



HUMAN & SEX TRAFFICKING:

Trends and Responses across Indian Country



EXECUTIVE SUMMARY

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

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

Information provided in this brief includes:

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

What is human trafficking?

There are a range of definitions used in law and policy to identify trafficking. To foster collective awareness and foster community discussions about what trafficking may look like in local contexts, we highlight some of the most commonly cited legal definitions below:

International law

The recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation or the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.¹

US law

The term “sex trafficking” means the recruitment, harboring, transportation, provision, or obtaining of a person for the purpose of a commercial sex act. “Severe forms of trafficking in persons” means sex trafficking in which a commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such act has not attained 18 years of age; or the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery.²

The term “labor trafficking” means the recruitment, harboring, transportation, provision, or obtaining of a person for labor or service through the use of force, fraud or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage or slavery.³

These definitions highlight the role of coercion and deceit in trapping victims and isolating them from help, transporting them away from family and community networks, and exploiting them for economic or personal gain. This is a devastating crime against humanity and in the context of Native communities, it is squarely placed within the context of a much longer historical campaign of subjugation and assimilation.

In the sections that follow, we will review the impact of colonization and how it has produced risk factors and vulnerabilities to human trafficking in Native communities.

“When a man, desperate for work, finds himself in a factory or on a fishing boat or in a field, working, toiling, for little or no pay, and beaten if he tries to escape— that is slavery.

When a woman is locked in a sweatshop, or trapped in a home as a domestic servant, alone and abused and incapable of leaving— that’s slavery.

When a little boy is kidnapped, turned into a child soldier, forced to kill or be killed— that’s slavery.

When a little girl is sold by her impoverished family— girls my daughters’ age— runs away from home, or is lured by the false promises of a better life, and then imprisoned in a brothel and tortured if she resists— that’s slavery.

It is barbaric, and it is evil, and it has no place in a civilized world.”

President Barack Obama,
White House End Human Trafficking Initiative

Historical Context

Leading sex trafficking researcher and Native scholar, Dr. Sandi Pierce notes that it is no secret that “the selling of North America’s [I]ndigenous women and children for sexual purposes has been an ongoing practice since the colonial era. There is evidence that early British surveyors and settlers viewed Native women’s sexual and reproductive freedom as proof of their ‘innate’ impurity, and that many assumed the right to kidnap, rape, and prostitute Native women and girls without consequence.”^{4, 5, 6}

Prior to colonial contact, American Indian/Alaska Native people (AI/AN) had strong kinship systems and self-governance. Historical documents and oral narratives passed down through families indicate that violence against Native women was very rare, and women were (and are) acknowledged to be sacred and revered members of communities.⁷ The imposition of assimilation policies heavily impacted Native communities—fundamentally disrupting family, kinship, and community structures and governance. These policies are embodied in systemic discrimination, boarding schools, relocation, involuntary sterilization, the out-adoption of Indian children, and violence against Native women. These historical events have created cycles of trauma within Indian country.

Researchers have broadly defined historical trauma “as an event or set of events perpetrated on a group of people (including their environment) who share a specific group identity (e.g., nationality, tribal affiliation, religion) with genocidal or ethnocidal intent (i.e., annihilation or disruption to traditional lifeways, culture, and identity)”.^{8, 9, 10} The stress of these experiences

manifests today—across generations. This reality is critical to understanding the vulnerability of today’s Native men, women, and children to sex and labor traffickers in the US and Canada.

Vulnerabilities and Risk Factors

According to research, traffickers seek out persons perceived to be vulnerable. Vulnerability comes in many forms, including age (minors), poverty, homelessness, chemical dependency, prior experiences of abuse, lack of resources and/or support systems, and so forth. Traffickers then use various tactics to control vulnerable persons, including: inflicting sexual, emotional, or mental abuse; luring those struggling with addictions by enabling these addiction(s); withholding money or identifications needed to travel or access help; being physically violent and/or threatening assault.¹¹

Communities that experience the following characteristics should be on alert for the presence of human and sexual trafficking:

- Historical trauma and cultural loss
- Significant poverty and/or economic isolation/dependence
- High rates of Adverse Childhood Experiences in the population
- High numbers of homeless and runaway youth
- High rates of family surveillance and involvement with child welfare system
- High rates of exposure to violence (direct and/or indirect, through domestic, intimate partner violence)
- High rates of personal or family/caregiver addiction to substances
- Low levels of police or law enforcement presence
- Influx of a transient, cash-rich workforce

Data Trends

Human trafficking is a highly underreported crime for a variety reasons, including the fact that “many trafficking victims do not identify themselves as victims. Some suffer from fear, shame, and distrust of law enforcement. It is also not unusual for trafficking victims to develop traumatic bonds with their traffickers because of the manipulative nature of this crime.”¹² Moreover, in the US as well as in Canada, “there is no data collection/tracking method that provides a complete picture of sexual exploitation or human trafficking.”¹³ Most victimization data come from surveys of individuals engaged in prostitution or commercial sexual exploitation.

Reliance on prostitution data is somewhat problematic in the context of trafficking. Trafficking occurs where there is *coercive control*, “but an adult woman is able to consent to engage in illicit activity (such as prostitution).”¹⁴ Therefore, some researchers challenge the use of prostitution data



in identifying trafficking trends.¹⁵ However, in a frequently cited study of commercial sexual exploitation among Native women in Minnesota, researchers found that **about half of the 105 women** interviewed “met a *conservative legal definition of sex trafficking*, which involves third-party control over the prostituting person by pimps or traffickers. And most interviewees (**86 percent**) felt that no [one] really know[s] what they're getting into when they begin prostituting, and that there is deception and trickery involved” (emphasis added).¹⁶

So, while there are ongoing legal debates about how to define trafficking, the presence of prostitution networks can indicate high levels of vulnerability, exploitation, and coercion that contributes to trafficking. Thus, we have included research here that surveys the experiences of commercial sex workers. In what follows, we summarize data that describe the prevalence of sex trafficking among Native communities.

Data on prevalence. Across four sites surveyed in the US and Canada as part of a 2015 report, an average of **40 percent** of the women involved in sex trafficking identified as AI/AN or First Nations.

“In Hennepin County, Minnesota, roughly **25 percent** of the women arrested for prostitution identified as American Indian...In Anchorage, Alaska, **33 percent** of the women arrested for prostitution were Alaska Native...In Winnipeg, Manitoba, **50 percent** of adult sex workers were defined as Aboriginal... and **52 percent** of the women involved in the commercial sex trade in Vancouver, British Columbia were identified as First Nations.”¹⁷

To clarify how disproportionate these rates are, it is important to note that in not one of these cities and counties do Native women represent more than 10 percent of the general population.

And while these data are only snapshots of sex trafficking in major cities, similar trends are emerging in more remote, reservation communities.

In the past year alone, the White Earth DOVE Program (Down On Violence Everyday), which serves the White Earth, Red Lake, and Leech Lake Reservations in northwestern Minnesota, has identified **17 adult victims** of sex trafficking.¹⁸ And in northeastern Montana, the Montana Native Women’s Coalition reported that they have observed a **12 to 15 percent increase** over the previous year’s program base (between 2014-2015) regarding the number of Native women who have been trafficked.¹⁹

Health consequences of trafficking

In addition to understanding how prevalent trafficking is for Native people, it is important to consider the experiences and consequences for victims of trafficking—particularly in the realm of health, as researchers have collected data from survivors. Among 105 AI/AN women surveyed who were subjected to commercial sexual exploitation in the state of Minnesota²⁰:

- 92 percent had been raped;
- 84 percent had been physically assaulted in prostitution;
- 79 percent of the women had been sexually abused as children by an average of four perpetrators;
- 72 percent suffered traumatic brain injuries in prostitution;
- 71 percent had symptoms of dissociation; and
- 52 percent had Post Traumatic Stress Disorder (PTSD) at the time of the interview—a rate that is in the range of PTSD among combat veterans.

In 2015, another study surveying 107 human trafficking survivors (AI/AN and non-Native alike) across 12 US cities was designed to identify the health consequences of sex trafficking and support the delivery of health care to victims. These were among its findings on physical and psychological health outcomes²¹:

Category of Physical Health	Percent of respondents reporting at least one symptom
<i>Any physical health problem</i>	99 percent (of 106 respondents)
Neurological	92 percent (of 106)
General health	86 percent (of 105)
Injuries	69 percent (of 102)
Cardiovascular/respiratory	67 percent (of 106)
Gastrointestinal	62 percent (of 106)
Dental	54 percent (of 105)

Psychological Health Issues	During Trafficking (n=106)	After Trafficking (n=83)
<i>Reported at least one issue</i>	98 percent	96 percent
Average number of issues	12 percent	11 percent
Depression	89 percent	81 percent
Flashbacks	68 percent	64 percent
Shame/guilt	82 percent	71 percent
PTSD	55 percent	62 percent
Attempted suicide	42 percent	21 percent

These findings show that **9 out of 10** trafficking victims suffer neurological symptoms and depression; that PTSD increases after escaping sex slavery and attempted suicides decrease by half.

Regarding reproductive health, **two-thirds** had contracted a sexually-transmitted disease or infection.

When the study asked about the violence experienced by the victims, **more than two-thirds** reported being punched, beaten, kicked, raped, and threatened with a weapon.²²



“Human trafficking of Native women in the United States is not a new era of violence against Native women but rather the continuation of a lengthy historical one... Native women experience violent victimization at a higher rate than any other US population. Congressional findings are that more than 1 in 3 Native American and Alaska Native women will be raped in their lifetime... more than 6 in 10 will be physically assaulted. Native women are stalked more than twice the rate of other women. Native women are murdered at more than ten times the national average. Non-Indians commit 88% of violent crimes against Native women. Given the above statistical data and the historical roots of violence against Native women, the level of human trafficking given the sparse data collected can only equate to the current epidemic levels we face within our tribal communities and Nations.”

Lisa Brunner, National Indigenous Women’s Resource Center²³

Identifying and Supporting Victims

The most important, and perhaps sensitive task in supporting victims is identifying them. Very often, victims will be arrested and brought into courts as criminal offenders. The challenge for judges and law enforcement officers, then, is to look beyond the crime to determine whether the individual is in need of help. The indicators and risk factors listed in this document may be of help in victim identification.



It is recommended that you not approach a suspected trafficker or victim—their safety as well as your own may be at risk. Instead, we direct you to various resources here that have been compiled for your use. Encouraging tribal citizens—in urban and reservation communities—to employ these tools may save a life.

- **Call 1-866-DHS-2-ICE** (1-866-347-2423) to report suspicious criminal activity to the US Immigration and Customs Enforcement (ICE) Homeland Security Investigations (HSI) Tip Line. It is accessible outside the US at 802-872-6199.
- **Submit a tip at www.ice.gov/tips.** Highly trained specialists take reports from both the public and law enforcement agencies on more than 400 laws enforced by ICE HSI, including those related to human trafficking.
- To get help from the **National Human Trafficking Resource Center (NHTRC)**, call **1-888-373-7888** or **text HELP or INFO to BeFree** (233733). The NHTRC can help connect victims with service providers in the area and provides training, technical assistance, and other resources. The NHTRC is a national, toll-free hotline available to answer calls from anywhere in the country, 24 hours a day, 7 days a week, every day of the year. The NHTRC is not a law enforcement or immigration authority and is operated by a nongovernmental organization funded by the Federal government.²⁴

There are eighteen tribal coalition groups across the US who can help victims and families. Resources can be found on their website, **www.tribalcoalitions.org**.

Information on how to recognize the signs of trafficking is available at: **traffickingresource-center.org/what-human-trafficking/recognizing-signs**. Signs include:

- Is not free to leave or come and go as he/she wishes
- Is in the commercial sex industry and has a pimp / manager
- Was recruited through false promises concerning the nature and conditions of his/her work
- High security measures exist in the work and/or living locations (e.g. opaque windows, boarded up windows, bars on windows, barbed wire, security cameras, etc.)
- Shows signs of physical and/or sexual abuse, physical restraint, confinement, or torture
- Is not in control of his/her own money, no financial records, or bank account
- Is not in control of his/her own identification documents (ID or passport)
- Is not allowed or able to speak for themselves (a third party may insist on being present and/or translating)
- Lack of knowledge of whereabouts and/or of what city he/she is in
- Loss of sense of time

Services for Native victims

In a recent human rights report focused on the trafficking of Native peoples in the state of Oregon, a tribal service provider reports that as a system, “we pass out Band-Aids,” not the comprehensive services victims so desperately need.²⁵ Providers simply do not have the resources to offer effective assistance. In terms of specific areas where resources are needed, interviewees working on reservations in multiple locations around the state identified the following:

- Services through IHS to help women with substance abuse problems stay clean;
- Sexual Assault Nurse Examiners (SANE) available at IHS locations;
- Counselors and victim advocates who are trained to help victims of domestic violence and sexual abuse;
- General funding to promote advocacy and community building efforts;
- Shelters for women, particularly those who have been exposed to prostitution or sex trafficking; and
- Tribal healing methods and services.

Confirming these resource shortfalls, a recent national survey found significant gaps in access to sexual assault examiner (SAE) and sexual assault response team (SART) programs for **more than two-thirds** of 650 Census-designated Native American lands reviewed, which included 381 lands that reported ***no service coverage*** within a 60-minute driving distance.²⁶

To gauge what services *are* being accessed to some degree, the 105 AI/AN women who were subjected to commercial sexual exploitation in Minnesota shared²⁷:

- 80 percent had used outpatient substance abuse services. Many felt that they would have been helped even more by inpatient treatment;
- 77 percent had used homeless shelters;
- 65 percent had used domestic violence services; and
- 33 percent had used sexual assault services.

Their most frequently stated needs were for individual counseling (75 percent), peer support (73 percent), housing, and vocational counseling (both 66 percent). Many of the women felt they ***owed their survival to Native cultural practices***—and most wished for Native healing approaches to be integrated with mainstream social services.²⁸ The Administration for Native Americans affirmed that cultural safety and the use of women’s circles, sweat lodges, and other culturally appropriate practices are critical to healing in their 2015 Information Memorandum on “Recognizing and Responding to Human Trafficking among American Indian, Alaska Native and Pacific Islander Communities.”²⁹ In the following section, we review several codes tribes have passed to combat human trafficking within their borders.

Sovereign Prevention: Sample Tribal Codes Addressing Trafficking



SNOQUALMIE TRIBAL CODE

TITLE 7, Chapter 1: Criminal Code ³⁰

7.21. Sex Trafficking

(A) A person is guilty of sex trafficking when they are knowingly involved in the recruitment, harboring, transportation, provision, or obtaining of a person for the purposes of a commercial sex act, in which the commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such an act has not attained 18 years of age.

(B) The buying or selling of children for any reason.

(C) Sex trafficking is a Class A offense. [Class A Offenses Maximum Penalty: One (1) year in jail and/or \$5,000 fine and/or community service. Minimum Penalty: Six (6) months in jail and/or \$2,500 fine and/or community service. SNOQ. TRIBAL CODE § 17.2 (Sentencing Guidelines)]

PASCUA YAQUI TRIBAL CODE

TITLE 4: Criminal Code ³¹



Section 130 Commercial Sexual Exploitation of a Minor

(A) A person commits commercial sexual exploitation of a minor by knowingly: (1) Using, employing, persuading, enticing, inducing or coercing a minor to engage in or assist others to engage in sexual conduct for the purpose of producing any visual or print medium or live act depicting such conduct; (2) Using, employing, persuading, enticing, inducing or coercing a minor to expose the genitals or anus or the areola or nipple of the female breast for financial or commercial gain; (3) Permitting a minor under such person's custody or control to engage in or assist others to engage in sexual conduct for the purpose of producing any visual or print medium or live act depicting such conduct; (4) Transporting or financing the transportation of any minor through or across this Reservation with the intent that such minor engage in prostitution or sexual conduct for the purpose of producing a visual or print medium or live act depicting such conduct.



SWINOMISH INDIAN TRIBAL COMMUNITY

SWINOMISH TRIBAL CODE

TITLE 4, Chapter 3: Criminal Code ³²

4-03.070 Sexual Exploitation of Minors

(A) A person is guilty of sexual exploitation of minors if the person, for the purpose of producing any visual depiction of sexually explicit conduct or for the purpose of sexual gratification: employs, uses, persuades, induces, entices, or coerces any person under age eighteen (18) to engage in sexually explicit conduct; causes a person under eighteen (18) to assist any other person to engage in sexually explicit conduct; or in any way willfully aids a person under eighteen (18) to engage in sexually explicit conduct.

(B) Sexual exploitation of a minor is a Class A offense.

(C) Any person who willfully assists in the production or distribution of a visual depiction of sexually explicit conduct by a minor also commits the Class A offense of sexual exploitation of children.

TULALIP TRIBAL CODE

CHAPTER 3.25: Offenses Against the Family ³³



3.25.020 Aggravated promotion of prostitution

(1) A person commits the offense of aggravated promotion of prostitution if he or she purposely or knowingly commits any of the following acts:

- (a) Compels another to engage in or promote prostitution;
- (b) Promotes prostitution of a child under the age of 18 years, whether or not he or she is aware of the child's age;
- (c) Promotes the prostitution of one's child, ward, or any person for whose care, protection, or support he or she is responsible.

(2) Aggravated promotion of prostitution is a Class E offense. [Ord. 49 § 6.7.2, 1-8-2010 (Res. 2010-10)]



EASTERN BAND OF CHEROKEE INDIANS TRIBAL CODE

ARTICLE XIII: Offenses Against Public Morality and Decency ³⁴

Section 14-80.1 Prostitution

It shall be unlawful to:

- (1) Be an inmate or resident of a house of prostitution or otherwise engage in sexual activity as a business or for hire;
- (2) Loiter in or within view of a public place for the purpose of being hired to engage sexual activity;
- (3) Engage in or offer or agree to engage in any sexual activity with another person for a fee;
- (4) Pay or offer or agree to pay another person a fee for the purpose of engaging in an act of sexual activity;
- (5) Enter or remain in a house of prostitution for the purpose of engaging in sexual activity;
- (6) Own, control, manage, supervise, or otherwise keep, alone or in association with another, a house of prostitution or a prostitution business;
- (7) Solicit a person to patronize a prostitute;
- (8) Procure or attempt to procure a prostitute for another;
- (9) Lease or otherwise permit a place controlled by the actor, alone or in association with others, to be used for prostitution or the promotion of prostitution;
- (10) Procure an inmate for a house of prostitution;
- (11) Encourage, induce, or otherwise purposely cause another to become or remain a prostitute.
- (12) Transport a person with a purpose to promote that person's engaging in prostitution or procuring or paying for transportation with that purpose;
- (13) Share in the proceeds of a prostitute pursuant to an understanding that one is to share therein, unless one is the child or legal dependent of a prostitute;
- (14) Own, operate, manage, or control a house of prostitution; or
- (15) Solicit, receive, or agree to receive any benefit for doing any of the acts prohibited by this section.

Recommendations

Trafficking in Native communities is a clear and present danger—even if it is difficult to identify and quantify. We provide some emerging recommendation for tribal nations in their efforts to protect their citizens and prevent trafficking in its many forms. Several of these recommendations were drawn from , “Mapping the Market for Sex with Trafficked Minor Girls in Minneapolis: Structures, Functions, and Patterns” (Martin & Pierce, 2014).

- **Host a community discussion to educate tribal citizens about recognizing the signs of trafficking and accessing available resources.** There is an ongoing need to provide information and education to community leaders and members everywhere about looking out for signs of trafficking and working together to prevent it. Community discussions can create essential awareness and deter predators.
- **Equip children and youth to seek help and prevent peer recruitment.** Traffickers often use peer groups to recruit youth. It is essential to embed prevention in existing programs and activities community youth already participate in.
- **Ensure adequate and safe housing options for homeless, runaway, couch-hopping, and pregnant/parenting youth.** Access to safe and adequate housing creates less vulnerability for displaced youth. Short- or long-term shelter options with support services, transitional housing, and permanent subsidized housing could all address needs.
- **Equip tribal police departments to investigate networks of sex buyers and gang-related operations.** Many tribes already include prostitution activity as part of their criminal codes. It is important to educate law enforcement and other community health workers to be aware of predatory networks that may be enable trafficking activity and to equip these workers to take action.
- **Foster community and school competency in addressing sexual exploitation and youth trauma.** In addition to identifying trafficking, it is important for tribal nations to work to address the impacts of exploitation and trauma in their citizens who have been impacted. A comprehensive, trauma-informed approach can benefit all and prevent trafficking from taking root.
- **Develop cross-community, regional, and/or state networks to share information and resources.** Traffickers rely on extensive networks to increase their reach. Communities that partner across known or vulnerable areas can prevent trafficking activity and protect citizens.

“While the U.S. Department of State’s 2015 Trafficking in Persons (TIP) report recognizes that American Indians and Alaska Natives are among the most vulnerable populations to trafficking in the United States, trafficking of Native peoples—specifically labor trafficking—remains largely invisible in scholarship and media... And while almost all of the research focuses on sex trafficking of Native women and children, men are most likely not exempt and sex trafficking is most likely not the only type of trafficking occurring within Native communities... ***A Native-informed intervention model and lens will be crucial to the production of research and success of programs, policies and organizations.***”

In the spirit of fostering a Native-informed intervention model, we will be sharing additional samples of tribal code from seven tribal nations we have identified once we secure their permission to do so, as well as others that are identified. NCAI looks forward to sharing information on efforts to prevent trafficking amongst tribal nations to put an end to these activities and taking care of one another. The safety of our communities is all of our responsibility.

Endnotes

¹ United Nations Convention Against Transnational Organized Crime. *Protocol to Prevent, Suppress and Punish Trafficking in Persons*. November 15, 2000 art. 3(a), GA 55/25. Retrieved from: <https://treaties.un.org/doc/Publication/MTDSG/Volume%20II/Chapter%20XVIII/XVIII-12-a.en.pdf>.

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³ See note 2.

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¹¹ See note 5.

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¹³ See note 12.

¹⁴ Human Rights Caucus (1999). Recommendations and Commentary on the Draft Protocol to Combat International Trafficking in Women and Children Supplementary to the Draft Convention on Transnational Organized Crime. Retrieved from: <http://www.walnet.org/csis/groups/nswp/untoc-comment.html>.

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²⁸ See note 7.

²⁹ Administration for Native Americans (2015). "Information Memorandum on Recognizing and Responding to Human Trafficking among American Indian, Alaska Native and Pacific Islander Communities." Published by the US Department of Health and Human Services. Retrieved from: <http://www.acf.hhs.gov/programs/ana/resource/information-memorandum-on-human-trafficking-among-american-indian-alaska-native-and-pacific-islander-communities>.

³⁰ Snoqualmie Tribal Code. Title 7, Chapter 1: Criminal Code. Sex Trafficking. Retrieved from: http://www.snoqualmientribe.us/sites/default/files/criminal_code_7.1_compresses.pdf.

³¹ Pascua Yaqui Tribal Code. Title 4: Criminal Code; Chapter 2: Sex Offenses and Chapter 3: Domestic Violence. Retrieved from: http://www.pascuayaqui-nsn.gov/_static_pages/tribalcodes/toc/toc_title4.html.

³² Swinomish Tribal Code. Title 4: Criminal Code; Chapter 3: Sexual Offenses. Retrieved from: <http://www.swinomish.org/media/3700/0403sexoffenses.pdf>.

³³ Tulalip Tribal Code. Chapter 3.25: Offenses Against the Family. Retrieved from: <http://www.codepublishing.com/WA/Tulalip/html/Tulalipo3/Tulalipo325.html>.

³⁴ Eastern Band of Cherokee Indians Tribal Code. Article XIII: Offenses Against Public Morality and Decency. Retrieved from: <https://law.resource.org/pub/us/code/city/nc/Cherokee%20Indians%20Eastern%20Band,%20NC%20Code%20thru%20supp%20%2316.pdf>.

ABOUT THIS PUBLICATION

This publication was produced by the NCAI Policy Research Center in carrying out our mission to provide tribal leaders with the best available knowledge to make strategically proactive policy decisions in a framework of Native wisdom that positively impact the future for Native peoples. Tribal Insights Briefs are specifically designed to highlight the exercise of tribal sovereignty around some of the most current and compelling issues of our time. Other publications in the Tribal Insights Brief series include:

- *Tribal Transportation Insights: Preventing Unintentional Injury and Death*
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This brief was developed by Sarah Pytalski (Policy Research & Evaluation Manager); Cindy Burns (First Nations University of Canada and NCAI Research Intern; James Smith Cree Nation); and Malia Villegas (NCAI Policy Research Center Director; Alutiiq/Sugpiaq).

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