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Reflections on a Tribal- Researcher Partnership to Advance Service Provision for Indigenous Survivors of Trafficking

Submitted to:

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Introduction

In Fiscal Year 2018, the National Institute of Justice funded projects that prioritized a tribal-researcher partnership to enhance and expand ethical and engaged capacity-building efforts in line with responsible research conduct and federal trust responsibilities. The ultimate goal of this funding opportunity was to build an increased capacity to conduct rigorous research and evaluation projects in Indian country and Alaska native villages through the promotion of collaborative engagement between researchers and tribal nations.

ICF partnered with Wiconi Wawokiya (Helping Families), a non-profit organization located on the Crow Creek Reservation dedicated to ending domestic violence and sexual assault. In 2017, Wiconi Wawokiya, Inc opened Pathfinder Center, a 14-bedroom setting of refuge for Indigenous women recovering from sex trafficking. It is the only long-term residential program for trafficking survivors, and the only one in the country providing services rooted in Indigenous healings and practices. Examples of culturally-responsive services include historical trauma recovery, use of essential oils and aromatherapy, farming and gardening, and bead work. Pathfinder also employs a Cultural Navigator and hopes to offer equine therapies, onsite Sweat Lodge Ceremonies and Naming Ceremonies in the future. Through this partnership, ICF and Pathfinder conducted a formative evaluation of this innovative program to understand the implementation and strategies employed as well as to begin to explore program- and client-level outcomes. Geared towards capacity building, this opportunity provided Pathfinder with resources to enhance their organizational supports to feed into program efficiencies and sustainability using culturally responsive and evidence-based practices.

Pathfinder and ICF assembled an Advisory Board comprised of survivors, experts in program development and evaluation in Indian country, scholars in violence against Indigenous populations and intergenerational trauma, and local community members. Ultimately, five experts agreed to participate in this project and provided insight and recommendations on the project design, instruments and protocols, interpretation of the findings, and written reports.

Advisory Board Members

- Jeri Moomaw (Shoshone/Cree), *Innovations Human Trafficking Collaborative*
- Shanna Parker, *Angels Go to Work*
- Kelly Patterson, *Independent Consultant*
- Janet Routzen, JD (Rosebud Sioux Tribe), *Legal Analyst, Rosebud Sioux Tribe*
- Victoria Sweet, JD (Anishinaabe), *Program Officer, Indigenous Communities Initiative, NoVo Foundation*

This report details the relationship between ICF, Pathfinder, and the Advisory Board using the principles of partnering with tribal communities and approaching all project activities and



interactions with cultural humility. The challenges and successes of the project are also outlined to help inform existing or future partnerships of a similar nature.

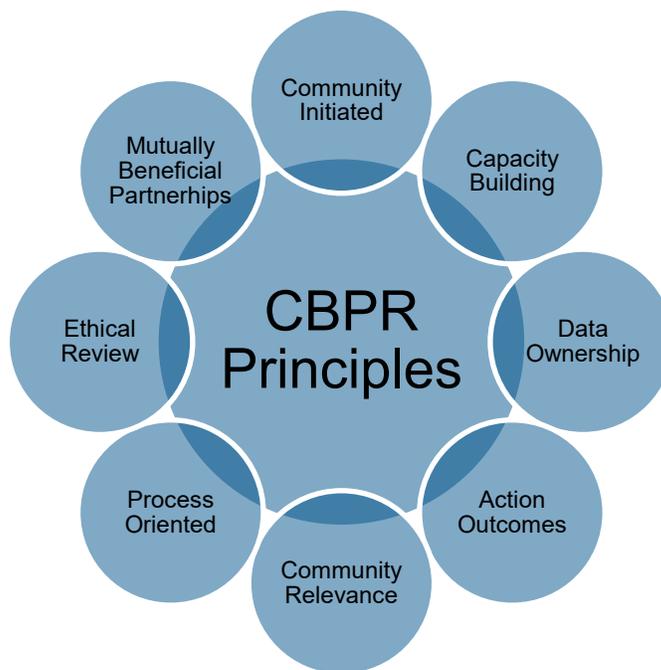
Principles of Working with Indigenous Communities

ICF adhered to the guiding principles outlined by Christopher and colleagues (2011) when partnering with tribal communities: (1) acknowledging historical experience with research and work to overcome the negative image of research; (2) recognizing tribal sovereignty; (3) understanding tribal diversity and its implications; (4) planning for extended timelines; (5) interpreting data within the cultural context; and (6) utilizing indigenous ways of knowing. These principles provide a framework of strategies for identifying potential challenges to and solutions for capacity building, project planning, communication, and dissemination. The application of these principles to the project are outlined below.

Acknowledging historical experience with research and work to overcome the negative image of research. Research partnerships with tribal communities should involve discussions about all aspects of the project (e.g., concept, design, implementation, and dissemination). In recognition of this, ICF used the community-based participatory research framework (CBPR) to ensure Pathfinder was an equitable partner and driver of the research activities involving their community across all phases of the project. CBPR builds partnerships between communities and academic researchers to engage in research design, decision making, data collection, and dissemination of information using the guiding principles outlined in Figure 1 (Flicker, Travers, Guta, McDonald, & Meagher, 2007). This approach is often well received by American Indian and Alaska Native (AI/AN) communities because of the emphasis on the equitable involvement of stakeholders throughout the research process. This helps address concerns resulting from negative perceptions about research in these communities with a history of having research done *to* them rather than *with* or *for* them (Whitewater, Reinschmidt, Kahn, Attakai, & Teufel-Stone, 2016). The Advisory Board provided another layer of accountability ensuring the activities and materials produced were rooted in trauma-informed and survivor-centered best practices.



Figure 1: Principles of CBPR



Pathfinder selected the topical focus of this project and worked closely with ICF and the Advisory Board Members in meetings and via email to align the methods and project activities with their needs. Pathfinder and ICF drafted and signed a Data Use Agreement to offer transparency about how ICF will store and use the data. The DUA explicitly acknowledged Pathfinder as the owner of all data collected through this effort and in instances where there were differences of opinion between Pathfinder and ICF or the Advisory Board, Pathfinder would have final decision-making authority (so long as the decision was within scope of the project). We did not have any such disagreements during this project and we attribute this to three factors: (1) the use of a CBPR framework to guide this research, (2) approaching our work with cultural humility, and (3) open and transparent communication. These latter two factors are discussed in more detail later in the report.

Recognize tribal sovereignty. Tribal governments are the standing governing authority for tribes on tribal lands. It is a privilege to be invited into their communities and engaging in research activities on their land or with their community members requires approval from tribal government authorities, although the processes for approvals can vary greatly across tribal nations. Since Pathfinder is not located on tribal lands, approvals with the tribal governing authority was not required; however, tribal sovereignty was honored in other ways. In spring 2020, there was an opportunity to provide some initial findings from this project to the Presidential Commission on Law Enforcement and the Administration of Justice for their consideration as they proposed



recommendations to improve victim services. ICF sought approval from Pathfinder and all Advisory Board Members to submit the report co-authored by all stakeholders. Implementing the Data Use Agreement and explicitly acknowledging data ownership lies with the tribal entity is another example of how this project honored sovereignty. ICF was also prepared to seek Crow Creek IRB approval to conduct project activities, specifically the surveying of Pathfinder clients. However, our partners decided this was not needed since Pathfinder is not located on a reservation and no data collection activities occurred on tribal lands. Nonetheless, to be respectful and mindful of the importance in seeking appropriate approvals. ICF laid the groundwork with Pathfinder to build relationships with the local tribal communities. ICF hoped to continue this important relationship building during the second site visit, but it was cancelled as a result of the COVID-19 global pandemic.

Data ownership, particularly with NIJ funded projects, does create a challenge in that one of the funding requirements is the archival of data with the Inter-university Consortium for Political and Social Research. This requirement is counter to the inherent right of tribal governments owning the data from research conducted with their people. Pathfinder, as a recipient of other grants, was understanding of this requirement. This could be a point of contention with other partnerships and thus communication about expectations and requirements about participating in the project is vital.

Understanding tribal diversity and its implications. There are 574 federally recognized ethnically, culturally, and linguistically diverse Tribal Nations. Understanding tribal diversity is critical for effective tribal-researcher partnerships and can be facilitated through research experience and preparation, involving community members in research, and familiarizing non-tribal partners with specific tribal nations. Pathfinder is located in close proximity to several Indian Reservations and Pathfinder provides services to all trafficking survivors seeking services, not exclusive (but primarily) AI/AN survivors. This diversity was important to understand when developing client survey questionnaires and other data collection protocols to ensure the language, framing, and types of questions asked were relevant to the clients they serve.

Gaining an understanding and appreciation for tribal diversity and its implications can require site visits to the partnering communities. For this project, the partners planned two site visits to Pathfinder. The first site visit provided an opportunity for ICF to visit Pathfinder Center and learn about the community and unique context of the communities Pathfinder serves. The second site visit was intended for data collection activities and additional relationship building; however, as previously noted, it was cancelled. Unfortunately, due to budgetary constraints, the Advisory



Board members did not participate in the site visit, but in future endeavors this will be a priority so that all project stakeholders feel equally valued.

Planning for extended timelines. Planning for extended timelines (at both the planning and implementation stage) is often important in research partnerships with tribal communities to allow for multiple review and approval processes, establishing trust and cross-cultural understanding, and respecting local activities. Pathfinder and ICF built in time during the onset of the project for relationship building with each other and the Advisory Board Members. But the relationship building started before the project began, and before the proposal was written. The Principal Investigator (PI), Dr. Jaclyn Smith, reached out to Pathfinder three years ago when Pathfinder first opened its doors to discuss the opportunity to collaborate on a project. It was not the right time so Pathfinder declined but the lines of communication stayed open between Pathfinder and the PI through email and connecting at mutually attending events (Indian Nations Conference, for example). Maintaining contact made it a seamless process to partner when the current opportunity presented itself. The relationship with the Advisory Board Members looked a little different. Some of the members had worked with ICF on previous projects and so were familiar with ICF, and some were also familiar with Pathfinder. Others were new relationships established for this project and they required investment upfront to answer questions the members had about ICF's approach to working with Indigenous communities as well as our expertise in the areas of trafficking and Indigenous populations and expectations had for them if they chose to participate.

Interpreting data within the cultural context. Identifying successful outcomes associated with service provision for survivors of trafficking can be challenging due to the different needs and motivations among survivors of trafficking to seek help. Coupled with the diversity in tribal communities in terms of language, customs, traditions, and program operations and definitions of success, creating a blueprint or competencies for serving these populations that is applicable across the board is a challenging and complex task. ICF, Pathfinder, and the Advisory Board worked together, with input from stakeholders in the field, to identify the types of successful outcomes important to the population of interest. The results of this project adhered to this principle and was successful because of the engagement of the partner and Advisory Board. The data use agreement explicitly ensured Pathfinder would be involved in the data collection, analysis, and drafting of all dissemination reports with input from the Advisory Board. The CBPR approach improved data collection protocols by ensuring the inclusion of program and client-level outcomes relevant to the communities Pathfinder serves and Indigenous survivors of trafficking more specifically. Having Advisory Board members with lived experience offered another layer of



accountability and assurances the materials developed throughout this project would be rooted in local context and survivor-centered.

Utilizing indigenous ways of knowing. Using cultural beliefs, tribal-specific knowledge, and traditional methods for teaching are critical to avoiding past research mistakes, building relationships, ensuring findings are rooted in local context, and increasing the likelihood research findings will benefit the tribe. ICF and Pathfinder decided on a mixed-methods design, which included several qualitative data collection activities to allow for oral communication and storytelling, both vitally important to knowledge sharing in tribal communities. The Advisory Board also contributed to the development of research protocols and data collection instruments to incorporate indigenous ways of knowing.

Adhering to these principles helped improve collaboration and transparency through full partnerships involving local buy-in and coordination. Coupled with a cultural humble approach to our work, Pathfinder, ICF and the Advisory Board maintained a respectful and mutually beneficial partnership and successfully carried out the project activities.

Cultural Humility

Culturally humility is the "ability to maintain an interpersonal stance that is other-oriented...in relation to aspects of cultural identity that are most important to the [person]" (Hook, Davis, Owen, Worthington, & Utsey, 2013, pg. 353). Cultural humility provides a framework that expands cultural competency and reflexivity by including a political dimension, and by extension, historical contexts. This is particularly important considering that some cultural groups, including Indigenous populations, have been historically excluded and experience differences in terms of life chances and opportunities and are members of sovereign nations living within the United States. It's a lifelong commitment to self-reflection and critique. It's a process that necessitates developing mutually beneficial and non-paternalistic partnerships with communities from diverse backgrounds. It is an ongoing action of recognizing and addressing power dynamics and maintaining institutional accountability for actions. The application of these principles to the Pathfinder-ICF partnership are summarized below.

Develop mutually beneficial and non-patriarchal partnerships. The project benefitted greatly from the expertise of the partner and advisory board, composed of tribal community members and survivors. They were consulted on every aspect of the project. They weighed in on all data collection instruments, reviewed and provided context to help frame the findings, are co-authors on all materials, and received compensation for the time they spent on the project. By



having the partners and advisory board participate in all project activities with compensation, their invaluable contributions to the project were acknowledged.

Engage in a lifelong process of self-reflection, self-critique, and learning. A willingness to learn from partners and other stakeholders is critical. One of the first conversations the partners had with the advisory board in a strategic planning session concerned preferred language to reference survivors of trafficking (as opposed to assuming the term “survivor” or “victim” was the preferred terminology). The participants valued this conversation because they felt the importance placed on language was understood and respected. And, through an exhaustive, meaningful, and substantive, conversation about language, the group overwhelmingly preferred a different term altogether (that term was “relative”) because it depicts a sense of connectedness and belongingness.

Recognize and address power dynamics. For this project, power dynamics were manifested in several ways, including grant requirements that run counter to the sovereignty of tribal nations (e.g., archiving of data). To help rebalance the power dynamic, in addition to maintaining equal partnerships, ICF sought to honor sovereignty, value indigenous knowledge, understand or try to understand the lived context of research with tribal communities, and be mindful of language—both spoken and body language. Knowing the history of data being used against tribal communities, ICF established a data use agreement clearly delineating that the data belonged to Pathfinder and approvals would be sought before engaging in any activity outside the scope of the project. This data use agreement extends beyond the life of the grant, and the data will never be used or shared without their permission.

Advocate and maintain institutional accountability. As a non-native grantee, ICF was intentional about meeting its partner and advisory board where they were at and letting them guide the grantee in identifying and addressing their needs. The partner was involved in every aspect of the proposal process—identifying the need, methods, research questions, and dissemination plan—and their involvement continued through project implementation. This ensured ICF met the needs of its partner and the community they serve, and doing so in a way that is respectful and culturally humble.

Applying the four principles of cultural humility is an effective way to build trust among partners and stakeholders. The application of cultural humility in this current project contributed to a successful partnership and working relationship with Pathfinder Center and the Advisory Board members.



Challenges

Competing Priorities and Limited Resources

Service providers are busy. Pathfinder, like many organizations providing services to survivors of crime, has limited resources. These competing demands sometimes required the Advisory Board or Pathfinder to pause project activities to focus on providing services or addressing the needs in their community. In anticipation of this challenge, ICF and Pathfinder built in extra time for project activities knowing there would be times heavy caseloads and other commitments would take precedence over participation in this project.

What was not accounted for was the unanticipated and unprecedented challenges due to the COVID-19 pandemic. Travel bans, stay-at-home orders, and tribal nations closing their borders created significant hardships for Pathfinder, the Advisory Board, and their communities. For approximately a six-month period beginning in March 2020, many project activities were on hold so all efforts could be redirected to addressing the needs of the partners' communities. This led to two challenges with the project. First, the project momentum stalled a bit with this delay, and it was difficult to re-engage with all partners when project activities resumed. During the delay, ICF maintained passive contact through sending occasional emails with minor administrative updates to the project. But given the challenging times, ICF intentionally, and respectfully, reduced contact and paused project work.

Second, even among the partners who remained engaged when project activities began again, the time they could devote to this project was diminished since their communities were still dealing with COVID and its consequences. This challenge was acutely felt by Pathfinder, who not only were providing services to trafficking survivors, but had also filled their rooms with domestic violence survivors to address the increased number of survivors seeking help. As a result of their increased caseload, they were unable to provide some data originally included in the data collection activities.

Successes

Communication

Communication is a critical component for establishing and maintaining mutually beneficial professional relationships. Open and transparent communication between ICF, Pathfinder, and the Advisory Board was prioritized before the project was funded, maintained throughout the project period, and will continue after the closing of this project to ensure the dissemination of



knowledge from this project is approved by Pathfinder. At the onset of the project award period, ICF and Pathfinder had a kick-off meeting to discuss (1) modes and frequency of communication, (2) expectations for participation in project activities, and (3) decision-making processes. The decisions stemming from this meeting were revisited throughout the project period to confirm everyone was still in agreement and the communication patterns remained aligned with project needs.

Knowledge Gained

This project identified and increased the availability and accessibility of culturally responsive, trauma-informed, and survivor-centered services for Indigenous survivors of sex trafficking. This was accomplished through (1) a systematic literature review of evidence-based and/or promising practices regarding sex trafficking service provision; (2) interviews with stakeholders in the field with expertise in trafficking, Indian country, victimization, policy, and advocacy; (3) a visioning session with Pathfinder and the Advisory Board to identify a core set of strategies and essential elements necessary to ensure evidence-based, trauma-informed, and culturally competent services for Indigenous survivors of trafficking; and (4) analysis of Pathfinder client data. Pathfinder and the Advisory Board participated and provided input in all activities. See Appendices B-E for copies of all written reports resulting from these project activities.

Overall Reflections

Culturally responsive services recognize the multilayered needs of Indigenous survivors of trafficking and are vital to successful healing programs. However, only Pathfinder Center offers these services in a long-term residential setting and, prior to this project, had not been evaluated. As the first organization to offer services to survivors using traditional Indigenous teachings, Pathfinder presented an opportunity to build the evidence base on what works to support trafficking survivors and to explicate core and enhanced components of service delivery so that other tribal communities could replicate or adapt these services for their communities.

This project probed deeper into an understudied area of victim service provision in Indian country using a CBPR framework and a cultural humble approach. The success of this project would not have been possible without partnering with Pathfinder and the inclusion of the Advisory Board Members. While there were challenges and roadblocks, they were surmountable with open communication, buy-in and engagement from the partners and Advisory Board, and flexibility in project timelines. Establishing mutually beneficial partnerships, as demonstrated by this project, is a worth-while endeavor that will enhance the quality and relevancy of any project.



Appendix A: References



Appendix A: References

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Appendix B: Literature Review



Culturally Responsive Services for Indigenous Survivors of Sex Trafficking

Literature Review

National Institute of Justice Grant
Award Number: NIJ 2018 13840

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Introduction

Sex trafficking is a public health issue impacting a significant number of people internationally and within the United States. In 2016, approximately 4.8 million people were sexually exploited around the world (International Labour Office, 2017). In the United States during the same period, there were an estimated 403,000 people living in conditions of modern slavery; an estimate that

As defined by the Trafficking Victims Protection Act of 2000 (TVPA), **sex trafficking** is “a commercial sex act induced by force, fraud, or coercion, or in which the person induced to perform such act has not attained 18 years of age” (22 U.S.C. § 7102(9)).

is likely an undercount of the true prevalence (Global Slavery Index, 2018). In 2019, 25 million people were trafficked worldwide and more than 22,000 survivors of trafficking were identified in the United States alone (Polaris Project, 2020). Of the total number of

sex trafficking survivors in the United States and Canada, scholars estimate 40% are Indigenous women (National Congress of American Indians Policy Research Center (NCAI), 2016).

The Trafficking Victims Protection Act of 2000 (TVPA) directed greater attention to sex trafficking and provided a framework for identifying, prosecuting, and preventing the crime. Due to the clandestine nature of trafficking, it is difficult to fully understand the scope and nature of sex trafficking. Nonetheless, research and education dedicated to this crime has increased in the past two decades and advanced our understanding of the protective and risk factors associated with trafficking (e.g., NCAI, 2016). Although people from all cultural, racial/ethnic, and sociodemographic backgrounds experience trafficking, available research suggests Indigenous populations are at an increased risk (for overview see: NCAI Policy Research Center, 2016). The idiosyncratic experiences of Indigenous communities warrant additional research on culturally responsive services to adequately understand and address the specific needs of these populations. To help address this gap, this literature review synthesizes current research on sex trafficking, including the prevalence and effects of sex trafficking in Indigenous communities. It also explores evidence-based, promising practices, and culturally responsive service provision for sex trafficking survivors and offers guidance on factors organizations should consider in building their capacity to provide these services.

Methods

A comprehensive search was conducted for seminal publications and academic literature or peer-reviewed journal articles published within the last 10 years using the following search terms: *sex trafficking, human trafficking, Indigenous victims of sex trafficking, Indigenous services, evidence-based practices in Indian country, Indigenous trauma-informed services, and historical*



trauma. Furthermore, web content was reviewed from a variety of sources including federal and state agencies and nongovernmental organizations. These resources were used to explore the following research questions:

1. What is sex trafficking? How prevalent is sex trafficking in the United States? What risk factors are associated with vulnerability to trafficking?
2. How prevalent is sex trafficking within the Indigenous population? What risk factors impact the likelihood of trafficking in Indigenous communities? What is the relationship between historical trauma and Indigenous persons vulnerability to trafficking?
3. What types of services are available for trafficking survivors? What types of services do trafficking survivors need and how do these needs differ for Indigenous trafficking survivors? What are culturally responsive services?
4. What are evidence-based practices for trafficking survivors generally and Indigenous trafficking survivors specifically?
5. What are promising practices for service provision for trafficking survivors generally and Indigenous trafficking survivors specifically?
6. How can organizations improve their capacity to provide services to trafficking survivors generally and Indigenous survivors specifically?

Sex Trafficking

The following section provides a brief overview of sex trafficking prevalence in the United States and the research limitations to providing accurate estimates of survivors. Common risk factors correlated with trafficking and its impact on survivors are also discussed.

Prevalence and Research Limitations

The United Nations Office on Drugs and Crime (2018) reports 71% of those trafficked in North America (i.e., Canada, the U.S. and Mexico) are survivors of sex trafficking. The National Human Trafficking Hotline identified 14,749 survivors of sex trafficking within the United States in 2018 (Polaris Project, 2019), and 22,326 survivors in 2019, representing a 20% increase during a one-year period (Polaris Project, 2020), but this data is based on calls to the hotline and does not reflect an accurate estimate of the total number of trafficking survivors. Other estimates suggest approximately 50,000 people are trafficked into the U.S. each year (Clawson, Dutch, Solomon, & Grace, 2009) or, even higher, 403,000 people living in conditions of modern slavery (Global



Slavery Index, 2018). The wide range of estimates reflects the inherent difficulty in identifying the true prevalence or incidence of trafficking due to the illicit and transnational nature of this crime (Powell & Bennouna, 2017; Rothman et al., 2017). Estimates suggest that, internationally, less than 1% of survivors of human trafficking are identified (Californians Against Sexual Exploitation, 2018) and other research finds the numbers of trafficking survivors are four to five times higher than reported in the literature (United Nations Office on Drugs and Crime, 2017).

In addition, research on human trafficking often combines labor and sex trafficking, making it difficult to provide estimates exclusively on sex trafficking (Barnert et al., 2017). The available literature focusing exclusively on sex trafficking may have varying definitions on how to conceptualize sex trafficking making it difficult to synthesize findings across studies (Miller-Perrin & Wurtele, 2017). Additionally, research on sex trafficking with small sample sizes or a specific population focus (e.g., youth, homeless youth, specifically male or female, persons in a specific geographical area), makes it difficult to generalize the sample to all survivors (Franchino-Olsen et al., 2020; Konstantopoulos et al., 2013).

There are other challenges to understanding the prevalence and nature of trafficking in the U.S. Survivors may not outwardly disclose their trafficking experience; this can be due to a lack of awareness or knowledge on trafficking, or an individual does not have access to services that would identify them as a survivor (Franchino-Olsen et al., 2020). A survivor may not want to disclose their trafficking experience because they fear retaliation from their trafficker (Institute of Medicine & National Research Council, 2014). Survivors may not think criminal justice personnel or other victim service providers can help them. Additionally, interacting with these professionals may re-traumatize survivors, as they could be stereotyped or criminalized, and this reinforces the shame and stigma of being a victim (Institute of Medicine & National Research Council, 2014; Koeplinger & Pierce, 2009). Establishing a more precise prevalence rate of sex trafficking in the United States is necessary for prevention and intervention efforts (Rothman et al, 2017).

Risk Factors

Risk factors—individual, relational, community, and societal—are contributing factors that interact to increase one’s risk to trafficking (Centers for Disease Control and Prevention, 2020; Institute of Medicine & National Research Council, 2014). Gender is considered an individual risk factor since women and girls disproportionately make up those that are sex trafficked, 65% are women and 20% are girls that are under 18 years old (United Nations Office on Drugs and Crime, 2018). Homelessness and running away are also individual risk factors strongly correlated to sex



trafficking (Institute of Medicine & National Research Council, 2014). Moreover, characteristics that may lead to homelessness, such as substance abuse, mental or physical illness, and poverty are also strongly related to sex trafficking (Polaris Project, 2019; Gerassi, 2015; Institute of Medicine & National Research Council, 2014). In a study of homeless youth, 41% disclosed allegations of sex trafficking (Middleton, Gattis, Frey, Roe-Sepowitz, 2018). Another study conducted by Fedina, Williamson, and Perdue (2019) found that 63% of survivors of sex trafficking ran away from home. Of youth engaged in prostitution, 92% reported running away from home and 76.9% reported an addiction to drugs or alcohol (Roe-Sepowitz, 2012). Prior abuse is an additional risk factor that can lead to an individual running away, including childhood sexual abuse, emotional abuse, physical abuse, and sexual violence (Fedina et al., 2019; Gibbs, Henninger, Tueller, Kluckman, 2018). Roe-Sepowitz's (2012) study on youth engaged in prostitution found high rates of childhood physical abuse (65%), sexual abuse (85%), and emotional abuse (62%) within the sample.

Family dysfunction and absence of a support system are examples of relational risk factors. Of youth that were in foster care and had run away, 87% reported allegations of sex trafficking (Latzman, Gibbs, Feinberg, Kluckman, Aboul-Hosn, 2019). These risk factors that contribute to the pathways to sex trafficking can vary for individuals. Survivors may experience trafficking as they seek friendship, love or attention (U.S. Department of Justice, 2020) which may explain the relationship between trafficking and family dysfunction, or an individual's level of support. A study of survivors reported money (100%), drugs (69%), a place to stay or protection (65%) as the most common reasons for engaging in juvenile prostitution (Roe-Sepowitz, 2012). The correlation between juvenile prostitution and the need for money, drugs, protection, and a place to stay may explain the high rates of trafficking among runaways or homeless individuals, and those with substance use issues.

Collateral Consequences of Sex Trafficking

The lasting impacts on trafficking survivor's mental and physical health mirrors those of sexual violence and other violent victimization more generally, including depression, post-traumatic stress disorder (PTSD), anxiety symptoms, or suicidal ideation (Oshodi et al., 2020; Carey et al.,



2018; Kammer-Kerwick et al., 2019). In one study, the majority (96%) of sex trafficking survivors reported negative psychological effects, and an average of 10 psychological issues following their trafficking experience (Lederer & Wetzel, 2014). Survivors of sex trafficking also reported at least one physical health problem, the most common somatic symptoms often include memory loss, insomnia, headaches, abdominal/back pain, or severe weight loss as a result of their trafficking experience (Lederer & Wetzel, 2014; Oram et al, 2012; Goldberg et al., 2017). Sex trafficking survivors in the aforementioned study also reported reproductive issues as a consequence of sex trafficking, with over two thirds of survivors indicating a sexually transmitted infection and over half of the respondents (55%) were forced to terminate pregnancies (Lederer & Wetzel, 2014).

Adverse Mental Health Consequences

- Anxiety
- Depression
- Flashbacks
- Post-traumatic stress disorder
- Suicidal ideation

Adverse Physical Health Consequences

- Abdominal or back pain
- Headaches
- Insomnia
- Memory loss
- Reproductive issues
- Severe weight loss

(Oshodi et al., 2020; Carey et al., 2018; Kammer-Kerwick et al., 2019; Lederer & Wetzel, 2014)

Vulnerability to Trafficking Among Indigenous Populations

Prevalence Among Indigenous Populations

The prevalence among Indigenous populations is difficult to estimate, in part due to missing data on racial/ethnic identity or misclassification of this information. Based on one study of law enforcement data across the state of Minnesota, only one trafficking survivor out of 176 survivors identified as Indigenous (Harrington, Evans, Gotz, & Rush, 2018). However, from this sample, 132 individuals did not identify their race, and therefore a reliable count of Indigenous survivors served in this study cannot be determined (Harrington et al., 2018). The challenges around misclassification of race is also documented (e.g., Jim, Aria, Seneca, Hoopes, Jim, Johnson, & Wiggins, 2014). Other studies from Minnesota (where a large percentage of Indigenous people within the lower 48 reside) suggest a much higher incidence or prevalence of sex trafficking among these populations. For example, an evaluation of one Minnesota service provider found 11% of sexually exploited youth identified as Indigenous, making it the third largest category of survivors classified within a single race (Atella, Turner, Imbertson, & Mom, 2019). These results



demonstrate high rates of sexually exploited Indigenous youth, and this finding is consistent with the Human Trafficking Report in Minnesota where service providers identified Indigenous survivors as the third largest racial category, the results found that 23% of service providers worked with Indigenous women and girls, and 6% of law enforcement investigated a case involving at least one individual who identified as Indigenous (Minnesota Office of Justice Programs & Minnesota Statistical Analysis Center, 2019). In a study of 95 Indigenous women and girls served at the Minnesota Indian Women's Resource Center during 2007, 27% of clients were survivors of sex trafficking (Pierce, 2009). Although this data is less recent, it lends support to the other empirical literature regarding the high prevalence of sex trafficking in Indigenous populations. However, overall, the literature estimating trafficking among Indigenous populations is scant, thereby highlighting a gap in (and need for) empirical research on trafficking within the United States against Indigenous women.

Risk Factors Among the Indigenous Population

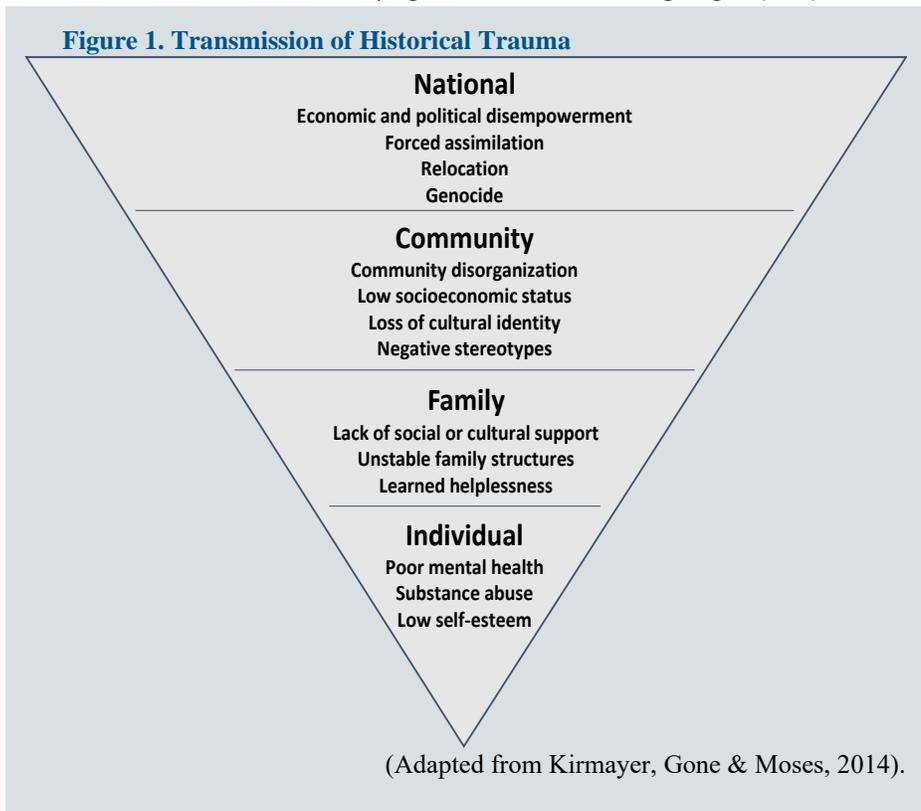
As previously discussed, the risk factors for trafficking include poverty or homelessness and lack of social support or family dysfunction (Middleton et al., 2018; Lutzman et al., 2019). While these risk factors are relevant to all populations, poverty and associated consequences disproportionately affects Indigenous communities (Deer, 2010). For example, in 2018, about a quarter (24%) of Indigenous individuals lived in poverty, the highest rate of any other race and almost twice the national average of 13% (Kaiser Family Foundation, 2018; Koball & Jiang, 2018). Furthermore, Indigenous youth are also overrepresented in foster care; Indigenous people consist of 1% in the nation, but they make up 2% of children in foster care (Woods & Summers, 2016; National Indian Child Welfare Association, 2017). This disproportionality becomes more acute when directed to rates within specific states. For example, Indigenous children represented in Minnesota's foster care system (24%) are seventeen times greater compared to the population in the state (Woods & Summers, 2016; National Indian Child Welfare Association, 2017). Lastly, prior sexual abuse, physical abuse, and sexual violence were additional risk factors noted (Fedina, Williamson & Perdue, 2019; Gibbs et al., 2018) and the Indigenous community have high rates of abuse. In a sample of Indigenous women (n=2,473), about 56% of the sample reported physical violence by an intimate partner, and 56% reported a sexually violent experience (Rosay, 2016). Furthermore, Indigenous populations have a unique experience of abuse and historical trauma that increases their vulnerability to sex trafficking.



Historical Trauma

The ongoing impact of historical trauma experienced by the Indigenous population is relevant to understanding their risk of sex trafficking. The concept of historical trauma (Figure 1) describes the trauma of colonization and the subsequent distress occurred throughout generations (Brave Heart & DeBruyn, 1999). Tribes and their members were forced to assimilate, and in the aftermath, many Indigenous people lost their lives, land, and culture (Deer, 2010). The effects of historical trauma for Indigenous peoples persist hundreds of years following colonization and continues today¹; a study of 306 Indigenous adults found that the severity of substance dependence positively correlated with historical loss (e.g., loss of land, language, people, and culture; Ehlers et al., 2013).

Research also finds a relationship between historical trauma and higher alcohol and drug use, and lower family cohesion (Wiechelt et al., 2012). Historical trauma is transmitted through generations, which may explain the Indigenous community's high rates of poverty and the other adverse consequences



of poverty (Kirmayer, Gone & Moses, 2014). The history of violence against Indigenous communities perpetuates injurious circumstances that makes them increasingly vulnerable to sex trafficking.

¹ Examples of continuing oppression: The approval of the illegal issuance of the Keystone XL Pipeline through tribal land (Native American Rights Fund, 2020); Removal of the Mashpee Wampanoag Tribe's land from federal trust (Lusamba, 2020); Disproportionate incarceration rates of Indigenous offenders (Daniel, 2020).



Limitations of Indigenous Victimization Research

Literature on the victimization of Indigenous populations is difficult to extrapolate due to the lack of research with this population. For example, data collected between 1994-2010 suggests Indigenous women have the highest rate of rape and sexual assault compared to other racial groups of women, yet this data is based on small samples (Planty et al., 2013). The Bureau of Justice Statistics' Criminal Victimization Report combines American Indian, Alaska Natives, Pacific Islanders, and individuals who identify as two or more races into one category, which makes specific examination of Indigenous populations challenging (Morgan & Oudekerk, 2019). The Polaris Project (2019) statistics on human trafficking excludes an Indigenous category from its demographic of races entirely, making it impossible to draw conclusions solely on these populations. The National Indian Child Welfare Association (2017) also suggests that the number of Indigenous youth in foster care in the United States are underreported because children in state care may not be properly identified as Indigenous or in states where child welfare services occur on tribal land, may not be included in the state count (Woods & Summers, 2016; National Indian Child Welfare Association, 2017). Due to these measurement challenges, Indigenous populations are often overlooked. The lack of data on Indigenous experiences with sex trafficking demonstrates the indispensability for research that prioritizes the inclusion and representativeness of Indigenous populations, from the reservation and urban Indigenous people, to accurately measure sex trafficking within this population.² Underreporting of human trafficking cases is extensive within these communities, making it difficult to determine the extent of sex trafficking in this population. Underreporting may be a due to these research limitations or are a cause of the barriers to escape trafficking that are discussed below.

Barriers to Seeking Help

Along with the challenges of identification, fear of trafficker, or distrust in law enforcement and other victim service providers, Indigenous survivors also face jurisdictional issues when a crime occurs on a reservation, and tribal police lack the training or resources to identify trafficking and allocate time to determine the jurisdiction where the crime occurred if it is unknown (Johnson, 2011). In the majority of states, the federal government may not prosecute a trafficker if the crime occurs on a reservation, and therefore, traffickers are not charged with a crime (Johnson, 2011). Further, some tribal governments do not yet have laws explicitly against human trafficking and

² Current efforts have been employed to combat these issues, the National Institute of Justice will be conducting a national baseline survey for Indigenous women who live in tribal communities to understand barriers and disparities within this population.



survivors are often charged with prostitution, solicitation of prostitution, or pandering as a result (Johnson, 2011). A few Tribal nations have passed legislature to combat sex trafficking, including the Fort Peck Tribe (Tribal Code Title 7, § 214; Fort Peck Tribal Court, 2018), Mandan (Resolution No. 14-195-VJB; Loren's Law), Hidatsa and Arika Nation (Resolution No. 14-195-VJB; Loren's Law), and the Snoqualmie Tribe (Tribal Code § 7.21; National Congress of American Indians Policy Research Center, 2016). Other Tribal Nations have codes passed against sexual exploitation of a minor or prostitution, such as the Pascua Yaqui Tribe (Tribal Code § 130), Swinomish Tribe (Tribal Code § 4-03.070), Tulalip Tribe (Tribal Code § 3.25.020) or Eastern Band of Cherokee Indians (Tribal Code § 14.-80.1; Brunson, 2018; Finn et al., 2017; National Congress of American Indians, 2016). The barriers for Indigenous survivors does not allow survivors to receive justice because perpetrators are likely to go unpunished due to the jurisdictional complications and absence of human trafficking laws. According to Pierce (2012), another major barrier unique to Indigenous women and girls is the lack of adequate crisis shelters that are culturally sensitive.

Service Provision for Indigenous Survivors

Services for Human Trafficking Survivors

Through TVPA, minors and adults forced into labor or commercial sex acts can receive government services and protection (22 U.S.C. § 7101). The Department of Health and Human Services distributes grants to improve case management for survivors of human trafficking, the grantees are able to connect survivors to housing or shelter, legal or employment assistance, or health care services (U.S. Department of Health & Human Services, 2012). The Office for Victims of Crime also provides services that include housing or shelter, food, health care—for mental health, medical, and dental services—translator services, criminal justice advocacy and other legal services, social services advocacy, literacy education, and employment assistance for survivors (U.S. Department of Health & Human Services, 2012). Survivors of sex trafficking



require a comprehensive and multidisciplinary approach for services to adequately address their physical, psychological and social needs (Clawson et al., 2009). The Pathfinder Advisory Board, during a half-day strategic planning workshop, suggested services provided should support the survivor's ability to both economically sustain themselves long-term and learn skills to self-regulate their emotions to maintain independence. We asked similar questions in stakeholder interviews conducted with experts in the field, examples of services discussed by the Advisory Board and the stakeholders interviewed include housing, coping strategies, drug and alcohol support, and trauma therapy. The Advisory Board and stakeholders also emphasize the value of having services that are survivor-centered, trauma informed, and culturally responsive, such as sweat lodges and women's circles (National Congress of American Indians, 2016), for Indigenous survivors of sex trafficking. In support of these types of direct services, consideration should be given to having a unified screening assessment, strong referral process and response protocol, and partnerships with other organizations to leverage and pool resources.

Recommendation for Addressing Sex Trafficking in Indian Country

Culturally responsive survivor services must include the following to comprehensively address the needs of Indigenous survivors:

- General health care
- Mental health services
- Substance use disorder counseling
- Homeless shelters
- Domestic violence shelters
- Rape crisis centers
- Legal assistance
- Physical protection
- Childcare
- Long-term individual counseling
- Peer support
- Vocational training
- Housing

(Shanley and Jordan, 2017)

Survivor Centered Services

As described by the Office for Victims of Crime Training and Technical Assistance Center (OVC TTAC; n.d.), survivor-centered services is an approach that prioritizes survivors and focuses on their needs. Survivor centered services are key to establishing a trusting relationship with a survivor by making them feel supported and valued (Alvarez & Cañas-Moreira, 2015). For instance, providing trafficking survivors with resources to make informed decisions for themselves is empowering for survivors who were previously under the influence of their trafficker and not allowed to make decisions for themselves (OVC TTAC, n.d.). Incorporating Indigenous survivors as stakeholders for the development or enhancement of trafficking services is another example of a survivor-centered approach; a survivor's perspective in implementation efforts can ensure



that future survivors receive quality holistic care (OVC TTAC, n.d). The foremost goals of this approach are to commit to a survivor's safety, health, and requests (OVC TTAC, n.d.).

General Practices in Survivor Centered Services for Individuals and Service Providers

Individuals:

- The needs of human trafficking survivors should always come first, without personal stereotypes and paradigms.
- Empower survivors and offer leadership opportunities by encouraging survivors to have a voice in service provision and engaging them as equal partners.

Service Providers:

- The wellbeing of the survivor should be the priority over investigation and prosecution.
- Develop survivor-centered services to promote trust and hope for healing.

(Youth Collaboratory, 2018)

Trauma-Informed Services

Trauma-informed services acknowledge the widespread impact of trauma and work to understand the recovery process by recognizing the signs of injury to avoid re-traumatizing survivors (Chisolm-Straker and Stoklosa, 2017; OVC TTAC, n.d.; Alpert et al., 2014). Key components of trauma-informed care include the ability to recognize and understand symptoms of trauma and the dynamic effect that trauma can have on one's physical, mental, and emotional well-being (OVC TTAC, n.d.). Survivors can have a range of responses to a traumatic experience; therefore, frequent breaks in therapy, access to physical and emotional self-care, and a calming physical environment can aid healing for survivors (Alpert et al., 2014). Actively avoiding re-traumatization is an additional component to trauma-informed services (OVC TTAC, n.d.). Avoiding re-traumatization requires training and educating staff on intersections of trauma, vulnerabilities to trafficking, recruitment techniques of traffickers, and a realistic viewpoint of recovery (Clawson et al., 2008). In the Indigenous context, trauma-informed services not only address trauma from a trafficking experience but also consider the effects of historical trauma (Clawson et al., 2008).

Culturally Responsive Services

Cultural responsiveness refers to an organization's ability to communicate with individuals from various cultures through services that are based on an individual's cultural traditions, values, or language (OVC TTAC, n.d.). Individuals from different cultures have reported feeling discomfort disclosing during individual or group counseling sessions and this restricts the process of healing for Indigenous individuals (Davy, 2015; Hemmings et al. 2015). Culturally responsive services



can decrease a survivor's feeling of isolation and increase the feeling of security when seeking services (Clawson et al., 2008). Furthermore, individuals feel an increased sense of stability and belonging because they can connect their identity to their culture (McCallum & Issac, 2011). The Native American Health Center offers a useful example of culturally responsive services by employing a diverse staff that reflects the client-base, as well as offers educational tools on Indigenous history including relocation and historical trauma.

Services for Tribal Communities

Several tribal communities, including the Sault Ste. Marie Tribe of Chippewa Indians and Nottawaseppi Huron Band of Potawatomi Indians, established their own service programs for survivors—specifically for Indigenous communities—that incorporate survivor centered, trauma-informed, and culturally responsive services. Located in a seven-county area of northern Michigan, the Advocacy Resource Center of the Sault Ste. Marie Tribe of Chippewa Indians approach to advocacy, compensation assistance, outpatient therapy, emergency shelter and safety planning for survivors of crime maintains the integrity of the Chippewa culture by incorporating services that respect and encourage tribal practices and beliefs (Sault Ste. Marie Tribe of Chippewa Indians, 2020). Specifically, this tribe offers classes that teach the tribal members their language, host ceremonial powwows, and offers a “culture camp” that have workshops on how to make moccasins or baskets, and participation in medicine picking (Sault Ste. Marie Tribe of Chippewa Indians, 2020). The Nottawaseppi Huron Band of Potawatomi Indians (2018) offers a Tribal Court Services Program that provides advocates to assist survivors of crime in tribal courts. They also provide financial assistance, safety planning, legal and justice system assistance, and family services (Nottawaseppi Huron Band of Potawatomi Indians, 2018).

Programs with Culturally Responsive Services for Indigenous Survivors of Sex Trafficking

The American Indian Center serves Indigenous peoples living in Chicago, where there are over one-hundred tribal Nations (American Indian Center, 2020). Project Beacon was established to provide survivors of sex trafficking with holistic services, they offer traditional medicine, sweats and healing ceremonies, along with other services such as health care and mental health counseling, employment assistance, substance use counseling and housing referrals (American Indian Center, 2020). Pathfinder Center, located in South Dakota, is another program serving Indigenous survivors of sex trafficking (Pathfinder, 2020). They offer aromatherapy, acupuncture, gardening as a few of their culturally responsive services (Pathfinder, 2020). They also provide



survivors with long term housing and mental health care, case management, and medical advocacy (Pathfinder, 2020). Additional examples of programs for Indigenous survivors of sex trafficking are summarized in Exhibit 1.

Exhibit 1. Example Programs for Indigenous Survivors of Sex Trafficking

Name	Location	Services
Seattle Indian Center	Washington	<ul style="list-style-type: none"> ▪ GED Test Preparation ▪ Short-Term Emergency Housing ▪ Smudging ▪ Substance Abuse Counseling ▪ Talking Circles ▪ Transportation Services
First Nations Community HealthSource	New Mexico	<ul style="list-style-type: none"> ▪ Case Management ▪ Dental Services ▪ Legal Assistance ▪ Medical Services ▪ Substance Abuse Counseling ▪ Traditional Healing
American Indian Center	Illinois	<ul style="list-style-type: none"> ▪ Employment Assistance ▪ GED Classes ▪ Healing Circle with the Medicine Wheel ▪ Mental Health Counseling ▪ Substance Use Counseling ▪ Sweat and Healing Ceremonies ▪ Transportation Services
Pathfinder Center	South Dakota	<ul style="list-style-type: none"> ▪ Housing Referrals ▪ Addiction Counseling ▪ Aromatherapy ▪ Crisis Counseling ▪ Long-term Residential housing ▪ Safety Planning ▪ Spiritual Support and Healing

(American Indian Center, 2020; Pathfinder Center, 2020; First Nations Community Healthsource 2020; Seattle Indian Center, 2020)

Evidence-based and Promising Practices in Victim Services

Evidence-based (EBPs) and promising practices represent a high standard of strategies, activities, or approaches because their effectiveness is substantiated through scientific research and evaluation (Juvenile Justice Information Exchange, 2020). While the use of EBPs for sex trafficking survivors is ideal, it is not always practical. It is difficult to build scientific evidence around new and/or underfunded practices, or for established practices with special populations. In addition to the struggle of building research in emerging settings, there are a host of challenges associated with implementing EBPs. In order for an EBP to be successfully applied, it requires support from leadership and staff, adequate staff training, funding, fidelity to the program, and



outcome monitoring (Juvenile Justice Information Exchange, 2020). Each of these components lends to the complexity of coordinating an EBP within an organization, and what works in terms of implementation within one setting may not work well in another (Titler, 2008). It is relevant to note that implementation may be impractical for some organizations depending on their access to resources; moreover, there are still gaps in the literature on trafficking that make it difficult to establish evidence-based and promising practices for these survivors. Each tribal community is different and what works for one community may not work in other communities.

In addition to identifying and establishing EBPs for trafficking programs, there are other ways to provide effective healing and services to survivors of human trafficking. One approach to providing effective healing and services to survivors of human trafficking is to look to practices and programs that have reached the status of an EBP for populations with similar characteristics of sex trafficking survivors. Another option is to look to promising practices, or programs that include measurable results and support successful outcomes there are not yet have enough research evidence supporting the generalizability of their effectiveness (Postmus, Kynn, Steiner & Negin, n.d.). Since legislative and program responses to human trafficking are relatively recent establishments, the evidence-based research on providing services to survivors is scant. Culturally responsive trafficking services specific to Indigenous populations are even harder identify, in large part due to the lack of resources across reservations. However, human trafficking survivors appear to share similar health needs as other marginalized groups, such as migrant laborers, survivors of sexual abuse or intimate partner violence, and survivors of torture (Williamson, Dutch, & Clawson, 2010). Each of these groups are likely to suffer similar adverse physical and mental health effects.

Although there are similarities in needs among these populations, there must be programs that are effective for Indigenous survivors of sex trafficking despite the limited resources and research across reservations. Additionally, to adapt an EBP to reflect a culturally responsive approach, one must consider a culture's approach to mental health, family relationships, world views, social status in society, lifestyle, and physical health (Substance Abuse and Mental Health Services Administration, n.d.). Examples of EBPs, noted by Rauch and Cahill (2003), that can incorporate culturally responsive services include:

- **Cognitive therapy:** aims to challenge dysfunctional thoughts based on irrational or illogical assumptions
- **Cognitive-behavioral therapy:** combines cognitive therapy with behavioral interventions such as exposure therapy, thought stopping, or breathing techniques



- **Exposure therapy:** aims to reduce anxiety and fear through confrontation of thoughts (imaginal exposure) or actual situations (in vivo exposure) related to the trauma
- **Eye movement desensitization and reprocessing:** combines general clinical practice with brief imaginal exposure and cognitive restructuring
- **Stress inoculation training:** combines psychoeducation with anxiety management techniques such as relaxation training, breathing retraining, and thought stopping

While it is important to identify the most appropriate services to offer survivors of human trafficking, it is also vital to consider the ability of the organization to successfully implement effective programming. The next section will explore essential elements of an organization's capacity to offer services, particularly to survivors of sex trafficking.

Organizational Capacity

Organizational capacity refers to the components that allow an organization to function and succeed in its purpose (Cox et al., 2018). Organizational capacity is composed of basic elements that apply to nearly any service provider; however, there are nuances in capacity to effectively serve survivors of trafficking in culturally responsive ways. Key dimensions of organizational capacity include organizational resources, organizational infrastructure, organizational knowledge and skills, organizational culture and climate, and organizational engagement and partnerships.

Organizational Resources

Organizational resources refers to the concrete materials and assets that an organizational possesses. This includes the organization's facility, number of beds within a residential facility, hygiene or medical supplies, or recreational supplies. Services providers across several states have listed funding limitations as one of the key barriers to service delivery (Lowry et al., 2015; Vasquez & Houston-Kolnik, 2017). A needs assessment conducted in Pennsylvania indicated that housing limitations were due to insufficient funds (Institute of State and Regional Affairs, 2014). To capitalize on funding and resources, organizations can draw on a number of funding sources available to them. The federal government, state domestic violence and sexual assault coalitions, and private funders are possible funding sources for human trafficking services providers that meet the eligibility requirements and restrictions.



Organizational Infrastructure

Organizational structure, protocols, processes are integral to ensuring adequate service provision. Given the dangerous nature of human trafficking, it is important to develop protocols and processes that ensure the safety of clients and staff. Service providers, like Pathfinder Center, maintain anonymity and a safe environment by providing a facility that has a secure location, and alerts law enforcement when there is unauthorized trespassing (Pathfinder Center, 2020). There are a variety of protocols that can be examined and adjusted to better serve the clients. Organizations may also require staff and advocates to go through a series of trainings on screening protocols, or understanding trafficking and its impact, before interacting with victims. Staff with proper training can improve service provision for victims because they utilize survivor centered and trauma-informed approaches. Lastly, clients that are at an organization may be required to participate and engage in specific organizational activities to ensure that clients are getting the most out of the program's services.

Assessing Organizational Capacity

- Define the organization's role in supporting survivors of human trafficking
- Identify services and resources in the community
- Assess internal preparedness, capacity, and training needs for staff and the organization to support survivors
- Enhance the screening process to identify survivors of human trafficking in the organization
- Review and update case management strategies to support survivors of human trafficking
- Update safety planning procedures for survivors and service providers
- Develop and modify protocols to screen, do intake, interview, support, and refer survivors
- Ensure confidentiality in serving survivors of human trafficking
- Develop partnerships with key stakeholders in the community

(Futures Without Violence, n.d.)

Organizational Knowledge and Skills

Organizational knowledge and skills is a component to providing comprehensive care for survivors, a necessity for an organization to mitigate the client's distress. One study conducted by Powell, Asbill, Louis, and Stocklosa (2018) noted that professionals who were not specifically trained to counsel human trafficking survivors were not able to appropriately communicate with the client. An effective organization needs staff with suitable training to provide proper services, all staff should be trained regularly and on the myriad of issues facing trafficking survivors (e.g., identification, cultural competency, human rights, trauma, immigration options, crime victims, public benefits, working with immigrant communities; Davy, 2015). A survivor centered approach like to hiring staff with similar lived experiences to its clientele can be beneficial. Similarly, hire staff that is representative of the population and culture that the organization wishes to serve,



benefits of this include: improvements in community involvement and survivor interpersonal skills, in addition to greater feelings of social belongingness, self-esteem, and empowerment for the survivor (Basset, Faulkner, Repper, & Stamou, 2010; Levenson, 2017).

Organizational Culture and Climate

In order for an organization to provide cohesive and effective services, staff and leadership must share common values, beliefs, and attitudes regarding clientele and service provision. Anwar and Hasnu's (2013) research suggests shared values and mission in the workplace improves an organization's performance and employee satisfaction, as well as decreases burnout and turnover among employees. A study conducted by Kliner and Stroud (2012) concluded that those who consistently work with survivors of human trafficking had high rates of burnout and secondary trauma, these side effects produced an increase in staff turnover. The stress from working with survivors also negatively influenced the staff's personal lives and psychological health and therefore, the clients were not receiving quality care (Kliner & Stroud, 2012). Maintaining staff and decreasing the turnover rates aid in building rapport and establishing a trusting relationship with the clients. Providing the staff with proper resources to cope, or self-care methods, may reduce the rate of replacement and improve care for survivors.

Organizational Engagement and Partnerships

Given the complex nature of human trafficking, it is important to develop linkages with relevant communities that can provide comprehensive services to trafficking survivors, as it is impossible for one agency to address all the needs of trafficking survivors. Developing relationships allows organizations to share information and establish response protocols. These protocols are helpful to allocate responsibilities with other organizations once a survivor is identified, and can help streamline access to services (Davy, 2015; Pathfinder Advisory Board). Additionally, strong community relationships increase trust among organizations and further benefits survivors by decreasing anxiety by filling gaps in services (Naturale, Lowney, & Brito, 2017). Research demonstrates that key partners who work collaboratively to provide survivors with comprehensive services, such as education, employment or mental health, are essential components of effective service delivery for human trafficking survivors (Davy, 2015). In addition to enhancing service provision, organizations can work together to expand outreach and training. Service providers can connect with and train community members or professionals who come in contact with survivors of trafficking to increase awareness of potential signs of trafficking and the resources available for those that have experienced trafficking (Pathfinder Advisory Board). For Indigenous



communities, collaborations with heads-of-families or elders may also benefit survivors (Pathfinder Advisory Board).

Conclusion

Although sex trafficking is clandestine crime in the United States, research suggests that Indigenous women are at an increased risk of vulnerability due to their high rates of poverty and victimization, as well as their history with colonization and historical trauma. Being that sex trafficking has severe and long-term consequences on an individual's mental and physical health, there needs to be a greater body of literature that is focused on providing accurate rates of sex trafficking victimization within Indigenous communities. There must be greater attention and funding on research dedicated to identifying prevalence rates and service provision for Indigenous survivors of sex trafficking. Consequently, the field has limited knowledge on evidence-based and promising practices for services for sex trafficking survivors. Services are further limited when the scope of survivors is narrowed to Indigenous populations. Services for Indigenous survivors should not only be survivor centered and trauma-informed, including their historical trauma, but it should also include culturally responsive services that connect the individuals to their own culture to promote healing. However, organizations may have limited capacity to provide the breadth of complex and comprehensive services that survivors need to sustain themselves long term. The key elements of organizational capacity can be used to assess an organization's capacity and address other issues that organizations may have to serving victims.



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Appendix C: Stakeholder Analysis Brief





Core Competencies for Culturally Responsive Services for Indigenous Survivors of Trafficking

Perspectives from Key Stakeholders

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Background

To understand the important contextual background on service provision and organizational capacity requirements within the field of sex trafficking services for Native American women, key informant interviews were conducted with stakeholders to share their knowledge and experiences regarding the needs of trafficking survivors and service providers. The information from this analysis will serve as a resource to inform Pathfinder and other service organizations of core competencies, including cultural competencies, of sex trafficking service offerings. The information gleaned from stakeholders from the sex trafficking services field, including survivors with lived experience, can contribute to the knowledge base by examining essential elements of support for sex trafficking victims generally, as well as Native American women survivors specifically. The information explores both service-level and organizational-level competencies.

Approach

A list of twenty-six stakeholders was compiled from recommendations by Pathfinder, the study Advisory Board, and the National Institute of Justice. The top twenty potential interview participants, prioritized during the participant recommendation process, were sent individual emails to introduce the purpose of the project and solicit interest in participation. The emails summarized the project and acknowledged the value of the stakeholder's input based on their expertise and background. The ICF research team scheduled interviews with interested stakeholders. In instances where potential respondents declined to participate, replacement stakeholders were engaged. A total of 14 stakeholders agreed to participate and completed interviews. Among the fourteen stakeholders, there was a range of experiences from Native scholars to experts in the field of human trafficking. There were eight program managers and staff at gender-based service organizations who provide advocacy and services to survivors. Two respondents that did not do direct services offered training and technical assistance on trafficking or to tribal communities. There were also a couple of attorneys, one that represented Native women and the other with experience with policy and working with judges. Finally, there were two respondents with personal experiences of the impact of violence against Native women.

Verbal consent was obtained prior to interviews being conducted. Interviews were recorded to enable transcription of discussions. The interviews were conducted by phone and lasted approximately 45–60 minutes. The stakeholders were asked about essential services for Native American women who experienced sex trafficking; pathways for identification, referral, and receipt of services for women; potential challenges to outreach and service delivery for survivors; provider

needs to deliver services; and adaptations of evidence-based or promising practices to be culturally competent. Respondents were also asked questions regarding organizational capacity to understand the important features of developing and implementing services from a programmatic aspect.

The following sections summarize the necessary service elements required to support Native American women who have experienced trafficking, organizational needs for engagement and delivery of culturally competent services, and potential barriers to engaging and serving Native American women who are sex trafficking victims.

Service Provision

There are differential characteristics of service provision that must be considered for Native survivors of trafficking. The stakeholders referred to current services for trafficking survivors that are available in their tribal community or service organizations, and services that have been adapted or developed specifically to meet the needs of Native survivors. The stakeholders also described their perspective of evidence-based service provision and discussed important components of evidence-based services for Native trafficking survivors.

Evidence-Based Services

When asked about evidence-based practices for service provision, six of the stakeholders noted how these practices can be problematic. Although the research is effective for the populations that is served, surveys and data often exploit or exclude the Native community. It was also mentioned that measuring the outcomes and conceptualizing success in service provision is complex because of the nuances and variations of recovery for each victim. However, these stakeholders also discussed their own evidence-based practices for service provision and identified individualized services based on the needs of each survivor, specifically for those with intersecting oppressions (e.g., identifies as LGBTQIA). Individualized services are important in order to meet the survivors where they are at and to meet each unique need of the survivor. Also, screening for the effects of trauma, including historical trauma, one on one native support programs, an established model for wellness, and wraparound services were all effective evidence-based practices for service provision, according to the stakeholders.

Culturally Appropriate Services

The stakeholders emphasized the value of having culturally appropriate services that can reconnect Native survivors to their community and promote their healing, such as learning Native

songs or their family history. One respondent noted, “you can only heal indigenous wounds and indigenous trauma with indigenous healing and indigenous medicine.” Specifically, smudging, medicine gardens, and emotional and spiritual support from tribal elders were all identified as resonate practices to address the trauma and support healing of the whole person. All respondents agreed that more resources need to be available to organizations for them to consistently and adequately serve survivors, especially services that can be developed from a cultural lens. One example mentioned of a service adapted to meet the needs of Native survivors was drug treatment centers that integrate Native ceremonies.

Organizational Capacity

When asked about organizational capacity, the stakeholders noted three key components to sustaining Native specific trafficking programs: collaboration and partnerships, funding, and staff needs. Collaboration and partnerships were a common theme that emerged from the interviews. Establishing relationships with other victim service organizations, non-victim service agencies and tribal partnerships can increase trafficking awareness, support referrals and prevention efforts, and provide additional services that address several victim needs. Funding was another component that is helpful for organizations to provide more resources that can benefit trafficking survivors. Staff with access to an array of support to properly assist survivors and themselves was the last component of organizational capacity discussed in the interviews.

Collaborations and Partnerships

Awareness and Referrals

Respondents indicated that survivors may learn about available services or programs through public campaigns, the Indian Affairs listserv, or other supplemental news sources. Although public announcements are a good tool to raise awareness, it has its limitations connecting survivors to the appropriate services since many individuals who have experienced trafficking do not identify as a victim. Therefore, referrals from a third party is an effective method for survivors to be connected to programs that are dedicated to serving trafficking survivors. One stakeholder mentioned that their organization primarily receive referrals from law enforcement, domestic violence organizations, or substance abuse treatment centers. Training staff at motels, airports, casinos, or other businesses that may encounter survivors, to recognize incidents of trafficking was suggested by stakeholders to increase identification and reporting.

Prevention

Prevention initiatives for youth were highlighted by a few of the stakeholders. Native youth are in the foster care system at higher rates compared to other races, making them more vulnerable to becoming survivors of trafficking (Woods & Summers, 2016; National Indian Child Welfare Association, 2017). Native youth can also be targeted while in school or online, so partnering with schools to educate students on sexual health, drug use, conflict resolution, relationships, and native activities can reduce the number of survivors. One stakeholder mentioned engaging more men using a peacemaker's curriculum to reduce violence and exploitation in Native communities as an effective prevention tool.

Law Enforcement

As aforementioned, law enforcement can be an important piece in referring trafficking survivors to services. When asked specifically about their interactions with law enforcement, the stakeholders reported previous experiences of law enforcement ignoring the immediate needs of survivors, and a lack of culturally sensitive or trauma-informed responses to Native survivors. Stakeholders recommended more collaborations with tribal and non-tribal law enforcement to train them on appropriate ways to respond to survivors, including trafficking resources and programs that they can refer to. Law enforcement training to increase knowledge on culturally appropriate approaches and privilege, as well as the relationship between gender-based violence and exploitation was also recommended to increase victim trust in law enforcement. Training should also be extended to other levels of the criminal justice system, such as non-tribal and tribal judges. One respondent discussed the impact that law enforcement training had in their community, the training lead to greater awareness and acknowledgement that human trafficking exists in Indian country.

Community Support

The necessity for partnerships and collaboration were further emphasized when stakeholders were asked about the community supports needed to improve organizational capacity. Collaborations with drug treatment and rehabilitation centers, as well as mental health facilities, can be helpful to serve survivors holistically. Especially treatment centers and mental health services that weave in native tradition of local tribes. Furthermore, collaborations with non-victim-oriented agencies to assist survivors with workforce development and continued education, can help survivors sustain their well-being and sufficiency once they leave the organization. One respondent addressed the intersection of exploitation and violence within the child welfare system. Once children are removed from their mother's custody, there is not a realistic timeline

for women to improve their situation and get their children back. As a result, more support is needed for trafficking survivors surrounding custody and their children. One respondent also discussed their challenges with tracking, collecting, and analyzing data because of limited data systems available on tribes so more support surrounding data collection and analysis is helpful to ascertain need and allocate resources. Lastly, two stakeholders also suggested increased support for writing grants to gain federal funding.

Funding

Funding was a common theme that proved critical for organizational capacity. The stakeholders indicated support was needed for writing grants because there is a need for more funding for capacity and there are not enough resources to sustain the program. For example, there are limited victim shelters in Indian country, and this does not allow for organizations to provide wraparound services when a victim's basic needs are not met. Stakeholders revealed that Native organizations have difficulty fitting into the mold of national grants because Indian country looks different than the mainstream, and there are nuances within each tribal community. Stakeholders addressed certain challenges that they have experienced with funding. For example, the requirements for funding can be overwhelming and meeting the "federal definition" for organizations, or the requirements, do not align with survivor needs or represent tribal values and beliefs. Funding can be helpful to adequately train staff, provide the organization with more resources, and fund networks and coalitions that can help provide comprehensive services to survivors.

Staff Needs

Training

Training staff is important to promote healing among trafficking survivors. Staff should be trained in trauma informed care, including historical trauma, and elements of human trafficking since it differs from other types of sexual violence. An example of trauma informed care mentioned in one of the interviews was minimal intake paperwork to avoid re-traumatization. Being trauma informed also means that the staff are providing the survivors with what they need, and do not have a "savior mentality" when it comes to working with survivors. Additionally, staff meeting survivors where they are at culturally was also mentioned. Training staff to be culturally oriented and to treat survivors as relatives was highlighted in order to help the survivors feel more personable and to ground the staff by not focusing on the number of survivors they are helping. Furthermore, several stakeholders discussed the benefits of hiring staff with lived experiences as

a Native sex trafficking victim because they can relate to other Native survivors and are familiar with the cultural aspect of service provision.

Self-Care

While training staff is important for survivors, providing staff with strategies to take care of themselves is also a key component to sustaining an organization by reducing staff turnover. According to the stakeholders, staff turnover is prevalent in tribal victim programs. Respondents reported the need for increased support for staff to avoid the high rates of burnout. To sustain and take care of staff, stakeholders talked about the importance of self-care methods to avoid secondary or vicarious trauma, flexible scheduling, and adequate compensation for staff.

Barriers to Accessing and Receiving Services

In the interviews, the stakeholders reviewed several challenges and barriers that explain why survivors of sex trafficking do not attempt to reach out for services and why certain service organizations do not benefit trafficking survivors. The stakeholders' perspectives also included specific barriers, to accessing or receiving culturally appropriate services, that are exclusive to the Native community or present differently among Natives. For Native survivors of trafficking on tribal land, there are additional barriers, discussed by the stakeholders, that prevent the survivor from receiving justice from their trafficker. Because of these nuances, the barriers for survivors were categorized as barriers for trafficking survivors, barriers for Native trafficking survivors, and systemic barriers for Native survivors.

Barriers for trafficking survivors

There are quite a few barriers that may prevent trafficking survivors from seeking assistance or accessing quality services based on their needs. For example, survivors of trafficking are often compelled to find refuge at domestic violence programs due to the lack of trafficking-specific service providers. Domestic violence survivors and programs differ characteristically from trafficking survivors and programs, consequently, domestic violence programs are unable to address the full needs of a trafficking victim. Identification was mentioned by four of the stakeholders as a barrier because survivors of trafficking must recognize and admit that they have been trafficked in order to receive services. Many survivors of trafficking do not self-identify because they do not realize that their experience falls under the federal definition of sex trafficking. For individuals that do identify as a survivor, it can be triggering to recount their situation to service providers in order to receive services. Sobriety was also frequently mentioned as a barrier to accessing housing services in one of the interviews. Many survivors who have experienced

trafficking have coped by developing a substance use disorder and many housing centers require survivors to be sober in order to stay at the facility. Although there is a need for more housing for survivors, housing services often focus on finding shelter, without addressing the comprehensive set of needs that a survivor of trafficking requires. Lastly, a survivor brought a distinct perspective to their own barrier to receiving services. They detailed their personal conflicts with escaping their situation and leaving behind their pet, because of the expensive maintenance of owning an animal and also because many shelters do not accommodate pets.

Barriers for Native trafficking survivors

Although commonalities exist among all survivors, the stakeholders highlighted challenges that manifest differently for the Native population. Further challenges arise for Native survivors that are seeking assistance from a trafficking program that provides culturally appropriate services. Mainstream programs do not properly incorporate Native culture in their recovery methods. Moreover, Native survivors may experience racism, prejudice, or feelings of isolation and invisibility at mainstream programs. Natives also have a unique experience with trauma that can be difficult to explain to individuals that have not had the same history of genocide and forced assimilation of their ancestors. The sparsity of culturally specific trafficking service providers also causes a geographical barrier that presents differently for Native survivors that do not have access to transportation. The geographic size of Indian country can be a supplemental barrier for Native survivors seeking services. Because it is a small community, there are confidentiality and privacy reasons as to why a victim does not seek assistance. This can deter survivors because they want to remain anonymous to their trafficker and they fear for their safety, or they want to maintain anonymity from family members and friends because of the shame that is associated with being a victim.

Systemic Barriers for Native Trafficking Survivors

In addition to the challenges to accessing and receiving services, there are also systemic barriers that can prevent Native survivors from receiving justice from their trafficker. Three stakeholders discussed how several tribal communities do not have criminal codes for trafficking violations which makes it nearly impossible to prosecute traffickers. As a result, the survivors are often criminalized and charged with prostitution related crimes. Jurisdictional boundaries further complicate justice efforts because tribes do not have the ability to prosecute non-Natives for trafficking offenses. The state does have the ability to prosecute non-Natives, but their lack of investigation on tribal land makes it unlikely. It was also mentioned that the shifts in tribal

government makes it difficult for organizations to sustain themselves. When tribal election happens, changes in leadership may be accompanied by changes in the incoming administration's priorities, so dedicated resources for these types of victim services may get repurposed.

Select Tribal Nations with laws against sex trafficking

- Fort Peck Tribe (*Tribal Code Title 7, § 214*)
- Mandan Nation (*Resolution No. 14-195-VJB*)
- Hidatsa and Arika Nation (*Resolution No. 14-195-VJB*)
- Snoqualmie (*Tribe Tribal Code § 7.2*)

(Fort Peck Tribal Court, 2018; National Congress of American Indians Policy Research Center, 2016).

Conclusion

The stakeholders provided a greater understanding of service provision and organizational capacity, including barriers to accessing or receiving services for survivors. Services provided to Native survivors by an organization must be evidence based and culturally appropriate. More data must be collected for evidence-based services, specifically on the Native population, that consider the different operationalizations of success. However, the stakeholders highlighted that wraparound services must be individualized and trauma informed. Organizations can also integrate culturally appropriate services, such as connections to family history and tribal elders, smudging, medicine gardens or Native ceremonies, to support healing. To support organizational capacity, organizations must collaborate and partner with third parties to increase awareness and referrals, increase widespread prevention efforts, and train law enforcement on trauma-informed and culturally sensitive responses to survivors. Organizations should also work with their community to provide more holistic services for survivors, and gain assistance with grant writing or data analysis. Funding is another key aspect of organizational capacity that can be used to provide survivors with more services or hire and adequately train staff. Training for staff in trauma-informed care and human trafficking or hiring staff with lived experiences can improve the overall wellbeing of survivors. Flexible scheduling and adequate compensation is equally as important to support the wellbeing of staff. Lastly, the stakeholders highlighted barriers that survivors can experience accessing or receiving services. Insufficient supply of trafficking or culturally appropriate shelters make it difficult for survivors to reach services that is needed for them. Moreover, shelters with certain restrictions upon application are another barrier for survivors. Furthermore, systemic barriers can impede a survivor from receiving justice because many Native communities do not have trafficking laws, or they do not have jurisdiction over the perpetrator. The stakeholder's input provided an opportunity to capture divergent perspectives and critical knowledge of the barriers and assistance that is essential in implementing and sustaining

programs providing services for Native trafficking survivors. The data gathered will be used to help identify evidence based and promising practices to delineate components of core practices, including trauma-informed principles, victim-centered approaches, and culturally appropriate services.

Appendix D: Client Intake Analysis Brief





Pathfinder Client Demographics

National Institute of Justice Grant
Award Number: NIJ-2018-13840

For more information about this study,
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December 2020

Introduction

To better understand the programmatic elements of Pathfinder, ICF analyzed a sample of intake forms from 18 clients who completed an intake during 2018-2020. As a general rule, Pathfinder only conducts intake with survivors who are referred by other service providers; survivors do not call Pathfinder directly for services. Thus, there has already been some sort of screening by a victim service provider before Pathfinder conducts their official intake. The intake form collects contact information for the survivor and emergency contacts; medical information (such as insurance information, prescription medication, physical and mental health considerations); citizenship and tribal affiliation; number of dependents and whether they are involved with Child Protective Services; system involvement (e.g., whether they are currently on probation or parole); and high-level information about their trafficking experiences (e.g., how long ago were they in trafficking). The intake form also has a series of questions to ensure the survivor is comfortable with, and will abide by, Pathfinder rules (e.g., no phones policy, and all belongings searched upon arrival). This information helps Pathfinder determine if the organization has the capacity to address client needs.

Analytic Plan

Data were de-identified to remove names, addresses, telephone numbers, and any personally identifiable information. This data was into a statistical software for analysis and interpretation. Although there were 18 respondents, not every respondent answered every question that was on the forms which resulted in missing data. Furthermore, many of the questions were open ended, and the responses to the questions may be on a different scale, making it more difficult to interpret. For example, one question inquires about the last time the survivor visited the dentist. For some of the responses it was not clear whether the number listed denoted months or years. For these reasons, the percentages presented in this brief represent the valid percent of respondents and when it was unclear what scale the response was on, it was treated as missing. And while the open-ended questions created some challenges for data analysis, they did allow the respondents to give more detailed answers which can improve Pathfinder and ICF's knowledge of these survivors.

Sample

In the mostly female (94.1%; n=17) group, nearly all survivors (94.4%; n=17) are U.S. citizens. Only 29.4% (n=17) indicated that they did not have a state identification and two (11.1%; n=18)

have a veteran status. The youngest survivor was 26 years old at the time of the intake. Survivors also provided information about their race; ten respondents (58.8% n=17) identified as Native American or American Indian, whereas seven respondents (41.2%; n=17) self-identified as white. Additionally, there was some variation in education levels (n=16): half of the survivors (50.3%) reported less than a high school education, 31.4% reported earning a high school diploma or GED, and 18.9% reported some college education. Of the 8 survivors who reported less than a high school education, 87.5% reported wanting to obtain their GED. 85.7% (n=14) of survivors also disclosed they had at least one dependent at the time of intake.

When asked if they were referred by a shelter, less than half (37.5%; n=16) of the survivors reported in the affirmative. However, when asked how they were referred (n=11), three (27.3%) respondents who did not say they were referred by a shelter, named organizations and others learned about Pathfinder through outreach initiatives (9.1%) or through a friend (9.1%). Nearly all survivors identified themselves as survivors of human trafficking (n=12; 92.3%), whose past trafficking experience (n=5) was between 2 months and 25 years ago. Only one survivor (25.0%; n=4) reported an ongoing trafficking case. All survivors (n=11) sought long term shelter at Pathfinder and three survivors reported seeking short term emergency shelter as well.

Findings

Physical and Mental Health

Survivors disclosed mental health challenges and disabilities. All (n=17) survivors reported at least one diagnosed psychological disorder. The most common was post-traumatic stress disorder (76.5%) followed by acute anxiety (47.1%), and comorbid anxiety and depression (41.2%). Additionally, most (64.7%; n=17) of the survivors reported a history of suicidal ideation; although none were thinking about suicide at the time of intake. The reasons for previous suicidal ideation (n=8) were commonly attributed to their mental health issues and the abuse they were experiencing at the time. Of the 5 survivors who disclosed a disability, 11.1% (n=4) reported hearing impairments, 5.6% (n=4) reported a learning disability, 5.6% (n=4) reported a physical impairment, and 11.1% (n=4) reported a visual impairment. In reference to physical health, most (n=16; 75.0%) survivors did not have health insurance and exactly half (50.0%) were tested for sexually transmitted diseases within the 3 preceding their intake. Lastly, when asked the date of their last dental visit, the survivors responses ranged from 1 to 12 years ago.

Drug and Alcohol Use

Most (88.2%; n=17) survivors reported alcohol or drug use, including marijuana, methamphetamine, heroin, cocaine, or opiates. When asked how many times they used drugs or alcohol in the past 30 days, responses ranged from none to everyday usage. The majority of survivors (75%, n=16) had prior treatment for drugs and alcohol abuse, where they have been to treatment between 1 and 9 times. Only two survivors said that they currently have a sponsor, and two reported an active membership in either alcohol anonymous, cocaine anonymous, or narcotics anonymous.

System Involvement

Only one survivor indicated they were on probation, and two disclosed they were on parole. Additionally, one survivor reported involvement with Child Protection Services, and another reported an ongoing child custody case. Although many survivors were not actively involved in the system, 60% reported having unpaid fines that are owed, that ranged from \$115,000-\$135,000 that were related to drinking and driving claims, divorce collections, fines, or child support.

Conclusion

The data provided gives us a better understanding of the needs for Pathfinder's clients. This analysis demonstrates that trafficking survivors of different age groups have a variety of needs that are psychological, physical, and financial. Because of their experience, there are a variety of disorders that are prevalent in this group, many are also recovering from drug and alcohol use with up to thousands of dollars in fines. Moreover, Pathfinder's clients present a need for long term shelter, which Pathfinder is able to provide.

Appendix E: Strategic Visioning Session Brief and Infographic



Essential Elements for Indigenous Survivors of Sex Trafficking

Perspectives from a Visioning Session

National Institute of Justice Grant
Award Number: NIJ-2018-13840

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December 2020

Meeting Objective

This meeting was held to help identify a core set of strategies and essential elements necessary to ensure evidence-based, trauma-informed, and culturally competent services for Native Americans who are survivors of sex trafficking.

Discussion Questions

This meeting explored questions regarding the necessary elements of service provision to human trafficking survivors, including:

- What terms are appropriate to reference Native trafficking survivors?
- What elements are essential for identification and outreach to Native human trafficking survivors?
- What are service needs for Native trafficking survivors?
- What core competencies are necessary to meet the needs of Native trafficking survivors?
- What is the role of the criminal justice system in regards to Native trafficking survivors?

Overview of Pathfinder and the NIJ Project

Pathfinder Purpose and Mission

The mission of Pathfinder is to help women find their purpose, remove layers of trauma caused by human trafficking, and become self-sufficient. Pathfinder is a safe haven for all survivors of trafficking, including survivors in other states and reservations. Pathfinder is currently the only program in the United States offering long-term, culturally responsive residential services for trafficking survivors. The services offered are unique and culturally responsive to the needs of Native American women. Examples of culturally-responsive

What is Historical Trauma?

Historical trauma is a collective experience of emotional and psychological injuries of a people. Historical trauma spans multiple generations and is the result of widespread violent and discriminatory treatment, such as genocide. Native Americans have been exposed to generations of colonization, assimilation policies, and general loss, which has negatively impacted many Native cultures and traditions. The effects of historical trauma within Native American communities can be manifested in many ways, including:

- A breakdown of traditional Native Family values
- Alcohol and substance abuse
- Addiction
- Depression, anxiety, and suicidality
- Child abuse and neglect and domestic violence
- Posttraumatic stress disorder
- Unemployment
- General loss of meaning and sense of hope
- Internalized oppression, self-hatred

services include historical trauma recovery, use of essential oils and aromatherapy, farming and gardening, and bead work.

Pathfinder and ICF Partnership

Pathfinder and ICF received funding from the National Institute of Justice for an 18-month partnership in which they are working to build capacity for Pathfinder to participate in an evaluation. To get a thorough understanding of Pathfinder programming, ICF is documenting the implementation of this program and conducting a preliminary assessment of its impact.

Findings

Shared Languages

At this meeting, the Advisory Board identified appropriate terminology for discussing victims of human trafficking. The term “victim” is often used for individuals just exiting a human trafficking situation. “Survivors” are individuals who have begun their healing journey, and “thrivers” are one step beyond survivors in their healing. In professional settings, the term “client” is often used for those receiving treatment. The term favored to use throughout the meeting was “relative” because it depicts a sense of connectedness and belongingness. The term “relative” can be used to refer to Native or non-Native persons.

Identification, Outreach, and Coordination into Care

The participants first spoke about the value of identification, outreach, and coordination into care for the identification of relatives and to streamline referrals. Collaboration and partnerships are key in identifying and reaching out to relatives. It is important to fully educate first responders—such as law enforcement, the fire department, and hospital workers—to recognize the signs of trafficking so they can respond appropriately. Education and training extends to all professionals that may encounter victims of human trafficking, including mental health professionals, hotel and apartment managers, and judges or probation officers. Service providers that intersect with individuals at an increased risk of trafficking—such foster, homeless, and runaway youth—would also be helpful to collaborate with community partners as part of a comprehensive, coordinated approach to address trafficking. Additionally, collaborative outreach

Sex Trafficking Advisory Board Members and Meeting Attendees

- **Lisa Heth**, *Pathfinder*
- **Kendall Cadwell**, *Pathfinder*
- **Jeri Moomaw** (Shoshone/Cree), *Innovations Human Trafficking Collaborative (IHTC)*
- **Shanna Parker**, *Angels Go to Work*
- **Kelly Patterson**, *Independent Consultant*
- **Janet Routzen, JD** (Rosebud Sioux Tribe), *Legal Analyst, Rosebud Sioux Tribe*
- **Victoria Sweet, JD** (Anishinaabe), *Program Officer, Indigenous Communities Initiative, NoVo Foundation*
- **Robin Davis, PhD**, *ICF*
- **Jaclyn Smith, PhD**, *ICF*
- **Victoria Chamberlin, PhD**, *ICF*
- **P'trice Jones**, *ICF*

can be a preventative measure by educating youth and their families, in schools or across multiple social media platforms, to recognize common ways individuals may be vulnerable to trafficking.

Building relationships with different organizations and service providers is essential to filling organizational gaps in services offered. Once relationships are established, relatives can be referred to other service providers who can best meet their needs. There are challenges to this type of collaboration, including identifying dependable and authentic organizations. Pathfinder has experienced competition with non-Native service providers that inhibits successful collaboration. Additionally, larger organizations have been known to improperly use funds intended to benefit human trafficking relatives, which diminishes the credibility from smaller direct-care providers.



The Advisory Board recommended that service providers visit other organizations to vet them and build genuine relationships. In addition, the Board advocated for open conversations regarding siloes and competitiveness within service providers. Organizations could also establish formal relationships with a memorandum of understanding to hold partnerships accountable.

Legal Response

The Advisory Board identified several challenges that Native trafficking relatives face within the legal and criminal justice systems. For example, there are too few law enforcement officers on reservations, and laws against trafficking do not exist on most reservations. These challenges are barriers to law enforcement's capacity for human trafficking identification training, and to identifying a human trafficking relatives in areas where trafficking is not recognized as a crime and where relatives are viewed as criminals. In addition, many individuals do not feel comfortable reporting their victimization for confidentiality reasons. Solutions to these challenges were discussed and include establishing trafficking laws on reservations and building police-community trust.

Relatives may also experience legal barriers. Legal issues can accompany trafficking relatives pertaining to loss of custody, which can be expensive to resolve. Relatives are often plagued by criminal records established during their time as trafficking victims. The criminal record creates a barrier for relatives because it negatively impacts their ability to gain employment, insurance policies, and housing.



A solution to this challenge is to create vacaturs in the state to get convictions vacated and to pass legislation to help relatives overcome barriers within the legal and justice systems. Transforming their experience as a victim into a positive transitional skill may also improve opportunities for employment.

Direct Services and Supports

The Advisory Board identified elements of direct service provision that are vital to all service providers for relatives of human trafficking. For example, partnerships around trauma therapy, cultural healing, and drug and alcohol support are critical.



As a part of these services, relatives should be provided with tools and skills to economically sustain themselves long-term and regulate their emotions on their own in order to maintain their independence. It is important to teach relatives how to recognize signs of trauma and appropriate coping mechanisms so they are not dependent on a therapist, counselor, or advocate.

Another service need includes the development of a unified screening assessment, a strong referral process, and a response protocol to delineate responsibilities once a victim is identified. Lastly, increased housing, funds to hire staff, and additional culturally responsive services are important components to providing appropriate services to relatives in need. Challenges identified during the meeting include the lack of applicants for open positions at Pathfinder, and applicants not understanding the need the full scope and intensity of a Pathfinder staff member role. While solutions to these particular challenges were not fully explored, the meeting members discussed the importance of self-care for current Pathfinder staff. The discussion on self-care is reviewed in the following section.

Organizational Needs

During the meeting, participants spoke about critical organizational needs to sustain an organization that provides services for trafficking survivors. Relative and staff safety are important to build rapport with relatives and to help them heal from trauma or abuse that resulted from experiencing trafficking. One aspect of safety is to provide a secure physical location. Pathfinder's location includes an 8-foot fence around the facility, 24-hour monitoring by staff, a safety plan, and an alarm system that alerts both Pathfinder staff and police when triggered.



To further a facility's anonymity, the Advisory Board members recommended creating a Google phone number to mask identification and number on caller-ID, and receive referrals by another organization.

Self-care for staff is an essential element for those interacting with relatives due to the intensity of the work. Maintaining a network of support can be vital.



A few suggestions from the Advisory Board for staff self-care included allotting for personal leadership coaching and organizational development funds so that experts can work with organizations in which there is trauma. Staff should also have flexible scheduling or wellness days so that they can step away from their work environment when they are in distress. Other

recommendations include increasing community involvement by encouraging the community to donate their services – like massages or healing – for the staff or allow staff to participate in a cultural retreat.

Conclusion

This meeting, composed of Pathfinder Center, the Advisory Board, and ICF, explored a number of components that are essential to ensuring evidence-based, trauma-informed, and culturally competent services for Native American survivors of sex trafficking. Areas of exploration during the meeting included necessary elements of direct service provision, organizational needs, collaboration and partnerships, and barriers within the legal and criminal justice systems. The content from this session helps deepen understanding of service provision to Native trafficking survivors, and key points will be further explored within the context of this project.

Service Provision Recommendations for Survivors of Sex Trafficking

Education and Training

- Improve law enforcement perception of survivors to increase identification and build trust for survivors seeking services
- Increase education for professionals, service providers, and first responders in contact with survivors to improve identification



Collaboration and Partnerships



- Extend outreach and identification of survivors
- Address multifaceted layers of trauma
- Remove barriers to the survivor's independence
- Fill gaps in services through partnership referrals

Client and Staff Care

- Provide a secure physical location for survivors and staff
- Avoid vicarious trauma and burnout for staff through staff self-care, such as flexible scheduling and wellness days
- Provide peer-to-peer support to survivors receiving services



Funding



- Hire and maintain culturally-sensitive and empathetic staff
- Provide culturally responsive services to survivors
- Provide personal leadership coaching and organizational development opportunities to staff

Continuation of Healing

- Permit vacatur for survivors to resolve legal barriers to housing, employment, insurance policies, and more
- Teach survivors to transform their experience into positive transitional skills



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