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HOST: This is the second webinar in our two-part walking towards justice in Indian country series. My name is Ian Thomas, state and local program director with America Walks. Managing the webinar is Kelsey Card, operations development manager. I want to thank our sponsors without whom these webinars wouldn't be possible. They are --

Before I introduce today's topic and guest moderator, I want to let you know that closed captioning is available under the tab marked questions in your go to webinar control panel, and if you have questions or comments for our expert panelists, please type them into the box in that same area. We will address as many as we can during the discussion portion of the webinar and post additional responses on the web page with the recording.

As I mentioned, today's webinar is the second in a two-part series titled walking towards justice in Indian country. As you may recall, walking towards justice is our occasional webinar format in which we take a racial, economic or social justice issue and explore the ways in which injustices against specific groups intersect with walking and walkability. We often accompany these webinars with a group read activity of a relevant book or books. A little more about that coming shortly.

Back in June we broadcast the first webinar in this series, which focused on tribal transportation planning and pedestrian safety. The panel discussed the shocking fact that American Indians and Alaska natives are killed by walking at a rate almost five times higher than the average American. They identified roads designed for speeding, jurisdictional issues and poor communication between tribal and non-tribal government agencies and the continuing legacy of European colonialization among the causes.

Today we address the equally tragic injustice of missing and murdered indigenous women and girls, which also targets people walking and has evolved from many of the same problems. To tell us
more I'll introduce today's panel.

I'm delighted to welcome Margo Hill, today's guest moderator. You can turn your camera on.

Margo Hill is an expert on the issue of missing and murdered indigenous girls. A member of the Spokane tribe, she's worked in the legal field protecting tribal sovereignty, providing legal counsel to tribal council and assisting in trial codes. She holds a doctorate from the University of Gonzaga school of law and from Eastern Washington University. Thank you for moderating or webinar today. Over to you.

>> MARGO HILL: Good morning, good afternoon. My name is Margo Hill and I'm honored. America Walks is hosting this on missing and murdered indigenous women. All women and we will talk about specifically indigenous women have the right to travel safely.

Walking to your destination shouldn't subject you to violent acts or even death. This is part two as Ian mentioned of walking towards justice in Indian country. We will discuss access and equity challenges facing indigenous people in North America, namely the United States and Canada.

We invite you to see our first webinar that discussed pedestrian safety and the legal and jurisdictional issues that face Indian country. Next slide please.

Murdered and missing women is an important issue in our nation. The national crime information center reports that 5,712 reports of missing American Indians and Alaska native women and girls. This is the NCIC. The federal bureau of investigation collecting the statistics.

The U.S. Department of Justice has only logged 116 cases. We clearly have a breakdown of our systems, of our data in reports our missing indigenous women. The CDC has reported that murder is the third leading cause of death for indigenous women.

The rates of violence on some of our reservations can be up to ten times higher than the national average. The urban Indian health institute reporting these statistics and numbers cited the national institute of justice and actually looked at the death certificates of indigenous women. We want to pause and take a moment in our tribal way to provide an honor song for an indigenous women.

I have asked my cousin, my little cousin Isaac, a member of the Spokane tribe, to share with us a song that he has created for MMIW.

( Drum beat and singing )

>> MARGO HILL: Thank you, Isaac. We offer this song as a part of a healing process for our tribal communities. Isaac created this song and was moved to share it with us, and so I thank my little cousin from the Spokane tribal people that shared this song.

Today we are going to talk about murdered, missing indigenous women and the causes. Ian, if you could share the mobility slide, please.
As part of understanding murdered and missing indigenous women, the Seattle urban health institute did a report identifying some of the major urban areas in large cities where indigenous women go missing and are murdered. These are some of the top ten cities across our nation. This is not just a reservation problem, but it is also a part of our urban cities and our transportation systems.

Next slide, please. It is the dark side of history and colonization. The forced removal of Native-Americans in the United States. Federal Indian policy, Supreme Court cases led tribal communities to be disrupted. We were forced onto reservations, and then later pushed out into urban cities as part of a goal of assimilation and termination.

These federal policies distort our natural sediment patterns and disrupt our tribal community connections. These pose special challenges for law enforcement and for U.S. attorneys obligated to prosecute the crimes under the major crimes act. We will discuss some issues today with our panelists.

Next slide, please. Missing and murdered indigenous women implicates mobile and safe travel for women and involves all aspects of transportation. Buses, truck stops, highways and pedestrian safety. Traffickers use our transportation system and highways and airports and shipping ports to commit these illegal acts. It's our responsibility as transportation planners and good community members to work towards solutions for safe travel.

So we thank you for joining us today to find out more about this important issue. Next slide, please.

As part of this walking towards justice Indian country, we have highlighted three authors, Louise Eldridge, the roundhouse, a great read. I encourage it. Highway of Tears by Jessica McDiarmid who has valuable insight and gives voice to indigenous women. Keetsahnak, our missing and murdered indigenous sisters. An edited series of essays, and we have Dr. Laura Harjo joining us in discussions today. Last slide, please.

Today we're pleased to present our panel. We have the honorable U.S. congresswoman Deborah Haaland joining us, and I will give more detailed introductions. Just so we acknowledge everyone on the call today, we have Dr. Laura Harjo on the line with us. Jessica McDiarmid, author of Highway of Tears joins, and Carina Miller. She's a current candidate for the Oregon state senate.

So welcome to everybody on this panel. We want to begin by giving a voice to the indigenous women who have gone missing. So it is my pleasure to introduce Jessica McDiarmid and share a little bit about her book and name and reference specific individuals and family members that she interviewed for her book Highway of Tears. She's a Canadian journalist who worked across North America and Africa writing publications such as the Toronto star, the associated press, the Canadian business and Harvard review. Her book is a true
story of racism, indifference and the pursuit of justice for missing
and murdered indigenous women and girls. Jessica, please.

>> JESSICA McDIARMID: The Highway of Tears is a stretch of road
in British Columbia. It's a remote area and 12 to 16-hour drive north
of Vancouver. It's home to a couple hundred thousand people that
combine all the communities. For decades since this highway was
built in the 1950s, indigenous women and girls have been going missing
and being found murdered along it and in the communities that it
connects.

So it's really an honor for me to tell you about one of these
girls. So Aeilah was raised in Edmonton. Her mom grew up in a
reservation in Alberta where she was placed in an abusive foster home
because her mother was struggling with the trauma of residential
school and was forced to give her up.

When she was in her late teens and started a family, she moved
to Edmonton to make a good life for herself and her kids. She was
the youngest of five kids.

This is her on the left, this is her when she was about two.
Those boots are her sister Sarah's boots, so everybody morning when
Sarah would be running out the door to go to school, she would steal
her winter boots and not give them back. They were really close and
went everywhere together and adventured everywhere. She really
loved animals.

She brought home every animal she could find. This is her with
a puppy when she was 4. So her brother, Tim, used to always say,
this house is like a fricking zoo because she had so many friends
running around.

This is her on the left with her sister and her brother and some
of their nephews. This is Audrey, her mom.

So Audrey moved the family from Edmonton to prince George, which
is a small city that is the eastern gateway to the Highway of Tears
in about 2004 after a neighbor had sexually abused Aeilah and they
wanted a new place and different place. Audrey felt like a smaller
city would be safer and better for the kids.

When they arrived in Prince George, they found a place on the
edge of the city where there's bears and deer wandering through the
yard. She did really well in her local school and she was a helper
for all the little kids. This is her grade 7 graduation from that
school with the most improved student award. Then they moved across
town, and she started high school.

They celebrated Christmas in 2005, and a couple days later it
was her 14th birthday. So one of her sisters made her an angel food
cake and the other did her hair. Her mom gave her a necklace. In
February 2006 she went to the mall with her brother, her sister and
a few friends.

Now, over the course of that night, she got separated from them.
When she didn't come home, her mom went to the police, who said to
give it a couple of days. So Audrey went searching herself walking up and down every street of city calling out for her daughter.

About a week later, somebody driving along the highway spotted something in the ditch. The police showed up at the family home with a necklace, and it was a necklace that they found with the body and it was the only thing found with the body. It was what Audrey had given her for her birthday. This is a memorial on the side of the highway where she was found.

So after that her family split apart. The kids went and stayed with extended family, and Audrey went back to Edmonton where she spent years on the street addicted and devastated. It just destroyed her for some years.

Along the way she found her way by starting to do walks, and so she would walk the Highway of Tears and other highways to raise awareness about the issue of missing and murdered indigenous women and girls for her daughter and also for the thousands of others. Then in 2013 Audrey was killed in a car accident on the same highway. Her siblings continue to struggle and work to try and keep her memory alive and to try and keep this issue alive. More than anything to find answers for what happened to their sister. This case is still unsolved.

She's just one of dozens of women and girls missing and murdered on that remote stretch of highway. This is a map of the Highway of Tears here. You can see Prince George on the eastern side to Prince Rupert. These are the names of some of the others missing and murdered from the Highway of Tears. There's 21 names here in front of you, the earliest from the 1970s and the most recent from last year. This is by no means a complete list of the women and girls missing from just that stretch of road. These are only unsolved cases.

Even then it's not complete. There is no official list for this area in Canada or for Canada in general. Then to put it in perspective, this is a map of North America, and the little circle there shows the geographic area that roughly is the Highway of Tears. So as you can see, it's a minuscule piece of a vast, vast continent and what's happening there is happening everywhere.

Thank you.

>> MARGO HILL: Thank you, Jessica. Thank you for giving a voice to our indigenous women.

It's my pleasure to introduce Laura Harjo. She's a member of the -- a professor at the University of Oklahoma. She was an associate professor at the University of New Mexico school of architecture and planning. She teaches indigenous planning and community development.

Dr. Harjo's research center is on indigenous space and place. Missing and murdered indigenous women and relatives and community-based knowledge production. She's the author of spiral
to the stars and co-authored beyond safety: Refusing colonial violence through indigenous feminist planning. She's served as an ambassador to the United Nations and is currently the vice chair of the board of directors of the Indian land tenure foundation. Thank you for joining us and please go ahead.

>> LAURA HARJO: Thank you for the introduction, Margo, and thank you, Jessica, for that heart-wrenching story that you shared with us.

So where I start from is really, one, I want to talk about the structure of settler colonialism and how we're in this place with missing and murdered indigenous women, and I also want to talk from the aspect of community since I work in community planning. So starting first with providing a little bit of cultural and historical context for this MMIW webinar, so if we think about indigenous women, when we talk about them, they don't have humanity until they're missing or we've lost them. You know, we see an ongoing process of this.

So if we sort of roll back and look at settler colonialism and the lock logics of elimination, there's a need to eliminate the indigenous people on the land to afford settlement of European settlers. So that was sort of like the first wave.

So, you know, you see the trail of tears, Andrew Jackson. There's this devaluing of indigenous bodies as well that goes along with the elimination of the native. So Andrew Jackson and his soldiers, they actually made bridles and reining for his horses of the skin of Creek people. You see this devaluing the indigenous bodies early on.

Because English common law is really based in privileges for men, you see this shift in the structure of communities, and so where some communities were matriarchal, there's heteropatriarchy and who has ownership and control over the land. With that heat row patriarchy some examples are with the Dawes Act and how households were enumerated, and the male was put at head of household.

Even with the census, whoever kind of marks as head of household, if I'm not correct, that sets the race of the household. So if you're in a household that's patriarchy and the patriarch is not native, that sets the household as a non-indigenous household. You sort of see this propagation of heteropatriarchy.

Another aspect of this is the devaluing of indigenous women. So the piece of this is that by eliminating indigenous women, you eliminate social orders and political orders. So by eliminating women, you see this sort of hollowing out of nations. If we look at who is bearing children, who is doing the labor in the household, in the community, the labor of raising families often it's by and large indigenous women.

So there's this aspect of where, you know, indigenous women don't have humanity unless they're dead. So I feel like that's an
aspect that we really need to take on as well.

You know, we also see this start out early in the schools with the overcriminalization of indigenous youth in the school system. You can look at stats on that. Some of it has to do with in-school arrests, out of school suspensions.

Some of it where there's a majority of indigenous students. There's an overrepresentation of indigenous students that are placed in special ed, so that's sort of setting the path for these students that they're not placed in a mainstream education because teachers don't want to deal with them.

So we see this sort of process of dehumanizing and devaluing of indigenous people, indigenous women, and some of the ways in which this operates further is also the overrepresentation of indigenous women in sex trafficking as well. So a report out of Minnesota on sex trafficking, 72% of indigenous women were impacted by this that were part of the study.

So, you know, there's this overrepresentation of sexual violence in indigenous communities and overrepresentation of indigenous women in the prison system and subjected to violent crimes as well. So all of this is interrelated, but one of the aspects that I really come to on this, okay, so if we're laying out this idea of like how violence starts, how it perpetuates, how it's a structure, how it's carried on you in the schools, in the justice system, in the prisons, I come to this from like how do community members embody power? That they're not looking to structures to liberate themselves.

So what are the aspects that communities can take on and empower themselves? So some of the physical dimensions of design -- those are some of the ways that community planning has taken this on. From an indigenous feminist perspective, some of the other ways we can think about is Eve Tuck's work and not looking at indigenous communities as damaged-centered. Another way that we can -- because when we look towards a damage-centered narrative about community, we begin to believe and embody these stories, and they're not emancipatory, they're not empowering to retell damaged narratives about ourselves.

Another aspect of sort of feminist planning, interventions is around felt knowledge. So honoring, respecting this idea of felt knowledge. So, you know, I can talk later about this, but this sort of community participatory aspects of how communities can come together and sort out their ideas.

One aspect of this that I've worked with other colleagues on the past with is asking folks what's working in their community and what's not. These are indigenous communities around violence against indigenous women and children. One of the things that kind of kept coming up was around law enforcement, that law enforcement didn't believe them, or that it was political.

Like, if it was tribal law enforcement, that they couldn't get
somebody to come out because it was they are brother or cousin or whomever. They didn't want to get they are brother, cousin or whatever in trouble.

Those are a few sort of interventions, and I can talk later, too, about maybe some of the city aspects of how indigenous communities are organizing and responding at a community level to MMIWG. Thank you.

HOST: Thank you for your opening remarks. Next I'll introduce Carina Miller. Carina is an enrolled member of the federated tribes of warm springs where she works for the warms springs community action team.

Carina has always been passionate about her grassroots organizing and activism. Through her experiences at student unions and at the University of Oregon Senate and the United States student association. In 2016 Carina was elected to the confederated tribes of Warm Springs tribal council, which as a treaty tribe calls for leaders to be well-versed in every area of governance, to lead sovereign nations.

She has a strong tie to the land and her ancestors practiced fishing and hunting along the Columbia River and its tributaries. Please give us your opening remarks.

CARINA MILLER: So I'm very honored to be here, and I really, you know -- it's very exciting listening to other speakers kind of talk about these issues and the ways that we can address them in our communities and start dismantling some of them. I was just hoping to build off some of that for the work that's taking place in Oregon.

Thank you for that wonderful introduction, Margo, and like you mentioned, I'm from the confederated tribes of Warm Springs. We're very unique we're one of the two treaty tribes in Oregon, and we signed our treaty in 1855. We have the largest reservation here in Oregon, but we -- there's a law called public law 280, which is the state law. The state jurisdiction law. So Warm Springs is exempt from that.

That allowed me to experience when I was on tribal council, I haven't done the research or the ability to talk about these stories as in-depth as I'd like, but there were a lot of cases because of jurisdictional issues or because of systemic breakdown or just not really well thought out policies as far as how tribes operate, when there are acts of violence against native women, it's right now what happens is if it is a native man of any tribe who carries out any sort of violence against a native woman, our jurisdiction is that we are allowed to arrest them and book them into the system. If it is a non-native who perpetuates any sort of harm, we cannot do criminal charges. We can only have jurisdiction from outside come in, obtain the person, take them to jail, and then pursue out of our court. So even in ways that these systems are set up to be disempowered when it comes to violence from our women outside
communities, that needs to be dealt with. Even to Warm Springs and public law 280 exempt and established our own systems, these dysfunctional ways that these policies work is how our women slip through the cracks oftentimes. It's not just women, but there's a lot of violence against native men well.

A big part of why I'm running for legislature is because everything is intersectional, and that's important in murdering indigenous women in this work. It's identifying areas of our government or our societies that disproportionately impacts specific groups.

So law enforcement, you know, what happened was in the state legislature our Dave we have a native woman who is a state representative. Her name is Tawna Sanchez out of Portland. She worked on house bill 125 to form a group to study the epidemic and why the state wasn't addressing it.

We really, I think, a lot of us are understanding in Indian country is we know that these are issues. We studied federal policy and law and see in black and white blatantly that policies were created for tribes to not exist into this century.

It's across the board. So what we need to start doing is dismantling those specific systems and identifying the foundations of a lot of the law that exists today and understanding that there was white supremacy and racism, there was genocide taking place, and that's why the laws trickle into this now. What's happening is there's just not data being collected.

I know when the bill was passed, there were 5,712 victims who had been identified as missing or murdered, but only 116 were logged into a formal database. That fact alone is just completely discouraging. So instead of, you know, putting the bill to here are the specific acts we have to dismantle the systems, we recognize the data doesn't exist.

Not only does the data not exist, but we're not centering these communities. What representative Sanchez did in this bill is created a work group to work with the Oregon state police and do listening sessions within tribal communities and the nine federally recognized tribes of Oregon and also in urban areas.

We also, I think, are starting to recognize that we can't understand how policies are impacting people until we give people those faces to advocates for themselves. There's a lot of work being done, and there are hopefully be more bills passed to go month in depth. It also connects and matters. I'm honored to be part of this call and I thank America Walks for shines light on this. This is the second tribal-focused issue.

I know there have been other conversations, but walkability and safety especially in a lot of highways and a lot of areas like the Seattle area, a lot of us are mixed tribes, and the Pacific Northwest is kind of my area. It all connects, and it's important. I
appreciate organizations who are stepping outside and giving voice to these issues.

>> MARGO HILL: Thank you, Carina. Carina shed some light on some very important and complicated issues. Understanding Indian country is very difficult.

I can tell you as a tribal attorney, I had deal with the difficult jurisdictional issues on our reservation lands. So just briefly to understand why tribes don't have criminal jurisdiction over non-natives is because of the (indiscernible) divesting tribes of criminal jurisdiction on non-Indian offenders on the reservation. This is very challenging for tribal communities.

The major crimes act requires that federal agencies come in, the FBI are required to investigate any major crimes. If it's murder, rape, arson, the FBI comes on into the reservation and does the investigation. The U.S. attorney's office is also obligated to investigate those major crimes.

I served as the tribal attorney for a number of years, and it was very difficult sometimes working with outside federal agencies. I received letters of declination to prosecute those major crimes that were happening with Indian country. So Carina brings up some great points.

It's really important that we look at how we're dealing with these jurisdictional issues on a national level. So next is my great pleasure to Bruce the honorable congresswoman Deb Haaland. She has Pueblo heritage. As a simple parent she lived paycheck to paycheck and rely odd food stamps at times and struggled to put herself through college.

Nevertheless, she earned degrees from the University of New Mexico and the University of New Mexico Law school. After running for New Mexico lieutenant-governor in 2014, Haaland was the first Native-American woman elected to lead a state democratic party. In 2018 she and Sharif Davis became the first two Native-American women to be elected to the United States Congress. Within her first few months, congresswoman Deb Haaland introduced the Not Invisible Act. The honorable United States Congresswoman Deborah Haaland.

>> CONGRESSWOMAN DEB HAALAND: There we go. Thank you so much. Thank you for that wonderful introduction, and I'm so honored to be on this panel with some amazing women. Jessica, your presentation just -- it's so heartfelt, and I thank you for all the work you've done. I just want to thank Carina for running. Thank you for running. We need more of our voices and more native women to have a seat at the table.

So I'm proud to be here on the America Walks webinar to speak with you on an issue that I'm passionate about. That's missing and murdered indigenous women crisis. I'd like to say a big thank you to the staff for all of your hard work in preparing for today's webinar. I understand the long hours that your team puts in to bring
this information to the public, and I greatly appreciate your time. Before discussing some of the federal legislation that I've worked on this Congress for this crisis, I'd like to first note that the violence that indigenous women face is not isolated only to this country. I think Jessica outlined that.

It's plagued our indigenous sisters across North America in places like Canada and Honduras and countries like South America. The crisis is also not only isolated to women and girls but severely impacts or two spirit people and transwomen. Transwomen of color are the most -- they're the women who are -- who suffer the highest amounts of assaults and murders.

In Honduras at least 97 transgender people have been murdered since 2009. In Guatemala five transgender women were killed in a five-month period in 2017. In my district this Albuquerque, New Mexico there's been three transgender Navajo members murdered within the last ten years.

These rates are likely much higher since law enforcement although the state and federal levels don't track the tribal affiliation. This isn't recorded so the statistics are likely muff higher. To fully comprehend the crisis the historical context is critical to understand.

Native-American people in this country come from communities that have historically faced genocide, forced removal and loss of resources that date back to the arrival of Columbus. This crisis has plagued native communities since the late 1400s when Europeans came here and inflicted hundreds of years of racism and genocide against our people, which, of course, included severe physical and sexual violence against native women who continue to be sexualized in the media today.

It's been a little over 500 years since this began, and we've seen this horrific narrative normalized in American culture three pictures of Pocahontas, and she was repeatedly raped and impregnated by Colonizers. It's also hang in plain view in the capitol Rotunda.

If you go in our nation's capital, you find life-sized oil painting that depict the beginning of the country that shows it through paintings of Christian baptisms and fearful naked native women running from Europeans when they arrive on our shores. On the same wall you find a painting of signing of the Declaration of Independence, a document that says all men are created equal.

However, only 30 lines below that this founding document of our country refers to Native-Americans as merciless Indian savages, and that is taken directly from the document. Unsurprisingly there are no Native-Americans or merciless Indian savages painted into this Declaration of Independence painting that's hanging in our capitol today. This painting was installed in 1826, which was 194 years ago. This shows how long the missing and murdered indigenous women crisis
has gone unnoticed in broad daylight in America.

The importance of the symbolism of this artwork is more significant because only two years after these paintings were installed in the Rotunda, Andrew Jackson was elected as the U.S. president. During his presidency Andrew Jackson was successful in carrying out Thomas Jefferson's blueprint of cultural genocide of indigenous people in this country.

Andrew Jackson, who Trump also has an oil painting in his oval office right now, is credited with carrying out the Indian removal policy that led to the militarization of the trail of tears, one of the Native-American genocides where our ancestors were Marched over 1,000 miles to be imprisoned in military camps. Where, again, many of the women and children were also raped and murdered. To put all this history into perspective, it's been 243 years since the Declaration of Independence was signed.

230 years since the first United States Congress met, and 194 years since these paintings in the Rotunda were hung. However, it's only been 20 months since my sister representative Sharif Davis and I were elected as the first Native-American women to serve in the United States Congress.

It's taken native women over 240 years to finally hold a congressional seat in the United States government where we can finally advocate for the MMIW crisis, so it doesn't continue to be silent any longer. In tribal communities this crisis has never been silent but passed down through generational trauma through many failed federal policies, genocide and severe underfunding for basic public safety services on our reservations, nations and Pueblos. It impacted many family members and friends but little has been done over time to combat the issue.

When I first decided to run for office, I did so with the intention of bringing much-needed representation to Indian country and to the issues that have plagued our communities since Europeans came here and subsequently inflicted those hundreds of years of violence against us that included this crisis we speak about today. Whether or not you belong to a tribe, you likely know that Native-American women are disproportionately affected by violence compared to any other demographic in the country.

This is why I worked so hard to shed light on these issues and introduce legislation. This Congress to bring healing to our communities. Among the most crucial pieces of legislation is the Not Invisible Act of 2019.

The first bill introduced by four federally recognized tribal members includes Representative Davids, who is a member of the ho chunk nation and myself. This bill works to establish an advisory committee surprised of law enforcement, tribal leaders, survivors, and family members to address this harrowing epidemic to find jurisdictional solutions to the framework of tribal lands.
Additionally, I helped to introduce an updated version of Savannah's act to work to address MMIW cases by increasing coordination and communication between state, federal, tribal and local law enforcement agencies to improve the collection of data and statistics related to track missing indigenous people.

My two most recent bills called the Badges Act and the honoring promises to native nations act also work to solve these complex issues. I worked with senator you Dahl, who is a great advocate to the Badges Act, which is streamline the tribal officer hiring process, establish federal grants to combat the crisis and improve federal data sharing for missing and unidentified indigenous people. Similarly, senator Elizabeth Warren and I are currently finalizing the honoring promises to native nations act. This will be a comprehensive bill that follows the U.S. commission on civil rights broken promises report to address the chronic underfunding in Indian country across all federal agencies.

This legislation is significant because it aims to re-affirm the trust, responsibility and specifically addressing the long-standing budgetary shortfalls that will bolster funding for public safety on tribal lands.

Last, I was successful in moving another one my bills justice for native survivors of sexual violence act out of committee along with the Not Invisible Act and Savannah Act, which are also pending a vote in the house floor this fall. The justice for native survivors of sexual violence act is critical to restore tribal criminal jurisdiction to the domestic violence crimes of dating violence, sexual violence and stalking so tribes can have the authority to prosecute perpetrators that commit these specific crimes against native women on our tribal lands.

Each of the pieces of legislation that I've worked on since I've been in Congress shows that there's a critical need for tribes to gain access to basic public safety resources that other state and local governments are afforded. There's absolutely no reason why native women and girls shouldn't have to fear that no one will act if something should happen to them.

Tribal criminal jurisdiction and federal funding resources for indigenous women and girls is quite literally a matter of life and death and will take a profound and unanimous effort to dismantle this destructive cycle and corrosive narratives about people in this country. I'm hopeful we'll see change in our lifetime to create a better future for our young indigenous women and two-spirit people. I'd like to leave you with some known statistics and a question to think about.

Compared to the national average, native women are four times more likely to be sexually assaulted, 50% have suffered from sexual violence and more than 80% have survived serious violence during their lives and they're ten times more likely to be murdered than
any group of women in the country. Ten times more likely to be murdered than any other group of women, and most of these cases are ignored by authorities every single year.

Think about this for a second. If 50% of any group of women living in a major American city like Washington, D.C., where I happen to spend a lot of time, had been victims of sexual assaults and faced murder rates at ten times the national average, what do you think the public response would be? Thank you so much for giving me an opportunity to speak, and I look forward to the continued conversation. Thank you so much.

>> MARGO HILL: Thank you for your engaging remarks. Now we would like to invite all of our panelists for a panel discussion. I have a few questions. We will be taking questions from the audience members. Let me just note one for a point of clarification. If all of our panelists could turn on, there was a question from our audience about jurisdiction. Since I kind of explained that issue, I will go ahead and clarify.

So tribes do have jurisdiction over tribal members and other Indians living on the reservation. So they commit violence acts on the reservation in Indian country, they will in fact be arrested by tribal law enforcement and prosecuted. However, if it's a non-Indian, we do not have criminal jurisdiction because of all infant.

So it leaves a void and lack of jurisdiction, and we have to call our local county sheriff. Depending on the county, some of our counties we work very well with, and somebody shows up to arrest that perpetrator. Some counties don't show up.

Last year at Fourth of July I know our chief of police made a phone call to a local county on a domestic violence-related issue, and nobody showed up. It's really frustrating in Indian country to have some perpetrators that may go unreported and unprosecuted due to the jurisdictional scheme in Indian country.

So I have a question for Carina. Carina, you worked on the front lines with indigenous women in your tribal communities, and you understand kind of socioeconomic challenges facing tribal communities. Can you tell us some of the risk factors indigenous women face if it's foster homes, Native-Americans are five times nor likely to be in foster homes. Can you tell us some of those risk factors?

>> CARINA MILLER: This is where it can be difficult, because we can't narrow down the risk factors to one small area. I know right now Black Lives Matter has shed a light on reform the system or defund or remove funding to police. I know that in my experience, really my background, I have a degree in ethnic studies from University of Oregon, so dismantling systems is a big part of the degree. I was a worker at children protective services and I had over 100 cases. In my opinion one of the biggest risk factors is the way our criminal
justice systems are set up to be punitive as opposed to trauma-informed.

So, you know, you can't pick one thing because tribal economies also, you look at timber bills and gaming bills and the roads that have been built for tribes to go economic, and they're not sustainable and don't align with travel values. That kind of poverty and lack of job growth plays into the risk factors of young women in harmful relationships. You couple that with the lack of mental health services, couple that with the criminal justice system that does not serve us and couple that with elected representatives that don't understand tribes, there is no one thing to point out. It is everything.

HOST: Thank you, Carina. Jessica, in your book Highway of Tears, you interviewed family members and those closer to the victims. Although the legal scheme is different for first nations, can you tell us a little bit about how law enforcement responded to these indigenous women going missing and even the media? What was the media's response to the indigenous women going missing? You have to unmute yourself.

JESSICA McDIARMID: Sorry about that. So for law enforcement and the media, in many of these cases there was no response or very little. To break it down a little bit, with the police what many, many, many families say was that very little response and a slow response. In the story I talked about, this was a girl that just turned 14 and had gone missing, and the police told her mother to give it a few days. Then this type of response -- that runs through almost every one of these cases, so, you know, there's another girl that was home from college for Thanksgiving weekend, and didn't make it home.

When her family went to the police, they said, oh, she's probably shacked up with a boyfriend or out on some bender. Give it some time. This is a 19-year-old college student who was due back in class. So there was those sorts of responses. And then the type of response that they would get was often really demeaning, rude, uncaring. There's one family that when they went to report a 15-year-old missing, the cop -- after a couple of days of them calling, the police came to the house to take a statement. The officer wouldn't get out of the car.

So like the sisters had to stand at the window of the police officer's car trying to give him information. And then when you look at the investigations that did take place, once they actually took place, like in my -- when I started on this book, the stories from families were pretty consistent about the problem they'd had with the police, but, of course, the police just say, we did a great job. No, you can't see the files. These are open cases. Trust us. We did it a great job.

Part of the book was investigating the sort of investigations.
What I found was in some cases the police had chalked it up as a runaway and didn't do anything for months. There was evidence lost or missing. There were notes that were missing. I mean, it just -- it's sort of stunning.

It's not, but it should be. In the case of Aeilah, she was last seen at the door of a friend's house, and she asked her friend's mom for a ride home. This was the night after she'd been separated from her siblings and her friends at the mall or after the mall. The friend's mom couldn't drive her but said, do you want to use the phone to call your mom.

She said, no, she was going to do something else. The police assumed because there was a sort of known drug house across the street, the police had assumed that's where she spent.

They focused their investigation on that house and who might have been there for years. It was something like three or four years later that somebody thought to look for security camera footage from the gas stations that are between her friend's house and her own home. Sure enough, she had been walking home by herself hours after she was last seen. So there were years missed there, you know, which may or may not be the -- it could have made the case. Who knows. We will never know because it wasn't done until three or four years after the fact.

That's the police. And then I'll just very briefly the other thing with the police in Canada, the police -- the RCMP, which is the national police force that has jurisdiction over small communities that don't have their own municipal force, they were a major instrument is the historical and ongoing genocide in Canada. So the RMPC was formed to clear indigenous people from the land, to force them onto reserves and ensure they didn't leave and take kids away to residential school, to take kids away to foster homes threw child welfare systems.

So it's a -- then the police are also behind this incredibly disproportion as did it incarceration of the indigenous people in the country. There's not a lot of trust of police forces for very good reason, and that hampers investigations as well. That's the police.

I'll talk briefly about the media. Very similar. Not a lot of coverage, if any, and then when there is coverage, a lot of victim-blaming language and really inappropriate terminology. Describing sexually exploited 14-year-olds as prostitutes, describing an almost about fail on the Highway of Tears girls missing or murdered are described as women. That alone is -- it might seem like a small thing, but it's not. It's the difference between children and adults.

For the public that is hearing this and forming opinions on it, it makes a big difference. There's been a lot of conversation about the media in Canada, how they have done these things, and it's gotten
better. It's still very much ongoing.

This year or late last year there was a well-known case of a murder of a girl named Tina Fontane. The biggest newspaper in Canada during a court case because somebody was charged the headline was about the young woman had drugs in her system when she was murdered, and how that was remotely relevant to the murder charges against a grown man is beyond me. We still see that happens a lot of time.

HOST: A lot of victim blaming. I hear you. Those are very important points. Dr. Harjo, in your book chapter, you talk about community participatory action. So what are some of the indigenous communities doing in response to murdered and missing indigenous women and girls?

LAURA HARJO: Thank you for that question. Some of the ways we see this refusal a damage-based narrative, we see maybe artists Christy Belcourt, she did the walking with our sisters moccasin installation that traveled across Canada. She started out and did a call for 600 moccasin talks.

There are moccasin talks and she represent the unfinished lives of these sisters missing or murdered. She got this tremendous response with moccasins coming in from all over the place.

So the way that folks were coming together and carrying this out. They were forms beating groups together in these different geographic spaces. This is what I was talking about whether I talked about the embodied resources that communities have.

So they were coming together and creating resources and they're having conversations, but it started out like the beaters were doing it. Whenever people wanted to bring the installation to their community, they raised money, and they had like different positions that people played in bringing the installation, and it actually engendered dialogue around missing and murdered indigenous women and sexual violence in their communities that was unprecedented. So men were joining in. There were different sorts of seminars and workshops and chili cookoffs and whatever.

There were different ways the community was coming together to have these communications, but walking with our sisters was really about a commemoration of these women missing and murdered and the families who have never had a chance to grieve. So this installation enabled them to have the space to remember their family members. In order to bring that, this bundle, which is a bundle of relatives, they treated it like a bundle of relatives.

They had like maybe 20 different roles that people played in the community to organize just to receive this. So somebody to take care of a fire, somebody to welcome it, people to do cooking, people to organize social media, people to raise money, people to lay out the moccasins. It was just an immense sort of response. Just with that one thing with walking with our sisters.

Some of the other ways communities have responded, I was part
of a workshop in southern California with strong-hearted women, and we did collage-making so it was a smaller group. The women had a chance to -- I talk about the felt knowledge. You can feel it but can't articulate it. So you give them a platform to articulate what they're thinking.

So collage making let them come through and start putting pictures on canvas and Modge Podging it and thinking about what was on their mind and through the days there were a series of workshops. Everyone laid out their collage and had a chance to talk with each other about it. Then we sort of towards the end of the day had a conversation about things that were working, weren't working, and what kind of ideas that they had about what needs to happen around violence against women.

So these activities were see sequenced in a way that engendered conversations. So the collaging was earlier in the day. That sort of primed the pump to surface this felt knowledge and thinking through it through the day and articulate with each other was sort of like low stakes space that enabled them to have a conversation.

A lot of folks are uncomfortable sitting in a group, and then it's like here's the mic and you say what's on your mind and they freeze. That's sort of my area I'm always looking at. How do we create the activities and methodologies that folks can speak their peace about their community so that we can understand the landscape of the issue in different spaces, because each space is going to be different because of the geographies, right?

Where some are borders are reservations or cities or in Omaha where it's intermingled with informal indigenous communities and cities, everybody has like different dimensions that they have to grapple with around violence against women and children and just their tribal members in general.

Those are a few of the ways that communities are responding to this issue.

>> HOST: Thank you. I'm going to look at some of our audience's questions. We'll give Dr. Harjo a break for a moment. Jessica, one of the questions.

Highway of Tears mentions that transit was one of the many solutions suggested to address the problems of women and girls hitchhiking between highway 16 communities due to the lack of current transportation options. Have any further efforts made to get transit programs off the ground in the region, and what are some of the current barriers to doing so?

Finally, many tribal communities have realized in America have realized success in developing transit programs. Might there be an opportunity for intercontinental meetings and a die league between Native-American and indigenous communities on how to get British Columbia transit programs started within the province.

>> LAURA HARJO: Thank you for that question. So the
transportation system or lack thereof in that area, there's been a little headway made in the last few years. There's now a bus that connects the communities, but it was sort of interesting. The provincial government agreed to fund this bus, so you can go from one community to the next, which is really important there. Many of the communities have, you know, virtually no services, so if you want to go to the bank or the doctor or whatever, now there's a way to do it.

When that bus went in, then greyhound, which had provided sort of express straight through long distance routes pulled out. There's been improvements, but then, you know, there's still an enormous, enormous lack for intercommunity travel and also within communities.

So Smithers, which is a town where I grew up right in the middle of the Highway of Tears, I think forever has had two taxis and now it has zero. So even if you had money for a taxi, you can't get a taxi.

So there are still, you know, enormous, enormous hurdles there. What the challenges are, I think funding is a huge part of it, political will is a huge part of it. You know, some municipalities are doing work and not an interested. Many of first nations have put together their own transportation services, so bus routes, pickup/drop-off sort of services that are run by the communities themselves, which maybe a huge difference and have been really, really effective.

>> HOST: Jessica, you make some important points. In addition, Dr. Harjo, your points about geography is amazing. Carina, can you tell us a little about your experience with the Warm Springs Indian reservation, the geography? Many of our listeners do not understand the infrastructure problems that we have when we plan for our communities.

Basic water has been an issue at Warm Springs. Have you had infrastructure resource issues as far as mobility and transportation down in Warm Springs?

>> CARINA MILLER: Warm Springs is in the third year of a lack of drinkable water. This is an ongoing infrastructure issue. Policy does not always function for tribes.

What happens is basically over all the years initially the Bureau of Indian Affairs was responsible for the water infrastructure system. There are pieces from the '20s, '40s, '50s and '60s never updated. When you saw self-determination come in, there were things that hadn't been done so in decades that were still the federal responsibility.

Right now what happened is there were huge leaks in the system for years. When I was elected onto our tribal council, we had a lot of violations from EPA and we had our operations officer that pieced together what was going on and identified the huge leaks. Because
that this is where modern tribal government and traditional forms of leadership don't always coexist is leaders say water is life. It's the most sacred thing. It's what we start start and end with, it's the center of our religion and beliefs. It's not appropriate for us to tax our people for this sacred thing. That means our homes are not metered.

That means that the only metering we have is on the water treatment system that treats all of our drinkable water and sends it out. We couldn't identify specifically where the flows were going, but we were identifying we were using the same amount of water as the city of Bend, which is the populations aren't comparable because of the leaks. We started to plug the leaks and it put pressure on the system.

We made the repairs on the water system three years, but it causes pressure on other parts and that's breaking and leaving this entire community without drinkable waters for months at a time. Last year it was over three months and this year it was over a month. This balloons out. Right now my son is almost two years old in the fall. There is no childcare. There's none for three years and under and even older kids, you have to be an essential worker. You put that on top of what we're talking about during a pandemic, and our numbers are higher and our chief's wife pass away recently and it's impacting us. You put it together, and it's just more examples of that.

Really what's happening is the state legislature they have allocated over $3 million for this one fix, but every year we face an 8 million to 12 million fix on the current break so that we can get drinkable water, but the overall system costs 200 million. What's happening right now is we know this is going to happen, but everyone is shuffling and pointing fingers at who is responsible for this.

As a tribal leader, I understand my elders and respect their decision not to tax them for water. Capitalism is a colonial concept, and until we understand that and separate the policies, only then will tribes create local, sustainable economies in line with our tribal values. Again, everything connects, and the water infrastructure issue certainly takes precedent. We don't have sidewalks everywhere.

We don't have public transportation. We don't have enough counseling services. We don't have the things to help mitigate some of the violence that takes place for our women. We don't even have streetlights or safe, walkable areas in the community because we're stuck surviving.

So that's in a nutshell what's going on.>> HOST: Thank you, Carina. That leads to around an audience participation questions. Can you talk about the urban built structures and urban technologies that support or inhibit the
progress towards issues of murdered and missing indigenous women and girls?

>> LAURA HARJO: Could you say that again?

>> HOST: We're talking about the built-in environment in urban structures and how do these urban technologies affect or inhibit the progress towards resolving these issues of murdered and missing indigenous women? Carina talked a little bit about the rural area and the lighting, the safety of women and walking. Could you talk about the built environment.

>> LAURA HARJO: Yeah, sure. From a physical design aspect, one of the things in an urban environment is how indigenous women and girls have to do a lot of trip chaining in the city. So like they just can't go and -- you know, because of the -- okay. So if you start with the division of labor and there's doing the majority of the labor for the household and the family and they're strapped for time, then they're having to chain a trip. Like maybe, say, to -- I don't know. Like say to the doctor, dropping somebody off at school, picking up somebody at day care and you have to trip chain this. Okay?

So one of the aspects of this is often our indigenous folks, the arrangement in the city have often in lower income areas. A lot of times when folks are doing transportation planning around bus routes and bus stops, it may be hard to find a bus stop that they can do trip chaining on if they're having to take the bus.

For example, so I just moved to Oklahoma from Albuquerque, so I'm more familiar with Albuquerque. So with the rapid ride, that was one of the controversies, is that it was going to have more stops that served folks from affluent areas that were getting off at their jobsites than folks living in lower income areas. We see this a lot in urban planning.

Folks living in affluent areas don't want bus stops in their neighborhoods. So that's kind of one aspect of it. When you start to think about bus routes, do they have adequate bus routes to do their trip chaining? Do they have bus stops to do trip chaining as well? Some of the other things are around -- well, like I know along Central, that's like the major thoroughfare in Albuquerque, there's a lot of street harassment of indigenous women and indigenous folks in general. You have a large homeless population around Central, and again, there's this sort of this dehumanization of indigenous folks along that physical space.

So that's the only sort of exposure that folks are getting to indigenous folks as well. In terms of that, that's one aspect. Another aspect is around -- if we look at the city of Winnipeg and how there has been a problem with assaults and missing and murdered indigenous women around ground transportation, like taxis and ride-sharing services, that's been like a huge problem.

So locally the indigenous community organized ride-sharing,
so that ride-sharing aspect is community-driven, so it's -- so folks feel safe, and they can -- maybe they're catching a ride with somebody they know, and that's sort of something folks are already doing anyway if they don't have a car, they're connecting with relatives or friends or neighbors that they know to catch rides where they need to go. That's one aspect.

Another aspect that when I was teaching at foundations of community planning class, we did an MMIW plan around actually Winnipeg, and we worked with Dr. Laudner out of University of Manitoba in Winnipeg as well.

One of the things that came up there is the students, what they did is they identified every single sort of indigenous organization in the city of Winnipeg and mapped it. They started to look at clustering and started imagining where could a physical corridor be that serves indigenous folks in Winnipeg where they can go and have a space of belonging.

This is like the physical design aspect. They start off with mapping and understands that and clustering and saying, okay, hires a corridor we can work towards. I brought this up in the past, and somebody said aren't you creating a ghetto? They weren't indigenous, but if this is the space of belonging that indigenous people are coming to already, this is like -- they've already organically created this corridor. So I forgot the name of the street in the twin cities. It's like an indigenous corridor as well. It has all sorts of businesses, et cetera.

Something sort of along those lines. Where can you begin to identify and create spaces of belonging and safety within urban areas? Maybe it's creating clusters where you're stacking functions of maybe housing, childcare, banking services that maybe tribes develop. I don't know. That could be like something, too, so that folks feel safe and have a space of belonging if they're going to be in urban areas feeling untethered. Thanks.

>> HOST: Okay. Thank you, doctor. We have a large number of questions coming in, and we're not going to be able to get to all of them. I want to let you know that we will post some of the bills and legislation that was mentioned by the honorable congresswoman HAA diagnosis land and the Not Invisible Act and Savannah's act are two of the acts that was mentioned.

Also, we have the violence against women act that I would encourage you to look at. One of the questions, Jessica, I will ask you are tribal women warned not to walk alone on area roads where murders have occurred? Anybody can jump in on that as well.

>> JESSICA McDIARMID: On the Highway of Tears, yes, there's been quite a lot of effort over the years put into don't hitchhike campaigning and billboards.

Those have been controversial for a couple of reasons, though. One is that most of the girls and women that go missing from the
Highway of Tears weren't hitchhiking. That's one of the misunderstood things about it.

They were trying to go somewhere. Most of them were not out on the highway with their thumb out.

The focus for many years on the hitchhiking part of it was really a sort of a victim-blaming thing, and it's certainly in the community. Growing up in the community, you would hear, you shouldn't be hitchhiking. So there's public awareness, but you know, it's also not as I remember as hitchhiking, because that's often the only way to get around in that area.

So, yes, people have been warned, but until there are alternatives, you know, what are you going to do? I remember a story about a woman who was -- she needed to get her son to an orthodontist. She could only hitchhike and not getting the dental care he needed. One of the missing women on the Highway of Tears I was hitchhiking going to a custody hearing for her kids. So it's not really a choice.

HOST: So for any of our participants, what are some other strategies that we see as important to help our tribal communities and indigenous women from these violence acts or homicide events?

CARINA MILLER: I'll jump in, if that's okay. This is something for me. I grew up in Warm Springs and rural Oregon and grew up to the honest in a conservative district for my public education just upheld colonial norms.

So short-term, you know, these kind of conversations and just centering black and indigenous people in all of the work we're doing is what we can do now. For longer term I think, you think, strategically I'm obviously running for the senate and looking at what the committees I want to be on.

Education is the number one committee, because it is the way that we are as humans and how we need to humanize each other so that our young women and our young people don't have to continue to do that work. So there's specific things -- at least in the Oregon legislature hopefully that spread like ethnic study bills and travel curriculum bills so we don't have to do this work organizing as adults. We're thinking long-term and strategically how do we protect native women from violence but how to change how our society understands it and who has the privilege of telling stories and what information do we understand and what viewpoint do we understand it from.

Like I said, you know, this is across the board that I'm sure each of us could spend a couple of hours just talking about the work that has been done to identify these issues. If you just go back to who were the founding fathers, what are their actions and what were they like and what are their intentions of writing a lot of this, it wasn't for us to live. Kill the Indian, save the man. What do we fully acknowledge and the micro and macro ways it exists in our policy today.
We can do our work, but I always put our faith in the youth and education, I think, is where it lies and supporting that kind of long-term thinking.

HOST: Thank you. I encourage our audience -- there's a very good report from the Seattle urban Indian health institute that looks at not only urban indigenous women that are going missing and the violence acts, looking at law enforcement response and media response that you look at that report. There are women that go missing not only in Indian country on the reservations but in the urban core and how we can look to assist those women.

We're wrapping up with our final few minutes before Ian comes back on. Do any of our panelists have some specific comments that they would like to share as we begin to wrap up the conversation here today?

LAURA HARJO: I guess I'll throw a few things out there. So I know like with missing and murdered indigenous women, you know, I feel like on the legal side I sort of feel like we have a huge effort around that. It makes me feel confident about the folks working on that.

I guess from a community planning perspective, the thing that I would say of what folks can do is fist really recognizing our relationships to one another. It's sort of like we always talk about, well, these women walked alone or these women hitchhiked or did that. What about changing and thinking about the folks that are actually carrying out these acts, you know? Like how we begin to reshape our relationships to one another in our communities as well? So that's something is that I call radical sovereignty. How do we begin to change our relationship to one another and build from there?

The second thing is once we begin to build that relationality to one another and more than human entities as well as, flora fauna, et cetera, how can we begin to surface that community knowledge? That's what I was talking about. How can we begin to understand the landscape of this situation?

If you're sitting with kids and you're like, how do you feel? I remember my daughter being in school in Oklahoma at cheer key elementary, which I went there too when I was a kid, and they had a Cherokee brave -- it was called Cherokee braves and they had a mascot with the potbelly and vest and tomahawk. It was like a cartoon.

I remember my daughter saying, like, she didn't like that. It made her feel bad. She's like, kindergarten, first grade. We had a meeting about it with the parent committee or whatever, and there were folks in there that were so tied to that mascot it didn't matter to them that it was making like these indigenous kids feel bad. The ones that were speaking like really hard on its behalf were white passive native folks unbothered about it. They had the ethnic option
to say I'm white now or indigenous now and say I don't have a problem with this mascot.

So that kind of felt knowledge and community knowledge, even understanding it from the kids and how it makes them feel and figuring out ways to understand what's going on the in landscape of community. Then once you're building relationship, understanding what people need, and then coming together and figuring out what it is that we can plan to do in our communities, and then you understand what scale it needs to happen at. Like local, regional, federal, et cetera. That's the plan. That's the planning aspect.

So I would like -- I would offer that up as like how do we carry this aspect out in the community to the informal aspect of community? I feel like that we have the aspect kind of covered, but in community kind of informal like working on that as well. So that's all I have.

>> HOST: Thank you. So that is about our time. So I'm going to go ahead and turn it over to Ian.

All of our audience today, there's something you can do in your communities, in transportation. You can support the congresswoman's bills. We have Savannah's act, Not Invisible Act and understanding that there's this complicated jurisdictional issue that makes transportation and having safe walking communities very difficult.

Ian, I'll turn it over to you.

>> HOST: Thank you, Margo, and thanks to all the panelists. Please keep your cameras on just for our last few minutes here. This has been a tremendous discussion, and at America Walks wear really grateful to you, Margo, for putting this incredible panel today and to Congresswoman Haaland who had to leave early and Carina Miller and Jessica McDiarmind and sharing your work with our audience today. Over 500 participants that were on the webinar at the peak, and we're still at about 400 now.

I'll give a final shout-out to our sponsors who generously support our webinar series. Also mentioned that the sponsorship does not fully cover the work and costs involved in putting together these webinars. We do welcome donations and Kelsey is putting the link for donations in the chat. If you feel so moved, feel free to click that link and make a donation to America Walks.

The next two webinars are coming up in early and mid-September. Tuesday September 8th at 10:00 a.m. Pacific, 1:00 p.m. eastern we have race, class, and the silent epidemic of pedestrian deaths in America. This is a book discussion with author Angel Schmidt identified by America Walks board member Charles Brown. A week after that, Wednesday, September 16th at 11:00 a.m. Pacific, 2:00 p.m. eastern youth leading the way: Inspiring stories of youth creating safe, accessible neighborhoods.

We look forward to seeing you again in September. Once again, thanks very much to our panelists and stay safe, everybody.
( The webinar concluded )

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