

Responses to Urban Native Programs

Resource Guide



Red Wind Consulting



Training, Technical Assistance
and Evaluation

Envisioning a world without violence

Responses to Urban Native Programs

A guide for Urban Programs to enhance the response to Native victims of domestic violence and sexual assault

Written by
Hope Wenke , Project Coordinator

March, 2022

Red Wind Consulting, Inc
Colorado Springs, Colorado
(833) 719-9463
www.red-wind.net

This project is supported by **Grant No. 2019-TA-AX-K021** awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this presentation are those of the authors and do not necessarily present the official population or policies of the U.S. Department of Justice.

Responses for Urban Natives

The purpose of this resource is to enhance victim services and justice responses for American Indian and Alaska Native populations residing within urban areas. This guide will focus on addressing unique challenges experienced by Native victims and improving the coordination and service provisions between both non-tribal and tribal organizations.

Native Americans residing in urban areas are amongst the most invisibilized and under-served populations in the nation, yet represent a significant portion of Native people in the United States. 72% of all American Indian/Alaska Natives (AI/AN) and 78% of all AI/AN children live in cities. This invisibility has created, and perpetuates, extreme disparities for tribal citizen living in cities and across all major sectors of life including: family services, housing and homelessness, economic development and employment, and health and wellness. (National Urban Indian Family Coalition, 2015)

The National Institute of Justice (2016) states that more than 4 in 5 American Indian and Alaska Native women (84.3%) have experienced violence in their lifetime.



Table of Contents

Foundations of Advocacy

- Statistics
- Impacts of Violence
- Urban Population
- Unique Challenges

Dynamics of Domestic Violence and Sexual Assault

- Define Domestic Violence and Sexual Assault
- Define Consent
- Historical Context of Violence
 - Cultural Roots of Violence
 - Power and Control
 - Native Women's Sovereignty

Access to Culturally Informed Services

- Confidentiality
- Sister Space
- Traditional Healing
- Safety Planning
- Legal Advocacy (Tribal State, Federal Jurisdictions)

Coordinated Community Response

- Support Communications with Responders
- Navigating the Systematic Response to Battering
- Building Native / Non-Native Relationships
- Why Culture is Important



Foundations of Advocacy

Statistics

Impacts of Violence

Urban Populations

Unique Challenges



Photo courtesy of the Haseya Advocate Program

Envisioning a World without Violence

“

We are the epitome of our ancestors. They are always right here; I sit at the table with them regularly. They are right here watching me, guiding me, reminding me that I am a woman of my people.

”

~ Unknown



Statistics

Nearly 78% of AI/AN Live Off Reservations

2010 U.S. Census

- **Nearly 8 out of 10** American Indian/Alaska Native lives in or near cities.
- **More than 4 in 5** AI/AN women (84.3 percent) have experienced violence in their lifetime.
- **More than half** of AI/AN women (56.1 percent) have experienced sexual violence in their lifetime.
- **More than half** of AI/AN women (55.5 percent) have experienced physical violence by intimate partners in their lifetime.
- **Almost half** of AI/AN women (48.8 percent) have been stalked in their lifetime.
- **The vast majority** (96 percent) of AI/AN female victims of sexual violence experience the violence at the hands of a non-Native perpetrator.
- Native women also face murder rates more than **10 times the** national average in some counties.
- AI/AN victims of violence are **less likely** to receive needed services.

Rosay, André B., "Violence Against American Indian and Alaska Native Women and Men," NIJ Journal 277 (2016): 38-45, available at <http://nij.gov/journals/277/Pages/violence-against-american-indians-alaska-natives.aspx>.

Impacts of Violence

Among American Indian and Alaska Native victims of lifetime physical violence by intimate partners, stalking, and sexual violence-

- 66.5 percent of women and 26 percent of men were concerned for their safety.
- 41.3 percent of women and 20.3 percent of men were physically injured.
- 92.6 percent of women and 74.3 percent of men had talked to someone about what perpetrators did.
- 49 percent of women and 19.9 percent of men needed services because of what the perpetrators did.
- 40.5 percent of women and 9.7 percent of men **had to miss days of work or school** because of what perpetrators did.



Urban Populations

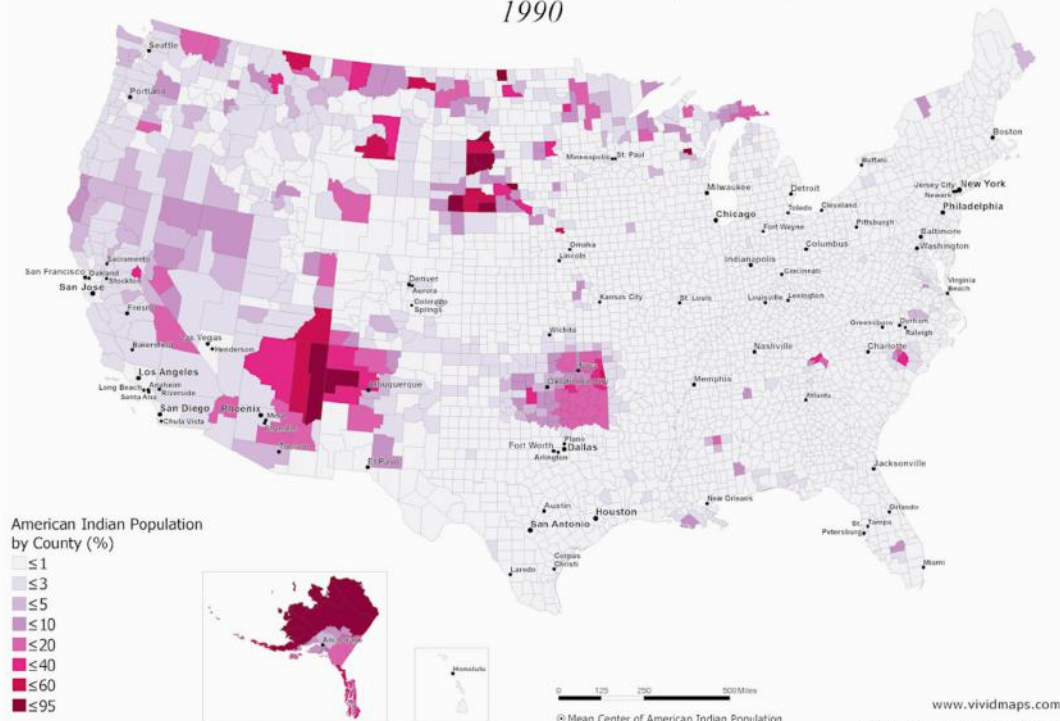
The maps show the change in American Indian population by county from 1990-2017.

American Indians are the indigenous peoples of the U.S. There are over 5 hundred tribes within the United States, about half of which are associated with Indian reservations. American Indians are an incredibly diverse group of people. There are more than 570 federally recognized sovereign tribes (<https://vividmaps.com/american-indian-population/>).

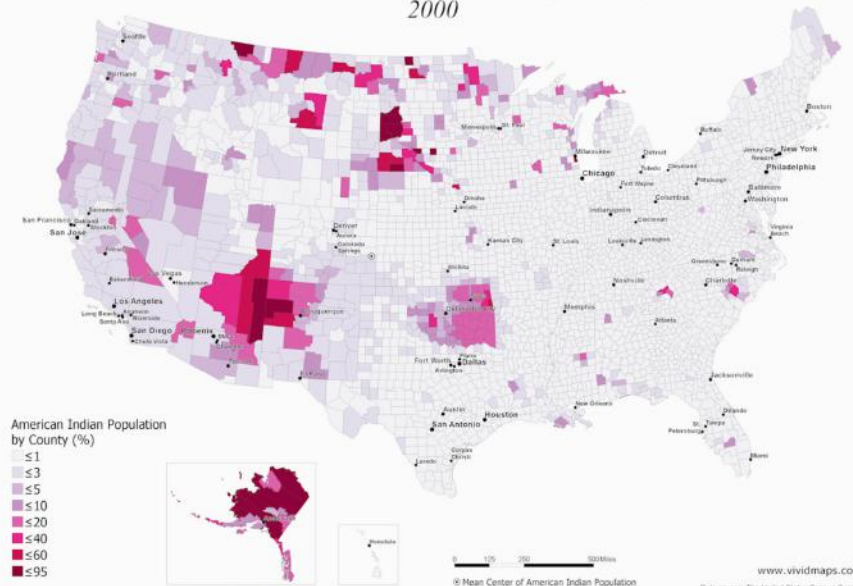
Historically forced assimilation practices and policies, along with relocation have transformed into an overabundance of social and mental health issues for Native people today (Moghaddam, Momper, and Fong, 2013; Turner & Pope, 2009). Not only do these grim historical events effect the rates of trauma, seen throughout AI/AN communities, but also the current social conditions AI/AN people face such as: extreme poverty, discrimination and exposure to violence. These negative experiences carry profound impact.

Relocation has separated many AI/AN people from their homelands, and in turn has impaired the needed connectedness for a balanced life and healing. Coupling that with the trauma resulting from violence against AI/AN, victims of domestic violence, sexual assault, stalking, or teen dating violence can become paralyzing by many barriers when trying to seek assistance. It is critical that programs are culturally informed and culturally centered.

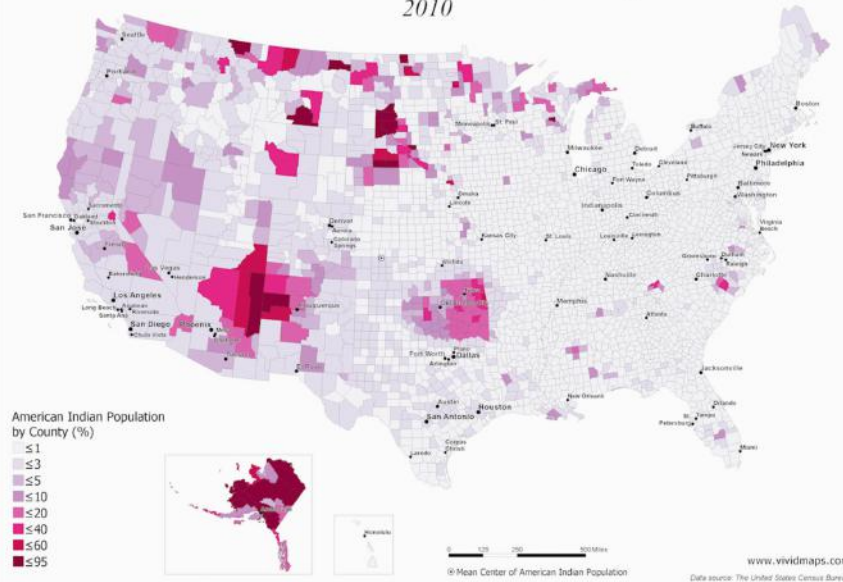
American Indian Population by County 1990



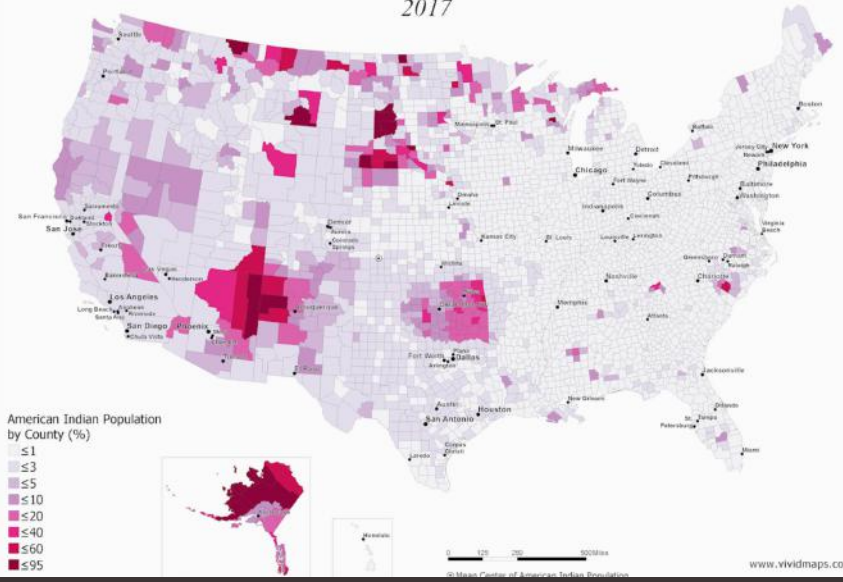
American Indian Population by County 2000



American Indian Population by County 2010



American Indian Population by County 2017



Unique Challenges

Urban Native victims of domestic violence and sexual assault face unique challenges that are not always recognized by non-Native advocates. An urban Native victim may be fully engaged in living within their tribal values and belief systems; this might also include a historical distrust with mainstream social and legal systems.

We know that traditional healing brings AI/AN people into their community and creates a space for connection to happen. When using a traditional approach or even offering traditional healing as an option, AI/AN's see more progress and healing.

Advocacy training offered often lacks the critical federal aspects of responses for victims experiencing violence on tribal lands, a discussion about tribal sovereignty, or how cultural practices may clash at time with mainstream responses.

Being located outside of tribal lands does not mean a victim of violence won't be able to access traditional healing options or ceremonies. That may mean a program will have to engage in a more active role in helping a victim identify options available to them.

American Indians are different from any other racial or ethnic group having a unique legal status resulting from the government-to-government relationships between Tribal Nations and the United States Government. An advocate working with an Indian victim whose incidence of violence occurred on tribal lands needs specialized skills that may involve working with state, federal, and tribal criminal jurisdictions.

In addition, urban Indian victims of domestic violence and sexual assault have a range of immediate and long-term needs unique to being AI/AN living in an urban community; which include: access to culturally informed advocacy; access to traditional forms of healing relevant to they tribal identity; support communicating with system responders that account for the urban Indian victim's cultural and tribal specific needs; access to resources that are knowledgeable in state, tribal, and federal law as it pertains to the victim's unique legal status; and access to resources that are knowledgeable in customs and practices pertaining to the victim's tribe and her children's tribe.

"I want to be remembered for emphasizing the fact that we have

Indigenous solutions to our problems."

-Wilma Mankiller, Cherokee



Resources

Rosay, André B., “Violence Against American Indian and Alaska Native Women and Men,” *NIJ Journal* 277 (2016): 38-45, available at <http://nij.gov/journals/277/Pages/violence-against-american-indians-alaska-natives.aspx>.

<https://vividmaps.com/american-indian-population/>

<https://www.census.gov/content/dam/Census/library/publications/2012/dec/c2010br-10.pdf>

<https://www.ojp.gov/pdffiles1/nij/249815.pdf>



Standing together to define DV, SA, and Consent

**Define Domestic Violence
and Sexual Assault**

Define Consent

Historical Context of Violence

What is Domestic Violence, Sexual Assault and Consent?

Domestic Violence *as defined by NCDV*

“Domestic violence is the willful intimidation, physical assault, battery, sexual assault, and/or other **abusive behavior** as part of a systematic pattern of power and control perpetrated by one intimate partner against another. It includes physical violence, sexual violence, psychological violence, and emotional abuse. The frequency and severity of domestic violence can vary dramatically; however, the one constant component of domestic violence is one partner’s consistent efforts to maintain **power and control** over the other.”

Sexual Assault *as defined by RAIN.org*

"The term sexual assault refers to sexual contact or behavior that occurs without explicit consent of the victim. Some forms of sexual assault include:

- Attempted rape
- Fondling or unwanted sexual touching
- Forcing a victim to perform sexual acts, such as oral sex or penetrating the perpetrator’s body
- Penetration of the victim’s body, also known as rape"

Consent *as defined by RAIN.org*

"Consent is an agreement between participants to engage in sexual activity. Consent should be clearly and freely communicated."

"You must be able to see where you have been, before you can possibly know where you want to go."
- Muscogee Creek

Historical Context

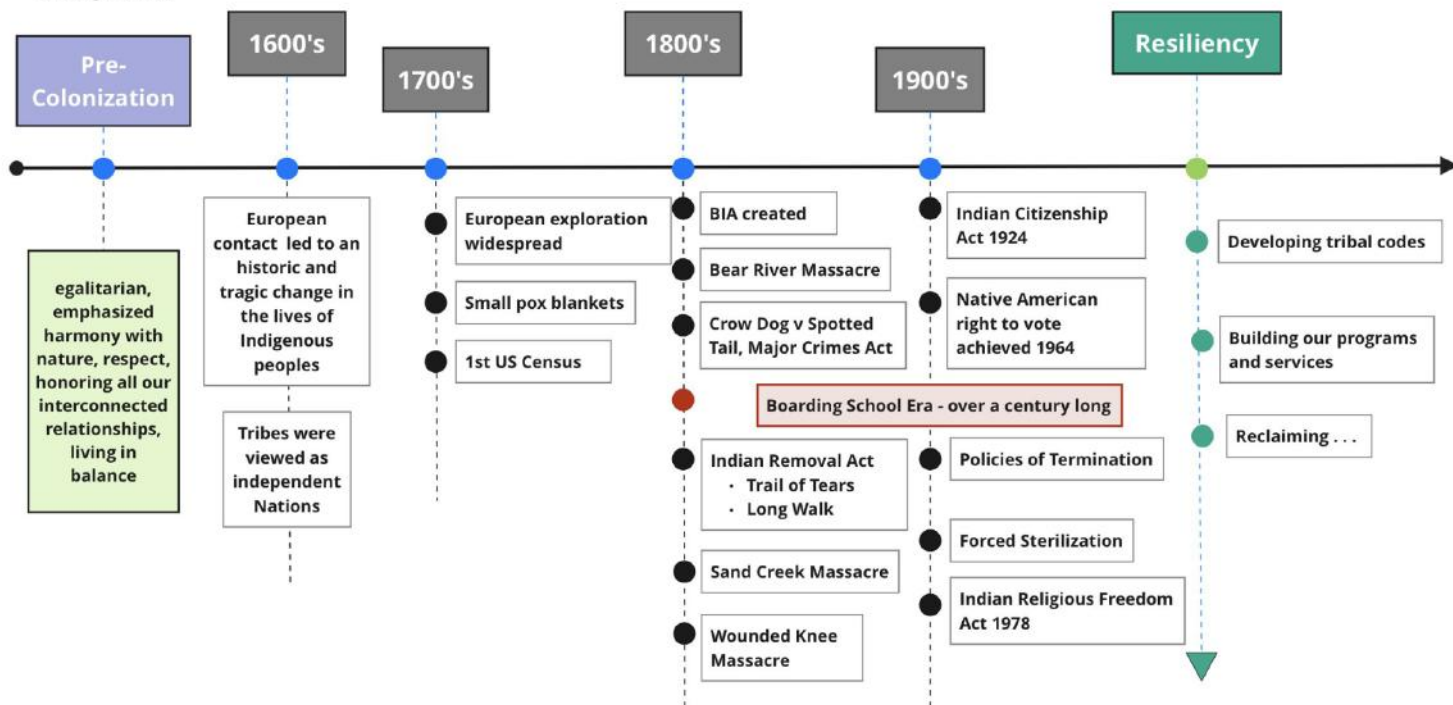
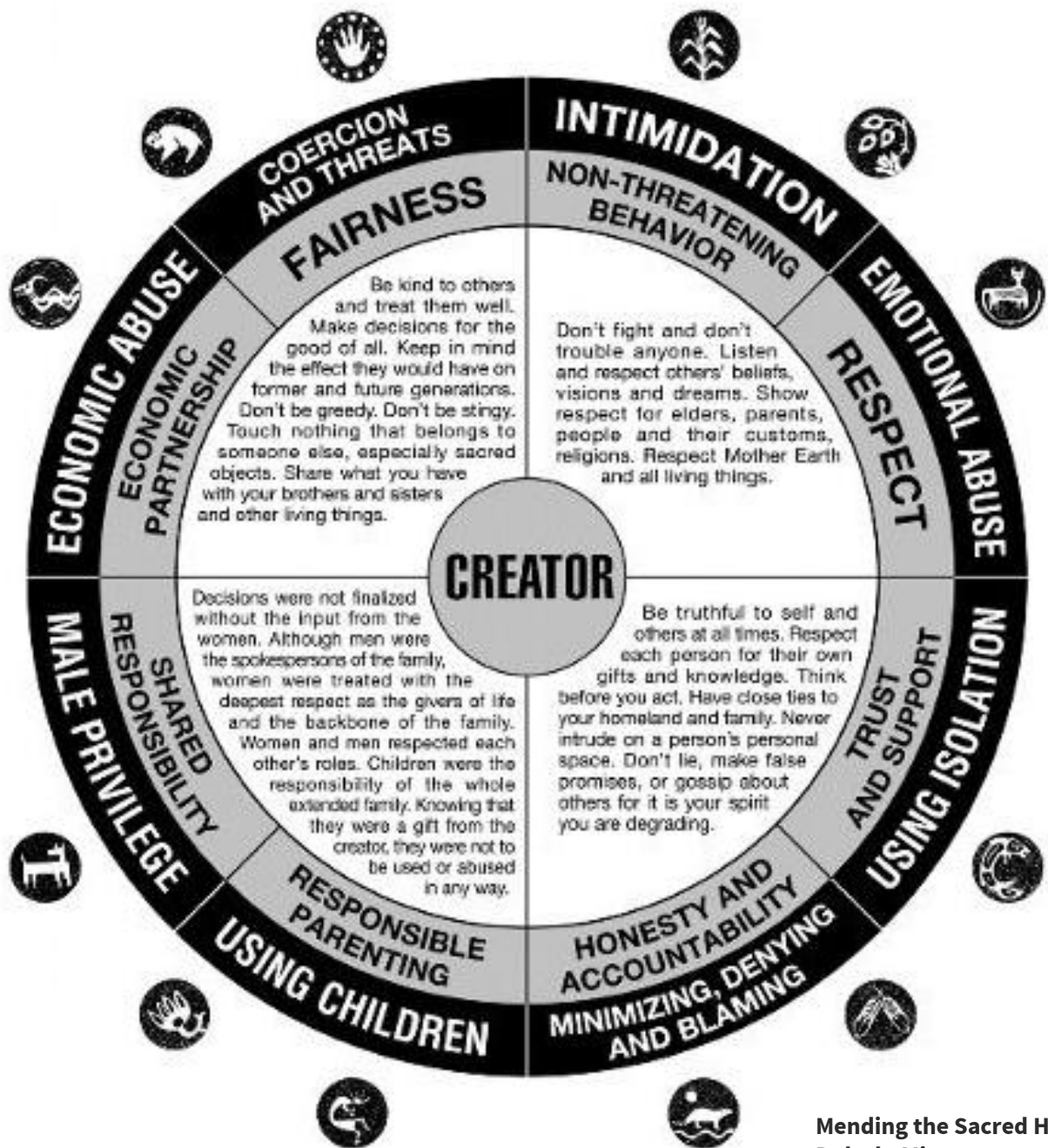


Chart created by Bonita Ball and Victoria Ybanez
Red Wind Consulting

For 500 years Native American and Alaskan Native people have been impacted by historical and intergenerational trauma. This includes colonization, forced assimilation, loss of land, culture, language, loss of Native identity, sexual violence, and human trafficking. Historical trauma has led to an overabundance of mental health issues for Native Americans today.

Not only does the historical past impact the rates of trauma seen throughout AI/AN communities, but the current social conditions Native people face such as: extreme levels of poverty, discrimination, suicide, substance use, health issues, and exposure to violence are also impactful.

It is critical to understand that intergenerational trauma is woven into Native Americans today on top of their recent trauma from domestic violence or sexual assault. Right away we should offer options that can make the layer less heavy and traditional options to heal. It is not the victims responsibility to educate the advocate about historical and intergenerational trauma.

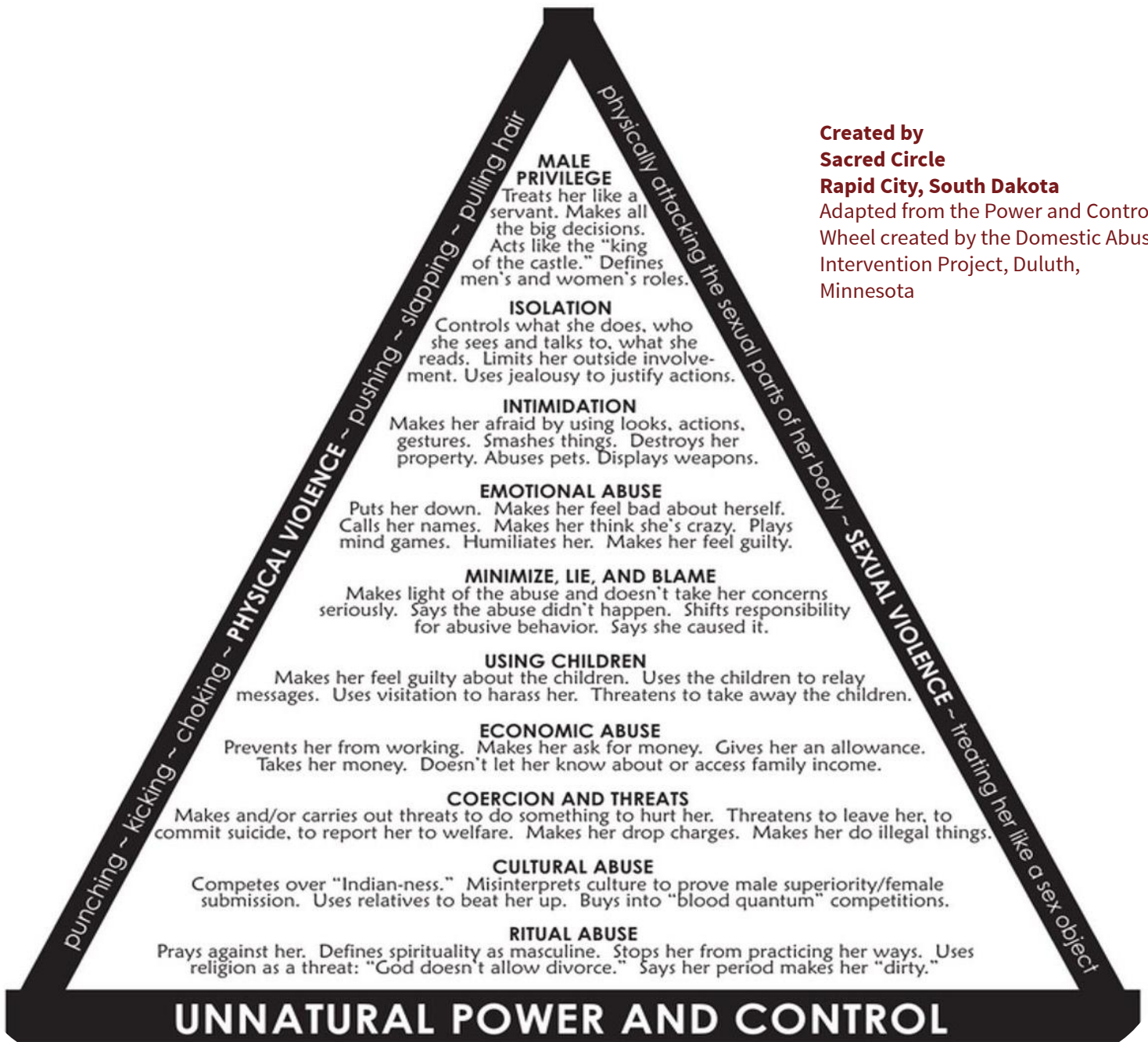


Mending the Sacred Hoop, Duluth, Minnesota

When responding to Native victims of domestic violence or sexual assault it is crucial to respond in a cultural way. In an urban community, there are many tribal representations, it won't be a one size fits all, but it's key to find something universal that works for your program. Mending The Sacred Hoop created this Sacred Non-Violence Wheel that shows that sacred non-violence looks like.

Does your program instill non-threatening behaviors? This is fantastic tool to help programs instill fairness, create policy and procedures, and understanding program values?

- How are we promoting fairness in our program?
- How is the language that we are using?
- How are we challenging gender roles?
- How are we promoting an economic partnerships in our program?
- How are we instilling the belief that women and children are sacred?
- How are we creating a program that is ready to serve Native victims and survivors?



Created by
Sacred Circle
Rapid City, South Dakota
Adapted from the Power and Control Wheel created by the Domestic Abuse Intervention Project, Duluth, Minnesota

Perpetrators of domestic violence and sexual assault use these tactics consistently and predictably to maintain control of their victims. The graphic was developed from learning about the experiences of victims. This tool is a helpful visual aid for survivors to build their understanding about the types of abuse that are power and control.

This tool is very similar to the Power and Control Wheel, changed into a triangle which is more culturally appropriate. The circle is sacred to Native Americans; the Power and Control wheel containing acts of violence and control was not culturally appropriate representation for Native populations.

Sacred Circle developed the Unnatural Power and Control Triangle, and determined that the Power and Control tactics listed in the wheel continued to fit for violence against Native survivors. They did, however, recognize there were two additional abuse tactics (cultural abuse and ritual abuse) that needed to be added which are pivotal to Native victims and their healing journey.



Womens Sovereignty

As Indigenous peoples, each of us experiences a life that is intertwined with intergenerational trauma. Each survivor coming to our program brings with them the history of their ancestors, their relatives, those who suffered hardship and those who endured. Our program's opportunity now is to heal for the future. Women often talk about how the abuse they experienced is rooted in who they are as Native women, the abuse not only is centered in an individual experience of power and control but an historical experience that layers upon them a challenge to not only heal and recover from the violence of this immediate situation but a deeper effort to heal and return to balance for themselves but also for our daughters and granddaughters.

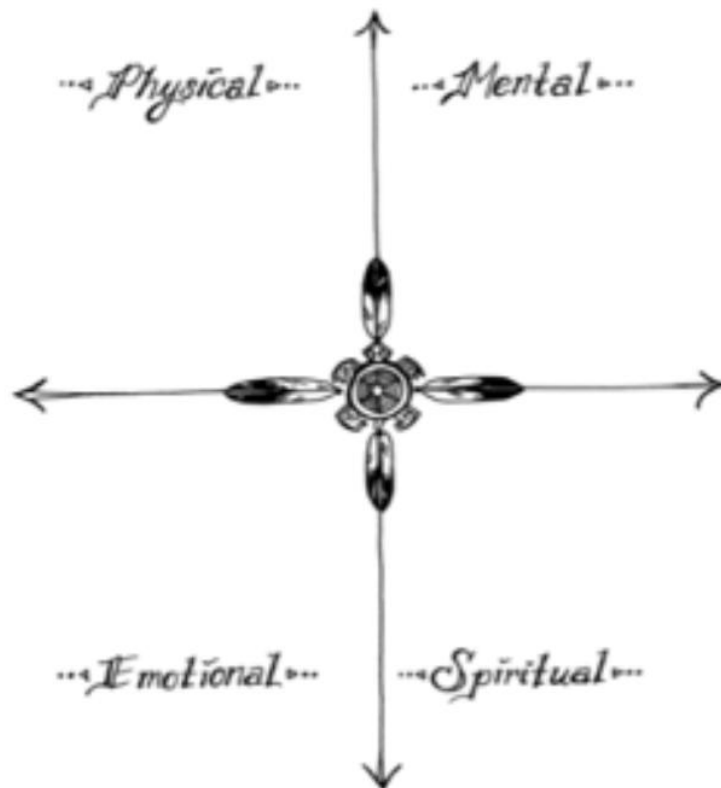


Image from *Mending the Sacred Hoop Nanda Gikendan Final Report (2011)*, pg. 12



Resources

<https://ncadv.org/learn-more>

<https://www.rainn.org/articles/sexual-assault>

<https://www.rainn.org/articles/what-is-consent>

Mending the Sacred Hoop- Duluth MN

Sacred Circle - Rapid City, SD adapted from the Power and Control Wheel created by the Domestic Abuse Intervention Project, Duluth, MN

Mending the Sacred Hoop Nanda Gikendan Final Report (2011), Pg 12.



Access to Culturally Informed Advocacy

Confidentiality

Creating a Sister Space

Safety Planning

Special Populations

Legal Advocacy (Tribal, State, Federal Jurisdictions)



Confidentiality

Confidentiality is crucial and is a fundamental principle in upholding victim safety.

Domestic Violence

- Victims of domestic violence are at greatest risk of homicide at the point of separation/leaving their violent partner
- Essential that victims can flee violence and access services without being vulnerable to being tracked by an abusive partner
- Information that can be shared with outside parties must be carefully scrutinized and limited

Sexual Assault

- Public disclosure occurring out of their control - media
- Privacy concerns related to their fear of possible retaliation by the alleged or convicted offender
- Societal stigma associated with such crimes that can result in victim blaming
- SA services, policies, and practices are a core support for maintaining victim privacy



Photo courtesy of the Haseya Advocate Program

Creating a Sister Space

Women seeking refuge as a result of fleeing domestic violence or sexual assault are making a very difficult decision. It is not a decision made lightly. They are experiencing a crisis that is impacting not only their immediate safety but also their personal sense of security. The decision to leave their home can also impact their long-term personal economic security.

As advocates working with a woman coming in to the program, we want to think about her as our relative. We want to offer safety, make her comfortable, make sure she has breathing room to think about what is happening, to think about her next steps and to think about her life.

Survivors of domestic violence, sexual assault, stalking and dating violence often are seeking their very basic needs. Many advocates talk about women coming into shelter in the middle of the night with their children, sometimes carrying a bag with a few clothes and sometimes with nothing at all. Advocates have the opportunity to embrace her with support and comfort. This can include making sure she has the dignity to receive food without having to feel shamed because she has needs, offering her immediate shelter and making sure she has a change of clothes while she catches her breath. This very basic support from an advocate will go a long distance to building the relationship that it will take to support them as they seek to take care of their basic needs and begin to think about their future.

We must listen to women who experienced domestic violence, sexual assault, stalking, dating violence as "normal," healthy women and challenge the stereotypes that prevent us from doing this. We must understand that [her] issues may not be the same as ours, and begin to ask [her] what she wants and needs, and what questions we're not asking." (Tautfest) (Pope)

Creating a Sister Space, Red Wind Consulting, Inc.

Safety Planning Guide

RESPONSES FOR URBAN NATIVE PROGRAMS

Safety planning makes a difference!

It helps prepare for the likelihood of future violence and enables survivors to have options and protect themselves when emergency responders might be too far away. It should be ongoing process and done in a way that develops the survivor's skills to continue doing their own safety planning.

Focus safety planning on anticipating the actions of the abuser, looking at dangers, recognizing that abusers shift their tactics. Your plan should be adaptable, exploring options, considerations for children, putting in place strategies to protect, to inform support, and to avoid and escape the violence.



IMPORTANT TO INCLUDE

Identify current Safety Plans

- Include protection, staying, and leaving strategies
- What is the time frame for your strategies?
- What personal and public resources have you identified?
- How do you think your abuser will react to your strategies?

Identify past Safety Plans

- What has been tried?
- How did it work?
- Would you try it again?
- What was the abuser's reaction to it?

Strategies	Safety at Home	Safety at Work	Safety for my Children
Staying	<p><u>Where is a safe space in the house?</u></p> <ul style="list-style-type: none"> • Away from weapons. • Access to a phone. • Access to an exit. <p><u>Where can you go to for a short period of time?</u></p> <ul style="list-style-type: none"> • Neighbor, friend, family? • How accessible is your car or a bus? 	<p><u>Do you have a safe space to go to if the abuser shows up at work?</u></p> <ul style="list-style-type: none"> • Is there someone in your place of work that can be prepared to call the police if needed? 	<p><u>What are the safe spaces for my children?</u></p> <ul style="list-style-type: none"> • Are my children prepared? • Do my children know what to do? • Do they know where to go to be safe? • Do they understand they should not try to stop the abuse, or they could be hurt?
Leaving	<p><u>Do you have a safe place to go to?</u></p> <ul style="list-style-type: none"> • Make copies or take pictures of important documents. • Keep a credit card or some money in a safe location. 	<p><u>Is it possible to change your work schedule or your place of work?</u></p>	<p><u>Has the school been notified the child(ren) should not be released to the abuser?</u></p> <ul style="list-style-type: none"> • Do they have a protection order on file?
Relationships	<p><u>Do you have someone you can trust to talk to?</u></p> <ul style="list-style-type: none"> • Can you store some items with them if you must flee? • Will they hold a credit card or money for you? 	<p><u>Do you have a co-worker that is aware of the abuse that can be helpful?</u></p>	<p><u>Is there someone that can help by removing the children from an abusive situation?</u></p>



CONTACT AN ADVOCATE

An Advocate can help you think about your options and help you develop your safety plan. You don't have to do this alone.

They are confidential, no information is shared without your permission. And there is no charge to you.

Native LBGTQ-TS

It is critical that your program develop a response to ensure the program can appropriately provide services to everyone seeking them. This population includes: male victims; LGBTQ+; Two-Spirit; and individuals with disabilities.

What does Two-Spirit mean?

Two-Spirit: refers to a person who identifies as both a masculine and a feminine spirit, and is used by some Indigenous people to describe their sexual, gender and/or spiritual identity. As an umbrella term it may encompass same-sex attraction and a wide variety of gender variance, including people who might be described in Western culture as gay, lesbian, bisexual, transsexual, transgender, gender queer, cross-dressers or who have multiple gender identities (lgbtqhealth.ca/community/two-spirit.php).

Many of the times our Two-Spirit relatives travel to urban areas to find support from the LGBTQ2S+ communities.

Statistics

- 43.8% of **lesbian women** and 61.1% of **bisexual women** have experienced rape, physical violence, and/or stalking by an intimate partner at some point in their lifetime.
- 26% of **gay men** and 37.3% of **bisexual men** have experienced rape, physical violence and/or stalking by an intimate partner in their lifetime.
- In a study of **male same sex relationships**, only 26% of men called for police assistance after experiencing near lethal violence.
- In 2012 fewer than 5% of **LGBTQ survivors of intimate partner violence** sought orders of protection.

<https://ncadv.org/blog/posts/domestic-violence-and-the-lgbtq-community>

Domestic and Sexual Violence against AI/AN Men



Violence against American and Alaska Native Men

More than 4 in 5 American Indian and Alaska Native men (81.6 percent) have experienced violence in their lifetime. This includes:

- **27.5 % who have experienced sexual violence**
- **43.2 % who have experienced physical violence by an intimate partner.**
- **18.6 % who have experienced stalking.**
- **73.0 % who have experienced psychological aggression by an intimate partner.**

-National Institute of Justice Report

The stereotype of inter-partner violence is based on the male being a villain and the female being the victim. Looking at the statistics above from the National Institute of Justice clearly states that is far from the truth. Domestic violence and sexual assault isn't always easy to identify with men, yet is still a very serious threat to the Native American community. Many times men who are being abused are very reluctant to seek help or tell family or friends in fear that they will not be believed or are too embarrassed.

Violence Against Individuals with Disabilities

Did you know ...

1. People with disabilities have a **higher lifetime prevalence of experiencing abuse** than people without disabilities.
2. People with disabilities **experience violent crime at twice the rate** of people without disabilities.
3. People with disabilities are **three times as likely to be sexually assaulted** as their peers without disabilities.
4. In 2008, **intimate partners perpetrated** 27% of violent crime against women with disabilities and 1.1% of crime against men with disabilities.
5. **Police are less likely to respond** to reported violence against victims with disabilities than they are to reported violence against victims without disabilities. Police respond to 90% of reports by victims without disabilities and 77% of reports by victims with disabilities.
6. A **survey conducted by the Spectrum Institute Disability and Abuse Project** found that 70% of respondents with disabilities experienced some form of abuse by an intimate partner, family member, caregiver, acquaintance or stranger. Of those ...
 - * 87.2% experienced verbal/emotional abuse
 - * 50.6% experienced physical abuse
 - * 41.6% experienced sexual abuse
 - * 37.4% experienced neglect
 - * 31.5% experienced financial abuse
 - * 37.3% reported the abuse to law enforcement
 - * Alleged perpetrators were arrested in 10% of abuse cases reported to law enforcement.

www.ncadv.org/blog/posts/domestic-violence-and-people-with-disabilities



Violence against individuals is not recognized by society as a significant problem and often these populations' needs are being ignored. It is crucial that programs eliminate barriers by improving accessibility by making resources available and inclusive.

- Encourage your community partners to have resource lists and know their resources
- Educate staff to recognize the signs of domestic violence or sexual assault and how to respond appropriately.



Unique Legal Issues for Indigenous Survivors in Urban Areas

Red Wind Consulting, Inc.

Native women must contend with yet (another) fact more difficult to notice or tell about: If in public and private mind, Indians as a group are invisible in America, then Indian women are non-existent.

-Allen, 1986

1

Jurisdiction

Where a crime of domestic violence, sexual assault, and stalking has occurred determines the jurisdiction of specific systems that respond. If the crime occurred on tribal land, the jurisdiction is Tribal. Advocates may have to work within multiple jurisdictions to holistically respond to AI/AN survivors.

2

Tribal Protection Order

A victim might come to live in an urban setting with a Tribal Protection Order which should be honored in an urban setting because of Full Faith and Credit afforded by VAWA. If the local jurisdiction does not uphold the TPO, contact BIA victims assistant, the US attorney general, chief prosecutor or clerk of courts for guidance.

3

Indian Child Welfare Act

ICWA governs where an AI/AN child is placed when being removed from a home. This law was enacted to protect AI/AN children due to their unique political status and appropriate cultural considerations. This law, however, may present challenges specific to children and custody with AI/AN abusers or victims. For more comprehensive resources visit: <https://www.nicwa.org/about-icwa/>

Considerations for interventions with Native survivors in urban areas:

- Historic mistrust of institutions;
- Impacts of inter-generational trauma;
- Victim safety that might reach back to their homelands;
- Draw from other resources that will inform advocacy work within the urban Indian community.

Building the capacity to work with unique legal issues for Urban Native survivors will include:

1. Learning about the histories of violence against Indigenous persons in the area;
2. Legal services that understand or can access knowledge of tribal law;
3. Recognize the fundamental principle of trust building;
4. Recognize and respect Native styles of communication; and
5. Integrate Native participation into planning and research.



Resources

Creating a Sister Space, Red Wind Consulting, Inc.

lgbtqhealth.ca/community/two-spirit.php

<https://ncadv.org/blog/posts/domestic-violence-and-the-lgbtq-community>

National Institute of Justice Report

<https://www.ojp.gov/pdffiles1/nij/249736.pdf>www.ncadv.org/blog/posts/domestic-violence-and-people-with-disabilities



Access to Culturally Informed Advocacy

Supporting Communications with Responders

Navigating the Systematic Responses to Domestic Violence

Building Native / Non-Native Relationships



Supporting Communications with Respondents

Strengths

- Building smart homes at low cost
- Large number of technology partners
- Own large number of properties

Weaknesses

- Lead time for smart-home construction is more than 2 years

Opportunities

- Offer rent services to clients
- Private sector housing boom will create more opportunities
- Large product market

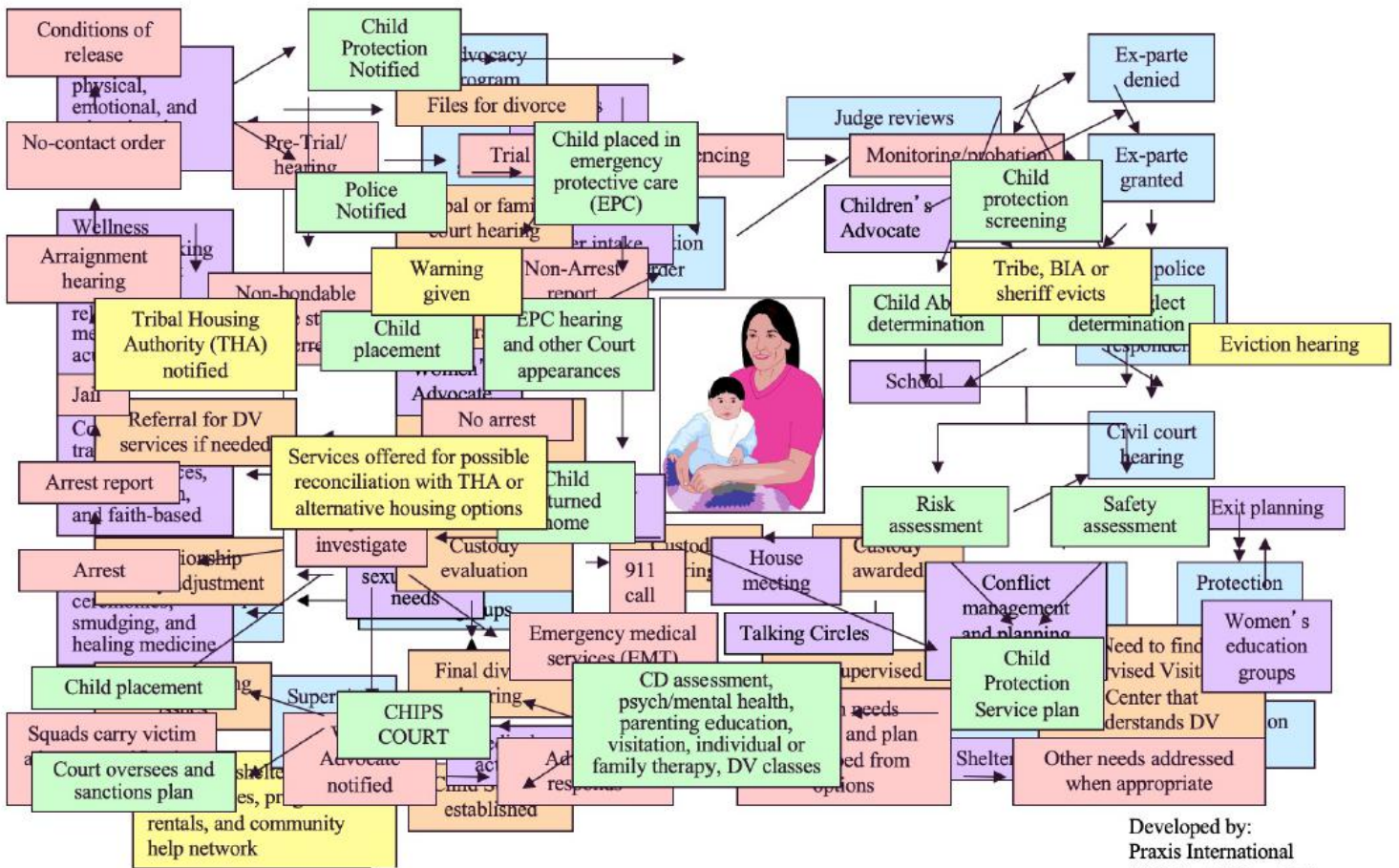
Threats

- Current economic situation may drive down sales
- Strict loan policies make it difficult for prospective customers to buy

Navigating the Systemic Response to Victims of Domestic Violence

Praxis International in Duluth, Minnesota created a Native specific Maze map to show what survivors have to navigate within the systemic response. This map includes the following maps into one; domestic violence arrest incident map, child custody map, order for protection/civil court process map, housing map, immediate shelter map, and child protection map. It is critical we take in consideration the survivor is already navigating an immediate crisis then has to respond to what is expected from the systemic response as well. Advocates should always put victim safety as priority.

**Native Maze Map:
Navigating Systemic Responses to Battering**



Developed by:
Praxis International
5402 North Shore Drive
Duluth, MN 55804

Culture

What is Culture and why is it Important?

Culture - The value, norms, and traditions that affect how individuals of a particular group perceive, think, interact, behave, and make judgements about their world.



It explains the way a person interacts with the world around them.



It provides people with a host of resources that provides strength and can assist in healing.



It connects a person to a community and support system.

Dominant Culture Perspectives vs. Native Principles of Relationships

Dominant Cultures

- Eurocentric & Patriarchy
- Customs & Ceremonies
- Divided Tribal Lands
- Boarding School Era
- Stripped of name, clothing, family, kinship, traditions, language, and culture

Native Women

- Matriarchal
- Coming of Age
- Loss of Kindship Ties
- Servitude vs. Leadership
- Destruction of cultural identity and loss of tribal values; family education, relatives, spirituality, and value



Resources:

Minnesota Indian Women's Sexual Assault Coalition - www.miwsac.org

National Indigenous Women's Resource Center - www.niwrc.org

Red Wind Consulting - www.red-wind.net

Praxis International - www.praxisinternational.org

Southwest Center for Law and Policy - www.swclap.org

Tribal Law and Policy Institute - www.tlpi.org