

Byron Dorgan:

And I want to just describe what is next on our agenda. We have now a public panel. And we will have five people from the public sector give us testimony. And it'll be five minutes each. Following that, we will break for lunch. And then of course this afternoon we have additional panels as well.

But we are ready then, I think, to call—let me call for the first group. Andrea Joshevama and Tracy Ching King. And let me just give a bit of background as they come forward. And they will give us their perspective on a range of things as well.

The statement that will be read today by Andrea Joshevama is a statement by Hopi Chairman Herman Honanie. And Andrea is a child and family therapist and supervisor of the Hopi Child Sexual Abuse Program. We very much appreciate your being here, Andrea. Why don't you proceed. And again, these five testimonies will be under the five-minute rules. So, thank you very much.

Andrea Joshevama:

[NATIVE LANGUAGE @ 01:10:32 – 0211B] Good afternoon. It is a great honor to speak to you on behalf of the Hopi tribe. My name is Andrea Joshevama from the village of Shungopavi. I am of the Bear Strap and the Spider clans. I have been employed as a child and family therapist with the Hopi Guidance Center since 2009. It gives me great honor to speak on behalf of the Hopi tribal chairman, Mr. Herman Honanie, who is unable to be present at this public hearing today.

The Hopi tribe is located in the northeast region of Arizona, in Navajo County. We are a federally recognized tribe with a land base covering approximately 1.5 million acres, and is comprised of 12 villages. Our population is approximately 13,932 enrolled members. Of the approximate 14,000 enrolled, 3,762 are children under the age of 18 years old. Approximately 27% of our total population.

We have one main high school, three junior high schools, and eight elementary schools that serve the Hopi community. Approximately 56% reside on the reservation. Hopi economic conditions and job opportunities are very limited. Many Hopi families rely on self-employment, which is

primarily arts and crafts. By tradition, Hopis have been dry farmers, yielding corn, squash, melon, beans as their primary sustenance.

Lack of adequate housing is a major concern for all of our families. There are multiple families residing in one family home, which creates many layers of stressors for our children. It is with great concern that the Hopi tribe has also suffered longstanding social ills. For the past year, approximately 400 child abuse reports were submitted to the Hopi Tribal Child Protection Services.

This includes all forms of neglect, concerns from schools, community, the local health center, and concerned family members. The largest percentage of CPS reports are a result of abandonment and neglect, related issues that involve substance use by the caretakers or the parents. For the past year and a half, there were approximately 32 out-of-home placements under Hopi Tribal Social Services.

The Hopi tribe emphasizes strong adherence to placing children with extended family members, clan members, and relatives, before an out-of-home placement is made. The Hopi Tribal Social Services has two full-time CPS workers, of which one is usually consistently filled.

The Hopi Guidance Center has not been able to fill the child psychologist and psychiatrist position for the past three years, due to lack of housing, the remote location of our reservation, and general lack of resources. These positions and services are very critical. Recruiting and maintaining competent child behavioral health service providers has been an ongoing challenge for our nation.

At the present time, there is only one therapist who provides counseling services to children, adolescents, and their families. And one master level therapist to provide behavioral health services to all populations. We continue to hear great concerns from our teachers and school officials, who observe and experience great challenges in teaching our children.

Our children have expressed fear, hyper vigilance, anxiety, hyper arousal, aggression, and worry about their home environment. We have young children who have witnessed their parents' longstanding substance abuse addictions, emotional turmoil, physical violence between their parents, which often includes violence, violent mood swings, and threats to harm themselves or others.

School officials, the teachers, staff members report the children retelling their traumatic stories from their home life. These teachers report great concerns that some of these children have normalized these traumatic experiences and do not see much improvements or changes in their home life. Often these home challenges contribute to their lack of focus and lack of motivation to excel in their academics.

Our Hopi teachings and culture has always emphasized safety, nurturing of our children, and has placed great emphasis on strong parent, child, and family relationships. We have celebrated the birth of a child, proclaimed responsibility to the upbringing of a child to their old age. Our greatest asset and strength is to keep that cultural connection alive, strengthen our roots, and return to our Native language and sense of community.

We were very devastated when we learned that one of our Hopi-Tewa adolescents completed suicide by gunshot in July of 2012. We want all of our Hopi and Tewa children to see our community as safe, predictable, and to see us protecting our greatest asset, which is our future. Our children.

[NATIVE LANGUAGE @ 01:16:25 to 01:16:35 – 0211B]

Byron Dorgan:

Thank you very much for being with us today. And please greet your chairman for me, if you would. For the task force. Let me call next on Tracy Ching King, who is a member of the Fort Belknap community in Montana. Served on the tribal council for 14 years, including eight years as president, until just this past November of 2013.

He's the founding board member and chairman of the Indian

Child Family Resource Center. Mr. King, thank you very much for being with us. You may proceed.

Tracy Ching King:

[NATIVE LANGUAGE @ 01:17:15 – 0211B] I said in Assiniboine my name is Holy White Horse. I come from families—my family is war veterans, spiritual leaders, tribal leaders. My nephew is a Purple Heart recipient of the Iraqi War, 10 years ago. Was wounded. And my daughter was capturing insurgents in Mosul.

So my history goes back to my grandfathers fighting alongside Sitting Bull on the King side and (Wind Chief @ 01:17:54 – 0211B) side. Fought Custer. So we went into exile into Canada. So this is where I come from. I have to say where I come from.

And one of the things that my grandfather, Richard King—used to be a tribal chairman. He ran away from Carlisle Indian School when he was, like, seven years old. Made it all the way home. So I think 50% of the kids in boarding schools died, according to Judge Thorne's (inaudible @ 01:18:37 – 0211B).

So, you know, "Kill the Indian, save the man," is still in the air. And the only way to do it is lock up our youth. I have a hard time locking up our youth, because in my lifetime I have never, ever, ever seen a youth fail. And so we fail them as tribal leaders, parents, grandparents, whoever. Judges. And so they never fail. And that's where I have a problem with—I used to work with the Department of Justice back in the '90s, with the Safe Futures program.

And a lot of our kids, it was an alternative to incarceration. So the reason why I have to tell where I come from is because a lot of our youth don't know who they are. And so they're lost. So we have to find a way to ground them. And so a lot of our youth were being sent to lockup facilities. And my goal is to shut down all the facilities. You give me \$300 a day, which it takes to lock up a youth.

Give me that 300 of each youth, and then I could make them something, along with the folks, you know. You know, my

brother, Peter Bigstone, from Canada, we work with a lot of domestic violence victims through ceremony, through sweat. You know, when someone adopts me as an uncle or a grandfather, as an Assiniboine man I have to take that very, very seriously and help ground that person.

So, you know, the Safe Futures model, we used a lot of horses for the kids to help get back into their—out of trouble. And so I'll say that kids are like mishandled horses. They buck their parents off. So usually they want to can them. But you take somebody like me that will look at not the bad part of a young lady or a young man. You also have to look at the good part, you know?

And so that was one of the things we found out, is a group of tough kids are Fort Belknap were ready to be locked up. And so we took these young folks out to the tribal ranch and made them work. And so they got involved with our sun dances and they worked with these horses.

So I'm happy to say that a lot of them kids that were ready to be locked up became war veterans. And so that's where I don't think any kids are a throwaway. I think locking them up is just a way of say, "Oh, the hell with them." But, me, I could make something of them because I went down that rough road. So they can't bullshit me. [LAUGHS]

And so working with them is one of the things you have to do. Is to work with them. And so one thing that—before I go—is we really have to find more monies to really look at them. And have folks that been down there to really look and understand. But I want to thank you, Senator, for allowing me to be here. Thank you.

[APPLAUSE]

Byron Dorgan:

Mr. King, you expressed a lot of wisdom from a lot of years of leadership. Thank you very much for being with us. Next I'd like to call two additional folks to the stage, if we can. Daniel Cauffman. Daniel, are you in the back? And I want to thank both of you for being with us.

Daniel Cauffman is 21 years old. Enrolled in the Pokagon Band of Potawatomi Indians. Student at Grand Valley State University in Allendale, Michigan. Mr. Cauffman, thank you for being with us.

And then in addition, we have Temetria Young, who's 18 years old. San Carlos Apache. And she received her GED while in juvenile detention facility in San Carlos. That's an inspirational story. And we very much appreciate your being with us. And Lynnette Greybear [sic], is she here as well? Is Lynnette in the back? All right. Well, we'll have her following these two.

Daniel and Temetria, thank you very much. Why don't we proceed with you, Daniel?

Daniel Cauffman: Hi. Thank you guys for the opportunity to be here. I'm actually --

Byron Dorgan: Hold it very close to your mouth.

Daniel Cauffman: Oh. First time holding a microphone. I'd just like to thank you guys for the opportunity to be here. I'm studying social work, so this is, like, a big deal for me. Children are pretty much going to be my strong suit in social work.

But as for violence goes for me, I was introduced to violence at the beginning of my life, up until I was eight years old. I lived with my real mom and a stepfather, but I had custody rights with my real father and a stepmom. And on the weekends I had custody with my real father. And during those times, like, when I was with him, he worked a lot. So when he wasn't around, my stepmother would abuse me. And it was pretty violently.

There was times when I'd get woken up in the middle of the night being pulled my hair. She'd choke me up against the wall. When she assaulted with me, it was with a closed fist. It was just countless things. Like, I had a half-sister and two other brothers—like, two half-brothers that she treated pretty nicely. And I was the only one in the household to get abused.

It happened all the way until I was eight years old. Probably around five or six years old, I started to kind of—I don't know—try to think of why she'd be doing it and trying kind of look at her perspective from it. And I guess it kind of helped me, in some ways. It's kind of hard to deal with, but at the same time there wasn't much I could do.

I could have told somebody about it, but at the same time I had custody rights getting pulled back and forth between houses. So I didn't exactly know how it was going to turn up. And if I were to say something and have to go back, then I'd have been in a worse situation. So I kept it pretty hidden for a while. And then when I was eight years old, we had three full-blooded Boxers that she held me by my ankles and she let the dogs attack me while she was swinging me by feet.

And then proceeded to toss me down steps into a closet door. And after—being able to go home with all those scars and scratches and stuff was pretty much my ultimate proof that—what was going on in my life. So I took that back to my real mother. And she pretty much told me I never had to go back and see them. She was pretty sad, and it was a pretty emotional moment.

But she said I never had to go back and see them. And since that day, I didn't have to go back and see them. It was kind of weird, because she only did it when my real father wasn't around. He worked quite a bit. I think he worked, like, third shift, because usually gone in the evenings. So whenever he wasn't around, she was completely nice. Stuff like that. And then whenever she got the chance to get any opportunity to either physically assault me or something when he wasn't looking, she usually took the opportunity.

So, growing up it was real hard to deal with. I've coped with it pretty well. I guess as far as, like, the whole situation goes, I never really paid, like, too much attention to it. After I got pulled from his custody I tried to forget about it for the most part. As I got older, thought about it a little bit more and never really had counseling for it or anything like that. Never really needed it, because I just kind of continued with my life,

being happy.

The one thing that did confuse me about the whole situation was the fact that she never went to court. There was no legal issues at all. I mean, my real mom and my stepdad were struggling with marijuana use. And with the whole situation with them abusing me, I don't think either one of the two could take each other to court. So as far as the whole, like, legal situation of getting it fixed, I just pretty much got pulled from his custody.

I talked to him not too long ago, but I haven't really seen him since I was eight years old. And when I was 18, got in contact with him. And he's actually not married to her, which wasn't exactly my idea of a good ending. But I have talked to her since then. And they pretty much act like it never happened.

But that was me experiencing, like, my abuse. It happened pretty early. I've coped with it pretty well. Never really needed counseling for it. But as far as that goes, I mean, that's pretty much story and what I went through. So.

Byron Dorgan:

I'm going to recognize our next witness, but, Daniel, is this the first time you've spoken publicly about it?

Daniel Cauffman:

Yeah. Well, I talk to a lot of people about it. I'm really not, like—I'm a sociable person. So, I mean, I'll pretty much tell anybody my life story, if you want to hear it. But I've told this story many times. This is the first time actually doing it publicly like this. But, yeah.

Byron Dorgan:

It's truly a remarkable story. And we appreciate all that you've been through and appreciate very much your coming to speak of it publicly. Sometimes it's very difficult to do that. Perhaps there'll be some questions for you.

But Temetria Young, I mentioned, is 18 years old. And my understanding is that you have received your GED while in a juvenile detention facility. And we appreciate your being here as well. It's not easy to speak of these things publicly, but it's very helpful that you've come around. Can you identify the

person who's with you?

Temetria Young: What?

Byron Dorgan: Or if she could identify herself?

Tami Patterson: I'm Patterson. And I work for United National Indian Tribal Youth. And we helped get Temetria here today.

Byron Dorgan: All right. Temetria, thank you very much. Why don't you proceed.

Temetria Young: Good afternoon. My name is Temetria Young. I'm 18 years old. I grew up on the San Carlos Apache reservation. My foster parents raised me since I was five months old. It was a good environment because I was raised with two other foster children, both boys. I consider them my brothers. My parents had rules and discipline. Was part of my life.

We also went to church. My parents argued a lot, but they weren't physically violent with each other. My brothers were not violent with each other, but they did get in fight, like, once. I attended public schools until I was a sophomore in high school. That's when I dropped out of school. I was bullied at school. The other students would throw trash at me and call me names. Some girls wanted to fight me for no reason.

I started drinking because my friends were drinking. When I was under the influence of alcohol I became angry. I was bullied at school. The other students would throw trash at me and call me names. Some girls wanted to fight me for no reason. I started drinking because my friends were drinking. When I was under the influence of alcohol, I became angry and got into fights with other people. That's when I was thrown into the Juvenile Detention Center in San Carlos. I was thrown in jail a lot. I spent three birthdays there.

The first couple of times I was thrown into jail, I was treated okay. After that, one of the detentions officers would call me a troublemaker and we would always argue. The arguments began when I tried to explain myself about—but the DO

accused me of talking back to her. Most of the DOs treated me with respect. It was just one DO who did not. There was one DO who was really willing to listen and provide advice.

There were no counselors in the facility. When we wanted to speak to a counselor, one was brought in from the Wellness Center which was two miles away. I requested to speak to a counselor many times. I had lots of things on my mind. Some of the girls in the detention center continued to bully me and I would get depressed. I started cutting my wrists when I was in the sixth grade. Other girls made me feel ugly and made me feel like I was a mistake.

One day I got really mad and started cutting my arms. Seeing the blood and feeling the pain made me feel better. I questioned why other people treated me badly. I also cut myself because I did not understand why my biological parents gave me up when I was five months old. At the first—at first, I only cut one arm. But then when the scar tissue built up, I started cutting the other arm. My parents didn't know this because I hid my arms with long sleeves.

I also hurt myself in the detention center. I would punch myself in the face. I'd also sneak a pencil into my room, take the eraser off, and use the metal tip to cut myself. The DOs would find out about it and they would punish me by taking away my privileges and kept me in my cell until my arms healed. They also had a counselor talk to me. It was helpful to talk to a counselor.

The GED program in the detention center was a very good program. I like going to school there. It was different from my other schools. I like the teacher. She was Filipino. Miss (Behera @ 0:02:42 – 0211C) gave me one-on-one attention. She was encouraging and nice. She made us feel like she cared about us. When we got good grades and practiced good behavior, she treated us to a movie on Fridays.

I really like the graduation ceremony. I never expected anything like it. I felt important and it made me want to do something with myself. By the time I graduated with my GED, I had already turned 18 and was transferred to the

adult jail. When I left the detention center, there was no one to encourage me. I thought it would be different because while I was in the detention center, I was taught to think before I do things and to be a better person.

When I got out, there was all this negative around me and no positive. I hung out with my friends because I didn't have a home to go to. My mother was in the hospital and my father moved. I didn't know where my brothers were. It was pretty hard. I wished I was back in the detention center.

Now I am homeless. I'm living with my grandma temporarily. I plan to go to college in the fall in New Mexico. I'm not sure what to major in. I like cosmetology so if college doesn't work out, I will go to cosmetology school. I still cut my wrists, but I have the desire to stop. I want to make something of my life. Thank you for this opportunity to share my story.

[APPLAUSE]

Byron Dorgan:

You did a really good job. Thank you for doing it. I know that's not easy. But, you know, the two of you speak for thousands and thousands of children who go through what you've gone through and no one knows it. But they do, and they live in horror at what's happening to their lives. And so when you speak out and, you know, talk about these things in your life—which is really very hard—you're speaking for a lot of children.

And that's what we're here for. It's what this exercise is about. How do we reach out and find those who are suffering and those who are going through this terrible tragedy of violence and be able to say to them, with the things that we've talked about this morning, that things aren't hopeless. And we hope you will not feel helpless because there are efforts underway to try to address these issues. So I can't—you know, listening to you, first it brings tears and then anger at the fact that these circumstances exist but, also, pride that you would come and be with us today. So thank you very much. Are there any—anybody else have—yes?

Female 1: So I guess at your lowest point, what would have made the biggest difference for you?

Daniel Cauffman: For me, I guess the biggest thing that had helped at a time like that would be the fact of being able to talk to somebody. It's kind of hard when, I mean, you're in the situation you are because you don't know who to go to. For me, it was at a young age and, I mean, at that young, you don't really know who to go. You don't—didn't really want to go to my parents and stuff like that because I didn't know—I didn't want to really be pulled from my father because it wasn't like he was the one that was doing the wrong to me. He was a nice guy, treated me right. So, I mean, as far as my situation went, it was just trying to find someone to talk to. And then, basically, I had my last straw and finally just told my mom and it's been over since.

Temetria Young: Mine's is like to—somebody to tell me that, you know, they love me and they're there for me. And I had nobody. I was on my own. So, yeah, just to talk to somebody and like not hold my feelings in, you know. Because when I let it out, it's just like really bad for me and stuff. So, yeah.

Jefferson Keel: I just want to say thank you for coming and sharing your story with us. And as Senator Dorgan has said, that you represent thousands of our youth across the country and you've laid there your stories. And it's both embarrassing and shameful for us. And as Tracy "Ching" King said earlier—my good friend—you know, we failed as tribal leaders, we fail our youth. Not only that, we fail as parents and grandparents and family members when we don't recognize those things that are happening right there with us. And that's shameful and it's embarrassing.

And as leaders—whether it be tribal, federal, state—regardless of where we are, we ought to take notice and we ought to do something about it. And that's what we're about here is try to find not just the causes, but the resources to do something about this. And thank you so much for the strength and courage to come here and share your stories with us.

Byron Dorgan:

One final point I was thinking as we're sitting here, some years ago I arranged a visit to a youth detention center for senators. And I thought it would be really interesting to have United States senators sit across from kids who are at a detention center and try to understand it a bit. And I went. I had a van. And only one other senator decided they wanted to go that day. You know, everybody's busy. It was the late Senator Paul Wellstone. And we spent an entire morning sitting, talking to kids very much like you and it profoundly affected me and my view of what we needed to do in this country. So thank you this morning for affecting us, as well, on this taskforce. You've contributed something very important this morning. Thank you very much.

[APPLAUSE]

Byron Dorgan:

And it goes without saying, this taskforce hopes for really good things in the lives of both of you. Finally, this morning, Lynnette Greybull from the Standing Rock Sioux Tribe will be with us. Lynnette, if you'll come forward. Is Lynnette in the back there somewhere? For those of you in the back, is Lynnette Greybull here? All right. Thank you very much. Hi, Lynnette, how are you?

Lynnette Greybull:

Great.

Byron Dorgan:

I have just introduced you with a name and your tribe, and that's all the information I have about you on this sheet so why don't you proceed and tell us about yourself?

Lynnette Greybull:

I would be glad to. Yes, my name is Lynnette Greybull. I am from Standing Rock Sioux Tribe in North and South Dakota. I'm also half Northern Arapaho from the Wind River Reservation in Wyoming. I am an advocate and activist for Native American issues. This is something that I've been following for a very, very long time. Not only is there issues and violence in children from my own family, I know of this of in my research. My research started years ago in my own reservation in the Standing Rock Sioux Tribe where the violence against women and children was running rampant. I read of several cases of women getting raped and

murdered and there was no investigation, no arrest, even when the perpetrator was named and identified.

The Standing Rock Sioux Tribe is the size of a state. It goes inside to North and South Dakota and you're lucky to get probably two law enforcement at any given time. I began to—I work with a lot of legislators here locally and any leader will tell you, if you want to know the details of what's going on in your community, you go out to the community and you see what the people are saying. You see what they're talking about. They tell you the stories. And that's exactly what I did. I started an out—a mission outreach-type of thing called Spirit of Change Project through my church here locally through the Vineyard Community Church in Gilbert. I began to take up donations and other basic necessities that is lacking in Indian country.

Along with my research in America and the different reservations, I decided to go to the actual poorest county in America and the poorest reservations in South Dakota—in Pine Ridge, South Dakota. I went this past September and August. I also went for this past Thanksgiving. Our local—I mean our reservations as a whole, we don't have resources like United Way and Salvation Army and the long list of community resources that you will find in any city or state or town. Our communities—my research has shown that we have lack of any type of support, whether it's suicide prevention, whether it's, you know, teenage pregnancy, shelters. The violence—and I keep referring to women and children because that's where most of my research is, in Native women and children. But it's my perspective that you're not going to save the children if you don't have resources for the domestic violence and abused women as well.

So as I got to know people who became friends and family to me in the Pine Ridge South Dakota Reservation, I found out that, for one, 911 is nonexistent; that the sex crimes against women and children is rampant. A week before I went to Pine Ridge, South Dakota, a 14-month-old had passed away in ICU due to someone raping this child. From what I gathered at that time, there was no investigation, there was

no rape. This happened in the Oglala housing unit. And everybody in that unit, in that housing unit, knew who the perpetrator was. There was another—I talked to another girl. She was 13 years old. She was raped at 12 years old, not too long—probably six or seven months before I came. And a 44-year-old man had raped her. No arrest, no investigation. I guess after she got raped, she began to be promiscuous. Her mother then kicked her out because of that. And now she was resorting into survivor sex, which she just slept from house to house just to have a place to stay and eat.

I have a long list of stories of women and children. I've talked to many young girls and, you know, my constant asking of them, "How is it this way," the common reply that I got was, "It's just the way it is." And as I began to understand their environment and their mentality is that they know that law enforcement is inexistent. As I dug deeper, I found out that—I've heard a couple youth say—a couple of people mention that, us, as tribal leaders or people of authority in Indian country, have failed our people. And I truly believe that. And all due respect to tribal leaders and people of authority, you know, my question to my people is what good is sovereignty if there's no justice in the sovereignty? If the women and children—and even men—get assaulted and afflicted, I personally, as a full-blooded Native American, I'd rather see safety for our children and women—or any human being—versus being proud of our sovereignty. There's something that really needs to be looked at as far as our tribal laws and codes. I propose a temporary amendum [*sic*] to our tribal laws and codes, not to steal our sovereignty but to enforce it and to develop it in a place where people in the community understand that this is a safe community. This is a safe nation. You know, we—the women who are afflicted and assaulted on Indian reservation, they have nowhere to turn. They don't even have a number to call. Children—the crimes against children, whether it's domestic violence, whether it's abuse, whether it's neglect—which is it's very high neglect—they are embedded with the same understanding that there is no help for them.

This is the purpose of the taskforce and I'm so grateful that the taskforce has been created for this. Again, I've—in my research in going into the reservations—and I've been to my own, Wind River Reservation, as well—I talked to a lot of family and even friends of family that have all the same story. I've been to—I go to the White Mountain Apache Tribe. I'll be there next month. And, of course, Standing Rock Sioux Tribe, and I've also been to some tribes in Montana with the Crow. It's the common theme. It's the same story. And the common thing I hear at this conference is accountability, accountability, accountability. Well, how are we going to inflict supportiveness in country if we don't enforce some type of accountability? That's what's going to be the result.

Byron Dorgan:

Lynnette, thank you very much. I know that you have said you've cataloged a lot of the information you've developed. And I would tell you this taskforce would be willing to take all of the information that you can possibly give us about the work that you have done. It will contribute a lot to what we do, so—

Lynnette Greybull:

I left packets for all 12 of you.

Byron Dorgan:

Excellent. Well, your presentation is very, very helpful to us and we appreciate it. Thank you so much. We are scheduled to break for lunch now. The lunch is provided by the Salt River Tribe. We will have additional public testimony after lunch today. We have a couple panels, but there will be additional public testimony after lunch. And I do want to mention that, because of transportation issues—I have an airplane this afternoon—and Joanne Shenandoah and Professor Brown will be taking care of the rest of the taskforce work today. This has been a very full morning and we've kept on time, but we have received I think extraordinary testimony. And it ends with the testimony that you've just given, Lynnette. We appreciate very much your being here. So with that, we will break for lunch. We reconvene I believe at 1:45. And thanks to the Salt River Tribe for hosting our lunch. Thank you very much.

[APPLAUSE]

Male 1:

And lunch is on the second level here and so there's two entrances to get to the second level for our lunches, both out by the registration area. There's stairs to the left of where the registration area is and then there's an elevator right behind there. So there's folks at the registration area will help direct you to how to get upstairs.

[END PUBLIC TESTIMONY 1]