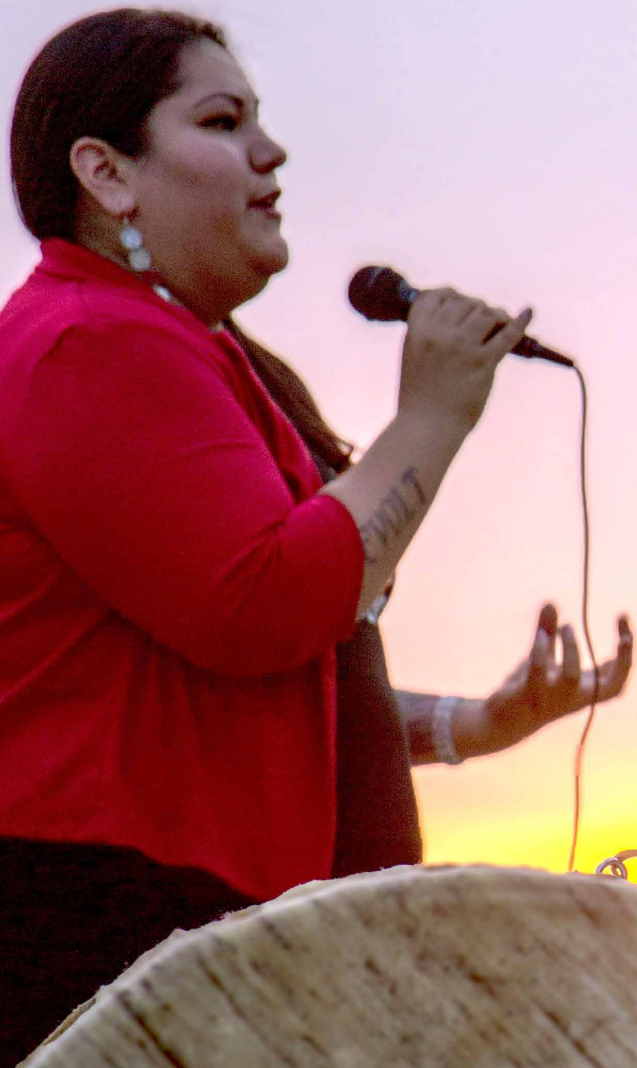


Restoration

OF NATIVE SOVEREIGNTY AND SAFETY FOR NATIVE WOMEN



OCTOBER 2017



National Indigenous Women's Resource Center
VOLUME 14, ISSUE 3

Increasing Public Awareness
of Missing and Murdered
Native Women

Restoration

OF NATIVE SOVEREIGNTY AND SAFETY FOR NATIVE WOMEN

SUBSCRIPTIONS NOW AVAILABLE AT RESTORATION.NIWRC.ORG

Dear Friends,

We, the National Indigenous Women's Resource Center, have struggled to find an appropriate response to the violence that ensued this past August in Charlottesville, Virginia. In our dedication to speaking out against the violent and racist actions by white supremacist groups, individuals, their sympathizers, and their enablers, as American Indians and Alaska Natives, we must also reflect on the personal nature of the events that took place. This violence is not unknown to us. The recent murder of Savanna LaFontaine-Greywind and the horrific ongoing violence committed against Native women and girls, particularly the reports of those missing and murdered, are a glaring confirmation of this reality in our everyday lives. We are compelled to make one thing clear: there were not *many sides* to the violence that occurred in Charlottesville. In the fight against pure hatred, there are but two sides: good and evil.

Since contact, our tribal nations have suffered genocide at the hands of our colonizers. That our own Declaration of Independence refers to Native people as "merciless Indian savages," that we must gaze upon Mt. Rushmore, celebrate Christopher Columbus as a national holiday, walk past numerous statues of Custer, and even see Andrew Jackson's portrait intentionally displayed in the Oval Office, are an affront to our existence as American Indians and Alaska Natives. That these displays of genocide, of displacement, of thievery, and of colonization are so permanently affixed to American culture is simply another way in which we, as Native people, continue to suffer historical, intergenerational, and lived trauma. We should hope that genocide and civil war are not proud representations of "culture." We would seek to remind those who seem to be confused the following: conflating pride in culture with one's own past transgressions represents a major moral failure.

NIWRC supports culturally grounded, grassroots advocacy and provides national leadership to end gender-based (domestic and sexual) violence in indigenous communities. Given our mission, we fully support the non-violent resistant protests in response to the white supremacist, hateful, ignorant, and pro-genocidal demonstrations. We call on all justice-loving people to stand strong and to continue the important work we have before us, the work that was started by those who have suffered before us, and the work we will pass on to those who come in succession, the work to end violence in our communities, in all forms.

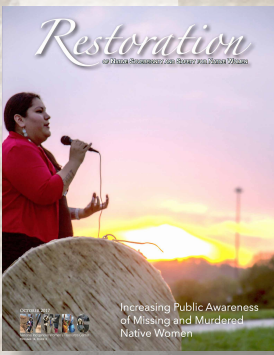
The National Indigenous Women's Resource Center calls for prayer and healing in response to the violence and racism in Charlottesville and other places across the United States.



Lucy Simpson
Executive Director
NIWRC



Cherrah Giles
Board Chair
NIWRC



Cover: *"It's not your fault. It was never your fault. If no one else believes you, I believe you."* Sasha Rivers, member of the Winnebago Tribe of Nebraska, Eagle Clan of her mother (Winnebago/Ojibwe) and Wolf Clan of her father (Meskwaki/Akimel O'odham). Sasha shares her story at the Sioux City Savanna LaFontaine-Greywind Candlelight Vigil urging survivors of domestic violence and sexual assault to break the silence in a good way in order to promote healing. Sasha speaks to the empowerment of survivors and believing them when they share their story.

Editor's Note

VAWA 2018 and the Legacy of the Tribal Grassroots Movement

It appears the questions of the day for advocates and tribal leaders are: What tribal reforms will the movement rally to support for VAWA 2018? How will the groundswell across tribal nations build to move Congress to do the right thing?

Movement efforts during past reauthorizations of VAWA 2000, 2005, and 2013 have represented major steps forward in the struggle to increase safety for Native women. Opponents to tribal sovereignty, and even some supporters, said these amendments to federal law would never happen: the creation of a tribal coalition grant program under VAWA 2000, the inclusion of a tribal title under VAWA 2005, and the return of criminal jurisdiction over non-Indians in cases of domestic violence in 2013, to name highlights of past victories by the national movement. Big wins!

Will the movement continue winning legislative victories? The answer to this question, most definitely, will come after a legislative battle, and hours of hard work on the phone, Internet, and by stomping the halls of Congress. But even 24/7 efforts do not always win at the end of the day or the vote count of the House or the Senate. Then what is the direction forward? A good starting point for VAWA 2018 is looking at the past. How did the movement win these victories? What was the foundation—the strategy, framework, and guiding principles—of the movement's efforts?

Organizing a Tribal Legislative Framework, Strategy, and Principles

The national movement to increase safety for Native women was blessed by the strong leadership of Native women as grassroots can literally be.

These women, the leadership core, recognized the movement—not the federal government—would provide the path to increase safety for Native women. They met intentionally to discuss strategy and principles for organizing to overcome legal barriers to the safety of Native women. These principles guided policy and legislative development and grew out of the life experiences of battered women from their view as tribal women of Indian nations. What were these principles? How did they come about?

Retreats of tribal women who centered the leadership of the movement were organized and convened at the Martin Luther King Center for Civil Rights in South Carolina in the late 90's, Salmon Lake in Montana in 2004, and the Madonna Center in New Mexico in 2007, to name a few. These meetings produced principles that formed a legislative framework capable of leading the tribal grassroots movement beyond mainstream discussions. This framework was crucial for the reauthorizations of VAWA, as well as the FVPSA reauthorization in 2010. These same principles cast discussions of the Victim of Crime Act (VOCA) in a new light posing the looming question: Why are Indian tribes not included under the VOCA?

The Strategy of Sovereignty and Safety

Colonization and violence—hand in glove, foot in boot—changed the destiny of billions of indigenous peoples throughout the world. Similarly, the safety of Native women, including Native Hawaiians, as a population is tied to the politics of the Administration, Congress, and the Supreme Court.

Safety is not individualized but bound to looming federal laws that separate Native women from all other women and must be addressed on a national level to create the changes needed to protect women in their homes and in public, on tribal lands, and off tribal

lands. A strategy provides the broad direction forward and the strategy of *sovereignty and safety* linked violence against Native women to the colonization of Indian Nations. It also linked increasing, or restoring, safety of Indian women to strengthening the sovereignty of Indian Nations to protect women. The movement linked restoration of safety of Native women to the strengthening of the legal authority of Indian tribes to protect women, the restoration of sovereignty. While reforms to increase, for example, the federal response were supported, these reforms were not the central focus to rally the movement.

In addition, two foundational principles provided a lens to view legislative changes: *reform and restoration*, and *parallel development*. The first, *reform and restoration*, separated lifesaving legislative reforms to the western justice system from the restoration of traditional protections and lifeways of American Indian and Alaska Native peoples. Reform of current law while important could not be the sole approach to increasing the safety of Native women. The two approaches required balance. The second, *parallel development*, provided a standard for the movement to recognize and support Indian tribes as distinct nations. It offered the standard that tribal and non-tribal programs be recognized and resourced equally so that they each developed according to their separate needs as parallel movements.

VAWA 2018 and Future Legislative Reforms

Discussions of theory and practice are often absent from our hectic daily agendas, but such discussions helped shape past VAWA reauthorizations. Meetings and retreats were organized to discuss strategies and national platforms for change. From these gatherings, since the mid-1990s, tribal efforts to reauthorize VAWA have followed a strategy of linking the safety of Native women to the increased recognition of the sovereignty of Indian nations to protect Native women. This strategy is reflected in the name of this publication *Restoration of Native Sovereignty and Safety for Native Women*. This principle guided the movement to focus past VAWA amendments, or passage of new federal law, on strengthening the tribal response in terms of sovereignty and increase resources to exercise tribal authority.

Guiding principles will continue to be essential for legislative reforms—VAWA, FVPSA, TLOA, and VOCA—to continue to be relevant to the lives of Native women. National movement leaders such as Tillie Black Bear and Ellen Pence were visionaries and political strategists keen to the truth that laboring 24/7 while translating to services for individual women in

life and death circumstances would not bring about the foundational changes needed to eliminate the violence from our lives. Tillie's wise words continue to provide guidance for our movement: "Just because VAWA has given us the money we cannot stop. We must move beyond the trenches, move beyond the shelter doors." With the passing and transitions of past leadership of the grassroots movement and the expansion of new leadership and growth of the movement due to new VAWA resources, review of these principles and how they developed are important.

The 2018 reauthorization of VAWA will, as in the past, be shaped by certain truths and political dynamics, separating it from other federal laws. The formidable foundation of VAWA is the grassroots movement that tirelessly works to create a political climate for passage and each reauthorization of the Act. Specific to the tribal provisions, the politically directed survivors, advocates, tribal coalitions, women, and dedicated tribal leaders are those who on a daily basis breathe life into the VAWA. And the steady progress of VAWA is linked to the broad political foresight—demonstrated by articulation of political analysis such as *safety and sovereignty*, *reform and restoration*, and *parallel development*—of indigenous peoples who are survivors of genocide.

The levels of violence are well known, statistics reported by the U.S. Department of Justice are undisputed, so in short, change is tied to more than education. It must be directed by clear strategic political framework and principles to move beyond the current conditions endangering our lives—and future generations of indigenous women of sovereign nations.



Jacqueline "Jax" Agtuca,
Editor, *Restoration*



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Instructions on how to use the QR codes in this magazine

1. Using your smartphone, go to Google Play (for Androids) or App Store (for iPhones).
2. Search for the **QR Bot** app. Download and open on your phone.
3. The QR Bot app will use the camera on your phone to scan the code at right.
4. Open the website link it takes you to!

NATIVE *Love*: Raising Awareness with Youth to End Domestic Violence

Verizon Continues Funding for NativeLove Project in 2018!

Now in its fourth year, NIWRC is overjoyed and honored to share that our corporate partner Verizon has re-funded the NativeLove project to continue its important youth-based education work. NativeLove was created to raise awareness and help end violence against Native youth by empowering them to reclaim Native love.

Those of us in Native communities often hear jokes about “Indian loving,” described as waking up with a hickey and a black eye—that’s not love, that’s dating violence. The NativeLove project encourages Native youth to redefine what NativeLove means, so they can create change and restore safety to our communities by educating others about traditional ways of loving one another, characterized by

respect, honor, kindness, family, and compassion. Our goal is to continue building youth-led peer-to-peer activities to raise awareness and end dating violence by empowering youth to reclaim the tribal meaning of NativeLove. The project is committed to cross-sharing their ideas and expressions of NativeLove among youth and educators, programs, service providers, youth advocates, tribal leadership, and the communities we live, work, and play in.

NativeLove Summer 2017, 41st Annual UNITY Conference

This summer, the NativeLove team attended the 41st United National Indian Tribal Youth (UNITY) Conference in Denver, Colorado. The conference was held July 6-10, 2017, at the

Colorado Convention Center. It was another great opportunity for the NativeLove team and participating youth to connect in an exciting and motivational way!

The NativeLove project hosted an information and activity booth including two youth peer workshops led by Youth Ambassador Kristen Butcher (Torres Martinez Desert Cahuilla Nation). She was joined by NativeLove team mentor and volunteer, Serene Marshall (Muscogee Creek Nation/Yakama). Youth participants shared what NativeLove means to them through art expression, speeches, and group discussion.

Infused with culturally relevant content, the conference was the largest gathering in the organization’s history, with more than 2,000 registered attendees converging in Denver for the annual conference. Native youth participants traveled from tribal and urban communities across the United States, and from as far away as the Hawaiian Islands, Alaskan Native villages, and the island of Taiwan Republic of China.

“Facilitating the peer-to-peer workshop made me feel nervous, excited and fulfilled because I know that it would turn out to be something good for each of the youth participating. It actually inspired me to begin creating more Youth leadership opportunities

*Kristen Butcher,
NativeLove
Youth Ambassador*



in my own community which I am working on with our local Tribal programs in Southern California. We are excited to see everyone in our home state at UNITY 2018 in San Diego!!”–Kristen Butcher, NativeLove Youth Ambassador, UNITY 2017.

NativeLove Participation in October 2017 DVAM

The NativeLove project holds annual prevention and intervention activities during awareness months for domestic violence, sexual assault, and teen dating violence. We initiate open dialogue and sharing about what is happening in the lives of Native youth, their communities, and what they envision for the future of their communities. This year, in preparation for October Domestic Violence Awareness Month (DVAM), the NativeLove team will partner with other organizations for an event at Haskell Indian

Nations University in Lawrence, Kansas. The three-day event with college students, faculty, crisis teams, and providers will address prevention and help raise awareness to end dating violence and other intersecting forms of violence such as domestic violence, sexual assault, bullying, and cyberbullying. The NativeLove team looks forward to facilitating youth and educator discussions at Haskell Indian Nations University in September in preparation for DVAM activities. For more information on October DVAM NativeLove activities please contact nativelove@niwrc.org.

Join NativeLove Activities!

If you would like connect with NativeLove for activities, engagements, outreach efforts, or resources please email NativeLove@niwrc.org. NativeLove has great resources to share.

*Clockwise, from right:
Frequent NativeLove Fliers!
Returning Oglala Lakota
Ateyapi Youth Program
participants!*

“NativeLove is enjoyment and respect!” –Phyllis W., Sicangu Lakota

NativeLove is walking like you have 3,000,000 ancestors behind you.” –Participants, NativeLove Workshop, UNITY Annual Conference, July 2017.



Welcome Ms. Sherriann C. Moore

New Deputy Director of Tribal Affairs for the USDOJ, Office on Violence Against Women

Ms. Sherriann Moore, a member of the Rosebud Sicangu Lakota Tribe in South Dakota, is the newly selected Deputy Director of Tribal Affairs for the Department of Justice, Office on Violence Against Women. Ms. Moore joined the office in February 2017 and replaces the first Deputy Director, Lorraine Edmo, who retired after serving in the position for 10 years.



Ms. Moore earned her Master's Degree in Health Services Administration from the University of South Dakota, Vermillion, SD. She brings a wealth of experience at both the federal and tribal government levels. In 2004, Ms. Moore joined HHS Indian Health Services as the Deputy to the Chief Executive Officer of the Indian Health (IHS) Service Unit in Pine Ridge, SD. In 2010, she moved to the IHS headquarters in Rockville, MD, where she served as the Deputy Director of the Office of Urban Indian Health Programs.



"As the new OVW Tribal Deputy Director, I look forward to working with tribes and leading the charge to assist tribes in safeguarding the lives of Indian women. Moving together we can continue changing the culture and restoring the balance in our tribal nations."

—Ms. Sherriann Moore

"As the new OVW Tribal Deputy Director, I look forward to working with tribes and leading the charge to assist tribes in safeguarding the lives of Indian women. Moving together we can continue changing the culture and restoring the balance in our tribal nations."

—Ms. Sherriann Moore

In 2005, Congress reauthorized VAWA and included under the Act the Safety for Indian Women Title, including the Deputy Director of Tribal Affairs. The position includes a broad list of statutorily created set of authorities. As Deputy Director, Ms. Moore, will implement under the statute federal leadership, national oversight, and guidance for policy development and management of OVW tribal affairs that pertain to the Violence Against Women Act. This encompasses administration of tribal funds and programs; enhancing the safety of American Indian and Alaska Native women from domestic violence, intimate partner violence, sexual assault,

stalking, and sex trafficking; strengthening the federal response to such violent crimes; and supporting tribes and tribal organizations in the development of their organizational capacity to end violence against American Indian and Alaska Native women in our nation's tribal and urban Indian communities.

Ms. Moore will work with the OVW leadership team to improve standards for the delivery of victim services and expand training and technical assistance for professionals who work in Indian Country to prevent and respond to violent crimes by strengthening services to victims and holding offenders accountable for their actions.



Opposite Page, Top: Tami Truett Jerue, Executive Director, Alaska Native Women's Resource Center; Shirley Moses, Board, AKNWRC & Executive Director, Healing Native Hearts Coalition; Sherriann Moore, Tribal Deputy Director, OVW; Priscilla Kameroff, Board, AKNWRC & Policy Specialist, Yup'ik Women's Coalition; Joann Horn, Board, AKNWRC & Executive Director, Emmonak Women's Shelter; & Lynn Hootch, Board, AKNWRC & NIWRC & Executive Director, Yup'ik Women's Coalition.

Clockwise from Top: (From left to right) Carmen O'Leary, Board, NIWRC & Executive Director, Native Women's Society of the Great Plains; Wendy Schlater, Board, NIWRC & Director, Avellaka Program, La Jolla Band of Luiseno Indians; Sherriann Moore, Tribal Deputy Director, OVW; Dorma Sahneyah, Director, TA/Training Division, NIWRC; Leanne Guy, Board, NIWRC & Executive Director, Southwest Indigenous Women's Coalition.

(From left to right) Guadalupe Lopez, TA Training Coordinator, MIWSAC; Nicole Matthews, Executive Director, MIWSAC; Sherriann Moore, Tribal Deputy Director, Amanda Watson, Trainer/Facilitator; Linda Thompson, Membership & Outreach Coordinator.

(From left to right) Tiffany Barrett, Director, Citizen Potawatomi Nation House of Hope and Native Alliance Against Violence (NAAV) Regional Representative; Dawn R. Stover, Executive Director, NAAV; Shelley Miller, Advocacy Specialist, NAAV; Raven Cabaniss, Communications Specialist, NAAV.

Photos: Comanche Fairbanks, Media & Community Specialist, Minnesota Indian Women's Sexual Assault Coalition (MIWSAC).



From Vision to Reality: StrongHearts Native Helpline Supports Native Survivors of Domestic Violence Across the United States



STRONGHEARTS
Native Helpline

In its first six months of operation, the StrongHearts Native Helpline (1-844-7NATIVE) is reaching Native American survivors of domestic violence and dating violence across Indian Country and in our Alaska Native villages. Launched in March, StrongHearts helps fulfill a great need to connect Native survivors with culturally appropriate domestic violence services, which the helpline's advocates aim to provide through indigenous-based advocacy.

While still early, calls to StrongHearts are beginning to paint a picture of the diverse experiences of those facing domestic violence and abuse in tribal communities. Situations where children, substance abuse and poverty, as well as issues with culture and identity, are involved, mapping a complex web of survivor needs that the helpline aims to address in a culturally rooted way.

The StrongHearts Native Helpline, a collaborative project of the National Indigenous Women's Resource Center and the National Domestic Violence Hotline, serves as a lifeline for victims where they are validated in their lived Native experience. Made possible by support from the Administration on Children, Youth and Families, Family and Youth Services Bureau, U.S. Department of Health and Human Services, StrongHearts is available Monday through Friday from 9 a.m. to 5:30 p.m. CST by dialing 1-844-7NATIVE (762-8483). Callers after hours will have the option to connect with the National Domestic Violence Hotline or to call back the next business day.

Please share the StrongHearts' number (1-844-762-8483) with your community members and visit strongheartshelpline.org for more information.

Domestic Violence Awareness Month 30th Anniversary #DVAMTurns30

In October 1987, the National Coalition Against Domestic Violence (NCADV) launched Domestic Violence Awareness Month (DVAM) to raise awareness and connect the movement across the United States. Now 30 years later the movement can celebrate the changes accomplished across the United States with increased services for victims, stronger accountability for abusers, and year-by-year increased legislation improving tribal, state, and federal laws.

DVAM History

Conceived by the NCADV, DVAM evolved from the "Day of Unity" held in October 1981. The intent was to connect the advocates across the nation who were working to end violence against women and children. The Day of Unity soon became an entire week devoted to a range of activities conducted at the local, tribal, state, and national levels. The activities and themes varied from location to location but included the common themes of mourning lives lost, celebrating survivors, and connecting those working to end the violence—themes that continue to shape current DVAM activities. The first DVAM month was observed

October is **Domestic Violence Awareness Month**
What are you doing to make a difference?
#ViolenceIsNotMyTradition
See page 46 for ideas on how to make a difference.

in October 1987, and in 1989, Congress designated October as National Domestic Violence Awareness Month.

Events Across American Indian tribes, Alaska Native Villages, and the United States

This October, DVAM will be celebrated by local, tribal, state, and federal agencies. These events take the form of walks, parades, vigils, marches, conferences, forums, and other activities. If you would like to share your DVAM event or join an event nearby, you can search the NCADV DVAM Turns 30 website at <http://www.nrcdv.org/dvam/dvam-events>. Public awareness campaigns educate the public about specific issues. Campaigns bring issues to the forefront of dialogue, and can alter social consciousness and encourage people to change their actions. Public awareness campaigns on domestic violence can educate community members about the prevalence of abuse, encourage people to take action to end abuse, and alert survivors to the options and resources that are available to them.

Journalism Workshop on Covering Violence Against Native Women and Children

A journalism workshop on “Covering Violence Against Native Women and Children” was attended by over 45 journalists, media professionals, and student journalists on Thursday, September 7, 2017, at the Excellence in Journalism Conference in Anaheim, CA. This workshop was co-sponsored by the National Indigenous Women’s Resource Center (NIWRC) in collaboration with StrongHearts Native Helpline (SHNH) and Mary Hudetz, a criminal justice reporter for Associated Press.

Princella RedCorn (NIWRC), Mallory Black (SHNH), and Mary Hudetz shared their experiences and expertise with workshop participants. “It is important to include the foundational understanding national experts agree upon—that power and control is at the root of domestic violence and sexual assault,” said Princella RedCorn, Communications Officer, NIWRC. Presenters also shared best practices with journalists on defining the type of violence or abuse that occurred. “If it is domestic violence then define what domestic violence is in the article, or if it’s sexual assault then define sexual assault in the article,” said RedCorn.

Presenters also shared the importance of understanding and including the historical context of violence against Native communities, national studies and statistics to use, jurisdictional issues, the Violence Against Women Act, Supreme Court cases that



involved domestic violence, issues concerning missing and murdered Native women and girls, survivor confidentiality and safety when interviewing, survivor resources including StrongHearts Native Helpline, and possible story ideas and pitches.

Along with providing resources to journalists, the presenters reminded them of the power of shining a light on these issues, such as in the case of missing and murdered child Ashlynn Mike and the Navajo Nation instituting an Amber Alert for the reservation. Society of Professional Journalism student news reporter Casey Smith created infographics based on information presented in the workshop.

Above: Display table at the Excellence in Journalism 2017 session “Covering Violence Against Native Women and Children” presented by National Indigenous Women’s Resource Center and StrongHearts Native Helpline.

Below: Mary Hudetz, Law Enforcement Reporter for the Associated Press, presents at the session, “Covering Violence Against Native Women and Children,” during the 2017 Excellence in Journalism Conference in Anaheim, CA. The National Indigenous Women’s Resource Center and StrongHearts Native Helpline co-sponsored this session.





Top: Mallory Black, Communications Manager for StrongHearts Native Helpline, presents at the session, "Covering Violence Against Native Women and Children," during the 2017 Excellence in Journalism Conference in Anaheim, CA. The National Indigenous Women's Resource Center and StrongHearts Native Helpline co-sponsored this session.



Right: Mary Hudetz, Law Enforcement Reporter for the Associated Press, presents at the session, "Covering Violence Against Native Women and Children," during the 2017 Excellence in Journalism Conference in Anaheim, CA. The National Indigenous Women's Resource Center and StrongHearts Native Helpline co-sponsored this session.

The 2017 Excellence in Journalism Conference was hosted by the Radio Television Digital News Association, Society of Professional Journalists, and National Association of Hispanic Journalists, in cooperation with the National American Journalists Association (NAJA). The three-day conference included networking and recruitment opportunities for journalists, deep-dive training workshops, video and audio critiques, breakout sessions, and award ceremonies. To view the NAJA's social media activity during the conference use @najournalists and #EIJ17 on Instagram and Twitter. To view the NAJA student newsroom activities visit www.naja.com/students/najf.

"NIWRC participated in the 2016 conference as well. As the National Resource Center to Enhance Safety for Native Women and their Children we understand the important role of the media in educating the public about domestic violence. Journalists are in a unique

position to inform the public about such crimes, or, as we see too often, reinforce stereotypes," said Lucy Simpson, Executive Director, NIWRC. "When reporting on a domestic violence case it is so important to stress the violence is not typically a single outburst but a pattern of on-going abuse over time."

Explore last year's Journalist Resource Page (<http://www.niwrc.org/resources/journalist-resources-covering-domestic-violence-against-native-women>) created from the workshop "Covering Domestic Violence Against Native Women" from the 2016 Excellence in Journalism Conference. Resources include audio from the session, PowerPoint presentation, photographs, tips for reporters, links to published stories, and more!

Pouhana 'O Na Wahine Organizing Efforts to Establish Safety of Native Hawaiian People: Native Solutions to Local Problems

Native Hawaiian women represent the highest percentage of victims of domestic and sexual violence within the state of Hawaii. The Pouhana 'O Na Wahine¹ a collective of Native Hawaiian women, is focused on determining how to organize to change this unacceptable reality. "Our hui understands the violence and injustice we have experienced as Native Hawaiians. We are committed to working together to identify a Native Hawaiian plan of action," said Rose Pettigrew, Acting President of the Pouhana's Board of Directors.

The hui understands that relying solely on current non-indigenous responses to domestic and sexual violence are short-term, temporary solutions which *do not* address the needs of Native Hawaiians. Taking on the challenge of organizing to increase safety for women and children, the hui is discussing their strategy based on a Native Hawaiian worldview for addressing the injustices and trauma they've suffered since 1898 as seen in their rates of domestic violence.

In Senate discussions leading to the passage of the 1993 Native Hawaiian Apology Bill, Senator Inouye stated, "...we cannot change history. We are not here to change history. But we can acknowledge responsibility." Senator Akaka stated, "Long neglected by the United States, native Hawaiians have literally fallen through the cracks when it comes to a comprehensive Federal policy toward native Americans." Now nearly three decades later, the words of these Senators continue to speak to the

reality of Native Hawaiian people and survivors of domestic and sexual violence.

The Apology of the U.S. Congress finally signed into law in 1993 (PL 103-150), included recognition of "the long-range economic and social changes in Hawaii over the nineteenth and early twentieth centuries have been devastating to the population and to the health and well-being of the Hawaiian people" and commitment to reconciliation between the U.S. and Native Hawaiian people. "Before we can unite and organize for change to address injustices of domestic violence and violence against women, we must first acknowledge and understand the injustices," said Lucy Simpson, NIWRC Executive Director.

The U.S. Government Acknowledging Responsibility: DOI Final Rule for Reestablishing Government-to-Government Relationship

One year ago, on October 14, 2016, the U.S. Department of Interior released a final rule titled *Procedures for Reestablishing a Formal Government-to-Government Relationship With the Native Hawaiian Community* (43 CFR Part 50). The Final Rule came 23 years after the Apology and several decades filled with congressional hearings, public comment, and much discussion to understand the injustice of the 1893 overthrow of the Constitutional Monarchy and Hawaiian Kingdom. The release of the Final Rule was a historic step toward laying a "proper foundation for reconciliation."²

The final rule is the U.S. government's official document establishing the Secretary of the Interior's administrative process and criteria for "*reestablishing a formal government-to-government relationship with the Native Hawaiian community to more effectively implement the special political and trust relationship that Congress established between that community and the United States.*" This federal government process is **optional**, and includes a process for the Secretary to receive, evaluate, and act on the request, including a process for public comment on any such request. "The Pouhana wants everyone to know that this federal regulation, 43 CFR Part 50, is optional. We don't have to respond to the regulation, but we do need to talk with each other as Native Hawaiians and act to end the violence happening against our women," said Michele Navarro Ishiki with the Pouhana.

Sovereignty and Safety for Native Hawaiian Women

The Pouhana 'O Na Wahine is discussing how best to exercise Native Hawaiian sovereignty to increase the safety of Native Hawaiian women from domestic violence and other violence against women crimes such as trafficking and murders. "It has been a long road to reach this point in time and we look forward to participating in this discussion and analysis," said Rose Pettigrew, Acting President of the Pouhana's Board of Directors. Discussion of the Final Rule, how we exercise our sovereignty and understand the struggles over the past 119 years since the overthrow of Queen Liliuokalani and the

¹ Translation of *Pouhana 'O Na Wahine* is Pillars of Women

² Apology Resolution at 1513





Opposite page, top: September 9, 2017, Maui—Kupuna NaniFay Paglinawan of the Pouhana. Bottom, pictured left to right: Pouhana member and NIWRC Board member Wanette Lee; Tamra Truett Jerue, Executive Director, Alaska Native Women’s Resource Center; and Rose Pettigrew, Acting Board President of the Pouhana.

Above, pictured left to right: Pouhana members: Dayna Schultz, Kupuna NaniFay Paglinawan, Rose Pettigrew, Wanette Lee, Michele Navarro Ishiki, Mililani Martin, and Dolly Tatofi with Paula Julian, Policy Specialist, NIWRC.

Kingdom, as evidenced in the high rates of domestic violence, will lay a strong foundation for the Pouhana’s organizing efforts.

“Based on experiences in our Native Hawaiian communities on the various islands, we see the devastating impact of domestic violence and how our people struggle especially with non-Native Hawaiian services and system responses—both government and nonprofit,” said Wanette Lee, NIWRC Board member and with the Pouhana.

The path to safety for Native Hawaiian women is connected to recognizing, restoring, and strengthening the beliefs and

lifeways of Native Hawaiian people. upheld by the monarchy and Native Hawaiian government that did not value such violence, imbalance, and disrespect. “We are striving to reawaken a sense of lokahi and being pono. That’s who we are as Native Hawaiian people,” said Dayna Schultz.

“Native Hawaiian people had their own government structure and processes, including our practices and ceremonies,” said Kupuna³ NaniFay Paglinawan with the Pouhana. “Strengthening our way of life to address violence against wahine is linked to recognizing the authority of Native Hawaiians as a nation. We also need resources

to implement the programs rooted in Native Hawaiian voices, language, and teachings.” Culturally appropriate programs to support Native Hawaiian families is essential to healing and revealing our true way of life.

Developing an indigenous Native Hawaiian approach is an important part of the process to guide our work. “We are excited to share with the Alaska Native Women’s Resource Center its efforts to develop an indigenous-based curriculum for Alaska villages. The three core components shared by Tami Truett Jerue of their curriculum of “Our Language, Our Teachings, and Our Voices” offers us as a collective, a non-western path to

³ Kupuna is an elder



Pictured left to right: Kai Podlewski, Kumu Kaponō'ai Molitau, and Kyra Glover of Halau Na Hanona Kulike O Pi'ilani who conducted an awa ceremony Sept. 9, for the Pouhana 'O Na Wahine at Ka'ehu.

Prior and Current Relationship

Important to note that the U.S. government entered into five treaties with the Kingdom of Hawaii as referenced in the Apology Bill from 1826 through 1887, and has consistently recognized its special relationship with the Native Hawaiian community with more than 150 federal laws, including creating special programs and services for the Native Hawaiian community. Examples include the Hawaiian Homes Commission Act, Native Hawaiian Health Care Improvement Act, and Native Hawaiian Education Act. This relationship has continued even without a government-to-government relationship between the U.S. and the Kingdom or any other Native Hawaiian government. There has also been a special relationship as evidenced by state laws respecting Native Hawaiians. As written in the state Constitution Article 12, Section 7, reaffirming that the state "shall protect all rights, customarily and traditionally exercised...by...descendants of native Hawaiians who inhabited the Hawaiian islands prior to 1778."

understanding and creating safety for Native Hawaiian women. These components reflect an indigenous worldview or way of seeing the world as self-governing peoples," said Mililani Martin with the Pouhana.

The Pouhana meeting in Maui comes at a time when Native Hawaiians are struggling with recognizing, restoring, and strengthening their responsibilities for Ka'ehu and living according to their beliefs and lifeways. "If we don't step up to the plate and recognize, restore, and strengthen our responsibilities to the land and each other, no one else will and we will continue to see our people hurt themselves and others and our 'aina and 'ohana suffer," said Kupuna NaniFay Paglinawan. Ka'ehu is stolen land reclaimed earlier this year by Native Hawaiian activists.

Onipa'a (stand firm): Pouhana 'O Na Wahine Organizing Efforts Continue

The Pouhana 'O Na Wahine met September 9-10, in Maui, including visits to Ka'ehu and 'Iao Valley and continued discussions about how best to onipa'a (stand firm or balance between being grounded and moving purposefully/intentionally) to achieve safer and healthier communities for their 'ohana. Their meeting included discussions concerning:

- the final rule as part of the government's offer toward reconciliation and healing;
- the Alaska Native Women's Resource Center and the National Indigenous Women's Resource Center development of a curriculum rooted in indigenous voices,

languages, and teachings to support local, village-based responses to domestic violence, and increase understanding of the need to end the isolation and exemption that Alaska Natives like Native Hawaiians have experienced from comprehensive national policy change; and

- understanding the fundamentals of restoring relationships within the 'ohana (family) through a Hawaiian practice called Ho'oponopono. This will be critical in laying the foundation for reconciliation as Native Hawaiians take control of their own responses and how to work with various allies, state, and federal entities across the country.

Keep up to date with the NIWRC e-newsletter.
<http://bsd.niwrc.org>



Beyond the Shelter Doors
Advocate!



Tribal Victim Services Mapping Tool Moves Ahead!

American Indians and Alaska Natives (AI/AN) have the highest crime victimization rates in the nation and often have difficulty connecting with victim services. AI/AN victims of crime face additional challenges such as navigating complex jurisdiction barriers and a dearth of culturally appropriate services, both on and off tribal lands.

On January 1, 2016, the Office for Victims of Crime of the U.S. Department of Justice funded the National Center for Victims of Crime (NCVC), National Congress of American Indians (NCAI), and the Tribal Law and Policy Institute (TLPI) to work together and create a web-based tribal resource mapping tool that would link AI/AN victim/survivors of crime to tribal victim services anywhere in the country. The project was designed to also help identify gaps in the network of existing services. To achieve these goals, the project partners have convened several events in order to seek input from primary stakeholders from tribal communities.

"The tribal resource mapping tool will be an invaluable resource for service providers and American Indian and Alaska Native victims of crime who are in need of accessing critical resources in a timely and efficient manner," said Bonnie Clairmont, Victim Advocacy Specialist, TLPI.

Tribal Meetings Across the United States

A key stakeholder meeting was held June 14, 2016, at Gila River Indian Community and the Wild Horse Pass Hotel & Casino. Key stakeholders attending included but not limited to tribal judges, lawyers, advocates, a child advocacy center director, and a representative from an existing national hotline service. This stakeholder meeting identified several themes, including an awareness that AI/AN survivors need access to services throughout their life course; that the tool should include long-term services, or recurring service needs, as well as immediate service needs of victims to include restorative justice programs, human services, and trauma-related services that are not specifically "victim" services; and lastly, that the tool be properly and frequently maintained.

In addition, five focus groups were held across the country, gathering community input on the mapping tool, including the perspectives of urban Indians and Alaska Natives. Each focus group yielded unique regional concerns, such as accessibility issues in



Pictured left, Jerry Gardner; bottom left, Bonnie Clairmont; bottom right, Jim Clairmont; top left, Naomi Miguel, and top right, Kori Cordero.

Alaska; inclusion of smaller departments within non-Native services in California; Two Spirit and spiritual services in Minnesota; emphasis on the need for male-specific inclusive services in Arizona; and safety concerns related to public access to service information in Oklahoma. The project team, key stakeholders, and focus group participants helped address these concerns in order to ensure the tribal resource mapping tool will be effective.

The project partners convened a tribal stakeholder meeting during the 15th National Indian Nations Conference, with 43 participants in attendance. This meeting included an overview of the project, and important updates from the first year; attendees rotated to six stations during the meeting, where they spent time offering input on the mapping tool. Each station was designed to address remaining issues and concerns from the outreach phase, focus groups, and stakeholder meetings.

On June 27, 2016, the project team was able to gather input on the mapping tool from 45 participants attending the mid-year meeting of the NCAI Task Force on Violence Against Women representing many of the most active tribal victim organizations. The Violence

Against Women Task Force serves as a unified tribal voice opposed to violent crimes perpetrated against Native women.

The project partners worked to develop Data Collection Fields and Inclusion Criteria that fit closely with input received from key stakeholders and information yielded from focus groups. The Provider Survey Questions and Data Collection Fields document was developed to collect program information from each organization/agency that will be listed in the tool. Additionally, the project team created Inclusion Criteria and Guidelines to guarantee that the tool captures the full scope of existing services and becomes a reliable resource for victims. Both products were created in consultation with the Office for Victims of Crime and more than 100 tribal stakeholders that work with AI/AN survivors of crime and abuse.

Next Steps

The official project name was change to the *Tribal Resource Mapping: Resources for Survivors of Crime and Abuse*. The Native organization *Advancing Communities* (www.advancingcommunities.org) has been selected as the mapping tool tech developer and Ramon Swaim (*Yaqui*) is the project's graphic designer. The project's next steps include: populating the online tool with AI/AN resources, piloting the tool through community engagement to ensure usability, and promoting the tool so that the AI/AN community has knowledge of the tool and can successfully access and use it.

"The project partners along with the Office for Victims of Crime have worked long and hard to ensure tribal communities and key stakeholders have had opportunity for input. Project partners continue to be open to receiving additional input into ensuring this tool meets the needs of crime victims and appropriate service providers who are in need of accessing critical services and accurate information in a timely fashion," said Jerry Gardner, Executive Director, TLPI.

If you have resources in your community that you would like to be included in the *Tribal Resource Mapping: Resources for Survivors of Crime and Abuse*, or if you have any questions, please email project partners at tribalresourcemapping@ncvc.org.



STRONGHEARTS
Native Helpline

Call 1-844-7NATIVE (762-8483)
Monday - Friday from 9 a.m. to
5:30 p.m. CST if you feel
unsafe in your relationship.

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24/7 support: 1-800-799-7233

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New GAO Reports on Human Trafficking to Congress: A Tribal Perspective

By Caroline LaPorte, Senior Native Affairs Advisor, NIWRC

Trafficking, in multiple forms, has been utilized as a tool of genocide and colonization of American Indians and Alaska Natives within the United States since contact. The intentional use of force, in both sexual and labor contexts, against American Indians and Alaska Natives is an act that seeks to degrade tribal sovereignty through an actual stealing away of our people or a utilization of them in unnatural ways. Recently, there has been an uptick in interest from Congress regarding human trafficking in tribal communities, and as such, this article will serve as an overview and update.

Forms of Human Trafficking Recognized Under Federal Law

There are two forms of human trafficking that are generally recognized in federal law—sex trafficking and labor trafficking. The *Trafficking Victims Protection Act* of 2000 (TVPA) defines human trafficking as “severe forms of trafficking in persons.” Essentially, this means that trafficking under the TVPA is 1) sex trafficking involving the recruitment, harboring, transportation, provision, obtaining, patronizing, or soliciting of a person for a commercial sex act through force, fraud, or coercion, or where the victim has not yet attained 18 years of age; or 2) labor trafficking involving the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purposes of subjection to involuntary servitude, peonage, debt bondage, or slavery. Various tribes and states also have separate definitions of human trafficking (many of which resemble the federal definitions found in the TVPA).

In 2015, President Obama signed the *Justice for Victims of Trafficking Act* into law. This act required the United States Attorney General to ensure that law enforcement and federal prosecutors received anti-trafficking

training; required the Federal Judicial Center, the research and education agency of the federal judicial system, to provide training for judges on ordering restitution for victims of certain trafficking-related crimes; mandated that the Secretary of Homeland Security implement a human trafficking training program for department personnel; required the Attorney General to implement and maintain a national strategy for combating human trafficking; established the Domestic Trafficking Victims’ Fund to supplement the existing statutorily authorized grants or activities; and amended the federal definition of child abuse to include human trafficking.

“My daughter was and still is a victim of sex trafficked women. I reported it to the authorities and received no help. I told them the address, location, and names of her traffickers. The Anchorage Police Department would not listen to me until I got my two white friends to make a call for me. I contacted Priceless Alaska but they would not help me unless a State Trooper investigates and makes a referral to their organization. No one would help me. I also called the FBI, three times, and they did not respond. Through, my 2 white friends, I reported her missing. My daughter was held, by traffickers, at Eagle River, Alaska, for 4 months.”

—Martina Post,
Testimony of the Native
Village of Alakanuk,
USDOJ Tribal Consultation,
December 6, 2016



Trafficking and Native Women

Victimization in the human trafficking context centers on one concept: vulnerability. American Indians and Alaska Natives' vulnerabilities are compounded and come in many forms: poverty, geographic remoteness, homelessness, prior abuse, and the broken system of foster care. Perhaps the largest vulnerability is invisibility. This extreme form of marginalization exists due to the root causes of violence in tribal communities: colonization and genocide. While often attributed in a historic context colonization and genocide is reflected in the current, on-going, continuing relationship of the United States to Indian nations and is the underlying foundation allowing trafficking as a crime pattern to remain unaddressed. Current federal law as expressed in Congressional acts, Supreme Court cases and Executive Orders limit the authority of Indian nations to fully protect women and respond to crimes of trafficking. Native women as a population often are viewed as "unprotected prey" for hunters, oil rig workers, federal workers and so many other grouping of predators. The reality of unprotected and invisibility go hand in glove.

But perhaps this reality also lends insight as to why human trafficking is so severely underreported in tribal communities. Why report if nothing will be done?

Of course, the general distrust that American Indians and Alaska Natives have toward law enforcement compounds the difficulty of protecting Native women and children from traffickers. Even if a victim should choose to engage with law enforcement, there is currently no data collection or method of collection that provides a clear picture of the statistical prevalence of human trafficking and response of the criminal justice system to victims in our communities. All of this, in part, explains why data on human trafficking in tribal communities is sparse, if even existent.

Government Accountability Office Reports to Congress

Because of recent Congressional interest in this issue as specific to American Indian and Alaska Native victims, the United States Government Accountability Office (GAO) has been analyzing what data does exist. So far this year (2017), the GAO has released two publicly facing reports to Congressional Requesters. The first report, titled Human Trafficking: Action Needed to Identify the Number of Native American Victims

Receiving Federally-funded Services, was released in March. A copy of the report can be found at <https://www.gao.gov/assets/690/683805.pdf>

Yet, the GAO found that for the years of 2013-2016, there were only 14 federal investigations, and 2 federal prosecutions of human trafficking offenses in Indian Country.

The report specifically addressed two questions:

1. To what extent do federal agencies collect and maintain data on investigations and prosecutions of human trafficking in Indian Country or of Native Americans regardless of location?
2. To what extent are federal grant programs available to help address human trafficking in Indian Country or of Native Americans regardless of location, and how many Native American trafficking victims have received assistance through these programs?

In regards to the first inquiry, the GAO primarily analyzed data from federal investigative and prosecutorial bodies with the Department of Homeland Security (DHS), the Department of the Interior (DOI), and the Department of Justice (DOJ) from fiscal years 2013-2016. The GAO looked at the number of human trafficking investigations and subsequent prosecutions each agency conducted for which the crime occurred in Indian Country or at least one of the victims was identified as American Indian or Alaska Native.

As most in the movement are aware, within the DOJ, the Office of Violence Against Women (OVW) and the Office of Justice Programs (including Office of Juvenile Justice and Delinquency Prevention, the Office for Victims of Crime, the Bureau of Justice Assistance, and the National Institute of Justice) provide federal grants to help state, local, and tribal enforcement agencies as well as non-governmental agencies (NGOs) who assist trafficking victims or who conduct research regarding the same. HHS also provides grant funding to entities to provide services and support for victims through the Administration for Children and Families (which includes the office on Trafficking in Persons, the Children's Bureau, the Family and Youth Services Bureau, and the Administration for Native Americans).

The report made two important findings:

1. Most of the federal investigative and prosecutorial agencies that address human trafficking do not consistently collect Native American status of victims in their cases; and

2. At least 50 federal grant programs can be used to address human trafficking in Indian Country or of Native Americans, but the number of Native American victims served is unknown.

As to the first finding, the GAO reported that three of the four investigative and prosecutorial agencies maintain data on human trafficking cases in Indian Country. The FBI, the BIA, and the USAO record whether the crime took place in Indian Country. Yet, the GAO found that for the years of 2013–2016, there were only 14 federal investigations, and 2 federal prosecutions of human trafficking offenses in Indian Country. The GAO also reported that most (three out of four) of the federal investigative and prosecutorial agencies that address human trafficking do not consistently collect the Native American status of the victims in their cases. Thus, according to this same report, the total number of federal human trafficking investigations and prosecutions that involved Native American victims is unknown.

During their survey of investigative and prosecutorial bodies, the GAO heard two concerns about collecting victim Native American status information: relevance; and, victim privacy

The first point, that a victim's status as a Native American is not relevant, is clearly undercut because knowing that information is necessary for establishing which law enforcement agency has jurisdiction (this point is well reflected in the GAO report itself). The second point, however, that a victim's privacy may very well be jeopardized by the release of information pertaining to Native American status resonates strongly with many advocates in the movement. This is especially true in smaller tribal communities, or in non-tribal communities where the prevalence of Native Americans may be statistically low enough to identify a victim simply by knowing their status as an American Indian or Alaska Native.

In regards to the second finding, about the availability of federal grant programs that may address human trafficking in Indian Country or of Native Americans, at least 50 grant programs from fiscal years 2014–2016 were identified by the GAO that could help address human trafficking in tribal communities. Of the 50 grant programs the GAO identified, 45 of them specifically mention addressing human trafficking as an allowable use of funding (the other 5 mention assisting Native American crime victims as an allowable use, though they do not explicitly mention human trafficking). The report states that of the 45 grant programs that mention human trafficking as an allowable issue to devote resources to, only 2 address human trafficking

“The report states that of the 45 grant programs that mention human trafficking as an allowable issue to devote resources to, only 2 address human trafficking in tribal communities exclusively.”

in tribal communities exclusively. The report stated that the total number of Native American victims of trafficking who receive services under the identified programs is currently unknown.

Among the 21 grant programs administered by HHS and the DOJ, the number of human trafficking victims who are served is unknown because the agencies do not strictly require grantees to report on the Native American status of those they serve. Even when grantees are required to provide the Native American status of the victims they serve, they are only required to do so in the aggregate. This means the type of crime is not specified. Thus, according to the GAO, the grantee data cannot be used to determine the number of Native human trafficking victims.

The GAO report stated with regards to OVC and OJJDP, grantees are not required to collect and report Native American status of victims because it is, for the most part, not dispositive to eligibility. Both OVC and OJJDP raised concerns about victim confidentiality.

The report made two recommendations for executive action:

1. The Director of OVW require grantees to report the number of human trafficking victims served using grant funding and, as appropriate, the Native American status of those victims; and
2. The Assistant Attorney General for OJP direct OVC and OJJDP to require their grantees to report the number of human trafficking victims served using grant funding, and as appropriate, the Native American status of those victims.

Neither of these recommendations account for the valid concerns raised about victim confidentiality. But another important distinction to make clear is that these grant programs identified can address human trafficking, just as they can any combination (singular or plural) of the other purpose areas under their funding. This could be easily perceived as an unfunded mandate to address human trafficking in addition (and) to other purpose areas grant programs addressed. This is problematic as an unfunded mandate in and of

itself, but also because addressing human trafficking as a direct service provider is distinct from addressing the other purpose areas; for example, intimate partner violence. Our grant programs in tribal communities are already without personnel, training, and capacity to fully address the severe rates of violence in our communities, without also having to add another distinct layer to that work.

It is important to note that in 2013 the movement rallied, as indicated by a resolution passed by NCAI to amend the VAWA tribal title to allow Indian tribes to use grant funds to specifically address sex trafficking. Prior to this amendment tribal grantees could not use VAWA funds to design and provide services to specifically to victims of sex trafficking. At this time no other grant program under VAWA includes sex trafficking of tribal victims as a purpose area. Thus, under the VAWA, only Indian tribes, who are under-resourced and under-staffed, and lack criminal jurisdiction over non-Indian traffickers can specifically serve victims of sex trafficking with funding under VAWA.

The second report, titled *Human Trafficking: Information on Cases in Indian Country or that Involved Native Americans*, was released in July. A copy of the report can be found at <https://www.gao.gov/assets/690/686051.pdf>

The report addressed three issues:

1. The extent to which tribal and major city law enforcement agencies have encountered human trafficking in Indian Country or of Native Americans;
2. Factors affecting the ability of law enforcement agencies to identify and investigate this specific human trafficking; and
3. The availability of services to Native American victims of human trafficking based on the perspectives of law enforcement agencies and victim service providers.

The GAO conducted surveys of all tribal law enforcement agencies that were identified by the Bureau of Indian Affairs, which numbered 203. It also surveyed 86 major city law enforcement agencies, and 315 victim service provider organizations that received fiscal year 2015 Department of Justice or Department of Health and Human Services grants that could be used to assist human trafficking victims. This report summarized a survey of tribal law enforcement agencies which were asked to identify the number of investigations that they considered to have involved human trafficking from 2014-2016: 132 tribal law

enforcement agencies responded and 27 of them reported that between 2014-2016 they initiated human trafficking investigations. Of those 27, 24 provided the number of investigations they conducted, which amounted to 70 total cases (58 victims).

While, the GAO asked tribal law enforcement agencies about the number of human trafficking investigations they conducted in Indian Country, the GAO asked major city law enforcement agencies about the number of human trafficking investigations that involved at least one Native American victim. Only 6 of the major city law enforcement agencies reported they investigated human trafficking cases with at least one Native American victim. Of the 6 reporting, they reported a total of 60 investigations involving 81 Native American victims from 2014-2016. For each of these investigations, the number of Native American victims ranged from 0-31. Of the 6 that reported, Minneapolis PD reported the majority of the 60 investigations.

This second report stated that some tribal law enforcement agencies believe that human trafficking is occurring at a higher rate than is being reported. This backs up what the movement knows generally about human trafficking victimization. It also stated that law enforcement agencies cited "victim reluctance" to participate in investigations as a special barrier to serving Native American victims in the context of human trafficking. This observation supports the lack of trust that tribal victims have in regards to law enforcement. Other barriers were also identified by law enforcement as reasons that victims do not engage in with law enforcement or participate in investigations relating to human trafficking. The following were barriers identified by tribal law enforcement: fear of retaliation from trafficker, traumatization, the victim does not ascribe to victimization, the victim distrusts law enforcement, the victim is attached to the trafficker in a sentimental way, the victim is underage, and the victim suffers from a chemical dependency. The following were barriers identified by major city law enforcement agencies: fear of retaliation, traumatization, or the victim may be discouraged by family from cooperating.

Not surprisingly, when tribal law enforcement was asked to identify factors other than the victim's reluctance to participate in the investigation, the following themes emerged:

1. Lack of resources, such as necessary training, equipment and funding for sex crime investigations;
2. Inter-agency cooperation is absent or deficient; and
3. A lack of appropriate laws in place.

These themes are generally recognized in the movement as long-standing barriers to those most serving victims of gender-based crime in Native American communities broadly. The respondents in this second report, again comprised mostly of law enforcement agencies, reported an array of services variable to Native American human trafficking victims. However, they also reported that victims' feelings of shame and lack of resources were barriers to obtaining these services. From the advocate standpoint, these reported sentiments seem to conflict. To state that there is an array of services available but that a general lack of resources serves as a barrier to obtaining them seems an oxymoron. Service providers and tribal and major city law enforcement officers reported that shelter, substance abuse treatment, health and other services are all available to Native American victims of trafficking. However, a footnote to the report states that the GAO compiled the list of potential services for human trafficking victims, based on interviews with potential survey respondents and the GAO's review of "related research on human trafficking of Native American victims." It is unclear how the latter affected the overall results, or how the self-reporting on the part of potential survey respondents affected same. The report later clarifies that "the barrier to providing services to human trafficking victims that service providers identified most frequently was inadequate funding or resources." (See page 23 GAO-17-624 Native American Human Trafficking). In addition, tribal service providers cited a lack of staff, emergency shelter, and legal resources to meet the needs of victims in their communities. Service providers identified two areas in which the federal government could support their endeavors to service Native American victims of human trafficking:

1. Provide additional funding for service provider programs (specifically targeted to tribal programs); and
2. Provide additional information to increase public awareness and training for both service providers and law enforcement agencies (specifically how to develop tribal trafficking statutes and trainings on how to work with Native American populations effectively).

This second report made no recommendations. However, it did cite to a National Congress of American Indians brief on "Trafficking in Indian Country," which stated that many Native human trafficking victims felt they owed their survival to Native cultural practices. These same victims expressed a desire for access to traditional healing. HHS's Administration for Native Americans similarly reported that there was a need for culturally relevant and trauma-informed approaches when assisting victims in Indian Country.

On July 27, 2017, U.S. Senator Tom Udall, vice chairman of the Senate Committee on Indian affairs, held a stakeholder meeting on ways to more effectively address human trafficking in Indian Country. Following this meeting, he released the following statement:

"Human trafficking affects every community in the United States—regardless of age, gender, ethnicity and socioeconomic background. And because Native Americans disproportionately face high rates of poverty and trauma, they are especially vulnerable and frequent targets of human trafficking. For years, Tribal leaders and Native activists have raised the issue of human trafficking with Congress. By sharing their powerful and often heart-breaking stories, they have elevated our awareness about the need for more information and more resources to combat the spread of human trafficking in Indian Country.

"But the fact is that the federal government knows very little about the rates of human trafficking on Tribal lands. And it knows even less about human trafficking of individual Native Americans. After reviewing these GAO reports, it is clear that the true extent of human trafficking in Indian Country remains unknown. But it is also clear to me that the federal government could do more to help Native victims who are slipping through the cracks. Congress must take a long, hard look at how federal agencies collect and monitor data on this issue, ensure their accountability, and then work to provide federal and Tribal law enforcement agencies with enough resources to keep Indian Country safe. The administration's proposed cuts to federal law enforcement agencies and Tribal programs would only further strain public safety initiatives on Tribal lands. Instead of jeopardizing Native communities by cutting policing and justice budgets, Congress should look for new ways to get funding resources to Tribes.

"Like with other crimes in Indian Country, addressing human trafficking will require Congress to look at and pass legislation that addresses issues of jurisdiction and inter-agency cooperation, and I'm hopeful that we can work together to provide Tribes with more resources to combat human trafficking and ensure that all Native victims of crime get the support they so desperately need." (Source: <https://nativenewsonline.net/currents/sen-udall-holds-listening-session-human-trafficking-indian-country/>).

The Minnesota Indian Women's Sexual Assault Coalition, the National Indigenous Women's Resource Center, the National Congress of American Indians, and other allies have been actively engaging with Members of Congress (specifically Senators Udall, Cortez-Masto, and Tester) through conference calls and Hill visits regarding their interest and request for information on this critical issue.

The Essential Role of the Tribal Grassroots Movement

Congressional interest in the human trafficking of Native women appears to be of increased concern as reflected by legislation to enhance the federal response introduced this year. Similar to other Congressional actions to address violence against Native women this interest is linked to the grassroots movement across American Indian tribes and Alaska Native villages. At past VAWA annual consultations, tribal leaders have

consistently raised the concern of sex trafficking and recommended: increased federal-tribal coordinated efforts to address trafficking, increased resources to Indian tribes to enhance their response and services to trafficking victims, and perhaps most important amending federal law to allow Indian tribes to respond to non-Indian traffickers at the tribal level.

These concerns and recommendations are well demonstrated by the testimony of tribal leaders at past annual consultations and the NCAI resolution supporting the tribal VAWA 2013 amendment allowing tribes to use their VAWA funds to address this issue. Unless Indian nations have the authority and resources to fully respond to trafficking of Native women the unprotected status and barriers to the safety of Native women will allow human traffickers to continue to prey upon those most vulnerable.

Tribal Resources Addressing Human Trafficking

Tribal Insights Brief | Spring 2016
HUMAN & SEX TRAFFICKING:
 Trends and Responses across Indian Country

EXECUTIVE SUMMARY

Human and sex trafficking is a crime that affects nearly every community across our nation, it is an insidious threat that has proven difficult to track and quantify, and exceedingly hard to dismantle. While there is a perception that human trafficking involves international criminals targeting victims living in the developing world, it is commonplace here in the US and in Indian Country. We can not ignore the networks, pipelines, the victims, or the systems that enable human trafficking.

In this Tribal Insights Brief, the NCAI Policy Research Center paints a portrait of human trafficking in American Indian and Alaska Native communities—from its root causes and historical context to current trends—in order to emphasize the systemic policy and program levers that are essential in combating this crime. Our goal is to support tribal nations in promoting health and justice for their citizens by raising awareness of and engagement with this critical issue for our communities.

Information provided in this brief includes:

1. Definitions of human and sex trafficking
2. Historical context and root causes of trafficking (e.g., vulnerabilities and risk factors)
3. Data concerning the prevalence and impact of trafficking in Native communities
4. Suggestions for identifying and supporting victims of trafficking
5. Sovereign Prevention Sample tribal codes addressing trafficking
6. Recommendations and resources

National Congress of American Indians Policy Research Center | www.ncai.org/brc
 Embassy of Tribal Nations | 1516 P Street NW | Washington, DC 20005
 www.ncai.org

Human & Sex Trafficking: Trends and Responses across Indian Country," Tribal Insight Brief, NCAI Policy Research Center, 2016.
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Responsible Resource Development and Prevention of Sex Trafficking: Safeguarding Native Women and Children on the Fort Berthold Reservation," American Indian Law Clinic, University of Colorado Law School, 2016.
<https://goo.gl/3Rq4No>

Garden of Truth:
 The Prostitution and Trafficking of Native Women in Minnesota

By Melissa Farley, Nicole Matthews, Sarah Deer, Guadalupe Lopez, Christine Stark, Eileen Hudson

Research by Minnesota Indian Women's Sexual Assault Coalition and Prostitution Research & Education

Support for Maintaining Collaborative Efforts with Federal, State, and Private Partners to Combat Human Trafficking in Indian Country, NCAI Resolution #PHX-16-078.
<https://goo.gl/5s3SL8>

"Garden of Truth: The Prostitution and Trafficking of Native Women in Minnesota," Minnesota Indian Women's Sexual Assault Coalition, 2011.
<https://goo.gl/so6LJq>

Testimony before the US Senate, Committee on Indian Affairs on The GAO Reports on Human Trafficking of American Indian and Alaska Natives in the United States

United States Senate
Committee on Indian Affairs

The GAO Reports on Human Trafficking of American Indian and Alaska Natives in the United States

Testimony of Nicole Matthews,
Executive Director, Minnesota Indian Women's Sexual Assault Coalition
September 27, 2017

Chairman Hoeven, Vice Chairman Udall, Senator Franken, and distinguished members of the Committee, Boozhoo Indinawe-maaganag! Nicole Matthews Zhaaginaashimong. Manidoo- Bineshiikwe indigo. Migizi indoodem. Gaa-waabaabiganiikaag indoonjibaa.

Greetings my relatives! My English name is Nicole Matthews, and my Indian name is Spirit Bird Woman. I am Eagle clan, and I am from the White Earth Band of Ojibwe.

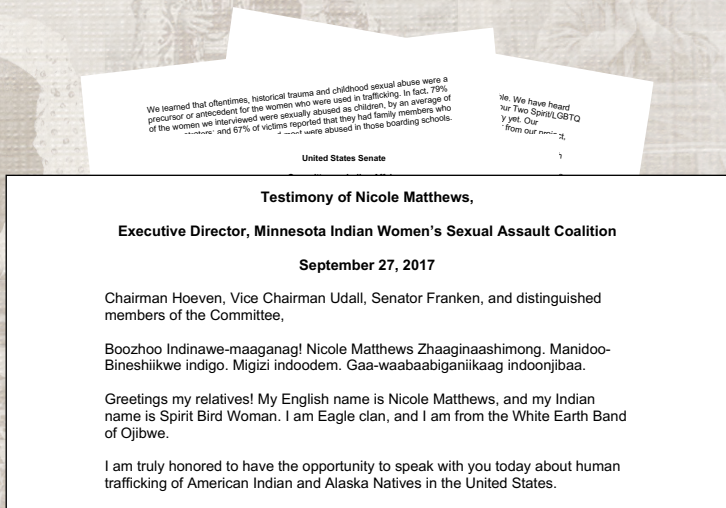
I am truly honored to have the opportunity to speak with you today about human trafficking of American Indian and Alaska Natives in the United States.

I am the Executive Director of the Minnesota Indian Women's Sexual Assault Coalition, which is a statewide tribal coalition and a national tribal technical assistance provider. We provide technical assistance to Tribal Sexual Assault Services Program grantees, to tribes who are addressing or want to address sex trafficking, and we are the lead technical assistance provider for OVC's Beacon Project, which addresses sex trafficking of American Indian and Alaska Native women in urban areas.

I was one of five interviewers for our research on prostitution and trafficking of American Indian and Alaska Native women in Minnesota, where we interviewed 105 American Indian and Alaska Native women about their experiences of being used in prostitution and trafficking. The title of our report is Garden of Truth: The Prostitution and Trafficking of Native Women in Minnesota.

The women we interviewed had been trafficked on and off the reservations; in urban and rural areas; and nearly all met the legal definition of trafficking. About 50% of the women said they gave most of their money to a pimp, and 86% of the women reported deception and trickery as their entry into trafficking.

We learned that oftentimes, historical trauma and childhood sexual abuse were a precursor or antecedent for the women who were used in trafficking. In fact, 79% of the women we interviewed were sexually abused as children, by an average of four perpetrators; and 67% of victims reported that they had family members who



were sent to boarding schools, and most were abused in those boarding schools.

We also learned that the women faced incredible violence, including rape, physical violence, and racial violence. When we asked the women who they saw buying and selling American Indian and Alaska Native women, the overwhelming response was White followed by African American men. These statistics are consistent with federal Department of Justice reports on violence against American Indian and Alaska Native women, which state that the primary perpetrators of violence is perpetrated by non-Indian men.

July, 26, 2017, Washington, DC—Nicole Matthews, Executive Director of the Minnesota Indian Women's Sexual Assault Coalition, participated in a meeting with Senate Committee on Indian Affairs (SCIA) members to discuss two recent GAO Reports: "Human Trafficking: Action Needed to Identify the Number of Native American Victims Receiving Federally-funded Services," and "Human Trafficking: Information on Cases in Indian Country or that Involved Native Americans. Pictured left to right: Senator Al Franken (MN), Senator Heidi Heitkamp (ND), Senator Tom Udall (NM). Senator Catherine Cortez Masto (NV), not pictured, also attended.



The SCIA scheduled an Oversight Hearing on "The GAO Reports on Human Trafficking of Native Americans in the United States for September 27, 2017."

The victims we interviewed talked at length about their needs, which are consistent with the GAO reports that have been released this year. There is a need for culturally specific programs—by and for American Indian and Alaska Native women—to specifically address sex trafficking. Many victims are not accessing victim service programs for domestic or sexual violence because of perceived stigma and shame. The victims also fear losing their children or being arrested and charged with prostitution. Services also need to address housing; short-term and long-term housing is a huge issue for victims. In fact, 98% of the women we interviewed were currently or previously homeless. Being homeless is a major risk factor in being vulnerable to pimps and traffickers.

I am concerned with the GAO report finding that for the years of 2013-2016, there were only 14 federal investigations, and 2 federal prosecutions of human trafficking offenses in Indian Country. Only 2 federal prosecutions for this three-year period is disturbing given the reality of our research and information from those who we work with in tribal communities. The GAO report also highlights the lack of adequate resources to support culturally specific services for Native victims of trafficking. The report states that of the 45 grant programs that mention human trafficking as an allowable issue to devote resources to, only 2 address human trafficking in tribal communities exclusively. Given this minimally response to trafficking I am particularly concerned about the trafficking of Alaska Native women and girls given the lack of any law enforcement services and very limited services in many Alaska Native villages.

Twenty-one percent of the women we interviewed mentioned being trafficked on reservations, and since we know that the primary buyer and seller is non-Indian, we must address the jurisdictional challenges that prevents tribes from holding these perpetrators accountable. We need increased accountability for buyers and sellers and increased safety for American Indian and Alaska Native victims of sex trafficking. Nearly all of the women spoke of women they knew who had been taken by pimps and traffickers, and never heard from again.

There are also major gaps in the information that is available. We have heard anecdotal information about the high rates of trafficking of our Two Spirit/LGBTQ relatives, but there isn't any concrete data to tell the full story yet. Our organization has been in communication with the researcher from our project, and we are hoping to address this need in the near future. Our Two Spirit relatives are even further invisibilized and harmed by trafficking, and we each have a responsibility to be good relatives and ensure that we are doing everything we can to address the violence experienced by ALL of our relatives and community members.

Another gap in data is around labor trafficking. We know that it is happening, and that it is occurring in some communities more than others, but we don't have data to provide a full understanding of the problem.

I invite each and every one of you to reach out to the Native community—to meet with and listen to American Indian and Alaska Native victims and survivors of trafficking. They can teach us so much, and we must be

open to listening to them as we continue to address human trafficking of American Indian and Alaska Native women.

In closing, I want to end with a quote from one of the survivors that we interviewed for our Garden of Truth report. In our research, the women chose flower names as their identifiers, and this woman chose the name Violet. Violet was kidnapped at age 12 and taken to another state where she was trafficked. She said, "Women like myself need someone they feel they can trust without being judged by how they lived their life. We didn't wake up and choose to become a whore or a hooker or a 'ho' as they call us. We need someone to understand where we came from and how we lived and that half of us were raped, beat, and made to sell our bodies. We need people with hearts."

Miigwetch Bizidawiyeg! Thank you all for listening!



"We deeply appreciate and thank Senator Al Franken (MN). He has worked in partnership with our coalition and Indian tribes to address and increase the safety of Native women in Minnesota"

—Nicole Matthews.

The Disappeared—

The ongoing need to build a national response to the reports of missing and murdered Native women and girls is a constant cry for justice as daily reports of another sister, mother, daughter, granddaughter, relative, or community member lost to violence send shock waves across Indian tribes and Alaska Native villages. A new community based effort to collect data on missing and murder Native women and girls reports 165 cases for 2016. These cases of Native women and girls include 54 murders, 67 missing, and 44 cases removed from the missing category but unclear as to whether the case was removed because it was determined to be a homicide or the woman, or girl, was located safely.

A strong national response is needed to shake elected and national policymakers out of their state of nonresponse to this national pattern of violence. How many Native women and girls must die before change will come? "We, the National Indigenous Women's Resource Center (NIWRC), are grieving the recent news of Savanna LaFontaine-Greywind's murder and other recent murders and disappearances of Native women. This loss of life adds to the painful and increasing awareness of the countless murdered and missing Native women and girls throughout the United States," said Cherrah Giles, Chairwoman, NIWRC Board of Directors. "We offer up prayers for little Haisley Jo and her father Ashton Matheny, the entire LaFontaine-Greywind and Matheny families, and the Turtle Mountain Band of Chippewa and Spirit Lake Indian tribes, as well as the families and friends of other American Indian and Alaska Native women and girls murdered or missing."

A Call for Safety and Justice

As a national movement, more must be done to create a response to stop these disappearances and the loss of lives. While passage of the Senate resolution proclaiming May 5, 2016, as the "National Day of Awareness for Missing and Murdered Native Women and Girls," was a tremendous step forward, Congress has the responsibility and authority to do more. The national movement must channel the grief and righteous anger to this violence into action. There is so much work to be done to end this horrific violence against our sisters, mothers, daughters, aunts, relatives, and friends.

Murdered and Missing Native Women and Girls

Immediate Community Action at the Tribal, State and Federal Levels Needed!

"We at NIWRC send strength and support, and hold as relatives, the many tribal advocates and local programs, Native organizations, tribal coalitions offering direct support to the families and communities of missing or murdered Native women," said Lucy Simpson, Executive Director, NIWRC. "We stand in solidarity with these Strong Hearts. NIWRC is committed to increasing safety and access to justice for American Indian, Alaska Native, and Native Hawaiian women and girls, to bringing awareness to this critical issue of missing and murdered Native women, and to preventing future acts of violence in our nations. Together, we will never stop fighting for justice."

A Conversation with the Field: Understanding Missing and Murdered Native Women—Organizing a Response

To organize and respond to an injustice, it must be first be acknowledged and understood. The NIWRC is organizing dedicated discussions with advocates and tribal leaders concerning missing and murdered Native women, ways to increase national awareness, and ways to organize to end such violence. The discussions held since June 2017 have reinforced the importance of national action and immediate steps by federal government to increase the response to this issue and help for grieving families and tribal communities.

The National Congress of American Indians (NCAI) passed a resolution at the October 2016 annual meeting. The resolution reads in part: The NCAI does hereby resolve to advocate for changes to increase safety for Native women to address the crisis of missing and murdered Native women and girls by the federal government, with agencies including but not limited to the Departments of Justice, Interior, and Health and Human Services, including actions such as:

- To review, revise, and create law enforcement and justice protocols appropriate to the disappearance of Native women and girls, including inter-jurisdictional issues; and
- To provide increased victim services to the families and community members of the disappeared or murdered Native woman

"We stand in solidarity with these Strong Hearts. NIWRC is committed to increasing safety and access to justice for American Indian, Alaska Native, and Native Hawaiian women and girls, to bringing awareness to this critical issue of missing and murdered Native women, and to preventing future acts of violence in our nations. Together, we will never stop fighting for justice."

such as counseling for the children of the disappeared, burial assistance, and community walks and healing ceremonies; and

- Coordination of efforts across federal departments to increase the response to the disappearance or murder of Native women and girls; and
- Coordinate efforts in consultation with Indian tribes' efforts to increase the response of state governments, where appropriate, to cases of disappearance or murder of Native women or girls.

The resolution provides an overview for foundational reforms at the federal level. These are basic steps that begin to address this crisis and cause everyone to question why they do not exist. Why, when the murder rate for Native women is 10 times the rate of other populations, does no protocol addressing this crisis exist for federal law enforcement? Why are efforts not being coordinated across criminal justice agencies and departments to respond to this crisis? The list of recommendations contained in the NCAI resolution and concerns of tribal leaders raised during the annual Violence Against Women consultation remain unaddressed.

We encourage everyone to take action and on social media to use the hashtag #MMIWG (Missing and Murdered Indigenous Women and Girls) to make statements of awareness of this national crisis. The national movement must create a groundswell to focus the attention of the public on #MMIWG.

Prayers for Savanna LaFontaine-Greywind

On August 19, Savanna LaFontaine-Greywind, 22, went missing and her body was discovered in the Red River outside Fargo eight days later. She was eight months pregnant at the time of her disappearance and a newborn found to be Savanna's infant was discovered during a search of a neighbor's apartment. The non-Native neighbors have been arrested on numerous charges in the case. North Dakota tribal leaders joined by several hundred people held a vigil for Savanna on the steps of the state Capitol in Bismarck on September 16. Similar actions in support of Savanna have occurred across tribal nations and communities calling for justice and reforms to address the crisis of missing and murdered Native women and girls.

One example of the many actions to honor Savanna includes an event by people from Sioux City, Iowa and surrounding communities. On August 31, 2017, a group of over 60 people came together in remembrance of Savanna and all missing and murdered Indigenous women. The group consisted of many tribal communities and non-Indian allies.



"We started with a prayer, and two songs from the grandfather big drum. The first song was a southern song in UmoNhoN, and the second song a northern song in Nakota. This represents the diversity across Indian Country and the communities at the event," said Marisa Miakonda Cummings, organizer and Sioux City community member. "We had several youth attend the event, including many young women eager to offer help. We had tobacco and a red cloth available for participants to offer prayers. We then walked the red cloth to the river and offered her our prayers. The reason the prayers were offered to the water, is because Savanna was found in water and water sustained her baby in her womb. We stood at the river with our candles while a beautiful song was sung that spoke to our relatives in the stars. We had a female relative speak to women who died defending their children having a very special place in the spirit world."

This remembrance event for Savanna LaFontaine-Greywind included various speakers from the community who shared their stories related to violence against Native women. The speakers included the following: Marisa Miakonda Cummings, UmoNhoN, organizer and Sioux City community member; Gloria Grant Gone, UmoNhoN elder, Michael O'Connor, Yankton Sioux and Sioux City community member; Sasha Rivers, Winnebago Tribe of Nebraska, Sioux City community member; Samuel Grant, UmoNhoN and Sioux City community member; and Marguerite Morris, UmoNhoN, Sioux City community member. Singers included Samuel Grant, UmoNhoN; and Canku Wakandgi, Ihanktonwan Nakoda.



See more of
Antonia's work at
<http://bit.ly/2wFqa0X>



"It's not your fault, it was never your fault. If no one else believes you, I believe you." Sasha Rivers, member of the Winnebago Tribe of Nebraska, Eagle Clan of her mother (Winnebago/Ojibwe) and Wolf Clan of her Father (Meskwaki/Akimel O'odham). Sasha shares her story at the Sioux City Savannah Grey Wind Candlelight Vigil urging survivors of DV/SA to break the silence in a good way in order to promote healing. Sasha speaks to the empowerment of survivors and believing them when they share their story. Photography by Antonia L. Ybarra.

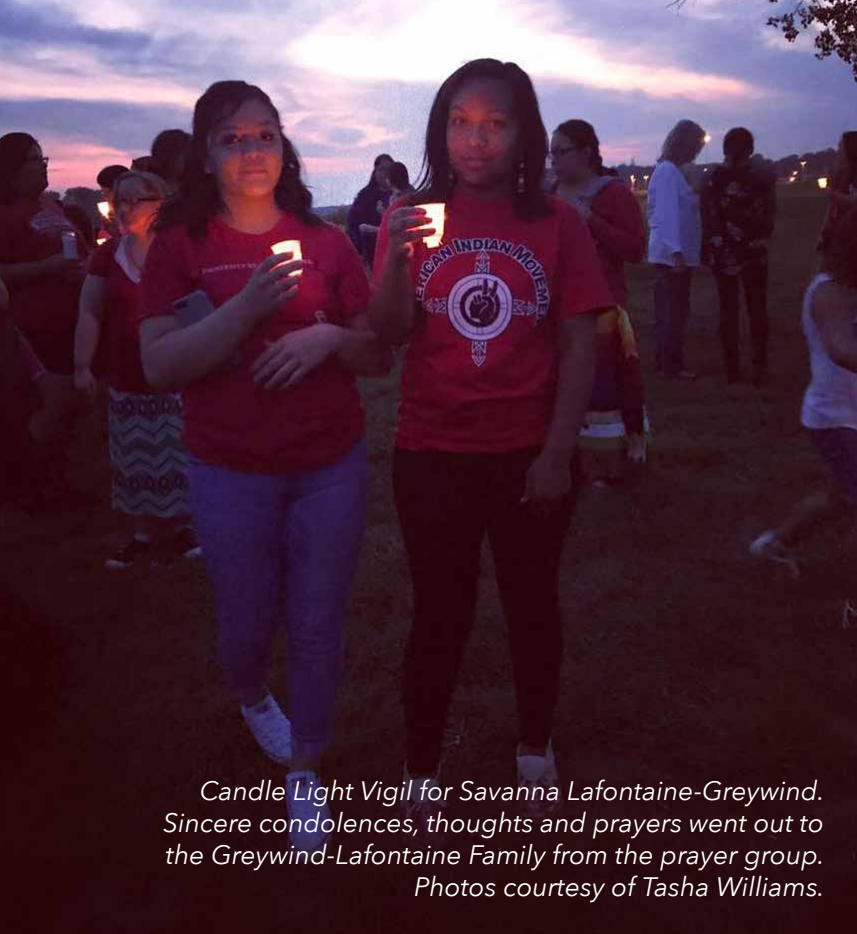
Community Actions: Prayers, Vigils and Calls for Justice

Prayer group by the Missouri River in Sioux City, IA. Savanna LaFontaine-Greywind was found dead in a river in North Dakota after being missing for days. Antonia L. Ybarra Photography.



Marisa Miakonda Cummings (UmoNhoN, Organizer and Sioux City community member) with youth representing and shared messages of protecting Native women, at the candle lit vigil by the Missouri river. Antonia L. Ybarra Photography.





Candle Light Vigil for Savanna Lafontaine-Greywind. Sincere condolences, thoughts and prayers went out to the Greywind-Lafontaine Family from the prayer group. Photos courtesy of Tasha Williams.



Prayer group walked to the Missouri River in Sioux City, IA. Savanna LaFontaine-Greywind was found dead in a river in North Dakota after being missing for days. Antonia L. Ybarra Photography.



Left: Prayer group walked to the Missouri River in Sioux City, IA. Savanna LaFontaine-Greywind was found dead in a river in North Dakota after being missing for days. Antonia L. Ybarra Photography.

Below: Sasha Rivers (member of the Winnebago Tribe of Nebraska, Eagle Clan of her mother (Winnebago/Ojibwe) and Wolf Clan of her Father (Meskwaki/Akimel O'dham) and Marisa Miakonda Cummings (UmoNhoN, Organizer and Sioux City community member) at the prayer group and candle vigil for Savanna LaFontaine-Greywind. Antonia L. Ybarra Photography.



New Community Based Effort to Gather Data on Missing and Murdered Indigenous Women and Girls

There are no comprehensive resources tracking cases of missing and murdered indigenous women and girls (MMIWG) in the U.S. and Canada. However, one indigenous woman scholar is working to change that, by creating and maintaining the largest MMIWG database in existence.

Annita Lucchesi is a current PhD student at the University of Lethbridge, studying Cultural, Political, and Social Thought. For the last two years, she has been researching and collecting data on MMIWG, not just for her own scholarly work, but to better support those fighting for justice for our stolen sisters. She has shared this data with tribal governments and organizations, media, and policy advocates, in hopes of helping to raise awareness on this critical issue.

"The database seeks to provide a more nuanced understanding of this violence, by tracking detailed information on each case," said Lucchesi. "Such details can include victim biographical information like age and tribal affiliation, information pertinent to the justice system (like race and conviction status of the offender), and additional factors that may have contributed to the lack of safety for that individual. Such factors include if they were in foster care, were a victim of sex trafficking, or had experienced domestic violence." These details Lucchesi hopes will provide for a much richer analysis of why Native women and girls are experiencing such violence, what the risk factors are, and where the gaps in protection may be.

Currently 2,130 cases of Native women and girls are logged in the database. Some of the statistics captured in the database include:

- 114 unidentified Native women and girls classified as Jane Does;
- 587 of the cases are Native girls age 18 or younger;
- 679 of the cases are missing persons;
- 1,451 homicides;
- 11 cases of trans-women;
- 571 cases have some combination of domestic violence, sexual assault, experience in sex work, or involvement of the foster care system and/or law enforcement (police brutality);
- 123 cases involved sexual assault;
- 144 involved sex work/sex trafficking;
- 27 cases were police brutality or deaths in jail custody;

"These numbers represent our Native relatives who we honor and pledge to seek justice for their stolen lives."

–Lucy Simpson,
Executive Director, NIWRC

- 274 victims experienced domestic violence; and
- Approximately 38% of cases where the victim was reported as having been in foster care at one point also reported that they ended up in sex work/trafficking.

These numbers reflect the current data available in the database, which is updated weekly; for that reason, it is important to remember that these numbers are always changing. Additionally, Lucchesi estimates that there are at least 20,000 cases from the last 100 years not currently logged in the database (based on estimates utilizing the annual number of cases for the last several years). Lucchesi is attempting to fill in those historic gaps by meeting with indigenous communities directly, and will be traveling throughout the U.S. and Canada to do so.

Lucchesi makes the data publicly available by request. To request access to data, learn more about her work, or to submit information on a case, please contact Annita at annitalucchesi@gmail.com.

#MMIWG Online Resources

NIWRC #MMIW Community Advocacy Toolkit: Restoration, June 2017:
<https://goo.gl/qMIQk8>

Indian Law Resource Center's Hill Briefing:
<https://goo.gl/5bqA7B>

National Day of Awareness MMIW, Senate Resolution (S. Res. 60):
<https://goo.gl/3mtBN7>

Wind River Feature Film Tackles the Subject of Missing and Murdered Native Women

By Princella RedCorn, Communications Officer, NIWRC

WARNING: Spoiler Alerts!

A dead, 18-year old, Native American woman's frozen body is found on the *Wind River* Reservation. This scene is the catalyst for the story in *Wind River*, a feature film written and directed by Taylor Sheridan. How did she get out to the middle of the forest? Where are her shoes? Who is she? Was she murdered? Watching this murder mystery unfold, with background knowledge of the Violence Against Native Women movement, is full of anticipatory dread for what lies ahead. For those in the audience with no background knowledge of the movement, *Wind River* raises a general awareness surrounding the issue of missing and murdered indigenous women (MMIW) and touches on the complexities that tribal law enforcement face when seeking justice for victims.



"Hugh Dillon, Elizabeth Olsen, and Graham Greene star in *Wind River*."

Wind River hit theaters nationwide in early August of 2017. The storytelling is beautifully mastered, highly suspenseful, and classified as a thriller/murder mystery genre. While *Wind River* does raise awareness of relevant issues facing tribal communities, at its core, the story is about a non-Native man coming to terms with his own

missing and murdered Native daughter. Actor Jeremy Renner plays Cory Lambert, a veteran game tracker for the Fish and Wildlife Service. Lambert is separated from his Native wife Wilma, played by actress Julia Jones, after the mysterious death of their own teenage daughter years back.

In the opening of the film, Lambert finds Natalie, the dead Native woman, played by Kelsey Asbille Chow, as a part of his job tracking game in the wild. Actress Elizabeth Olsen plays Jane Banner, a young FBI agent sent to investigate the woman's death, who is clueless to the ways of an Indian reservation, tribal people, or any of the issues involved. In reality, U.S. Attorneys often decline to prosecute Indian Country crimes. Having both Lambert and Banner, non-Native characters, as the film's main characters, helps a non-Native audience relate and care about the story and "enter" the reservation, as complex issues are drawn out and briefly explained in the guise of unassuming entertainment. The film is a great educational tool to get a general audience interested in the issue of MMIW, but needs more context and open dialogue, post-viewing, to fully understand the issues that were raised in the film as well as learn about what positive solutions are happening.

As Lambert and Banner investigate Natalie's disappearance and death, the jurisdictional maze of tribal, state, and federal law enforcement begins to appear. In the morgue scene, the coroner describes Natalie's cause of death to Agent Banner. It's similar to watching a crime scene investigation (CSI)

TV show, and then it hits; this is a Native woman they are describing and this kind of scene happens in real life. Natalie's cause of death is explained to be from exposure to natural elements and she has also been raped. Agent Banner explains if Natalie died from exposure then she, as an FBI agent, can no longer take on the case. Banner can only investigate as an FBI agent if Natalie had been murdered.



"Jeremy Renner and Gil Birmingham star in *Wind River*."

After following the clues, it is revealed that Natalie had a non-Native boyfriend who happened to work at an oil-drilling rig near the reservation. The mention of an oil rig raises a red flag for those familiar with violence against Natives and the national movement to end such violence. Natural resource extraction sites, on or near reservations, is a common hot spot for increased activities of abuse and sexual violence toward Native women and Native youth. Referred to as "man camps," these temporary dwelling communities house short-term workers, with high-paying wages.

It is at the oil rig man camp on the *Wind River* Reservation that a jurisdictional boundary war takes center stage in the film. Tribal police, state police, and oil rig

workers all come to a standstill, guns drawn, pointing towards one another, in an all-too-real power struggle for authority. The tribal police are disrespected and brushed off as not having any power/jurisdiction to dictate orders to the oil rig workers, who point out that they are on leased land, not tribal land, meaning they do not have jurisdiction. Agent Banner herself calms the tense situation, by waving her FBI badge, beating jurisdiction of all involved, and demanding access to the man camps. This theme of struggle for power and control is present in the next scene, as the mystery of Natalie's death is revealed.



Agent Banner is granted access to the living quarters of oil rig workers and the power of writer and director Sheridan's storytelling is revealed. **Take note at this point in the film, current victims and survivors of rape and sexual assault could become re-traumatized.** A young and beautiful Natalie stands at the door to the living quarters, paying a surprise visit to her boyfriend Matt, played by actor Jon Bernthal. There are gut checks and heart-wrenching moments as events leading to Natalie's rape and her ultimate death unfold on screen. The danger of the man camps comes full force as the men begin attacking one another, in utter lawlessness. It is important to include here the foundational understanding that national experts agree upon—that power and control is at the root of sexual assault and domestic violence. The rape scene perfectly exemplifies this.

The rape of a Native woman on screen is unbearable to watch. Was it necessary to show? No, if used only for pure entertainment purposes. Sure it can render uncomfortable emotions in the audience, but do the violent realities lived by Native women and children really sink in? Does it create impact and call to action on the audience besides pure entertainment? And yes, it is a necessary evil to show, if taking into account the wide scope of the potential audience who will watch this film and see an entertaining entryway into the issues, and if the film succeeds at holding a mirror up to perpetrators of violence and to citizens of a country that has had a policy of genocide of Native people and culture. At best, the audience walks away from this film informed and ready to make decisions to help end violence against Native women by helping to protect our women, respect and empower tribal sovereignty, and equip and build the capacity of our tribal police with resources necessary to ensure justice.

The rape scene manifests the uncomfortable reality of sexual assaults that Native women and youth have endured at substantially higher rates than any other minority group across the United States. As the National Indigenous Women's Resource Center has stated from various reports, *one in three Native women will be raped in their lifetime, and three in five will be physically assaulted. Native women are more than twice as likely to be stalked than other women and, even worse, Native women are being murdered at a rate ten times the national average.* Sheridan the writer and director has stated, "It (tribal reservation) is a place where addiction and murder kills more than cancer, and rape is considered a rite of passage for girls on the cusp of womanhood. No place in North America has changed less in

the past century, and no place in America has suffered more from the changes that have taken place."

The film ends with vigilant form of justice served by Lambert. In reality, majority of the missing and murdered cases of Native women often go unresolved and uninvestigated, similar to the backlog of untested rape kits in the nation. This is the bleak and depressing reality. The ending scene states, *"While missing person statistics are compiled for every other demographic, none exist for Native American women. No one knows how many are missing."* People need to have stories to relate to and humanize any issue. *Wind River* successfully humanizes missing and murdered Native women and the challenges of protecting and seeking justice for them. Missing from this narrative is the heart and healing power of Native women's voice, the tireless, all-inclusive, and solution-driven work. This side of the story is ready to be addressed in future stories from and by Native women writers and directors who can materialize their voice, vision, and truth on film.

Culture is at the core of who we are and Native women are at the forefront, seeking justice through inclusive and healing ways such as engaging men, prayer circles, traditional healing practices and ceremonies, and relying on traditional Native culture for strength, healing, and resilience in the uphill battle for respect and treating women as sacred. Perpetrators of sexual and domestic violence, Native and non-Native, deserve accountability for their actions. Victims deserve justice, legally and culturally. Survivors deserve healing and support.

WATCH: *Wind River* trailer at <http://imdb.to/2h1da1P>

Update on Standing Rock Sioux Tribe's Litigation

NIWRC Files Amicus Brief

Joined by 118 Organizations and Indian Tribes

By Mary Kathryn Nagle, Pipestem Law



On February 22, 2017, NIWRC filed an *amicus* brief urging the U.S. District Court for the District of Columbia to rule in favor of the Standing Rock Sioux Tribe's ("Standing Rock") motion for partial summary judgment. NIWRC was joined by 118 additional organizations and Tribal Nations that share NIWRC's commitment to ending domestic violence, rape, sexual assault, and other forms of violence in the United States. NIWRC had previously submitted comments on the Environmental Impact Statement (EIS) on January 26, 2017, eight days after the Army Corps initiated the EIS comment period on January 18, 2017, and thirteen days before the Corps terminated the EIS process on February 8, 2017. In its submitted Comments, NIWRC provided the Corps with its views on:

the unconsidered risks that would result from the Army Corps granting the easement without adequately considering the public interest implications of the proposed pipeline. Specifically, the Army Corps must consider the increased levels of violence Native women and children in the Bakken region will face if the pipeline is permitted to cross the Missouri River at Lake Oahe and commence operations.

NIWRC's *amicus* brief reiterated the points NIWRC had made in the comments submitted on January 26, specifically that permitting of the pipeline without any consideration of the public interest impacts on the health and welfare of Native women and children living

in the Bakken region would likely result in greater rates of domestic violence, murder, and sexual assault.

On June 14, 2017, Judge Boasberg ruled on Standing Rock's motion for partial summary judgment and held that:

In particular, the Tribes believe that the Corps did not sufficiently consider the pipeline's environmental effects before granting permits to Dakota Access to construct and operate DAPL under Lake Oahe, a federally regulated waterway. This volley meets with some degree of success. Although the Corps substantially complied with NEPA in many areas, the Court agrees that it did not adequately consider the impacts of an oil spill on fishing rights, hunting rights, or environmental justice, or the degree to which the pipeline's effects are likely to be highly controversial.

Judge Boasberg went on to state that "[t]o remedy those violations, the Corps will have to reconsider those sections of its environmental analysis upon remand by the Court. Whether Dakota Access must cease pipeline operations during that remand presents a separate question of the appropriate remedy, which will be the subject of further briefing."

Accordingly, all the parties have now submitted further briefing on the question of whether the Court should enjoin all operations of the pipeline while the Army Corps reconsiders its environmental analysis. Thus, the June 14, 2017, decision constitutes a victory for Standing Rock, the NIWRC, and all Native women and children whose safety and welfare are further jeopardized by an increase in oil production in the Bakken.

Whether the Dakota Access Pipeline company will be forced to stop pumping oil through the pipeline while the Army Corps undergoes its renewed environmental analysis remains a question the Court has yet to answer.

Indigenous Organizing Approaches Addressing the Safety of Alaska Native Women

By Paula Julian, Policy Specialist, NIWRC

In 2011, the National Indigenous Women's Resource Center (NIWRC) joined in partnership with a group of long-time village-based Alaska Native advocates to address the unique challenges Alaska tribes face in responding to violence against women. Two years later, in October 2013, a technical assistance grant from the Office on Violence Against Women was awarded to NIWRC to assist in the development of the Alaska Native Women's Resource Center (AKNWRC) and provide technical assistance and training to meet the unique needs of Alaska Native tribal governments addressing violence against women. The partnership focused on the development of an indigenous village-based curriculum.

"The subject is very sacred, because it addresses the heart of who we are, our religion. We have our way of living as Tlingit peoples. Being required to develop Tlingit responses that are mirrored on state and federal responses is unrealistic because of the cost and because state and federal responses are not based on the world view of the Tlingits," said Mike Jackson, respected elder and retired Alaska State Magistrate Judge.

"Our women carry the clan and it is important that we restore our cultural values so that our mothers, daughters, granddaughters, and sisters are healed and protected from violence. This is how the government can assist the village governments."

**—Joyce Skaflestad, Advocate,
Hoonah Indian Association and
retired Alaska State Magistrate.**

Voices, Teachings, and Languages

The curriculum was developed in partnership with a working committee and the four Alaska Native villages of Emmonak, Kotzebue, Anvik, and the Organized Village of Kake. The curriculum comprises three core components of the voices, teachings, and languages of the specific indigenous people of these villages: Yup'ik, Inupiaq, Tlingit, and Athabascan. "The 'voices'

are the experiences of our women and survivors. The 'teachings' are our cultural way of life based on respect and often carried on by our elders," said Lynn Hootch, Executive Director, Yup'ik Women's Coalition. "Our 'languages' are words expressing how we think, our values, relationships to each other and the world, who we are as a people."

The curriculum was piloted in these villages in 2015 and 2016 and organized as "community engagement" sessions. In September, the AKNWRC completed Year-2 follow-up sessions in the Village of Kotzebue for the Inupiaq Region and for the Tlingit Organized Village of Kake. Local planning committees are currently organizing Year-2 community engagement sessions in the Native villages of Emmonak for the 18 Yup'ik villages in the region in October, and Anvik for the 4 Athabascan villages in the region this November.



Organizing to Increase Safety

The primary purpose of the village engagement sessions are to organize a village-based response and facilitate ownership of the response by the community. This approach acknowledges the village authority as sovereigns that have the responsibility and the right through self-government to protect women. It is also based on the reality that the state and federal governments have not ensured the safety of Alaska Native women and by this lack of response over decades have created circumstances that have increased the vulnerability of women to predators.

"After decades of training, we understand domestic violence. These trainings, and other curricula, rarely recognize the authority, responsibility, and the right



Above: September 14, 2017, Native Village of Kotzebue (NVK)—Tami Truett Jerue, Executive Director, AKNWRC, participates in a roundtable discussion with Kotzebue elder Mary Ann Wilson.

Opposite page: September 15, 2017, Native Village of Kotzebue (NVK)—Planning team members and faculty for the two-day NVK Community Engagement celebrate and relax following the session on local state domestic violence prosecutions and the role of villages supporting victims in such cases. Pictured left to right: Naaqtaaq "Shylena" Monroe, Director, Manilique Family Crisis Center; Priscilla Kameroff, Public Policy Specialist, Yup'ik Women's Coalition (YWC); Rachel Ahrens, Assistant District Attorney, Kotzebue; Lynn Hootch, Director, YWC; Shirley Moses, Director, Healing Native Hearts Coalition; and Tasha Bird, Outreach Coordinator, Emmonak Women's Shelter.

Alaska Native Resources on Violence Against Native Women

Alaska Native Women's Resource Center
 (907) 328-9399,
 P.O. Box 80382,
 Fairbanks, AK 99708
www.AKNWRC.org



Yup'ik Women's Coalition
 (907) 949-6252,
 P.O. Box 207,
 Emmonak, AK 99581
www.YupikWomen.org



Yupik Women's Coalition

Healing Native Hearts Coalition
 (907) 987-9934,
 P.O. Box 81034,
 Fairbanks, AK 99708
hnhcoalition@gmail.com



SAVE THE DATE

9:00am-1:00pm

UNITY MEETING:

address violence against Alaska Native women

- inform tribal leaders about important legislative developments & priorities concerning domestic & sexual violence;
- provide information about organizing efforts of tribes & advocates at the local, regional, national & international levels to address the safety of Alaska Native women; and
- engage Alaska tribal leadership & allies in discussing life-saving reforms in laws & policies.

For more details contact:
tami.jerue@aknwrc.org



Wednesday, October 18th, 2017
 Nana Building
 909 W 9th Ave.
 Anchorage, Alaska

(Preceding the AFN 2017 Annual Convention)



of villages to protect women,” said Tami Truett Jerue, Executive Director, AKNWRC. “At the village level, we must address these issues because for most villages we are the only ones standing between a woman, or girl, and violence.”

Organizing to acknowledge these disparities and create protections for women, increase the response of the village, and hold abusers accountable are the three focuses of the engagement sessions. The engagement sessions also are based on the reality that many villages, while lacking the resources to fully develop western justice systems, do have village traditional justice approaches that can be strengthened or reestablished to create protections for women in the village.

“Our children often are the first responders in many villages. We need to acknowledge this for change to happen.”

**–Shirley Moses, Director,
Healing Native Hearts Coalition.**

Engagements Sessions Scheduled for New Regions

AKNWRC will work in partnership with two additional villages to organize community engagement sessions for the Spring of 2018 using the AKNWRC curriculum. The first is the Yup'ik village of Akiak located 42 air miles from the Bethel hub. The second session is with the Village of Hydaburg/Prince of Wales Island to engage in discussion on the development of local responses to violence against women.



Left: “I have been at many trainings regarding the wellness of our people, addressing domestic violence and other matters. A highlight of the last two days is the understanding the only way to change things is to do it ourselves. We have to make the change. It’s not going to come from anyone else.”—Joel Jackson, Vice President for the Organized Village of Kake.

Bottom-left: “We are tribal citizens first and must work together to take care of ourselves.”—Isabel Mills, Domestic Violence Program Coordinator for the Organized Village of Kake (OVK). Pictured right Heidi Vantrease, OVK Domestic Violence Advocate.

Below: September 18, 2017, Organized Village of Kake (OVK)—Elder Ruth Demmert (standing) opens the OVK Community Engagement. Also pictured Michelle Demmert, Tlingit Haida Chief Justice (left); Joel Jackson, Vice President, OVK..



Congratulations! A New Alaska Native Tribal Resource Center on Domestic Violence

The Alaska Native Women's Resource Center (AKNWRC) has been awarded a grant by the Family and Youth Services Bureau, Administration for Children and Families, U.S. Department of Health and Human Services, to serve as the first Alaska Native Tribal Resource Center on Domestic Violence (ANTRC).

"Such historic and long overdue support upholds the federal government's trust responsibility to assist Indian tribes in safeguarding the lives of Indian women," said Tami Truett Jerue, Executive Director, AKNWRC.

"We are honored to have received this award and excited at the potential the new resource center provides for Alaska Native villages and women."

The Indian Law and Order Commission report sent to Congress November 2013 stated that Alaska Native women are over-represented in the domestic violence victim population by 250%, and while Alaska Natives represented 19% of the state population, they are 47% of reported rape victims. In 2010, the Family Violence Prevention and Services Act was amended to include funding for state resource centers dedicated to reducing tribal disparities in domestic violence in states with high proportions of Indian populations in a culturally relevant manner. The ANTRC is the first funding authorized under this specific federal amendment.

"With such support, we can address domestic violence working closely with Alaska Native tribal governments, and identify and remove barriers to victim safety and abuser accountability, especially in rural, remote Alaska Native villages across the state," said Shirley Moses, AKNWRC Board Co-Chair and Executive Director of, Healing Native Hearts Coalition.



AKNWRC board members are Alaska Native women with decades of experience in advocating to end violence against Native women. Board members pictured (right to left): Joann Horn (Yup'ik); Tia Holley (Inupiaq); Shirley Moses (Inupiaq); Priscilla Kameroff (Inupiaq); Lenora Hootch (Yup'ik); and Candy Keown (Tlingit). Not pictured is Nettie Warbelow (Athabascan). Staff pictured (left to right): Executive Director Tami Truett Jerue (Athabascan) and seated administrative staff person Marie Taylor.

Organized in 2015, the Alaska Native Women's Resource Center is a tribal nonprofit organization dedicated to ending violence against women in partnership with Alaska's 229 tribes and allied organizations. AKNWRC board members are Alaska Native women raised in Alaska Native Villages and have 141 years of combined experience in tribal governments, nonprofit management, domestic violence, and sexual assault advocacy. This includes experience and individual crisis, systems, and grassroots social change advocacy at the local, statewide, regional, national, and international levels.

"In the coming year we will use these new resources to establish the ANTRC and offer village-based training and technical assistance."

—Tami Truett Jerue

"This funding gives us the opportunity to break the deafening silence surrounding victims and bring healing to our people with laws, policies and local responses rooted in Alaska Native voices, languages, and teachings," said Joann Horn, AKNWRC Board Co-Chair and Executive Director, Emmonak Women's

Shelter. "AKNWRC's philosophy is that violence against women is rooted in the colonization of indigenous nations. The solutions to ending the violence will come from our villages and people."

International Update

INDIAN LAW RESOURCE CENTER By Jana L. Walker, Christopher Foley, and Karla General, Attorneys, Indian Law Resource Center

Implementing Decisions of the World Conference on Indigenous Peoples

At the 2014 World Conference on Indigenous Peoples, indigenous nations and indigenous women's and tribal organizations secured commitments from the UN and its member states to implement the UN Declaration on the Rights of Indigenous Peoples. Work continues to realize these important commitments set out in the World Conference Outcome Document, including but not limited to decisions to intensify efforts to address violence against indigenous women, to create new rules for indigenous governments to participate in UN processes, and to strengthen the Expert Mechanism on the Rights of Indigenous Peoples.

United Nations comes up short in creating a new status for indigenous governments

On September 8, 2017, the United Nations General Assembly adopted a resolution regarding the participation of indigenous peoples' representatives and institutions at the UN. The resolution is a result of commitments made at the 2014 World Conference on Indigenous Peoples, where member states decided to consider ways to enable indigenous participation at the UN.

Yet, the victory is only partial. After many rounds of consultations among indigenous peoples and member states, and months of states-only negotiations this summer, states were not able to reach agreement on the technical details of how to create a new status for indigenous governments. Instead, the resolution decided to delay substantive action until the General Assembly's 75th session (2020-2021). In the interim, a calendar of regional consultations and interactive hearings among UN representatives, indigenous peoples, and member states has been established for the next several years.

The results of those discussions will contribute to the development of a report by the Secretary-General with concrete recommendations for action by the General Assembly.

The lack of substantive action at this stage is disappointing, but the importance of indigenous participation in the upcoming consultations cannot be overstressed. Consider contributing your voice to secure a fruitful outcome in the future that will enable indigenous governments to at last participate fully, directly, and permanently at the UN. For more information, see <https://goo.gl/En2Tbf>

Revamped Expert Mechanism on the Rights of Indigenous Peoples holds its tenth session

The UN Expert Mechanism (EMRIP) met for its 10th session, July 10-14, 2017, in Geneva. EMRIP is an advisory body to the UN Human Rights Council. The Outcome Document of the 2014 World Conference on Indigenous Peoples

called for strengthening EMRIP and, in response, in 2016 the Council rewrote its mandate to give it more autonomy and authority to serve as an effective implementing and monitoring body for the UN Declaration on the Rights of Indigenous Peoples. EMRIP now provides indigenous peoples with a direct path to the Council they did not have before, and provides a significant new advocacy site to speak out about the many grave human rights matters our nations face.

The Center's work at this year's session was focused on building awareness among the members of EMRIP and UN member states, and perhaps most importantly, among indigenous peoples and advocates, about the scope of the EMRIP's improved mandate and the important role it can play in addressing serious human rights issues in an accelerated response.

"Indigenous peoples will need to demand that EMRIP make the most of the powers it now has. The new mandate



"EMRIP can do a lot of good—but we will only get results if we push. It is very easy for UN experts to write technical reports; it takes much more courage to speak out."—Chris Foley, ILRC, Staff Attorney

is the result of lots of hard work, but what we have won is really just an opportunity," said Center attorney Chris Foley.

The new mandate of the Expert Mechanism is available at: <https://goo.gl/vhNk4z>.

Additional details about the Center's work at this year's session of the Expert Mechanism is available at: <http://indianlaw.org/implementing-undrip/EMRIP10>.

Looking Ahead

Human Rights Council

On September 11-29, 2017, the Human Rights Council's 36th session will take place in Geneva. The Council will hold a half-day discussion on the 10th anniversary of the UN Declaration on the Rights of Indigenous Peoples with a focus on challenges and good practices in achieving the ends of the Declaration. Additionally, the Council will conduct a panel discussion on the impact of multiple and intersecting forms of discrimination and violence in the context of racism on the full enjoyment of all human rights by women and girls as well as its annual discussion on the integration of a gender perspective. The Council also will consider the reports of the Special Rapporteur on the rights of indigenous peoples, the Expert Mechanism on the Rights of Indigenous Peoples, and the Special Rapporteur on the human right to safe drinking water, which are expected to include discussion and recommendation of issues facing tribes in the United States.

Inter-American Commission on Human Rights

The Commission will hold its 165th session in Montevideo on October 23-27, 2017 with hearings and working meetings on matters involving member states of the Organization of American States except Canada and the United States. Hearings on matters involving Canada and the United States are expected to be held in December during an Extraordinary Period of Sessions.



CSW61, New York City, March 15, 2017—The Alaska Native Women's Resource Center, the Indian Law Resource Center, the International Mayan League/USA, the Minnesota Indian Women's Sexual Assault Coalition, and the National Indigenous Women's Resource Center (NIWRC) hosted the CSW61 side event Ending Violence Against Indigenous Women as a Step Towards Empowerment.

UN Permanent Forum on Indigenous Issues

The Permanent Forum, an advisory body to the UN Economic and Social Council will hold its 17th session at UN headquarters in New York City on April 24 - May 5, 2017. The Permanent Forum's theme will be "Indigenous peoples' collective rights to lands, territories, and resources." The Permanent Forum also will address follow-up to the outcome document of the World Conference on Indigenous Peoples, including but not limited to enhancing participation of indigenous peoples at the United Nations.

Commission on the Status of Women (CSW)

During its 62nd session, the Commission's priority theme will be "challenges and opportunities in achieving gender equality and the empowerment of rural women and girls," and the review theme will include "participation in and access of women to the media, and information and communications technologies and their impact on and use as an instrument for the advancement and empowerment of women." The session will be held at UN headquarters in New York City on March 13-24, 2017. As in the past, CSW sessions (2014, 2016, and 2017) the Center and partnering tribal organizations will attend CSW and raise issues of concern and recommendations regarding the empowerment of rural women and girls in the context of American Indian tribes and Alaska Native villages.

Save the Date | NIWRC's 2018 Women Are Sacred Conference

NIWRC is pleased to announce the Women Are Sacred (WAS) Conference will be held on June 26-28, 2018, at the beautiful Hotel Albuquerque (hotelabq.com).

The WAS Conference is one of the oldest and largest gatherings of advocates, survivors, tribal domestic and sexual violence programs, tribal community members, tribal leadership, law enforcement, and tribal court personnel dedicated to ending violence against American Indian and Alaska Native women and children. WAS dates back to 1998 when the first conference was organized by the Mending the Sacred Hoop Technical Assistance Project and Sacred Circle National Resource Center to End Violence Against Native Women. In later years, the Tribal Law and Policy Institute and Clan Star, Inc. joined as partners to host the WAS conferences.

WAS offers state-of-the-art training opportunities designed to increase the capacity of tribal nations and tribal domestic violence and community-based programs to address domestic violence, dating violence, sexual assault and other forms of violence in tribal communities. Conference presenters include emerging indigenous leaders and experts in the movement toward ending violence against women.

Watch niwrc.org for more details, including registration and agenda.

Mark your calendars! Plan to attend WAS 2018!





One Hundred Thirteenth Congress
of the
United States of America
AT THE FIRST SESSION
Began and held at the City of Washington on Thursday,
the third day of January, two thousand and thirteen

An Act
To reauthorize the Violence Against Women Act of 1994.

Be it enacted by the Senate and House of Representatives of
the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the "Violence Against Women
Reauthorization Act of 2013".

SEC. 2. TABLE OF CONTENTS.

The table of contents for this Act is as follows:

TITLE IX—SAFETY FOR INDIAN WOMEN

- Sec. 901. Grants to Indian tribal governments.
- Sec. 902. Grants to Indian tribal coalitions.
- Sec. 903. Consultation.
- Sec. 904. Tribal jurisdiction over crimes of domestic violence.
- Sec. 905. Tribal protection orders.
- Sec. 906. Amendments to the Federal assault statute.
- Sec. 907. Analysis and research on violence against Indian women.
- Sec. 908. Effective dates; pilot project.
- Sec. 909. Indian law and order commission; Report on the Alaska Rural Justice Law Enforcement Commission.
- Sec. 910. Special rule for the State of Alaska.

**Excerpts of the 2013 VAWA Act Legislation*

Save-the-Date!

2018 Women Are Sacred Conference

Albuquerque, New Mexico

NIWRC is pleased to announce that we will be hosting the WAS Conference at the beautiful Hotel Albuquerque on June 26-28, 2018. Mark your calendars and watch our website for more details, including registration and agenda.





The WAS Conference is one of the oldest and largest gatherings of advocates, survivors, tribal domestic and sexual violence programs, tribal community members, tribal leadership, law enforcement and tribal court personnel dedicated to ending violence against American Indian and Alaska Native women and children. WAS offers state of the art training opportunities designed to increase the capacity of tribal nations, tribal domestic violence and community-based programs to address violence in tribal communities. Conference presenters include emerging Indigenous leaders and experts in the movement to ending violence.



Safety for Native Women: VAWA and American Indian Tribes Resource Book Continues to Provide Tribal Insight into the Violence Against Women Act

In October 2014, NIWRC released a resource book to provide the perspective of the tribal grassroots movement on the significance of the Violence Against Women Act (VAWA). To date, the book has sold close to 3,000 copies and continues to be used widely by Indian tribes, advocates, movement conferences, and colleges and universities. The Safety for Native Women: VAWA and American Indian Tribes serves as a primary resource for understanding the tribal provisions of VAWA.

"Many people do not realize that prior to the reauthorization of VAWA in 2005 the Act did not have a tribal title. There was no specific tribal provision in VAWA," said Dorma Sahneyah, Director, Technical Assistance and Training, NIWRC. "The Safety for Indian Women Act, Title IX of VAWA, was historic in establishing the purposes, consultation mandate, the tribal unit and deputy director for tribal affairs, and other important provisions. It became part of VAWA because of the tremendous efforts of Indian tribes and the tribal grassroots movement—and strong support from our non-Indian allies."

VAWA is celebrated as landmark federal legislation that fundamentally changed the response of the United States to violence against women. "While the impact of VAWA on the federal and state governments is often discussed, the relationship of VAWA to Indian tribes is not. We also have a VAWA story to share," said Lynn Hootch, Executive Director, Yup'ik Women's Coalition. "We use the resource book at our trainings and regional conferences to familiarize our tribal leaders, advocates, and others with the VAWA tribal provisions and our history as a movement."

Through this publication, NIWRC hopes to increase the awareness of the VAWA tribal provisions, the impact of VAWA upon the response of Indian tribes to such violence, and to shed light on legal barriers to the safety of Native women that remain unaddressed. Most importantly, the book provides an overview and history of the development of the tribal grassroots movement for the safety of Native women.

"Our goal is to provide readers with a greater understanding of the complex political relationships in which the epidemic of violence against Native women is rooted, how it developed over time, and how it continues in America today," said Lucy Simpson, Executive Director, NIWRC. "In particular, this book provides a tribal perspective that united a national movement to increase the safety of Native women."

Safety for Native Women: VAWA and American Indian Tribes was authored by Jacqueline Agtuca, Editor, Restoration, and edited by Dorma Sahneyah. To place a bulk order, contact Tang Cheam at TCheam@NIWRC.org. Individual book orders can be made at amazon.com.

SAFETY FOR NATIVE WOMEN: VAWA AND AMERICAN INDIAN TRIBES



Jacqueline Agtuca
Edited by Dorma Sahneyah

October is Domestic Violence Awareness Month

What are you doing to make a difference?

#ViolenceIsNotMyTradition



JOIN: NIWRC mailing list (<http://niwrc.org/subscribe>). During October, NIWRC will be sharing resources to honor Domestic Violence Awareness Month. DVAM resources include: press release, sample tribal resolution (to advocate your tribe to adopt DVAM), and ideas for community activities and engagement. We share these with the aim of raising awareness on this severe crisis, encouraging others to join the movement against domestic violence, and raising our voices in the name of tribal sovereignty once again to bring safety to Native nations.

SHARE: 31 Days of Domestic Violence (<https://goo.gl/NaDjJ3>) cards on social media.

EXPLORE: Archived NIWRC domestic violence resources (<https://goo.gl/o6yE9H>), including multiple webinars, printed products for domestic violence shelters and programs, and a film.

CALL: StrongHearts Native Helpline (<http://www.strongheartshelpline.org/>) at 1 (844) 762-8483 during Monday-Friday, 9:00 am-5:30 pm CST. StrongHearts Native Helpline is a culturally appropriate, confidential service for Native Americans affected by domestic violence and dating violence. To request brochures, posters, and palm cards for your DVAM outreach, please fill out the online form at <https://goo.gl/LSgN5Y>.

WEAR ORANGE: Wednesday, October 25th: Help UNite to End Violence Women's Empowerment (<https://www.facebook.com/1YR2NWE/>)! Organize a morning run, wear orange, take a selfie with your group, and post to social media using #UNitetoendviolence and #NIWRCStrongHearts.

WATCH/SHARE: Domestic Violence Video Resource Highlights: 1. Buffalo Nickel Creative's Tihirasa - Pawnee Nation Healing Center for Domestic & Sexual Violence, *It Ends Where It Begins* - Anti-Domestic Violence PSA (<https://youtu.be/6ejDWjFnMcA>), and *To The Indigenous Woman* (<https://youtu.be/P4Up0drnXX4>). 2. *Native Daughters* video NDV OmahaSecret (<https://youtu.be/zgQvFYbpYrw>). 3. LISTEN: NET News "An Epidemic of Violence: Nebraska Native Women Struggle to Break the Cycle" (<https://goo.gl/6KbNcf>)."

SHARE: Is your community hosting your own candlelit walk? Self-defense classes? Please share these photos with your views on how domestic violence impacts your community, and take a stand against domestic violence using the #ViolenceIsNotMyTradition hashtag!



Restoration

OF NATIVE SOVEREIGNTY AND SAFETY FOR NATIVE WOMEN

Subscriptions Now Available!

restoration.niwrc.org
\$30 Individual / \$100 Institutional



RESTORATION OF SOVEREIGNTY & SAFETY MAGAZINE, 2003-2017

Thirteen years ago during the reauthorization process of the Violence Against Women Act, several national organizations came together to take a stand for the safety of Native women: Sacred Circle National Resource Center to End Violence Against Native Women, Clan Star, Inc., the National Congress of American Indians, and the National Task Force to End Sexual and Domestic Violence. It was recognized that to fully participate in the national movement to create the changes needed to increase safety for Native women, broad communication was essential. The *Restoration of Sovereignty & Safety* magazine emerged to fulfill this task.

The *Restoration of Sovereignty & Safety* magazine is a publication dedicated to informing tribal leadership and communities of emerging issues impacting the safety of American Indian and Alaska Native women. The name of the magazine, *Restoration of Sovereignty & Safety*, reflects the grassroots strategy of the Task Force that by strengthening the sovereignty of Indian nations to hold perpetrators accountable the safety of Native women will be restored. The magazine is a joint project of the National Congress of American Indians Task Force on Violence Against Women and the National Indigenous Women's Resource Center. It is produced and made available during national NCAI conventions and the annual USDOJ Tribal Consultation on VAWA.

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Restoration

OF NATIVE SOVEREIGNTY AND SAFETY FOR NATIVE WOMEN

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Restoration

OF NATIVE SOVEREIGNTY AND SAFETY FOR NATIVE WOMEN

**“A Nation is not conquered until the hearts
of its women are on the ground.
Then it is finished, no matter how brave its warriors
or how strong its weapons.”
-Cheyenne**

Violence Against Women Is Not Our Tradition





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