

2/13/14

PRESENTATION:

COMMUNITY

SUICIDE

PREVENTION

(QUNGASVIK)

<TARGET><BILL></BILL><SUBJECT>2-13-14 PRESENTATION
COMMUNITY SUICIDE PREVENTION
(QUNGASVIK)</SUBJECT><COMM>HCRA28</COMM></TARGET>

Qungasvik Projects: 2014 Legislative Update

Protecting Our Culture, Our Communities, Our Families and Our Lives



Healing Comes to Hooper Bay

In 2005 elders and community leaders of Alakanuk came together to take action against a spirit of suicide that had come to pass over the community. The elders determined that it would take great power and a collective effort from within to protect the youth and move the people towards wellness. The Qungasvik (Toolbox) Projects started with the Elluam Tungiinun (Towards Wellness) project in Alakanuk, and have grown to include additional communities in the Yukon Kuskokwim region. Each of the projects has the goal to strengthen youth, protect families and preserve the *Yuu'yaraq* (Traditional Yup'ik Way of Life).

Hooper Bay joined the Qungasvik Projects in 2012, and has established a modern-day *qasgiq* (communal gathering space) at their Youth and Elder building. The elders of Hooper Bay, like those in Alakanuk, are coming together around the youth to protect them from substance abuse and suicide. Two project coordinators and one elder mentor work with the community in Hooper Bay to plan out prevention activities that teach protective factors and survival skills. Over 70 youth are enrolled in the program and more join in the activities that are delivered by local experts.

Alakanuk continues their own healing work in the community, and mentors new communities interested in beginning their own journey towards wellness.

Sharing Our Story...

It is important to share the good things happening in our rural Alaska Native communities. Community representatives from Alakanuk and Hooper Bay will be in Juneau February 11th-14th to share their stories of hope and strength.

Go Warriors!



Qungasvik Prevention Coordinator, Roy Bell, joins with elders to teach youth in Hooper Bay how to live off the land.



An Elder instructor, Dolores Kwagaley, shows youth in Hooper Bay where they come from by drawing a map of the old village site. Later that day youth visited the site and walked in the footprints of their ancestors



The Qungasvik (Toolbox)

Qungasvik is a Yup'ik term for a toolkit containing items essential to survival for individuals, families and communities. The Qungasvik manual describes a Yup'ik cultural and community-driven process approach for substance abuse and suicide prevention. <http://www.uaf.edu/canhr/projects/elluam/>

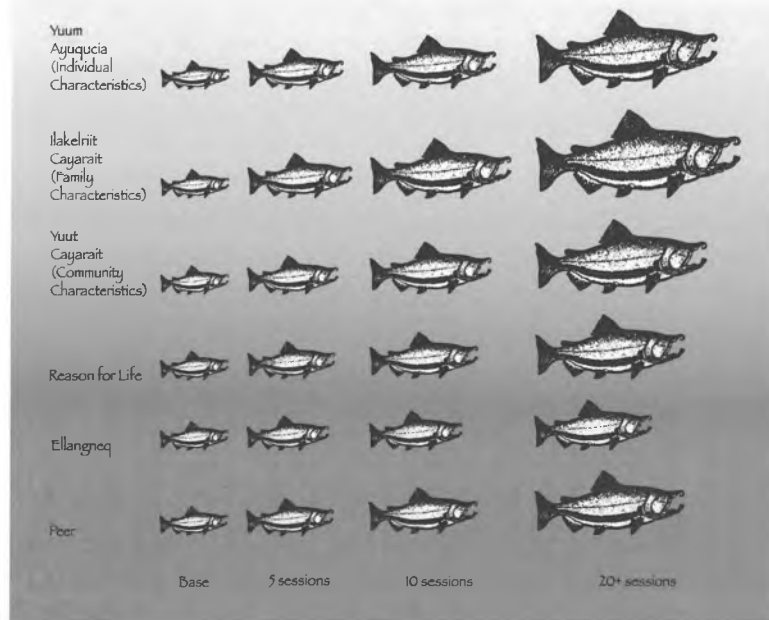
The Qasgiq (Sacred Space) Model

The qasgiq, or men's house/communal place, was a centralizing structure in Yup'ik communities, connecting everyone together as one. The Qasgiq Model demonstrates how Yup'ik communities are connecting youth today to their healing pasts for a hopeful future by using a centuries-old process to bring about change in the communities from within.



The Research

The Yup'ik communities partner with the Center for Alaska Native Health Research to evaluate outcomes from the prevention for individuals, families and communities. Data from Alakanuk (shown below) provides strong evidence for the effectiveness of Yup'ik traditional approaches to healing communities. The more youth were involved in the Qungasvik activities the stronger they became!



Contact Us

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Kimberly Clark

From: Stacy Rasmus <smrasmus@alaska.edu>
Sent: Thursday, January 23, 2014 1:34 PM
To: Kimberly Clark
Subject: Re: Qungasvik Projects-Legislative Update 2014

Thank you so much!

I will be in touch should we have additional materials to add for presentation.

We are grateful for the opportunity.

Stacy Rasmus

On Jan 23, 2014, at 12:12 PM, Kimberly Clark wrote:

Thank you Stacy,

Both Co-Chairs, Rep. Nageak & Rep LeDoux, of the House Community & Regional Affairs recognize the importance of discussing and educating others on suicide and the steps needed to be taken to prevent this tragedy that has effected so many communities across the State. We look forward to your presentation to the House Community & Regional Affairs Committee on February 13th at 8:00 in the State Capitol Building, room 124.

Lisa Vaught, staff to Rep LeDoux, is the other Committee Aide for C&RA so please feel free to contact us if you need additional information from us or have additional information or materials you would like to have included in your presentation. Lisa and I will coordinate with you how much time will be needed and the names of who will be the ones presenting and names of who will be testifying.

Looking forward to working with each of you,

Kimberly Clark
Committee Aide to House C&RA
Office of Representative Benjamin Nageak
State Capitol, RM 428
PH 907-465-3018
FAX 907-465-2827

From: Stacy Rasmus [<mailto:smrasmus@alaska.edu>]
Sent: Thursday, January 23, 2014 11:32 AM
To: Paul Labolle; Kimberly Clark
Cc: Billy Charles; John (GOV) Moller; John
Subject: Qungasvik Projects-Legislative Update 2014

Greetings all,

We would like to express our intent to present in Juneau February 13th on outcomes from the Qungasvik (Toolbox) Prevention Projects. Attached is a handout that outlines our presentation and includes relevant

program information. This year we are featuring the community prevention accomplishments in Hooper Bay. We also want to highlight the importance of having Alakanuk serve as the Qungasvik Projects Training Center and show how the community training and mentorship process has contributed to increased program effectiveness.

We will be traveling to Juneau with a delegation of Qungasvik Projects staff and community members from Hooper Bay.

Qungasvik Projects Staff:

Billy Charles (Emmonak), UAF Qungasvik Co-Investigator
Raymond Oney, Alakanuk Qungasvik Prevention Training Coordinator
Roy Bell, Hooper Bay Qungasvik Prevention Coordinator
Jorene Joe, Hooper Bay Qungasvik Prevention Coordinator
Paul Nukusuk, Hooper Bay Qungasvik Elder Mentor
Stacy Rasmus, PhD, UAF Qungasvik Principal Investigator

Hooper Bay community members:

Joseph Bell, Mayor, elder mentor
Ben Nukusuk, AVCP Healthy Families Coordinator
Dawn Gump, youth
Tow Mann, youth

Thank you for providing an opportunity to share about our work.

Best,

Stacy Rasmus

--

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Institute of Arctic Biology
University of Alaska Fairbanks
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Fairbanks, AK 99775
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fax (907)474-5700
smrasmus@alaska.edu

Building Alaska Native Youth and Community Resilience: Community-Based Participatory Research to Reduce Disparities in Suicide and Substance Abuse in the Arctic



Stacy Rasmus, PhD, Principal Investigator ♦ Billy Charles, Co-Investigator



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Presentation Overview

- From a 'People in Peril' to a 'People Awakening'
 - Alakanuk's story
- The Qungasvik (Toolbox) Projects: A Yup'ik Community Approach to Suicide Prevention
 - Hooper Bay's story
- The Qasgiq (Sacred Space) Model: A Yup'ik Indigenous Theory of Change
- The Research Findings: Impacts and Outcomes from the Projects



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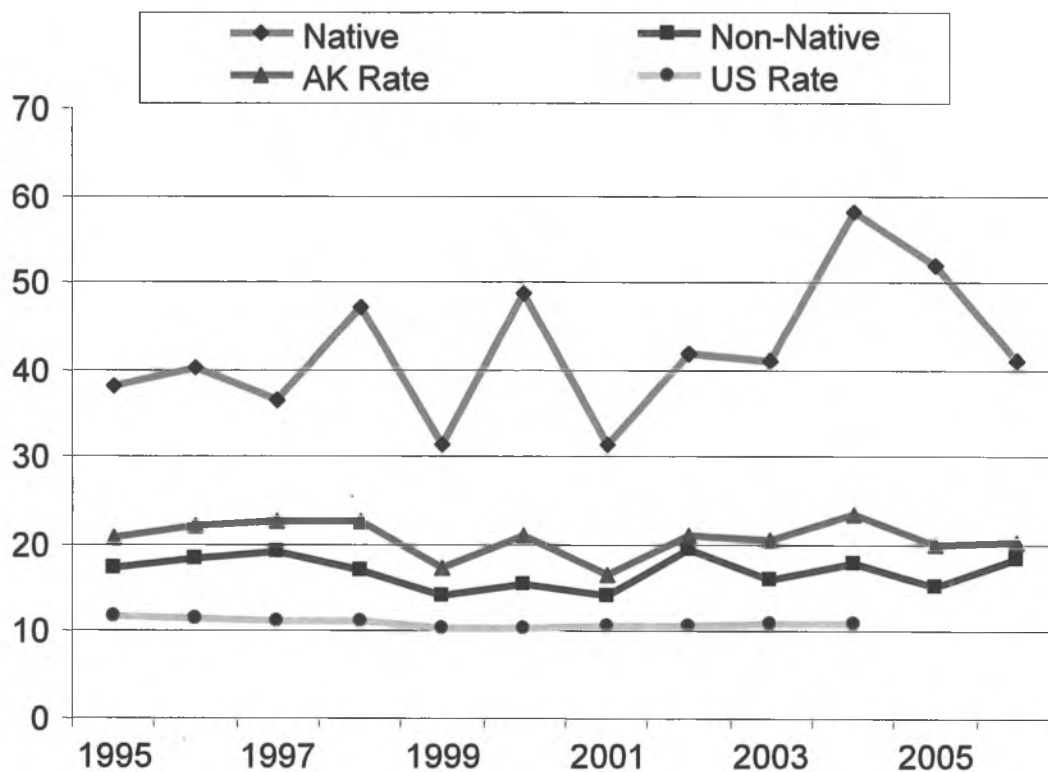
Disparities in Suicide Rates:

Alaska Natives and Other Ethnic Groups in Alaska

Alaska Suicide
Follow-back Study (2007)

Alaska Bureau of Vital Statistics
and Alaska Suicide Follow-back
Study Combined Data Sets

Suicide Rates per 100,000 pop. 1995 - 2006



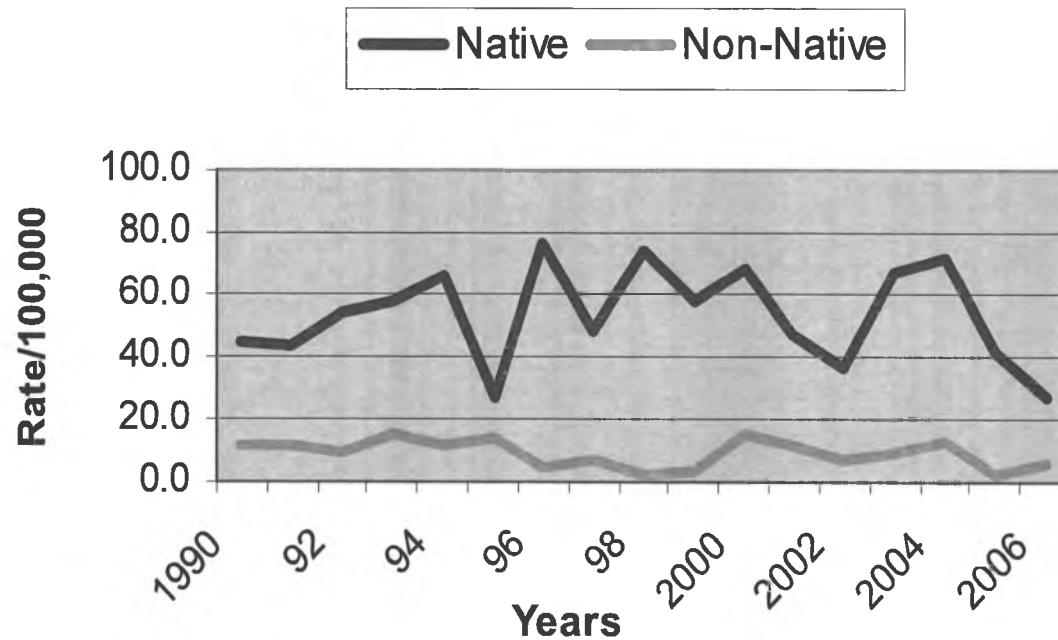
Disparities in Suicide Rates:

Alaska Natives and Other Ethnic Groups in Alaska Age 10-19

Alaska Suicide Follow-back Study (2007)

Alaska Bureau of Vital Statistics and Alaska Suicide Follow-back Study Combined Data Sets

Rates for 10-19 Agegroup

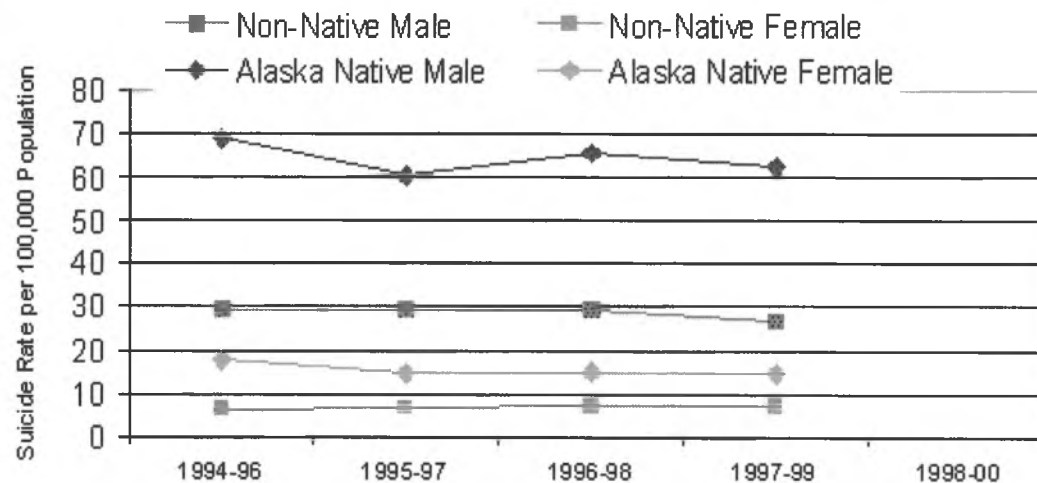


Disparities in Suicide Rates: Alaska Suicide Rate by Gender and Race 1994-2000

Alaska Suicide
Follow-back Study (2007)

Alaska Bureau of Vital Statistics and
Alaska Suicide Follow-back Study
Combined Data Sets

Alaska Suicide Rate by Gender and Race
1994-2000



Note: Age-adjusted rates per 100,000 US 2000 standard population. Rates by race are unavailable.
Source: Alaska Bureau of Vital Statistics

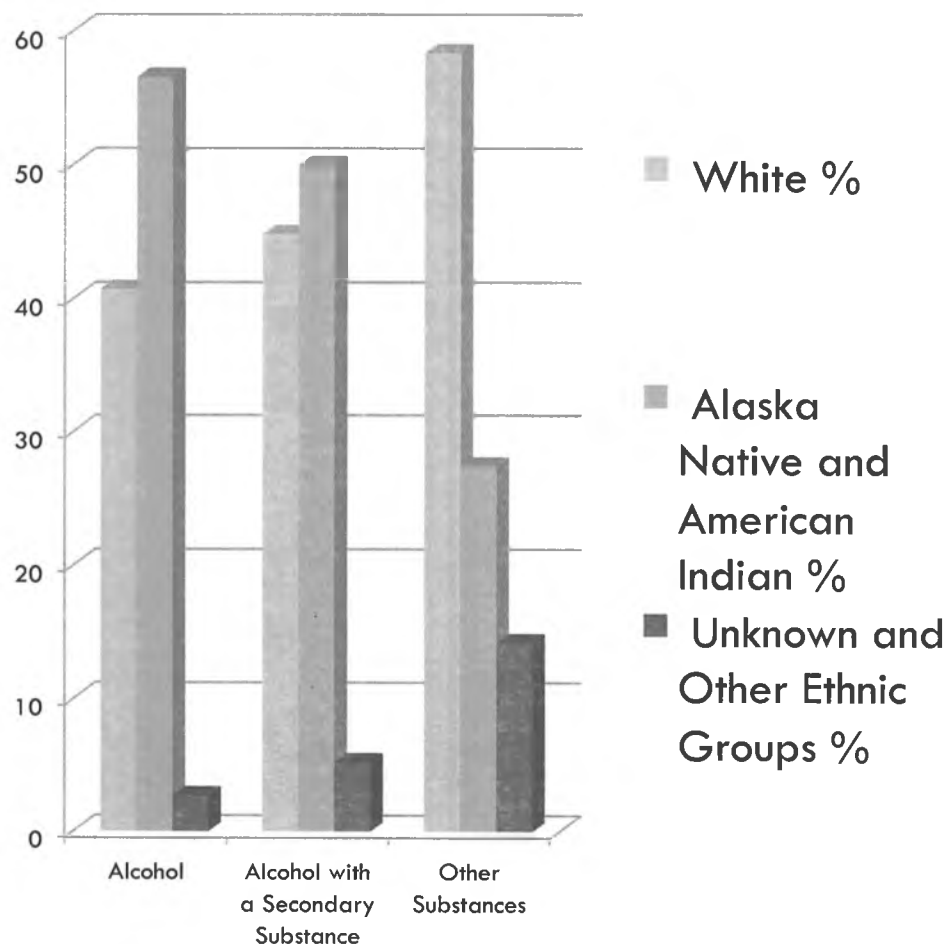
Disparities in Alcohol Abuse Rates:

Substance Abuse Treatment Admissions by Ethnicity

Office of Applied Studies, Substance Abuse and Mental Health Services Administration

<http://www.dasis.samhsa.gov/webt/quicklink/AK03.htm>

Alaska General Population (US Census, 2011)
Alaska Native 15%
White 70%
Other 15%



SUICIDE IN ALAKANUK

(Population 550)

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

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



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

TIMOTHY STANISLAUS
Age 25
Died 6/25/86
Hanged



BENJAMIN EDMUND
Age 21
Died 5/22/86
Gunshot



KAREN GEORGE
Age 17
Died 5/18/86
Gunshot



JERRY AUGLINE
Age 21
Died 3/18/86
Gunshot



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

STEVEN KAMEROFF
Age 19
Died 1/22/86
Hanged (St. Marys)



MELVIN TONY
Age 23
Died 10/22/85
Gunshot



LOUIE EDMUND
Age 22
Died 3/21/85
Gunshot

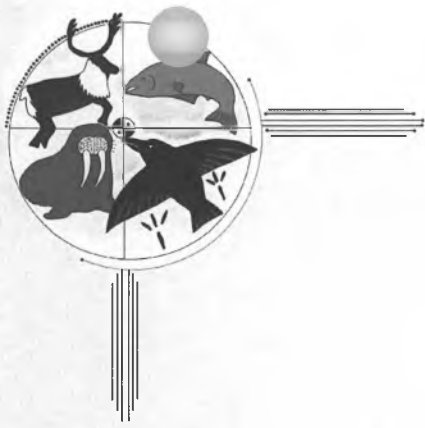


COMPARED ANCHORAGE

(Population 229,117)

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

A People in Peril --Dougherty, P. (1988)



People Awakening Project
Alaska Native Pathways to Sobriety
1999-2004

Implemented an innovative CBPR process to collect and analyze 101 Alaska Native life history interviews and 246 interviews with Yup'ik adults.

Described a cultural model of:

Protection

Mohatt, Rasmus, Thomas, Allen, Hazel & Hensel (2004). Protective pathways to Alaska Native sobriety. *Harm Reduction*, 1(10). <http://www.harmreductionjournal.com/content/1/1/10>

Recovery

Mohatt, Rasmus, Thomas, Allen, Hazel, Marlatt, & People Awakening Team (2007). Risk, resilience, and natural recovery: A model of recovery from alcohol abuse for Alaska Natives. *Addiction*, 103, 205–215.

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PEOPLE AWAKENING PROTECTIVE FACTORS

INDIVIDUAL

Self-efficacy
Communal-mastery
Wanting to be
a role model
Ellangneq
Giving

FAMILY

Affection/Praise
Being treated
as special
Clear limits
and expectations
Family models
of sobriety

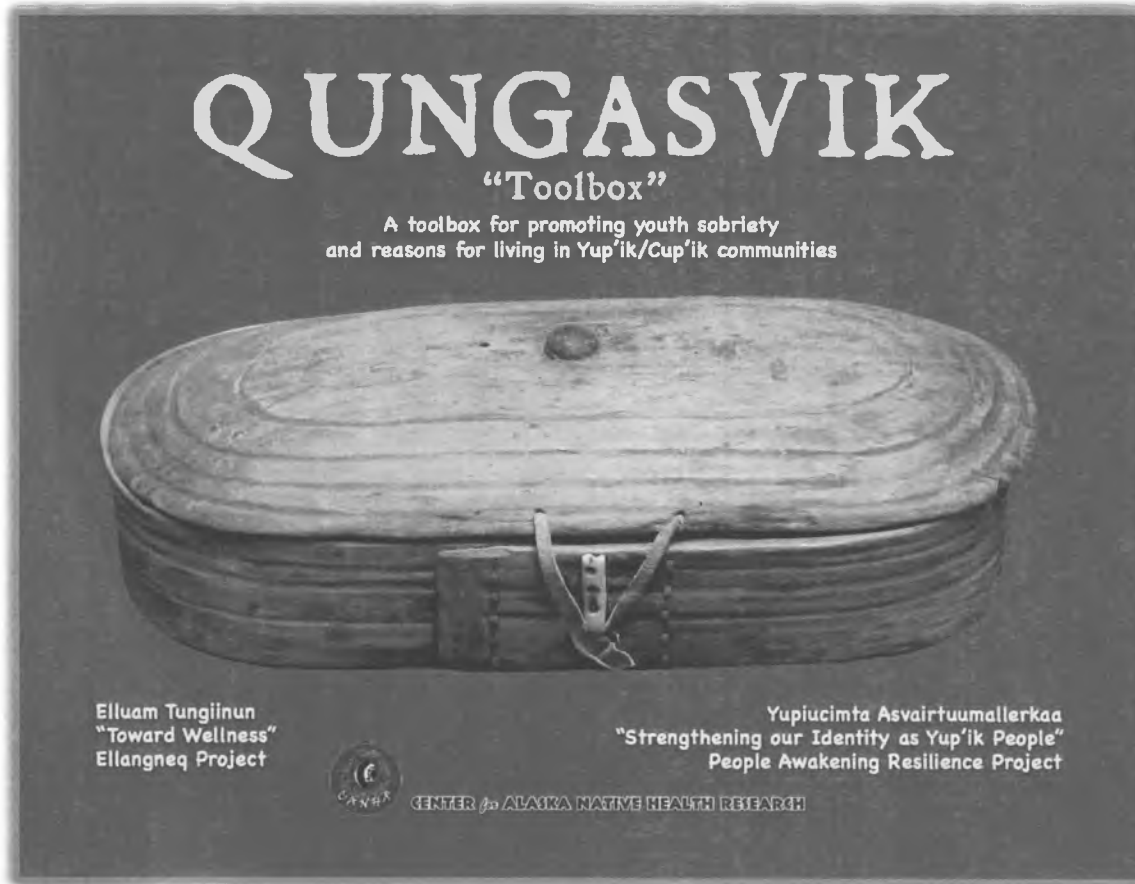
COMMUNITY

Safe places
Opportunities
Role models
Limits on alcohol use



S

The Qungasvik projects:
Development of a Yup'ik Community Prevention Approach
A Healing Past, A Hopeful Future



<http://www.uaf.edu/canhr/projects/elluam/Qungasvik.pdf>



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Alakanuk's Story

**ELLUAM TUNGIINUN EGELRUCIQ IKAYUULLUTA
AGAYUTMEK**



Movement Towards Wellness Together with the Help of God

Community Coming Together-Elder's Leading the Way



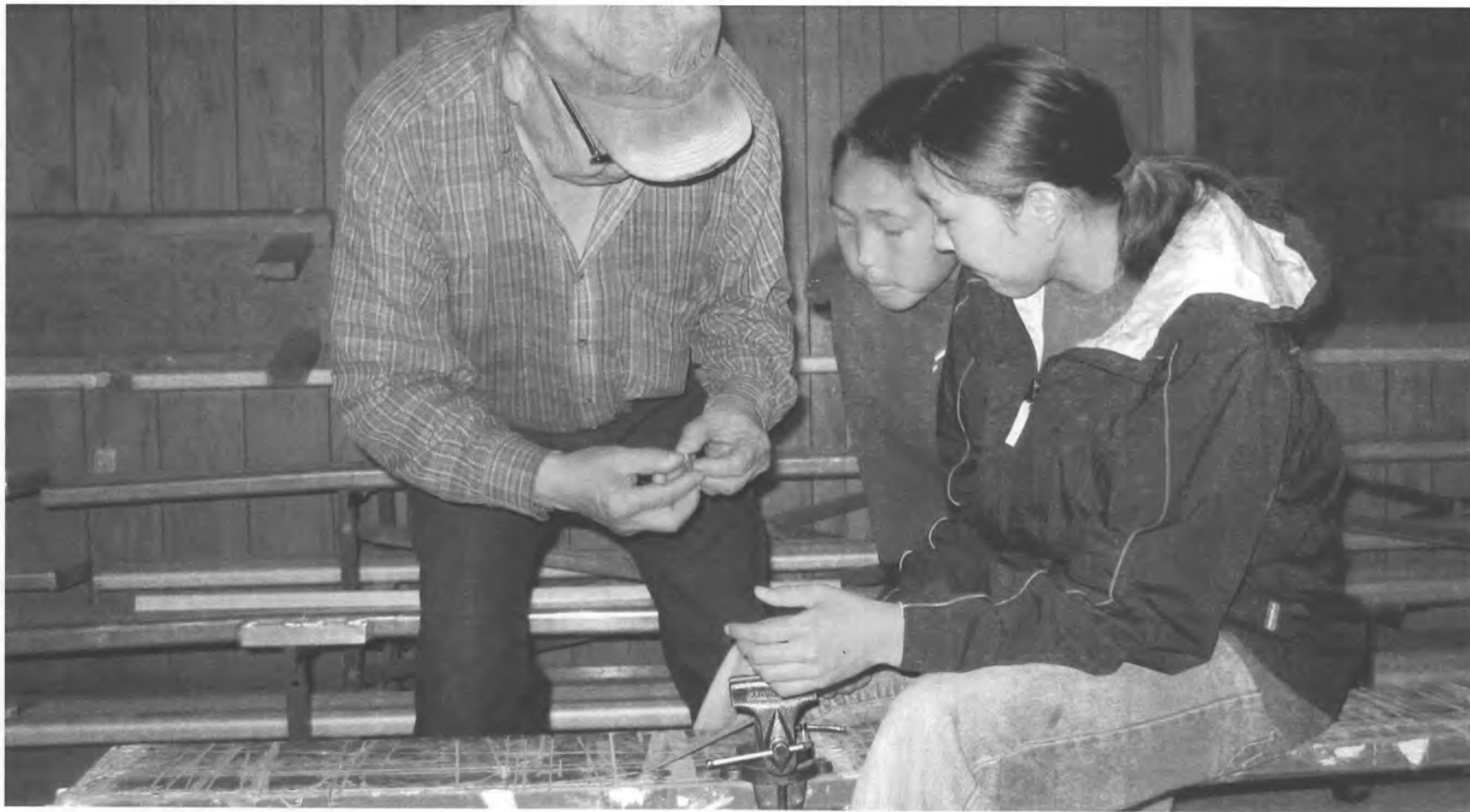
Men's Roles and Women's Roles



Learning to respect



Passing on the tools to survive



Families Growing Stronger Together



Putting away for the future



Yup'ik Strong!



The teaching continue today: generations of healing





Communities Healing Partnerships: Hooper Bay visits Alakanuk's Qasgiq 2012



Hooper Bay's Story

Civuliamta Piciryarait (Our Ancestral Way of Life)



School Meeting



● Women teaching their Roles to the Girls ●



Ice Fishing after they made their Jigging Hooks



Ice, Gun, Boat Safety Lesson



Getting Greens, learning landmarks, and ways to cross the river during high tide



Working Together



Winter Games



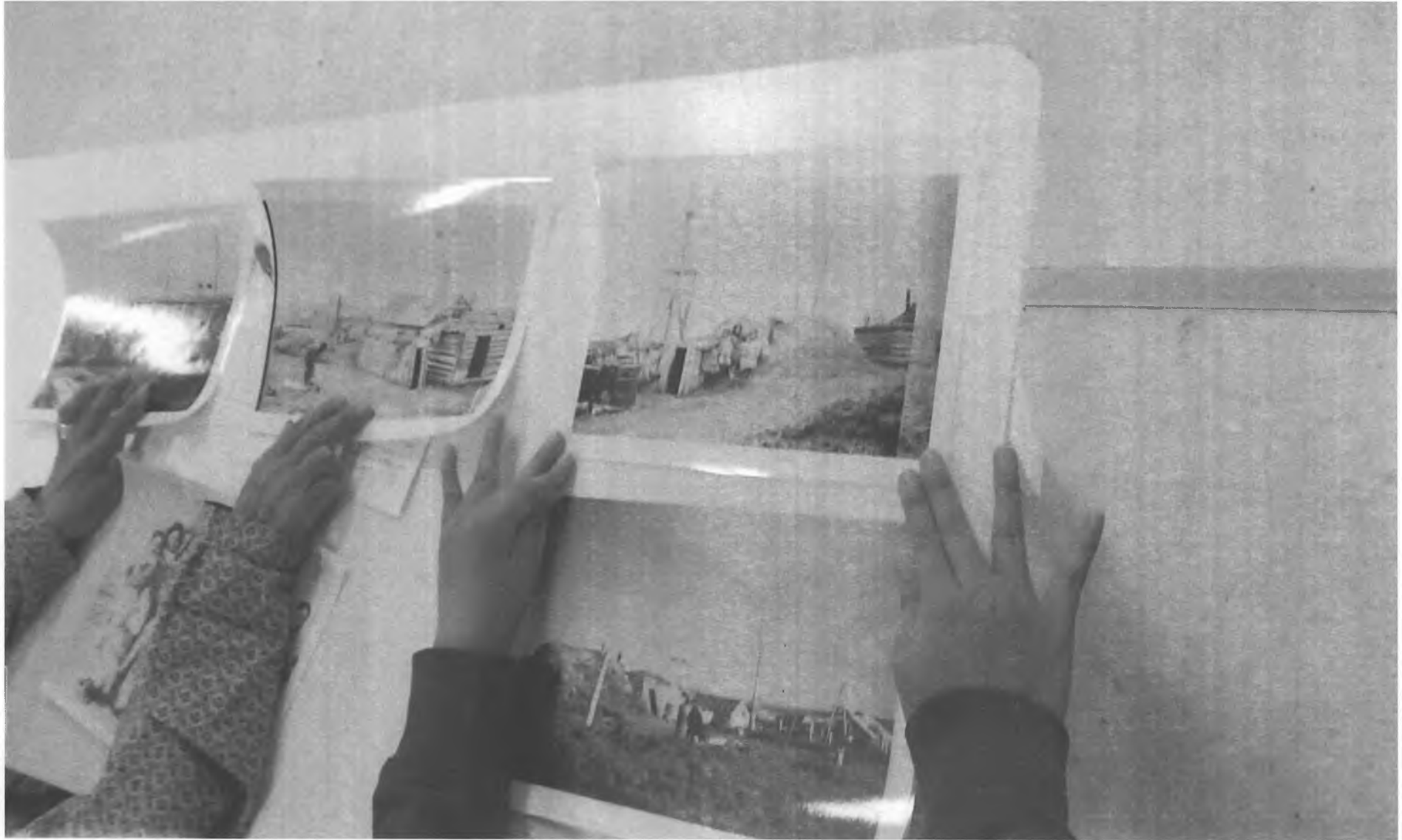
Many uses of a Walking Stick



Entrance to our Youth and Elder Center



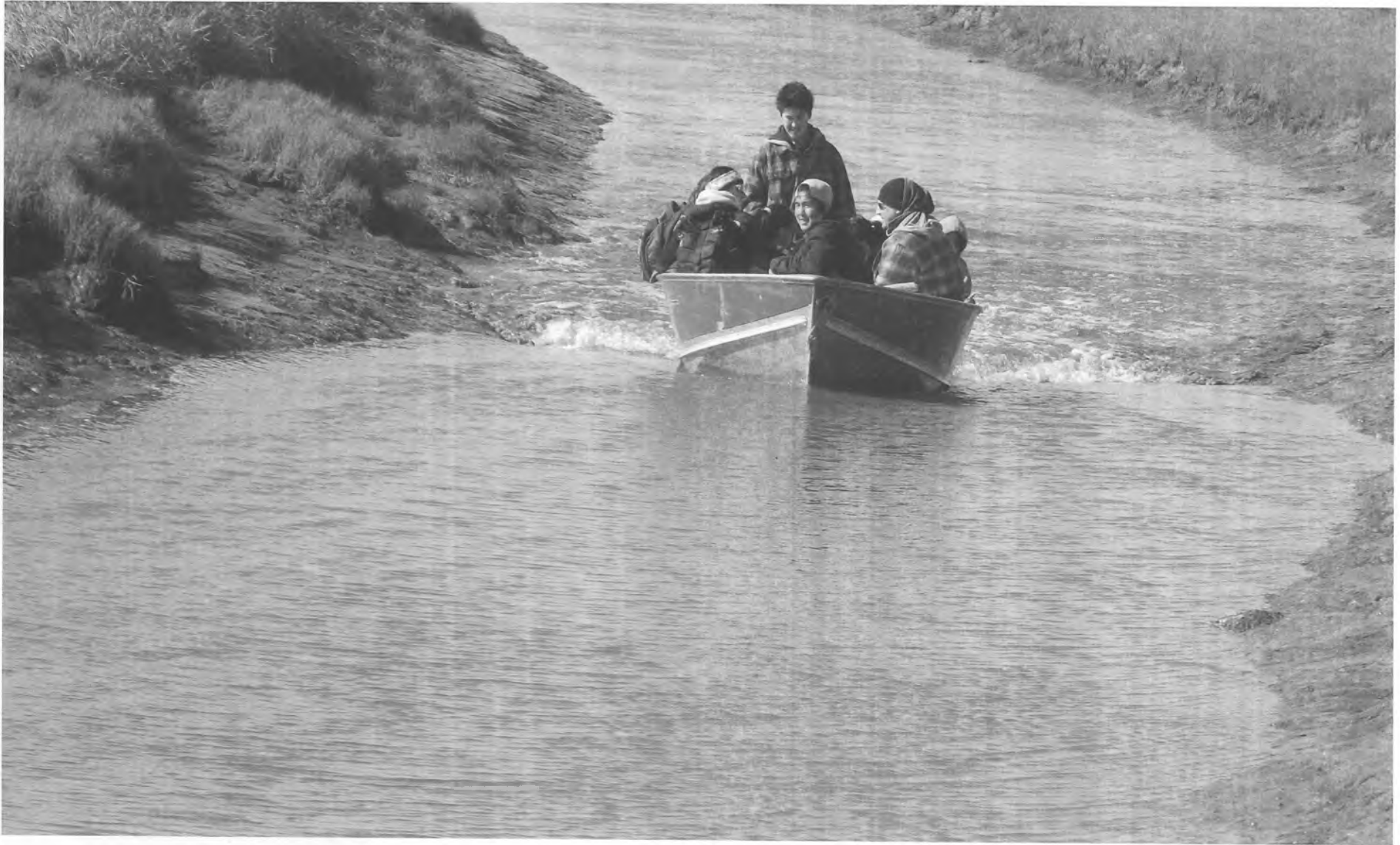
Teaching our History



Made Eskimo Yo-Yo's for Hunting



Boat Rides to our Historic Sites



Tundra Walk to our Historical Site



History and Edible Plants



Sharing Our Stories of Strength



Walking in the Footsteps of Our Ancestors







Stories of our History



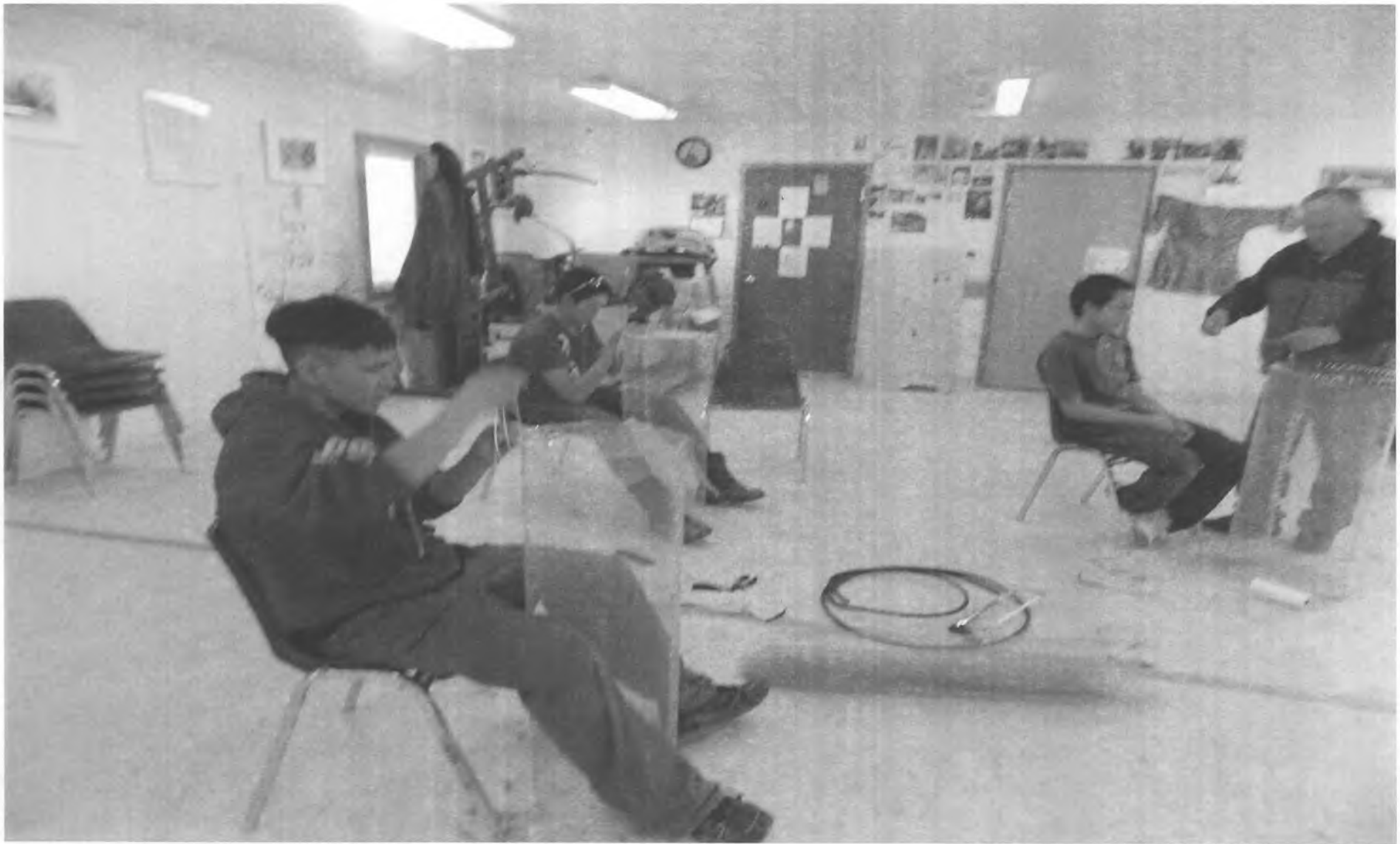
Digging Clay for Molding



Community Potluck for our Teacher's



Making Taluyaqs / Black Fish Traps



Making Kuspek's



Dip Netting for Tom Cod's



Learning to Drum and Dance



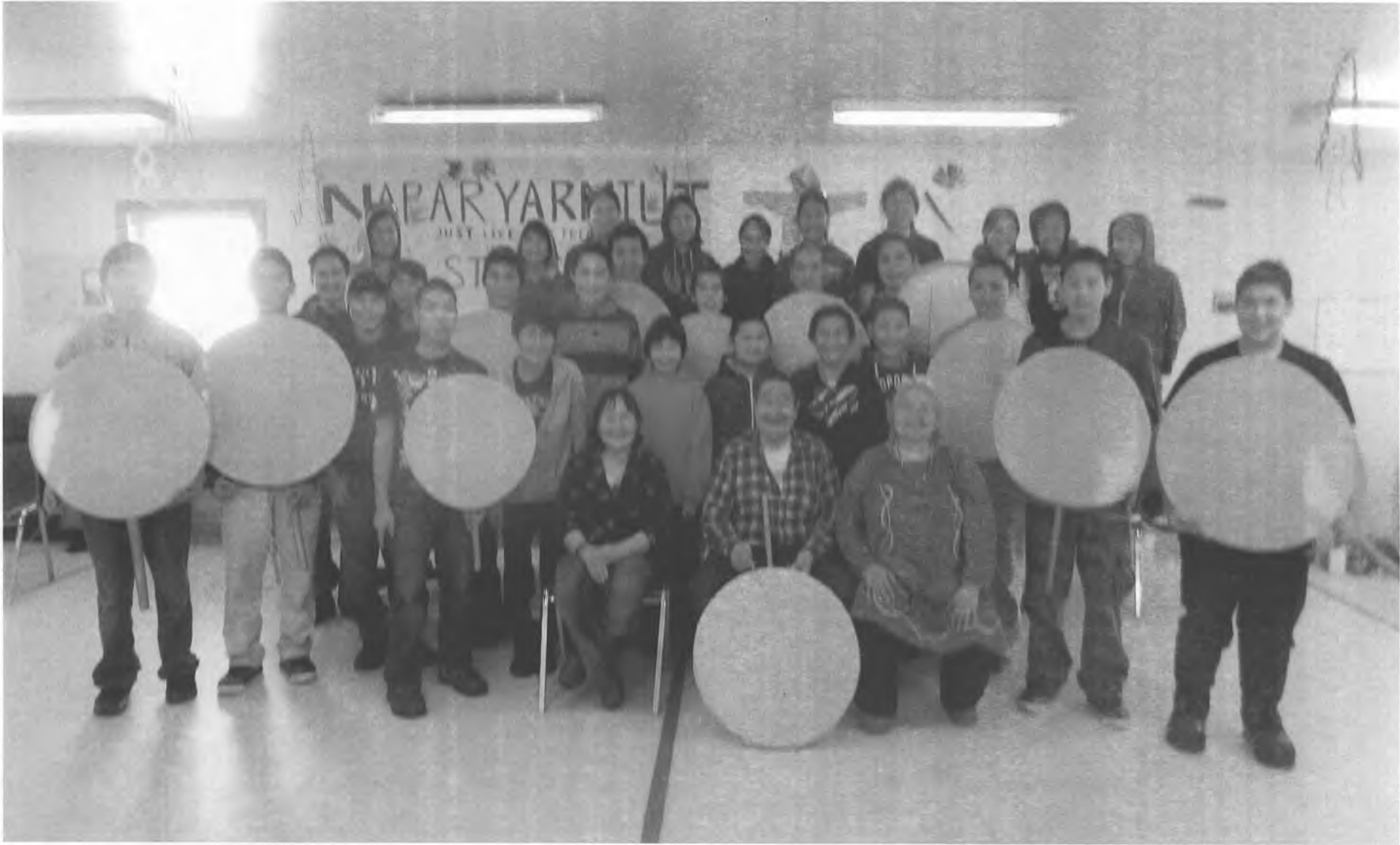
Taking Over



Making it their OWN



Hooper Bay Traditional Youth Dancers



The Qasgiq (Sacred Space) Model: A Yup'ik Theory-Driven Approach to Prevention

Learning and teaching:

This activity is an important bridge between ancient knowledge and current circumstances and provides a safe place for youth.

Invite and plan time for elders to talk about the traditional qasgiq and

what happened in it. Ask the elders to point out how their life experiences increased their reasons for living and sobriety. By highlighting the stories the elders give, you'll emphasize with youth their local role models. They also will have clear understanding about the community limits of alcohol use.

Youth will learn communal-mastery in a qasgiq setting, just as those who sat in one during ancient times.

Reinforce:

After the module have a conversation with the participants about what they liked or disliked about the event. Use the findings to think about what things you want to have continued and reinforced in future modules.

Closing: Do your community closing.

The Qasgiq

The qasgiq, a sod house built halfway into the arctic tundra, held a vital place in Yup'ik culture.

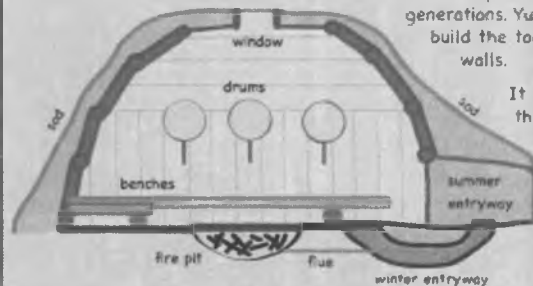
Literally the qasgiq was the men's house. The structure provided a place of education for the young boys and men of a community. It was a place to think and solve problems. A male could come to understand his place in the order of the universe.

The qasgiq was also the community's place of worship and prayer, where Yup'iks held their life celebrations.

It was a place to hand down history to younger generations. Yup'ik men learned to survive and build the tools of survival within its dirt walls.

It was a place of entertainment, of theater. A place to welcome guests, flesh or spirit.

The qasgiq was also the Yup'ik town hall, a place where important political decisions were made.



Yup'ik Values and Traditions:

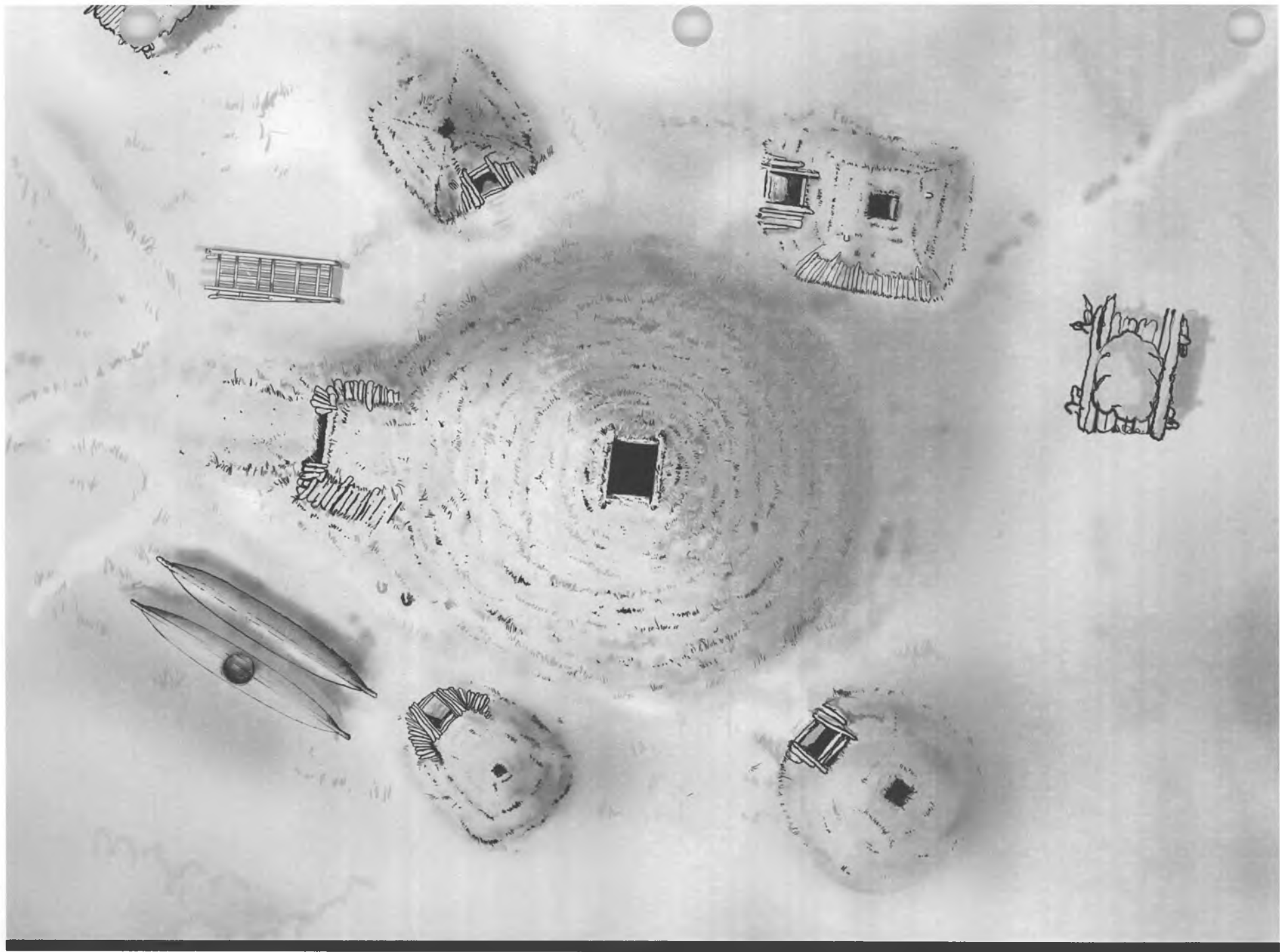
- Always cooperate to achieve what is best for the community
- Have a sacred, respectable gathering place for teaching, learning and working
- Respect the feelings and property of others
- Respect for elders

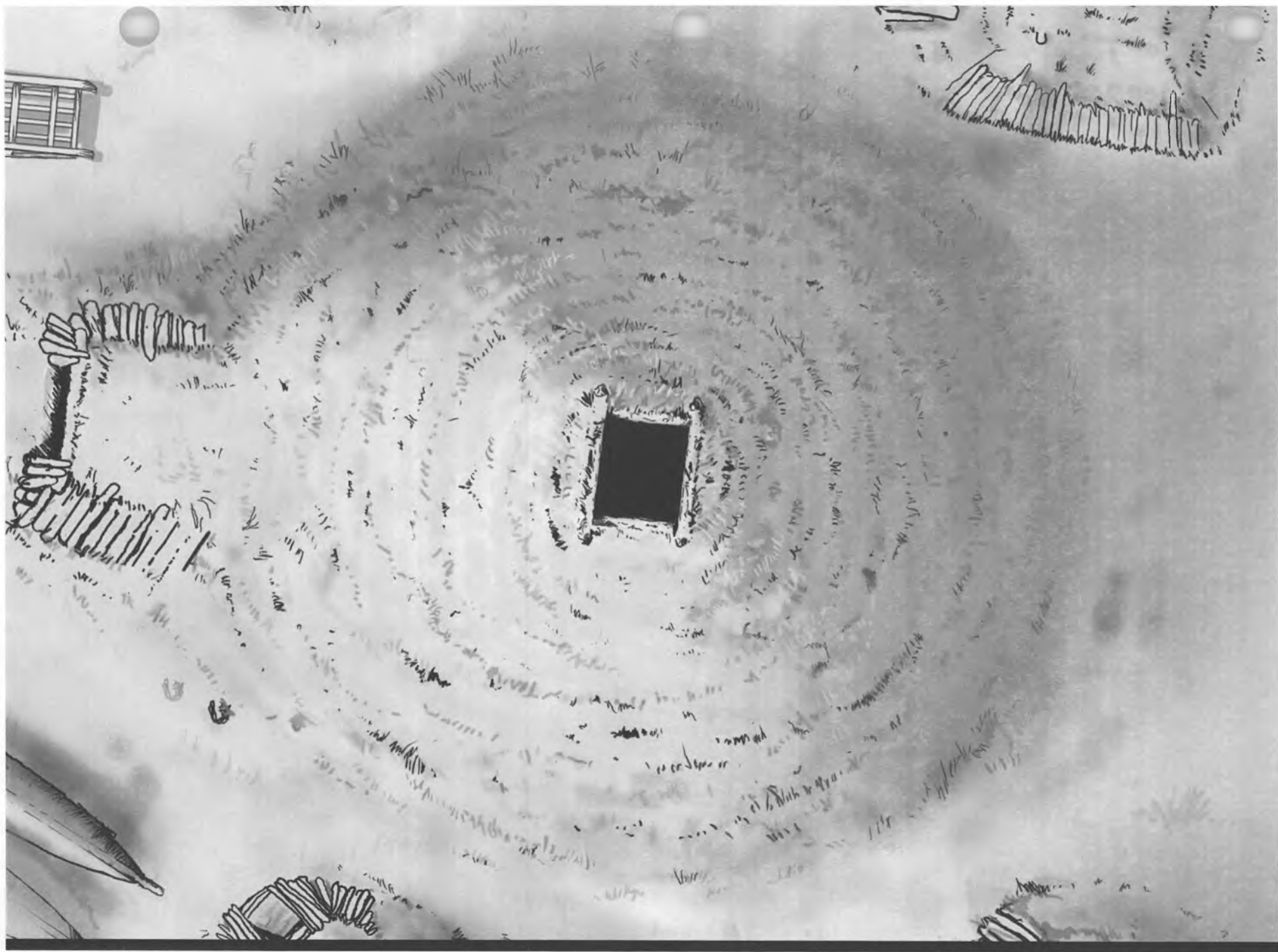
THE
QASGIQ
MODEL



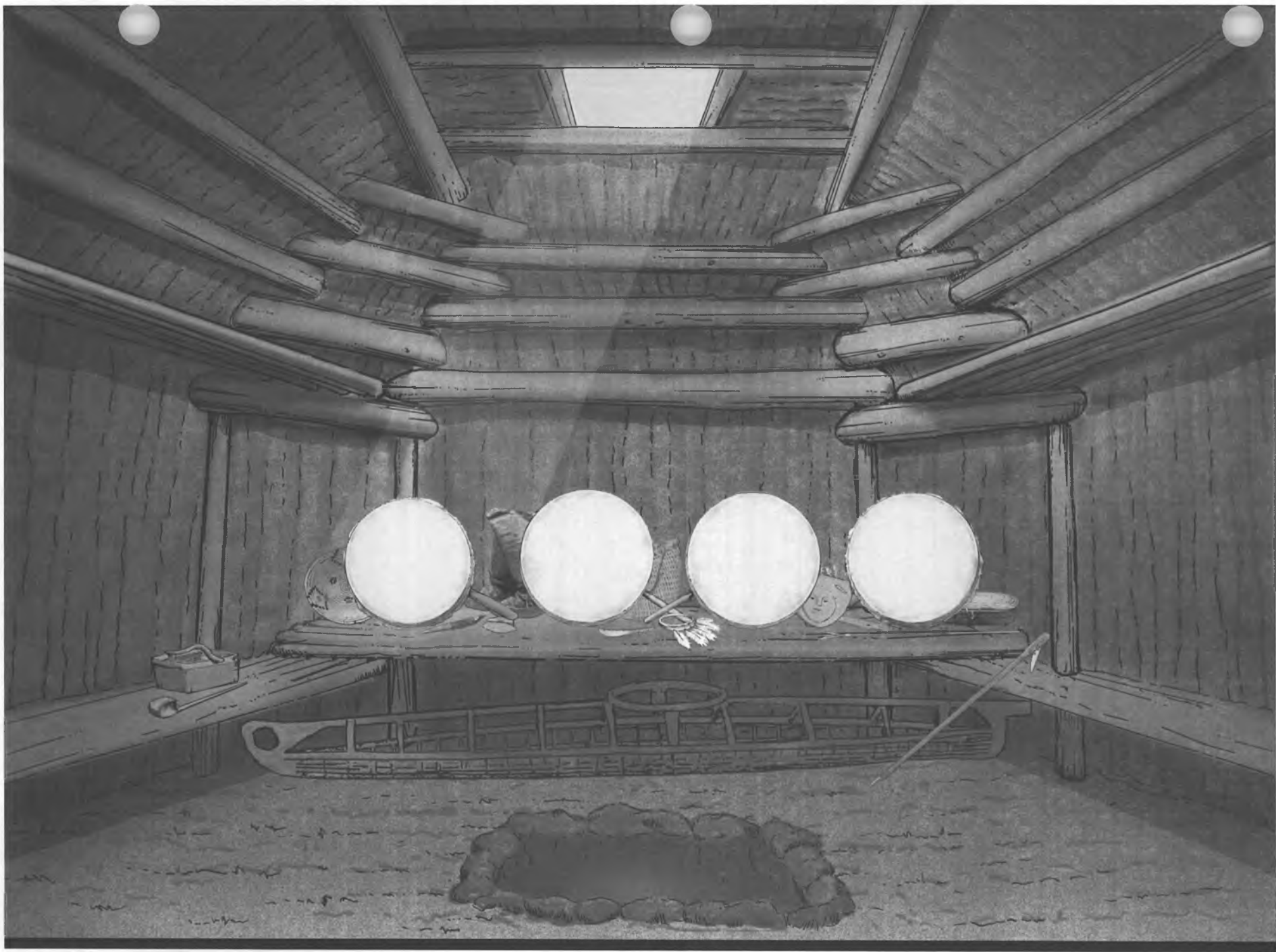


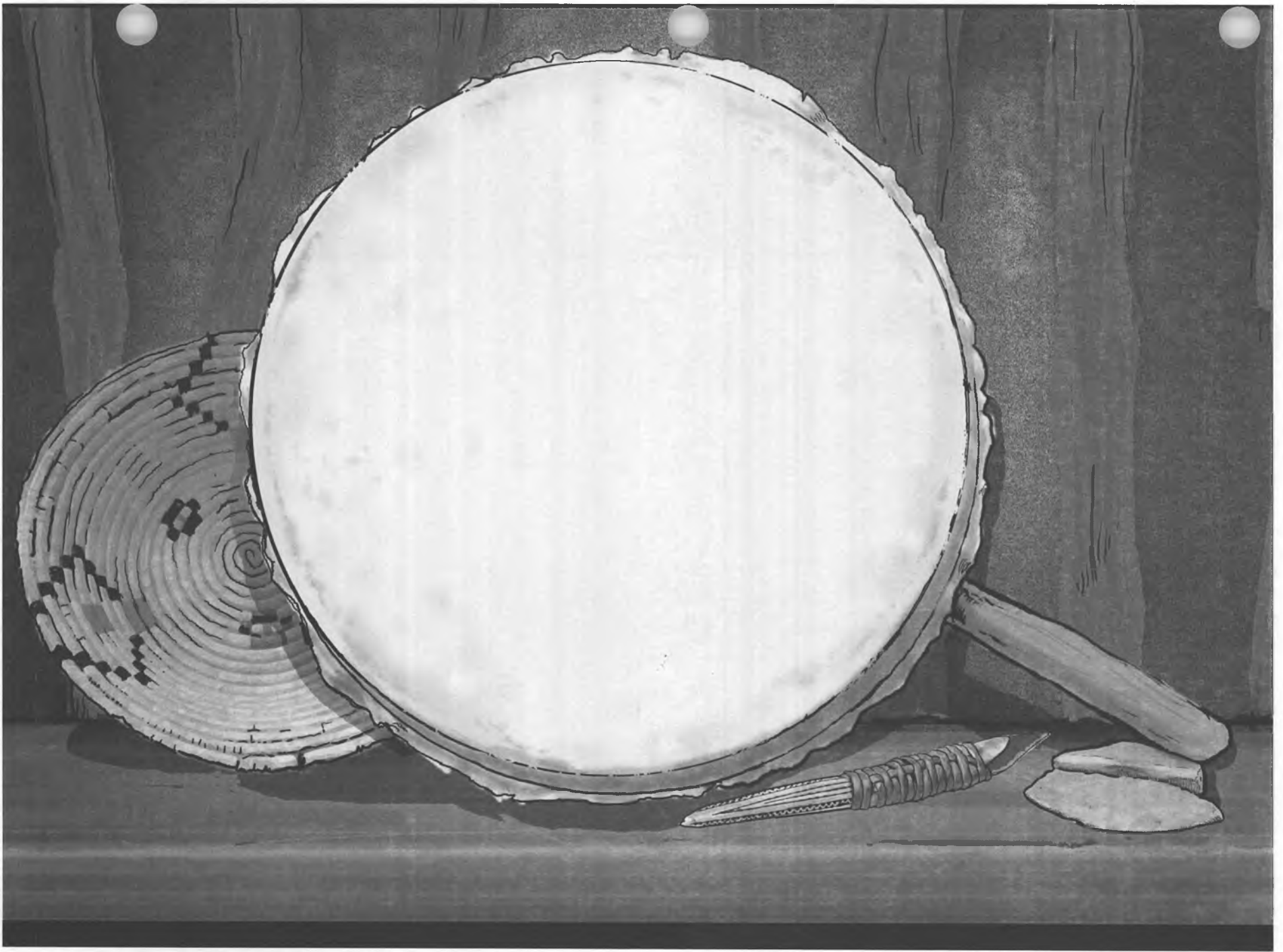












A black and white illustration of a Qasgiq, a traditional Inuit drum. The drum is large and circular, with a light-colored, textured surface. The word "QASGIQ" is written in bold, black, sans-serif capital letters across the center of the drum. To the left of the main drum is a smaller, woven basket-like drum with a spiral pattern. In the foreground, there are several tools: a long wooden handle, a knife with a wrapped handle, and two pieces of stone or bone. The background is a dark, textured surface, possibly a wall or a piece of wood. Three circular punch holes are visible at the top of the page.

QASGIQ



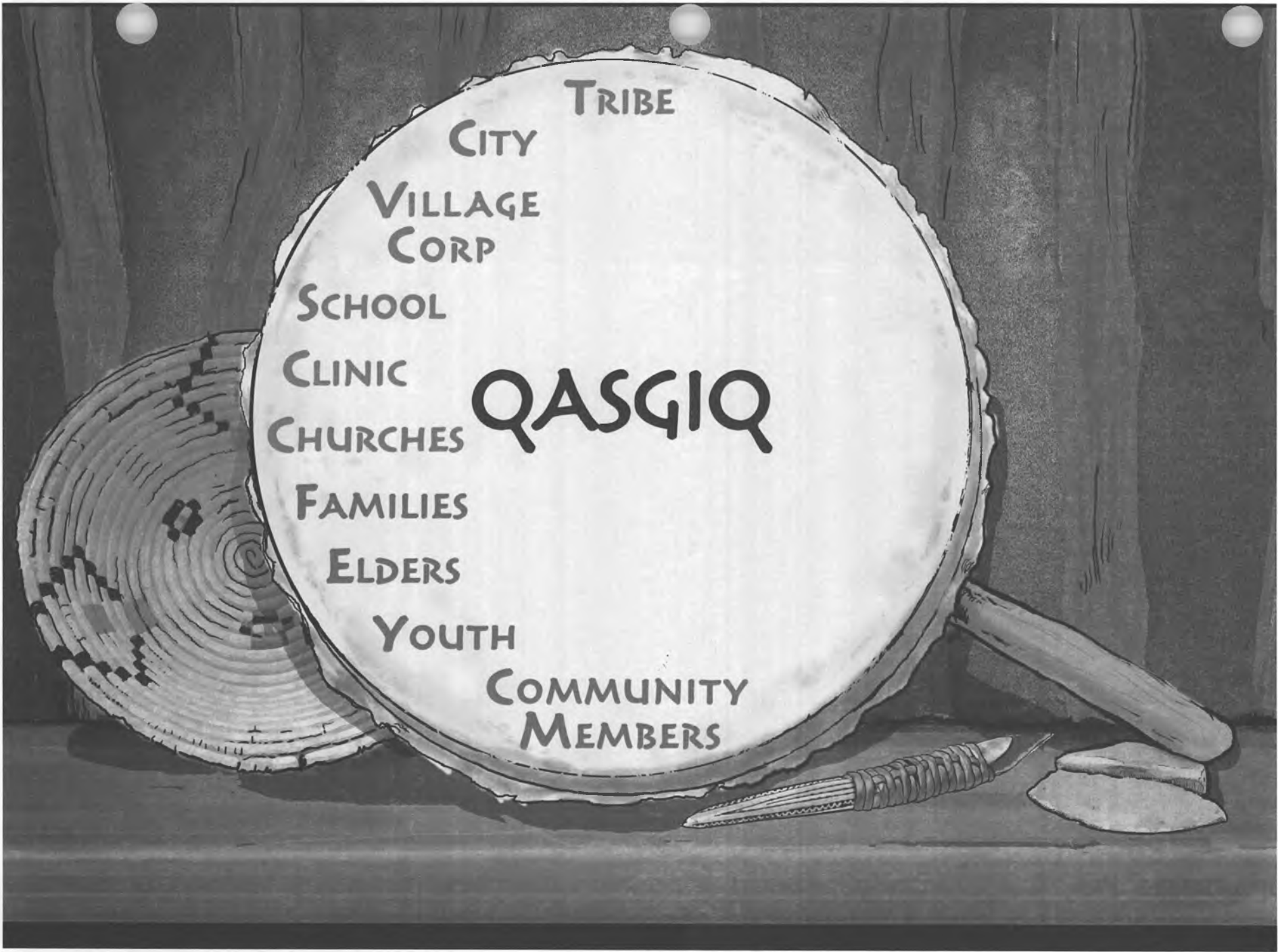
QASGIQ

FAMILIES

ELDERS

YOUTH

COMMUNITY
MEMBERS



TRIBE

CITY

VILLAGE
CORP

SCHOOL

CLINIC

CHURCHES

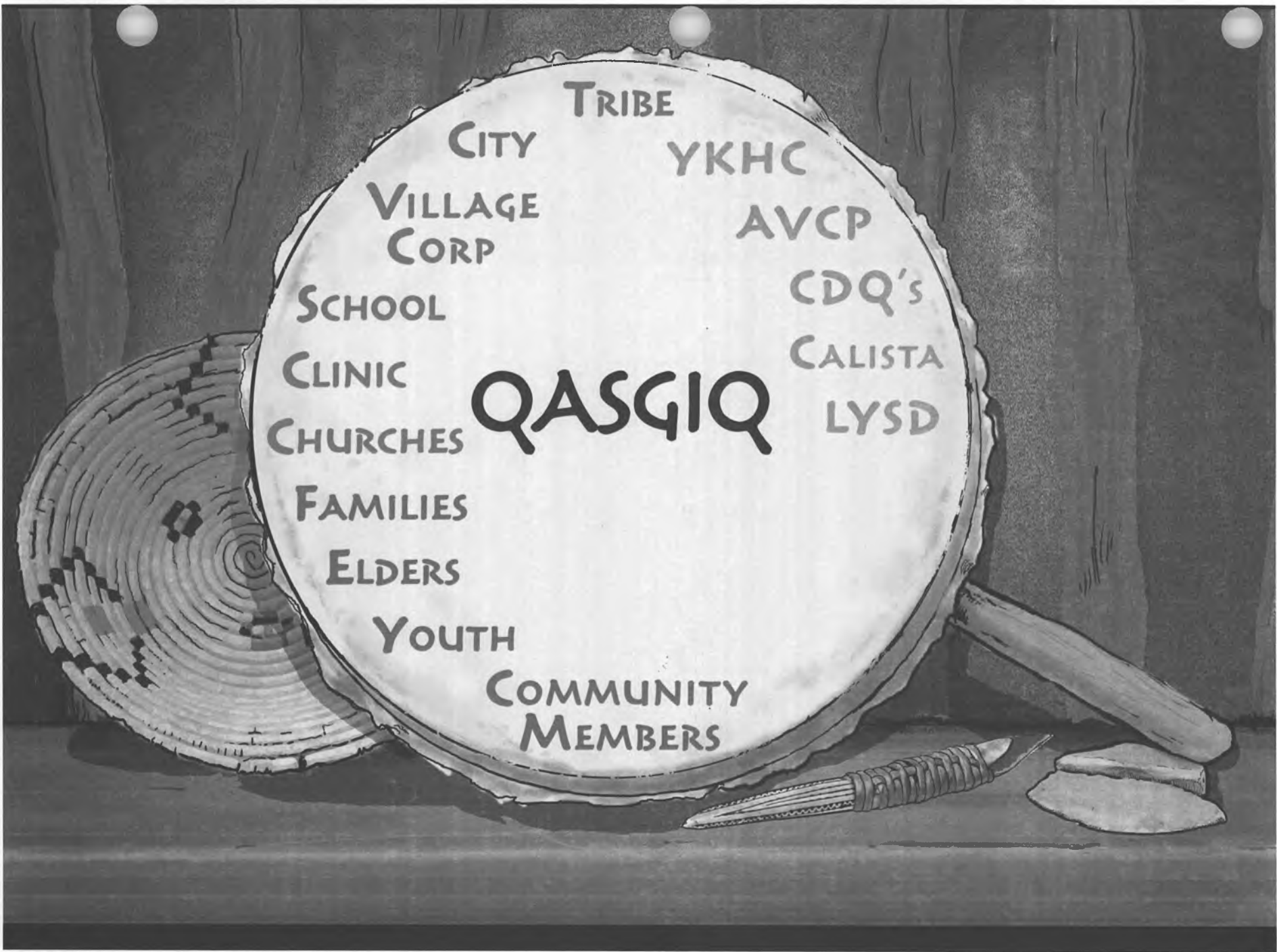
FAMILIES

ELDERS

YOUTH

COMMUNITY
MEMBERS

QASGIQ



TRIBE

CITY

YKHC

VILLAGE
CORP

AVCP

SCHOOL

CDQ's

CLINIC

CALISTA

CHURCHES

QASGIQ

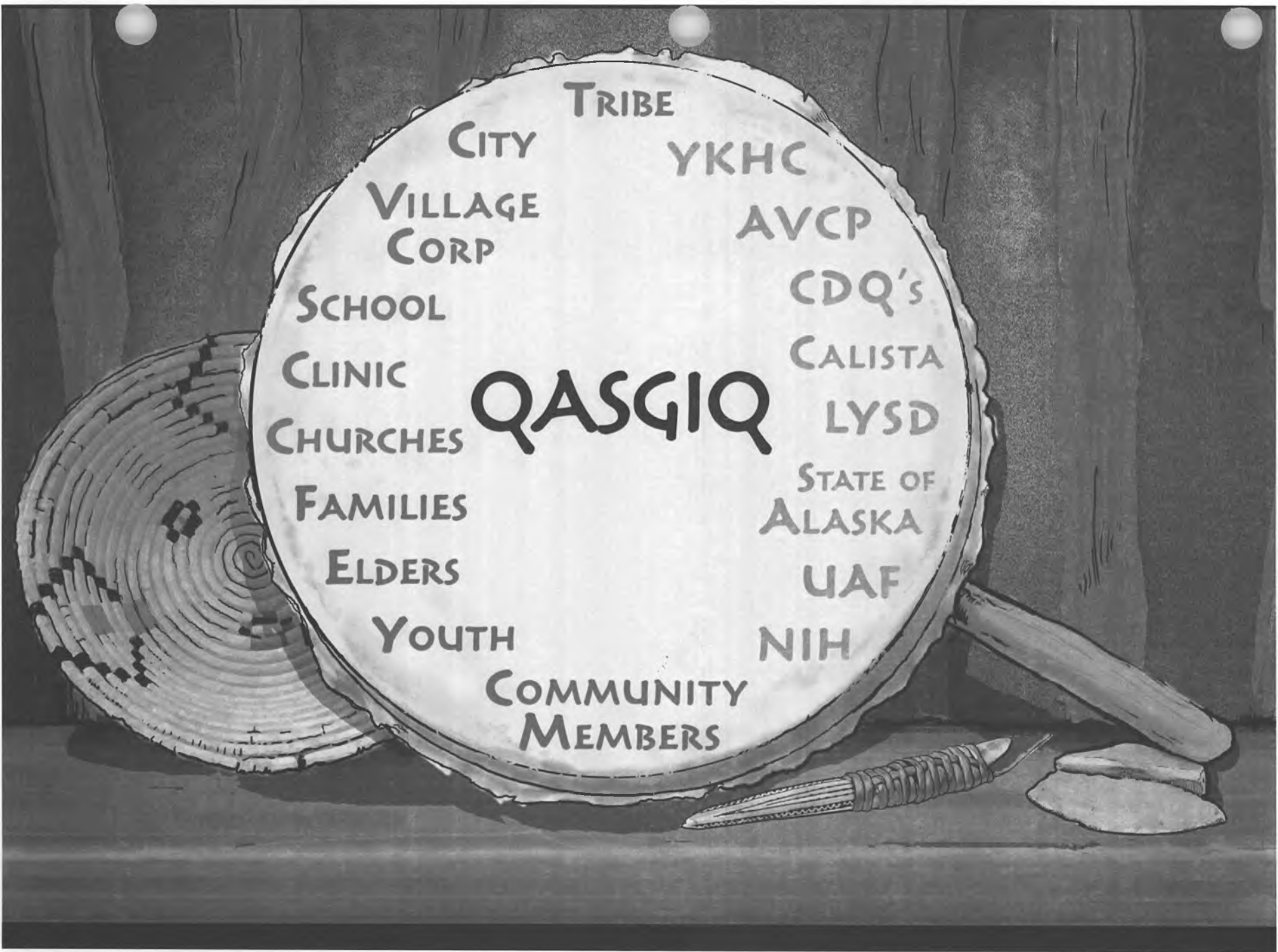
LYSD

FAMILIES

ELDERS

YOUTH

COMMUNITY
MEMBERS



TRIBE

CITY

YKHC

VILLAGE
CORP

AVCP

SCHOOL

CDQ's

CLINIC

CALISTA

CHURCHES

QASGIQ

LYSD

FAMILIES

STATE OF
ALASKA

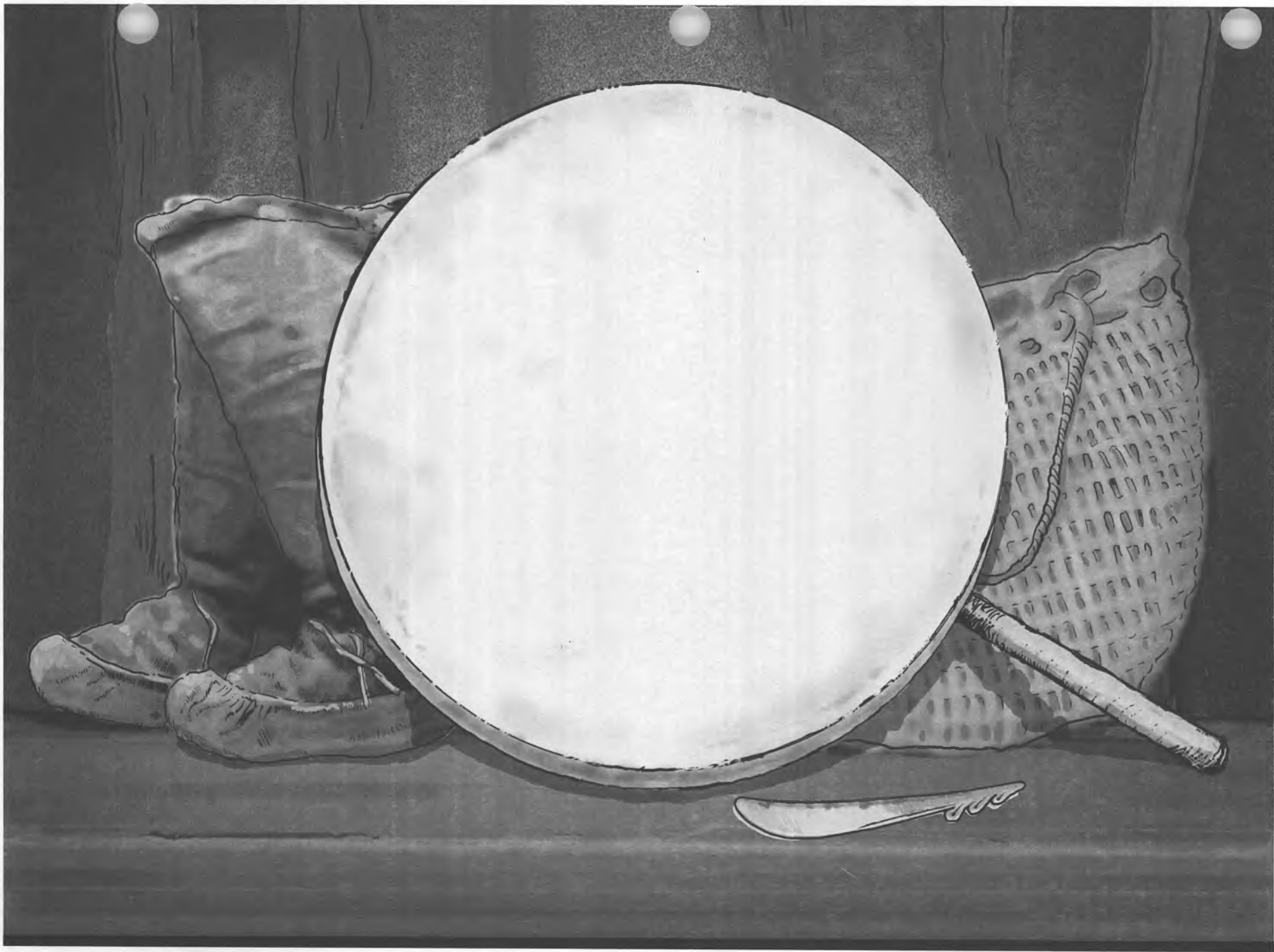
ELDERS

UAF

YOUTH

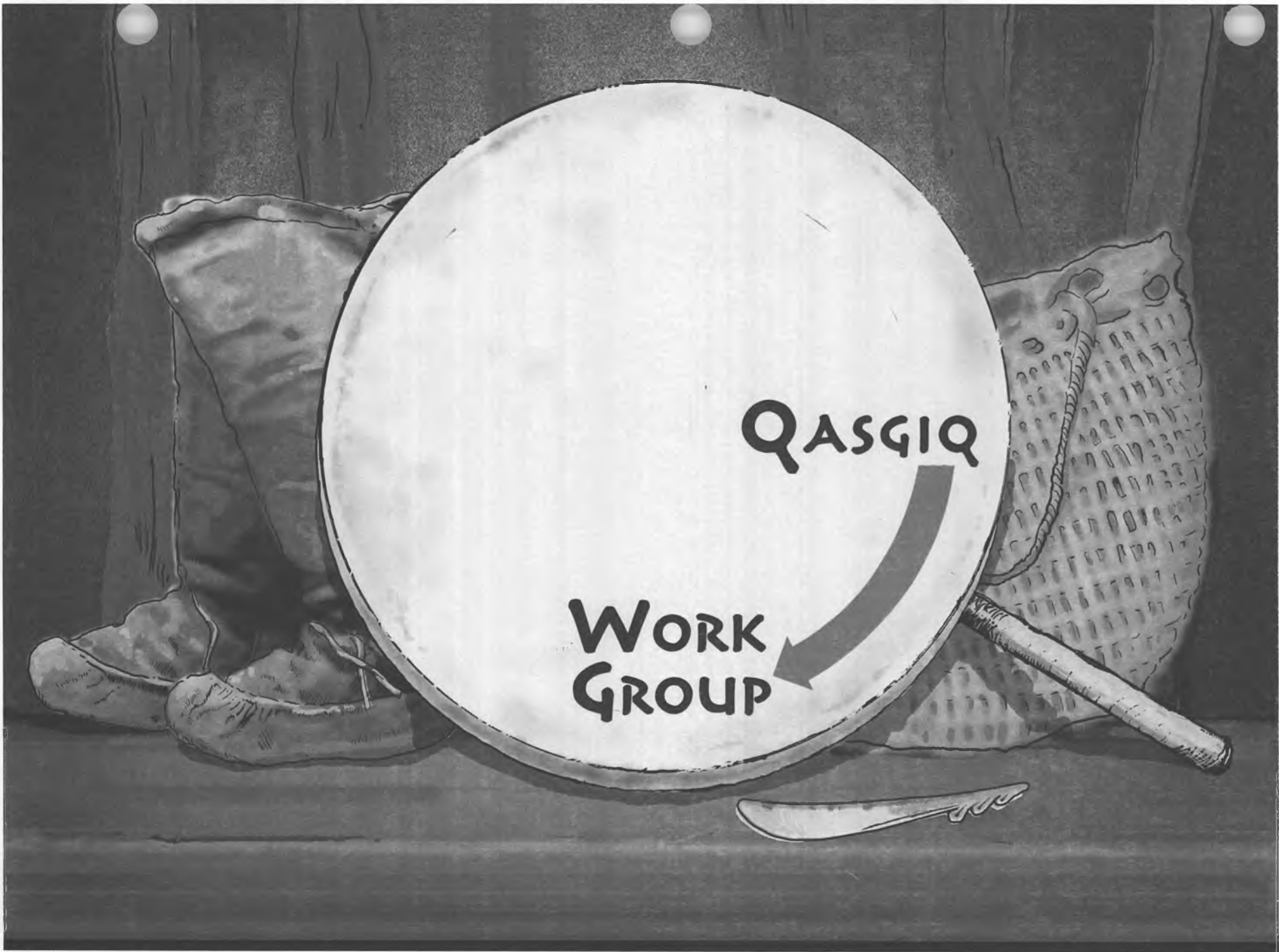
NIH

COMMUNITY
MEMBERS



A black and white illustration of a drum and its accessories. The drum is the central focus, with the word "QASGIQ" written on its surface. To the left are two boots, and to the right is a woven basket. A knife lies on the ground in front of the drum. The background is dark and textured, suggesting a wooden wall or floor. Three circular marks are visible at the top of the page, likely from a binder.

QASGIQ



QASGIQ

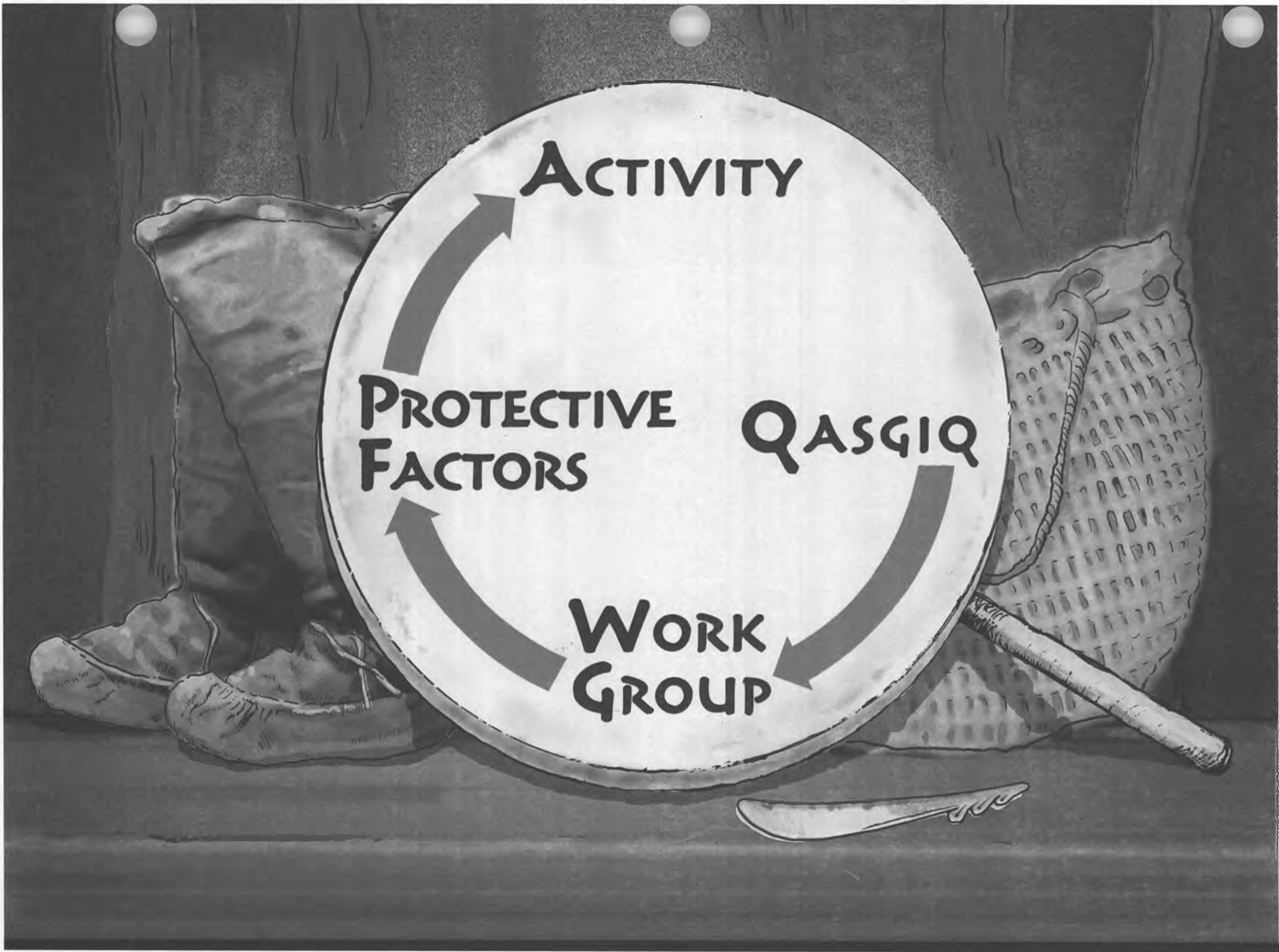
**WORK
GROUP**

A black and white illustration featuring a large, light-colored drum as the central focus. The drum is set against a dark, textured background that resembles a wooden wall. To the left of the drum are a pair of traditional, heavy boots. To the right is a woven basket with a handle. In the foreground, a curved knife lies on the ground. The drum itself has three main text elements: 'PROTECTIVE FACTORS' on the left, 'QASGIQ' on the right, and 'WORK GROUP' at the bottom center. Two thick, dark arrows curve from the 'WORK GROUP' text towards the 'PROTECTIVE FACTORS' and 'QASGIQ' text, suggesting a cyclical or interconnected relationship between these elements.

**PROTECTIVE
FACTORS**

QASGIQ

**WORK
GROUP**



ACTIVITY

**PROTECTIVE
FACTORS**

QASGIQ

**WORK
GROUP**

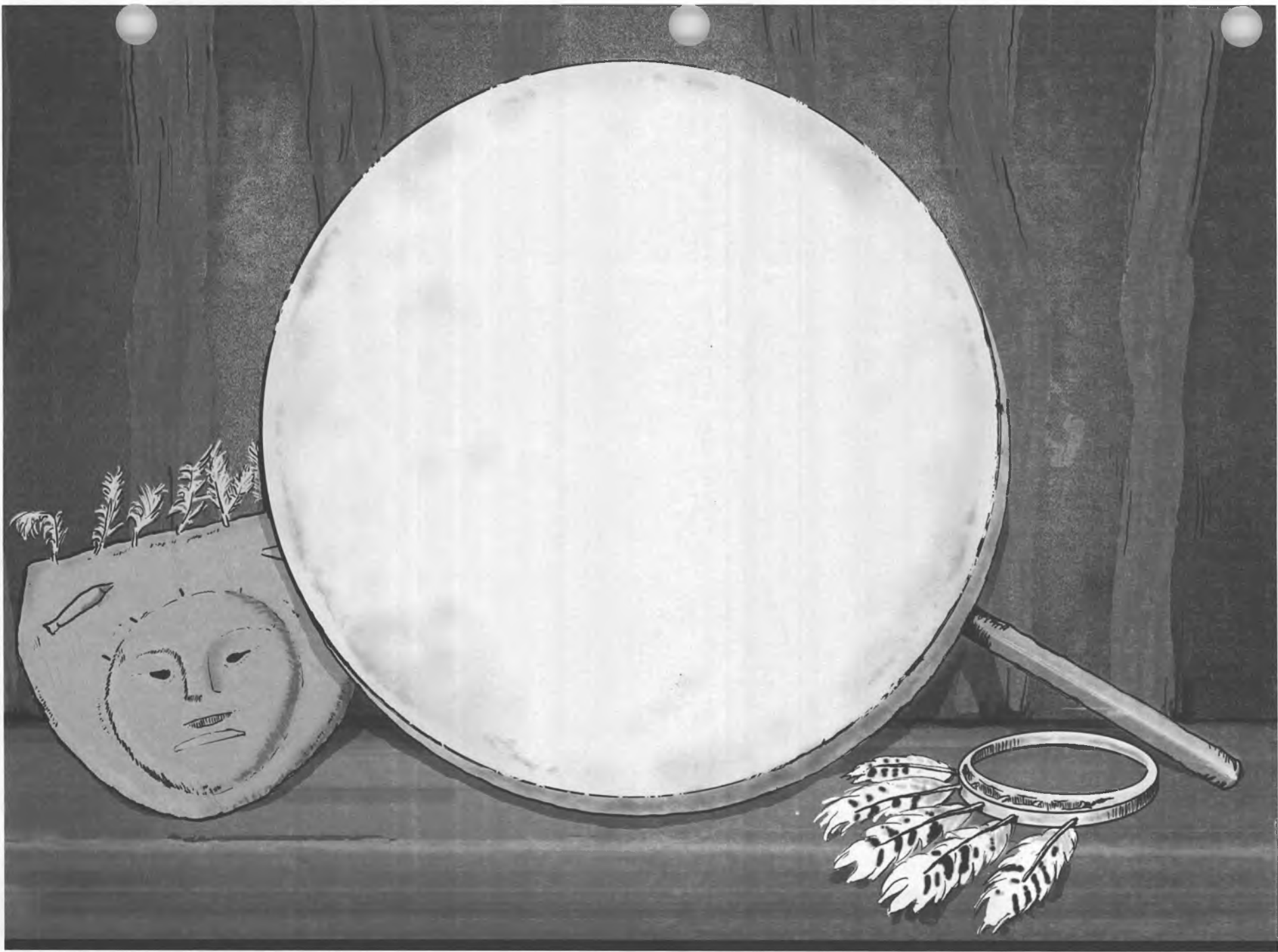


ACTIVITY

**PROTECTIVE
FACTORS**

QASGIQ

**WORK
GROUP**



PROTECTIVE FACTORS



**PROTECTIVE
FACTORS**

COMMUNITY

INDIVIDUAL

FAMILY



PROTECTIVE FACTORS

COMMUNITY

Safe Places • Opportunities
Role Models • Limits on
Alcohol Use

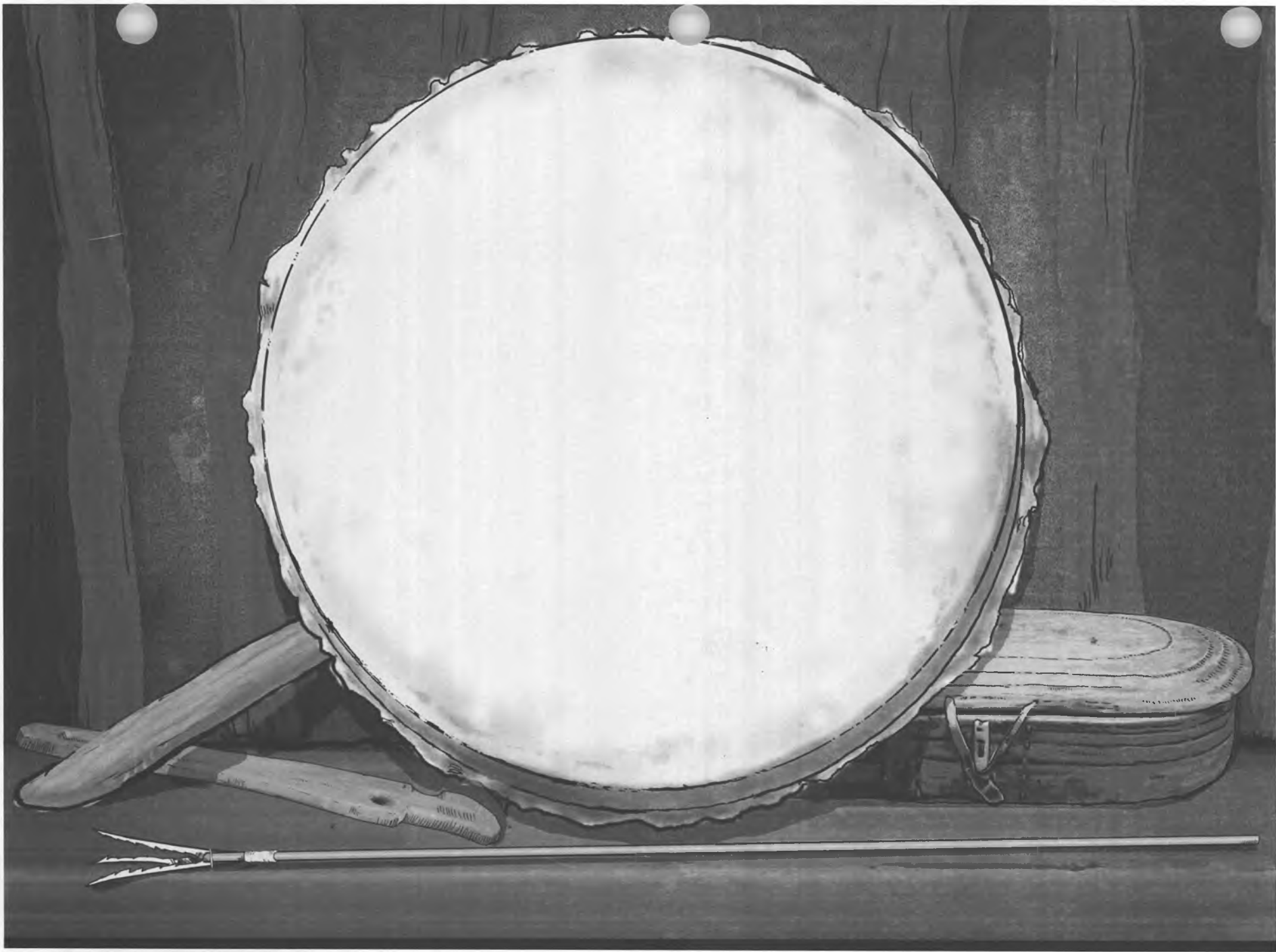
INDIVIDUAL

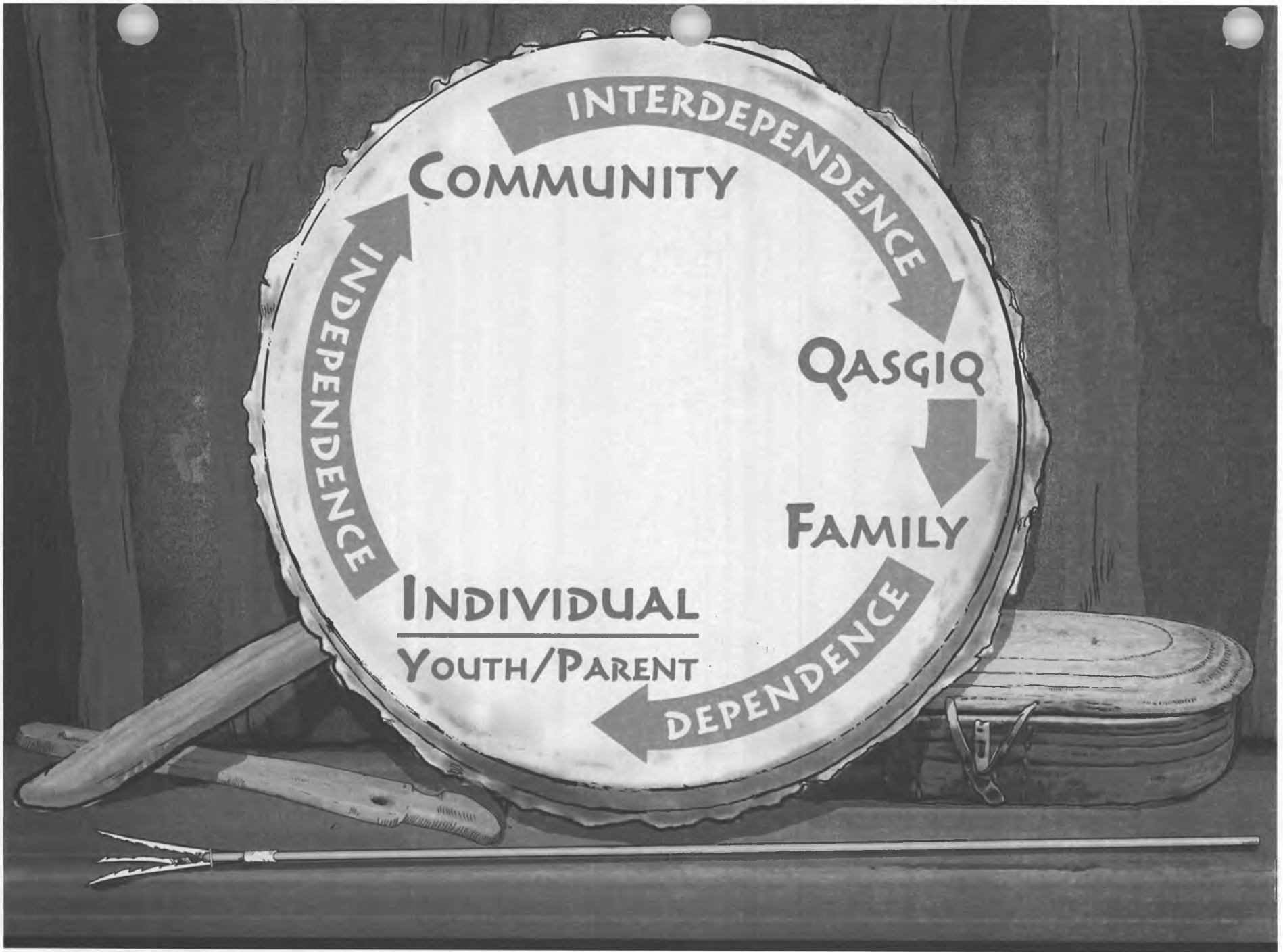
Ellangneq - Awareness
Communal Mastery
Wanting to be Role Model
Knowing Who You Are
Belief in Yourself
Giving

FAMILY

Praise and Affection
Treated as Special
Clear Limits
Role Models for
Sobriety







INTERDEPENDENCE

COMMUNITY

INDEPENDENCE

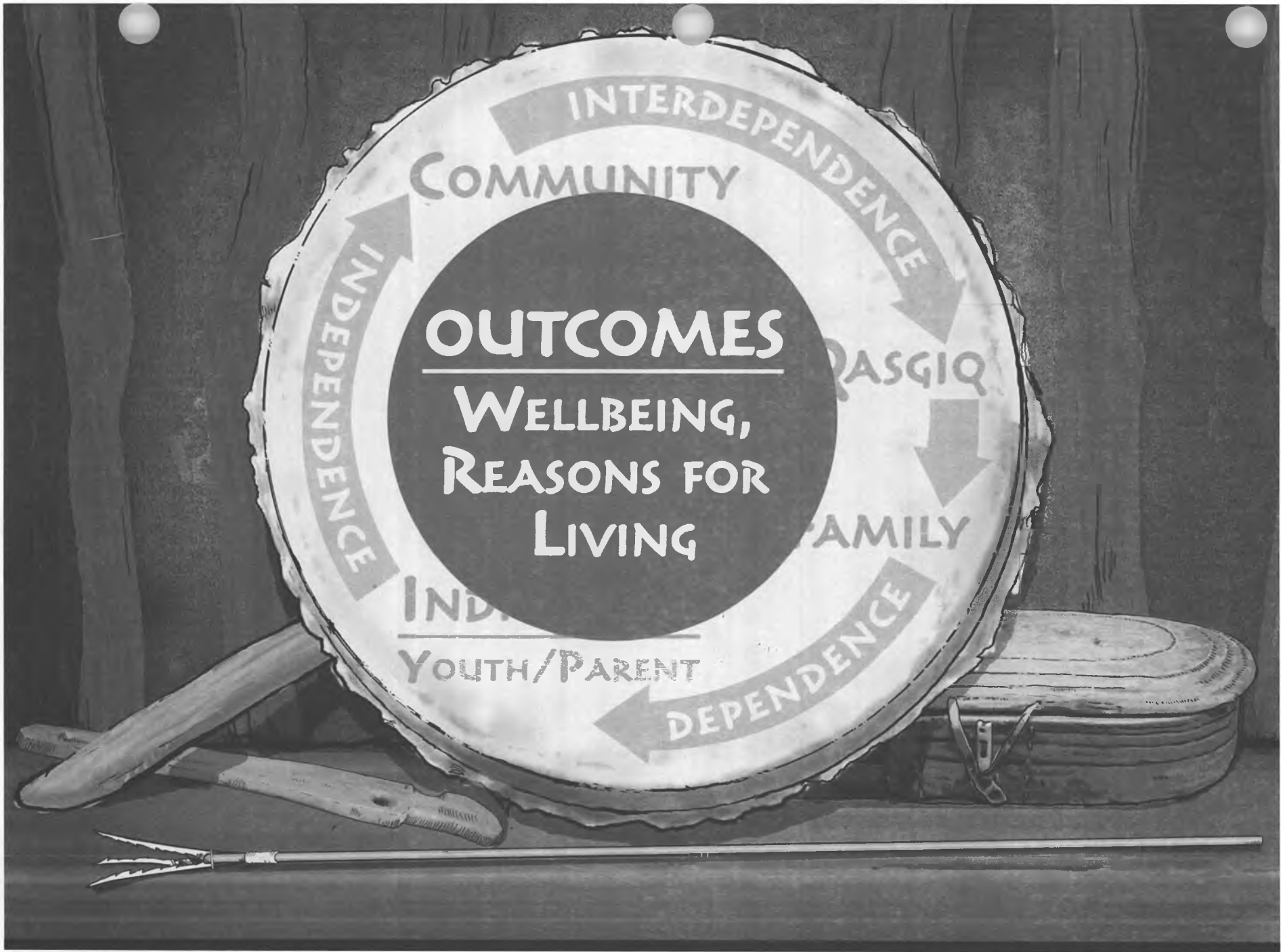
QASGIQ

FAMILY

INDIVIDUAL

YOUTH/PARENT

DEPENDENCE



INTERDEPENDENCE

COMMUNITY

OUTCOMES

WELLBEING,
REASONS FOR
LIVING

QASGIQ

FAMILY

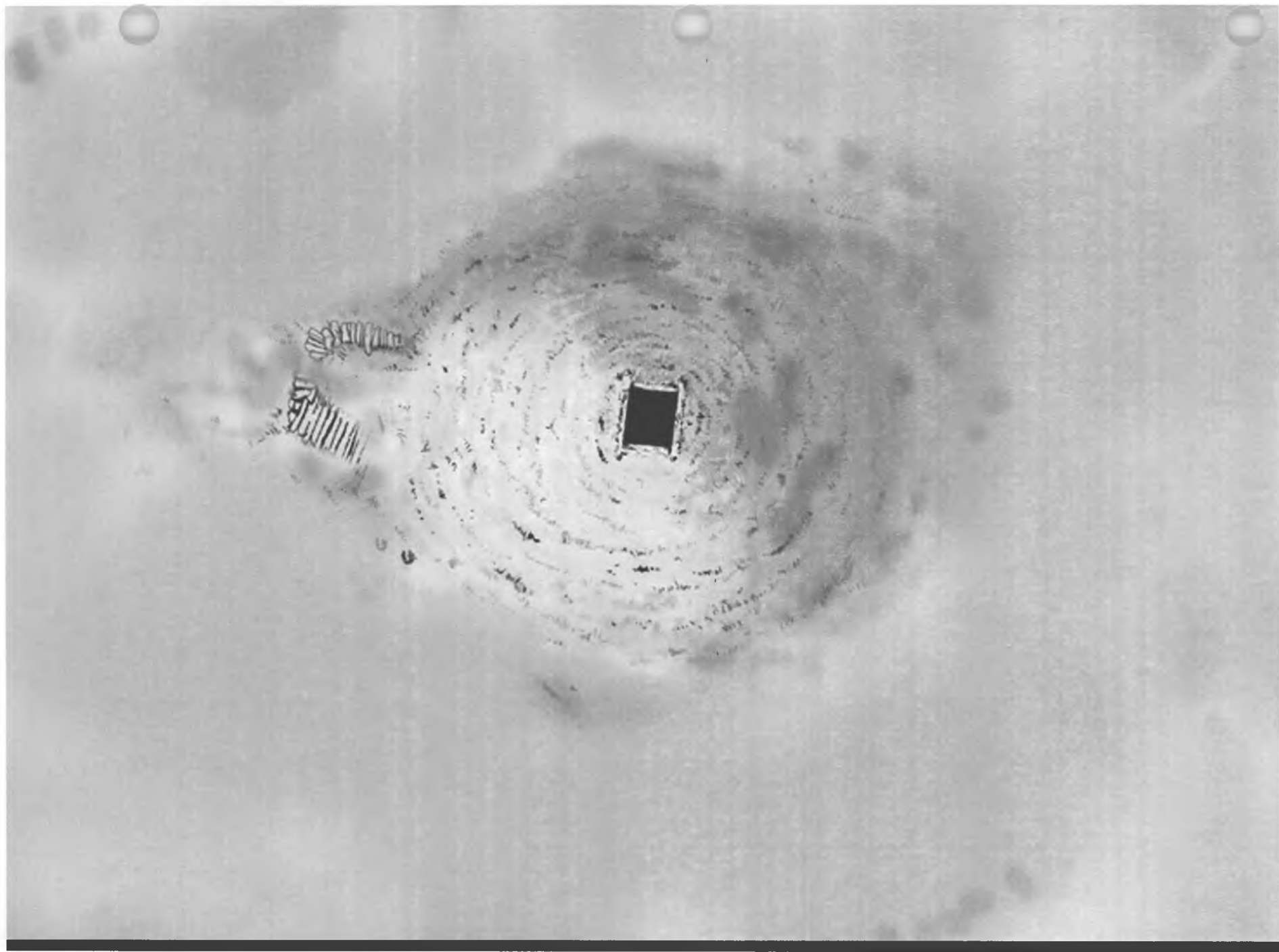
INDI

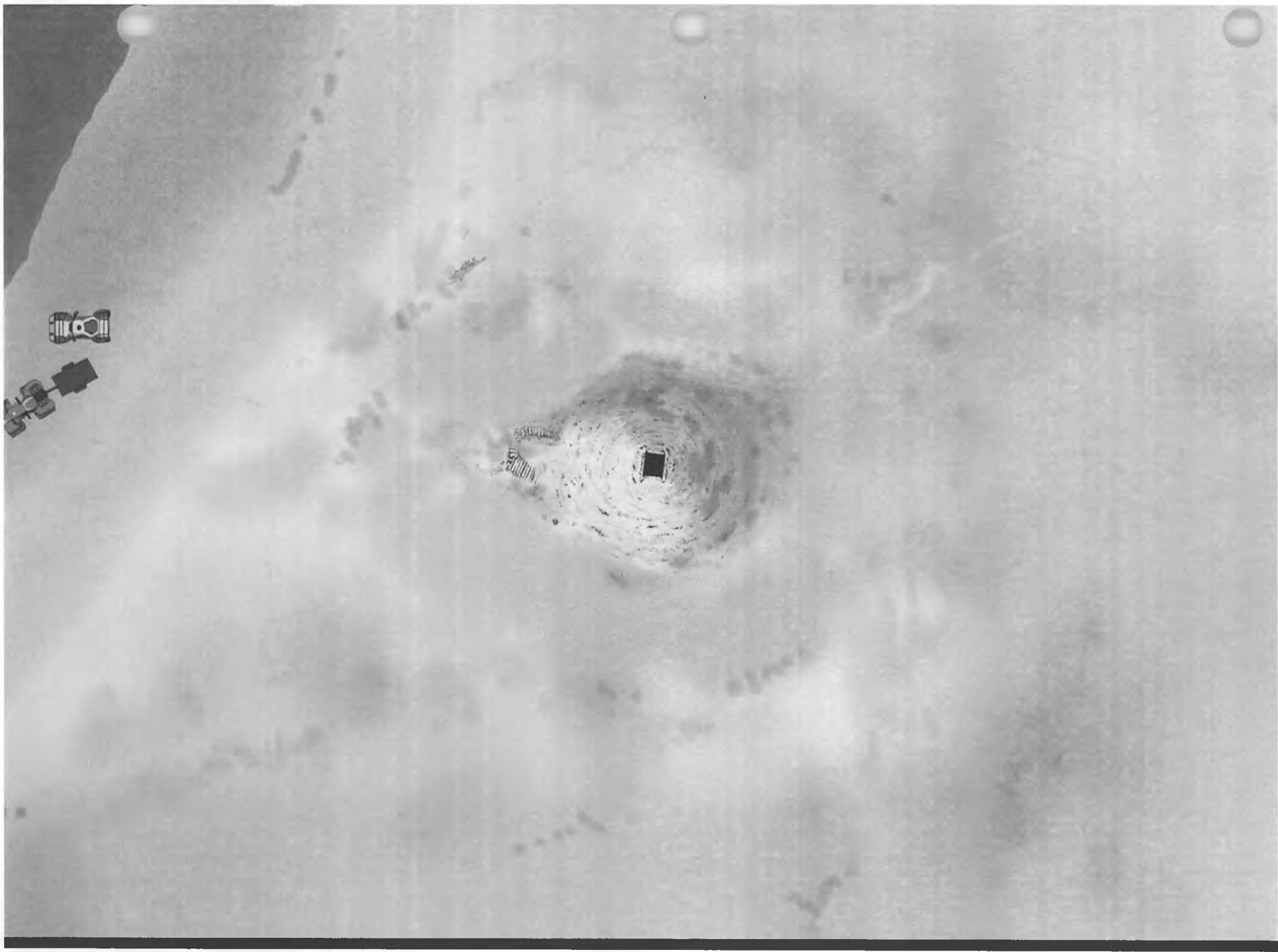
DEPENDENCE

YOUTH/PARENT

DEPENDENCE



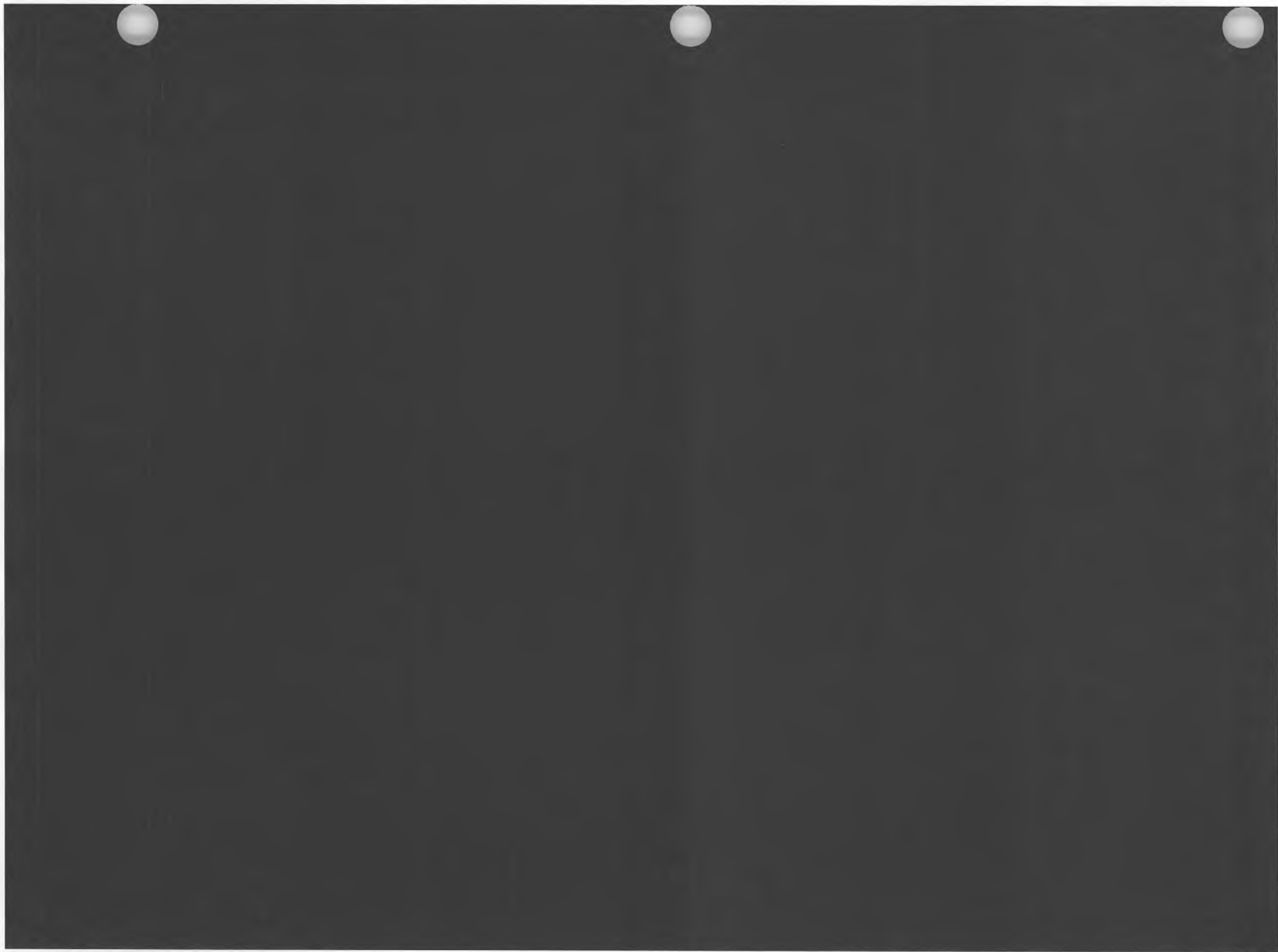














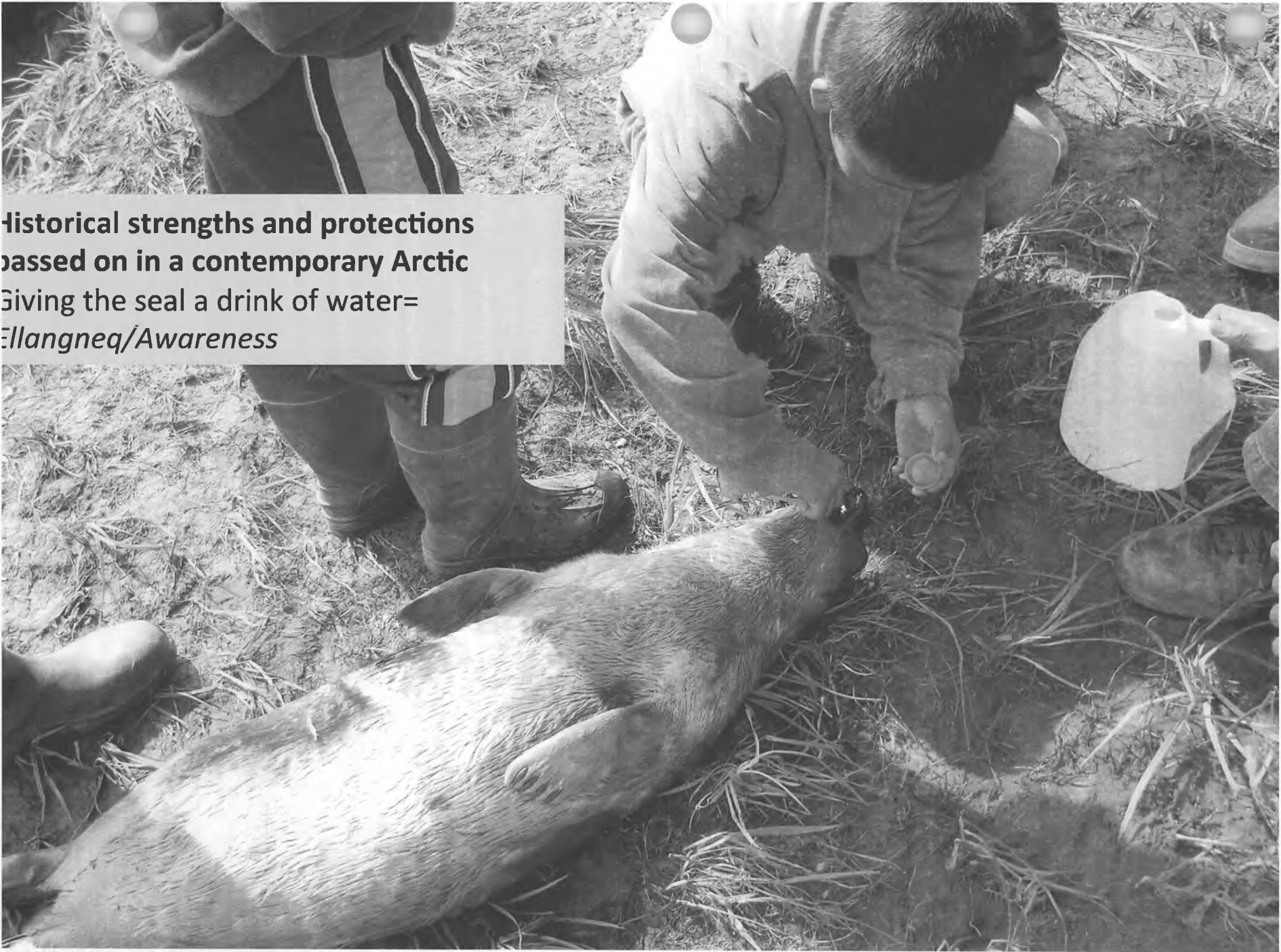
Creating Qasgiq

Prevention is *not* a program: It is a way of life=
Yuu'yaraq: Emmonak's Project

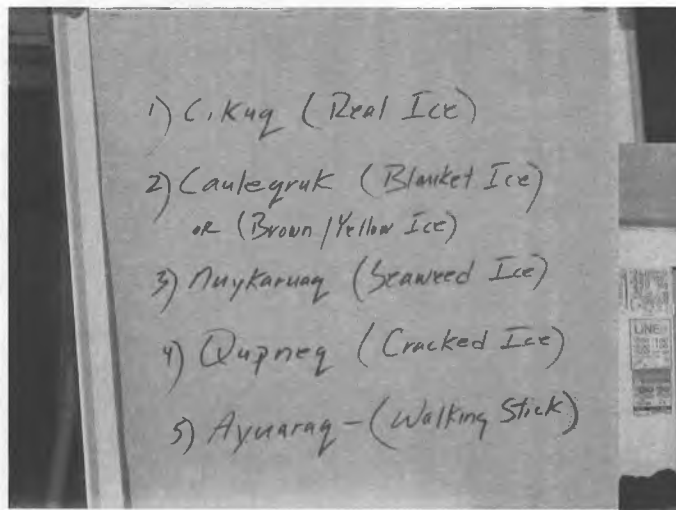




**Historical strengths and protections
passed on in a contemporary Arctic**
Giving the seal a drink of water=
Ellangneq/Awareness



The Role of Research in Developing Effective Prevention for Alaska Native People



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Community Engaged Measurement Development Testing the Protective Factors Model

413 rural Alaska Native youth ages 12-18

NIAAA R21 AA016098

- Protective Factors

- Individual

- Fok, C. C. T., Allen, J., Henry, D., Mohatt, G .V. & People Awakening Team (2011). The Multicultural Mastery Scale for youth: Multidimensional assessment of culturally mediated coping strategies, *Psychological Assessment*.
 - Mohatt, N., Fok, C. C. T., Burket, R., Henry, D., & Allen, J. (2011). The *Ellangumaciq* Awareness Scale: Assessment of awareness of connectedness as a culturally-based protective factor for Native American youth. *Cultural Diversity & Ethnic Minority Psychology*. 17, 444-455.

- Family

- Fok, C.C.T., Allen, J, Henry, D., & People Awakening Team (in press). The Brief Family Relationships Scale: An adaptation of the relationship dimension of the Family Environment Scale. *Assessment*.

- Community

- Peer Influences

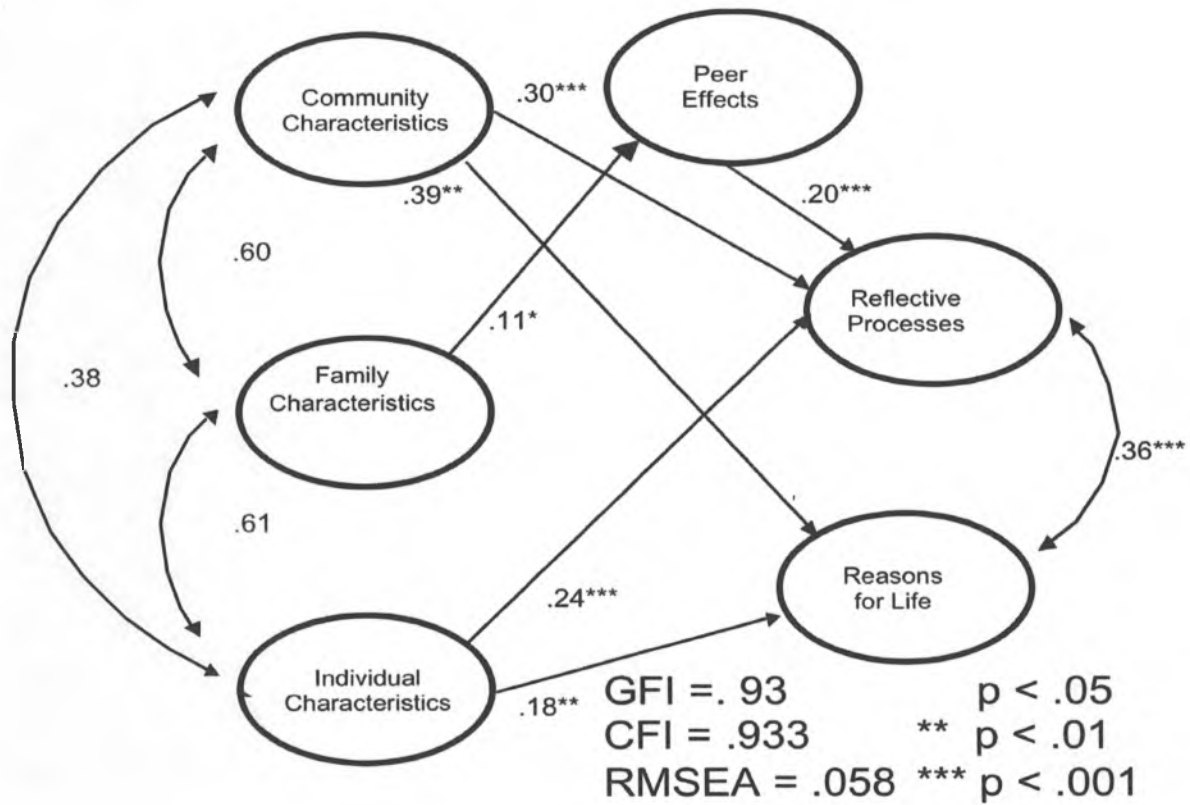
- Reflective Processes about Alcohol Use

- Allen, J., Fok, C.C.T., Henry, D., Skewes, M., & People Awakening Team (invited submission). *Umyuancaryaraq* “reflecting”: Multidimensional assessment of reflective processes about the consequences of alcohol use among Yup’ik Alaska Native youth. *American Journal of Drug and Alcohol Abuse*.

- Reasons for Life



Cuqyun Protective Factors Pathways Model

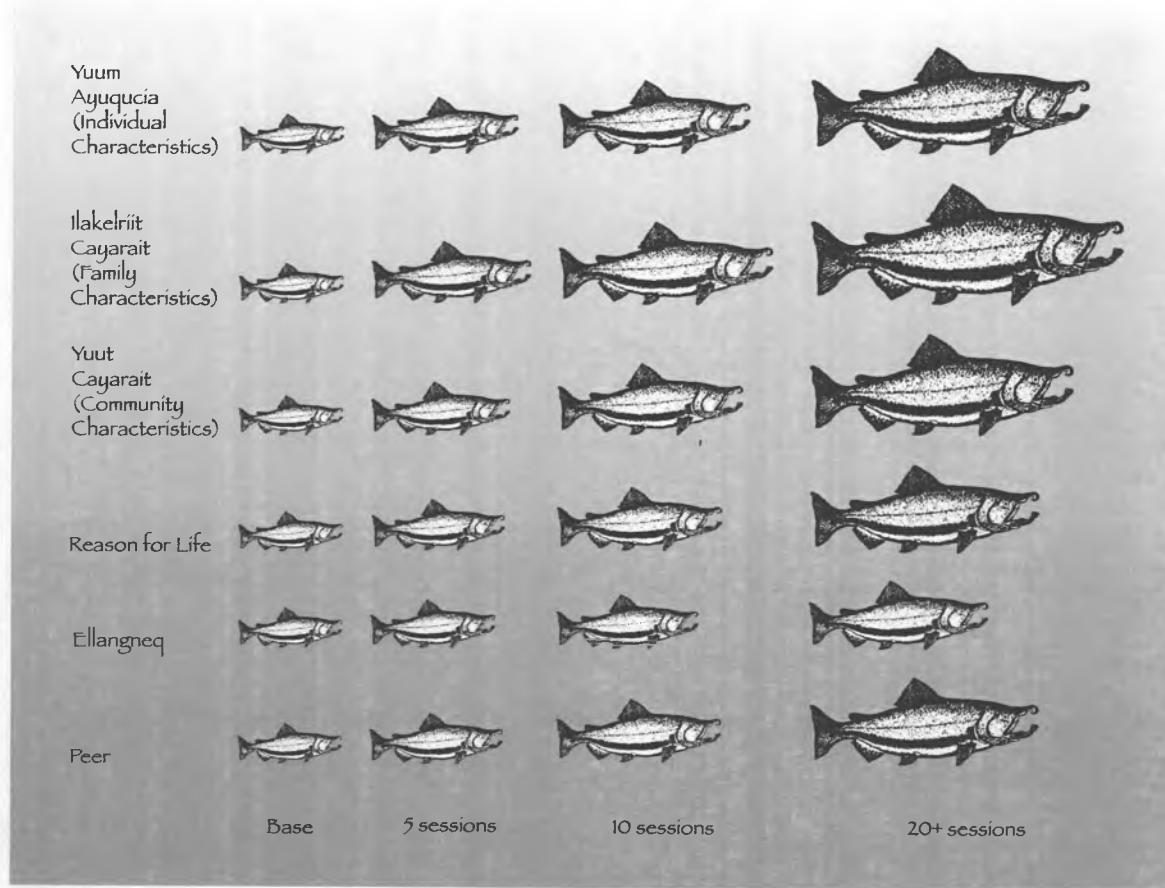


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Elluam Tungiinun

Impact at 5, 10, and 20 sessions in Alakanuk

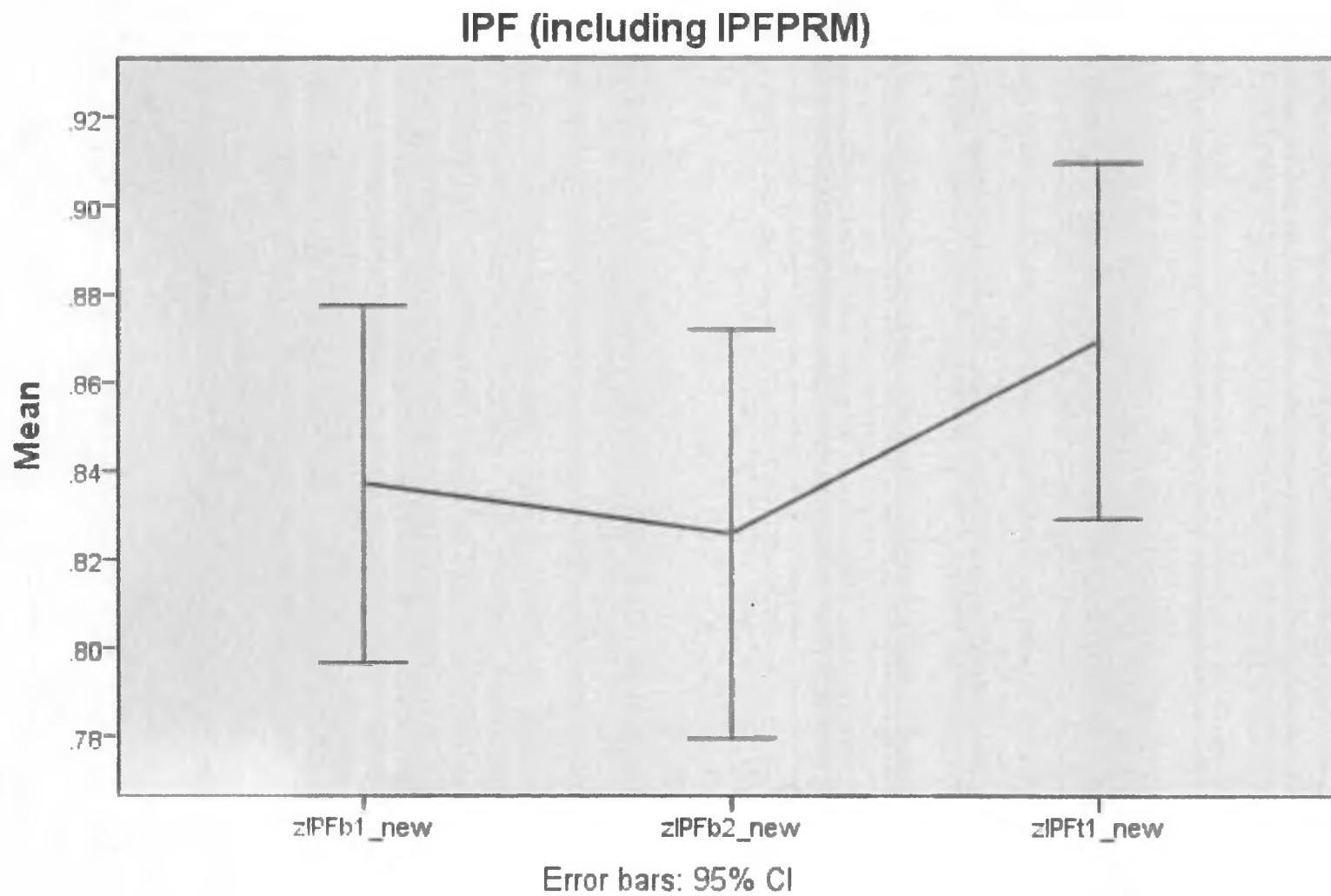


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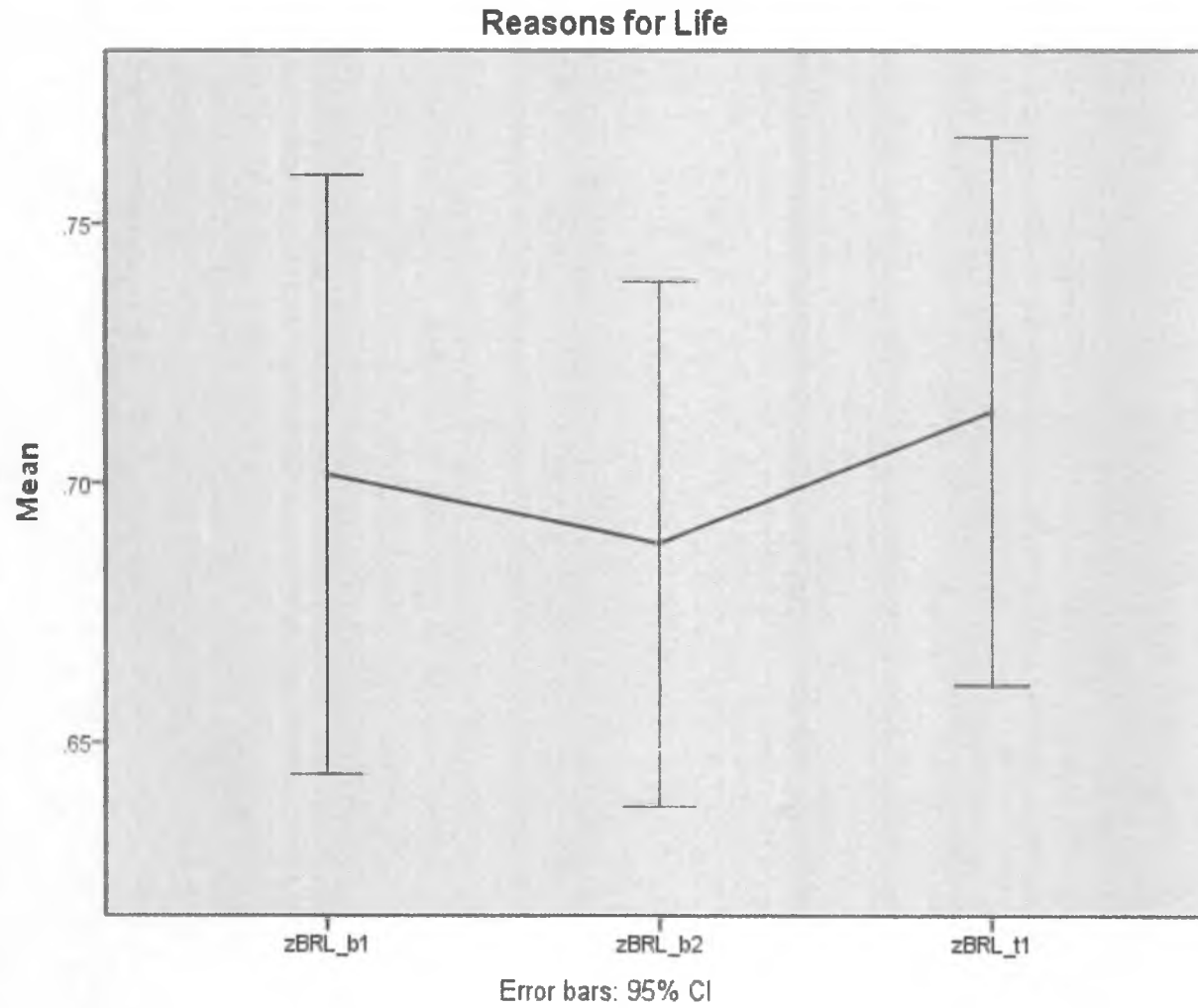
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Hooper Bay: *Individual Protective Factors*



Hooper Bay: Reasons for Life



What Tools in the Toolbox Can be Shared?

- Can the Qungasvik be utilized by other communities and cultures?



Quyana

- To the Ancestors, the ones who created the path
 - Joe Joseph, Catherine Agayar,
 - Edward Andrews, Bart Agathluk Sr., Gerald V. Mohatt,
- To the Elders
- To the Tribes
- To the Yukon Kuskokwim Health Corporation
- To the Lower Yukon School District
- To the State of Alaska, Department of Health and Social Services
- To the National Institutes of Health
 - National Institute of Alcohol Abuse and Alcoholism (NIAAA) and the National Center for Minority Health Disparities (NCMHD) 1RO1 AA 11446-03, National Center for Research Resources (P20 RR016430, Gerald V. Mohatt, Bert Boyer PI), NIAAA Grants 1R21 AA015541 (Gerald V. Mohatt, PI and James Allen, Co-I) and 1 R21 AA016098-01 (James Allen, PI, Gerald Mohatt and John Gonzalez, Co-I), and NCMHD 1R24 MD001626 (Gerald V. Mohatt, PI, James Allen and John Gonzalez, Col), and NIMHD 2R24 MD001626-09 (Stacy Rasmus, PI, James Allen, PI and Billy Charles, Co-I)



A special thank you to the youth and families who participated in the Qungasvik Projects

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House Community & Regional Affairs: Juneau February 13, 2014

Delegation of Qungasvik Projects staff and community members from Hooper Bay.

Qungasvik Projects Staff:

Billy Charles (Emmonak), UAF Qungasvik Co-Investigator
Raymond Oney, Alakanuk Qungasvik Prevention Training Coordinator
Roy Bell, Hooper Bay Qungasvik Prevention Coordinator
Jorene Joe, Hooper Bay Qungasvik Prevention Coordinator
Paul Nukusuk, Hooper Bay Qungasvik Elder Mentor
Stacy Rasmus, PhD, UAF Qungasvik Principal Investigator

Hooper Bay community members:

Joseph Bell, Mayor, elder mentor
Ben Nukusuk, AVCP Healthy Families Coordinator
Dawn Gump, youth
Tow Mann, youth

Thank you for providing an opportunity to share about our work.

Best,

Stacy Rasmus

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Alakanuk

Deranee, youth
Josie

Braves!
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K

See your goal

Understand the obstacles

Create a positive mental picture

Clear your mind of self doubt

Embrace the challenge

Stay on track

Show the world you can do it

"Success doesn't happen
overnight."

- Unknown

HOOPER
BAY
WARRIORS!

2014 Legislative Meeting

Qungasvik Projects: 2014 Legislative Update

Protecting Our Culture, Our Communities, Our Families and Our Lives



Healing Comes to Hooper Bay

In 2005 elders and community leaders of Alakanuk came together to take action against a spirit of suicide that had come to pass over the community. The elders determined that it would take great power and a collective effort from within to protect the youth and move the people towards wellness. The Qungasvik (Toolbox) Projects started with the Elluam Tungiinun (Towards Wellness) project in Alakanuk, and have grown to include additional communities in the Yukon Kuskokwim region. Each of the projects has the goal to strengthen youth, protect families and preserve the *Yuu'yaraq* (Traditional Yup'ik Way of Life).

Hooper Bay joined the Qungasvik Projects in 2012, and has established a modern-day *qasgiq* (communal gathering space) at their Youth and Elder building. The elders of Hooper Bay, like those in Alakanuk, are coming together around the youth to protect them from substance abuse and suicide. Two project coordinators and one elder mentor work with the community in Hooper Bay to plan out prevention activities that teach protective factors and survival skills. Over 70 youth are enrolled in the program and more join in the activities that are delivered by local experts.

Alakanuk continues their own healing work in the community, and mentors new communities interested in beginning their own journey towards wellness.

Sharing Our Story...

It is important to share the good things happening in our rural Alaska Native communities. Community representatives from Alakanuk and Hooper Bay will be in Juneau February 11th-14th to share their stories of hope and strength.

Go Warriors!



Qungasvik Prevention Coordinator, Roy Bell, joins with elders to teach youth in Hooper Bay how to live off the land.



An Elder instructor, Dolores Kwagaley, shows youth in Hooper Bay where they come from by drawing a map of the old village site. Later that day youth visited the site and walked in the footprints of their ancestors



The Qungasvik (Toolbox)

Qungasvik is a Yup'ik term for a toolkit containing items essential to survival for individuals, families and communities. The Qungasvik manual describes a Yup'ik cultural and community-driven process approach for substance abuse and suicide prevention.

<http://www.uaf.edu/canhr/projects/elluam/>

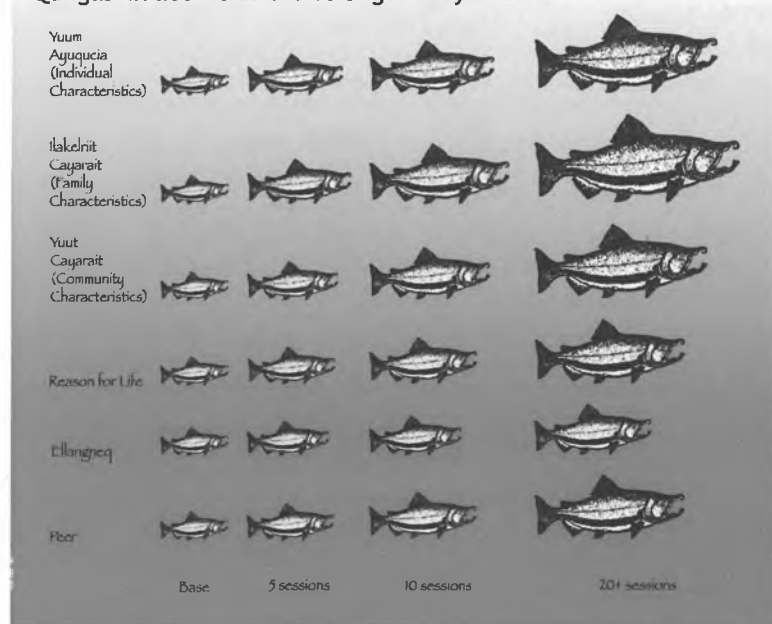
The Qasgiq (Sacred Space) Model

The qasgiq, or men's house/communal place, was a centralizing structure in Yup'ik communities, connecting everyone together as one. The Qasgiq Model demonstrates how Yup'ik communities are connecting youth today to their healing pasts for a hopeful future by using a centuries-old process to bring about change in the communities from within.



The Research

The Yup'ik communities partner with the Center for Alaska Native Health Research to evaluate outcomes from the prevention for individuals, families and communities. Data from Alakanuk (shown below) provides strong evidence for the effectiveness of Yup'ik traditional approaches to healing communities. The more youth were involved in the Qungasvik activities the stronger they became!



Contact Us

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Roy Bell, Hooper Bay Qungasvik Coordinator

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Stacy Rasmus, PhD, Principal Investigator

smasmus@alaska.edu

Preliminary Analysis Prevention Trial – Community 3, Hooper Bay

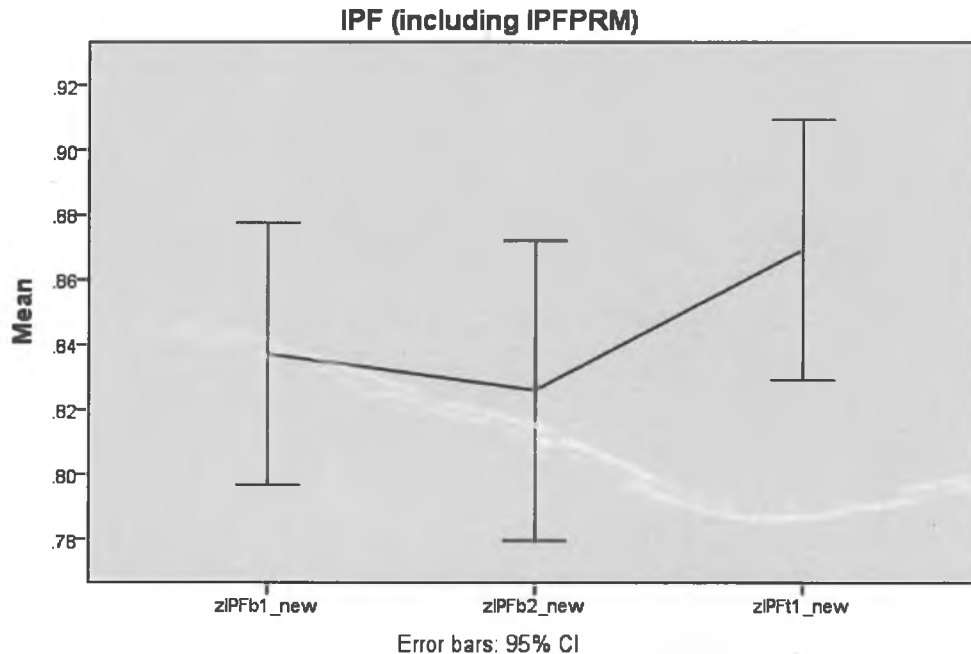
Summary

At intervention time 1 (T1), halfway through the first year of intervention, contrasts with baseline 2 (B2) found a positive effect ($d = .70$) on Individual Protective Factors. The addition of the newly developed Individual level scale tapping wanting to be a role model to communal mastery family and friends scales produced larger effects. These effects were sufficiently large to be statistically significant, despite the small sample size ($t(45) = 2.51, p < .05$). This effect size is similar to that found in meta-analytic studies of the outcomes of individual psychotherapy, and quite large for a universal level preventive intervention. B2 to T1 effect size estimates for ultimate outcomes were $d = .35$ for Reasons for Life and $d = .19$ for Reflective Processes about alcohol. While these are typical effect sizes found in successful urban-based prevention trials with large samples, because of the small sample, they were not of equal statistical power.

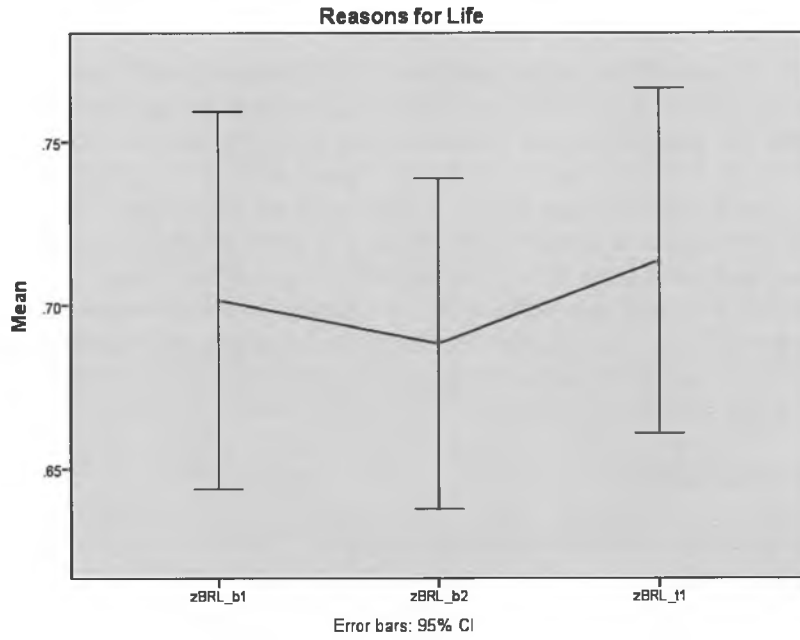
T1 Outcomes on Selected Measures

Data were ranged-standardized from the 20-point raw score
Number of participants: 63

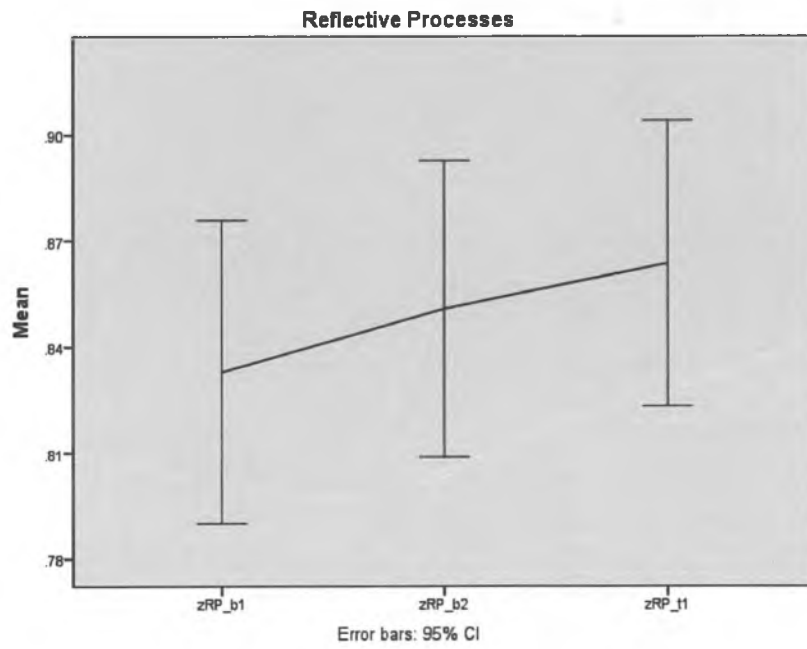
Individual Protective Factors



Reasons for Life



Reflective Processes about Alcohol



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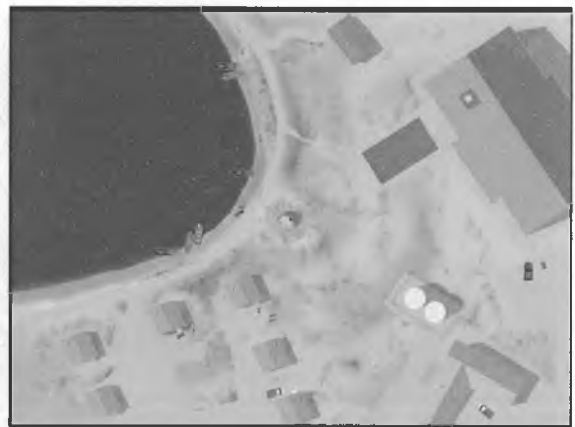
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Stacy Rasmus

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THE QASGIQ MODEL

The Qasgiq (*sacred space*) Model demonstrates how some Yup'ik communities are re-centering their communities and connecting youth to their healing pasts and hopeful futures using a thousands-of-year-old process to bring about change today.

