

COMMUNITY ENGAGEMENT AND RESEARCH WITH ALASKA NATIVE COMMUNITIES



RESEARCH TEAM

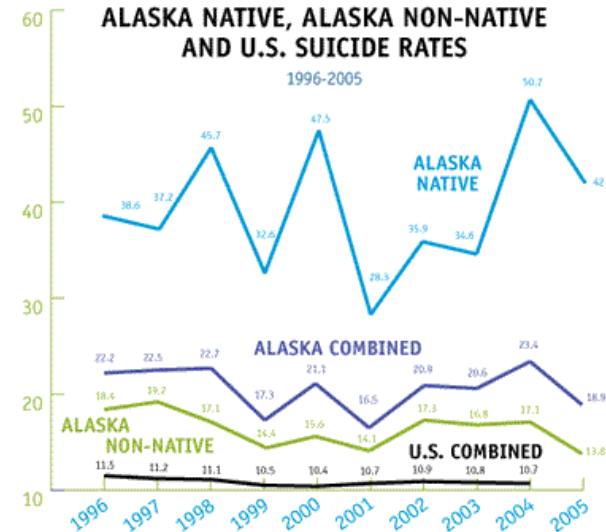
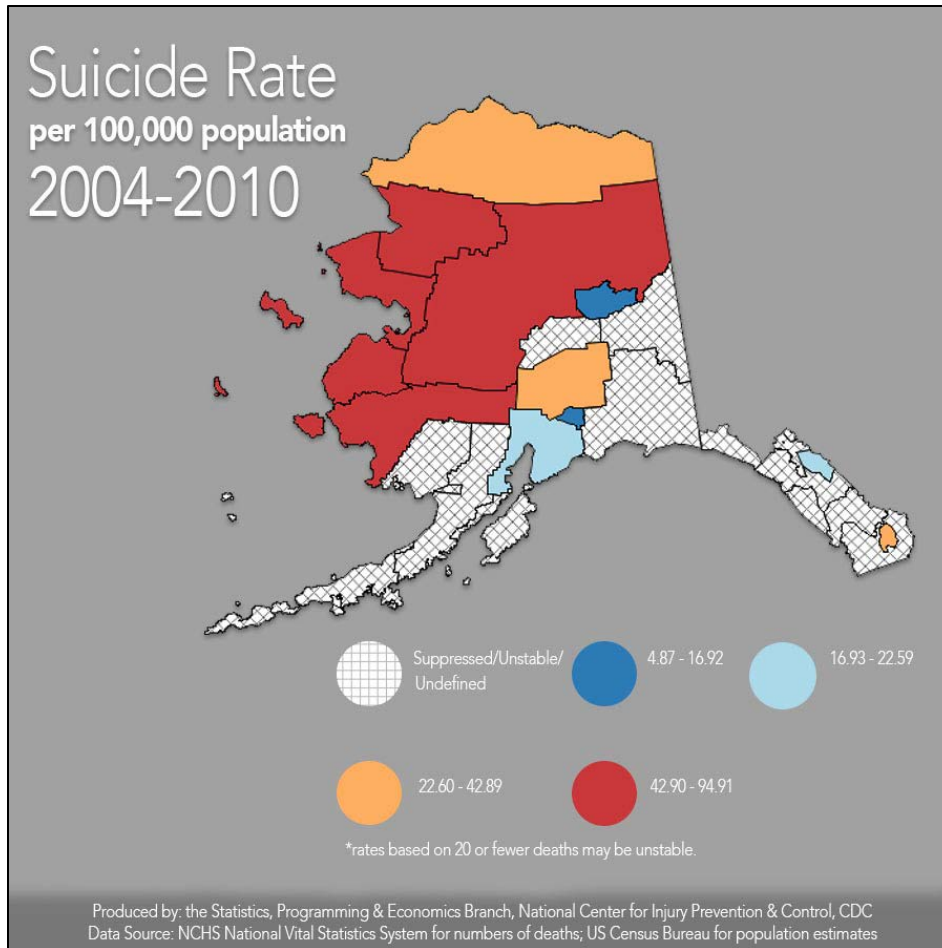
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PRESENTATION OVERVIEW

- Qungasvik (Toolbox) Projects: A Case Example for Engaging Alaska Native Communities in Research to Reduce Disparities in Youth Suicide and Alcohol Use Disorder
- Ethics in the Translation and Measurement of Culture in Health Interventions to Reduce Suicide/Alcohol Risk with Yup'ik Alaska Native Communities
- Ethical Considerations in Tribal Community Engagement and Health Intervention Research with Alaska Native Communities



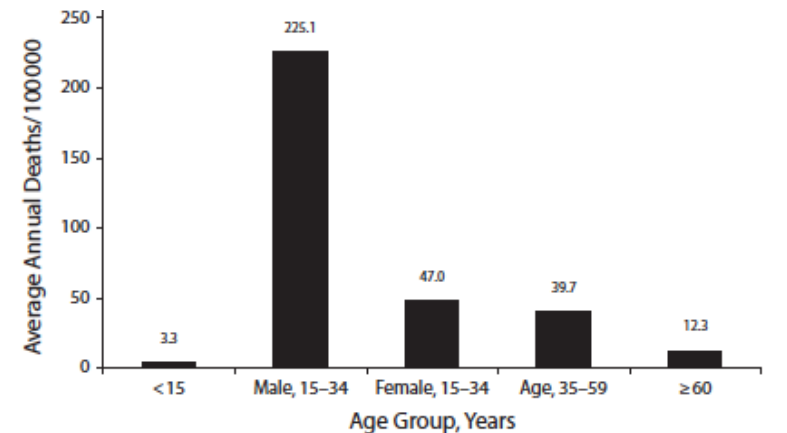
The Unacceptable Burden of Youth Suicide in Alaska



Rates are age-adjusted per 100,000 population

* The Alaska rate for 2005 is preliminary.

** US rate for 2004 is preliminary and the US rate for 2005 is unavailable at the time of publication.



Source: Alaska Division of Vital Statistics, unpublished data on deaths by cause. Population estimated from US Census data.

SUICIDE IN ALAKANUK

(Population 550)

In a 16-month period there were eight suicides involving residents of the small Yukon Delta community of Alakanuk. This chart projects what the death toll would mean to a city the size of Anchorage if the same proportion of its youth died. (The figures are estimates that necessarily assume the percentage of young people in both communities is the same.)

ALBERT HARRY
Age 29
Died 6/25/86
Gunshot (Anchorage)



The eighth suicide. The equivalent for Anchorage (3,333 deaths) would be, roughly, for all students attending East and Chugiak high schools to kill themselves.

TIMOTHY STANISLAUS
Age 25
Died 6/25/86
Hanged



BENJAMIN EDMUND
Age 21
Died 5/22/86
Gunshot



KAREN GEORGE
Age 17
Died 5/18/86
Gunshot



The fourth suicide. The equivalent for Anchorage (1,666 deaths) would be, roughly, for all the students of West High School to kill themselves.

JERRY AUGLINE
Age 21
Died 3/18/86
Gunshot



STEVEN KAMEROFF
Age 19
Died 1/22/86
Hanged (St. Mary's)



MELVIN TONY
Age 23
Died 10/22/85
Gunshot



**COMPARED
TO
ANCHORAGE**
(Population 229,117)

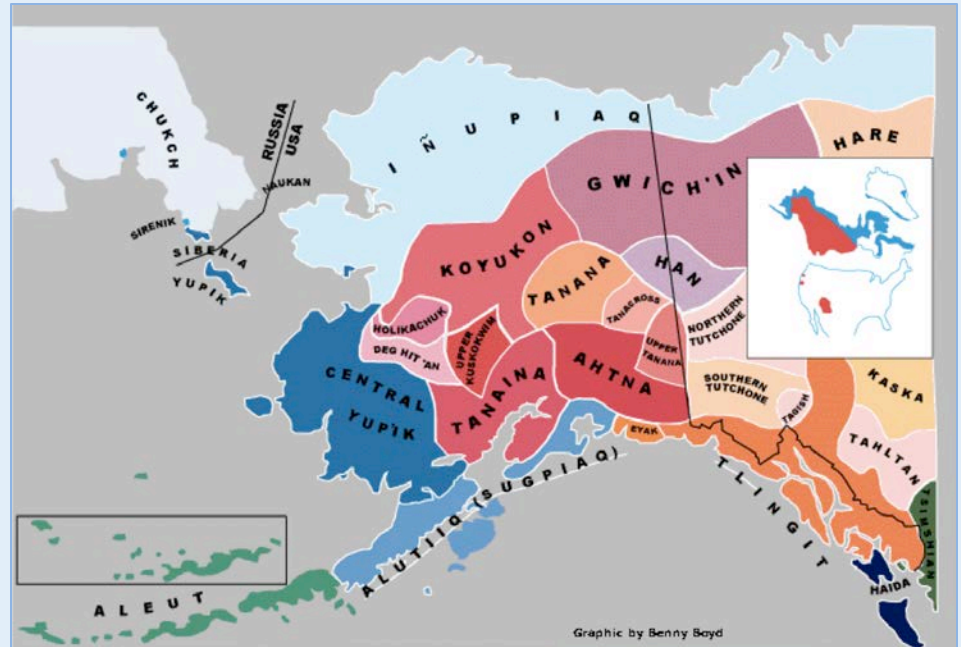
LOUIE EDMUND
Age 22
Died 3/21/85
Gunshot



The first suicide. For a city the size of Anchorage the impact would be same as 416 deaths.

ALAKANUK: A PEOPLE IN PERIL

- Suicide Clusters in Alaska Native Communities



Alaska Native Protective Factors Project
People Awakening Project (1999-2003)
(R01AA11446 NIAAA/NIMHD)

Intervention Development and Pilot Projects

Cuqyun (Measurement) (2004-2006)
(R21AA016098 NIAAA)

Ellangneq (Awareness) (2005-2008)
(R24MD001626-1 NIMHD)

People Awakening Resilience Project (2005-2008)
(R21AA015541 NIAAA)

Prevention Trial I and Dissemination Projects

Elluam Tungiinun (Towards Wellness) (2008-2013)
(R24MD001626-4 NIMHD)

State of Alaska (2011-2014)
(Designated Legislative Grant, DS-11)

Qasgiq (Communal House) (2013-2016)
(R24MD001626-8 NIMHD)

Prevention Trial II

Qungasvik (Toolbox) (2015-2020)
(R01AA023754 NIAAA/NIMH)

QUNGASVIK

• TOOLBOX •

A Model for Promoting
Reasons for Life and Well-Being
in Yup'ik /Cup'ik Communities

A COMMUNITY-DRIVEN, PROTECTIVE FACTORS APPROACH TO HEALTH INTERVENTION RESEARCH

- What are our community and cultural strengths?
- What are our historical strengths?
- What kinds of protective experiences did our Elders have when they were growing up?
- How can we increase exposure to protection and Yup'ik cultural strengths today for our youth?

"I know what this prevention is," he said. "It is what my parents gave me when I was growing up. They gave me yuuyaraq, which is everything I needed to live a good life."

Download Toolbox at:
<https://www.uaf.edu/canhr/projects/elluam/Qungasvik.pdf>

ALAKANUK: A PEOPLE AWAKENING



ALASKA NATIVE YOUTH LEGACIES OF STRENGTH AND RESILIENCE

*ALAKANUK DIGITAL STORY:
OUTCOMES OF AN INDIGENOUS INTERVENTION*

ETHICS IN THE TRANSLATION AND MEASUREMENT OF CULTURE IN HEALTH INTERVENTIONS TO REDUCE SUICIDE/ALCOHOL RISK WITH YUP'IK ALASKA NATIVE COMMUNITIES

- Focus on protection rather than risk reduction
 - Community identified outcomes of *reasons for life* and *reasons for sobriety*
- Culturally-developed versus adapted interventions
 - Qasgiq (Communal House) Model describes the indigenous theory of change and local intervention implementation process
- Measuring outcomes of culturally-developed interventions using rigorous research designs
 - How to adapt the science of health intervention research to assess cultural strengths and protections in Alaska Native youth and their impacts on ultimate outcomes of reasons for life and reasons for sobriety

Protective Factors

Qanruyutet: *Teachings, words to live by*

... Click on words to hear audio. ...

AWARENESS

Ellanqneq: *Awareness*

Being aware of the consequences of one's own actions and how they affect family and community. Being conscious and developing a relationship with Ellam Yua/God.

SELF-EFFICACY

Piyugngaunqa: *I can*

A person's belief and confidence that he/she can solve their own problems.

COMMUNAL-MASTERY

Kayuukut: *We are strong*

Confidence that personal problems can be solved by working together with other people, such as family and community members.

WANTING TO BE A ROLE MODEL

Ciuliqaqcuqtua: *I want to lead*

Setting an example for others by choosing to live life in a good way. A person's actions can influence others' behavior.

GIVING

Nakleqtalria: *Someone who is giving, loving*

Sharing with others and contributing to family and community. This cultivates a sense of purpose and responsibility.

AFFECTION/ RECOGNITION

Quyavikluku: *To be thankful to him*

Recognize a child/youth's accomplishments in specific ways. Give praise for good behavior and efforts toward helping the family such as catching birds or picking berries.

1

2

3

CLEAR LIMITS AND EXPECTATIONS

Alerquutet: *Teachings, instructions*

Define acceptable behavior for the child/youth. Expectations are clearly and consistently repeated and enforced.

FAMILY MODELS OF SOBRIETY, WELLNESS

Takarnaqellriit: *Someone who is respected*

Family members lead by example and encourage others to be sober.

SAFE PLACES

Qiniulnguut uitavit: *Safe places*

Places which are free from substance abuse and violence. Abusive behavior is not tolerated.

OPPORTUNITIES

Ciunerkaat ikirrluku: *Opportunities*

Positive things for youth to do to prevent boredom and increase a sense of belonging and purpose.

ROLE MODEL

Nukalpiat: *Good provider*

Non-family members such as elders, community leaders, and others who work hard, live a good, clean and sober life, and share what they know with others.

VILLAGE RULES

Nunam Inerquutai: *Village rules*

Enforcement of local alcohol laws and youth curfew laws.

BEING TREATED AS SPECIAL

Pirpakumalria: *One who is cherished*

Children and youth are valuable, worthwhile members of the family and community. Encourage them to find and fulfill their path by guiding them in a specific direction or cultural role.

1

2

3

***Murilkelluku Cikuq* = Watch the Ice**

Yup'ik Values and Traditions Promoted in this Cultural Activity

- Respect for land
- Respect for nature
- Always be prepared and don't panic
- Always be aware of danger and your surroundings
- Always have a partner with you when traveling or hunting



Testing the Ice: Reasons for Life



***Maliqnianeq* = Seal Hunt**

Protective Factors Promoted in this Cultural Activity

- Ellangneq (becoming aware)
- Self-Efficacy
- Communal Mastery



Giving the seal a drink of water:

- Reasons for Sobriety

THE
QASGIQ
MODEL

**AN INDIGENOUS THEORY-DRIVEN
INTERVENTION IMPLEMENTATION MODEL TO
BUILD STRENGTHS AND PROTECTIONS AGAINST
SUICIDE AND ALCOHOL MISUSE**

ADAPTING OUR SCIENCE TO ASSESS OUTCOMES OF A YUP'IK THEORY-DRIVEN INTERVENTION

We looked for growth in how well youth felt protected by:

- Their own belief in their abilities
- Their families
- Their community

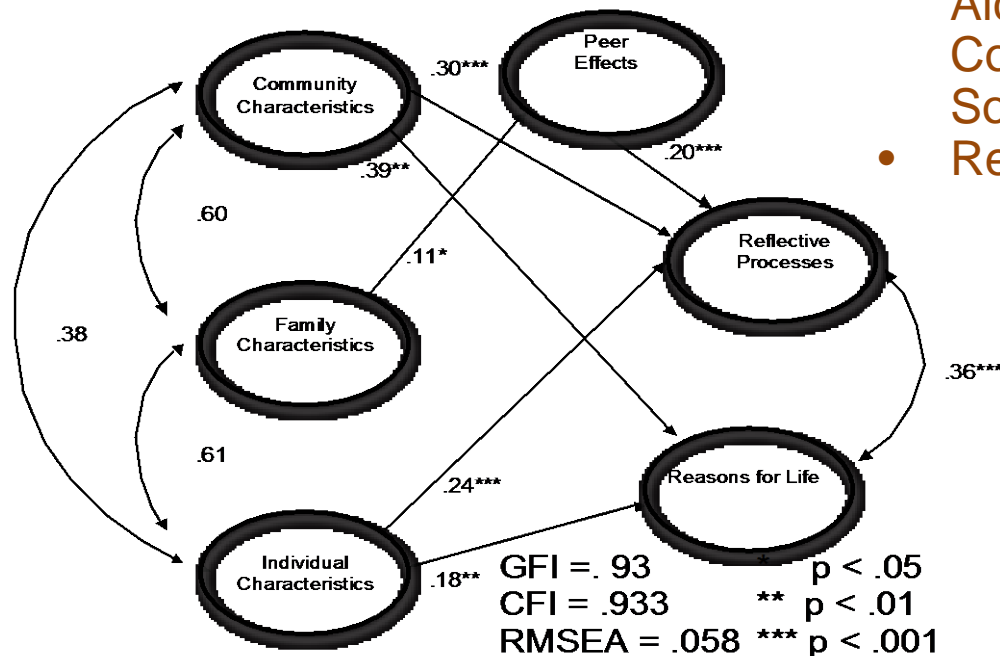
We also looked for growth in protection against suicide/alcohol risk by measuring reasons for life and reasons for sobriety



USING RIGOROUS METHODS TO EVALUATE IMPACTS OF STRENGTHS-BASED & INDIGENOUSLY-DEVELOPED INTERVENTIONS

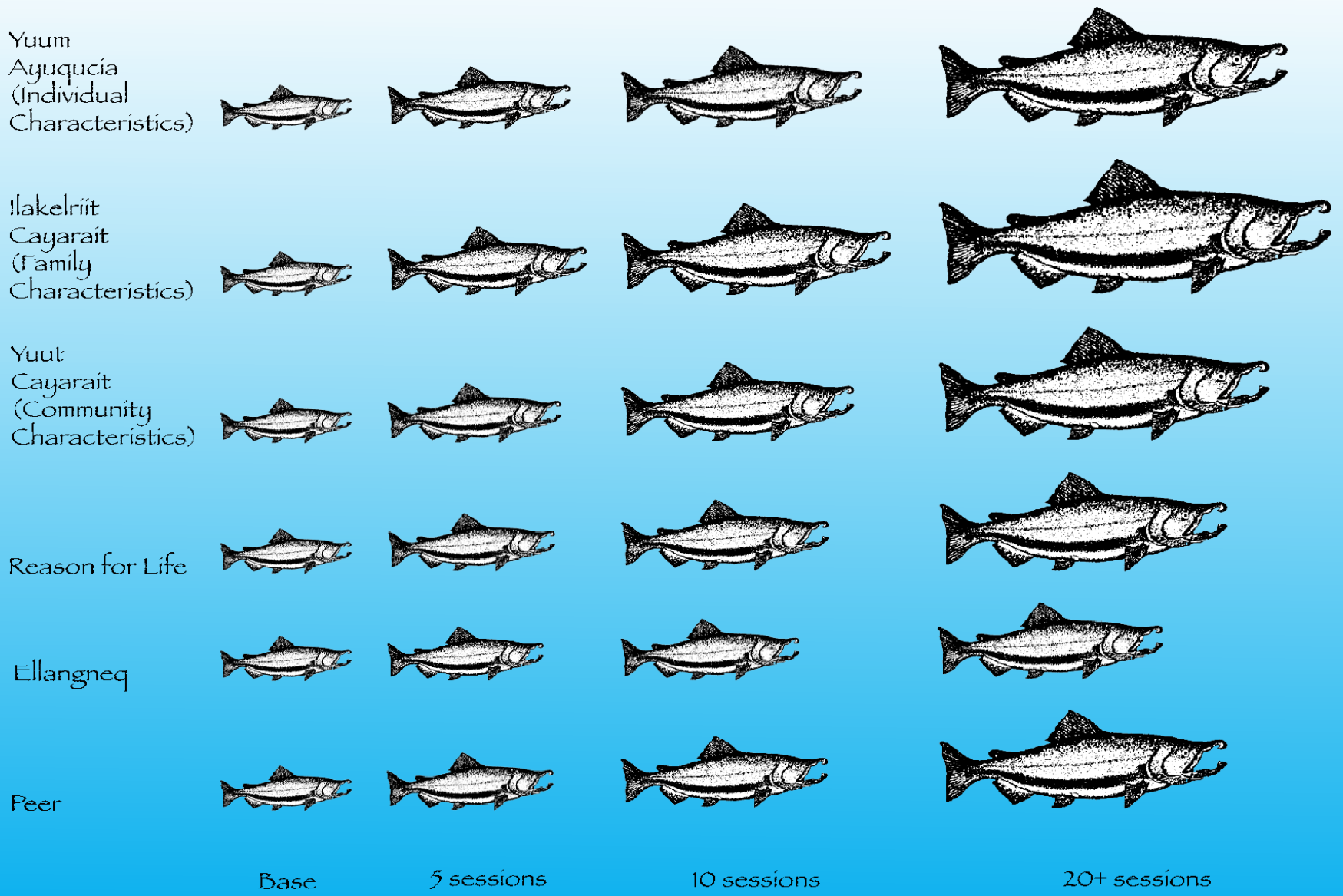
- Assess youth at four time points during intervention with two baselines

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



- Cuqyun* Measurement Model
- Individual Protective Factors
 - Family Protective Factors
 - Community Protective Factors
 - Peer Influences
 - Reflective Processes about Alcohol Use Consequences/Reasons for Sobriety
 - Reasons for Life

IMPACT AT 5, 10, AND 20 SESSIONS



Base

5 sessions

10 sessions

20+ sessions

ETHICAL CONSIDERATIONS IN TRIBAL COMMUNITY ENGAGEMENT AND HEALTH INTERVENTION RESEARCH WITH ALASKA NATIVE COMMUNITIES

- How the research addresses Tribal health priorities
- How deeply is community/culture engaged within a research process
 - Not all research will need/allow for intensive community engagement
- How Tribal governance structures are engaged in the research
 - Tribal Council resolutions
- Who owns the data
 - Data and Material Sharing and Ownership Agreements (DMSOA) and NIH requirements regarding public access to data and results
- Cultural and ethical considerations of rigorous research designs (e.g. RCTs) in culturally-diverse and small populations
- How results from the research is shared with the communities
- How community-driven and cultural health interventions are sustained beyond the period of research funding