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A Preliminary Report on the Relationships Between Collective Self-Esteem, Historical Trauma, and Mental Health among Alaska Native Peoples

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Alaska Native Peoples have experienced many years of colonization which has contributed to a loss of traditions, values, and native ways of being (Napoleon, 1996; Roderick, 2008; Sullivan & Brems, 1997). This significant cultural loss and the trauma associated with such experiences (i.e., historical trauma), along with experiences of modern day racism and discrimination, have contributed to many consequences such as high rates of depression, alcoholism, psychological distress, suicide, and other psychological issues within the Alaska Native community today (Brave Heart, 2004; Duran & Duran, 1995; Manson, 2000; Napoleon, 1996; Sullivan & Brems, 1997).

Despite these concerns, however, it is important to remember that contrary to stereotypes, not all Alaska Native individuals suffer from conditions such as depression and psychological distress, which often lead to other problematic behaviors such as alcohol use and suicide. In reality, the alcohol abstinence rate among American Indians and Alaska Natives (50%) is two times higher than the rate for the general American population (Kunitz, & Levy, 1994; Levy & Kunitz, 1974; May & Gossage, 2001). Furthermore, suicide among Alaska Natives over 55 years-old is low to nonexistent, when people over 55 years old in the general population have the highest suicide rate among all age groups (Sullivan & Brems, 1997). Therefore, it is important to investigate factors that make Alaska Natives resilient against depression and psychological distress – the negative effects of historical trauma and cultural loss. To this end, our project explored the possibility that cultural pride and connectedness may be one such factor that help Alaska Native individuals better deal with historical trauma and contemporary experiences of stress (for example, discrimination and stereotyping), and keep them from experiencing psychological distress and depression.

Cultural Pride and Connectedness: Collective Self-Esteem

In psychology, a common way to refer to cultural pride and connectedness is collective self-esteem (CSE). CSE is how individuals positively evaluate and view the social group that they belong to (including cultural pride), and it also involves the extent to which individuals participate in and are involved in the practices and traditions of their group (e.g., cultural
connectedness). Because of historical oppression through colonialism and contemporary experiences of racism and discrimination (e.g., Napoleon, 1996), some Alaska Natives’ CSE may have been negatively affected – that is, they may now negatively evaluate and view their heritage. Prior research among other minority groups has shown that experiences of oppression can lead to lower CSE (e.g., David, 2008), and having low CSE can negatively affect one’s mental health and psychological well-being (e.g., Crocker, Luhtanen, Blaine, & Broadnax, 1994; David, 2008). The opposite is also true, in that higher levels of CSE is related to fewer psychological distress and depression symptoms. Therefore, Alaska Native individuals who still positively view their heritage and who are still culturally connected (high levels of CSE) despite historical colonialism and modern day oppression may be less likely to experience distress and depression, which also lowers the likelihood of substance use and suicide. Our research team attempted to explore these relationships.

Methods

Our research team followed culturally responsive and appropriate protocol in conducting research with Alaska Native Peoples (Figure 1). This process was collaborative, iterative, and respectful. Once the research ideas emerged, the support, permission and guidance of multiple Alaska Native health and tribal organizations - along with Alaska Native elders, leaders, and community members - were sought and obtained. The research questions and planned methods were presented to communities and supportive organizations prior to obtaining institutional review board approval. The collaboratively agreed upon research method was to conduct a survey about mental health symptoms (depression and distress), collective self-esteem, and thoughts and emotions about historical trauma. The participants were 66 Alaska Native individuals (76% women), ages 18 to 64 (average of 42 years), and who were residing in rural and urban communities.
Preliminary Results and Discussion

Although the results presented here are preliminary and that information from more participants are needed, the current findings offer important information about factors that may influence Alaska Native mental health. According to the results, it appears that more frequently thinking about historical trauma and experiencing negative emotions associated with such trauma are related to more psychological distress and depression symptoms. These findings are consistent with previous writings (e.g., Napoleon, 1996) arguing that historical trauma and the accompanying cultural loss contribute to the many concerns faced by Alaska Natives today. However, our findings also suggest that individuals who are culturally proud and connected (high CSE) tend to think about historical trauma less frequently and therefore experience fewer negative emotions associated with historical trauma. It is possible that Alaska Natives who are culturally proud and connected more frequently think about and are aware of the positive things about their heritage, which makes them feel positive...
emotions and good about themselves. Feeling good about themselves and their group, in turn, may lead to a lower likelihood of experiencing psychological distress and depression symptoms. Indeed, our findings also suggest that cultural pride and connectedness (high CSE) is related to fewer psychological distress and depression symptoms.

Overall, the preliminary findings highlight the importance of cultural pride and connectedness in protecting Alaska Native individuals from the negative mental health effects of historical trauma and modern day stressors (discrimination and racism). It seems programs that help individuals become more aware of the positive characteristics and aspects of their heritage and helping them stay connected with their heritage community (enhancing CSE) might be worthwhile endeavors because such programs might prevent people from experiencing psychological distress and depression, which in turn, may reduce the likelihood of problematic behaviors such as alcohol use and suicide. Some examples of programs include, but are not limited to, cultural revitalization programs, traditional gatherings, and traditional ceremonies. Thus, we recommend that future research and community programs with Alaska Native Peoples need to consider the enhancement of collective self-esteem and its potential benefits.

References


