

OPERATOR: —standing by. At this time, I would like to inform all parties that today's call is being recorded. If you have any objections, you may disconnect at this time. All participants will remain on a listen-only mode for the duration of the call until the question-and-answer session. At that time, if you would like to ask a question, you'll press star-one. I would now like to turn the call over to your host, Tyesha Wood. You may begin.

TYESHA WOOD: Hello, everybody. My name is Tyesha Wood. It would be remiss of my culture if I didn't introduce myself in my Native language. [Speaks Native language] I introduced myself with my clans. I am born of the Big Water and Black Sheep Clan. I'm also of the Folded Arms Clan and the Yucca Fruit Clan of the Navajo Nation. Hello to you relatives that I may have out there. And I will be speaking today on sex trafficking and missing and murdered indigenous women. The content of my presentation will primarily be focused on awareness and education as a form of combatting the problem happening in our tribal communities. My background is [unintelligible] family of law enforcement. For 17 years, I've worked in Indian Country as a police officer, primarily as a detective. I worked for the Salt River Indian community, Navajo Nation, and most recent, in the Gila River Indian community.

I left Gila River, the community, about less than a year ago to work in D.C. I was actually selected for a program with the McCain Institute called the Next Generation Leaders Program. Gila River allowed me to attend this program in hopes to get more information to share back with the community. I'm placed with the Health and Human Services Department in D.C., specifically with the Intergovernmental and External Affairs Office. My program was for ten months, and growing this capacity, I was able to share information, gain knowledge from all the programs within HHS in hopes to apply it to my Leadership Action Plan, which is to combat sex trafficking in Indian Country.

So, as I mentioned, law enforcement is my background, and primarily I thought, okay, I need to educate law enforcement more about what's happening in our communities. But since I began the program that fall, I've focused more on just educating community members in addition to law enforcement because I believe this is a community effort. So, I wanted to give you a little bit of input on how I came across this path. About three years ago, I got my first case in sex trafficking, and it came across my desk, I was assigned this case as a detective in the Crimes Against Children Unit. So, I got the case, and I looked at it, and there were a couple I noticed immediately about it. The case was delayed by a couple days. The case involved a girl being auctioned on Facebook Live in exchange for drugs. The case was about—the report was made about two weeks prior, and it continued to be investigated at a patrol level, but it was pursued as a drug matter. And when I got the case, it came to me as a child abuse case.

So almost immediately, as I read the police report, I knew that I was working with a sex trafficking incident more so than a drug case. And again, it was linked to drugs because the Facebook Live feed was in exchange for drugs. So being that we were late to respond, as detectives, being that we were—had a reluctant victim we didn't know how to talk to, the patrol attempted, and then I pursued the matter, it didn't really go well for us. And I can honestly say I failed. I failed my victim. I failed my community. I realize that, as an individual and as a community, we lacked awareness of what was happening, what we were actually seeing. There was no code for what we saw. You know, sex trafficking, it came out as a child abuse case.

You know, but these are things that brought to light a lot of situations that we, as tribal communities, must face. You know, and so I found my new passion, you know, for awareness, and I'm very lucky that this program that I'm in allows me to pursue this. So, I'm happy to be here to share what I know about what's happening and what I've heard and what I've seen. So, moving forward through the presentation, we're going to go over a few of the objectives. One, we're going to talk about, you know, defining sex trafficking. We're going to talk specifically about sex trafficking in Indian Country and what we see. Then we're going to talk about sex trafficking and the missing and murdered indigenous women. The presentation says indigenous women, but I like to also think it as a community effort, so it would be missing and murdered indigenous people. And again, awareness would be focused on educating community members as a tool, using this as a tool to combat. So, these are a few of the topics we're going to proceed with.

When we talk about sex trafficking, I need to explain that there's a difference between sex trafficking and human trafficking. [There we go]... So, human trafficking involves both labor trafficking and sex trafficking. So, sex trafficking is a component of human trafficking. Now, I wanted to tell you guys that we're not going to be talking about labor trafficking in this segment, it's purely sex trafficking. So, I wanted you guys to know there's a distinction between human trafficking, when people use that term, and sex trafficking. We're going to focus primarily on sex trafficking, okay? So, this is one of the legal definitions of sex trafficking. I got this definition from the Trafficking Victims Protection Act of 2000. It's a long definition. What I want you to focus on are the key words on the bottom. We have force, fraud, and coercion, and these are the elements used for people to be involved in sex trafficking.

And sex trafficking actually is the exchange of a sex act for goods. It doesn't have to be just for money. Like I said earlier, my example was about drugs. So, when you think sex trafficking, it's not just about money. Sometimes there will be situations where there was an exchange of drugs, there was an exchange of goods in terms of housing, but what's important to understand is there is that exchange for the sex act itself. This is my first webinar, and so, when I was going through the Power Point, there's a portion in there where I usually like to use objects in a classroom to explain the cycle of sex trafficking. So when I was doing a Power Point for this presentation, I had to use my [chuckles] skills in clipart to kinda explain the cycle, which, again, I usually use objects in a room to really get the definition out there for people to understand what this process involves.

So, when we talk about sex trafficking, I like to explain it in terms of comparing it to the exchange of drugs and firearms. So, if you look at the slide on the left, we have a drug dealer, and he's going to sell to his customers. He's going to either sell drugs or firearms, and they're going to give him money. Okay, so the cycle is, in exchange for money, either firearms or drugs to the customers, and this will continue. This will continue through the community, throughout a region. At some point, the dealer will run out of goods. And what does the dealer have to do at that point? The dealer has to get more goods, more supply, so he will go to his dealer. And this is a cycle. He will give money to his dealer to get more drugs, to get more weapons, so that he can sell again back to his customers.

So, there's a cycle there, and I like to explain that sometimes dealer number one has to wait for a little bit of time before he can get to dealer number two for more drugs. So, there's a little time to just—you know, it's not immediate, there may be a delay, there possibly may be a

delay. So, let's look at—consider this now, consider the cycle of sex trafficking. So, this cycle involves, again, the pimp, and then you see the customers on the bottom. The customers are typically called johns. And my good, my product, is women. So, the interesting difference here is a pimp will exchange a human for money for the purpose of providing sex acts to the johns, to the customers. The product, being the human, will go to the john and then return back to the pimp, at which point, the pimp can now use the product again throughout the day. And that pimp is in constant contact, is in constant possession of his product.

He doesn't ever have to be without the product. There's no in-between time to get more product because that product, the human, always returns to this person. Now, what's even more fruitful for this pimp is that, if he gets more girls, that's more money for him, and that's more customer base. Now, the interesting fact is, if we have, let's say, Betty is my human trafficked—sorry, my sex trafficked victim, so a pimp will call at 9:00 in the morning and say he wants to see—he wants to be with a woman, so the pimp will provide that product, and then Betty will go back to her pimp. There's a phone call at 11:00 o'clock where someone says, I want to see—do you have any Asians? So, the pimp will look at Betty and apply some makeup and make her look like she's Asian, and Betty will go back out and be the Asian product. Let's say a customer wants to see a Hispanic, a Latina, or a Polynesian.

For Native Americans—I forgot to include that Betty is Native American—she can portray all these roles, whatever is determined by the customer, because of the way we look. Now, I know that we've all had this happen to us, where our identity as Native Americans is mistaken for another culture. In high school—I'm sorry, in college, I had a roommate, she was a white girl, and she didn't ask me my ethnicity. She just assumed I was half Asian and half Hispanic. She told her parents I was of this nationality, so when I met her parents, they told me, you know, oh, so—they wanted to know more about my family. And when I told them that I was of Navajo decent, they were very surprised, and they told me, oh, we thought you were Asian and Hispanic. [Chuckles] I went on a trip to Hawaii, and I was in the elevator, my husband and I were in the elevator, and we were asked by a local person like, oh, what island are y'all from? And we told him Arizona, [chuckles] the island of Arizona.

So, you know, I know this is common amongst our people, and just because of the way we look, the beauty that we have, the beauty we possess, our features, it's used against us, and other people are using us for product and for profit. So, I just wanted to explain the cycle and differences between sex trafficking and that of the drugs and the weapons that are exchanged for money. With my position in law enforcement, we actually saw an increase with sex trafficking activity because of this reason, because the product was always there and there was always a constant possession of the product, whereas, with drugs and, again, weapons, there was a delay in getting more product. So, we see a rise within gangs promoting sex trafficking because the profit was higher for them if they pursued humans as victims of sex trafficking.

So, the question lies, is this really happening in our community, is this really happening in our state? And I wanted to use this tool here, if you guys aren't familiar with the Polaris Project, I suggest you write this down and highlight it. If you google it, you can see the incredible resources that we have through Polaris in terms of stats, in terms of outreach, in terms of education. So, Polaris has this map, and if you look at the map of the United States, the hotspots, the red spots, the blue spots, the green spots, those are areas where sex trafficking has been reported. Now, I know we're all across the United States right now. I'm

actually in Montana, and I can see where I'm at in Montana on the map, and I can see there's a red spot. I'm from Arizona, and I can see the hot spot there.

So, take a look at where you're from, take a look at where you have family members, take a look at where you went to school, and do you see an area there highlighted that was reported? And again, these are cases that have been reported. We're going to talk about how a lot of these cases aren't reported in Indian Country, but I just wanted you to see that this is what's happening on a national level, these are the numbers coming across. So, we can't say that we—it's not happening around us and near us. According to what is reported, which is not the total number of incidents, but it is happening. So, when we talk about sex trafficking in Indian Country, we're talking about what's happening in our country, you know, the people that we work with in our employment professions.

We understand that American Indians are different in terms of the culture—we are different because of our culture, we are different because of our history, we are different because of the ways we are taught as children with our ancestors, the information they provided us, you know, we're different because of just our way of life. So, what works in Las Vegas, what works in Washington D.C. as preventive education, as awareness, as solutions to sex trafficking, it doesn't necessarily work on our level in our tribal community because of our differences and our way of life. We're going to talk about how we can use these differences to be our strengths in combatting sex trafficking. So, a little bit about history. We could go on, and I'll probably have another couple of webinars on this topic in itself because, again, 573 tribal nations, federally recognized tribes, in the United States, and we all have distinct languages and our own culture and our own teaching, so, again, we can talk about this all day long, we can have, you know, several sessions on what our own cultures have gone through.

But in general, we can agree that we have all had a very troubled past because of the way we were treated, because of the way our grandparents were treated, and, you know, the things like the broken treaties, the removal from our land, the boarding school area. I mean, simple things, even, you know, we were given citizenship, but we weren't allowed to vote, you know, because that was up to the states. An interesting fact is New Mexico was one of the last states to allow tribal members to vote, and that didn't happen until 1962. Yeah, we can talk all day about generational trauma, but these are just—I want you to consider these things moving forward. Like I mentioned, we have 573 tribal nations, federally recognized tribal nations, each with our own set of culture and tribal laws. We have all different viewpoints and teachings on ceremony and why we have to do the things that we do.

One interesting thing we're going to talk about is our coming of age ceremonies. Because of the way we have learned from my ancestors and the way we have learned from our parents, we all have different ways of talking and communicating with our family, and these are ways, again, that we need to use and support these strengths to combat what's happening with missing and murdered indigenous people and what's happening with sex trafficking. So, let's talk a little bit about family dynamics. Clanship, like I talked about, in the Navajo culture, we introduce ourselves, we say our clanship. So I could go to Seattle and be at a restaurant, and you know you see a Native, when you're off the reservation and you see a Native, you can tell their Native, and you do the head nod [chuckles], and sometimes one of the first questions we, as Navajos, ask is, what's your clan?

You know, and I could find a relative in Seattle that I never knew before that could be my brother, could be my cousin, could be my grandpa, you know, or vice versa, I could be their grandma. So when we look at the dynamics of sex trafficking and missing and murdered, sometimes we forget that the responding agencies don't understand when you say, this is my brother, but that's actually a neighbor, and there's no blood relationship there, but it's a brother because you grew up with this person, or sister, because you grew up with this family. So when we look at grandparents and grandchildren, some of our grandparents have custody of our grandchildren, and our grandchildren are being lured into sex trafficking through social media, through the Internet, and there's a difference there because—no, sorry, there's a gap there because these grandparents don't understand what's happening with the Internet.

I mean, they're not—I'm not aware of all the Internet apps out there, social media apps, you know, where messages can be exchanged. So, we need to start thinking about that, how do we reach out to our grandparents, how do we reach out to our parents about talking to our children about this? How do we reach out to the law enforcement agencies, to the prosecutors, about our brother who is not really our blood brother, but our brother who's missing next door or a sister who's missing down the street? Some people say, well, you're not related, I can't talk to you about this, but, you know, this is about community awareness and what we could do on a local level to remedy, you know, start talking about the issues. And it all comes down to education.

One of the things we also—I like to talk about is, you know, when we're talking about missing and murdered and runaways, sex trafficking victims often are runaways. And, you know, why do children run away from our homes? And the incident that I spoke of earlier, my experience, the girl that was being auctioned off had been living with her boyfriend, in her boyfriend's family's home. We went to mom and talked to mom and mom, she was listed as a runaway through the system, through CPS, but mom didn't report her as a runaway because mom says, well, I know where she's at, she's with her boyfriend, and she's being cared for, and she's being provided by her boyfriend, so she's not a runaway. But the girl, the child, wasn't going to school, which is why CPS got involved and put her as a runaway.

But, I mean, again, this falls into the family dynamics, just because we know where our child is, let's say, you know, there's a basketball tournament or there's a powwow, and we bring in someone from—you know, your child comes to you and says, you know, I got a friend that's going to stay with me for a while, is that okay? And I'm guilty of this, too, I say, okay, and—but do we really know who that child is? Do we really know that their parents know where this child is? Do you know that the family is involved? Do we know what the story is behind it? And again, this is about engaging our families. Sometimes, missing and murdered, there are stories about, well, you know what, they were in my house. [Unintelligible], oh, they were in my house, I knew—they said they were okay, or my daughter had contact with them, but—or my family member had contact with them through social media, we didn't know they were missing.

I mean, there's little things that we could start working on improving within our homes, within our own communities, on how to remedy this situation within our homes. So, let's talk about this introspection with everything I talked about with sex trafficking and the current—there's a lot of popularity with what's happening in our agencies with missing and murdered indigenous women, children, and people. And I have to let you know that there's no direct link

between sex trafficking and missing and murdered indigenous women, but there's definitely a connection. There's a nexus there. Now, what is this nexus, what is this connection? And it's the fact that women are being removed from their homes, children are being forcefully removed from their homes, sometimes kidnapped, to go into the sex trafficking world.

And at that time, they're not being able to go back home. They're removed from their land or removed from their family. Sometimes they feel that they're not being trapped. Victims feel that they're not being trapped, that they do have—they're in this life because they want to be in this life. And families are back home wondering where their family members are. You know, how come they're not calling home, and no one has seen them? We are at an era right now where missing and murdered is a—it's the hot topic. You know, being that everybody is talking about it, legislation is being presented to governing bodies about how to combat this and how to—you know, let's start a task force. Right now, is the time to start acting. I heard this comment the other day, let's strike when the sword is hot. Let's do this, let's start working towards a solution within our communities, within our Indian Country about how to combat this.

But, again, how do we start combatting something without even knowing what it is about? And that's what this presentation is about, it's about awareness. So, I have to give kudos and acknowledgement to the individual that kinda—I want to say—that started all this recognition and all this awareness, and that's Annita Lucchesi. And she's—you guys are probably familiar, she's the one who started the database for missing and murdered indigenous women. She's now working for this institution. She's very busy. I've reached out to her, but I follow her on social media, so I know the communities she's talking to, but I just, I had to give her kudos for the work she's doing and the fire she's instilled in all of us to protect our children, protect our community members, our women, and to fight for those voices that can't be heard.

And one of the things that Annita talks about is about the data, the lack of data within our communities, within the country. Now, if you recall from my story, when I got my case, it came up as a child abuse case. It was labeled as child abuse, and yes, it is child abuse, but it's specifically sex trafficking. However, far too many times this happens within Indian communities where things are mislabeled. You know, and when we present our stats at the end of the quarter or at the end of the year to whoever wants to know what happened in the community, you're going to see numbers that don't really describe what's happening in Indian Country because, one, they're not being reported, two, they're being misidentified, or three, they're not being reported because they don't know what's happening, because a grandma or a school librarian or a bus driver isn't aware of what they see [unintelligible] or maybe they're just looking away, you know.

But I know we can, each of us in our roles in our employment, each of us in our roles in our community can just walk to a neighbor or talk to a friend, and you will hear a story about a person gone missing, you will hear a story about a victim of sex trafficking, you will hear, you know, what a family has to endure when their missing relative has yet to respond to their cries and their plea for help. So, it's not about so much stats, it's not about what the FBI sees or what the CIA sees or what's printed in the books, it's about what we know is happening in our community. It's about what you know, it's about what you feel, it's about what you see. Let's not rely on the stats, let's talk within our own communities about this. Now, how do we do

that? How do we start talking to our community about saving and protecting our families and our community members?

So, once again, I can't stress enough, what works on a national level doesn't work for us in our communities. What we need to start thinking about is culturally appropriate education and training within our communities to specifically address what's happening within our own tribes, which it's happening within our own tribal nation. And I think the biggest hurdle that we're going to see is that there's a lack of awareness. We need to start talking about it in our families, we need to start talking about it, and then there needs to be acceptance that, you know what, there is something happening, there is something going on that we need to start doing. And I think we're kinda in between these first two steps in most communities. We know that there's something that has to be done.

Now, we all can't, you know, be vigilant in terms of standing on the—you know, guarding the streets, guarding our homes, we can't be protecting everybody at the same time. We need to understand that this education needs to be across the community. There just can't be key players in a community to take care of everybody. We need to educate. Now how do we start educating within our own families? You know earlier I talked about how different we are and how beautiful we are as Indian people, Native people, because of our culture, because of our language. So, within the Navajo culture, we typically, back when I was younger, many, many, many moons ago, [chuckles] my parents didn't talk to me about sex until it was time for my period ceremony. You know, they didn't talk to me about the birds and bees until then.

You know, and the discussion sometimes goes to, when we talk about our cultural teachings, we're not supposed to talk about that stuff. We're not supposed to talk about the evil because we're inviting it into our homes. I understand that, and I respect that, you know, those notions. And if you want to go even further back, you want to talk about the language that we all have, our Native languages, there's some nations and some cultures that don't have specific words for thank you. They don't have specific words for murder. Most of the tribes that I've talked to, they don't have specific words or translation for rape, you know, for—and it's because of the way of our life, you know, the way that we were many, many years ago, the way that we lived our lives, we didn't have to talk about murder, we didn't need to say thank you, because these are things that we were just—it was our role to share, it was our role to help.

So how do we start talking about it in our communities when sometimes there's no words to talk about rape when we're talking to our grandparents and our elders, those that still speak the Native language, you know, how do we talk to them about what's happening? And then we got to start thinking about what they've been through. You know, were they in a boarding school era, were they removed from their families? You know, and that is—you know, that's, again, that's a component of sex trafficking, which is possibly linked to missing and murdered, the fact that individuals are being removed from their homes, from their homeland, being told not to talk to their family anymore, you know, all communication is cut off. You know, they're not practicing in their cultural ways anymore because they're forced to live in this realm, horrible realm of sex trafficking.

You know, and when we start talking to our elders about what's happening to our kids these days, there's definitely going to be some trauma there. You know, and how do we start talking about something that we have actually been through many, many years ago? How do

we deal with that? So, when you start considering educating within our homes, in our communities, in our schools, we need to also consider that we need that support for victim services. You know, we need to have someone there to talk to when you start talking about these issues in our community. In terms of education, the State of New York and the State of California have passed legislation where they are mandating education—school institutions to start talking about sex trafficking within the schools.

They're making transportation workers take classes. A lot of communities have started—enterprises, like hotels, have done trainings. Casinos, I know some casinos have done trainings on human trafficking, you know, signs and detection of human trafficking. There's a lot of good happening now. Like I said, there's a lot of momentum going around on awareness. But I know that we could do more, you know, within our communities. Why isn't it we can't have mandated classes and community schools on sex trafficking? I mean, there's some schools that don't even do sex education. But how do we start talking about sex trafficking if we can't talk about sex ed in our schools? You know, if we can't talk to students, can we talk to the teachers? Can we start educating the teachers through—there are training courses about sex trafficking in Indian Country. Can we start improving community events to do self-defense classes?

Let's start going to the schools and—the other day, I met a gentleman from Montana, from a tribe here in Montana, and he was talking about—he was educating the elementary school to—like if somebody grabs him, just to fight back, to kick, to yell, to scream, to bite, to protect themselves in those ways. I mean, these are things, simple things that we can do within our homes, within our communities, to enforce, to recommend. Again, it's about community involvement, it's about community awareness, and these lead to protection. You know, it's going to stem to protection acts so our communities are safer, so our women are safer, so our children are safer, even our—you know, the men that have gone missing in our community, if they were able to speak to somebody about where they were going or—it's not about being nosy, it's about just being informed.

You know, it's time that we get—I guess, if you want to say, it's time that we get nosy about where people are going and who they're with, and it's about safety. So, like I said, there's been a lot of resources that I've gained from working with Health and Human Services. On their link, I know you guys are probably familiar because this is a Health and Human Services network, now there's specific training for Indian community on sex trafficking or human trafficking awareness. But it's about sharing information. You know, sharing with our communities. Let's have movie nights, and let's talk about the movies that are available on Netflix. There's some great movies there that address sex trafficking. Could we start talking about it within our schools or at the powwow events? Could we have the announcer make a comment about just being aware of your surroundings, being aware of who—make sure you're not alone when you leave tonight.

You know, I mean, and little things. It's about just, hey, let's just start talking about this. Let's get better informed. Let's start being our own protectors. As Indians, as Native Americans, we're often told that we are storytellers. I mean, it doesn't have to be just what's happened in the past. We continue this dialogue, this open dialogue, to communication. Let's continue talking about how we, as a people, were resilient enough to start fighting back for our own communities through education. I went through that pretty quick, and I could probably

talk more and more about what's happening, but there's just so much information to share. There's just so much that I think we could start moving, and there's a lot of things, online education, like I said, if you want to google—[audio cuts out, beeping]—they've done some phenomenal things with legislation—like legislature. There's some great programs.

If you look on Polaris, there's a lot of links to some curriculum that's available for schools. I can open up right now the questions. I want to thank you for your time. I know we didn't specifically talk about the missing and murdered indigenous people, but I wanted you to understand there's a link with sex trafficking, and to combat what's happening with missing and murdered, we can educate a little bit more about one of the components or the links to missing and murdered, and that's through sex trafficking. Again, awareness, acceptance, let's do some action, let's be courageous with what we do as our individual action plans, our community action plans. Let's use our strength, our culture, our language, to get the information out there. Yeah, thank you for your time, and what we can do now is open up for questions if you have any.

OPERATOR: We will now begin our question-and-answer session. If you would like to ask a question, press star-one from your phone, unmute your line, and record your first and last name clearly when prompted. If you would like to withdraw your question, press star-two. One moment while we wait for questions to queue. [Pause] There are no questions in queue at this time. [Pause] As a reminder, if you would like to ask a question, press star-one from your phone, unmute your line, and record your first and last name clearly when prompted. One moment while we wait for questions to queue. [Pause] Our first question comes from Rebecca Chesley, your line is now open.

REBECCA CHESLEY: Yeah, I'm wondering how non-Indigenous organizations can support the work that's being done on Indian Country.

TYESHA WOOD: Hi, Rebecca. Is it Rebecca?

REBECCA CHESLEY: Yeah.

TYESHA WOOD: Can you hear me?

REBECCA CHESLEY: Yes.

TYESHA WOOD: Thank you for that question. I appreciate your willingness to ask the question. Sometimes we think just because we're not in a Native community, we probably, you know, don't need to help, but there's a lot of dialogue that just needs to happen. You know, or you may just be aware of stuff that's not available in Indian Country. Maybe you know people that work with community resources. So within the community that you're interested in working in, again, there's 573 federally recognized tribes, so we're all different, and we all have different governments, we all have different systems of how our—our way of life, I guess you could say. So just reach out to communities. Talk to the—I would say reach out to the advocate programs that exist in the community, say, you know, what can we do?

Maybe you're a runner, and you engage in those 5Ks, maybe you know a little bit about organizing a run. Maybe you could help organize a run within a tribal community to bring more awareness to this event. Maybe you know of a company that can donate popcorn for movie night. There's so many things that you could think of. Again, it's thinking outside the box, and the relevant portion here is awareness, and I can't stress that enough. It's just being—like getting the community more involved. So, there are different avenues to do that. Schools, if your background is in schools, within the health care, there's a lot of events I think that they promote.

The biggest—I always like to say, within communities, tribal communities, the biggest pillars, the most—the strongest pillars in our communities are our youth and our elders. And if there's a way that you can talk to the community and to the elders about what's happening, look to those groups first before tribal leaders, let's go to the community level first. I know it's a broad answer, but it's just thinking outside the box on things that you could be involved in, what's your strength, and how can you use that for the community.

REBECCA CHESLEY: Thank you so much. I appreciate it.

OPERATOR: As a reminder, if you would like to ask a question, press star-one from your phone, unmute your line, and record your first and last name clearly when prompted. One moment while we wait for other answers to queue. [Pause] Our next question comes from Chelsea Preston. Your line is open.

CHELSEA PRESTON: Hi, can you hear me?

TYESHA WOOD: Yes, I can hear you.

CHELSEA PRESTON: Oh, okay. So I was just wondering, because I work in a Native community, how you were kinda talking about engaging community and trying to find like culturally appropriate ways to do that, which it can be difficult sometimes if you have to find a way to like—don't just call something like, come learn about sex trafficking, because people don't want to—or, you know, people can be like guarded with wanting to put themselves out there like that. So I know we have difficulty trying to find like events and things to engage everybody, as much people as we can, and so I was just wondering, in your experience working in that field, what kind of outreach that you've seen that's been effective.

TYESHA WOOD: Thank you for that question, Chelsea. I want to—for those of you that are still listening, there's a website called 50 Eggs—the number 50 and Eggs, E-g-g-s—.com, it's a production company, and they do a lot of independent films on awareness, not just human trafficking, but a lot of other issues affecting the country today. So, they've got a great list of movies that they've done, films they've done. So, one is called, I am Jane Doe, it's actually on Netflix. You can watch that for free. Again, I am Jane Doe, that talks about how—oh my gosh, it's the—not Craig's List, but—I can't—now my mind went blank. It's no longer online. Oh my gosh, I'm so sorry, but it talks about how the Internet is a tool for luring victims into sex trafficking, but that's free.

50 Eggs also did a phenomenal production called, I am Little Red. It sounds like it's a Native film, I am Little Red, [chuckles] but it's not. It's an animated production and it's for children. And it's about a seven- to ten-minute film, and it talks to kids about the methods that sex traffickers use, and it's told in the form of animation, kinda set in the setting of like Little Red Riding Hood, and there's the bad, bad—the perpetrators are the wolves. There's educational access where you can get these films for free if you want to have movie night. You don't actually have to say we're going to talk about sex trafficking, you know, let's say we're going to talk about personal safety, and we're going to show these films. And you could do, like I said, self-defense class. Find someone, a police officer, that's willing to donate their time to do a little bit about self-defense. And it doesn't specifically have to be, hey, let's talk about sex trafficking, but let's talk about personal protection.

Let's talk about kids being more aware of their surroundings. One thing I like to do with my daughter is I'll be driving with her, I'm like, what kind of car is this, or what street are we on? Or sometimes, one afternoon, we were with my son all day, my children, and I asked my daughter, I was like, hey, what's your brother—what color shirt is your brother wearing, and what does his t-shirt say? And she actually, the first time I talked to her, she didn't know. She was like, uhh, I don't know. And I told her, I was like, you have to be more aware of your surroundings, come on! What if something happened, and you were the only one that knew what he looked like, who knew what kind of car was near you? I mean, she didn't know the model of cars, and now she's doing better, she knows how to describe the cars, but I mean, it's little things like that. You know, it's just—does that [chuckles] answer your question?

CHELSEA PRESTON: Yeah, what did you say the first website was called, 50 . . . ?

TYESHA WOOD: 50 Eggs, like breakfast eggs, e-g-g-s. It's the number 50—

CHELSEA PRESTON: Oh, okay.

TYESHA WOOD: If you go on that website, you'll see a lot of, again, films that have been produced for awareness, and there's the one on Netflix, it's called, I am Jane Doe, and then, the animated version, which you have to buy, but, again, there's like avenues through education programs, it's called, I am Little Red.

CHELSEA PRESTON: Okay. Okay, cool. Well, that's—I'll definitely check that out. Thank you.

TYESHA WOOD: You're welcome.

OPERATOR: Once again, if you would like to ask a question, press star-one from your phone, unmute your line, and record your first and last name clearly when prompted. One moment while we wait for questions to queue. [Pause] There are no other questions in queue at this time. [Pause] There are still no questions in queue. [Pause] Once again, there are still no questions in queue. As a reminder, if you would like to ask a question, press star-one from your phone, unmute your line, and record your first and last name clearly when prompted. Just a moment while we wait for questions to queue. [Pause] There are no questions in queue.

June Webinar

TARA NOKELBY: Thank you, everyone, for joining today's Title VI webinar. Presentation and recording will be posted on Older Indians website later this month. Thank you.

[End of audio]