



American Indian Community House

The American Indian Community House, Inc. (AICH) has received a grant from Gilead Sciences to explore how HIV/AIDS has been impacting the lives of American Indian/Alaskan Native (AI/AN) Two Spirit/LGBT Elders (people age 50 and older).

Through a new program, "Healthy Elders Network," the AICH is seeking to engage AI/AN Two Spirit/LGBT Elders and others who are directly responsible for delivering social and/or health services for AI/AN Two Spirit/LGBT Elders from the Northeast United States in discussions about HIV-related care needs and current availability of community-based resources and how issues of HIV/LGBT stigma and cultural sensitivity have impacted tribal awareness and openness to engage in HIV education, testing and treatment since the beginnings of the epidemic in the early 1980s to the present day.

Please indicate if you consider yourself to be:

a) AI/AN Two Spirit/LGBT Elder from a Tribe/Nation within the Northeast U.S. region: Y ___ N ___

If Yes, please indicate from which Tribe/Nation: _____

b) Provider (social or health) directly serving AI/AN Two Spirit/LGBT Elder Client(s): Y ___ N ___

If Yes, please indicate the type of care that you provide: _____

If you answered Yes to A and/or B and would be interested in participating in a Healthy Elders Network focus group, please provide your Name and Contact Information:

Name: _____ Age: _____

E-mail: _____ Cell Phone: _____

The following survey questions are intended to capture information about how both HIV disease and HIV prevention and treatment are currently perceived within AI/NA communities of the Northeast U.S.

For the following statements, please select the number that best corresponds to your level of agreement

0= Not Apply 1= Strongly Agree; 2= Agree; 3= Neutral/Unsure; 4= Disagree; 5= Strongly Disagree;

1. Today, HIV stigma is not an issue within AI/NA tribal communities ____
2. HIV testing is easily accessible in my AI/NA tribal community (i.e., on demand) ____
3. I received accurate HIV prevention education in my AI/NA tribal school when growing up ____
4. Quality HIV care is easily accessible for my AI/NA tribal community (i.e., < 1 hr travel time) ____
5. I have seen HIV public education campaigns (of any sort) target AI/NA individuals:
 - a. on tribal/nation land ____
 - b. in areas where I live (if outside tribal/nation land) ____
 - c. in areas where I work (if outside tribal/nation land) ____
6. Condom access is easy and low cost on tribal/nation land ____

7. PrEP education targeting HIV at-risk groups in my AI/NA community is occurring on tribal land ____
8. I know where and how to access PrEP for myself or someone else in need ____
9. Today, new HIV infections among AI/NA LGBT Elders is rare since they lived through the HIV crisis years and know how to stay safe ____
10. There are sufficient services on tribal lands to address non-medical treatment needs for AI/NA people living with HIV, such as counseling, support groups, case management, etc. ____
11. I have seen HIV treatment campaigns specifically target AI/NA Two Spirit/LGBT Elders:
 - a. on tribal/nation land ____
 - b. in areas where I live (if outside tribal/nation land) ____
 - c. in areas where I work (if outside tribal/nation land) ____
12. I have seen HIV prevention campaigns specifically target AI/NA Two Spirit/LGBT Elders:
 - a. on tribal/nation land ____
 - b. in areas where I live (if outside tribal/nation land) ____
 - c. in areas where I work (if outside tribal/nation land) ____
13. People with HIV living on tribal lands are treated no differently by members of my Tribe/Nation than people living with other chronic illnesses like Diabetes ____
14. I am asked by my IHS provider to be tested for HIV as part of my routine annual physical ____
15. I know at least one openly HIV+ person in a position of community prominence in my AI/NA Tribe/Nation ____

The following survey questions are intended to capture information about how issues related to human sexuality and gender identity are currently impacting AI/NA communities of the Northeast U.S.

For the following statements, please select the number that best corresponds to your level of agreement

0= Not Apply 1= Strongly Agree; 2= Agree; 3= Neutral/Unsure; 4= Disagree; 5= Strongly Disagree;

1. Today, Two Spirit/LGBT stigma is not an issue with AI/NA communities ____
2. I am comfortable being out as Two Spirit/LGBT when I am on AI/NA tribal lands ____
3. There is an LGBT-focused program or social group serving my AI/NA tribal community ____
4. SAGE, a national LGBT Elder advocacy and support organization, offers AI/NA-specific services ____
5. I know of at least one openly Two Spirit/LGBT person in a position of community prominence within my AI/NA Tribe/Nation ____
6. Two Spirit/LGBT-affirming history is being taught in tribal schools ____
7. Sex education in tribal schools includes LGBT-affirming units ____
8. A Gay/Straight Alliance club now exists in at least one of tribal school in my community ____
9. LGBT sensitivity training is mandated for IHS staff ____
10. IHS medical providers are well trained to provide quality healthcare to transgender AI/NA patients who are on hormones or who have had some other physical modifications ____
11. Staff from senior living facilities and/or home health aide or visiting nurse agencies that provide care for AI/NA Elders on Tribal/Nation lands have received LGBT sensitivity training ____
12. IHS medical providers routinely bring up sexual histories and the need for HIV testing and/or PrEP with AI/NA Elder patients – not just their young patients _____
13. AI/NA Two Spirit/LGBT Elders in my Tribe/Nation fear negative consequences from coming out ____
14. AI/NA Two Spirit/LGBT Elders are at low risk for HIV since they have sex less often than youth ____
15. I have seen signs or symbols posted in public areas on my Tribal/Nation lands related in a positive way to the Two Spirit/LGBT Community (e.g., pride flag, HRC equality logo, pink triangle, etc.) ____

What are the top three most pressing health needs of Two Spirit/LGBT Elders from your community?

1. _____

2. _____

3. _____

What services exist (if any) on your community's tribal land to address each of these health needs?

Health Need #1: _____

Health Need #2: _____

Health Need #3: _____

What barriers (if any) make it difficult for Two Spirit/LGBT Elders in your community to address each of these health needs (e.g., lack of transportation to access services, fear of stigma association, etc.)?

Health Need #1: _____

Health Need #2: _____

Health Need #3: _____

What supports (if any) make it easier for Two Spirit/LGBT Elders in your community to address each of these health needs (e.g., Gilead PrEP Access program, IHS clinic with weekend hours, etc.)?

Health Need #1: _____

Health Need #2: _____

Health Need #3: _____

What are the top five issues that negatively impact HIV prevention and testing efforts, including PrEP, targeting Two Spirit/LGBT Elders in your community (if any)?

1. _____
2. _____
3. _____
4. _____
5. _____

What are the top five issues that negatively impact HIV treatment efforts targeting Two Spirit/LGBT Elders in your community (if any)?

1. _____
2. _____
3. _____
4. _____
5. _____

Please describe the three most recent stories of homophobic or transphobic incidents you recall hearing about that happened on your community's tribal land? And when (year) did it occur?

Incident #1: _____

Year: _____

Incident #2: _____

Year: _____

Incident #3: _____

Year: _____

Is there anything else you would like to tell us about the community of AI/NA Two Spirit/LGBT Elders from the Northeastern U.S. and their experiences with HIV prevention, care and/or stigma?

Thank you for your time and assistance with this survey!