

Psychology from the Margins

Volume 3 *Psychology from the Margins*:
Volume 3 (2021)

Article 2

2021

A Historical and Contextual Review of the Adverse Psychological Effects of the Trauma of Colonialization on Alaska Native Peoples

Gwendolyn Barnhart

Andrew D. May

Follow this and additional works at: <https://ideaexchange.uakron.edu/psychologyfromthemargins>



Part of the [History Commons](#), [Multicultural Psychology Commons](#), and the [Social Psychology Commons](#)

Please take a moment to share how this work helps you [through this survey](#). Your feedback will be important as we plan further development of our repository.

Recommended Citation

Barnhart, Gwendolyn and May, Andrew D. (2021) "A Historical and Contextual Review of the Adverse Psychological Effects of the Trauma of Colonialization on Alaska Native Peoples," *Psychology from the Margins*: Vol. 3 , Article 2.

Available at: <https://ideaexchange.uakron.edu/psychologyfromthemargins/vol3/iss1/2>

This Article is brought to you for free and open access by IdeaExchange@UAKron, the institutional repository of The University of Akron in Akron, Ohio, USA. It has been accepted for inclusion in Psychology from the Margins by an authorized administrator of IdeaExchange@UAKron. For more information, please contact mjon@uakron.edu, uapress@uakron.edu.

A Historical and Contextual Review of the Adverse Psychological Effects of the Trauma of Colonialization on Alaska Native Peoples

Cover Page Footnote

Although neither author is Alaska Native, both work closely with Alaska Native Communities in rural Western Alaska. In striving to remain culturally sensitive, respectful, and appropriate, the paper was reviewed for language and content by an Alaska Native coworker from an Alaska Native Village. Although opinions may differ widely among individuals, both within the Native Community and from without, these authors hope to add to the discussion in a positive way regarding the history of psychology in Alaska and the provision of services to Alaska Natives and their communities, especially recognizing that most providers in this region are non-Native. As non-Native providers, we have an immense responsibility to be supportive in the healing process. As one Native psychologist, who also serves as a cultural advisor to providers in the region, encourages us – we strive to be like bees, pollinating the flowers, so that they may grow and blossom. The ultimate goal is to work together to engender Alaska Natives to find their own voice, regain their autonomy, and heal themselves and their communities. This paper is written with a profound level of respect for and appreciation of Alaska and its Native People.

Alaska Natives are currently in the midst of a dramatic cultural shift from their traditional way of life to Westernized culture. Through this shift, there are historical aspects that are important to consider as psychologists. It is important to be cognizant of how we approach work with this underrepresented population amid this shift. By examining the underlying causal structures of oppression and historical trauma, the field can further understand the lens through which this population views the world (Heart et al., 2011). It is through this lens that compassion, understanding, and healing may take place. Understanding history through this lens can help the field to appreciate how this cultural shift has affected them (Brown-Rice, 2013). Alaska Native experiences differ from other indigenous populations given the harsh climate in which they reside and the relatively new onset of colonialization. Alaska is relatively young, acquiring statehood in 1959. Although 60 years may seem like a distant thought to many early career psychologists this is still within the lifetime of many who have lived amongst these changes.

Psychologically, there have been adverse effects due to this breaking of a cultural system. Although prevalence data are limited for Alaska Natives, combined data for American Indian/Alaska Native (AI/AN) suggests that Native People experience both posttraumatic stress disorder (PTSD) and depression at twice the rates of the U.S. population as a whole (American Psychological Association [APA], 2010; Bassett et al., 2014; Centers for Disease Control and Prevention [CDC], 2020; Emmerson, et al., 2017; National Institute on Abuse and Alcoholism, 2018). Data from the Alaska Department of Health and Social Services (2020) suggest that these rates exceed that of the combined demographic group AI/AN. According to the Alaska Division of Public Health (2017), rates of suicide among Alaska Natives (41.2/100,000) is 2.69x higher than the national average (15.3/100,000; CDC, 2020). There is anecdotal evidence that suggests these rates are still even higher in some of the more remote regions of Alaska.

Similar trends exist when it comes to alcohol and other substance use in Native Peoples. Although data specific to Alaska Natives remains limited, alcohol abuse in AI/AN populations is 8x greater than the national average, with rates Alaska Natives dying from liver disease at more than 3x the general population (Alaska Division of Public Health, 2017; CDC, 2020). Consequently, rates of Fetal Alcohol Syndrome are 3.5x higher in Alaska Natives than the general population (Alaska Department of Health and Social Services, 2020; Alaska Maternal and Child Health Data Book, 2016).

Although only rough associations can be made based on these data, these findings suggest that these significantly higher rates of prevalence in both mental health problems (depression, PTSD, suicide) and alcohol abuse for Alaska Natives specifically, and Native Peoples generally, not only speaks to present-day issues but highlights how these problems may be further compounded by the adverse

psychological effects of the trauma of colonialization, from a historical and intergenerational context. To better understand the complexities of these factors, we must continue to investigate more than just the current data, but also the historical trends to understand how they affect these problems today.

Framework of Historical Oppression, Resilience and Transcendence (FHORT)

This paper is written through the Framework of Historical Oppression, Resilience, and Transcendence (Burnette et al., 2019). FHORT was created to fill a gap in how the adverse effects of trauma due to colonialization were contextualized. Through its founders, this framework sought to create a way to assist those working with indigenous populations to better approach the provision of services in a more culturally appropriate manner. FHORT is a framework that was created alongside Native Peoples to ensure its cultural sensitivities and relevance. This framework further takes into account the elements of intergenerational oppression both historical as well as modern. FHORT stands for:

- F – Framework, which provides a lens to conceptualize the Native population in a culturally sensitive way;
- H – Historical, reminds us to view these individual, community, and generational experiences through a relevant historical context;
- O – Oppression, reminds us of the unjust and often very cruel treatment of Native people that have occurred and are occurring today through systemic injustices and oppressive institutions;
- R – Resilience, encompasses the notion of bouncing back in the face of adversity;
- T - Transcendence is the rebuilding of a new life and recovering.

Although this research establishes a contextual framework to approach our work with Native Peoples, the framework was developed for the tribes of the lower 48 states. Thus, more research is needed to ascertain its full usefulness applicability within the Alaska Native communities. Nonetheless, this framework provides researchers with further direction as to how to mitigate the Western World of psychology with Alaska Native traditional values and practices through the lens of Native Peoples (Harding, et al., 2012).

When incorporating the FHORT framework and envisioning what clinical practice might look like, cultural sensitivity is a major factor when working with Alaska Natives. Respect is an important concept. When showing Alaska Natives that you respect them, you are also respecting who they are as a person, which encompasses their cultural values and beliefs (Alaskan Native Knowledge

Network, 2020). Sensitivity is needed when addressing certain aspects of their lives as well (Droby, 2021). The word “Eskimo” can be offensive to some, and to others it is acceptable, and they embrace the term. The best practice is to ask the individual what term they prefer. Some prefer to be called by their tribal affiliation such as Inupiaq or Siberian Yupik. Again, it all depends on the individual. Relating to Alaska Natives in a culturally sensitive way also means incorporating the individual’s preferred terminology (Jackson & Hodge, 2010). This approach to working with Indigenous people aligns with the FHORT model.

Furthermore, when working with this population, it is helpful for the clinician to be mindful of their personal cultural biases and opinions, doing their best not to impose them into the therapeutic relationship. To embrace Alaska Natives and their culture is to embrace the entirety of these entities. For instance, Alaska Natives subsist; they rely on it for their survival. When a clinician is working with Alaska Natives, it is best not to put down seal and walrus hunting as the practice is very much a way of life for them. Although this may not be part of the clinician’s cultural practice, the clinician’s lack of understanding or familiarity with it does not mean that the practice is wrong or unethical. What makes it wrong is to view Native People through the Western lens and judge them based on values that they do not share. This is precisely what occurred during the process of colonialization, and clinicians working in Alaska would do well not to perpetuate those harmful practices, which have the potential to re-traumatize this population.

Remembering the historical effects of the past can help clinicians assist Alaska Natives that they are working within the present and future. History is another aspect of the FHORT framework that can have an impact on clinical practice. It would be dangerous to assume that Alaska Natives share the same history as the clinician. When the clinician is mindful of the historical contexts that may have shaped the individual’s experience, it is easier for that individual to build trust with the clinician (Droby, 2021). Most people seek to be understood. Educating oneself is part of learning to understand the individual for who the individual presents as today, which is manifested, in part, within a historical context.

Recognizing oppression within this population helps clinicians to remain cognizant of past traumas in order to either be cautious when discussing it or avoid some aspects of it altogether, depending on the goals of treatment and the comfort level of the individual. In psychology, we not only strive to do no harm, but we aspire greatly to benefit others and to do our best to help those with whom we work and the communities in which we live. Therefore, it is necessary to strive to be aware of cultural differences and how oppression has, and still very much does, contribute to the individual and collective experiences of Alaska Native People. For example, when a person of privilege works with an underprivileged person, it is imperative for the person of privilege to understand their privilege and further

understand how their privilege may adversely affect the relationship with the person they are working with (Hayes, 2001). Differences in privilege can adversely affect rapport development and the overall effectiveness of the treatment as privilege can hinder these individuals from sharing their truth and their lived experiences (Droby, 2021).

Resilience is another factor of the FHORT framework. When working with Native peoples, it is beneficial to focus on the person's ability to bounce back despite adversity. This process, although rooted in adverse and traumatic experiences, has the potential to build strength and have a positive effect, and even a benefit, on the individual and the community. It can be helpful to focus on an individual's strengths amid adversity and build them up through the lens of Positive Psychology.

Transcendence is the last component in the FHORT model. In clinical practice, the clinician can focus on rebuilding one's life despite adverse life experiences from historical and intergenerational trauma. Transcendence also refers to rebuilding a new life and building upon an individual's strengths and focus on the future. One way to rebuild a new life amid colonialization and its aftermath is to focus on rebuilding what was destroyed. In practice, this may look like encouraging participation in cultural activities such as language learning, traditional drumming and dancing, and other traditional ways of living like subsistence and Alaska Native carving and sewing.

The Historical Aspects of Colonialization

Within the Bering Strait region, it is estimated that man first came to the region 8,000 – 10,000 years ago from Asia and modern-day Siberia through the Bering Land Bridge (Alaska Geographic Quarterly, 1972). People first came to this region as they followed the herds of caribou and other food sources. Alaska Natives lived for thousands of years according to their own beliefs, values, and traditions until Western contact with the region was made.

The first Western contact with the Bering Strait region occurred in 1728 when Vitus Bering reached the Diomed Islands before discovering mainland Alaska in 1732 (Alaska Geographic Quarterly, 1972). In 1833, the Russian American Company established a trading post which became the first non-Native settlement within the region. With this trading post, trading patterns emerged between the Alaska Natives and Westerners. Whaling crews came to the area to take advantage of the area's natural resources. The walrus and other animal populations, which Alaska Natives depended on for survival, were greatly impacted. As Westerners depleted natural resources, Alaska Natives were forced to succumb to a reliance on trade with the Westerners, which greatly impacted the Alaska Natives' tendency towards self-sufficiency. Further impacting Alaska

Natives' way of life was the discovery of gold and other resources within the region. In 1881, miners founded the Galena Mine at Omalak. As mining increased, Westerners often disrespected the land and its resources, not considering the impact of those who have resided in the region for thousands of years (Alaska Geographic Quarterly, 1972). From the historical aspect of the FHORT framework, it helps to understand and acknowledge the past and how the past affects the people in the region today.

The concept of Indigenous historical trauma can best be described as a traumatic experience or event that has cumulatively caused psychological harm to an indigenous population (Gone & Calf Looking, 2015). Indigenous historical trauma can be viewed through the lens of the Oppression portion of the FHORT framework. The onset of colonialization was of historical significance within the region as the traditional norms and values of one culture were largely stripped away by another culture (Mohatt et al., 2014). Although some attempts are being made to live as their ancestors once did, the introduction of Western ideas and values has permeated the culture (Brave Heart et al., 1998), disrupting their way of life at its core. Things as they once were, will never be again. The adverse psychological effects of Indigenous historical trauma become evident, as seen through a phenomenon called Historical Trauma Response, which manifests as depression, suicide, alcoholism, and domestic violence. These adverse responses to the inflicted trauma still permeate the generations of Indigenous peoples of Alaska (Abrams, 1999; Sotero, 2006). This phenomenon, where trauma trickles down through future generations, is considered intergenerational trauma. It is largely through Historical Trauma Response to the initial historical trauma that intergenerational trauma is maintained.

In an article by Garcia (2020), the authors sought to highlight how psychological trauma can adversely impact a person's psychological development. These researchers described how adverse psychological effects of trauma can lead to an increased rate of delinquency such as substance use, high-risk behavior such as promiscuity, and ultimately criminal activity. The authors of this article go on to connect the disparities of intergenerational trauma and the psychological impact it can have on individuals, with special attention to Indigenous populations.

In another article by Prussing (2014), the author conducted a literature review of 30 peer-reviewed publications that provided a discussion and analysis of the adverse psychological effects of historical trauma and specifically addressed aspects by which indigenous people were impacted. Findings included increased rates of substance use, often used as a coping mechanism for mental health ailments such as PTSD, depression, and anxiety. This article further describes how colonialism has affected indigenous mental health in a negative manner, thus adding to the disparities of those afflicted.

The colonialization of Alaska has harmed the Indigenous People's traditional ways and values therein (Fair, 2000). For thousands of years, Alaska had been inhabited by a number of tribes that utilized the land and its resources for survival. Colonialization threatened and continues to threaten the traditional way of life of these Peoples (Cavalieri, 2013).

There were certain aspects, which are further discussed in more detail below, that may have resulted directly from colonialization or shortly thereafter, such as disease, religion, and boarding schools. Illness greatly impacted the Alaska Native population, and some villages were greatly diminished. Another factor that significantly affected Alaska Natives was the influx of missionaries who brought with them the norms and values of Western culture through religion, replacing those traditional ways of the Alaska Natives. Additionally, boarding schools were also a contributing factor as many children were sent to these schools to learn new ways of living, speaking, and being, often being stripped of their traditional ways of life. The adverse psychological effects have greatly impacted the Indigenous populations within this region, today. Clinical psychologists and other mental health professionals are often charged with the task of assisting individuals in working through a process towards healing and overcoming these adverse psychological effects, which resulted from the trauma of colonialization.

Illness

With the onslaught of outsiders coming into the region, they also brought with them disease. Due to the isolation of Native People, exposure to many diseases was limited, creating an increased susceptibility to new illnesses. Without previous exposure to the 1889 H1 influenza virus, the Alaska Native population was immunologically naïve (Ahmed et al., 2007). Showing effectively no resistance to the 1918 H1N1 influenza A virus strain, entire Alaska Native Villages were decimated by the Spanish Flu. Mortality rates in some Alaska communities reached 90% (Mamelund et al., 2013), sparing only a few small children. Why some children between the ages of 4 and 12 were less susceptible to the virus is unknown. Although they survived, survival came with a cost. These children lost their homes, their families, their culture, and their traditions. They lost a link to their history and a sense of identity that cannot be regained or replaced. Without the population of various communities to carry out essential duties necessary for survival, they left the Native people vulnerable and needing assistance from those who forced assimilation upon them. For a more detailed ethnohistoric reconstruction of the dispersal of the 1918 influenza in the Seward Peninsula, see a paper published by Matt Ganley (1998) in the *International Journal of Circumpolar Health*.

Missionaries

With colonialization came Christian missionaries, who pushed Alaska Natives towards assimilation (Cavalieri, 2013). In 1885 it is highly unlikely that any Inupiaq person identified as Christian. Within two decades that fact would change the course of history for Alaska Native people. Between 1887, when the first mission opened in the Bering Strait Region, in Unalakleet, on Norton Sound, and 1910, nearly two decades later, practically every Alaska Native in the region would have converted to Christianity (Burch, 1994). As part of this process, traditional ways were demonized and Native peoples were discouraged and, at times, even forbidden from engaging in their traditional practices. These practices included dancing, wearing traditional clothing, and language. New traditions, values, and belief systems were forced upon them while, at the same time, diminishing their traditional way of life. Today, much of the old ways are forgotten; however, efforts are in place to regain what has been lost.

Psychologically, this transference of culture can have an adverse impact on individuals, families, and Native villages (Droby, 2021). To be told that your way of life is wrong, or even evil wreaks havoc on the psyche. As a result, some have turned to alcohol and other substances for coping, and this is evident in the phenomenon of HTR (Brockie et al., 2015). Despite the trauma associated with colonialization and missionaries in the history of Alaska Native Peoples, it should be noted that many Alaska Natives do identify strongly with Christianity. This can be a source of spiritual comfort that may help mediate the adverse psychological effects of traumatization (Burch, 1994).

Boarding Schools

With the influx of outsiders came new values and traditions, and these traditions were believed by Western Culture to be better than the indigenous ones. Colonists sent Native children to boarding schools so that they could learn the colonists' way of life. The first boarding school in Alaska opened in 1878 by Presbyterian missionaries, in Sitka (State of Alaska, 2019). Following their initial opening, several other boarding schools quickly began opening throughout the state, run by missionaries of various Christian denominations. This pattern persisted for more than 20 years, until around the turn of the century, the U.S. Federal Government took over control of boarding schools in Alaska. By the middle of the 20th Century, boarding schools began closing, and schooling for Alaska Native children was assumed under the Bureau of Indian Affairs (BIA). In 1950, only 3 boarding schools remained in Alaska (Barnhardt, 2001). Although there were 93 Federal BIA schools at this time, thousands of Native children in more than 30 Alaska Native Communities were without access to schooling, creating additional problems for

this population. Closing boarding schools was a necessary step, but that alone was not enough.

Boarding schools, in the United States, serve two primary purposes: 1) to perpetuate the social elite classes; and 2) to force cultural assimilation of Native People (Graham, 2012). Alaska Native children were systematically forced into a new way of life. From the very moment they arrived at the boarding school, these Native children were immediately stripped of their traditional clothing, which was replaced with Western attire (Barnes & Josefowitz, 2019). This set the stage for how they would begin to see themselves and their Native ways of life as forbidden. They were also discouraged from using their own language, from participating in cultural practices and traditions, and from being who they were raised to be. However, these were not the only problematic practices that occurred (BigFoot, 2007). Within these boarding schools, other atrocities took place such as physical and sexual abuse. The schools took them away from their families, from their known way of life, and attempted to transform them into what colonialists deemed appropriate members of society, through a process of assimilation through segregation (Barnhardt, 2001).

The effects of boarding schools on well-being in Alaska Native adolescents are profound, with nearly half of all students developing school-related social and emotional disturbances (Kleinfeld & Bloom, 1977). Although these rates are from an observational study and no causal relationship can be inferred, it is reasonable to suspect that being forced from your home and stripped of any sense of belonging could contribute to significant distress that would have enduring and compounding effects over time. From a psychological perspective, this was an invalidation of their Native culture and heritage, as well as their identity. It hurt them at the core as human beings. They were taught that the way they and their ancestors had been living for thousands of years was not “good enough.” When the children came home, they were displaced as they were unattached to the old way of life (Evans-Campbell et al., 2012). They never had the opportunity to learn traditional practices such as how to hunt or, in many instances, speak their native language. Their parents had difficulty with the differences in values and upbringing, which created a disconnect between the generations as values and ways of life were not shared or understood.

Cultural Implications

Due to colonialization, various attributions contributed to the deterioration of traditional ways and culture. The grief of a slowly diminishing culture affects Alaska Natives today as does the effects of misrepresentation in historical accounts. Although still prominent in many villages, the tradition of honoring the elders has slowly diminished as differences in familial values and traditions emerged from the

influences of non-Native peoples. Furthermore, colonialization impacted the traditional way of life as the collision of cultures occurred. Alaska Natives and non-Natives had, and continue to have, differing stances on land and land use such as ownership, mining, and subsistence activities.

Grieving Lost Culture - Breaking of Cultural System

Growing up surrounded by tradition passed down by narration, the culture elicited a sense of stability and set forth expectations of what life will encompass in the future. With the influx of Western influences, the stability of the People was threatened as expectations were changed. With this uncertainty rose anxiety and emotional turmoil. This turmoil that was created by forced assimilation to embody another culture wreaked havoc, psychologically, on Alaska Natives.

Misrepresentation in Historical Accounts/Schools

It is not uncommon for the dominant culture to popularize their own narrative of their experience within a historical account throughout history (Castagno & Brayboy, 2008). Without checks and balances in place, the voices and experiences of those in marginalized populations are often not heard and even silenced. Their history goes untold and what is told, may not be historically accurate. Another phenomenon is that due to embarrassment from the past, important aspects of historical accounts were left out of Western historical accounts. This also bodes true with the colonialization of the Alaska region. This further aligns with the Historical aspect of the FHORT framework.

Psychologically speaking, for Alaska Natives, this practice created a system of invalidation. As children today recall stories from their grandparents and other members of the community. People still alive today remember the atrocities of the boarding schools, the loss of land, and the suppression of native culture. Unfortunately, textbooks and Western accounts of what occurred often minimize this side of the story, as experienced by the marginalized population (Johnson, 2015). Children are left to wonder why the stories of their grandparents and parents were not portrayed or taught. This can be construed as a microaggression (O'Keefe & Greenfield, 2019). Psychologically, it is as if those voices and experiences do not matter. It is also important to fully ascertain the true narrative of what occurred historically, whenever that is possible, which becomes difficult with as each generation is further removed from the truth of the account. When possible, and to the most accurate degree, this knowledge can not only help inform clinical practice but also restore a sense of identity and pride within a community. Through this process, we, as mental health professionals can help to engender this population to feel heard, validated, and accepted for who they were, who they are, and who they

will become. This notion is in line with the Transcendence portion of the FHORT framework as we work to walk alongside those who were oppressed and help them to rebuild and recover.

Elders

According to the Alaska Native, Knowledge Network (2020) Elders serve an important role within Native Alaskan culture. Elders serve as the primary source of cultural knowledge, its interpretation, and dissemination to others within the community. Elders also serve in a leadership capacity as they attend Elders councils both regionally and locally. These councils work together to discuss topics of importance to help guide their people. One large portion of their duty to the community is to continue on the teachings of their culture to younger generations so that their ways are not lost (Grayshield, 2015). They also help train and teach others in the community in preparation for them to become Elders one day.

Within the historical context regarding the reverence, esteem, and regard, with which Elders are held, they are broadly impactful members of the community and ones the younger generations look to for advice, support, and inspiration (Straka et al., 2020). Traditionally, Elders were not necessarily defined by their age, but by their knowledge and ability to model that knowledge (Lewis, 2010). It is possible to be elderly but never become an Elder. It is also possible to be younger and be revered as an Elder, although this is less common. The status of an Elder is decided upon by the community. With the loss of culture and traditional values, so does the impact of the tradition of the Elders. Although there are still those who do care for the Elders of the community, the tradition is slowly diminishing with the influx of Western ideas and the shift from a collectivist society to an individualistic one. Elders are more common in Native villages, less touched by Western ideals. To be an Elder elicits a sense of status within the society, one that is earned through living and acquiring wisdom throughout one's lifetime. Alaska Native tradition emphasizes the importance of an Elder to live to influence the next generation through their life experiences (Grayshield, 2015). These experiences are largely passed down through storytelling.

The adverse psychological effects of colonialization and the loss of culture have negatively affected this tradition. Although Elders are still held with a high amount of regard in some areas, that regard and respect are dwindling as time continues. Western ideas and culture have taken hold of what once was the main pillar of Native culture and transformed it (Johnson, 2015). What people look to in Western culture is often youthfulness, beauty, and material wealth. When it comes to wisdom, that is not necessarily predicated on age and experience, but rather education and success. These two value sets clash.

Land Use Treaties/Native Corporations

Alaska Natives still rely on the land to hold on to their culture and to survive. However, due to colonialization, there now exists a struggle to maintain the land as it had been for thousands of years (Richard, 1981). This struggle comes from newcomers who want to use the land for its resources. When the land is used for resources, such as oil, or gold, harm can come to the natural environment and cause problems in subsistence lifestyles (Wilder, 1987).

Historically, the quest to acquire more land for alternative and non-traditional uses has been fraught with debate and difficulties. Often, these land disputes ignored the voice of the Native Peoples, who had been living on the land for millennia (Sequist, 2017). Russia first colonized the land, then sold it to the United States. Natives in Alaska believe that the land was not Russia's, to begin with, nor was it their place to sell land that did not belong to them. It is not uncommon to hear the phrase of Alaska Native Elders share that “I was not born in Alaska, Alaska was born in my lifetime.”

The Alaska Native Land Settlement Act of 1971 (Public Law 92-203) was initially to alleviate friction and unrest surrounding Native land. Westerners worked to take over land that was once allotted to Alaska Natives and fought against the State of Alaska who tried to overturn past agreements, such as those noted in the Alaska Statehood Act. The Alaska Statehood Act promised that Alaska Native land would not be affected by statehood, however, this was not the case (Jones, 1981). More specifically, section 4 of this act sought to preserve Native land claims, however, later gave the State of Alaska permission to take lands that they deemed as vacant through section 6 (Alaska Statehood Act 1958). The land was eventually divided up into thirteen Alaska Native Corporations (Thomas, 1986). Alaska Natives were tasked with managing these lands within the colonial framework of Western ideas and values. These Native Corporations had difficulty at first running these corporations. These lands were still subjected to hunting seasons and regulations, where they once had none. This act gave the Alaska Natives 44 million acres of land that equated to a mere 10% of the state (Ritter, 1993). However, this act gave the Native corporations the ability to allot land to their tribal enrollees. Native corporations were able to give their enrollees land.

Alaskan Native spirituality is intertwined within the natural environment, with the influx of new settlers, comes new ways, and these ways are not cohesive with the Native spiritual thought (Thomas, 1986). To treat the environment poorly is, in a sense, harming their spirituality, their church. It goes against native values of having a connection and respect for the land. Again, from a psychological standpoint, many of the individuals who are seen in clinical settings were alive, or closely related to someone who was alive, during this time and can reflect back on the way things used to be. These memories of the loss of their land and the loss of

their traditional hunting ways can contribute to deep emotional and psychological pain.

Subsistence Activities

Traditionally, indigenous people relied solely on the land and the sea to survive. With the influx of Western people, also came Western ways. With these ways, indigenous land was relinquished. Subsistence activities have been occurring for millennia. Providing for oneself and the community in which they lived elicited a sense of pride among Alaska Natives. With the influx of Western ways such as the economic system, this has changed the way Alaska Natives live and support their families. This has imposed upon them a Western lifestyle, which can be construed as forced assimilation. The subsistence lifestyle, which was once regulated only in Native culture, is now regulated by a state whose foundations are relatively new as Alaska, itself, became a state in 1959. Thus, leaving generations of Alaska Natives alive today who still remember the *old ways*.

Psychologically, the honor of partaking in a subsistence lifestyle elicits a sense of pride—pride in themselves and pride in their culture. The transformation of a subsistence economy to a cash economy violated the initial traditional values of the People. Western culture necessitated gainful employment and work (Dombrowski, 2002). However, today, subsistence activities seldom provide enough for a family to live off of. This phenomenon in and of itself challenged the very root of Native survival and existence and forced them to place trust in an economy mostly foreign to them and that has historically marginalized them.

Differences in Generational Values

Due to the adverse effects of colonialization, Native People have varying experiences when it comes to their upbringing. These variances are evident when comparing and contrasting values and childrearing standards across the generations. It is not uncommon to have conflicts within families due to these differences. For instance, grandparents recall the days when the majority of the people relied on subsistence for survival and relied heavily on the cooperation of each other (Herbert, 1988). Life, in these days, was more of a collectivist society. Today, although subsistence exists, it is not as important as it once was to the younger generation. Children who once reveled in assisting the family in their subsistence activities are now consumed by American culture, which is readily accessible via television, social media, and the internet.

Psychologically speaking, this can cause conflict within families and within various communities throughout the state. Although elders may be expectant of individuals to work together, the younger generation may be more interested in

their own self-interests and their own personal goals (Herbert, 1988). A conflict also exists within the individual, growing up trying to navigate two different worlds, and trying to feel accepted by both, even when they seem at inherent odds. These experiences can further contribute to anxiety and distress, which can also precipitate identity crises and role confusion.

Adverse Psychological Effects Due to the Trauma of Colonialization

Colonialization has greatly impacted Alaska Natives in several ways. Their way of life had been marginalized, demonized, and then almost eradicated (Garcia, 2020). These aspects of colonialization bring about a myriad of coping mechanisms and trends in psychosocial adaptation (Hishinuma & Elder, 2016). These learned ways of coping become generational and further compound the experience of trauma (David, 2014).

Acculturative distress occurs when one group is forced to take on the new values and norms of another group. This usually occurs in migrants when they move to a new country; however, in this instance, it occurred where Alaska Natives call home. Newcomers did not acculturate to Alaska Native culture but forced Alaska Natives to acculturate to theirs (Droby, 2020). There is clear evidence that acculturative distress has had an adverse effect on Alaska Natives. Some of these pieces of evidence are discussed below.

Substance Use

Unfortunately, one of the most widely adopted coping mechanisms for the adverse psychological effects of colonialism is substance use (The Red Road to Wellbriety, 2002). Perhaps the most abused substance is alcohol, due to the ease of purchasing or making it. To the Alaska Native community, alcohol is referred to as “firewater” and wreaks havoc in the lives of many through addiction. To put an end to their pain of lost loved ones, mourning for their lost culture, and other psychologically painful experiences, many turn to alcohol as it aids in the numbing and dissociation of the pain (Berry, 1997). However, due to drinking, there are negative consequences of drinking in excess (Lewis & Allen, 2017). Drinking to excess can lead to job loss, legal troubles, inability to support oneself, isolation of oneself, and increased pain (Beauvais et al, 2007). Although alcohol may initially help reduce emotional pain, over time, instead of helping to curb emotional pain, it exacerbates it, further contributing to relationship problems, financial problems, problems with mood and stability, and health problems (David, 2014).

Domestic Violence

Alaska Natives encounter higher rates of domestic violence than the average American. Some of the contributing factors include poverty, alcohol use, incarceration, and depression (Rosay, 2010). According to the U.S. Department of Justice (2016), 83% of Native Peoples have experienced or been exposed to domestic violence at some point in their lives. Alaska Natives go missing every year; many of these cases have yet to be solved. Native Peoples are at a higher risk of being victimized by someone outside of the Native community than within their community (Rosay, 2016). Another confounding factor to consider is the difficulty in attaining police assistance. For instance, in remote villages, there are village-based public safety officers, but they do not investigate. Oftentimes the case goes to the Alaska State Troopers who may take some time to arrive due to geographical constraints. Psychologically, victims of domestic violence suffer shame, guilt, and resentment. They may also develop psychological disorders such as PTSD and may need assistance to circumvent the pain attributed to such crimes (National Institute of Mental Health, 2017).

Discrimination

Alaska Natives are at a higher risk of being discriminated against which can adversely affect their mental health. Historically, Alaska Natives have experienced oppression, injustice, and inequality. For instance, in 1915, Alaska Natives were given the right to vote only if they gave up their cultural customs and traditions (Sostaric, 2015). With the passage of Alaska's 1945 Anti-Discrimination Act, Native People were hopeful that this would help to put an end to their plight. However, discrimination still adversely affects the population today. This is especially true when comparing incarceration rates and sentencing patterns in Alaska. Alaska Natives are more likely to be incarcerated, and they receive longer sentences for similar offenses than their white counterparts (Alaska Criminal Justice Commission, 2020; Findling et al., 2019).

Intergenerational Trauma

Trauma can adversely affect people at the individual level through personal experiences, or through collective experiences, as a people or culture. This is the case for Alaska Natives. Through their experiences of the effects of colonialization, they have been greatly and negatively affected (Cavalieri, 2013). Victims of trauma often carry their traumatic experiences with them often causing adverse effects throughout their lifetime. Some of this can become evident in chronic illnesses, such as diabetes or obesity. Lower socioeconomic statuses due to a lessened opportunity or lack of resources can be associated with traumatic events. Various coping strategies such as alcoholism can affect the children and their children's

children. Intergenerational trauma is passed down in this manner. When growing up in a traumatic environment, one can have a multitude of adverse childhood experiences, which can then lead to more adverse experiences in adulthood. As psychologists strive to assist in the aftermath, we often see this trauma and we call attention to the cycle of the adverse psychological effects of trauma and how it can proliferate within the family and communities (Campbell et al., 2011).

Health Disparities

Health disparities have adversely affected this population due to colonialization and the changes it brought. Where Native Peoples once survived by subsistence activities, their eating habits were healthful and their diets consisted of wild berries and greens, fresh fish, and wild game (Sequist, 2017). Due to the onslaught of Western ideals, Natives often are forced to forego or limit their subsistence activities to work and provide for their families. Without subsistence activities, fresh, healthy food is less available due to the heightened cost and limited availability. Where once healthy foods could be hunted and gathered, many Natives are forced to purchase their foods from grocery stores, which is largely expensive due to the high cost of shipping. To accommodate for high prices, it is often more economical to purchase less healthful foods, which typically cost less than fresh produce, lean meats, and other organic or whole foods (Lewis & Myhra, 2018).

Diabetes and obesity are now common within the Native population due to lessened healthy food availability (Lancet, 2014). Given that many Alaska Natives live in poverty, they became less able to afford healthier food options as they are more expensive to purchase (Sequist, 2017). Given a dearth of available healthy options and the convenience of Westernized food sources, obesity and diabetes have increased as traditional diets and ways of living have decreased (Abner et al, 2000).

Another factor contributing to health disparities within the Alaska Native population is that access to care is limited. There are several Native villages throughout Alaska. Many of them are only accessible by boat, airplane, helicopter, or snow machine. This makes getting medical supplies into these remote villages difficult given the geographic and economic challenges (Roubideaux et al., 2004). To complicate matters more is the difficulty of attaining emergency medical assistance if needed. If there were to be an accident or a serious medical event such as a heart attack or stroke, adequate medical care could be hours away, if not days (Horner et al., 2009). The closest Level 1 Trauma Center is in Seattle, WA, more than 2,000 miles away.

Another factor to consider when discussing the health disparities of Alaska Natives are the disproportionate rates of disease transmission, such as tuberculosis, the common cold, the flu, sexually transmitted infections, and other viral, fungal,

or bacterial pathogens. Since medical care is more difficult to attain, especially in the remote regions and Native villages, awareness of diseases and preventative medical practices are less common. There also exist issues surrounding care that is culturally appropriate (Lewis & Myhra, 2018). Most Native Peoples historically relied on tribal healers, but these traditional practices have become less common over the years with the introduction of Western Medicine.

One important factor to consider is the traditional way Alaska Natives took care of their own healthcare. With the influx of colonialization came Westernized medicine practices. Traditional healing beliefs and practices were frowned upon. Western societal standards held the assumption that traditional healing practices were not beneficial, even harmful. Many Westerners did not believe that traditional healing methods were worthwhile and were stemmed from old wives' tales and superstition. For instance, in her book, Herbert (1988) related the impact colonialization had on Alaska Native birthing practices. Traditionally, Alaska Natives would crouch or kneel during labor with the help of other women. When Westernized medicinal practices were introduced, Alaska Native women were encouraged to lay down on their backs, without much help from others, which was contrary to their common practices. As a result, Herbert goes on to describe how difficult it was for mothers to go through the labor process without their traditional method, as they had to succumb to other practices that differed greatly from their own. Birth is a major life event that necessitates respect within specific cultural traditions, values, and practices. To strip Native People of this aspect devalues and degrades their experience of this momentous occasion.

A commonality was evident in other Native contexts such as in an article by Moffitt (2004). The author sought to ascertain the adverse impact colonialization has had on the First Nations of Northern Canada. Here, the author documents health care disparities that have adversely affected the people of the region. Pregnant indigenous women are impacted as their health outcomes are lower due to the power and control of the onset of colonialization. The same is true for pregnant Alaska Natives as Western health care is more difficult to access due to the remoteness and harsh climate of the region. Traditional ways of healing are either shunned or frowned upon and Western medicine became the norm.

From a psychological perspective, this also bodes true in those with mental health crises or psychiatric emergencies (Droby, 2020). Many villages do not have a licensed clinicians at the clinics. Instead, many clinics have Behavioral Health Aides, who are trained at the associate degree level in mental health (Kelley et al., 2014). There are itinerant clinicians that travel throughout the state that are licensed at the masters or doctoral levels. However, these professionals are not in the villages at all times. If there is a psychiatric emergency such as suicidal ideation, it may take some time before the individual could get access to assistance. At times, the Alaska State Troopers become involved and assist in the transportation of these individuals

to hubs such as Nome or Anchorage. With this in mind, one needs to consider the adverse effects of Western psychology on Alaska Natives. For instance, the Western psychological model focuses on an individual's deficits and then compares these deficits to a Western contextual set of "conditions" as is found in the *DSM-5*. The practice is to find problems where the culture may not have perceived it as a problem, to begin with (Kelley & Kelley, 1994). In practice, one needs to consider the possibility of how diagnosing, labeling, or pathologizing an individual based on a set of norms other than those shared by the individual can be harmful. Also, in line with this thought, to construe a set of behaviors as pathological and then not have enough resources to adequately address this is problematic. For instance, in rural Alaska, the perceived need for mental health clinicians is greater than are available. This leaves individuals seeking help to be left feeling as though something is wrong and needs to be fixed, but due to a lack of resources, believing as if they cannot be fixed, are not important enough to be fixed, or that something is inherently wrong with them. This all-too-common occurrence further contributes to psychological distress and impairs day-to-day functioning, almost ensuring that a diagnosis, whether it was originally pathological or not, certainly will be (LaFromboise, 2010).

Sexual Assault

The rate of sexual assault for Native women is the highest in the country (Bubar, 2010). Within the Alaska Native community, sexual assaults are common and associated with the colonial link of oppression and diminished likelihood of justice. Many are unlikely to report a sexual assault or instances of sexual abuse due to the culture of silence that has become common practice within the community. Alaska Natives are at increased risk for receiving harsher sentences in the Western judicial system (Crosby, 2016). This trend makes it more difficult for victims to report their experiences to authorities, as there exists a fear and sense of shame surrounding getting other Alaska Natives into trouble within a Westernized system that is known for oppressing and for being more punitive towards them than their White counterparts for the same crimes. They are also at a higher risk of prejudices while incarcerated (National Research Council and Institute of Medicine, 2001). Another confounding factor is that the Native community is largely marginalized and there exists a shortfall of police available to respond to such reports. Many victims are afraid of not being taken seriously and fearful that no one would believe them if they disclosed their plight. The phenomenon of nondisclosure is embedded within the culture as a result of marginalization and systemic oppression (Braithwaite, 2018). There also exists the notion of power and privilege within the Western system of justice, where Native voices are often marginalized. Again, this creates

the notion of power and control. Some victims believe that they do not matter in Western culture.

There also exists the phenomenon of shame and division within communities. Due to the Native culture being so tightly wound, in small communities, rumor, blame, and finger-pointing abound. Instances of sexual abuse are often a large topic for discussion, further causing shame and embarrassment to the victim (Bubar & Bundy-Fazioli, 2011).

Psychologically, this phenomenon can take a toll on an individual's psyche as a victim tried to heal but finds it difficult to attain support or a method of healing. This can lead to a heightened risk of depression and increased rates of suicidality (Brockie et al., 2015). Hopelessness, invalidation, and reluctance to seek professional help are also contributing factors, especially with shame and stigma associated with Western Medicine.

Child Abuse/Maltreatment

Given the traumatic events that have occurred historically, Alaska Natives also suffer from higher incidents of child abuse and maltreatment (Zimmerman, 2016). The historical trauma suffered by the Alaska Native people has had lasting consequences on its people. According to the US Department of Health and Human Services (2013), Native children are at 1.5 times higher risk than those in other populations of experience child maltreatment. Childhood neglect is also a common occurrence within this population. Abuse and maltreatment do not occur in a vacuum. Job loss, rates of unemployment, education, financial difficulties, alcohol abuse, incarceration, and intergenerational trauma further compound problems with childcare. When abuse or maltreatment is suspected, referrals are often received by the Office of Children's Services (OCS) to further investigate these allegations (Austin et al., 2020). If abuse and/or maltreatment have been substantiated and it is severe enough, the children are either removed from their home or placed into family members' care. It is not uncommon to see grandparents serving as the primary caregivers for their grandchildren, either due to abuse or maltreatment, incarceration, or otherwise (Lewis et al., 2018).

There exist substantial adverse psychological problems when children are abused. Additional traumas can also result from children being removed from their homes. Anxiety and depression rates rise in individuals who have been abused, as does their likelihood of developing PTSD (Armenta et al., 2016). Children often need to feel safe and secure in their environment. Without this, psychological trauma can occur. Attachments could be difficult as they strive to connect with a "safe adult." This can lead to attachment disorders, personality pathology, the development of low self-worth and self-esteem, substance use disorders, resulting from maladaptive coping behaviors (Zimmerman, 2016).

There also exists a disconnect between the Western view of raising children versus the Native view. Although both have many similarities, some major differences do exist. These differences can lead to the over-pathologizing of Native culture and perceived neglect of the children (Campbell et al., 2011). For example, many Alaska Native families let their children play outside late at night when the sun is still bright, as Western culture believes they should be home at a certain hour. This mostly occurs in the summer months where daylight is at the fullest. In winter, some areas in Alaska only see 3 hours of sunlight per day and children do not get to play outside much. So, when the weather and sunlight improve, it is common for Alaska Natives of all ages to embrace the midnight sun. Additionally, Alaska Natives typically embrace a collectivistic approach to raising children, believing that the Village raises the children (Lewis et al., 2018). It is not uncommon to see children out on their own at a very early age, something that might be looked down upon in Western Metropolitan areas, but in rural Alaska, parents trust that their family members, their neighbors, and the whole community will look after their children when they are out. Differences in beliefs surrounding how to raise children are largely culturally dependent, and to impose Westernized ideas of childrearing onto Alaska Natives is another example of forced acculturation.

Suicidality

Suicidality among Alaska Natives is among the highest rate out of any other population in the United States. Native populations are 1.7 times more likely to die by suicide than non-Native populations (Indian Health Service, 2018). These rates are even higher in Alaska. For Alaska Natives, the rate of suicide is approximately 3 times the national average (Alaska Division of Public Health, 2017). Depression and other mental health problems plague the Native Population as they are forced to change their way of life by forgoing the way that they have been living for the past thousands of years, for a new way of life brought about by those who believed that the traditional way of life was sub-par or savage.

Berman (2014) conducted a study to ascertain risk factors among Alaska Natives. Findings were that Alaska Natives were at increased risk of suicide in communities with larger differences in culture and divisiveness within community members (LaFromboise et al., 2010). Those communities with less suicidality included those that incorporated some Native traditional values such as revering their elders. Other factors that contributed to less suicidality were higher incomes and stronger family units. Having a strong cultural identity, as measured by the presence of multiple cultural factors, has been shown to be a protective factor against suicide in Native communities (Hallett et al., 2007).

Adverse Psychological Effects

Within the colonialization mindset, there have been a number of adverse events, culminating in the degradation of the traditional way of life. It is these events that have led to psychological distress. Western mental health versus indigenous ways is also discussed with aspects of psychology today that can help to bridge the gap between these differing ideologies in ways that can foster a working relationship between Westernized mental health and traditional ways and values of the indigenous people.

Western Psychology onto Native Peoples

Psychology is a field largely influenced by Western philosophical thought and the medical model. As a result, certain cultural barriers exist when working with Native Peoples within the region due to the recent colonialization aftermath. Many Natives are reluctant to go to a psychologist for mental health treatment since the services are generally based upon a Western narrative of what constitutes healing. There is the notion that seeking out mental health services placates acculturation or assimilation. Natives often hold animosity towards seeking out treatment. Also, many Natives believe that many of their mental health ailments began with the arrival of Westernized culture and values (Lavelle & Poole, 2009). Westernized psychological practices are based on the medical model of the *Diagnostic and Statistical Manual of Mental Disorders (DSM)*. Native people view healing through the lens of nature that has spiritual healing qualities (Cavalieri, 2013). These differences of ideals are seemingly at odds, and to appropriately and respectfully integrate the two takes a deeper understanding of both.

When working with those in this population, some considerations are to consult with Native psychologists, actively seek out ways to educate oneself further, and practice humility. Native psychologists can provide a plethora of information and advice to those working in this setting (Cavalieri, 2013). They are, in a sense, the bridge between two worlds. They have both clinical knowledge as well as cultural knowledge and can assist in the navigation process. It is also beneficial to practice ethically and with cultural sensitivity while working within the bounds of one's own competencies. One way to work towards actualizing this is to build upon one's own cultural competency beliefs (Alaskan Native Knowledge Network, 2020). By enhancing cultural competency, one can learn and develop the sensitivity and the knowledge to work with this population (Droby, 2021). Humility is also of the utmost importance when working with the Alaska Native population. Respect can be earned by the acknowledgment of knowing what (you) do not know. This is part of building a therapeutic alliance and a working relationship.

There exists a phenomenon of discrimination affecting Alaska Natives' traditional way of healing. This discrimination has adversely affected the way

Natives perceive the intent of Western medicine (Moghaddam, 2013). This aspect is impactful of the historical importance surrounding this population the way mental health treatment is perceived.

Effective assessment and treatment are predicated on both the measures and the interventions being empirically supported. However, with marginalized populations, it is often assumed that what works for the majority population will also work for individuals from the non-dominant culture (Droby, 2021). The logic that what works for many might work for all is inherently flawed, especially when working with marginalized populations. Researchers sought to examine the usefulness of current evidence-based practices (EBPs) within the Alaska Native population (McKinley et al., 2019). Overall findings suggest that although other research endeavors had vetted EBPs within the mainstream population, some EBPs were not helpful when working with Alaska Natives. In some instances, the intervention was more harmful. The largest shortfall is that the modalities for treatment were not culturally relevant. Griner & Smith (2006) concluded that treatment modalities focused on a specific population are four times more beneficial than those not focused on the specific community targeted.

Another aspect when considering the potentially harmful effects on Alaska Natives is the need for EBPs to be guided by research. In his book, Droby (2021) discussed the perceived need for professionals within Western psychology to conduct research to either build their CVs or to promote EBPs. Oftentimes, researchers fail to be cognizant of the power and privilege they hold while conducting research. The question Droby (2021) asks is to whose benefit and to whose detriment is research being conducted. Research in of itself is a Westernized concept. This is the same culture that brought detrimental change to Alaska Natives. When conducting research, the research in itself could potentially be harmful as it brings about a notion of more colonialization where the Western researchers are in a position of power, and the Alaska Natives, again, are placed in a vulnerable position (Native American Center for Excellence, n.d.). The outcomes of this research help to drive the Western ideology of Western psychological practices.

In an article by Westerman, (2004), the author sought to ascertain cultural differences that existed that hindered mental health services for Native peoples. One main aspect was that there is a limitation of information available that helps to guide EBPs in working with Natives people. Westerman goes on to discuss the phenomenon of Western practitioners' desire to perform therapeutic services in a culturally relevant and sensitive manner; however, these services are limited by the existence of published guidance. Another confounding aspect of Western psychological treatment modalities' utilization in Native communities is that Western psychology largely views mental health and illness through the Medical Model and deficit views of a person's mental health expression. When viewing this aspect through a Native lens, this does not necessarily coincide with Native

traditional beliefs. Western aspects of pathologizing and labeling mental health issues largely go against Native traditional values.

Another aspect of psychology that has adversely impacted Alaska Natives is testing and assessment protocols (Hishinuma & Elder, 2016). When assessing Alaska Natives, psychologists often use measures and protocols that have been normed on a sample of Americans. Within their sampling, there is little Alaska Native representation. This limitation can lead to inaccurate results and a misrepresentation of what is occurring in an individual. Some ways to navigate this are to utilize other types of batteries that include nonverbal measures; however, it is impossible to gather a full psychological evaluation based solely on nonverbal measures. Nonverbal measures may provide the best predictor of overall intelligence, but it ignores several other domains of cognition as well adaptive functioning, personality, and achievement. Although nonverbal measures may assist in providing a better estimate of overall IQ, the interpretations may be limited, and extreme caution should be used when working with this population until better norms can be established across multiple psychological and neurocognitive domains. Droby (2021) shared his experiences when conducting psychological testing with Alaska Natives. He stated that in his experience, that there are differences in various aspects of learning style and cognitive functioning. When Alaska Natives undergo psychological testing, they often test as though they are deficient in their mental capabilities, when in reality it is the test itself that is deficient in its validity for this specific population. It is further unfortunate that these psychological batteries are often used to assist in the placement of an individual within residential settings and within the court system (Droby, 2021).

Modalities and Strategies in the Therapeutic Environment

Although there have been difficulties in helping Native Alaskans heal from the adverse psychological effects of colonialization and trauma from the lens of Western psychology, there are efforts to thwart that difficulty. One way is by developing a framework such as the FHORT, Framework of Historical Oppression, Resilience, and Transcendence, which was developed with Native Peoples. Another aspect is to be cognizant of the ADDRESSING model (Hays, 2001).

ADDRESSING Model

The addressing model helps clinicians ascertain their privilege or power over their client or vice versa, by examining various facets of a person's identity (Hays, 2001). These facets can be realized or perceived. Basic tenants of a person's identity are discussed such as the following, ADDRESSING:

- A – Age;
- D – Developmental Disability;
- D – Disability acquired later in life;
- R – Religion and/or Spirituality;
- E – Ethnicity;
- S – Socioeconomic status;
- S – Sexual Orientation;
- I – Indigenous Heritage;
- N – National Origin; and
- G – Gender.

The addressing model is a widely known model and is generally accepted within the field of Western psychology. Differences can be discussed in therapy to ascertain how the client perceives these factors. This is one way clinicians can learn to be cognizant of their privilege and how to work to develop rapport despite it. For example, a middle-aged white male from a high socioeconomic status without a disability has more perceived privilege or power than an elderly indigenous woman of low socioeconomic status born with a disability. While the addressing model is one way clinicians can view the therapeutic relationship and see how their presence can adversely affect the client, it can also be harmful to Alaska Natives when looking at an individual through the lens of Western psychology.

However beneficial this model may be, it is from the lens of a Western psychologist. This model does not accurately depict an individual's privilege accurately from the lens of Alaska Natives. When working with Alaska Natives, it is important to strive to view the world from their lens. Due to the recent turmoil of colonialization, forcing a Western worldview onto Alaska Natives in therapy can be detrimental.

When looking at both Western culture and Alaska Native culture, one can see where these two cultures differ in their views as to what constitutes privilege. For example, age. Elders are usually in a position of power over those who are younger than them within the Alaska Native tradition. When working with Alaska Natives, it is important to keep that in mind as Elders are widely respected, revered, and looked to for advice and guidance (Droby, 2021). Elders are cared for by the community. In contrast, older people in Western culture are often vulnerable as they are placed in the care of those who are not family. Families often view the elderly as burdensome, and their views are mocked rather than revered and respected.

Within the addressing model, disability both acquired and developmental is construed as a vulnerability. However, due to Western psychology, with a basis in the medical model and a tendency to overly focus on an individual's deficits, psychologists are creating labels and pathologizing patterns of behavior that may

not have been previously viewed as a problem within this cultural framework. Western psychology focuses on diagnosing and solving perceived problems. However, to Alaska Natives, many accept an individual's limitations and families often take care of the individual themselves. It may be detrimental for Alaska Natives to be pathologized by those who significantly impacted their lives through colonialization. To point out deficits and not be able to offer adequate supports, especially within the villages through the lens of another, dominant culture, can be detrimental. To go from not having a problem and having the family members and people within the community work together for the benefit of the individual to a practice of pointing out an individual's deficits and how they are conceivably "broken" is harmful, especially when compared to a Western construed concept of what is deficient.

Religion and spirituality are also part of the privilege factor. Before Western culture came to the region, Alaska Natives were spiritual in their own way, with their own specific traditions and ceremonies. When Western culture came, Christians very much had the privilege as Alaska Natives were taught that their beliefs were wrong. The villages were divided up regionally and given to various Christian denominations, leaving little option for the residents to make their own decisions. Today most Alaska Natives identify as Christian; however, Christianity has really been the only option, as there are no mosques or synagogues in rural Alaska. Although much of the literature will say that the first Alaska Natives enthusiastically converted to Christianity and then continued to convert themselves at rapid rates, one has to question the accuracy of that narrative. Was conversion freely chosen when much of their traditional spiritual practices had been widely discouraged and stripped away?

Conclusion

When taking a look back to examine what historical research can tell us about contemporary problems within the Alaska Native population, there are several factors that can affect a person's mental health and influence their psychological well-being. Regarding research, historically, Alaska Natives, as a population, are often ignored due to isolation, limited population size, and reluctance to engage or participate in these studies. The notion of the historical context within colonialization has had a tremendous influence on Alaska Natives today. From a historical and contextual perspective, the trauma of colonialization has contributed to a myriad of contemporary problems such as increased rates of alcoholism, child maltreatment, intimate partner violence, sexual assault, unemployment, incarceration, trauma, and suicide. As a field, psychology must address the various facets of how the trauma of colonialization and the various aspects of these contemporary problems require a unique culturally- sensitive approach (Jackson &

Hodge, 2010). The field of psychology, if it wants to live up to its ideals and commitments to respect the worth and dignity of all people, as it strives to foster an environment that promotes the well-being of all individuals, regardless of sociocultural factors requires a more honest reflection on the topic. Additional research and discussion are greatly needed.

References

- Abrams, M. S. (1999). Intergenerational transmission of trauma: Recent contributions from the literature of family systems approaches to treatment. *American Journal of Psychotherapy*, *53*(2), 225-231.
- Aber, J. L., Jones, S., & Cohen, J. (2000). The impact of poverty on the mental health and development of very young children. In C. H. Zeanah, Jr. (Ed.), *Handbook of infant mental health* (pp. 113-128). New York: The Guilford Press.
- Ahmed, R., Oldstone, M., & Palese, P. (2007). Protective immunity and susceptibility to infectious diseases: Lessons from the 1918 influenza pandemic. *Nature Immunology*, *8*, 1188–1193. <https://doi.org/10.1038/ni1530>
- Alaska Criminal Justice System. (2020). Annual Report.
- Alaska Division of Public Health. Health Analytics and Vital Records Section. *Alaska vital statistics 2017 annual report*. http://dhss.alaska.gov/dph/VitalStats/Documents/PDFs/VitalStatistics_Annualreport_2017.pdf.
- Alaska Geographic Quarterly for members of the Alaska Geographic Society. *Alaska's Seward Peninsula* vol 14, Number 1972. [Alaska Statehood Act Public Law 85-508, 72 Stat. 339, July 7, 1958](http://www.alaska.gov/legislation/Alaska%20Statehood%20Act%20Public%20Law%2085-508,%2072%20Stat.%20339,%20July%207,%201958).
- Alaskan Native Knowledge Network (2020). Guidelines for Respecting Cultural Knowledge. Anchorage, AK
- American Psychological Association. (2010). *APA fact sheet, mental health disparities: American Indian and Alaska Natives*. Retrieved from <http://www.psych.org/Share/omna/MentalHealth-Disparities-Fact-Sheet-American-Indians.aspx>
- Armenta, B. E., Whitbeck, L. B., & Habecker, P. N. (2016). The Historical Loss Scale: Longitudinal measurement equivalence and prospective links to anxiety among North American indigenous adolescents. *Cultural Diversity and Ethnic Minority Psychology*, *22*(1), 1-10. <https://doi.org/10.1037/cdp0000049>
- Armstrong, V. (1971). *I Have Spoken: American History Through the Voices of the Indians*, pp 40.

- Austin, A. E., Gottfredson, N. C., Marshall, S. W., Halpern, C. T., Zolotor Adam, J., Parrish, J. W., & Shanahan, M. E. (2020). Heterogeneity in risk and protection among Alaska Native/American Indian and non-native children. *Prevention Science*, 21(1), 86-97. doi:<http://dx.doi.org/10.1007/s11121-019-01052-y>
- Barnes, R., & Josefowitz, N. (2019). Indian residential schools in Canada: Persistent impacts on aboriginal students' psychological development and functioning. *Canadian Psychology*, 60(2), 65-76. doi:<http://dx.doi.org/10.1037/cap0000154>
- Barnhardt, C. (2001). A history of schooling for Alaska Native People. *Journal of Indian Education*, 40(1).
- Bassett D., Buchwald D., Manson S. (2014) Posttraumatic stress disorder and symptoms among American Indians and Alaska Natives: a review of the literature. *Society Psychiatry Epidemiology*. 49(3):417-33. doi: 10.1007/s00127-013-0759-y
- Beauvais, F., Jumper-Thurman, P., & Burnside, M. (2008). The changing patterns of drug use among American Indian students over the past 30 years. *American Indian and Alaska Native Mental Health Research*, 15(2), 15-24. <https://doi.org/10.5820/aian.1502.2008.15>
- Berman, M. (2014). Suicide among young Alaska native men: Community risk factors and alcohol control. *American Journal of Public Health*, 104, S329-35. doi:// 10.2105/AJPH.2013.301503
- Berry, J.W. (1990). Psychology of Acculturation: Understanding Individuals Moving Between Cultures. *Applied Cross-Cultural Psychology*, 232-253.
- Berry, J.W. (1997). Immigration, Acculturation, and Adaptation. *Applied Psychology: An International Review*, 46(1), 5-68.
- BigFoot, D. S. (2007). American Indian youth: Current and historical trauma. Indian Country Child Trauma Center, The National Child Traumatic Stress Network.
- Braithwaite, J. (2018). Colonized silence: Confronting the colonial link in rural Alaska native survivors' nondisclosure of child sexual abuse. *Journal of Child Sexual Abuse*, 27(6), 589-611. <http://dx.doi.org/10.1080/10538712.2018.1491914>
- Brave Heart M., DeBruyn L. (1998). The American Indian Holocaust: Healing historical unresolved grief. *American Indian and Alaska Native Mental Health Research*. 8(2):56-78.
- Brockie, T.N., Heinzemann, M. and Hill, J. (2013). A Framework to Examine the Role of Epigenetics in Health Disparities Among Native Americans. *Nursing Research and Practice*.

- Brockie, T. N., Dana-Sacco, G., Wallen, G. R., Wilcox, H. C., & Campbell, J. C. (2015). The relationship of adverse childhood experiences to PTSD, depression, poly-drug use and suicide attempt in reservation-based native American adolescents and young adults. *American Journal of Community Psychology*, 55(3-4), 411-421. <https://doi.org/10.1007/s10464-015-9721-3>
- Brown-Rice, K. (2013). Examining the theory of historical trauma among Native Americans. *The Professional Counselor*, 3(3), 117-130. <https://doi.org/10.15241/kbr.3.3.117>
- Bubar, R., & Bundy-Fazioli, K. (2011). Unpacking race, culture, and class in rural Alaska: Native and non-native multidisciplinary professionals' perceptions of child sexual abuse. *Journal of Ethnic & Cultural Diversity in Social Work*, 20(1), 1. doi:<http://dx.doi.org/10.1080/15313204.2011.545941>
- Bubar, R., & Bundy-Fazioli, K. (2011). Unpacking race, culture, and class in rural Alaska: Native and non-native multidisciplinary professionals' perceptions of child sexual abuse. *Journal of Ethnic & Cultural Diversity in Social Work*, 20(1), 1. doi:<http://dx.doi.org/10.1080/15313204.2011.545941>
- Burnette, C. E., Renner, L. M., & Figley, C. R. (2019). The Framework of Historical Oppression, Resilience and Transcendence to Understand Disparities in Depression Amongst Indigenous Peoples. *British journal of social work*, 49(4), 943–962. <https://doi.org/10.1093/bjsw/bcz041>
- Burch Jr., E. S. (1994). The Inupiat and the Christianization of Arctic Alaska. *Etudes/Inuit/Studies*, 18(1), 81-108.
- Campbell, C. D., Evans-Campbell, T., & Fitzgerald, H. E. (2011). Historical trauma and Native American child development and mental health: An overview. In M. C. Sarche, P. Spicer, & P. Farrell (Eds.), *Child psychology and mental health. American Indian and Alaska Native children and mental health: Development, context, prevention, and treatment* (pp. 1-26). Santa Barbara, CA, Pareger/ABC-CLIO.
- Castagno, A. E., & Brayboy, B. M. J. (2008). Culturally responsive schooling for indigenous youth: A review of the literature. *Review of Educational Research*, 78(4), 941-993. doi:<http://dx.doi.org/10.3102/0034654308323036>
- Cavalieri, C. E. (2013). Situating psychotherapy with tribal peoples in a sovereignty paradigm. *Journal for Social Action in Counseling and Psychology*, 5(3), 25-43.
- Centers for Disease Control and Prevention. (2020). Wonder Database. <https://wonder.cdc.gov/>
- Collier, J. (1974). A Classroom is not a fish Camp. In J. Orvik & R. Barnhardt (Eds), *Cultural Influences in Alaska Native Education*. Center for Northern Educational Research, University of Alaska Fairbanks.

- Crosby, S. D. (2016). Trauma-informed approaches to juvenile justice: A critical race perspective. *Juvenile and Family Court Journal*, 67(1), 5-18. <https://doi.org/10.1111/jfcj.12052>
- David, E. J. R. (2014). *Internalized Oppression*. New York: Springer Publishing Company, LLC.
- Dombrowski, K. (2002). Billy Budd, choker-setter: Native culture and Indian work in the southeast Alaska timber industry; native culture and Indian work in the southeast Alaska timber industry; ILWCH, 62, fall 2002. *International Labor and Working Class History*, 62, 121-142.
- Droby, R.M. (2020). *With the Wind and the Waves: A Guide to Mental Health Practices in Alaska Native Communities*. University of Alaska Press.
- Duran, E. and Duran, B. (1995). *Native American Postcolonial Psychology*. Albany, NY: State University of New York.
- Emerson, M. A., Moore, R. S., & Caetano, R. (2017). Association Between Lifetime Posttraumatic Stress Disorder and Past Year Alcohol Use Disorder Among American Indians/Alaska Natives and Non-Hispanic Whites. *Alcoholism, clinical and experimental research*, 41(3), 576–584. <https://doi.org/10.1111/acer.13322>
- Evans-Campbell, T., Walters, K. L., Pearson, C. R., & Campbell, C. D. (2012). Indian boarding school experience, substance use, and mental health among urban two-spirit American Indian/Alaska natives. *The American Journal of Drug and Alcohol Abuse*, 38(5), 421. <https://doi.org/10.3109/00952990.2012.701358>
- Fair, S. W. (2000). The Inupiaq Eskimo messenger feast: Celebration, demise, and possibility. *Journal of American Folklore*, 113(450), 464-494.
- Findling, M.; Casey, L.S.; Fryberg, S.A.; Hafner, S.; Benson, J.M., Sayde, J.M., Miller, C. (2019). *Discrimination in the United States: Experiences of Native Americans*. *Health Serv Res*. 2019; 54: 1431– 1441. <https://doi.org/10.1111/1475-6773.13224>
- Ganley M. L. (1998). The dispersal of the 1918 influenza virus on the Seward Peninsula, Alaska: an ethnohistoric reconstruction. *International Journal of Circumpolar Health*, 57 Suppl 1, 247–251.
- Garcia, J. L. (2020). Historical trauma and American Indian/Alaska Native youth mental health development and delinquency. *New Directions for Child and Adolescent Development*, 2020(169), 41–58.
- Giago, T. (2006). *Children Left Behind: The Dark Legacy of Indian Mission Boarding Schools*. Santa Fe, NM: Clear Light Publishing.
- Gillespie, L., Grant, A. (1993) *Joining the Circle A Practitioner’s Guide to Responsive Education for Native Students*.

- Gone, J. P.; Calf Looking, P. E. (2015). The Blackfeet Indian culture camp: Auditioning an alternative indigenous treatment for substance use disorders. *Psychological Services*, 12 (2): 83–91. [doi:10.1037/ser0000013](https://doi.org/10.1037/ser0000013)
- Graham, A. G. (2012). The power of boarding schools: A historiographical review. *American Educational History Journal*, 39(1-2), 467+.
- Grayshield, L., Rutherford, J. J., Salazar, S. B., Mihecoby, A. L., & Luna, L. L. (2015). Understanding and healing historical trauma: The perspectives of Native American elders. *Journal of Mental Health Counseling*, 37(4), 295-307. [doi:https://doi.org/10.17744/mehc.37.4.02](https://doi.org/10.17744/mehc.37.4.02)
- Griner, D., & Smith, T. B. (2006). Culturally adapted mental health intervention: A meta-analytic review. *Psychotherapy: Theory, Research, Practice, Training*, 43(4), 531-548. <http://dx.doi.org/10.1037/0033-3204.43.4.531>
- Hallett, D., Chandler, M. J., & Lalonde, C. E. (2007). Aboriginal language knowledge and youth suicide. *Cognitive Development*, 22(3), 392–399. <https://doi.org/10.1016/j.cogdev.2007.02.001>
- Harding, A., Harper, B., Stone, D., O'Neill, C., Berger, P., Harris, S., & Donatuto, J. (2012). Conducting research with tribal communities: Sovereignty, ethics, and data-sharing issues. *Environmental Health Perspectives*, 120(1), 6-10. <https://doi.org/10.1289/ehp.1103904>
- Hays, P. A. (2001). *Addressing cultural complexities in practice: A framework for clinicians and counselors*. American Psychological Association. <https://doi.org/10.1037/10411-000>
- Heart, M. Y. H., Brave, 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. <https://doi.org/10.1080/02791072.2011.628913>
- Herbert B. (1988). *Shandaa: In my Lifetime*. University of Alaska Press.
- Hishinuma, E. S., & Elder, H., (2016). Indigenous youth and mental health and psychosocial disparities in the United States and Pacific a focus on Native Hawaiian American Indian/ Alaska Native, and Maori youth. *Journal of the American Academy of Child and Adolescent Psychiatry*, 55(10) <https://doi.org/10.1111/j.1469-7610.2016.01841.x>
- Horner, R. D., Day, G. M., Lanier, A. P., Provost, E. M., Hamel, R. D., & Trimble, B. A. (2009). Stroke mortality among Alaska native people. *American Journal of Public Health*, 99(11), 1996-2000. <https://doi.org/10.2105/AJPH.2008.148221>
- Indian Health Service. (2018). *Disparities*. Retrieved <https://www.ihs.gov/newsroom/factsheets/disparities/>.
- Jackson, K. F., & Hodge, D. R. (2010). Native American youth and culturally sensitive interventions: A systematic review. *Research on Social Work Practice*, 20(3), 260-270. <https://doi.org/10.1177/1049731509347862>

- Johnson, Christine (2015) Not Just Objects: Alaska Native Material Culture at the McClung Museum of Natural History and Culture. *Pursuit - The Journal of Undergraduate Research at The University of Tennessee*: 6(1), 11.
- Kelley, F., and Kelley, K.B. (1994). Traditional History and Alternative Conceptions of the Past. In *Conserving Culture: A New Discourse on Heritage*. Mary Hufford, ed., pp. 39-55. Urbana: University of Illinois Press.
- Kelley, S. F., Decourtney, C., & Owens, X. (2014). Behavioral health aides in rural Alaska: Their experience in caring for Alaska native cancer survivors. *Journal of Cancer Education*, 29(4), 642-648. <https://doi.org/10.1007/s13187-014-0609-y>
- Kleinfeld, J., & Bloom, J. (1977). Boarding schools: Effects on the mental health of Eskimo adolescents. *The American Journal of Psychiatry*, 134(4), 411-417. <https://doi.org/10.1176/ajp.134.4.411>
- Krestan, J. (2000). *Bridges to Recovery: Addiction, Family Therapy, and Multicultural Treatment*. The Free Press.
- LaFromboise, T. D., Albright, K., & Harris, A. (2010). Patterns of hopelessness among American Indian adolescents: Relationships by levels of acculturation and residence. *Cultural Diversity and Ethnic Minority Psychology*, 16(1), 68-76. <https://doi.org/10.1037/a0016181>
- LaFromboise, T. D., & Malik, S. S. (2016). A culturally-informed approach to American Indian/Alaska Native youth suicide prevention. In N. Zane, G. Bernal, & F. T. L. Leong (Eds.), *Evidence-based psychological practice with ethnic minorities: Culturally informed research and clinical strategies* (pp. 223-245). Worcester, MA: American Psychological Association. <https://doi.org/10.1037/14940-011>
- Lancet, T. (2014). Poor health outcomes in native Americans and Alaska natives. *The Lancet*, 383(9928), 1522. doi:http://10.1016/S0140-6736(14)60731-5
- Lavallee, L. F., & Poole, J. M. (2010). Beyond recovery: Colonization, health and healing for indigenous people in Canada. *International Journal of Mental Health and Addiction*, 8(2), 271–281. <https://doi-org.ezproxy.uakron.edu:2443/10.1007/s11469-009-9239-8>
- Lewis, J. P. (2010). Successful aging through the eyes of Alaska natives: Exploring generational differences among Alaska natives. *Journal of Cross-Cultural Gerontology*, 25(4), 385-96. doi:http://dx.doi.org.10.1007/s10823-010-9124-8
- Lewis J.P. and Allen, J. (2017). Alaska Native Elders in Recovery: Linkages Between Indigenous Cultural Generativity and Sobriety to Promote Successful Aging. *Journal of Cross-Cultural Gerontology*, 28(2).

- Lewis, J. P., Boyd, K., Allen, J., Rasmus, S., & Henderson, T. (2018). We raise our grandchildren as our own: Alaska native grandparents raising grandchildren in southwest Alaska. *Journal of Cross-Cultural Gerontology*, *33*(3), 265-286. doi:<http://dx.doi.org/10.1007/s10823-018-9350-z>
- Lewis, M. E., & Myhra, L. L. (2018). Integrated care with indigenous populations: Considering the role of health care systems in health disparities. *Journal of Health Care for the Poor and Underserved*, *29*(3), 1083-1107. doi:<http://dx.doi.org/10.1353/hpu.2018.0081>
- Mamelund, S., Sattenspiel, L., & Dimka, J. (2013). Influenza-Associated Mortality during the 1918–1919 Influenza Pandemic in Alaska and Labrador: A Comparison. *Social Science History*, *37*(2), 177-229. doi:[10.1017/S0145553200010634](https://doi.org/10.1017/S0145553200010634)
- McKinley, C. E., Figley, C. R., Woodward, S. M., Liddell, J. L., Billiot, S., Comby, N., & Sanders, S., (2019). Community – engaged and culturally relevant research to develop behavioral health interventions with American Indians and Alaska Natives. *American Indian and Alaska Native Mental Health Research (Online)*, *26*(3), 79-103. doi: <http://dx.doi.org/10.5820/aian.2603.2019.79>
- Moffitt, P. M. (2004). Colonialization: A Health Determinant for Pregnant Dogrib Women. *Journal of Transcultural Nursing*, *15*(4), 323–330. [https://doi-org.ezproxy.uakron.edu:2443/10.1177/1043659604268959](https://doi.org.ezproxy.uakron.edu:2443/10.1177/1043659604268959)
- Moghaddam, J. F., Momper, S. L., & Fong, T. (2013). Discrimination and participation in traditional healing for American Indians and Alaska natives. *Journal of Community Health*, *38*(6), 1115-23. doi:<http://dx.doi.org/10.1007/s10900-013-9721-x>
- Mohatt, G., Folk, C., Henry, D., and 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 Asvairtuumallerkass Studies. *American Journal of Community Psychology*, *54* (0), 153-169.
- Mohatt NV, Thompson AB, Thai ND, Tebes JK (2014). Historical trauma as public narrative: a conceptual review of how history impacts present-day health. *Soc Sci Med*. 2014;106:128-136. doi:10.1016/j.socscimed.2014.01.043
- Napoleon, H. (1996). Yuuyaraq: The Way of the Human Being. Alaska Native Knowledge Network.
- National Institute on Alcohol Abuse and Alcoholism, 2018
- National Institute of Mental Health. (2017). Post-traumatic stress disorder (PTSD). Retrieved from <https://www.nimh.nih.gov/health/statistics/post-traumatic-stress-disorde...>

- National Research Council and Institute of Medicine. (2001). Race, crime, and juvenile justice: The issue of racial disparity. In J. McCord, C. Widom, & N. Crowell, (Eds.), *Juvenile Crime, Juvenile Justice* (pp. 228-260). Washington, DC: National Academy Press.
- Native American Center for Excellence. (n.d.). Steps for conducting research and evaluation in Native communities. Retrieved from <https://www.samhsa.gov/sites/default/files/nace-steps-conducting-research...>
- O'Keefe, V, Greenfield, B. (2019). Experiences of Microaggressions Among American Indian and Alaska Native Students in Two Post-Secondary Contexts. *American Indian Alaska Native Mental Health Res.*26(3):58-78. doi: 10.5820/aian.2603.2019.58. PMID: 31743415.
- Procyk, A. (2018). *Nutritional Treatments to Improve Mental Health Disorders*. Eau Claire, WI: PESI Publishing & Media, PESI, Inc.
- Richard, J. (1981). ["Alaska Native Claims Settlement Act of 1971 \(Public Law 92-203\): History and Analysis Together With Subsequent Amendments Report No. 81-127 GOV"](#). *alaskool.org* (June 1, 1981).
- Roubideaux, Y., Buchwald, D., Beals, J., Middlebrook, D., & al, e. (2004). Measuring the quality of diabetes care for older American Indians and Alaska natives. *American Journal of Public Health*, 94(1), 60-5. doi: <https://dx.doi.org/10.2105/ajph.94.1.60>
- Rosay, A.B. (2016). *Violence Against American Indian and Alaska Native Women and Men*. Retrieved from nij.ojp.gov: <https://nij.ojp.gov/topics/articles/violence-against-american-indian-and-alaska-native-women-and-men>
- Search Institute. (1998). *Helping Kids Succeed – Alaskan Style*. Minneapolis, MN: Search Institute.
- Sequist, T. D. (2017). Urgent action needed on health inequities among American Indians and Alaska natives. *The Lancet*, 389(10077), 1378-1379. doi:[http://dx.doi.org.antioch.idm.oclc.org/10.1016/S0140-6736\(17\)30883-8](http://dx.doi.org.antioch.idm.oclc.org/10.1016/S0140-6736(17)30883-8)
- Skewes, M.C. and Lewis, J. P. (2016). Sobriety and Alcohol Use Among Rural Alaska Native Elders. *International Journal of Circumpolar Health*,75.
- Sostaric, Katarina (2015). *Alaska Native Sisterhood celebrates 100th anniversary in Wrangell*. KTOO Native Arts and Culture. Retrieved from <https://www.ktoo.org/2015/10/11/alaska-native-sisterhood-celebrates-100th-anniversary-wrangell/>
- Sotero, M. (2006). A Conceptual Model of Historical Trauma: Implications for Public Health Practice and Research. *Journal of Health Disparities Research*. 1 (1): 93–108

- Straka, S., Hart, M., Callahan, A., Robinson, D., & Robson, G. (2020). Prioritizing indigenous elders' knowledge for intergenerational well-being. *Canadian Journal on Aging*, 39(2), 156-168. doi:<http://dx.doi.org/10.1017/S0714980819000631>
- State of Alaska, Alaska State Archives. (2019). *Boarding Schools in Alaska*. <https://archives.alaska.gov/education/boarding.html>
- Stewig, J. (1988). Oral Language: A Place in the Curriculum? The Clearinghouse.
- Thomas, Monica E. *The Alaska Native Claims Settlement Act: Conflict and Controversy*. alaskool.org. *Polar Record*, 23(142): 27-36 (1986). Cambridge University Press.
- U.S. Department of Health and Human Services. (2013). Child maltreatment 2012. Retrieved from <http://www.acf.hhs.gov/programs/cb/research-data-technology/statistics-research/childmaltreatment>
- U.S. Department of Justice. (2016) Five things about violence against American Indian and Alaska Native women and men. Retrieved from <https://www.ncjrs.gov>.
- Westerman, T. (2004). Engagement of Indigenous clients in mental health services: What role do cultural differences play? *Australian e-Journal for the Advancement of Mental Health*. 3(3). <https://doi-org.ezproxy.uakron.edu/2443/10.5172/jamh.3.3.88>
- White Bison (2002). *The Red Road to Wellbriety: In the Native American Way* White Bison Inc.
- Wilder, E. (1987). *Once Upon an Eskimo Time*. University of Alaska Press.
- Zimmerman, M. J. B. (2016). *Qualitative evaluation of violence exposure among American Indian and Alaska Native children* (Order No. 10130884). Available from Psychology Database. (1800284845). <https://doi.org/1800284845>