Brief Summary of Cultural Adaptations to Improve Sexual Victimization Risk Reduction Programs for Indigenous College Students

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 Cultural Adaptations to Improve Sexual Victimization Risk Reduction Programs for Indigenous College Students

**Background:** Given the number of college women who experience rape, with the most conservative estimate for the associated development of PTSD after rape (20% conditional risk: Breslau et al., 1998), there are more college women with rape-related PTSD than veterans with PTSD in the US. Yet, very little is invested in preventing rape, one of the most preventable and impairing traumas (Waechter & Ma, 2015); especially in comparison to how many are affected. The prevention of a single rape saves an estimated $448,532 dollars in lost productivity, criminal justice costs, medical costs, and lost earnings (Waechter & Ma, 2015) as well as an ineffable number of likely subsequent psychological difficulties (Breslau et al., 1998; Dworkin et al., 2017). Preventing rape in at-risk populations not only prevents this horrific trauma for the individual it also promotes the health of the entire community by preventing the challenges in parenting, employment, and healthcare costs associated with rape (Koss, 1993).

Despite the well-established research on the risk of sexual violence among college women, and on risk among Indigenous women generally, little research and even less intervention work has focused on Indigenous college women in particular. Indeed, we are not aware of any interventions specifically designed for Indigenous women to reduce the risk of rape, much less Indigenous college women. College represents important opportunities for all students, especially those from underrepresented backgrounds. College presents the opportunity 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). 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 poorer health outcomes and lower wages – resources which are already in short supply, especially for Indigenous women raised on reservations (Martin et al., 2011; WHIAIANE, 2020). In addition to a higher risk of rape on campus, Indigenous women face some of the greatest barriers to completing their college degrees. Indeed, approximately only 10% of Indigenous students who go from reservation-based high schools to majority White colleges finish their degrees at that institution (WHIAIANE, 2020). In contrast, Indigenous individuals who attend tribal colleges and universities (TCUs) are 8x more likely to complete their degree (WHIAIANE, 2020); indicating tribal colleges and universities provide some type of unique protective factor. The literature suggests the protective factor that likely distinguishes tribal colleges and universities from majority White colleges is preserving and celebrating Indigenous cultures (Henson et al., 2017).

Culture plays a particularly important protective role among Indigenous populations, often enhancing the effectiveness of medical treatment and facilitating healing. This effect can likely be attributed to the sense of identity found in collective cultures, providing a basis of longstanding traditions and establishing a sense of belonging or purpose in the world (Bassett, Tsosie, & Nannauck, 2012). In relation to Indigenous peoples, culture itself has been repeatedly described as prevention and as treatment for various negative outcomes (Brave Heart, 1999; Cwik, et al., 2016; Duran & Duran, 1995; Gone, 2013). Thus, incorporating Indigenous cultures into interventions designed for Indigenous people is *necessary*.

**The Current Paper:** Thus, we seek to create a culturally adapted version of an existing self-defense intervention to empower Indigenous women during their college experience on majority White campuses. The goal of this paper is to explore how to incorporate cultural traditions to make existing sexual violence programs and risk reduction strategies more acceptable and effective for Indigenous college students. To that end, we conducted interviews with 14 Indigenous students and 8 providers of sexual victimization related services.

Note, the description of the interview protocol, Table 1, description of interviewees, description of providers, and Appendices A-C are repeated from White Paper 1: Brief Summary of Indigenous College Students Needs for Sexual Victimization Risk Reduction Programs and Associated Gaps in Current 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.

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| --- | --- | --- |
| Table 1  Comparison 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.** Students had a wide range of opinions and suggestions for how to culturally adapt self-defense and sexual violence programs. Some students struggled to name specific suggestions but were open-minded about what cultural adaptations might look like. For example one student noted that the occurrence of sexual violence seems to be an accepted fact; something that will inevitably happen. Some students suggested incorporating spirituality. Many students resonated with the idea of self-defense, of being able to be in control and have power to protect themselves. In general, students viewed their tribal communities as open to self-defense although at least one participant noted that did not seem to be the case in the past.

**Initial Findings from Students.** Whereas students, even Indigenous students, sometimes struggled to name cultural practices that should be incorporated, Indigenous providers easily named many different techniques that were used to make programs more culture-specific. For example, one provider talked about art as an Indigenous value and promoting healing through art and music. Notably, this provider was particular to be clear that there was not an analysis of the art in terms of interpreting how color was used or how the person painted being a reflection of their trauma or something. Rather, this provider emphasized art as a way to be in touch with Indigenous traditions including beading and dance. This provider also spoke of balance as an Indigenous value and how art programs are often the first to be cut during budget crises; yet cutting art hinders balance.

Another provider who had years of experience providing self-defense in their community provided a long list of cultural adaptations they had made to a standardized program including: drawing parallels between opening and closing circles to sweat-lodge practices, providing traditional teas as refreshments, smudging, and using traditional language and song. This provider spoke in-depth about gender and the present of men who assist women instructors during the program. Men were purposefully included, *as assistants* to the women instructors and sang a traditional song, in the traditional language at the end of every class honoring women to demonstrate men’s allyship.

Many providers also spoke of the need for greater confidentiality in providing services and how providers must account for historical trauma in providing the programs and interacting with participants. White providers often noted the difficulty in specifically reaching Indigenous students, noting they knew they had provided services to Indigenous students but did not know very much about Indigenous cultures in their area and did not do anything different for Indigenous students.

**Future Directions and Summary:** Full analysis of the interviews is ongoing and findings presented herein are preliminary. Indigenous students welcome cultural adaptations yet sometimes struggled to articular what those adaptations should look like. This theme was echoed by White providers. However, Indigenous providers had many and often very specific ideas about how to cultural adapt self-defense and related programs from specific techniques like smudging to high-level principals, like balance and art.

**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]**

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| **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@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 that [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 namer@und.edu in zoom chat.] | **Summary & Wrap-up** |