

# Stop Trafficking !

Anti Human Trafficking Newsletter



Awareness

Advocacy

Action

November 2017 Vol. 15 No. 11

This issue highlights the vulnerability of indigenous peoples to human trafficking.



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## The Exploitation of Native Peoples

According to the United Nations there are more than 370 million indigenous people worldwide.

Indigenous persons are often economically and politically marginalized and are disproportionately affected by environmental degradation and armed conflict. They may lack citizenship and access to basic services, including education. These factors make indigenous peoples particularly vulnerable to both sex trafficking and forced labor.

In North America, government officials and NGOs alike have identified aboriginal Canadian and American Indian women and girls as particularly vulnerable to sex trafficking. In Latin America, members of indigenous communities are often more vulnerable to both sex and labor trafficking than other segments of local society; in both Peru and Colombia, they have been forcibly recruited by illegal armed groups. (<https://2009-2017.state.gov/documents/organization/233942.pdf>)



### What is Meant by 'Indigenous' Peoples?

The *UN Permanent Forum on Indigenous Issues* lists some key factors to facilitate an international understanding of the term "indigenous":

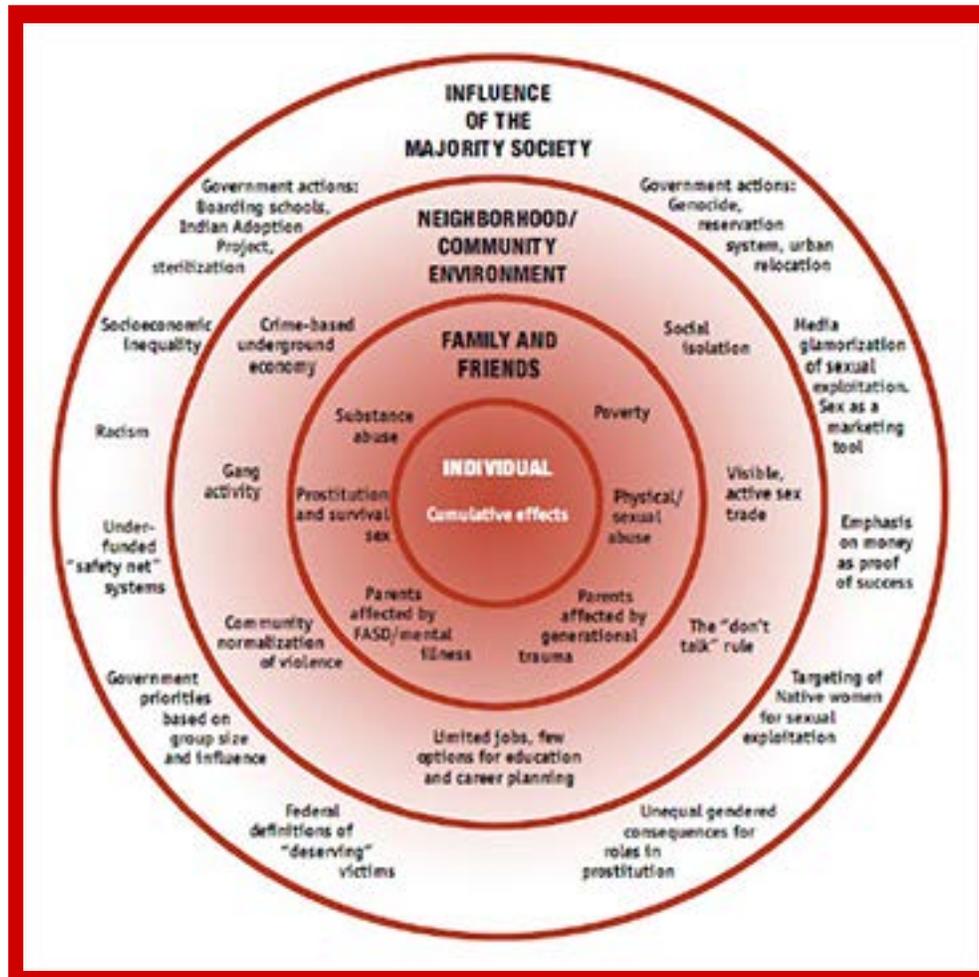
- Self-identification of indigenous peoples at an individual and community level;
- Historical continuity with pre-colonial and/or pre-settler societies;
- Strong link to territories and surrounding natural resources;
- Distinct social, economic, or political systems;
- Distinct language, culture, and beliefs;
- Membership in non-dominant groups of society; and/or
- Resolve to maintain and reproduce ancestral environments and system as distinctive peoples and communities.



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A 2015 United Nations report found that young Aboriginal women are five times more likely to die under violent circumstances, as compared with their non-Aboriginal counterparts.



## ‘The Social Ecology of Native Girls’ Vulnerability’

In the 2009 report entitled, *‘Shattered Hearts,’* the authors outline factors (pgs. 99-110) that render women vulnerable to human trafficking.

**Influence of the Majority Society:** government actions (boarding schools, adoption, sterilization, genocide, reservation system, urban relocation), socioeconomic inequality, racism, emphasis on money as proof of success, targeting native women for sexual exploitation, federal definitions of ‘deserving victims’, government priorities based on group size and influence, underfunded ‘safety net’ systems, unequal gendered consequences for roles in prostitution, media glamorization of sexual exploitation, sex as a marketing tool.

**Neighborhood and Community:** limited jobs, lack of education or career planning, social isolation, a visible/active sex trade, normalization of violence, gang activity, a crime-based underground economy, a ‘don’t talk’ rule.

**Family and Friends:** poverty within the family and community, parents affected by generational trauma and mental illness, experiences of one’s own physical and sexual abuse and/or substance abuse, use of prostitution as survival sex.

**Cumulative Effects on the Individual:** All of these factors converge in a person’s life to make her vulnerable to exploitation.

For a complete discussion of the role of these factors, see:

<http://www.niwr.org/sites/default/files/documents/Resources/Shattered-Hearts-Full.pdf>



## Awareness

### Trafficking of Indigenous Women from Chiapas State, Mexico

In Latin America, trafficking of women began when the Spanish conquerors took women as “spoils of war”.<sup>1</sup> In Europe, its origins date back to antiquity, to the Greek and Roman civilizations, but it was also present in the middle ages. Trade in women can be traced back to the outset of colonialization. As early as the 16th century, women slaves from Africa were brought to the Spanish colonies such as Hispaniola (the present day Dominican Republic), not only as workers meant to replace the island’s indigenous population, which had been nearly annihilated, but also to make the sexuality and fertility of these women available to the Spanish colonialist.<sup>1</sup>

Forty indigenous trafficked women were interviewed in Tapachula, a city of Chiapas. Chiapas’ population is about 27% indigenous. Results indicated that trafficking of women in Chiapas especially in indigenous communities is connected to poverty, lack of employment opportunities and the agrarian conflicts which occurred in the state. Many women were forced into prostitution by their parents, husbands or boyfriends, or were lured by the false promises of employment. They were also trapped into prostitution by mail-order bride agencies with the promise of finding a husband and a job in the U.S. or in Mexico City or Monterrey.

According to a trafficker, “*It is very easy to trap an indigenous woman compared to a mestizo. First of all they do not speak Spanish and secondly, as they suffer from poverty due to loss of their land and house in the conflict, they need some employment urgently. So looking at their situation, we promise the parents or husband good employment with shelter for their daughter and wife and provide them with a little money telling them that after their daughter or wife starts work they will send them some money.*”

<sup>1</sup> References found in the original article, ‘*Poverty and Trafficking of Indigenous Women in Mexico: Some Evidence from Chiapas State*’ by A. K. Acharya and M. R. Barragan Codina in the *Journal of Sustainable Society* Vol. 1, No. 3, 2012, 63-69

(<https://wscholars.com/index.php/jss/article/view/129/99>)

### Bilateral Effort to Stop Traffickers

Seven members of an international sex trafficking organization exploited and trafficked adult and minor women in Mexico and in the U.S. from at least 2000 to 2016. Operating largely as a family business, they used false promises, physical and sexual violence, and threats to force and coerce adult and minor women to work in prostitution for the organization’s profit in both Mexico and the U.S.

The traffickers typically forced the victims to work in prostitution in Mexico, then smuggled them into the U.S. and moved them between brothels and ‘delivery services’, using drivers to take them to homes of buyers in CT, MD, VA, NJ and DE areas.

Taken into custody in October 2016, traffickers were charged with 21 counts, having allegedly raped, beaten, tortured, and enslaved victims, often minors, who were coercively separated from their families. (<https://www.justice.gov/opa/pr/attorney-general-loretta-e-lynch-and-us-attorney-preet-bharara-announce-indictment-seven->)

### Human Trafficking Rates Continue To Increase in Mexico

In June 2017 *Hispanics In Philanthropy* (HIP) reported to the Mexican Senate on their research of 70 Mexican civil associations they surveyed. The report is entitled, ‘*Trata de Personas en Mexico, una mirada desde las organizaciones de la sociedad civil*’ (‘*Human Trafficking in Mexico, an approach from the organizations of civil society*’).

Their research indicated that human trafficking continues to exploit indigenous communities, in which women are taken from the south to other regions and used as sex slaves by organized crime to transport drugs.

Trafficking of indigenous women is related to the killing of women, the disappearance of girls, young women and men, and has reached the construction arena through labor exploitation.

HIP consultant, Francisco Jesus Gomez, said that four regions were outlined for the report: north, south, center and El Bajío (historical and cultural region made up of the states of Aguascalientes, Jalisco, Guanajuato and Queretaro). In the north, organized crime usually targets national and Central American immigrants, as well as indigenous women and men, for criminal purposes, including drug sowing in Chihuahua, Tamaulipas, Sinaloa, Baja California and Coahuila.

Sexual exploitation and forced prostitution was linked to numerous cases of violence and killing of women and also to the recurrent sale of people for sexual exploitation by their partners and even parents. ([http://www.senado.gob.mx/comisiones/trata\\_personas/docs/trata.pdf](http://www.senado.gob.mx/comisiones/trata_personas/docs/trata.pdf))





## Awareness



Indigenous Canadian women missing (above line) or murdered (below line) between 1960-2015 (<http://www.cbc.ca/missingandmurdered/>).

## Missing & Murdered: The Unsolved Cases of Indigenous Canadian Women and Girls

On the CBC News website, <http://www.cbc.ca/missingandmurdered/>, one is able to read profiles of the 306 indigenous Canadian women who are missing (120) or have been found murdered (186). The photo below shows 209 of the 306 cases. Only two of the cases are solved (red label). The yellow label indicates the case is yet unresolved. In 38 of these cases law enforcement authorities state there is no sign of foul play, but the families dispute that claim.



### Historical Sin

“The entire colonial history of indigenous people in Canada has created an environment that is based on inequity wherein indigenous people are at a socioeconomic disadvantage which results in poverty, low educational status, addictions, ill health, sexual exploitation, abuse and violence.

By examining the alarming statistics which demonstrate the disparities in indigenous women’s lives, it becomes clear that indigenous women are at an extreme disadvantage, and experience increased likelihood to be trafficked.”

(Ontario report, pg. 9)



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### 'Highway of Tears'

A 2015 United Nations report found that young Aboriginal women are five times more likely to die under violent circumstances, as compared with their non-Aboriginal counterparts.

Gladys Radek holds a photo of her niece, Tamara Chipman, who disappeared in 2005 along Highway 16 in northern British Columbia.

The 700-kilometer stretch of highway between Prince George and Prince Rupert has been dubbed the 'Highway of Tears' because of the number of women and girls, many of them indigenous, who have gone missing or been murdered along it.

(<http://www.cbc.ca/news/canada/british-columbia/mmiwg-hearings-smithers>)



In 2005, the *Native Women's Association of Canada* (NWAC) began a program called 'Sisters in Spirit,' a five-year research, education and policy initiative funded by *Status of Women Canada*, to collect data and examine the causes of missing and killed indigenous women and girls. They documented 580 aboriginal women and girls across Canada as either disappeared or dead up to 2010, when their funding was not renewed. Of these they shared 118 names with police, who could corroborate 64. The police questioned the number in the NWAC report. (<http://www.cbc.ca/news/canada/rcmp-questions-claim-of-600-missing-aboriginal-women-1.1341730>) (<http://www.cbc.ca/news2/interactives/missing-highwayoftears/>)

### Vancouver: Turning a Blind Eye

A peculiar thing happened in Vancouver despite Canada's new prostitution law, which came into effect in 2014. Instead of turning the efforts of law enforcement toward sex buyers, pimps and traffickers, as the new law was intended to do, the exploitation of women has continued apace.

In 2013 the Supreme Court of Canada had struck down Canada's old law because prostitution poses serious risks and so few women engage in it voluntarily. "Whether because of financial desperation, drug addictions, mental illness or compulsion from pimps, women often have little choice but to sell their bodies for money. These are not people who can be said to be truly 'choosing' a risky line of business," the court stated.

Unfortunately, even though Vancouver police now have the tools they need to crack down on those who profit from selling women for sex, no one has yet been arrested for buying and selling women. (<http://thetraffickedhuman.org/about/press-release-oct-11-2017>)

### Trafficking of Indigenous Women: A Border Issue

Local activists in Minnesota say the growing number of deaths and disappearances of Native Minnesota women are linked to human trafficking and that local police do not take the issue seriously. Lake Superior off Duluth, MN is an international port that has served as a hub for commercial sex for decades, these activists say. They argue that the invisibility of the Native American population contributes to neglect by police, media and social services. Better data collection is needed in order to track the number of missing and murdered women. Native teenage girls are recruited or groomed from the Duluth area to go out to the Bakken, an oil-rich area in western North Dakota that attracted tens of thousands of male workers responding to the oil boom there in the late 2000's. Due to vulnerability, Native women are disproportionately drawn into trafficking compared to other groups. A 2007 review of probation records from North Minneapolis found that 24% of the women charged with prostitution in that area were Native American, yet they only comprised 2.2% of the population.

According to Nikki Crowe, 44, a resident of the Fond du Lac reservation near Duluth, there are common misconceptions. "Most of the time trafficking isn't like the movie version of trafficking where a child is snatched off the streets. It's more like, we've already been [violated] in so many ways, from historical trauma, to the addiction, to the sexual abuse that we don't talk about as communities, to the things that have happened at the boarding schools and the breakdown of our communities and our families. We're already so vulnerable that perpetrators see that we're so easy to victimize. So it might just be a man saying the things that we want to hear that leads us away."

In 2015 in Casselton, North Dakota, Edith Chavez, 38, of Tower, Minnesota, was abducted and, she suspects,



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### Border *cont. from pg. 5*

drugged for a few days before managing to escape from the back of her abductor's car when she found him absent.

When Chavez arrived at the police station in Williston, North Dakota, she says officers refused to take a statement, and instead checked her own record. They arrested her for an unpaid traffic ticket dating from 2011 and detained her overnight in a holding facility before transferring her to a jail in Minot, North Dakota. There, a female officer recognized something was wrong, had Chavez's charges dismissed, and gave her directions to the closest hospital.

The Williston police department did not respond to requests for comment, but issued a press release some months later claiming Chavez had smelled of alcohol and had been to a casino, points not noted in the day log or the *Uniform Incident Report* registered at the time of Chavez's arrest.

While tough conditions on reservations may be one factor pushing women into trafficking, Patti Larsen, working for an agency fighting domestic violence, commented that disappearances and trafficking often coincide with other phenomena such as gang activity on reservations, oil drilling in North Dakota or ships entering Duluth's international port. "Follow the pipeline through, you follow the construction workers, you follow the money, you follow the oil – you'll start seeing where the trafficking will follow that," she said.

Duluth's international port on Lake Superior has served as a hub for com-

mercial sex for decades said Chris Stark, a researcher focusing on sex trafficking on the ships. The port is in proximity to low-income Native women from surrounding reservations. "It is like a built-in pool of women who've had a lot of barriers in their lives: educational barriers, racism, high rates of homelessness."

Stark added that hunger often pushed these women to accept invitations to 'parties' on the ships. The parties were presented as 'a good time with lots of food and drink,' but that women were not always aware that they would be



expected to provide sexual services. What's more she said, the 'parties' could have even more serious consequences. "The sailors ply the women with alcohol, and when they wake up they'll be on their way to Thunder Bay [in Canada] listening to someone talking about whom they're going to sell them to." (<http://www.theguardian.com/us-news/2016/jan/19/minnesota-native-american-women-trafficking-police>)

Dawn Lavell Harvard, president of the *Native Women's Association of Canada*, said for too many years reports of indigenous women being prostituted on ships have been dismissed by police as an 'urban myth' in Thunder Bay.

"Obviously addressing this is going to require some international cross-border cooperation because girls are going back and forth – a convenient means of being able to escape detection when you're looking at trafficking," she added.

(<http://www.cbc.ca/beta/news/canada/thunder-bay/inquiry-must-validate-stories-of-indigenous-women-prostituted-on-ships-nwac-1.3394386>)

## Efforts to Respond to the Exploitation of Native American Women and Girls

Already in 2008 the U.S. Department of Justice found that some counties had rates of murder against American Indian and Alaska Native women that were over 10 times the national average. In 2016 5,712 cases of missing Native women were reported to the National Crime Information Center. Due to underreporting and data collection issues, these numbers may likely be much higher. While Canada's *National Inquiry into Missing and Murdered Indigenous Women and Girls* has been mired in controversy, the U.S. has been late in even admitting the problem.

In response, Democratic Senator Heidi Heitkamp from North Dakota introduced a new bill to address the 'epidemic' of missing and murdered Indigenous women and girls. The bill, known as 'Savanna's Act', in honor of *Savanna Greywind* killed in August 2107, was referred to the U.S. Senate Committee on Indian Affairs.

It aims to create better cooperation between local, state, federal, and tribal law-enforcement jurisdictions and would require annual reporting on the number of Indigenous women and girls who have gone missing or been killed across the U.S. The proposed law would improve tribal access to federal crime databases and "create standardized protocols for responding to cases of missing and murdered Native Americans." (<http://www.cbc.ca/news/indigenous/missing-murdered-indigenous-united-states-1.4349756>)

"These are not just statistics that we are speaking of. These are real women. These are our sisters. These are our neighbors. These are our friends, and these are human beings who deserve to be respected in their lives but also respected in other tragic deaths." Sen. Lisa Murkowski, R-Alaska, in support of 'Savanna's Act.'



## Awareness

### Native Americans Are Disproportionately Targeted In U.S.

In a 2016 report Native American women represented 24% of prostitution arrests in Hennepin County, Minnesota, which is 12 times their representation in the county's population. Approximately one-third of the women arrested for prostitution in Anchorage, Alaska were Alaskan Natives although Alaskan Natives make up only 16% of the state's population. Though Native females are more often involved in sex trafficking, Native males are also at risk. A few causes for this heightened vulnerability include: historical trauma, lack of tribal jurisdiction, homelessness, hypersexualization by the media, and poverty. Some of these factors increase the chances of assault on a trafficking victim. Traffickers often take victims away from their communities removing opportunities for victims to find safety and leave sex trafficking. Victims do not always have to cross state lines for this to occur, as traffickers may sell them to nearby ship crews or to 'man camps' associated with the oil fracking industry.

(<http://www.acf.hhs.gov/blog/2016/01/human-trafficking-and-sexual-exploitation-in-indian-country>)

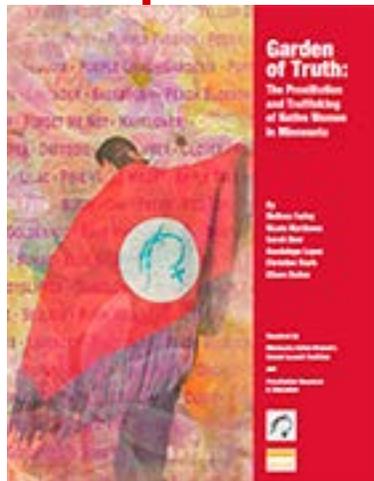
## Exploitation of Minnesota Native American Women

In the 2011 study, *'Garden of Truth: The Prostitution and Trafficking of Native Women in Minnesota,'* Melissa Farley and associates interviewed 105 Native women in prostitution. Interviews covered topics of family history, sexual and physical violence throughout their lifetimes, homelessness, symptoms of post-traumatic stress disorder and dissociation, use of available services such as domestic violence shelters, homeless shelters, rape crisis centers, and substance abuse treatment. Women were asked about racism, colonialism, and the extent

to which they connected with their cultures.

About half of the women met a conservative legal definition of sex trafficking which involves third-party control over the prostituting person by pimps or traffickers. Yet most (86%) interviewees felt that no women really know what they're getting into when they begin prostituting, and that there is deception and trickery involved.

- 79% of the women interviewed had been sexually abused as children by an average of four perpetrators.
- More than two-thirds of the 105 women had family members who had attended boarding schools.
- 92% had been raped.
- 48% had been used by more than 200 sex buyers during their lifetimes. 16% had been used by at least 900 sex buyers.
- 84% had been physically assaulted in prostitution.



- 72% suffered traumatic brain injuries in prostitution
- 98% were currently or previously homeless.
- Racism was an emotionally damaging element in these women's lives and a source of ongoing stress.
- 62% saw a connection between prostitution and colonization, and explained that the devaluation of women in prostitution was identical to the colonizing devaluation of Native people.
- 33% spoke of Native cultural or spiritual practices as an important part of who they were.
- 52% had PTSD at the time of the interview, a rate that is in the range of PTSD among combat veterans. 71% had symptoms of dissociation.
- 80% had used outpatient substance abuse services. Many felt that they would have been helped even more by inpatient treatment. 77% had used homeless shelters. 65% had used domestic violence services. 33% had used sexual assault services.
- 92% wanted to escape prostitution
- Their most frequently stated needs were for individual counseling (75%) and peer support (73%), reflecting a need for their unique experiences as Native women in prostitution to be heard and seen by people who care about them. Two thirds needed housing and vocational counseling.
- Many of the women felt they owed their survival to Native cultural practices. Most wanted access to Native healing approaches integrated with a range of mainstream services. ([http://www.prostitutionresearch.com/pdfs/Garden\\_of\\_Truth\\_Final\\_Project\\_WEB.pdf](http://www.prostitutionresearch.com/pdfs/Garden_of_Truth_Final_Project_WEB.pdf))



## Advocacy

### Ways to Diminish Trafficking Among Indigenous Communities

In a 2010 study entitled, *'An Exploration of Promising Practices in Response to Human Trafficking in Canada,'* are listed five suggested ways to target vulnerabilities and thereby lessen the risk of trafficking among indigenous populations:

#### 1) **Keep Kids in School**

Reduction of school dropout rates through teaching trades that lead to economic opportunity (career pathway programs and work-based learning through cooperative education, internships, apprenticeships, job shadowing, mentoring, and school-based enterprises).

#### 2) **Community Watch Groups**

Indigenous women are frequently trafficked from rural communities to urban areas, with their families and friends losing the ability to obtain information on their locations and status. Rural community watch groups could provide communication links between local communities and urban trafficking destinations. With detailed knowledge of their communities, these groups would more easily identify traffickers who infiltrate communities, as well as understand circumstances within communities that render women vulnerable to being trafficked – unemployment, domestic disputes or drug addiction.

#### 3) **Cultural Mediators**

Indigenous outreach workers trained in human trafficking could work as cultural mediators to reach victims in order to raise awareness about human trafficking, and inform them of their rights and options for escape.

#### 4) **Survivor-Led Shelters and Transition Programs**

*'Honoring the Spirit of Our Little Sisters'* is a community-based safe house for adolescent girls in the Ma Mawi Chi Itata Center in Winnipeg, Manitoba. It opened in 2003 and provides an open-door, 24/7 home, focusing on the physical, emotional, mental and spiritual development of each resident. With trust and love at the core, the programs are designed to help youth build a strong foundation of self-worth through building self-discovery and self-esteem.

#### 5) **Strengthening Native Culture: ('Grandmothers' House')**

The *'Grandmothers' House'* services provide culturally intrinsic healing for indigenous women challenged by addiction, mental health, sexual trauma and cultural disorders. The goal of the model is to heal native youth of trauma by re-centering indigenous values and cultural practices and rebuilding youth pride in their culture. It is designed to bring women back to their traditional strength-based roles in Native communities. Various culturally specific therapies are incorporated into the model. For example, the service model contains: • an Elder in residence; • extensive ceremonial practice; • equine facilitated learning/therapy, which has been shown to have very positive results for youth with mental or emotional disorders; • art therapy; • traditional food ways; • a parenting curriculum focused on fetal alcohol syndrome; • a chemical dependency program; • a mental

health program, with a staff mental health therapist to respond to histories of violence and abuse; and • a Native assessment tool that looks at trauma history and family responses.

(<https://icclr.law.ubc.ca/wp-content/uploads/2017/06/An-Exploration-of-Promising-Practices-in-Response-to-Human-Trafficking-in-Canada.pdf>; pgs. 45-48)

### Healing: One Step at a Time

Pathfinder Center serves women and their children who have been victims of human trafficking throughout South



Pathfinder  
Logo

Dakota. Located in central South Dakota and newly opened in late 2016, Pathfinder Center empowers survivors to experience healing and

wholeness while ensuring they gain a sense of self-worth and the capacity to achieve their full potential.

For more information, go to:  
<http://www.pathfindercenter.org/>

### Cultural Respect

Combating the trafficking of indigenous persons requires prosecution, protection, and prevention efforts that are culturally sensitive and collaborative — efforts that also empower indigenous groups to identify and respond to forced labor and sex trafficking within their communities.

For example, the government of the Canadian province of British Columbia and NGOs have partnered with aboriginal communities to strengthen their collective capacity to effectively work with trafficking victims by incorporating community traditions and rituals into victim protection efforts, such as use of the medicine wheel—a diverse indigenous tradition with spiritual and healing purposes.

(<https://2009-2017.state.gov/documents/organization/233942.pdf>)



## Action

**Toll-Free 24/7 Hotline**  
**National Human Trafficking**  
**Resource Center**  
**1.888.3737.888**  
 Text 'Help' at: BeFree  
 (233733)

## 'Human Trafficking: Canada's Secret Shame'

### CANADA'S SECRET SHAME



A 90-minute documentary, *Canada's Secret Shame*, was made possible by the Joy Smith Foundation.

Joy Smith, a former Member of Parliament, worked for many years to bring human trafficking into the light and into the law. Her foundation began in 2011, inspired by her son, a police officer working for the *Integrated Child Exploitation Unit*.

Now, to educate parents and children to the dangers of trafficking, the documentary features the parent of a 12-year-old who was trafficked, survivors of trafficking, a reformed trafficker, and the people trying to help the victims and survivors. (<https://www.winnipegfreepress.com/local/human-trafficking-comes-out-of-shadows-447854383.html>) (<https://www.youtube.com/watch?v=qq0BFh-Tpko>)

Read more about the problems of Canadian indigenous women's vulnerability: <https://beta.theglobeandmail.com/news/national/the-trafficked-sexual-exploitation-is-costing-canadian-women-their-lives/article28700849/>

### Informative Web Sites: (Each contains information related to human trafficking)

***"The Prostitution and Trafficking of American Indian/Alaskan Native Women in Minnesota"*** (vol. 23, 1)

<http://www.ucdenver.edu/academics/colleges/PublicHealth/research/centers/CAIANH/journal/Pages/Volume23.aspx>

### **Sold on Ships**

[https://www.vice.com/en\\_us/article/gq8xnx/first-nations-women-are-being-sold-into-the-sex-trade-on-ships-along-lake-superior](https://www.vice.com/en_us/article/gq8xnx/first-nations-women-are-being-sold-into-the-sex-trade-on-ships-along-lake-superior)

### **Cases in Indian Country or Involve Native Americans**

<https://www.gao.gov/assets/690/686051.pdf>

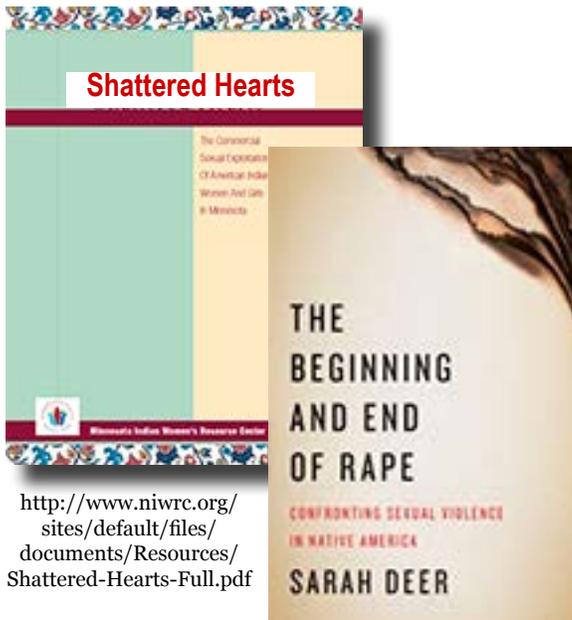
### **Traffickers Supply 'Man Camps'**

<https://www.voanews.com/a/sex-traffickers-targeting-native-american-women/3063457.html>

## Learn More

Read reports of the factors influencing and recommendations for countering the trafficking of indigenous women and girls in:

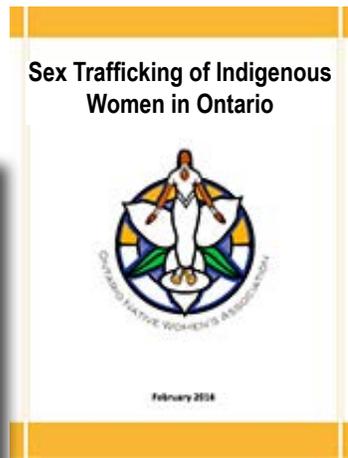
### The U.S.



<http://www.niwrc.org/sites/default/files/documents/Resources/Shattered-Hearts-Full.pdf>

<https://www.upress.umn.edu/book-division/books/the-beginning-and-end-of-rape>

### Canada



<http://www.onwa.ca/upload/documents/report-sex-trafficking-of-indigenous-wom.pdf>

## Sarah Deer Speaks

*"If you are a trafficker looking for the perfect population of people to violate, Native women would be a prime target. You have a people in extreme poverty, who have been traumatized, are addicted to alcohol and drugs, with a legal system that doesn't step in to stop it."* So explained Sarah Deer, an attorney, law professor and author of *'The Beginning and End of Rape: Confronting Sexual Violence in Native America.'* (<https://www.voanews.com/a/sex-traffickers-targeting-native-american-women/3063457.html>)

**Stop Trafficking!** is dedicated exclusively to fostering an exchange of information among USCSAHT members and organizations, collaborating to eliminate all forms of human trafficking.

To access back issues of *Stop Trafficking!*, go to: <http://www.stopenslavement.org/>

To contribute information, please contact: [jeansds@stopenslavement.org](mailto:jeansds@stopenslavement.org)

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