

LIGHTLY EDITED FILE

Violence  
(NRCDV)

Meaningful Partnerships to Support Youth at the  
Intersections of Homelessness and Gender-Based  
National Resource Center on Domestic Violence

Remote CART

February 23, 2021

1:00 p.m. – 2:30 p.m. CST

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>> Hello, everyone.

Welcome, welcome to our session titled Meaningful Partnerships to Support Youth at the Intersections of Homelessness and Gender-Based Violence.

This is Ivonne Ortiz.

I'm the training institute manager for the National Resource Center on Domestic Violence, and today we're having a great webinar.

that One of the things I wanted to tell you, you can see

our very own Breckan has been managing the chat box. Please feel free to share information, any questions that you have, she'll be taking care of those, and

we'll

be sharing those with our presenters.

chat,

Any resources that you want to share with other participants, please feel free to put them in the system for a little while, everything that you write

in

the chat is public, so make sure that you're aware

that

everybody will be able to see your message.

So let's get started.

We are really excited.

It's teen dating violence awareness month 2021.

at

At the NRCDV this year is focusing on centering youth the intersections of homelessness and gender-based violence.

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we

For today's webinar we will be hearing from the Safe Housing Partnerships and the Ain Dah Yung Center, so

are very, very excited about our conversation today. So this is the NRCDV stands, and at the NRCDV we're committed to amplifying the voices of survivors especially those from marginalized and oppressed communities.

a  
and  
And in 2016 we developed the NRCDV stands, and just as tool to have so we know and you know where we stand who we stand alongside.

And I wanted to read this so we can start our conversation.

because  
We stand with individuals and groups who have been targeted, degraded, threatened, or marginalized they're Native Americans, people of color, immigrants, women, Muslims, LGBTQ, or people with disabilities. We stand against white supremacy, racism, misogyny, anti-semitism, homophobia, transphobia, xenophobia and all other forms of structural oppression.

violence  
access  
We stand with survivors of domestic and sexual especially those most vulnerable and with limited to services and protection.

We stand together in celebration of the rich diversity of the people in this country and the vitality and strength they bring to our communities and society.

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community  
change.

We stand with those who embrace self-care and connection as necessary and powerful for social

We stand with other activists and organizations who continue to work passionately for gender, racial, economic and social justice for all.

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We are at the NRC DV a national technical assistance provider and we've been doing the work for more than

years.

So if you want to reach out, please, you're going to have all the information at the end of this webinar. Please follow up on social media. You will see our handles at the end of our conversation today.

we

So today we're going to be focusing on not only centering the voices of youth but learning about how

can come together and collaborate and make connections that are really powerful and lasting while we maintain

partnerships.

So you see how we do our work, we have key initiatives on special projects.

We have the runaway and homeless youth.

And we have the Safe Housing Partnerships.

Those are the organizations we're going to be highlighting today, and also this webinar focuses on sexual assault awareness project where you can find information and materials that are free and where can

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you get more information and resources about our #onething.

So feel free to visit our website and get more information about all of our initiatives.

So I wanted to know who is in the session today.

I'm sure that Brittany that we're going to be introducing and Holly, I'll be introducing her as

well,

would like to know who is in our session.

So raise your hand if you're a DV and sexual assault

advocate.

Wonderful.

A large number of you are advocates.

Welcome to our advocates.

We thank you for everything that you do.

And now raise your hand if you're an RHY service provider.

I see you.

And now if you're a housing advocate.

And we understand that sometimes as advocates we have different hats, so we understand that.

That's why I put other.

Raise your hand if you identify as other.

Wonderful.

it's And the importance of us knowing who is in the room

because we're going to be talking about meaningful

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today partnerships and sometimes we work in silence, and

we're starting the conversation or continuing the

together,

conversation about the importance of us coming not just, you know, staying in our lane as a DV or SA advocate but able to collaborate and to create partnerships.

youth

As you can see I mentioned before, we are going to be highlighting the work of our runaway and homeless

released

and relationship violence toolkit that will be pretty soon.

It was created in 2006 and it's gone through a major overhaul.

So I hope that you guys are able to find it useful.

It has a lot of information about collaborations and partnerships.

So why is it important for service providers from different fields to understand the intersection of runaway and homeless youth?

of

We have many things and one of the reasons is because

some

abuse and neglect at home is often the reason that

by

of our youth end up on the streets and because relationship violence is perpetrated and experienced

also

youth both on the street and in stable housing and



because in order for us to serve our youth better, we need to come together.

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We need to learn from, you know, our work and come together and provide the services that we can. And I also wanted for everybody to -- you know, I know we have some RHY service providers, but sometimes as advocates we have trouble or forget or are not so used to some of the language that we use, and today we're going to be talking about runaway homeless youth, and usually use the term RHY, and these are unaccompanied young people in their teens and early twenties and that lack family support and are living in shelters on the streets. We have some youth that are couch surfing and, you know, different situations where they're just by themselves without the support of an adult.

DV

we

youth

and

know,

And of course, youth living in unstable circumstances.  
One of the things that we have -- always we talk about  
is what leads youth to become homeless or runaways.  
Well, as you can see, and I'm not going to go through  
all of them, but most of them is just problems at  
home,  
the trauma that they're experiencing.  
Some of them are aging out of the foster care system.  
School difficulties, teen pregnancy, for our LGBTQ  
youth  
it's lack of support from their families and other  
issues.  
And I mentioned that in 2006 the family violence

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prevention, they -- they conducted a large program and  
they supported communities and different local  
programs  
because they wanted for our different fields to come  
together.  
And one of the efforts resulted in a survey that was  
sent throughout the nation and territories, and what

their

they found is that over 40% of DV/SA service providers had no knowledge whatsoever of our RHY programs in communities and that less than 50% of the domestic violence and sexual assault service providers are familiar with or comfortable providing services to runaway or homeless youth.

they

And also they found out because this survey was also shared with RHY providers that less than 50% of RHY transitional shelter providers, they reported that were not screening or they were screening for intimate partner violence and victimization, and as you know, this is a big problem.

After the survey results, that's when we created we developed the runaway and homeless youth and relationship violence toolkit.

And we started communicating.

We provided technical assistance and training, and we know that things have changed, that people are collaborating more, but in actuality what we want to

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focus today is creating those collaborations seem like they were superficial.

service  
partnerships,  
long

And now as we join our efforts, we want for our providers to focus on creating meaningful not just a collaboration that lasts the length of a grant that you receive, but a collaboration that's lasting that it's meaningful, and that's what we're doing today, and what is a meaningful collaboration, a meaningful partnership is something -- it's one that's transformational.

It's one that goes beyond those contract of services.

So today we're going to hear from Brittany and from Holly, and I want to present them to you today.

They're amazing advocates, and I'm going to read their bios.

We have Brittany Eltringham, and I'm always going to have a little issue pronouncing that.

She's our manager at the NRCDV.

She's the housing capacity building resource center manager and she joined NRCDV after several years of working at the local levels.

She is anchored to and draws on her experience as a

feminist, native Hawaiian woman and maintains a deep commitment to aloha aina, social transformation and liberation.

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Her respect for people and complexities, translates to trust advocacy rooted in authenticity, care, compassion, and awareness of impact and power.

At the NRCDV Brittany works at the intersection of gendered violence, housing and homelessness with the policy and research team and domestic violence and housing technical assistance consortium.

She has a BA in psychology and women's studies from the University of Hawaii.

So Brittany, welcome.

And Brittany, after your presentation I'll come back and introduce Holly.

I have a beautiful bio that I want to share with our participants today.

So welcome, Brittany.

I'm excited even though that we are both colleagues at the NRCDV but we don't get to present often.

So this is exciting.

And let me just get out of your way.

>> Thank you so much, Ivonne.

Thank you for having me.

webinar,

because

is

Thank you for inviting me to be a part of this

and really the reason I'm excited to be here is

I was able to connect Ivonne with Holly Henning, who

going to be presenting after me.

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she's

Eltringham.

I really see myself as a bridge to Holly and what

going to be sharing with us.

So as Ivonne mentioned, my name is Brittany

My pronouns are she and her, and I represent the

domestic violence and housing technical assistance

consortium as well as the National Resource Center on Domestic Violence.

a So we have the really great honor of participating as part of -- it's a wordy name.

The Domestic Violence and Housing Technical Assistance Consortium, or we call it the DVHTAC or the consortium.

This is a little misleading because it does not show that we are also committed to and invested in ending sexual violence.

You can see here our consortium is made up of a really unique and innovative partnership with four federal agencies, primarily the Department of Health and Human Services, which houses the family violence prevention and services program.

work And then there's the department of housing and urban development where we work with the office of special needs assistance programs and then we're also -- we

with two departments of the Department of Justice. So the office for victims of crime and the Office on Violence Against Women, and then we also have some

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involvement with the U.S. interagency council on homelessness.

So those are our federal funders.

And then we are a TA team that's comprised of five different organizations providing technical assistance.

So Lilly is with us from the National Sexual Violence Resource Center.

We also work with the National Network to End Domestic Violence, Collaborative Solutions, Inc., the National Alliance for Safe Housing or NASH and the corporation for supportive housing.

So today I'm here like I said to really be a bridge into

Holly's presentation, and Ivonne talks about we're highlighting this intersection between domestic and sexual violence, runaway and homeless youth, and housing and homelessness.

And for me I can't talk about this intersection without talking about race equity.

I can't talk about this intersection without talking about disability justice.



talking

we're

And I can't talk about this intersection without about public health and the current pandemic that experiencing right now.

And I actually have to correct myself because we're experiencing multiple pandemics, right?

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It's not just COVID-19.

So looking at lifetime prevalence, this is a statistic from the national intimate partner and sexual violence survey from 2011.

These numbers are a little dated, but the important thing that you'd want to take note from here is the overrepresenting total population that we can see for Black folks, Hispanic folks and Asian and other

Pacific

islanders is there's a high incident of physical violence by intimate partner and sexual violence.

The reasons for these high incidences are varied.

I won't go into all of them today but, you know, I

child

immediately think of land and forcible removal and slavery racial segregation and red lining and all of these things including marginalization, all of these have impacts of the experience of interpersonal violence.

talk

Next I'll talk about COVID-19 and I think the opportunity of COVID-19 is that it is a doorway to about all of these issues in the same place.

health

I think before COVID-19 we as advocates know that domestic and sexual violence were crises, public crises before COVID hit and what COVID has allowed is for us to have a conversation that is connecting

racial

inequity, the experience of intimate partner violence

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and sexual violence and domestic violence with housing and employment and economic justice and allowing us to talk about all of these things in the same context. Early last year I should say in the summer of last

year

Dr. Shanti Kulkarni, who is a professor of social work at the University of North Carolina in Charlotte, she did a study to look at how COVID-19 is affecting survivors.

survivors

You can see here that the primary concerns for

in this study revealed concerns about infection, financial needs, health care needs, child care needs, food care needs and language specific COVID

information.

The other thing that I forgot to mention that I just think is really important is that we also have to talk about all of this in the context of the disasters that we've experienced in the last year, so whether it's

the

West Coast wild fires or whether it's the storm that impacted Texas and continues to impact Texas, one of

the

things that became really clear in the last year is

that

housing a matter of life and death.

Housing is not a privilege.

Housing is a human right, and I really like to think about housing as violence prevention.

And so, you know, with COVID stay-at-home orders and other COVID-19 strategies we know that they reduced

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shelter capacity and we know that they increased the experience of violence, whether that is because of the isolation, whether that's because of lack of privacy, job loss, and the lack of connections with folks in communities.

or  
So the inability to go see folks at work or in church other places where you gather and seek help.

this  
One of the issues that has also kind of risen with

survivors  
nexus of COVID-19 and housing and working with

is contact tracing and confidentiality and even vaccinations and whether that's something that can be mandatory or should be voluntary.

often  
So all of these things kind of play into this larger conversation about violence and housing and how not having housing is a form of violence that we don't

frame that way.

So again related to the previous slide I just shared,

housing

this is what you can see based off of information from the census last year that 1 in 4 people reported

or

insecurity, and by that it means they didn't pay last month's rent or mortgage on time and they had slight

no confidence being able to pay next month on time and we know this is having an impact on black women and Latinas.

A recent report by the ACLU showed that black women in

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17 states are two times more likely to be evicted than white renters.

resource

And then this reminds me of -- I'll share this

in the chat box.

of

I don't have a slide for it here, but this reminds me

the cycle of housing insecurity by Dr. Shanti Kulkarni which I'll link to and you can see that.

and

It shows that housing is more than emergency shelter

transitional services, and that means housing is about  
more than just receiving, you know, that initial  
crisis  
support when you first seek help.  
I'm going to call on Breckan or Justine here because  
our  
video is not popping up.  
All right, folks, just a moment.  
Oh, okay.  
>> Maybe we can share our screen.  
>> I have a link.  
Give me one second.  
Sorry about that, everyone.  
So last summer NRC DV worked to put together an  
animated  
infographic that highlights the specific intersection  
that I've just been talking about.  
Give me one second.  
Thanks, Breckan.  
>> So what we can do because of different bandwidth,

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just take a minute so everyone can click on that link and watch the video.

check >> The video is about three minutes long, so I'll  
in with folks at about three minutes.

We're in different time zones, so I won't try to translate for all of us.

>> So for those -- I see that Natalie is having a hard time because she's not on a computer.

Is there a way we could click on it and play it?

>> Can you hear me?

>> Yes, uh-huh.

>> I can share my screen to play it.

However, it is up to you.

Attendees, what do you think?

We're figuring this out.

I can see that some folks in the chat are still unable to access it, so maybe we just save the video for afterward and folks can check that once we're done,

and

featured

I can just keep going because a lot of what is

in the video I hopefully just touched on verbally.

We can also share a link to the video in the follow-up e-mail for folks who miss it.

>> That's a good idea.

And I see that some people are watching it.

So just give them a couple of minutes.

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Awesome.

People are liking it.

That's a wonderful, wonderful video.

>> Yeah, okay.

Cool.

Sorry about that glitch, folks.

That is my bad.

even As you can see, I'm trying to align some of our --

our own partnership is taking some work.

So thanks for those who were able to watch the video.

later If you were unable to see it, please check back in

and you can find that video on the Safe Housing

Partnerships website, or you can find it on our

YouTube

channel.

Yeah, so within this consortium I think, you know,

connecting to what Ivonne was talking about earlier, I



violence

believe one of -- the reasons that the domestic  
and housing technical assistance consortium came to be  
is because there is an understanding that we need to  
build more effective and meaningful partnerships  
between  
those who identify themselves as domestic violence and  
sexual violence advocates, between those who identify  
as  
homeless and housing advocates or any other way that  
you  
might identify and working within a siloed setup.  
We know that the interpersonal violence is a leading

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cause of homelessness for women and children, and we  
know that the need for safe and affordable housing is  
one of the pressing concerns for survivors of  
violence,  
but I can also say this from experience we know that  
many advocates find it challenging to engage with  
complex housing systems and provide effective advocacy  
at this intersection.

So we know that domestic violence advocates are  
compassionate and empathetic and really great at  
providing trauma-informed services, and I think one of  
the areas where a lot of us as DV and SA advocates are  
trying to do better about learning how to navigate  
these  
housing systems and the existing resources that are  
available, for a lot of us we have a learning curve.  
A lot of folks are newly receiving domestic violence  
bonus funds, which are federal funds that can be used  
for housing survivors, and a lot of us are for the  
first  
time ever engaging with the continuums of care in our  
communities and if you don't know what a continuum of  
care is, please feel free to reach out.  
I'm going to put our contact information for the  
consortium into the chat later.  
We just really help folks navigate these complex  
systems  
to figure out how to do the most effective work at  
this  
intersection.

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So with that I'm going to get ready to turn it over to Holly Henning.

You know, within the consortium that is how I am fortunate to work with Holly Henning.

We both native housing working group because we know that it is specific groups and communities who are disproportionately impacted by housing insecurity and homelessness, and so I will also again link to the

chat

some of the work that we have done around the intersection of domestic and sexual violence, sex trafficking, native survivors and housing and homelessness.

Last January we released a report and then shortly

after

that we released -- I'm sorry, we released two

reports.

One of those was a whole host of recommendations for folks who are working at this intersection, and then with Holly we are going to be getting ready to do listening sessions with native survivors of gender-

based

violence and who is at this intersection of housing

and

home instability.

With that I'm going to turn it over to Holly --

actually

I'll turn it over to Ivonne to introduce Holly.

>> Thank you so much, Brittany.

Yes, I want to introduce you to Holly Henning.

She is a survivor of sexual violence and carries lived

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experience of homelessness.

She has over ten years of experience working with

focusing

homeless and at-risk youth with a cultural lens

on healing.

She is the residential director of Ain Dah Yung Center

overseeing emergency shelter, transitional housing,

permanent supportive housing, street outreach and Safe

Harbor programs for homeless native youth between the

ages of 5 and 25.

She was a previous street outreach worker and a case

manager for both Ain Dah Yung Center and division of

experiencing

Indian work dedicated to working with youth

sexual exploitation and human trafficking and survival

sex.

She has provided suicide prevention and intervention outreach work using traditional holistic healing on multiple reservations throughout the Midwest and first nations in Ontario, Canada.

Holly has been a part of several Safe Harbor protocol development efforts across the state of Minnesota, is

a

member of the Minnesota human trafficking task force

and

is on the steering committee of heading home Ramsey continuum of care.

Holly is also an active visual artist who cofounded an all BIPOC artist collective called City Mischief

Murals

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in the Twin Cities area.

She uses traditional dance, beadwork and regalia

marking

as well as acrylic and aerosol paint as a personal and political tool to address, explore and portray

contemporary indigenous struggle.

Welcome, Holly.

We are so excited to have you.

>> Hello, everybody.

[Speaking in native language]

My English name is Holly Henning.

I'm a tribal member from Marten Falls First Nation.

I originate from northern Ontario, and I've been

living

in St. Paul, the Twin Cities, Minnesota, area for the last 10 years.

I just want to say thank you all for being a part of this webinar, and I'm super honored to be here presenting with Ivonne and Brittany and everyone else.

>> Thank you so much, Holly.

And I would -- there you go.

>> Sorry.

My video wasn't on.

>> Okay.

Wonderful.

Carry on.

>> So I'm just going to talk a little bit about the

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organization that I work for, which is how I've been  
connected with the NRCDV and the housing work group  
that

Brittany touched on that really talks about the  
intersections between like the native community and  
gender-based violence, domestic violence and sexual  
violence.

So I work for a native non-profit that's called Ain  
Dah  
Yung Center.

It means our home in Anishinaabe which is the Ojibwe  
language.

Our mission is to provide a healing place for American  
Indian youth and families to drive to safety and  
wholeness.

We located in St. Paul, Minnesota, which is originally  
both Dakota and Ojibwe territory.

It was -- our organization was born out of the Red  
Schoolhouse founded in 1972 by different native folks  
who were really worried about kind of educational  
performance within the native community.

We have a very large number of folks who identify as  
native in the Twin Cities area going back to when  
there

were relocation acts.

know,

So the intention of the school was to create, you  
like a native school for native students where they  
could learn both culture and academics that really

focus

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on culture.

We started an emergency shelter in 1983 to provide a  
safe home for students that were attending the Red  
Schoolhouse because teachers were noticing that there  
were high rates of homelessness and domestic violence,  
so we were founded by the native community for the  
native community.

We have seven key areas of programming.

I get to oversee a majority of these programs.

outreach

I have worked in all of them as someone who received  
services from Ain Dah Yung Center all the way up to  
being like a youth care worker, an advocate, an

worker, a case manager, a program manager and now in a



director role.

So we have the emergency shelter, which was started in 83.

It's ten beds for 5 to 17-year-olds.

with We do serve RHY youth, but we also have a contract

Ramsey County, and we do receive Indian Child Welfare Act placements and other child protection placements within that shelter.

We have the Beverly Benjamin youth lodge which is transitional housing and it was started in 97.

and We receive RHY funding from the federal government,

it's six beds for 16 to 21-year-olds.

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supportive We have Mino Oski Ain Dah Yung Center, which is our newest program, and it is a 42-unit permanent

with housing complex which provides 18- to 24-year-olds

and housing and access to all sorts of cultural services

mental health services.

our

We have our Ninijagisag program which translates to children.

kind

It was started in 93, and it is a program dedicated of more so around prevention work.

We really focus on using like culture as prevention.

We focus in on chemical dependency, non-traditional tobacco use and suicide prevention.

We have our stand with the people regime.

of

This program really serves families that are at risk child protection involvement.

We have an Indian Child Welfare Act compliant monitor who monitors proceedings across the state of Minnesota to make sure that judges and courts are complying, you know, with the ICWA laws.

We also help contract and provide legal representation and provide family advocacy services for families who are at risk of child protection engagement.

Most folks are aware that we have -- you know, in the native community we have like an overrepresentation of youth involved in child protection systems.

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We also have our street outreach program.

That was started in 2001.

We have four full-time street outreach workers who provide street-based services, so they're literally,

you

know, in homeless encampments or walking around on the street.

They're meeting with youth who are out on the street providing like resources, safe hygiene, traditional medicine, just really basic necessities that young homeless adults are needing.

because

And then we also have Zawenimaa which translates to loved unconditionally in Anishinaabe, and this program is also very new and is really close to my heart

able

we finally received some Safe Harbor funding to be able to provide case management services to sexually exploited and/or youth who have a history of human trafficking or survival sex.

to

And we really focus again on using cultural services to heal from trauma.

who So the overview kind of of this section, I really want to talk about the intersection between native youth experience homelessness, gender-based violence and how historical trauma comes into play.

who If we take a closer look, we know that 75% of youth have experienced homelessness are victims of

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become exploitation within the first 24 hours that they homeless.

are 2% of the Minnesota population identifies as Native American, and 22% of all homeless youth in Minnesota

Native American.

Minneapolis. And 70% of our native populations actually live in the Twin Cities metro, so in like St. Paul and

exploitation A lot of young folks don't really recognize

because it's usually happening within an intimate

partner relationship.

or  
Youth often disclose that they're staying with family  
friends.

know,  
Really common in our native community is that, you  
we will have like five families in one, you know -- a  
one- or two-bedroom apartment, and folks don't really  
identify that as homeless.

engage  
A lot of youth we know are couch hopping or will  
in survival sex or are in an abusive or exploitive  
relationship.

We also -- Brittany had touched on that domestic  
violence and sexual violence are the leading causes of  
homelessness for native women and children.

So kind of understanding the intersections, there's  
obviously power and control directly related to abuse  
and it creates different barriers.

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There's obviously like poor credit and rental history.

a We see very often that abusers or exploiters will take credit card out in their partner's name, and they will also lie about like, yeah, I paid rent already this month, I paid the utilities.

survivor's However, this ongoing just really affects the ability to have correct checks or background checks that are required by most landlords when they're trying to find housing.

Obviously lack of steady employment.

of This typically happens when victims or survivors are forced to repeatedly, you know, miss work as a result of violence or abuse.

continuously I also work directly with young folks who were fired because they had a abuser or exploiter like showing up to their work stalking them and harassing them and it made the overall work environment an unsafe place.

victims There's housing discrimination.

you This typically occurs when landlords will evict or survivors due to repeated calls to the police or, know, that there was like damage to property caused by

the abuser during one of their episodes.

or  
And then obviously there's loss of subsidized housing  
affordable housing.

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Mino  
a  
violate  
we  
for  
housing  
housing.

What we see a lot of times and even within our own  
Oski Ain Dah Yung Center program is that we will have  
partner of a young person who will continuously  
guest policies, kind of do different things to try and  
get the vulnerable person to lose their housing, and  
also see this a lot with like section 8 vouchers or,  
example, in Minneapolis we have what's considered like  
one of the largest urban native reservations, and it's  
actually not a reservation, but it is low income  
for native families, and we see very often that, you  
know, abusers will just continue to have lease  
violations so that the victims will lose their

And unfortunately when it comes to public housing here in the state of Minnesota, if you lose your voucher once, it's very hard to reobtain that when you've had continuous lease violations or things that are similar.

So I'm just going to touch a little bit on historical trauma.

I want to mention that this is a very, very small piece of what our community has faced, but I would encourage everyone to kind of dive deeper into historical trauma within the native community if you aren't 100% familiar.

So the native community has dealt with forced assimilation, attempts to eradicate tribal culture and ongoing threats to our land and how we identify.

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It's typically described as a multigenerational trauma experienced by a specific cultural group.  
And I just really want to talk about the boarding school



era in particular.

that

A lot of people look at boarding schools and think

of

it happened a very, very long time ago, and the truth

the matter was that the last boarding school in the United States closed in 1973, which was in some of the people in this webinar's lifetime.

closed

And really the last residential school in Canada

in 1996, which is in my lifetime.

wanted

When we look at why people immigrated to the United States back in the day, a lot of people said they

to come here for the jobs, but one of the real reasons was that people were talking about wanting freedom of religion and one of the things I like to point out to folks is that Native Americans were not added to the freedom of religion act until 1978.

So prior to 1978 it was illegal for us to practice our traditions.

that

There were also several laws that wouldn't allow us to even dance or go to ceremonies, and so I think that that's important context for people to realize like

who

was not very long ago.

We're looking at, you know, parents and grandparents

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are like are boarding school survivors.  
My father, his parents were all involved in  
residential  
school systems.  
So the effects of historical trauma in our community,  
obviously there was -- those schools were designed to  
break down our culture, our language, our family  
values.  
You know, my grandma told stories about like getting  
her  
haircut off or there was, you know, medical  
experimentation.  
There was sexual abuse.  
All of those things, and it directly impacted how she  
grew up which continued down.  
Mental health, depression, anxiety, high rates of  
suicide.  
Having like a disconnection from what it means to be  
an  
indigenous person.  
Chemical health, alcohol, other substance abuse,

domestic attachment disorders, child abuse and neglect,  
violence, PTSD, and then obviously the internalized  
oppression and ongoing like struggles and issues with  
self identity because these were all things that  
essentially it was not okay to be a native identified  
person for several several years, and it internalized  
for a lot of families.  
So full circle, we look at survivors having a higher

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level of tolerance for trauma, which may contribute to  
the likelihood of them being revictimized, right?  
Youth with attachment problems are more likely to  
experience physical abuse, emotional abuse and have  
difficulty getting out of abusive relationships.  
One thing that I've heard very often with young folks  
is they're just used to being treated that way or, you  
know, my mom had it worse than I did, so this is  
normal for me.

Like those are the types of things that we hear from young folks.

And obviously youth who carry historical trauma or who have experienced violence on the streets are going to repeat trauma or abuse in their own relationships because it's learned behavior and it's just continuing patterns and cycles of abuse.

So specifically the approach that we use is garnered from the teachings of the medicine wheel.

So our foundation of programming is from this framework.

You know, we really work at a holistic process and we talk about the four parts of ourselves being physical, intellectual, spiritual and emotional, and we really recognize that we can't grow our spirit or us as a person until you have the honor and dignity and

respect

for both yourself and everything that is around us,

and

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how we accomplish that is really being balanced in

those

four parts that you see here.

the

If your emotional health is off but you exercise all

this

time, you're still not going to feel balanced, and

medicine

is one of the things that we really talk about.

And in different communities you might see this

actual

wheel rearranged with like the colors and there's

teachings and things that are very specific to each community, and so I just want to highlight that piece,

from

but this does look different depending where you're

and also where you are getting your teachings from.

that

So the other things that we know that really work, you know, is positive youth development and making sure

we have survivor voice.

We want to provide opportunity for youth with lived experience to build that sense of youthfulness and belonging and power within the services that they're getting, and, you know, providing them with opportunities for input and how service delivery happens.

You know, obviously trauma-informed care is across the board.

We want to recognize that most homeless youth have experienced trauma whether that is physical or whether that is historical trauma, whatever that piece looks

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like, and we really want to build relationships, responses and services off of that very specific knowledge.

You know, obviously we want to come in with a non-judgmental approach and we want to interact with youth without labeling or judging their behaviors off

of

their background or experiences, which really holds hands when we talk about harm reduction.

We want to, you know, contain the effects of risky behavior in the short term but really work with young people on how to reduce that in the long term.

And then again, strengths based, hold hands with positive youth development but really taking opportunities and being able to build on skills and strengths that each young person has.

And I'm open for questions and feedback.

Yeah, just thank you all for allowing me to be here.

>> Thank you, Holly, so much.

So while you guys write your questions -- oh, okay.

You see that one, Holly?

Could you please show the wheel again?

We can go back to that slide.

There we go.

Is there a specific question that you have about the wheel?

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Oh, it's Gabe who has a question.

of And Breckan just shared, you will be receiving a copy

the PowerPoint.

You can access through VAWnet the PowerPoint and the presentation as well, the recording of the webinar.

Holly, can you see that question?

Do you have examples for each part of the wheel?

>> Can everyone hear me?

Figuring out muting and unmuting.

So I think very specific, you know, samples or ideas  
spirit,

I think that everybody has their own ways, but for  
example, for myself to keep myself physically  
balanced,

I'm also a jingle dress dancer and it's a form of  
traditional dance within the Ojibwe community, it's a  
medicine dress, so that is one way that I take care of  
actually all four of my parts, but very physical, so  
there's that.

When I talk about things that I do for my spiritual  
health, I meet regularly with like my -- the person  
who

gave me my Indian name who is a part of my community  
who

really assists me who I attend ceremony with, who I  
have

learned a lot of like stories and teachings from, and  
I

really lean on that person to help me with my  
spiritual  
health.

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I And then when I'm talking about like emotional health,  
start every morning with laying a semah, which is  
tobacco and that's how Anishinaabe people use -- or we  
use that as a way to connect to creator and to pray,  
and  
so every morning I lay tobacco out by the cedar tree  
in  
front of my house and I pray just before the sun comes  
up, and then I smudge, and so that's a way that I take  
care of my emotional health.  
Other people use, you know, a therapist or, you know,  
aroma therapy or self care, and then as far as like  
intellectual, it's like having experiences like these  
people,  
where I'm actually purified to talk in front of  
but these are ways that I can encourage myself  
intellectually to keep doing better.  
I also read books.  
I journal, like all of those pieces.  
So those are very specific to myself, but I think, you  
know, those are all things that you can identify  
within  
yourselves or especially like with the clients or  
young  
people that you're working directly with.

>> And I would like to ask Brittany to jump in too.

There you go.

And we had a question from Stephanie, and she was asking, is there any of the same research for the

Texas

area specifically near Forth Worth or Dallas?

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Brittany, I think you're muted.

>> I am.

I was trying to find how to unmute myself.

Sorry.

I don't know if Holly has an answer for this but when Stephanie's question first came in, I started to do

some

digging on my side.

I have not come across anything concrete right now,

but

what it did make me think of is, Holly, can you speak

a

little bit to my understanding of the physical

location

for Ain Dah Yung is that you put a lot of thought into

the crafting of the building too, is that right?

>> Yes.

>> Would you be able to say a little bit more about that, because it makes me think about if folks want to start building partnerships, if folks want to have meaningful relationships, it makes me think about the importance of intention and forethought as opposed to afterthought or an add on.

an

>> Yeah, so actually when we started -- or prior to starting the Mino Oski Ain Dah Yung Center project, we actually had a youth council, so we had I believe it about 7 young people who had previously went through programs, and we talked with them very intentionally like about where they wanted our program to be

was

our

located,

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and, you know, we even -- like they helped design like the physical space itself, so they -- we have an art gallery like in the bottom floor that has a birch tree

for coming out of the middle and it's like a art gallery youth to show their artwork and stuff. So we literally brought it down to what young people were asking, requesting and wanting for themselves in that space and how we could best serve them. And with that it has opened -- you know, we were also very intentional about creating large meeting spaces with a large kitchen and things like that so we could collaborate with community partners. Maybe folks who aren't necessarily a part of the native community but want to be an ally and/or cross refer and things like that, we've been able to provide, you know, trainings and things of that sort. So -- and I think, too, I'm not 100% sure of any resources in the Texas area. so I've actually only been to Texas one time in my life, I haven't really built any connections there. that But I always recommend folks do look at the tribes are in their area. area, You can Google like what native tribes are in this point and that would always be kind of my first stepping

because then you can see like whose lands that you're

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occupying, and then in addition to that, you can also just really start to build collaboration and ongoing partnership.

>> Thank you so much, Holly.

bureau

Also you can go to the family and youth services

website, and they have a list of grantees by state.

program,

So you might find a program just a basic center

get

not so much maybe a culturally specific, but you can

a lot of information there and there might be some

culturally specific grants in there.

So let's see, another question, Amy asks, do you have general guidance, guidelines, advice for both working with youth from a different cultural background from themselves, as an example non-native advocates working with native youth?

>> Yeah, I would say kind of first and foremost is

so really operating with like that non-judgmental lens,  
like not making assumptions about the young person's  
identity, you know, really asking and utilizing like  
motivational interviewing to really ask kind of  
open-ended questions and engaging like their sense of  
whatever how they identify and how connected they are to  
identity it is.  
I think, you know -- I think it's important to  
recognize that there are a lot of native folks or indigenous  
folks

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to who know that they are native but have no connection  
their homeland -- or their ancestral lands, their home  
lands or, you know, might not be enrolled with their  
tribe, and there are various reasons for that that  
directly stem from, you know, years of oppression and  
genocide and things like that, but I'm not going to  
get

into all of those pieces.

questions, Really, you know, and asking like respectful

that and kind of trying to figure out and navigate with

young person how you can connect them if that's what they're interested in, because you also may find young folks who aren't interested at that point to connect with their communities.

I don't know, Brittany, if you have anything else to add.

>> I appreciate what you said.

The only thing that comes to mind in addition to that, and it connects to what you were saying about earlier sharing the history around boarding schools, is affirming folks' experience.

different I think if you're working with someone from a

context, they might have a different history than you have, and, you know, to not be dismissive, to not say things like, well, those schools closed down in the

90s

or first contact happened a couple hundred years.

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I think it's really important to affirm folks' experience, and as Holly said, we might have connection with our indigenous community and our cultural background and you might not have connection, and so to hold curiosity and just understand that folks are going to have a range of experiences and to not project your idea of what you think, you know, a native youth or a youth with a disability or someone with a substance use issue might be going through.

>> Great.

I also would like to share a couple of resources. At the NRCDV we publish each month a set of questions, and I found three that can be really interesting and they're a great read.

And the first one is creating meaningful collaborations among mainstream and culturally specific programs by Ruby White Star, and Breckan is going to be adding that link to our chat.

Then another one, and this is really interesting is from



and

April 2020, is strategies for building meaningful community relationships that you're not a part of. That one might answer your question, and then another one that's really interesting and another great read it was written by Rebecca Balog and Tanae LeClaire. How can we create meaningful connections with youth

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themselves

youth

proud

leaders seeking to become local advocates for and their communities and this one is focusing on activism. So those are three really, really good resources. Let's see if anybody else has any other questions. And I see some people are writing. See if we can go -- okay. While we wait for some more questions, I wanted to invite all of you to visit the website [dvawareness.org](http://dvawareness.org) and that's one of our great resources we're really of our Domestic Violence Awareness Project.

And there you will find a lot of free resources.  
We have a store that you can check out.  
We have posters, brochures, and of course you can find  
other resources related to our #1Thing campaign, and  
are extremely excited to announce we have -- NRCDV has  
radio show, our podcast radio show.  
So today we are publishing episode 39, and the title  
joy, pride and passion of youth activism, and it's a  
beautiful, beautiful, beautiful show.  
Please you can access it on our YouTube channel NRCDV,  
find us there, and also we are publishing our  
blog, and this awareness blog was written by Breckan,  
our very own Breckan that's on the staff, and I  
we have two that are centering, you know, youth.

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The first one is centering youth at the intersections

of

our

homelessness and gender-based violence month 2021, and then young leaders are not only our future but also now, and those are two blogs.

She is an excellent writer, and I want for you guys to look for them.

So -- oh, Morgan, it was Morgan who wrote it.

I'm sorry, Morgan.

our

So the latest awareness blog was written by Morgan, very own Morgan, and she is taking care of our social media today.

Let's see, do we have any questions before we close?

And there you can see follow us on social media like I mentioned all of our handles. We post daily.

We have great resources to share with everyone.

We are always excited to hear from you, so if you have any questions, remember we're a national TA provider.

--

Reach out to me or you can see our e-mail at NRCDV e

mail if you have any questions.

If you need any resources we are there to support.

you

So now Holly or Brittany, do you have any last words

want to share with our participants today?

>> I don't think they do.

I'm very grateful to be here.

so

I'm very grateful to be here with Holly, and I'm glad

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of

communities

many people turned out for this conversation because I

think the more people that understand how the history

housing insecurity for so many marginalized

the better our responses and efforts will be.

>> Thank you, Brittany.

Holly?

>> I would just echo Brittany's thoughts, and I just

want to use this phrase [native phrase]

It means live the good life in Anishinaabemowin, and

it's something we say kind of when we're closing out

space.

>> Wonderful.

So I want to thank both of you for joining our

conversation today.

the

And this is just a little bit so that we know about

work that you're doing and for our friends looking for

information and try to reach out to you if they need more information.

looking And please please remember that building community is vital to our work and that we need each other in order to create the kind of transformation that we're

for.

We need to always focus on creating partnerships that are really meaningful and those are the ones that are transforming.

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between Let's just stay away from -- when we talk about the surface collaborations or partnerships, let's think about having meaningful, meaningful connections

our work, so once again thank you to my wonderful presenters.

and We will continue working together and collaborating

to you my friends for supporting NRCDV in our training youth.

and

Have a great evening and everybody please stay safe

look for the webinar recording.

You're going to be receiving an e-mail.

Also at the end of this session you're going to be prompted to do our survey.

Please let us know how we did, what information you would like to learn about and if you would like for us to contact you.

Okay?

Take care everybody.

See you next time.

Bye, guys.

>> Thank you.

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