FEBRUARY 2023

Missing and Murdered Indigenous Peoples

Perspectives of Indigenous Students and the Faculty and Staff Who Serve Them

Research on Violent Victimization Lab
a unit of the
School of Criminology and Criminal Justice
Arizona State University

Missing and Murdered Indigenous Peoples

Perspectives of Indigenous Students and the Faculty and Staff Who Serve Them

Authors:
Kathleen A. Fox, Ph.D.
Kayleigh A. Stanek, MS
Cassie L. Harvey (Navajo and Zuni Tribal Affliations)
Katonya Begay (Navajo Tribal Affiliation)
Christopher Sharp (Colorado River Indian Tribal Affiliation)
Valaura Imus-Nahsonhoya (Hopi Tribal Affiliation)
Leonard Mukosi (Zezuru Tribe, Zimbabwe), SJD.
Dalavai Surveyor (Navajo, Hopi, and Cheyenne Arapaho Tribal Affiliations)

Suggested Citation:
Kathleen A. Fox, Kayleigh A. Stanek, Cassie L. Harvey, Katonya Begay, Christopher Sharp, Valaura Imus-Nahsonhoya, Leonard Mukosi, & Dalavai Surveyor. (2022). Missing and Murdered Indigenous Peoples: Perspectives of Indigenous Students and the Faculty and Staff Who Serve Them. Published by the Arizona State University Research on Violent Victimization lab.

Funding Disclaimer:
This project was supported by a grant from Arizona State University's Women and Philanthropy. The statements made herein do not necessarily reflect those of the university or funding agency.

Cover Artwork Credit:
Isaiah Hogue (Navajo) - Collection Title: "Have you seen me?"

Research on Violent Victimization Lab
a unit of the
School of Criminology and Criminal Justice
Arizona State University

Culturally Safe Spaces at Arizona State University Committed to Indigenous Well-Being

American Indian Student Support Services (AISSS)

AISSS at ASU Tempe campus
Discovery Hall | DISC 312
250 E Lemon St., Tempe, AZ 85287

AISSS at ASU West campus
Fletcher Library | FLHLB LL-2
4701 W Thunderbird Rd., Glendale, AZ 85306

AISSS at ASU Downtown campus
Post Office | POST L1-34
522 N Central Ave., Phoenix, AZ 85004

AISSS at ASU Polytechnic campus
Academic Center | CNTR 140
5988 S. Backus Mall; Academic Center 140, Mesa, AZ 85281

Website: https://universitycollege.asu.edu/student-support/aisss

Labriola National American Indian Data Center

Labriola at ASU Tempe campus
Hayden Library, Second floor and Room 315
300 E Orange St., Tempe, AZ 85281

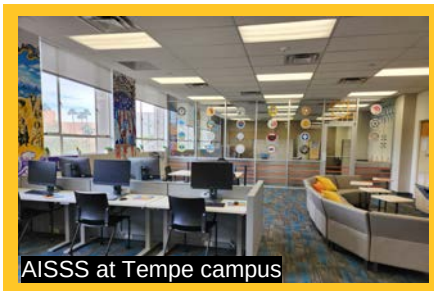
Labriola at ASU West campus
Fletcher Library, Room 305
4701 W Thunderbird Rd, Glendale, AZ 85306

Website: https://lib.asu.edu/labriola

Office of American Indian Initiatives

Located at Tempe campus
Discovery Hall, 250 E. Lemon Street, Room 216, Tempe, AZ 85287-7705

Website: https://americanindianaffairs.asu.edu/


AISSS at Tempe campus


AISSS at Downtown campus


Labriola at Tempe campus

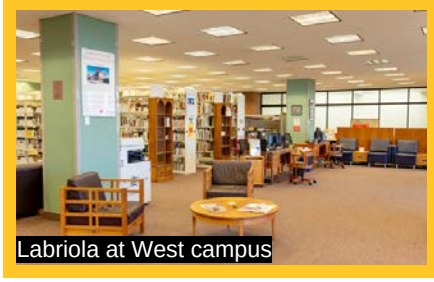

Labriola at West campus

Table of Contents

List of Acronyms

ABOR	Arizona Board of Regents
AIPI	American Indian Policy Institute
AISSS	American Indian Student Support Services
AISWSA	American Indian Social Work Student Association
ASU	Arizona State University
EOSS	Educational Outreach and Student Services
MMIP	Missing and Murdered Indigenous Peoples
MMIW	Missing and Murdered Indigenous Women
MMIWG	Missing and Murdered Indigenous Women and Girls
NAHM	Native American Heritage Month
NAMUs	National Missing and Unidentified Peoples System
OAIP	Office of American Indian Projects
OAII	Office of American Indian Initiatives
PTSD	Post-Traumatic Stress Disorder
ROVV	Research on Violent Victimization Lab
SAMHSA	Substance and Mental Health Services Association

List of Tables and Figures

Arizona State University's **Commitment to American Indian Tribes**

Arizona State University is located in Indian Country; there are 22 tribal nations in Arizona. The Tempe campus sits on the ancestral homelands of those American Indian tribes that have inhabited this place for centuries, including the Akimel O'odham (Pima) and Pee Posh (Maricopa) peoples.

In keeping with the design aspirations of the New American University, ASU seeks to embrace our place, connect with tribal communities, and enable the success of each American Indian student. We reaffirm the university's commitment to these goals and acknowledge that everyone, the entire ASU community, is responsible for their achievement.

ASU continues to develop an impressive cohort of scholars engaged in American Indian cultural, social, educational, legal, and economic issues. We have built world-class programs in American Indian Studies, American Indian Legal Studies, and Indigenous conceptions of justice. Our work, however, is not complete. We must further enhance our capacity to leverage place, transform society, conduct use-inspired research, enable student success, work across disciplines, integrate Indigenous knowledge and engage Indigenous issues globally. We are committed to providing access, retaining and graduating American Indian students in a climate that is welcoming and respectful of their languages and cultures. Foundational to these goals, we commit to creating an environment of success and possibility for American Indian students at ASU.

We are dedicated to supporting tribal nations in achieving futures of their own making. We will partner with tribal nations to address the ravages of paternalism; improve educational achievement of American Indian children, youth, and adults; create innovative and appropriate use and development of natural resources; conceptualize and implement responses to physical and mental health challenges; and build and strengthen leadership capacities to address challenges for Native nations in the 21st Century and beyond. And we will enhance and foster an environment of success and unlimited possibilities for American Indians at ASU.

This work acknowledges our indisputable recognition of place and reinforces our mission as the New American University.

Michael M. Crow
President
Arizona State University

Land Acknowledgement from the Research on Violent Victimization Lab

To certify our unwavering support and recognition of Indigenous Peoples, we acknowledge all Indigenous Peoples who have, and continue to, care for this land. We recognize the involuntary sacrifice experienced by Indigenous Peoples that allow us to occupy stolen land. For over 15,000 years, 22 Indigenous Tribes have inhabited what is called presented day Arizona (Collins, n.d.).

To date, Arizona State University has several campuses that sit on the homelands of the Akimel O'odham, Pee Posh, Tohono O'odham, Chemehuevi, Mohave, Quechan, and Tongva peoples. Many are sovereign nations presently known as Gila River Indian Community, Salt-River Pima-Maricopa Indian Community, Tohono O'odham Nation, Chemehuevi Indian Tribe, Fort Yuma Quechan Tribes, Colorado River Indian Tribes, and Fort Mojave Indian Tribe. The Tongva peoples are Indigenous to lands encompassing Los Angeles County and are actively seeking federal recognition.

It is with upmost respect that we continue to honor original peoples of this land but also recognize that Indigenous Peoples still exist throughout the world. It is with that in mind that the Research on Violent Victimization Lab is committed to cultivating environments that empower Indigenous communities.

We urge you to learn of the history that pertains to the geographical ancestral territories you conduct your life within.

Photo Credit: Christopher Sharp

Student Author
Acknowledgements

First and foremost, I would like to acknowledge the students and staff who shared their stories with us, many for the first time. Violence impacts everyone at some level and through storytelling we are able to learn more about how to address violence and create solutions for victims and their families. Your willingness to share with us will help improve the lives of other students and staff like you who have experienced violence or trauma. Many of you shared your desire to help others who had similar experiences as you, and this is exactly why we do what we do – to provide a platform for you to share your stories that lead to change. Thank you to the staff and faculty members who were willing to meet with me and talk about their passion for helping and supporting Indigenous students. You are the reason many students continue on and go on to graduate, your effort does not go unnoticed. Lastly, I would like to thank my mentors, team members, and friends who have not only provided support through this tough work but have allowed me to learn from them and grow as an individual. My work would be nothing without the support of my mentors, team members, community partners guiding me in this process, and ultimately the participants who so bravely share their stories with the hopes of reducing violence and supporting victims and their families.

Kayleigh A. Stanek, M.S.
Lab and Research Projects Manager

First, I acknowledge the students impacted by the various forms of violence who use their lived experiences and creativity to protect others. This is for students who continue to navigate life's challenges while devoting countless hours to making the world better. I commend your efforts and resilience. Second, I acknowledge my elders, mentors, and supporters who continue to guide and challenge me. Several individuals throughout my life contributed to my work through their teachings, knowledge, expertise and evaluation. Lastly, I greatly acknowledge the grassroots leaders, advocates, and professionals who undergo the hard work of addressing violence. Effective solutions require collaboration, communication, and consistency - none of which can be done without individuals like yourself.

Ahéhee' / Elahkwa / Thank you
Cassie L. Harvey, M.S., M.L.S.
Navajo & Zuni Tribal Affiliations,
Data Analyst and Public Relations Manager

Acknowledgement from the Research on Violent Victimization Lab

First and foremost, we wish to acknowledge all of the many Indigenous Peoples who have experienced violence, lost their lives to violence, or have family/community members who have been impacted by violence. You are the reason why we do this work.

We wish to recognize the tireless efforts of Indigenous Peoples who lead and participate in grassroots movements to call attention to violence perpetrated against Indigenous Peoples. In the State of Arizona, we acknowledge Honorable Jennifer Jermaine, State Senator Victoria Steele, Senator Theresa Hatathlie, and the Missing and Murdered Indigenous Peoples Study Committee Members. You are the reason why federal governments, states, media outlets, research institutions, and the general population are starting to learn and care about these critically important problems.

We thank Arizona State University's (ASU) Women and Philanthropy for funding this project. Your funding made it possible for us to financially support several Indigenous students and community members on this project and to provide compensation for the students and staff who participated in this project.

We acknowledge the many people and organizations within ASU that championed our work, including the Sandra Day O'Connor College of Law's Academy for Justice; ASU Office of American Indian Projects (OAIP); American Indian Policy Institute (AIPI); Office of American Indian Initiatives (OAII); American Indian Social Work Student Association (AISWSA); Labriola National American Indian Data Center; and the American Indian Student Support Services (AISSS). We also acknowledge Native Health's partnership with ASU to provide culturally appropriate virtual talking circles for any ASU student, including those who participated in our study. We express thanks to Turquoise Devereaux and Melchor Solis for their insights and guidance during the development of our data collection instruments. We also thank Jacob Moore, ASU Vice President of Tribal Relations, and Vickie Baldwin, ASU AISSS Downtown Campus, for your continued support and guidance. We appreciate the thoughtful feedback on an earlier draft from Dr. Laura Gonzales-Macias.We appreciate your partnerships and look forward to continued collaborations to support ASU Indigenous students and employees.

Office of American Indian Projects

ASU University College Arizona State University | American Indian Student Support Services

Sandra Day O'Connor College of Law

Academy for Justice

ASU Library

Labriola National American Indian Data Center

Foreword by Vickie Baldwin (Diné)

As an ally of Arizona State University's Missing and Murdered Indigenous Women (Peoples) initiative I believe it is critically important to bring awareness not only to students and university community members, but to the greater of all individuals. My first encounter with MMIP dates back to the early 1980's when a high school friend was murdered in my home community on the Navajo reservation. From my understanding, her case was never solved as back then the seriousness of such a crime apparently was not worthy and/or relevant enough to talk about or address. Now, decades later, the MMIP is at record high, reporting not only missing and murdered women, but girls, males, and even helpless elderly adults. The MMIP cause has finally come to light amongst many tribal lands and Nations, and we as Indigenous Peoples will no longer keep silent. Loved ones continue to go missing, to be murdered, to be solicited and this needs to STOP! I, for one, will stand in solidarity for justice with any and all who chose to bring awareness and help bring loved ones home. One loved one gone or missing is one too many. NO more stolen sisters, NO more stolen relatives!

Vickie Baldwin, Diné
American Indian Student Support Services,
Arizona State University

Emotional and Mental Awareness of the Triggering Effects of MMIP and Victimization

Missing and Murdered Indigenous Peoples (MMIP) is not a new topic to Indigenous Peoples, especially with the experiences of intergenerational or historical trauma. Historical trauma is known as “unresolved grief response” that is a result of “massive cumulative trauma across generations.” This compounded trauma can lead to post-traumatic stress disorder (PTSD) whereby an individual “experiences the acute stressors directly.”

The authors would like to ensure your emotional and mental health is addressed through the reading of this report. Reading, learning, and thinking about MMIP can trigger historical trauma or PTSD-symptoms.

Our coping mechanisms are inherent within us, thus strengthening our resilience.

CONTACT FOR RESOURCES AND REFERRALS

Honwungsi Consulting Services, LLC
Valaura Imus-Nahsonhoya (Hopi Tribe)
(480) 930-6401
honwungsics@gmail.com

All Artwork in this Report are from ASU Indigenous Affiliates in Response to Our MMIP Call For Art

Missing and Murdered Indigenous People (MMIP) is a complex problem. Our team recognizes the importance of presenting a platform for Indigenous communities to participate in our research in culturally appropriate ways that elevate Indigenous voices and perspectives.

For centuries, Indigenous Peoples have used modes of intrinsic creative processes to create diverse products used to spark narratives, share experiences, and express life (Greenwood, 2012; Jacob et al., 2015; Smith, 2014). Art is an important aspect in life, healing, and building resilience. Many Indigenous communities have used art to stimulate the transference of traditional ecological knowledge throughout the home, community, and beyond. For many cultures, art has been used as a conduit for bringing people together, problem-solve, advocate and create awareness.

The power of art is the reason we implemented the MMIP Awareness Through Digital Art Project to increase inclusivity that empowers Indigenous Arizona State University students, alumni, and affiliates within our community to spark conversations on this crisis. The call for art was open between October and November 2022. Each participant was given a certificate of participation and an honorarium. All artists were recognized at the ASU Doing Research in Indigenous Communities event held on December 16, 2022.

We would like to send our sincere appreciation to all those who participated in the implementation of this project, promotion, and encouraging participation in our MMIP Awareness Through Digital Art Project. Thank you to the ASU Doing Research with Indigenous Communities committee for allowing us to showcase the artwork at your event.

And lastly, we would like to acknowledge the artists who dedicated their own resources and valuable time to help us create awareness of this issue that impacts so many Indigenous families and communities throughout the world: Samantha Irish (Tlingit /Lingít), Augustine Lopez (Pasqua Yaqui Tribe), Miyana Manus (Navajo, Cherokee, Omaha), Christopher Luna (Coahuiltecan), and Isaiah Hogue (Navajo). We hope you continue using your skills to educate those around you.

Thank you for your participation:
Samantha Irish (Tlingit /Lingít)
Augustine Lopez (Pasqua Yaqui Tribe)
Miyana Manus (Navajo, Cherokee, Omaha)
Christopher Luna (Coahuiltecan)
Isaiah Hogue (Navajo)

Meet the Authors

Kathleen (Kate) Fox, Ph.D.
Lab Founder and Director

Kayleigh Stanek, MS
Lab and Research Projects Manager

Cassie Harvey
Navajo and Zuni Tribal Affiliations,
Data Analyst / Public Relations Manager

Kaytonya Begay
Navajo Tribal Affiliation,
Lab Alumna

Christopher Sharp, MSW
Colorado River Indian Tribal Affiliation,
Lab Associate Director

Valaura Imus-Nahsonhoya
Hopi Tribal Affiliation,
Lab Community Engagement Director

Leonard (Leo) Mukosi, SJD
Zezuru Tribe (Zimbabwe)
Post Doctoral Scholar

Dalavai Surveyor
Navajo, Hopi, and Cheyenne Arapaho Tribal Affiliations,
Lab member

Executive Summary

Importance of this study

Understanding Indigenous students' experiences and needs is important because the university has an obligation to ensure students' wellbeing and provide culturally appropriate services that meet students' needs

Victimization and Missing and Murdered Indigenous Peoples (MMIP) among college students may lead to:

Poor mental health

Lowered academic performance

College drop out among students

Source: BlackDeer et al., 2021; Fish et al., 2017; Patterson et al., 2018

Background of the problem

Missing and Murdered Indigenous Peoples (MMIP) happens at high rates nationally and internationally

- Indigenous women of college ages 20-40 are at the highest risk of homicide compared to those who are older or younger
- This is the first known study to examine Indigenous college students' experiences with MMIP, victimization, use of services, and resilience

Source: Fox et al., 2021, 2022

How we collected the data

Our interdisciplinary team used a trauma-informed approach to understand the experiences and needs of Indigenous students and the faculty and staff who serve them

Our study used a holistic approach with students, faculty, and staff:

1.

Surveys of Indigenous students

2.

Interviews with Indigenous students

3.

Interviews with faculty and staff who serve Indigenous students

Our findings from Indigenous students

Interpersonal victimization	**82%**	Experienced at least one form of interpersonal victimization
MMIP experience	**75%**	Had personal MMIP experience. Meaning, that it happened to them, a friend/family/community member
Vicarious (household) victimization	**66%**	Knew that a family or household member had experienced some form of interpersonal violence
MMIP awareness	**94%**	Were aware of MMIP
Campus service use	**22%**	Had used campus services

Indigenous students cope with their trauma and victimization in various ways

- Practicing healthy routines
- Being with family, friends, and community
- Feeling supported
- Having hobbies
- Spending time in nature
- Participating in therapy
- Practicing cultural and/or spirtual beliefs
- Having a busy schedule

Faculty and staff identify ways to build Indigenous community

Designate spaces for Indigenous students on each campus

Increase representation among faculty and staff across the university

Provide trustworthy services

Create culturally relevant services

Recommendations

Based on the results of this study, we offer recommendations to consider implementing throughout the university. These recommendations are provided here briefly and elaborated upon in the report

For the ASU Community

- Foster an environment of acceptance and belonging for all students impacted by interpersonal violence, and Indigenous students impacted MMIP
- Conduct a victimization public awareness campaign for in-person and online students around student victimization broadly, and MMIP specifically
- Provide mandatory training for all faculty and staff to address violence against students, including culturally inclusive forms of victimization such as MMIP, which will facilitate employees to provide a “warm hand off” for students to culturally appropriate referrals
- Provide culturally-appropriate services for Indigenous students through partnerships with community organizations (e.g., Indian Health Services, Native Health, Native American Connections, Phoenix Indian Medical Center)
- Create a centralized ASU organization for students, faculty, and staff serving Indigenous populations to connect, network, share resources, etc.
- Enable accurate data reporting on the number of ASU students and employees who identify as Indigenous
- Faculty and staff should ensure inclusivity of Indigenous-specific educational content across all academic disciplines

For Student Organizations

- Create a centralized list of resources for Indigenous students and the staff who serve them to increase service utilization
- Continue investing in mentorship programs for Indigenous students to be mentored by elders and peers
- Educate Indigenous students about how to report victimization and get support

For Students

- Educate yourself by seeking out information about the history and victimization of Indigenous peoples, including MMIP
- Get involved and support Indigenous peoples by attending events (e.g., ASU culture week, Native American Heritage Month [November], events at Labriola, AISSS, etc, and MMIP awareness events in May)

For ASU Leadership

- Increase budgets for programs and departments that serve Indigenous students, including AISSS and Counseling Services
- Facilitate Indigenous representation by hiring more Indigenous faculty and staff at all ASU campuses
- Fund and evaluate the recommendations specified in this report.

Introduction

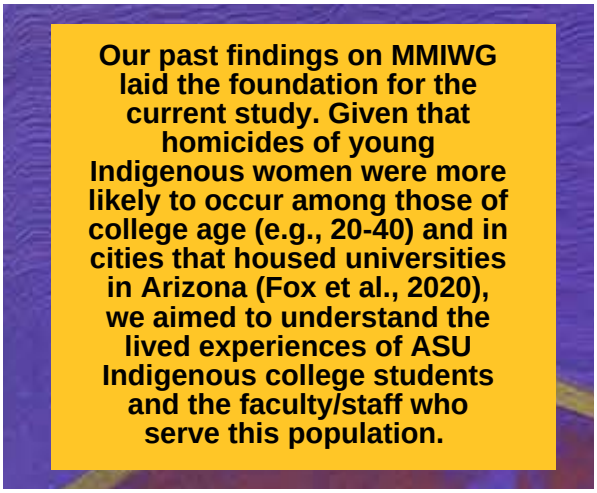
Background on the Need for This Study

Indigenous Peoples are missing and murdered at high rates and this issue is known nationally and internationally as Missing and Murdered Indigenous Peoples (MMIP). For our purposes, Indigenous refers to people who identify as American Indian, Native American, and Alaska Native. Indeed, MMIP has occurred for centuries, yet it has only recently been publicized in Canada and the U.S. Canada was the first to conduct a National Inquiry (2019) to explain the magnitude and pervasiveness of MMIP, along with a series of recommendations to reduce it. The U.S. launched a Steering Committee to address MMIP in 2021 (U.S. Department of Justice, 2021). Several states have enacted legislation to address MMIP (see Fox, 2020).

Arizona was the third state in the nation to pass legislation to reduce the Missing and Murder of Indigenous Women and Girls (MMIWG). In 2019, HB 2570 was passed and led by Representative Jennifer Jermaine (White Earth Ojibwe), and it established a 23-person MMIWG Study Committee comprised of Indigenous leaders, law enforcement, legislators, victim advocates, and community members.

Our Research on Violent Victimization (ROVV) lab led the Arizona statewide research on MMIWG in partnership with the State of Arizona and the MMIWG Study Committee. With zero dollars in funding, and during the height of the COVID-19 pandemic, we were able to support several Indigenous students on the team and analyze data from the National Missing and Unidentified Persons (NamUs) database, the Federal Bureau of Investigation's Supplemental Homicide Reports, and Justice for Native Women (Fox et al., 2020; 2022). Notably, we found that murders of Indigenous women had steadily increased over the past 40 years (Fox et al., 2020; 2022).

We found that the top three cities in Arizona that had the highest homicides of Indigenous women were located in cities that were home to Arizona's universities, including: (1) Phoenix Metropolitan Area (Arizona State University; ASU), (2) Tucson (University of Arizona), and (3) Flagstaff (Northern Arizona University; Fox et al., 2020). We also discovered that women between the ages of 20-40 were more likely to be murdered than those who were younger or older.



The Importance of Understanding Indigenous College Students' Experiences

ASU makes concerted efforts to admit and provide support for Indigenous students; nonetheless, little is known about Indigenous college students' experiences with violence and victimization, their resilience, and whether the university is effectively meeting their needs. This study is the first known study to examine these issues among Indigenous college students and the staff/faculty who serve them. We aim to address these gaps in knowledge by asking Indigenous college students, and the staff/faculty who serve them, about their experiences with violent victimization, MMIP, campus service use, and resilience.

It is important to understand Indigenous students' experiences within the college system for several reasons. First, the university has an obligation to ensure students' wellbeing including their mental health. The 'Arizona Board of Regents (ABOR), Students Health Services Policy' sets out Arizona public universities' (including ASU) obligation to ensure students health and well-being of the student.

Furthermore, the university also has a responsibility to provide services that meet students' needs, including students' cultural needs. Thus, understand Indigenous students' experiences with violent victimization and MMIP is critical, given the potential for these experiences to lead to negative outcomes, including poor mental health, poor academic performance, and college dropout.

Our research team, comprised of mostly Indigenous ASU students and staff – as well as Indigenous ASU and community partners – addressed these gaps in knowledge, which are presented in this report.

Photo credit: Augustine Lopez (Pascua Yaqui Tribe)
Title: "The Silent Distress" Collection

Indigenous Students in Higher Education

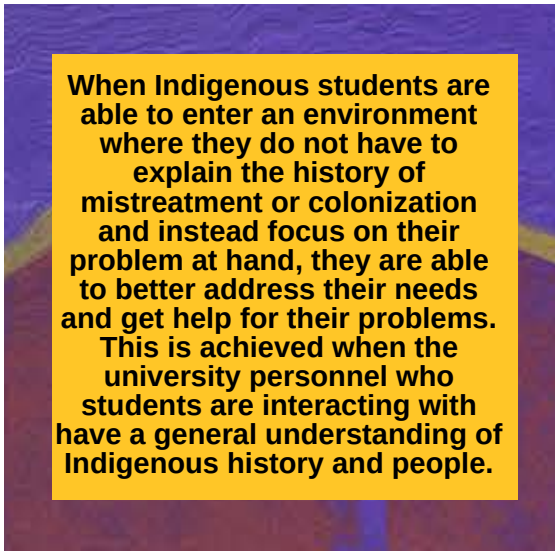
Indigenous college students are often referred to as the "forgotten minority" because they are among the most underrepresented ethnic group of all college students and in higher education literature (Executive Office of the President, 2014; Wells, 1989; Willmott et al., 2016). Indigenous students represent only about 1% of both the undergraduate and graduate student population in the United States (Espinosa et al., 2019; Hussar et al., 2020; Musu-Gillette et al., 2017). Retention of Indigenous college students is extremely important considering that research shows about 20% of Indigenous students obtain a bachelor's degree or higher and 12% attain an associate degree (Espinosa et al., 2019; Hussar et al., 2020; Musu-Gillette et al., 2017). Yet, research does not fully understand the experiences of Indigenous college students because they are often excluded from data sources and research on college students given the low sample size (Espinosa et al., 2019). However, it is vital to understand the needs of these students given the low enrollment size of this population and given that about only 41% of first-time Indigenous students will graduate with their bachelor's degrees within six years compared to 63% for all other students (Espinosa et al., 2019; Hussar et al., 2020; Musu-Gillette et al., 2017). While some recent statistics show that Indigenous student retention and completion rates are on the rise, these rates are still well below those of other groups (Espinosa et al., 2019; Hussar et al., 2020).

Lower retention and completion rates among Indigenous college students have been attributed to systematic barriers innate in higher education and racism by university personnel that Indigenous students face (Brayboy, 2005; Brayboy et al., 2015; Patterson et al., 2018). Specifically, these low rates could be due to the structure and design of the education system (Sherman & Sherman, 1990), instructor attitudes and stereotypes (Reyhner, 1990), and overall ineffective teaching and curriculum. The structure of higher education creates barriers to to success for

Indigenous students (Fish et al., 2017; Patterson et al., 2018). Throughout colonization, Indigenous Peoples were not allowed to participate in higher education, except to achieve the goal of assimilation of Indigenous Peoples into the dominant westernized White culture (Bazemore-James & Dunn, 2019; Lopenzina, 2012).

College affordability is the primary obstacle precluding Indigenous students from successfully earning their degrees (Albert, 2022). An Indigenous student-led study analyzed the implications of the federal student loan forgiveness program in Indian Country and found that 72% of these students reported experiencing severe financial constraints at least once in the previous six months. Most Indigenous students shoulder financial burdens; for example, they are often the primary source of income for their families or contribute towards family bills. As a result of ongoing economic challenges, Indigenous college students experience problems ranging from food insecurity to homelessness, which not only significantly hamper their academic performance but can also increase their risk of violent victimization.

Limited cultural support on campus and social/cultural isolation are attributed to low Indigenous student retention and completion rates (Huffman, 2001; Maxwell, 2001). Having a space on campus where Indigenous students can be themselves and practice their culture is vital to their overall success in higher education (Bazemore-James & Dunn, 2019; Jenkins, 1999; Minthorn & Marsh, 2016; Thompson et al., 2013). Having specific support centers for Indigenous students and broader Indigenous inclusion within the faculty, staff, and university curriculum, can help create a sense of belonging (Brayboy, 2005; Brayboy et al., 2015; Tachine et al., 2017). This can have important implications for Indigenous students' retention, successful completion, and safety while in college (Brayboy et al., 2015; Fish et al., 2017; Patterson et al., 2018; Tachine et al., 2017). Beyond specific centers for Indigenous students, faculty, university support staff, and other university professionals need to be educated on the lived experiences that Indigenous students come to college with (Brayboy et al., 2015; Patterson et al., 2018).



The historical context of the educational system is of particular importance to acknowledge and to address in order to align with aspirations of Indigenous students, communities, and Tribal governments' needs and priorities. The most widely cited purpose for the education of Indigenous Peoples in the United States was, "To Kill the Indian and Save the Man". This motto was espoused by Colonel Richard Henry Pratt, who led the establishment of the Carlisle Industrial School in Carlisle, Pennsylvania. The established policy and expressed purpose of education was to assimilate Indigenous children into American culture by removing them from their homes and families to military-style boarding schools. These schools were often far from home and located outside of reservations. The policy of the schools was to punish children for speaking their Indigenous languages and other expressions of their Indigenous cultures. Schools forbade integrating "traditional Indian educational precepts", specifically through transmission of cultural knowledge from parents, elders, and other family members to their children (Skousen, 2018). While many of the more brutal practices are no

longer acceptable, the idea that Indigenous knowledge has no place within modern education persists. Indigenous scholars have advanced the concept of the Logic of Elimination, which has included erasure of Indigenous knowledge, breaking down of Indigenous land rights, dissolution of Indigenous societies, blocking Indigenous rights to citizenship and land, child abduction, murder, religious conversion, and re-socialization into American society (Wolf, 2006; Moodie, 2018). In higher education settings, students often leave their home communities with hopes of returning to help their people. Just as boarding schools separated students from their home communities, higher education institutions tend to accept the highest achieving students from those communities but do not integrate accurate portrayals of Indigenous Peoples and their histories within the curricula, nor do they intentionally facilitate the return of students to build brighter futures for their peoples.

Photo credit: Augustine Lopez (Pascua Yaqui Tribe)
Title: "The Silent Distress" Collection

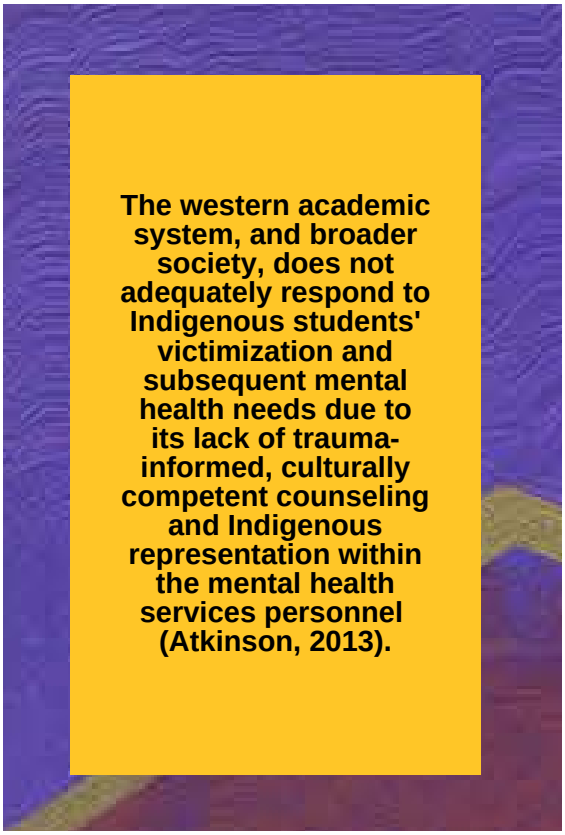
Victimization of Indigenous Students

Transitioning and surviving college academic and social life is often associated with many challenges for students in general (Ruberman, 2018); yet transitioning to higher education and maintaining good academic standing is particularly hard for Indigenous students given the structural barriers discussed earlier. Higher education has historically been used as a tool of colonization to keep Indigenous Peoples out (Brayboy, 2005; Sherman & Sherman, 1990), thus contributing to trauma and victimization that Indigenous Peoples face. Therefore, the transition to college for Indigenous students can potentially exacerbate victimization and re-victimization risk.

Little is known about the victimization prevalence among Indigenous Peoples, and this is especially true for Indigenous college students (Tjaden & Thoennes, 2000; Bachman et al., 2008; Rosay, 2016; Fish et al., 2017; Patterson et al., 2018)***.*** Lack of data regarding the victimization experiences of Indigenous college students is often attributed to their low sample size in national data sets or their grouping into an “other race” category with substantial differences between the individuals in this group (Espinosa et al., 2019). Generally, prevalence studies show that Indigenous Peoples, women in particular, experience extremely high rates of victimization compared to all other racial groups (Bohn, 2002; Rosay, 2016; Tjaden & Thoennes, 2000). In fact, current estimates state that 4 in 5 Indigenous women experience some form of violence in their lifetime (Rosay, 2016). Yet, few studies examine the prevalence of victimization for Indigenous Peoples, and even less that focus on Indigenous college students. Indigenous students also have have high rates of being physically assaulted, verbally threatened, and raped compared to other races (Fish et al., 2017; Patterson et al., 2018). These experiences can contribute to increased alcohol use, poor academic performance, and increased mental health issues, such as depression and anxiety (BlackDeer et al., 2021; Fish et al., 2017; Patterson et al., 2018). Thus, it is vital that colleges and universities adequately address the unique needs of Indigenous college students.

Systemic Impacts on Indigenous College Student Victimization

A comprehensive discussion on the victimization experiences of Indigenous Peoples and college students must acknowledge the role of colonization and the residential school system have on Indigenous students' social and emotional stability, in addition to their academic success. Indigenous students, and Indigenous Peoples broadly, have experienced a trauma ripple effect stemming from colonization and various governmental policies, such as boarding/residential schools (Brave Heart & DeBruyn, 1998; Duran, 2006; Kirmayer et al., 2003, 2014). These events have impacted Indigenous Peoples for generations, and this specific trauma is referred to as historical trauma. Historical trauma is defined as a "cumulative emotional and psychological wounding across generations, including the lifespan, which emanates from massive group trauma" (Brave Heart, 1998, 2003, 2011; Kirmayer et al., 2014). Beyond historical trauma, most Indigenous college students are battling intergenerational trauma from unstable childhood and adolescent experiences, alcohol and substance abuse, and childhood physical and sexual abuse (Gameon et al 2019). Many Indigenous individuals are coping with historical trauma experienced by their ancestors in addition to any victimization or trauma they personally experienced when they come to college. These experiences have been shown to contribute to mental health problems, physical health problem, and an increase in resilience among Indigenous Peoples to cope with systematic oppression and policies (Evans-Campbell, 2008). Meanwhile, Indigenous communities have unique ways of responding to mental health challenges, merged with specific Indigenous customs and traditions (Mukosi, 2020).



In the United States, Indigenous students' specific victimization and mental health needs remain primarily excluded from the college services system because there is a lack of understanding of Indigenous cultural practices. Indigenous students' help-seeking behaviors and service utilization are impacted by their experiences with the services offered in college (Chichekian & Maheux, 2022) Specifically, research has shown those who have experienced victimization, including Indigenous Peoples, who had negative experiences seeking help or services previously will be less likely to engage in services in the future (Cho et al., 2020). For Indigenous victims specifically, fear of judgement or mistreatment as well as lack of cultural understanding by service providers were cited as reasons victims don't engage with services (Finfgeld-Connett, 2015; Fiolet et al., 2021; Willis, 2010).

The red hand has become a widely used symbol of MMIP

Missing and Murdered Indigenous Peoples

The ongoing MMIP crisis is not only an issue in the United States; it transcends globally. MMIP refers to a person who identifies as Indigenous, who (a) is missing, (b) a victim of violence which resulted in death, or (c) both missing and a victim of violence resulting in death (Fox, 2020). MMIP originates from the Missing and Murdered Indigenous Women and Girls (MMIWG) movement to encompass all Indigenous Peoples, regardless of gender. MMIP brings awareness and accountability for the colonial violence inflicted on Indigenous Peoples throughout history.

The origins of MMIP can be traced back to colonization at the hands of White settlers. Christopher Columbus wrote of young Taino girls he was eager to get into the sex slave trade (Hunt, 2021). Due to colonization from European settlers, young Indigenous girls like Pocahontas and Sacagawea were raped, forced to marry, leave their homelands, and later died as a result (Jager, 2015; Deer, Clairmont and Martell, 2007; Tremblay, 2002; Buescher and Ono, 1996). Today in North America, MMIP accounts for at least 4% of all deaths in American Indian/Alaska Native Peoples (Hunt, 2021). In 2016, the National Crime Information Center reported 5,712 cases of MMIWG in the U.S.; however, the Urban Indian Health Institute (UIHI) reports only 116 cases in the National Missing and Unidentified Persons System (NamUs) (UIHI, 2018). The UIHI (2018) found 506 cases of MMIWG across the United States since the 1900's with the oldest case coming from 1943; however, the majority of the cases occurred between 2010 and 2018. Additionally, they found that the youngest victim was an infant less than a year old and the oldest victim was an elder who was 83 years old. This illustrates that Indigenous Peoples of all ages can be victims of MMIP.

Indigenous men, women, and Two-Spirit people experience high rates of violence. In the U.S., 84.3% of American Indian/Alaska Native (AI/AN) women have experienced lifetime violence, more than non-Hispanic Whites (71%; Rosay, 2016). In the U.S., 96% of Indigenous women who are victims of sexual assault report their perpetrator being non-Indigenous (National Congress of American Indians Policy Research Center, 2018). Likewise, 81.6% of AI/AN men in the U.S. experienced lifetime violence compared to non-Hispanic Whites at 64% (Rosay, 2016, Minnesota Indian Women's Sexual Assault Coalition, 2009). There is limited data and research on the Indigenous Two-Spirit[1]/LGBTQ+ community; however, the data available shows that women who identify as lesbian, bisexual, or Two-Spirit have experienced high levels of sexual (85%) and physical assault (78%) in their lifetime (Lehavot et al., 2009). Men who identify as gay, bisexual, or Two-Spirit experience high rates of suicidality (Ferlatte et al., 2019). Risk factors for suicidality include homophobia, classism, sexism, racism, and mental health stigma (Ferlatte et al., 2019). One Two-Spirit man accounts their experience at residential schools as "we were beaten, raped, and tortured because of who we were" (Ferlatte et al., 2019, p. 1534).

1. According to the Indian Health Service (n.d.), "Native American two-spirit people were male, female, and sometimes intersexed individuals who combined activities of both men and women with traits unique to their status as two-spirit people. In most tribes, they were considered neither men nor women; they occupied a distinct, alternative gender status."

The U.S. and Canadian governments implemented residential schools and boarding schools to remove and assimilate Indigenous children into Western society. The ramifications and trauma from attending residential or boarding schools are still present in Indigenous communities.

Publicizing MMIP has been challenging. Given no or limited media coverage on the topic, families and grassroots organizations have had to find alternative ways to share information with the public (Watson, 2018). The families of missing loved ones and grassroots organizations take it upon themselves to search for their loved ones with organized search efforts, missing person flyers, and advocacy in legislative spaces. Social media plays a huge role in sharing information on MMIP. In 2014, the first hashtags of the movement began on Twitter with "#AmINext" and "#MMIW" after another Indigenous Canadian woman went missing (Watson, 2018). Social media allowed families and grassroots organizations to share images, detailed information on a missing loved one, and personal stories of MMIP (Ficklin et al., 2022). With the help of social media, the hashtag #MMIW has evolved into other hashtags, including "#MMIWG, #MMIWG2S, #NoMoreStolenSisters, #NotInvisible, and #WhyWeWearRed" (Ficklin et al., 2022, pg. 67).

Indeed, the *missing White girl/woman syndrome* brings to light the fact that White women are afforded more, and better media coverage compared to missing/murdered Indigenous women (Stillman, 2007). For instance, the horrific murder of Gabby Petito in 2021 received non-stop national news coverage leading to the perpetrator being identified. The UIHI (2018) reports 95% of the cases analyzed in their MMIW report were not covered by national or international news media.

Resilience of Indigenous Students

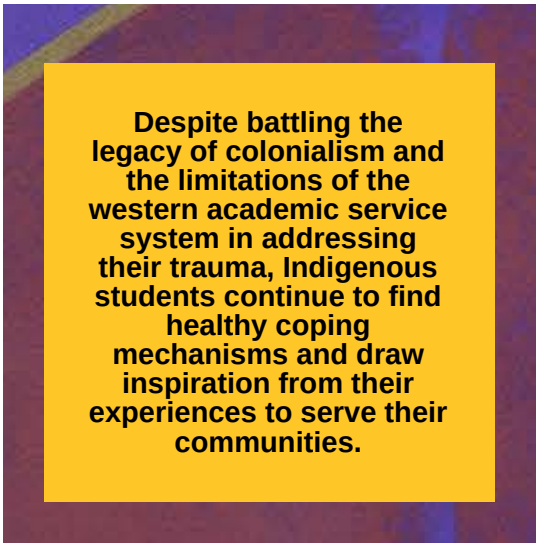
Indigenous Peoples are resilient. Resilience is defined as the ability to successfully recover and adapt from adversities or stressors using a combination of intrinsic and extrinsic factors (Milligan et al., 2022; Luthar et al., 2000). People recover and adapt from adverse experiences, such as hardship, trauma, stress, and victimization, in varying degrees which is viewed as an innate human response of survival (Grafton et al., 2010). There are three main components that occur within the dynamic process of resilience. First, is the present or ongoing exposure to adverse life experiences that threaten personal security or wellbeing (Dutton and Greene, 2010; Luther, et al., 2000). Second, is the attainment of constructive coping, recovery, and successful adaptation or growth from such experiences (Grafton et al., 2010; Luther et al., 2000). Third, are the internal mechanisms exemplified by personal traits or characteristics, and the external factors that enable cognitive reorganizational practices, behavioral learning, education, and environmental support that enables adaptation (Grafton et al., 2010).

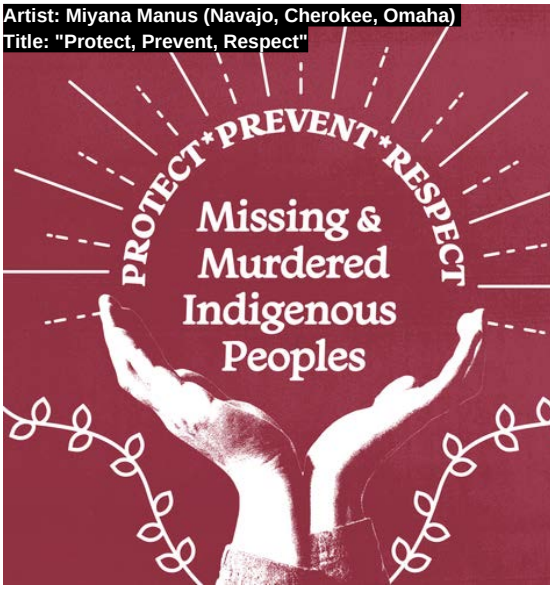
Indigenous Peoples are here today based on their ability to—individually and collectively—prevail attempted erasure, violence, and historical adversities. Regrettably, just like any Indigenous success story, dominant narratives tend to usher accounts of Indigenous resilience in the periphery while relegating Indigenous survivors to sheer victims of colonialism (Mukosi, 2022).

For Indigenous Peoples, resilience is associated with "a process or an ability of an individual to navigate toward resources that facilitate wellness and facilitate positive adaptation despite adversity" (Njeze & Morton., 2020). These historical experiences of destruction initiated by settler-colonialism, oppression, racism, disenfranchisement, and governmental control, have created lingering cross-generational adversities that families, including students, must navigate (McKinley et al., 2021; Nystad et al., 2020; Wexler; 2014; Kiramayer et al., 2014, 2011).

Indigeneity and culture are key features of resilience among Indigenous Peoples. Over the decades, foundational research within various fields continued to conceptualize resilience within a Westernized framework. However, cultural scholars found that this often failed to account for the nuances associated with ethnic components distinctive to Indigenous populations, such as Indigenous worldviews, sexual identity, cultural perspectives, collective adversity, and the experiences associated with Indigeneity (Jongen et al., 2019; Elm et al., 2016; Oré, 2016; Kiramayer et al., 2011, 2014; Wexler, 2014; Grandbois & Sanders, 2009).

For many Indigenous communities, language, connection with the land, food, natural resources, ecological knowledge, tradition, and social practices have been all factors associated with positive coping and recovery (McKinley et al., 2020; Nystad et al., 2014; Wexler 2014; Kiramayer et al., 2011; Fleming & Ledogar, 2008). These cultural factors strengthen a sense of self while providing collective communal identity (Kirmayer et al., 2011; Oré et al., 2016; McCloskey, 1998). Elder wisdom is used in Indigenous cultures that nurture, teach, and guide Indigenous communities which traditionally foster Indigenous resilience (Heavy Runner and Sebastian Morris, 1997; Quintero, 2000; Oré et al., 2016). Although Indigenous populations differ in numerous ways, not limited to culture and traditions, there is overwhelming evidence that Indigenous populations throughout the world have overlapping factors of resilience. Indigenous perspectives are undoubtedly impacted by ancestral traumas, cultural experiences, and traditions (Wexler, 2014; Kiramayer et al., 2011). Thus, understanding how Indigenous students process and manage significant life experiences that are challenging, and rewarding, is critical to addressing their needs as students (McKinley et al., 2020; Wexler, 2014).





Our Study

Research Questions

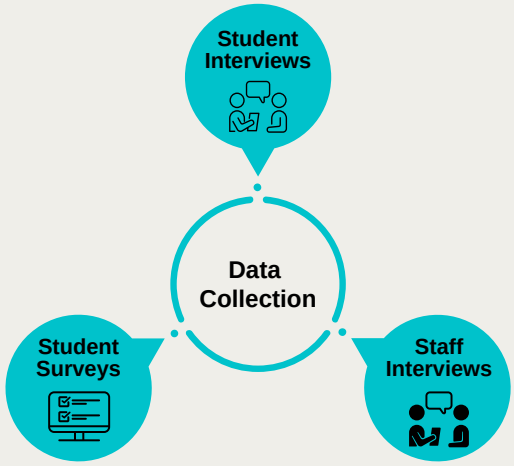
The current study is the first known study to examine the lived experiences of Indigenous college students focusing on their experiences with MMIP, victimization, help-seeking, service utilization, and resilience. Additionally, the current study provides a holistic understanding of Indigenous college students' needs, challenges, and experiences by including perspectives from staff and faculty who work with Indigenous students. To understand the experiences of Indigenous college students and the staff/faculty who serve them, we developed and tested the following research questions.

Research Questions

1. **What are Indigenous college students' experiences with victimization?**
2. **What are Indigenous college students' experiences with MMIP?**
3. **What are Indigenous college students' experiences with campus services in response to their victimization?**
4. **What are the protective factors that enhance Indigenous students' resilience?**
5. **What do university faculty and staff who work with Indigenous students perceive as the needs of Indigenous students who have experienced victimization, trauma, or MMIP?**

To address these questions, the current study embarked upon original data collection to produce three different data sources, including: (1) A survey of Indigenous college students, (2) Interviews with Indigenous college students, and (3) Interviews with university faculty and staff who work with Indigenous students in different capacities.

Research Design



Our study takes a holistic approach to understanding Indigenous college student needs and challenges by including both perspectives of Indigenous college students themselves and university faculty and staff who work with them. This study examines an understudied, underserved, and historically excluded population by amplifying the voices and stories of Indigenous college students. The study concludes by providing concrete recommendations that ASU can make to better support Indigenous college students and those who serve them.

The Context: Arizona State University

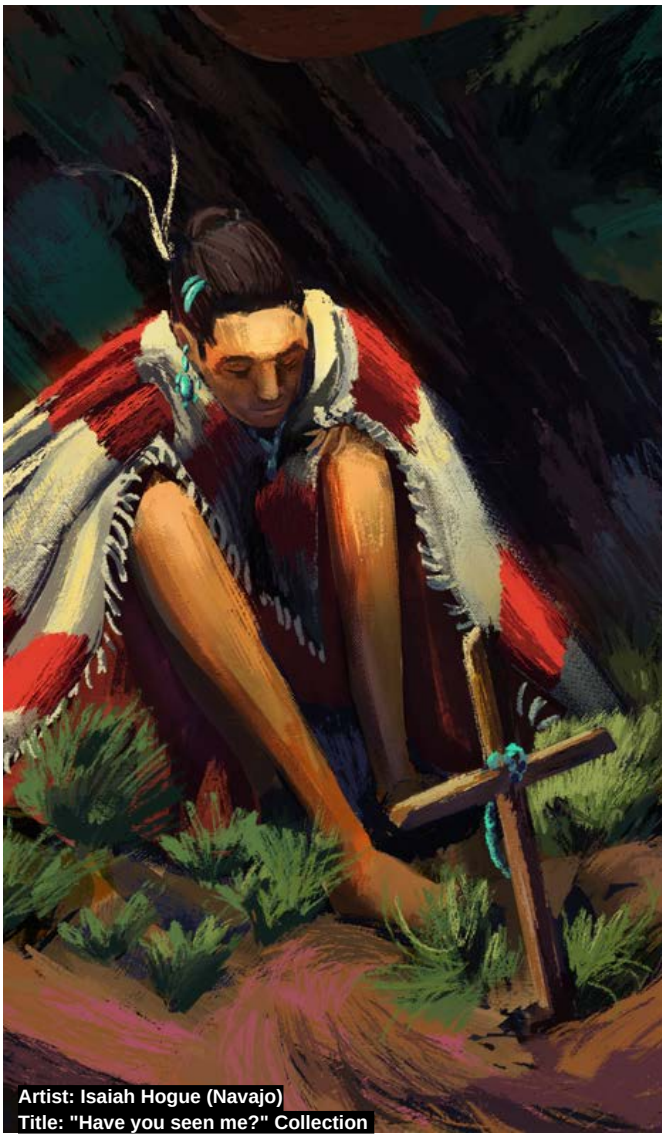
ASU was founded in 1885, is the largest public university, and not only welcomes students from various cultural backgrounds, but also supports students as they pursue their educational goals while maintaining their cultural identity. ASU has a vast and diverse population of students that hail from different parts of the country and across the world as a result of the university's many study abroad and transfer programs.

ASU offers supportive programming to encourage students to maintain their cultural engagement. Educational Outreach and Student Services (EOSS) hosts events that respectfully

showcase and embrace different ethnic backgrounds that many university students are a part of, including convocations held for diverse groups of students, such as the, International Student Convocation, Asian/Asian Pacific American Convocation, and more. In addition to EOSS, other ASU efforts host events in recognition of Hispanic Heritage Week and Native American Heritage Month (NAHM) that showcased each culture's practices, stories, regalia, etc. Indeed, ASU has increased its inclusivity since its founding.

ASU has more Indigenous students than any other college or university in the state, with 3,504 Indigenous students as of January 2023 (L. Gonzales-Macias, personal communication, January 23, 2023). ASU has organizations and services that are dedicated specifically to this population of students. For example, OAII and AISSS are spaces on campus that allow Indigenous and non-Indigenous students to study, rest, utilize computers free of charge, and to get to know other Indigenous students to find a sense of belonging or community. AISSS often hosts events that provide Indigenous students with information on new opportunities and funding to further their educational journey. The AISS also hosts American Indian Student Convocation. OAII holds similar events and focuses on outreach to future Indigenous ASU students with programs such as the "Tribal Nations Tour" that is focused on promoting higher education to Indigenous youth. In addition, the Labriola National American Indian Data Center provides Indigenous students with access to resources and activities that enhance cultural literacy and embrace their own cultural identity in this modern world.

ASU makes deliberate efforts to be a university that promotes inclusivity and diversity, but to our knowledge, has not taken stock of how its efforts impact Indigenous students and the staff who serve them.



Artist: Isaiah Hogue (Navajo)
Title: "Have you seen me?" Collection

Methodology and Data Gathering

Trauma Informed Research

Given the context of MMIP and victimization, it is important to recognize that trauma is prevalent in victims, families of victims, and community members. The Substance and Mental Health Services Association (SAMHSA; 2014, p. 7) states that trauma results from "an event, series of events, or set of circumstances that is experienced by an individual as physically or emotionally harmful or life-threatening and that has lasting adverse effects on the individual's functioning and mental, physical, social, emotional, or spiritual well-being." Furthermore, traumatic experiences include "abuse, neglect, loss, disaster, war, and other emotionally harmful experiences" (SAMHSA, 2014, p. 2).

When working with Indigenous communities, it is essential to be cognizant of the historical trauma colonialism inflicted on Indigenous Peoples. The nature of MMIP and victimization can be very triggering since the topic of research pertains to violent victimization.

Anyone can experience trauma regardless of gender, race/ethnicity, gender identity, sexual orientation, etc. The Diagnostic and Statistical Manual of Mental Disorders Fifth Edition Text Revision, also known as the DSM-5-TR, has a specific section on "Trauma- and Stressor-Related Disorders" (American Psychiatric Association, 2022, p. 295). Although this study does not examine DSM-5-TR diagnoses, it is essential to acknowledge and consider what participants may have experienced before or during college. Trauma is not only psychological but rather a complex mind-body experience.

Due to the nature of this study on MMIP, we drew upon SAMHSA's Trauma-Informed Care framework to guide our research. Our team was dedicated to reducing the risk of re-traumatization when participants engaged in the online survey or interviews. Six fundamental trauma-informed principles were implemented throughout this study: (1) safety of participants, (2) trustworthiness and transparency, (3) peer support, (4) collaboration and mutuality, (5) empowerment, voice, and choice, and (6) cultural, historical, and gender issues (SAMHSA, 2014). Implementing the trauma-informed principles took time, a deep vetting process, and self-reflection. The principles are generalized and can be applied to "setting or sector-specific" (SAMHSA). When considering our research, the principles are essential to setting and sector-specific due to the nature of MMIP. Ensuring that the principles are established within the setting can help the interview process and help bring awareness to sector-specific agencies to provide evidence with data on the MMIP crisis.

Six fundamental trauma-informed principles were implemented throughout this study

1. **Safety of participants**
2. **Trustworthiness and transparency**
3. **Peer support**
4. **Collaboration and mutuality**
5. **Empowerment, voice, and choice**
6. **Cultural, historical, and gender issues**

We implemented the six fundamental trauma-informed principles in the following ways:

(1) Safety of Participants: Since MMIP is a complex, violent topic, it was essential to our team that we ensure complete protection and safety for our participants. To provide safety and well-being of participants during and after data collection, all interviews were conducted by our Indigenous community consultant, Valaura Imus-Nahsonhoya who has vast experience in working with Indigenous victims of trauma. One lab team member was also present for each interview to monitor the student's well-being, take notes, and debrief with the students.

(2) Trustworthiness and Transparency: : Our study was approved by ASU's Institutional Review Board (IRB) and underwent a cultural review process to ensure our Indigenous students, staff, and faculty were protected. Although the study was not conducted on Tribal land, we followed guidelines from the ABOR Tribal Consultation Policy and the ASU Guidelines for Working with Indian Tribes. IRB has specific guidelines to ensure that we are protecting all participants. All data has been de-identifiable and only selected ROVV lab members have access to data.

(3) Peer Support: The trauma-informed framework helped guide the development of the questions on our web-based survey and interviews for Indigenous ASU students, staff, and faculty. Throughout the vetting process of our interview and survey questions, our team engaged in numerous lengthy conversations about the importance of each question. In addition, our team ensured that we avoided "data mining." Data mining is the concept in which researchers start to see trends or may start to ask questions that are not relevant to the proposed research questions.

(4) Collaboration and Mutuality: Our research team collaborated with organizations at ASU, such as OAIP; AIPI; AISWSA; Labriola; and AISSS. Through these collaborations, our team heard different perspectives, approaches, and ideas for strengthening our study. Each organization has contributed to bringing awareness and action to the MMIP movement in some capacity (e.g., sharing our infographics on social media, assisting with recruitment via mass emails, hosting events in honor of MMIP). None of this work could be possible without the invaluable support of our collaborators.

(5) Empowerment, Voice, and Choice: Throughout the interview process, the team noticed trends in trauma prevalence in each interview. Yet we also noticed and learned about the participants' resilience. Despite the trauma associated with MMIP, our participants are passionate about action and hope for change. Our team recognizes the strengths among the Indigenous students, staff, and faculty and aims to continue to amplify their voices. In addition, our team is motivated by grassroots organizations and communities that have led the MMIP work. We hope to bring collective healing and continue to find answers to why MMIP is happening in Indigenous communities and identify solutions to prevent it.

(6) Cultural, Historical, and Gender Issues: We also provided participants with a list of free and culturally appropriate counseling, support groups, and other resources available at ASU and in community agencies. We partnered with AISSS to invite students to their weekly talking circles hosted by Native Health. Talking circles are a culturally responsive way to combine Indigenous healing and support for those who take part in the talking circle. In addition, Indigenous students who participated in our interviews were offered "smudge kits," which included culturally significant items for prayer, including an abalone shell, sage, flat cedar, bear root, and corn meal. Smudge kits also had a description of items and an Indigenous prayer. Further, our team attended and tabled at AISWSA's Two-Spirit Documentary Screening and Panel Discussion. The event was centered around bringing visibility to the Two-Spirit and Indigenous Queer Queer Indigenous Peoples. Our support and recruitment at this event contributed to our inclusive recruitment approach.

Human-Centered Pilot Test

We pilot-tested our survey instrument using a human-centered design approach. The human-centered design process is focused on approaching problem-solving in a way that enabled us to understand people's life experiences (Innovation Design Engineering Organization (IDEO), 2015). One of the critical aspects of human-centered design is empathy (IDEO, 2015). With empathy, we can analyze the MMIP crisis from the viewpoint of those affected by the crisis. Although the human-centered design examines products, we identified our "product" as our survey instrument. To pilot the instrument using a human-centered approach, we developed "personas" of people who might participate in our survey. These personas included: (a) Indigenous female college student, age 24 or younger, without personal experience with MMIP, (b) Indigenous female college student, age 25 or older, with personal MMIP experience (e.g., has a missing relative), (c) Indigenous male college student, age 24 or younger, with personal MMIP experience (knew someone from own community that was murdered), (d) Staff member from university's Indigenous student support program, and (e) Indigenous administrator/Tribal liaison. Each of our lab members were assigned a persona and completed the survey from the persona's perspective. Once everyone completed the survey for their assigned persona, we met to debrief and discuss our experiences. This meeting resulted in a series of revisions to the survey to reduce potential re-traumatization. One team member suggested the survey could be triggering, which resulted in revising the instruments and ultimately removing questions that were focused in detail on victimization.

Research Design

Original mixed-method data for the current project is drawn from three distinct sources: *(1) surveys with Indigenous college students, (2) interviews with Indigenous students, and (3) interviews with university employees who work with Indigenous college students.* The purpose of using these three data sources is to allow for increased understanding of Indigenous students' experiences with MMIP, their resilience, help-seeking behaviors, service utilization, and service needs from both the student and the university employee perspectives. Additionally, the use of qualitative and quantitative data from Indigenous students and university employees will allow for the identification of strengths, gaps, and existing needs in service provision. This study uses perspectives from both Indigenous students and those who work with them to holistically understand student experiences. University employee perspectives are included for two important reasons (1) employees are able to identify what multiple students over time have experienced and (2) may be able to provide added insights and perspectives that students may not have due to their young age and inexperience.

Survey of Indigenous Students

Eligibility. To be eligible for participation in the survey, students must: (1) be age 18 or older, (2) identify as Indigenous (e.g., Native American, American Indian, Indigenous, or Alaska Native), and (3) attend Arizona State University, where the study was conducted.

Procedure. Due to the ongoing COVID-19 pandemic, data were collected virtually, to ensure participant and researcher safety. Survey participants were asked to participate in an electronic Qualtrics survey containing questions covering topics pertaining to victimization, experiences with MMIP, help-seeking behaviors, resilience, and experiences with university services. The survey consisted of 41 questions, with skip and display logic , and took participants between 10-20 minutes to complete, depending on their pace. Upon completion of the survey, participants were invited to: (1) participate in an interview, provided that they have knowledge on MMIP, and (2) enter into a drawing for a $75 Target gift card.

Recruitment. Recruitment of participants was focused specifically on drawing from trusted networks and organizations within the university that serve Indigenous students. In terms of student recruitment, electronic announcements and flyers

were distributed via email by our research team as well as university organizations and academic departments that serve Indigenous students (hereafter referred to as “university partners”), social media from Indigenous student groups, and referrals from friends and/or family. The university partners shared the flyer and invitation to participate with their Indigenous students via their listservs, social media, websites, as well as in person. Recruitment for the student interviews was advertised the same way as the surveys, however, those who wished to participate in the interview had their emails collected upon completing the survey. Subsequently, survey participants who met the interview eligibility criteria were contacted later on to set up the time and day for their interview.

Indigenous Student Surveys

Our student participants
- 18 years and older
- Identify as Indigenous
- Attend ASU

Our approach
- Trust building with Indigenous networks
- Trauma-informed process
- Culturally informed protocols
- Human-centered pilot test

Our engagement strategies
- Collaborated with trusted university partners
- Promoted through social media and printed flyers
- Featured QR code linked to the online survey

Interviews with Indigenous Students

Eligibility. Students who participated in the survey were asked if they wished to participate in a future interview regarding their experiences with MMIP and service use. Student survey participants who indicated an interest in participating in an interview on MMIP and service use, and who reported having experiences with MMIP were contacted for a follow up interview.

Procedure. Participants who provided their email addresses in response to the invitation on the survey to participate in an interview were contacted by a member of the research team to set up a time and date to participate in an interview via video conferencing software (e.g., Zoom). The interview was conducted using semi-structured, open-ended questions focusing on students’ victimization, help-seeking behaviors, service utilization, experiences with MMIP, and perceptions of resilience. At the start of each interview, our Indigenous victim advocate (hereafter referred to as consultant) provided each participant with a consent form and reviewed the informed consent procedures verbally with the participant prior to commencing the interview. Additionally, one note taker was present off camera with the permission of the participant to take notes, address technical issues, and to debrief after the interview. The interviews ranged in duration from 29 minutes to almost 2 hours. Consistent with the student survey, student interviews were conducted virtually. Interviews were conducted in a safe, quiet environment as determined by the participant. Each interview were conducted virtually. Interviews were conducted in a safe, quiet environment as determined by the participant. Each interview participant received a $75 Target gift card upon completing the interview.

Indigenous Student Interviews

Our student participants
- Survey participants who had MMIP experience and who wished be interviewed

Our approach
- Indigenous interviewer offered culturally relevant resources and practices during interviews
- Check-ins during interviews
- Post-interview follow-ups

Our engagement strategies
- A question at the end of our survey asked students if they wanted to be interviewed
- Emailed eligible students to schedule a virtual interview

Interview with Faculty and Staff Who Serve Indigenous Students

Eligibility. Staff and faculty who work with Indigenous students were also interviewed in order to gain a well-rounded understanding of Indigenous student experiences, needs, and challenges. The eligibility criteria for university staff/faculty to participate in the employee interview include: (1) age 18 or older, (2) interact with Indigenous students within the college context, and (3) be a current employee of ASU, where the study was conducted.

Procedure. The procedure for conducting university employee interviews was similar to the procedure utilized for the student interviews. Each employee who agreed to participate in an interview was contacted via email to schedule a virtual interview. At the start of each interview each participant was provided with a consent form, which was reviewed verbally with the participant prior to commencing the interview. With the participant's permission, interviews were tape-recorded and transcribed verbatim. All interviewees agreed to have their interviews tape recorded via the zoom online platform. Employee interviews lasted about an hour and 12 minutes on average, with interviews ranging from 22 minutes to 2 hours and 10 minutes. The employee interviews were conducted using semi-structured, open-ended questions focusing on the topics pertaining to participants' work with Indigenous students, challenges Indigenous students face, resources Indigenous students need, other needs of students and employees, and employee burnout. Interviews with university employees were conducted via video conferencing software (e.g., Zoom) in a safe, quiet environment as determined by the participant. All employees who participated in the interview received a $10 Starbucks gift card.

Recruitment. At the time of data collection, there were 4,700 faculty members and over 12,000 employees at ASU (U.S. Department of Education, 2021). Only a subset of the ASU employees has direct experience serving Indigenous students. Thus, for the recruitment of faculty and staff participants, our research team relied on individual outreach and snowball sampling (asking participants to refer others who work with Indigenous students within the university). In addition, university employees were also recruited through information sessions with university organizations and academic departments, and through referrals directly from close university partners on the project. Once a list of possible interviewees was compiled, a key informant, who works with Indigenous students and knows a lot of the employees that work with them as well, reviewed the document and suggested useful points of contact and potential interviewees.

Participants

Indigenous Student Survey Participants

In total, 93 participants met the inclusion criteria of being aged 18 years or older, a student at Arizona State University, and identifying as Indigenous, Native American, American Indian, or Alaskan Native (see table). Thus, the final sample size for our student survey was 93 student participants.Participants ranged in age from 18 to 54, with an average age of 23.5 years old. The majority of participants were female (83%; n=73), followed by two-spirit or gender non-conforming (9%; n=8), then followed by male (8%; n=7). About a third (28%; n=23) of participants identified as another race in addition to being Indigenous. Class standing was almost evenly distributed among participants, 18% (n=16) were freshman, 20% (n=18) were sophomores, 24% (n=21) were juniors, 20% (n=18) were seniors, and 17% (15) were graduate students. The majority of students were either single (67%; n=60) or in a long-term relationship (25%; n=22).

About 40% (n=36) of participants took a break during their college journey, with many attributing their break to mental health struggles, financial needs, taking care of family, or other reasons. Around 51% (n=44) were the first in the families to attend college, making them a first-generation college student. The majority of those who participated grew up on the reservation (56%; n=49). A little less than half of participants (44%; n= 38) indicated that they would like to move to a reservation to work once they graduated from ASU.

The majority of students (77%; n=67) lived off campus either with a roommate, family, or by themselves compared to only 23% (n=20) who lived on campus. A small percentage of students (15%; n=13) were parents.

Table 1. College Student Survey Descriptive Statistics (n=93)

Demographic Variables	Frequency (n) / Mean (SD)	Range
Age	24	18-54
Gender		
Male	8% (7)	
Female	83% (73)	
Two-Spirit or Gender Non-Conforming	9% (8)	
Multiracial	28% (23)	
Class Standing		
Freshman	18% (16)	
Sophomore	20% (18)	
Junior	24% (21)	
Senior	20% (18)	
Graduate	17% (15)	
Relationship status		
Single	67% (60)	
In a long-term relationship	25% (22)	
Married	7% (6)	
Divorced	1% (1)	
Took a break from college	40% (36)	
First generation college student	51% (44)	
Grew up on a reservation	56% (49)	
Plans to return to a reservation	44% (38)	
Living situation		
On-Campus, alone	2% (2)	
On-campus, with roommate(s)	21% (18)	
Off-campus, alone	15% (13)	
Off-campus, with roommate(s)	21% (18)	
Off-campus, with parents or family	41% (36)	
Parent	15% (13)	
Value of connection to Indigenous Community	4.40 (0.81)	1-5

Note: n = number; SD = standard deviation; given that some students skipped questions, not all categories equal 93.

Indigenous Student Interview Participants

Student interview participants were drawn from the survey participants described above (see Table 2). Of those who participated in the survey, 21 indicated that they would like to participate in an interview. There was some slight attrition in scheduling interviews, so the final sample size for interviewees is 16. Among participants all responded that they had some experience with MMIP except for two, who later discussed MMIP experience within the interview.

All of the 16 student participants identified as Indigenous, had direct experience with MMIP, and wanted to share those experiences. Of the 16, 13 identified as female, two students identified as non-binary or non-conforming, and one student identified as male. The students represented various tribal affiliations ranging from Navajo (Diné), Zuni, Tohono O'odham, Lakota Sioux, San Carlos Apache, O'odham and Piiposh, White Mountain Apache, the Yoeme Tribe and the Kapu Peoples of India. The students ranged in age from 18 to 54 years old, with diverse academic backgrounds, including the STEM field, Social Work, Criminology and Criminal Justice, Design, English, American Indian Studies, Architecture, and Community Advocacy. There was a total of five graduate students and 11 undergraduate students with most being first generation college students. Only two of the students indicated they are a parent, while a few stated they are a caregiver to a family member. Nine of the students indicated they grew up on the reservation, five of which stated they grew up in a combination of rural and urban areas.

Table 2. College Student Interview Descriptive Statistics (n=16)

Demographic Variables	Frequency (n) / Mean (SD)	Range
Age	28 (10.14)	18-54
Gender		
Male	6% (1)	
Female	81% (13)	
Two-Spirit or Gender Non-Conforming	13% (2)	
Class Standing		
Undergraduate	69% (11)	
Graduate	31% (5)	
First generation college student	8% (3)	
Parent	13% (2)	

Faculty and Staff Interview Participants

For the staff and faculty interviews, there was a total of 41 participants who agreed to be interviewed (see Table 3). Participants ranged in age from 24 years old to 68 years old, with an average age of 45 years old. The majority of participants were female (66%; n=27) and about 34% (n=14) were male. Over half of the participants (56%; n=23) identified as Indigenous, followed by White (22%; n=9), and the remaining 22% (n=9) identified as Hispanic, Multiracial, or African American. More than half of participants (85%; n=35) had a master's degree or higher. On average, participants had worked in their current position for around 5 years, with years worked ranging between 2 months and 22 years. Half of the interviewees worked with Indigenous students every day (49%; n=20), while the rest worked with Indigenous students occasionally or sometimes (46%; n= 19). Participants served in different capacities ranging from faculty across the university to advisor/academic support staff, counselors or other health providers, and specific Indigenous student support staff.

Table 3. Staff Interview Descriptive Statistics (n=41)

Demographic Variables	Frequency (n) / Mean (SD)		Range
Age	45.37		24-68
Gender			
Male	34%	(14)	
Female	66%	(27)	
Race			
Native American / Indigenous	56%	(23)	
White	22%	(9)	
Hispanic	10%	(4)	
Multiracial	7%	(3)	
African American	5%	(2)	
Education (i.e. Degree)			
Bachelor's	8%	(3)	
Master's	53%	(20)	
Doctoral	32%	(12)	
Juris Doctorate	8%	(3)	
Years of service	4.92	(4.72)	0-22
Works with Indigenous students daily, occasionally or sometimes, etc	4.30	(0.81)	1-5

Our Results

Results for Research Question #1: What Are Indigenous College Students' Experiences with Victimization?

Table 4. Indigenous College Students' Experiences with Victimization (n=85)

We asked students about their experiences with four distinct types of victimization

The questions asked students if they have ever personally experienced (personal victimization) or if someone in their household had experienced (vicarious victimization) the following: (1) controlling behaviors, (2) physical violence, (3) sexual violence or abuse, and/or (4) emotional or psychological abuse by someone else.

1. Personal Victimization Experiences

Controlling behaviors	58% (49)
Physical violence	56% (48)
Sexual violence	55% (46)
Emotional and/or psychological violence	68% (58)
Experienced all forms of personal victimization	38% (32)

2. Vicarious Victimization Experiences

Controlling behaviors	47% (40)
Physical violence	49% (42)
Sexual violence	41% (35)
Emotional/psychological violence	51% (43)
Experienced all forms of vicarious victimization	26% (22)

3. Personal and Vicarious Victimization

Experienced all forms of personal and vicarious victimization	14% (12)

Survey Results

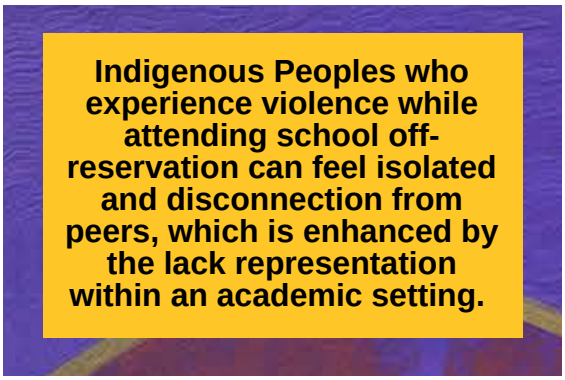
We asked Indigenous students about their experiences with four distinct types of victimization. The questions asked students if they have ever personally experienced (personal victimization) or if someone in their family had experienced (vicarious victimization) the following: (1) controlling behaviors, (2) physical violence, (3) sexual violence or abuse, and/or (4) emotional or psychological abuse by someone else. Participants were presented with a table asking them to choose all that apply. A large majority of students (82%; n=70) have personally experienced victimization. Specifically, 58% (n=49) had been victims of controlling behaviors, 56% (n=48) had experienced physical violence, 55% (n=46) experienced sexual violence or abuse, and 68% (n=58) experienced emotional or psychological abuse. Many of the students also had experienced vicarious victimization, meaning that someone in their household experienced some type of victimization (n=56; 66%). Specifically, 48% (n=40) students indicated that someone in their household had experienced controlling behaviors, 49% (n=42) physical violence, 42% (n=35) sexual violence or abuse, and 51% (n=43) emotional or psychological abuse. It is also important to note that many students indicated that they were a victim of multiple types of violence, and a little more than a third (n=32) of participants had experienced all forms of victimization. Similarly, many students had family members who also experienced numerous types of violence, and about one-quarter (n=22) of participants had witnessed family members experiencing all four types of victimization.

Interview Results

Thirteen out of the 16 students had experienced violent victimization as a child. One student explained, "[t]here's never been a time where [victimization] wasn't part of my identity, you know, being a survivor." This student went on to explain how the frequency of early childhood victimization had a tremendous impact on their worldview, which may contribute to the cyclical violence that occurred throughout their life.

> **"[I was a teenager] before I ever met a man, a grown adult, who didn't try to rape or molest me. [It became] part of my identity… I was isolated… hating everybody. [And] so I think about that a lot when I think about victimization. So fast forward, you know I found myself [in one bad relationship] after the other… The sexual violence that I experienced wasn't any different than anything that I had ever known so it was not, in my mind, that this was domestic or sexual violence, [I thought] this is how men are, just how life was. Violence was so intertwined in everything that I did."**
>
> **-Student Participant**

All 16 interviewees experienced at least one form of victimization in their life, with many experiencing multiple types of victimization. Several students explained their victimization incidents ultimately impacted their perceptions on race, crime, men, relationships, and their own identity as Indigenous Peoples. One student, who attended school off-reservation but lived on the reservation, explained how, as a child, she believed that victimization only occurred within the confines of her home community. This student stated, "In my mind, if you lived in a big house in town, and you were blonde haired and you were blue eyed, you didn't have my same [victimization] experiences."

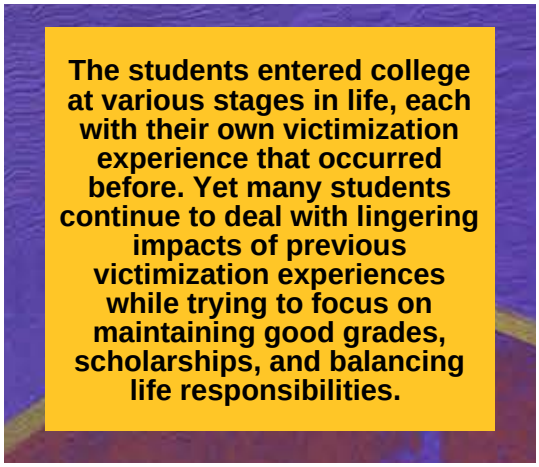


One stark reality that many students shared was that victimization was often at the hands of an immediate family member, friend, or relative. Students explained that household violence often involved arguments and fights between members of the household, such as parents.

Domestic Violence. Another common lived experience shared by interviewees was the direct and indirect experiences with domestic violence. Almost all of the interviewees (n=15; 94%) indicated that they had personally experienced forms of domestic violence. Several students indicated that they responded to their experiences with domestic violence by withdrawing, hiding, or simply leaving the situation they experienced within the home.

I**mpacts of Victimization.** Early victimization experiences often have lasting impacts on students' success, safety, and overall wellbeing (Thunberg, 2022; Elliot et al., 2009; Fergusson et al., 2008). Sexual abuse and physical punishment create multiple risk factors during adulthood, such as depression, anxiety, substance abuse, suicidal ideation (Thunberg, 2022; Fergesson et al., 2008). One student indicated that they struggle to sleep at night because it reminds them of their victimization which occurred at night. Another student recognized that their substance abuse was a form of an unhealthy coping mechanism, which they relied on to deal with the pain associated with their victimization and trauma. This student said: "I don't do drugs anymore, obviously, but that's something that I think I inherently recognize as somebody who has grown up in trauma and had those experiences. That's how I used to cope."

Many students revealed that they struggled with depression, anxiety, and negative thoughts resulting from experiencing abuse and violence. Only two students shared that their latest victimization experiences occurred while in college while the rest of the students indicated their victimization occurred before they attended ASU.



This can be exacerbated if students enter college having never shared and processed their victimization. This point is illustrated in the following when one student stated:

> **I've never talked to anybody about it…like ever. This is the first time I brought it up. I think back and honestly, I just feel so upset with myself because I put up with it for so long. I really haven't healed from it… I just felt like I couldn't talk about my feelings and my experiences, and if I would, it would be seen as a weakness. So, I think I haven't healed completely from that experience.**
>
> **-Student Participant**

Disclosure of Victimization. Students conveyed the importance of trust, security, and feeling comfortable when telling someone about their victimization experiences. However, students also recognized the challenges with sharing victimization details with family. For example, some students expressed feelings of internalized guilt and did not want to negatively impact the family with their disclosure. The consequences of experiencing such traumatic events left several of the students in fear of retaliation or upsetting their family if they disclosed their victimization. Others stated their

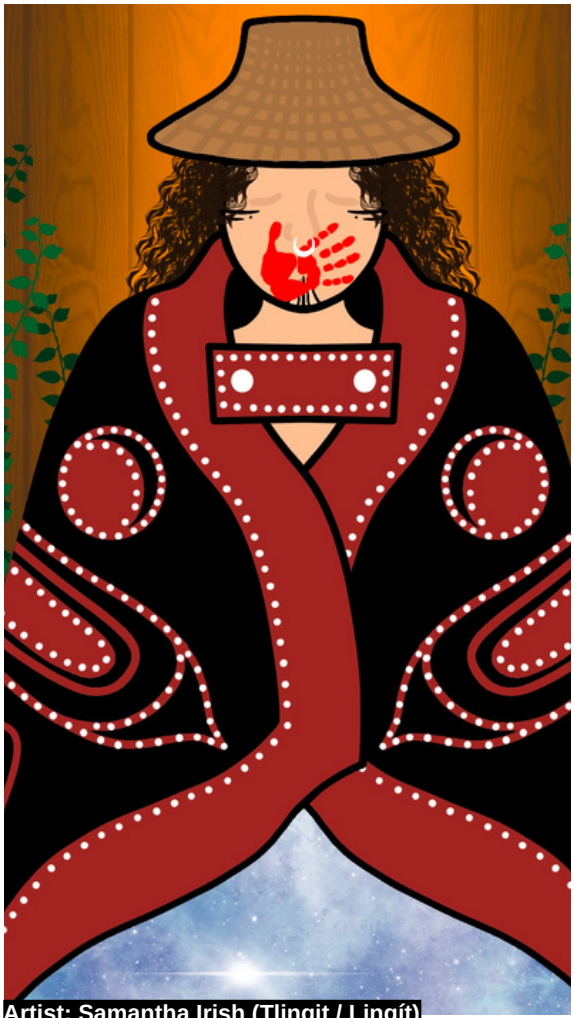
hesitancy to disclose their victimization was due to fear that they would not be believed. Students who had been victims of sexual assault expressed anxiousness, fear, and paranoia, which increased if they had siblings because they were worried that the perpetrator would victimize their siblings, as illustrated in this quote:

> **When I was around like two or three I was [sexually assaulted], and it went on until I finally moved, so I think I was around like eight or seven […] I wanted so badly to tell my parents when it first happened, but my little sister had just been born around that time, and he told me that if I said anything to them that he would do it to her. I finally told them when I was in seventh grade.**
>
> **-Student Participant**

Students often talked about the value of family and said that the reason for not telling anyone about their victimization was because they did not want to disappoint their family. In the following quote, a student described her father as a supportive parent who ensured that his children did not experience the same household violence he had experienced growing up: "…[My dad] did a lot to make sure that we didn't go through that same [violence]. And then this [violent] relationship I ended up being in anyway...." The student recognized the effort made by her father and expressed guilt for being with an abusive partner.

Other participants did not feel comfortable sharing their victimization with her parents for fear of being a burden to her family. One student instead shared her experience with her teacher. When her mother asked why she chose to tell the teacher instead of her (the mother), the interviewee said:

> **I just couldn't, you know, [tell anyone about my victimization] because I'm the type of person who doesn't say anything about my trauma or much, just because I don't want to burden others, so it was kind of hard because she's like, 'Why didn't you say anything? You could have said something' and I was like, 'Yeah but I didn't want to put it on you because you were already going through it'…**
>
> **-Student Participant**



Artist: Samantha Irish (Tlingit / Lingít)
Artwork Title: "Missing Space Beyond the Tides"

Results for Research Question #2: What Are Indigenous College Students' Experiences with MMIP?

Table 5. Indigenous College Students' Experiences with MMIP

94% **of students were aware of MMIP (n=73 out of 78)**

Types of MMIP Experience (n=68)

49%

Most common sources of MMIP knowledge came from social media (n=33)

18%

of Indigenous college students experienced MMIP (n=12)

10%

Learned of about MMIP from community sources (i.e. nonprofits, medical services, school, etc.) (n=7)

65%

Indicated that someone within their community has gone missing or was a victim of homicide (n=44)

41%

Experienced a family member go missing or has been a victim of homicide (n=28)

18%

Have experienced a friend go missing or was a victim of a homicide (n=12)

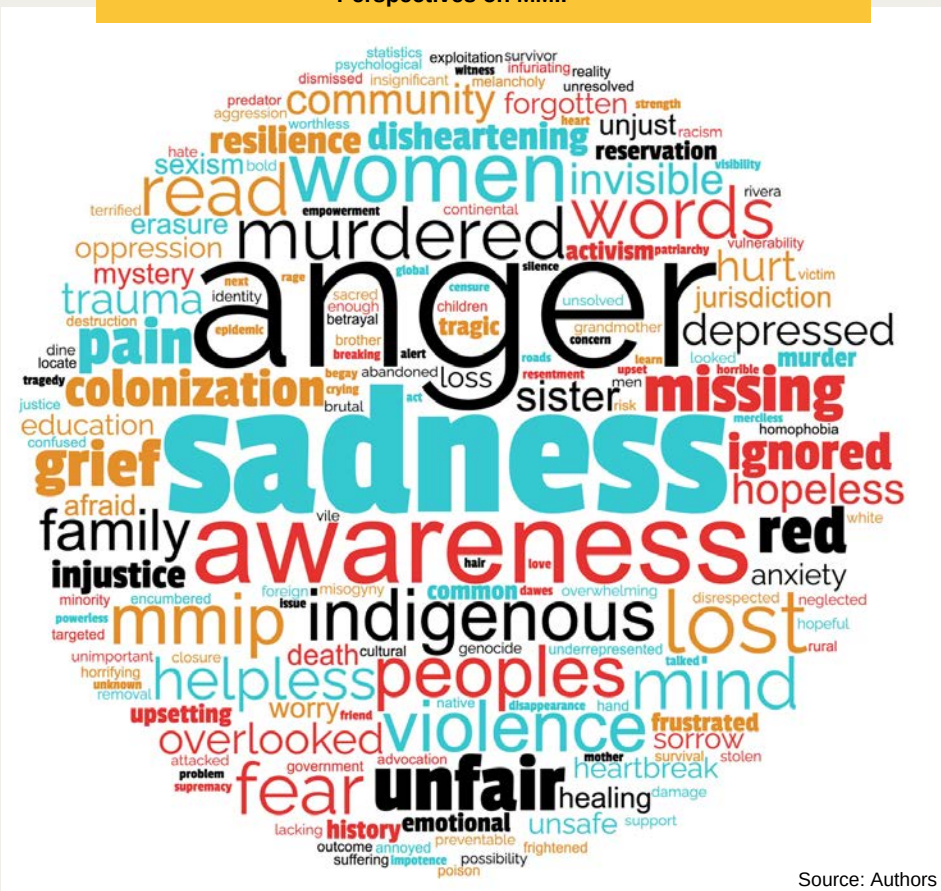
4% **were survivors of MMIP (n=3 out of 68)**

Student Survey Results

Of the students who answered the survey question, almost all (94%; n=73 of 78) stated they were aware of MMIP. Students listed the most common sources of their knowledge on MMIP as social media (56%; n=33), personal experience (20%; n=12), and others (12%; n=7) learned about MMIP through education from community organizations (i.e., nonprofits, medical services, schools, etc.). Some of the students were aware of someone going missing or murdered and later learned about the term "MMIP" from social media. To illustrate this point, one survey respondent stated: "I knew our people were going missing and also being murdered but no one ever gave it a title." Of the students who said they were aware of MMIP (n=68), over half (65%; n=44) indicated that their knowledge was based on it happening to someone in their community. The second most common type of MMIP experience was because a family member (41%; n=28) was either murdered or missing. The third most common type was experiencing a loss of a friend (18%; n=12).

MMIP Word Cloud. We invited survey participants to identify words that they think of when they hear the phrase "Missing and Murdered Indigenous Peoples (MMIP)." We combined the words from survey participants to create a word cloud, which is a useful visual tool to show overlaps in terms (see Figure 1). The majority of the students provided words with negative connotations, including sadness, anger, fear, grief, heartbreak, etc., which highlights the magnitude of the impacts and ripple effects of MMIP.

Figure 1. Word Cloud Representing Indigenous Students' Perspectives on MMIP



Source: Authors

Student Interview Results

Student interviewees were asked several questions regarding their experience with MMIP, including personal experiences, perspectives on why it happens, suggestions for what can be done to prevent it, what ASU can do to help, and what participants wish people knew about the MMIP crisis.

Lived experiences with MMIP. Each student's experience with MMIP varied in terms of location where it happened, relationship bond with the victim, information on the case(s), and overall knowledge of the MMIP movement. Thirteen out of 16 interviewees had direct experience with MMIP, meaning someone within their family or friendship network had either gone missing or was murdered. Two interviewees had direct lived experience with either going missing as a child or being threatened with murder, which resulted in severe trauma. The remaining three participants knew of MMIP and were aware of victims within their community from social media.

The 16 student interview participants talked about a combined total of 29 MMIP victims. The sex makeup of the 29 victims leaned slightly more toward female victims, with 13 male and 16 female victims. Eighteen of the victims were family members while two victims were family friends, and 8 victims were community members. Although race and ethnicity were not explicitly asked about in the interviews, two interviewees disclosed that three victims did not have Tribal affiliation but identified as Indigenous.

Emotional Impact of MMIP. All student interviewees explained that MMIP had an impact on them regardless of their relationship bond to the victim. Participants expressed feelings of hurt, worry, heartbreak, and uncertainty, among other feelings of great sadness. One interviewee who did not have direct experience with MMIP explained that MMIP had an impact on them even though the victim they heard about was a stranger but had ties to their family or their community: "Although I didn't personally know them, I think it heavily affects me because they were my dad's friends, you know, and they were from the same [place] I was from."

MMIP often has devastating impacts. One student participant articulated this as follows:

> **When you first hear of something happening to someone in your community, I feel like at first, it's really hard to wrap your head around it, because it's happening to someone so close to home. That's someone's son. That's someone's daughter.**
>
> **-Student Participant**

In cases where the interviewee's family was connected to the victim, there was a deeper emotional impact of MMIP on student participants. The closer the relationship between the student and victim, the greater experiences of emotion, and financial and psychological strain. One interviewee stated:

> **It was very horrific for me to kind of go through that like seven years of always worrying about her safety and what was going on with her as my close family friend.**
>
> **-Student Participant**

Despite certain MMIP cases having occurred before the participants were born, the participants still felt lingering impacts of the MMIP incidents due to the loss of the potential relationship. Indigenous cultures place great value in familial lineages. Losses within Indigenous communities are felt for relatives who are missing/murdered who are unable to contribute to the passing down of the teachings, language, traditions, culture, and memories. Essentially, their disappearance/murder leaves an everlasting void felt by generations of people, even

those who never had met the victim. This is expressed by a participant as follows:

> **He was killed before I was born, and…my mom was the one that told me. He was fairly young as well and to just hear that one of your family is taken out like that, or killed like that, and you don't get to know them is huge, because that's [a relationship], and you don't know what could have been and what your relationship could have been to know them.**
>
> **-Student Participant**

Lastly, direct experience with MMIP has left many students dealing with the effects while in college. When asked about the effects of MMIP, one student responded:

> **I cry a lot…I try not to hold it in, and just take a few moments for myself, and I kind reassure myself that I'll be okay…they're still with me [in spirit], and they're still following me. They're helping me, guiding me, and protecting me. So, it's really just going back to assuring myself like 'you'll be fine.'**
>
> **-Student Participant**

Many Indigenous families never get closure about a lost loved one or wait years or generations to get closure. One interviewee explained that her teenage sister went missing when she was a young child and that she has spent much of her life seeking answers. This student explained the impacts of MMIP is two-fold. First, family members of lost loved ones endure the physical loss (i.e., not physically present) of a loved one. Second, families of victims of homicide face uncertainties associated with the criminal justice system:

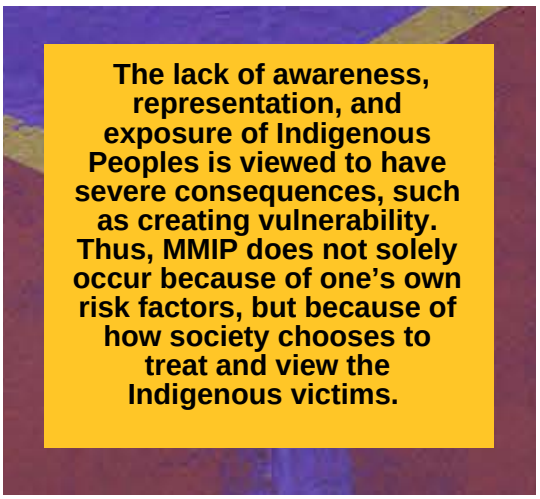
> **I wonder if [my sister] was scared [when she was murdered]. There's just so many questions. You know, her life had value. I'm one of a handful of people that even remember her name. I struggle some days. I really want this to be over. I want there to be resolution. I want to know what happened because there's two parts. [The first part is] determining that that's her [body]. Then [the second part] is the active homicide investigation… Then there's days where I don't want to know. I don't want to know because it's so final. In some part of my mind, I think that she's just off living her best life somewhere…**
>
> **-Student Participant**

Student Perspectives on Why MMIP Happens

Colonization. Interview participants shared several explanations of why MMIP is happening and most of the students discussed the connection between MMIP and colonization. Although colonization started with the arrival of settlers, it has contemporary forms based on the values associated with colonization. One student explained:

> **[MMIP is] an extension of the historical sexual violence that has been visited upon us since the first boats arrived…when the first settlers came and how they had the right to kidnap, rape, and prostitute our [people]…but it's not obviously so much talked about…it was all about the land…This is the culmination of the Manifest Destiny. Eventually we were supposed to die. That was the goal. They were going to have all our land; we were either going to be totally assimilated [or] bred out.**
>
> **-Student Participant**

Erasure and the Logic of Elimination. Another common perspective that student participants perceived contributed to MMIP and the overall violence against Indigenous Peoples pertained to stereotypes and how Indigenous Peoples are often forgotten in society. Several students expressed how society continues to perpetuate certain notions of Indigenous Peoples due to lack of education, awareness, exposure, and outright ignorance. Interviewees discussed how these stereotypes contribute to the fetishization and the depreciation of Indigenous life. As one student described, "...people do forget that we--Indigenous Peoples--still [exist]… it makes me sad that we're always like the last option [overlooked]… I guess that just makes us probably more vulnerable…"



The lack of awareness, representation, and exposure of Indigenous Peoples is viewed to have severe consequences, such as creating vulnerability. Thus, MMIP does not solely occur because of one's own risk factors, but because of how society chooses to treat and view the Indigenous victims.

As one student stated: "[Indigenous Peoples] are not really even [viewed as] a human. We are dehumanized and allowed to be objectified."

Institutional contributors to MMIP. Students also shared experiences with legitimized, institutional contributors to MMIP, which pertain to the formal processes that lead to MMIP.One student who grew up in a border town close to a reservation and national border explained the challenges of MMIP because of law enforcement. The disconnect between law enforcement and the community and the lack of communication between the two have led to instances instances where community members were deemed missing because the families were unaware of their whereabouts when they were taken or picked up by law enforcement. A participant described:

> **Sometimes it was just that [an Indigenous persons was] taken by border patrol because they were underage and maybe they didn't have an identification card. Or maybe they didn't have their passport on them…So some of my first experiences around people going missing was definitely border patrol just like swooping up people just because they looked brown.**
>
> **-Student Participant**

Another form of institutional contributors to MMIP identified by participants pertains to the extractive recruitment process for certain substance abuse or "sober living" organizations seeking Indigenous clients. These "outsiders" are perceived as recruiting vulnerable Indigenous Peoples, such as elders or people suffering from addiction or substance abuse. Participants described that Indigenous Peoples are removed by vans from their respective reservation communities to attend a rehabilitation center within nearby metropolitan city and usually never return. The participants also talked about illegitimate substance abuse centers, often lacking state certification, billing the Indigenous person's health insurance for their treatment. One participant described this as follows:

> **These people who come onto the reservation and pick people up and take them to get help, you know. And then I think that is a big issue... I remember my dad telling me about how he would have to stop people in vans from going and picking up people.**
>
> **-Student Participant**

Student Perspectives Regarding the Barriers to Stopping MMIP

Need for Awareness. Students perceived the lack of awareness of MMIP as the biggest barrier to ending MMIP. First, there is the lack of awareness within families because participants explained how violence and death are not always discussed in families. Participants reported having to inquire about a familial death on their own or were told about it later in life. In many Indigenous cultures, discussing death is viewed to disrupt the spirits' transition to their next life, hence a taboo topic. Participants also alluded to the "Missing White Woman Syndrome" and the need to increase awareness of MMIP. One participant states:

> **When Gabby Petito [a White woman] went missing, it was like all over the news, but it's like people almost every year going missing in Indian country, and we don't get that headline, you know, or like I said, no one really knows about us. I think bringing awareness to the fact that [Indigenous Peoples] are going missing [is important, too].**
>
> **-Student Participant**

Small-Town Dynamics. Participants also explained how small-town dynamics create barriers to addressing violence, solving cases, and finding the truth and justice. Reputation and retaliation were two common small-town factors that explained why victims are afraid to come forward. Most interviewees were from rural areas and expressed the nuances of growing up in a small community where everyone knew each other. For instance, several of the interviewees who had histories of sexual assault victimization knew their perpetrators. This created internal conflicts among participants about whether they should tell their parents/guardians about their assault. One participant explained the reason they did not want to tell their father was because they were afraid the father, or another family member, would retaliate against the perpetrator. Another small-town dynamic that creates a barrier for stopping MMIP are rumors that circulate when an event, such as MMIP happens. One participant explained that rumors made it hard to process the reality of the situation:

> **Small town rumors are all circulating…I can't seem to get any straight answers from anyone. And, again, I have different pools of information coming to me, and it [gets] overwhelming at times. So, I just kind of let rumors and stuff pass so I don't really take note of anything significant.**
>
> **-Student Participant**

This participant explains that in seeking answers for her father's murder, she has to navigate the various stories created by the community, law enforcement, friends, and family, which can be incredibly overwhelming. These small-town dynamics also create challenges for law enforcement who grew up in their patrolled community. Students expressed their concern for conflicts of interests between the police and the community based on the stories they hear. An interviewee expressed their concern with the connection between the police and the possible perpetrator by stating that "the rumor is that is that someone involved with the disappearance of her [victim] has a relative that's in the police department." Though there was no evidence that police were abusing their power, from the perspectives of our participants, these concerns may continue to create wedges between the community and law enforcement and such claims should be explored.

Jurisdictional Issues. Confusion and discrepancies over which jurisdiction a crime falls under results in communication failures with families and survivors of MMIP. Several interviewees explained their frustration with law enforcement and complication of jurisdiction related issues. "I don't know what's the truth, because the police department in that region and the FBI….they're not communicating together, and that's really hard."

Results for Research Question #3: What Are Indigenous College Students' Experiences with Campus Services in Response to their Victimization?

Table 6. Indigenous College Students' Experiences with Services (n=85)

We asked students about their campus service use	**22%** Used campus services to address their victimization (n=19)
 **58%**	Indicated they used on-campus mental health, counseling, or health services
 **79%**	Of students who used campus services said they would use these services again
 **53%**	Students used culturally relevant services provided by ASU
We asked students about their off-campus service use	**29%** Of students indicated they used off-campus services to address their victimization (n=25)
We asked students if anything prevented them from seeking help	**33%** Indicated they did not use any services related to their victimization (n=28). Barriers preventing service use include costs, transportation, shame, fear, embarrassment, and stigma

Student Survey Results

While every Indigenous student who participated in the survey reported victimization, either direct or indirect, very few sought services on campus to address their victimization. About 22% (n=19) of students indicated that they used services located on any of ASU's campuses. The majority of the students who did use services at ASU, used mental health or counseling services (n=11; 58%) or campus health services (n=11; 58%). For the most part, students who used on-campus services said they would use the services again and only 4 students said that they would not use the campus service again. Additionally, over half of the students who used university-provided services (n=10; 53%) used culturally relevant services such as ceremony or talking circles. Interestingly, about a third of students (29%, n=25) indicated that they used services off-campus to address their victimization. The majority of students who used off-campus services used therapeutic services or specific cultural services, such as Native Health or Indian Health Services. While some students utilized services either on-campus or off-campus, about a third of students (n=28; 33%) indicated that they did not engage in services. Participants who did not engage in services pointed to several aspects that preventing them from seeking services, including the cost of services, lack of transportation to get to services, and feelings of shame, fear, embarrassment, or guilt. Stigma surrounding asking for help or mental health problems generally, prevented some students from seeking services.

Student Interview Results

Indigenous students interview participants were asked several questions to understand their service needs and experiences with ASU student services, based on their victimization histories. Most interviewees explained that their victimization occurred during childhood or before they entered college at ASU.

Receiving ASU Services. Only two of the 16 interviewees indicated they used ASU services. Both students used mental health services, such as counseling, while only one interviewee also utilized other forms of ASU services including the health services, victim's services, and the ASU police department. This participant said:

> **"I finally went to ASU police and talked to the victim's services person at the time…and she coached me for maybe six months, and then I finally went through the court system … from there I enrolled myself into [outside services]."**
>
> **-Student Participant**

When the two students were asked about satisfaction with ASU services, one interviewee felt 'somewhat satisfied' while the other felt 'extremely dissatisfied.' Specifically, in regard to helpfulness, one interviewee responded:

> **"I would say no [I was not satisfied with my services] and just because I think all of this stuff that I shared, the counselor at the time, was a little thrown off by this situation and I kind of just left with the same frustrations, or even a little bit more than I did coming in. Because, you know, for me when I hear about counseling, I want to just feel relieved that I let things get things out and let things go, and when I went in there I kept having to [re-explain the situation and it was frustrating] like to continuously go over it like as though they weren't listening to me."**
>
> **-Student Participant**

Both students who had accessed ASU services were asked about their recommendations or areas of improvement for these services and both students highlighted the importance of cultural sensitivity, awareness, and cultural understanding and appreciation, as well as the need to diversify counselors and increase Indigenous representation.

One student stated that violence must be addressed systematically in multiple parts of the university, first by increasing awareness.

> **How do we get [professionals] who have no background in Indigenous cultures to not just speak the words but [to] walk the walk? So, number one [area for improvement is] cultural awareness. Number two [area for improvement], there needs to be funding because this is not just a phase or an anomaly, this is a health and wellness issue… and I guess the third thing would be, we need some police reform for sure, I would say, focusing on the police department first.**
>
> **-Student Participant**

Initial rapport-building was viewed to be the most significant aspect of finding a connection with the counselor. Both students mentioned that they would use the services again if they were able to connect with an Indigenous counselor, a person of color, or someone who they felt was experienced in working with Indigenous populations. One of the students said: "I think if I was to utilize it again, I would make sure that that's also someone I'm able to see and feel comfortable with."

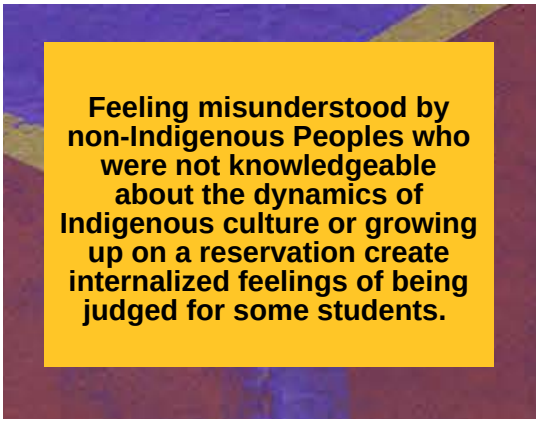
Not Using ASU Services. Most interviewed students were aware of the ASU services (93%; n=15) but did not use them (88%; n=14). The student who was unaware of the services that ASU has to offer was an online student, and this online status may be the reason for being unaware of the available student services since the student said it was never mentioned in the enrollment process. However, this student also said that even if services were brought to her attention, she would not have been inclined to use them because she worked full-time, had a family, and her victimization happened before entering ASU.

Time constraints, past victimization, hesitancy asking for help, and uncertainty about services were common themes that arose when students expressed the reason for not seeking services. Several of the students lived off-campus and had outside responsibilities while attending college, so finding time for services was a challenge. Additionally, a majority of the interviewees were less likely to seek services for previous experiences that occurred prior to attending college whether they were currently dealing with issues that stemmed from the past or not. Several students explained that they had trouble asking for help, which is described by a student in the quote below:

> **I can't ask for help. I know I can if I tried but I get like shaky, and then I end up feeling like, 'what if I'm just taking up their time', and like, 'what if my problems aren't big enough?' 'What if there's someone else out there who has bigger problems, than me?'**
>
> **-Student Participant**

This student explained how she has been conditioned into thinking she was a burden based on her victimization experiences, and this impacted her help seeking behaviors. Several other participants shared similar experiences about hesitation in asking for help can be a barrier to receiving needed services. This highlights the critical need for service providers to meet the students where they are at and create welcoming environments that introduce services, rather than solely rely on individuals to seek them out.

Lastly, the most common barrier to seeking ASU services for students was the feelings of judgement and uncertainty surrounding counseling, institutions, and non-Indigenous Peoples which originated from a lack of trust. Students often worried about being judged and some participants did not seek services because their lived experiences with people made it hard to trust others.



To illustrate this point, one student said: "… I'm not able to trust people very well…I did not know what to talk about or how to talk about my past [because I'm] worried about being judged."

Skepticism of large institutions, given the historical treatment of Indigenous Peoples within schools and hospitals, prevented some students from accessing services. A student explained the uncertainty with non-Indigenous Peoples in an institutional setting: "I don't know if I would use [the ASU services]. I still I think on some level, I still have that that distrust of [White people]." Other student participants expressed uncertainty and distrust of service providers who were not Indigenous. Another student expanded upon:

> **I feel like relationship building is a huge part of the healing process… healing [is] built on reciprocity and relationship building and trust and institutions tend to fail to provide [those cultural adaptations] because of the cookie-cutter ease of convenience. And that's not to say that the services that are offered are not appreciated, it's just not something that I would personally benefit from.**
>
> **-Student Participant**

Student Support Services. Although many students did not receive formal services within ASU, a few students expressed the importance of cultural services offered, specifically AISSS and the Labriola Center housed in the ASU library. Students expressed appreciation for having a physical space they can go and feel comfortable in. For many students, this provided the opportunity to meet new people, learn new skills through the various events held, and most importantly, allowed them to feel safe. AISSS also provides several resources that can typically be challenging for students to obtain, such as printing, a stable internet connection, or even just a quiet place to complete schoolwork. One student illustrated this point by saying: "It's having that stability, having a safe place to go…that's a big thing for me – stability."

> **Each university must develop campus health programs designed to help students avoid interruption of the educational process and to prevent conditions which will keep students from taking full advantage of their educational opportunities. Initial medical care, women's health care, mental health service, prompt, efficient and appropriate referral service, and health education are examples of the services which match the major needs of the campus age group. A balanced program stressing both treatment and prevention through education best serves students' needs.**
>
> **-Student Participant**

Results for Research Question #4: What Are the Protective Factors That Enhance Indigenous Students' Resilience?

Table 7. Indigenous College Students' Experience with Maintaining Wellness (n=72)

We asked students about how they maintain wellness beyond formal services

50% Practiced **healthy routines**, including physical activity, attending health appointments, taking medications as prescribed, having a healthy sleep schedule, and sobriety

44% **Spent time** with family, friends, and community

24% **Felt supported** by family, friends, and elders

24% Practiced **cultural and/or spiritual beliefs**, such as prayer, ceremony, and meditation

21% Engaged in **self-healing, self-help, or hobbies** such as art, dance, journaling, and music

21% Spent time in **nature** as a way of decompressing, relaxing, and grounding

19% **Maintained a busy schedule,** including going to school and completing tasks

10% Participated in **therapy**

Indigenous students build their resilience using different positive coping mechanisms to help them overcome their adversities. When asked about maintaining wellness beyond formal services, 72 students provided responses. Half of the students (n=36; 50%) talked about the importance of practicing proper healthcare routines, such as engaging in physical exercise, attending health appointments, taking prescribed medications, and having a healthy sleep schedule, and sobriety, as a way that they maintain wellness in their lives. Many students (n=32; 44%) also discussed that common forms of healing which involved spending time with family, friends and their community. Students expressed that having the support of friends, family, and elders who they felt comfortable to talk to was also mentioned as important to many students' recovery and healing (n=17; 24%). Some students also discussed the importance of practicing their cultural and/or spiritual beliefs as avenues for healing (n=17; 24%). For example, prayer, ceremony, and meditation were important ways for students to refocus and be resilient. Students engaged in self-healing/self-help hobbies (n=15; 21%), such as art, dance, journaling, and listening to music as ways to take care of themselves and heal from trauma. Students also relied on spending time in nature (n=15; 21%) as a way of grounding, relaxing, and returning to their baseline. Being able to identify future plans and complete tasks were important to many students helped ensure wellness. For example, students (n=14; 19%) stated that going to school, completing tasks, and staying busy helped them to overcome adverse situations. Therapy as also a way of maintaining their wellness for some students (n=7; 10%). Overall, Indigenous students cope with their trauma and victimization in various ways, thus, services should reflect these unique needs.

Figure 2. Word Cloud Representing Indigenous Students' Perspectives on Resilience

Word Cloud. Students who participated in the survey were asked to identify up to five words they thought of when they heard the word "resilience." Interestingly, the word "strong" was the most commonly used word that Indigenous students described to reflect the term "resilience" (162 words). This was often reflected within the interviews with all the students indicating the need to be strong, whether it was for their siblings, parents, community or themselves.

Protective Factors that Enhance Indigenous Students' Resilience

Indigenous Reciprocity. Indigenous students specified notions of reciprocity, or the desire to exchange one's life experiences to prevent, empower, teach, and protect Indigenous Peoples. Specifically, Indigenous reciprocity was an overwhelming resilience protective factor that motivated students to uplift themselves out of adverse situations. Overcoming adversity involved a desire to give back to their respective communities. For Indigenous students, obtaining higher education transcends individual success and is instead viewed as a collective accomplishment in which the community and Indigenous lineage would benefit from. One student illustrated this point by stating: "One of the biggest reasons for continuing my work in higher education is, one, to lift myself out of situations where these problems perpetuate and also to support you know my loved ones in my community."

This student explained that obtaining higher education and working in academia allowed for both individual and collective opportunities for Indigenous Peoples. Higher education generates opportunities, not limited to individual-level, but creates positive external forces that allow for the support of others. Contrary to the westernized framework where higher education is sought to pursue individual financial success, academic motivation for Indigenous students often involves supporting loved ones and those who share similar experiences within the community. One student articulates this point:

> **My big motivation is around increasing Native student success and making sure that people who go to higher education to go back home and support their communities that they get access to the best resources possible.**
>
> **-Student Participant**

When students were asked to describe factors that contributed to their successes and overcoming adverse life experiences, they often pointed to their culture and skills. Students voiced interest in helping solve issues "back home," including MMIP issues. One student said:

> **I [want] to create clothes that are inspired by my culture and for my culture, and […] to have meaning […]. I want [my clothing line] to be like for separate things, like around the missing and murdered, like stuff for the kids, raising awareness for the child safety, and then to donate some of the profit I make from the clothes to my community to help them build better homes like get better living situations for themselves.**
>
> **-Student Participant**

Additionally, students indicated that their own experiences with victimization combined with their desire to give back, contributed to seeking higher education while simultaneously building resilience. One student expressed the importance of higher education by stating:

> **I recognize that real change is systemic and in order to be in those positions, to be able to make those decisions and maybe to have more of an influence, I needed to have that formal education to match my lived experience…**
>
> **-Student Participant**

Cultural Embeddedness. Engaging in traditional cultural activities was one main contributor to overcoming unfortunate experiences for many students. Several students (n= 11; 68.5%) held culture and the reconnection to their culture to have high value. Students discussed several traditional

activities that helped them process, reflect, and cope with their life challenges which included, smudging, prayer, participating in ceremonies. One student said:

> **[I] take on the traditional side, and that's how I grew up, so doing prayers, things like that is really important to me. I think that helps me succeed in going to school and why I made it this far.**
>
> **-Student Participant**

Practicing ancestral ways was another way students used their cultural embeddedness to thrive in life. Engaging in art, beading, music, weaving, painting, making or building something, spending time with elders, being in nature, and cooking were all ways that helped students cope with their challenges. When it comes to healing from their lived experiences, an interviewee shared:

> **I feel like being unapologetically Indigenous is part of the healing process for me. There's something to just challenging colonial notions of like how I need to be as a person, to me, feels like part of the resistance that needs to be happening, I feel like if we're if we continue to push who we are as a peoples [then] I think that it would be harder for people to take advantage and harm our communities.**
>
> **-Student Participant**

Acceptance. Several students understood that the adversity they faced was not entirely due to their own choices; but rather, due to a culmination of events that led to their trauma. As one student stated:

> **I feel I survived through quite a bit of trauma. And I'm at a point in my life where I can find self-love and love for others despite the pain I've been through. And not being a prisoner to fear or anger. Not feeling the need to be revengeful. Or not promoting violence. But encouraging love.**
>
> **-Student Participant**

Beading Artist: Christopher Luna (Coahuiltecan)
Artwork Title: "Four Color MMIP Earrings"

Results for Research Question #5: What do University Faculty and Staff Who Work With Indigenous Students Perceive As the Needs and Challenges of Indigenous Students Who Have Experienced Victimization, Trauma, or MMIP?

Table 8. Perceived Needs of Indigenous Students

We asked faculty and staff about Indigenous college students' needs

Community	Indigenous students need and value community within the university setting that embraces their cultural identity, family, and provides support
Indigenous Representation	Having Indigenous representation is important for expanding Indigenous students' pathways and to increase exposure to Indigenous worldviews
Trust	Students seeking help need to be insulated from the burden of having to explain their Indigeneity, what it means to be Indigenous, or the unique ways in which Indigenous Peoples live
Knowledge about services	Awareness is viewed as the initial step to navigating services in order to connect students to services or assist with resources, appointments, and support
Culturally relevant services	Indigenous students have unique needs that other students do not have, they also come from different backgrounds and experience the world differently

Faculty and Staff Interview Questions

Faculty and staff who work with Indigenous students were asked a number of questions regarding their perceptions of Indigenous college student needs and challenges they face in the university setting, including those who have experienced trauma and/or victimization. The first section discusses themes that arose in terms of what the faculty and staff perceived as challenges and needs for Indigenous students and the second section discusses what the faculty and staff themselves discussed as needs and challenges.

Faculty and Staff Members' Perceptions of Indigenous Students, Challenges, and Needs

Community. Several faculty and staff noted that Indigenous students needed and valued community within the university setting. Community allowed students to have a place or groups where they could be themselves and embrace their cultural identities. Connectedness and family are vital to Indigenous students' success and many staff and faculty discussed how some departments and organizations have fostered this type of environment. They discussed that not only does community help Indigenous student continue with their education, but also acts as a way to maintain their overall wellbeing. One person said:

> **"I think that there is a need for more community-family feel. I think that's something that our students find helpful and I think that's what our centers aim to do around the different campus…they try to bring together that community feel…understanding that in general for this population family and community is very important to a lot of their success, not only as a student but spiritually for their own wellbeing as well."**
>
> **-University employee participant**

Employees discussed the importance of having a space, such as AISSS, for students to go to have this sense of community and interact with other students like them. A sense of community is needed for Indigenous students to feel that they belong at the institution, and if they cannot find their community on campus, it then becomes a challenge. Thus, community, or lack thereof, can have impacts on Indigenous students' wellbeing, which as previous research has shown, can impact their success in higher education and graduation rates.

Creating that "home away from home" was mentioned by several interviewees. Given that many students come from either the reservation or far from the ASU campuses, having a place that feels like home was discussed as being important to students. Community for Indigenous students goes beyond simple friendships and acquaintanceships. Many staff members, some of whom were alumni as well, discussed the "family feeling" that was created in these centers. Family is vital to Indigenous communities but is often one of the sacrifices Indigenous college students must make when they move to the city to attend college. Being far away from home can be a challenge for many Indigenous students because they are unable to be in their home communities. Yet, many students find community at ASU through AISSS, which can alleviate some of the homesickness they may experience. Several interviewees discussed the importance of community to Indigenous students' success and overall sense of belonging at the institution.

Indigenous Representation. Indigenous representation was mentioned by almost all interviewees as vital to supporting Indigenous students in all aspects of going to college. When a person cannot see themselves in the environment, through other students or faculty/staff professionals, it can make students rethink their position at the university. One employee said: "If we don't see ourselves in those spaces, we do not feel like we belong in those spaces...if you have more Native students or Native faculty and staff in spaces it changes the space [you're in]."

When Indigenous students see Indigenous faculty in positions that are traditionally occupied by non-Indigenous personnel, they can see more possibilities for themselves and what careers they could pursue. Additionally, Indigenous representation in the classroom is not only important for Indigenous students, but all students and non-Indigenous faculty/staff. Seeing Indigenous Peoples exposes others to Indigenous worldviews and can shift the way people view the world. Additionally, it can help reduce some potential bias or microaggressions that arise when professors discuss Indigenous Peoples or Indigenous history in the past tense. One participant said:

> **[Indigenous staff] feel as if we don't belong here [...] especially in non-Native majors. So I know we have American Indian Studies, Indigenous education, Tribal leadership [...] We have Native professors [but representation in] other professional programs [is lacking] and you don't see any Native people... [lack of representation makes it difficult for [for both staff and students]…**
>
> **-University employee participant**

Having Indigenous representation outside of the "typical" Indigenous studies and major programs was discussed by employees as being important to Indigenous students in those majors. Interviewees discussed that having representation in disciplines where Indigenous Peoples are underrepresented is important to expanding Indigenous students' pathways. As another employee participant discuss, seeing people who look like and share similar experiences associated to being Indigenous impacts the way institutions operate, which is explained in this following quote:

> **I think everybody wants to see somebody who looks like them. [If students feel like] they have somebody [who] has shared experiences or might look like them, sound like them, [or] grew up where they grew up, it's easier to build that trust or see themselves in a position [of success]. And I think [diversity and seeing] people like you brings different opinions to the table [which can impact the] way [an] institution runs and operates.**
>
> **-University employee participant**

Trust. Trust can be very difficult to build for Indigenous Peoples given the history of abuse and broken trust that has occurred throughout history (Ellison-Loschmann & Pearce, 2006; Kirmayer et al., 2003). When Indigenous students are able to be mentored by an Indigenous professional or use a service with an Indigenous provider, they are often able to establish trust more easily and also connect on shared lived experiences or backgrounds. This can be especially important for students seeking counseling services. Students seeking help need to be insulated from the burden of having to explain to service providers their background, what it means to be Indigenous, or the unique ways in which Indigenous Peoples live. Conversely, the focus of service providers should be on improving Indigenous students experience by addressing the original needs that led the later to seek services in the first place. Also, Indigenous representation brings in new ideas into the university and can influence the way the university operates in positive ways. Indigenous representation presents opportunities for diverse perspectives from faculty and staff who are Indigenous. This paves way for changes to be made that can help better support Indigenous students. To illustrate the importance of trust, one employee stated:

> **Yeah, so trust is huge. I mean when you think about all the historical [events] and I keep talking about historical [events], but that's what I teach is I teach a timeline of history from Indigenous perspective, and when you think about it from that perspective, like, why should we trust anyone at this point, right? We experienced so much [oppression] and constantly for hundreds of years our trust is broken, and so yeah, we're naturally going to function that way. We're naturally going to question every environment that we're in, right?**
>
> **-University employee participant**

Indigenous students are aware of the historical trauma and broken trust that their communities have experienced for centuries, which transcends into present day and impacts students' service utilization. Indigenous students are hesitant to use services such as counseling, tutoring, or health services because they often do not know if they can trust these providers. Additionally, personal experiences or stories they have heard from peers who have used certain services impacts their likelihood of using the service. If students, or someone they know, has had a bad experience with counseling services for example, Indigenous students are less likely to engage with that service because it cannot be trusted.

Faculty and staff who work with Indigenous students, and have an established level of trust with them, will often refer students to services that they, themselves, trust. Many interviewees referred to this as a "warm handoff," such that faculty/staff would either take the student directly to the service and introduce them to the person they knew or talk about who the student should contact.

> **When it comes to forming a trust outside of [campus organizations], I feel like it can take a lot more time just because there's that wall that they have to break back down. Even if it's kind of unconscious or subconscious, that wall to have someone outside of their population trying to work their way in.**
>
> **-University employee participant**

Faculty and staff often referred to AISSS as a trustworthy resource for Indigenous students. Service providers outside AISSS or those not specifically aimed at helping Indigenous students were viewed by faculty/staff as needing to take the time to earn the trust of Indigenous students.

Knowledge About Available Services. Faculty and staff discussed the importance of awareness of services for students and how this may act as a barrier to utilization. Not knowing about a particular service offered on-campus makes it difficult for any student, including Indigenous students, to get support. Not only is knowledge about services important for Indigenous students' service utilization but knowing how to navigate those services and what to expect when using them is important.

> **I think that a lot of [students] have never sought out [services on their own]. Some don't know they're available. Some don't want to share their weakness. They already feel like they don't fit sometimes [in the westernized system] ... Some of them are worried there might be a fee involved and might not want to incur any additional debt.**
>
> **-University employee participant**

As illustrated in the previous quote, employees discussed how students did not want to be perceived as weak or like they do not fit in with others. Additionally, some students may not know what will happen when they use the service. For example, using counseling may cause hesitation for some Indigenous students because they do not know what the appointment will be like, if they will have to pay, or what they may be asked to discuss. These uncertainties may cause students to be less likely to engage in services, especially if there is a financial cost involved.

One employee spoke about students' uncertainty:

> **You know, I think they [students] don't feel comfortable approaching them [campus counseling services] so usually they'll come to me first and I try to get them over there, but they'll rarely do direct clients straight to campus support services without me telling them to go or making an introduction.**
>
> **-University employee participant**

Many interviewees discussed brokering the relationship between students and services. Staff and faculty often assist students with setting up appointments with service providers, taking them directly to the service, or aiding in the drafting of emails to service providers or other faculty for academic help. Some employees stated that Indigenous students will not reach out for help unless a trusted mentor/advisor directly introduces the student to the service they need. Again, this signals a "warm handoff" as an effective way to connect students to campus services.

Culturally Relevant Services. Knowing about services was important to utilization, but having culturally relevant services or providers was equally, if not more important, to Indigenous students, according to faculty/staff. Indigenous students have unique needs that other students do not have, they also come from different backgrounds and experience the world differently. Thus, it is imperative that on campus services adequately address their needs in a culturally appropriate way. Several interviewees discussed how Indigenous students are worried about not being understood when they use campus services and having to explain their life and Tribe's history when they first use the service. One participant said:

> **I think it's a concern [for students] of not being understood when they go and seek these resources. Just the general not understanding of what that looks like for Natives and what their life really looks like. And so they're going out to seek these services and they're being asked questions that, you know, you think well, shouldn't have to be asked. Things about why they're struggling with money because don't all Natives have casino money coming to them and, and different [misconceptions] like that, things you wouldn't think are still being asked.**
>
> **-University employee participant**

Many interviewees, like the one above, talked about how Indigenous students felt that campus service providers did not understand them or their experiences. Additionally, participants talked about how students felt that some service providers asked questions that were not relevant to their issues that they needed addressed (e.g., data mining). When students go to seek help, they do not want their existence and experiences questioned or undermined, hence the need for culturally competent services and providers to prevent further trauma in the context of service provision.

Having culturally competent service providers and staff is not only important to university services, but also critical to supporting Indigenous students at the university. Traditional ceremonies or cultural events can help students feel less homesick and also provides Indigenous students with the opportunity to take part in their culture without having to travel back home, in most cases for several hours, to practice

their cultural traditions. Additionally, having these cultural events year-round and not only during special times of the year (e.g., Native American Heritage Month) reinforces the importance of these events to Indigenous students, the university, and larger community. One participant said, "It's such a jarring shift to be able to be surrounded by all of the tradition and culture at home and family then to come here and have essentially all of it cut off."

Employee participants pointed out that many Indigenous students come from reservations or traditional upbringings where they are surrounded by their culture on a daily basis. Coming to the city and the university often results in culture shock for some students, which could lead to homesickness. Having cultural events on-campus can help alleviate some feelings of culture shock and homesickness for Indigenous students.

Challenges, Needs, and Experiences of Faculty and Staff Who Serve Indigenous Students

Staffing and Funding. One challenge that many faculty/staff discussed was the lack of staff to fully address the needs of all of the Indigenous students they serve. As one participant stated:

> **I think more funding [is needed] to create more staff opportunities. I'm always thinking "bigger and better," how can we grow this program. But right now, our office just has just myself and my staff… so it's like [if] we had more staff, you know, we could just do more, you know.**
>
> **-University employee participant**

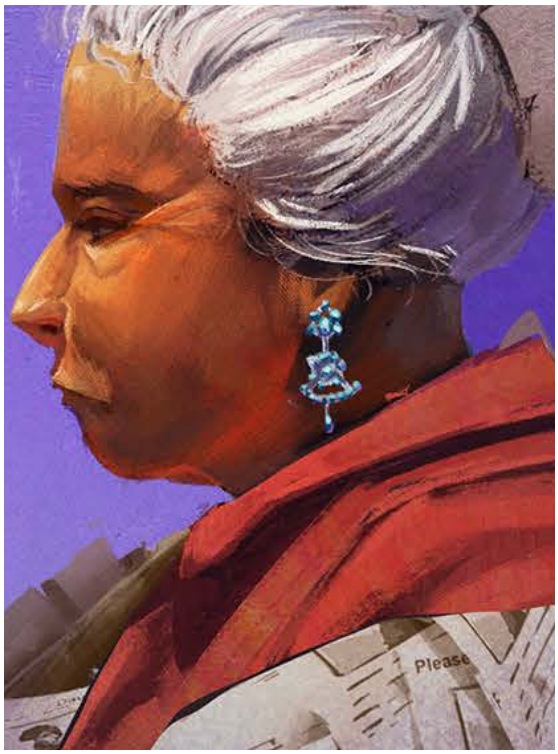
Many of the interviewees were the sole person in charge of their department/program, or had a very small staff (fewer than 3 people). Specifically, AISSS on all campuses except Tempe's campus, are run by a single staff member who often serves several hundred Indigenous students on their respective campuses. While AISSS has student workers, they do not have permanent staff members that can aid in advising and meeting with students in addition to implementing programs that students want/need. However, it is important to note that even with limited staffing and funding, several staff/faculty members identified AISSS as a successful program for Indigenous students. Further supporting AISSS and applying similar methods to other campus services would benefit Indigenous students across ASU's campuses.

Resources. Given the large nature of ASU, many staff and faculty discussed not knowing what all was available to students or who to contact. They also discussed turnover as problematic, which resulted in no contacts in certain departments or organizations. One participant said:

> **I would love to see a list of names, phone numbers, emails where I can directly contact this individual and ask a quick question. I mean, again, we're professionals so we know how to ask questions, we know what we're looking for versus a student that doesn't quite know. If we can be that middle person asking these specific questions on what they're looking for, it would be more efficient... I would really like to see a better network, a better connected network.**
>
> **-University employee participant**

Navigating the ASU website to help students find resources was also mentioned as a challenge to serving Indigenous students. Staff and faculty discussed often acted as a conduit between students and services. However, when staff and faculty are unsure of who to contact, it makes it difficult for them to adequately address the student need and ensure that they are referring

them to the relevant person or service. Accordingly, interviewees discussed the desire for a centralized list of departments and services with updated and appropriate contact information so that they can use it to refer students to the appropriate place and person. Scouring the ASU website to locate contact information and services for students was mentioned as challenging by a number of staff/faculty members, with many stating that if they were able to locate contact information, it was often incorrect, or the person was no longer in the position. Having a strong centralized network of on-campus resources with up-to-date contact information was discussed as a major need for those who work with Indigenous students to refer them to services.



Recommendations

This report documents the findings from the first known study to comprehensively examine MMIP and victimization among Indigenous college students and the faculty/staff who serve this population. What we learned from this study is that a majority of the sample of Indigenous students have experienced some form of violent victimization, and many have been personally impacted by MMIP. Of those students, the percentages of students utilizing services either on-campus (22%) or off-campus (29%) were quite low. Based on the findings presented in this report, and driven by the need to improve the lives of Indigenous students and the faculty/staff who serve them, we recommend the following to the ASU community, student organizations, students, and ASU leadership.

For the ASU community

(1) Foster an environment of acceptance and belonging for students impacted by interpersonal violence and MMIP. Specific recommendations include:

a. Establish support groups for students impacted by MMIP
b. Facilitate integration of traditional healing into the supportive services
c. Direct new resources and funding for support services and student-led activities to support and prevent violence and MMIP.

(2) Conduct a victimization public awareness campaign for in-person and online students around student victimization broadly, and MMIP specifically.

(3) Provide mandatory training for all faculty and staff to address violence against students, including culturally inclusive forms of victimization such as MMIP. Staff and faculty may not know about the impact of experiences with interpersonal violence outside of mainstream research. Assumptions may be made that our Indigenous ASU students are resilient since they are in college, and thus the impacts may go unnoticed.

(4) Provide culturally-appropriate services for Indigenous students through partnerships with community organizations (e.g., Indian Health Services, Native Health, Native American Connections, Phoenix Indian Medical Center). Partner with external providers to develop seamless culturally relevant referrals to services that are focused on addressing and preventing the traumatic experiences that arise from interpersonal violence.

(5) Create a centralized ASU organization for students, faculty, and staff serving Indigenous populations to connect, network, share resources, etc. This detailed list must include information about what services/support is offered, fees associated with the service (if any), and accurate contact information, that is updated each year to ensure accuracy, so that staff and faculty can properly refer students to services on campus.

(6) Enable accurate data reporting on the number of ASU students and employees who identify as Indigenous. This would also require inviting programs that serve Indigenous students (e.g., OAII, AISSS) to access and manage the lists and decide under what conditions the lists will be shared (or not) with researchers. However, it is key that these staff and programs receive additional staff and resources to maintain this list to help reduce potential overburdening. This is important for ensuring representation and communicating with Indigenous ASU affiliates about cultural events, vetted research opportunities, scholarships/fellowships and other funding opportunities, etc.

(7) Faculty and staff should ensure inclusivity of Indigenous-specific educational content across all academic disciplines. Every student that graduates from ASU should have an opportunity and incentive to learn more about Indigenous Peoples. Similar to NAU's diversity general education requirement that requires students to take four classes focusing on diversity, with one of the classes having to focus on Indigenous Peoples. This, in turn, is likely to generate an atmosphere of acknowledgment, understanding, and commitment to Indigenous inclusion that our data shows can benefit the students.

For Student Organizations

(8) Create a centralized list of resources for Indigenous students and the staff who serve them to increase service utilization. Further, with respect to online students, ASU student organizations should engage in outreach to make them aware of the availability of services that might be of use to them.

(9) Continue investing in mentorship programs for Indigenous students to be mentored by elders and peers

(10) Educate Indigenous students about how to report victimization and get support

For Students

(11) Educate yourself by seeking out information about the history and victimization of Indigenous peoples, including MMIP

(12) Get involved and support Indigenous people by attending events (e.g., ASU culture week, Native American Heritage Month [November], events at Labriola, AISSS, etc, and MMIP awareness events in May)

For ASU Leadership

(13) Increase budgets for programs and departments that serve Indigenous students, including AISSS and Counseling Services

(14) Facilitate Indigenous representation by hiring more Indigenous faculty and staff at all ASU campuses

(15) Fund and evaluate the recommendations specified in this report. We are committed to continuing to support ASU Indigenous students and the faculty/staff that serve them. If the university supports efforts to improve the lives of Indigenous students and the faculty/staff who serve them, then our team is willing to work together on its implementation and evaluation.

Study Limitations

While this was the first known study to explore the lived experiences of Indigenous college students with victimization, MMIP, service use, and resilience, there are a few limitations to note. As is common with research focused on Indigenous populations, our sample size was relatively low compared to the population of Indigenous students at the university. However, recognizing that Indigenous students are the smallest group represented in higher education (Espinosa et al., 2019; Hussar et al., 2020), our findings shed light on a group that has historically been understudied and allows us to amplify their voices and understand their experiences. Our study was focused on one specific university with a large Indigenous student population and a number of programs already created to support these students. The challenges and needs of the students and staff/faculty who participated in our study may differ from those at other universities, especially those with smaller Indigenous student populations. It is important that other universities take stock of the needs and challenges faced by their Indigenous students and address the ensuing unique needs. Lastly, the ongoing COVID-19 pandemic shifted our original data collection method (i.e., recruitment primarily in person), making the majority of our recruitment internet-based (e.g., emails, social media posts, online flyers). This shift may have contributed to our relatively low sample size. However, it highlights the importance of expanding this study to other universities – including our sister universities, University of Arizona and Northern Arizona University – to expand knowledge of the lived experiences of Indigenous college students and how each university can better support their students who may have experienced victimization or MMIP. Given the limited knowledge on violent victimization and MMIP, alongside its serious consequences, further research on the topic is critically important, assuming it is reflective of the principles we have discussed.

Voices From Student Participants

What Did It Feel Like to Participate in This Study?

Consistent with our human-centered and trauma-informed approach, we asked all interview participants what it felt like to participate in this study. All (100%) participating Indigenous students expressed positive feelings as a result of their participation in our study.

> **If I could share my story more often I would… I just wanted people to hear my story more just because, you know it was different from others.**

> **Thank you for doing the work you are doing; this is so important… And also doing so in a culturally responsive and sustaining manner… I appreciate the prayers… blessings and the offerings…**

> **It makes me feel lighter for being able to talk to talk about it and, yeah, like knowing other people would relate to it and that I'm not the only one.**

Voices from Faculty and Staff Participants

What Did It Feel Like to Participate in This Study?

Consistent with the student responses, all (100%) of faculty/staff participants had positive responses regarding their participation. The following presents selected quotes from faculty/staff participants.

> **I feel great. I feel a weight was lifted off of my chest to just talk to somebody and just to be heard… [and this] gives me such a validation of what I feel and yeah, validation.**

> **It's nice to be able to have these conversations … and spread awareness. And help not only our students but the staff become more aware. Just being able to talk about my culture and share it…it feels like I'm able to spread awareness and kind of give back to my own people in my own way.**

> **This is my passion and obviously I do this as a for a living so yeah I love that you're doing this because I feel like these are things that aren't really talked about.**

Closing Remarks

MMIP is a solvable problem. It will require teamwork from Indigenous and non-Indigenous Peoples. Reducing MMIP and violent victimization among Indigenous populations will also require cultural humility, human-centered designs, trauma-informed approaches, interdisciplinary collaborations, legislative actions, adequate funding, prioritization of Indigenous Peoples and Tribal sovereignty, and demonstrated commitments to ensure the lives and safety of our Indigenous Peoples.The inclusion of Indigenous college students and the faculty/staff who serve this population is essential for understanding and taking action to address MMIP.

REFERENCES

Albert, A. (2022, November 14). New study details challenges facing Native students, and how to address them. The74. https://www.the74million.org/article/new-study-details-challenges-facing-native-students-and-how-to-address-them/

American Psychiatric Association. (2022). Diagnostic and statistical manual of mental disorders: DSM-5-TR (5th edition, text revision). *American Psychiatric Association Publishing.*

Arizona Department of Education. (2022). 22 Federally Recognized Tribes in Arizona. https://www.azed.gov/oie/22-federally-recognized-tribes-arizona#:~:text=There%20are%2022%20federally%20recognized%20Tribes%20in%20Arizona

Arizona Board of Regents Policy Manual, Chapter 5-206, *Student Health Services* https://www.azregents.edu/policy-manual

Atkinson J (2013) Trauma-informed services and trauma-specific care for Indigenous Australian children https://earlytraumagrief.anu.edu.au/files/ctg-rs21.pdf

Bachman, R. Zaykowski, H., Kallmyer, R., Poteyeva, M., & Lanier, C. (2008). Violence against American Indian and Alaska Native women and the criminal justice response: What is known. U.S. Department of Justice. Document 223691. https://www.ncjrs.gov/pdffiles1/nij/grants/223691.pdf

Bazemore-James, C. M., & Dunn, M. (2020). The modern era of Indigenous college student support in primarily white institutions. *Journal of Student Affairs Research and Practice*, 57(1), 15-27.

Becenti, A. D. (2022, September 1). ASU attracts Arizona's largest Indigenous population as Native students seek community. AZ Central. https://www.azcentral.com/story/news/local/arizona-education/2022/09/01/asus-indigenous-population-remains-largest-arizona/7940777001/

BlackDeer, A. A., Patterson, D. A., Beeler-Stinn, S., & Durran, B. (2020). Substance use and interpersonal violence: Exploring potential threats to underrepresented minority students' academic success. *Journal of College Student Retention: Research, Theory & Practice*, 1-20.

Bohn, D. (2002). Lifetime physical and sexual abuse, substance abuse, depression, and suicide attempts among Native American women. *Issues in Mental Health Nursing*, 24, 333-352.

Brave Heart, M.Y. (2003). The historical trauma response among Natives and its relationship with substance abuse: A Lakota illustration. *Journal of Psychoactive Drugs*, 35(1), 7–13.

Brave Heart, M.Y.&. DeBruyn, L. M. (1998). The American Indian Holocaust: Healing Historical Unresolved Grief. *American Indian and Alaska Native Mental Health Research Journal,* 8(2).

Brave Heart, M. Y., Chase, J., Elkins, J., & Altschul, D. B. (2011). Historical trauma among Indigenous Peoples of the Americas: Concepts, research, and clinical considerations. *Journal of Psychoactive Drugs,* 43(4), 282-290.

Brayboy, B. M. (2005). Toward a tribal critical race theory in education. *Urban Review*, 37, 425-446.

Brayboy, B. M. (2015). Indigenous Peoples in the racial battle land. In K. Fasching-Barner, K. A. Albert, R. W. Mitchell, & C. M. Allen (eds.), *Racial battle fatigue in higher education*. Rowman & Littlefield.

Buescher, D. T., & Ono, K. A. (1996). Civilized colonialism: Pocahontas as neocolonial rhetoric. *Women's Studies in Communication*, 19(2), 127-153.

Collins, B. (n.d.). Introduction to Arizona's cultural history. Arizona State Parks and Trails

Chichekian, T., & Maheux, C. (2022) Indigenous students' experiences regarding the utility of university resources during medical training. https://www.sciencedirect.com/science/article/pii/S2666374022000887

Cho, H., Shamrova, D., Han, J., & Levchenko, P. (2020). Patterns of intimate partner violence victimization and survivors' help-seeking. *Journal of Interpersonal Violence,* 35(21-22), 4558-4582.

Deer, S., Clairmont, B., Martell, C. A., & Eagle, M. L. W. (Eds.). (2007). *Sharing our stories of survival: Native women surviving violence* (Vol. 3). Rowman Altamira.

Duran, E. (2006). *Healing the soul wound: Counseling with American Indians and other Native peoples*. Teachers College

Dutton, M. A., & Greene, R. (2010). Resilience and crime victimization. Journal of Traumatic Stress: Official *Publication of The International Society for Traumatic Stress Studies*, 23(2), 215-222.
Elliott, A. N., Alexander, A. A., Pierce, T. W., Aspelmeier, J. E., & Richmond, J. M. (2009). Childhood victimization, poly-victimization, and adjustment to college in women. *Child Maltreatment*, 14(4), 330-343.
Ellison-Loschmann, L., & Pearce, N. (2006). Improving access to health care among New Zealand's Maori population. *American Journal of Public Health,* 96, 612-617.
Elm, J. H., Lewis, J. P., Walters, K. L., & Self, J. M. (2016). "I'm in this world for a reason": Resilience and recovery among American Indian and Alaska Native two-spirit women. *Journal of Lesbian Studies*, 20(3-4), 352-371.
Espinosa, L. L., Turk, J. M., Taylor, M., & Chessman, H. M. (2019). *Race and ethnicity in higher education: A status report*. Washington D.C.: American Council on Education.
Evans-Campbell, T. (2008). Historical trauma in American Indian/Native Alaska communities: A multilevel framework for exploring impacts on individuals, families, and communities. *Journal of Interpersonal Violence,* 23(3), 316-338.
Executive Office of the President. (2014, December). *2014 Native youth report*. Washington, DC. https://eric.ed.gov/?id=ED565658
Fergusson, D. M., Boden, J. M., & Horwood, L. J. (2008). Exposure to childhood sexual and physical abuse and adjustment in early adulthood. *Child Abuse & Neglect*, 32(6), 607-619.
Ferlatte, O., Oliffe, J. L., Salway, T., Broom, A., Bungay, V., & Rice, S. (2019). Using photovoice to understand suicidality among gay, bisexual, and two-spirit men. *Archives of Sexual Behavior*, 48(5), 1529–1541. https://doi.org/10.1007/s10508-019-1433-6
Ficklin, E., Tehee, M., Killgore, R. M., Isaacs, D., Mack, S., & Ellington, T. (2022). Fighting for our sisters: Community advocacy and action for missing and murdered Indigenous women and girls. *Journal of Social Issues,* 78(1), 53–78. https://doi.org/10.1111/josi.12478
Fingeld-Connett, D. (2015). Qualitative systematic review of intimate partner violence among Native Americans. *Issues in Mental Health Nursing*, 36(10), 754-760.
Fiolet, R., Tarzia, L., Hameed, M., & Hegarty, K. (2021). Indigenous Peoples' help-seeking behaviors for family violence: A scoping review. *Trauma, Violence, & Abuse*, 22(2), 370-380.
Fish, J., Livingston, J. A., Van Zile-Tamsen, C., & Patterson, D. A. (2017). Victimization and substance use among Native American college students. *Journal of College Student Development*, 58(3), 413-431.
Fleming, J., & Ledogar, R. J. (2008). resilience, an evolving concept: A review of literature relevant to Aboriginal research. *Pimatisiwin*, 6(2), 7.
Fox, K. A. (2020). The murder and missing of Indigenous women and girls: New policies on an enduring crisis. *Criminal Law Bulletin,* 56, 1055-1082.
Fox, K. A., Sharp, C., Stanek, K., Devereaux, T., Imus-Nahsonhoya, V., Julian, S., Hovel, M., Dalangyawma, C., Morris, T., Moore, J., White, H. B., Roe-Sepowitz, D., Mars, M., Edwards, H., Eaton, M. (2020). Reducing missing and murdered Indigenous women and girls: Arizona's statewide study in partnership with the HB2570 legislative study committee. Submitted to the State of Arizona.
Fox, K. A., Sharp, C., Stanek, K., Devereaux, T., Imus-Nahsonhoya, V., Julian, S., Hovel, M., Dalangyawma, C., Morris, T., Moore, J., White, H. B., Roe-Sepowitz, D., Mars, M., Edwards, H., Eaton, M. (2022). Reducing Missing and Murdered Indigenous Women and Girls (MMIWG): A Statewide Study in Partnership with Arizona's MMIWG Legislative Study Committee. *Journal of Indigenous Social Development*, 11, 180 -205. Available electronically: https://journalhosting.ucalgary.ca/index.php/jisd/article/view/71980/56064
Gameon, J. A., & Skewes, M. C. (2020). A systematic review of trauma interventions in Native communities. *American Journal of Community Psychology*, 65(1-2)223-241
Grafton, E., Gillespie, B., & Henderson, S. (2010, November). resilience: the power within. *In Oncology nursing forum* 37 (6) 1-21
Grandbois, D. M., & Sanders, G. F. (2009). The resilience of Native American elders. *Issues in mental health nursing*, 30(9), 569-5.

Greenwood, J. (2012). Arts-based research: Weaving magic and meaning. *International Journal of Education & the Arts*, 13. http://www.ijea.org/v13i1/

Hatala, A.R., Njeze, C., Morton, D. et al.(2020) Land and nature as sources of health and resilience among Indigenous youth in an urban Canadian context a photovoice exploration. *BMC Public Health* 20, 538.

Heavy Runner, Iris; Sebastian Morris, Joann. (1997). Traditional Native Culture and Resilience. *Center for Applied Research and Educational Improvement.* https://hdl.handle.net/11299/145989

Huffman, T. E. (2001). Resistance theory and the transculturalization hypothesis as explanations of college attrition and persistence among culturally traditional American Indian students. *Journal of American Indian Education*, 40(3), 28-47.

Hussar, B., Zhang, J., Hein, S., Wang, K., Roberts, A., Cui, J., Smith, M., Bullock Mann, F., Barmer, A., & Dilig, R. (2020). *The condition of education 2020*. (NCES 2020-144). U.S. Department of Education. Washington, DC: National Center for Education Statistics.

Hunt, B. (2021). Ain't no sunshine when she's gone: Missing and murdered Indigenous women and girls in North Carolina. *North Carolina Medical Journal,* 82(6), 417–419.

Innovation Design Engineering Organization (2015). The Field Guide to Human-Centered Design. *IDEO.org*. 9-25. https://www.ideo.com/post/design-kit

Indian Health Services. (n.d.). Two-Spirit. Available electronically: https://www.ihs.gov/lgbt/health/twospirit/

Jacob, W. J., Cheng, S. Y., & Porter, M. K. (2015). Global review of Indigenous education: Issues of identity, culture, and language. *Indigenous Education*, 1-35.

Jager, R. K. (2015). Malinche, Pocahontas, and Sacagawea: Indian women as cultural intermediaries and national symbols. University of Oklahoma Press.

Jongen, C., Langham, E., Bainbridge, R., & McCalman, J. (2019). Instruments for measuring the resilience of Indigenous adolescents: An exploratory review. *Frontiers in Public Health*, 7, 194. https://doi.org/10.3389/fpubh.2019.00194

Kirmayer, L., Simpson, C., & Cargo, M. (2003). Healing traditions: Culture, community and mental health promotion with Canadian Aboriginal peoples. *Australasian Psychiatry*, 11(Suppl.), S15-S23.

Kirmayer, L. J., Dandeneau, S., Marshall, E., Phillips, M. K., & Williamson, K. J. (2011). Rethinking resilience from Indigenous perspectives. *The Canadian Journal of Psychiatry*, 56(2), 84-91.

Kirmayer, L. J., Gone, J. P., & Moses, J. (2014). Rethinking historical trauma. *Transcultural Psychiatry,* 51(3), 299-319.

Luthar, S. S., Cicchetti, D., & Becker, B. (2000). The construct of resilience: A critical evaluation and guidelines for future work. *Child Development,* 71(3), 543-562.

Maxwell, D. H. (2001). Native American college students: A population that can no longer be ignored. *The Vermont Connection*, 22(1).

McCloskey, J. (1998). Three generations of Navajo women: Negotiating life course strategies in the eastern Navajo agency. *American Indian Culture and Research Journal*, 22(2), 103-29.

McKinley, C. E., Boel-Studt, S., Renner, L. M., & Figley, C. R. (2021). Risk and protective factors for symptoms of depression and anxiety among American Indians: Understanding the roles of resilience and trauma. *Psychological Trauma: Theory, Research, Practice, and Policy*, 13(1), 16.

Milligan, K., A. Ogleton, M., & Nwobilor, N. (2022) Incorporating Indigenous Perspectives Trauma and Resilience in Native communities: California Tribal Health Professionals Reflections on Trauma, Resilience, Screening, and Trauma-Informed Care.

Minnesota Indian Women's Sexual Assault Coalition. (2009). Walking in two worlds: Supporting the two spirit and Native LGBTQ community. [Infographic]. https://tribalinformationexchange.org/files/resources/twospiritbrochure.pdf

Mukosi, L. (2022). Extraction of personal data: A new form of colonialism or continuation of a colonial practice? Adult Native American adoptees resist assimilation and rebuild erased identities. *American Indian Law Journal*, 10(2), 2-52.

Mukosi, L. (2020). Odawa cultural practices to treat substance addictions: A tour of the healing to wellness court. Fourth World Journal, 20(1), 41-49.

Musu-Gillette, L., de Brey, C., McFarland, J., Hussar, W., Sonnenberg, W., & Wilkinson-Flicker, S. (2017). *Status and trends in the education of racial and ethnic groups 2017.* (NCES 2017-051). U.S. Department of Education, National Center for Education Statistics. Washington, DC. http://nces.ed.gov/pubsearch

National Inquiry into Missing and Murdered Indigenous Women and Girls (Canada). (2019). *Reclaiming power and place: The final report of the national inquiry into Missing and Murdered Indigenous Women and Girls,* (Vol 1a-1b). National Inquiry into Missing and Murdered Indigenous Women and Girls Retrieved from https://www.mmiwg-ffada.ca

NCAI Policy Research Center. (2018). *Research Policy Update: Violence Against American Indian Women and Girls.* National Congress of American Indians. https://www.ojp.gov/pdffiles1/nij/249822.pdf

Nystad, K., Ingstad, B., & Spein, A. R. (2020). How academic experiences and educational aspirations relate to well-being and health among Indigenous Sami youth in northern Norway: A qualitative approach. *Journal of Northern Studies*, 14(1), 35-61.

Oré, C. E., Teufel-Shone, N. I., & Chico-Jarillo, T. M. (2016). American Indian and Alaska Native resilience along the life course and across generations: A literature review. *American Indian and Alaska Native Mental Health Research,* 23(3), 134–157. https://doi.org/10.5820/aian.2303.2016.134

Patterson, D. A., Perkins, J., Van Zile-Tamsen, C., & Butler-Barnes, S. (2018). Impact of violence and relationship abuse on grades of American Indian/Alaska Native undergraduate college students. *Journal of Interpersonal Violence*, 33(23), 3686-3704.

Quintero, G. (2000). "The lizard in the green bottle": "Aging out" of problem drinking among Navajo men. *Social Science & Medicine*, 51(7), 1031-1045.

Reyhner, J. A. (1990). A description of the Rock Point Community School bilingual education program. In J. Reyhner (Ed.), Effective language education practices and native language survival. *Native American Language Issues.*

Rosay, A. B. (2016). *Violence Against Alaskan Native and American Indian Women and Men: 2010 Findings from the National Intimate Partner Sexual Violence Survey* (Report NCJ 249736). U.S. Department of Justice, Office of Justice Programs, National Institute of Justice.

Ruberman, L. (2014). Challenges in the transition to college: The perspective of the therapist back home. *American Journal of Psychotherapy*, 68(1), 103-115. http://dx.doi.org/10.1176/appi.psycho-therapy.2014.68.1.103

Sherman, R. Z., & Sherman, J. D. (1990, October). *Dropout prevention strategies for the 1990s.* (Report to the U.S. Department of Education, Office of Planning, Budget, and Evaluation). Washington, DC: Pelavin Associates.

Skousen, C.W. (2018) Minding the Gap: Improving Parental Involvement to Bridge Education Gaps Between American Indian and Non-Indian Students, *BYU Educ.& L.J.* 11 (1) 101-158.

Smith, L. T. (2014). Social justice, transformation and Indigenous methodologies. In R.E. Rinehart, K.N. Barbour, & C.C. Pope, (eds.), *Ethnographic Worldviews: Transformations and Social Justice* (pp. 15-20). Springer.

Stillman, S. (2007). The missing white girl syndrome: Disappeared women and media activism. *Gender and Development,* 15, 491-502.

Substance Abuse and Mental Health Services Administration. (2014). Substance Abuse and Mental Health Services Administration. *SAMHSA's concept of trauma and guidance for a trauma-informed approach.* Washington, D.C.

Tachine, A. R., Cabrera, N. L., & Yellow Bird, E. (2017). Home away from home: Native American students' sense of belonging during their first year in college. *The Journal of Higher Education*, 88(5), 785-807.

Thunberg, S. (2022). Victimization and school: Young people's experiences of receiving support to keep up with their schoolwork. *International Review of Victimology.* https://doi.org/10.1177/02697580221109284

Tjaden, P., & Thoennes, N. (2000). *Extent, Nature, and Consequences of Intimate Partner Violence.* Report No. NCJ 181867. Washington, DC: Office of Justice Programs.

Tremblay, G. (2002). Reflections on Pocahontas; The things colonial angels witness, inside view; the things colonial angels witness, outside view. Frontiers: A Journal of Women Studies, 23(2), 121-126.
Urban Indian Health Institute (UIHI). (2019). *Missing and murdered Indigenous women and girls: A snapshot of data from 71 urban cities in the United States*. https://www.uihi.org/wp-content/uploads/2018/11/Missing-and-Murdered-Indigenous-Women-and-Girls-Report.pdf
U.S. Department of Education. (2021). *National Center for Education Statistics, Integrated Postsecondary Education Data System (IPEDS)*. https://www.asu.edu/facts/#/facts/employee/trends-category
U.S. Department of Justice. (2019). Steering Committee to Address the Crisis of Missing and Murdered Indigenous Persons. Available electronically: https://www.justice.gov/media/1175651/dl?inline=
Watson, K. (2018). Missing and murdered Indigenous women the role of grassroots organizations and social media in education. *Canadian Woman Studies*, 33(1–2), 204–210.
Wells, R. N. (1989). *The forgotten minority: Native Americans in higher education*. Canton: St. Lawrence University.
Wexler L. (2014). Looking across three generations of Alaska Natives to explore how culture fosters Indigenous resilience. *Transcultural Psychiatry*, 51(1), 73–92.
Willis, M. (2010). Community safety in Australian Indigenous communities: Service providers' perceptions. Research and Public Policy series No. 110. *Australian Institute of Criminology,* Canberra. Retrieved from: https://aic.gov.au/publications/rpp/rpp110
Willmott, K. E., Sands, T. L., Raucci, M., & Waterman, S. J. (2016). Native American college students: A group forgotten. *Journal of Critical Scholarship on Higher Education and Student Affairs,* 2(1), 79-104.

Research on Violent Victimization Lab

a unit of the

School of Criminology and Criminal Justice

Arizona State University

University Center (UCENT)
Arizona State University
411 N. Central Avenue, Ste. 619
Phoenix, AZ 85004

Email: katefox@asu.edu

Visit our website

SCAN HERE