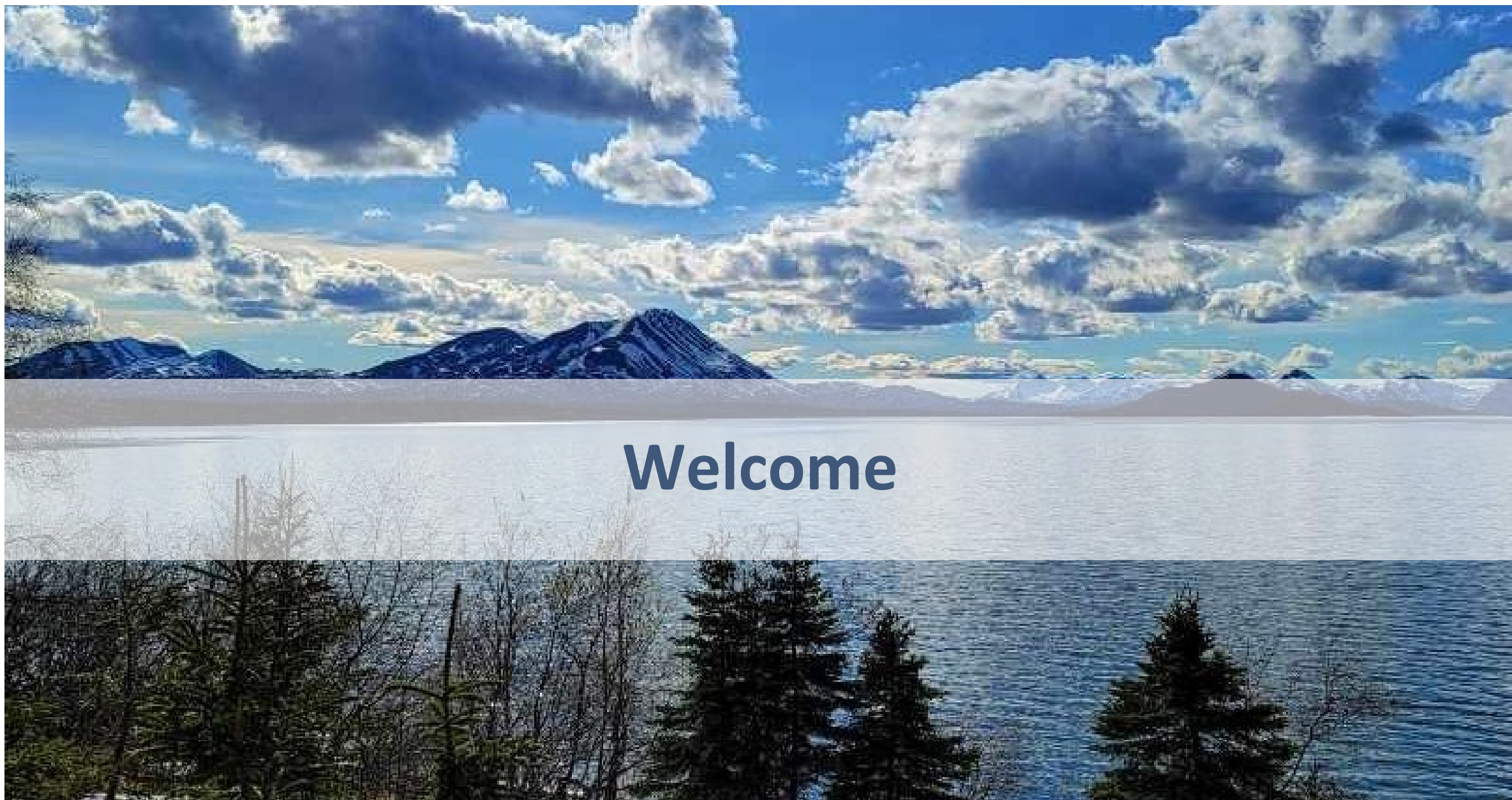


AMERICA'S HISTORY & LEGACY OF VIOLENCE



Christina Love (she/her), **NCPRSS, CPSS, CRC, CGF**
Alutiiq/Sugpiaq/Unangâ, Egegik Tribal Member
Alaska's Statewide Coalition Senior Specialist on Intersectionality
Alaska Network on Domestic Violence & Sexual Assault
(907) 586-6551
Clove@andvsa.org



Welcome

CHRISTINA LOVE (SHE/HER)

NCPRSS, CPSS, CRC, CGF

JUNEAU, ALASKA

Alutiiq/Sugpiaq/Unangax̂, Egegik Tribal Member

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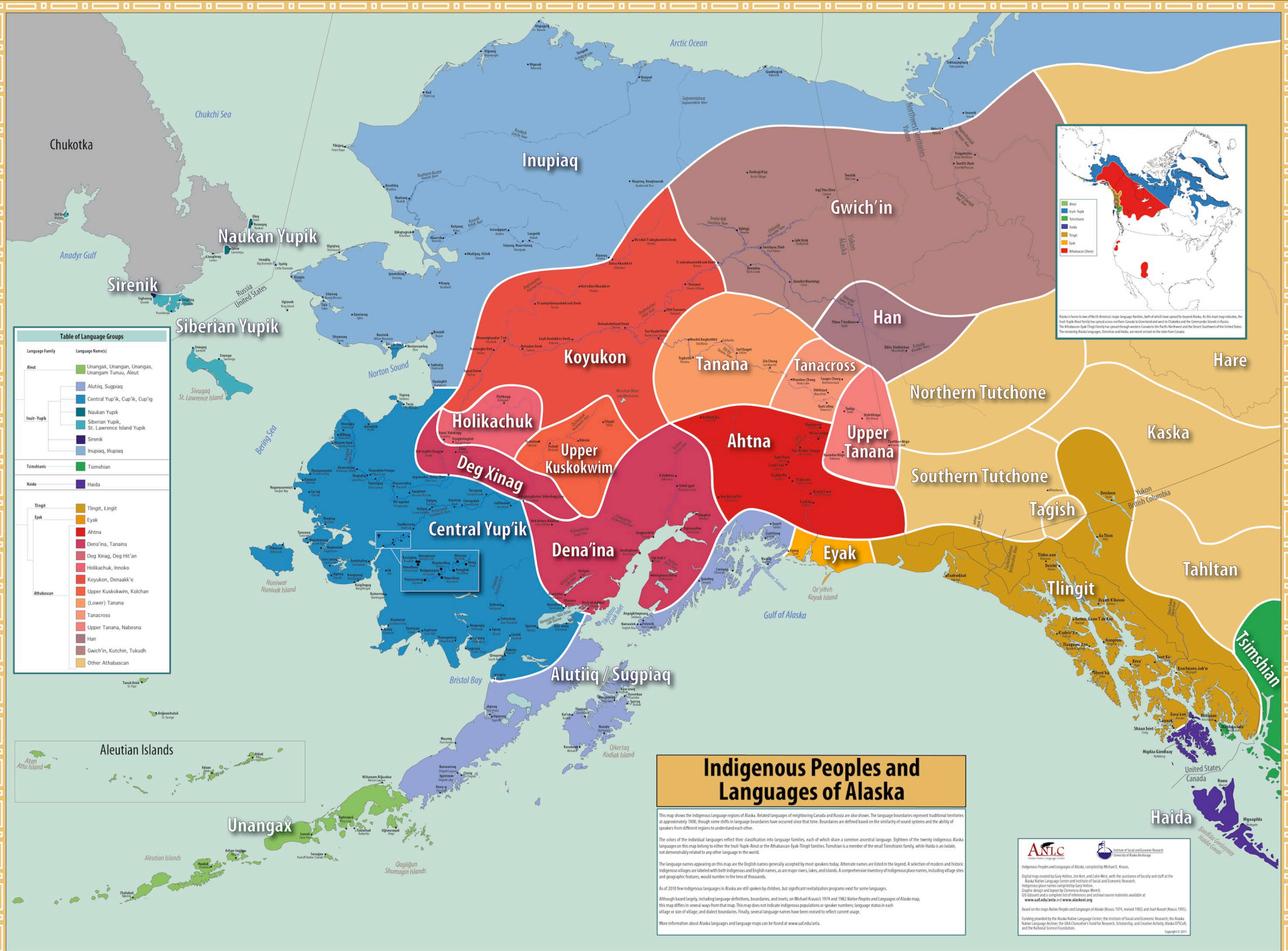


Table of Language Groups

Language Family	Language Name(s)
Ainu	Unangax, Unangan, Unangan, Unangan, Unangan, Unangan, Unangan
	Alutiiq, Sugpiaq
	Central Yup'ik, Cup'ik, Cup'ig
Inuit-Yupik	Naukaan Yupik
	Siberian Yupik
	St. Lawrence Island Yupik
	Sireniki
	Inupiaq, Iñupiat
Tomshanic	Tsimshian
Haida	Haida
Tlingit	Tlingit, Lingít
	Eyak
Yupik	Ahtna
	Dena'ina, Tanaina
	Deg Xinag, Deg Hí'an
	Holikachuk, Imokh
	Koyukon, Denaabik'e
	Upper Kuskokwim, Kikichan
	(Lower) Tanana
Tanacross	
Athabascan	Upper Tanana, Nabesna
	Han
	Gwich'in, Kutchin, Tukudh
	Other Athabascan

Indigenous Peoples and Languages of Alaska

This map shows the indigenous language regions of Alaska. Related languages of neighboring Canada and Russia are also shown. The language boundaries represent traditional territories at approximately 1900, though some shifts in language boundaries have occurred since that time. Boundaries are defined based on the similarity of sound systems and the ability of speakers from different regions to understand each other.

The colors of the individual languages reflect their classification into language families, each of which share a common ancestral language. Eighteen of the twenty indigenous Alaska languages on this map belong either the Na-Dené or the Athabaskan (aka Tlingit) families. Tsimshian is a member of the small Tsimshanic family, while Haida is an isolate, not demonstrably related to any other language in the world.

The language names appearing on this map are the English names generally accepted by most speakers today. Alternate names are listed in the legend. A selection of modern and historic indigenous villages are labeled with both indigenous and English names, as are major rivers, lakes, and islands. A comprehensive inventory of indigenous place names, including village sites and geographic features, would require the use of thousands of pages.

As of 2010 few indigenous languages in Alaska are still spoken by children, but significant revitalization programs exist for some languages.

Although based largely on historical language definitions, boundaries, and uses, on Michael Krauss's 1974 and 1982 *Native Peoples and Languages of Alaska* map, this map differs in several ways from that map. This map does not indicate indigenous populations or speaker numbers; language status in each village or site of village, and dialect boundaries. Finally, several language names have been revised to reflect current usage.

More information about Alaska languages and language maps can be found at www.uaf.edu/csla.

Indigenous Peoples and Languages of Alaska, compiled by Michael L. Krauss.

Digital map created by Gary Holton, Jim Ken, and Colin West, with the assistance of faculty and staff at the Alaska Native Language Center of the University of Alaska and Fairbanks, Alaska.

Indigenous place names compiled by Gary Holton.

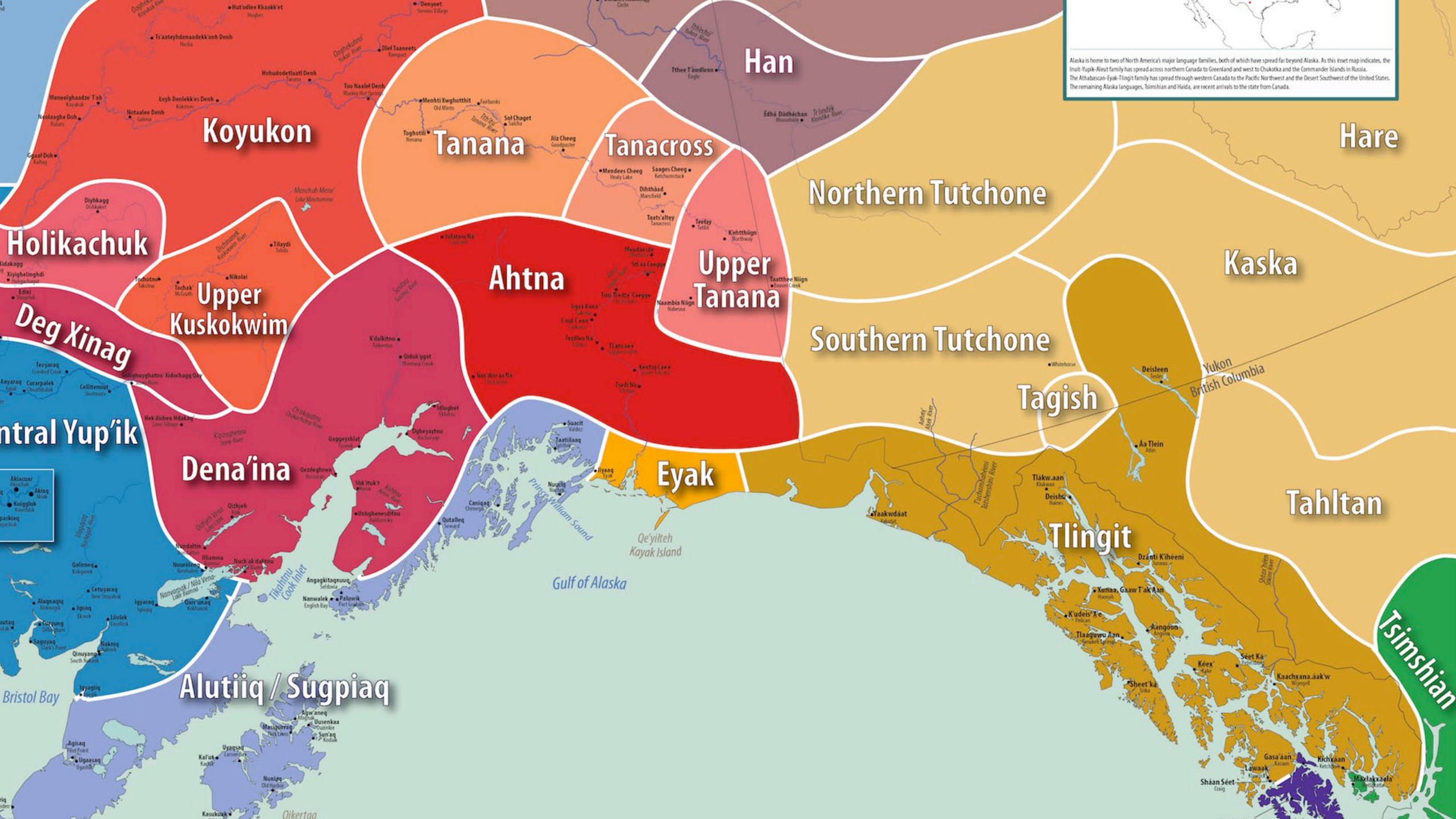
Graphic design and layout by Christa Ann Mackay.

USGS names and a complete list of references and archival source materials available at www.uaf.edu/csla and www.ansic.org.

Based on the maps *Native Peoples and Languages of Alaska* (Krauss 1974, revised 1982) and *Native Peoples* (Mason 1992).

Funding provided by the Alaska Native Language Center, the Institute of Social and Economic Research, the Alaska Native Language Center, the UAF Kavli Center for Energy Research, Scholarship, and Creative Activity, Alaska DFD, and the National Science Foundation.

Copyright 2011.



Alaska is home to two of North America's major language families, both of which have spread far beyond Alaska. As this inset map indicates, the Inuit-Yupik-Aleut family has spread across northern Canada to Greenland and west to Chukotka and the Commander Islands in Russia. The Athabaskan-Eyak-Tlingit family has spread through western Canada to the Pacific Northwest and the Desert Southwest of the United States. The remaining Alaska languages, Tsimshian and Haida, are recent arrivals to the state from Canada.

Han

Hare

Koyukon

Tanana

Tanacross

Northern Tutchone

Kaska

Holikachuk

Upper Kuskokwim

Ahtna

Upper Tanana

Southern Tutchone

Deg Xinag

Tagish

Central Yup'ik

Dena'ina

Eyak

Tlingit

Tahltan

Alutiiq / Sugpiaq

Tsimshian

Gulf of Alaska

Yukon
British Columbia

Qe'yilteh
Kayak Island

Bristol Bay

Oikertaa

DEDICATION

This training is dedicated to all those who tirelessly work for social change on behalf of others to bridge the gap between what people need and what programs, systems, and organizations are able and willing to provide.

“We will remember you...”



- ❑ **Your name & pronouns**
- ❑ **The community and the Indigenous land you are on and/or from**
- ❑ **Your position, agency**
- ❑ **Something you are grateful for**

INDIGENOUS ACKNOWLEDGEMENT OF LAND AND IDENTITY

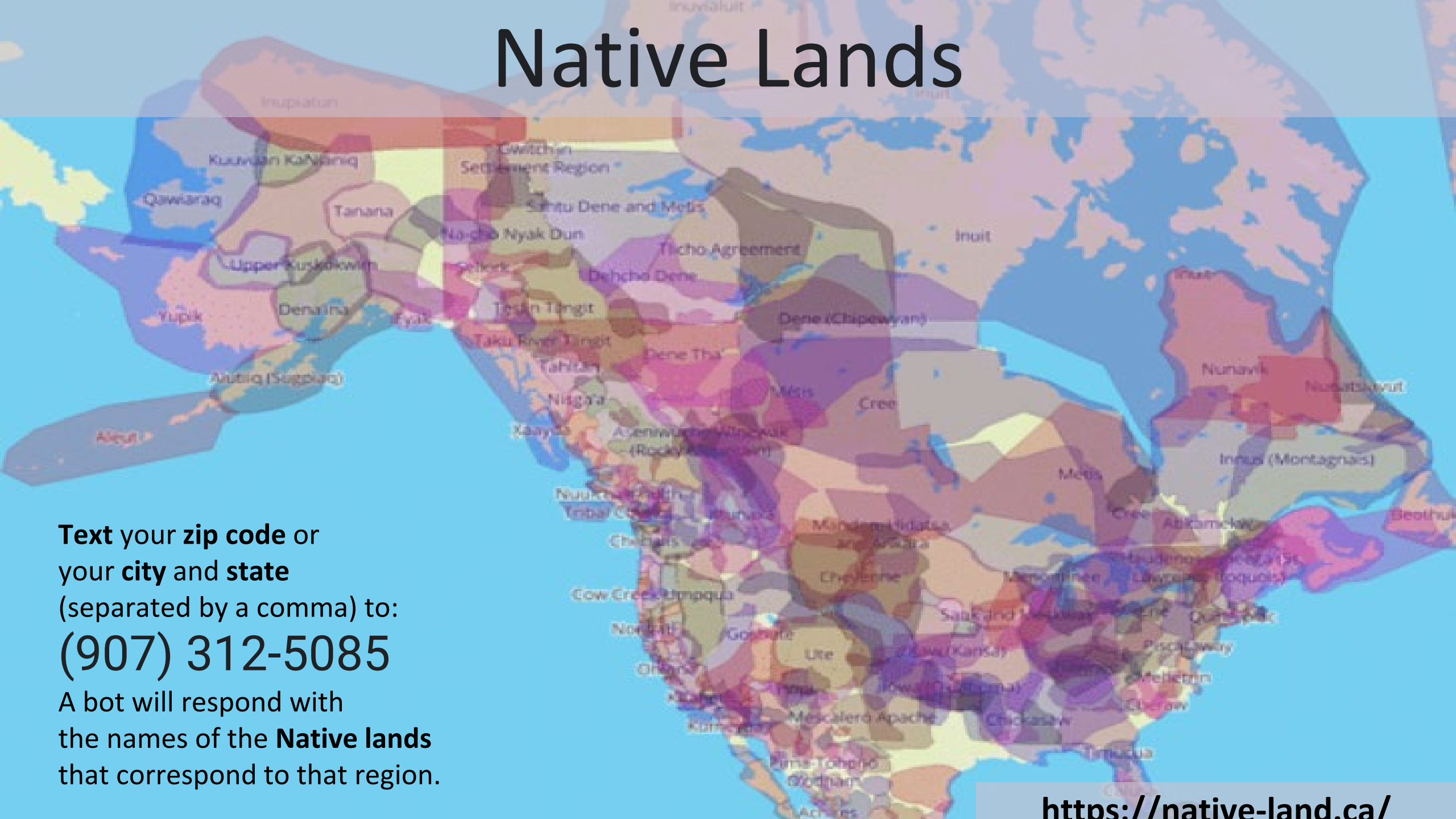
We acknowledge that the land each of us live, learn, and thrive on are the traditional, ancestral, and unceded homelands of Indigenous and tribal nations.

We acknowledge the genocide and systems of oppression that have dispossessed Indigenous people of their lands and we honor and respect the diverse and beautiful peoples still connected to this land.

We acknowledge the preservation of our languages, traditions, rituals, and cultural knowledge; and, just as important, the reimagining of our lives through storytelling.

We are more than the harm that has been done to us! We are brilliant, joyful, strong, hilarious, kind, giving, loving, caring, connected, honorable, respectful, gracious, authentic, and thoughtful relatives.

Native Lands



**Text your zip code or
your city and state
(separated by a comma) to:
(907) 312-5085**

A bot will respond with
the names of the **Native lands**
that correspond to that region.

<https://native-land.ca/>

THIS IS

DOMINANT MEN



CLIP

*You must be able to see where you
have been, before you can possibly
know where you want to go.*

Muscogee Creek



AMERICA'S HISTORY & LEGACY OF VIOLENCE



2020 Alaska Victimization Survey

Lifetime Rates of Victimization: Out of every 100 Women in Alaska

48 Experienced Intimate Partner Violence



40 Experienced Sexual Violence



58 Experienced Any Type of Violence



In The United States

1 in 3 Women have been sexually assaulted in their lifetime



1 in 38 Men have been sexually assaulted in their lifetime

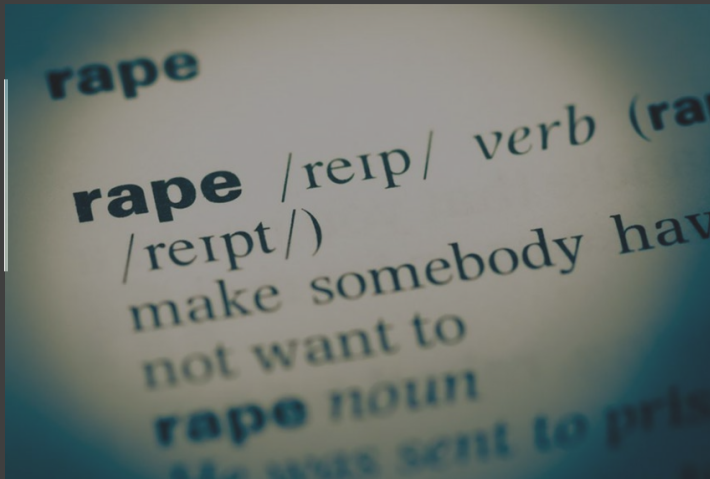




Why does violence
happen to women
more than men?

GENDER-BASED VIOLENCE





Hierarchy, slavery, & the subjugation of women

- The word “rape” is derived from the Latin rapere, meaning “to steal, seize, or carry away.” Forcible seizure and rape were accepted methods of claiming a wife in early history – and, in some cultures, this still occurs.
- Owning property and gaining wealth were considered marks of manhood.
- This ownership revolved around possessions and without a wife, his lineage would end. According to Susan Brownmiller in *Against Our Will*, “Concepts of hierarchy, slavery and private property flowed from, and could only be predicated upon, the initial subjugation of women.”

Throughout most of history...

- Sexual violence and abuse were not viewed as a crime because women and children were considered property of men, and, therefore, without rights.
- Until the 1870's laws protecting animals from abuse were greater than laws protecting children.
- In most cultures, marriages were arranged when the groom purchased the bride from her father.
- Rape was initially considered a crime only in terms of the property violation of another man.
 - The sexually assaulted woman would also be punished as an adulteress, regardless of her lack of complicity in the assault.





Middle Ages Punishment

- Prior to the thirteenth century, a sexually assaulted woman had to be a wealthy virgin to have legal recourse against her attacker.
- In the late thirteenth century, English laws were rewritten to exact a penalty of death upon a man who raped an unmarried or married woman (except his own wife).
 - Although this law was rarely enforced, it was one of the first laws making rape against all women a crime.

A
VINDICATION
OF THE
RIGHTS OF WOMAN:
WITH
STRICTURES
ON
POLITICAL AND MORAL SUBJECTS.

BY MARY WOLLSTONECRAFT.



PRINTED AT BOSTON,
BY PETER EDES FOR THOMAS AND ANDREWS,
FAUST'S Statue, No. 45, Newbury-Street.
MDCXCII.

A galvanizing force

By the late 1700's in the United States, women, seemingly one by one, recognized the powerlessness of women in the face of male domination. Mary Wollstonecraft wrote *The Vindication of the Rights of Women* in 1790.

- Wollstonecraft recognized the failure of contemporary education for girls and the powerlessness of women in unhappy marriages. She ridiculed the notion of women as meek and modest; as attractive and shallow playthings for men. She maintained that women should be equal partners to their husbands. For the first time, a woman put words to the experience and perception of many women – these words served as a galvanizing force.

The anti-slavery movement

- Women “galvanizing as a force” began with the anti-slavery movement. The Grimke Sisters, Angelina and Sarah, were among early activists in the anti-slavery movement during the 1830s.
 - Work in the anti-slavery movement thrust women into the political, activist arena.



Definitions

- **Abolition:** A complete end to slavery
- **Abolitionist:** Some one that works toward a complete end to slavery.
- **Emancipation:** The immediate freedom from the control of another person.





1848 Women's Rights Convention

Grew out of abolitionism

- Taught them how to organize, publicize and articulate a political protest.
- Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone and Lucretia Mott are considered among the mothers of the early feminist movement.
- Abolitionists who loosely held the belief that women were, in some sense, slaves too.

1848 Women's Rights Convention

- The delegates passed the Declaration of Sentiments, written like the Declaration of Independence – calling on women to organize and petition for their rights.
- The right to vote passed by a narrow margin and was quite controversial – and a reflection of the racism so pervasive then (and now).
 - Tragically, women of color were not included in the right to vote. That decision and others resulted in a schism between white women and women of color that continues today.



INTERSECTIONS
RACE, GENDER, & VIOLENCE



Intersections of Race & Gender

- Sojourner Truth connected the issues of women and race. She spoke of the role of black women in the fight for women's rights in her famous speech "Ain't I a Woman?"
- In 1866, when the Memphis Riots occurred, Congress held hearings about the chaos and brutality during the riots. Black women testified before Congress about being gang raped by a white mob. These women were perhaps the first women to break the silence of rape.



Intersections of Race and Gender

- The issue of rape, race, women and slavery was also addressed by a significant Supreme Court case, *Missouri v. Celia* in 1885. The decision is, of course, a travesty – a black slave woman is declared to be the property of her owner with no right to defend herself against his rape of her.



The anti-rape movement



- Chicago Women Against Rape's 1970's statement of purpose:
 - "Rape violently reflects the sexism in a society where power is unequally distributed between women and men, black and white, poor and rich...In rape, the woman is not a sexual being but a vulnerable piece of public property; the man does not violate society's norms so much as take them to a logical conclusion."
- The anti-rape movement listened to what survivors were saying.
 - Survivors named those who blamed them for rape: law enforcement officers, prosecutors, their boyfriend, their friends, the authors of literature, the scholars of law, newspaper reporters, sports figures, their family, just about everyone who learned of their story.

Responding to a Need

The anti-rape movement..

- Sponsored speak outs, hosted forums and distributed literature and fact sheets correcting the lies and the myths, desperately trying to shift blame to where it belonged: **with the rapist.**
- Listened as survivors courageously disclosed the sexual violation in their lives by men, sometimes known to the survivor, sometimes not. Sometimes, it was an incident occurring long ago, sometimes the night before.
- Survivors said they...
 - did not have anyone to talk to about what happened.
 - wanted to go to the hospital but were fearful that their humiliation would be multiplied, and the origins of their injuries ignored.
 - never considered going to the police station.

Something needed to be created

Not for themselves, they said; it was too late.

- They wanted to...
 - answer a telephone in the middle of the night to help chase away someone else's nightmare
 - to talk to nurses and doctors about how to treat a rape victim differently than anyone else who came to an emergency room.
 - teach police about how to respond to a rape victim and how to interview her and to understand that women don't make up this "stuff" to get someone else in trouble.
 - stand in the streets or in the classroom or on television or in Congress or anywhere else to let people know that rape is about women being controlled by men; that men rape because they believe they have a right to rape, and they believe they will get away with it; that men who rape believe they own the victim's body.



Survivors were becoming activists

For nearly 50
years

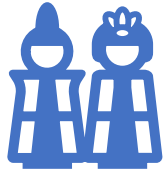
WE HAVE...

- insisted that victims do not “ask for it” through provocative dress or behavior.
- maintained that an adult woman raped by a husband, or someone she knows, deserves the exact same justice and support as the child raped by a stranger.
- been loud and clear about the fact that only rarely, oh so very rarely, does a victim falsely report rape.
- insisted that someone who rapes is not necessarily crazy or mentally ill or deranged. They are simply men who believe they have the right to control a woman or adults who believe they have the right to control a child.



The same mission

As early as 1971-72, rape crisis workers established 24-hour crisis lines, created rape crisis centers, conducted prevention education and training programs, created thousands of brochures, offered self-defense classes, organized and marched and devoted thousands of hours to helping victims heal from the devastation of rape.



Sexism, racism, classism, ism..

Susan Schechter in her book *Women and Male Violence*:

“Throughout the anti-rape literature there is a recognition that the system sometimes helps ‘legitimate’ victims – white, married women who fought their [stranger] rapist and was visibly injured. Other victims – women of color, poor women, single women, women who dared to be out drinking or walking the streets late at night, prostitutes, women raped by judges or doctors – would never be consistently helped. Nor would the racist use of the rape charge, which helped whites brutalize the black community, ever cease without major social transformation. Exactly how rape was to be eliminated remained a difficult question. Profound social struggle would have to attack the sexism, racism and class domination in our society in order to end rape.”

HISTORICAL VIOLENCE
AGAINST INDIGENOUS PEOPLE



84.3% of Native Women have experienced violence



56% of Native Women have experienced sexual violence



**Native Women
experience violence**

at a rate

10 times

the national average

Rosay, DOJ, 2016

29.3%

**of Native Two-Spirit People
are victims of hate crimes**

85%

**of lesbian, bisexual, and Two-Spirit
Native People have experienced
sexual violence**

Lehavot et al., 2009



Why does violence happen?

- Sexism
- Racism
- Homophobia
- Ableism
- And others

It is not a coincidence that people who experience greater marginalization experience greater violence.

Why is this possible?

84.3 %

of Native women have experienced violence

56%

of Native women have experienced sexual violence

10 times national
average

of Native women have experienced sexual violence

29.3%

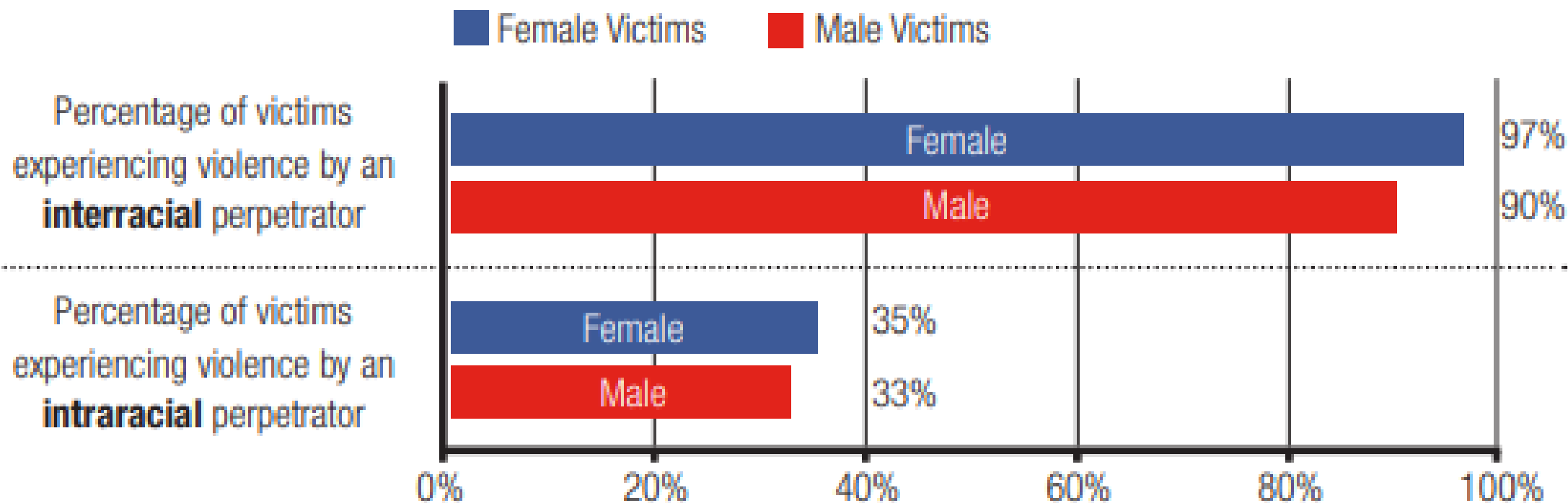
of Native Two-Spirit people have victims of hate crime

85 %

of lesbian, bisexual, and Two-Spirit Native people have
experienced sexual violence

Who Are the Perpetrators?

Figure 1: Estimates of Lifetime Interracial and Intra-racial Violence



Notes: Samples are restricted to American Indian and Alaska Native victims of stalking, sexual violence, and psychological aggression and physical violence by intimate partners. Some victims experienced violence by both interracial and intraracial perpetrators.

Violence Against Indian or Native Men

American Indian and Alaska native men have experienced:

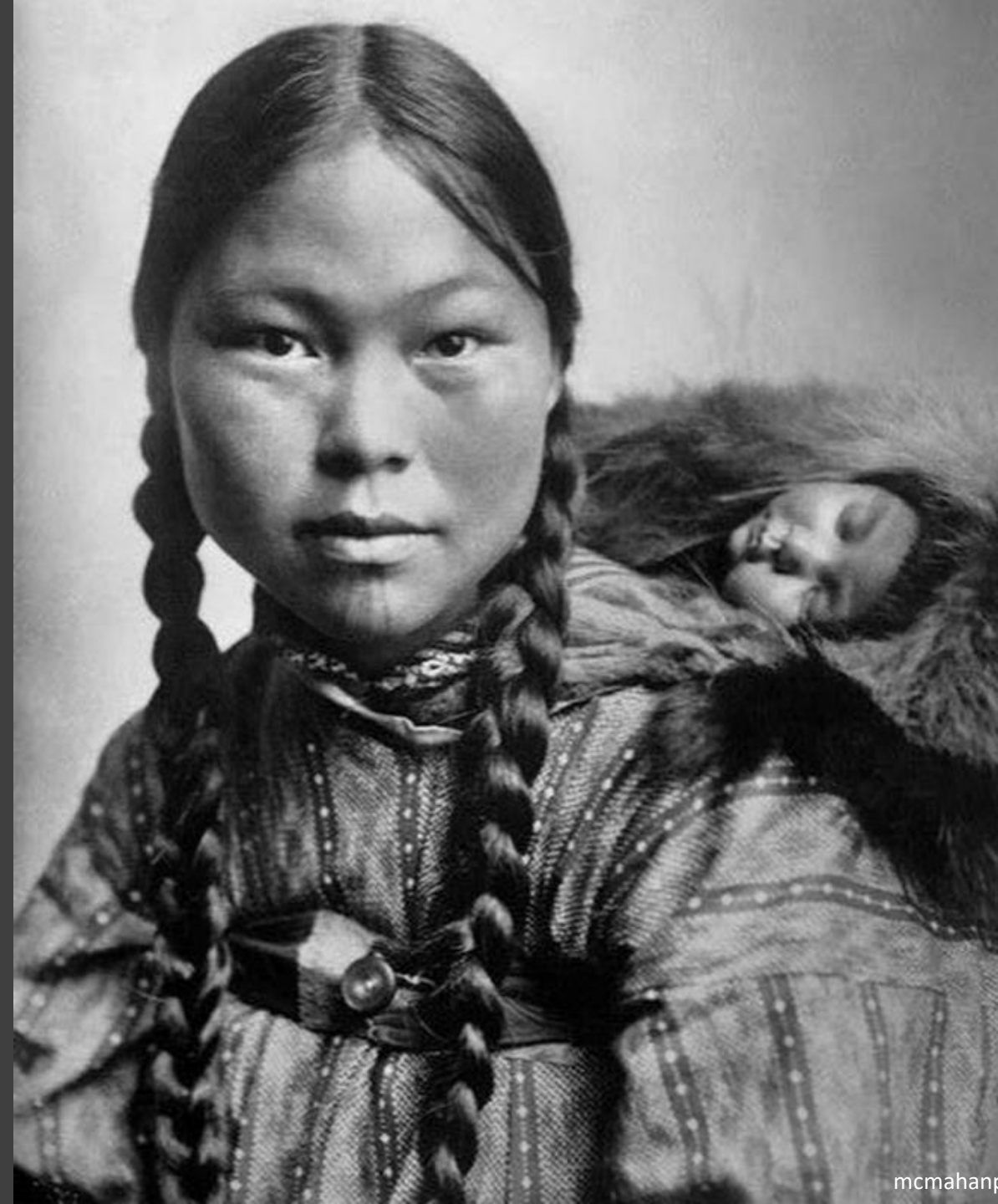
- **81.6 %** violence in their lifetime
- **27.5%** sexual violence
- **43.2%** physical violence by an intimate partner,
- **73%** who have experienced psychological aggression by an intimate partner.

Have native communities
always been impacted by
violence?

NO

B.C. Era – Early Contact/Pre-Contact

- Tribal justice response to acts of violence was swift & severely punished
- Matrilineal/matriarchal tribal nations
- Women & children were considered sacred, held esteemed positions in the nation
- No one word for rape
- Sexuality was natural & women's sexual autonomy was respected
- Women were not seen as property of men
- Individual and tribal sovereignty
- Two-Spirit were considered sacred



“The Indians have no altercations, and in ten years I have not heard any angry expressions nor seen any degree of passion. They treat their women with respect, even tenderness, They used no ardent spirits. They settled differences amicably.”

-Ephraim Webster, (1786) Fur trader that lived with the Onondaga and Oneida for years and eventually adopted by the people.



Violence is **NOT** part of indigenous culture



Aleut Children - Unalakleet, Alaska



When did the crisis of
sexual violence begin in
America?



1492

Columbus began the European rape of the New World

Michele de Cuneo's Letter on The Second Voyage of ~~"Discovery"~~ **Holocaust** 1492-1496



While I was in the boat, I captured a very beautiful woman, whom the Lord Admiral [Columbus] gave to me. When I had taken her to my cabin she was naked — as was their custom. I was filled with a desire to take my pleasure with her and attempted to satisfy my desire. She was unwilling, and so treated me with her nails that I wished I had never begun. I then took a piece of rope and whipped her soundly, and she let forth such incredible screams that you would not have believed your ears. Eventually we came to such terms, I assure you, that you would have thought she had been brought up in a school for whores.

That was no “Discovery” — it was an American Indian Holocaust!



- Research by some scholars provides population estimates of the pre-contact Americas to be as high as 112 million in 1492
- Today 10 million American Indian & Alaska Native people living in the U.S. (2020 census)
- 560+ federally recognized tribes in the U.S.



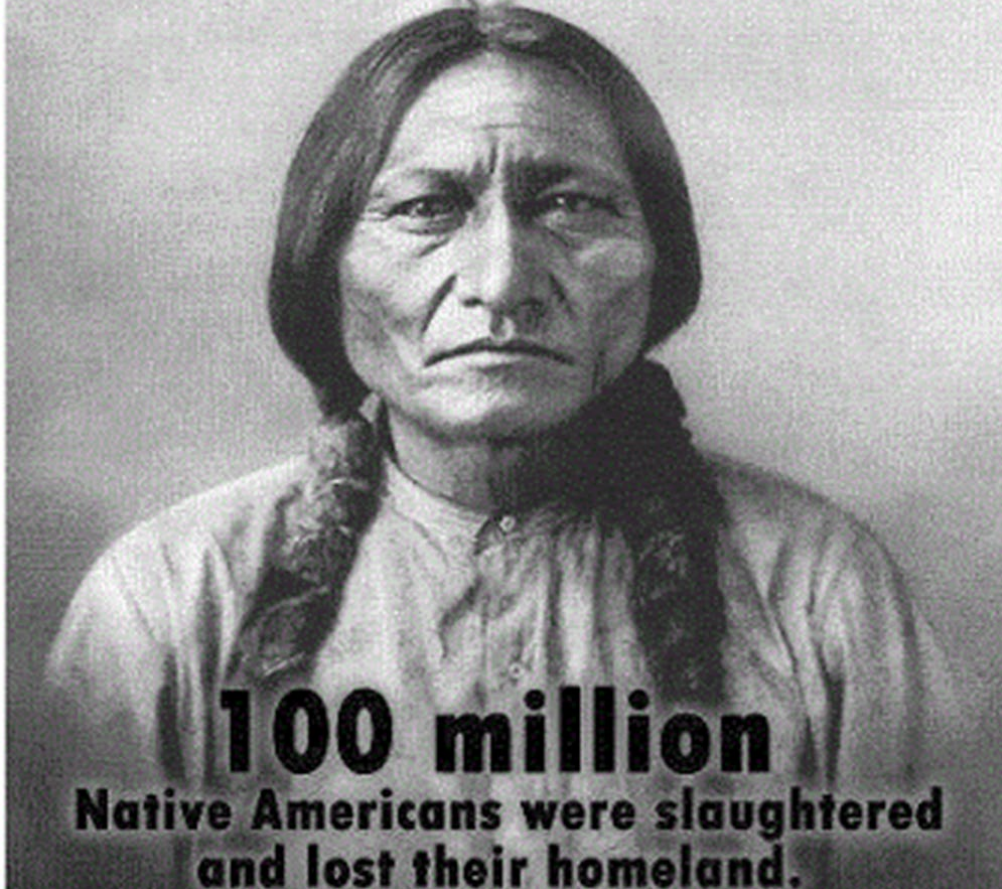
Genocide

- Stannard (1992) and Churchill (1997, 2004) applied the term Holocaust to refer to the devastation of Indigenous peoples wrought by the diseases, violence, and policies of cultural oppression brought by settlers and colonizers.
- Indigenous genocide cannot be compared with other genocides.
- Indeed, Stannard went so far as to claim that Hitler was inspired by America's success at killing its Indigenous peoples: "on the way to Auschwitz the road's pathway led straight through the heart of the Indians and of North and South America" (Stannard 1992)

Recognizing the American Indian Holocaust

For them [Indians/Native People] the arrival of the Europeans marked the beginning of a long holocaust, although it came not in ovens, as it did for Jews. The fires that consumed North American Indians were fevers brought on by newly encountered diseases, the flashes of settlers' and the soldiers' guns, missionaries, the ravages of firewater, the flames of villages and fields burned by the scorched-earth policy of vengeful Euro-Americans. The effects of this holocaust of North American Indians, like that of Jews, was millions of deaths. In fact, the holocaust of the North American Tribes was, in a way, even more destructive than that of the Jews, since many American Indian peoples became extinct. (Thornton, 1987, p. xv-xvi)

**The biggest genocide in human history
didn't occur in Nazi Germany,
but on American soil.**



100 million

**Native Americans were slaughtered
and lost their homeland.**

Ethnic cleansing

- Bureaucratic forms of genocide coupled the rational pursuit of order and efficiency with emotionally charged ideas about the threats represented by the racialized “other” portrayed as savage, uncivilized, or degenerate.
- In both cases, racial ideologies supported ethnic cleansing processes aimed at ridding society of the “weeds” of the uncivilized (Neu & Therrien, 2003, p. 13) or, in a still more dehumanizing metaphor, ridding the body politic of its “lice”.





Conquest, Colonization & Assimilation

- Creation of Government Controlled/Catholic Boarding Schools
- Breakdown of family, social systems
- Traditional forms of justice mostly eliminated
- Conquest: Land/women
- Diminished status of women
- Erosion of individual and tribal sovereignty



Conquest, Colonization & Assimilation

“Objective simple and clear cut: To extinguish tribal sovereignty, erase reservation boundaries, and force the assimilation of Indians into the society at large.”

– Supreme Court



Violence is a learned behavior



**Colonizers were our
first perpetrators**



**Some History is
NOT in History
Books**

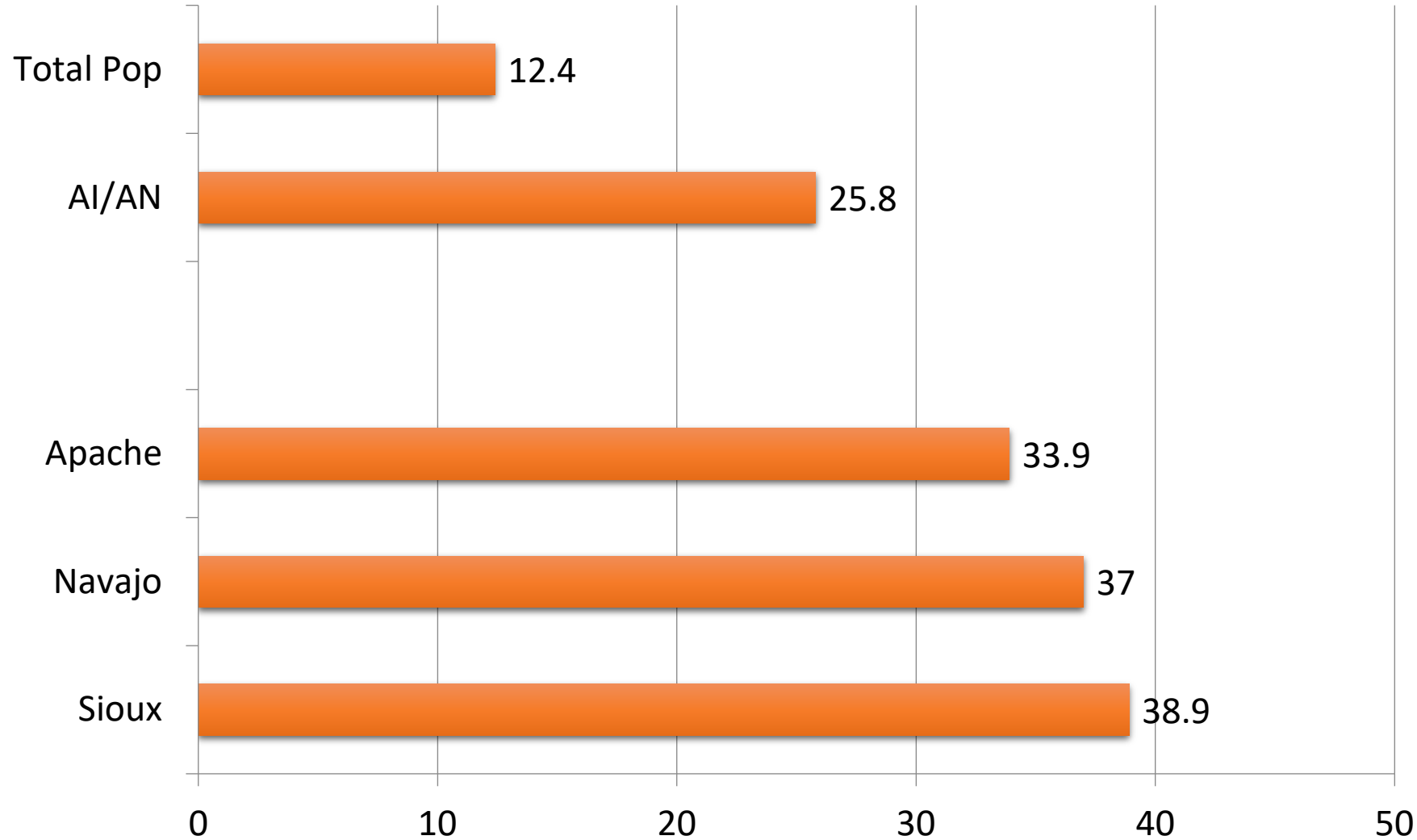
Why is it important to remember
this history?

Native Americans rank at or near the
bottom of nearly every social, health and
economic indicator

(U.S. Commission on Civil Rights)

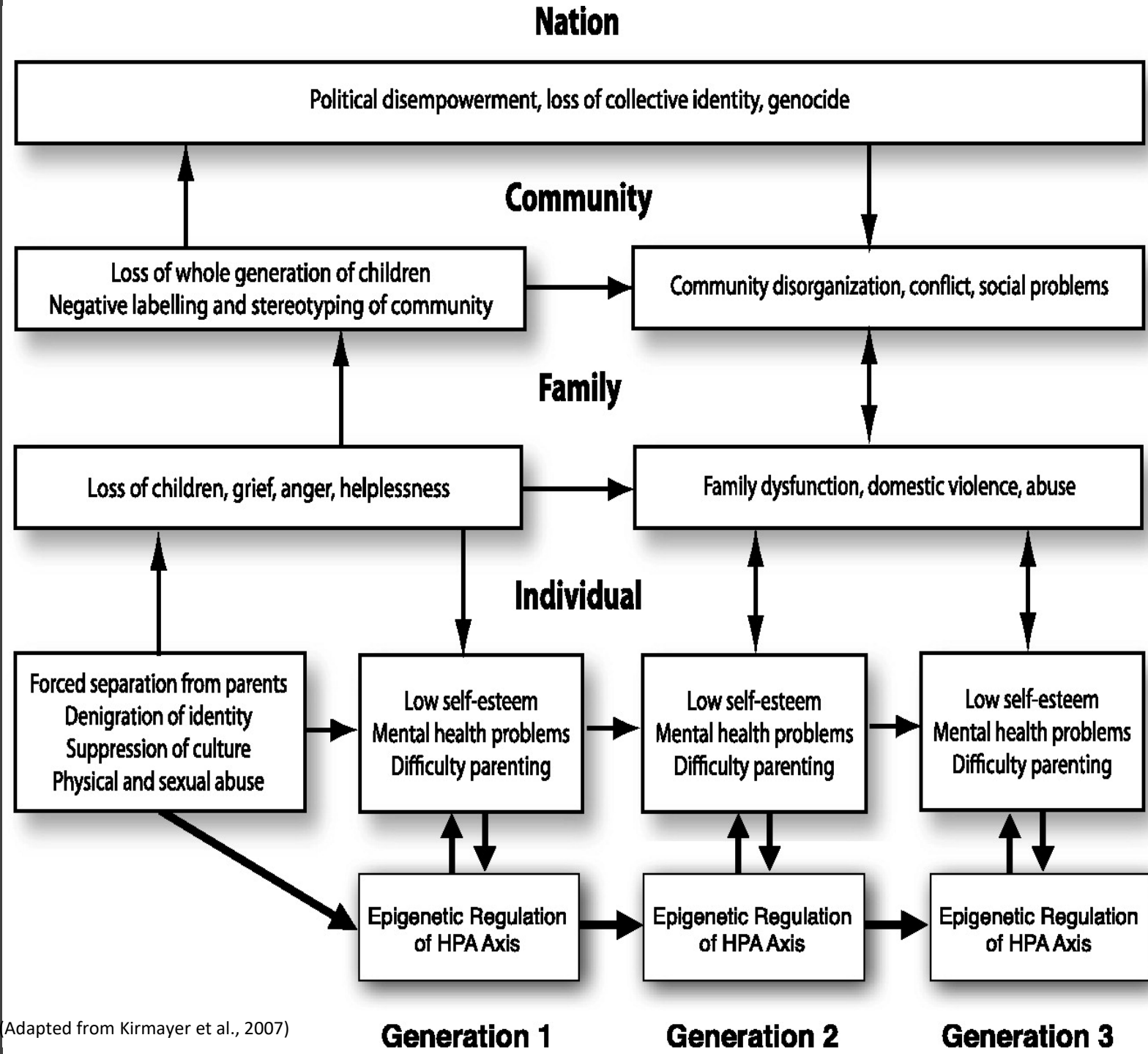
Poverty Rates

According to US-DHHS



“American Indians and Alaska Natives are the most impoverished ethnic minority group in the US.”

The diagram depicts some of the hypothetical pathways through which the effects of trauma and loss may be transmitted across generations through processes at multiple levels, including epigenetic alterations of stress response; changes in individuals' psychological well-being, self-esteem, and self-efficacy; family functioning; community integrity and cultural identity; and the continuity of identity and collective efficacy of whole nations or peoples.



(Adapted from Kirmayer et al., 2007)

Rows indicate exposure to this form of adverse childhood experience. Columns indicate co-occurrence with other exposures.		Physical Abuse	Sexual Abuse	Verbal/Emotional Abuse	Mental Illness	Substance Abuse	Domestic Violence	Separation Divorce	Household Member in Prison
Abuse	Physical Abuse		35.9%	78.4%	42.6%	60.4%	53.6%	47.2%	21.6%
	Sexual Abuse	43.7%		57.2%	44.4%	56.5%	35.9%	43.0%	18.5%
	Verbal/Emotional Abuse	47.5%	28.4%		42.7%	58.0%	40.8%	44.8%	19.1%
Household Dysfunction	Mental Illness	36.7%	31.4%	60.8%		61.3%	36.3%	43.5%	22.6%
	Substance Abuse	33.2%	25.5%	52.7%	39.1%		37.4%	49.1%	25.8%
	Domestic Violence	55.0%	30.2%	69.1%	43.3%	69.7%		56.9%	25.0%
	Separation/Divorce	27.5%	20.6%	43.1%	29.4%	52.0%	32.3%		20.8%
	Household Member in Prison	36.9%	25.9%	53.7%	44.7%	79.9%	41.5%	60.8%	



Source: Alaska data from the 2013 Alaska Behavioral Risk Factor Surveillance System, Alaska Department of Health and Social Services, Division of Public Health, Section of Chronic Disease Prevention and Health Promotion

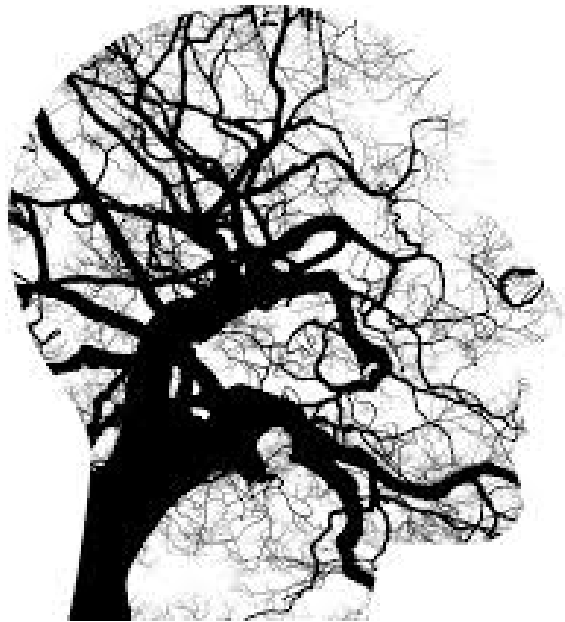
Making the Connection

“Our findings indicate that the major factor underlying addiction is adverse childhood experiences that have not healed with time and are overwhelming concealed by shame, secrecy, and social taboo.”

-Dr. Vincent Felitti, *Origins of Addictions*, 2003



Impact of Trauma Over the Lifespan



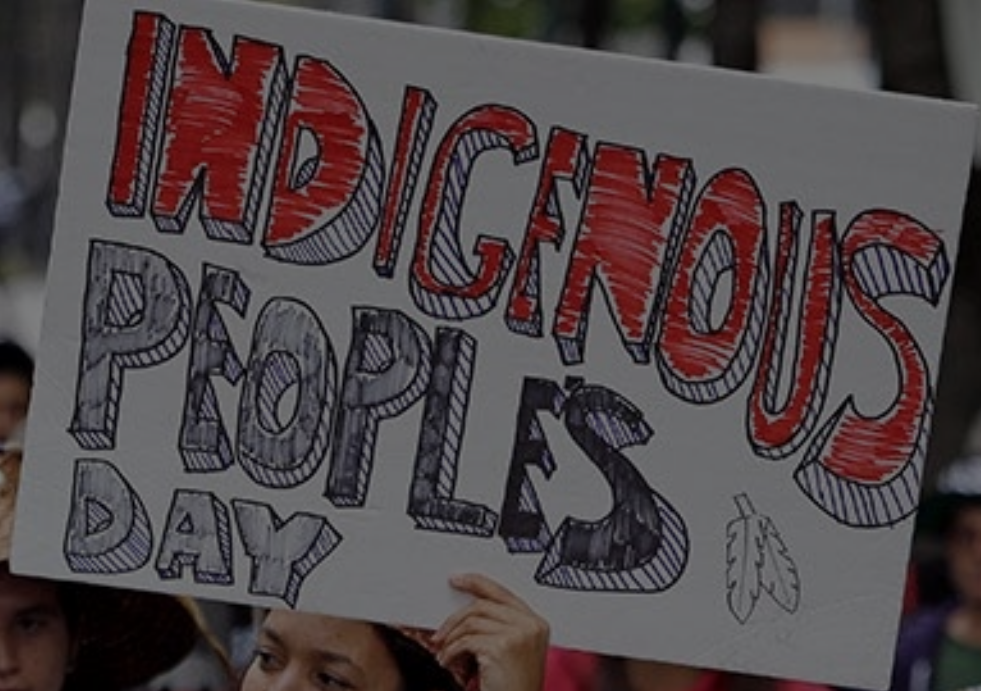
Are neurological, biological, psychological and social in nature. They include:

- Changes in brain neurobiology;
- Social, emotional & cognitive impairment;
- Adoption of health risk behaviors as coping mechanisms (eating disorders, smoking, substance use, self harm, sexual promiscuity, violence); and
- Severe and persistent behavioral health, health and social problems, early death.

(Felitti et al, 1998)

My people are not morally
flawed—they have been surviving!






Resilience

Against all odds we survived 500+ years of violent colonization and...

WE ARE
STILL
HERE



The expectation was *not* that in the 21st century, more than 10 million American Indians would still exist



A HISTORY OF
VIOLENCE HAS
LAID THE
GROUNDWORK
FOR INJUSTICE
TODAY



Alaska State Library - Historical Collections

I am what my ancestors prayed
for and dreamt of



Why is this
information
important?

Q & A

Please ask any questions or
offer any comment!