ENGAGE WITH.

AND I THINK SOME OF THESE RECOMMENDATIONS LEAN MORE TOWARDS THE LATTER THAN THE FORMER.

BUT ONE OF THE RECOMMENDATIONS OBVIOUSLY IS TO CREATE A TRIBAL HOUSING CONSORTIUM, A GROUP FOR CULTURALLY RELEVANT TA AND TECHNICAL SERVICE PROVIDERS REALLY

SIMILAR TO WHAT HAS ALREADY BEEN DONE IN THE MAINSTREAM SPACE.

FUND LISTENING SESSIONS WITH SURVIVORS WHERE SURVIVORS ARE COMPENSATED FOR THEIR TIME.

SO MANY TIMES WE ASK PEOPLE TO COME TO THE TABLE TO SHARE THEIR LIFE EXPERIENCES AND THEN WE DON'T SHOW A RECIPROCAL VALUE FOR THAT.

FUND A YOUTH COMPONENT FOR THE TRIBAL HOUSING CONSORTIUM.

YOUTH WAS ONE OF THE THEMES THAT EMERGED FOR US AND CAME UP REPEATEDLY.

WE DISCUSSED CHANGING THE DEFINITION OF CHRONIC HOMELESSNESS TO MAKE PERMANENT SUPPORTIVE HOUSING MORE AVAILABLE TO SURVIVORS OF GENDER BASED VIOLENCE.

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THIS HAS A LITTLE BIT OF AN ASTERISK ON IT, AND THAT WHAT WE FOUND BENEFICIAL AROUND PERMANENT SUPPORTIVE HOUSING WAS HOW IT ADDRESSED SOME OF THE SURVIVOR NEEDS.

THERE WOULD NEED TO BE MORE TIME TO FIGURE OUT HOW TO MAKE, HOW TO MAKE PERMANENT SUPPORTIVE HOUSING WORK AND IF IT COULD WORK, BUT REALLY ALSO WAS ABOUT ACCESSING FUND ALONG A SURVIVOR COULD HAVE ALL THE TIME THEY MIGHT NEED.

IN PUBLIC HOUSING OR IN ANOTHER TYPE OF HOUSING.
UNIT.

WORKING WITH THE NATIONAL AMERICAN INDIAN HOUSING
COUNCIL TO DRAFT RESOLUTION AND SUPPORTIVE CHANGES,
SUPPORTING TRAINING AND TECHNICAL ASSISTANCE TO BETTER
UNDERSTAND HOW TO LEVERAGE HOUSING FUNDS.

I'M GOING TO SKIP SOME OF THESE.

YOU ALL CAN READ THEM IN THE REPORT.

SUPPORTING DV BONUS FUNDING FOR HOUSING SURVIVORS AND
TRIBAL FUNDING WOULD BE HUGE AND MAKE A -- IMPACT.

FULLY FUND THE INDIAN HOUSING BLOCK GRANTS AT LEAST TO
THE LEVELS THAT ARE RECOMMENDED IN THE ONAC REPORT.

AND I AM OUT OF TIME SO THE LAST THING I'M GOING TO
FOCUS ON IS THIS ONE, PERMANENT TRIBAL SET ASIDE OF THE
CVF THAT IS EQUAL TO OR GREATER THAN 5% OF THE CAP
THAT'S ESTABLISHED BY CONGRESS EACH YEAR.

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IF YOU HAVE ANY QUESTIONS I AM MORE THAN HAPPY TO MAKE
MY CELL PHONE AVAILABLE TO ALL OF YOU.

I'M WAY OVER MY TIME SO I JUST WANTED TO SAY THANK YOU
AGAIN FOR JOINING US.

>> ALL RIGHT.

THANK YOU, CAROLINE AND GWEN.

AND THANK YOU TO NRCDV FOR BRINGING US ON.
MY NAME IS CHRIS STARK, ANISHINAABE AND CHEROKEE, I'VE
BEEN INVOLVED IN A FEW RESEARCH PROJECTS INCLUDING
GARDEN OF TRUTH, PROSTITUTION AND TRAFFICKING OF NATIVE
WOMEN IN MINNESOTA WITH EILEEN, WE'RE COPRESENTING.
AND I'VE BEEN DOING AGAINST VIOLENCE AGAINST WOMEN AND
CHILDREN PARTICULARLY INDIGENOUS NATIVE WOMEN AND
CHILDREN FOR ABOUT 30 YEARS NOW.

YOU WANT TO --

>> GOOD AFTERNOON, MY NAME IS EILEEN.

OJIBWE -- CLAN, I LIVE IN URBAN COMMUNITY OF
MINNEAPOLIS-ST. PAUL.

I WORK WITH A GROUP CALLED OGITCHIDAKWE COUNCIL FOUNDED
BY NATIVE GRANDMOTHERS, AND WE'VE BEEN EXISTENCE FOR 9
YEARS.

GO AHEAD, CHRIS.

>> ALL RIGHT.

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SO I'M JUST GOING TO GO THROUGH A LITTLE BIT OF THE
HISTORICAL SEX TRAFFICKING OF NATIVE WOMEN.

THIS IS OBVIOUSLY VERY BRIEF.

IF ANYONE WANTS TO READ MORE I POSTED THE ARTICLE
STRATEGIES TO RESTORE JUSTICE FOR SEX TRAFFICKING OF

NATIVE WOMEN, AND THAT GOES INTO MORE DEPTH REGARDING HISTORICAL PIECE.

OBVIOUSLY THE HISTORY IS IMPORTANT FROM THE POINT OF VIEW OF TRUTH AND THE HISTORY IS IMPORTANT BECAUSE IN ORDER TO UNDERSTAND THE SPECIFICS THAT NATIVE WOMEN AND ALASKA NATIVE WOMEN AND YOUTH EXPERIENCE NOW AROUND HOMELESSNESS AND SEXUAL VIOLENCE INCLUDING SEX TRAFFICKING AND DOMESTIC VIOLENCE, WE NEED TO HAVE AN UNDERSTANDING OF THAT.

AND WHAT HAPPENED HERE AS THE AFRICAN CONTINENT WAS BEING COLOONIZED AND OVERTAKEN AND AS COLUMBUS WAS IN THE PROCESS OF DISCOVERING, QUOTE UNQUOTE, HE DIDN'T DISCOVER, HE TRIPPED ACROSS THE POPULATED CONTINENT THAT WE ARE ON RIGHT NOW, THERE WAS A PAPAL BULL, AND THIS IS ROOTED IN CHRISTIANITY, THESE IDEAS ARE ROOTED IN CHRISTIAN IDEAS AND CHRISTIAN HISTORY AND HOW CHRISTIANITY VIEWED AT LEAST AT THAT TIME, I THINK THINGS HAVE CHANGED TO SOME DEGREE, AND THEY HAVE EVOLVED OUT OF SOMETHING CALLED THE PAPAL BULL, AND WHAT THAT DOES WAS IT WAS RELEASED BY POPE ALEXANDER

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AND IT SAID THAT ONLY CHRISTIAN RULERS COULD LEGITIMATELY CLAIM LAND APP AND IT ALSO FURTHER CONDONED CENTURIES OF ATTEMPTED GENOCIDE OF INDIGENOUS

PEOPLE WHICH INCLUDED THE ENSLAVEMENT OF 2 AND A HALF TO 5 MILLION INDIGENOUS PEOPLE.

WHEN WE'RE THINKING ABOUT THE ORGANIZATIONS AND THE REASONS FOR THE HIGH RATES OF SEX TRAFFICKING AND PROSTITUTION OF NATIVE PEOPLE WE NEED TO THINK ABOUT IT BEING ROOTED IN, AND IT BEING CENTRAL TO COLONIZATION AS WE SAW WITH COLUMBUS, ONE OF THE FIRST THING THAT'S THEY BEGAN DOING WAS TO ENSLAVE THE INDIGENOUS PEOPLE IN CENTRAL AMERICA OR CARIBBEAN, AND THEN TO TRANSPORT THEM AND THEN IT HAD THE SEXUAL ASSAULT COMPONENT, THE RAPE COMPONENT OF THAT.

AND SO THE HISTORIAN ANDERS RESENDEZ STATES THAT EUROPEAN ENSLAVEMENT OF INDIANS CONSTITUTES AN OBVIOUS ANTECEDENT TO THE SEX TRAFFIC THAT OCCURS TODAY. AND THEREFORE COLUMBUS AND HIS MEN WERE THE FIRST KNOWN SEX TRAFFICKERS OF THE AMERICAS, QUOTE UNQUOTE THE AMERICAS.

AS WE MOVE THROUGH TIME A LITTLE BIT, THERE WAS A PROFOUND AMOUNT OF SOCIAL, POLITICAL, AND CULTURAL INSTABILITY THROUGHOUT THE COLONIAL ERA, THE AMERICAN EVOLUTION, YOU CAN FIND QUOTATIONS OF GEORGE WASHINGTON TELLING HIS MEN TO WIPE OUT THE ENTIRE NATIVE COMMUNITY

AND THEN QUOTE, UNQUOTE SAVING SOME OF THE INDIGENOUS

WOMEN AND HAVING HIS MEN RAPE THEM AND MURDERING THEM
AFTERWARDS.

SO WE SEE THE KINDS OF THINGS THAT ARE BEING DONE TO
NATIVE WOMEN AND YOUTH NOW REALLY A MIRROR IN MANY WAYS
TO THE WAYS THAT WE WERE TREATED WHEN THIS COUNTRY WAS
QUOTE, UNQUOTE FOUNDED, THE UNITED STATES.

SO BROTHELS WERE PREVALENT THROUGHOUT THE COLONIAL ERA,
AGAIN, THIS IS NOTHING NEW, AND THAT'S IMPORTANT FOR
PEOPLE TO UNDERSTAND, SORRY ABOUT MY DOG.

TO UNDERSTAND THAT THIS IS DEEPLY ROOTED IN THE
INFRASTRUCTURE IN THE INSTITUTIONS

[DOG BARKING]

>> -- OF THE UNITED STATES AND CANADA ALSO BEING VERY
FAMILIAR IN THEIR TREATMENT OF FIRST NATION WOMEN AND
YOUTH IN SEX TRAFFICKING, PROSTITUTION AND LAND -- AND
SO FORTH.

SO THE HISTORICAL SEX TRAFFICKING OF NATIVE WOMEN IN
THE BOARDING SCHOOLS AND OBVIOUSLY CHILDREN IN THE
BOARDING SCHOOLS, THE U.S. AND CANADIAN GOVERNMENTS
CREATED THESE BOARDING SCHOOLS TO ASSIMILATE INDIGENOUS
CHILDREN AND TRIBES, THE CHILDREN WERE SOMETIMES
RECRUITED, FORCED, COERCED.

THE POLICE SOMETIMES KIDNAPPED THEM, THE SCHOOLS WERE
UNSANITARY, THEY FORCED CHRISTIANITY, PROBABLY MANY YOU

HAVE HEARD THAT THE HAIR WAS CUT AND LANGUAGE BEING CENTRAL TO THE PUNISHMENT THAT WAS HAPPENING TO THE CHILDREN AT THESE SCHOOLS, IF THEY WERE SPEAKING THEIR PEOPLE'S LANGUAGES, A VIOLENCE WOULD OCCUR TO THEM IN SOME WAY, SHAPE, OR FORM.

AND SO ONE OF THE THINGS WITH BOARDING SCHOOLS IS THAT WE SEE SOME OF THE FIRST INSTANCES OF WHAT WE NOW CALL LABOR AND SEX TRAFFICKING OCCURRING TO INDIGENOUS CHILDREN IN THESE BOARDING SCHOOLS.

AND IF YOU WANT TO FIND OUT MORE INFORMATION, YOU CAN GOOGLE THE "TRUTH COMMISSION" OUT OF CANADA AND READ THROUGH THAT, IT STATES THOSE BULLET POINTS IT INCLUDES A NUMBER OF DIFFERENT KINDS OF TORTURE THAT WERE INFLICTED ON THOSE CHILDREN.

SO OF COURSE THEN WHAT HAPPENS IS THAT THAT KIND OF ABUSE WAS INFLICTED ON A GROUP OF INDIGENOUS CHILDREN WHO THEN WERE ALSO SEPARATED FROM THEIR FAMILIES AND THEIR COMMUNITIES AND TRADITIONS AND A SIGNIFICANT AMOUNT OF TRAUMA AND LOSS AND DISLOCATION HAPPENED, WE KNOW THAT SOMETIMES WHEN PEOPLE ARE ABUSED THEY MAY PASS THAT ABUSE ALONG TO OTHER GENERATIONS OR OTHER PEOPLE.

BUT EVEN IF THEY'RE NOT, YOU KNOW, OVERTLY ABUSING PEOPLE, WHEN YOU HAVE BEEN ABUSED LIKE THAT YOU HAVE TO

GUARD YOUR SPIRIT AND YOU HAVE TO SHUT PARTS OF YOUR

SPIRIT OFF AND DISCONNECT FROM IT, AND THEN THAT MAKES IT VERY DIFFICULT TO CONNECT WITH OTHER PEOPLE, INCLUDING THEN OF COURSE THE NEXT GENERATION.

AND SO THESE KINDS OF TRAUMAS ARE PASSED DOWN EXPLICITLY AND IMPLICITLY THROUGH THE GENERATIONS.

AND THEN AS THAT LAST POINT THERE SAYS THERE WERE ACTUAL PEDOPHILE AND SEX TRAFFICKING RINGS BEING RUN BY PROMINENT COMMUNITY MEMBERS BY USING NATIVE CHILDREN IN THE BOARDING SCHOOLS IN THOSE WAYS.

AND SO I'LL JUST PASS IT OVER TO EILEEN HERE TO TALK ABOUT HISTORICAL HOMELESSNESS OF NATIVE PEOPLE.

>> WHAT WE SEE HERE, AND MANY OF US ON THIS CALL KNOW THE HISTORY OF COLONIZATION AND HOW IT HAS IMPACTED OUR COMMUNITIES AND DISTINCT WAYS, HOWEVER, IT HAPPENED ALL ACROSS THE UNITED STATES AND CANADA.

SO WHAT WE SEE TODAY IS WHAT IS CALLED CHRONIC HOMELESSNESS.

WHAT DOES THAT MEAN?

HAVE WE EVER HAD A HOME, LOOKING SINCE THE TIME OF COLONIZATION, BUT WHEN I THINK ABOUT THE RELOCATION ERA WHICH MANY OF US ARE A PART OF THAT WE WERE MOVED, WHAT

BECAME OUR HOMES DURING RESERVATION TIMES AND MOVED INTO URBAN AREAS SO THAT NOW AT LEAST HERE IN THE MINNEAPOLIS-ST. PAUL AREA, 80% OF NATIVE PEOPLE LIVE

OFF THE RESERVATION IN MINNESOTA.

AND I KNOW THAT NATIONALLY THAT STATISTIC WAS 70% A FEW YEARS AGO, AND I'M NOT SURE OF EXACTLY WHAT THAT MEANS EACH TRIBAL COMMUNITY AROUND THE COUNTRY.

SO WE KNOW THAT POVERTY, STARVATION, AND HERE IT SAYS CONTAGIOUS DISEASES WERE PREVALENT AMONG NATIVE PEOPLE DUE TO THE LOSS AND THEFT OF OUR LAND.

AND IT RESULTS IN 90 TO 92% REDUCTION IN OUR POPULATION.

WELL, WE'RE EXPERIENCING THE SAME KINDS OF THINGS IN THE CONDITIONS THAT WE ARE, THAT OUR HOMELESS RELATIVES ARE GOING THROUGH RIGHT NOW.

AND WHAT WE SEE IN OUR COMMUNITIES.

ONE OF THE BEAUTIFUL THINGS THAT HAS HAPPENED HERE IN OUR COMMUNITY AS A RESULT OF WHAT WAS CALLED THE WALL OF HOMELESS PEOPLE, LAST YEAR IS THAT THERE WERE SO MANY HOMELESS PEOPLE LIVING IN FRANKLIN AVENUE THAT THE CITY OF MINNEAPOLIS COULDN'T IGNORE THAT, BUT THAT OUR COMMUNITY WAS TO COME TOGETHER AS AN URBAN INDIAN COMMUNITY AND FIGURE OUT HOW TO ADDRESS THAT.

SO MORE RECENTLY AS OF TWO WEEKS AGO THE MINNEAPOLIS --
DIRECTORS CREATED A TASK FORCE -- URBAN INDIAN DIRECTOR
CREATED A TASK FORCE TO ADDRESS -- BECAUSE OF THE
STORIES THAT HAVE COME FROM THE HOMELESS.
COULD YOU GO TO THE NEXT SLIDE, PLEASE?

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I WAS JUST SAYING THAT MANY OF THE WOMEN THAT OUR
COMMUNITY SAW AT, MANY WOMEN THAT THE COMMUNITY SAW AND
HEARD OVER THE YEARS, WHETHER IT'S WOMEN'S SHELTERS,
WHATEVER PROGRAM RESOURCES WE HAD, -- HAVE BEEN THERE
AND INVISIBLE.

THE STORIES HAVE NOT BEEN ABLE TO BE IGNORED BECAUSE OF
THE HOMELESS WE'VE EXPERIENCED MORE RECENTLY AND HOW
OUR COMMUNITY'S SHIFTING OUR PERSPECTIVE ON THAT, THAT
WE ARE -- THAT THE EYES OF THE COMMUNITY ARE OPENING,
NOT SIMPLY ADVOCATE FOR VICTIMS OF SEXUAL AND DOMESTIC
VIOLENCE OR GENDER BASED VIOLENCE, IT'S OUR WHOLE
COMMUNITY THAT'S BEGINNING TO OPEN THEIR EYES AND SEE
THE VIOLENCE THAT WOMEN ARE EXPERIENCING IN A WAY THAT
IS NEW.

IT'S OLD, IT'S HISTORICAL, BUT THE WAY THAT WE'RE
SEEING IT IS FRESH AND NEW.

SO WHAT WE'RE SEEING IS A CONTEMPORARY RESULT OF
COLONIZATION IN THE HOMELESSNESS THAT IS ALSO VIOLENT,

AND HERE YOU SEE THE -- THAT MANY OF US USE WHEN WE TALK ABOUT THE VIOLENCE, THIS IS JUST -- WHEN WE TALKED ABOUT THE VIOLENCE RIGHT HERE IN OUR COMMUNITIES AND WHAT WE SEE ARE TAKING PLACE TODAY OF, YOU KNOW, IT'S MANY OF THESE WOMEN WHO EXPERIENCE SEX TRAFFICKING ARE INVISIBLE VICTIMS OF VIOLENCE, AND SO YOU SEE HERE THE REVOLVING DOOR OF HOMELESSNESS, DOMESTIC VIOLENCE,

RAPE, ABDUCTION, STALKING, SEXUAL EXPLOITATION, AND TORTURE IN PROSTITUTION AND SEX TRAFFICKING.

WE HAVE, WE HAVE -- THAT PUTS THOSE WORDS INTO -- AND SEPARATES THE WOMEN OUT OF THOSE THINGS AND WE DON'T SEE THEM, OFTEN TIMES WHEN THEY'RE RIGHT IN FRONT OF US.

AND SO THINKING ABOUT THESE -- AND WHAT THEY MEAN TO NATIVE WOMEN IN PROSTITUTION AND TRAFFICKING WHO ARE IN THEIR 40S, 50S, AND 60S, THOSE ARE, THEY'RE MULTIPLE GENERATIONS HOMELESS, THEY'RE MULTIPLE GENERATIONS THAT ARE STILL LIVING ON THE STREETS FROM THE RELOCATION ERA SO ALL OF THOSE BRING BACK TO EVERY CONNECTION WE SEE IN VIOLENCE AND OPPRESSION. >> YEAH, AND THOSE ARE OUR GRANDMOTHERS, THEY'RE OUR GREAT-GRANDMOTHERS WHO ARE CAUGHT UP IN THIS SYSTEM AND THESE MULTIPLE BARRIERS, SYSTEMIC BARRIERS AND LIKE ONE OF THE THINGS

THAT, YOU KNOW, THE WOMEN HAVE SAID TO ME IS WHAT DIFFERENCE DOES IT MAKE ABOUT X, Y, OR Z, THERE'S NOTHING I CAN DO TO GET OUT OF THIS.

AND SO IT IS JUST ANOTHER ADDED HEARTBREAK TO HAVE SOMEONE WITH 13 GRANDCHILDREN BEING RAPED WITH A KNIFE FOR HOURS ON END AND THEN REPORTING IT TO THE POLICE WHICH IS OF COURSE A VERY UNUSUAL THING FOR A NATIVE WOMAN TO DO, AND THEN HAVING THE POLICE IGNORE IT, JUST NOT EVEN DO ANYTHING WITH THE RAPE KIT OR ANYTHING LIKE

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THAT.

SO I THINK THAT THAT'S JUST, YOU KNOW, IT SPEAKS TO JUST THESE MULTIPLE BARRIERS THAT HAVE BEEN IN EXISTENCE SINCE THE TIME THAT COLONIZATION BEGAN.

>> SO ONE OF THE THINGS WE TALK ABOUT THEN, AND ALSO OTHER -- FIRST NATION WOMEN'S GROUPS TALK ABOUT IS THAT PROSTITUTION, NOW THERE'S A SPLIT BETWEEN PROSTITUTION AND SEX TRAFFICKING, SO-CALLED SPLIT BETWEEN THEM AND ONE OF THE THINGS THAT, YOU KNOW, WE TALK ABOUT IS THAT BECAUSE SOMEONE IS ENGAGING IN PROSTITUTION, BECAUSE THEY DON'T HAVE A PIMP DOES NOT MEAN THAT THAT IS SOME KIND OF EMPOWERED SEX WORKER TYPE CHOICE AND THAT THEY'RE THERE AND HAPPY TO BE DOING IT.

WE'VE LOOKED AT THAT AS AN EXAMPLE OF MULTIPLE SYSTEMIC OPPRESSIONS AND WHEN YOU LOOK AT THE RESEARCH, THE RESEARCH SHOWS THE VAST MAJORITY OF WOMEN WHO WOULD BE CONSIDERED IN PROSTITUTION UNDER FEDERAL DEFINITION WERE FIRST TAKEN INTO THE INDUSTRY THROUGH A PIMP OR MULTIPLE PIMPS VIA SEX TRAFFICKING.

AND THEN THEY HAVE EXPERIENCED EVEN MORE VIOLENCE AND MORE ISOLATION AND THEY DON'T HAVE A WAY TO DO WHAT THEY WOULD LIKE TO DO WITH THEIR LIVES, WHICH IS NOT BE IN PROSTITUTION AND NOT BEING USED AND SEXUALLY EXPLOITED.

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AND ONE OF THE PUSHBACKS FROM THIS IDEA OF SEX WORK AS SOMETHING REVOLUTIONARY IS TO LOOK AT THE POLICE LEDGERS, I LOOKED AT THE DULUTH, MINNESOTA POLICE LEDGERS AND IN THE LATE 1800S YOU WOULD SEE THE NAME OF THE WOMAN THEY ARRESTED AND THEN YOU WOULD SEE THAT IT WOULD SAY INDIAN AND THEN IT WOULD SAY OCCUPATION, WHORE.

SO AGAIN, GOING BACK AND GROUNDING HOW WE'RE ANALYZING AND HOW WE'RE VIEWING AND HOW WE'RE TALKING ABOUT WHAT NATIVE WOMEN AND OTHER WOMEN AND YOUTH ARE EXPERIENCING, GROUNDING IT IN THIS ONGOING SOCIAL AND POLITICAL ATTITUDES THAT NATIVE WOMEN IN PARTICULAR

ARE, EXIST TO BE SEXUALLY USED.

WANT TO GO AHEAD, EILEEN?

>> I JUST WANT TO SAY THAT THE, THAT ONE OF THE -- CAN
WE GO TO THE RECOMMENDATIONS?

BECAUSE WE'RE SHORT ON TIME, OR DO YOU WANT TO
CONTINUE?

ON WITH THIS PART IT?

>> SURE. >> OH, I'M SORRY, THAT'S --

>> THE GARDEN OF TRUTH IS AVAILABLE ONLINE.

YOU WANT ME TO GO TO RECOMMENDATIONS?

THERE YOU GO.

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OKAY.

>> YEAH.

SO WHEN WE TALKED ABOUT PERMANENT SUPPORTIVE HOUSING IN
THE WORKING GROUP AND IN THE RECOMMENDATIONS, IT'S THAT
SOMEONE NEEDS TO HELP WITH THE SUPPORT AND THE CARE,
JUST THE -- HOUSING TO BEGIN THE REST -- THEY'LL NEED
TO OVERCOME THE TRAUMA THEY'VE EXPERIENCED.

SO MANY OF THE WOMEN WHOSE SITUATIONS HAVE BEEN
TROUBLING HAVE BEEN KNOWN TO HAVE GOTTEN HOUSING AND

THEN LOST HOUSING AND USUALLY THAT'S BEEN CONNECTED TO TRAUMA AND USING OR ABUSING DRUGS AND ALCOHOL, AND THEN THE RULES THAT ARE OFTEN CONNECTED TO THE HOUSING IF THERE'S A HOUSING PROGRAM IS THAT IF YOU USE DRUGS OR ALCOHOL YOU'RE GOING TO BE EVICTED.

AND SO WHAT PEOPLE NEED IS TIME AND SUPPORT, AND SOME PEOPLE ARE, SOME PEOPLE ARE ABLE TO GO THROUGH TREATMENT, NOBODY OUTPATIENT TREATMENT AND GET THE SUPPORT AND HELP THERE.

OTHERS ARE UNABLE TO DO IT IN A RESTRICTIVE WAY, BUT MORE OF AN OPEN DOOR WAY, SO THAT IS MORE WHAT WAS TALKED ABOUT IN UNRESTRICTED HOUSING, HAVING THE HUMANIZING, HOW THAT HOUSING IS AVAILABLE FOR THE SURVIVORS.

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>> YEAH, AND, YOU KNOW, QUICKLY HERE, I KNOW WE'RE OVER, BUT THE CULTURALLY SPECIFIC SERVICES IS CRUCIAL FOR OUR NATIVE WOMEN AND YOUTH TO HAVE A TRAUMA INFORMED APPROACH THAT IS ROOTED IN THEIR COMMUNITY AND ROOTED IN WHATEVER TRIBAL WAYS THAT THEY ARE A MEMBER OF, AND THEY HAVE TO BE ACCESSIBLE, THEY HAVE TO BE AVAILABLE ON-SITE BY TRIBALLY KNOWN AND ACKNOWLEDGED MEDICINE PEOPLE AND HEALERS.

AND A NUMBER OF LEGAL RESOURCES ALMOST ALWAYS NEEDED FOR ANYONE WHO'S BEEN IN PROSTITUTION OR SEX TRAFFICKING ALONG WITH EMPLOYMENT TRAINING, DEVELOPMENT, EDUCATIONAL RESOURCES, AND THE LAST ONE THERE IS SPECIALIZED AND INFORMED RESOURCES FOR VICTIMS OF TORTURE.

AND THAT'S NOT A HYPERBOLE, THE UNITED NATIONS RECOGNIZES PROSTITUTION AND SEX TRAFFICKING AS A FORM OF TORTURE AND THE MORE THAT YOU WORK WITH SEX TRAFFICKED OR PROSTITUTED NATIVE WOMEN, YOU SEE THIS INCREDIBLE AMOUNT OF VISCERAL BRUTALITY INFLICTED ON THEM UNDER THIS THING WE CALL PROSTITUTION AND SEX TRAFFICKING.

>> I JUST WANTED TO SAY SOMETHING ELSE BEFORE WE GO TO THE SLIDES, AND THE ONE WE WERE -- WHEN WE WERE INTERVIEWING WOMEN FOR THE GARDEN OF TRUTH, ONE OF THE

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MOST STRIKING EXPERIENCES, EVEN THOUGH I KNEW THIS INTELLECTUALLY IT WAS HA HEAR FROM THE VOICES OF WOMEN THE EXPERIENCE OF BEING SEXUALLY ABUSED FROM BABYHOOD. SO IN THINKING ABOUT THAT, WE USE THE TERMS PROSTITUTION AND SEX TRAFFICKING, SEPARATE AND TOGETHER AND EXTINGUISHED BECAUSE OF WHATEVER REASONS THERE MAY

BE THERE FOR US TO DO THAT, BUT REALIZING FOR THE WOMEN
IT DOESN'T HAPPEN LIKE THAT.

WHAT WE'RE TALKING ABOUT MOSTLY, AT LEAST IN 75% OF THE
CASES, IS CHILD SEXUAL ABUSE, CHILD RAPE, ONGOING,
ONGOING, ONGOING.

AND SO TO HEAR THAT FROM THE STORIES OF THE WOMEN AND
TO THINK ABOUT THESE WERE CHILDREN WE NEVER HELPED.
THESE CHILDREN BECAME WOMEN AND THOSE WOMEN ARE WOMEN
THAT WE STILL ARE NOT HELPING OR THAT ARE INVISIBLE IN
OUR PRESENCE.

SO WHEN WE'RE THINKING ABOUT POLICIES AND WE'RE
THINKING ABOUT PUBLIC POLICIES, TO ME IT'S LIKE WE'RE
TALKING ABOUT THOSE, OUR RELATIVES, OUR FAMILY MEMBERS,
OUR SISTERS AND BROTHERS, OUR AUNTIES, OUR MOTHERS, OUR
GRANDMAS, THAT NEED TO BE HELPED AND TO BE VISIBLE,
THAT SPIRITUALLY THEY'RE WHOLE AND INTACT, THEY NEED
THE SPACE TO HEAL AND PUSH AWAY THE LAYERS OF TRAUMA,
AND THAT WE CAN HELP FACILITATE THAT IN THESE WAYS, AND
PUBLIC POLICY IS ONE WAY THAT WE CAN DO THAT.

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SO IN THAT WE ASK THAT WE WOULD REQUIRE TRAINING AND
EDUCATION FOR SERVICE PROVIDERS REGARDING PROSTITUTION
AND TRAFFICKING OF NATIVE WOMEN.

AND I'M SAYING THAT BECAUSE AS, AND I SAY THAT HUMBL Y

THAT AS PART OF OUR TRIBAL COALITION, IT TOOK US TWO YEARS, THANK YOU FOR THE PATIENCE OF SAM AND CHRIS STARK TO EDUCATE US SO THAT WE WERE AT A COMMON PLACE WHERE WE HAD THE SAME LANGUAGE, THE SAME UNDERSTANDING THAT WE WERE NOT COMING FROM ALL THESE DIFFERENT VIEWPOINTS, SOME OF THE VICTIMS -- ABOUT THE WOMEN, SO IT TOOK US TWO YEARS TO GET A BEGINNING PLACE TO SEE THAT, OH, NOW WE CAN DO THIS, NOW WE CAN MOVE FORWARD. SO THAT TRAINING AND EDUCATION IS REALLY IMPORTANT. AND THEN OUTREACH AND EDUCATION IN RESERVATION AND URBAN NATIVE COMMUNITIES.

MANY, THERE ARE 11 TRIBES IN MINNESOTA, AND WHEN WE FIRST STARTED ON THE GARDEN OF TRUTH.

WE ANTICIPATED WE MIGHT HEAR AND THAT IT'S AN URBAN INDIAN ISSUE AND NOT A RESERVATION ISSUE, BUT THAT TURNED OUT TO NOT BE TRUE, IT'S A STATEWIDE ISSUE IN ALL OF OUR INDIAN COMMUNITIES BECAUSE OF COLONIZATION AND ALL OF THE VIOLENCE THAT PLACES -- IN THAT VULNERABLE POSITION TO BE SEXUALLY EXPLOITED.

AND THEN TO FIGURE OUT THE NATIONAL CAMPAIGN -- DEVELOP A NATIONAL CAMPAIGN SPECIFICALLY FOR THE NATIVE

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FACEBOOK AUDIENCE, BECAUSE WE CAN BETTER REACH OUR GENERATIONS AND OUR DIVERSE POPULATIONS VIA TECHNOLOGY.

AND THEN CHRIS, WOULD YOU TALK ABOUT THE NORDIC MODEL?

>> YEAH, SO WE TALKED ABOUT WHAT WE'RE CALLING NOW IN THE UNITED STATES EQUALITY MODEL WHICH HAS ALSO BEEN KNOWN AS THE NORDIC MODEL, AGAIN, SWEDEN, YOU KNOW, THAT THE IMPLEMENTATION OF THIS PARTICULAR DYNAMIC OR LEGISLATION, I GUESS, IS IMPORTANT BECAUSE IT GOES AFTER THE DEMAND, RIGHT, THE PRIMARILY MEN OR SOMETIMES IT'S WOMEN, BUT PRIMARILY MEN AND IN THE UNITED STATES PRIMARILY WHITE STRAIGHT MEN, BECAUSE THAT'S WHO MOST OF THIS COUNTRY, YOU KNOW, IS IN TERMS OF WHO IS BUYING PEOPLE TO SEXUALLY USE.

AND SO IT ENFORCES OR TARGETS THE MEN WHO ARE BUYING HUMAN BEINGS, BUT IT HAS TO PROVIDE TRAUMA INFORMED, CULTURALLY SPECIFIC SERVICES FOR THE WOMEN BECAUSE WITHOUT THOSE SERVICES IN PLACE, THEN THE WOMEN ARE NOT BEING TAKEN CARE OF, THEY'RE NOT BEING HELPED.

AND IF YOU ONLY PROVIDE SERVICES, THEN THE MEN WILL JUST, YOU KNOW, CONTINUE TO USE WOMEN WITH IMPUNITY. AND SO HAVING BOTH OF THOSE PIECES IN PLACE IS JUST REALLY CRUCIAL.

WE SEE SOME THINGS HAPPENING AROUND THE COUNTRY WITH USE LIKE SAFE HARBOR TYPICALLY -- -- WITH YOUTH -- AND

WE REALLY NEED THAT IN PLACE FOR ADULT WOMEN OF ALL BACKGROUNDS AND PARTICULARLY FOR NATIVE WOMEN, THIS IS A LONG CONVERSATION, AND I DON'T WANT TO, YOU KNOW, GO OFF INTO IT, BUT SEPARATING PROSTITUTION FROM SEX TRAFFICKING IS VERY PROBLEMATIC, PARTICULARLY FOR NATIVE WOMEN BECAUSE ROUGHLY HALF OF THE WOMEN IN OUR STUDY, THE GARDEN OF TRUTH WOULD HAVE FALLEN UNDER THE GUIDELINES OF HAVING BEEN IN PROSTITUTION, AND THEN THAT WOULD MEAN THAT THEY WERE NOT ELIGIBLE FOR SERVICES, THEY WOULD BE VIEWED AND TREATED AS CRIMINALS WHICH IS, YOU KNOW, WHAT PEOPLE IN PROSTITUTION HAVE BEEN TREATED AS.

AND SO TO JUST REALLY PUSH BACK ON THAT AND REALLY GIVE IT SOME THOUGHT AND INVESTIGATION BECAUSE IT'S VERY IMPORTANT THAT WE ARE NOT FURTHER DIVIDING WOMEN IN THE SEX INDUSTRY ALONG THOSE LINES AND SAYING SOME OF YOU DESERVE SERVICES AND DESERVE TO BE VIEWED AS EXPLOITED OR AS VICTIMS WHILE OTHERS DON'T.

SO ALSO, YOU KNOW, WE'RE CALLING FOR MORE RESEARCH, WE HAVE VERY, VERY, VERY LIMITED RESEARCH IN THE AMERICAN INDIAN COMMUNITY IN GENERAL.

WE'RE CONSIDERED STATISTICALLY INSIGNIFICANT, AND SO WE REALLY NEED TO PUSH BACK AT THAT AND WE NEED TO GATHER MORE RESEARCH BECAUSE LIKE WITH THE GARDEN OF TRUTH, WHAT WE DID WAS WE CREATED THIS ENVIRONMENT WHERE THE

WOMEN CAN BE AT THE TABLE, THEIR VOICES CAN BE HEARD,
THEY CAN BE BROUGHT FORWARD AND HONORED AND LEARNED
FROM AND RESPECTED.

AND SO IT'S IMPORTANT TO ALONG WITH DIRECT SERVICES
GATHER MORE RESEARCH.

>> THANK YOU SO MUCH FOR SUCH AN EXCELLENT
PRESENTATION.

AS IT BECAME CLEAR EARLY ON, WE WERE PACKING A LOT OF
INFORMATION IN ONE WEBINAR, SO SOME OF YOU ALREADY
IDENTIFIED IN THE CHAT THE NEED TO HAVE A FOLLOW-UP TO
THESE CONVERSATIONS, AND I'M MAKING THE COMMITMENT
RIGHT NOW TO MAKE SURE THAT WE MAKE THAT HAPPEN.

IN CLOSING, I WOULD SAY THAT THE WORK OF THE NATIVE
HOUSING WORKGROUP IS A VERY INTENTIONAL PARTNER AMONG
THE NATIONAL RESOURCE CENTER ON DOMESTIC VIOLENCE, THE
NATIONAL INDIGENOUS WOMEN'S RESOURCE CENTER, AND MANY
OF YOU TODAY NOT ONLY PRESENTING BUT ALSO SOME OF THE
PARTICIPANTS OF THIS WEB MARKS I WOULD INVITE YOU ALL
TO STAY TUNED FOR UPCOMING WORK THAT'S COMING OUT OF
THIS GROUP, PARTICULARLY ADDRESSING SOME KEY
RECOMMENDATIONS THAT WERE REFERENCED THROUGHOUT THIS
PRESENTATION.

I WILL MAKE A SPECIAL EMPHASIS ON THE PARTICIPATION AND RECOMMENDATIONS RELATED TO YOUTH, NATIVE YOUTH AND

HOUSING INSECURITY, WHICH IS SOMETHING THAT WE'RE GOING TO DEVOTE INTENTIONAL TIME ATTENTION IN THE NEXT FISCAL YEAR, WE WANT TO HEAR FROM NATIVE YOUTH AND GET RECOMMENDATIONS THAT WILL COME FROM THE NATIVE YOUTH THEMSELVES.

THE SAME FOR NATIVE SURVIVORS, SOME OF YOU HAD QUESTIONS ABOUT HOW DO WE ENGAGE NATIVE COMMUNITIES AND I THINK ON THE PART OF NON-NATIVE SERVICE PROVIDERS IT REQUIRES INTENTION, REAL RELATIONSHIP BUILDING, AND THE SUPPORT AND THE TRUST THAT MAY TAKE TIME TO BUILD WITH NATIVE COMMUNITIES.

YOU ALL HEARD ABOUT THE IMPACT OF COLONIZATION AND GENOCIDE, SO IT TAKES TIME TO BUILD RELATIONSHIPS.

YOU HEARD SOME OF THESE ARE -- ISSUES THAT WERE RAISED, YOU HEARD ABOUT THE IMPORTANCE OF SEPARATING TRAFFICKING FROM PROSTITUTION, YOU HEARD ABOUT SUBSTANCE USE, AND SOME OF THE WORK WE'RE PLANNING ON DOING THIS YEAR AND THE FOLLOWING YEAR IS LOOKING AT THE INTERSECTION OF YOUTH COERCION, HOMELESSNESS AND NATIVE WOMEN.

SOME OF OUR PARTNERS ALREADY DOING THAT WORK ARE HERE

WITH US TODAY AS WELL.

WE HEARD THE IMPORTANCE OF CENTERING RESPONSES TO THE HOUSING PROBLEM IN NATIVE, IN INDIAN COUNTRY AROUND CULTURALLY SPECIFIC, TRAUMA INFORMED, NATIVE CENTERED

VALUES.

AND IT REQUIRES THAT LEVEL OF COMMITMENT TO MAKE, OR TO PROMOTE STRATEGIES THAT WORK.

AND ONCE AGAIN YOU HAVE THE COMMITMENT OF THE WORK GROUP TO CONTINUE BRINGING THESE ISSUES TO THE FOREFRONT AND CONCRETE SOLUTIONS.

NATIVE SURVIVORS HAVE BEEN TALKING FOR A LONG TIME ABOUT WHAT -- WORK.

THE TIME TO ACT IS NOW.

SO WITH THAT WE'RE GOING TO PAUSE HERE.

WE INVITE YOU TO JOIN US AS WE CONTINUE TO MOVE THIS WORK FORWARD.

AND I WOULD LIKE TO THANK VERY MUCH FROM THE BOTTOM OF MY HEART ALL OF YOU PRESENTERS TODAY FOR ALL OF THESE WONDERFUL PRESENTATIONS.

THANK YOU SO VERY MUCH.

>> THANK YOU.

YOU ARE ALL GOING TO SEE A SURVEY AFTER YOU'RE LOGGING

OFF.

PLEASE FILL IT OUT, THAT HELPS US IMPROVE OUR PRESENTATIONS IN THE FUTURE.

HAVE A WONDERFUL REST OF THE DAY.

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