Brief Summary of Indigenous College Students Needs for Sexual Victimization Risk Reduction Programs and Associated Gaps in Current Services

White Paper prepared for the Lindsay M. Bonistall Foundation

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Special thank you to Souta Calling Last of Indigenous Vision, for our study logo (shown in Appendix A)

Land acknowledgments:

University of North Dakota (<https://tinyurl.com/5bytw5wt> ):

Today, the University of North Dakota rests on the ancestral lands of the Pembina and Red Lake Bands of Ojibwe and the Dakota Oyate - presently existing as composite parts of the Red Lake, Turtle Mountain, White Earth Bands, and the Dakota Tribes of Minnesota and North Dakota.

We acknowledge the people who resided here for generations and recognize that the spirit of the Ojibwe and Oyate people permeates this land. As a university community, we will continue to build upon our relations with the First Nations of the State of North Dakota - the Mandan, Hidatsa, and Arikara Nation, Sisseton-Wahpeton Oyate Nation, Spirit Lake Nation, Standing Rock Sioux Tribe, and Turtle Mountain Band of Chippewa Indians.

Oklahoma State University:

OSU sits on lands promised to the Muscogee (Creek) Nation in exchange for their ancestral homelands during the 1830s removal period. Originating in the Great Lakes area and migrating south and west, the Iowa were placed by an 1883 Executive Order in the area just south of present-day Stillwater, which was established illegally by "boomers" in 1884. Just prior to the April 22, 1889 land run, the first of seven official land runs, President Harrison proclaimed the lands “unassigned” and open for settlement. - written by Dr. Rachel Jackson, an Indigenous scholar, and shared with permission.

Brief Summary of Indigenous College Students Needs for Sexual Victimization Risk Reduction Programs and Associated Gaps in Current Services

 **Background**

Of the 1.44 million women who enroll in college each year in the US, approximately 1 in 5 women will experience a rape, the most serious form of sexual violence, in their first year (Hussar et al., 2020; Muehlenhard et al., 2017). Four out of five Indigenous women experience sexual violence of some type in their lifetime and 2 in 5 have experienced sexual violence in the past year (Rosay, 2016). Despite the well-established research on the risk of sexual violence among college women, and on Indigenous women’s risk, little data and even fewer interventions exist for Indigenous college women. College represents important opportunities for all students, especially those from underrepresented backgrounds, to obtain not only the educational, but also the economic benefits associated with obtaining a college degree. The experience of sexual violence is associated with poorer grades, dropping out, and decreased economic earning potential over the lifespan (Banyard et al., 2017; Martin et al., 2011). Thus, an educational career disrupted or derailed by rape represents not only the trauma of the rape itself, but also the potential lifelong aftermath triggered by the rape – including lowered educational and economic attainment – resources which are already in short supply, especially for Indigenous women raised on reservations (Martin et al., 2011; WHIAIANE, 2020).

A challenge in disseminating rape reduction interventions is that these interventions must meet the needs of those at greatest risk for rape; these needs are often complex. For example, approximately 50% of college women who experience rape were previously sexually abused (Daigle, Fisher, & Cullen, 2008). This number is likely even higher among populations at greater risk, such as Indigenous women (Rosay, 2018). Thus, many Indigenous college women are already experiencing the burden of rape on their mental health; and this burden increases their risk for future rape (Daigle et al., 2008). For example, posttraumatic stress and substance use symptoms interfere with the ability to engage in self-defense behavior (Messman-Moore et al., 2008), decreasing the effectiveness of rape reduction interventions if there is no mechanism to overcome these symptoms. Thus, rape reduction interventions for high-risk populations must account for existing mental health, psychological symptoms, and cultural risk factors (e.g., historical trauma, discrimination, racism) that can reduce the effectiveness of existing interventions. Thus, we seek to better understand what intervention strategies are appealing to Indigenous college students, particularly what Indigenous students see as “must-haves” for sexual violence programs and what is missing in current services.

**The Current Paper:** The goal of this paper is to explore the perceived needs for sexual victimization risk reduction programs and gaps in current services as perceived by Indigenous college students. TO that end, we conducted interviews with 14 Indigenous students and 8 providers of sexual victimization risk reduction programs or related services.

**The interview protocol:** Our interview protocol, or to use more accurate qualitative research terms, our question path is attached in Appendix A and B. We use the term question path to indicate that our previously developed questions were a starting point for interviews but, dependent upon interviewee’s ideas and needs, space for additional questions or topics was available.

The interview protocol was developed by our team with very helpful consultation by Marshall Cheney and designed to at least briefly address a wide range of topics, listed in Table 1. Interviewers were some of the graduate and undergraduate students listed above (LDU, RC). Interviews were recorded and transcribed for accuracy. Interviewees were offered the opportunity to review their quotes for use in publications and presentations. Interviewees were compensated with the remuneration of their choosing, an amazon.com gift card or course credit.

|  |
| --- |
| Table 1Comparison of Question Path Topics by Student and Provider Interview |
| Topic | Student | Provider |
| Indigenous identity and community involvement | X | X |
| Wants/Needs in Sexual violence prevention | X | X |
| Experiences with Self-Defense programs | X | X |
| Historical Trauma | X | X |
| Mistrust in Research and Medicine | X | X |
| Missing & Murdered Indigenous Women and Girls (MMIWG) |  | X |

**Description of Interviewees.** The 14 student interviews hailed from a variety of tribal backgrounds in North Dakota and Oklahoma. Including representation from approximately twelve tribal nations, our participants also varied in how enculturated they were with their Indigenous community, with seven describing having little or minimal involvement and six noting moderate to high levels of involvement (one person declined to respond). Most interviewees were female; we interviewed two male students. Interviewees were also split in their prior experience with self-defense, half having participated in some form of self-defense training previously and half never having learned any self-defense.

We interviewed eight providers in North Dakota, Oklahoma, and Kansas. Our providers were currently working in a wide range of roles, including sexual violence education and prevention, victim services, and public safety.All had all provided services to Indigenous college students in the last 7 years, and three provide services primarily to Indigenous populations specifically. Providers ranged in their knowledge of Indigenous culture with four providers being Indigenous themselves and providing services for their tribal community whereas the other four were White providers who provided services on predominantly White campuses that included Indigenous students. Only one provider was male. Provider experience working in sexual violence prevention or self-defense ranged from “a few years” to decades, with most being in the middle (9-16 years). Four of the providers we interviewed worked specifically with college students, and the others worked with a range of ages from children to older adults.

**Initial Findings from Students.** Specific to the setting of self-defense and related interventions, students spoke about wanting programs that provide a positive, even fun atmosphere to learn in given the heavy, emotional topic. Students spoke of preferring a provider/instructor who was Indigenous and could see pros/cons in providers being associated with law enforcement. Students felt that two-spirit individuals should definitely be included in self-defense programs and even men and family members. Students were very sensitive and aware of the fact that who is in the room could influence participants’ comfort and suggested multiple groups be offering to include or exclude men. Overall, students have positive views of self-defense.

Specific to the topic of trauma, Students felt that acknowledgment of past trauma and how American culture has abused and ignored Indigenous people is important to bring up and account for. Historical and ongoing trauma is so embedded in the Indigenous experience that to not bring it up would be detrimental. Students saw self-defense and sexual violence as topics that would easily connect to historical trauma and gave many examples of how these topics could be intertwined when discussed in self-defense programs. For example, lack of attention when an Indigenous woman is kidnapped is an example of an ongoing historical trauma. In this way, many students brought up the topic of MMIWG without specifically being prompted to do so. Another student mentioned body shame and self-consciousness being an issue that should be addressed. Students felt the EAAA sexuality exercise would be helpful yet, some mentioned needing to have established a relationship with providers before being able to complete this exercise comfortably. Students felt there was definitely a great need for more attention/resources to the issue of sexual violence and were open-minded about the variety of ways this could be addressed.

**Initial Findings from Providers.** Providers spoke to the importance of accounting for prior experiences of violence and the trauma reactions that can come up during self-defense programs in relation to that. Related to the issue of prior violence, is the issue of intergenerational trauma and how that can affect an entire family across generations. Providers brought up the issue of age – Indigenous children being targeted earlier in life than standard prevention programs may account for and finding ways to adapt programs for children.One provider spoke of running a mother-daughter program to address intergenerational trauma and address prevention earlier in life. Providers emphasized using real-life situations, relevant to Indigenous people, and how to practice verbal skills like de-escalation. Another provider emphasized providing mental health resources at the event. One provider spoke of the complexity of needs and especially need for community outreach and education to help overcome stigma about reporting. One provider suggested having a one-stop, centralized location in the community for all health and wellness related needs. Yet, simultaneously, they acknowledged the greater need for confidentiality for Indigenous communities and how a centralized location could potentially hinder confidentiality. Another provider brought up the difficulty of advocating for and support trafficking victims who have very high, varied needs.

**Future Directions and Summary.** Full analysis of the interviews is ongoing and the findings presented herein are *very* preliminary. However, Indigenous college students seem to perceive sexual violence as a very important and relevant issue and want to see more programs on this topic. Indigenous college students seem open to a variety of ways to combat this issue, including positive perceptions of self-defense. Indigenous students articulated a need for incorporating historical trauma into sexual violence and self-defense programs. Perspectives from providers were largely consistent with those from students – especially the need for accounting for past trauma during self-defense and related interventions and the need to incorporate historical trauma. Providers also emphasized a need for greater confidentiality for Indigenous participants given the small, isolated communities many Indigenous individuals live in.

**Appendix A: Example Study Flyer with Logo**



**Appendix B**

**Student Interviewee Question Path**

**Interview Guide for Self-Defense for Indigenous College Students Study**

**– College Student Version**

**Instructions:** Follow the interview guide closely. However, if a participant mentions an upcoming topic, it is acceptable to transition to that section of the interview. Further, it is recommend to paraphrase and to use the participants’ own words, especially when clarifying responses. Ask follow-up questions as needed to obtain full answers unless it gets to a point of disrupting participant rapport.

**Introduction**

Thank you for agreeing to take part in this discussion today about your wants and needs for self-defense programs to prevent sexual assaults among Indigenous college students. My name is **[name]**, and I’m a **[researcher or graduate student]** at **[The University of North Dakota (or) Oklahoma State University].**

I’m conducting this interview with you today because your input will help to inform how we can adapt future self-defense programs for Indigenous college students. **[As an Indigenous woman myself,]** experiences may be different for Indigenous college students compared to college students from other ethnic/racial backgrounds. I am interested to learn from you, so that we can strengthen existing programs and help to make them relevant to the specific wants and needs of Indigenous college students. Today, I’m interested in hearing about your perspective and experiences, as well as any thoughts and ideas you wish to share.

I saw that you completed the online consent form, and I want to review a few important parts. First, I’ll record our discussion today because it is hard to listen and take notes at the same time, and I want to make sure I give you my full attention without missing anything. Later, I’m going to type up our discussion, but I will not include any names or other identifying information in my report. I will delete the recording as soon as I type it up. I also want to remind you that we can skip any question you do not wish to discuss.

What questions do you have for me? Are you ready to begin? **[if no--> troubleshoot/address concerns. if yes --> start recording]**

|  |  |
| --- | --- |
| **Questions** | **Constructs** |
| *First, I’m going ask a few questions to get to know a bit about you.*1. Where are you from?

*To learn from your perspective and to be better able to tailor our intervention appropriately, I’d like to know about which tribe(s), if any, you identify with as long as this is something you’re comfortable sharing.*1. Which tribe(s), if any, do you belong to?
	1. I want to make sure that I spell that correctly. How is that spelled?
2. Tell me about your involvement with your Indigenous or tribal community (communities).
3. Tell me about any tribal cultural practices or traditions that you participate in.
	1. I appreciate you sharing that.
4. Tell me about any cultural practices or traditions in which you participate that you find to be empowering or uplifting.
 | **Indigenous identity & tribal involvement (enculturation)** |
| *Now, I’d like to turn to asking about things that you, as an Indigenous college student, might want and need in preventing sexual assaults and rape. We know from previous research that approximately 1 in 2 (or 56%) of Indigenous women experience sexual assaults, such as unwanted touching, and rape, such as being forced to have sex, in their lifetime.* 1. What is your reaction to hearing this information?
2. What do you think can reduce or prevent sexual violence from occurring among Indigenous peoples?
	1. Are there Indigenous cultural practices or traditions that could help to reduce or prevent sexual violence from occurring among Indigenous peoples?
	2. **[if yes]** Tell me more about that.
3. What do you think are some needs unique to Indigenous peoples we need to consider to prevent rape and other forms of sexual assault?
	1. Tell me more about that.
	2. Thanks for sharing those ideas.
 | **General wants/needs in rape prevention**  |
| *Now, I’d like to turn to self-defense, which is defined as any program that teaches the use of physical strategies to resist sexual assault, and is one way some programs help prevent sexual. We are specifically asking about self-defense because research suggests it is the most effective way to prevent sexual violence. This does not mean that it’s a sole individual’s responsibility to stop rape or sexual violence. However, many individuals want to know how they can best protect themselves, and self-defense is one strategy of personal safety.*1. Have you ever participated in any self-defense programs?

**[If yes:]*** 1. What is the name of the self-defense program(s) that you participated in?
	2. How many times have you participated in [each program they name]?
	3. How long does that program take?
	4. What seemed to go well?
	5. What did not seem to go well?
	6. **[repeat for each program they participated in]**
1. How does your Indigenous/tribal community (communities) view self-defense?
2. What do you think are some needs unique to Indigenous peoples we need to consider to prevent rape and other forms of sexual assault?
3. Do you think that self-defense trainings are equally effective against perpetrators from racial/ethnic groups that are different from the victim’s racial/ethnic identity?
	1. Tell me more about that.
	2. Thanks for sharing those ideas.

*Let’s say that you were ready to sign up for a self-defense class. There are several instructors to choose from, and they all have posted descriptions of themselves.* 1. Tell me what you would look for in an instructor that would make you **more likely** to choose one over the others.
2. Now tell me what would make you **less likely** to choose an instructor if you saw their description.
3. **[if elaboration is needed:]** What characteristics are important for good self-defense instructors?
	1. Does age matter? Gender? Race?
	2. What types of experiences would it be important for them to have?
	3. Are there any types of training that someone should have in order to be a self-defense instructor?
	4. What if they had military training?
	5. What if they were a current or former police officer?
	6. For military personnel/veterans or police officers, would their gender make a difference in you choosing them as an instructor?
4. Who do you think should provide self-defense programs to Indigenous college students in your community?

*Traditionally, self-defense programs have been provided for women.* 1. Who, if anyone, should be able to participate in self-defense programs alongside women? **[ask any of the following that aren’t specifically mentioned:]**
	1. What about men and boys? Do you think it would be ok for them to take self-defense classes with women and girls?
		1. **[if yes]** How comfortable would you feel if these people participated in a self-defense program with you?
	2. Family members?
		1. **[if yes]** How comfortable would you feel if these people participated in a self-defense program with you?
	3. Two-spirit individuals?
		1. **[if yes]** How comfortable would you feel if these people participated in a self-defense program with you?
		2. **[if needed:** *Two-spirit refers to a person who identifies as having both a masculine and a feminine spirit, and is used by some Indigenous people to describe their sexual, gender and/or spiritual identity.*]
2. How much time would you be willing to spend in a self-defense class?
	1. Minutes? Hours? Days? Weeks? Months?

*Now, I’d like to ask you about how past experiences with sexual violence would affect participation in a self-defense class.*1. What impact(s) do you think past trauma has on participation in self-defense?
	1. **[if needed:]** Is there anything that would need to be done to make a class more useful or appropriate for someone who has experienced sexual violence in the past?
	2. While an instructor may not know specific details about each participant’s background, what would be helpful for them to know about participants who have experienced sexual violence?
	3. How could an instructor make someone who has experienced sexual violence feel safe revealing this information to them?
 | **Self-Defense Program Experiences & Ideas**  |
| *Now I’d like to talk about the self-defense program I mentioned earlier called “Flip the Script”, which has been shown to be effective among college-age White women. We are interested in seeing if there are ways to make it more culturally relevant for Indigenous women, and we’d like to get your feedback about certain aspects.*1. The Flip the Script program encourages participants to better understand their own sexual preferences. If you know what you want in a sexual relationship, it is easier to say no to what you do not want. Do you feel this applies to Indigenous women?

*For example, this program uses an exercise called “With Whom Would You Do It?” In this exercise, [redacted]*1. Do you think this exercise could be part of a group self-defense class in your community?
2. How could we best use this exercise in your community?”

*Flip the Script self-defense tells participants [redacted]*1. How does this view or attitude fit with your cultural values?
2. How does this view or attitude NOT fit with your cultural values?
 | **Flip the Script focused materials** |
| 1. What does the term “historical trauma” mean to you?

***[****If pt is unsure:* ***What about the terms “historical loss” or “intergenerational trauma”?*** *If still unsure,* ***Historical trauma is defined as the cumulative, multigenerational, collective experience of emotional and psychological injury that occurred among generations of Indigenous communities through violent colonization, assimilation policies, and general loss.]***1. How do you see these things contributing to sexual violence that members of your Indigenous/tribal community or ancestors have endured?
 | **Historical Trauma** |
| 1. What aspects of your Indigenous/tribal community’s history, if any, impact how you think about sexual violence?
2. What aspects of your Indigenous/tribal community’s history, if any, impact how you think about self-defense?
 | **Barriers to self-defense**  |
| *We are almost done with our interview, and I appreciate your willingness to share your thoughts. I want to shift our focus to research practices.* **[optional:** *My study team and I recognize that historical trauma can include abuses by researchers,* **OR** if they already referred to something similar*,* then integrate and reference what they said**]**, *so I want to ask:* 1. How do you feel about scientific (i.e., medical or psychological) research?

**[if positive response:]** Tell me more about that. **[If negative response, ask:]** * 1. How has research mistrust affected you?
	2. What specifically has led to your **[use their language (e.g., hesitation, etc.)]** toward participating in research?
	3. What can researchers do to earn your trust?
	4. Researchers have often done things to prove they are not trustworthy. Our team wants to do better. What should our next steps be?
 | **Mistrust in medical researchers** |
| *We’ve talked about a lot of things today [if applicable: and some of them were very personal]. I appreciate all you’ve shared with me today.*1. Is there anything that we should have talked about, but didn’t?
	1. **[If yes, then *Tell me more about that*.]**

**[closing script]** *Thank you for your participation and for sharing your time and thoughts today. Remember, you are welcome to get in touch with our study team later if anything comes to mind that you wish to tell us or if you have any questions or concerns that come up. This information, including our contact information, is in the consent form.*Ask for their email address for payment, and tell them if they do not get their amazon gift card within one week to contact us [provide name.redacted@und.edu in zoom chat.] | **Summary & Wrap-up** |

**Appendix C: Intervention/Service Provider Question Path**

**Interview Guide for Self-Defense for Indigenous College Students Study**

 **– Provider Version**

**Instructions:** Follow the interview guide closely. However, if a participant mentions an upcoming topic, it is acceptable to transition to that section of the interview. Further, it is recommended to paraphrase and to use the participants’ own words, especially when clarifying responses. Ask follow-up questions as needed to obtain full answers unless it gets to a point of disrupting participant rapport.

**Introduction**

Thank you for agreeing to take part in this discussion today about your wants and needs as a provider of self-defense or related programs to prevent sexual assaults. My name is **[name]**, and I’m a **[researcher or graduate student]** at **[The University of North Dakota (or) Oklahoma State University].**

I’m conducting this interview with you today because your input will help to inform how we can adapt future self-defense programs for Indigenous college students. **[As an Indigenous woman myself,]** experiences may be different for Indigenous college students compared to college students from other ethnic/racial backgrounds. I am interested to learn from you, as a provider, so that we can strengthen existing programs and help to make them relevant to the specific wants and needs of Indigenous college students. Today, I’m interested in hearing about your perspective and experiences, as well as any thoughts and ideas you wish to share.

I saw that you completed the online consent form, and I want to review a few important parts. First, I’ll record our discussion today because it is hard to listen and take notes at the same time, and I want to make sure I give you my full attention without missing anything. Later, I’m going to type up our discussion, but I will not include any names or other identifying information in my report. I will delete the recording as soon as I type it up. I also want to remind you that we can skip any question you do not wish to discuss.

What questions do you have for me? Are you ready to begin? **[if no--> troubleshoot/address concerns. if yes --> start recording]**

|  |  |
| --- | --- |
| **Questions** | **Constructs** |
| *First, I’m going ask a few questions to get to know a bit about you.*1. Where are you from?

*To learn from your perspective and experience, I’d like to learn how you identify as an individual and as a provider, as long as this is something you’re comfortable sharing.*1. Tell me about yourself as a provider of self-defense or sexual assault prevention programs.

[if needed:]* 1. How does your personal identity relate to this work?
	2. What is your racial/ethnic identity?
	3. In what ways do you work with people who have experienced sexual assault or rape?
	4. How long have you been working in this area?
	5. How did you get started doing this work?
	6. How often do you work with Indigenous peoples?
	7. What ages are the people with whom you typically work with?
	8. How is your work funded?
	9. What are some challenges of doing this work?
		1. What have you done to face [the named challenge(s)]?
		2. How sustainable do you think this kind of work is over time? (if clarification needed: regarding implementation and funding)
 | **Indigenous identity & tribal involvement (enculturation)** |
| *Now, I’d like to turn to asking about things that you, as a provider who works with Indigenous college students (or, if at a PWI, works with college students, including Indigenous college students), might want and need in working with Indigenous clients to prevent rape and other forms of sexual assault.* 1. What are some ways that self-defense might be different for Indigenous college students to learn or to use compared to college students from other ethnic/racial backgrounds?
	1. How would the family of an Indigenous person expect them to act in self-defense trainings?
		1. Would the expectations be different for a man, or someone who identifies as two-spirit?
		2. **[if needed:** *Two-spirit refers to a person who identifies as having both a masculine and a feminine spirit, and is used by some Indigenous people to describe their sexual, gender and/or spiritual identity.*]
	2. [if not yet mentioned] What about cultural teachings or tribal expectations?
2. What do you think are some needs unique to Indigenous peoples we need to consider to prevent rape and other forms of sexual assault?
3. Do you think that self-defense trainings are equally effective against perpetrators from racial/ethnic groups that are different from the victim’s racial/ethnic identity?
	1. Tell me more about that.
	2. Thanks for sharing those ideas.
 | **General wants/needs in rape prevention**  |
| *Now, I’d like to turn to self-defense, which is defined as any program that teaches the use of physical strategies to resist sexual assault, and is one way some programs help prevent sexual. We are specifically asking about self-defense because research suggests it is the most effective way to prevent sexual violence. This does not mean that it’s a sole individual’s responsibility to stop rape or sexual violence. However, many individuals want to know how they can best protect themselves, and self-defense is one strategy of personal safety.*1. **Tell me about the program interventions that you provide.**

**[If needed:]*** 1. What is the name of the self-defense program or programs you provide?
	2. How many times have you provided *[each program they name]?*
	3. How long does that program take?
	4. What seemed to go well?
	5. What did not seem to go well?
	6. What are areas or skills you struggle with in teaching self-defense?
	7. Did you make any changes as you went along?
	8. How have your Indigenous clients responded to the interventions you’ve used?
	9. Do you make any cultural adaptations for Indigenous clients?
		1. **[if yes]** Tell me about those.
		2. What kind of feedback have you received about these adaptations?
	10. **[repeat for each program they provide]**
1. How do you think Indigenous/tribal communities view self-defense?
2. In your view, who, if anyone, should be able to participate in self-defense programs alongside women? **[ask any of the following that aren’t specifically mentioned]**
	1. What about men and boys? Do you think it would be ok for them to take self-defense classes with women and girls? [if yes and no elaboration: Tell me more about your thoughts on that.]
	2. Family members?
		1. **[if yes without elaboration, Tell me more about that.]**
	3. Two-spirit individuals?

 **[if needed:** *Two-spirit refers to a person who identifies as having both a masculine and a feminine spirit, and is used by some Indigenous people to describe their sexual, gender and/or spiritual identity.*] * + 1. **Tell me more about that.**
1. In your opinion, should sexual assault programs address mental health needs during the course of training?
	1. How so?
	2. What, if any, specific mental health symptoms or concerns among participants come up during the programs you have administered?
	3. If self-defense training programs were to also address mental health concerns, what would you view as some of the challenges in addressing mental health needs of Indigenous participants in these program(s)?
	4. What would you view as some of the strengths in addressing mental health needs of Indigenous participants in these program(s)?
2. Would you be interested in adapting sexual assault programs to address mental health needs?
	1. **[if yes]** Tell me more about that.
3. While you, as a provider, may not know specific details about each participant’s background, what would be helpful information for you to know about participants in your class?
4. What impact(s) do you think participants’ past trauma, such as previous sexual assault or sexual abuse, has on their participation in self-defense trainings?
	1. **[if needed:]** What, if anything, could be done to make a class more useful or appropriate for someone who has experienced sexual violence in the past?
	2. What could be done to make a class more useful or appropriate for an Indigenous person who has experienced sexual assault in the past?
 | **Self-Defense Program Experiences & Ideas**  |
| ***[If FTS was NOT mentioned previously]*** *Now I’d like to talk about a self-defense program called “Flip the Script”, which has been shown to be effective among college-age White women. We are interested in seeing if there are ways to make it more culturally relevant for Indigenous peoples, and we’d like to get your feedback about certain aspects.****[If FTS WAS mentioned previously]*** *Now I’d like to talk more about “Flip the Script,” which has been shown to be effective among college-age White women. We are interested in seeing if there are ways to make it more culturally relevant for Indigenous peoples, and we’d like to get your feedback about certain aspects.*1. The Flip the Script program encourages participants to better understand their own sexual preferences. The idea is if you know what you want in a sexual relationship, it is easier to say no to what you do not want.

*For example, this program uses an exercise called “With Whom Would You Do It?” In this exercise, [redacted]*1. **[if Indigenous provider]** How do you think this exercise would be received in your community?
	1. [If negative] Tell me about the things you see as obstacles.
2. **[If not an Indigenous provider]** How do you think this exercise would be received by Indigenous participants?
	1. Do you think it would be received differently among Indigenous participants compared to participants from other ethnic or racial backgrounds?

*Flip the Script self-defense tells participants [redacted]*1. How do feel this view or attitude fits with Indigenous cultural values?
2. How does this view or attitude NOT fit with Indigenous cultural values?
 | **Flip the Script focused materials** |
| 1. What does the term “historical trauma” mean to you?

**[**If pt is unsure: ***What about the terms “historical loss” or “intergenerational trauma”?*** If still unsure, ***Historical trauma is defined as the cumulative, multigenerational, collective experience of emotional and psychological injury that occurred among generations of Indigenous communities through violent colonization, assimilation policies, and general loss.]***1. How do these factors contribute to sexual violence that Indigenous peoples or their ancestors have experienced?

 1. **[if not yet addressed]** How might historical trauma and cultural loss relate to sexual assault prevention for Indigenous peoples?
 | **Historical Trauma** |
| *Now, I’d like to turn our attention to the Missing and Murdered Indigenous Women and Girls (MMIWG) movement.* 1. *Have you heard of this movement?*
	1. **[if yes]** Have you known any Indigenous women or girls who have gone missing?

**[if yes]*** + 1. How did losing them affect you?
		2. How has it affected how you think about preventing rape?
1. Have you known any Indigenous women or girls who have been murdered?
	1. [if yes] How did losing them affect you?
		1. How has it affected how you think about preventing rape?
 | **Missing and Murdered Indigenous Women and Girls (MMIWG)** |
| *We are almost done with our interview, and I appreciate your willingness to share your thoughts. I want to shift our focus to research practices.* [**optional:** *My study team and I recognize that historical trauma can include abuses by researchers,* **OR** if they already referred to something similar*,* then integrate and reference what they said], *so I want to ask:* 1. As a provider, how do you feel about research conducted with Indigenous populations on sexual assault?
	1. **[if needed]:** Do you think researchers are in tune with your needs, as a provider?
	2. How would researchers be more helpful to you as a provider?

**[if negative response, ask:]** * 1. How has research mistrust affected you, as a provider?
	2. What specifically has led to your **[use their language (eg, hesitation, etc)]** toward research?
	3. What can researchers do to earn providers’ trust?
	4. Researchers have often done things to prove they are not trustworthy. Our team wants to do better. What should our next steps be?
 | **Mistrust in medical researchers** |
| *We’ve talked about a lot of things today [if applicable: and some of them were very personal]. I appreciate all you’ve shared with me today.*1. Is there anything that we should have talked about, but didn’t?
	1. **[If yes, then *Tell me more about that*.]**

**[closing script]** *Thank you for your participation and for sharing your time and thoughts today. Remember, you are welcome to get in touch with our study team later if anything comes to mind that you wish to tell us or if you have any questions or concerns that come up. This information, including our contact information, is in the consent form.*Ask for their email address for payment, and tell them if they do not get their amazon gift card within one week to contact us [provide name,redacted@und.edu in zoom chat.] | **Summary & Wrap-up** |