Towards the development of a culturally sensitive, empowerment-based sexual assault resistance model for Anishinaabe women

by

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Abstract

In Canada, sexual violence against Indigenous women is an unsettling, national human rights crisis. Conservative estimates are that 57% of Indigenous women have been sexually assaulted (Native Women's Association of Canada, 2011). Compared with non-Indigenous women they experience three times more intimate partner violence, suffer from more extreme violence and are targeted by both Indigenous and non-Indigenous men (Boyce, 2016).

The House of Commons, Special Committee on Violence Against Women in 2014 emphasized the need for the development of education and prevention programs to address violence against Indigenous women (Ambler, 2014). Sexual violence against Indigenous women intersects with historic genocide, intergeneration trauma, entrenched racism, sexism, and poverty. Although some sexual assault resistance programs have been found to lessen sexual assaults by 50% (Orchowski & Gidycz, 2018), none have been developed that address the unique history, culture, and needs of Indigenous women.

This thesis explores the development of a culturally sensitive, empowerment-based sexual assault resistance model and preliminary program for Anishinaabe women. The development was informed by peer-reviewed literature and in collaboration with two Anishinaabe elders. The emergent model and preliminary program were reviewed by a focus group of three professional Anishinabek helpers. This study is a step towards lessening sexual violence against Indigenous women in Canada, supports social work competence and practice for working with Indigenous women, and furthers sexual violence prevention efforts in Ontario's north.

Keywords: Anishinabek, Indigenous, Aboriginal, Native, decolonization, women, women's health, sexual violence, sexual assault, sexual assault resistance, model development

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Dedication

To my Anishinaabe family and friends. To my husband, Mark Seabrook who has demonstrated endless patience as I grappled with the subject matters of sexual violence and sexual assault resistance training, and juxtaposed them against queries about Indigenous history, the American Indian Movement, Anishinaabe terminology, customs, spirituality, beliefs, and the confusions created by the attempted genocide of Canadian Indigenous peoples. Mark, I love how you hold space and give me the freedom to think, speak, process, and to not feel judged or belittled. To my second child, Jazz, your being and journey into the wandering years gives me endless joy, awe, happiness, and concern for your safety. To my family in Sagamok and the Northshore, I think about you often and hold you close to my heart. To Marie McGregor Pitawanakwat, your guidance, patience, wisdom, encouragement and companionship have been instrumental in my life, play, and, of course, this project. To Jim Eshkawkogan and Rita Maiangowi, your presence and guidance in my and my family's life has been lifesaving. To Winnie Wassegijig for your courage and for leading the way. To Melissa Kasunich, there are not enough words in English that convey how much our conversations and your wisdom in merging Anishinaabe and western wisdom have helped shape this work. To Jenny McGraw for being a life changer, for caring and believing. To Dorothy Wassegijig-Kennedy for welcoming me into the sexual assault healing circles in Wikwemikong and into the closer circle of colleagues and friendship. To my Indigenous clients past and present, who help me understand pain, courage, humility, life and love. To the Grandmothers and Grandfathers who have touched, guided, inspired, and helped me. To all my relations, *chi miigwech* for helping me stay grounded on the path, to see what is to be seen, and to work knowing I am not alone. I hope in some small way this emergent model and preliminary program recompenses some of your efforts and gifts.

A nation is not conquered until the hearts of its women are on the ground.

Then it is finished, no matter how brave its warriors or how strong their weapons.

- an old Tsitsistas proverb (Hoig & Rosier, 2006, p. 98)

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Chapter 1. Introduction

In Canada, sexual violence against Indigenous[1] women is an unsettling, national human rights crisis. The increased pervasiveness of sexual violence perpetrated against Indigenous women has been documented by government organizations and institutions such as Statistics Canada, the Department of Justice, and the Native Women's Association of Canada (Benoit, Shumka, Phillips, Kennedy & Belle-Isle, 2015; Scrim, 2017). The Supreme Court of Canada identifies sexual assault as "an act of a sexual nature that violates the sexual integrity of the victim" (Brennan & Taylor-Butts, 2008, p. 7). Sexual assault involves any form of non-consensual or forced sexual activity and can range from non-physical contact such as undesired viewing of pornography, to the use of pharmaceutical restraint to impose submission to sexual activity (Basile & Saltzman, 2002; Sex Information and Education Council of Canada. (2015). Sexual violence includes physical sexual acts that are not consensual including dating violence, domestic violence, stalking, sexual assault, and rape (Arrigo & Purcell, 2001; Smith, Basile, & Karch, 2011).

Conservative estimates identify that 57% of Indigenous women have been sexually assaulted (Native Women's Association of Canada, 2011). Coupled with this, they endure two to

[1] **Indigenous:** The act of colonization has required the first peoples of North America to be collectively defined and labeled for governing purposes (Joseph, 2016). In Canada, the term "Indian" is the legal identity of an Indigenous person who is registered under the *Indian Act* (1876). This term has since been deemed outdated and replaced through the decades by the following collective terms: Native, First Nations, Aboriginal and now Indigenous. Indigenous refers to First Nations with status, Inuit, Métis, and those that consider themselves Indigenous even though they do not have status (Joseph, 2016). Either unaware or uncaring about the changing tides of political or academic terminology, most Indigenous individuals in Northern Ontario continue to self-identify as Indian, First Nations or use their own cultural terminology such as Anishinaabe (Seabrook, personal communication, May 31, 2017). Nonetheless, "Indigenous" is the commonly accepted term used in academic settings, and thus will be found throughout this paper when I am not referring specifically to Anishinaabe peoples. My use of this term is not meant as a slight against decolonization efforts or lack of respect of traditional Anishinaabe people or views.

four times more intimate partner violence than other Canadian women, are targeted by sexual violence perpetrators both within and outside of their communities, and suffer from more extreme violence that most other Canadian women (Bachman, Lanier, Zaykowski & Kallmyer, 2010; Brennan, 2011; Boyce, 2016). Ontario's joint working group on Violence Against Aboriginal Women has been charged with developing a strategy that decreases, forestalls, or prevents sexual violence against Indigenous women (Ontario Ministry of the Status of Women, 2015). This multi-faceted strategy includes awareness campaigns, enhancing existing programs, and funding pilot projects that address sexual violence against Indigenous women (Ontario Ministry of the Status of Women, 2015).

Sexual Assault Resistance

Sexual assault resistance programs teach "a variety of skills such as an increased awareness, avoidance, de-escalation, and verbal techniques that can actually deter an assault before it happens" (Orchowski & Gidycz 2018, pp. xxii-xxiii). Sexual assault resistant programs increase an individual's ability to recognize potential sexual violence, and practice skills necessary to avoid or lessen personal injury. Sexual assault resistance programs have been grounded in feminist advocacy efforts and "informed by nearly 40 years of research examining risk factors for sexual assault" (Orchowski & Gidycz, 2018, p. xxii). Most importantly, "resistance education programs are currently the only type of programming effort that demonstrates long-term efficacy in reducing rates of sexual assault" (Orchowski & Gidycz, 2018, p. xxii).

The terms "resistance," "risk reduction," and "empowerment self defense" have been used to identify these programs rather than the term "prevention" because the feminists who developed them firmly believe "that in no circumstances is anyone responsible for 'preventing'

her own assault" (Orchowski & Gidycz, 2018, p. xxii). Blame, on the other hand, always belongs with the perpetrator (Orchowski & Gidycz, 2018). Nonetheless, as argued by Hollander (2018), sexual assault resistance programs do qualify by their function as a form of sexual assault prevention; they have the potential to change societal norms and attitudes. Orchowski and Gidycz (2018) assert that, “by empowering women to fight back, these efforts lead to fundamental positive changes in how women view themselves and have the potential to change societal norms and attitudes” (p. xxii).

Sexual assault resistance is a poorly known and increasingly important niche within the practice of sexual assault prevention. The development of sexual assault resistance along with the underlying theory and research which support it, appear to have been predominantly led by feminist scholars such as Gidzcy, Hollander, Orchowski, Senn, and Ullman. The practice of sexual assault resistance has received considerable opposition both within and outside of the specialized field of sexual assault prevention (Senn et al., 2017; Orchowski & Gidycz, 2018). Arguments made against sexual assault resistance include: it targets the victims rather than the offenders, it reinforces victim blaming, and it is ineffective because men are stronger than women (Hollander, 2016). The association of sexual assault resistance training to victim blaming hinges on the perception that this kind of program teaches that it is the woman’s responsibility to stop a rape since men aren’t doing it, and that if she is unable to, it’s because her skills and mentality are deficient, therefore it is her fault. These concerns however do not reflect the empirical research on sexual assault resistance programs which have demonstrated that these programs have been effective in reducing sexual assaults by 50% for participants along with lessening women’s self-blame (Orchowski & Gidycz, 2018). Orchowski & Gidycz, (2018) identify,

> existing research on sexual assault reduction programs suggest that individuals who experience sexual victimization after participating in a resistance education program emerge with lower rates of self-blame that those who do not participate, suggesting that these programs do not have such iatrogenic effects on participants. (p. xxii)

Nonetheless, some feminist and sexual assault prevention professionals, argue that prevention programs should primarily target offenders and collective social conditioning and do not believe risk reduction qualifies as a prevention measure (McCaughey & Ceremele, 2015). I am concerned that the rejection of the concept of sexual assault resistance as an important aspect of a strategy to lessen sexual violence against women may be directly related to collective social conditioning.

Collective social conditioning is the setting of norms, values, and behaviours that are expected within peer groups and society in general. Some examples of collective social conditioning that affect sexual assault are toxic masculinity[2], rape culture[3], and the teaching that women receive from a very young age that they need to be nice, thoughtful of others' feelings, and to take responsibility as a peacemaker (Bielski, 2016). This social conditioning, when not tempered by feminist critical thinking, can shape gender bias and discrimination (Moss-Racusin, Dovidio, Brescoll, Graham, & Handelsman, 2012). It can make women believe that they are responsible for looking after others' needs at the cost of their own, and responsible for de-escalating possible conflict situations at a cost to their own welfare. Bielski (2016) identifies that women's social conditioning

> keeps women uniquely vulnerable as they recriminate themselves for things that aren't their fault. Even though no one but rapists are to blame for rape, many women carry their

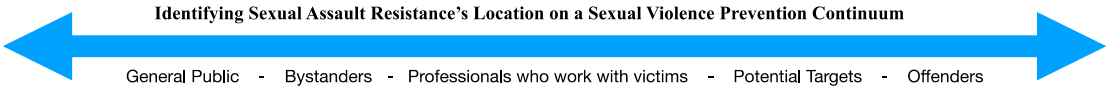
[2] Toxic masculinity encourages men within a society to aggressively compete and dominate others, deny troubling emotions, subordinate anything deemed as feminine and stigmatize homosexuality (Kupers, 2005).

[3] Rape culture includes a wide array of beliefs that reinforce male sexual aggression and encourage sexual violence against women (Dodge 2016).

> pacifist conditioning over into the aftermath of sexual assault, especially when they know the attacker: Maybe I'm overreacting? Maybe I misinterpreted? Maybe it was me? (Bielski, 2016, para. 5)

Sexual assault resistance is a vitally important aspect of a more comprehensive holistic sexual assault prevention regime. Below, is a graph I developed to help readers understand where sexual assault resistance exists on a sexual assault prevention continuum which ranges from generic programs available to the public to targeted programs. (See Figure 1)

Figure 1: Identifying Sexual Assault Resistance on a Sexual Assault Prevention Continuum



Type of Program	**Approaches for General Public**	**Bystander Programs**	**Programs for Professions**	**Sexual Assault Risk Reduction, Resistance, Empowerment Self Defence**	**Offender Program**
Target Audience	general public	youth - male, female or both	judges, police, health care professionals	specific populations predetermined to be at higher risk of sexual assault	inmates that are high risk sexual assault offenders
Program Length	most often an hour or less	varies - from two or more hours to a full semester course	varies - usually not more than a one day workshop	12 hours or more	4 months plus
Delivery System	poster, radio billboards pamplets	seminars, plays, workshops, programs	online seminars, workshops	small group of 12-20 participants - teachings, discussion and empowerment based exercises.	cognitive-behavioural treatment small group and one to one
Effectivness	unknown	some effectiveness in creating some interference to violence against women in public settings (Keller et al., 2015)	unknown	evidence based some programs lessened sexual assaults and attempted sexual assaults by 50%	reductions in sexual recidivism rates from 17% to 10%
Drawbacks	some unintentionally reinforce victim blaming and sexual assault myths	most sexual assaults occur in private settings most programs have short term results not implemented with any regularity	not universal not mandatory not proven to be effective	some people assume that programs that targets potential assault victims reinforces victim blaming small groups, longer training time	most offenders are never caught or convicted
Sources	(Bedera & Nordmeyer 2015)	(Coker et al., 2016; Keller et al., 2015; Orchowski & Gidycz, 2018)	(Dickson, 2018)	(Orchowski & Gidycz, 2018;Senn 2017)	(Correctional Service of Canada, 2014; Hanson, 2004)

Moving from left to right, generalized prevention efforts are the most widespread and include poster boards and advertisements via television and radio. Often these efforts are government funded; however, they are neither evidence-based nor have they proven to be effective in shifting values or lessening sexual assaults.

After generic programs, there are bystander programs. These are often taught in high schools, colleges, and universities. Some sexual assault prevention programs support peer empowerment of potential bystanders to challenge abusive behaviour. Some programs have been shown to result in thought-changing or behaviour-changing such as the Green Dot Program and Your Moment of Truth Program (Coker et al., 2011; Keller et al., 2015). On Manitoulin Island, which contains six Indigenous communities, the Draw the Line campaign was presented in secondary schools in 2015. Draw the line is a program that encourages dialogue about sexual violence.

After mixed gender sessions there are information sessions for professionals. This includes teaching professionals such as teachers, police, judges, and medical practitioners about the realities of sexual assault and how to support survivors respectfully. For example, the Canadian Judicial Council has training seminars for judges on sexual assault law and social context. These training modules were created to support judges in developing the skills necessary to ensure that sexual assault myths and sexual stereotyping do not influence judicial decisions (Dickson, 2018).

At the other end of the continuum are sexual assault resistance training and offender programs. Both of these programs focus on individuals who have a high probability of being involved in a sexual assault, either as a perpetrator or a victim. Both of these programs are more intensive and have smaller numbers of program participants at any given time. Of all the types of programs, however, only sexual assault risk reduction, resistance and empowerment self-defence programs have successfully been demonstrated to substantially lessen sexual assault (Orchowski & Gidycz, 2018).

In Canada, 80% of sexual assaults are perpetrated by someone known to their victim (McDonald, Wobick & Graham, 2006)**.** Benoit et al. (2015) suggested that in cases of coercive sexual violence against women, there is an element of female passivity being used against women through the face of the male authority. Sexual assault resistance training systematically deconstructs and role plays coercion techniques that predators use to manipulate women who have been socially conditioned. Jones and Mattingly (2016) identifies that empowerment self-defence is an ideal tool to incorporate into social work because it undermines power imbalances and "empowers directly by developing and accessing the inherent power within the targeted, marginalized, and disempowered individual at risk of victimization by perpetrators of violence" (p. 269). Violence is often based on power imbalances**.** Senn, the developer of the Enriched Access Acknowledge Act sexual assault resistance program, asserts:

> We can make ending sexual violence everyone's business through bystander intervention ... At the same time, we need to support survivors and give women the tools they need to fight back. *If we know we can actually reduce the number of rapes women are experiencing, it would be unethical not to do it.* (Senn, June 12, 2015; as cited by Jones & Mattingly, 2016, p. 269, italicized by Jones)

Given the magnitude of the problem of sexual violence against Indigenous women in Canada, it is realistic to assume that no one program approach implemented in isolation will likely be able to create sustainable change. Sexual assault resistance programs can be recognized as an essential aspect of any comprehensive plan developed to address sexual violence within a community (Orchowski & Gidycz, 2018). Unfortunately, I was unable to locate any literature on Indigenous women's sexual assault resistance programs, leading me to believe that this literature is either sparse or non-existent.

Decolonization

Current existing sexual assault resistance programs do not take into account historic and ongoing colonial oppression of Indigenous people and the need for decolonization to be an integral aspect of a program's development, content, and delivery when serving an Indigenous population. Colonization is a multidimensional practice which involves systemic prejudice and policies that directly subvert and control Indigenous peoples' access to resources for the purposes of increasing the colonizer's power and wealth (Ramirez & Hammack, 2014). Indigenous people in Canada are comprised of over one hundred different language and cultural groups, "all of whom were subjected to colonization and damn near destroyed" (M. Seabrook, personal communication July 15, 2018). English and French monarchies began colonizing North America from their first encounters with the Indigenous people of this land. A central feature of colonialism is massive land dispossession. This dispossession led to systematic violations against Indigenous peoples such as forced relocation, loss of livelihood, loss of freedom and rights, threats and harassments. Colonization continues to oppress Indigenous people to this day and is deeply entrenched within our culture, government systems, institutions, laws, prejudice, and day-to-day practices. Indigenous cultures have been altered drastically through colonization. For example, Indigenous peoples have suffered disease, death, resettlement, aggressive and systemic dismantling of their spiritual and cultural practices, oppressive and prejudicial laws, residential schooling, and Indigenous child removal systems[4] (Sinclair, 2016; Truth and Reconciliation Canada. (2015).

[4] The term "Indigenous child removal systems" was first used by Raven Sinclair (2016). It includes the forcible removal of Indigenous children and their subsequent placement with white families. One example would be the Sixties Scoop. The Sixties Scoop was an institutionalized Indigenous child removal system which ran from late 1950s to the 1980s.

Decolonization involves "the comprehension of how oppressive structures of colonialism, both historic and ongoing, colour our everyday worlds and then [the application of] that knowledge in ways that disrupt colonized ways of thinking, doing, and being" (Jacob & Miranda, 2016, p. 249). Indigenous leaders and scholars have identified that decolonization is a necessary step toward Indigenous emancipation (D. Brown, 2016; Jacob & Miranda, 2016; Mackinlay & Barney, 2014; Risling Baldy, 2017; Steinman, 2016). Decolonization places a fundamental emphasis on relationship—to the land, to ancestors, to other species, to community—and recognizes the need for the revival of Indigenous language, spiritual, and cultural practices (Steinman, 2016).

Statement of Problem

In Canada, statistically over one half of all Indigenous women have been sexually assaulted (Boyce, 2016). There is a need for sexual assault resistance programs for Indigenous women, not as *the* solution for the travesty of ongoing violence against Indigenous women, but as an integral part of a solution (Senn et al., 2015). If a regionally-based sexual assault resistance training for Indigenous women was as successful as other existing sexual assault resistance models have been shown to be, it could become a prototype for a nation-wide sexual assault movement across Canada. If nation-wide sexual assault resistance training for Indigenous women existed it could substantially lessen the number of sexual assaults against Indigenous women. Many Indigenous scholars agree that in order for programs to effectively serve Indigenous peoples, they need to be culturally relevant and incorporate aspects of their world view, culture, spirituality, and values (Brokenleg, 1990, 1998, 2000, 2010, 2012a, 2012b; D. Brown, 2016; Fenelon & Hall, 2008; Gone, 2008, 2010, 2013; Ramirez & Hammack, 2014).

Although Indigenous women have the right to receive culturally appropriate training in sexual assault resistance, currently none exist (Gone & Calf Looking, 2011).

Purpose

The purpose of this qualitative research thesis is to develop a culturally sensitive, empowerment-based sexual assault resistance program model for Anishinaabe women in the Manitoulin area. In order to achieve this goal, I collaborated with two Indigenous elders and using relevant literature, we developed a draft model that I shared with a focus group of Anishinaabe helping professionals in order to integrate their feedback into the revision of the model toward a more culturally relevant final result. Thus, my research questions were as follows:

The Research Questions

1. What are the perspectives of three Anishinaabe helpers[5] regarding an emergent sexual assault resistance model and preliminary program?
2. How do these perspectives (i.e. observations, comments and suggestions) inform the revision of the emergent model and program?

Brief Overview of Subsequent Chapters

This study includes nine chapters. The concept of an Anishinaabe sexual assault resistance model, the statement of the problem, need, and purpose for the study are introduced in the first chapter. The second chapter contains a literature review of the topics of sexual assault, Indigenous sexual assault, sexual assault prevention, and sexual assault resistance. The third

[5] A helper is someone who has the skills, tools, experience and willingness to step in and do what's needed. Often times one doesn't need to ask for help. The helper can anticipate what the needs are, and just goes ahead and does. Today, days helpers are often associated with positions like social workers, teachers and elders (McGregor Pitawanakwat, personal conversation, October 8, 2018).

chapter reviews the processes of the initial model and program development. The fourth chapter is a discussion of the seven themes and model that emerged through the literature analysis and contemplation of Indigenous women's distinct needs, sexual assault resistance training, and decolonization. Chapter five describes the preliminary outline of the Anishinaabe Women's Sexual Assault Resistance Program. The sixth chapter describes the methodology of the research, including theoretical framework, the role of the researcher, personal bias, data collection procedures, anticipated ethical issues, and data analysis procedures of the focus group study. It also describes the focus group, including the recruitment, participants, procedures, discussion, data analysis, and the strategies for ensuring the quality of the findings. The seventh chapter explores the focus group findings. The eighth chapter is a discussion of the findings from the focus group study and includes the model and program revisions. The final chapter addresses the study's limitations, discusses implications for social work, and provides suggestions for future research.

Conclusion

In this chapter I identified the need for a sexual assault resistance program for Indigenous women and explored, in part, why it must be able to stand in solidarity with Indigenous decolonization. The purpose of this thesis, the development of an Anishinaabe women's sexual assault resistance model and program, was also noted. The research questions were stated. Before an Indigenous women's sexual assault resistance program can be fathomed, a preliminary exploration of Indigenous women's sexual assault prevention needs must be clearly articulated. The next chapter will explore the background information necessary for understanding some of the challenges Indigenous women face with sexual violence. It will also take a deeper look at sexual assault prevention and resistance.

Chapter 2. Literature Review

Introduction

Stolen Sisters by Amnesty International (2004) argues that lessening sexual violence and violence against Indigenous women is imperative. Even though sexual assault resistance programs have been proven to decrease sexual assaults for other vulnerable populations within and outside of Canada, none exist that address ongoing colonial oppression and the special cultural needs of Indigenous women. The focus of this thesis is the development of an Anishinaabe women's sexual assault resistance model and program. The development of the model and program must begin with a clearly articulated elucidation of the phenomenon of sexual assault of Indigenous women and an identification of Indigenous women's needs.

This literature review begins by identifying what sexual assault is and exploring why Indigenous women, despite their strength and resilience, have been, and continue to be, sexually assaulted at such high rates. It identifies the need for a sexual assault resistance program for Indigenous women, and explores key elements and factors essential to an Indigenous woman's sexual assault resistance model. Included in this review are study findings on sexual assault offenders that counter the myths that most sexual assault offences are basically misunderstandings. Rather, the findings teach us that many sexual assault offenders are chronic repeat offenders who have learned to use cultural norms and women's conditioning against them (Lisak, 2011). I believe information from studies identifying offenders' attitudes and behaviours is essential for use in developing sexual assault prevention programs. It puts the responsibility for sexual assault back where it belongs, on the perpetrator. It emphasizes to women that victims of sexual assault are not responsible for the crimes committed against them. The review then moves into exploring sexual assault prevention theories such as cultural expectations of women,

victim blaming, and sexual assault myths that disempower women and reinforce rape culture. After this, research studies of sexual assault prevention and sexual assault resistance are reviewed, and their strengths and limitations are acknowledged. I argue that, although some people confuse sexual assault resistance training with victim blaming, sexual assault resistance offers clear, viable means towards increasing Indigenous women's safety and resilience from sexual violence. Resistance as a concept and connecting principle is then addressed. Resistance links Indigenous emancipation, sexual assault resistance, and a growing Indigenous spiritual resurgence together. Deficiencies in the literature are reviewed along with operating assumptions before I conclude that, without intervention, sexual assault perpetration against thousands of Indigenous women across Canada will likely continue.

Sexual Assault

Sexual assault occurs on a continuum of sexual violence that includes all forms of unwelcomed, coerced, or forced sexual behavior. This continuum includes uninvited sexual comments, kisses, genital exposure, unwanted sexual touching of the breasts and buttocks, and rape (Basile & Saltzman, 2002). Rape includes the penetration of an orifice, oral, vaginal, or anal, against one's will or without consent (Jina et al., 2010).

The combination of worldwide sexual assault statistics and the resulting health challenges sexual assault victims experience places sexual assault as a pandemic health crisis (Pereda, Guilera, Forns & Gómez-Benito, 2009; UN Women, 2017). The World Health Organization identifies that 35.6% of women worldwide have experienced either sexual or physical violence (Brennan et al., 2016; World Health Organization, 2013). All women are at risk, and those who survive sexual assault in their formative years (ages 11-18) are at higher risk of being victim to further assaults in their adult lives (Hollander, 2016; Jozkowski, 2015).

In Canada and the United States, victims of sexual violence often encounter their first sexual assault early in life (Basile & Smith, 2011). Finkelhor, Ormrod, and Turner (2007) identify that 89% of sexual abuse victims are female, and 81% are between the ages of 12 and 17 years. Similarly, 69.8% of female college students identify being the victim of least one sexual violation between age 14 and completion of their studies (Smith, White, & Holland, 2003). Statistics point towards early sexual assault victimization being problematic and repeated revictimization being common (Walsh, Dilillo, & Scalora, 2011). Ullman and Vasquez (2015) identify that child sexual abuse and childhood trauma are related to higher risk of sexual assault revictimization, emotion dysregulation, and increase the risk of revictimization. Humphrey and White (2000) suggest that sexual victimization increases the likelihood of revictimization by two to four times. Regrettably, some populations of women such as women of colour, youth, or people with disabilities or mental illness, are at a much higher risk than the general population (Hollander, 2016). Disabled and mentally ill individuals are more vulnerable to sexual violence as they are often less able to recognize danger, to defend themselves, or to secure assistance from the criminal justice system (Kirmayer, Brass, & Tait, 2000; Petersilia, 2001).

Sexual assault literature identifies a myriad of sexual assault risk factors. Because discussing these risk factors can give the impression that it is the victim's fault for having them, I wish to be clear that being sexually assaulted is not the victim's fault; it is the perpetrator's responsibility. Unfortunately, being aware of risk factors alone may increase anxiety and may not lead to clear stratigies for lessening sexual assault. Some sexual assault risk factors include being female, young, living in poverty, being a visible minority, being Indigenous, having experienced a previous sexual assault, being an abuse or neglect survivor, having a disability, being or having been incarcerated, being a sex trade worker, having consumed alcohol or drugs

or being in the company of a man who has, having more education or being more economically empowered than one's partner, or having low self-esteem (Gilmore & Bountress, 2016; Lorenz & Ullman, 2016; Messman-Moore, Ward, Zerubavel, Chandley, & Barton, 2014; Wager, 2014; UN Women, 2017).

Despite the literature focusing on risk factors for sexual assault victimization, as has been noted, stopping sexual assault has been and always will be the perpetrator's responsibility. Sexual assault is an act of violence perpetrated by a violator. Sexual violence and rape have as much in common with healthy sexual expression as hitting someone with a rake has to do with good gardening practices.

The Indiana Sexual Violence Primary Prevention Council (2010) identifies that in order to get to the root causes of sexual violence we need to increase protective factors and decrease risk factors for sexual violence. Sexual assault risk reduction, sexual assault resistance and empowerment self-defense are all evidence-based and have demonstrated that they can both increase protective factors and decrease risk factors (Senn, Hollander & Gidycz, 2018). Hollander (2016) identifies that there is "good evidence empowerment self-defense training produces deep and sustained changes in the women who complete it [such as] new feelings of comfort in their bodies, new beliefs about women and men, and a more critical understanding of gender inequality" (p. 217).

Sexual assault crimes are under-reported (National Research Council, 2014; Taylor-Butts 2008). According to Statistics Canada's General Social Survey on Victimization (2015), Canadian women self-reported 553,000 sexual assaults in 2013. Perreault and Brennan (2010) estimate that 88% of sexual assaults experienced by Canadians age 15 or over are not reported to the police. Reasons given by some survivors for why they do not come forward to police include

the fear of not being believed or the belief they will not receive justice through the legal system (Wolitzky-Taylor et al., 2011). A recent 20-month long *Globe and Mail* investigation on police sexual assault investigations revealed that police dismiss one in five sexual assault allegations as unfounded (Dolittle, 2017). Furthermore, despite sexual assault being identified as a heinous crime, perpetrators of sexual assault are less likely to be incarcerated than other criminals (Greenfeld, 1997). In Canada, only one in 100 sexual assaults ends in conviction (Johnson, 2012).

The ramifications of sexual assault are considerable and varied. They affect the victim psychologically, physically, and economically and set in motion long-term collateral damage not only for the victim but also her family, employment, future health, and economic stability (Campbell, Dworkin, & Cabral, 2009; Loya, 2015). Unfortunately, it is common for women who have been abused to have challenges reaching out for help (Ullman, Peter-Hagene, & Relyea, 2014). Unaddressed trauma can, over time, compound psychological distress and symptomology (van der Kolk, 2014). Prevalent psychological issues that survivors experience include: an inability to trust their own perceptions, intense fear of rape-related situations, distrust of one's surroundings, inability to understand and express emotions, and reduced self-esteem (Burrows, 2013; Ullman, Peter-Hagene, & Relyea, 2014). In addition, sexual abuse survivors often feel unsafe, have an inability to trust others, and are prone to more at risk behaviours such as drinking (Jina et al., 2010; Ullman, 2016). Messman-Moore, Ward, Zerubavel, Chandley, and Barton (2014) identified that "emotional dysregulation and drinking to cope [can be] both a predictor and consequence of alcohol-involved sexual assault (p. 601). Common mental health maladies experienced by sexual assault survivors include anxiety, depression, personality disorders, substance abuse, suicidal ideation, and post-traumatic stress disorder (PTSD) (Pegram & Abbey,

2016; Walsh, Danielson, McCauley, Saunders, Kilpatrick, & Resnick, 2012). Healing journeys can span decades, and many survivors never heal (Edwards, Turchik, Dardis, Reynolds, & Gidycz, 2011) due to fundamental changes in their view of self, others, and world (van der Kolk, 2014).

In 2014, American Vice-President Joe Biden, in *Rape and Sexual Assault: A Renewed Call to Action,* cited the economic costs of these acts to be substantial, "ranging from $87,000 to $240,776 per rape" (White House Council on Women and Girls and the Office of the Vice President, 2014, p. 15). Costs include medical services, counselling, law enforcement, and loss of productivity (The White House Council on Women and Girls and the Office of the Vice President, 2014). The Canadian Centre for Policy Alternatives believes that intimate partner violence and sexual assault cost Canadian citizens $334 per person yearly (McInturff, 2013). Expenses included in these estimates include health care, child care, lost education, and loss of future income, along with costs to the criminal court system including police services, legal aid, protection orders, court costs, and child protection (McInturff, 2013). Understanding the phenomenon of sexual assault is essential as a prerequisite to the development of the contents of a prevention program. Likewise, comprehending how the legacy of colonialism has affected Indigenous women's experience of sexual assault will shape the context of an Indigenous women's sexual assault resistance model and the content of the subsequent program.

The Context and Impacts of Colonialism

Indigenous lives have been, and continue to be, devalued in Canada historically and currently. Full scale land dispossession created substantial detrimental impacts, most of which have never been resolved. The *Indian Act*, passed in 1876, set the foundation for the construction of residential schools, Indigenous child removal systems, and the crisis of missing and murdered

Indigenous women. With Indigenous peoples being seen as less than human, and not mattering, it is easier for some settlers, politicians, and men to perpetrate harm against them (Brokenleg, 2000, 2012b).

One of the key aspects of attitudes affecting Indigenous women's experience of sexual assault is attributed to the devastating impact of colonialism, and its practices and policies, as used by a country to directly subvert and control Indigenous peoples' access to resources so as to increase the country's own power and wealth (Ramirez & Hammack, 2014). It is embodied through dehumanizing tactics including, but not limited to, cultural invasion, manipulation, conquest, and cultural genocide (Burnette, 2015; Freire, 2008). Colonialism is an integral aspect of Canadian history and present reality. It shapes the racism, prejudice, dispossession, and oppression that put Indigenous women at higher risk of sexual assault and makes recovery efforts more challenging (Benoit et al., 2015).

Racist metanarratives about Canadian Indigenous peoples were created and controlled by colonial powers. Colonialism controls "the national story", who is spoken about, what is shared about them, and what is dismissed (Sium & Ritskes, 2013). These narratives have shaped world-view, laws, practices, values, expectations, and prejudices against Indigenous people. They have included vilifying Indigenous religious practices, attacking their culture and language, denying agency and resources, and portraying Indigenous people as dirty, lazy, simple, and weak minded (M. Seabrook, personal communication, February 13, 2018). For example, the *Indian Act*, since its inception in 1876, has included policies such as declaring cultural and religious ceremonies illegal (1885-1951, 66 years), denying Indigenous peoples the right to vote unless they surrendered their Indian status and band membership (1876-1960, 84 years), and denying status to native women who married non-natives (1869-1985, 116 years) (Joseph, 2016).

Residential schools were responsible for removing children from their immediate and extended family network of support and stripping them of their culture (Truth and Reconciliation Canada, 2015). Documented across the school system, Indigenous children were prohibited from speaking their native languages, punished for practicing their traditional faiths, and exposed to extensive physical, mental, and sexual abuse (Truth and Reconciliation Canada, 2015). The last school closed in 1996, but the legacy of residential schools continues. Historic abuses and subsequent ongoing traumas for Indigenous peoples have resulted in complex, cumulative intergenerational psychosocial impacts and disproportional rates of psychiatric distress within Indigenous populations, which leave them more susceptible to sexual violence (D. Brown, 2016; Gone, 2013). Sexual violence is cited as rampant in residential schools in the *Truth and Reconciliation Report*. In the Call to Action # 36 Justice Sinclair recommends that the federal, provincial, and territorial governments work with Aboriginal communities to provide culturally relevant services to help them overcome the impact of sexual abuse (Truth and Reconciliation Canada, 2015). Nonetheless, sexual violence continues to flourish on an intergenerational basis through the abuse of Indigenous children and women within and outside of Indigenous communities and sometimes through familial ties (Hoffart & Jones, 2017).

Indigenous communities have been further broken down and infiltrated by capitalist-modernity, which has been identified as the dominant philosophical undercurrent that drives western culture (Sium & Ritskes, 2013). Its cornerstones include the pursuit of commerce, industrialism, administrative power, military power, prioritizing individualism, and denial of tradition and small community (Freire, 2008). As this philosophy has seeped into Indigenous communities, it has further undermined already fragmented cultural, tribal, and familial connections.

Capitalist-modernity, historical and ongoing cultural oppression, and trauma of Indigenous peoples have created disparities including the marginalization of Indigenous women, lateral violence within their communities, and internalized oppressions (Centers for Disease Control and Prevention, 2014; Gone 2013). Many reserves are rife with varying degrees of poverty, double-digit rates of unemployment, and disproportionate rates of mental illness (Hoffart & Jones, 2017). Additionally, many Indigenous people have accepted colonialist thinking and values and jettisoned their relationship to traditional values where women held an important and honoured role in society (D. Brown, 2016; Gone, 2013).

Indigenous Women's Experience of Sexual Assault

Statistics Canada (2016) asserts that Indigenous women make up 4% of the Canadian female population. The median age of Canadian Indigenous women is 29.1 years, and the population of Indigenous women is growing more rapidly than non-Indigenous women, with a 20% increase between 2006 and 2011 (Statistics Canada, 2016). Indigenous women are at an exponentially higher risk for sexual assault than any other group of women in Canada (Brzozowski, Taylor-Butts, & Johnson, 2006). Scrim (2017) estimates that 57% of Canadian Indigenous women have been sexually assaulted and contends that there are significant research gaps and incomplete statistical information, possibly resulting in under-estimating the true number of sexual assaults. Indigenous women over the age of 14 experience violence 3.5 times more often than non-Indigenous women and are two to four times as likely to experience intimate partner violence, including sexual violence (Brennan, 2011; Brownridge, 2008).

Borrows (2013) states that violence against Indigenous women in Canada is a national crisis given that Indigenous women are being "beaten, sexually assaulted, and killed in shockingly high numbers" (p. 699). Indigenous women are subjected to sexual violence both

from within their community and by non-Indigenous men when they step outside of it**.** Conroy and Cotter (2017) identify that, of Indigenous women who have experienced sexual assault, 25% were assaulted by a family member or intimate partner, 34% by someone they know, and 41% by strangers. The Ontario Native Women's Association (2011) has estimated that intimate partner violence in some Indigenous communities could be as high as 90%.

Although sexual abuse of Indigenous people with disabilities was identified as a concern by the Canadian Federal Task Force on Disability Issues (Scott, Mitchell, Lincoln, & Terrana, 1996), minimal research on this issue exists (Scrim, 2017). A research paper by Durst, Bluechardt, & Morin (2001) concludes that the disability rate for Indigenous people is double to triple the rate for all Canadians between the ages of 15 to 34. For instance, Fetal Alcohol Syndrome is rampant on reserves, as are learning disabilities, depression, and suicidality (Scrim, 2017). Likewise, infection with the human immunodeficiency virus (HIV) and acquired immunodeficiency syndrome (AIDS) are much more prevalent in northern Indigenous communities and Indigenous women living with HIV/AIDS are discriminated against within and outside of their communities (Canadian HIV/AIDS Legal Network, 2017). Correlations between HIV, sexual violence including rape, and sexual abuse have also been documented (Canadian HIV/AIDS Legal Network, 2017).

Reports to the police of Indigenous women being sexually abused are proportionately higher than for other populations (Brennan, 2011). However, most of the reports are made not by the victims, but by others, such as a social worker or an advocate (Brennan, 2011). Amnesty International (2004) in *No More Stolen Sisters* reports that "widespread and entrenched racism, poverty and marginalization are critical factors exposing Indigenous women to a heightened risk of violence while denying them adequate protection by police and government services" (p. 2).

In addition to this, arrests and charges of their offenders were much less likely for Indigenous women than for white or black women (Brennan, 2011). When the offender is white, the Indigenous woman often feels hopeless about reporting and getting justice and believes she will be devalued and disbelieved (Brennan, 2011).

Recovery from sexual assault is compounded for Indigenous women who suffer from higher and more severe incidents of violence and have fewer resources to support them (Gebhardt & Woody, 2012; Scrim, 2017). Studies have verified that sexual violence against Indigenous women is complex, systemic, and significant, and a survivor's immediate and long term needs are more often ignored or intensified (D. Brown, 2016; Collin-Vézina, Dion, & Trocmé, 2009; Gebhardt & Woody, 2012). Likewise, when Indigenous women are sexually assaulted, their mental health may be further impacted by historic and intergenerational trauma (D. Brown, 2016; Gebhardt & Woody, 2012). Because of the mental health impacts of historic trauma within the Indigenous population, it becomes difficult to distinguish sexual assault repercussions from prior chronic mental and physical health symptomologies (Gone, 2008). Furthermore, there is a high probability that historic trauma, systemic racism and increased traumatization will decrease Indigenous sexual assault survivors' resilience and healing from sexual violence (D. Brown, 2016; Probst Turchik, Zimak, & Huckins, 2011).

Experience of Anishinaabe Women on Manitoulin Island

Manitoulin Island, the largest freshwater island in the world, is located on the northern tip of Lake Huron, an hour and a half southwest of Sudbury. It is in rural northern Ontario and is comprised of 1,600 square kilometers of predominately limestone Niagara Escarpment (Statistics Canada. (2017). The breathtaking natural beauty of this island makes it easy to understand why the Anishinaabe people consider Manitoulin Island to be sacred and the home of *Gitchi-manidoo*,

the Great Spirit (M. Seabrook, personal conversation, February 13, 2018). Unfortunately, many of the Anishinaabe women who live here have been exposed to sexual violence along with interpersonal violence, financial hardship, social isolation, racism, and decreased mental health.

According to 2016 Census Profile there are 6,650 women on Manitoulin Island. (Statistics Canada, 2017). Slightly over 40% of the island's population is Indigenous (Statistics Canada, 2017). During their lifetimes, one third of non-Indigenous women and over half of all Indigenous women experience some form of sexual violence. According to my conservative calculations, it is possible that over 2,500 women on Manitoulin Island have been sexually assaulted. Beyond the fear and physical pain, interpersonal violence makes these women vulnerable to social isolation, poverty, homelessness and mental illness (Arthur et al., 2013).

Overall, people living in Northern Ontario face more economic and social challenges than those in the south. Analysis of Canadian Census data for income reveals that income levels in Northern Ontario are lower than the provincial average (Statistics Canada, 2017). The median total income for the Manitoulin population in 2015 was $29,675, which is less than half of the Canadian median for the same year. Low income and lack to access to services undermines access to adequate housing, nutrition, and undermines physical, and mental health (Allen & Wozniak, 2010). Since 36% of Indigenous women nationally live in poverty, we can estimate that over a thousand Indigenous women and children living on Manitoulin Island experience financial hardship and its consequences (Aboriginal Affairs and Northern Development Canada, 2012). Poverty further reinforces and intensifies the compound trauma experienced by Indigenous people due to the historical trauma resulting from colonization, the imposition of foreign education systems, the introduction of European religious systems, and the continuing dominance of alien governance regimes (M. McGregor Pitawanakwat, personal communication,

April 15, 2018).

Living in a rural area also exacerbates social isolation. Limited opportunities for interpersonal connections can lead to higher rates of loneliness and depression (Brummett et al., 2001; Seeman, 2000; Uchino, Cacioppo, and Kiecolt-Glaser, 1996; Heikkinen and Kauppinen, 2004). Compared to provincial averages, Northern Ontario residents have higher self-reported rates of "fair or poor" mental health and higher incidences of mental illness (Goffin, 2017). In addition, isolated, rural areas often lack the social, cultural, and government resources available in urban centres, leading to social service gaps such as those experienced on Manitoulin Island.

Women's Sexual Assault Social Services and Service Gaps on Manitoulin Island

There is currently only one sexual assault counsellor on Manitoulin Island, located at Manitoulin Family Resources. There will be another in the fall of 2018 located at Noojmowin Teg Health Centre (S. Price, personal conversation, October 1, 2018). Combined, these counsellors may serve up to 40 women at a given time. It is clear that the needs far outweigh the resources available. Nonetheless, it is important to note that Indigenous women and non-Indigenous women can also access all non-Aboriginal services. Mental health services, provided by addiction workers, social workers, psychologists, and psychiatrists are also provided in each First Nation community.

Perpetrators

Research on sex offenders has contributed to an understanding of their demographics, underlying motivations, and characteristic behaviour (Lisak, 2011). According to a 2002 Canadian Survey, over 97% of sexual assault defendants are male (Benoit et al., 2015). Six out of ten perpetrators are Caucasian (Gidycz & Dardis, 2014; Greenfeld, 1997). Some studies have revealed that being a victim of childhood sexual abuse, physical abuse, and neglect is more

prevalent in the backgrounds of rapists than in the backgrounds of non-offending men (Lisak, 2011). Scully (1990) contradicts Lisak (2011) and identifies that a history of childhood abuse is not an attribute of sexual violence perpetration. Scully (1990) found, through interviewing 114 convicted rapists, that 50% stated they had non-violent childhoods, 66% said they had not experienced any childhood physical abuse, and 91% stated they had not experienced childhood sexual abuse.

Sexual violence offenders often have challenges respecting personal boundaries and can display aggressive tendencies. Lisak, Hopper, and Song (1996) identify that "gender rigidity and emotional constriction" are factors in interpersonal violence (p. 721). Lisak (2011) identifies sexual predators as "impulsive and disinhibited in their behavior, more hyper-masculine in their beliefs and attitudes, less empathic and more antisocial" (p. 11). Weinrott and Saylor (1991) reveal that 89% of sexual violence offenders self-reported a history of violent behaviour prior to the "rape hit" that brought them to incarceration. A study by Lussier, Proulx, and LeBlanc (2005) identified that 142 incarcerated sexual assault offenders in Canada also had high rates of property offences, violent offences, and other types of sexual offences.

Historically, it was thought that offenders chose their victims on stable or fixed criteria such as looks, race, and age (Lisak, 2011). However, research on sexual assault offenders reveals that offenders perpetuate beyond these fixed attributes. Lisak (2011) identifies that there is substantial

> crossover among [sexual offenders] ... Multiple studies have now documented that between 33% and 66% of rapists have also sexually attacked children; that up to 82% of child molesters have also sexually attacked adults; and that between 50% and 66% of incest offenders have also sexually attacked children outside their families. (p. 5)

In Lisak and Miller's (2002) study involving 1,882 men in Boston, 120 rapists were identified, 40 of whom could be classified as being repeat offenders. The 120 rapists were

responsible for 1,225 separate acts of interpersonal violence with the repeat rapists averaging 5.8 rapes each (Lisak & Miller, 2002). Abbey, Wegner, Pierce, and Jacques-tiura's (2012) study involving 423 young men between the ages of 18 and 35 in a metropolitan area of Washington reported that half the participants disclosed engaging in some type of sexual activity with a woman when they knew she was unwilling; verbal coercion was the most common tactic used. This information on the number of offenders in the male population along with the number of reoffending perpetrators and the number of rapes per reoffender reshapes our understanding of perpetrators. It allows us to recognize that a small minority (less than 5%) of the male population are sexual perpetrators in that some repeat offenders may be much more active than ever expected.

Regrettably, sexual violence is a crime that does pay as it often has little to no repercussions for the offender. According to the Rape, Abuse & Incest National Network, seven out of ten rapes are committed by an acquaintance, partner, former partner, or family member of the victim (Planty et al., 2013). Most incidents are never reported, and most perpetrators remain undetected within society and unknown to the criminal justice system (Lisak, 2011; Lisak & Miller, 2002).

Sexual assault perpetrators often begin offending in adolescence and are inclined to have long and active offending careers covering a number of decades (Prentky, Lee, Knight, & Cerce, 1997). Lisak (2011) warns "by the time they are captured – if they are captured – they have often victimized scores or even hundreds of individuals" (p. 5). A study of incarcerated rapists revealed that rapists who are prosecuted, and are most often convicted on a single count of rape, have often raped seven to over a hundred different individuals (Lisak & Miller, 2002). Slicner (2007) found that 99 male sex offenders who were known to judicial authorities as having had a

total of 136 victims between them, confessed later during treatment to actually having violated 959 victims between them. Thus, these 99 offenders had an average of 9.68 victims each.

Compared to men who do not rape, undetected rapists are "measurably more angry at women, more motivated by the need to dominate and control women" (Lisak, 2011, p. 6). Attempts at changing attitudes and behaviours of sexual assault offenders have not been successful (Lisak, 2011). Additionally, there is no evidence that sexual assault prevention programs targeting men are effective for lessening sexual assaults. Lisak (2011), after interviewing sexual predators in research and forensic settings for over 20 years, identifies that rapists:

- Are extremely adept at identifying "likely" victims, and testing prospective victims' boundaries;
- [Can] plan and premeditate their attacks, using sophisticated strategies to groom their victims for attack, and to isolate them physically;
- Use "instrumental" not gratuitous violence; they exhibit strong impulse control and use only as much violence as is needed to terrify and coerce their victims into submission;
- Use psychological weapons – power, control, manipulation, and threats – backed up by physical force, and almost never resort to weapons such as knives or guns;
- Use alcohol deliberately to render victims more vulnerable to attack, or completely unconscious. (p. 7)

There is no typical profile of a sexual predator. They can be found in every walk of life; some have been priests, teachers, university professors, Indigenous elders, fathers, brothers, boyfriends, cousins, casual acquaintances, and grocery store baggers. Because sexual predators are approximately 5% of the population and repeat offenders 1.5 % of the population, there is a good chance we have all known and socialized with at least one (Lisak, 2011). Repeat sexual assault offenders have time, opportunity, and motivation to think about how they are going to assault and how they are going to carry out their assault. Meanwhile, potential targets and their loved ones are often oblivious to the common perpetrator strategies of grooming, isolations, and

boundary testing. For example, in November 2017, Dr. Larry Nassar, 54, a doctor who worked for USA Gymnastics, pleaded guilty to sexually abusing seven girls. During court sentencing in January 2018, over 150 female victims came forward to provide victim impact statements. One of his victims, gymnast Rachael Denhollander, stated that Dr. Nassar was "capable of manipulating his victims through coldly calculated grooming methodologies, presenting the most wholesome and caring external persona" (Denhollander, 2018, para 5). Judge Aquilina, in her final words addressing the court, stated, "Your decision to assault was precise, calculated, manipulative" (Cacciola & Mather, 2018, para. 26). Predators can take advantage of the naiveté and misinformation that are perpetuated throughout our culture. Most predators are capable of participating within society, while having their sexual abuse perpetrations hidden from others (Lisak & Miller, 2002).

Indigenous Sexual Assault Offenders

In addressing Indigenous sexual assault offenders, it is important to recognize that increased crime rates amongst Indigenous peoples are considered to be related to colonial oppression, extensive land dispossession and ongoing intergenerational trauma. Structural racism within the justice system, such as racial profiling, over policing, disrespectful treatment and more stringent sentencing are important forms of systemic racism affecting the Indigenous population (Loppie, Reading & de Leeuw, 2014). Sexual assault in Indigenous communities, although identified as problematic, has not been sufficiently researched and existing statistics, which are based on reports and charges, are not an accurate measure of victimization (Benoit et al., 2015, Hylton, 2007). Higher crime rates and involvement in the criminal justice system for Indigenous peoples has been directly linked with historic and ongoing colonialist oppression, creating substantial social, economic and cultural challenges for them (Sinclair & Hamilton, 1991).

Despite sexual assault being recognized as a major concern in many Indigenous communities for over the past 30 years, little is known about the extent to which Aboriginal people are victims of sexual offences, and even less is known about the numbers, characteristics, and needs of victims or offenders (Hylton, 2002).

According to Hylton (2004), in his review of Indigenous sexual offending in Canada, sexual offending rates are substantially higher in many Indigenous communities compared to corresponding rates in Canada as a whole. Hylton, (2004) identifies that sexual assaults were two to three times more likely to be reported in Indigenous communities than in small urban or rural communities and sexual offences were four times more likely to occur in Indigenous than in comparable communities. Hylton (2004) through his analysis of statistics from Statistics Canada (2000), identifies that Nunavut is approximately 85% Indigenous, and the reported sexual offence rate is ten times the national average. According to Kowalski, (1996) the ratio of sexual assaults to other sexual offences in Canada is 7 or 8 to 1, where in Indigenous communities it is 5 to 1. In Indigenous communities 92.3% of individuals charged for sexual assault were male (Kowalski, as cited in Hylton, 2004). Within young offenders, the ratio of men to women charged for sexual assault in Indigenous communities was 4.5 to 1 compared to 27 to 1 for the rest of Canada as a whole (Kowalski as cited in Hylton, 2004). The increase in sexual offences and female sexual offenders maybe an indicator that prevention efforts could be improved by being regional and including teachings about intergenerational and female-based violence. Increased levels of violence in the Indigenous population also seems to be problematic in that Finn, Trevethan, Carriere, and Kowalski (1999) identified that 10% of Indigenous offenders committed serious assaults, while this was true for only 2% of non-Indigenous offenders. They

also cited that Indigenous sex offenders made up 16.5% of all federally incarcerated sex offenders in 1994, and 20% of sex offenders in 1999, a 20% increase in only five years.

Rojas and Gretton, (2007) in a study of young Indigenous and non-Indigenous young sex offenders in Canada, identify that both tend to target girls who are non-strangers aged 12 and under. Indigenous offenders are more likely to have "background histories of fetal alcohol spectrum disorders (FASD), substance abuse, childhood victimization, academic difficulties, and instability in the living environment" (Rojas and Gretton, 2007, p.257). Furthermore, Indigenous youth were more likely to recidivate sexually, either violently or non-violently, within 10 years of their initial offense (Rojas and Gretton, 2007).

Sexual Assault Myths, Victim Blaming, and Self-Stigma

Our culture is filled with rape myths that confuse the facts surrounding sexual assault and place the onus of avoiding rape on women even though, as Lisak (2011) identifies, the 'evidence [demonstrates] that the majority of rapes are committed by serial, violent predators' (p. 8). Sexual assault myths operate on societal and individual levels and perpetuate hurtful unrealistic stereotypes that help justify sexual violence (Edwards, Probst, Tansill, Dixon, Bennett, & Gidycz, 2014). Some negative myths about sexual assault are that women ask to be sexually assaulted, women enjoy being sexually assaulted, women lie about being sexually assaulted, and that sexual assault is predominantly executed by a stranger (Edwards et. al., 2011). Related cultural stereotypes that reinforce these myths include that victims bring the assaults on themselves and that victims are to blame for their problems (Ullman, Filipas, Townsend, & Starzynski, 2006). Dunn, Vail-Smith, and Knight (1999) identify that peers' and police's common reactions to survivors' disclosure of sexual assault included criticizing the victim for what she wore, what she did, and the validity of her experience, thus suggesting that she may

have been blameworthy for the assault. Likewise, empirical literature is rife with examples of blaming victims of sexual assault for wearing a miniskirt, knowing the perpetrator, being physically attractive, being of a racial minority or lower social economic class (Spencer, 2016).

Victim blaming is also connected with how sexual assault narratives are often conveyed (Stubbs-Richardson, Rader & Cosby 2018). Because we live in a culture where offenders are innocent until proven guilty, and perpetrators are sometimes unknown or un-named in sexual assault situations, the common language for an assault is "person *x* was assaulted/raped" rather than "allegedly, person *y* assaulted person *x*". The relocation of the assault victim from the subject of the action, as in the first statement, to the object of the action, as in the second statement, places the responsibility of the action on the perpetrator, rather than the victim. Likewise, the use of the passive voice, "person x was assaulted/raped" focuses on the victim rather than the perpetrator, who is not even mentioned in the passive voice statement. The passive voice construction also removes the action from the perpetrator and places it onto the victim even though the victim did not commit the action (Green & Ward, 2010).

Moor (2007) suggests that acceptance of rape myths and adoption of victim-blaming can be internalized by those who have experienced sexual assault. This can be harmful, in that the myths and stereotypes offer no real way to provide deepening self-compassion and, without being challenged, can increase distorted self-blame and shame (Williamson & Serna, 2017). Survivors of acquaintance sexual assault have been known to suffer from shame, guilt, feeling they are not deserving of help, blaming themselves for getting into the situation, and not trusting their own judgment; thus, they are less likely to tell anyone about the assault (Koss, Gidycz, & Wisniewski, 1987; Stewart et al., 1987). Victim blaming and shaming may sit at the root of why the vast majority of sexual assault survivors do not report this crime (Gravelin, Biernat, &

Baldwin, 2017). Common reasons for not reporting, identified by the US Department of Justice, include that it was not important enough, the police could not help them, and the assault was considered a personal matter (Planty et al., 2013). Without re-educating society about rape myths and replacing these myths with evidence-based information about sexual assault perpetration, victim blaming and stigma will continue.

Sexual Assault Prevention

Orchowski and Gidycz (2018) identify that "activists, scholars and practitioners have long recognized the severity and scope of sexual violence," but the sexual violence prevention field "has yet to disseminate rigorous and comprehensive sexual violence prevention that actually works" (p. xxi). Senn et al. (2017) also state that substantial deficiencies exist in how sexual assault prevention has been addressed in Canada and that government-funded solutions, such as awareness and prevention campaigns, have been unable to shift overall rates of sexual violence (Senn, as cited in Balakrishnan, 2016). Over the past 30 years, sexual assault rates in North America have not declined (Gidycz & Dardis, 2014; Conroy & Cotter, 2017). Senn argues that this is because government campaigns are not grounded in solid research evidence and that campaigns run by the Canadian government often "focus on only one aspect at a time, which causes them to miss the big picture" (Senn, as cited in Balakrishnan, 2016, para. 5). Orchowski and Gidycz (2018) argue that "there are numerous intersecting factors that motivate and sustain sexual violence, and it is unlikely that any one prevention approach will be a 'silver bullet' to address this widespread crime" (p. xxi). The problem of sexual assault is complex and multi-dimensional, and it will require training for judges, lawyers, police, family, extended family, agencies, schools, community leaders, bystanders, and a paradigm shift within our culture in

order to create increased safety from sexual assault for more women (Senn et al., 2017; Ullman, 2014; Ybarra & Thompson, 2017).

Funding directed at college campuses and high schools has been a driver for sexual assault prevention in the United States for more than 20 years (Vladutiu, Martin, & Macy, 2011). As a result, the number and quality of sexual assault prevention and resistance studies have increased substantially over the past two decades. One benefit of these sexual assault prevention programs has been substantially improved research and a better understanding of what methods and approaches work in sexual assault prevention.

Sexual violence prevention programs for youth can be categorized into three subsystems, based on their target groups. These include groups comprised of females, males, or mixed groups. Prevention programs are usually 45 minutes to two hours in length but have been longer, including a semester-long college course (Bedera, & Nordmeyer 2015; Storer, Casey, & Herrenkohl, 2016). Some sexual assault prevention programs seek change at both the individual and systems level through challenging societal gender ideology, roles, and constructions; peer empowerment training of potential bystanders to challenge abusive behaviour; and teaching awareness and intervention skills (Coker et. at., 2011, Keller et al., 2015; Lapsansky & Chatterjee, 2013). Through the past two decades of research some cornerstones for prevention have been identified. Two central concepts in sexual assault prevention are: 1) sexual assault and fear of sexual assault is a part of every woman's life (Benoit et al., 2015; Rozee & Koss, 2001) and 2) the majority of individuals who commit assault are male (Brennan & Taylor-Butts, 2008). These two concepts reinforce the need for targeted sexual assault prevention programs like bystander programs for men and sexual assault resistance programs for women.

Sexual Assault Resistance Programs

Orchowski and Gidycz (2018) identify that "sexual assault risk reduction and resistance programs include a range of predominantly individual level interventions aimed at increasing an individual's ability to recognize risk factors for sexual assault and effectively resist against potential attackers" (p. xxii). The principles of sexual assault resistance were developed over 20 years ago with studies on sexual assault perpetration by researchers such as Ullman. Through her research with convicted sex offenders she demonstrated that specific resistance strategies, such as screaming, fighting back, and fleeing can be used by women to avoid rapes (Ullman & Knight, 1992). Further research supported her findings and confirmed that resistance does not lead to violence escalation and identified that women who participated in more assertive forms of resistance fared better psychologically after a sexual attack (Hollander, 2016; Jones & Mattingly, 2016; Ullman, 2014).

The sexual assault resistance movement was also responsible for redefining and reframing rape and exploring resistance strategies through an analysis of studies addressing how situational factors, rapist types, and victim-offender relationships could affect women's resistance to rape (Ullman & Vasquez, 2015). Academics and researchers from the sexual assault resistance movement gave acquaintance rape its name and found it to be far more common than anyone suspected. They also identified how barriers to acquaintance rape resistance can be different from stranger rape resistance (Levine-MacCombie & Koss, 1986; Norris, 2011, Nurius, Norris, & Dimeff, 1996; Sanday, 1990). For example, some women find it difficult to be verbally or physically assertive. If a woman is with a man that she perceives as friend or partner she may be conflicted about being assertive in her response to his sexual advances. Fear of

misinterpretation of actions could incite fear of embarrassment or rejection of her (Nurius, Norris, & Dimeff, 1996).

According to Rozee and Koss (2001) warning signs of potential sexual assault include the following signs exhibited by the perpetrator:

- Sexual entitlement: touching women without regard for their wishes, sexualizing relationships that are not sexual, inappropriate intimate conversation, sexual jokes at inappropriate times or places or commenting on women's bodies, preference for impersonal as opposed to emotional bonded relationship context for sexuality, and endorsement of the sexual double standard [6].
- Power and control: high in dominance and low in nurturance, interrupting women, being a poor loser, over-competitiveness, using intimidating body language, rigid traditional notions of gender roles, and game playing.
- Hostility and anger: quick temper, blaming others when things go wrong, and transforming other emotions into anger.
- Acceptance of interpersonal violence: using threats in displays of anger, using violence in borderline situations, and approving of and justifying violence. (p. 299)

These indicators do not always guarantee danger. Nonetheless, when recognized in combination, they can be identified as possible early warning signs and signify that it might be useful to use precautions. However, attempted sexual assaults can happen even without any of these signs and thus it becomes important for women to know and understand how to resist sexual assault, thus lessening the likelihood that boundary crossings will progress to an assault.

Although a relatively new field, research on sexual assault resistance is resulting in intriguing data that could be utilized for training purposes. For instance, research on resistance strategies informs us that it is highly effective for women to use forceful resistance, especially physical resistance, in avoiding rape (Ullman & Vasquez, 2015). This is counter to rape myths

[6] Sexual double standard involves women being judged more harshly than men for participating in the same sexual acts. For instance, with casual sex, men are often called "studs" and gain status in community when they participate in this behaviour whereas women are often called "sluts" and lose status in community for the identical behaviour (Allison & Risman, 2013).

and the common belief that women should refrain from resisting so they will not be injured or killed. In addition, formal self-defence training enhances women's psychological well-being, strengthens the belief they can avoid rape, and provides them the ability to do so (Hollander, 2004; Sarnquist et al., 2014; Senn et al., 2017; Ullman, 2014).

Research has demonstrated that using more resistance strategies and immediately resisting is related directly to avoiding completed rape (Ullman, 2007). Studies have also identified how typical types of resistance, such as crying, are related to specific psychological and physical injuries (Ullman, 2007). Likewise, studies have shown how women yelling, running away or fighting back can lead to less completed rapes, may decrease physical injuries, and lessen self-blame (Ullman, 2007; Ullman & Knight, 1992).

Another sexual assault risk factor is alcohol. Studies have confirmed that a woman's physical presence in a bar will increase the odds that a sexually aggressive man will target her (Ullman, 2016). Drinking, either by a potential victim or perpetrator, can increase the possibility of an assault and intensify its ultimate outcome (Ullman & Vasquez, 2015). Unfortunately, because of rape myths and victim blaming within western society, victims who drink are considered legitimate targets of sexual aggression and are considered more responsible for their own assaults (Abbey, Ross, McDuffie, & McAuslan, 1996). Irrespective of alcohol consumption, neither women who enter bars, nor women who consume alcohol, are responsible for being sexually assaulted. The only person who is responsible for a sexual assault is the perpetrator.

Rozee and Koss (2001), authors of "Rape: A Century of Resistance" identify how sexual assault prevention education was not bringing about substantial change. They suggest refocusing prevention efforts to increase effectiveness and recommend the program Assess, Acknowledge, and Act (AAA). Resistance, according to Rozee and Koss (2001), begins with "diagnosing a

potentially dangerous situation" (p. 299). From analyzing hundreds of rape narratives, a pattern emerged when many of the women spoke of a long period near the beginning of the assault where they felt shocked by the perpetrator's behaviour and were unsure of what was happening and what to do. Resistance advocates are convinced that women can be taught to more often recognize coercion and, through empowerment self-defence training, develop their own personal strategies for addressing it (Hollander, 2016; Jones & Mattingly, 2016; Sarnquist et al., 2014; Senn et al., 2015; Ullman, 2014).

Women face a variety of cognitive and emotional barriers that impede their ability to utilize sexual assault resistance strategies, especially against men they know (Nurius, Norris, Young, Graham, & Gaylord, 2000). Most common physical and emotional responses like crying or emotionally shutting down, are often ineffective in deterring sexual assault (Orchowski & Gidycz, 2018). Although not definitive, Rozee and Koss (2001) developed a list of seven psychological barriers that inhibit some women's response in resisting sexual assault. Despite being identified 17 years ago, these psychological barriers noted by Rozee and Koss are still relevant today. These psychological barriers, reinforced through media culture, and social norms, highlight how sexism and social conditioning can undermine women's sense of self-esteem and self-efficacy. Because each of these barriers is learned, it is also possible to challenge them. According to Rozee & Koss, (2001) these barriers are:

- Socialization to "be nice" and to put others' needs before our own
- Fear of hurting another
- Fear of rejection
- Fear of angering the man and thus being physically injured if he resists
- Worry about being embarrassed or offending the man by drawing others' attention to them
- Fear of men's greater size and underestimation of their own physical capabilities and responses. (p. 299)

Sexual assault risk reduction education, resistance training, and empowerment self-defence strengthen women's ability to resist a sexual predator's assault attempts (Orchowski & Gidycz, 2018). The cognitive ecological model, based upon Nurius, Norris, and Dimeff's (1996) research, identifies social and cognitive barriers such as unequal power dynamics which can negatively affect how women protect themselves when facing sexual coercion by male acquaintances. Hollander (2016) identifies sexual assault resistance programs as primary prevention, in that they support women to deconstruct internalized oppressions that discourage them from feeling safe, having a voice, or assuming they have rights to their own autonomy. These programs have been proven to be effective in improving victims' ability to avoid, forestall, and interrupt sexual violence (Hollander, 2016; Sarnquist et al., 2014; Sinclair et al., 2013; Stoner, George, & Masters, 2009; Ullman, 2014).

We can consider women's sexual assault resistance training as being analogous to a vaccination. With a vaccination, the immune system is "taught" how to effectively fight the virus through exposure to a weakened version of a pathogen. Getting a flu vaccination does not guarantee that you will not catch the flu. Nonetheless, it does lessen the risk and may mitigate symptomology. Sexual assault resistance training operates on similar principles. Likewise, anyone can be vulnerable, and can become more vulnerable as their risk factors increase. For some groups of individuals who are at a higher risk of being sexually assaulted, sexual assault resistance has been proven to lower probabilities of attempted and completed assaults (Orchowski & Gidycz, 2018).

Just as good health care decreases the possibility of someone catching a viral or bacterial illness, sexual assault resistance training can lower the probabilities of sexual violence. It has been proven to decrease probabilities of attempted and completed assaults, just as good health

care decreases the possibilities of catching a viral illness. Similarly, both women's empowerment self-defence and illness prevention require learned perceptions of what to watch out for, conscious preparation, and ongoing knowledge and skill refinement. Even with the existence of preventative measures, life experience and logic inform us that sometimes neither a sexual assault nor a viral or bacterial illness can be avoided despite our best efforts. Therefore, blaming an individual for being vulnerable to either pathogens or violence demonstrates both callousness towards them and ignorance of their situation. I now turn to a description of the critical components of sexual assault risk reduction, resistance and empowerment self defense programs at college and university campuses.

Sexual Assault Resistance and Empowerment Self Defense Programs

To date, there are only three universal programs for college-aged students that have demonstrated assault reduction. They are Gidycz's Ohio University Sexual Assault Risk Reduction (SARR), Hollander's Self-Defense from the Inside out (SDIO) and Senn's Enriched Assess, Acknowledge, Act (EAAA) (Senn, Hollander, & Gidycz, 2018). All of these programs are founded in feminist traditions. Two programs contain similar roots (Senn, Hollander, & Gidycz, 2018).

SARR Program

The SARR program has evolved over 20 years. It is a seven-hour program, and centers on "helping women to identify risk cues, acknowledge the situation is particularly risky for sexual assault, and then teaching them to take forceful and assertive action" (Senn, Hollander, Gidycz, 2018, p. 250). The first session teaches about how our culture fosters violence against women, deconstructs risk factors and highlights the practice and the value of risk reduction. The second session focuses on feminist self-defence encouraging trusting intuition, body awareness,

verbal skills, immediate resistance and physical techniques (Senn, Hollander, Gidycz, 2018, p. 251). A 90-minute booster a few months after the first two sessions reviews the first two sessions and offers opportunity for participants to share their experience of integrating some of the strategies (Senn, Hollander, & Gidycz, 2018, p. 251).

EAAA Program

Senn et al. (2015) assert that their program, Enriched AAA, is built on leading edge theory and research. EAAA contains refinements from the earlier AAA model and was retested in 2015 as the Enriched Assess Acknowledge Act (EAAA) program. Like the SARR Program it is based on psychological theory and research evidence (Senn, Hollander, & Gidycz, 2018). EAAA hinges on Assess Acknowledge Act, a cognitive ecological model developed by Rozee and Koss (2001). Each of the components of the program are directly related to either increasing women's knowledge on how to assess potentially dangerous individuals and situations, strengthening their ability to acknowledge when a situation is changing for the worse, and/or developing and practicing strategies to help them safely and effectively remove themselves from a potentially sexually abusive situation (Senn et al., 2015). This twelve-hour program, which is delivered in four, three-hour segments, was designed for twenty or fewer participants at a time.

The effects of EAAA training were studied at three different Canadian universities in 2015. Half of a sample of 893 first and second-year female university students received EAAA training and the other half acted as a control group that only had access to standard sexual assault prevention material available at university, which included information pamphlets identifying definitions, statistics, and resources (Senn et al., 2017). Pre and post training questionnaires revealed that attempted coercion was 60% less and sexual contact 50% less in the treatment group as compared to the control group after training (Senn et al., 2017). Post training

questionnaires also demonstrated that women's ability to identify, deflect, or confront potential sexual violence lessened over time, revealing that this program may benefit from further modification or a booster activity (Senn et al., 2017).

One aspect included in EAAA is the addition of emancipatory sex education[7], which has been demonstrated to increase risk perception (Senn et al., 2015; Senn, Gee, & Thake, 2011). EAAA increases women's ability to assess danger in acquaintance situations and helps overcome women's psychological and cultural barriers, such as believing they are responsible for caretaking men's feelings (Senn et al., 2015). It also has been shown to help participants acknowledge that a situation has shifted negatively, and improves women's knowledge base of the self-protective strategies required to escape or resist possible sexual violence (Rozee & Koss, 2001; Senn et al., 2015). When taught together, these components appear to increase resistance and decrease sexual assaults, including rape (Senn, 2013).

Senn, Hollander, and Gidycz, (2018) identify that few risk reduction programs exist that target women who are abused or assault survivors. Unfortunately, they also state that these programs have not shown to be effective in revictimization reduction (p. 251). EAAA is the "notable exception [demonstrating itself to be] effective regardless of victimization history" (Senn, Hollander, & Gidycz, 2018, p. 313). Senn, Hollander, and Gidycz (2018) suggest that,

> given that previously victimized women have personal experience that may impact their awareness or attitudes towards sexual assault, it is not surprising that these women do not benefit from primarily psychoeducational programs that emphasize increasing awareness of, or shifting attitudes about sexual assault. (pp. 313-314)

It appears that strategies to replace maladaptive coping strategies with attempts at more

[7] Emancipatory Sex Education is designed to help individuals question traditional sexual roles and to encourage ''free choices'' (Schraag, 1989). For women, a critical element of this type of sex education is the exploration of their own sexual values and desires (Senn, Gee, & Thake, 2011).

adaptive coping strategies for emotional regulation is an important missing feature for these psychoeducational programs. Adaptive coping, identifying healthy relationship and encouraging healthy relationship skills may be required elements for a program targeting intergeneration trauma survivors. These requirements are beyond the scope of current resistance programs.

SDIO Program and Empowerment Self-Defense

Unlike Gidycz and Senn, who based their programs on psychological theory and specific research evidence, "Hollander's research (Hollander, 2004, 2010, 2014, 2016) evaluates a pre-existing women's self-defence curriculum that had been developed by feminist practitioners through more than 30 years of sustained practice" (Senn, Hollander, & Gidycz, 2018, p. 254). It too has an evidence-based curriculum founded on decades of study. This 30-hour program focuses on the social roots of violence against women, such as gender inequality and the effects of violence against women. The classes also have an additional 15 hours of small group discussion led by peer facilitators but without a set curriculum. Its objectives are to empower of women by encouraging them to "not restrict their lives" or "to "prioritize others desires over their own" (Senn, Hollander, & Gidycz, 2018, p. 254). The empowerment self-defence material is grounded in evidence about the different kinds of assaults women are subjected to and explores different techniques that can encourage de-escalation (Hollander, 2018). Hollander (2018) identifies that a key tenet of empowerment self-defence is that "women do not ask for, cause, invite, or deserve to be assaulted" (p. 224). Empowerment self-defence encourages social change, identifies violence against women in a social context, and transforms women's understanding of themselves and their relationship with their bodies (Hollander, 2018).

"No Means No" Worldwide Self-Defense Program

No Means No is "rooted in the US-based empowerment self-defence approach" (Hollander, 2018, p. 234). It differs from the other programs in that it targets adolescents and was developed for youth living in the slums of Nairobi, Kenya. The "No Means No" Worldwide youth self-defence program is a manual-based curriculum developed under the supervision of founder Lee Paiva. It is a 12-hour program delivered in two-hour increments, once a week for six weeks. No Means No was developed from "existing empowerment and self-defence modules … is grounded in social learning theory, and includes facilitated discussions, role-plays, and practice of verbal and physical resistance tactics" (Sarnquist et al., 2014, p. 1227). A study of No Means No across multiple neighbourhoods in Nairobi, including 1,978 adolescents who live in extreme poverty, found that the intervention decreased sexual assaults by 51% and that participants continued to stop attempted sexual assaults within the following year (Sarnquist et al., 2014). Furthermore, youth who received training were also more disposed to disclosing an assault (Sarnquist et al., 2014).

Critical Components

Even though they originated from different roots, Hollander (2018) identifies that EAAA works with similar principles and tools as empowerment self defense programs. According to Senn, Hollander, & Gidycz, (2018) theoretical and empirical similarities between Gidycz et al.'s SARR program (versions since 2006), Senn's AAA and EAAA programs, and the SDIO program are that each:

- Provides an introduction to sexual violence, including recent statistics;
- Debunks rape myths, including victim-blaming explanations for rape;
- Fully locates responsibility for sexual violence with the perpetrator;
- Includes information on resources and aftercare for survivors;
- Includes discussion of empirically supported risk factors;
- Suggests women trust their own instincts and intuition;

- Uses at least some AAA elements and addresses psychological obstacles to women's resistance;
- Expands women's options/strategies for dealing with risk/danger without telling women what they *should* do;
- Provides verbal and physical self-defence instruction based on techniques developed by women for women over the last 40 years with a focus on teaching forceful resistance strategies and leaving at the best/most effective options;
- Encourages assertive communication; and
- Spends half or more of the time focused on acquaintance sexual assault. (p. 256)

These critical components would be a natural place to start in the development of a sexual assault resistance program for Indigenous women. The components are steeped in theory and grounded in evidence. Unfortunately, these programs neither identify as being trauma informed nor having been developed in a way that supports decolonization.

The Relationship between Indigenous Women's Resistance and Sexual Assault Resistance

As a non-Indigenous woman who has had the privilege of working with oppressed Indigenous women in Northern Ontario, I have been in awe of the power, strength, intelligence, and determination I have witnessed in Indigenous women's resistance to the stupidity and tomfoolery that continue in the wake of cultural genocide and colonialism. Although Indigenous women's strengths are rarely publicly recognized or acknowledged, they exist just the same. I believe the power within Indigenous women is worthy of acknowledging and encouraging.

The idea of resisting, as seen in sexual assault resistance programs, can be understood in the context of the continual struggle of Indigenous people resisting against the juggernaut of Euro-Canadian ambitions. In Canada, Indigenous peoples have continually fought against oppression through the past centuries. In the past 30 years, we have seen the fight against Bill C-31[8], The Red Paper's rebuttal against the White Paper[9], the fight against the Meech Lake

[8] Bill C-31 was a federal law passed in 1985 which removed the discriminatory section of the Indian Act that forced Indigenous women to relinquish their Indian status when they married non-Indians. Bill C-31 was enacted so that the Indian Act could adhere to the equality provisions

Accord[10], the Idle No More Movement[11], and the court battle with Sixties Scoop survivors[12]. Indigenous movements and cultures are filled with resistance as a form of power.

Women who are targeted for sexual violence also hold within themselves many types of power that have easily been dismissed and devalued within the dominant Canadian discourse.

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of the Charter of Rights and Freedoms (M. McGregor Pitawanakwat, personal conversation, December 1, 2018).

[9] The Red Paper's rebuttal to the White Paper. The White Paper of 1969 was the federal government's effort to abolish treaties and the Indian Act and to assimilate Indians so that there would be no more Department of Indian Affairs and Indigenous Rights. The Red Paper of 1970 was presented to the federal government by Harold Cardinal of the Indian Association of Alberta. The Red Paper, also known as Citizens Plus refuted the White Paper, stating that the treaties had not been honoured or implemented, that the government had an erroneous view that the Crown owned Indian lands. The Red Paper maintained that the federal government was trying to absolve itself of its obligation to Indians and lands reserved for Indians that were contained in the British North America Act of 1867. The Red Paper also refuted the federal government's attempt to shift responsibility from itself to the provinces. The provinces had no relationship or obligations to Indians (M. McGregor Pitawanakwat, personal communication, December 1, 2018).

[10] The Meech Lake Accord was a series of constitutional amendments designed to keep Quebec in Canada. Indigenous people believed that the Meech Lake Accord did not recognize Indigenous rights and Indigenous people's place in Canada. So, the Assembly of Manitoba Chiefs persuaded Elijah Harper, a Meech Lake Accord member in Manitoba to vote against the Meech Lake Accord. The Accord needed ratification by Parliament and all ten provincial legislatures in order to pass (M. McGregor Pitawanakwat, personal communication, December 1, 2018).

[11] The Idle No More Movement started with four women in Saskatchewan, Jessica Gordon, Sylvia McAdam, Sheelah McLean and Nina Wilson. They organized information sessions in protest against the federal government's Bill C-45. Bill C-45 would have affected the Indian Act, the Navigable Waters Protection Act, and the Environmental Assessment Act. Idle No More organizers believed that passage of Bill C-45 would have made it easier for big corporations to push through development projects without the required environmental safeguards. Idle No More events took place in Canada, the United States, the United Kingdom, France and Greenland. The movement generated discussion of Indigenous sovereignty and protections for land and water (M. McGregor Pitawanakwat, personal communication, December 1, 2018).

[12] The Court Battle with the Sixties Scoop Survivors. For the past five years there has been a court battle involving Sixties scoop survivors demanding restitution. The Federal Court of Canada approved the National Sixties Scoop Settlement for Survivors in May 2018. It includes Indigenous youth who were removed from their homes between 1951 and 1991 and placed in non-Indigenous foster homes or adopted by non-Indigenous families (M. McGregor Pitawanakwat, personal communication, December 1, 2018).

According to Jones and Mattingly (2016), women successfully resist more than 75% of all attempted sexual assaults. Yet within our society, we do not acknowledge or talk about successfully resisted sexual assaults. Rather, the statement is often "nothing happened." It is important to talk about the process of, encourage the language of, and recognize the skill set of resistances. When we do not share success stories or congratulate women for their good thinking and ability to avoid potential violence, the practice becomes subverted and devalued. Similarly, intimate partner violence survivors utilize a variety of different strategies both to resist and to escape their partner's violence yet we speak about battered women as if they are simply victims without acknowledging their strengths and abilities to address the violence that they encounter (Jones & Mattingly, 2016). We talk about how women are victimized but rarely account for these women's successes. Cultural stereotypes continue, even among feminists, that men with more physical strength or institutional power will always be able to overpower women (Jones & Mattingly, 2016). Nonetheless, this is a misconception. Despite a man's strength, he still has vulnerabilities. Regardless of a woman's frailty, she has useful, natural weapons (Jones & Mattingly, 2016).

Resistance researchers believe that women can be taught what to look for and rehearse physical and psychological responses to possible rape situations so that they have a larger repertoire of options rather than possibly shifting into a shock response when perpetrators cross their personal boundaries. Senn et al. (2015) discussed the concept of, and identified the need for, boosters for sexual assault resistance. A booster helps participants remember what they have learned and re-acknowledge its importance to them. I believe resistance narratives could be particularly useful as a booster. Women's resistance stories could support individuals who have received training integrate the concept of resistance. They could also encourage self-reflection

and acknowledgement in women naming resistance in their own personal narratives. The adoption of resistance as an active part of sexual violence narratives contradicts connection to self-blame and shame and fosters self-actualization and self-autonomy.

Telling resistance stories can be a community-based activity that helps create permanent cultural change by rewriting sexual assault narratives to include the woman's story from her point of view. An example of a resistance narrative growing and evolving involves an 88-year old woman, who successfully defended her house against a home invasion, where the man had stripped down naked and was following her around rubbing himself against her, while ignoring her pleas to stop (Cermele, 2010). She remembered a story written in the *Chicago Tribune* about Curtescine Lloyd, who grabbed her attacker by the scrotum and twisted it, weakening him. She, too, utilized the technique (Cermele, 2010). The 88-year-old woman's ability to defend herself against attack was not due to luck, superior strength, or agility. It was simply from remembering another woman's resistance story, being able to recall the story and technique while in a similar time of need and utilizing it. I have used this story as a teaching tool for resistance stories with sexual assault survivors, to remind them about their own autonomy. It has brought some great laughs and wonderful recognition of clients acknowledging their own wit and sharing their own victorious escapes. Connecting sexual assault resistance to Indigenous women's empowerment and reinforcing it with the sharing of resistance narratives makes good sense.

Limitations and Challenges

There are several limitations with sexual assault risk reduction, resistance and empowerment self defense training. Some would say that because they address prevention by educating prospective victims, namely women, it can easily lead people to assume that these forms of sexual assault prevention reinforce woman blaming. As identified earlier, empirical

evidence does not support these premises and victims of sexual assault victims are no more responsible for perpetrators' actions than sick people are for catching a virus.

There are many challenges facing sexual assault resistance training. People hearing about it for the first time can be confused by their own misperceptions, such as that it is simply a self-defence class, or that it is not evidence-based. Current programs do not address intergenerational trauma and are not developed to be trauma-informed, nor have any existing programs been developed to stand in solidarity with Indigenous decolonization. In addition, potential victims of sexual assault often do not understand that they are vulnerable and perceive no need for training. Even if a woman in northern Ontario wants training, there are currently no sexual assault resistance programs available in Ontario's north.

Furthermore, there are costs associated with sexual resistance training including extensive training of the trainers, support for the trainers, and the high trainer-to-participant ratio required for the training. Nonetheless, the economic and health costs from sexual assault can be significant and long lasting. Any successful efforts to lower sexual assaults contribute to health and financial welfare of individuals, families, and society.

Deficiencies in the Literature

There are many deficiencies in the sexual assault resistance literature. For example, evaluative reports of sexual violence prevention programs that target either Indigenous or rural populations are fewer in number or non-existent. There is also a lack of literature about effective programs that support long term effective cultural shifts away from rape culture, whether they are directed towards males, society, or at people in positions of power such as judges.

Likewise, the existing sexual assault resistance programs target communities of women who differ from Indigenous women both in needs and culture. None of them, as they stand, are

directly transferrable to Indigenous women of lands occupied by the Canadian state. Indigenous women's experience of sexual assault and history of cultural oppression and racism within Canada makes them a unique population. Rural Indigenous women appear to have specific cultural, content, and delivery needs that differ from non-Indigenous Canadian women. Indigenous people's historic and intergenerational trauma must be considered in the development of a sexual assault resistance program for Indigenous women. Furthermore, regional cultural nuances, and land based relationships must be respected.

Summary

Canadian society needs a multi-level, multi-pronged approach to address sexual assault thoroughly. Bystanders, potential targets, professionals, police, medical staff, media, and parents need to be active in challenging current rape culture's beliefs and practices. Ideally, education needs to be directed toward society in general so that mores around sexual assault can be changed. Western culture, as a whole, must make changes to lessen sexual assault; changes that require time, resources, research and funding. Likewise, it is important to recognize that the responsibility for rape belongs to one person, the perpetrator. Unfortunately, perpetrators justify their behaviour and do not recognize it as abusive and treatments that address the behaviour of sexual violence perpetrators are rarely successful (Lisak, 2011).

While perpetrators alone are responsible for sexual abuse, society has not been successful in changing the perpetrators' behaviours. If direct treatment created for offenders has been unsuccessful, we cannot expect prevention programs to be any more successful. Even if they were to be successful, they would still only reach a small number of potential offenders, given that they make up such as small proportion of the male population.

Even though it is imperative to continue with efforts and innovations that reform rape culture and

perpetrators, it is also essential to empower women, particularly Indigenous women who may have experienced trauma, with strategies that may reduce their likelihood of being sexually assaulted. If over half of Indigenous women are sexually assaulted how many Indigenous women experience multiple sexual assault attempts during their lifetime?

Hypothetically, if an Indigenous sexual assault resistance training program was developed, and was as successful as programs already in existence, it could positively impact many Indigenous women's lives. Likewise, even though it makes sense to target the perpetrators because they are primarily responsible for sexual assault, from a feasibility and economic standpoint, it makes most sense to implement sexual assault resistance programming for Indigenous women as soon as possible to limit harm to Indigenous women. Even if a program targeting male offenders were successful in the future, chances are it would not be 100% effective in eradicating every sexual assault. Thus, while it is necessary to have programs directed at perpetrators, it is unlikely without societal change that they will entirely prevent sexual assault, thereby making sexual assault resistance training a must.

Chapter 3. Initial Model and Program Development Approach

This chapter outlines the reflective processes and approaches used in developing the literature-based model and program. I begin this chapter with identifying myself as having an outside perspective to Indigenous culture and discuss my motivation in developing the Anishinaabe Sexual Assault Resistance Program as my contribution to reconciliation. After this, I explain my accountability to Indigenous Sovereignty. Specifically, I discuss how I collaborated with two Anishinaabe elders as a means to ensure I was working with Indigenous symbols and concepts in a respectful way that would be reflective of their spirituality. In exchange for their thoughts, suggestions, insights, and stories both collaborators were identified as co-authors of the model, program, and four components. This sharing of the authorship of the emerging of the model and program also ensures that if any of these pieces or program moves forward, it is co-managed through two thirds Indigenous ownership. Next, I describe my role in the model and program development. From this explanation I move into describing the five steps involved in the model development process. This is followed by an overview of the literature analysis. This data is then used to inform the program development. I explore some of the questions I asked in order to organize it into a viable form. Finally, I describe the strengths of the literature-based model and program prior to moving into the focus group study.

Outsider Perspective and Motivation through Truth and Reconciliation Report

I do not identify as Indigenous. I was born in Fort William and am the daughter of a Canadian father of Ukrainian heritage who grew up on the railway line between Lake of the Woods and Thunder Bay. My mother was Canadian of Slovak descent and she grew up between the mining villages of Ontario's north and Thunder Bay, wherever her father could secure employment. In the mid-1960's my parents began their migration down from northern Ontario

toward the cities with the hopes of giving their children a better chance in life. I have lived in urban settings most of my life and moved to Manitoulin Island in 2009 to support my Anishinaabe husband's dream of returning to the land that he loves. I am not Anishinaabe, nor do I have any genetic history that connects me to Anishinaabe peoples.

I do not believe it is possible, as a Canadian woman of Eastern European descent, to work authentically from an Anishinaabek worldview. I have been raised with class privilege and live with white privilege. There is a subjective experience that comes from being born, raised, or identified within a culture that I cannot and will not ever have. Nonetheless, I do think it is possible for me to be respectful and responsible to my Indigenous family, colleagues, and to the larger Amer-Indigenous culture; to work from my own centre and worldview while relating to theirs. It is my belief that my long term ongoing relations and work with Indigenous people gives me a privileged viewpoint of knowing and reinforces my sense of responsibility to Indigenous sovereignty.

The purpose in undertaking the model and program development and the framework for collaborating with Anishinaabe elders and an Anishinaabe focus group is rooted in the findings of the Truth and Reconciliation Commission, chaired by Justice Murray Sinclair. In 2015, the Truth and Reconciliation Commission published a final report which contained 94 recommendations. The first part of the Truth and Reconciliation (2015) report focused on bringing forward the many truths that Indigenous peoples have lived through. But Indigenous peoples wearing their truths and bringing them forward is insufficient by itself. The second part is that Indigenous truth must be heard by the "settler" population, otherwise known as the Canadian mainstream population, or the dominant society. An example of how the Indigenous

truth is being spread to settlers is the recent inclusion of the history of Indigenous residential schools in the curricula of mainstream schools.

The Commission was also charged with examining what reconciliation could look like. Indigenous peoples carry the burden of learning what happened to their ancestors in the wars, in the colonization of their ancestral lands, in the experiences of Indian residential schools, and in the Indigenous child removal systems. Learning is the first part. Facing grief, loss, trauma, and dispossession because of their learning are further elements that are also required. This is some of what confronts Indigenous peoples. But Reconciliation also includes the "settler" society, the "dominant" society, "mainstream" Canada. Canadians need to learn what happened to Indigenous peoples from 1763 onward until the present time. Canadians need to "reconcile" what happened to Indigenous peoples, through various processes, mechanisms, programs, and discoveries with their own current reality. Canadians of mixed European heritage need to "reconcile" the fact that they hold the position they do in today's society based upon their white privilege and colonial privilege. As a self-employed social worker, one of my contributions to Reconciliation is this thesis, model, and project. I undertake this contribution to Reconciliation with the utmost care and respect for Indigenous peoples, in that I have collaborated with, consulted with, and navigated through this research with them as "spirit guides" every step of the way.

Accountability to Indigenous Peoples

Wilson (2008) identifies the three R's of Indigenous methodologies as respect, reciprocity, and relationality. These principles demand a "deep listening and hearing with more than the ears," a "reflective, non-judgmental consideration of what is being seen and heard," and "[a]n awareness and connection between logic of mind and the feelings of the heart" (Wilson,

2008, p. 59). In keeping with these methodologies, I chose to invite two elders with whom I had established ongoing reciprocal, trusting relationships to collaborate with me. I met Marie McGregor Pitawanakwat, B.A., M.B.A., CELTA when she taught in Laurentian University's Indigenous Social Work program at Kenjgewin Teg. Since then, she has become a confidant, collaborator, and mentor. She encouraged me to create the Anishinaabe sexual assault resistance model and program before bringing her on as a collaborator and instructed me to dig deep in working with Indigenous symbols and spirituality in its creation (M. McGregor Pitawanakwat, personal communication, October 9, 2017). Marie McGregor Pitawanakwat operates Aboriginal Consultation and Development Services, based at Whitefish River First Nation.

I have known Mark Seabrook, my second collaborator, a male, Anishinaabe elder for almost 20 years. He is a Sixties Scoop survivor, has a B.A. from Laurentian University in Native Studies, a B.Ed. from Queen's University in Native Education, and a Creative Visual Arts diploma from Georgian College. He was nominated for a Juno for his work with the Indigenous rock band *No Reservations*. He is a published author of *Steal my Rage*, *Crosswords Cant*, and *Thunderbird Stories*. His art forms part of the National Gallery of Canada's collection, and he has delivered presentations on art of the Anishinaabek internationally. Mark works at the Wabano Centre for Aboriginal Health in Ottawa as the school liaison. He has served the Native community in numerous ways throughout the past three decades including as a teacher, lecturer and facilitator. Mark has been a touchstone in my understanding of the nuances of Indigenous culture and spirituality for years. He has been supportive in helping me understand some of the confusions colonialism and racism have brought into modern Indigenous culture and community.

Both collaborators identified having a mutual interest in the empowerment of Indigenous women and lessening sexual violence against Indigenous women. Both had pre-established,

respectful relationships with me. While looking for Indigenous elements that could be applicable for the model I meditated on what I understand as Indigenous world views, including honouring the interconnection between humans and the natural world, and respecting of the obligation to maintain and pass on to future generations any innovations devised through this research project. The core value of reciprocity, the obligation to give something back was honoured by inviting them to be co-authors and part owners of the model and program with me.

Developer's Role

As a developer, I was required to understand the foundations that shaped aspects of sexual assault resistance and have the creative ability to integrate them within an Anishinaabek, ethno-philosophical framework and knowledge system while being mindful of ongoing damage colonial oppressions have caused. In addressing Indigenous aspects of this study, I needed to ensure that my handling of Indigenous-related subject matter was done respectfully and responsibly and in connection with Indigenous people. Respecting the intrinsic spirituality of Anishinaabek culture demanded that I be open and mindful of the multiple realities shaped by the multiple relations "human beings have with the living and non-living, with land, with earth, with animals and with other beings" (Chilisa & Kawulich, 2012, p.13). I collaborated with two Indigenous elders throughout the project, one female, one male. They were available to me to discuss my choices, reasoning, and usage of Indigenous theories, components, and elements to ensure respectful integration of Indigenous concepts, content, and context within the model. I also was mindful of cultural appropriation and took steps to reduce the likelihood that the Indigenous elders and focus group participants would feel abused, taken advantage of, or disrespected in my approach to them or their culture.

Model Development Process

The initial stages of the model development involved three separate literature searches and an analysis of this literature, which then informed the model focus, context, and content. The emergent model design was used to develop a preliminary draft of a sexual assault resistance program for Anishinaabe women. The development of the model required an understanding of sexual assault resistance theory and practice, historic colonial damage, and existing oppressions facing Anishinaabe women that affect sexual assault, along with an understanding of Indigenous history, knowledge systems, and connections human beings have with the environment and cosmos, living and non-living (Chilisa & Kawulich, 2012).

When examining the literature to make the model prototype, I asked myself the following questions:

- What are the experiences of sexual violence for Indigenous women in northern Ontario?
- What information and training do Indigenous women need to be safer from sexual assault?
- What is needed in a sexual assault resistance program to help Indigenous women engage with the sexual assault resistance material?
- What resilience and resistance factors have I seen Indigenous women naturally work with and what barriers might they face in addressing sexual assault resistance?
- What might support Indigenous women's ability to recognize possible danger and respond to it?
- How can Indigenous women better access safe and helpful resources if they are sexually victimized?

Questions deepened and shifted as material was explored. The model development process included four stages. First, I identified sexual assault resistance program needs for Indigenous women through an initial literature search. Second, I identified sexual assault resistance goals and components that aligned with Indigenous women's needs in sexual assault resistance training. Additional categories relevant to an Indigenous sexual assault resistance model were added. Identified gaps in literature were filled with relevant evidence-based approaches and practices, such as a trauma informed approach or teaching about how historic trauma can affect cognition and reaction to stress or threats. Third, I identified Indigenous literature employing the title searches "Ojibwe" or "Anishinaabe" or "Indigenous" and "resistance" or "empowerment" or "decolonization" or "sexual assault" or "women" in Sage Journals, Springer Link, Taylor, Francis and Wiley Online. I accessed my personal library of books that I read for a Native religion course I took at York University in the early 1980's. I borrowed books from Mark Seabrook that he owned from his Native Studies degree at Laurentian. This literature helped me gain a better understanding of Anishinaabek ontology, epistemology, axiology, values, and symbology to provide clarity as to what Indigenous elements might be able to be used to motivate Indigenous women to understand theories and practice sexual assault resistance. Further refinement lead to deeper searches within books written by Manitoulin Island Anishinaabe elders: Arthur Solomon and Michael Posluns (1990) *Songs for the people: Teachings on the Natural Way*; Wilfred Pelletier and Ted Poole (1974), *No Foreign Land*; and religious studies professor Jordan Paper's *Offering Smoke: The Sacred Pipe and Native American Religion* (1989), *Through the Earth Darkly* (1999), *The Deities are Many; Towards a Polytheistic Theology* (2005), and *Native North American Religious Traditions: Dancing for Life* (2007). Fourth, I developed a model based on the themes revealed through the

literature search. I worked with the acceptance that I needed to adapt my inquiry as my understanding deepened and change my perception as the information that was revealed created new paths of inquiry (Suter, 2012). Model content prioritized an Anishinaabe epistemology along with relevant sexual violence resistance or prevention material for Anishinaabe women. The model's construct was based on an Anishinaabe worldview, with pertinent aspects of Indigenous history and epistemology, and a reverence to the earth. It was developed with the hope that it could lessen sexual assault for Anishinaabe women while emboldening Anishinaabe women's emancipation.

Literature Review and Analysis

A review and analysis of related literature began with collecting and reading the literature to gain an overview. During the second reading, initial categories were compiled on a graph and in time, these categories were integrated to represent themes. Pertinent information from the literature review, Indigenous women's unique sexual assault experience, sexual assault resistance literature, and Indigenous cultural literature—were organized into 34 different categories. They were then aligned according to how the information they conveyed would be used to shape model development content, context, and approach. These information blocks were then organized into 14 different categories which were reorganized into six over-arching themes.

Model Development

The model was developed through deep reflection of the literature along with respect for Anishinaabe epistemology. The model development emerged as insights were revealed through collection and analysis of literature on the sexual assault of Indigenous women, sexual assault resistance, and Anishinaabek spirituality and culture. Anishinaabe worldviews and ontologies were considered central in the model development process. The model repeatedly uses the circle

and the number four, and is brightly coloured in primary colours associated with the medicine wheel.

Preliminary Program Development

The program was based on the constructed model and designed to increase Anishinaabe women's sexual assault resistance abilities and ensure delivery in a culturally supportive way that encourages emancipation. Program development also included asking questions based on Senn's (2011) article entitled "An imperfect feminist journey: Reflections on the process to develop an effective sexual assault resistance programme for university women" and personal communication with Senn in the fall of 2017. My goal was to identify and address areas of possible conflict for sexual resistance education while maintaining the focus on Indigenous women. Questions I continued to ask while developing the program included:

- How can we keep "responsibility on male perpetrators while designing and offering programs [specifically] for [Anishinaabe] women?" (Senn, 201l, p. 121)
- How can we make teachings about perpetrator responsibility and Anishinaabe women's empowerment fun and engaging? (Senn, 201l)
- How can we use a program that focuses on empowering Anishinaabe women to address historic and ongoing violence against Anishinaabe women?
- How can the material of this sexual assault resistance program be developed so that it is "accessible and meaningful to young [Anishinaabe] women without making them feel brainwashed or overwhelmed or creating a setting in which they feel they need to reject the content?" (Senn, 201l, p. 128).

The preliminary program was inspired by a Tsitsistas[13] saying that was shared at the beginning of this thesis. This saying was also discussed by local elder, Art Solomon in his book *Songs for My People* (Solomon & Posluns, 1990, p.35). Central to the preliminary program are the concepts of decolonization, trauma informed approach, empowerment and sexual assault resistance. Special care was taken to ensure that key psychological theories that underlie sexual assault resistance would tie into the model form. In the program development Anishinaabe ontology was honoured through the use of circles in the models, numbers such as four were repeatedly used, bright colours were chosen for components, circles were integrated when possible, and local animals were used.

Ensuring Quality of the Literature-based Model and Program

Three strategies were used to ensure the quality of the initial program development. First, the development of this model and program sits on great depth and time spent with the subject matter through inquiry, relationship, readings, thinking, discussions, reflection, processing, and inspiration. Second, triangulation occurred between the research literature from differing sources, discussions with Anishinaabe collaborators, and later, research with the focus group. Discussion with Anishinaabe collaborators ensured that the model and program included appropriate identification and respectful integration of Indigenous history, stories, theories, themes, culture, and practices.

[13] Tsitsistas is the decolonized name of the Cheyenne Indigenous peoples.

Chapter 4. Development of the Literature-Based Model

The themes and resulting model identified in this chapter involved three different literature searches and an analysis of the literature. Criteria for inclusion of literature were that the source contained information that could help shape and inform the model and information applicable for program content. The first literature search identified the unique demographics and needs of Indigenous women. The second literature search explored best practices from empowerment self-defence and sexual assault resistance literature and the underlying sexual assault research and theories that support them. Assessment of this subject matter included holding an awareness of Indigenous women's demographics and needs while reading the material to help determine if specific sexual assault subject matter was relevant to Indigenous women. If it was, the next question explored was whether it could be useful to reframe, augment, or add to the specific sexual assault material.

Themes from the first two literature searches helped me understand how sexual assault resistance theory and practice converge. They revealed how Indigenous women's needs would not be met by existing sexual assault resistance programs. These themes guided further searches for additional components, concepts, theories, and principles that could be used for the emergent model. For example, Indigenous women are a vulnerable population with a high probability of being intergenerational trauma survivors. Unaddressed trauma symptoms compound susceptibility to sexual violence and interfere with women's healing from sexual assault. Within Indigenous women's communities, there has always been resilience and resistance. Over the last several decades, these have been strengthened by Indigenous women's inner spirituality, so that it appears that there may be a resurgence (M. McGregor Pitawanakwat, personal communication, December 8, 2017). This resurgence of Indigenous women's spirituality can be used to empower

Indigenous women's resilience and resistance in a sexual assault resistance program. Likewise, delivering a sexual assault resistance program in a trauma informed way, explaining the effects of trauma and mitigating some of these effects, could be useful for supporting Indigenous women in reducing sexual assault risk and supporting sexual assault resistance.

The third search, which involved the literature written by Indigenous scholars or academics who specialized in Indigenous religion, was motivated by the desire to identify Indigenous elements that could be integrated and used to inspire Indigenous women to embrace sexual assault resistance training as a necessary activity for protecting their own sense of self, self-awareness, and self-determination. The search of Indigenous literature began with an exploration of articles addressing decolonization, along with Indigenous healing, spirituality, empowerment, and emancipation. In time, it moved into more in-depth searches of Anishinaabek ontology, epistemology, axiology, values, and symbology. Emerging from this search were three underlying principles which inform the program approach: trauma, decolonization, and resistance. Along with the three principles, five themes emerged that would shape the model components: the heart, heart protectors, boundaries, trauma, and predators/perpetrators.

Underlying Principles

The underlying principles of trauma, decolonization, and resistance inform and guide the development of the sexual assault resistance program from the beginning of the model development to the completion of the program development. They inform which Indigenous teachings and psychological theories should be included in the model, how the information should be conveyed, who may be suitable as instructors, and what skills they should have to ensure best practices and transference of knowledge. These underlying principles are also essential to ensure ethical and appropriate program development and delivery. They will guide

and shape future model and program development that moves beyond this thesis and are described in the following sections.

Trauma

Genocide, colonialism, and systemic oppression have perpetuated intergenerational trauma for Indigenous people, increasing the likelihood that many Indigenous women live with unresolved trauma in less than opportune environments. This reality reinforces the importance that this model is developed by placing, at the forefront, the understanding that it will serve a client base of survivors who may have endured psychological, sexual, and/or physical abuse in conjunction with chronic experiences of social, racial, and class oppression that shape and compound the impact of trauma and abuse (Sokoloff & Dupont, 2005). The program will need to be trauma informed, teach about the effects of trauma, and counter some of the identified effects of trauma that create barriers in learning the skillsets necessary for sexual assault resistance and hinder women's ability to use them.

Likewise, the program needs to be delivered in a trauma-informed way. In both the development and delivery of the program there must be recognition that participants may feel unsafe in new environments, have difficulty trusting others, be easily triggered, need more time and repetition to learn new concepts, and may benefit from being taught in a variety of learning styles (Arthur et al., 2013; M. Seabrook, personal communication, November 5, 2017). Trauma-informed programs should be "transparent, consistent, predictable, respect boundaries, work collaboratively, take into account participants' barriers to engagement, and address trauma survivors' immediate needs" (Arthur et al., 2013, p. 27).

In *Sexual Assault Risk Reduction and Resistance: Theory, Research, and Practice,* DePrince and Gagnon (2018) identify that,

> Trauma informed care emphasizes the importance of understanding survivors' posttraumatic symptoms in terms of an adaptation to the trauma.… Given that sexual violence also occurs frequently in the context of other forms of violence, it is important to consider more broadly how violence early in life can affect survivors… common emotional, neurocognitive, and relational consequences of intrapersonal violence that may be particularly important to consider in trauma informed prevention efforts related to sexual assault. (p. 19)

This program differs from EAAA and No Means No Worldwide through being designed as trauma-informed, targeting specifically a Northern Ontario Indigenous population. The program includes psycho-educational segments that explain the effects of trauma on the brain and how trauma can negatively impact relationships and one's ability to assess and respond to risk. It incorporates four integrative components that tie Anishinaabe symbols and cultural ways of seeing the world to principles that are fundamental to sexual assault risk reduction and resistance. The program utilized a variety of holistic approaches to help participants understand the purpose and approach of sexual assault risk reduction and resistance. DePrince and Gagnon (2018) state that,

> Victimization is linked with neurocognitive consequences, including executive function deficits. Executive function taps a diverse set of attention skills, such as the ability to shift, inhibit, and focus attention; maintain focus in the face of distracting information; think flexibly about potential solutions; and plan and initiate actions.… Disruptions in executive function have also been observed in adult women exposed to violence. Executive function vulnerabilities may affect women's abilities to detect risk. Deficits in executive function may make it hard to notice danger cues or could affect one's ability to respond flexibly to such danger cues. (p. 22)

One of the tools used in the program is gender-based violence role plays simulations. Role play simulations have many different benefits. For example, Pruitt (2015) identifies that "developmental transformations are possible through role plays citing that group members gain mutual support, increase their flexibility and creative expression through this medium" (p. 88). In this program, role plays will be used to offer participants an opportunity to explore problem solving skills through pre-set scenes where they have the opportunity saying "no" to someone

who accepts the "no" along with problem solving when someone doesn't. Participants are encouraged to challenge themselves and keep safe during the exercises, and a social worker will be available during this teaching segment in case any participant is triggered. Safety in developing skills and success in practicing them arm program participants for better recall of options available in the prefrontal cortex during times of stress that may be similar in some way, shape, or form. Pruitt (2015) identifies that role plays offer "a deep holistic approach to learning, which correlates with enhanced outcomes and fun for students by encouraging them to relate to key concepts purposefully" (p. 88). This practice encourages reflexive thinking, which enhances the possibility of an adoption of different perspectives, which could be helpful to addressing internalize oppression and gender-based violence (Pruitt, 2015).

Furthermore, a trauma-informed framework also supports women in shifting from "self-blame to an understanding of violence and perpetration as a complex pattern where empowerment for women, and well as accountability for perpetrators is possible" (DePrince and Gagnon, 2018, p. 17). Some of the program model segments have been designed to help deconstruct the sociopolitical context in which sexual assault flourishes in Indigenous, impoverished, and vulnerable populations. DePrince and Gagnon (2018) identify that a trauma informed approach includes "education on the after effects of sexual victimization" (p. 20) and "should include psychoeducation around relational consequences and providers should empower survivors to develop skills to promote the growth of healthy relationships" (p. 26). This program has been designed to encompass both.

The program includes spaces for collaboration with participants such as the collaborative development of group rules. Participants' voices are important. There is a sharing circle on exploring the good life and the red road, and a discussion on sexual assault and sexual predators.

Participants are invited to define these terms for them first and then again collectively before comparing their definitions with the legal definition.

As a model component, trauma affects all the other themes. Unresolved trauma can negatively affect one's boundaries, create internalized oppression, and fragment a person's sense of self (Frewen & Lanius, 2015). Indigenous women are constantly threatened or hurt by racism, sexism, systemic oppression, and victim blaming. Physical, mental, emotional, and spiritual wounds caused by these oppressions and sources of violence can weaken Indigenous women's boundaries. Sexual assault perpetrators have finely-tuned skills for recognizing more vulnerable and socially isolated individuals and, if opportunity avails itself, to prey on them.

The model, identified in Figure 2, demonstrates how all of the above-mentioned types of trauma penetrate the boundaries, ultimately damaging the heart protector[14] and the heart. From an Indigenous world view this would be seen as the cause for a woman losing her sense of balance in life and being disconnected with her heart and from her life (M. Seabrook, personal communication, November 18, 2017). From a western viewpoint, trauma is considered responsible for fragmenting the self, causing a woman to not trust herself and to question her decisions (Frewen & Lanius, 2015; Stiles, Wilson, & Thompson, 2009; van der Kolk, 1989).

Decolonization

Decolonization, according to Indigenous leadership and scholars, is a necessary step toward Indigenous emancipation (Natividad, 2014). Decolonization involves the process of re-instilling the rights of Indigenous peoples to define themselves and their values outside of

[14] The heart protector surrounds and protects the heart. Using the medicine wheel teaching of the four directions, physically the heart protector would protect the heart and could be known as the pericardium, on a mental level it would involve making good decisions that keep the heart safe, on a spiritual level it would protect the heart from hurtful energies, on an emotional level it would save us from emotionally draining people and situations. See p. 75 for a more detailed discussion of the heart protector and the heart.

colonial oppression (D. Brown, 2016; Wane, 2013). It includes material and political changes, and not only internal, personal ones. It re-establishes self-reflection and self-determination by rejecting colonialist mindsets and norms (D. Brown, 2016; Steinman, 2016). It encourages Indigenous peoples to write their own stories and histories (Sium & Ritskes, 2013).

A model and program developed for sexual assault resistance with Anishinaabe women must address Anishinaabe women's history, spirituality, and culture in a respectful and responsible manner. The process of decolonization can be incorporated by including components that rewrite the history of colonization from an Indigenous, spiritually-based perspective, involving participants in the process of deconstructing oppressive narratives and encouraging the writing and telling of women's own stories of resistance and resilience (Sium & Ritskes, 2013). Decolonization components must also include the deconstruction of western ideologies of individualism and patriarchy for the purposes of breaking the bonds of racism, sexism, and rape culture and reaffirming the authority and autonomy of Indigenous peoples (Burnette, 2015). Nonetheless, it must be understood that some Indigenous women may not want culturally based training and may benefit from other forms of training instead. Likewise, there can be disagreement between program leaders and participants regarding traditional ways of approaching ceremony or beliefs. Despite these limitations, it has been my experience working with Indigenous people that decolonization is an important aspect of creating safe space and Indigenous emancipation.

Resistance

Resistance is an integral aspect of North American Indigenous history, culture, and heritage. Indigenous peoples have been practicing resistance for the past 500 years. Acts of Indigenous resistance include Sitting Bull crossing the Canadian border seeking safety, children

running away from residential schools, and Indigenous people choosing to participate in traditional ceremonies that had been outlawed by the Canadian government (Fenelon & Hall, 2008; Monkman, 2017; Morin, 2017). Teaching Indigenous resistance, both in its historical context and through contemporary practices to young Indigenous women, reinforces connection to culture; strengthens boundaries, self-esteem, and self-determination; and reinforces their right to existence and power.

Colonialism has caused great confusion within Indigenous culture. It has aggressively attacked the sacred connection that Indigenous people have with their land and undermined the sacred place women held within their culture. Jeffries-Logan and Jeffries (2013) succinctly recognize that, like Mother Earth, Indigenous women have been neglected. Some people believe that Indigenous peoples are the forerunners in Eco-spiritual world view (Gray & Coates, 2013). These philosophies connect global concerns such as global warming and the 6th mass extinction with the Canadian epidemic of missing and murdered Indigenous women (Gray & Coates, 2013). Jeffries-Logan and Jeffries (2013) identify that, to create change, we need to place Mother Earth, and Indigenous women and their daughters in the center of that change.

Resistance is a connecting principle between Indigenous culture and Indigenous women's emancipation, and sexual assault resistance and resistance training "begins with diagnosing potentially dangerous situations" (Rozee & Koss, 2001, p. 299). This skill set is transferrable to other forms of violence and oppression and can strengthen one's self-efficacy and confidence (Jones & Mattingly, 2016). Rehearsing the art of identifying perpetrator behaviours along with physical and psychological responses to possible rape situations can empower Indigenous women individually, interpersonally, and institutionally. Sexual assault resistance training reinforces agency (Hollander, 2016). Agency, important in developing self-esteem and self

determination, is the ability to be "in charge of your life, knowing where you stand, knowing that you have a say in what happens to you, and knowing you have some ability to shape your circumstances" (van der Kolk, 2015, p. xvii). Numerous studies have confirmed that completed resistance training produced in its recipients deep, sustained changes in self-confidence, including comfort in their bodies and a critical understanding of gender inequality (Hollander, 2004, 2014; McCaughey, 1997; Weitlauf, Cervone, Smith, & Wright, 2001). My hope is that this program could also give youth an understanding of systemic racism and colonialism and the means for addressing the multiple oppressions Indigenous women in the north face.

Themes that Shaped the Model

To develop the themes, I made a chart listing Indigenous women's needs, sexual assault resistance components, and Indigenous elements. I subsequently grouped them, keeping Indigenous epistemology, as I understand it, in the forefront. The themes of the model revealed themselves through deep contemplation of the literature, reflecting on my counselling of sexual assault survivors, both Indigenous and non-Indigenous, along with reflecting about my own personal relationship with my heart, the land, and ceremony. Sexual assault resistance for Indigenous women is multifaceted and complex. I was required to drill down to core theories that could connect Indigenous concepts with trauma theory and sexual assault resistance theory and practice.

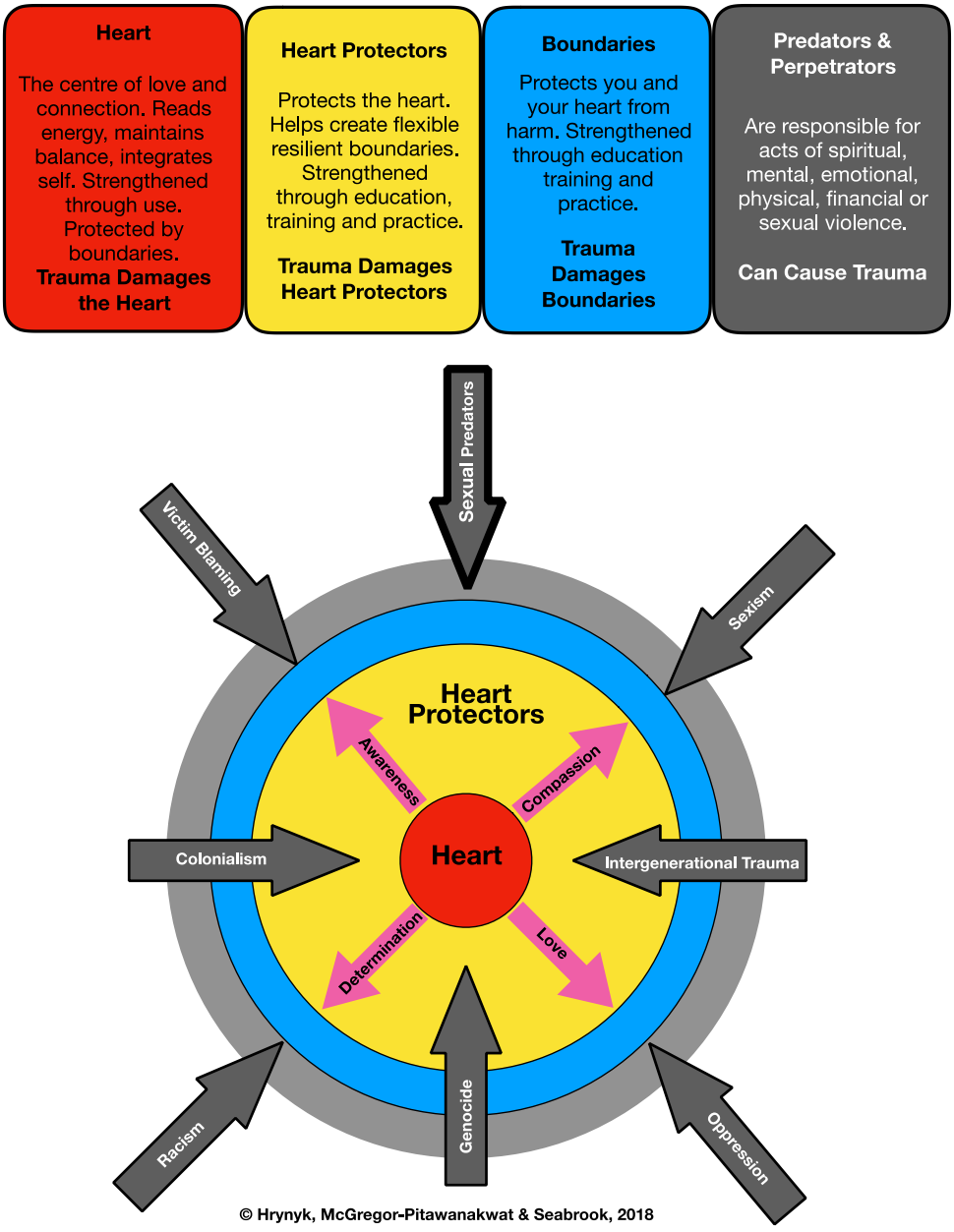
In 2008, the Canadian Aboriginal Aids Network integrated traditional and mainstream practices together to deliver better care to Indigenous clients. This wise practice has been acknowledged as a best practice and an appropriate means for addressing complex concepts relating to education and treatment for Indigenous peoples (Nabigon & Wenger-Nabigon, 2012). Interweaving aspects of sexual assault resistance training with traditional wisdom might help

ground and simplify its complexities in such a way as to make them more understandable and approachable for Indigenous people. The uncovering of themes required an integration of Anishinaabe wisdom, trauma theories, sexual assault research theories, sexual assault resistance best practices and an understanding of the unique experience that Anishinaabe women in Ontario's North face in combating sexual assault.

From the themes, an overarching map that addresses their interrelationship was created. The map of the themes, along with their descriptions, provides an explanation of how contemporary society is a hostile environment for Indigenous women when viewed from a place that honours an Indigenous way of seeing. The model structure and the interconnections between its themes foreshadows the use of Indigenous, spiritually based solutions in combination with sexual assault resistance training to help fortify Indigenous women in their battle against sexual violence.

The themes and the concepts that they represent then became the underpinnings of the Anishinaabe women's sexual assault resistance model. They needed to be easily grasped, understood, and internalized by individuals who are familiar with Indigenous ways, peoples, or concepts. The themes include the heart, heart protector, boundaries, trauma, and predators/perpetrators, and are described below. The model below conveys their interrelationship. (See Figure 2)

Figure 2: *I Carry My Heart: Sexual Assault Risk Reduction and Resistance Model*



Heart

From my research on Indigenous religion I have come to understand that the heart is central to North American pan-Indigenous epistemology making this model not only appropriate for Anishinaabe women but possibly for other Indigenous women across Canada, too (Paper,

1999, 2005, 2007). Likewise, I have found heart teachings in my literature searches containing pre-contact Aztec, post-contact Nahua, Cheyenne, and Anishinabek religion, and ceremonial and cultural concepts (Nicholson, 1971; Jorge Klor de Alva, 1993; Solomon & Posluns, 1990; Valaskakis, 2005). According to Indigenous teachings, the heart transmits and receives energy, perceives beyond the boundaries of the intellectual mind, and is capable of interconnecting energetically with the natural world and beyond (Jorge Klor de Alva, 1993; Nicholson, 1971). According to Indigenous epistemology, our heart connects us to ourselves, our spirituality, and to the world around us. The heart is iconic in Indigenous teachings and ceremonial activities and it is intimately connected to nature and the land (Paper, 1999; Solomon & Posluns 1990; Steer, 1996). The development of people's heart is reflected through their self-awareness, self-determination, compassion, spiritual connection to the world, and their ability to live in balance and harmony with nature (Carrasco, 1998; Paper, 2007; Solomon & Posluns, 1990). When we are in balance and connected to our hearts we are aware, compassionate, loving, and self-determined (M. Seabrook, personal communication, March 24, 2018).

In the model the heart is the core of the entire system. The purpose and meaning of the heart, as well as Indigenous women's connection with the heart, generates a relationship between the themes and subthemes that binds them together. The symbolism and the spiritual functions of the heart reinforce the rooting of Indigenous epistemology, culture, stories, history, and value systems. The teaching associated with the heart gives rationale, value, and meaning to sexual assault resistance training. Teachings regarding the heart are incorporated into the Anishinaabe sexual assault resistance model to help provide context and deeper, spiritual meaning for the program.

From an Indigenous worldview, predators and perpetrators can be seen as taking from others in a way that is unbalanced, un-insightful, and hurtful (M. Seabrook, personal communication, May 28, 2018). People with under-developed hearts can be hurtful and cause trauma to those around them. Some people with under-developed hearts may be known as predators, perpetrators, and oppressors. Trauma damages boundaries, heart protectors, and the heart. This model gives credence to the activities of sexual assault resistance training in that they are about countering the lessons of oppression and re-educating participants in the art and science of strengthening their personal boundaries to protect their hearts.

Indigenous cultures are not the only ones to recognize the heart's spiritual, emotional, and energetic functions. The heart is also considered a vital organ that has spiritual, emotional, and energetic functions in Chinese culture and healing systems (Huang Di nei jing su wen, 1966). It is so important that it warrants having its own protector. For example, in Chinese medicine a heart protector exists, and it is believed that if the heart

> is not well protected, love and joy disappear; sadness and fear arise. We lose our connection to the Universal spirit, which pervades everyone and everything. We experience internal disorder; we can neither love ourselves nor open to the love of others. We feel vulnerable and are easily hurt. (Gumenick, 2014, para. 5)

We are also challenged in feeling connected to ourselves, loving ourselves, connecting with others, and experiencing internal disorder when our selves have been fragmented by trauma (Frewen & Lanius, 2015**)**. Trauma survivors often internalize symptoms of self-loathing and distrust of others (van der Kolk, 2015). Likewise, psychological trauma can cause disruption in the four dimensions of consciousness: body, time, thought, and emotion (Frewen & Lanius, 2015). For example, a person who has experienced trauma can feel like they are "outside their body [or that] their body does not belong to them (Frewen & Lanius, 2015, p. 304). Trauma can

affect thoughts, increasing negative contents and negatively altering perspective (Frewen & Lanius, 2015).

There are commonalities between the concept of the heart within Anishinaabek culture and the concept of the self within trauma theory. I have chosen to relate the Indigenous concept of heart with the western concept of self within the model. The heart teachings create meaning and act as a bridge for psycho-educational material about the effects of trauma and empowerment exercises encouraging self-reflection, self-awareness, and normalizing trauma symptomology. By recognizing the similarities in the heart's function and value within Indigenous and Chinese cultures, I have chosen to use the concept of heart protector in this model as it exists within Chinese medicine.

Heart Protector

The pericardium, a liquid filled sack, surrounds our physical heart to protect it. Within Chinese medicine the pericardium is also known as a heart protector. Some adherents who work with earth based, holistic symbolism like the medicine wheel, understand that just as there is a physical reality to any one thing, so also there is a spiritual, mental, and emotional reality (M. Seabrook, Personal Communication, July 25, 2018). Thus, we can assume that the heart protector will also have a spiritual, emotional, and psychic function. For the intent and purposes of this model, the role of the heart protector is, naturally, to protect the heart. On a spiritual, mental, and emotional level, the job of the heart protector is to provide the means, care, and thoughtfulness necessary to ensure flexible, healthy, and resilient boundaries. In this model, the arrows radiating out from the heart represent some of the abilities we have when we are connected to our heart: awareness, compassion, determination, and love. In Figure 2, *I Carry My Heart: Sexual Assault Risk Reduction and Resistance Model*, I identify the arrows radiating out from the heart as

important elements that connect Indigenous spirituality with aspects of developmental theory and identity formation, such as the teachings of the Seven Grandfathers[15] and the medicine wheel[16] (Mercer, Crocetti, Branje, van Lier, & Meeus, 2017; Nabigon & Wenger-Nabigon, 2012; Yetter & Foutch, 2013).

The heart protector's resilience is reinforced through Indigenous teachings of the Seven Grandfathers and the medicine wheel. Reciprocity, balance, and harmony are emphasized as values to live by. These teachings are essential touchstones on the journey of life. They become core teachings in the sexual assault resistance program and support boundary theory and empowerment self-defence activities These models reinforce the development of self in holistic ways while teaching sexual assault resistance and emphasizing the usefulness of an Indigenous worldviews in navigating back from intergenerational trauma. Psychological theories that connect into both sexual assault resistance and the heart protector teachings in the program involve the concepts of self-esteem, self-image, self-care, self-determination, and self-worth. Program components connected to this theme include discussions and teachings about how the self and the heart can be reinforced or damaged.

Model components that support heart protectors have several simultaneous functions including best treatment approaches for trauma and teaching essential aspects of sexual assault resistance. Heart protector components within the program include dismantling and challenging the psychological barriers women face in resisting sexual assault. They also included role play activities that explore different ways to keep one's boundaries safe when confronted by verbal

[15] The Teachings of the Seven Grandfathers is an Anishinaabe teaching that helps instruct people on how they should conduct themselves towards others (Benton-Banai, 1988).

[16] The medicine wheel is an ancient pan-Indigenous religio-spiritual symbol reflecting the cosmos. It can be used to help man understand his relationship with the world around him, his journey through life, and his relationship with himself (M. Seabrook, personal communication, November 18, 2018).

coercion, manipulation, and aggression. Program activities associated with the heart protector address "the most significant consequence of pervasive developmental trauma," which is the disruption in the development of "the core sense of self and identity" as identified in trauma theory (Courtois & Ford, 2016, p. 93). The Anishinaabe teachings, in combination with the western psychological theories and resistance training, should help foster a sense of self that may have been interrupted by abuse, neglect, or insecure attachment. The components together should encourage a more positive sense of self to develop through exploration, acceptance, and reflection. Furthermore, trauma symptomology of chronic helplessness and disempowerment can be shifted through normalizing learning discomfort and reframing learning as play along with empowerment exercises such as learning and practicing of assertiveness, goal setting, decision making, problem solving, and boundary management techniques and skill development (B. Brown, 2016; Courtois & Ford, 2016). For, as noted by Gold (as cited in Courtois & Ford, 2016)

> it is a lack of these very basic skills, which were not taught, that cause people who have experienced trauma to feel unequipped to manage effectively in the world and not feel as efficient in addressing stress inducing situations as individuals who have not experienced trauma. (p. xi)

The goal with increasing the resilience of the heart protector components is to empower participants through developing skills in risk assessment and strategies for disengagement from sexual coercion, as well as through teaching participants how to recognize and seek out allies' support.

Boundaries

Boundaries are used to define personal spaces (Phillips, 2013). Personal boundaries include limits to what individuals deem as appropriate, reasonable, safe, and acceptable ways for other people to treat them (Stiles, Wilson, & Thompson, 2009). Healthy boundaries are adaptable and semi-permeable and are crucial to healthy development (Phillips,

2013). Boundaries can be reinforced and threatened. The experience of trauma can directly damage the functioning of one's boundaries (Stiles et al., 2009). Likewise, an individual who is dealing with unaddressed childhood trauma can have a traumatized self and have challenges developing healthy boundaries (Frewen & Lanius, 2015). Issues in boundary flexibility have been identified as a challenge for trauma survivors, in that they may be rigidly stuck replaying a specific response to a perceived outward threat, rather than seeing other opportunities and adapting to new circumstances (Stiles et al., 2009). Someone who is inflexible and uses very little of the boundary continuum is often called "rigid," or "stuck" with either open or closed boundaries (Stiles et al,, 2009, p. 61). Inflexibility offers minimal response options in any given situation and little adaptability to changing environments.

Boundary Threats

Threats to boundaries can be physical, psychological, emotional, mental, or spiritual. Boundary threats identified in this model include genocide, colonialism, intergenerational trauma, oppression, racism, sexism, victim blaming, and sexual assault. Boundary violations can transgress damage and weaken, disrupt, or obviate boundaries (Stiles et al., 2009; Talmon & Ginzburg, 2017). People who disrespect other people's boundaries can be dangerous to their safety, disruptive to their journey, and damaging to their heart.

Violence involves any behavior involving body, mind, emotions, or spirit where deception, manipulation, or force is used with the intention to take advantage, harm, damage, or destroy someone or something (Hoffart & Jones, 2017). Acts of violence against Indigenous peoples have included genocide and continuing racial oppression which has caused ongoing intergenerational trauma and violence within Indigenous families and communities (D. Brown, 2016; Gone, 2013). Miranda (2013) identifies that the initial acts of violence and colonization

"broke the world, broke our hearts, broke the connection between soul and flesh" (p. 123). She insists that "the loss of land is soul wounding for Indigenous Peoples, amounting to an intergenerational trauma with the accompanying loss of self-respect and self-esteem" (Miranda 2013, p. 202).

Intergenerational trauma, as already mentioned, is an underlying principle that shaped the model and its use. Genocide has negatively affected intergenerational relations, family relations, and parent-child relationships leaving youth in a more neglected position and opening them up to higher probability of sexual predation. With 80% of sexual assaults being committed by a perpetrator who knew his victim, these forms of sexual assault can also be identified as relationship violations (Tjaden & Thoenes, 2000). Indigenous women, because of interlocking oppressions, are more vulnerable to sexual assault (Yuan Koss, Polacca, & Goldman, 2006). Furthermore, Indigenous women experiencing multiple oppressions can also lack the relational support necessary to reach out for and secure services for themselves. Amnesty International in *Stolen Sisters* (2004) reported that "widespread and entrenched racism, poverty, and marginalization are critical factors exposing Indigenous women to a heightened risk of violence while denying them adequate protection by police and government services" (p. 2). Some agencies and communities are trying to work together to address these concerns. One such example of this is the social navigator initiative through the United Chiefs and Council of Mnidoo Mnising (UCCM) police (S. Price, personal communication, November 1, 2018).

Boundary Threats – Sexual Predators

It is important for Indigenous women to know that there is a high probability that they will encounter at least one incident of sexual predation, most likely in their early years. Likewise, they need to know that there is a 90% chance of facing intimate partner abuse, including sexual

violence (Brennan, 2011; Hoffart & Jones, 2017). Sexual assault myths teach women to be afraid of strangers and ill equip them for sexual violence within their own safe spaces such as their homes and communities.

Indigenous women living in Indigenous families are often encouraged to be with Indigenous men (M. Seabrook, personal communication, August 9, 2017). Unfortunately, there is currently a crisis of violence with Indigenous men (Innes, 2018). Regarding the subject of missing and murdered Indigenous women in Canada, it has been postulated that most aggressors were Indigenous men (Innes, 2018). Indigenous men's violence must also be understood in the context of colonization, connected to forced assimilation informed by white supremacy and social, economic, and racist structures that repeatedly oppress Indigenous men and can erode their sense of self and safety within our society. A presentation and talk by Dr. Innes at the University of Toronto (February 6, 2018), *The Moose in the Room: A Time to Talk about Male Indigenous Violence*, addressed some of the internalized messages being conveyed to Indigenous men that perpetuate the violence. Indigenous women do not have the luxury of assuming that if her partner is also Indigenous, she is any safer in a relationship. Indigenous women are assaulted with more violence than other women in Canada and are targeted by Indigenous and non-Indigenous sexual offenders often within their own homes and communities (Brennan, 2011).

I believe that Indigenous women deserve to be provided training to challenge the psychological barriers that undermine their ability to resist acquaintance sexual assault as well as opportunities to practice recognizing and responding to coercive behaviour and violence escalation. The theories, research, and best practices of sexual assault resistance are essential for addressing sexual assault against Indigenous women. The underlying principles of trauma, decolonization, and resistance, along with the four themes, the heart, heart protectors,

boundaries, and boundary threats, can be used to create an outline for an Anishinaabe Women's Sexual Assault Resistance program.

Chapter 5. Preliminary Outline of the Anishinaabe Women's Sexual Assault Resistance Program Developed from the Model

This chapter outlines a preliminary outline for an Anishinaabe women's sexual assault resistance program that was developed from the emergent model, which is also in a preliminary stage of development. In this chapter, discussion of the Anishinaabe women's sexual assault resistance program will begin by identifying the program's name, purpose, development team, and the sexual assault research in which the program is grounded. I will describe how the program is trauma informed and addresses trauma. Then, I will touch on how and why four integrative components were developed specifically for the program. Next, the rationale for the organization of program components and elements, which follow the seven-day cycle of the hero's journey, is explored. I then explain specifics of the program including program length, number of participants, and recommended age group. From here, the opening ceremony, facilitation, and teaching component subsections are explained. This is followed by a brief discussion of evening programming, along with the closing ceremony. This section ends with suggestions for boosters and secondary support.

Program Name

This program is called *N'de Nibimwidoon,* which means "I carry my heart" in Anishinaabemowin. It is a training program for Indigenous women who may want to lessen their sexual assault risk, reinforce their sexual violence resistance skills, and access and set personal boundaries. It teaches Anishinaabe women some of the skills necessary to reclaim their power, purpose, and place in the world, along with skills to assist them with assessing precarious situations and protecting themselves when necessary. Anishinaabe elder Art Solomon, in *Songs for the People* (Solomon & Posluns, 1990), notes:

> She is the heart of her nation. If that heart is weak, the people are weak. If her heart is strong and her mind clear, then the nation is strong and knows its purpose. The woman is the centre of everything. The Cheyenne people have a saying, No [sic] matter how strong our warriors, or how good their weapons, if our women's hearts are on the ground, then it is finished. (p. 35)

The name of the program harkens back to traditional Anishinaabe teachings about Indigenous women being close to the land and to their people. It encourages empowerment by reaffirming the concept and practice of holding one's heart up and reminds Indigenous women of the importance of themselves and their gifts, both within their culture and to our world.

This program has been developed while thinking directly about Anishinaabe women in the Manitoulin area. Anishinaabek terminology was verified with local language speakers. When possible, local language, regional stories, specific land-based lore focusing on local Anishinaabe authors, historically based concerns, ceremonies, values, and worldviews have been honoured by working with local Anishinaabe collaborators. Some components may be transferable into other Indigenous women's programs, others may not.

N'de Nibimwidoon is grounded in peer reviewed studies concerning sexual assault, perpetrator demographics, and repeat offender motivational factors, characteristics, and warning signs. It utilizes emerging sexual assault resistance research involving sexual assault risk factors, psychological barriers that undermine women's ability to resist sexual assault, and empowerment self-defence. It provides participants with the education and training necessary to recognize and react to potential danger before it escalates. Incorporated are educational tools and processes proven to be useful for sexual assault resistance and Indigenous empowerment, such as the continuum of violence, resistance narratives, and four integrative components.

Many Indigenous scholars agree that in order for programs to effectively serve Indigenous peoples, they need to be culturally relevant and have appropriate Indigenous

elements (D. Brown, 2016; Gone, 2013). The goal of this program is to teach Indigenous women how to break the bonds of oppression and reclaim their purpose and place in our world by teaching them tangible and proven ways to protect themselves against sexual violence or, in other words, to encourage Anishinaabe women to remember why and how to carry their hearts.

Development Team

I developed this program in collaboration with Anishinaabe elders Marie McGregor Pitawanakwat and Mark Seabrook. Dorothy Wassegijig-Kennedy and Marie McGregor Pitawanakwat supported me with Anishinaabemowin translations. The themes, elements, and components are based on addressing the Indigenous women's sexual assault resistance needs as identified in the literature search.

Program Development

This program has been developed by adhering to best practices as identified in *A Trauma-Informed Practice Guide* (Arthur et al., 2013), *Trauma Informed Care: Best Practices and Protocols* (Wilson, Pence, & Conradi, 2013), *Bringing Trauma-Informed Practice to Domestic Violence Programs: A Qualitative Analysis of Current Approaches* (Wilson, Fauci, & Goodman, 2015) and *Sexual Assault Risk Reduction and Resistance, Theory Research and Practice* (Orchowski and Gidycz, 2018). To ensure that this model meets a trauma-informed standard, program goals and processes that are transparent, consistent, and predictable were developed. Program modules are psycho-educational, holistic, and experiential. Components have been developed recognizing that trauma survivors need more time and repetition to learn new concepts and benefit from being taught in a variety of learning styles (Arthur et al., 2013; M. Seabrook, personal communication, November 11, 2017). They should be facilitated by Anishinaabe program facilitators that have been trained in trauma informed approaches, the

program material, and boundary theory. There is a preference that they are comfortable working collaboratively.

When literature from my original searches was not adequate to address Indigenous women's unique experience, I conducted further research. As many Indigenous women suffer from multiple oppressions and intergenerational trauma caused through colonial oppressions I further explored these topics. Through my literature searches I developed the program to be culturally sensitive, trauma informed, and include certain training modules that inform participants how trauma can interfere with the practice of sexual assault resistance.

Purpose of *N'de Nibimwidoon* Program

The purpose of the *N'de Nibimwidoon* program is to provide culturally sensitive sexual assault resistance training to Indigenous women who are at risk of sexual assault. *N'de Nibimwidoon* has been developed to be trauma-informed and address the needs of a traumatized population. Traumatic experiences can overload an individual mentally, emotionally, and physically (Wilson, Pence, & Conradi, 2013). Post-traumatic stress disorder (PTSD) can interfere with perception and cognition. PTSD symptoms include distorted blame of the self or others, persistent negative beliefs about oneself, others, or the world, constant feelings of shame, guilt, fear, anger, or horror, exaggerated startle response, problems with concentration, irritability, aggressive behaviour, and hypervigilance (Arthur et al., 2013). These symptoms can cause women to be unable to distinguish real from perceived danger which, in turn, can increase the possibility of being in and staying in higher risk situations (Pittenger, Huit, & Hansen, 2016). Likewise, symptom avoidance can increase victimization by decreasing awareness and the ability to detect danger, creating scenarios where women who have experienced trauma are more likely to engage in relationships with abusive partners (Chu, 1992).

This program also addresses the reality that unresolved trauma can negatively affect stress responses making trauma survivors more vulnerable to sexual assault (Ullman, Peter-Hagene, & Relyea, 2014). The Heart Protectors program components holistically teach about safety, self-regulation, self-reflection, and balance. This should help increase participants' ability to recognize and react to precursors to sexual assault more successfully and strengthen their personal resilience and their resistance to boundary violations (Courtois & Ford, 2016). Trauma program components help participants recognize, access, and challenge trauma-based symptomologies such as a lack of sense of self, negative self-talk, and discomfort in one's body. The education and training this program provides should increase participants' self-awareness, self-esteem, and self-determination, and improve their ability to safeguard themselves against boundary violations in a more grounded, thoughtful way.

This integrative program focuses on an Anishinaabek worldview supported by specific spiritual practices and teachings. At the same time, it addresses underlying causes of heightened oppression and victimization of Indigenous women, and weaves these in with sexual assault resistance training, just like a sweetgrass braid. Interwoven, they reinforce each other and create resilience. Respecting the Indigenous practice of speaking from the heart, the program language and modules have been developed with the aim of being easy to understand, interactive, trauma informed, and empowering.

Components that Combine Indigenous Worldview with Western Theories

Some western theories such as trauma theory or boundary theory and how they inter-relate are not easily translatable into language concepts that fit into an Indigenous framework, thus four additional integrative components were developed to bridge this gap. These integrative components combine what I understand as an Indigenous worldview with western theories and

support the building blocks for trauma survivors learning sexual assault resistance. Specifically, they connect specific teachings about the medicine wheel and *dodems* (clan animals) to trauma, boundary, empowerment, resilience, and resistance theories. My adaption of Indigenous symbols such as focusing specifically on the cross bar on the medicine wheel and using the four-quadrant circle in the development of the four integrative components, link Indigenous teachings to western psychological theories that support sexual assault best practices. Refinement of the program and adaptation of the four integrative components was supported through conversations with the two collaborators along with discussions with the Allied Health Manager for Mnaamodzawin Health Services, Sherry Price MSW, RSW, family members, and friends.

Rationale for the Organization of Program Components and Elements

This program has been created to teach Indigenous women sexual assault risk reduction and resistance. The components and elements have been integrated to address the needs of Indigenous women who are most likely survivors of intergenerational trauma and have encountered systemic oppressions within their daily lives. Some components and elements are trauma informed and trauma-based such as the rules of conduct being shaped collaboratively with the participants, the inclusion of a psycho-educational section on trauma, and role-play exercises involving boundary enforcing. The program will be facilitated by a social worker and elder who are also capable of addressing participants' needs if they are triggered.

The arrangement of the components and elements in the model was inspired by conversations I had with Ed Tick, a trauma specialist who understands soul wounds, warriors, and the healing process. Part of my reflective conversation with him revolved around the question of how we train conscious warriors. He suggested going back to the old myths, such as

the Greek classics, to understand this process (E. Tick, personal communication, April 28, 2017). I have done so, and the arrangement reflects the integration of this research.

The model components and elements have been arranged in this program to help foster the development of physically prepared, intellectually savvy, emotionally conscious, and spiritually connected woman warriors who can hold their hearts up, walk their path in truth and harmony, and encourage and support others to do the same. The training rhythm of the seven days has been developed to mirror the hero's journey, as identified by Joseph Campbell (2004), and mirrors the journey of healing from trauma as identified by Tick (personal communication, April 28, 2017). The hero's journey follows the journey of the uninitiated into the unknown and tests and transforms them mentally, physically, emotionally, and spiritually for a world that is beyond the one they knew about before their quest.

Early in the journey, the journeyer is met with guides; helpers[17] who give them gifts that the journeyer accepts but does not know how to use. Further down the path, the journeyer is confronted with challenges that cannot be surmounted without the use of the new gifts. The gifting and the use of these gifts introduce the journeyer to a way of understanding themselves and life that is beyond the one they had before their journey began. It is my hope that working with the gifts strengthens the journeyer and subtly changes who they are and how they see the world. When they come back to their world they have been changed and have within themselves hidden skills and blessings, having safely passed through their trials. This journey has a similar rhythm and stages as ancient mythos such as the Sumerian Descent of Inanna, Homer's Odyssey,

[17] In this instance, helpers are the spirit guides, the ancestors-spirits, and other kinds of spirits who might be identified as animal-spirits. The trees, the land, the plants, the animals, fish, birds, insect-life, the cosmos may also be thought of as helpers, and in spirit helpers (M. McGregor Pitawanakwat, personal conversation, October 8, 2018).

along with rites that connect one with the numinous such as the traditional fasting quest (Campbell, Cousineau, & Brown, 1990).

Program Length, Number of Participants and Age Range

This program has been developed as a seven-day retreat, with six hours of instruction daily and a maximum of 24 participants, organized into two groups of 12. The time frame is based on the inclusion of evidence based sexual assault risk reduction, resistance, and empowerment self defense content; increased practice time compared to other existing programs; along with the inclusion of Indigenous elements and trauma informed additions. Senn, Hollander, and Gidycz (2018) identify that,

> after more than a decade of research on sexual assault resistance and self defense programs for women, there is good evidence that such programs effectively reduce the rates of sexual victimization among women when they include evidence-based content, provide opportunity for practice, and are longer than workshop length. Longer programs increase women's assertiveness in sexual situations and throughout their lives and reduce fear of violence. (pp. 282-283)

Likewise, the length is comparable to programs such as "Paths of Courage", *Biidaaban* Healing Lodge's "Sexual Abuse Survivor's Program," *Enaahtig* North Healing Lodge's Survivors of sexual/multiple abuse program, and *Maamwesying*'s "Beauty for Ashes" which range from five and a half days to three weeks, with a mean number of 10 program days (Paths of Courage, 2013; *Biidaaban* Healing Lodge, 2018; North East LHIN, 2017; *Enaahtig* North Healing Lodge Programming, 2018; Young, 2015).

The program length is based on estimates of component delivery time and may be altered through further focus group testing and development. Because the program is at a preliminary developmental stage, navigating projected program delivery for women with young children, women who work outside the home, women who are ill, or women who provide care to elderly family members have not been addressed at this time.

The number of participants, two groups of 12, is based upon the need for a high facilitator to participant ratio. Enriched Assess Acknowledge Act serves 12 individuals at a time, whereas No Means No works has a ratio of one instructor to 15 participants (Senn et al., 2015; Sinclair et al., 2013). The trauma-based programs previously described range from 10 to 25 participants with a mean of 12 participants. A low facilitator-to-participant ratio gives participants more quality attention and encourages participants to bond with each other as a group. The length of time and number of participants encourages a more in-depth experience where theory and practice have an opportunity to be understood, embraced, and internalized. According to Morrison (2001), therapeutic group sizes should range from 6 to 12.

The program should be beneficial to Indigenous women of all ages. Nonetheless, it may be beneficial to begin by targeting youth between the ages of 11 to 20. This target age was selected based on the facts that most first sexual assaults occur between the ages of 12 and 17 and Indigenous women over the age of 14 experience violence 3 1/2 times more often than non-Indigenous women (Brennan & Taylor-Butts, 2008; 2011; Brownridge, 2008).

Program Delivery

There are three ways the program could be delivered. It could be delivered as a seven-day, land-based, experiential summer camp; as an after-school program, three hours a day, once per week for 14 weeks; or as a weekend training program for 3 to 7 weeks depending on whether it was one or two weekend days. It may be worthwhile to explore some of these delivery systems with local program directors to hear their thoughts and counsel. The rest of this chapter has been written for the first option of a seven-day, land-based camp.

Facilitators

This model has been developed to be co-facilitated by three, interdependent female professional leaders: an Indigenous elder, a social worker, and a self-defence expert. The elder will begin and end the day's activities through ceremony. She is also responsible for ensuring the spiritual heart of the program is instilled and transferred to the participants through traditional teachings and ceremonies and will be available for counselling. The social worker will facilitate sexual assault resistance components and will also be available for counselling. The empowerment self-defence training sections will be facilitated by a professionally trained female martial arts instructor.

Ideally, these facilitators would be female, Indigenous, and from the geographical region. Also, ideally, the elder would have at least a decade of experience working with teaching youth and youth empowerment and the social worker be registered with the College of Social Workers and Social Service Workers. The self-defence expert would be brought in from an existing martial arts facility and insured through the organization that they normally work in. Facilitators will also need criminal reference checks.

Opening Ceremony

The program begins and ends with a closing ceremony facilitated by an Anishinaabe Elder. The opening ceremony may include smudging, tobacco offerings, and prayers in thanks to Mother Earth, Grandfather Sun, Grandmother Moon, and the ancestors and asking for them to be present, watch over, and guide work for the week. It may be conducted as a sharing circle where participants are invited to share their name and something they are hoping to get out of the week's experience. Facilitators may also share their enthusiasm and hopes for the week.

Daily Themes and Activities

In addition to the opening ceremony, the program delivery has many elements (traditional teachings, ceremony, sharing circles, art based self-explorations, psycho-education components, empowerment sexual education, empowerment self-defence training, discussions, role plays, narrative deconstruction, resilience and resistance building exercises, videos, songs, inspirational poetry, and sayings) which are organized into seven daily themes.

- Remembering our Roots and Connecting to our Hearts
- The Journey of Life and the Twinness of All Things
- Identifying Sexual Assault, Confronting Predators
- Rebalancing after Oppression and Trauma
- Connecting to the Heart and Trusting the Self
- Seeing with Clear Eyes and Protecting our Hearts
- Overview and Reporting an Assault

Each day has its own specific activities that connect with the daily theme. The program begins with the elder sharing teachings that feel right to them within their understanding of the subject matter and goals of the program. These may include women's teachings and heart teachings that would encourage youth to understand how Anishinaabe women are deeply connected to Mother Earth, central to their families and their culture, with a sacred connection to everything through their heart. Below is Figure 3, which is an activity schedule for this set of teachings. (See Figure 3)

Figure 3: N'de Nibimwidoon Morning Program Schedule

Theme	Day 1 Remembering our Roots & Connecting to our Hearts	Day 2 The Journey of Life & the Twinness of All Things	Day 3 Confronting Predators	Day 4 Rebalancing after Oppression and Trauma	Day 5 Connecting to the Heart and Trusting the Self	Day 6 Seeing with Clear Eyes and Protecting our Hearts	Day 7 Overview and Reporting an Assault
9-10	Opening Ceremony Women's Teaching	Sharing Circle & Art activity exploring The Good Life & the Red Road	Discussion Sexual Assault & Sexual Predators	Elder Teaching The Art of Holding the Heart up	Identifying & Addressing Hurtful Behaviour in Existing Relationships	Empowerment Sex Education Part 1 the Biology and Psychology of Intimate Pleasure	Reporting an Assault
10:00-10:30	Group Rules, Program Objectives & Training Arrangements	Integrative component Boundary Teaching & Role Play	Discussion Sexual Assault and Alcohol	Allies and Helpers & Journey of Life Teaching	Reaching out for help and being good helpers	Empowerment Sex Education Part 2 How to Protect a Healthy Sex Life	What is Included in a Rape Kit?
10:30-10:45	Snack Break	Snack Break	Snack Break	Snack Break	Snack Break	Snack Break	Snack Break
10:45-11:15	Heart Teaching	Discussion from Role Play	Discussion psychological barriers	Affects of Trauma	Strengthening Heart Protectors	Deconstructing Sexual Assault, Resistance & Resilience Narratives	Discussion: Pros and Cons of Reporting an Assault
11:15-11:50	Art Based Activity based on Heart Teaching	The Continuum of Violence	Deconstructing Rape Myths	Ways to access and address trauma ACE Score test Grounding	Role play helping relationships	Deconstructing Victim Blaming Narratives	How to Support Someone Who Identifies the were Assaulted
11:50-12:00	Wrap up circle	Wrap up circle	Wrap up circle	Wrap up circle	Wrap up circle	Wrap up circle	Wrap up circle

Model components that incorporate teachings associated with the heart include the opening traditional stories shared by the elder which connect women's relationship with their hearts, the earth, and the bear, and demonstrate the need for women to receive warrior training so they can take their rightful place in our world. These teachings are followed by an art-based activity where participants explore what and who they hold in their hearts and share, in circle, their art and personal reflections from the exercise. These teachings should encourage participants to deepen their self-awareness and self-determination while encouraging them in the understanding of why they need to strengthen their hearts, heart protectors, and boundaries. By the end of this program section each participant should have an understanding that Indigenous women hold a valued place within their culture and that the community benefits from her

connecting to her truth. From the heart-based teachings, the program moves into boundary threats.

Boundary threats, for the purposes of this program, come from people who threaten a person's boundary, such as predators, perpetrators, and oppressors. In keeping with Indigenous terminology, I refer to these people as individuals with under-developed hearts (Maffie, 2003). People with under-developed hearts lack connection with their inner selves, with the rhythms of mother earth, and with the reciprocal relationship that balances life. Sometimes they lack compassion and humility and are willing to take from or hurt another to fulfill their own needs. Under-developed hearts can be understood as a root cause of phenomena such as colonialism, oppression, genocide, intergenerational trauma, victim blaming, and sexual violence. Or is it the opposite; that colonialism, oppression, genocide, intergenerational trauma, victim blaming and, sexual violence are the phenomena that cause under-developed hearts?

Sexual predators, as a specific type of boundary violator, hold special interest within this program and there are sections specifically devoted to deconstructing a range of stories from people who have successfully resisted sexual predators to individuals who have been victimized by them. Sexual predator characteristics and behaviours will be taught and identifying them will be practiced. It is essential for Indigenous women to learn about and deconstruct pre-rape sexual assault perpetrator warning signs such as "sexual entitlement, power and control, hostility and anger, and acceptance of interpersonal violence" (Rozee & Koss, 2001, p. 299). Sexual predators are particularly skilled at recognizing "potential" targets and testing their boundaries (Lisak, 2011). It is important for Indigenous women to be trained in recognizing early boundary discretions and methodologies for resisting them. Some sexual predators strategize and plan their assaults and take advantage of opportunities when they arise (Lisak, 2011). Some sexual

predators can be very patient and use a complex set of tactics to groom their targets for sexual victimization, to destabilize them psychologically and isolate them physically (Lisak, 2011). In this section of training, Indigenous women will learn about recognizing grooming tactics, psychological entrapment games, and isolation techniques. They will practice identifying and resisting these behaviours through role plays. From these teachings they move into learning about boundary teachings.

Boundary teachings in this section include exploring the maps on the journey of life, the twinness of all things[18], the continuum of violence, deconstructing sexual assault, addressing women's psychological barriers to sexual assault such as putting others needs before their own, fear of hurting a person's feeling, or fear of rejection. Boundary teaching also includes deconstructing victim blaming, self-defence role plays, and teachings on how to be a good ally and support person. Boundary teachings are based on a depiction of how perpetrators and oppression affect the life journey and on the continuum of violence (see Figure 3). The red centre line of the model represents the red road. The red road is an Indigenous term representing a good life, or a life lived in balance and harmony, in accordance to pre-contact traditional values. According to Black Elk (Black & Brown, 1953), it is represented by the cross bar on the medicine wheel and marks the daily journey of the sun through the sky from east, signifying birth, to west, signifying death. It also represents a person's journey through the cycles of the year and the cycle of life. (See Figure 4)

[18] The twinness of all things is an Anishinaabe teaching about the balance of all things. For example, day balances night and rest balances activity. The twinness of all things as I understand it does not transgress in the polarization of good and evil as found in the western religious thought. Rather, all life exists in a delicate balance and too much of one thing or the other can cause a misbalance (M. Seabrook, personal conversation, December 1, 2018).

Figure 4: How Predators and Perpetrators Affect the Life Journey

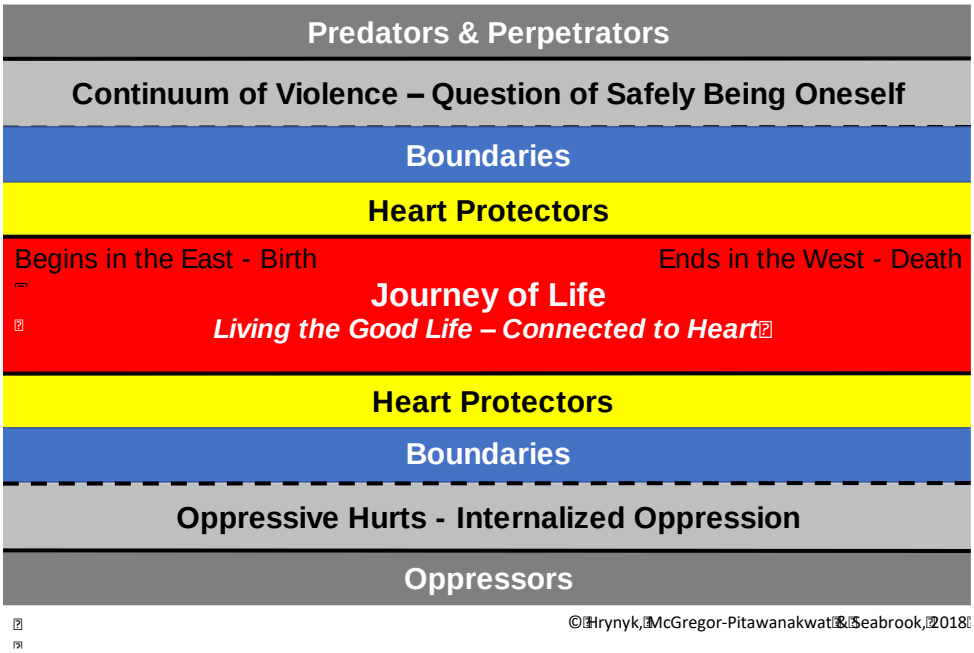


Figure 4, *How Predators and Perpetrators affect the Life Journey*, along with a teaching about the continuum of violence, are used as teaching tools to explain how perpetrators, predators, and oppressors are disrespectful of individual's boundaries, and can be hurtful. Holistic exercises and discussions are used to teach how boundary violations can affect an individual by having them question if they are safe being themselves in the perpetrators' midst. The experience of not feeling safe to be oneself in any environment or unrelenting internalized oppression may indicate a level of unresolved trauma where one may benefit from one to one counselling. Participants will also learn how physical and verbal boundary violations can be categorized and assessed based on the continuum of violence.

Anishinaabe teachings include the concept of the twinness of all things. For example, the inhale is balanced by the exhale, the night balances day, and rest balances action. Therefore, it makes good sense that during our personal journeys on the road through life that we can be challenged by adversaries but, conversely, that we can also find allies or helpers to guide and

support us. How allies and helpers affect the life journey is addressed next in the training. (See Figure 5)

Figure 5: How Allies and Helpers Affect the Life Journey

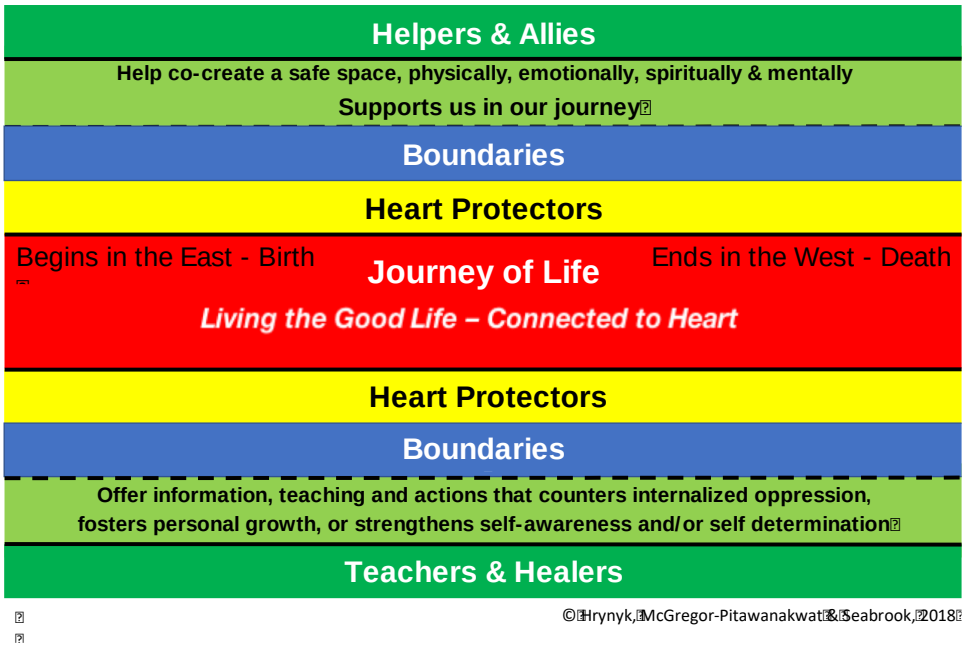


Figure 5, *How Allies and Helpers Affect the Life Journey*, works as a teaching tool by demonstrating how allies and helpers can help co-create a safe space, physically, emotionally, spiritually, and mentally. It encourages participants to remember the simple tests of "Is this person seeing me through their wants and needs or for who I am? Do they appear to care about me as a person? Is this someone who is capable to taking advantage of me or are they someone who might be a good ally as I travel on my journey?" Proof of caring may be that the individual offers non-self-serving, timely, and useful information or teachings and actions that counter internalized oppression or foster personal growth. This section of components also includes psycho-educational teaching units on the effects of trauma.

Because of the prevalence of trauma in Indigenous communities, many Indigenous girls and women are unaware of the symptoms of trauma and how unresolved trauma can affect their

ability to combat sexual assault and live a good life. Thus, there are program components that have been designed to teach about trauma from an educational/cognitive perspective and explore post-traumatic affects such as minimizing and maladaptive coping such as disassociation (Courtois & Ford, 2016). Likewise, the program includes discussions supporting the recognition and breaking down of trauma-based symptomology that can get in the way of sexual assault resistance such as lack of a sense of self, negative self-talk, discomfort in one's body, and self-hatred (DePrince & Gagnon 2018). This is an important difference between this model and other sexual assault resistance models and a primary feature of this prototype.

The program has been designed to encourage participants' self-awareness and to refine their capacity to listen to their intuition. There are specific program components that address differentiating between hearing intuition and reacting to trauma triggers and the practice of these skills. The program has been developed to use spiritual teachings and connection to self, Mother Earth, and balanced living to encourage self-esteem and self-determination.

Finally, the teachings are integrated through ceremony, sharing circles, program models, traditional teachings, art-based exercises, empowerment sexual education, empowerment self-defense training, discussions, role plays and sexual assault deconstruction exercises, and empowerment resistance training. Through the week, participants will be encouraged to recall and be reminded of lessons learned. Likewise, they will be given support tools that they can carry with them for assessing boundaries and determining personal needs for self-protection on their own journey through life. Figure 5, *I Carry My Heart: Heart Protection Teaching*, is a boundary violation self-assessment map which I believe may be useful for simplifying the process of noticing and of asking oneself questions around their own boundary safety and maintenance. This component offers to people, who may not have already developed a healthy

sense of self, some of the building blocks of noticing and reasoning towards their own self-protection. It has been created for people who can easily be overwhelmed when they are hurt or threatened. It connects well with the other three boundary teaching components. (See Figure 6)

Figure 6: I Carry My Heart: Heart Protection Teaching

Empowerment Self Defense Training

Seven days, three hours a day, of empowerment self-defence training gives youth who have experienced trauma an opportunity to process and internalize the training more readily, with the expectation that they will cognitively retain and use the information after their training. I spoke to a female, traditionally-trained, Shaolin kung fu instructor who may also act as a role model for the participants. As a form of empowerment self-defence training it will emphasize ethics and focus on efficiently defending oneself using whatever means necessary rather than having a lot of rules. Shaolin kung fu is a form of martial art steeped in Chan (or "Zen") Buddhism, which supports it having a peaceful energy in both its form and delivery. This martial art is the closest in keeping with Indigenous philosophy as I could find. The Shaolin style of kung fu works with animal forms to help increase stamina, balance, and flexibility. These activities reinforce self-awareness and self-determination and support an earth-based spirituality that connects with all life. Likewise, Shaolin kung fu, I believe, has a spiritual aspect that holds a resonance that is different from, yet respectful to, Indigenous spirituality. The instructor will use teachings about balance, connection, and disconnection to make these concepts experientially-based phenomenon. For example, one exercise will involve walking on rocks and noticing that when our balance becomes more challenged we naturally extend our arms out to better navigate ourselves. This will lead to a discussion about internal and external resources we utilize when our balance becomes challenged. The instructor will also teach participants how to sensitize themselves to sensing energy, discerning different kinds of energy with their hearts, and becoming aware of the truth that has always been their birthright. Teachings of the heart will give participants experiential opportunities to understand the Indigenous spiritual connecting principle that recognizes that all life is interconnected and that we are all part of the whole. All

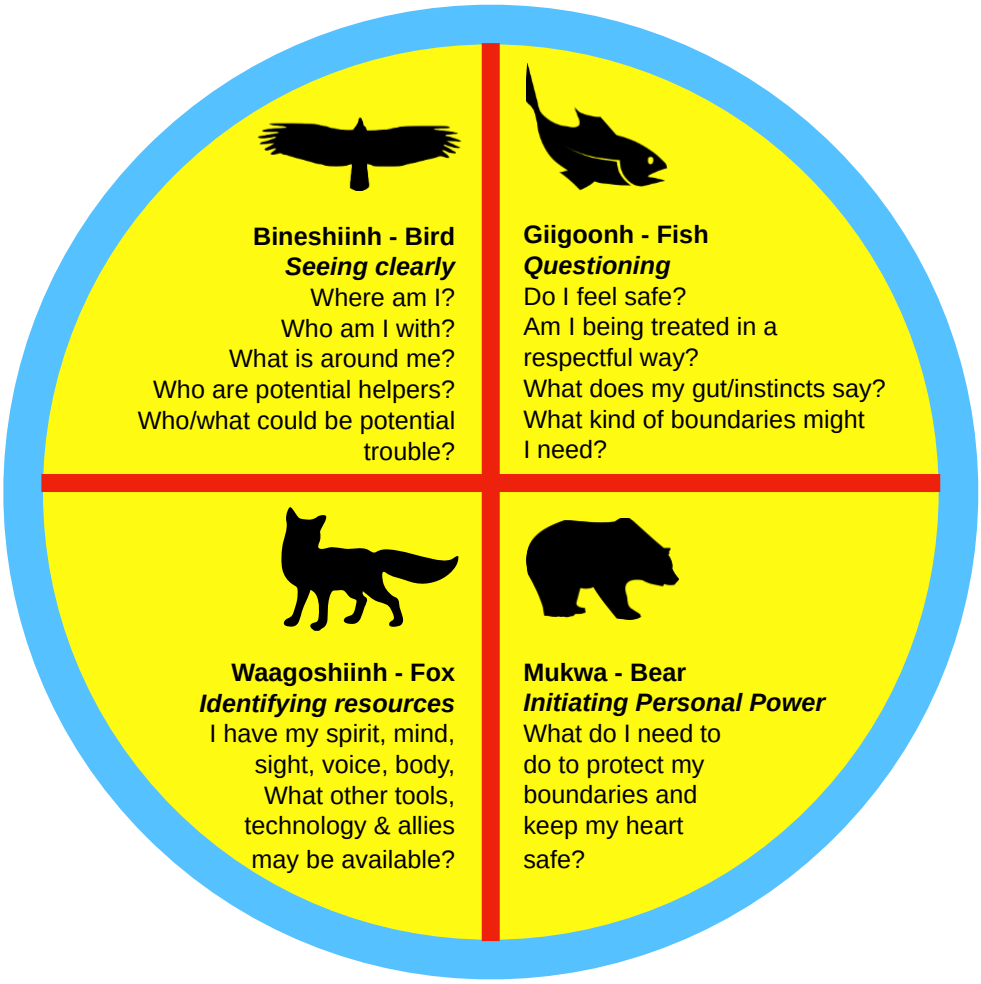
heart-based exercises will strengthen self-awareness, self-determination, self-compassion, autonomy, and development of self. For example, the sharing circle “I hold in my heart” invites participants to share their own personal list and stories about the people, animals, activities and things that the value in their lives. This culturally based exercise reinforces self-awareness and reinforces that individuals have a right to their own voice and views.

Daily empowerment self defense training themes will progress through the week in the following order:

- Connecting to our center
- I carry my heart
- Setting and defending boundary
- Practice increases ability to use
- My body, my boundaries, my choices
- Strengthening brain connections
- Final practice

The activities specific to each day follow the daily themes. They involve creative activities, discussion, role plays, and hands on activities that build on each other, day to day. This section will include the teachings of the model that links the stages of boundary protection to the four-quadrant circle and four animals that correlate to the activities of the four stages, as can be seen in Figure 7. (See Figure 7)

Figure 7: I Carry My Heart: My Body, My Boundaries, My Choices



The four depicted animals can be found in a Northern Ontario landscape and would be familiar to Indigenous women. Three of the animals, the bird, fish, and bear are associated with the Anishinaabek clan systems and have specific teachings that can also apply to their usage in this graph. The fox also appears to be connected to some clan teachings, associated with wisdom and wit, and is mentioned in some Anishinaabe traditional stories (Johnston, 1976). The first quadrant is associated with a bird and is called "seeing clearly." This section addresses the overall questions of "Where am I? Who am I with? and Are they potential helpers or trouble?" The second quadrant is associated with a fish and called "questioning". It addresses questions

like “Do I feel safe? Am I being treated in a respectful way? What kind of boundaries might I need?” The third quadrant is associated with a fox and is called “identifying resources.” This section addresses questions associated with identifying what internal resources one has access to and an exploration of what external resources one might also find useful. The fourth and final quadrant is associated with a bear and is called “initiating personal power”. It encourages participants to determine what they need to protect their boundaries and keep their hearts safe. These questions and maps are important in teaching boundary skills, assessment, and flexibility to women who may have missed out in learning these skills because of intergenerational or unresolved trauma.

Van der Kolk ascertains that “traumatized people chronically feel unsafe inside their bodies. The past is alive in the form of gnawing interior discomfort. Their bodies are constantly bombarded by visceral warning signs and, in an attempt to control these they ignore their gut feelings” (van der Kolk, 2015, p. xix). Identifying genuine danger compared to the consistent onslaught of internal messages becomes difficult for a trauma survivor. Fosha (2015) contends that “resilience exists side by side with the brokenness and the damage of trauma and neglect” (p. xx). Empowerment-based self-defence, as an aspect of sexual assault resistant training, has been proven to be an effective intervention not only for the prevention of violence, but also to increase feelings of self-efficacy and confidence, reduce levels of depression and anxiety, and protect against traumatic stress symptoms (Hoffart & Jones, 2017; Jones & Mattingly, 2016).

Evening Schedule

The evening schedule has been intentionally left open so that individual program facilitators can offer their own gifts, teachings, and programming within these time slots, and participants as well as facilitators can rest. Facilitators could also elongate teachings and further

arts-based activities or practice into the evening hour. I would encourage facilitators to think about adding teachings and sharing ceremonies that support menses rites, Anishinaabe women's teachings, and women's connection with the land in the evening schedule.

Closing Ceremony

The closing ceremony includes participants, facilitators, and family members and may involve smudging, tobacco offerings, and prayers of thanks to Mother Earth, Grandfather Sun, Grandmother Moon, and ancestors for watching over and guiding our work and week. It could be conducted as a sharing circle where participants are invited to share their highlights from their experience. Facilitators may share participants' strengths and observations of participants' growth. The closing ceremony will include a presentation of key course teachings and self-defence moves to parents and families. It will also include the participants receiving a graduation certificate, and gifts of a hat, shirt, and badge.

Suggestions for Boosters and Secondary Support

I would also suggest a booster to accompany this program to reinforce information and attitudes encouraged in the program and would involve a website that reinforces information in the training material. In addition, secondary support system would exist where young Indigenous women can access an Indigenous peer support person when dealing with a sexual assault situation, whether she chooses to report or not. A third source of support would involve the development of ongoing, regional sexual assault support groups.

This seven-day program is steeped in Anishinaabek culture, values, and worldview and designed to be taught in a holistic, culturally respectful manner. As has been noted, it is a manual-based program designed to be co-facilitated by three, interdependent, female, professional leaders; an elder, a social worker, and a self-defence expert. This program

incorporates the initial stages of trauma treatment through focusing on safety, along with personal and life stabilization (Courtois & Ford, 2016). It teaches sexual assault resistance to Indigenous women and simultaneously reinforces resilience and emancipation. An important aspect of this sexual assault resistance training has been the development of tools and teachings that help an Indigenous woman regain trust in her own direction and support her voice to connect with her heart and be strong in this world. The next chapter will address methodologies and procedures of the focus group research.

Chapter 6. Methodology

As a further method of ensuring accountability of the sexual assault resistance model and program to Indigenous peoples, I developed a focus-group qualitative study that would involve experienced Indigenous helpers and social service providers. Again, the purpose of this qualitative research study was to develop a culturally sensitive, empowerment-based sexual assault risk reduction and resistance program model for Anishinaabe women living in the Manitoulin area. Qualitative research aims to see the world from the respondents' perspective and to explore the significance, value, and meaning from the individual's point of view (Dilshad & Latif, 2013). The focus group research design was selected because literature supports the use of the focus group as an effective instrument to examine the perceptions, opinions, and recommendations about an experience, in this instance the presentation of an emergent model and preliminary program (Dilshad & Latif, 2013). Focus groups can be used for determining what a target group's specific views may be on a new model or prototype and can be useful for supporting program development. This focus group study was conducted by working with Indigenous methodologies which is a way to be respectful and accountable and is in keeping with centering an Indigenous worldview. It was important to use Indigenous methodologies as a way of acknowledging Indigenous sovereignty. The collaborators and focus group participants are all Anishinaabe and the model and program have been developed for Anishinaabe women.

This chapter discusses the methodology used in the focus group research study. I begin with sharing my philosophical interpretive framework, which is an ecofeminist worldview. I then explain some characteristics of qualitative focus group study, and the Indigenous methodologies that I incorporated. From there I identify my personal background and relationship to the research. The next portion of this chapter addresses mitigating possible concerns including

colonialist oppressions in research practice, potential psychological/emotional risks, and potential social and physical risks. Potential benefits and recompense, along with data storage are identified. From there, recruitment methods and a description of the participants and procedures are explored. The chapter concludes with a brief description of the focus group presentation, discussion, transcription, analysis of group data, and quality assurance.

Ecofeminist Worldview

This research paper was written from my personal worldview which I identify as an eco-feminist worldview. I believe an eco-feminist worldview can be respectful of a postcolonial Indigenous research paradigm, as identified by Chilisa and Kawulich (2012). While I am using the term postcolonial, I would like to acknowledge that I do so with considerable trepidation. Although many scholars use this term, including Chilisa and Kawulich (2012), it is also under scrutiny, in that it is obvious to some that we are not yet living in a post-colonial world. In Canada, colonialism is knit into the fabric of oppression that affects the lives of most Indigenous peoples. That truth is not going to change quickly, easily, or by using terms that contradict it. Thus, the terms anti-colonial or decolonial are probably more accurate. Nonetheless, I am working with a model developed by Chilisa (2011) that defines my research approach, and I choose to use her terminology for the purposes of maintaining a clear academic connection and integrity in the work that I do.

At its core, eco-feminism is about the interconnectedness and wholeness of all life (Eaton & Lorentzen, 2003). It recognizes the philosophies that link feminism with ecology and connects theory to practice (Mellor, 2003; Warren, 2000). It holds the perspective that a more holistic, balanced, and respectful approach that values diversity, cooperation and the environment is healthier for humanity and the planet (Spretnak, 1990). Eco-feminism recognizes the earth as

divinely feminine, multitudinal, complex, sacred, and alive (Eaton & Lorentzen, 2003). Within eco-feminist spirituality, women are perceived as having a sacred connection with the earth (Low & Tremayne, 2001). Using an eco-feminist perspective, I also work from a place of respect of sovereignty of Indigenous peoples and the autonomy of Indigenous individuals. For this study, I centre traditional Anishinaabek culture, spirituality, and values, where women are honoured for their sacred connection to the earth, for being water carriers, life givers, primary care givers of the more vulnerable, and wisdom sharers (Solomon & Posluns, 1990).

Characteristics of Qualitative Research

According to Fraenkel & Wallen (2003) qualitative research is used to "investigate the quality of relationships, activities, situations or materials" (p. 380). Qualitative research is also used to explore meaning, symbols, characteristics, and descriptions of things. Qualitative research is ideal in furthering the development of models and programs. The goal of this study is to explore the reaction of a focus group to seeing the model and program and to use their comments to increase the model and program's relevance. Denzin and Lincoln (2005) identify that the determination of quality is based on a communally determined nature of reality, the relationship between the researcher, the subject matter and the situational constraints. Northern Ontario Anishinaabe peoples are a unique cultural group with their own experiences, values, spirituality, and culture. There is no documentation suggesting that a model and program such as the prototype being assessed in this study have ever been introduced to Anishinaabe helpers before.

Orchowski, Yusufov, Oesterle, and Garcia (2018) suggest that the first stage of the development of a sexual assault resistance program for a specific target group include focus groups composed of stakeholders to provide feedback about the potential feasibility and

acceptability along with further development of the proposed new treatment. Because the goal of qualitative research is exploratory, I, as the researcher, may only know the parameters of what I am looking for, and the design of the project may evolve as the project progresses. It cannot be assumed, just because research identifies sexual assault of Indigenous women as a national problem, that Indigenous women or Indigenous communities would welcome a sexual assault prevention program targeting Indigenous women. Further, it cannot be assumed, just because sexual assault resistance training is the only type of programming that has demonstrated long-term efficacy in lessening sexual assault rates, that it would be readily embraced by Indigenous communities (Orchowski & Gidzcz, 2018). In addition, it cannot be assumed, just because two elders worked collaboratively in the development of the model and program, that the model or program would be appealing to Indigenous stakeholders. Finally, it cannot be assumed that this preliminary model and program is either relevant or has the content and context necessary to serve well in its intended function.

Focus Group

The goal of the focus group study was to assess the existing prototypes for acceptance and improve their relevance and integrity for Indigenous women of Manitoulin Island with small group of stakeholders within the community. According to Orchowski, Yusufov, Oesterle, and Garcia (2018), "when selecting the appropriate stakeholders to interview, it can be helpful to consider the best strategy for gathering a wide range of information from knowledgeable, credible, and impartial sources" (pp. 414-415).

Of the three focus group participants, two were elders. Elders are often considered to be knowledge keepers within Indigenous culture. According to Sium and Ritskes (2013) "elders ensure the survival and continuance of Indigenous epistemic traditions" (p. 5). Traditionally,

Indigenous elders have been known to have a vested interest in their culture, spirituality, and community (M. McGregor Pitawanakwat, personal communication, October 7, 2018). It was important for me to work with knowledge keepers at this stage of development. As experts in their own culture, I also believed they would identify incongruences in the model and determine if the model and program, on principle, may be of interest or applicable to the women in their respective communities.

There was no expectation that the focus group participants were experts in sexual assault prevention literature, components, or findings. However, as helpers within the Anishinaabe community, they are worthy judges of this emergent model and preliminary program: whether they believe the model and program may have use in their community, whether they feel its presentation and contents are cohesive and respectful to their community, or whether the Indigenous elements that have been brought into the program have been approached and used in a respectful way. According to Orchowski, Yusufov, Oesterle, and Garcia (2018), when discussing the development and assessment of sexual assault prevention programs,

> Prior to rolling out a developed risk reduction program with participants, it can be useful to garner feedback from stakeholders and potential audience members on the acceptability of the program... To ensure that the program is designed in a manner that it can be implemented in a real-world setting, it can be useful to engage stakeholders when designing the program content. (pp. 414-415)

Being non-Indigenous I am cognisant that I likely missed some cultural elements along with some of the underlying cultural references necessary to ensure the model and program's integrity. I would expect that emerging themes from the focus group study may reveal a deeper understanding of the Indigenous elements within the model. Findings could identify possible strengths, barriers, and limitations in this first prototype of an Indigenous sexual assault empowerment program. Findings could also shape further augmentations, additions, changes,

and directions. The focus group study questions are based on the research questions as identified in Chapter 1, and can be found in Appendix A.

The focus group in this situation serves not only as a means for gathering data, but as an act of decolonization through the sharing of up-to-date information about sexual assault and sexual assault resistance with the participants who might not otherwise be exposed to it. Likewise, participants would experience an opportunity to exercise their voice in light of their concerns about the dilemma of sexual violence against Indigenous women and have an opportunity to shape part of a possible solutions to it. Furthermore, participants would have an opportunity for networking together through their group participation.

Indigenous Methodologies

It was important to use Indigenous methodologies as an act of solidarity with Indigenous decolonization. Wilson (2008) and Hart (2010) identify Indigenous Research Methods as a paradigm that is informed by relational ontologies, relational epistemologies, and relational accountability and used specifically by Indigenous scholars. Chilisa (2011) identifies a qualitative approach that embraces "a worldview focusing on the aspects of ontology, epistemology, axiology, and research methodologies of [Indigenous peoples]" as a postcolonial Indigenous paradigm (Chilisa & Kawulich, 2012, p.13). As has been noted, individuals take issue with the term "postcolonial" because Indigenous people are still fighting against colonialist oppression throughout the world. Nonetheless, it was my goal in this thesis to reinforce the valuing of Indigenous peoples and Indigenous knowledge systems and philosophies, which Chilisa identifies as a central theme to a postcolonial Indigenous paradigm (Chilisa, 2011; Chilisa & Preece, 2005).

I am not Indigenous, so I am hesitant to say that I can work from an Indigenous world view. That being said, I can work with an epistemology that emphasizes the I/thou or I/we relationship as defined by Martin Buber (1958) as opposed to the I/you, or I/it relationship which is commonly found in dominant western culture. I could work from a system of knowledge, built on relationships, where I did my best to be respectful of the people and the culture, and I was answerable to my relations when I conducted the research, ensuring that what is developed is shared. I depend on Chilisa (2011) in much of my understanding of methodology and thus refer to using a postcolonial Indigenous paradigm.

Carlson (2016) identifies that "living in Indigenous sovereignty means Indigenous peoples are centered and I [as a researcher] am accountable to them in my work" (p.102). With due respect and consultation, I extended an ongoing established relationship I have with two Indigenous elders and asked them to be collaborators with this project. In recompense for their efforts with me I offered for them to be co-authors of the emergent sexual resistance model and program. Carlson (2016) identifies

> eight principles of anti-colonial research methodology for settlers:
> 1. Resistance to and Subversion of Settler Colonialism
> 2. Relational and Epistemic Accountability to Indigenous Peoples
> 3. Land/Place Engagement and Accountability
> 4. Egalitarian, Participatory, and Community-based Methods.
> 5. Reciprocity
> 6. Self-Determination, Autonomy, and Accountability
> 7. Social Location and Reflexivity.
> 8. Wholism (pp. 6-7)

It is not likely or even possible that I fully met these values and principles in an academic context. Nonetheless, I focused on relational accountability to my collaborators, focus group, and Indigenous friends and family while I accomplished my work. While I examined on the focus group interview and data analysis and developed a theory and evidence-based sexual assault risk

reduction and resistance program for Anishinaabe women I did my best to maintain values that are Indigenous-centred and are accountable to Indigenous peoples.

Personal Background and Relationship to the Research

In qualitative research, the researcher is an instrument of collection so personal standpoint must be acknowledged. My choices and opinions in addressing this study were informed by my age, cultural background, spiritual pursuits, personal background, education, and employment. I am a second-generation, Canadian woman in my early fifties. I am Caucasian, with a mixed Eastern European heritage, who identifies as an eco-feminist. My husband and second daughter are Anishinabek and our home is on Manitoulin Island.

Prior to writing this thesis, I lived and worked on Manitoulin Island and plan on returning there upon completion of my master's degree. A good portion of my family, friends, colleagues, and clients are Anishinaabe. I have worked together with Anishinaabe women in mutually supportive actions, talking circles, healing work, ceremonies, and counselling, while observing their strengths. I have listened to the Anishinaabe women in my life talk about the challenges and barriers they face. I am a concerned mother of a talented and vulnerable Anishinaabe daughter who is in her mid-teens.

I have a double honours Bachelor of Arts degree in Religious Studies and English. My work with holistic healing and earth-based spirituality has put me in a place of constantly challenging the dominant culture's colonial patriarchal worldview. My education and work have given me the ability to recognize underlying values through cultural practices and symbolism. I also hold an undergraduate degree in Indigenous Social Work. Pursuing this degree gave me four years of experience in listening, participating, and addressing social work issues affecting Indigenous peoples in an Indigenous-led and Indigenous-dominant environment emphasizing the

use of Indigenous theory and tools. I have worked on Manitoulin Island and the Northshore as a sexual assault outreach counsellor for two years, which has provided me with a clear understanding of the dynamics and effects of sexual assault, along with the concept and practice of sexual violence prevention.

Nevertheless, it is also important to acknowledge that, as a Canadian woman of European heritage, I have the limitation of only being able to look at Indigenous culture as an outsider, and I would not assume that my education, background, or relationships make me an expert on anyone else's experience, culture, or worldview. Likewise, as a white woman, I understand that my physical presence can make some Indigenous people feel unsafe and my spoken intentions can appear untrustworthy to them (Fast & Vézina, 2010). Furthermore, I have been socialized to live in dominant culture and continue to participant in it. I am aware that I can fall into unconscious prejudice, racist, sexist, or classist thinking and act outside of what and who I strive to be.

Mitigating Colonialist Oppressions in Research Practices

Relational accountability to Indigenous interests has been pursued through an already established and ongoing rapport and mutual respect between the participants and the investigator. All potential participants have a mutual interest in empowering Indigenous women and lessening sexual violence against Indigenous women. The investigator has known each of the participants between four and 18 years. Respect for each participant was expressed through the securing of their free, informed, and ongoing consent. Codes of research practice were in keeping with Indigenous worldviews including honouring the interconnection between humans and the natural world. In the focus group we sat in a circle, tobacco was offered, we smudged, were led in prayer, and shared food and gifts. After the study, participants were welcomed back to my home

for a meal and a spirit plate was offered to the land. I plan to respect my ongoing obligations to maintain and pass on to future generations any innovations devised through this research project.

This research project was constructed in such a way that it should reinforce decolonization through the encouragement of Indigenous culture, language, and identity while fostering the welfare and resilience of Indigenous women. This project did not ask for sacred songs, stories, or artifacts. It was respectful of Indigenous peoples' knowledge, values and ways of seeing. Relationships were maintained over the course of the research. Participants in this focus group study were called upon as experts in their respective fields. Their thoughts, words, and perspectives are worthy of acknowledgment for their expertise. Thus, if participants acknowledged on the consent form (Appendix E is the consent form) that they preferred being identified in the thesis and their contribution to the model acknowledged I honoured them by crediting their ideas directly within the model.

Mitigating Potential Psychological/Emotional Risks

There was a risk that participants may have been previously sexually assaulted or have a close connection with someone who was assaulted resulting in the potential that these participants become triggered. In addition, there was risk that participants could judge each other in unknown ways. To mitigate the first risk, my assistant, Sherry Price, gave the participants a list of local counselling resources at the beginning of the focus group. To address the second risk, I reminded participants that the purpose of the focus group was for the discussion of the model and its components only.

Mitigating Potential Social and Physical Risks

Potential social risks included participants misunderstanding and judging each other along with sharing each other's personal information outside of the session. To address this, I

emphasized the need for confidentiality in the consent form as well as verbally before we began. To avoid fatigue, the focus group paused for 15 minutes halfway through. Refreshments and light snacks were served.

Potential Benefits and Recompense

Potential benefits to the participants from their involvement in the project included having the opportunity to improve a sexual assault resistance model developed specifically for their community. Gifting included a $20 reimbursement for travel, a $25 Tim Horton's gift card and one or two small paintings by Anishinaabe artist Mark Seabrook (value $40). Participants were not under any obligation to accept the painting or gift card. Initially, the Tim Horton's gift cards were supposed to be for $20, but at the time of purchase only $25 gift certificates were available.

Data Storage

Notes taken during the focus group and consent forms are stored in a locked Sentry Safe Fire and Water Security Chest in the student's locked home office. Transcripts are stored on a USB and also kept in the security chest in the locked home office. All data (transcripts, focus study notes, and consent forms) will be stored for five years after the completion of the project and will thereafter be shredded. Data will be electronically shredded from the USB key after five years.

Recruitment Methods

Approval from the Laurentian University Research Ethics Board was obtained prior to conducting this study. Recruitment involved a purposive sampling methodology in April 2018. Purposive sampling involves the researcher selecting study subjects based on their common lived experiences or expertise on a specific subject (Berg, 2009). Purposive sampling is also respectful

of Indigenous research methodology, which is based upon already established trust relationships that are reciprocal in nature and where the researcher has already demonstrated her trustworthiness, caring, and continued participation in relation to the community and its people (Kovach, 2010).

The inclusion criteria included identifying as Indigenous and originating from a local First Nation community, having worked for the Indigenous community for over 10 years, having provided direct services to Indigenous peoples (such as a counsellor, teacher, nurse, helper, or advocate), and being aware of the impact of sexual assault for Indigenous women. Recruitment occurred through email to individuals in the Manitoulin and the North Shore, and City of Greater Sudbury areas. In keeping with respecting Indigenous culture and ways, all participants had established rapport with the researcher, were informed verbally about the research project, and verbalized interest in participating in the focus group.

For the recruitment, I sent an inquiry email (see Appendix G) to Indigenous peers and mentors whom I knew had served in the Indigenous community for over a decade. I described the focus group purpose and activity and inquired if they may be interested in participating in the focus group or knew someone who met the inclusion criteria. Initially, nine professional Indigenous helpers were approached. One declined due to conflict of interest, one declined due to scheduling, one declined because they were out of the area, one declined due to health reasons, and one did not respond. Two were ineligible as they were consultants. One respondent, upon inquiry, brought his partner with him, who also fit the criteria.

Participants

A total of three Indigenous helpers participated in the focus group. They were all over the age of 40 and live in the Sudbury/Manitoulin area. All were Anishinaabe, have invested decades

as helpers in the Indigenous community, and have an in-depth understanding of the issue of sexual violence for Indigenous women. All participants chose to use their real names for the study. Their rationales included comments like "I am comfortable with my own name." Their name are Jim, Rita and Melissa. A check in and thank you conversation via email and Facebook followed within a couple of days of the focus group. All participants voiced interest in reading the completed thesis and I informed them I would also send them a short summary.

Procedures

The session took place on April 28, 2018 from 1:45-5:00 p.m. at the Tehkummah Community Centre, 456 Hwy 542A, Tehkummah, ON P0P 2C0. Unexpected road closure affected individuals' arrival time, changing the initial start time of 1:00 to 1:45. I arrived at noon to set up the room, arranging a table to the side for beverages, cups, napkins, muffins, fruit tray, and vegetable tray. A third table held reference books, ethics material, handouts, and background information binders, honoraria, extra pens and writing paper. A selection of 50 paintings were on display on the honorarium tables so each participant could choose their own painting; they were invited by the artist to take two if they so choose. A table was set up beside the interview table with the computer for recording purposes. The interview table with six chairs was placed at the side of the room, close to the recorder, to accommodate the three members of the focus group, one collaborator, the interviewer, and the assistant. Collaborator Mark Seabrook, chose to sit at a separate table beside the group and participate from that location as he was looking after the recording device.

Upon arrival, individuals were greeted by the researcher, (re)introduced to fellow participants, encouraged to take their honorarium, and offered food and beverages. The honoraria of $20 cash for travel expenses, $25 Tim Horton's gift card, and, a small painting were given to

participants before the focus group began. Participants were offered refreshments prior to beginning the session in order to create a relaxed and comfortable setting for the participants to meet and for some of them to reconnect with each other again. At 1:30 the focus group filled out the consent forms together. The written consent was obtained after participants were briefed on details of the research and focus group, provided with time to read the written material, and been given an opportunity to ask all their questions. Participants were reminded that they were under no obligation to accept the money, painting, or gift card. They were also reminded that they could choose to withdraw their consent at any time and were free to leave the focus group at any time and would still be able to keep their honorarium. This was followed by a smudging and opening prayer addressing the four directions, conducted by Marie McGregor Pitawanakwat.

Focus Group Presentation

The focus group began with a 45-minute presentation about the emergent model and program. It explained how sexual assault resistance fits into the larger picture of sexual assault prevention systems. I then shared the brochure, explained the emergent model and the four developed components that grew out of that model for the program, and explored a brief overview of *N'de Nibimwidoon* – I Carry My Heart, a sexual assault risk reduction and resistance training program for *Anishinaabe-kwek*[19]. This model, program, and components are discussed in chapters four and five of this thesis and were developed by myself, in collaboration with advisors Mark Seabrook and Marie McGregor Pitawanakwat. The presentation ended with a brief talk about the saying identified on the back of the brochure that addresses that need for Indigenous women to carry their hearts (see Appendix I). A 90-minute discussion followed the presentation.

[19] *Kwe* means woman in Anishinaabemowin, *kwek* meaning women.

Focus Group Discussion

Focus groups are involved discussions addressing a specific topic of relevance to the group and researcher, are usually semi-structured, and guided by a researcher (Edmunds, 1999). The purpose of the focus group was to discuss an emerging Anishinabek sexual assault resistance model and program. The focus group was held in a relaxed, comfortable atmosphere where respondents were made to feel at ease.

As per Krueger and Casey (2009), a question route (see Appendix A), which is a predetermined and ordered list of questions, was created and used in the focus group. The questions were all open ended and carefully developed after considerable reflection and input. Participants were asked questions like: "What do you think of this model? What do you mean by good/bad/limited (whatever descriptive adjective used)? Are there any parts of this program that feel right in connecting sexual assault resistance theory to Anishinabek cultural teachings?" Elaboration was asked of all statements that were relevant to the research questions. The researcher, who had developed the model, moderated the session. Although I worked from a predetermined list of questions, the format of the focus group was semi-structured, and the natural flow of conversation dictated the order of the questions.

My role during the focus group was to seek specialized input for the development of an empowerment-based sexual assault resistance model for Anishinabek women and to moderate the discussion. During the discussion, respondents bounced off each other's ideas when sharing thoughts and reflections. This allowed for consensus to build and additional nuances within the model to be realized. In order to encourage everyone to participate, I asked specific questions to specific respondents who were quieter during the discussion. The focus group session was digitally recorded.

Method of Transcribing

Before transcribing, I simply listened to the full focus group twice. This gave me a comprehensive overview of the group, the tones, the approach, the flow, what was shared, and what was not shared. From listening to the recording, I created an abridged transcript, which is a transcript that omits all the irrelevant conversation in the group (Krueger & Casey, 2009). Irrelevant conversation can include words and phrases people might repeat when they are thinking such as ums, ahs, "like", and "I can't remember what the word is", repeated words in sentence structure, and non-essential comments such as "oh that reminds me, I need to pick up milk on the way home today." Notes and observations were written by the researcher and the assistant during the meeting.

Analyzing Focus Group Data

The analysis and interpretation of focus group data for continued model development necessitated thoughtful attention and judgement. Data analysis used in this study included systematic procedures suggested by Berg (2009), Creswell (2007, 2009, 2014) and Stewart (2007). Stewart (2007) identifies, in analyzing focus group data, that the "scissor-and-sort technique" is an extremely efficient approach to analysis (p. 116). He also acknowledges that this approach is exceedingly dependent on the judgements of the analyst, in that she decides which transcript sections have value, categorizes them into topics, selects representative statements for these topics, and interprets the meaning. It is clear that there is prospect for both bias and subjectivity in this form of analysis. According to Stewart (2007) "it shares many of the characteristics of more sophisticated and time-consuming approaches" (p 117).

Data analysis included listening, transcribing, identifying meaningful data, organizing them into themes, and discussing the values and meaning of the categories in relation to the

research purpose and question (Stewart, 2007). Data can include observations of reactions, questions, comments, phrases, sentences, or long explanations of individual participants. Stewart (2007) identifies that "the only requirement is that the material be relevant to the particular category with which it has been identified" (p. 116). The quantity of material included in any specific topic depended on the significance of that topic to the research question and the quantity of variations in the focus group dialogue.

Ensuring Quality of Findings

Qualitative researchers agree that trustworthiness criteria of credibility, transferability, dependability, and conformability are essential to ensure the rigours of qualitative findings (Schwandt, Lincoln, & Guba, 2007). According to Guba (1981) member-checking the researcher's interpretation lends credibility to a study. Credibility involved the procedure of checking data, confirming findings, and corroborating analyses (Morse, Barrett, Mayan, Olsen, & Spiers, 2002).

Once the interview was transcribed, initial member checking occurred. Member checking is a collaborative process, which consists of including participants' review of the transcription to ensure their responses are accurate (Manning, 1997). Each participant received an electronic copy of his or her transcript two weeks after the focus group. This created an opportunity for them to review their comments, confirm accuracy, and clarify ambiguities. Corrections and continued reflections were specifically made and tracked through Microsoft Word. Additionally, after the complete analysis, a draft of the findings, a summarization, key highlights, and changes to the models were shared with all participants for feedback and comments in relation to the gathered data.

Likewise, I tried to use "thick description" (Bitsch, 2005, p. 85). Thick description involves identifying and detailing research processes, from data collection to the final recommendations. It helps readers understand the setting and different perspectives on the themes. Likewise, it supports fellow researchers in duplicating the study under similar situations. Descriptions have been rich and thick throughout this research process.

Dependability involves the finding having a sense of "stability over time" (Bitsch, 2005, p. 86). It involves the focus group participants examining the study findings, assessment and recommendations to ensure they are in keeping with the data received from them (Cohen, Manion, & Morrison, 2011; Tobin & Begley, 2004). Dependability also takes into consideration potential errors because of different realities (e.g. having an external auditor to go over work to verify the data) (Guba, 1981). Dependability was ensured through use of an audit trail, confirmation with my advisors, collaboration, coding verification, and confirmability.

I used an "audit trail" to ensure steps could be followed in future research. Members of the thesis committee examined and agreed with the proposed methods and procedures. Further, after the data was collected, my collaborators, Mark Seabrook and Marie McGregor Pitawanakwat reviewed and confirmed my interpretation of the findings. Throughout every step of the research project I did my best to be respectful and listen to the thoughts and advice of my thesis committee and my two Anishinaabe collaborators, as well as to limit my personal biases and assumptions as suggested by Lincoln & Guba (1985). The thesis committee and ethics committee reviewed the semi-structured interview guide to ensure a relevant and unbiased lens was used. Coding verification was discussed with Marie McGregor Pitawanakwat to ensure an unbiased approach. Efforts were also made to ensure the respondents received ample opportunity to give feedback and clarify their responses. Confirmability addresses objectivity of the study by

examining the similarity of views between two or more individual's assessment about "the data's accuracy, relevance, or meaning" (Elo et al., 2014, p. 2). This was accomplished by sharing the study findings with the study participants to ensure that I honoured their voices and intentions accurately.

Conclusion

This chapter explored the methodology used in the focus group research study, including ecofeminism as my worldview, and some of the characteristics of qualitative research and Indigenous methodologies. Also touched on was my personal background and relationship to the research. Mitigating concerns such as colonialist oppressions in research practice, potential psychological/emotional risks, along with potential social and physical risks were also addressed. Potential benefits, data storage, recruitment methods, a description of the participants, and procedures were explored. Finally, the outline of the focus group presentation, and discussion, transcription, analysis, and quality assurance were explained. The next chapter explores the findings from the focus group study.

Chapter 7: Focus Group Findings

I engaged with a focus group of three Anishinaabe helping professionals for the purposes of the continued development of an emergent Anishinaabe sexual assault resistance model and preliminary program. In order to achieve these goals, my intention was to seek input from the focus group to better understand the perspectives of Anishinaabe helpers regarding the model and program content, and the strengths, limitations, and challenges, as well as to provide suggestions on needed changes before introducing the program into their communities.

The focus group was limited to a small sample of two elders from Sudbury and a professional Indigenous helper from Manitoulin Island. All three participants chose to be identified in the thesis and acknowledged that they appreciated that their contribution to the model appropriately documented through nods of agreement and signing Appendix E, Consent Form: (Given Name). The three participants were Jim Eshkawkogan, Rita Maiangowi and, Melissa Kasunich. All three focus group participants have over 20 years of experience serving the Indigenous community, and all have ties to Indigenous communities in the Manitoulin area. Two have lived in rural Atikameksheng Anishnawbek and worked in Sudbury for over 20 years.

Both collaborators, Mark Seabrook and Marie McGregor Pitawanakwat, along with assistant Sherry Price were also present at the focus group. Sherry processed forms and kept notes during the presentation and focus group discussion. Collaborator Mark Seabrook helped operate the recording device during the presentation and focus group discussion. Collaborator Marie McGregor Pitawanakwat helped prepare food and lead us in opening and closing prayers.

The focus group appeared relaxed, attentive, engaged, and thoughtful. I spent the first 45 minutes of our time together describing the model, its components, and the preliminary program

based upon the model. Participants took their time to understand the model and program and asked questions of me throughout the presentation. They demonstrated a clear understanding through their questions and comments. Once the presentation was complete, I asked the focus group participants questions via a semi-structured interview guide to further the process of obtaining feedback. Subsequent to the focus group, the recording of the interaction was transcribed, and themes were uncovered. Themes include relevance; colonialism; trauma; word usage and translation; spirituality; teachings; empowerment, resistance, and resilience building; specific recommendations; and connection to community.

Relevance

Participant questions, comments, and observations demonstrated recognition of the need for a sexual assault prevention program for Indigenous women; one that is spiritually based and culturally grounded. The theme of relevance of a sexual assault resistance program was broken into two subthemes: need for a program and the relevance of the proposed program. The need of the program subsection identifies participants' shared concern about sexual violence against Indigenous women and the current lack of programs to address this concern. The second subsection, relevance of the program, explores the participants' thoughts on the relevance of the presented model and program in addressing sexual assault resistance training of Anishinaabe women.

Need for a program. The need for a sexual assault resistance program was identified by the participants throughout the focus group. They were concerned about sexual assault statistics involving Canadian Indigenous women, whether I was engaging current material, how the statistics changed based on rural verses urban communities, whether there were areas of higher

concentration of assault such as those in Winnipeg, and how the statistics were compiled. Jim asked,

> What are the [sexual assault] statistics? Are there any references for urban or for Winnipeg verses other communities? Where do the statistics come from? How are they gathered?

The group discussed that unresolved historic and ongoing intergenerational trauma negatively affects individuals, families and communities and shared their observations that their communities are sometimes being shortchanged in some of the services they receive. Melissa shared that a lack of adequate specialized programs addressing such a high need population often perpetuates the struggles of individuals to meet their basic needs rather than moving past trauma. She stated,

> There are not enough [empowerment] programs [that address intergenerational trauma] to refer to in our area. You are lucky to get an individual in one program a year. One on one counselling for empowerment so often is not enough when you are looking at basic needs struggle. Current crisis that never moves beyond past trauma.

The focus group participants acknowledged that there is a lack of services that address sexual assault and sexual assault prevention. Melissa identified that there was a need for a program to help Anishinaabe women find their voices after having lost them living in a world made unsafe through colonialist oppressions:

> The reality for any of us is that this has been shown to be an unsafe world. We need tools for walking today…How do we help our young women to become stronger and use our voice to stand up and say, "No, this is not OK"? Shaming gets us in trouble, when we talk about boundaries, the voice has been shut down so long for so many of our women. There are so many reasons why [sexual assault of Indigenous women] happens.

Relevance of model and preliminary program. There was one model and a preliminary program that emerged from the analysis of the literature. During the presentation on these, the focus group expressed statements of pleasure with the model and program. They said,

"Well done", "I like that"," and "This is nice" and they nodded their heads often. After the presentation Jim identified,

> I like the model. It's a good guide or map or blueprint at this point to help the individuals look at themselves, look at types of things that can impact them, and to label them. The model is good for that. For people, for finding their bearings.

Melissa appeared to care about and was delighted with the research used to develop the model and the program. Melissa stated, "You have a nice array of research that you have delved into". Through the presentation and sharing of materials, the focus group participants were able to see how Anishinaabe spirituality, teachings, and world view are interconnected to holistic exercises and empowerment activities in the program. Melissa stated,

> Love the very holistic approach with art-based stuff and the inclusion of smudging and ceremonies and connecting with the land. There is a lot of great research that you and I have talked about… how mother earth's heartbeat… and our mother's heartbeat connects to the binaural beats… its grounding going to spirit… how to ground is really helpful before getting to the trauma work. And seeing and hearing there is educational components, [that] empowering is in there, that's really positive.

When asked, two of the three participants commented they could see themselves recommending this model to their daughter or grand-daughter or could see it working in their community. The third nodded her head to the other two participant's comments. Melissa, a mother of two young daughters, in response to the question of recommending this to her family stated,

> Yes. Absolutely. To prevent what's happened to so many countless women. I want to lessen the impact of trauma and empower her to listen to her wisdom, respond as needed and to have a voice! To be safer, when she's out in the world and exploring and learning in a safe and rightful way.

Focus group appreciation of the program extended from participants willing to recommend to family to seeing it as beneficial within their community. Jim stated,

> Absolutely - I can see this working in my community. I'm working in Sudbury so that's my community right now. And the only reason I see it working in our community is

> because it has enough awareness around your resources that [you can] easily reference the program, that's one of the reasons.

The three participants were optimistic for the program and were grounded in the recognition that the model and program are only a step, a part of the necessary healing as referenced in the Truth and Reconciliation Report. Jim commented,

> This is not the answer to everything, so we shouldn't assume that. This is a start. This is a start to the healing, and to recognize their [women's] strength, the sacredness of life, and community. And it also throws in that resistance to protect. And so, this is a start. And people like to know that. This is the next vision, the next step in things.

The other two participants nodded in agreement.

Colonialism

In the presentation I discussed how colonialism could not be separated from ongoing oppression, trauma, and sexual violence of Indigenous women and that a program that addresses sexual violence against Indigenous women also needs to address these effects of colonialism. Focus group participants agreed that the effects of historic and ongoing colonialism in causing trauma are paramount. Melissa identified that intergenerational trauma affects many Indigenous people and she thinks that this is responsible for the assault and sexual abuse happening in varying degrees, often at young ages within Indigenous communities. She says this is because "there hasn't always been the guidance and the teachings available."

One aspect the focus group discussed was the idea of being disconnected rather than being grounded. Jim identified,

> When you bring in the culture…. I often describe that we are tumbleweeds. That we are not grounded, have feet to who we are, to our communities, knowing our own history, knowing our language.

He clearly articulated that colonialism was the basis of some of these historic and ongoing oppressions of Indigenous peoples and how these oppressions hamper the development of healthy self-esteem:

> We recognize that beliefs and the treatment of Native people through Canada's history has become embedded in [our] own self-worth, that it didn't come from a natural evolution of a society. And all of a sudden, those high percentages are there [statistics that verify ongoing violence, oppression and challenges Indigenous people face]. That other piece impacted on everybody's outlook, on the worth, the value, the purpose of Native people. We all grew up learning through [the] curriculum that we had not contributed anything in Canada, that according to the books, we were more of a problem to Canada. That was embedded [in us], people feel that and believe that. Likewise, we have the community dynamics that has a big impact if you buy into it.

Melissa agreed with Jim and added,

> We have lost our ways. We need to see ourselves. There is a saying, if you don't stand for something you will fall for anything. And [we are] so disconnected and so many things have been funneled down through history. And so many people haven't got to connect with what is beautiful about people. The government wanted to wash out the Indian, but it is sad that [harmful government actions] are still alive.

Trauma

The trauma that affects Indigenous people, both currently and historically, was an important topic of discussion for everyone in the focus group. The participants were all acutely aware of the challenges many Indigenous people face when affected by trauma. There were many nods of agreement with each other about comments associated with recognition of the effects of trauma on their culture and their community. All participants agreed that unresolved historic and ongoing intergenerational trauma negatively affects individuals, families and communities. Melissa commented that,

> unfortunately, socioeconomic factors [affect] families and this [sexual violence and sexual violence prevention/resistance] is not talked about. I have been working with families in their home[s] for 15 years and I am seeing those are big missing pieces.… along with intergenerational trauma, a high number of youth suffer from sexual abuse/assault, often at a young age as a result of intergenerational trauma.

There was recognition among the focus group participants that unresolved and ongoing trauma was affecting Anishinaabe women's ability to take their space in the world and had, for many, shut down their voices. Likewise, there was appreciation of how the presented program components and elements worked together to encourage participants' self-awareness and refine their capacity to listen to their intuition. Melissa commented,

> Listening to where there is shame, trauma – you've got that healing…. I love that you are getting to that piece of getting reconnected to that intuition when there is trauma. And that it is hard to tell the difference between intuition and trauma triggers… it is so important that you have included that spiritual healing component and that empowerment piece about "I deserve to be safe no matter what choices" or "I am worth it".

Self-Identity and Boundaries

I explained during the focus group presentation that the literature identified that colonialism and trauma appear to negatively affect development of self, and that an incongruent sense of self will result in boundaries that can be compromised in a variety of ways. I explained that a primary motivation for me in the development of the program was to lend resilience to individuals' sense of self-identity and reinforce their awareness of their own personal boundaries, understand what helps reinforce their boundaries, how to recognize boundary violations and have them practice various options for responding to them. Jim stated,

> I have the belief that one of the important things we need is our identity…. When you are looking at yourself, it's one step towards finding your boundaries and things like that. So, you look within yourself for what you already have, cause [with trauma] they have been pushed back. And for me, and this is my opinion, that's a good acknowledgement or understanding that you are already doing it, it's a step closer to bringing that [to] one's own wellbeing. Too many times when people are in need they spend so much time looking for what they already have.

The two other participants nodded their heads in agreement. I explained further that within the program the Anishinaabe teachings are connected to activities that encourage

participants to identify who and what matters to them. That the art-based activities encourage reflections on personal identity, relationship and foster personal autonomy. Jim commented,

> Identity, yeah, that's very important to start recognizing. You can bring the teachings in around the identity of *kwe-ok* and family, and the aunties, and the grandmothers and the sun and the moon, the earth, the water, and that connection. That's where you will find your identity, your totem, your mother, your grandmother. You are using a lot of grounding strength. And you can use those.

Spirituality and the Heart

The heart is a central aspect of Anishinaabe spirituality. The heart as a concept is interwoven throughout the program and is an important connecting principle throughout. In the presentation to the focus group I touched on how I connected heart and woman teachings with sexual assault resistance training and boundary teachings and kept heart teachings central to the program. After the presentation Jim said,

> You called the heart the starting point, the center of love and connection. What came to mind for me was the truth also. The word *debwewin*, the heart. So, when I think about the idea of the truth, it really means a lot, bringing out the truth, understanding your true self, and your road, your journey, and your understanding of others, truth, and the reality of truth. Knowing the difference between the truth and evil behaviour.… Breaking the word down, truth [translated into Anishinaabe] means *debwewin* [which] means from the heart. So, it's going to be individual.

I explained in the workshop that I believe the heart is used as a detector of spiritual energy, that it is used to determine what is true and right for us and what can be harmful to us. Melissa reinforced this theory by identifying that it is imperative that any aspect of this program needs to be written from a place of heart and that when it is, it will be simple and easy to understand. She said, "[it] feels good inside when it's from the heart." Jim furthered this sentiment with a teaching about teachers stating that when teaching becomes too complex it could be a sign to walk away. He said, "if it gets complicated, you have to move on [because it is clear it is not from the heart]".

Understanding and reaching for inner resources also appears to be an essential aspect of Indigenous spirituality. The Indigenous spiritual practice of looking within connects well with a trauma informed approach and empowerment self defense practices. Jim's observation was encouraging and reflects that this sexual assault resistance model and program could be viable for Indigenous people:

> Too many times when people are in need they spend so much time looking for what they already have.… When you are looking at yourself, it's one step towards finding your boundaries and things like that.… And for me, and this [in] my opinion, [is] good, it's a step closer to bringing [about] one's own wellbeing… because [through trauma and oppression the connection with self] they have been pushed back.

Words, teachings, symbols such as the medicine wheel and the journey of life, animals, colours, and ceremonies all can be understood as aspects of Anishinaabe spirituality but are important in their own right and will be discussed as themes and subthemes. I discussed with the focus group that this program has been developed to focus on women's sacred connection with their heart, the earth, and Indigenous women's healing through using teachings around different animals and nature. Jim expressed,

> I was thinking about a lot of things. Healing, the wolf, and the drum. The hand drum, the symbolism in it. The strength in it. And women in general. People never stop and look in a community. Where the healing does come from? It comes from the women, I can say that honestly. I've seen it.… A number of years ago, 20 years ago in Sudbury, the hand drums all over were coming out and that is when the healing started. People started to address the healing. We didn't have a lot of discussions around healing, ourselves and our spirits. It wasn't until the drums started coming out and carrying those drums [that people started addressing the healing].

Spirituality for this group of people appeared to be all encompassing. Building the program around the heart as a central feature of the program was deemed appropriate by the focus group. Working with heart protector activities such as ceremony and drumming within the program were both welcomed and encouraged by the focus group.

Word Usage and Translation

This theme includes the importance of Anishinaabe translation of words along with the importance of syntax, meaning, and spiritual understanding in the use of words. This theme can be easily hidden or lost in intercultural translation. Words, their meanings, and underlying implications were very important to this group. Sometimes, certain words were appreciated and deemed important aspects of the program. At other times, words were deemed inappropriate for the program. I was fortunate to receive counsel from this focus group regarding where words were working in the model and brochure, and where words were inappropriate in their translation. As I received further teachings on this topic, the focus group members discussed possible word replacement options.

It was clear that the group appreciated the use of *Anishinaabemowin* in the title of the program and within its components. Melissa commented, "It says a lot that you have a title that is *Anishinaabemowin*". Everyone nodded and agreed with her statement. She also stated, "I love that you use the Anishinaabe language [throughout the program material]". Everyone nodded their heads again. Jim picked up on the word *debewewin* or heart in the title, linking it to the word for truth, which to the Anishinaabe people, means speaking from the heart. Jim also discussed the word *zhingis* when referring to perpetrators and provided a teaching. He said that *zhingis*, which is often understood as "bad", really has its roots in the phrase "there is a reason they are out of balance."

Likewise, I was informed that speaking about "strength" and the program being "strength based", although appropriate terminology for social work, is highly inappropriate for usage with Indigenous peoples. Rita was concerned that by using the word "strength" we can be inadvertently inviting adversity to be visited upon us. She said,

> Now strengthen means, to me, you are asking for something to give you a challenge, and to overcome that challenge. It's a negative thing to ask for, so I don't like seeing the word strengthen in [this program]. Yes, take the word out. Be careful of what you are asking for. A lot of people don't know that's it's a challenge you are asking for when you talk about strength or ask for strength.

Melissa said that she also knew of the above teaching. All of the participants unanimously agreed it was important for me to remove the word "strength" from literature promoting the program, within the model, and within the program. Suggestions for replacement words included "reinforce" and "empower".

Another word that was discussed was the word "Indigenous." Jim stated that he keeps pushing back against the term "Indigenous" as he identified that "it dilutes our identity because everybody is Indigenous to somewhere." Jim furthered this sentiment by identifying that his people are confused with all of the different terms that are directed at them from mainstream society, such as Indian, Native, First Nations, Aboriginal and Indigenous. He commented that we don't "even know what we are called. Are we First Nation or Aboriginal?"

The concept of respect was also very important to the group. At one point near the end of the presentation Rita stated, "I was going to ask about respect, but you covered it." Everyone nodded in agreement to her statement.

Teachings

Focus group participants were interested in hearing about the inclusion of their Anishinaabe teachings in the program. I explained in the presentation how the seven-day program has traditional teachings, sexual assault resistance teachings, and empowerment physical self-defence teachings. They all get threaded together like the sweetgrass braid. The elder teaches the Anishinaabe elements of the program through her teachings, talking circles and ceremonies. Melissa commented,

> I am really pleased to see the teachings that would be included in the program. It helps me understand the model. You have done a really nice job on the teachings…. I see here your circle research and connecting it to the teachings and components of your model.

One of the documents I brought to the presentation is a manual that breaks down the program into the subsections and teaching units. Each activity is identified along with its purpose, research supporting it, the goal, and guidelines for the facilitator. I would suspect it could be broken down into two manuals: a user's manual and a program facilitator's manual. During the discussion, Melissa asked to see the manual. She commented:

> I am really pleased to see this. I would have loved to have read this [large manual before the focus group], I think it would help me, when I'm seeing the teachings. This is really lovely, you've done a really nice job on the teachings inside, an in-depth view just from peeking in here, really nice work.... To me, I really love your manual. To me, that's where your work shows that you're honouring and connected to the teachings and understanding them.… I am able to see that it connects with an Anishinaabe population.

Although unfinished, the manual in its current level of development allows people to see and understand the connections being made between some Indigenous teachings and some western theories. Subthemes of teachings are mixed throughout this material. For the purposes of clarity, I have divided teachings into the subthemes of medicine wheel, animals, ceremonies, sweetgrass, drum, and water teachings for this thematic analysis.

Medicine Wheel. Included in the presentation on the preliminary program were four developed components that help tie theories that support sexual assault resistance to Anishinaabe culture. Jim inquired whether two of the developed components, *How Allies & Helpers Affect the Life Journey* and *How Predators and Oppressors Affect the Life Journey* (as seen in Figures 3 and 4) that depict the journey of life as a straight line, are also a circle. I affirmed they were and referenced Black Elk's work as the foundation for my understanding of this dual concept within Indigenous cosmology and symbolism. Melissa commented, "I love that you focus on living the

good life both in your models and in your program. That's very nice." After this part of the presentation Melissa stated,

> Body, mind, spirit, yeah [you] incorporate all of the teachings in your wheel.… I just wanted to thank you for explaining your wheel and we know there are many different teachings within the medicine wheel – you have your spiritual component, as part of growth, grounding. I can see it's in your circle.

Animals. I discussed in my presentation that the inclusion of regional animals for teachings seemed like a natural and familiar way for program participants to view Indigenous teachings connected with sexual assault resistance teachings in the program. I touched on where animal teachings were used in the program. Jim stated,

> You have the bird, the fish. When I first see these my first thought is the totems and the gifts related to them. My understanding for the bird is that it sits in the east. You say, "sees clearly". It also is vision. And the east is where your day starts, so you start with a vision. But it is also good to work with that approach, with that vision…. The only other one I am familiar with is the bear. My teachings are [that it is] the protector and a healer. So, drawing the gifts from the bear – you might want to include more of that.

At this point I shared briefly the spiritual interconnection between women, the bear, and the earth as I understood it and I passed him a book from my personal collection *Wo(Men) and bears: The gifts of nature, culture and gender revisited* (Kailo, 2008). I identified this as one of the literary sources of some of the teaching of bear that I have worked with within the program. I identified that the chapters on Anishinaabe were central to the development of the model teachings touching on bear. Jim leafed through the book and nodded his head.

Melissa also appeared to be looking for specific details and identified appreciating teachings about the *dodems* being incorporated into the program:

> I like how you have the models expanding into the different areas. I like the simplified graphics of them.… I like how you are able to explain where you are getting your teachings from and recognize there are many different teachings. And that sometimes the teachings are switched around. I love that you have used our *wesii-yik*, our *dodems*, our animals from this area, recognizing that this is Anishinaabe territory, so expanding on those gifts in a simplified language.

All of Melissa's likes—the *dodems*, the simplified language, and identifying sources for teachings—are directly connected to Anishinaabe spirituality.

Ceremonies. The practice of ceremonies within the program was important to all of the focus group participants. We discussed the daily practice of putting tobacco down, opening prayers at the beginning of each day, and sharing and closing circles at the end of each day. We discussed smudging, and the opening and closing ceremonies. During these discussions Melissa identified,

> You mentioned in your activities that you want to empower and want to [begin with] putting *sema* down so that there are higher and bigger things. It works for us – it changes how we [approach things] when we start in that way.

Everyone nodded in agreement to Melissa's sentiments. Jim encouraged the inclusion of water ceremonies within the program. He identified that it would be important for me to go out and get those teachings. He also said, "Ceremonies… it's as simple, but as significant as getting up in the morning and starting your day. The smudging, the water ceremonies, are you looking at ways of getting resources for these?"

Sweetgrass, Drum and Water Teachings. It was encouraged by Jim and supported by the others in the group that sweetgrass, drum, and water teachings be incorporated into the program material. Jim suggested,

> I would try to incorporate a [sweetgrass] braid somehow. We've talked about the strength in the braid. It can be used to represent strength.… go talk and learn more about the braid. Men carry the long hair and even when I used to have long hair, we carried that long hair and that braid in respect to the women. That's when I was more comfortable with it. 'Cause then I knew I had purpose. I'm not looking at the drum as part of the seven days, I look at it as the introduction and awareness of it. There is so much. There are the water teachings. You know, from the cultural point of view, you'll want to get those little pieces in there.

Melissa and Rita demonstrated their agreement by nodding their heads after this sharing.

Colours. The colours used in the model and the four developed components were important to all of the focus group recipients. They all appreciated the bold, bright colours. Rita, although liking the colours used, suggested she would have worked with the four traditional colours, black, yellow, red, and white. Jim astutely identified the conundrum I experienced with white and stated "It could be hard with the white with the colour of the background. These are also the four colours in other medicine wheels." Melissa stated, "the colour coding is really nice". Jim agreed.

Empowerment, Resistance, and Resilience Building

I shared in the presentation how the program was strengths based. I described how some of the program components include role plays of boundary setting, boundary protecting, and being an ally of someone in need. I explained how and where self-awareness, self-determination, and empowerment theory interconnect in this section, to support skill sets that might have been missed by trauma survivors. Melissa responded to the empowerment pieces by saying,

> You've got that building voice, building strong allies. I have not seen much of that – that's something unique that you have tapped into there.… the [trauma] healing piece, the [resistance] empowering piece, together, side by side, and hearing that is what you are doing – that's big. Because without both, together we would still freeze and flop.

When shown some of the program modules Melissa remarked

> I'm just connecting. I really love this empowering piece of Michelle's work here.… You know that group dynamic is far more impactful because it connects us. We've done research on it. So, I really love the group idea of empowering, getting our voices and our power back.

In the presentation I explained how resilience and resistance are interconnected and reinforced in the program. Everyone nodded in agreement when I shared how the teachings on resistance and resilience worked. Melissa said,

> I really like that word [resilience], too. That it would be nice to incorporate [into the program], that's my thought. Because, it's true, we are still here. We walk through, when

> you look at those protective and resilience factors and you hear the people, we walk through the hard stuff, residential schools, and the one key, that education is that connection to cultural and spiritual, is really big. So, we love to see that, acknowledging that positive strength-based [program] without saying strength.

Specific Recommendations

There were some specific suggestions regarding participants' age range. Maintaining places of emptiness were important moving forward and so were the recognition of Mark's artwork, using bright colours associated with the medicine wheel (although not the standard ones that are commonly used), and encouraging the use of *Anishinaabemowin.*

Participant Age. All of the participants were concerned about the program recipients' age range. Unanimously, they agreed that the program should begin by age 10, even 9 for some, and go to age 24. Rita identified that age nine may not be too early for youth to begin a program that teaches participants to recognize or identify predators "because at age 12, they are already in there." Melissa agreed with making it a little bit earlier and extending it to 24 stating,

> Unfortunately, there is a lot of intergenerational trauma. Often assault and sexual abuse happens at varying degrees at a young age. And women leave the home are at a lot of risk as well. Where there hasn't always been the guidance and the teachings available. So, I think this is important to include.

Melissa also identified that "if a partner is abusive it can turn toward children. So, taking this younger is important." Jim agreed and added that "when we look at young people. They are very young when it comes to experiences; [they have limited] opportunities."

Maintaining Places of Emptiness within Program. I explained during the focus group presentation that I kept the evenings open to create space for walking the land and for giving the participating elders space to add additional activities to the program without them conflicting with the other programming needs. Melissa remarked,

> I really like to hear that, because there have many healing programs where they cram your evening with stuff and it is exhausting. You need rest and reflection time to absorb

> the process and unwind, help your body, mind, and spirit to wind down at the end of the day's heavy work.

Brochure. There was agreement with participants that it was important to put Mark's name on the brochure cover under the painting he created. Likewise, the brochure, which was created for the focus group, was identified as being too busy to be used for the public. Nonetheless, as a prototype it was something else to look at and assess. People appreciated the brightly coloured Anishinaabe artwork, spiritual focus, the model, four integrative components, and the use of *Anishinaabemowin* in the brochure. Melissa commented,

> I love your artwork on your pamphlet; pictures are really significant. It says a lot that you have a title that is *Anishinaabemowin*, and your spiritual direction, and your models [integrative components], and your colours in there.

Connection to Community

Ensuring my connection to community was an essential theme for all of the focus group participants. This included understanding my history of connection to community, encouraging me to have Indigenous people with me when presenting the idea to other Indigenous people, and reaching out to Indigenous allies within the community. All of them agree that a lack of connection could be harmful to the development of the model but that a stronger connection would not necessarily guarantee further development. All three participants agreed that within the Indigenous population, relationship is paramount. Jim commented, "it's all about relationships. Reciprocity, it would be about becoming known. That you are invested in those relationships."

Jim and Melissa commented that I would need to have trusted connections with community in order to have the model accepted. Jim said, "If I popped in out of nowhere, "[I] would not be able to do it." Likewise, he commented I would also have to have a strong ability to explain the program, including both the Indigenous and non-Indigenous aspects, in a simple way,

identifying sources and resources. Quoting an old adage, Jim stated, "You will need to be able to walk and chew gum at the same time." He identified that "They are going to ask, *What's this about*? They are going to ask, '*Who is this elder?'* and ask, *'What does this wheel mean?"*'

Melissa added,

> Some of our own instructors and [some of the] ways [we do things makes us] resistant to challenge [existing] beliefs or structures. It [this model and program] even might threaten relationships, even though it is empowering people. Sometimes a model or something [new] can be threatening.

Conclusion

This chapter explored the themes that emerged through the questions, comments, observations, and sharings of three Anishinaabe helpers. Themes explored relevance; colonialism; trauma; word usage and translation; spirituality; teachings; empowerment, resistance, and resilience building; specific recommendations; and connection to community. In the next chapter I will discuss these findings in relation to the goals of the program and existing literature.

Chapter 8: Discussion

Chapter 1 identified the high rate of sexual violence against Indigenous women in Canada. Decolonization demands that regional experiences, along with cultural and spiritual nuances, are respected and incorporated into programs addressing sexual violence prevention for Indigenous women. This is of upmost importance and not standard practice in mainstream social work. Coates, Gray, and Hetherington (2006), identify that most social workers are not considerate of Indigenous perspectives and culture but instead utilize anti-oppressive practice literature to address serving Indigenous peoples. The purpose of this thesis is to develop a sexual assault resistance model and preliminary program for Anishinaabe women living in the Manitoulin area. This development includes the insights, thoughts, and suggestions from a focus group of three Anishinaabe helpers.

This chapter contains a discussion of the findings from the focus group study. Some of the participant comments and observations were used to ascertain the relevance of the emergent model and preliminary program as presented at the focus group. Many of their comments reflected the initial literature search findings that identified decolonization, trauma, resistance, empowerment, and resilience as essential foundational aspects of a sexual assault risk reduction and resistance model and program for Indigenous women. This discussion addresses each of these underlying concepts within the literature. Some of the focus groups' questions and suggestions were used to improve the quality, relevance, and accountability of the emergent model and preliminary program. This chapter also includes revisions of the model and program based on focus group discussions. Next, the subject matter not discussed, sexual assault risk reduction and resistance is commented on. Finally, the connection to the community is addressed

and some of the focus group suggestions and comments are considered in shaping future direction of the initial model and program.

Relevance

Relevance was ascertained through discussion of the emergent model and preliminary program along with their specific features or elements. Assessment for relevance was based on discussion group responses directly pertaining to the community need for a program such as the one discussed, along with focus group appreciation/acceptance of the contents and context of the model and program presented. The focus group deemed the emergent model and its principles and organization, relevant in content, easy to understand, and graphically appealing. They appreciated how it reflected Anishinaabe women's experiences of the complex oppressions that coincide with sexual assault. They were likewise pleased with how it honoured Indigenous women's spirituality along with fostering resilience and resistance factors through teachings associated with the heart.

The focus group voiced appreciation of the model and the program's content and construct also helped determine relevance. Phrases they said included "I really like this", "I'm glad you included that", and "I appreciate how you did this". Participants recognized the need for the program in their respective communities as none could identify existing programs. The focus group participants' queries and comments demonstrated that they wanted women in their communities to have access to a program that is culturally and spiritually sensitive, based on leading evidence and research that is trauma-informed, and addresses the needs of a population dealing with historic and ongoing oppression and colonialist influences. The focus group's acceptance and recognition of the value of the model and program to themselves, their female

family members, and women in their communities is pertinent in assessing the possible value of this model and program and could signify that they are worthy of further development.

Appreciative words were spoken about the program name, *N'de Nibimwidoon*. The focus group agreed that they liked the saying chosen as the inspiration for the program. This saying refers to a traditional Tsitsistas proverb that was also reiterated by local elder Art Solomon (Solomon & Posluns,1990). The name, motivational saying, and underlying context were discussed as being intimately relevant to Anishinaabe women and offering a clear unifying principle of supporting Anishinaabe women in learning the art of holding their hearts high along with fostering Indigenous women's emancipation, empowerment, and sexual assault risk reduction and resistance. Melissa voiced that she wished that the program had existed for her generation when they were young; for her children and other women in the communities in which she serves. Jim stated that he and Rita, although having ties to the island, identify their community as Sudbury, and know the community in Sudbury would welcome a program such as this.

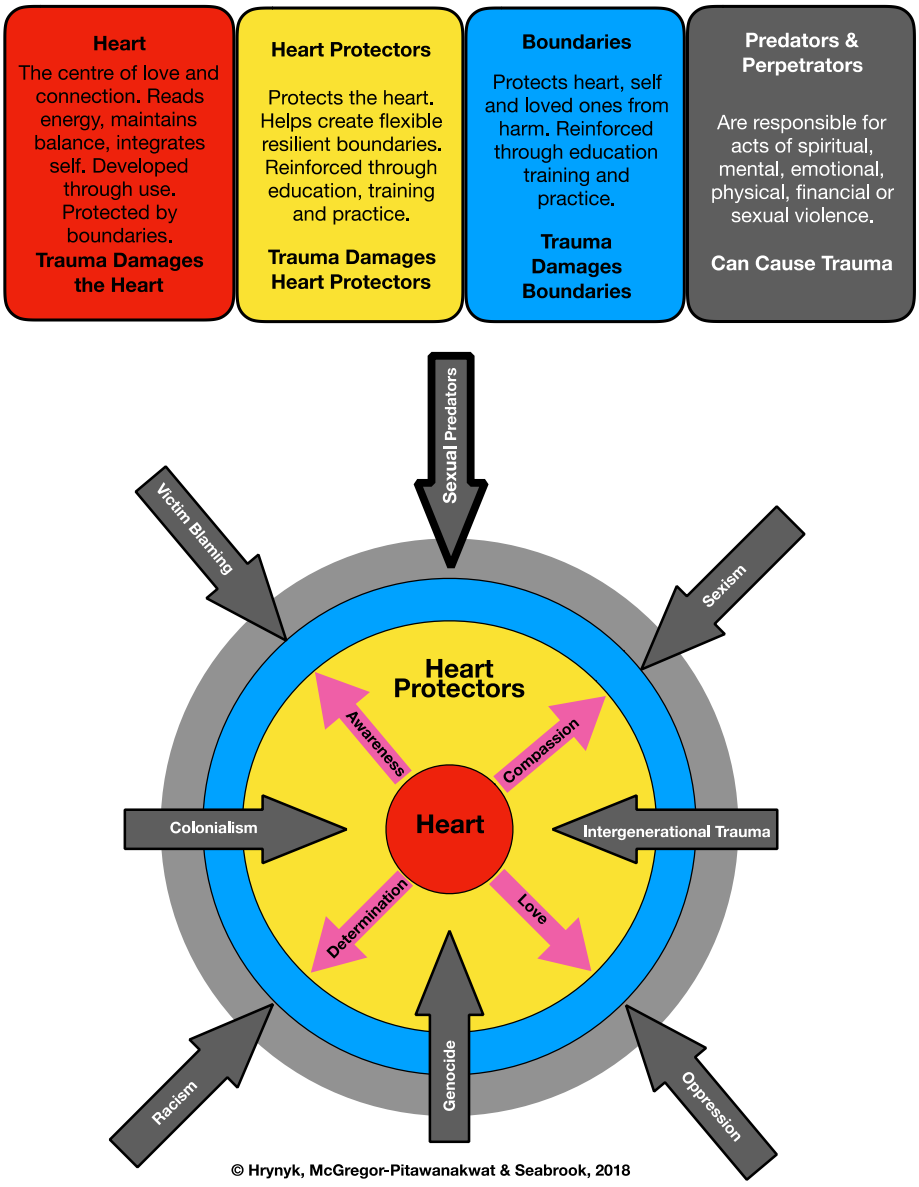
The *N'de Nibimwidoon* program was also considered relevant in content, context, and form by the entire focus group. They appreciated the use of regional elements from the medicine wheel, to women's teachings, to teachings involving regional animals. They had positive comments about the addition of the four integrative components and were appreciative that a trauma informed approach was used with the program.

Recognition that the model and program were based on research was important to the focus group. That any component and teaching that touched on Indigenous wisdom within the program could be linked to Indigenous sources was also very important. Likewise, the wide array of different teaching modalities such as arts-based, theatre, empowerment self-defence, and

ceremonies offered were deemed essential to the focus group. Stevens (2010) identifies that Indigenous clients and helpers are "recognizing the need to look inward, to recognize the strength of their spirit and the role spirituality plays in fostering resiliency" (p. 181). Unfortunately, Indigenous spirituality is marginalized and incorporating it into helping Indigenous peoples can be challenging (Stevens, 2010). Recollet, Coholic, and Cote-Meek (2009) identify that "the incorporation and consideration of Aboriginal viewpoints within the social work and spirituality literature makes sense because Aboriginal cultures, spiritualities and helping practices are so intimately connected" (p. 178). They remind us that Indigenous perspectives focus on the "importance of kindness, respect, mutual sharing, spirituality and its intimate connections with [Indigenous] culture" and that diversity of Aboriginal people needs to be respected (Recollet, Coholic, & Cote-Meek, 2009, p . 178).

The focus group agreed that the model and program were sufficiently relevant. I was able to incorporate all of their suggested revisions into the existing structure except for one. Rita stated she would have liked more common traditional colours, Jim identified that the colours used were also traditional, and Melissa liked the existing colours. The colour Rita desired was white and I had already incorporated that colour into the model design, thus, I chose not to revise the existing model. The model required only one change, that being the removal of the word "strength", as suggested by Rita and supported by the other two participants. Terms used instead of strength for the model included "developed" and "reinforced." Below is an updated image of the *I Carry My Heart: Sexual Assault Resistance Model.* (See Figure 8)

Figure 8: Revised I Carry My Heart: Sexual Assault Risk Reduction and Resistance Model



There were some revisions to increase the relevance of the program which included increasing the age range (Rita), removal of the term "Indigenous" from the literature (Jim), connecting deeper with *Anishinaabemowin* (Jim), and ensuring there are the bear, drum, and water teachings in the program (Jim). Participants' revisions revealed that the model and program may merit further development.

Within Indigenous communities elders help ensure the survival and continuance of spiritual and cultural traditions against the tides of colonialism, patriarchy, and capitalist modernity (Sium & Ritskes, 2013). One of the questions this research addresses is how I can, as a Canadian social worker of European ancestry, collaborate with Indigenous peoples to help foster the introduction of best research and evidence-based sexual assault resistance material to Indigenous communities. The three focus group participants, through their endorsement of the model and preliminary program, gave me hope that both may be welcomed into Indigenous communities. As the focus group assured the relevance of the emergent model and preliminary program, it became applicable to discuss various themes identified in the last chapter and how they could further develop the model and program to make them more relevant for their prospective communities.

Discussion of the Model and Program Themes

It was important to initiate the discussion beginning with relevance, in that if this emergent model and program were not deemed relevant by the focus group, any augmentations or additions to them would be redundant. That the focus group has identified that the model and program along with their goal, underpinnings, and approach as appropriate, congruent, and welcomed allows this chapter to move forward into a discussion of the themes and revisions of the model and program. What follows is a discussion of the themes of trauma, decolonization, resistance, empowerment, and resilience as revealed in the focus group findings. First the topic of trauma is discussed. In this subsection I look at how the focus group reinforced the literature findings that identified that Indigenous women are a traumatized population. I then address how the focus group conveyed the need a program approach that is trauma informed and information

in the program that specifically reinforces traumatized women in the sexual assault risk reduction and resistance.

The next subsection, decolonization was paramount for the focus group and within it I incorporate the discussions pertaining to the cultural and spiritual elements. It has been broken down into subsections of respect, spirituality and the heart, medicine wheel, animals, word usage and translation, women's teachings, ceremonies, the drum, and sweetgrass. Each decolonization section addresses the focus groups comments, reflection about the Indigenous element and how the element will be incorporated into the program or model.

Other themes covered in this chapter include resistance, empowerment and resilience. Discussion includes focus group's comments, exploration of the material and reflection of how the focus groups comments were addressed in the program. From these themes specific recommendations involving the emergent model and preliminary program are addressed. Changes to promotional literature and program components, *I Carry My Heart: Sexual Assault Risk Reduction and Resistance Model*, the two Journey of Life models, and program literature are then shared. After these, a topic not discussed, sexual assault risk reduction and resistance is explored. Finally, connection to community along with suggestions for moving forward are examined. Now, I segue into one of the main underlying themes the focus group discussed in light of the model and program: trauma.

Trauma

The group shared their concerns about the challenges Indigenous women experience. They openly discussed how colonialism and trauma have affected their whole community causing confusion, distrust, and dissention amongst community members and families, and reinforcing fear and distrust of outsiders. Melissa identified intergenerational trauma as a

contributing factor to the high rate of sexual assault of youth. Jim related trauma to loss of self which impacts Indigenous people's self-image and self-esteem, rendering them ungrounded and like "tumbleweeds." Jim's observations are echoed in a statement made by Ramirez and Hammack (2014) which identifies that Indigenous people's social and cultural identities "inherit the legacy of genocide and colonialism, which has the potential to create significant challenges in their psychological development" (p.113). Duran (2006) identifies the ongoing trauma that Indigenous people experience as soul wounding. Deprince and Gagnon (2018) identify that,

> A trauma-informed approach emphasizes the importance of empowering survivors. By collaborating with survivors and providing them with information about the consequences of violence and the link between consequences of violence and the link between consequences and revictimization risk, providers can empower survivors to make changes to enhance their own sense of safety and control (Clark, Classen, Fourt & Shetty, 2015). While the person ultimately responsible for stopping sexual assault is the offender, trauma-informed approaches offer powerful ways to empower women and bystanders to have agency in responding to sexual assault (p. 29).

The focus group asserted that the Anishinaabe people in northern Ontario are a traumatized population and that the program needs to be trauma informed. The emergent model and preliminary program were developed to be trauma-informed, teach about the effects of trauma, and counter some of the identified effects of trauma that create barriers in learning the skillsets necessary for sexual assault risk reduction and resistance. The preliminary program was steeped in Indigenous and sexual assault risk reduction and resistance theory and research in its development to be trauma informed targeting specifically a Northern Ontario Indigenous population.

Decolonization

Decolonization was a central theme in the focus group's queries, comments, and suggestions. Program refinement involved the elimination of specific terms like "Indigenous" and "strength" and reinforcing practices such as respect and reciprocation. The participants

identified that colonization was a major contributor to Indigenous women's oppression and ongoing traumatization. The significant loss of connection with regard to spirituality and culture are ongoing intergenerational wounds that underscore the profound suffering of the Anishinaabe peoples, individually and collectively. Jacob and Miranda (2016) state that the "loss of language, culture, identity, voice and history" are all consequences of colonialism (p. 248). Jacob (2013) argues "the power needed to heal our [Indigenous people's] soul wounds already exists within our people and traditions" (p. 12). Brave Heart Yellow Horse (2003) states that historic and intergenerational trauma are "cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma" (p. 7). For Indigenous women, the wounds caused by the legacy of genocide and colonialism are further compounded by ongoing sexism and poverty and lead into manifold opportunities for further mental, spiritual, emotional, and physical traumatization.

Decolonization is perceived by Indigenous leadership and scholars as a necessary step toward Indigenous emancipation (Brown, 2016; Jacob & Miranda, 2016; Mackinlay & Barney, 2014; Risling Baldy, 2017; Sium & Ritskes, 2013; Steinman, 2016). Corntassel (2012) states "if colonization is a disconnecting force, then resurgence is about reconnecting with homelands, cultures, and communities. Both decolonization and resurgence facilitate a renewal of our roles and responsibilities as Indigenous peoples to the sustainable praxis of Indigenous livelihoods" (p. 97). Within the discipline of Indigenous studies, decolonization involves "the comprehension of how oppressive structures of colonialism (such as individualism and patriarchy) color our everyday worlds and then to apply that knowledge in ways that disrupt colonized ways of thinking, doing, and being" (Jacob & Miranda, 2016, p. 249). Thus, it is not surprising that the

focus group was able to identify and appreciate the decolonizing undercurrent within the *N'de Nibimwidoon* program.

Decolonization involves the process of re-instilling the rights of Indigenous peoples to define themselves and their values outside colonial oppression (Brown, 2016; Steinman, 2016; Wane, 2013). It re-establishes self-reflection, and self-determination, and rejects colonialist mindsets and norms (Brown, 2016; Steinman, 2016). Decolonization invites Indigenous peoples to write their own stories and histories (Brown, 2016; Risling Baldy, 2017; Sium & Ritskes, 2013). Any program involving Indigenous people must recognize their ways, divisions, and cultures respectfully and responsibly. Forms of decolonizing include rewriting the history of colonization from an Indigenous, spiritually-based perspective and encouraging Indigenous women to share their own stories of resistance and resilience (Sium & Ritskes, 2013). Guerrero (2003) identifies colonialism as a simultaneous attack on Indigenous women's spirituality and the land. He states,

> "Native Womanism" also has an ecological perspective, because there is also a connection between the denigration and subordination of women and the corresponding degradation and subjugation of nature through acts of ecocide (the erosion of the natural environment or ecosystem). Each aspect of this *feminized* subordination of nature, Natives, and women is a manifestation of the denigration of the *female principle*, and this engendered-female principle of subordination can be contextualized as strands in the web of imperialism. This denigration of the *female principle* is the result of the patriarchal colonialism that has been imposed on Native peoples and others in the process of conquest as part of an imperialist agenda. This intersection among nature, Natives, and women, therefore, also serves as a means of illustrating advancing genocidal agendas, because genocide (the destruction or erosion of a people) is often inextricably linked with ethnocide (the destruction or erosion of their cultures) and with ecocide (the destruction or erosion of their environment). (pp. 67-68)

Likewise, in decolonizing activities involving Indigenous peoples, the land is more than a backdrop, space, or a location; it is a sustainer, speaker, and archive for Indigenous stories. Wheeler tells us that land is "mnemonic, it has its own set of memories" that are given voice

through Indigenous peoples (as cited in Byrd, 2011, p. 118). Recognizing the land as a living breathing entity, that is conscious and cognisant of our relationship with Her is a primary aspect of decolonization. Therefore, it is essential that decolonization must begin with acknowledgement of Anishinaabe peoples' inherent sovereignty over the land they occupy, but also the defense of traditional ways of relating to, caring for, and learning from the land (Sium & Ritskes, 2013). Indigenous women's empowerment, through this sexual assault resistance training program, may help support Indigenous women in reclaiming their spirituality along with fostering paradigm shifts in the Indigenous community and worldwide ecological awakenings.

The model and *N'de Nibimwidoon* program were developed to support Anishinaabe women's decolonization through reinforcing Anishinaabe women's spirituality, deconstructing oppressions, and empowering women's autonomy. It connects Anishinaabe women's emancipation to relationship with the land, traditional Anishinaabe teachings, and the language. Focus group participants voiced their appreciation that the program directly connected Indigenous women's relationship with the land through nods, smiles, and comments. They also liked how it addressed sexual assault resistance through the framework of Indigenous resilience and resistance narratives. Melissa commented that she really liked this and said that she had never seen that approach before. Participants voiced their appreciation of how the program worked on a fundamental level by addressing the displacement, lack of voice, and shame that trauma survivors can experience. They liked the decolonized approach to supporting youth to find and use their voices in safe, supportive environments. Melissa, a fellow social worker and counsellor who works within the Indigenous community, appreciated that encouragement of participant self-awareness and self-determination were cornerstones of the program, and that reconnecting to self, intuition, and a right to safety is reinforced throughout the program.

According to the Aboriginal Healing Foundation, fostering self-awareness and self-determination are two essential activities for lessening the effects of intergenerational trauma initiated by experiences with the residential school system (Wesley-Esquimaux & Smolewski, 2004). Program activities such as the woman's teaching, heart teaching, art-based activities, sharing circles, boundary teaching, and role playing, all help foster self-awareness and self-determination.

Working with decolonization by focusing on existing relationships was essential with this study as was choosing to focus on the communities where I have travelled and established relationships. Being respectful of Indigenous peoples also involves the recognition of the various language and cultural groups across Canada and building programs that honour the nuances and differences amongst them. For instance, individuals within the Anishinaabek culture may speak a different language and have their own unique mythos, relationship with the land, ceremonies, values, and worldviews which may be similar and yet distinct from other Canadian Indigenous cultures such as the Inuit. Reconnection to culture will not lead to everyone's healing however. Likewise, there can be controversy between individuals regarding process and protocol. Whiteduck (2013) identifies that "knowing ourselves means knowing our home, our ancestors, and where we came from; accomplishing such a feat is both the first and the final step toward decolonization" (p. 81). Knowing ourselves is fostered through ceremony, sharing circles, and exercises that support self-awareness, self-reflection, and self-determination. Most of the activities within the program help foster decolonization, some of the more prominent exercises that do so include the elder teachings, program segments that utilize the four integrative program components, art-based activities, effects of trauma teachings, and empowerment sexual education, along with the deconstruction and analysis of sexual assault resistance, resilience

narratives, and victim blaming exercises. These activities have been designed to help participants recognize and challenge systemic oppressions and build individual and community resilience.

Respect. Respect is an essential element of decolonization and intimately tied to Indigenous spirituality. Respect is a key to Indigenous spirituality, relationship, and reciprocation, in a similar way that love would be considered key to Christianity (Fromm, 1956). Without respect, spirituality is neither grounded nor has the connections necessary to flourish. The antithesis of respect is treating people, life, and nature as disposable which is, in essence, what Colonialism and western civilization have been doing (M. Seabrook, personal conversation, February 13, 2018).

I was not surprised when Rita identified that she was looking for the concept of respect within the model and the program. Respect is one of the teachings of the Seven Grandfathers. Respect is an essential component of love and a connecting principle for the heart. Love and respect together form the foundations necessary for healthy reciprocal relationships. Self-respect is a key ingredient and building block for the development of healthy self-esteem. Respect is a grounding principle in the teachings of establishing and maintaining boundaries. Teachings centering on the concept and practice of respect are an essential building block of the *N'de Nibimwidoon* program. Renowned psychologist, sociologist, and humanistic philosopher, Fromm (1956) when on respect in the *Art of Loving* states,

> Respect is not fear and awe; it denotes, in accordance with the root of the word (*respicere* = to look at), the ability to see a person as he is, to be aware of his unique individuality. Respect means the concern that the other person should grow and unfold as he is. Respect, thus implies the absence of exploitation. I want the loved person to grow and unfold for his own sake, and in his own ways, and not for the purpose of serving me. If I love the other person, I feel one with him or her, but with him as he is, not as I need him to be as an object for my use… It is clear that respect is possible only if I have achieved independence; if I can stand and walk without needing crutches, without having to dominate and exploit anyone else. Respect exists only on the basis of freedom: *'l'amour*

> *est l'enfant de la liberte'* as an old French song says; love is the child of freedom, never that of domination (p. 27).

Rita identified she was looking for the concept of respect to be covered in the program, which is understandable, especially given the fact that I am non-Indigenous. People living in western culture often do not understand or practice the art of respect to the depths that traditional Indigenous teachings speak. The spiritual intent for the concept of respect, if there ever was one in western religious culture, has been worn down by the Protestant work ethic, an attitude fostered by capitalism and pursuit of economic gain (Weber, 1958). Respect as it has been taught through colonization has been simplified and ground down to demands for obedience by workers, women, and children to laity, as well as those in direct authority over them. Whereas in Indigenous religio-spiritual worldview, respect is in direct connection to one's integrity, to paying attention to one's heart and living in harmony to one's nature for the benefit of all (Seabrook, personal communication, November 18, 2018).

Brokenleg and Bockern (2003) identify that respect is a deep value within Indigenous culture and community, especially respect for children. Residential schools created significant wounds to Indigenous culture through the removal and abuse of Indigenous children. The remnants of this wounding are passed intergenerationally through various forms of neglect and trauma that children experience in their homes and in their communities (Hoffart & Jones, 2017). Teaching what respect is and how to incorporate it into one's life is a central tenet of the *N'de Nibimwidoon* program. Teaching the Indigenous value and practice of respect encourages self-respect and self-determination of Indigenous women and reinforces self-esteem and sexual assault resistance. An excerpt from Brokenleg and Bockern (2003) explains the tragedy of not emphasizing respect when working with youth:

> Children who lack the foundations for self-esteem live in perpetual stress, for their lives internalize the message that they are worthless. Seventh-grader Jerome from the Pine language: "I want to be treated with respect and dignity. If you respect me, I will respect you. But if you treat me bad, I will probably abuse myself by drugs, alcohol, and low self-esteem". (p. 25)

Respect includes honouring others, giving them the space to learn and to grow at their own pace, appreciating them for how and who they are, and not demanding they be something other than what they are. I believe the teaching of respect, both as a concept and a practice, is a component of empowerment and Indigenous emancipation. Sexual assault is the antithesis of respect. Respect for self and for others, although assumed within mainstream Canadian society, is not a given reality within an Indigenous society that has been barraged by colonial oppressions. Thus, the teaching of respect is an important grounding principle for any program combating violence against Indigenous women.

Spirituality and the Heart. Indigenous spirituality acknowledges and respects the interconnectedness of all natural things and is one of the main roots of the rising Indigenous resurgence (Lavallée, 2010). The importance of spirituality cannot be overstated for the focus group participants as it appeared paramount for all of them through their questions, comments, and suggestions about the model and preliminary program. I believe the two Anishinaabe elders and one Anishinaabe social worker that assessed them shared their approval when seeing that the model and program were infused with aspects of Anishinaabe spirituality, with spiritual teaching grounding it each step of the way. According to Stevens (2010), the practice of reclaiming culturally-based spiritual practices has been gaining momentum and the role of spirituality to foster resiliency is growing in social work practices focusing on Indigenous peoples.

Indigenous spirituality recognizes life as sacred and a Great Mystery. Built into Indigenous spirituality is an appreciation of the interrelationship of all parts of creation. Through

the language and culture there is an intrinsic shift in world view exemplified by the fact that there is no identification of subject and object; instead, all is one. Thus, everything and one is interconnected, and every aspect of existence is spiritual. Indigenous spirituality is convinced that it is both possible and beneficial for an individual to exist in balance within themselves, their community, and their natural surroundings. Graveline (1998) identifies that,

> A spiritual connection helps not only to integrate our self as a unified entity, but also to integrate the individual into the world as a whole. Spirituality is experienced as an on-going process, allowing the individual to move toward experiencing connection—to family, community, society and Mother Earth. (p. 54)

Anishinaabe spirituality holds within it the principles that healing reconnects us with our inner fire and our world. Within Anishinaabe spirituality, tools such as the medicine wheel, story-telling, medicines, teachings with nature, talking circles, and culturally specific ceremonies can be utilized for healing purposes. These elements can all be found within the *N'de Nibimwidoon* program.

Much of the focus group discussions touched on how the Anishinaabe sexual assault resistance program adequately addressed and included Anishinaabe spirituality. The discussions included the model's connection with Anishinaabe epistemology, culture, history, and values along with the program's inclusion and use of Anishinaabe elements. In the program, women, nature, and Mother Earth are intertwined and interrelated just as they appear to be within Indigenous spirituality. For example, one of the teachings in the *N'de Nibimwidoon* program touches on the artwork in the petroglyphs north of Peterborough. They were carved, somewhere between 900 and 1400 CE, on limestone, the same type of stone of the Manitoulin Island bedrock (Vastokas & Vastokas,1973). In the centre of the petroglyphs is a symbolic vulva carved onto the rock. It is questioned whether this symbol of a woman's genitalia divides the world of the living and the mystical otherworld where spirits reside (Vastokas & Vastokas,1973).

Spirituality links pre-contact Indigenous culture with decolonization that identifies sustainable living based on being in harmony with the land and nature as paramount for the survival of humanity on this planet. Indigenous spirituality links language, values, interconnection, community, care, respect, responsibility, and love together in a way that supports sexual assault resistance training as it has been developed in this thesis. Spirituality connects people with non-human helpers and the Creator, it gives hope, guidance, and encouragement for listening to one's heart, and doing what is right for oneself and one's world even when it may be difficult.

> I pray to the Creator when I am happy, when I am lonely, when I am afraid, when things are stressful in my life. The Creator is so close and hears my prayers. My Elders always say, "Be careful for what you ask for." And by that they mean you might get it and then realize that it *really* wasn't what you wanted or needed. Be patient, listen to your spirit helpers and they will guide you. I ask for help and answers and I am *never* misled or steered down the wrong path, because the Creator will guide me as long as I am respectful, honest and living my life as a true Anishinaabe. (Shield, 2009, p. 52)

The intentional integration of Anishinaabe spirituality to create meaning for the program and within the majority of its aspects is a unique difference between *N'de Nibimwidoon* and the two existing sexual assault resistance programs. This fundamental difference may lend not only to the ability for the sexual assault resistance material to be integrated easier for Anishinaabe program recipients but also that these spiritual aspects may help foster further resilience in participants' lives and their communities. Spirituality and art are interconnected in two, art-based activities. The first is based on a Heart teaching, and the second is an art activity exploring the good life and the red road after a sharing circle on the topic. According to Flicker et al. (2014), in their article "Decolonizing Research with Indigenous Youth Using the Arts", youth considered art making "fun, participatory, and empowering … instilled pride, conveyed information, raised

awareness, and constituted a tangible achievement", and that art making is "one way to assist with decolonization for future generations" (p. 16). Stevens (2010) states,

> spirituality, in lived experiences, takes many forms: intuition, dreams, creativity expressed through dance, music, art, visions, and so on.… It allows people to live well in balance with all their relations, to find meaning and purpose in life, and when necessary, to heal. (p. 184)

Infusing spiritual activities into an Indigenous focused program that addresses emotionally charged subject matter and aims to empower youth is a logical direction according to the literature, to the focus group, and to the collaborators that oversaw the program development.

Medicine Wheel. There was consensus amongst the focus group that the medicine wheel would be expected to be used within the program. The medicine wheel is an ancient North American Aboriginal symbol steeped in pre-colonial Indigenous epistemology, values, and world views. The medicine wheel is a circle divided into four equal quadrants through a central axis. The circle represents infinite life in her eternal cycles and rhythms, whereas the four quadrants can represent some of the primary divisions within the whole, such as the four directions east, south, west, and north. The colours of the quadrants vary between nations, communities, and even individuals. For example, some Cree medicine wheels consist of blue, yellow, red, and white (Gendron & Biden, 2008). The dominant colours that I have seen in depictions of medicine wheels in Canadian Indigenous articles are black, white, yellow, and red. The article on the Medicine Wheel written by Dapice (2006) also uses these colours.

Teachings addressing the four directions can involve reflecting on the apparent state of separateness we experience within interconnectedness as a part of the greater whole of life. This greater whole can be within us, our environment, our world, or the cosmos. To focus on one aspect of our life, such as our mental faculty and ignoring other aspects of being, such as our

physical, emotional, and spiritual being can put us out of balance. Murray (2011) states, "wellness for many Aboriginal groups is…based on the medicine wheel, wellness is achieved when there is a balance among these four dimensions within an individual" (p. 451).

The medicine wheel can be utilized as a wholistic analytical tool for a variety of applications such as understanding our relationship with the cosmos or the stages of life. For example, some Indigenous writers use the medicine wheel to explain a traditional Indigenous holistic approach to healing which includes recognizing the importance of mental, spiritual, mental, and physical health (Lavallée, 2007). The emergent model and the four components developed for the program were created using my understanding of the teachings of the medicine wheel and the cycles of life. The shape, teachings, and rhythm of the medicine wheel underlie all of the integrative components. The emergent model, (see Figure 2), *I Carry My Heart: Sexual Assault Risk Reduction and Resistance Model*, uses circles within circles within the model and a rhythm of four is repeated within it. Four is a sacred number within Anishinaabek spirituality (Seabrook, Personal Communication, June 6, 2018). There are the four directions, the four phases of the moon (waxing, full, waning, and new), and four seasons. Although the teachings of the medicine wheel are not transferable to the model, the repetition of the number four should feel familiar, yet a bit different. Hopefully it will be intriguing for Indigenous people familiar who are familiar with traditional symbolism.

Figure 6, *I Carry My Heart: Heart Protection Teaching*, uses circles and the number eight which is divisible by four. Figure 7, *I Carry My Heart: My Body, My Boundaries, My Choices* is reminiscent of a medicine wheel. It is circular in shape and has four quadrants. Figure 4, *How Predators and Perpetrators Affect the Life Journey*, and Figure 5: *How Allies and Helpers Affect the Life Journey*, although linear due to the limitations of the page touch on

teachings of the medicine wheel and the cycle of life. Teachings involving the medicine wheel are a precursor for understanding the depths of the emergent model and the four program components. In the program, each of these components will be introduced through a medicine wheel teaching. For example, the medicine wheel will be used to explain how the moon phases connect with the cycles of life and a woman's menstruation cycle. This teaching will segue into exploring how allies, helpers, perpetrators, and predators affect the journey of life. Likewise, a medicine wheel model will be used to explore the different types of rascals. This teaching will segue into how perpetrators and predators affect the journey of life which will lead into a discussion about the Continuum of Violence.

Animals. All of the focus group participants appreciated local animals being used in the integrative model and in the program. Within an Anishinaabe worldview reciprocal relationships with animals are multidimensional and interconnected with the essence of life, survival, and connection to the numinous. Hogan, (as cited in Legge & Robinson, 2017) states,

> For us, the animals are understood to be our equals. They are still our teachers. They are our helpers and healers. They are our guardians and we have been theirs.… We have deep obligations to them. Without the other animals, we are made less. Indeed, for most Indigenous peoples the traditional relationship between humans and animals exists within a kinship context. Survival and Indigenous ways of life relied upon intricate knowledge and respect for the animal inhabitants who shared the land, and this remains true today. Survival does not mean physical survival, but also our spiritual, emotional and mental well-being. (p. 6)

Animals are an important feature in Anishinaabe spirituality. They signify the different qualities and divisions for the clan *doodem* system, which is an extended family structure. Bird, fish, martin, and fox are some examples of different clans. Animals can be a source of inspiration to the Anishinaabe people. Animal imagery and animal parts can be used to communicate complex concepts. For example, an eagle feather can symbolize clear seeing, wisdom, honour, and strength. According to Legge and Robinson (2017), due to the height of their flight, eagles

are associated with foresight and awareness, and with crossing from the physical into the spiritual world. Murray (2011) states that eagle feathers can be a conduit of the "physical, intellectual, and spiritual transactions between human and supernatural beings" and can support human integration of the physical and spiritual realms through "continued use and the transmission of eagle medicine" (p. 149).

Animals can be a source of wisdom and protection. They are teachers, can be spirit guides, and our survival is based on a diverse ecosystem that includes them. Within the program, animals offer a fourfold connection to historic knowledge, personal perception, cultural mythos, and numinous experience. Animals are also ceremonially significant. Some Indigenous ceremonies include interconnecting with animals through song, dance, and trance and some Indigenous stories share the belief that transformation from human to animal or animal to human form is possible (DuFresne, personal communication, October 31, 2013).

The artwork for the program cover touches on some of these Anishinaabe spiritual connections with animals (see Figures 11 and 12, Revised front and back of the promotional pamphlet). On the cover is a painting by Mark Seabrook. It is an Anishinaabe *Kwe* reaching up with one arm, and her arm is transforming through fish to become a bear paw. The woman is inside a bear. The bear within Anishinaabe culture is a protector and a healer and she is acutely tied to the mysteries of death and rebirth through her descent into caves and her hibernation cycle (Paper, 1999). The bear is connected to the ancestors, to wisdom, to women's strength, and to Mother Earth (Paper, 1999). The bear is the main animal upon which this program has been developed; bear medicine is an important aspect of this program. Women are encouraged to think about bears, to be aware of what bears do, and to be like a mother bear in protecting that

which is dear to them. Young Anishinaabe women will be encouraged in the physical training aspect of this program to draw on the power of the bear to heal and protect themselves.

Jim encouraged bear teachings in the program. Bear teachings along with other animal teachings have already been interwoven in the physical self defense section of the program. Through thinking about each of the different animals' powers and gifts and allowing their energy to move through them, participants will be encouraged to remember that their strength and wisdom comes from their connections through themselves to the powers of nature. Through the participants' work with the elder and the program itinerary of reinforcing self-awareness and self-determination participants in the program are encouraged to strengthen their resilience through their connections with themselves and their animal spirit allies. Through ceremony they are reminded of their birthright, and that they have the power to connect with the spiritual realms and to call on their spirit guides and animals for their aid in times of need.

Word Usage and Translation. Language, words, and translation in light of cultural and spiritual meaning were very important to all of the focus group members. Language is an essential aspect of culture, values, and meaning. The entire world is connected to words and word meanings within a language. All participants appreciated the existing *Anishinaabemowin* in the program. Jim confirmed meaning and context for central terms in the model such as "heart." He affirmed they were appropriate in their use for the model and program. *Anishinaabemowin* along with the words "strength", "Indigenous", and "respect" were especially important to the focus group.

Anishinaabemowin. Within the focus group there was a mutual appreciation of *Anishinaabemowin* within the program and acknowledgement of it being important to incorporate into the program. This included voiced thankfulness for *Anishinaabemowin* being

used in the program title. It was clear through the discussion that the spiritual connection to words gets lost in translation from *Anishinaabemowin* to English. For example, in English "truth" is associated with seeing from a non-biased objective reality but "*debwewin*", the *Anishinaabemowin* translation of the word "truth", means speaking from the heart. Likewise, *zhingis* can be understood as being "bad" or a trouble maker, but I had not known that its meaning is also associated with the reason someone or something is out of balance. "Bad" in the English language has no connotations of recognition of a greater balance in a world rhythm and harmony or a built-in empathy for people who have lost their way.

According to some Anishinaabe people, the Creator speaks *Anishinaabemowin* and it is important to have an Anishinaabe name so that when you pray the Creator can address you one on one. Marie McGregor Pitawanakwat states "It's important to have your Anishinaabe name so that when you address your ancestors, the Creator, and those 'round you, they will recognize you" (McGregor Pitawanakwat, Personal Conversation, September 11, 2018). It must be remembered that the banning of language was a colonial oppression; therefore reclamation can be a means of cultural revitalization. Unlike the English language which has been altered through a variety of conquests of England from the Romans, Saxons, and Vikings (Pyles & Algeo, 1993), a North American Indigenous language, such as *Anishinaabemowin,* is intricately tied to the land along with Anishinaabe culture and spirituality (McGregor Pitawanakwat, Personal Conversation, September 15, 2018). Stevens (2010) contends that Indigenous languages are often "process-oriented, whereas English is more object-oriented" and that "translation of concepts from one language to another can be incredibly difficult" (p. 192). By reintroducing and emphasizing language as part of programming, Anishinaabe cultural values and ways of seeing and interpreting the world are reinforced. Thus, using *Anishinaabemowin* becomes important in

anti-colonization efforts when working with Anishinaabe women. This thought is supported by a number of Indigenous authors, Wilson, Yellow Bird (2005), and Pewewardy (2009) who identify that one of the most important practices of decolonization is reclaiming language. Pewewardy (2009) emphasizes that language equates to power in working with Indigenous liberation.

A growing resurgence of language can be seen within the Anishinaabe community programming on Manitoulin Island. Children in the Rainbow District School Board have the option of *Anishinaabemowin* classes rather than French, and the Board also has some teaching tools for parents on their website (Rainbow Schools, Anishinaabemowin Toolkit, 2018). The M'Chigeeng *Bizindaadiwag Miiwaa Ganoonidiwag* project, which Marie McGregor Pitiwanakwat facilitates helps fluent "master" speakers and "apprentice" learners connect and work together through a variety of activities and events (Personal Conversation, September 9, 2018).

Strength. Everyone in the focus group suggested removing the term "strength" from the program and program literature to which I acquiesced. Moving forward with this program it will be essential to ensure that words like "strength" are double checked by elders with the kind of familiarity with language that Rita and Marie hold to minimize terminological faux pas in the future.

The term "strength", when used in social work, is considered a positive adjective and is used in such terms as "strength-based approach" and "strength-based theory" (Flicker et al., 2014). Strength-based theory emphasizes and builds on an individual's self-actualizing techniques and personal strengths for motivation and goal achievement (Saleebey, 2000). It is based on the belief that humans are essentially growth oriented and if individuals are not forced into socially constructed molds but are accepted for what they are, they will live in ways that

enhance both themselves and society (Saleebey, 2000). This theory is concerned with an individual's perception, intention, and action creating their reality. Understandably, freedom is critical to effective personal and interpersonal functioning. However, the word "strength" has negative connotations in Anishinaabe culture. Saying the word "strength" or asking for "strength" is like calling challenges onto oneself. All participants agreed it was important to remove the word "strength" from the literature. "Reinforce" and "empower" were two suggested replacement words. The concept of words having power is an old way of seeing and is spiritually based. Many different ancient cultures and most religious traditions understand that specific words, such as names spoken in one's native tongue, have special powers (DuFresne, Personal Communication, October 31, 2013).

Indigenous. I found Jim's conversation about disliking the word "Indigenous" rather poignant. Mark Seabrook has often commented on the confusion about various terms to describe Indigenous peoples since European contact. This confusion has been created and sustained by Euro-Canadian authorities and institutions. In Canada, Indigenous people have gone through a variety of names: Indian (since 1492), Native American (since 1918, used heavily during civil rights era 1960-1970s), First Nations (since 1980s to replace Indian band), Aboriginal (since 1910s) and Indigenous (since 1980s is the latest term) (Seabrook, Personal Conversation, September 9, 2018). All names have come from outside the *Anishinaabemowin* language and from cultural groups other than Anishinaabek. None of these labels were used until colonization (Marks, 2014). Even regionally Indigenous peoples have been defined by colonialism; Ojibwe, Mohawk, Cree, Odawa, and Potawatami are all colonial terms to describe different Indigenous groups (Seabrook, Personal Conversation, September 9, 2018).

Unfortunately, colonialist labels originating from outside of Indigenous culture foster the continual oppression of, and attacks upon, Indigenous peoples. For example, the prominent Indigenous leader Russell Means, a main figure in the American Indian Movement (AIM), was attacked for using the term "American Indian" but considered these attacks absurd (Means, 1980). In his argument he identifies that all of the terms used in mainstream society were created by Euro-Americans. He further suggests that the word Indian may not have anything to do with the country India because India was referred to as Hindustan until 1492. Rather, Means asserts that the root for the word "Indian" comes from "Indio" which has an Italian root "*in dio*" meaning "in God" (Means, 1980). Mean's arguments are well founded. Historic documentation informs us that Columbus did call people from the islands Indians, and in his first voyage he did appear to believe that he had found the Indie Islands or China (Hilder, 1899). Naipul (1964) identified "Indian" as an ambiguous term Europeans used to identify anything new or unusual during the fifteenth century. Likewise, *Deus* in Latin means "god" or "deity" and translates into *dios* in Spanish (Armstrong, 1994, p. 310). A man, such as Russell Means, should not have to defend his use of a term that others use to describe him.

Jim encouraged me to stay away from the word "Indigenous" in literature addressing this model and program. As an individual who has no claims to Indigenous culture, I believe it is important, when advancing this program, to follow Jim's and other Indigenous knowledge keepers counsel in both recognizing the problem and accepting respectful regional solutions to it. Instead I am going to use the word Anishinaabe.

Ceremonies. The practice of ceremonies within the program was important to all of the focus group participants. Ceremony is a form of ritual observance or procedure and a key element of Anishinaabe spirituality. Talking circles, sweat lodges, and smudging are forms of

Anishinaabe ceremonies. Religious ceremony is considered a "central element in the development of positive identity, resilience, and purposefulness, and is manifested in daily living" (Stevens, 2010, p. 185). The *N'de Nibimwidoon* program includes the daily practice of putting tobacco down, opening prayers at the beginning of each day, and sharing and closing circles at the end of each day. Smudging, opening and closing ceremonies are also part of the program.

Jim encouraged the inclusion of water ceremonies within the program. I believe that water ceremonies need to be an integral part of the program. Without water we cannot survive. Water cleanses us, revives us, and our bodies are over 60% water. Anishinaabe Elder Benton-Banai (1988) states,

> The Earth is said to be a woman. In this way it is understood that woman preceded man on the Earth. She is called Mother Earth because from her come all living things. Water is her lifeblood. It flows through her, nourishes her, and purifies her. (p. 2)

In Anishinaabe culture one of women's roles is as a water keeper; a protector of water. (McGregor Pitawanakwat, Personal Conversation, September 17, 2018). Water is understood at being maternal. Babies are surrounded by a tiny ocean within in the womb. Giving birth often begins with the breaking of water. The moon is often referred to as "Grandmother Moon" in Anishinaabek culture (McGregor, 2009). The moon's timeless cycles of waxing and waning remind us of the continuous cycles of life, death, and rebirth. She governs the water and reminds us of the gift of deep spiritual connections we have with water and water has with life. Cook (1999) informs us that

> She [the moon] has a special relationship to the waters of the Earth, big and small. From the waters at the doors of life, such as the follicular fluid that bathes the primordial ovum, the dew on the grass in the dawn and at dusk, to the waters of the great oceans, she causes them all to rise and fall. Her constant ebb and flow teaches us that all Creation is related, made of one breath, one water, one earth. The waters of the earth and the waters of our bodies are one. Breastmilk is formed from the blood of the woman. Our milk, our blood

> and the waters of the earth are one water, all flowing in rhythm to the moon. (pp. 139-140)

As Jim suggested, it would be ideal for the *N'de Nibimwidoon* program to include teachings about how water is life, and for water to be used in cleansing ceremonies, and ceremonies that honour the water spirits. These teachings would naturally fit in with the other elder teachings. Water teachings help support participants' connections to the earth, their environment, and the sacredness of life. They could be integrated into the opening ceremony and women's teachings, heart teachings, the exploration of the good life, and the red road.

The Drum. Jim suggested bringing the drum into the program. The drum is associated with the earth in Indigenous culture. Drumming creates rhythms that are cycles and cycles are like circles. The hand drum is also a circle. Black Elk in *The Sacred Pipe* (Black & Brown 1953) states,

> Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power whirls. Birds make their nest in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle. (p. 194)

Drumming can be understood as an empowering spiritual activity. When the drum is played, we reconnect with a deep sacred space within ourselves that honours ourselves, our connection to our world, the ancestors, and all living things. The drum offers a means of healing, for individuals and for communities. Through the act of drumming we are connected to the earth, to Her heartbeat and the rhythms of life. Within the *N'de Nibimwidoon* program the drum can be an aspect of ceremonies if the elder chooses and will be an aspect of the teachings

about the rhythms of life and connection to Mother Earth. Drum teachings, and drumming circles, as empowerment exercises, in the evenings would be encouraged.

Sweetgrass. Jim suggested adding a sweetgrass braid teaching. Sweetgrass for Anishinaabe, Algonquin, and Cree, along with sage, cedar, and tobacco and are considered sacred plants that are often associated with the four directions of the medicine wheel. The burning of Sweetgrass braids for ceremonial purposes has long been part of the Native American culture in North America. Sweetgrass is often burned to cleanse and purify an individual, space, room, or object:

> For many Native people, incorporating the burning of sweetgrass is an important spiritual process for purification, protection, strength, and prayer. While sweetgrass smoke rises upward, prayers also rise to the spirit world where the grandfathers and the Creator live. Sweetgrass is also used for healing one's mind, spirit, and body as well as to harmonize energies. In addition, sweetgrass is used to cleanse one's heart in order to feel the truth, grow in harmony and balance, compassion, gentleness, and thoughtfulness of others. (Baez, 2016, p. 1)

Sweetgrass is often used in or before a ceremony or important event. It may have slightly different significance depending on the community. For Anishinaabe people sweetgrass is believed to be the sacred hair of Mother Earth. The three parts of the braid are associated with body, mind, and spirit. In this program the sweetgrass teaching would be done by the elder. In delivering the *N'de Nibimwidoon* program sweetgrass would be connected to a teaching of the four medicines: sweetgrass, tobacco, sage, and cedar. The teaching about the sweetgrass braid would be used to show how strength can be found in working together and supporting one another. In this teaching it can be demonstrated how easy it can be to bend or break one strand of sweetgrass or a small twig, whereas a braid is much stronger and difficult to break.

Resistance

The focus group all agreed through nods and affirmative statements that they appreciated that resistance, as a concept and a practice, had been incorporated into the program. They agreed through discussions with me that resistance has been an integral aspect and spiritual strength of Indigenous peoples. They appreciated how in the program the history of Indigenous resistance activities had been used to reinforce the theories and practices of sexual assault risk reduction and resistance. Likewise, they had words of appreciation on how sexual assault risk reduction and resistance exercises intertwined with a trauma informed approach could invariably help support Indigenous emancipation. They also appreciated the idea of resistance stories. They nodded in agreement when I discussed how telling resistance stories in sharing circles and through a website could be a teaching tool, lessen self-blame and shame, foster self-actualization and autonomy, and act as an effective and inexpensive booster for this program.

One of the inspiration poems that we hope to share in the program during the portion for the program that addresses trauma symptomology interconnects resistance, empowerment, and resilience building. It was written by Dr. Clarissa Pinkola Estés (1995) and is called *A Prayer*. Below are the words to the poem.

> Refuse to fall down
>
> If you cannot refuse to fall down,
> refuse to stay down.
>
> If you cannot refuse to stay down,
> lift your heart toward heaven,
> and like a hungry beggar,
> ask that it be filled.
>
> You may be pushed down.
>
> You may be kept from rising.
>
> But no one can keep you from lifting your heart
> toward heaven
> only you.

> It is in the middle of misery
> that so much becomes clear.
> The one who says nothing good
> came of this,
> is not yet listening. (p. 76)

The art of "carrying one's heart", of being conscious of our "heart work" is central to this program, and part of the driving force behind it. In refection of heart work and holding up one's heart collaborator Marie states,

> Heart work is also truth work, because the word for 'heart' in Anishinaabemowin is 'de'. The word for 'truth' is 'debwewin.' So speaking truth is heart work. The truth will always, always percolate up to the surface. So no matter how many detractors try to 'squash' you, or how hard the detractors try to hold you down, or break you, or try to enrage you, the work of holding one's heart up will always, always, overcome whatever the detractors try to do to you. Because we are connected to our corporeal selves, to the spirit-helpers, to our ancestor-spirits, and to the cosmos, the work of holding one's heart up will always find a clear channel or tunnel to goodness, to recovery, to m'no bimaadziwin (good living, living well). (M. McGregor Pitawanakwat, Personal Conversation, October 7, 2018)

The combination of sexual assault risk reduction, sexual assault resistance exercises, and empowerment self-defence training, reinforce personal boundaries and is an important part of our heart work and resistance to violence as emphasized in this program. In the program, the purpose, art, and practice of holding one's heart up is reinforced through an interplay between Indigenous spiritual and cultural elements along with art-based exercises, talking circles, role plays, and boundary teachings. This unique combination, developed specifically for Anishinaabe women's sexual assault prevention based on theory, leading edge evidence, best practice, multiple teaching methods, active learning elements, and seven days of land based programming may be critical for establishing and maintaining healthy boundaries for Indigenous intergenerational trauma survivors and for lessening sexual violence against them.

Boundaries

A fundamental aspect of resistance is respecting and protecting our own boundaries. Stiles, Wilson, and Thompson, (2009) identify "that the experience of trauma can damage the functioning of one's boundaries" (p. 60). Thus, it was no surprise that the entire focus group shared their appreciation, verbally and through nods, for the integration of cultural values and symbols to relevant approaches to boundary exercises. They voiced appreciation of the inclusion of a program segment that identified the detrimental effects residential schools would have had on Indigenous youths' ability to maintain healthy personal boundaries and why there may be a very real need to reclaim healthy boundaries for many Indigenous youth. Boundary awareness exercises, where participants practice setting and holding their personal boundaries amidst forms of sexual coercive techniques, in conjunction with understanding the continuum of violence appeared to focus group participants as logical and rational additions to role play exercises. They nodded their heads in agreement when I explained that the risk assessment and boundary teachings, although devised for the specific purpose of sexual assault risk reduction and resistance, may also benefit participants in the detection of, and self-protection from, other forms of violence and oppression.

An example of this was shared the other week by my teenage daughter. She attended a rally fighting against Doug Ford repealing the consent teachings in the Ontario Board of Education Sexual Education curriculum. Thus, children and adolescents do not receive education on boundary setting in schools. She informed me that one of the girls who spoke at the rally was sexually assaulted at age 12 and she faults the assault on the fact that she was never taught that she had a right to say "no" (J. Seabrook-Hrynyk, Personal Conversation, September 24, 2018). Boundary teachings may be beneficial for young, Canadian women outside of the Indigenous

community based on this account, especially if Ford is successful in removing the 2015 sexual education curriculum.

Resilience

Resilience refers to the ability to adjust, recuperate, and adapt to new challenges, change or misfortune. Participants agreed that resilience for Anishinaabe people is connected to culture, spirituality, families, community, and the land. They nodded in agreement that relationship with self, family, friends, community, culture, spirituality and the land can easily be referred to as heart protectors. According to Stevens (2010) “spirituality is a central element in the development of positive identity, resilience, and purposefulness, and is manifested in daily living” for Indigenous people (p. 185). Marie McGregor Pitawanakwat commented,

> Cultural resilience is a relatively new term, but it is a concept that predates the so called "discovery" of our people. The elders teach us that our children are gifts from the Creator and it is the family, community, school, and tribe's responsibility to nurture, protect, and guide them. We have long recognized how important it is for children to have people in their lives who nurture their spirit, stand by them, encourage and support them. This traditional process is what contemporary researchers, educators, and social service providers are now calling fostering resilience. Thus, resilience is not new to our people; it is a concept that has been taught for centuries. The word is new; the meaning is old (Personal Conversation, April 28, 2018).

Anishinaabe people have been and continue to be tremendously resilient. They have faced and survived numerous genocidal attempts by English colonialists, the Ontario and Canadian Governments along with Catholic and Protestant Churches (Erasmus, & Dussault, 1996; Seabrook, personal conversation, October 27, 2018; Truth and Reconciliation Canada, 2015). They have survived germ warfare, physical wars, dispossession, starvation, the removal of their children, legal prohibition of their language and culture and many other physical, spiritual, emotional, mental and financial insults. They stand up and use whatever ways they can to carry on.

They continue to honour the sacredness of life and the land. Resilience is deeply entwined with an Anishinaabek worldview which is more holistic, inclusive of all life and recognizes we are all part of the whole and interdependent with all life. D. Brown, (2016) states, "The survival of humanity is tied to the survival of the land and our connection to spirit" (p. 116).

The program shares teachings about Anishinaabek and Indigenous resilience. It contains exercises that reinforce participants' self-awareness and self-determination. The teaching involving the healers and allies on the journey of life reinforces healthy relationships. The elder teachings, about the interconnections between the bear, hibernation, life death cycle, and menstruation reinforce women's sacred relationship with the land and life. Water ceremonies strongly reinforce women's sacred connection with life and the land. Resilience exercises are entwined with decolonization and empowerment.

Empowerment

The inclusion of empowerment theory and practice in the program was important to all of the participants. It was affirming to see and hear Jim understand the program at a level where he was able to understand where the teachings and the theory connected in an empowerment-based way and connect it right back to Anishinaabe culture. Principles of empowerment have been honoured in the program by "including cultural values and traditions, identifying indigenous persons as participants or leaders, and addressing ways to minimize stigma" (Gebhardt & Woody, 2012, p. 245). Focus group participants were enthusiastic in their agreement and comments that empowering Anishinaabe women and supporting them in getting their voices and power back is important. That the addition of cultural elements and sharing with program participants' empowerment stories, teachings, and activities can be identified as being

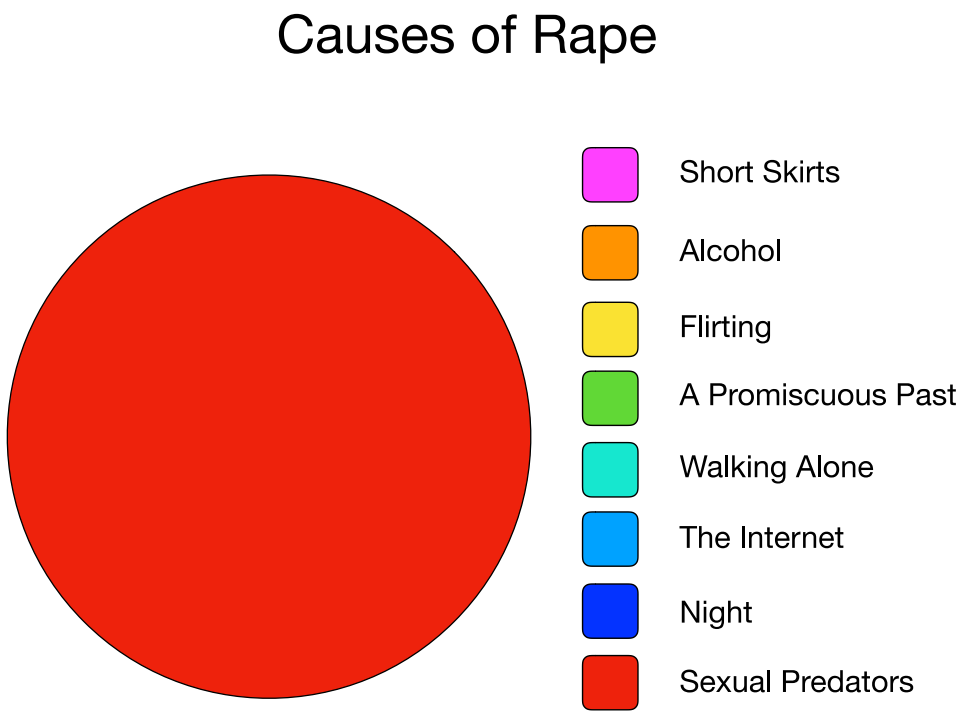
empowering, decolonizing and a trauma informed practice was important to all of the focus group. Empowerment likewise was a key factor in sexual assault risk reduction and resistance programs and in the research literature.

The focus group cites empowerment to be an essential aspect of the program. Empowerment connects the personal with the community and political motivations, lending strength and support to all. Risling Baldy (2017) states that

> empowerment of young [Indigenous] women, and by extension the community, builds a foundation for how [to]… enact their sovereignty and self-determination by clearly including gender equality, empowerment, and autonomy of women as part of the very foundation of culture and society. (p. 26)

Along with cultural components I have found that effective education that is simple to understand, dispels oppression and stigma, encourages curiosity and can be presented in a playful way that encourages laughter. Such a style of education can also work well for empowerment purposes. Herein is one example I have in the program. It is a graph that explores the causes of rape. It will be used in the Destructing Rape Myths program section. This graph is an easy colourful component that can be used to challenge victim blaming and dispel rape culture. In the program exercise the facilitator would go through the list with the participants asking the participants to explain why each of the things on the list other than sexual predators is not responsible for causing rape. Done with a playful attitude this exercise should help dispel rape myths, challenge victim blaming, and bring up laughter. Below is a graph identifying the causes of rape. (See Figure 9)

Figure 9: I Carry My Heart: Causes of Rape Graph



It has been my experience that education on what has been deemed taboo such as oppressive material like sexual assault teachings can benefit from encouraging lightness and laughter at times, especially for trauma survivors and Indigenous women. Indigenous scholar, Cynthia Lindquist, (2016) explains that,

> Current research shows that laughter rids us of tension, stress, anger, anxiety, grief, and depression. Laughter releases endorphins, which in turn relieve pain. It also boosts your immune system, lowers blood pressure, reduces stress hormones, increases muscle flexibility, and is linked to healthy, functioning organs. Laughing makes people healthier, happier, and more efficient—people who have fun get more done. Laughter has always been a part of being Indian... Humor is a way to understand and heal from personal or historical trauma, as well as a way to fight adversity. Humor and laughing are educational and help us to foster understanding and change by making us think about and see the world in a new way.… Being able to laugh is a way to cope that promotes healing and unity. (para 1& 2)

I found in my work doing sexual assault counselling that laughter when used as a tool for empowerment could help release tension, change perspective, and rebuild resilience that was memorable and encouraging for the clients. Humour and laughter as a tool of empowerment

allowed for the work of healing from trauma and resilience building to be a positive experience that was not only easy to integrate for the individual but gave them means to dispel victim stigma and redefine themselves in a more conducive light.

Specific Recommendations

There were several specific recommendations the focus group had for the model and program. Their queries, comments, and suggestions were used to help guide revisions within the model and program making them more effective and relevant for Anishinaabe women. These included the choice and use of colours, participant age, specific changes to the promotional material and components, additional information to be added to the beginning of the two Journey of Life models.

Colours

Colours used in the models were important and worthy of discussion for all of the participants who were quite vocal in how they appreciated the bold, bright colours. Collaborator and elder, Marie, on the topic colours used in the model and program informed me,

> I like these really strong colours [you chose for your models and program components]—if these were pastels I would have walked away from that—I'm sorry it's just my Nish [Anishishinaabe] side coming out. The strong colours make me go – hey what's that? (Pitawanakwat, Personal Communication, April 28, 2018)

Anishinaabe women traditionally adorned their clothing, birchbark baskets, and quillwork with bright colours (Phillips, 2007). Pow wow regalia is often bright and vibrant. A renowned Indigenous artist, Norval Morrisseau, despite instruction to use earth colours because they "would be similar to pigments used by prehistoric Indians," and thus more in keeping to what non-Indigenous buyers may be attracted to, chose to work with bold bright colours (Phillips, 2007, p. 67). That the use of bright colours was important to the focus group and the collaborators is important to note. I believe the propensity I have seen in Anishinaabe crafts,

professional Anishinaabe artists' palates, pow wow regalia, and the focus group's attraction to the bold colours could signify an unspoken cultural value or cultural component.

Rita would have preferred the four colours of the medicine wheel being white, red, black, and yellow. White had already been brought in as a text colour for the grey section. I do believe it is important to use the four colours (black, white, red, and yellow) when discussing the traditional medicine wheel and will encourage this within the program. I do not know if there are any further ways to accommodate Rita's preference with the model. Given that both Jim and Melissa liked the current colours, along with collaborators Marie and Mark I believe that it might be best to keep the present colours at this time. I also believe that it may be in the model's best interest to be a bit different and not blend in too much. The similarity and differences in the model and program components could help signify to Indigenous observers that what they are looking at is not a traditional teaching but may have been inspired by traditional teachings. In this light Marie made an interesting comment:

> I like the way you set things up. These in particular and these [pointing at the model and four integrative components]. I think what happens with new knowledge – it takes things up another step – another notch, right? If you use the same patterns as before – people say same old, same old Seven Grandfathers as before – I'm going on to something else. So, when you look at this – you go, wait a minute – whoa – this is not the Seven Grandfathers teachings – they are in there, but this is a bit of a different way of looking at it. (M. McGregor Pitawanakwat, Personal Conversation, April 28, 2018)

I believe Marie is right - that it is important to be similar, to be inspired, and not fear being a bit different. The freshness and differentness of the program may be a hurdle for some and part of its attraction for others. I hope my decision to keep the current colours is not perceived as a lack of listening to Rita but rather, a decision taken from reflection of a larger consensus of the focus group and collaborators together.

Participant Age

Age was also important to all of the participants. They believed the program should be available to girls and women aged 10 to 24. I do not believe this wide age range could be integrated in a single workshop, especially in reference to the empowerment sex education material. I believe there is a difference between discussing masturbation and one's right in understanding their own sexual pleasure with pre-adolescents who may not be sexually active yet and young women who are already sexually active and may have had a child. Having a similar age groups could make self-defence training segments more effective as well. There may have to be an age division in the workshop with one set for early to mid-adolescence and another for late teens to 24. Orchowski and Gidycz (2018) identify that "the vast majority of this [sexual assault resistance] research has been conducted with college students who are an ideal audience in many ways given the high rates of victimization in this group" (p. 11). The No Means No program study in Nairobi targeted adolescents. Their research studies focusing on female youth identified significant sexual assault reductions (Sarnquist et al., 2014). Rowe, Jouriles, and McDonald, (2012) in a small pilot investigation targeting adolescent girls, experienced a lowered victimization rate than youth on the waiting list. Thus, working with adolescents appears like it has been successful for two prior programs. Further investigation would be necessary to determine best course in accommodating the age range suggested by this focus group.

Changes to Promotional Literature and Program Components

To be respectful of my participants, I included changes to the revised model along with discussion of further changes to the long-term goals associated with directions for the *N'de Nibimwidoon* project as deduced through the focus groups suggestions. Immediate changes included:

- Removal of the word "'strengthen"' from the *I Carry My Heart Model*
- Removal of the word "Indigenous" from the program literature (pamphlet) and a replacement of that word with Anishinaabe or Anishinaabek
- Additional line at the bottom of the journey of life identifying that the model connects in with the larger cycle of life
- A widening in the age range for participants to 10-24 years of age
- The addition of crediting Mark Seabrook for the cover art on the brochure
- A simplifying of the information within the brochure

Additional Information Added to the Beginning of the Two Journey of Life Models

From Jim's inquiry about the journey of life I believe my present model could be confusing. Thus, I have decided to add the teaching, as identified in the Drum section of this chapter, about the circle from Black Elk's *The Sacred Pipe* (Black & Brown 1953) into the model prelude. The addition of Black Elk's teachings can help identify how the journey of life is equated both with the circle and with the horizontal cross bar on the medicine wheel. It will elucidate how the horizontal crossbar can represent the horizon line and the journey of the sun from east to west and from sunrise to sunset, marking our day. I have also added a statement about the journey of life being a cycle to the bottom of two of the integrative components, "How Helpers and Allies affect the Journey of Life" and "How Perpetrators and Predators Affect the Journey of Life". (See Figures 10 and 11)

Figure 10: Revised How Helpers and Allies Affect the Journey of Life – Explanation of Life as a Cycle added

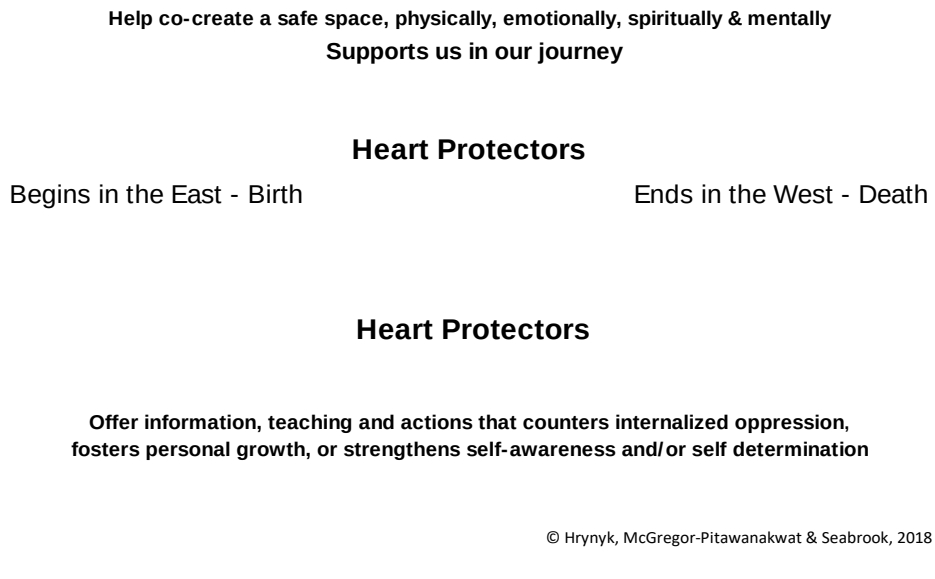


Figure 11: Revision How Predators and Perpetrators Affect the Journey of Life – Explanation of Life as a Cycle Added

Changes to the Program Literature. Changes to the program include increasing the age range from 12 to 20 to 10 to 24. This change in age range was encouraged by Rita, Jim, and Melissa. Likewise, the word “Indigenous” was removed from all literature pertaining to the program as suggested by Jim. The focus group as a whole agreed that the busyness of the brochure needed to be simplified. This was also accomplished. (See Figure 12)

Sexual Violence Against Anishinaabe Kwek is at a Crisis Level

- 57% have been sexually assaulted (Scrim, 2016)
- 81% are between the ages of 12 and 17 years (Finkelhor et al., 2010)
- 89% are female
- (Finkelhor et al., 2010)
-
- 25% are assaulted by a family member or intimate partner (The Department of Justice, 2004)
- 34% by someone they know (The Department of Justice, 2004)
-
- 41% by strangers (The Department of Justice, 2004)

60's Scoop Survivors - Mark Seabrook

A nation is not defeated until the hearts of its women are on the ground. Then it's finished. No matter how brave its warriors, or how strong its weapons

Tsitsistas proverb

N'de Nibimwidoonis is based on leading edge theory, research and best practices for training Anishinaabe kwek sexual assault resistance.

N'de Nibimwidoonis

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705-817-1937

N'de Nibimwidoonis

I Carry My Heart

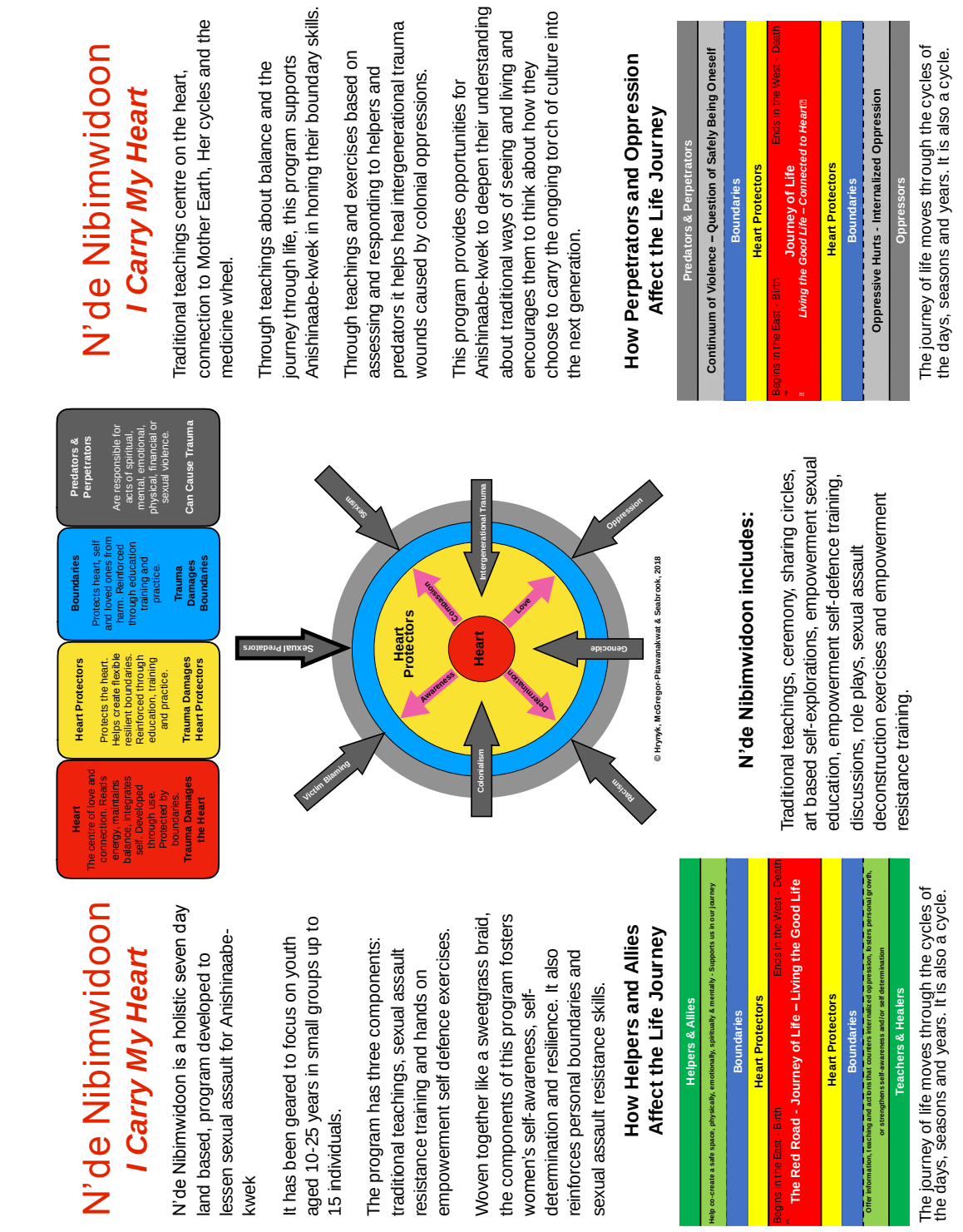
Sexual Assault Resistance Training for Anishinaabe kwek

Painting by Mark Seabrook

michellehrynyk7@gmail.com
705-817-1937

Figure 12: Revised Program Pamphlet - Side 1

Figure 13: Revised Program Pamphlet - Side 2



Topic Not Discussed: Sexual Assault Resistance Training

Sometimes what is not talked about can have just as much relevance as what is discussed. I believe it is worthwhile to discuss the fact that the focus group did not discuss the foundations or processes of sexual assault resistance training. Generic questions pertaining to the model and program were asked and out of the group only Melissa inquired about wanting to see and look more deeply at the program to see what it contained and how it was put together and that it is well researched. As suspected by this author at the beginning of this study, these Anishinaabe participants, despite their knowledge about their culture and awareness of the epidemic of sexual assault of Indigenous women, did not appear aware of sexual assault risk reduction, resistance or empowerment self defense theory, research, or practice.

Connection to Community

All of the participants agreed that, although having a worthwhile model and program is important, having a connection to Indigenous individuals is essential for this program moving forward into Indigenous communities. According to King (as cited in Flicker et al., 2014), "Indigenous worldviews that value holistic interconnectedness, collaboration, reciprocity, spirituality, and humility stand in stark contrast to Western notions of dichotomous thinking, rationality, and individualism" (p. 17). Without connection, integrity can be compromised, spirit may not be honoured, and western notions can be unchecked.

Distrust of outside authority, specifically governmental, white, or any type of power over for purposes of exploitation were duly noted by this author. Not approached properly, the model and program development could easily be misinterpreted as exploitation or appropriation rather than its intended purpose of supporting reconciliation. Continued connection to community is

going to be essential in moving this program forward. Connection to community is a way of promoting an anti-colonial stance as a Canadian of European descent. Carlson (2016) states,

> Settler colonial research which would promote anti-colonial, decolonial, and solidarity content and aims must occur in relationship and dialogue with Indigenous peoples, involve meaningful consultation with and oversight by Indigenous scholars and knowledge keepers, and draw upon work by Indigenous scholars. Thus, such research will embrace a perpetual Indigenous presence and relationality, irrespective of the white settler researcher-participant dyad, making an anti-colonial research methodology pertinent and necessary. (p. 6)

Collaborator, Marie McGregor Pitiawanakwat has reminded me to make sure I always have a Anishinaabe individual with me when consulting with new Anishinaabe communities. Her and the focus group's recommendations will be heeded. My close familial ties and connection to Indigenous community existed long before my return to academia. These ties and any work I do with this model and program will continue to be connected to Indigenous peoples long after this phase of the model development is over.

Conclusion

The *N'de Nibimwidoon* sexual assault risk reduction and resistance training program for Anishinaabe women was developed to be multidimensional, interweaving aspects of best practices of risk reduction and resistance training with traditional wisdom. The goal of the exercise was to decolonize sexual assault risk reduction and resistance and develop it in a way that when it was presented to Anishinaabe people it could feel somewhat familiar and intriguing at the same time. It was shaped to educate, empower, and strengthen women's already existing resilience and resistance skills along with reinforcing why only sexual assault perpetrators are responsible for sexual assault. It was created with the goal that it would resonate and reinforce traditional teachings and Indigenous emancipation, through supporting participants in gaining back skills that may have been compromised through colonialism.

Trauma experienced by Indigenous people and decolonization were of upmost importance to this group of three helpers who participated in the focus group. They confirmed the need for a trauma informed approach and trauma-based information being essential in the program. They wanted and expected to see Indigenous cultural and spiritual symbols, teachings, language, and worldview used throughout the program and know that these elements were well grounded and appropriately applied. Rigorous inquiries and discussion revealed that all participants were pleased with the emergent model and preliminary program and how Indigenous elements were integrated within them. Through the focus group discussion, it was evident that participants recognized the value of this program for their respective communities, in that they firmly identified that they would recommend the program to their family, friends and community.

The focus group's input informed and shaped specific revisions within the model and the program improving their quality, accountability and effectiveness. The need for centering Anishinaabe spirituality using *Anishinaabemowin*, specific word choices, inclusion of Anishinabek teachings was duly noted. The word "strength" was removed from the model. Additional teachings addressing the medicines such as sweetgrass, sage, tobacco and cedar, the drum, medicine wheel, and water were discussed. The interconnection of empowerment, resistance, and resilience building were highlighted. Precise recommendations into the models and program literature were integrated. Personal relationship with Indigenous communities and people were emphasised as paramount in moving forward with this model and program.

The goal of this thesis was to move towards the development of a sexual assault risk reduction and resistance model for Anishinaabe women. Indigenous scholars and focus group participants agree that the program being trauma informed and decolonized is of upmost

importance. At this stage of the research it appears that the first phase of development has been successful in that the focus group all liked the preliminary model and made suggestions and recommendations that has led to revisions that improve the model and program's quality, effectiveness, and accountability. This research and its findings come with numerous challenges and limitations which will be addressed in the next chapter.

Chapter 9. Concluding Remarks

This chapter concludes this research thesis. In it I first explore the challenges and limitations of this study. I then move onto what the implications to social work are. Finally I discuss my suggestions for further research and conclusion.

Challenges

A challenge in the scholarship of this program is that of the quality of the sexual assault resistance material. I, as the primary developer am far from an expert in the field. I have immersed myself in literature. But literature is not practice. I have pulled from articles and books what I believe to be important, but I have not worked with an expert in the field to share ideas, concepts, or refine the preliminary model. In addition, this study leans heavily in the merging of Indigenous spirituality with western social work practice, and it is written by a non-Indigenous woman.

Lavallée (2010) identifies that appropriation and misconduct are two inherent dangers involved in the process of trying to integrate Indigenous spiritualties into social work practice. Legge and Robinson (2017) advise that "social workers must proceed with caution and collaborate with Indigenous teachers and knowledge keepers when integrating Indigenous knowledge into curricula or practice" (p. 14). To mitigate these challenges, the model and program's initial development was done in collaboration with two Anishinaabe elders who are also teachers. Mark Seabrook has been teaching, lecturing, and facilitating workshops in Indigenous and non-Indigenous communities for the past 17 years. Marie McGregor Pitawanakwat is both a teacher and Indigenous rights advocate. She has taught at high schools, colleges, and universities in northern Ontario and Manitoba.

The model and program were further developed through the queries, comments, and suggestions from focus group of three Anishinaabe helpers who have invested significantly in their perspective Anishinaabe communities. The questions, comments, and suggestions provided by the consultants and focus group helped to further develop the model and preliminary program in ways that make them more relevant for their intended audiences. All Indigenous material has been approached with upmost respect and there has been no attempt to co-op any Indigenous cultural traditions in the development of this program.

Limitations

There are many limitations within this study. They include issues of context, the theories of sexual assault resistance being complex and multidimensional, selection bias of the focus group, and the limited sample size. Further limitations include that the model and program being studied only relate to Anishinaabek culture and that this study has a northern Ontario voice. Finally, and probably most importantly, this model was not initially developed by the Indigenous community.

It is abundantly clear that sexual assault prevention programs should be directed towards those responsible for sexual assault, those being the perpetrators (Littleton & Decker, 2017). By choosing to focus on sexual assault resistance, the context can easily be judged as "victim blaming" because it focuses on supporting individual women in lessening sexual assaults in order to partially address a societal issue. The assumption becomes that sexual assault resistance reinforces the myth "that women can control rape through limiting their behaviour or that men rape because of their uncontrollable sex drives" (Senn, 2011, p. 130). Nonetheless, sexual assault resistance is an evidence-based practice and a proven effective component of a necessary multi-dimensional approach to sexual assault prevention.

The theories governing the practice of sexual assault resistance are complex and multidimensional. For example, Senn identifies that "social psychological theories of attitudes and behaviour change suggest that for change to occur the persuasive messages must be viewed as personally relevant and provide individuals with specific strategies for avoiding fears that may be brought up" (Senn, 2011, p. 130). Although I have tried to achieve this through interconnecting the legacy and practice of Indigenous spiritual teachings and resistance with the component teachings of sexual assault resistance I do not know if this would be effective or adopted as a motivation for change by Indigenous youth. Likewise, I am concerned that there could be undetermined weaknesses in the self-defence components, as I have used them, due to my own lack of knowledge in the field.

Selection bias is a potential limitation of all research where participation is voluntary (Dilshad, 2013). Participants were chosen based on their expertise. There is the possibility that participants could have restricted sharing critical observations because of understanding the primary researcher's emotional investment in the project and not wanting to hurt my feelings. Due to the lack of critical feedback, this could be perceived as an enormous limitation. Likewise, there is the possibility that participants could have restricted sharing critical observations because of the ethic of non-interference. Good Tracks (1973) identifies the Indigenous practice of non-interference is strongly tied to their adherence to their value of self-determination. The practice of non-interference involves refraining from manipulation, force and coercion in order to achieve one's own personal goals (Good Tracks, 1973).

The focus group was limited to a small sample of three Indigenous helpers; the other Indigenous helpers chose or were unable to participate. Thus, the focus group's observations, comments, and suggestions reflect the life experiences, perceptions, and values of professional,

aging, and educated, Indigenous helpers. Their observations and comments are not generalizable to the target population of younger, disillusioned, and possibly disenfranchised Indigenous women. A further limitation is that this study and model only address the needs of a specific northern Ontario, Anishinaabe population. Additionally, the findings and the model may not be directly transferrable to other Indigenous people in other parts of Canada. Compounded with this, the focus group had no members of the age group that the program model was targeting.

In an ideal world based on Indigenous sovereignty, I would begin with Indigenous peoples in the collaboration of this model. Unfortunately, the concepts within sexual assault resistance and its holistic training practices are unfamiliar phenomena within Canadian society. As a sexual assault counsellor, I was unaware of sexual assault resistance until it was introduced to me through reading an academic publication in 2015. Much of my time in creating the model involved researching over 150 journal articles on sexual assault theory, research, and sexual prevention programs as it was necessary for me to build a foundation. The time and energy necessary for this level of development would be unfair to anyone. A more wholistic and inclusive development of this sexual assault resistance program for Anishinaabe women would involve an overwhelming amount of time, nor would it have met the confines of a Masters of Social work thesis.

Implications for Social Work

Violence against Indigenous women is considered one of the most pressing issues in Canadian society today (Native Women's Association of Canada, 2011). Indigenous women are doubly marginalized and highly susceptible to sexual assault. Statistical data reveals that sexual violence against Indigenous women is a burgeoning national human rights crisis. Canada, nationally and provincially, acknowledges the importance of addressing the high rate of sexual

assault against Indigenous women. In the report *Invisible Women: A Call to Action,* it was identified that "it [is] important that awareness-raising and education be developed by and for Aboriginal people" that prevention programs and education efforts are best lead by Indigenous women in their own communities (Canada, Special Committee on Violence Against Women, 2014. p. 24). This program could be further developed as a manual-based program to be facilitated by Indigenous women instructors so that these goals could be met.

There is agreement throughout Canada that Indigenous women have the right to "live in safety and…free from the fear, threat, or experience of sexual assault" (Ontario Ministry of the Status of Women, 2015, p. 10). According to the Ontario Association of Social Workers "Social workers have the ability to anticipate, address and facilitate practical solutions for (costly and important) societal issues" **(**Ontario Association of Social Workers, 2018, para 11)**.** The long-term goal of lessening sexual assault will require Canada-wide cultural change that addresses the underlying issues that support rape culture and violence against women. Sexual assault rates have not diminished in over 30 years despite the fact that most other crimes rates have fallen. Until Canadian culture is able to eradicate the threat of sexual assault, Indigenous women will continue to be at high risk and the majority of Indigenous women will be sexually assaulted.

The psychological damage sexual assault can cause is often deeply rooted and a contributing factor to a shattered sense of self, broken trust in the world along with a lowered self-esteem. Combined, these symptoms of unresolved sexual assault trauma become determining aspects of plethora of further societal struggles such as challenges with employment and poverty. Post sexual assault care resources in Canada are scarce and limited. Access to them can be difficult, especially for rural residents.

As a social worker, I believe an ounce of prevention is worth a pound of cure, in that, addressing sexual assault trauma needs to be balanced by sexual assault preventative measures. Wells, Boodt and Emery (2012) identified that "investment in quality prevention and intervention initiatives can be very cost effective, returning as much as $20 for every dollar invested" (p. 1). Economically and ethically, sexual assault resistance programs that can demonstrate they can lessen sexual victimization risk make good sense.

Jackson and Samuels (2011) identify that, "providing culturally competent practice, irrespective of the presenting problem and its cause, is a central tenet of ethical social work practice" (p.236). Social workers have the responsibility of ensuring culturally-specific prevention services to support at-risk Indigenous women (Brokenleg, 2012b). Currently, no sexual assault resistance program developed specifically for Indigenous women exists.

This ground-breaking study involves the development of a sexual assault resistance model for Anishinaabe women through the collaboration between two Anishinaabe elders and a Master of Social Work student and made more relevant by a focus group of three professional Anishinaabe helpers. My discussions with service providers, helpers and survivors from Wikwemikong, Whitefish River, M'Chigeeng, Sagamok and Aundeck Omni Kaning inform me that Indigenous women and their communities are wanting and ready for an Indigenous women's sexual assault resistance program. This study may be of interest to them.

This study could also be of interest to any initiative that prevents and addresses sexual violence against Indigenous women. The further development and implementation of this program could be of interest to any government agency that supports initiatives that focus on Indigenous women and girls, such as the UN Declaration on the Rights of Indigenous Peoples and the Missing and Murdered Indigenous Women and Girls National Inquiry. Likewise, a

further developed and tested program could be of use to regional Indigenous organizations such as Noojmowin Teg Health Centre, Mnaamodzawin Health Services, Wikwemikong and M'Chigeeng Health Centres and the United Chiefs and Councils of Mnidoo Mnising.

Further, this paper provides an addition to the growing study of sexual assault resistance. Hopefully, it can initiate discussions supporting Indigenous women's sexual assault resistance endeavours in Ontario's north. The research within this paper may be able to help further the growth of sexual assault resistance in Canada. The development of an Indigenous sexual assault resistance program that is simultaneously grounded in peer reviewed studies concerning sexual assault and sexual assault resistance, Indigenous culture and up to date trauma theory, is an essential first step in paving the way for effective and efficient sexual assault prevention efforts for Indigenous women.

Likewise, I believe that the program being developed, if developed properly, in time should be able to be transferred over to other Indigenous women and Indigenous communities. With this end in mind, I think it is essential to be accountable to Indigenous sovereignty right from the beginning, and each step along the way, in developing a sexual assault resistance program for Anishinaabe women. Specifically, and in summary, I would like to encourage Indigenous and government leaders to consider supporting the further development and implementation of evidence based, professionally-facilitated sexual assault resistance and prevention programs targeting single-gender youth throughout rural northern Canada.

Suggestions for Further Research

The goal of this thesis was to develop a sexual assault resistance model for Indigenous women, grounded in analysis of up to date research, to be assessed by three professional Anishinaabe helpers, and revised according to their feedback. The prototype was well received

by this small focus group, indicating that the emergent model and preliminary program may be worthy of further development and examination.

Next steps could include consultation with the developers of sexual resistance and empowerment self defense programs. Their experience in sexual assault risk reduction and resistance theory, research, model development, best practice, along with their understanding the processes of testing and refining a program such as this one, would be essential in strengthening and ensuring this model is as effective and efficient in sexual assault resistance training as possible. Further consultation with a trauma expert could ensure that the trauma material, as it is presented in this model, is appropriate, on point, and useful for the purposes cited within the study. Future research could lead to the development of a complimentary program for Indigenous men or a non-binary program. I also wonder if this program could be expanded to encompass women, girls, and two-spirited individuals.

Prior to implementation of the program, a feasibility study could determine how Indigenous youth and communities may react to a program such as this. Future research could be conducted to determine if Indigenous youth view the model prototype in the same way as the Indigenous helpers surveyed. Future research should utilize focus groups involving target participant groups to see if program components would be viable, pertinent, and contribute to lessening sexual assault for participants. Likewise, further research could determine where and how this program could be implemented, if it is it economically feasible, and whether any content could be removed without losing effectiveness or efficiency. I hope that, whatever direction future research leads, there is support for a nationwide implementation of evidence-based sexual assault resistance programs for Canadian Indigenous women.

Conclusion

This goal of this qualitative research thesis was the preliminary development of a culturally sensitive, empowerment-based sexual assault resistance program model for Anishinaabe women. This was accomplished through two stages. The first stage involved the reviewing literature to determine Indigenous women's unique sexual assault resistance needs and the development of the emergent model and program outline and four integrative components based on this material. This first stage was completed in collaboration with two Anishinaabe elders. In recompense for their efforts they have been identified as co-authors of the above cited emergent material. The second stage involved assessment of the emergent model and preliminary program by a focus group of three Anishinaabe helpers.

I engaged with a focus group for the purposes of continued development of an Anishinaabe sexual assault resistance model and program. Specifically, my goal was to explore if regional Anishinaabe helpers perceived the emergent model and preliminary program as relevant and also to increase the model's and program's relevance, quality and accountability.

I would like to end this thesis with a simple analogy in story form that I believe sums up the reasoning and need for the implementation for an Indigenous sexual assault resistance program in Canada. This story involves a little boy and a man who are walking along an ocean beach. On the shore there are a multitude of stranded starfish. The boy, as he is walking along is picking up starfish, one by one, and throwing them back into the water. The man retorts, "What are you doing? You know you can't save them all."

The boy replies, as he throws a starfish in the water, "I know that, but I did make a difference to that one."

Indigenous women are caught in the clutches of a sexual assault epidemic. No sexual assault prevention program exists that can stop the problem. However, the training from a culturally sensitive sexual assault resistance program may prevent sexual assaults for some.

In my world, one starfish counts. Can you imagine if we refined the N'de Nibimwidoon sexual assault resistance program and began training a number of Anishinaabe women? From there, we would have a greater number of Indigenous women who understand sexual assault resistance. Together, we could envision the next step of taking this program beyond the Manitoulin Island Anishinaabe community.

Together we are one, in the multitude of our unique differences. Just like the sweetgrass braid woven together, resilient, resistant, remembering and, close to Mother Earth. For, in reality, we never left her.

Chi Miigwetch

Noojimo'iwewin oninian Kwe

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Appendixes

Appendix A: Interview Guide

Appendix A

Development of a culturally sensitive empowerment based sexual assault resistance model for Anishinabek women

April 28, 2018, 1:00 pm - 4:00 pm., Tehkummah Community Centre, 456 Hwy 542A, Tehkummah, Ontario

Interview Guide

Introduction

Thank you for agreeing to participate in the focus group. Before we start our discussion, let me make a few requests of you. First, as we discussed, I plan to record the interview so that I can refer to the discussion when I analyze the materials and write up the findings. Is that ok for you?

Before we continue please take 5 minutes to read the letter of information and consent form. Please complete and hand in one signed copy of the consent form and keep one copy for your own records.

This focus group involves eight professional Indigenous helpers that participate in a planned discussion about an emerging Anishinabek sexual assault resistance model. Focus groups are flexible by design, and I encourage you to interact and influence each other during the discussion and consideration of ideas and perspectives.

With a focus group, it is not possible for the investigator to ensure complete confidentiality because our conversation also includes other participants. However, I would like to reiterate that the focus group is to gather specialized input for the development of an empowerment-based sexual assault resistance model for Anishinabek women. I would like to emphasize the need for confidentiality and request that you not repeat any information shared here after leaving this group.

You will have a choice between using a pseudonym or your real name for the focus group. If you choose to use a pseudonym, I will disguise your identity in the thesis, not credit you in the

model, and not share your identity with others. If you choose to use your real name I will credit your ideas in the thesis and in any revision to the model to which you contribute. If you would prefer to use your real name, I would ask that you fill out Appendix E.

Today we are going discuss the topic of a model of sexual assault resistance. I want to know about your perceptions and opinions. This focus group is for the purpose of discussion of the model and its components only. After we complete the ethics forms and honorariums, Marie will lead us in an opening prayer and then I will share with you a 45-minute presentation about an emergent Anishinabek Sexual Assault Resistance Model and then I will ask questions to guide our discussion. Let's begin.

1. What do you think of this model?
2. What do you mean by good/bad/limited? (whatever descriptive adjective used)
3. Are there any parts of this program that feel right in connecting sexual assault resistance theory to Anishinabek cultural teachings?
4. Are there parts of this model that you do not like or that you would like to see changed?
5. Do you see anything missing in this model?
6. Where do you see this model being challenged?
7. Are there any changes you would suggest to make to this model more culturally sensitive?
8. Is there anything you would want to add or change to make it better?
9. Could you see this model working in your community? Why/why not?
10. Could you see yourself recommending this model to your daughter/granddaughter? Why/why not?
11. What could make people in your community reject this model?

Thank you very much for your time and the information you shared today. Please keep all information shared confidential.

Michelle Hrynyk

Appendix B: Information Letter

Appendix B

Information Letter

Development of a culturally sensitive empowerment based sexual assault resistance model for Anishinabek women

Faculty Supervisors

Dr. Elizabeth Carlson
School of Social Work
ECarlson@laurentian.ca
1-855-675-1151 ext. 5035

Dr. Lea Tufford
School of Social Work
LTufford@laurentian.ca
(705) 728-1968 ext. 5482

Student Investigator

Michelle Hrynyk
Masters of Social Work student
School of Social Work
(705) 817-1937
MHrynyk@laurentian.ca

April 28, 2018, 1:00 pm - 4:00 pm., Tehkummah Community Centre, 456 Hwy 542A, Tehkummah, Ontario

Purpose of the Research

I am a student in the Master's degree program in the School of Social Work at Laurentian University. The purpose of this focus group is to gather specialized input for the development of an empowerment-based sexual assault resistance model for Anishinabek women.

Tasks to be Performed

Participation in this focus group involves listening to a 45-minute presentation about the emergent model. The presentation will be followed by a two-hour discussion involving your thoughts and perceptions about the model. Roughly half-way through the presentation and focus group we will take a 10 – 15 minute break. The investigator will ask open-ended questions about your professional observations and perceptions about the model's content. The questions will elicit your professional advice and discussion within the group. Your recommendations will provide essential contributions towards the development of a sexual assault resistance model developed for addressing the unique needs of Indigenous women and inform next steps.

Benefits and Risks

Potential benefits include helping to develop the components of a culturally relevant sexual assault resistance model.

Risks associated with this research project are minimal. No personal disclosure is being requested. Only professional opinions of a culturally sensitive, empowerment based, sexual assault resistance model will be solicited. There is a risk that a participant, who has been sexually assaulted or had someone close to them assaulted, may be triggered. At the start of the focus group, participants will be provided with local counselling resources. Furthermore, I cannot control if focus group members share information from the group outside. Thus, confidentiality cannot be guaranteed.

Reciprocity

Participants will be reimbursed $20 for your travel expenses along with being offered two gifts: a $20 Tim Horton's gift card and a small painting by Aboriginal artist Mark Seabrook (value $40). Participants are not under any obligation to accept the reimbursement, painting or gift card.

Right to Withdraw

Your participation in the study is entirely voluntary. You can choose to withdraw your consent at any time and are free to leave the focus group. If you do so, you still have right to your honorarium.

The focus group discussion will be recorded electronically and then transcribed. The recording will be used for research purposes only.

During the study the electronic recording and transcribed data will be stored on a USB stick. For five years after the study, The USB stick will be stored in a locked Sentry Safe Fire and Water Security Chest, in the investigator's locked home office. After five years, the data on the USB will be electronically erased using a MacBook Pro Computer and the USB stick with be destroyed. Consent forms will also be stored in a locked security chest in the investigator's locked home office. This data will also be shredded after five years. The investigator will take

hand written notes during the focus group. These will be stored in a locked filing cabinet in the investigator's locked home office and will be shredded after five years.

Participants will have a choice between using a pseudonym or their real names for the focus group. If you choose to use a pseudonym, I will disguise your identity in the thesis and not credit you in the model. If you use your real name, I will credit your ideas in the thesis and in any revision to the model to which you have contributed.

If any participants would prefer to use their real name, please fill out Appendix E.

If you have any further questions about this study or to request a copy of the results, please feel free to contact, Michelle Hrynyk, at mhrynyk@laurentian.ca. If you have questions or concerns about the conduct of this study you can contact the supervisors of this project, Dr. Elizabeth Carlson at ecarlson@laurentian.ca or 1-855-675-1151 ext. 5035 or Dr. Lea Tufford at ltufford@laurentian.ca or (705) 728-1968 ext. 5482.

Participants may contact an official not attached to the research team regarding their rights as a participant: Research Ethics Officer, Laurentian University Research Office, telephone: 705-675-1151 ext. 3213, 2436 or toll free at 1-800-461-4030 or email ethics@laurentian.ca.

Thank you for your consideration.

Sincerely,

Michelle Hrynyk

Appendix C: Consent Form

Appendix C
Consent Form

Development of a culturally sensitive empowerment based sexual assault resistance model for Anishinabek women

Faculty Supervisors
Dr. Elizabeth Carlson
School of Social Work
ECarlson@laurentian.ca
1-855-675-1151 ext. 5035

Dr. Lea Tufford
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Student Investigator
Michelle Hrynyk
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(705) 817-1937
MHrynyk@laurentian.ca

April 28, 2018, 1:00 pm - 4:00 pm., Tehkummah Community Centre, 456 Hwy 542A, Tehkummah, Ontario

I understand that the purpose of this focus group is to gather specialized input for the development of an empowerment-based sexual assault resistance model for Anishinabek women. I acknowledge that I will listen to a 45-minute presentation about the emergent model. I will then participate in a two-hour discussion involving my thoughts and perceptions about the model. I understand the focus group will take a 10 – 15 minute break.

I understand the benefits and risks associated with this study and acknowledge receiving a list of local counselling resources prior to the focus group. I have been informed that the designated assistant, Sherry Price MSW RSW, is qualified to offer any immediate assistance if an unrelated issue or triggering was to occur.

I also understand that with a focus group, it is not possible for the investigator to ensure complete confidentiality because our conversation also includes other participants.
I understand that I will be offered $20 reimbursement for travel and two gifts: a $20 Tim Horton's gift card and a small painting by Aboriginal artist Mark Seabrook (value $40); however, I am not under any obligation to accept the reimbursement, the painting or gift card.

I understand that the focus group discussion will be recorded electronically and then transcribed. I acknowledge that my participation in the study is entirely voluntary and that I can withdraw at any time without penalty.

I understand I have the choice of using my real name or a pseudonym as a participant within this study. I understand that if I use my real name, my statements may be identifiable in the research thesis and my contributions will be credited to me. If I prefer my real name being used I will need to fill out Appendix E.

I acknowledge that during the study, and for five years afterwards, the recording of the focus group meeting and transcriptions will be stored on a USB stick in a locked Sentry Safe Fire and Water Security Chest, in the investigator's locked home office. After five years, the data on the USB will be electronically erased and the USB destroyed. I understand that consent forms will also be stored in a locked security chest in the investigator's locked home office. This data will also be shredded after five years. I acknowledge that the investigator will take hand written notes during the focus group. These will also be stored in a locked filing cabinet in the investigator's locked home office. They will be shredded after five years. I understand that a one page summary of the study results and the final thesis will be available to me through email should I choose.

By signing this form, I have not given up any of my legal rights that I would otherwise have as a research participant. If I wish to speak with the investigator to request a copy of the findings, I can contact Michelle Hrynyk at mhrynyk@laurentian.ca or 705-817-1937.

I understand that I may also contact the Research Ethics Officer, Laurentian University Research Office, telephone: 705-675-1151 ext. 2436 or toll free at 1-800-461-4030 or email ethics@laurentian.ca if I have questions about my rights as a research participant.

....
Participant's signature Date

.....
Participant's e-mail

- ☐ I consent to participate in the focus group.
- ☐ I consent to being audio recorded.
- ☐ I would like a one page summary of results.
- ☐ I would like an electronic copy of the thesis sent to my email.

Copy 1: Participant, Copy 2: Investigator

Appendix D: Resources on Manitoulin Island

Appendix D

Resources on Manitoulin Island

Crisis Lines

First Nations and Inuit Hope for Wellness Help Line
Toll Free: 1-855-242-3310

Health Sciences North 24-hour crisis line
Phone 705-368-0756
Toll-Free 877-841-1101

Manitoulin Family Resources 24-hour crisis line
Phone 1-705-377-5160
Toll-Free 1-800-465-6788

Counselling Resources

Aundeck Omni Kaning First Nation - Little Current
Naandwehgiigamik Community Health Centre
Phone: 705-368-3171

Canadian Mental Health Association
100-111 Elm St, Sudbury, ON P3C 1T3
Phone: 705-675-7252
Toll Free: 1-866-285-2642

Health Sciences North Manitoulin
11 Meredith St, Little Current, ON P0P 1K0
Phone: 705-368-0756
Toll Free: 1-877-841-1101

M'Chigeeng First Nation
Health Services - Health Centre
Phone: 705-377-4485

Nadmadwin Mental Health Clinic
19 Complex Dr., Wiwemikong, ON P0P 2J0
(705) 859-2330

Noojmowin Teg Health Centre
48 Hillside Drive Little Current
(705) 368-2182

Sheguiandah First Nation
Health Centre
Phone: 705-368-2182 ext. 222

Whitefish River First Nation - Birch Island
Health Centre
Phone: 705-368-2182 ext. 222

Wikwemikong Unceded Indian Reserve
Wikwemikong Health Centre
Phone: 705-368-2182 ext. 222

Zhiibaahaasing First Nation
Health Centre
Phone: 705-368-2182 ext. 222

Appendix E: Consent Form

Appendix E

Consent Form: (Given Name)

Development of a culturally sensitive empowerment based sexual assault resistance model for Anishinabek women

Because your input during the focus group will likely contribute to revisions of the model, I would like to ensure you have the opportunity to be credited for your ideas and contributions. Furthermore, organizations who help test or use the model may appreciate knowing who was involved in its development.

Thus, if you would prefer to be identified in the thesis and your contribution to the model appropriately documented and acknowledged I would like to honour you. This would be done as recognizing your participation and crediting your ideas directly within the model. If you would like to request that we use your name in the study and in the model, please check the box below. For individuals who believe using a pseudonym is the right choice for themselves, you do not need to check the box.

☐ Please use my name (optional):

.....
What name would you like us to use? (optional)

.....	.....
Participant's signature	Date
.....	.....
Participants e-mail	Witness

By signing this form, I have not given up any of my legal rights that I would otherwise have as a research participant. If I wish to speak with the investigator, I can contact Michelle Hrynyk at mhrynyk@laurentian.ca or 705-817-1937 or Dr. Elizabeth Carlson at 1-855-675-1151 ext. 5035.

I understand that I may also contact the Research Ethics Officer, Laurentian University Research Office, telephone: 705-675-1151 ext. 2436 or toll free at 1-800-461-4030 or email ethics@laurentian.ca if I have questions about my rights as a research participant.

Appendix F: Letter of Approval for Conducting Research Involving Human Subjects

APPROVAL FOR CONDUCTING RESEARCH INVOLVING HUMAN SUBJECTS

Research Ethics Board – Laurentian University

This letter confirms that the research project identified below has successfully passed the ethics review by the Laurentian University Research Ethics Board (REB). Your ethics approval date, other milestone dates, and any special conditions for your project are indicated below.

TYPE OF APPROVAL: New X / Modifications to project / Time extension

Name of Principal Investigator and school/department	Michelle Hrynyk (PI), School of Social Work; Elizabeth Carlson and Lea Tufford (Co-supervisors)
Title of Project	Development of a culturally sensitive empowerment-based sexual assault resistance model for Aboriginal women
REB file number	6013771
Date of original approval of project	April 17, 2018
Date of approval of project modifications or extension *(if applicable)*	
Final/Interim report due on: *(You may request an extension)*	April 17, 2019
Conditions placed on project	

During the course of your research, no deviations from, or changes to, the protocol, recruitment or consent forms may be initiated without prior written approval from the REB. If you wish to modify your research project, please refer to the Research Ethics website to complete the appropriate REB form.

All projects must submit a report to REB at least once per year. If Involvement with human participants continues for longer than one year (e.g. you have not completed the objectives of the study and have not yet terminated contact with the participants, except for feedback of final results to participants), you must request an extension using the appropriate LU REB form. In all cases, please ensure that your research complies with Tri-Council Policy Statement (TCPS). Also please quote your REB file number on all future correspondence with the REB office.

Congratulations and best wishes in conducting your research.

Susan Boyko, PhD, Vice Chair, *Laurentian University Research Ethics Board*

Appendix G: Recruitment Letter for Focus Group Attendants

This is the letter I emailed to possible focus group participants:

Aanii (insert name here)

As you may know I've been working on a research thesis for my Masters of Social Work at Laurentian University. The first part of my thesis involved me developing a sexual assault resistance model for Anishinaabe women under the supervision of two Anishinaabe consultants Marie McGregor Pitawanakwat and Mark Seabrook.

The second part of my thesis involves conducting a focus group with five to eight professional Indigenous helpers to discuss the emerging model.

If you are interested in joining us, I would like to invite you to the focus group at the Tehkummah Community Centre, 456 Hwy 542A on April 21, from 1:00 pm to 4:00 pm. Participation in this focus group will begin with Marie McGregor Pitawanakwat leading us in an opening prayer after consent forms have been signed. Then I will present to you a 45-minute overview about the model.

The presentation will be followed by a two-hour discussion involving your thoughts and perceptions about the model. Roughly half-way through the presentation and focus group we will take a 10 – 15 minute break. During the discussion, I will be asking open-ended questions about your professional observations and perceptions about the model's content to guide our discussion.

If you choose to join us, I will be reimbursing your $20 for your travel expenses along with offering you a $20 Tim Horton's gift card and a small painting by Aboriginal artist Mark Seabrook (value $40) in thanks for you taking the time to participate. You are under no obligation to accept the money, painting or gift card.

If you are interested in participating or if you have any further questions about this study please feel free to contact me at mhrynyk@laurentian.ca.

Thanks for taking the time to read this rather wordy email and considering whether participating in this focus group is something you might like to take part in. Know that even though I am inviting you to this focus group, it is entirely up to you whether you participate or not. Non-participation will, in no way, negatively affect our relationship or our world. Additionally, knowing our relationship has been one where we have both been able to speak our truths, I would look forward to hearing your critiques and suggestions about this model if you participate and would like you to know in advance that nothing you could say at this focus group could hurt our relationship.

Chi Miigwetch

Michelle Hrynyk

Sexual Violence Against Indigenous Women is a National Crisis

- 57% of Indigenous women have been sexually assaulted (Scrim, 2016)
- 89% of sexual abuse victims are female, and 81% are between the ages of 12 and 17 years
  (Finkelhor et al., 2010)
- 25% of Indigenous women are assaulted by a family member or intimate partner, 34% by someone they know, and 41% by strangers (The Department of Justice, 2004)

60's Scoop Survivors - Mark Seabrook

More than ever, Indigenous women from all nations are needed to remember their roots and reclaim their power, purpose and place in this world.

N'de Nibimwidoon is based on leading edge theory, research and best practices for training Anishinaabe-kwek sexual assault resistance.

A nation is not defeated until the hearts of its women are on the ground. Then it's finished. No matter how brave its warriors, or how strong its weapons

Tsitsistas proverb

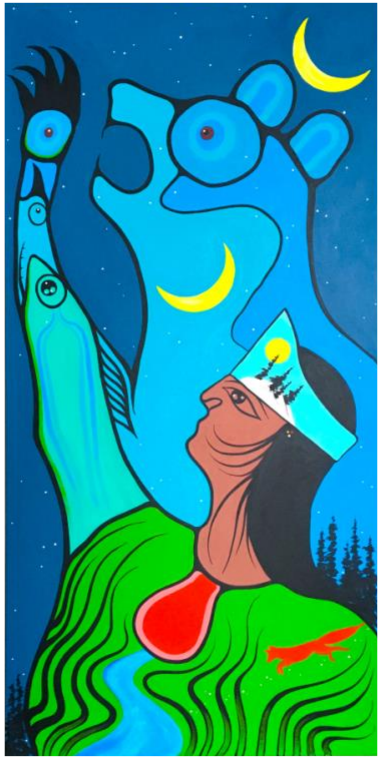
Anishinaabe-kwek have the right to learn the arts and skills necessary for carrying their hearts

N'de Nibimwidoon

N'de Nibimwidoon

I Carry My Heart

A Sexual Assault Resistance Training Model for Anishinaabe-kwek



Designed by Michelle Hrynyk under the supervision of consultants Marie McGregor-Pitawanakwat & Mark Seabrook

michellehrynyk7@gmail.com
705-817-1937

This Program is Trauma Informed & Addresses the Effects of Trauma that Interfere with Indigenous Women's Ability to Resist Sexual Assault

Genocide, colonialism and systemic oppression have perpetuated intergenerational trauma for Indigenous people. These woundings have increased the likelihood that many Indigenous women have unresolved traumas and live in less than opportune environments.

This program was developed understanding that trauma survivors may need more time and repetition to learn new concepts and benefit from being taught in a variety of learning styles (Arthur, 2013; Seabrook, 2018).

In psychologically grounded ways it addresses the problem of how unresolved trauma negatively affects stress responses making trauma survivors more vulnerable to sexual assault (Ullman, Peter-Hagene & Relyea, 2014).

This program includes culturally relevant theories and activities which strengthen participant's self-awareness, self esteem and self-determination along with their personal boundaries.

Research based components increase participant's abilities to recognize and react to precursors to sexual assault more successfully (Courtois & Ford, p. xv).

Other programs that inspired this one have been proven to lessen sexual assaults for its recipients by 50%.

N'de Nibimwidoon reinforces the traditional Indigenous worldview of honouring women's sacred connection to the land and respects women's autonomy and ability to determine their own life course.

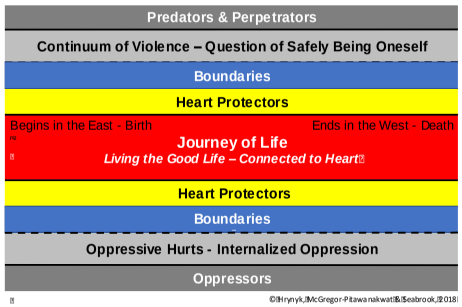
N'de Nibimwidoon

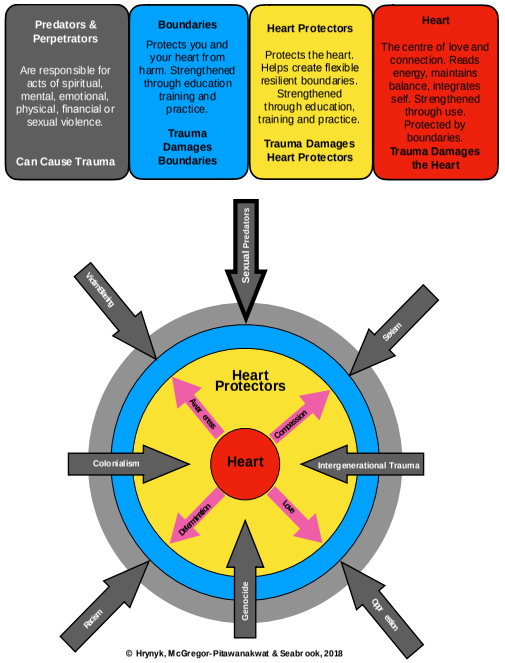
The goal of this model is to support Anishinaabe-kwek in living a good life by honing their skills in recognizing and resisting sexual assault perpetrators. This seven day program is steeped in Anishinaabe culture, values and worldview and designed to be taught in a holistic, culturally respectful manner. It is a manual based program designed to be co-facilitated by three interdependent female professional leaders; an elder, a social worker and a self-defence expert.

The program begins with traditional teachings on how Anishinaabek women are deeply connected to Mother Earth and central to the culture and to life through their hearts. It uses this knowledge to encourage and teach participants how to strengthen their hearts, heart protectors and boundaries. Using the idea that we all have our individual journey through life, it teaches how to assess if someone is an ally or helper and to determine if someone has become disrespectful, manipulative or hurtful.

This model includes: traditional teachings, ceremony, sharing circles, art based self-explorations, psycho-education components, psycho-educational models that support an Indigenous world view, empowerment sexual education, empowerment self-defence training, discussions, role plays, narrative deconstruction, resilience and resistance building exercises, videos, songs, inspirational poetry and sayings.

How Perpetrators and Oppression





N'de Nibimwidoon is grounded in peer reviewed studies concerning sexual assault, perpetrator demographics, repeat offender motivational factors, characteristics and warning signs.

It utilizes emerging sexual assault resistance research involving sexual assault risk factors, psychological barriers that undermine women's ability to resist sexual assault, and empowerment self defence.

It provides participants with the education and training necessary to recognize and react to potential danger before it escalates. Incorporated are tools and processes proven to be useful for sexual assault resistance and Indigenous empowerment, such as the continuum of violence, resistance narratives and empowerment based cultural teaching maps.

Appendix J: Certificate of Completion – Ethical Conduct for Research Involving Humans