

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

1. Thank you and welcome to this afternoon's webinar. This will be our fourth installment of
2. the Bridging Non-Tribal and Tribal Advocacy Series.
3. This webinar focused on the legal aspects of working with Native American survivors.
4. And we have three guests with us today. We have Hallie Bonger White, who is the executive
5. director of the Southwest Center for Law and Policy and the founder of the National Tribal Trial College.
6. Then we have to Danica, and I won't say your last name because I know I will butcher it.
7. Danica is the Assistant Tribal Attorney with the Menominee Nation.
8. And finally we have Rachel Fernandez Advocate, Activist, and a new legislative
9. member for the Menominee Nation.
10. The first hour will be discussion for them for the panelists.
11. And then we will be doing the last hour of question and answer. So during the webinar,
12. if you have any questions, feel free to put them on the chat box,
13. and we'll be writing those down for the next hour.
14. I know sometimes it's helpful to just to write it down, if you're thinking about it, because I forget.
15. With that, I'm going to hand it over to Colleen, and she's going to do some housekeeping.
16. Thank you. Hi everybody.
17. Welcome.
18. We are all.
19. I don't know for for good or for bad we're all pretty used to Zoom right now.
20. So, I'm just going to run through a few of the sort of housekeeping items very quickly.
21. So, please stay muted. I see that most of you are muted, and we'll just try to monitor about

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

22. if there's any, you know, background noise but that'll be helpful.
23. Keep your camera on if you're comfortable with that. If you really are not comfortable with that,
24. that's okay. Just we're inviting you because you know we love to see your faces, too.
25. And, if you have any sort of tech issues and are able to get to chat,
26. just chat to me or Micaela, and we'll try to help you out.
27. And, finally, I guess, I just want to say please feel free if... most of you do have your names, I see, in the video box, but if you don't, we'd appreciate it if you could rename yourself and put your... your actual name in there.
28. I see, in the video box, but if you don't, we'd appreciate it
29. if you could rename yourself and put your... your actual name in there.
30. So, you just click on the three dots in the upper right-hand corner of your video box to do that.
31. And again, if you need any help, just give us a holler in chat.
32. And I think that's it. Thank you.
33. Hallie, you are up.
34. All right. Um, let's see I have a PowerPoint presentation that I'm going to go through with you all.
35. I want to introduce myself; my name is Hallie Bongar White. I'm an attorney,
36. and I'm the founder and the executive director of the Southwest Center for Law and Policy.
37. And, I'm speaking to you today from 75° and sunny Tucson, Arizona. It's the place you want
38. to be November through the beginning of April, and then after that it'll be too hot for y'all.
39. We are a training and technical assistance provider for the United States Department
40. of Justice Office and Violence Against Women Tribal Unit. And, we're the parent organization
41. of the National Tribal Trial College. I'll talk a little bit more about that.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

42. SAFESTAR and the National Indian Country Clearing House on Sexual Assault.
43. So, our primary focuses on providing legal education and legal skills for advocates.
44. We're going to go on to the next slide.
45. Okay so, what I just did in that first slide is I introduced myself to a dominant-culture
46. audience. I explained to you who I am and where I'm from, and what my credentials are
47. that I'm a lawyer, and that I am legitimate. I work with the United States
48. Department of Justice. I get funding. I've got logos. I've got websites. Right.
49. That's how I would introduce myself to a dominant-culture audience,
50. but when I'm working in Indian country, I'm going to be introducing myself in a very, very different way.
51. So my understanding of this lecture today is that we're going to try to give you the skill set,
52. so that you can save lives of Native women and children, so that you can improve safety
53. outcomes and justice outcomes, and that you can move, move more smoothly within
54. indigenous communities. Now for the native people in the audience out there, hopefully
55. my tips will be helpful, and feel free to pass them on to your non-native friends and allies
56. who are working in Indian country. And if you have any suggestions that I haven't included,
57. please tell me, send me a little message, and I'll be happy to include it in my next presentation.
58. My observation from working with tribes, both on tribal lands with urban Indian communities,
59. and with rural-adjacent Indian communities is that the information that you project about yourself.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

60. It's much more effective if you're very human and you're very real and you explain who
61. you are, where you come from, why you are there, what you intend to do, and you explore
62. with the relationships might be between you and the people that you're providing services for.
63. When... way back in the day, I worked for Legal Aid, I used to get in trouble all the time,
64. because all of my clients who were coming off the reservation, I would spend sometimes two
65. or three hours with them. And, I'd have juice boxes for their kids, and little toys, and coloring
66. books, and I would spend much more time with my native clients, who were coming off the
67. reservation, than I would with my dominant- culture clients, who are living in the city.
68. Part of that is because the pacing of the conversation is going to be different.
69. So as a non-native person, relax, realize that things might take much more time in your
70. conversations, and realize that this is a beautiful opportunity for you to be able to
71. communicate with your neighbors in a way that's going to increase safety and justice for
72. them and for their communities. If I could have the next slide please.
73. So, this is how I would introduce myself when I go into a native community. So my name is not
74. Hallie Bonkar White. My name is Yael Tzivia Bas Edel, which means mountain goat,
75. dear woman, the daughter of the sweet tasting stream. Next slide.
76. And, I am from Madison, Wisconsin, that's where my people landed.
77. I am a Jew, my family lives in Israel. That's my homeland that's my holy land.
78. I go forth [inaudible] and my mother's family who immigrated to Madison,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

79. and they're from Eastern Europe from Belarus,
80. one of those funky Eastern European Soviet
81. Bloc countries that most people don't know about. Next slide.
82. I married into the Potawatomis. The Mother Tribe, I don't... have anyone from Forest
83. County, but that's where a lot of the Potawatomis from Kansas and Oklahoma that's
84. the Mother Tribe for them. And so the family that I married into, they're from Forest County,
85. Potawatomi, and then they were forced on a death march and ended up in Kansas
86. and in Oklahoma. So, I am an in law. I married into the Potawatomis. Next slide.
87. This is a picture of me and my lovely family, my five children and their father,
88. and in the background, you can see what I think it's our state plant, which is the Saguaro
89. Cactus, which is the holy plant for the Tohono O'Odham people. Next slide.
90. I'm in Tucson, Arizona, we are on the holy lands of the Tohono O'Odham Nation,
91. and they're a tribe that live on both sides of the border, both in Mexico and the United States.
92. And, we see a picture of their Basket tree down in the bottom that they're famous for,
93. And then that's Baboquivari, their holy mountain. Next slide.
94. And I went to school at UC Berkeley, and I studied Native American Studies under
95. Paula Gunn Allen, who is really, I guess you would say in dominant-culture language,
96. the proto feminist, the founder of the Anti-Violence Against American Indian Alaska Native
97. Women. And, that's really what got me on my journey started in 1979, and I moved over to

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

98. the University of Arizona in 1986 and studied with the beloved Vine Deloria, Jr., who is one of
99. the greatest Indian law scholars, and who has ever lived in the United States or anywhere
100. as an indigenous law scholar and Vine Deloria, Jr., is the one who came up with this idea of
101. Native people need to have their own institutions to train and teach each other laws
102. so that they can have safety and justice for their people and their tribal courts. Next slide.
103. Now I told you all of those things, not because I want to be down home and groovy,
104. I told you all of those things about me, because I am trying to share with you a way to be able
105. to talk in a human way, even though I'm an attorney.
106. I have a high status job with the National Tribal Law College, but when you go into
107. communities, making yourself be a little bit more vulnerable, sharing a little bit more
108. information about who you are and why you're there. Trying to see if anybody knows
109. anyone in Wisconsin? Did anyone go to UC Berkeley? Does anyone know Paula Gunn
110. Allen from Laguna Pueblo, right. Who else is a Potawatomi on here? Those kinds of
111. connections are really really important when you're working in trouble communities, and
112. being able to take the time to listen. That classic phrase "We've got two ears and
113. one mouth, because we're supposed to listen twice as much." that also applies. I think it's
114. also important to recognize that, that every place in the United States America used

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

115. to belong to American Indians and Alaska Natives, and through genocide and it's through
116. some pretty horrific policies that we don't have time to go into here. That's how someone
117. like me, a Jewish woman and non-native woman, ends up on Tohono O'Odham land,
118. and to acknowledge that, right. That there was colonization. That they have the highest rates
119. of violent crime, victimization, and poverty, and the lowest life expectancy, and the lowest
120. access to SANEs. These are realities for the people that you serve. And so having that sort
121. of human to human perspective, right, and realizing that you're going into an another...
122. You're going into another culture, right. So if I was going to go travel to Japan to do domestic
123. violence work in the country of Japan, I would like to know how not to be rude,
124. and how not to step on people's toes, and how to be able to communicate effectively to save these people's lives.
125. So, we're going to go and do a little bit of a quiz now. We've got some polls that we can put up
126. and this is just, hopefully, to break up the monotony of listening to me talk to you from 75 and sunny degree Tucson, Arizona.
127. If we could put the first poll up.
128. All right, guys, how many tribes are there in the State of Wisconsin, right. Drumroll please.
129. Right, how many tribes are there in the State of Wisconsin.
130. This is really good information to know.
131. And then, hopefully in your mind, even if you don't have a memorized, you can, kind of like,
132. become familiar with the tribes and where they are, and that's really important.
133. All right, so I think we're done. Are we done? Okay, 11 is the leading answer,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

134. and drumroll please. It is the correct answer. There are 11 tribes in the State of Wisconsin
135. and each of them is a sovereign nation that has a sovereignty status
136. higher than the State of Wisconsin.
137. So, I'm.
138. I want you to be able to add... to educate yourself about the people that you're working
139. with just as if you went to Japan. You would want to know: "What are the dynamics of
140. domestic violence in Japanese culture," because they might be different than,
141. you know, what's happening in Milwaukee.
142. You might want to know the history of the people of Japan, or the history of the people
143. from the Menominee Nation, right, and be cognizant of the fact that the majority of
144. American and Alaska Native women are survivors of domestic violence and sexual violence.
145. In the communities that I go into when we poll people and ask them "What percentage of the
146. women and girls in your community, do you believe, have been sexually assaulted as
147. children or as adults?" And, the most common answer that we get is 90%. That 90% of
148. the women in their community had been sexually abused as children or rate as adults.
149. The official statistics are somewhere between 50 and 57%. Right. But the unofficially in the
150. 25 years that I've been doing this work, it's 80 to 90% is the most common answer
151. that we get going into hundreds of different communities. And for male victims,
152. the most common response that we get when we asked it, "How many men and boys have

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

153. been sexually abused?" The most common response we get is 50%.
154. So when you go into these communities, you need to know that these are people, who have
155. experienced genocide. You're on their land. They've had tremendous amount of trauma.
156. They experience incredible amounts of violence in their families with very little resources.
157. I'm going to give a couple of little tips now... little tips now about when you're working in,
158. in tribal communities. I'm an in-law, so I'm zero percent Native American.
159. I have zero... If I did do 23andMe or Ancestry.com, I would imagine that I would
160. come away as 100% Jew and 0% anything else. I know people who have done those
161. 23andMe kinds of things. Being a member of a tribal community is not just about your DNA.
162. If you get something like that on one of those tests that you send away for, I hope that
163. it inspires you to do a deep dive, and who your people are, and where you're from.
164. It can be a little bit touchy when you're going into native communities,
165. and I would recommend probably not leading on the I'm 3% North American, Native American
166. when you're going in there. And also I wanted to give you like a just a little... this is something
167. that's coming up a lot in, in the tribes that I work with and in urban Indian communities that
168. I work with. There are people who represent themselves falsely as being Native Americans,
169. and they are able to work with dominant-culture organizations and put them... and hold

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

170. themselves out as Native American when they're not. So I just wanted to, like, let you know
171. sometimes they're called "Pretendians." As non-native, victim advocate allies, just take things
172. sometimes with a grain of salt, when you have people who are sort of "New Agey" kind of
173. people, who claim to be representative of the native people in your state. And it's always
174. good to talk to the... your tribal partners, who work for sovereign native nations, or...
175. or who are from legitimate programs that serve native people.
176. So those are my caveats. I'll go on to the next slide.
177. All right, I'm going to give you some resources. So those of you who work with native women,
178. who are survivors of domestic or sexual violence, we have a program called NICCSA,
179. the National Indian Country Clearinghouse on Sexual Assault.
180. It is a national clearinghouse like the National Center for Missing and Endangered Children,
181. but it's only on rape in Indian Country and Alaska Native Villages.
182. So this is your one stop shop for information on sexual violence, if you are serving native
183. women or native victims of sexual violence, there's a lot of information. You can locate
184. where your nearest sexual assault nurse examiner is if you don't know about it.
185. You can access information about sexual violence. And, we also have since you are
186. considered to be a professional serving native victims, you can call our toll-free number listed
187. on the website, and you can talk to a professional, who can help you advocate
188. access services for native victims. So, I wanted to let you know that is a resource. It's an online

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

189. online compendium of information, a toll-free number that you can call.
190. And we also have, you know, various training opportunities that you can access. Next slide please.
191. We also have a program called SAFESTAR. And so this is for when American and Alaska Native
192. women survive sexual assault, many of them may not want to receive a sexual assault
193. forensic examination from the locally available community hospital off reservation.
194. After they've been sexually assaulted, they would prefer to have a native health care
195. provider provide the forensic examination. And we know that there's a shortage of sexual
196. assault nurse examiners in the United States, and there are just a handful of American Indian
197. Alaska Native women who are sexual assault nurse examiner so we created this SAFESTAR
198. program. And we do the exact same training that the International Association of Forensic
199. Nurses does, and we... they go through the same training, and they can provide emergency
200. first aid to the women who've been raped in your community. They can collect sexual
201. assault forensic evidence, and they can testify in State, Tribal, and Federal courts,
202. They can do a lot of the same things that a nurse can do.
203. So, this is a program that's in effect throughout the United States.
204. There's no SAFESTAR programs in Wisconsin. I think the closest one would be Three Fires
205. up in the Upper Peninsula of Michigan is starting their SAFESTAR journey with us.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

206. If you have communities that you think might be interested in bringing SAFESTAR training to
207. your women in your... at your tribe, we'd be happy to chat with you about that.
208. And, the next slide is to the National Tribal Trial College. Hello people of Wisconsin,
209. you have a really revolutionary program that's in your state that you can access,
210. there's a shortage of law school trained judges, law school trained prosecutors, civil legal
211. services providers, and a lot of women who have very important, unmet legal needs
212. can be served in Tribal courts by people, who complete our National Tribal Trial College
213. six-month certificate in Tribal Court Legal Advocacy. They can then represent women
214. victims in Tribal courts with their most common legal needs related to sexual and domestic
215. violence, meaning divorce, child custody, child support, visitation, victims' rights representation.
216. So, they can practice in Tribal court. So, these people they don't have law degrees (JDs),
217. and some of them have not graduated with an AA degree or an undergraduate degree.
218. But in six months, we can train them at the University Wisconsin in Madison, to become
219. essentially lawyers in Tribal court to advance safety and justice for victims and their children.
220. Next slide please.
221. So, we're legit, we're in Madison, it's 20-weeks online, and then 1-week onsite at the law
222. school. And, all of our curriculum is approved by all these legitimate
223. organizations and the United States Department of Justice.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

224. And, we've had tremendous success with our graduates, who are mostly victim advocates,
225. going on to positions of leadership and activism and to sit as tribal court judges.
226. Next slide please.
227. Right now, because it's the Covid 19 pandemic, we're doing everything online,
228. but normally, it's an online combo with the onsite in the University Wisconsin experience,
229. where you're going to be doing mock trials. And, I'm mentioning this, because you are all
230. are eligible to enroll in the National Tribal Trial College, it's free of charge,
231. and then you too could represent victims in Tribal court. Let's see...
232. My time is almost up, I'm going to do another couple slides real quick. Take a minute.
233. Let's go to the next one.
234. We'll go to the next one. It's free, so the price is right. We've had 17 people from the State of
235. Wisconsin complete our course, a couple of them are on this call now.
236. Next slide please.
237. And here's a list of all the different tribes, who have sent people who have graduated.
238. And, we have someone from Wisconsin Judicare who's also graduated,
239. and American Indians Against Abuse have also graduated.
240. Next slide.
241. And so I just wanted to like highlight a couple of people like Phyllis Smoke,
242. who is now... became the Executive Director of Administration for HoChunk Tribe,
243. went through our program. She's an incredible woman, and she has just been catapulted into
244. I like to think the stratosphere of influence. And, she is in a position now with her people

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

245. and with her tribe where she can do tremendous things to promote safety
246. and justice to have appropriate responses from Tribal governmental agencies, and to get
247. appropriate funding and to make the changes with codes and policies and procedures.
248. So, I just want to encourage all of you. Next year admission is in January,
249. and the course starts in February each year. We're in the sixth week of the course.
250. And I just want to encourage all of you to consider applying next year. It's free and I think
251. it will strongly advance your ability to to assist your native victims in their own Tribal courts.
252. I thank you, and I'm going to turn it over to the next speaker.
253. Okay, we have Rachel Fernandez, from Menominee up yet. If you want to, you know,
254. weigh in on what Hallie said and give some perspective from, from being a tribal advocate.
255. Hello everyone. My name is Menominee is Malhooki, it means Sturgeon Woman,
256. and my clan is Bear, my... I live in Middle Village right now.
257. I want to say thank you _____ for inviting me, and, you know, including me in this space.
258. And thank you Hallie for that incredible presentation. I was the one from Wisconsin
259. from the Menominee Tribe that went through the legal advocacy program.
260. And, I gained incredible knowledge, not only from her but from all the judges that,
261. that helped us, that nurtured us, that mentored us, and everybody that was a part of that.
262. You know my classmates. I'm still in touch with a lot of them.
263. So I really encourage our tribal programs to please get our advocates signed up.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

264. It's valuable information education that you'll be learning to help our people that we are helping.
265. So we're talking about bridging, you know, relationships, and I just wanted to touch on
266. some things along the line of, you know, where we're at right now and where we want... where we want to go.
267. I know when I started out in advocacy years ago that I was learning myself.
268. I was learning about myself, because of that... being part of that statistic, being a survivor, and
269. and learning my own journey and healing from that, you know.
270. Colonization and assimilation has been a great impact for our tribal nations across Turtle Island,
271. and I really want to touch on that part of historical trauma and intergenerational trauma,
272. and how that has affected our people. Because we have so many of us out there that have
273. been impacted by violence that we don't even know that we are allowed to heal.
274. We don't acknowledge that part of us because we were taught never to speak about it.
275. Never to say that, you know, I, I was... I was one of them. This happened to me.
276. We were always taught to keep that a secret or never speak about it. Because a lot of times
277. the, the violence that has happened to us has happened in our own homes.
278. People that we know, and so, I wanted to touch about... on that about how we can be trauma
279. informed, you know. We, we have had a lot of training on being trauma informed.
280. How do we become trauma responsive to who we are helping?
281. Who we want to help in our programs. We have to, you know, we... when we approach people

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

282. that are coming to our programs for help and for services.
283. It's important to to really learn where you're at.
284. My nominee, I'm from the nominee reservation. If you are not native.
285. So I'm... I'm Menominee, I'm from the Menominee Reservation. If you are not native,
286. if you... even if you're in the community, and, and you're not native, it's important that you
287. learn about our history, about our struggles, our ancestors, and everything that they've endured,
288. every struggle that they went through for us to be here.
289. I know Denika is going to be talking about you know termination, restoration, and the history of
290. all of that soon, but it's important as allies, if you want to be a performative ally,
291. to really learn about the history and where we come from.
292. Not only the Menominee but the other tribes, you know, the other 10 tribes in Wisconsin.
293. And, where ever you go, you know, have that, that acknowledgement of, of that struggle of
294. of that trauma, that historical trauma, that intergenerational trauma,
295. and being trauma responsive, being trauma informed first of all,
296. and meeting someone where they're at, and understanding the dynamics of the whole community.
297. Violence, addiction, homelessness, understanding where we're coming from
298. with that. You know, we can look back, or look into to the situation that's happening,
299. and we can... we can see where things have gone wrong or see where this person
300. should go, but you're not really looking at the root cause of everything, and that is where

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

301. we are... we should be becoming responsive in a... in a trauma informed way I guess.
302. So, building those relationships, building trust with the people that we serve is going to be
303. important, because you're going to have...
304. You're going to have people come into your program asking for services.
305. And, you may think "Oh, they just want this or that, and that's it."
306. But there's, there's something to the core of that, and I think that's what's missing is that
307. we don't understand how colonization and assimilation have really trickled down
308. into intergenerational trauma that we have today, because we have a high incidences
309. of violence, like Hallie mentioned. And we have high incidences of addiction, overdoses we see that here.
310. We have drug use and abuse, and I know it's it's everywhere, but when you're... when you're
311. talking about tribal nations, you're talking about the core of that.
312. And a lot of us have been walking around here that, that are so upset, so mad, so, so hurt,
313. and we don't we don't even realize where that's come from.
314. So when we talk about historical trauma, intergenerational trauma, and you learn
315. about that, where that comes from, you can help someone.
316. You can help someone reach that part of them to help heal them.
317. Because right now what I'm seeing is just like this band aid of of services and programs
318. that we will just get them to the next part, but we have... we have more work to do
319. as a collective to, to help those, you know, our native brothers and sisters.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

320. Realize that part, and then... and then help them further, because we have so many
321. in the mainstream, we have so many avenues for healing.
322. But what we tend to leave out is th... is the cultural part, or ceremonies, or circles,
323. or elders, you know, and the connection of who we are as a Menominee, as Oneida, you know, Ho-Chunk.
324. We, we have that connection.
325. We have that right, rights of nature for us that we tend to leave all of of services.
326. So I think it's important for, for our non-native service providers to really realize that,
327. and please get educated on that. Because I can sit here, and I can tell you everything
328. But it's not my responsibility to to make you understand that's, that's on you.
329. That's your opportunity to be that ally... to be that performative ally to do the work for the
330. people you are serving. And we are out there, we're not just on these reservations, we are urban.
331. You know we are out there in the cities, and we are doing our best to, to heal to be in this space.
332. So building relationship in that way, building that trust is really about
333. unlearning some things, and then relearning, so that,
334. that's part of the educational part, because we all have an unlearning to do along the way
335. when we're helping. When we are frontline, and we're service providers, and we are... we are
336. trying to bridge that relationship with our native brothers and sisters.
337. There's an unlearning that that needs to happen, and then a learn of... relearning of
338. what is our responsibility to, to know for the people that we are serving.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

339. Consent is a big one. We talked about consent, you know, when we... when we try to educate
340. the people that we serve, but incentives are also for us... for us to be out in that community
341. to go ask these elders, to ask anybody, you know, you need that consent.
342. That's part of that trust, building that trust, and having that consent.
343. And, and when we are in spaces like this, to have land acknowledgement, also. If you are
344. going somewhere, please acknowledge that land because that, that trust is being built there also.
345. And that goes back to the historical trauma part of it, building trust, because our ancestors
346. that went through boarding school... boarding school era, they learned about that,
347. that not having trust. That's why we have a lot of our elders, which I've worked with some,
348. that went through their whole life. And now it's, they're coming in their 70s.
349. And they can finally talk about what happened to them.
350. They never had that trust. They because of the systems that always worked against them.
351. You know the assimilation that they had to go through,
352. and all of the traumas that they had to endure in boarding school that trust was broken.
353. And so building that trust with them, I think is very, very important.
354. When, when you are approached with an incident coming into your programs,
355. there's a native person, please just take special care in that part that sometimes we,
356. we don't know that we are hurting in a different way other than, you know, enduring trauma at
357. that... at that point in time to bring them the services, you know, they...
358. there was domestic violence or sexual assault, but there is underlying...there's,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

359. there's more layers to that then... and we don't acknowledge.
360. I think that that was about it. But, um, yeah I'm glad this is happening.
361. We need these conversations. If anybody wants to talk to me, give me a call,
362. or anything, I can include my, my information, but thank you for this opportunity.
363. And thank you all, I think the Danica is next.
364. And thank you. Thank you, Rachel, and that's a perfect segue building off of what
365. just described. So I'm going to start to share my PowerPoint. Here we go.
366. Okay, there we go. Um, and so I'm just going to move along to the introduction here.
367. So the... these are sort of my history, and where it started. So, I had...
368. I was born in Milwaukee, and I have family all over Wisconsin. I am non-native.
369. My story is basically I'm the Heinz 57 mix of just about every European culture.
370. You can sort of think of spread out through time coming with some of the earlier French settlers
371. all the way to the newer Polish sort of factory workers coming to Milwaukee.
372. So, I grew up in Central Texas, and my parents moved down there when my dad went to
373. school. And then I came back up here to go to law school in Milwaukee to take care of my
374. grandmother, because my grandfather just died and we needed someone to help take care of
375. her so that was how I ended up back in Wisconsin.
376. And then the story of how I ended up here on the Menominee Indian Reservation,
377. I started working on and I had planned on doing international criminal human rights.
378. So, I had planned on continuing and doing genocide prosecution and the international

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

379. tribunals, and I had started out working on a prosecution case, the Karadžić case
380. at the ICTY in The Hague. And my, you know, my original goal was to get back to The Hague
381. and finish up some of that prosecution. And in order to do that I was looking for criminal law experience.
382. So growing up in Texas, I was not nearly as aware of tribes and their sovereign nations,
383. and, and how that they would go about things until I came up to Marquette, where we had
384. Indian law classes, and we had, you know, information I was never exposed to.
385. And, even then law school that was never where I thought I would end up, but I ended up applying for the domestic violence and sexual assault prosecutor job, and 2010, And I ended up staying here because I loved what I what I did and so my first sort of
386. applying for the Domestic Violence and Sexual Assault Prosecutor job in 2010, and I ended up
387. staying here because I loved what I... what I did and so my first sort of three years here
388. working for the tribe was as the Domestic Violence, Sexual Assault Prosecutor.
389. Actually, Hallie was a TA provider for OVW grant. I worked with Michelle Bailey.
390. She, I think, she's on the call. She was a DV Program Manager.
391. And so we built a lot of our evidence based practice for the prosecution, and, and how to
392. really victim-centered approach. And I thank Michelle for really getting me involved in that
393. that understanding and awareness, and the TA provided... that Hallie provided because
394. this was, you know, completely new to me. And so to build off of what Rachel was talking about
395. this is where we are going to get into the informed part of being sovereign, or sorry,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

396. of being trauma informed, right. Because it was on me to understand first criminal jurisdiction,
397. because I was prosecuting crimes on the reservation. I didn't even know going into law
398. school that was a possibility that was just... I was completely unaware of that,
399. and that was never an in the education
400. that I had growing up. It wasn't in any news
401. I had. So for me, I needed to understand because I had an ethical duty in order to
402. to protect both the client, which was that representing the tribe,
403. and the public, as well as, to keep victims safe and try to keep that community stronger.
404. So, I needed to understand it on an ethical side for my, you know, for presenting to the court,
405. but I also needed to understand, ahh, I'm building that relationship and trust part,
406. which Rachel was talking about. Which is for me and my prosecution side, as an outsider,
407. non-native coming in, and now I'm going to start fresh out of law school. What do I know?
408. I need to learn not only how to be a lawyer, but I need to know how to be a lawyer in Tribal court.
409. I needed to know my community that I was working in. I needed to know victims,
410. and they needed to trust me that, especially with domestic violence and sexual assaults.
411. Those are complicated things and without trust I wouldn't have been able to do much of anything.
412. And so for me, what I ended up doing was having to do a lot of work on the...
413. I need to go out and find it, so I needed to go do it.
414. And so the next few slides are what I'm going to talk about really is to look at and to start

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

415. framing the history of law and policy as it, you know, as it relates to tribes,
416. because it's... it leads to where tribes current status is.
417. And so, you need to understand tribes where they're at now, but also where they've been
418. and then what is what has happened to them. And so, when Rachel talked about the
419. colonization, assimilation, and genocide that is where, you know, trying to inform yourself
420. and where that's coming is really important. And, you need to know that, you know,
421. relationships matter and we need..., but you really need to understand the sovereign, and
422. that's why I titled my slide that. Because you need to understand, and Hallie did a good job
423. of mentioning the... where the tribes as sovereign sit, and so, I think just being aware
424. of that to begin with most people aren't, so it's a good place to start.
425. And then what we have to start looking at from that informed context is you need to start
426. looking at history, the whole... the whole history. You need to look at the policy. What it was?
427. How it's changed? You need to look at major laws that have enacted, because of those
428. policies. How it's effected tribes. How it effects tribal members. How it changes relationships,
429. and how it changes statuses of tribes, and then what are those tribal responses.
430. So those are... this is sort of the context of what this presentation is going to be.
431. It's heavily emphasize the... lot of references, and a lot of information so,
432. I'm not going to go through and read a lot of these things, but I'm hoping to show... to start

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

433. telling the story of the information that you really need to be aware of on the...
sort of
434. historical and law and policy relationship that the United
435. and state governments have had with tribes.
436. So in order to understand that and when we talked about building
relationships, we need to
437. understand how much the native way of life was disrupted and destroyed by
European settlers.
438. And that is a kind way of saying it. Some of these are basically it's based on a
439. no genocide, colonization, and assimilation, and you're going to see that in my
next few
440. slides on how the policy was developed over time.
441. The historical trauma that Rachel had mentioned, that's that shadow of history
442. that's always going to continue. And you have a cumulative effect of emotional,
psychological
443. trauma and wounds over lifetimes and generations that are being passed
down,
444. that are also being affected by policies as they change laws as they changed to
tribes when
445. they generally have very little impact or say on how those are things... how
those things are coming about.
446. So these are just sort of larger issue, sort of big picture things to understand
447. that when you are unlearning and relearning, think about the lens through
which you're learning from.
448. So, one of those perfect examples is you look at sort of the context, and you
start looking at
449. history and basically how they've been talked about in context.
450. This is the general learning that we've had that "Indians must conform to the
'white man's way,'
451. peaceably if they will, forcibly if they must. They must adjust themselves to
their environment

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

452. and conform their mode of living substantially to our civilization." So this is that dominant
453. culture, power and control dynamic that you're going to see consistently throughout.
454. This is that colonization here. You see a little bit of movement from 1889 to 2009,
455. where you see sort of this contrast or understanding that at least that recognition
456. or acknowledgement of the devastating and tragic results of those policy and decision makings.
457. So really, this next slide is going to be just sort of breakdown of how Indian law policy has sort
458. of been broken out across the... since the beginning of colonization.
459. Right, so you have the formative years where you had..., and it predates 1775, but we're
460. going on that based on mainly just on the documents so, places that you can go to find
461. references, to read things, to read law, to read statements. Where you can go and educate
462. yourselves on what was being said at the time. And then, how that's continued on to create
463. this, the current status of where tribes sit today in the legal stream.
464. So you have the Removal/Manifest Destiny policy that was from the 1830s so the 1850s.
465. You have the Reservation Creation era. They're between the 1850s and 1890s.
466. You have this Assimilation era which is 1870s to the 1930s.
467. And then it moved into Indian Self-Rule in the 1930s to the 1950s.
468. Then you had a disruptive Termination era Assim... and a New Assimilation era from the
469. 1950s to the 60s, which led to the Self- Determination era from the 60s to about 1988,
470. and then Self Determination/Self Government from, you know, 88 till present.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

471. And so these next slides are going to try and put a little bit of context to each sort of error...
472. era, and then the major laws that were created then, and the effect of what it had on tribes
473. then, and the effect of where it leads to on tribes now.
474. And what you'll find, especially for those of you who are used to working in this sort of domestic
475. violence context, I would say pay attention to a lot of the power and
476. control dynamics of these policies. The traumatic experiences of these policies,
477. and how sort of that relationship that the Federal Indian Policy has developed over time to create that pretty awful relationship.
478. So our next slide here is really, if you're looking at that sort of formative years, and
479. we're going to give a little bit example through the sort of Wisconsin lands as much as I can.
480. And so, this was a policy where the tribes retreated on an international sovereign,
481. and some of this predates to... the reason it was came about was because they were
482. pre... pre-constitutional relationships, and that sort of relationship continued.
483. The major laws in that time to be aware of are the North, Northwest Ordinance in 1787.
484. So that is what first started settlement in the Northwest Ordinance.
485. So, this is where you're starting that westward expansion of colonization where this is not
486. quite part of the United States, we see in the green area, but they are expanding,
487. and they are needing territory and they're, they're basically taking it. So, some of the
488. local examples are the Shawnee and Miami tribes were part of the tribal responsive,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

489. who were opposed to this, and were part of the armed resistance in the Northwest Indian War.
490. They were, you know, initially successful. However, that initial success led to the federal
491. government actually becoming involved in raising a larger army.
492. And so you had that sort of developing over time where this displacement was occurring.
493. If you look at the other major crimes or the major laws that were enacted,
494. you had the Trade and Intercourse Act 1790 with the treaties, and then you had your
495. General Crimes Act that was enacted in 1817.
496. So that was a statute to be aware of that provided that federal courts had jurisdiction
497. over interracial crimes committed in Indian Country as set forth,
498. so, and they set forth those areas, at that point, where they were not quite states yet.
499. But then they were starting to apply the general laws [of the]United States as punishment for
500. offenses committed, you know, in any place within the sole and exclusive jurisdiction of the United States.
501. However, they accepted out did not extend to offenses committed to another Indian,
502. nor to an Indian committing any offense in Indian Country, who had been punished by local law.
503. This was a response to that sort of policy on, on how you they treated it on an international
504. sovereign way. So they left Indian Country as long as... to Tribal Law, which lasted not too, too long.
505. And so when you look to the Menominee example, the best way to do that is to start
506. looking at the treaties, right. So what I did when I first started was, I needed to understand

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

507. both the legal... So I started with the legal stuff, the resources that I could just go to,
508. and I could look up at the college library, Salmon library, things at the historical museum
509. on the reservation had the a lot of this information, and I could get that information and go and find that.
510. And so if you look at this evolution of the treaties, you can see how the federal
511. government starting to work, starting to have these demands for the Menominees.
512. And so at this point, the first one didn't involve a land transaction.
513. You know, it was shortly after the war of 1812 where you were those relationships were,
514. you know, very different. And it's a... I would highly recommend if you have to take the time
515. to actually go and read some of the, the actual historical documents for these.
516. It'll help to get to know the tribe you're working with and the tribal member where they're
517. where they're coming from. So, if you're working with all 11, you have a lot of reading to do,
518. but sometimes it can be a little bit more pointed. And so as you can see here,
519. this one wasn't really land based. You move to the next one where they started talking about
520. ceding small tracts of land.
521. In 1821 that was, you know, dealing with more westward expansion of the New York tribes
522. that were coming over. And so, then you start looking at the next two treaties where they
523. were starting to actually move more boundaries and take land cessations.
524. So the closer you get to 1830, the farther away your seemingly getting from that international
525. sovereign respect to this new sort of system of what they're going to start applying to even

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

526. though these weren't considered states yet.
527. And so, for Wisconsin one of the biggest things and one of the most important criminal law
528. cases actually involved Chief Oshkosh, right. So, this mural on the slide is actually on the
529. south facing wall of the Supreme Court of Wisconsin. And it's an important the history of
530. both the tribe and Wisconsin in general prior to it being a state.
531. And this, this actually reflected the United States law arriving in Wisconsin,
532. but it also showed how at that point Monominees were being treated,
533. and so, this was the trial of Chief Oshkosh in 1830.
534. And this trial here was based on Chief Oshkosh, sort of, taking, taking an incident that
535. occurred dealing with it under tribal tradition, and their tribal law. And that he was the first
536. one charged criminally with murder because he dealt with it through their tribal tradition, and
537. that when he withdrew a knife and killed someone because they had accidentally taken
538. a life. What was interesting about this case and perhaps why it was... why it's a mural that is in
539. the Supreme Court, is the judge... the territorial judge at the time actually found that he was not
540. not guilty of murder on the grounds that he was not a citizen at the time, those laws did not
541. apply to Indians, and he was not granted the privilege of citizenship under the law,
542. and that it did not apply to their internal disputes. It was a really seminal case,
543. especially for being one of the first ones. And it's treated that way even in the state
544. criminal jurisdiction. This is a perfect example of where we are... where you're wanting to

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

545. take... need to take the individual time to look at that specific history.
546. So now we're getting into the Removal era where your major laws are the
547. Indian Removal Act of 1830, right, signed by Andrew Jackson. It was based on removal
548. treaties, Trail of Tears, a lot of other removal aspects, and you could see that going towards
549. the case up in Wisconsin when they were starting to apply US law. The relationship was a
550. government to government and a trust relationship.
551. Basically the relationship that they determined was from the, at this point, the dominant culture
552. of the United States was that the tribes were domestic dependent nations.
553. This is where you're seeing armed resistance, and some... and negotiations under duress.
554. This is where your historical trauma is, you know, is not only continuing, but you're seeing
555. an even more exponential increase in the trauma and the horrors that were
556. occurring in Indian Country. And so, you see this here on this removal, you can track how
557. removal was occurring, and you can see that relationship status between the federal
558. government and the Menominee as you walk
559. through these, these treaties here.
560. And, these are a set of really important treaties for the Monominee, because it's setting up
561. basically that last cessation of their millions and millions of acres of land. Land that they were
562. paid about 10 cents on the dollar or 60 cents on the dollar so a majority of what lands in
563. Wisconsin, a lot of them were ceded through these treaties.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

564. It was also part of the Removal era where you could see that the goal of the United States
565. government was to remove the Menominees from their ancestral homeland in Wisconsin
566. at the mouth of the Menominee River, and the area we're in today, to the Crow Wing
567. settlement up in Minnesota. And so, these treaties, sort of, list out that history,
568. as well as the resilience that they had with Chief Oshkosh, and the other chiefs,
569. and on... their unwillingness to actually go and actually have some support and out... local
570. allies, who supported not them... not being removed because the land was not to their
571. satisfaction, it wasn't what the United States had promised,
572. and they were putting them in between warring... other warring factions.
573. This is an important part of Menominee history because it's starting to show the resistance that
574. the Menominee had in their ability to stay within at least some of their ancestral lands.
575. Now, we are moving to that reservation, so they've, they've barely sort of survived this
576. removal status, but they've still lost a large amount of their land.
577. So now we're moving into the federal Indian policy of reservation creation. So, the US
578. government is worked through a lot of their removal, and now they need to put tribes
579. somewhere because, in their minds, they are now treating them as wards of the state.
580. So now, you understand that that relationship and involuntary relationship is that they are
581. treating them as wards, and that they are this guardian. So, this is where you really see the
582. dominant culture, the lack of complete understanding, the loss of recognition,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

583. a lot of the sovereign, and where reservations are created small... with small tracts of land.
584. You're getting sort of a combination and wanting resistance only because at this point,
585. all the trauma has been a lot. Understanding now where tribes in Wisconsin are situated today.
586. This slide is more through the Menominee-Munsee, again, of that reservation creation.
587. And so for me, it was important to understand where the boundaries come from,
588. but also, understanding the, the history and the fact that you've had over, 9 million acres of land
589. that the Menominees had, and held, and used for their settlements, for hunting, for ceremony,
590. for all those things have now been whittled down to 276,000, acres around this Keshena
591. area, around the Wolf River. This is the reservation era. This is their treaty.
592. You can see two years after their initial treaty, this also has Stockbridge Munsee band
593. Mohican man's history involved in it too because you'll see the little 1856 Treaty
594. Mohican man's history involved in it too because you'll see the little 1856 Treaty,
595. where the lands were taken back, and given to another tribe.
596. So why is this important too? So, now we're getting into assimilation, so now that they
597. created reservations, the federal government's policy was moving towards more assimilation.
598. So, they ended treaty making around 1870s. They started doing the Major Crimes Act and
599. the Major Allotment Act. And so, this is where you are starting to see the federal criminal
600. jurisdiction come in Indian country, There were seven offenses that they did.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

601. You still had the guardianship relationships. Tribes were still treated as Ward's in need of
602. protection. You're starting to see religious movements within the tribes come about.
603. But, you can see the purpose of this general allotment act and this assimilation was to be a
604. mighty pulverizing engine to break up the tribal mass, right so, that is the intent.
605. That is the history that this policy was, was going on to end, and it's not a positive history.
606. And so, when we think about or when you're taught, especially when we're taught,
607. those of us who are unaware of this sort of native history,
608. and make all this acknowledgement. This Manifest Destiny is this wonderful thing about
609. the creation of the United States, and it completely glosses over the fact that it was
610. built on colonization and genocide. And that it literally was meant to and all of these major
611. laws that were created under this policy, which were to takeaway as much of the tribe and to get them to disappear.
612. When they say assimilation, they mean they want tribes to disappear,
613. not be them as people, as well as, they want... they want their land,
614. and so, recognizing so far that historical trauma, it keeps building.
615. And, you can see there hasn't been any policies here where you've had the cycle go
616. back to sort of anything really positive. So, you can understand from just this sort of
617. perspective view on a policy, how that... and that is not even thinking... coming into the
618. personal relationship that tribal members and tribes have, and the impact that it has had [on] them.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

619. So, you need to really think about this on just this is... this is a small part, but it plays a major
620. role, and how it's creating the status of tribes, legally, which then impacts a lot of different things.
621. So, we're starting to get into that Self-Rule era. This is where you'll see a little bit of the New
622. Deal era, where you're starting to get the Indian Reorganization Act.
623. It was a renewal so going back more to this government-government trust relationship.
624. They were treating tribes as Quasi-Sovereigns now. So, they weren't just domestic-dependent
625. wards, or they weren't people who needed to be protected. They're now recognizing
626. them as Quasi-Sovereigns. You're starting to see increased political participation by the
627. tribes, growing inter-tribal activity, and the development of tribal constitutions.
628. Sometimes, you can see this as a positive. So, you're moving into this more Quasi-Sovereign,
629. the recognition or the understanding of that is tribes in themselves are inherent sovereigns,
630. right. They are inherent sovereigns, so when you have... you still have the dominant culture,
631. you have the United States government telling you what we're going to give you some of your
632. sovereign rights back. It doesn't make sense. How can you give sovereign rights?
633. That is still that relationship that is developing, and you're not really getting those rights back.
634. Even the Constitutions, they dictated what, what was these 1934 Tribal Constitutions.
635. When you look at them, they were created or they were based more on bylaws or

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

636. municipalities, and they didn't reflect the inherent rights, the sovereign rights, that tribes had.
637. And so, even the documents, the constitutions that you were had with tribes, they were
638. restricted in how they were letting tribes put information in there and not recognizing the
639. sovereign rights that they had. And so, keeping them more as these municipal bodies,
640. and some of those 1934 constitutions did more harm than good at some point.
641. And so now we're getting to the Termination era.
642. So, this is leading to the sort of current legal status for Menominee and for a lot of tribes today.
643. So this is an important slide to understand that during this policy, even though it was short lived,
644. it has had an enormous effect legally for tribes both with their tribal laws, state laws,
645. and federal laws. Some of the big, major loss here,
646. we're returning to this assimilation by termination.
647. The major laws here were the House Concurrent Resolution 108 for termination
648. so this was a concurring resolution that, basically, they wanted federal supervision
649. of tribes to go away. Part of that was, is they felt that they were assimilate into white culture,
650. and that they would then disappear.
651. They wouldn't have to pay for things, they wouldn't have to follow through with treaty
652. rights, all of those things. And out of this era, also came a very important law, Public Law
653. 280, it mandated state governments to assume criminal jurisdiction and civil jurisdiction over
654. Indian Reservations, and the mandatory states which were California, Minnesota, Nebraska,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

655. Oregon, Wisconsin, and the territory of Alaska.
656. You had about 100,000 Native Americans, who were part of the Indian Relocation Act of 1956.
657. This is the urban relocation program, and so, you had a large program of relocating tribal
658. members far away from their family, from their ancestral home, from their lands, from their
659. reservations. Their goal was to move them to urban centers and have them also disappear
660. through assimilation into white culture. The relationship was termination of that trust relationship.
661. It was termination of the Quasi-Sovereign. It was a termination of a lot of things.
662. And you had growing, growing inter-tribal politics between the tribes,
663. and then you had the beginnings of that modern resistance.
664. The Menominee was one of them.
665. For the Menominees, they had a Termination Act of 1954. It terminated the tribal borders,
666. it terminated a federal trust responsibilities, and you ended up having a creation of Menominee
667. County, and then Menominee enterprise. So they were running and trying to keep what they
668. could on a governmental basis as a sort of business board.
669. And so, you had over 100 tribes who were terminated from federal, federal assistance,
670. and they had horrendous effects on the community, on tribal members, on a lot of different things.
671. I am going to let probably Rachel maybe talk a little bit more on the impacts of termination
672. for Menominee, especially within the community. But what this led to also was this Public Law 280.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

673. Now the State of Wisconsin has a mandatory 280. We're going to get into that as a next few slides.
674. So this is just Self-Determination era. This is where you started seeing acts, come back into
675. place. Where they are getting developing systems and programs within the tribe.
676. The Restoration Act had occurred during this time through a lot of lobbying
677. and work through the Menominees themselves.
678. I think we had a poll for this question. There was just one. You just want to ask that real quickly.
679. As these answers are coming through, the reason for this poll and the reason for us trying
680. of understanding where this federal Indian policy is getting us to.
681. It's getting us to what the current legal status and jurisdiction is in Wisconsin for our tribes.
682. We've gotten to Public Law 280, which is set up the jurisdictional scheme for which tribes in Wisconsin are operating,
683. and that is why it's important to understand this history because it leads to the current status of tribes.
684. The majority of people answered "No" [to] "Do the Bill of Rights always apply to Indians?", and
685. we have a pretty informed group here.
686. And so the reason I asked that poll is most people are unaware that the Bill of Rights
687. do not always apply to Indians, and that there are... the Indian Civil Rights Act is basically a
688. replacement for that for a lot of Indians, especially when criminal jurisdiction is being
689. executed by the tribes. The biggest one that people don't... often don't realize
690. is the right to representation. So tribal members, when tribes are... have criminal

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

691. jurisdiction, they have a right to representation at their own expense, they do not have a right
692. to representation for if they are indigent.
693. A lot of tribes can afford to pay for a lot of these systems and these criminal, criminal systems
694. like public defenders, sometimes law enforcement and courts because a big part of
695. Public Law 280 was because there was either concurrent jurisdiction left over for, for crimes.
696. What ended up happening is the Feds said that they no longer had to fund a lot of these programs.
697. So this is the current era where you have a lot of other federal laws that are impacting.
698. It can impact victims and defendants that are an Indian country.
699. So, these latter ones here the Tribal Law and Order Act, the HEARTH, and the Violence
700. Against Women Act. Those have special considerations of an amendment so the
701. Indians Civil Rights Act, where they increased felony sentencing and things like that.
702. So, we're going to go over that just real quick, and just understand to when I say Indian or
703. Indian Country, those are sort of legal terms how they exist, and criminal jurisdiction,
704. civil jurisdiction, and then Federal Indian Law.
705. And so when... Indian and Indian Country has a very specific meaning.
706. So the point of all of this is to be informed, so that you can respond better, build better
707. relationships, but you also need to know how the system may impact with your victim

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

708. and, and or a perpetrator. We're just going to go right to the, the 280 sort of discussion
709. because that has practical implications for service providers.
710. So, when you're looking at Public Law 280 and things that you should consider in dealing with
711. your clients so lot of these here were... these are the specific impacts of Public Law 280.
712. They made state criminal laws applicable and and granted states jurisdiction over those
713. mandatory states. They had states who could opt-in. Some states opted-in fully; some opted- in partially.
714. So it's important to recognize that tribes are going to be situated differently with jurisdiction.
715. Granted states in those jurisdictions civil causes of action between Indians or which Indians are party.
716. When it was originally passed, they had allowed other amendments later with the Indian
717. Civil Rights Act of 1968 Amendments and Tribal Law and Order Act as far as how either
718. permission to opt-in again or retrocession of jurisdiction.
719. What I want to have you take from this is we need to figure out where your tribes are at
720. when it comes to jurisdiction. So, if you take the Menominee as an example.
721. They have their history when it comes to termination and restoration,
722. which then impacted their status within the P.L. 280 mandatory state.
723. So, Menominee is the only non 280-tribe within the State of Wisconsin.
724. They do exercise their own criminal jurisdiction they share it with the federal government.
725. So, the tribe has misdemeanor jurisdiction for their crimes, meaning the crimes with the tribe
726. prosecutes have a maximum sentence for 12 months and then up to 36 months per incident

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

727. maximum, 3 years per crime, 9 years maximum per incident. If they do felony enhanced
728. sentencing and meet all the requirements of the Federal Government
729. require that were listed in the Tribal Law and Order Act.
730. Why is that important here? So, with this Restoration Act in December of 1973,
731. when the tribe was restored, and they were able to put a majority of their lands back,
732. and set the exterior boundaries back to the 9... 1854 and '56 treaties. They were not happy
733. with that because of this time in which the restoration Menominee was successfully...
734. State of Wisconsin retroceded jurisdiction back to the Menominee Indian Tribe by proclamation on March 1, 1976.
735. And so, this is why the Menominee Tribe has its own criminal jurisdiction.
736. These are tables that you can find, and they're just really good references on understanding
737. jurisdiction, criminal jurisdiction, and civil jurisdiction for either
738. Non-Public Law 280 Tribes or Public Law 280 Tribes. This is probably for criminal jurisdiction
739. is good to know where your victims are impacted, you know. If they have multiple
740. jurisdictions that they're dealing with, especially if they are in the Menominee area.
741. It's important to sort of understand and start asking those questions. I'm going to end with
742. questions that you should be asking or information that you need to find out before you get there.
743. So, one of the things to recognize is that people miscategorize P.L. 280.
744. And so, it creates a concurrent jurisdiction both, you know, civil and criminal.
745. But what it did was because the Federal Government decided that because the states

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

746. could have jurisdiction, they weren't going to fund these programs, a lot of tribes then did
747. not have funding for police, not have funding for tribal jails, funding for courts,
748. funding for public defender programs. And so, the tribes had to either fund it themselves, and
749. so, what you're seeing now, our tribes, especially as they are coming into more
750. resources, are developing their Tribal Courts on their own or creating systems on their own
751. sometimes through grants and other things like that, but most of them are having to do it on
752. their own and that as a consequence of Public Law 280.
753. And so a perfect example of why you would need to know that is if you did have a victim,
754. you would need to understand where if they were looking at even getting a restraining
755. order. Where are they going to get a restraining order? What jurisdictions can they get them?
756. Does the tribe where they live or where an incident occurred, do they have their own Tribal Court?
757. Do they have laws on getting restraining orders? So, these are just examples of things
758. that you need to be aware of because they can also be getting a restraining order in say
759. Shawano-Menominee court, or they could look
760. through and work through Stockbridge-Muncee
761. or the Menominee tribe. And so, these are really sort of fact-specific, victim-specific
762. information that you need to be aware of.
763. I'm going to sort of end with our "Why it's important to understand the impact of P.L. 280?"
764. Understand that federal role was eliminated. They greatly expanded the role of state criminal

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

765. justice system, which may impact your victim and may impact their perpetrator.
766. You have limited tribal criminal justice systems in P. L. 280 states. Now some tribes may work,
767. be working at trying to also have concurrent criminal jurisdiction.
768. So, it's good to ask tribes where they're at and know where their system is at because the
769. victim may have a possible choice in the criminal justice system. You, you get this sort of
770. lawlessness idea, this legal vacuum because jurisdiction... Well, what is concurrent
771. jurisdiction, and how does this happen. And so, you need to be aware of all of the systems that could impact your victim.
772. You have also lawlessness can increase because you have an abuse of authority
773. because now you have more state authorities interacting with your victims.
774. You just have this mistrust and hostility between the tribe and state officials,
775. and this is... this mistrust here is a big one because you also have to take all of that
776. federal Indian policy. All of that historical trauma the intergenerational trauma.
777. All of that effect is now also part of your criminal and civil justice system, right and, that's what it was built on.
778. So that's why it's important to understand that relationships matter, understanding the
779. sovereign that you're working with, understanding you're... the victim that you're working with.
780. And that the questions that you need to ask. Not that you're asking the victim, but what you
781. need to ask yourself are, you know, "Is this state one of mandatory PL 280 states? Is it optional?"

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

782. "Have they retroceded any part of the jurisdiction? Has it been all of it? Is it partial."
783. "Is it specific to one reservation? Are there multiple reservations where it's been effected?"
784. "Is there a tribal court system? Has the tribal court asserted either civil or criminal jurisdiction?"
785. "Are there law enforcement services that they could interact with?" Are there multiple ones?"
786. And then, "What is that relationship between those systems?"
787. And so, just to end on the Menominee is a perfect example of they're going to have an
788. impact with the... they could be Tribal Law Enforcement; it could be the FBI.
789. We have Tribal crime victims, we also have... the FBI has a victim assistance person,
790. the US Attorney has a paralegal that sort of acts as a victim assistance person.
791. At one point, the Tribal Prosecutor Office had a victim advocate.
792. And so, there needs to be awareness when you're working with victims who they are
793. coming across in the systems, and what that system looks like for them because it can be
794. varied depending on where your victim is and the crimes that have occurred.
795. That was a lot of information. I would highly recommend that you take the time to look at
796. the history of Federal Indian Policy, and some of the laws that affect the tribes that you maybe
797. where your victims maybe a living or working with, and take the time for you to do that.
798. And, there are a lot of good articles, and I will share with you a really good article on
799. Public Law 280 on the issues and how it effects victims of crime.
800. And so I will send that in a follow up to this.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

801. So, there was about 400 years of policy and law whittled down to a quagmire of jurisdiction
802. that is Indian Country, including in Wisconsin.
803. Thank you, Danica, and that is a lot, a lot, a lot.
804. It's overwhelming. So, if you can imagine how overwhelming it is just in this sort of really
805. sterile environment in a PowerPoint that the 400 years of history, and the families who have
806. had to deal with this and the repercussions of that. How it can be debilitating. It can be all
807. sorts of things that Rachel has already previously described.
808. Okay, well we've taken up a lot of time but that was really great. If everybody's really frustrated
809. and overwhelmed by that. Imagine if you're native; imagine if you're an advocate that
810. doesn't know any of this and has to figure out how to get legal assistance for their survivor.
811. It's hard.
812. Rachel, do you have anything else to add cause we do that now, or we can move on into some question and answer.
813. We can move on to question and answer.
814. That's fine. Okay.
815. Denise, Denise. Can I just say one thing before we move on? Absolutely.
816. I know that the court systems are extremely complex so I always told mainstream programs
817. that if you are working with a Tribal victim and they need to navigate the Tribal Court,
818. you know, tribes are very complex. They're very individual each tribe the tribe some,
819. some courts won't even allow you in court unless you've gone through their bar,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

820. their individual bar so it's really complicated. So, I always say the mainstream programs,
821. if you truly are working or wanting to help a victim, please reach out to that tribe because
822. there or the Tribal program because they can help maneuver, or get you to the folks that can
823. help you through the system. So, it's really important to make sure you're having that
824. relationship with the tribal programs. It's very important. They know their people, they know
825. how to advocate for their folks. So, please work with your partner programs.
826. Thank you. Yeah, I wanted to add that too. Being that I work with the Coalition just like
827. Justine does, who is... I am always open for emails, calls, whatever if you have a question you need help.
828. If I can't answer it I can find the person that can. So, we share our information here somewhere, our emails and such like that.
829. Maybe on the last slide or something but you'll have it and feel free to contact me anytime. I'm always available for questions.
830. With that, um, anybody that would like to chime in that has a question? You can either put it in the chat box or feel free to unmute.
831. at this time, and ask your burning questions.
832. Don't be shy.
833. Yeah, I would say, you know, building off of some of the questions and comments,
834. and one that Justine had made and Hallie just made. Is get a reference sheet. You can find a lot of them and a lot of these programs,
835. but, and what Rachel was talking about, start building those relationships now.
836. And if it comes through some of these trainings or other things because that's where I learned the most to, right, was I was talking and
837. working with the victim services within the tribe where I was working. But other, other training programs, which is a little harder in Covid, but

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

838. there are a lot of people because I had a hard time just as a prosecutor, knowing who to contact with the FBI with the crime victims
839. on the federal side. I could do within the Tribe but I, you know, it was hard for me to even find that so if you can get
840. those references together, and your advocates within the Tribal Community are the ones who often have those together
841. because they are working closely with the tribe, the tribal member.
842. A few of us have put some of our information in the chat so, you just want to take it down.
843. But we're pretty ready, a lot of us are readily available for assistance.
844. This is Hallie. I was gonna say when I was hearing Danica do her presentation,
845. and I teach this and know it, and I was listening, and I thought, this is so complicated.
846. And it's true that victims, right so, you could stop into a grocery store on an Indian reservation,
847. and you could just stop any random person there, and they would be able to tell you something about the complex jurisdictional
848. quagmire that victims have to navigate, but most non-native people don't know about that,
849. but you're just going to have, it's, it's just going to trigger really complex legal and services questions.
850. So just know in advance if you have a native woman and you're working in a city, right.
851. You might have to contact the victim advocate or the clerk of the Tribal Court back at her home reservation.
852. You know, there's just going to be lots of complicated services questions, and complicated legal questions that might arise.
853. Is it just find out who it is that you call, and you don't have to reinvent the wheel. Just call the people on the phone, and then they'll do your
854. homework for you. They'll answer the question for you, and I would say, concentrate on building those relationships and learning how

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

855. to be able to navigate and communicate in Tribal communities. So that you're respectful
856. and so that people will access you when they need to have services.
857. Can I prompt some questions just so I can get started? Like, I have I have a question, and I think would be helpful for folks you know.
858. So if you got a restraining order in a Tribal Court, would it be recognized in a, in a county?
859. I can take that. So, yes. The Violence Against Women Act makes it absolutely crystal clear that Tribal Court Domestic Violence Protection
860. Orders must be given Full Faith and Credit. That means that they're recognized
861. and enforced on every other Indian Reservation in the country, every state, and every territory.
862. There's lot of Menominee stuff going on here. So, Menominee protection order issued by that
863. court would be recognized and enforced by the State of Wisconsin is if it's... is if that order was
864. issued by Wisconsin Court or in Guam or Puerto Rico or Arizona.
865. So they have to have, you know, it has to be a valid Tribal Court protection order,
866. but if it meets those requirements, that notice was given to the defendant, that there was
867. going to be a hearing, and they had an opportunity to participate.
868. That Tribal Court order, even though it looks really, really different like the style of that order,
869. that's what messes up the police officers. It's Saturday night on the side of the road at 3am,
870. they like get this Tribal order, and they go, "What the heck is this? I've never seen anything like this before."
871. So it's some of its law enforcement education and educating other judges, and victim advocates, and prosecutors that yes,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

872. a Tribal Court Domestic Violence Protection Order, that's valid that meets the requirements of Full Faith and Credit,
873. that's enforceable and valid in every state, tribe, territory in the United States.
874. I just want to interject that some of them are named differently. Some are called restraining orders, some are called OOPs,
875. Order of Protection, some are called Protection Orders. They're all the same, just named differently.
876. Yeah. And I would also add on a practical matter, you know, part of that... the law was the
877. tribes are supposed to have points of access into NCIC. That pilot project has got off the ground, but not all tribes have it.
878. And, we were told because it was actually a private entity that is running NCIC,
879. there was less control over that entry, and so the programs expanded.
880. So also, be aware that not all Tribes or Tribal Police Departments or Tribal Courts have their
881. own NCIC portal to enter these records into. So for, for those who aren't aware, NCIC is the
882. National, I forgot what the acronym is,
883. but they have a file for protection order files.
884. Also, about Hallie was talking about, just because an order has not entered in that file
885. does not mean it's not a valid order. And so, that is where, sometimes, you'll get pushback from other jurisdictions, who are not used to
886. seeing Tribal orders. They're like "It's not an NCIC. It's not recordable. I don't have... I don't have to deal with it," and that is not accurate.
887. So a good thing to know is how to get some of those courts, how to get those production orders entered.
888. So, for like up here right now, we have protection orders, and they can be entered but it's through the county sheriff's, and there's
889. other ways, and our victim advocates also can work with getting them entered. So, those are... it's an additional consideration,

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

890. an extra hoop that you'd have to go through to sort of get this extra layer of, of officialness even though it's not required.
891. That's a great solution because like I know in our tribal court, we would file at both the tribal
892. court and the county so it was recognized both
893. in, you know, in that broader sense,
894. but legally would have been recognized that way, so thanks that was great. Questions in chat, Denise.
895. Yeah, and I'm just getting to that. So Carla would like to ask if only... if you only have Tribal Court and not Tribal Law Enforcement,
896. how is it the local Sheriff's Department given that paper to serve on the defendant?
897. Does it have to be law enforcement to serve the paperwork on the defendant?
898. I can take that unless someone else wants to? No, go ahead. I see you're already starting to answer that in the chat.
899. So, okay, it's the court that issues their protection order,
900. That court is going to have Rules of Procedure and Rules that say, "How it is that you serve process, or you serve Protection Order,
901. or you serve a lawsuit. Most of them will have... say that you can serve it Certified-Return Receipt through United States Mail.
902. So, a lot of them have that. You have to check the code, and see if they have that.
903. That's the easiest, then they signed for it. You're like, "Yes, he's served."
904. Another thing that you can do is, like, some tribes say any adult over the age of 18 can serve it,
905. or they'll have a Tribal Bailiff for the court service it, or they'll contract with a private service... process server to serve it.
906. So, each tribe will have their own Rules of Court and their own Codes that will say,
907. how it is that this Protection Order can be served, and you follow that.
908. Some tribes they say, "Look, we're going to have these things issued by our court all the time, so why don't we just talked to the local

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

909. sheriff, and say, "Could you serve our Protection Orders for us," and they say, "Yes why not."
910. So, it depends on what your relationships are with your neighboring counties, but each tribe... ,
911. and if you don't. and it... Okay, and then to be realistic about things to be real is sometimes
912. there's tension between the tribes and the local counties, right.
913. So, it's something that you want to think about in advance, realize that the tribes are going to be issuing orders,
914. we need to have really good service of it because we want to be able to hold the
915. abusers accountable and keep them away from the victims and protected parties.
916. So, you want to think about it in advance if you don't have that absolutely crystal clear with your tribe.
917. You might want to have some kind of mechanism, and this is most important for those tribes that don't enter their Domestic
918. Violence Protection Orders into the NCIC. You see that on TV, when the cops are like pulling someone over, and then they like run the
919. record search on them. If they don't input that, and it's up the tribes fault. And, I would assign
920. blame to the FBI, who's not giving them access portals.
921. But, um, tribes that don't have the ability to enter their Protection Orders into the State of Wisconsin database or into the national
922. database, they might want to just start forming relationships with another jurisdiction, who could enter the Protection
923. Orders into those databases for them, or do your service a process for them, if they so choose.
924. But service by Certified-Return Receipt mail is valid usually with many many tribes in their
925. code so you... That's easy, and it's cheap. You might want to try that.
926. Danica has added some information into the chat.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

927. We will be sending out some links. A full length page, more than a page, of links that have been occurring in the coming out of
928. some of these webinars, so we'll be adding to legal links for you and sending them off to you in the next few days.
929. Yeah, and I can say for the last 10 years, we've been pushing the FBI and the DOJ on access since to Tribal Law and Order Act, and
930. on their website here you can say they have over 90 tribes have access with 330
931. governmental agencies, but 90 tribes out of how many? There's a, there's a long way to go.
932. So, this is just sort of another example where they... even if they create laws that it's supposed to add access then they start
933. blaming the private NCIC private company, and you just sort of get caught in the cycle. So if you are a Tribal Advocate program
934. or the things like that to, the biggest thing too is to keep being persistent
935. and that is unfortunate that, that is how you have to do to get these services that are mandated in these federal laws.
936. But that's just a consequence of bureaucracy, and how they... where we're at with these relationships.
937. You have to be more proactive than anything.
938. So questions questions, anybody else?
939. That was pretty heavy on
940. the presenting and the panelists and all that information.
941. So I can totally understand if people need to digest. There's a lot that I still need to digest from this.
942. But, ask your questions now while you can.
943. Otherwise, we may end a little bit early.
944. This is Hallie. I just wanted to encourage you as somebody who... So, I'm from Madison, Wisconsin. And I don't think I consciously ever
945. met any native person or was aware that I was even walking amongst native people and then I was on HoChunk land

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

946. when I was growing up. I came from sort of like traumatized immigrants, who are like laying low and didn't really understand where I was,
947. and who I was, whose land I was on, and what the history of the State of Wisconsin was. I don't think I was aware of any of that.
948. And it wasn't until I was, you know, my late teens and early 20s that I really spent time in, in Native communities.
949. And so, I don't really have any kind of like secret sauce recipe on how to be able to
950. operate and work with... operate in Indian
951. Country and work with native victims. Just even have the awareness that native people are out
952. there. And then I showed that picture of my family, right.
953. So one of my kids is got blond hair and blue eyes. And when I worked at Legal Aid, I really emphasize that you need to screen every
954. single victim that comes on your caseload, you need to ask them if they're American Indian Alaska Native, right.
955. you need to ask them that because there's certain...
956. There's certain services that they could access. They might be able to access a protection order in their own tribal court that gives them
957. advantages with child custody or child support or a protection order that's issued by the State of Wisconsin.
958. So, don't assume that just because someone is really light skinned that they're not native
959. and that they don't have access to Tribal Court protections and Tribal services.
960. So, I guess my two suggestions would be to, you know. You have these incredible rich,
961. cultures, who are the original peoples of your lands, who are still alive and still there,
962. and you can learn so much about who you are as somebody in the year 2021,
963. who's placed in the place that you're at with your families and walking amongst them, you can learn about who you are, who your parents

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

964. and grandparents were with their relationships with native people, how people live and survived on these lands.
965. It's really like... it just like opens up your whole aperture, I find, to have that kind of consciousness.
966. And then once you have that consciousness, realize that native people can look all kinds of ways, right. They can look black.
967. They can look white. They can look native. They can look all kinds of different ways. And so, some kind of universal screening
968. and asking people if they're American Indian or Alaska Native because that's a unique... it's not just a racial classification, it's, it's a legal,
969. political classification, that enables them to access all different kinds of of legal safeguards from Tribal Courts.
970. It all different kinds of programming.
971. So those would be my two takeaways is that you have... you live in a beautiful, beautiful
972. state with the... with the original people still there, and their languages, and their cultures, and their ways of surviving and being.
973. And so, you know, say "Hi" to your neighbors.
974. I always say, Rice Krispies treats and chocolate chip brownies when you go places, just be a good neighbor and visit people and be open
975. and food, and laughter, and a beautiful open heart, and being a giving person.
976. Those are all very very good ways of being a good neighbor for the indigenous people of your lands.
977. That's beautifully said, and thank you.
978. Yeah, thank you. I'm gonna follow up a little bit with that too. Is, so, my adult working life
979. been living and working on the Menominee Reservation. I just feel blessed that I'm able to be... I never thought I was gonna stay here.
980. I thought I was going to go back overseas, and this in this place here captures you. The people here are phenomenal.
981. And so, learning their stories, and their language, and their struggle, but not just their struggle but their stories

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

982. and what's important to them. Going to a Sturgeon Feast, and volunteering in the community, working with programs
983. for me was the best way for me to just learn the community and build that trust because as an outsider coming in,
984. and you're the one that's now enforcing tribal law. And I would say to you need to be really mindful of, especially when you're dealing
985. within the realm of this sort of jurisdictional and do all these sort of, they're not bright line rules but these outside jurisdiction things.
986. Don't come in with your... with your history and your lens. Look through their lens and the
987. history, as well as, don't be the white savior. I think Rachel had said once before, too.
988. I don't need anyone to save me. I want them to walk with me. And so, for me, being conscious
989. of that and that all of your... even if you have unconscious bias or even system bias,
990. don't bring those in there because it's a surefire way to build harmful relationships and
991. you're not going to get the trust that you need to provide any help or services.
992. I think sometimes, especially on the in when you're dealing with these adversarial position with the prosecutor,
993. you need to be really mindful of the relationships and the trust that you build.
994. I think it was a beautiful way that Rachel had set it on the consent, and what that means.
995. So, consent not just on how you're working with them, but on all sorts of things.
996. And for me, I felt that it was up to me to figure out how to do that and not ask anybody else how to teach me.
997. If you can go to a lot of the groups, like Rachel has created, or like the mini [inaudible] around
998. here, or even with the college, they put on wonderful programming and webinars.

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

999. I just saw one for Neuro-decolonization and Indigenous Mindfulness, right.
1000. So, those are things that I found really, really helpful because I still need to keep learning.
1001. I need to figure out things all the time. I didn't have no idea sometimes what I'm doing.
1002. And, it's good to be taught other things that you've never even heard of or thought of.
1003. Look to the community providers within the tribes because they are putting on some wonderful programming that you,
1004. you will not see access to a lot of places, but they're open to everybody, and they provide amazing information.
1005. I want to go... to go off of what Danica said. Thank you for that.
1006. Thank you to her and Hallie for really coming from a different perspective.
1007. So, really reach out to... In your communities there, there are grassroots groups, there are organizations, even small, it doesn't have to be
1008. this big organization or, or big group, but there are grandmas, there are aunties, there are uncles, grandpas that are...
1009. that are meeting in your community, communities across the state that have valuable information.
1010. I would invite you to come listen and be that that ally in that way, too.
1011. So, when we talk about being allies, if you are non-native, you know, you have a privilege there that can help uplift us as native people in
1012. your spaces, you know. To include us, to invite us into these spaces, and to really be the ally in that way. So, I wanted to add that too.
1013. But yes, talking about our communities. There are people that are gathering that maybe they're not public or they don't make it known
1014. so often that they're doing this, reach out to those, reach out to your elders, reach out to your youth.
1015. There's a lot of information that can be shared if you build those relationships in a good way.
1016. Okay, well, any last minute questions?

Bridging Tribal and Non-Tribal
Advocacy Webinar
Transcript
March 10, 2021

1017. We will end a few minutes early. Watch your emails for some links and the PowerPoints.
1018. Feel free to reach out because a lot of us are here to help. With that, we will end for the day.
1019. and thank you for sharing the space with us.
1020. Thank you for... to Danica, and Rachel, and Hallie for your expertise and your great words of wisdom. Have a great day.