Welcome, everyone to the National Criminal Justice Training Center webinar Educating Tribal Leadership. This webinar was developed in partnership with the Tribal Law and Policy Institute. Today's presenters are Bonnie Clairmont and Kelly Stoner from the Tribal Law and Policy Institute. My name is Angel Cruz, and I will be moderating this webinar.

This project was supported by a grant awarded by the Office for Victims of Crime, Office of Justice Programs, US Department of Justice. The opinions, findings, conclusions, or recommendations expressed in this webinar are those of the contributors and do not necessarily reflect the views of the Department of Justice. Let's try our first poll question.

This is a simple question to find out who is joining us today. The question is, which of the following best describes your role? Your choices are victim services provider, judge or attorney, law enforcement, CAC, social worker, mental health advocate, or other. As you can see from our results, 59% are victim service providers, 8% social worker or mental health practitioner, 3% judge or attorney, and 30% other.

I am pleased to introduce you to our presenters Bonnie Clairmont and Kelly Stoner from the Tribal Law and Policy Institute. Bonnie Clairmont serves as a victim advocacy specialist for TLPI. She has worked more than 25 years advocating victim survivors of sexual assault, battering, and child sexual abuse, particularly those from American Indian communities. Bonnie has provided leadership on various teams and conferences focused on sexual assault and exploitation.

Kelly Stoner serves as a victim advocacy legal specialist for TLPI. Kelly has taught law classes and worked on various projects related to domestic violence and sexual assault cases. For eight years, Kelly served as a judge for the Seminole Nation of Oklahoma. Kelly also helped to launch the Native Alliance Against Violence, Oklahoma's only tribal coalition against domestic violence, sexual assault, and stalking. With that, Bonnie and Kelly, I'll turn the time over to you.

Thank you, Angel. This is Kelly Stoner, and in a few moments, you'll be hearing from my colleague, Bonnie Clairmont. We wanted to start today's webinar by going over some learning objectives, and those objectives help Bonnie and I stay focused and to also enable you all to hold us accountable with respect to what needs to be covered today in this webinar. And the purpose of this course is to provide grantees with a blueprint for community outreach and education on victim issues, including the important role that tribal leadership plays in the success of victim advocate programs. So that's

our focus today.

And our learning objectives, number one, we want to talk about why educating tribal leaders is important, important to the sustainability of your program and important to community acceptance of your program. The second objective-- well, who should educate the tribal leaders? Is it one person? Is it a group of people working in the advocacy program? So we'll delve a little deeper into that.

Also, review what information should be provided to educate leaders. What types of information should you as victim service grantees here, what kinds of information is useful to tribal leaders, and how do you go about assessing whether or not your tribal leaders are even ready to talk about domestic violence or sexual assault? So we'll get a little deeper into that.

We also will talk about where you should do this educating of tribal leaders, and as we wrap this all up, and you all are going through this webinar, I want you to really stop and think about how this looks in your tribal community. We're going to do the best we can to touch on all of these topics, but it's going to be, ultimately, at the end of the day, up to you all to determine which of these pieces work best in your tribal community and how you're going to go about doing that. So just keep these learning objectives in mind as we move forward.

Thank you, Kelly, and we are going to go right into another poll question. We would like to ask about your experience working with tribal leadership. The question is, to what extent does your tribal leadership support the victim services work program? Your choices are a great extent, somewhat, very little, not at all. As you can see from our result, 65% rate it somewhat, 25% a great extent, 15% very little, and 0 not at all, which is good. Kelly and Bonnie, please continue.

OK, this is Kelly still. And let's talk about a blueprint. Again, as I mentioned earlier, you're going to have to make this your own, but generally speaking, a blueprint for educating tribal leadership on victims issues in your tribal community. And it was interesting-- and thank you, Angel, for doing that polling-- that we see 60% is somewhat, which sort of makes me think that it could be better. So this is a very useful webinar hopefully. I was very happy to see zero of you said your tribal leadership is not engaged at all because that's very problematic. It's instrumental, really, that you get some sort of buy-in or engagement from tribal leaderships on your victim services program.

So let's think about why this education is necessary, who will provide the outreach-- again, this is tying back to our learning objectives-- what information will be included in the outreach, and is that information culturally appropriate. And this is in here because if the victim service program is coming from the state-- let's say the tribe doesn't have its own victim service program or it's just getting

started, the wholesale use of state information on the topic of victim services, is it necessarily what your tribal community needs, and it needs to be tailored to the cultural beliefs and the social norms of your tribal community.

We also are going to be thinking about-- and there's a checklist I wanted to mention that you have as a hand out. This checklist is going to go through these pieces, too. How will that outreach take place? In other words, is it going to be a PowerPoint? Is it going to be your coming into a council meeting? What exactly is that going to look like? Are you going to invite tribal leaders to come and maybe be a guest speaker at your community events?

So each one of these pieces, this blueprint, you're going to answer with respect to what's going on in your tribal community, and where will these outreach and education efforts occur. So each one of these questions takes some reflection, and just knowing at the beginning, we're all different, we're going to be in different tribal communities. So educating tribal leadership for some of you may be challenging, we see from the polls somewhat challenging, and it may take time for you. You may have to build relationships. You may have to take baby steps, if you will, to get tribal leadership educated, to get them ready to talk about domestic violence in the first place and sexual assault, which can be an uncomfortable topic, and to get them to sort of-- get them up to speed on what your victim service program is doing.

And with that, I think we'll move on to the next slide, and Bonnie, I do think it's your turn this point.

Tribal leaders, you know, it's really important when you think about tribal leaders and all of the skill sets, all of the knowledge on things such as their cultural traditions that they may hold. And it would really be good and beneficial, I believe, to any program to have them share that, so it could serve as are really good resource for programming. And as you're developing programs, as programs are evolving, I think it's really important to seek that kind of knowledge from your tribal leadership. They also can provide resources that they have access to, whether that's tribal revenue dollars or other kinds of resources, even if it's in the future, you may need some office space or something, whatever it might be to strengthen the infrastructure or expand programming, staffing, and so forth. So in terms of sustainability, they have access to resources that can be really helpful to the program. And then also, like I said, program design, as the program evolves, seeking their input, really their involvement, so keeping them connected.

Also, when you're developing policies and procedures from your organization, from your team, whatever it might be, it's really critical, I think, to keep them informed of those so that they can be

part of enforcement of those policies and procedures or tribal codes. So at some point, you may even need them to sign off on MOUs or funding proposals and so forth. So again, it's just important, in that sense, to keep them informed.

It's also really important in terms of the ability they have to, like I said, enforce laws, in particular, to hold offenders accountable, and also any laws pertinent to maintaining confidentiality, privacy, and so forth for victims, because that's really critical to victim safety, and also, just generally speaking, their involvement can promote a lot of community awareness and really create community support and community buy-in. If the community sees their tribal leaders being involved in the work of victim services, then that sends a really good message to the community that their leadership cares about what's happening in the community in terms of the violence and also any prevention efforts that may need to happen. And all of this can promote a lot of change within the community. It's just beneficial to the community overall.

So the benefits of educating tribal leadership on victim issues, this is the why. When you're developing the blueprint, it's like why would you want to take the time to do that when we're so busy, right? But I really believe that it promotes an environment of mutual respect with those invitations and whether it's having coffee or whether it's inviting them to a meeting or suggesting that you come together to be able to share information with them, that's really based on our customs and traditions that we come together, that we share information, that we share food, for example, so that it develops-- there is that sense of mutual respect that you're generating. And also, the whole sense of leadership. In our cultural traditions, our leaders, it's not based on a monarchy. It's really the people are at the top and our leadership are-- they serve the people that are at the top.

So it's important, again, in that sense of helping them maybe think of the ways that they can better serve their people who are at the top, also to really examine who are your leaders in your community. It goes beyond tribal council. There are other people in the, that sit in positions, our tribal elders for example. They hold a lot of wisdom, a lot of knowledge about our tribal traditions that can be incorporated into your programming. So maintenance and growth are vital to the protection of victims and tribal community members as a whole to continue to-- because programs evolve and all of the different issues that we battle, like today, with our coronavirus. When things like this continue to happen, it's important to, again, you can bring in tribal leaders to say we're addressing really difficult issues, but also, we now have an additional task of addressing those issues within the context of a pandemic, for example.

And so it really develops that sense of reciprocity that you care enough to invite them, and when

opportunities come up, they're going to keep you in mind for maybe resources that might be needed. So again, keeps you on the radar. And it's also about sovereignty. It's about exercising tribal sovereignty in order to hold victim safety as a paramount to the work that's being done, that tribes can exercise their sovereignty to do that.

And again, it's important to keep in mind that all of these methods that we're talking about is really in the context of victim safety, discussions that need to be held. It's really important to be cautious about going into a lot of detail or discussing, oh, this particular case happened, especially if that case still hasn't reached a final decision in court. So it's just important because that's one of the reasons why victims may choose not to report because they're afraid of that confidence being violated and even for battered women, the confidentiality is key to their safety.

So they want to know that as their case progresses through the system that there's confidentiality maintained. So you want to keep those discussions to regarding policy for example. And sometimes, even just the topics alone are difficult to talk about due to historic trauma. And so it can be really challenging, but I think the more it happens, it takes away the power that it has on our community of maintaining silence and so forth.

So a lot of that has to do with readiness in the community. I've worked with tribes all across the country, and there is some really good work being done where more and more, people are willing to talk about some of these tough issues related to sexual abuse and healing and offender accountability and exercising sovereignty and utilizing tribal resources for the benefit of victims of crime, for example. And then there are other communities where there seems to be just a lot more resistance, more silence, more reluctance to really get 100% behind a victim service program, for example.

And also, especially for funding purposes, data becomes really important. That gets challenging some time because the data has to come from the community. And if the community, especially victims, aren't ready to share that, then that's going to have an impact on the data that's gathered. So again, that's a discussion to be held by a team and even along with your tribal leadership.

OK, I think this is my slide. This is Kelly, and I'll do that who. Who should educate tribal leaders? And just as Bonnie was mentioning-- and this is just super important you're probably going to hear us say this several times during the presentation, that victim safety is-- it's dependent upon keeping victim information safe and confidential. So when we talk about who should educate tribal leaders, I want you to think for a minute about your tribal communities, so let's go down this list here as you've got

that in the back of your mind.

Tribal coalitions may be your best bet, and we can talk about why that is, but tribal coalitions are uniquely situated to educate tribal leadership and those other stakeholders that Bonnie was mentioning earlier, the elders, to educate them about domestic violence if that's an issue for you when dealing with your tribal leaders. Some communities think domestic violence, sexual assault's really not happening in their communities. So there needs to be that baseline educational piece done. And tribal coalitions can deliver that message-- this is one of their areas of expertise-- they can deliver that message without any of us worrying about breaching confidentiality or disclosing enough detail where the community or the tribal leadership is able to determine who the victim is and that this actually happened in their tribal community.

So tribal coalitions, to me, based on my experience, would be my number one go-to for educating tribal leaders. Now, with that being said, that's not always possible for probably a variety of different reasons. Perhaps, there are some conflicts of interest. Perhaps, the tribal coalition is located a long way from your tribal community. It's just their schedules get hectic, too, just like the grantees' schedules are. So if a tribal coalition cannot commit to do this educational piece and just keeping in mind, you don't have to have the tribal coalition do the entire educational piece, but the base line, getting it started.

You can think about bringing in your supervisors from your victim service organization. I would think that supervisors probably are going to have the most tenure, most experience, and are going to be very aware-- I think my biggest fear in this slide here is that we're going to get some inadvertent-- not on purpose-- inadvertent disclosure of enough information that we've breached protecting the victims information. So I would think a supervisor would be probably best suited to go in, but if that's not available, or if you're looking at this multi-tier, we'll have a coalition talk about this, the basics of domestic violence and sexual assault, what victims go through.

Then we'll have a supervisor come in and talk about how many cases we're seeing. So I think there's a role for everyone, but again, always being mindful and putting victims' safety always first, that disclosing victim information is, again, directly related to victim safety. So we want to avoid that at all costs unless the victim gives us permission.

Next, on my list is victim service staff, and this is-- I'm worried here because I have worked in a variety of different tribal communities. And I have been sitting in a restaurant, a diner, and we thought it was private, but I could hear the people behind me talking. I couldn't really see them, because the back

of the seating, the booth went way high. So I couldn't see who was behind me. But I could hear people talking. I think they were having a working lunch. I think they were talking about some cases. And I could pretty much tell who they were talking about just by the details even though no names were ever mentioned.

So even in the most obscure situations, we have to be mindful about spilling the beans, about letting enough of the information from the victim get out where they are identified. So if we have victim service staff, and we want them to educate tribal leaders on victim safety or how they do safety planning without giving any details or any sample cases, I think that's fine. But this is something I think that Bonnie and I were both very concerned about, just making sure that everyone has been trained on victim confidentiality and keeping that victim information protected unless the victim gives permission for it to go out to a particular person for a particular reason.

I also think you can bring in first responders. Particularly in some tribal communities, the tribal coalitions will come in and train first responders, including law enforcement, including ambulance folks that are working, EMTs, and also court personnel on the basics of domestic violence and sexual assault. So these first responders that are trained, and if you have any sort of meeting, regular meeting, even if it's once every six months with your first responders, you might reach out to them and say, we would like for you to come in and educate tribal leaders on whatever their area of expertise is and what they're seeing as long as they understand not to give enough detail to allow the listeners to put this together who they're talking about in the tribal community. I think first responders would be really law enforcement coming in and talking to the council about the number of cases they're seeing, how these cases are coming in, how they're being investigated. I think that's really a powerful message.

Lastly, the court personnel. I think your tribal judges would be wonderful to come in and talk about what they're seeing in the court, the safety planning they have done in the court, what exactly-- because they're going to really be portraying from the court perspective what's going on in the tribal community. A lot of the court personnel will get protecting victim information, but a little refresher before they go in would be great. And also, I think if you have brochures, something easy to read. I don't mean easy to read, but handy, quick to read. I think that would be helpful if you're going to use anyone, but a tribal coalition, and even then, it never hurts to give them information about the importance of protecting victim information, and that that is a safety issue.

And so if you have any brochures like that, I think that would be really helpful to provide to these particular disciplines before they go in to educate tribal leaders. But I think you can see right now

where we're going with this webinar, the blueprint that we laid out for you, that there is a job that needs to be done, the leadership needs to be educated. They're at probably varying degrees of familiarity with domestic violence and sexual assault, and each of these disciplines may have a role to play, but it should be done very carefully. And with that, I'll turn it back over to Angel for another polling question.

The question is, on an average, how often did you meet with your tribal leadership this past year? Your choices are yearly, quarterly, monthly, weekly, never. As you can see from our result, 31% selected quarterly and monthly, 22 yearly, 3% weekly, and 14% never. Bonnie and Kelly, I will turn it over to you.

OK, this is Bonnie. Well, that was interesting. I kind of thought maybe the never was going to be a little higher, so that's pretty cool. And I just think there's opportunity for more, of course, but for those that are doing that, have done that, I think that's amazing. So this is the what question. This is what part of the blueprint. So what kind of information should be provided to educate tribal leadership?

Of course, if we're talking about programs that are addressing issues related to domestic violence, sexual assault, child sexual assault or abuse, sex trafficking, stalking, you also want to just start with the basics of providing definitions for those. That may be general definitions, but also legal definitions, so that if you're looking ultimately at improving or developing tribal codes, I think it's a good place to start so that everyone on your team, your tribal leadership, in the community know exactly what it is you're talking about, because oftentimes, there can be some confusion, even in terms of what is domestic violence.

A lot of people believe that it's purely physical when domestic violence can be more than that. Domestic violence can also include verbal abuse, can include intimidation, it can include stalking, it can include threats and so forth. So it's really important to provide a definition of what all of these are, same with sexual assault. Oftentimes, the legal definition is really more guided by actual penetration or fondling, when there's other forms of sexual assault that can happen, even in the workplace where there's sexual harassment. There may not be any penetration there, but sexual harassment is illegal when it happens in the workplace or in schools.

And of course, many of these crimes have a criminal component to it. Some are more civil as far as the options that are available to victims and to be able to take them to a court of law. So that's a good place to start, I think. I also believe that when you're educating about these crimes, it's good to also educate that it's never the victim's fault when these crimes happen. And it's really easy. You know, I

worked with victims for many years, and every one of them has probably blamed themselves in one way or another. And it really causes a lot of disturbance for that victim. If I had only-- if I left while it was still daylight, maybe I wouldn't have-- you know, if I left my work while it was still daylight, maybe I wouldn't have gotten raped. If I didn't stop at that convenience store, then this wouldn't have happened to me. If I didn't say something back to my partner, I wouldn't have gotten beaten.

So a lot of burden and responsibility are put on victims that-- you know, where it doesn't belong, because I really believe that offenders make a choice to be violent. Offenders make a choice to use violence when they could choose otherwise. So that's when we talk about holding offenders accountable. It's holding them accountable for that choice that they've made to be violent and to harm someone.

And we can, like I said earlier, exercise our tribal sovereignty. And even that, it's important for people to understand what is tribal sovereignty. Those words are thrown around a lot. If you look up in a dictionary, it says something about supreme power and authority or something like that. And tribes have that over certain crimes that are committed on tribal land. But tribes also must meet certain statutory mandates in order to exercise criminal jurisdiction over non-Indians in particular. But there's also the recourse of civil action that could be taken.

So these are all important educational topics, I think, for the community, as well as even for tribal leadership. And overall, I say to send a message that violence is not part of our cultural traditions, that a lot of the violence that we see is really rooted in historic trauma, and it's important for us to put it in that context to look at how we've been impacted by historic trauma. I want to talk a little bit about the impact of violence in tribal communities. This topic, of course, can, you know-- it could be a whole college course, for example, or a conference in and of itself. So I'm going to be brief, as brief as possible.

I always want to look at-- just sort of take a little historic journey. And a lot of what I believe about this is based upon what was told to me by my grandparents, especially my grandmother. The people pictured in this slide, is our Ho-Chunk women that's the tribe I come from. And they're dressed in our traditional ways, and I utilize these pictures a lot as a way to keep me grounded in where we come from as Indian people-- what we were taught about how we treat one another prior to colonization. And I really believe that violence is a learned behavior because prior to colonization and to focus a little bit more on violence against women, this was not a problem in our indigenous societies, because we had our tribal governments, our tribes had strict laws about hurting family members, especially women and children, because they were considered sacred. They're our future, and the

power is a gift of bringing forth life that women have. They bring forth our future generations and have to be protected and kept healthy and strong.

But with context, that started a long history of events that resulted in a lot of destruction, a lot of trauma, children being forced to attend government boarding schools, where they were molested, where they experienced corporal punishment and child sexual abuse, in particular. So we really believe that this history, this historic trauma is at the root cause and origins of the high rates of violence that we see today and that the violence is learned and can be passed through generations. So when we look at the impact of any kind of crime, especially you know violent crime, this person that's been impacted, not only are they feeling the impact of the crime that happened today to them right now, but they're also-- it can trigger a lot of that historic trauma that you know we've carried through generations, and that's why it's really important. There's a lot more healing that's happening, especially for boarding school survivors. So it's important for tribal leaders, again, to acknowledge that history and understand that we're addressing the crimes that happen today, but we also have to address it within the context of historic trauma and how we can heal from that and help each other heal from that.

This is a topic that's often kind of difficult and challenging for me to discuss. Any one of these, it just indicates that violence in our communities is at a disproportionately high rate when you look at how we're impacted as Indian people versus other races. So even 56.1% of American Indian Alaska native women experience sexual violence. I think that data, that number is a lot higher. And it's really difficult to get data, to get reliable data, because when you think about it, there are many of our tribal communities where there's remote areas of the reservation, and we know that violence is happening in those remote areas.

If somebody is doing some research and gathering data, they may not reach those remote areas. Those remote areas may not even have the technological means to be reached. If you're doing phone surveys or online surveys, you may not even be able to reach those areas. So a lot of the data that we put out there is not very reliable. If you were to gather together 100 women and ask how many of them have experienced one form of sexual violence or another, sexual assault, I would say probably almost every one of them will say, yes, they have when you look at the different types of sexual assault that can happen. It's not just cases that are adjudicated or prosecuted. It's a lot of cases that-- or a lot of sexual assaults that never even get reported for a lot of really good reasons. So again, data is so unreliable, but these are a few that we utilize. And oftentimes, this data is important just to show our tribal leadership how significant of a problem it is in case people believe

that it may not be.

And we're hearing more and more about the murdered and missing, and again, that data I think is really unreliable because we're hearing almost daily about a lot of our native relatives who go missing and are never found, and some of those go back for years and generations, even. I wanted to use the declination rates because, again, you know-- for a lot of reasons. A lot of the victims that I've worked with don't want to report to law enforcement, for example, because they say there is that belief that nothing will happen. They're not going to investigate properly or nothing's going to happen, and that perpetrator is going to know I reported, and that's just going to cause more problems.

So this data really sort of shows that in terms of the prosecution rates. The US Attorney's office declined to prosecute 67% of sexual assault and related matters that occur in Indian country. And again, the data is not as reliable as we'd like it to be, but this is some of the data that's out there from the Department of Justice. I'm not going to spend a lot of time on data. As an advocate, I always say, even one person who is assaulted is one too many. But data is important for a lot of reasons. When we write grants, it's important to include data. When we're educating people about the rate of crime and so forth, it's good to incorporate data. So that's why we used what we did.

When we're talking about the impact, I wanted to just talk a little bit about the holistic impact. And I've used this for many years. As human beings, as people, we have aspects of ourselves, and I used to call them our sexuality includes all of these parts of us, our emotions, our physical being, our minds, our intellects, and also our spirit. But eventually, I started to use it in a lot of what I talked about in terms of how violence can impact someone in the same way with regard to their emotions, their physical being, their mind, and their spirit. And this is really important because like I said earlier about domestic violence, there is a tendency to believe that it's a physical assault or even with rape, that it's penetration that violates the body, and that's it. The rest of that person has not been violated, and it's important to remember that this is the symbol, often called a medicine wheel, has four quadrants, and there's a lot of other-- the symbol is used to even describe even the four stages of life for example or the four seasons. So it's a really meaningful symbol.

And so I use it here just to show the dotted line represents the violation and this dotted line can be drawn through any one of these quadrants to symbolize the violation, the harm that was done, the assault that was committed. And this one, I drew it through the mind. Like I said earlier, when someone's been raped, they start to question-- they may not even know that what happened to them was sexual assault. And that's where I said when we talk about what is sexual assault, it's important to

provide a definition for what it is, both a general one in terms of the different types of sexual assault that can happen and a legal one as well. So that person can understand that what happened, yes, that qualifies as sexual assault.

And often when we visit with a victim, they may use words that-- things like I was terrified, I was ashamed, I was embarrassed, or I felt guilty. I felt like it was my fault. When they start using those kind of words to describe what they experienced, that's not a healthy sexual experience. That's a sexual assault. That's a violation. So it's important to think about that when we're working with victims, but ultimately, the main thing I want to convey is that because all parts of someone can be violated in one assault, it could take a long time for that person to fully heal from all of these-- in all of these areas and heal from that one assault.

So resources need to be available. We need to work across agencies across jurisdictions to be able to have these resources available for victims, so it's important for tribal leadership to understand that it's not just a one time thing, someone is assaulted, they go to the hospital, they should be fine, right? So again, I use this image as a way to educate people about that, that when someone's been raped their physical being is assaulted. They may need emergency contraception. They may need pregnancy prevention medication. That should be easily accessible to them, so they don't have to-- you know, there shouldn't be a pregnancy from a rape, for example. They may need medication to prevent a sexually transmitted infection, for example.

They may need help with their emotions, lots of emotions that are happening, which can be addressed through counseling or maybe healing ceremonies that we have available to us, which also can help them heal spiritually. So these are all resources that a victim of crime may need. So it's important, again, for tribal leadership to understand that, the importance of these services and how they can lend themselves to long term healing.

We talk about challenges. Again, this is the what. What are we educating about? Lots of challenges, lots of challenges. And I think we've done fairly well across Indian country and looking at these challenges, because they exist, they've been there for centuries, and we've been sort of grappling with them and attacking them, and also, along with some of the resources that are provided by the Department of Justice, it's had an impact on increasing services for our tribal communities and as well as looking at laws that are being passed that would give tribes back the authority to prosecute cases. Again, that's changed. That's gotten better.

But overall, there's still a lack of culturally appropriate accessible services, because there's still, like I

said, there's still a lot of communities on reservations that don't have access to services in their community. They have to travel a distance to get a forensic examination, for example, or to get a protection order. So we still are grappling with that. Although it's gotten better in most areas, there still continues to be that challenge, still a lot of victim blaming attitudes out there in tribal communities. And again, tribal leaders can be good allies in terms of helping dispel some of those victim blaming attitudes.

And when I get a chance to talk to tribal leaders, I tell them that. Think about your own daughter. Think about your granddaughter. Think about your mother or your son or your grandson and how would you want people to respond to that person if they're violated, if they've been assaulted. Really think about that. It's important to really help them understand because, again, we all sort of go around with the sense of denial that certain things will never happen to me. I'll never get cancer. I'll never get the coronavirus or I'll-- you sort of have that sense of that shield of safety or denial that kind of helps us feel safe and be able to sort of operate out there in the world. And yet once it happens, it's like it breaks through that denial, and we come to understand that it can happen to anyone. Any of those things can happen to anyone of us or someone close to us.

And that's the same with-- these violent crimes can happen. So I really encourage tribal leadership you know to think about that, that if you can somehow imagine that, then imagine what would you want for that relative for that family member in terms of a good victim-centered response, one that's based in cultural traditions, how would you want your daughter to be treated if she was assaulted. It's kind of the way that we need to put it in that kind of context when we talk with one another, visit with one another.

There's still delayed response from law enforcement. We have a lot of under resourced departments out there. There was a time even that there was funding available to have specialized officers, those that are specially trained to respond to particular types of crime. I think that would be wonderful if we could have more officers that are trained to deal with sex trafficking, for example. And I know a few of them, and they are amazing. They're amazing. They fully understand why trafficking is happening and how it's impacting our tribal communities.

So for a lot of these reasons, victims aren't receiving the kind of justice that they may want. Cases aren't always adequately investigated for one reason or another. Declination rates are high, and then also, just the frustration of having to navigate a complex criminal justice system, of knowing where to take that report for one, and the sharing of information across jurisdictions and all of that can be really complicated and complex and frustrating for a victim who is already dealing with their own

frustration, their own emotions because of this crime that's happened.

And because of all of the victim blaming attitudes that exist or having a victim that maybe in the past, this victim has had some chemical abuse issues or other kinds of mental health problems, well, having experienced a violent crime can trigger some of those problems that that person may have had, and this person may be really a challenging kind of person to work with, right? And then ultimately, they could be blamed for what happened to them. So it's really important, again, to think about that in terms of the re-victimization that happens and to remove those barriers by educating about the attitudes, educating about the impact of the violent crime that happens to people, how that may impact even their minds or their intellects, and also to look at our own responsibility and how we need to treat one another when there is challenging times, like when a relative who has been harmed, what can we do to help that person, even if it means sitting down and visiting with them and having coffee or tea with that person. Sometimes it just boils down to something that simple.

And again, tribal leaders understand that, that we have those kind of customs and traditions. And again, it's really based on what the victim wants. I think all too often, even in victim service programs, we tend to sort of mirror them after agencies in the non-native world, where there's-- it's sort of a cold, sterile, not a comfortable setting. And again, that's something we have to look at within ourselves to be more inviting to the community, in order to promote that sense of ownership that we have a really good victim services program here by inviting people to come and visit, including tribal leadership.

I wanted to include this because, again, when we talk about long-term impact, where we're looking at wanting to have, if sex trafficking is a problem in a particular tribal community, and you're wanting to have tribal leadership support efforts and initiatives in addressing the problem, it may not be a quick fix, because sex trafficking victims have told us over and over again that these are some of the long term problems that many of them have to continue to deal with, even after they leave, after they're able to escape that trafficking problem.

So when you look at how many of them in this study that was done here locally in Minnesota, these are really high numbers. Many of them experienced neurological symptoms after with traumatic brain injury or where they've had some kind of neurological impact. Injuries, broken bones that they never had repaired because their trafficker wouldn't let them seek medical attention, same with dental health problems, gastrointestinal problems, and so forth, depression during trafficking and even after, the post trafficking impact. And then many reported, 42% reported attempted suicide, and also, the 21% after trafficking.

So I just want to say about that last slide that, again, talking to tribal leaders, if trafficking is a problem, and you're able to provide resources for trafficking victims, it's not just a short-term thing. It's really important to look at what kind of longer term services are available to trafficking victims that can help them address a lot of these long term needs.

So the needs of victims, to be safe. Number one, number one always, number one is safety. I always say that safety, it's a matter of life and death for victims, especially for victims like in domestic violence or victims of gang violence, for example. It's so incredible how much many of our tribal communities are impacted by these crimes, especially with drug trafficking that's happening in a lot of our communities, and the availability of weapons and shootings. And it can be really volatile for a lot of victims and for victimization to happen. So safety is number one always. So any time you're developing policies, protocols, the discussion of safety should be number one. Even in terms of educating tribal leadership, safety is number one always.

For victims, a place to go, a place to turn, if that's for domestic violence shelters, culturally appropriate shelters, for example, someplace safe to be, safe houses, for example. Sometimes it's difficult for trafficking victims to access domestic violence shelters because their trafficker may not be an intimate partner, and that may be a requirement for shelters. Access to culturally appropriate advocacy services and support services. Not every tribe has an advocacy program that's tribally based. They may have access to victim witness advocates out of the US Attorney's office or the Bureau of Indian Affairs for example, or the FBI, but they may not have one that's community-based. So we still have a lot of work to do, and again, tribal leadership need to know that.

To be informed of their rights, and it's really important that that education happen across the community to say victims have rights and especially with service providers and as you're working in a team setting, whether it's a child protection team or a sexual assault response team or a CCR, a coordinated community response, is really to have a copy of those victim rights available so that people really understand them thoroughly. The right to be treated with fairness is a victim right, to be treated with dignity, sensitivity, and so forth.

To have a sense of justice, to have offender held accountable, this doesn't always happen. Again, it really has to do with the case disposition, the ability to prove what happened. There has to be enough evidence to be able to prove that, and oftentimes, that evidence is not available, for example. So victims may require other kinds of justice, and sometimes, that means for victims, even just having someone tell them they were believed, that what happened to them, someone tells them that they

believe them. That, for that victim, can be their only measure of justice.

To have access to medical services. Some victims have to travel miles to get that or to rely on private medical facility, and they may not have adequate insurance, for example. So again, that's an issue that tribal leadership need to be aware of to help build those services within the community, and also to have adequate services for children who either experience or witness violent crime, to have that discussion with tribal leadership, because children are sacred and need to be protected. They need to be provided adequate services.

This is a chart that I put together just to quickly-- of course, we could provide you with a copy, or there's a lot of acronyms floating around out there. There is MDT, CCR, SART, CPT, a child protection team. So I wanted to just provide a little clarity because as you educate tribal leadership, to say, you know, we want to invite you to our next SART meeting, for example, it's like, huh? That tribal leader may not even understand what is a SART. I created this chart just to help people to better understand the differences between these.

Sometimes, they're sort of interchangeable. I've even worked with tribes that have a sexual assault response team that may be also addressing sex trafficking, for example, because, again, our communities are rather under-resourced. So we make the most of any resource that we already have. So in the second column, we have the kind of membership that these particular teams consist of and then some of the tasks that they have, why they organize, their purpose.

So many of these teams will come together for the sake of creating policies and protocols to defining clarifying roles, share information about particular cases, for example, to create those seamless responses that are needed. And again, you know, it's important to keep these meetings open when you can. And again, if you're discussing particular cases, to be able to have a release of information, so that information that you're sharing is at the consent of the victim, but otherwise, discussing cases, discussing how cases-- how as it goes through the system, where it's falling through the cracks. Really, is it a training issue? Is it a communication issue? Is it a policy protocol issue? What is it where a case can fall through the cracks?

But that's basically why these teams exist. And I think that it's really important for tribal leadership to be informed when you're going to develop a team and also to provide updates about the work of the team when you can and invite the tribal leadership to these team meetings so they are aware, except where you're going to have a closed session, where you're going to discuss particular cases, but otherwise, to keep them informed. The last thing you want to do is for a tribal leader to be asked

about a particular team that's meeting and that tribal leader not even knowing that the team exists.

So just to discuss a little of the benefits of a coordinated community of responses and other team approaches. So it's kind of, again, what and also the why as you're educating tribal leadership. It ensures that every intervention is responsive to the victim needs and interests and also to hold offenders accountable. Sometimes, teams will look at their tribal codes, ways to strengthen or improve their tribal codes, in some cases, maybe even to start from scratch, where they don't have like, for example, tribal codes on sex trafficking. Again, this is information that's key or critical to tribal leadership.

Encourages communication, coordination, problem solving, and collaboration, and again, these teams are really important like that. And as the team organizes, it's important for them to create a purpose statement so that all of the members of that team are aware of why that team exists, what's your purpose, what's the mission, and then eventually to identify tasks for themselves of what they intend to do as a team. If it's about creating cross jurisdiction cooperation and collaboration, then it's important to invite people from other jurisdictions, federal or state, if it's a PL280 state, so that cases that are going through the system can be discussed and there could be some coordination and sharing of information.

And it also increases confidence and community engagement. You know, there's nothing better than for a community to know that all of these people have come together for the benefit of improving case outcomes, for example, to create strong cases, right from the start wherever that victim enters that system, that that case is-- you know, that they're going to get a good response, a good sensitive, culturally appropriate response in whatever doorway they enter the system. And again, that's the responsibility of tribal leadership. These are critical incidents that are happening, so it's really-- it behooves tribal leadership to know about these things.

So again, it really builds that confidence and community engagement. You know, I used to even educate communities about inviting Aunt Martha to their table, because wherever she goes, you know, chances are you're going to get some good soup and fry bread. And what other better way to gather people than around those kind of traditions? So again, we have to put them in a context that works for us that makes sense to us. If you're having a community forum about educating your community and your tribal leadership about your team, you know, including food, not government funded food, but Aunt Martha's corn soup and fry bread is a good way to gather people.

This is the how answer to methods to engage tribal leadership. To meet with them, like I said earlier,

to meet with them to tap into their knowledge of customs and traditions, maybe to even, if you want someone from tribal leadership to attend your meetings on a regular basis, ask them to have a designee as well as someone from your group to, again, meet with tribal leadership. And again, this is something that can be done over coffee, for example. Invite tribal leaders to community events hosted by your agency or even provide them an opportunity to speak at your function and also provide them with information that you're developing, whether it's brochures or even asking to post some information in your tribal news newsletter or newspaper, and again, inviting tribal leaders to attend trainings, even to co-present with you maybe at health fairs for example. There's nothing better than to have me be an advocate, a law enforcement person, and a tribal leader to do a community forum on what you're doing in terms of sex trafficking for example.

So to have that kind of demonstration to your community, I think is really important. So this is the how. Of course, we've been addressing violent crime for a long time, and we have made headway. We've created positive change, but we still have a long way to go, because like I said earlier, we are not only addressing some really critical issues, but we also have things that enter our lives like the coronavirus now that continues to add even another layer of challenge for us, which is really important as far as us being able to have those dialogues with our tribal leadership, and it's going to take time, education, and engagement because it's not that easy. It's not that simple because along with trying to educate tribal leadership, we're also continuing to do the work that we have to do within our agencies for those victims and what we're doing what they need.

So again, looking at evaluating your methods of engagement regularly, what's working, what's not working, and of course, leadership turnover is inevitable. You get elected officials in there. They hold office for four years or two years, then they're gone, and then you start over again. But you also know that no doubt you've left a good impression for that person. In whatever area they go into, you've done some good work with them. And now you have opportunities to continue to educate more.

And again, when you're seen as that person in the community, it's going to attract some requests. It's going to attract people that want to participate in what you're doing because you're making some headway into the problem that many people know that's there, but they may not want to discuss. Building in those opportunities are really important in terms of even your program goals and objectives, that so many times a year we want to do this, we want to educate the community or we plan to have a community forum or we want to have a meeting with tribal leadership to get on their agenda at their council meetings, so to be able to build that into your program goals and objectives, I think is really important.

OK, Bonnie has covered the what in great detail, and as always, it was wonderful information, and the how. And so now let's talk about the where. You, again, must tailor this to meet your tribal community, but some suggestions we had for our blueprint that we put together for you was to think about the term tribal complex. And it may be called something different in your tribal community, but the tribal building, where tribal governmental business is taken care of. Some tribal governmental leaders will allow you to get on the agenda, will provide you with 15, 20 minutes, and there's nothing to say you can't be-- if you request, be put on the agenda, you know, twice a year, something like that. So that's just one idea.

Another idea might be to visit the tribal leader. Every tribe is different with respect to their governmental structure, but if you have tribal representatives from your district or your region, you might request to make an appointment to visit them at their office, if you know them, which you might. Some tribes are small. You might be able to drop by informally with some brochures. You can also-- and Bonnie touched on this, so I won't spend a lot of time on it. But your community outreach activities at the health fair, Bonnie was talking about, or if you're meeting with an elder group, and you want to set aside 15 to 20 minutes to allow a tribal leader to meet, you may even give the tribal leader some basic talking points and a brochure, so they can refresh their memory before they get up and present some basic information and possibly even engage in an exchange with some community members there.

So whatever places you can think of where you can bring these tribal leaders in, if you have a tribal community college, you might, during domestic violence week or sexual assault month or something like that, you might bring them in to do an informal or even a formal presentation for a few minutes, and then you can follow up with questions. You can stand there with them and help answer the questions if it's needed, if it's perhaps something that's within your area of expertise. So think about where you might be able to do that tribal leadership educating. And with that, I'm going to turn it back over to Angel.

We would now like to hear about your experiences in engaging tribal leadership. Bonnie or Kelly, do you have any experiences you'd like to share?

This is Kelly. I'll just take a second while everybody's learning to work that chat function. And by the way, if the grantees want to add to the list of where they might want to go to educate their tribal leaders, that would be a great thing to provide feedback, so we can get creative, maybe think about things in a different way. But I spent a number of years up in North Dakota working for a tribe as a tribal prosecutor, and some of the cases that I prosecuted were domestic violence cases, criminal in

nature, and also, sexual assaults.

So I just wanted to say that we're all aware of the challenges of engaging tribal leadership. We talked about some of those challenges here today. They're super busy. There's turnover. Some tribes have a turnover every two years of every representative. Others have staggered terms, so I want you to think about educating tribal leadership. We've given you the benefits, hopefully maybe even some things you haven't thought about before. But just to keep that on your radar as an ongoing type of activity that you're going to commit to doing so much per quarter or so much biannually to-- you're dedicating staff, and you're dedicating time and effort to reach out to tribal leadership and try to get some basic information to them about your programs. It's super important. OK, Angel.

OK, we are now in the question and answer portion of the webinar. If you have any other questions for Bonnie and Kelly, let's move to the next slide so Bonnie and Kelly's contact information is displayed. OK, we have a question. What do you mean by tribal coalitions when presenting to tribal leaders? Bonnie, I'm going to toss that one to you.

Oh, I thought you were going to-- sorry. Tribal coalitions, there's about 19 tribal coalitions across the country who have been funded by the Office on Violence Against Women, and they work within their state. Some of them are even regional. The one here in Minnesota is Minnesota Indian Women's Sexual Assault Coalition, and they include Minnesota and even states around us because not every coalition is funded to specifically address sexual assault. The coalitions have member programs that consist of tribes that receive Office on Violence Against Women funding to address domestic violence, sexual assault, stalking, sex trafficking, and so forth. So their members are member programs, and the coalitions are funded to provide training and technical assistance to their member programs that are direct service providers. So the coalitions are not direct service providers. They're more training and technical assistance oriented.

And Bonnie, do you remember the website at TLPI where we have all the tribal coalitions listed and their contact information? I think that's the sex trafficking--

www.tribaltrafficking.org. There's a dropdown that will take you to all the tribal coalitions.

Thank you again to Bonnie Clairmont and Kelly Stoner from the Tribal and Law Policy Institute for the excellent presentation today and sharing your insight and knowledge with us. If you are interested in additional training, please visit www.ncjtc.org for a listing of upcoming training opportunities or to review our on demand online training. Thank you and have a great day.