

Promoting Connectedness in American Indian and Alaska Native Communities through Culture

Presenter:

Stacy Rasmus, PhD

Director, CANHR
University of Alaska
Fairbanks (UAF)

ssmrasmus@alaska.edu

<http://canhr.uaf.edu/>



Qungasvik Team:

Billy Charles

Simeon John

Jorene Joe

Cyndi Nation

Georgianna

Nineglook

Mark Tucker

Vanessa Lincoln

Roberta Charles

Jennifer Nu

James Allen

Stacy Rasmus



CENTER FOR
ALASKA NATIVE
HEALTH RESEARCH

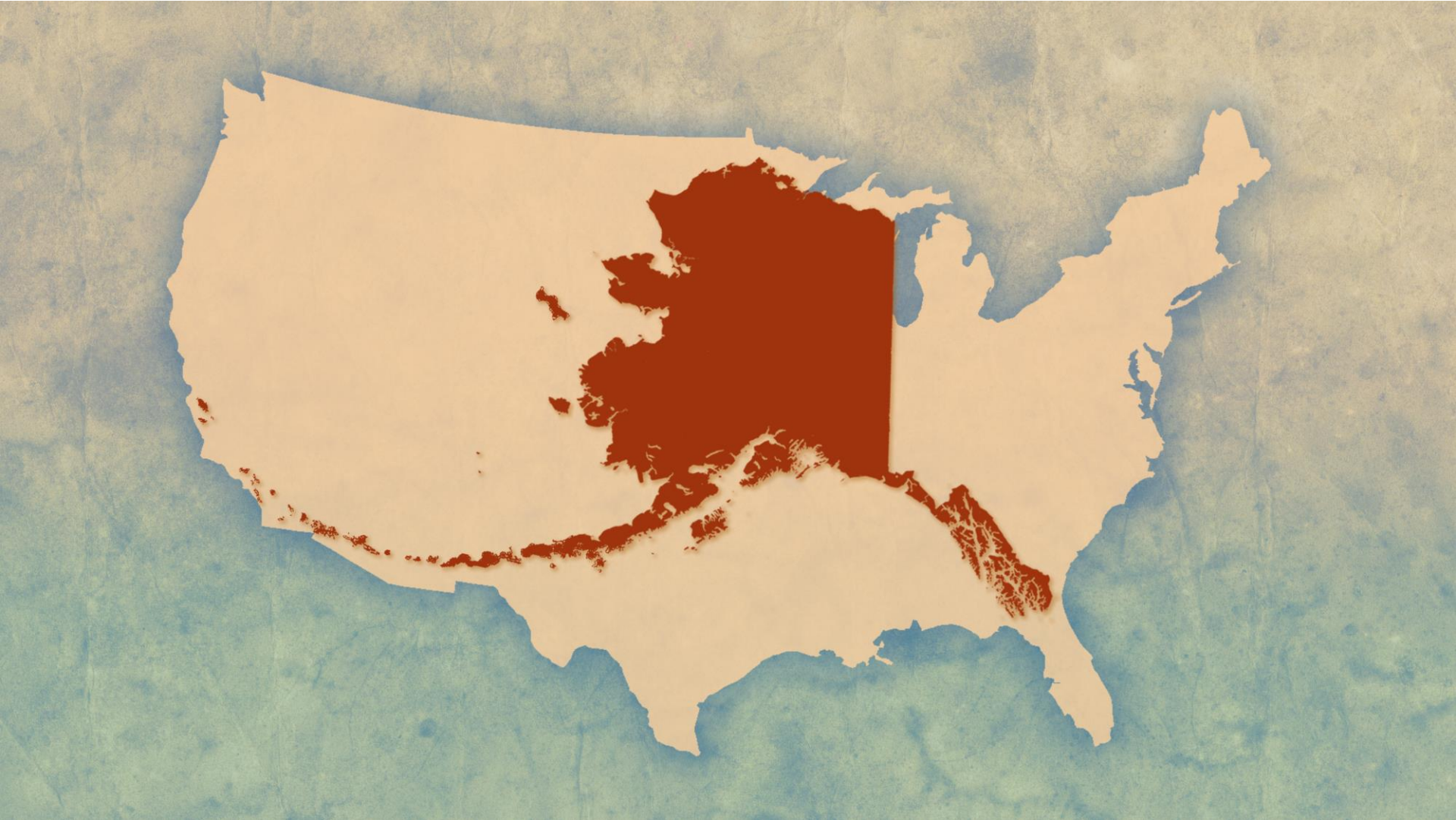
This research is supported through the National Institutes of Health (NIAAA R01AA11446). The content is solely the responsibility of the authors and does not necessarily represent the official views of the National Institutes of Health



Presentation Overview



- Alaska: Introduction to Rural Community and Cultural Contexts for Health
- The Qungasvik (Tools for Life) Prevention Project
 - Strengths-based, protective factors approach to reducing risk for suicide and alcohol misuse among youth (12-18 years) in Yup'ik communities.
- Evaluating Impacts and Youth Outcomes
 - Community, Family and Individual Protective Factors
 - Reasons for Life & Reasons for Sobriety
 - Reduced Risk for Suicide/Alcohol Misuse
 - Social Connectedness





Inupiaq

Gwich'in

Athabascan

**Central
Yup'ik**

Unangax / Alutiiq

**Tlingit /
Haida /
Tsimshian**

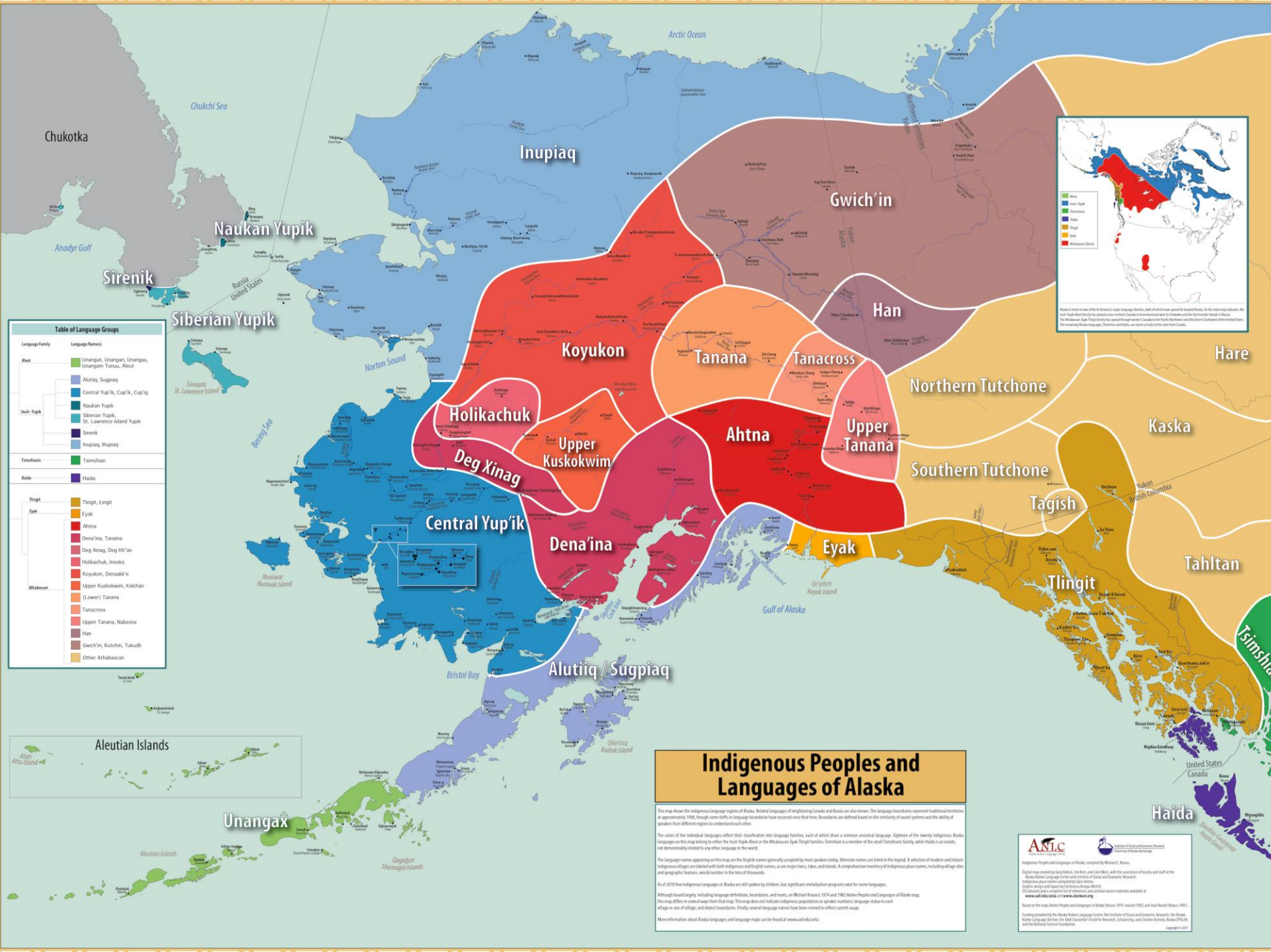


Table of Language Groups

Language Family	Language Name(s)
Aleut	Unangan, Unangan, Unangan, Unangan Tanana, Aitut
	Alutic, Sugpiat
	Central Yup'ik, Cup'ik, Cup'ig
Inuit-Yupik	Naukan Yupik
	Siberian Yupik
	St. Lawrence Island Yupik
	Sirenik
Tsimshian	Hupatq, Waputq
	Tsimshian
Haida	Haida
Sintg	Tlingit, Lingit
	Eyak
Athabaskan	Ahtna
	Dena'ina, Tanana
	Deg Xinag, Deg H'i'an
	Holikachuk, Imeko
	Koyukon, Dena'ik'i
	Upper Kuskokwim, Kolchan
	(Lower) Tanana
	Tanacross
	Upper Tanana, Nabesina
	Han
Gwich'in, Kutchin, Tukudh	
Other Athabaskan	



Indigenous Peoples and Languages of Alaska

This map shows the Indigenous language regions of Alaska. Related languages of neighboring Canada and Russia are also shown. The language boundaries represent traditional territories at approximately 1700. Though some shifts in language boundaries have occurred since that time, boundaries are defined based on the similarity of sound systems and the ability of speakers from different regions to understand each other.

The colors of the individual languages reflect their classification into language families, each of which share a common ancestral language. Eighteen of the twenty indigenous Alaska languages on this map belong to either the Na-Dené or the Athabaskan-Eyak-Thlingit families. Tsimshian is a member of the small Tsimshanic family, while Haida is an isolate, not demonstrably related to any other language in the world.

The language names appearing on this map are the English names generally accepted by most speakers today. Alternate names are listed in the legend. A selection of modern and historic Indigenous village names are labeled with both Indigenous and English names, as are major rivers, lakes, and islands. A comprehensive inventory of Indigenous place names, including village sites and geographic features, would number in the tens of thousands.

As of 2010 few Indigenous languages in Alaska are still spoken by children, but significant revitalization programs exist for some languages.

Although based largely on language definitions, boundaries, and names, on Michael Krauss's 1974 and 1982 *Native Peoples and Languages of Alaska* maps, this map often in several ways from that map. This map does not indicate Indigenous populations or speaker numbers; language status in each village or area of origin; and dialect boundaries. Finally, several language names have been revised to reflect current usage.

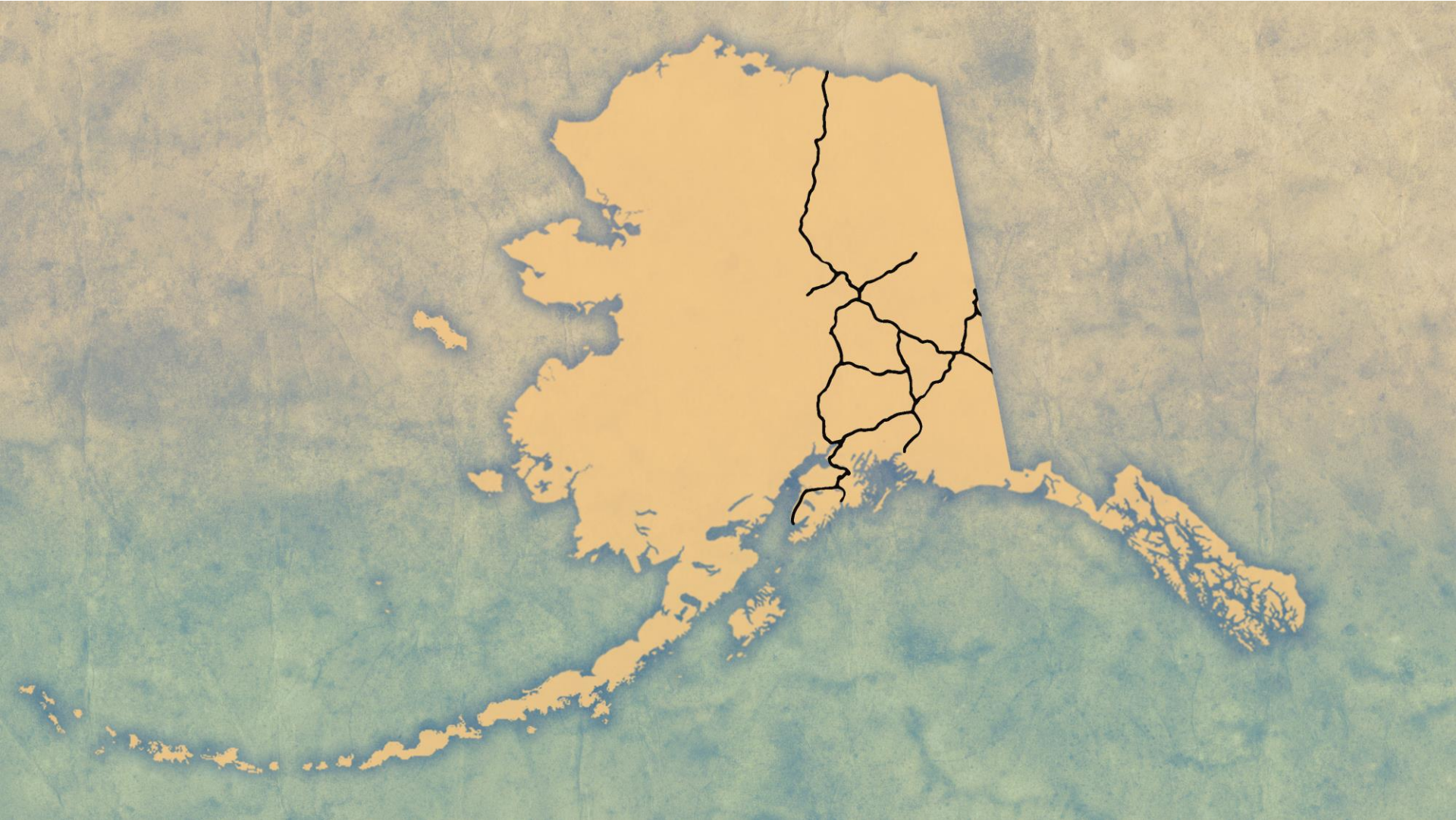
More information about Alaska languages and language maps can be found at www.uaf.edu/ila.

ANILC
 Alaska Native Language Center
 University of Alaska Fairbanks

Indigenous Peoples and Languages of Alaska, compiled by Michael E. Krauss.
 Digital map created by Gary Barker, Dan Kere, and Colin West, with the assistance of faculty and staff at the Alaska Native Language Center and University of Alaska Fairbanks.
 Indigenous place names compiled by Gary Barker.
 Graphic design and layout by Christine Anne Berg.
 GIS research and a complete list of references and archival source materials available at www.uaf.edu/ila and www.alutic.org.

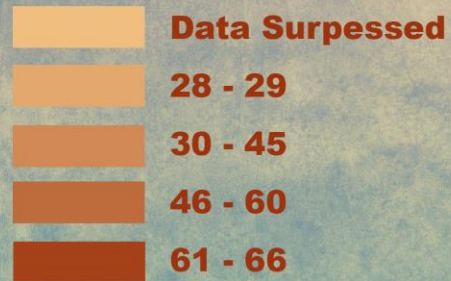
Based on the maps *Native Peoples and Languages of Alaska* (1974, revised 1982) and *Real Names* (Alaska 1995).
 Funding provided by the Alaska Native Language Center, the Institute of Social and Services Research, the Alaska Native Language Center, the U.S. National Science Foundation, the National Science Foundation, the National Science Foundation, and the National Science Foundation.

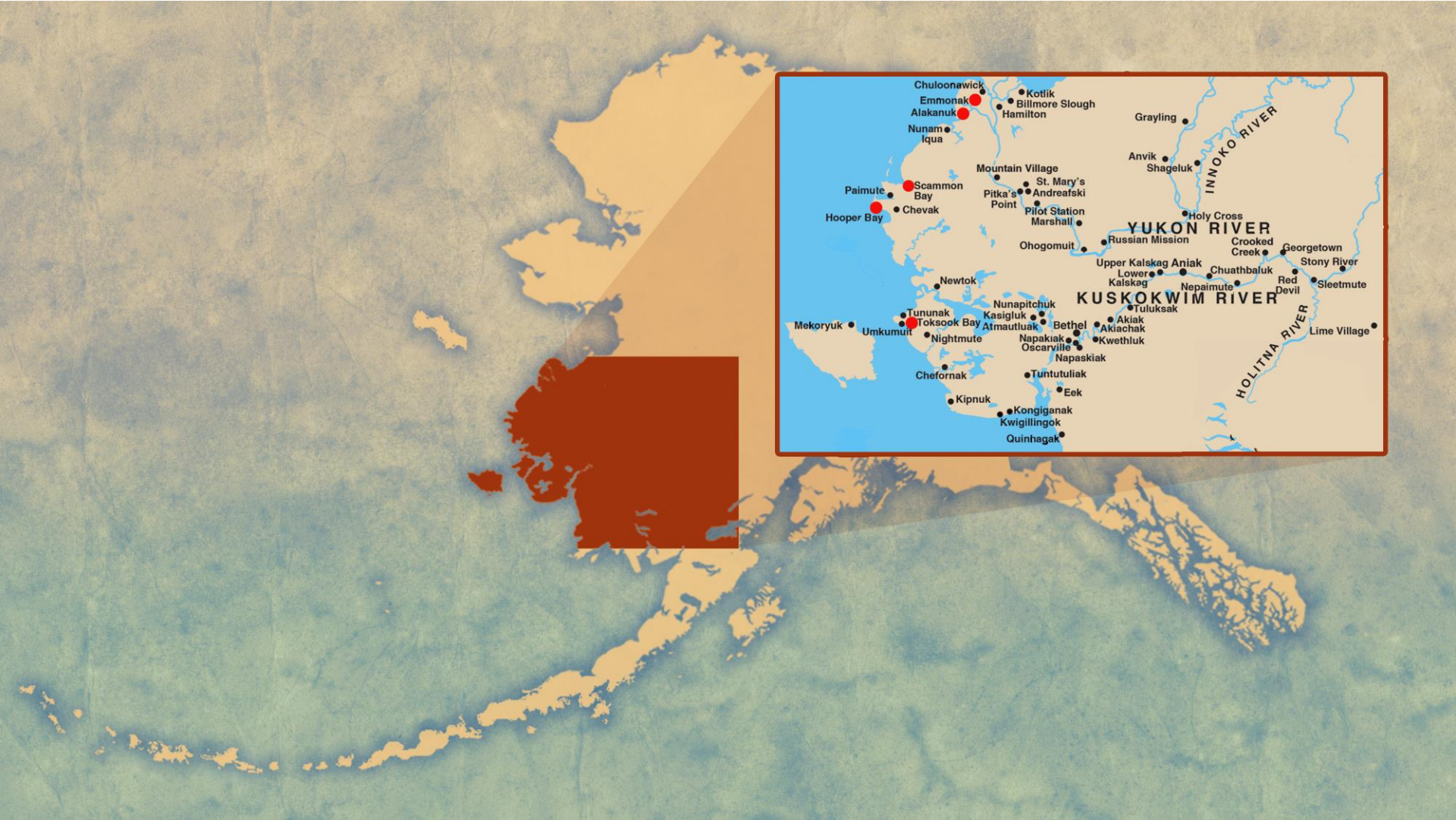
Copyright © 2011



Age-Adjusted Alaska Native Suicide Mortality Rate Per 100,00 by Tribal Health Region 2012-2015

Data Source: Alaska Division of Public Health, Alaska Health Analytics and Vital Records Section



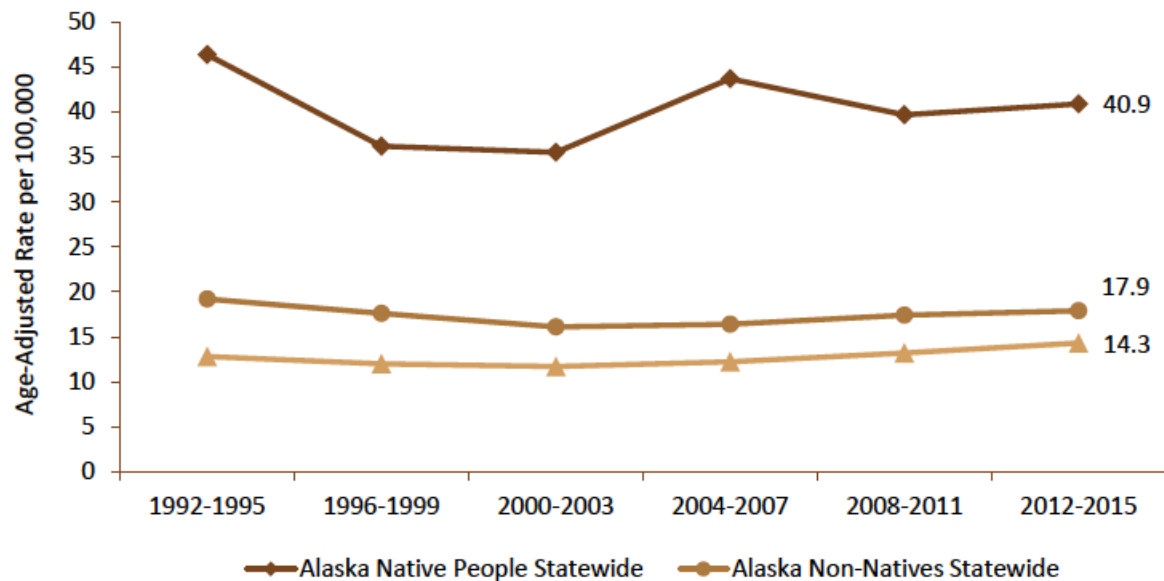


Suicide in Alaska: A Public Health Crisis

Age-Adjusted Suicide Mortality Rate per 100,000 Population, 1992-1995 to 2012-2015

Data Source: Alaska Division of Public Health, Alaska Health Analytics and Vital Records Section; Centers for Disease Control and Prevention, National Vital Statistics System

Appendix Table C-41

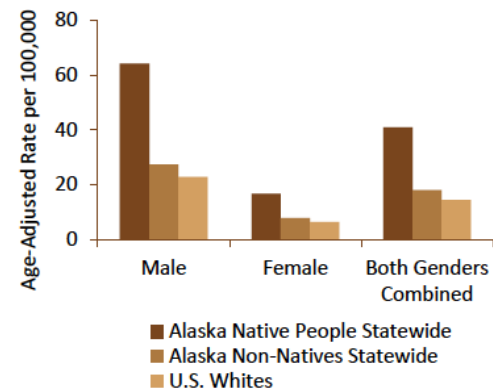


Note: U.S. Whites data are for 2012-2014.

Age-Adjusted Suicide Mortality Rate by Gender, 2012-2015

Data Source: Alaska Division of Public Health, Alaska Health Analytics and Vital Records Section; Centers for Disease Control and Prevention, National Vital Statistics System

Appendix Table C-42



Note: U.S. Whites data are for 2012-2014.

From a People in Peril to a People Awakening

People Awakening Project
(R01AA11446 NIAAA/NIMHD)

Cuqyun (Measurement)
(R21AA016098 NIAAA)

Ellangneq (Awareness)
(R24MD001626-1 NIMHD)

People Awakening Resilience Project
(R21AA015541 NIAAA)

Elluam Tungiinun (Towards Wellness)
(R24MD001626-4 NIMHD)

Qungasvik Youth Sobriety Project
(State of Alaska Designated Legislative Grant)

Qasgiq (Communal House)
(R24MD001626-8 NIMHD)

Qungasvik (Toolbox)
(R01AA023754 NIAAA/NIMH/IDeA)

**Emmonak, Toksook Bay, Scammon Bay, Hooper Bay
Native Connections**
(SAMHSA)

1996



2019



Qungasvik (Tools for Life):

Prevention of Alcohol/Suicide Risk in Alaska Native Youth

(R01 AA023754)



- Implements a community-directed culture as prevention intervention
- Is based in a Yup'ik Indigenous theory of change and implementation model
- Builds protective factors, social connectedness, reasons for life & sobriety
- Tests effectiveness from the perspectives of Western intervention science

Special issue:

Ecological Description of a Community Intervention.

American Journal of Community Psychology

(2014) 54:1-2

<http://onlinelibrary.wiley.com/doi/10.1002/ajcp.2014.54.issue-1-2/issuetoc>



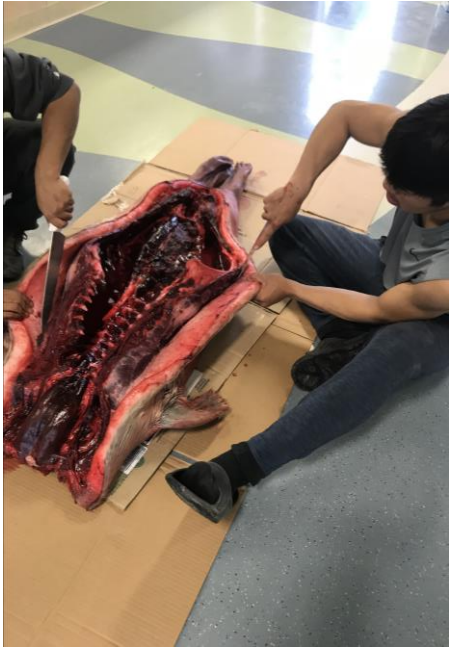
***Qungasvik Prevention
Approach: Building
Strengths and
Protective Factors to
Reduce Risk for Alcohol
Misuse and Suicide***





















Qungasvik (Tools for Life) Community-level and Cultural Intervention Implementation Model



Rasmus, S.M., Trickett, E. Charles, B., John, S., & Allen, J. (2019). The Qasgiq Model as an Indigenous Intervention: Using the Cultural Logic of Contexts to Build Protective Factors for Alaska Native Suicide and Alcohol Misuse Prevention. *Cultural Diversity and Ethnic Minority Psychology, 25*(1), 45-55. <http://dx.doi.org/10.1037/cdp0000243>



QASGIQ

OPENING A WINDOW TO OUR ANCESTORS

“Qasgiryaraq means to encircle, and in coming together around our youth in the ways of our ancestors, we are strengthening our collective spirit in an effort to cast suicide out from our communities, forever.”

Qasgiq Model Video in Online Qungasvik Manual:

http://www.qungasvik.org/prev_qasgiq_model/?target= self

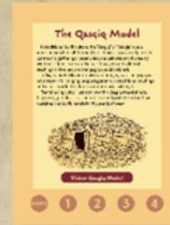
Qungasvik: Toolbox Preview – Table of Contents



Qungasvik: Toolbox



Qungasvik Introduction



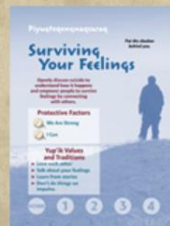
The Qasig Model



People Awakening Protective Factors



The Land Provides for Us



Surviving Your Feelings



Strong and Sober



Relationships for a Good Life



Additional Activities



The Journey Continues



Acknowledgments



Publication Information

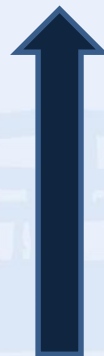
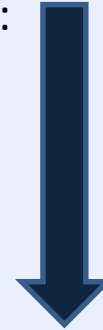




Murilkelluku Cikuq = Watch the Ice

Protective Factors Promoted:

- *Ellangneq* (Awareness)
- Communal mastery
- Self-efficacy



Maliqnianeq = Seal Hunt

Protective Factors Promoted:

- *Ellangneq* (Awareness)
- Self-Efficacy
- Communal Mastery



Evaluating Impacts and Youth Outcomes:

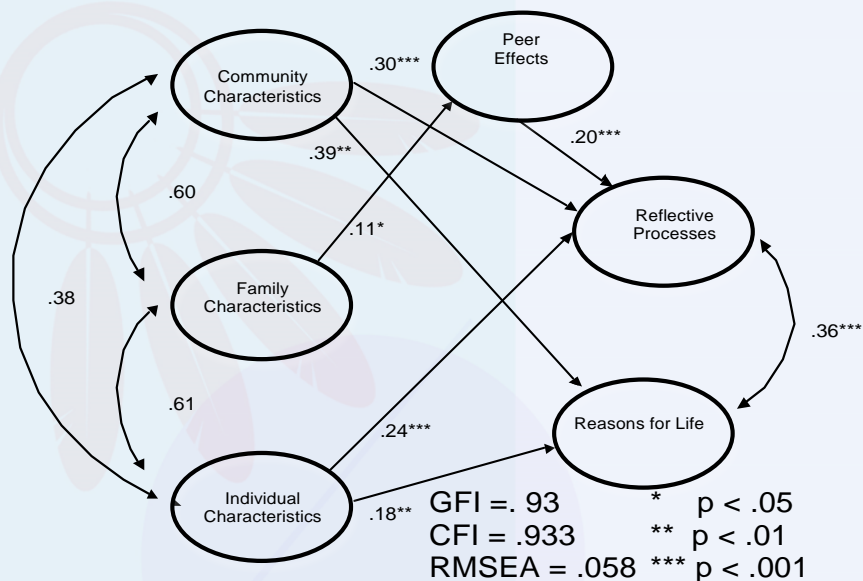
Development of culturally grounded measures and testing of a strengths-based protective factors model to reduce risk for alcohol misuse and suicide

- **Brief Reasons for Life Inventory (12 items)**
- **Adolescent Reflective Processes (28 items) & Attitudes about Alcohol Use (12 items)**
 - Drinking is not a part of my Yup'ik Culture
 - I see that drinking leads to suicide
 - I would rather go hunting
- **Individual Protective Factors (13 items)**
 - I want to be a good example for my brothers and sisters
 - I want to be good so my parents are proud of me
- **Family Protective Factors (25 items)**
 - My parents teach me Yup'ik ways
 - Treat me as special
- **Community Protective Factors (18 items)**
 - Elders have taught me about Yup'ik culture
 - There were enough things to do so I was never bored
 - I feel safe walking around my village
- **Awareness of Connectedness (11 items) & Cultural Identity (4 items)**
 - My community believes I am important
 - I believe if I help others, others will help me
 - Treating animals and the land is like treating myself bad
 - How much do you live by the Yup'ik way of life?
 - How much do you live by the White (*kassaq*) way of life?

Preliminary Results:

People Awakening Pathways Model

Protective Factors Pathways Model
for Alaska Native Youth (n=431)



- The Qungasvik prevention approach builds individual, family and community level strengths and protections in youth
- Community level factors are associated strongly with reasons for life and beliefs about alcohol in young people
- Factors that are protective against suicide and alcohol risk are related = promoting reasons for life promotes sobriety

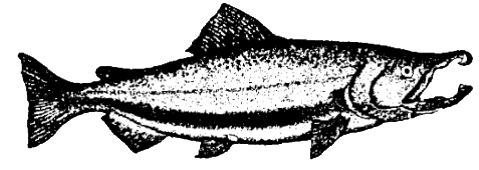
Allen, J., Mohatt, G.V., Fok, C. C. T., Henry, D., Burkett, R., & People Awakening Team. A protective factors model for alcohol abuse and suicide prevention among Alaska Native youth. *American Journal of Community Psychology*. 2014;54(1-2):125-139. doi: 0.1007/s10464-014-9661-3

Mohatt, G. V., Fok, C. C., Henry, D., People Awakening Team, & Allen, J. (2014). Feasibility of a community intervention for the prevention of suicide and alcohol abuse with Yup'ik Alaska Native youth: the Elluam Tungiinun and YUPIUCIMTA ASVAIRTUUMALLERKAA studies. *American journal of community psychology*, 54(1-2), 153–169. doi:10.1007/s10464-014-9646-2

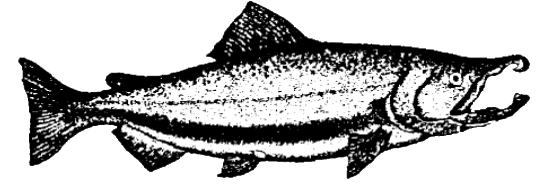
Qungasvik

Impact at 5, 10, and 20 sessions

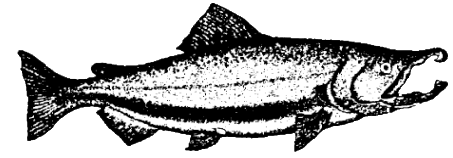
Yuum
Ayuqucia
(Individual
Characteristics)



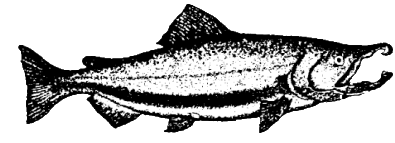
Ilakelriit
Cayarait
(Family
Characteristics)



Yuut
Cayarait
(Community
Characteristics)



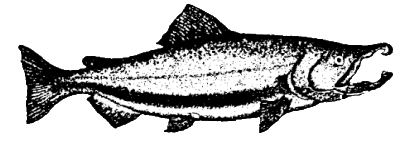
Reason for Life



Ellangneq



Peer



Base

5 sessions

10 sessions

20+ sessions

Community-level Impacts, Retention and Sustainability

- Social Relationships Interview
 - How many people do you feel close to in your community?
 - How many of these people could you talk to about suicide?
- Sobriety Timeline and Confidence Scale
 - How sure are you that you can stay sober in your community?

Community	B1/B2	T1	R%	M/F %
1	201	169	84.1	44/46
3	86	61	70.9	54/46
4	96	80	83.3	50/50
5	80	71	88.7	51/49
2	101	59	58.4	52/48
Totals	564	440	77.1	

Qungasvik Survey App – data report May 28, 2019



Promoting Alaska Native Legacies of Strength and Resilience

- *With respect, acknowledgement and gratitude to the Alaska Native Elders, youth and communities and to our partners, supporters and funders, quyana tailuci!*