Cultural Resources for Alaska Families

Traditonal

HEALTH & WELLNESS

Guide

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CULTURAL RESOURCES FOR ALASKA FAMILIES
TRADITIONAL HEALTH & WELLNESS GUIDE

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CHANGING THE NARRATIVE

by Commissioner Valerie Nurr'araaluk Davidson

Alaska Native people are strong, resilient, and protective parents who raised healthy generations of children for thousands of years.

Traditional knowledge of the Alaska Native people includes an understanding of the importance of strengthening future generations through words, customs, and closely followed cultural practices. Concepts of nature and nurture were understood intrinsically. Even the words or mannerisms of the expectant mother and those around her were understood to affect the unborn child. Words are very powerful things. They tell our story and lay the foundation of our future. This guide is part of our effort to reinforce healthy resilient people.

Unfortunately, the media, stories or statistics often portray Alaska Native people negatively. Sometimes our most fundamental and traditional characteristics of our Alaska Native identity are undervalued. Large scale traumatic events in the not so distant past, such as disease epidemics, colonization, and boarding schools, stripped or disrupted many Alaska Native people from engaging in or learning about their traditional health and wellness practices. This guide recognizes the value, beauty, and power of Alaska Native cultures and people. We invite you to join us in embracing the past to change this narrative to ensure positive outcomes for children and families.

Quyana for your continued partnership.
Valerie Nurr'araaluk Davidson, Commissioner
Department of Health and Social Services

INTRODUCTION TO THE GUIDE

This guide is designed for use by the Office of Children's Services (OCS) in the case planning process with Alaska Native parents and children involved in the child welfare system; however, this guide is open for use by any programs and partners who may benefit from its content.

> *"Alaska Native culture is a culture of wellness."*
>
> - Meda DeWitt, Traditional Healer

It is the expectation that all families involved in Alaska's child welfare system be offered the ability to choose case plan services or activities that are available as close to their home as possible. Services and activities should be aligned with cultural and personal beliefs and selected based on that individual's preference regarding what will have the maximum impact on their physical, psychological, emotional, and spiritual well-being.

Purpose

To ensure parents and caregivers are able to navigate to a place of balance and safety, they must be actively engaged in their case planning process and be able to choose activities, services and practitioners that feel comfortable to them and inspire confidence. There is no single or *perfect* pathway to change unhealthy behaviors, heal broken relationships, or learn new skills. Too often, Alaska's child welfare system relies almost exclusively on western treatment modalities and interventions in order to rehabilitate or address the root factors that led the family to become unsafe. This "one-size fits all" approach has dominated case planning in child welfare even though it is not always the most beneficial and can even have adverse effects in some situations.

The purpose of this guide is to equip child welfare practitioners with knowledge and understanding regarding traditional Alaska Native wellness activities and resources. Services may be utilized and purchased along a continuum from informal to formal. For example, wellness activities and resources may include activities performed individually, such as gathering wild plants with the informal guidance or support from an elder or peer; or participating in a talking circle with a more structured intervention from a certified traditional healer or behavioral health aide; or receiving a massage or acupuncture from a licensed therapist through a Native Health clinic; or individual therapy by a licensed clinician through a Tribal Health organization.

It is the intent and expectation of the Department of Health and Social Services to embrace the identified cultural services identified as legitimate and appropriate for that individual.

It is the hope that this guide will be both educational and inspiring for those who may be new to Alaska as well as those who may consider themselves well-versed. Nature and culture have much to offer as we strive to increase wellness and resiliency; this guide invites readers to discover those resources and partake in our state's rich bounty.

HOW TO USE THIS GUIDE FOR CASE PLANNING

Increase your knowledge about local services

Use the hard copy (appendix A) or digital directory of cultural service providers associated with this guide to identify and locate regional specific and culturally appropriate resources and services that are available either formally or informally. There may not always be a provider for a desired case plan service or activity as identified by the parent, child or youth. In such instances, caseworkers are encouraged to collaborate with Tribal case workers and Tribal Council members in and outside of their region, with OCS ICWA Specialists and the OCS State Office Service Array Unit (hss.ocsservicearray@alaska.gov). When choosing among service providers, services offered through Tribal health organizations or a non-profit Tribal social service agency must be offered and strongly encouraged first, before non-Tribal services are offered to Alaska Native families. Many village Tribal Health Clinics employ Behavioral Health Aides (BHAs). BHAs provide services across the continuum from prevention, early intervention, intervention and recovery support services. See Appendix A to identify the communities where BHAs are located and Appendix C for a list of the services

It is important to be aware that the client may have a multi-cultural identity or that the culture of the area may not be the same of the individual. Each area cannot accommodate every cultural identity; in this situation defer to the traditional indigenous people of the land and services provided by local Tribes.

Become familiar with local traditional values and activities in order to better understand caregiver protective factors

Understanding the traditional values and cultural activities in a community, and engaging the parent/guardian/custodian in a conversation about their level of involvement in those activities will help the case worker gauge protective factors. Protective capacities are those qualities or characteristics possessed by caregivers that will buffer a family in times of stress and help keep the family safe and out of crisis. Ask about the Alaska Native cultural identity or Tribal affiliation of the parents and children or youth with whom you are working. If the family is living outside of their home community or region, encourage exploration of traditional activities that could be modified or replicated in the local environment, such as berry picking or beading. During the case planning meetings with the parent/guardian/custodian (See OCS Policy Manual 2.9.3), use this guide when discussing and identifying the caregiver's existing protective factors from their own cultural perspective. For example, parental resilience may be a strong protective factor for a Yupik mother who practices traditional values and activities such as traditional storytelling. Conversely, a young parent may be lacking parental resilience and would benefit by engaging in traditional activities to enhance this protective factor.

Be prepared to coordinate and secure payments for services

The OCS Caseworker, or whomever is responsible for case plan development, is responsible for contacting the service provider upon referral for any service included in a case plan for parent/caregiver and children to ensure that the provider understands the parent's goal for engaging in the service and that there is a mechanism in place to pay for the services. If a parent does not have insurance, or the provider does not accept insurance, contact the OCS State Office, Service Array Unit at: hss.ocsservicearray@alaska.gov, and ask for assistance to set up a Provider Agreement. It is important for the caseworker to explain the role of the practitioner or elder/helper; how often they will be expected to have contact with case plan participants, method for compensation, etc.

Understand ecological regions

Regions are delineated in this guide by ecological regions; not by the OCS service delivery regions. Case workers must be mindful of the location of the child or parent/caregiver's community in relation to the eco-regions described in this guide.

For Alaska Native people, identity and wellness are intrinsically intertwined with their geographic homeland, including traditional physical activities associated with certain landscapes, such as canoeing, mountain climbing or walking long distances.

Additionally, regional-specific subsistence foods may play a particularly strong therapeutic role. This is one of the reasons children and their parents should be served as close as possible to their home community.

WHO ARE THE ALASKA NATIVE PEOPLE?

Alaska Native people are the indigenous groups that have been in Alaska for over 10,000 years. Most of the Alaska Native cultural groups have oral stories that begin in pre-ice age settings. Alaska has 229 Tribes out of the 567 BIA registered Tribes in the United States of America. American Indian and Alaska Native people make up approximately 18 percent of the state's population, about 136,000 people out of 739,828 (SOA Labor Dept., 2016). This level of representation is much different than the Lower 48 which has about a two percent population representation of American Indian or Alaska Native people.

The Alaska Native people are a diverse group of cultures and languages that span an area of 586,000 square miles, which is about one fifth the size of the entire United States (SOA facts, 2012). Alaska has six major regions that loosely follow the cultural group borders which also align with the diverse eco-region borders. Most Alaska Native languages belong to two distinct language families: Inuit-Unangan and Na-Dene. There are about two dozen languages total in Alaska. S'malgyax, the Tsimshian language, belongs to a smaller language family, and Haida is a language isolate, not discernibly related to any other living language on earth.

Alaska's ecological regions map

Regional character: Aleutions, Interior, Northern, Southcentral, Southeast, and Southwest

The Alaska Native people are diverse and have adapted to ecological regions in which they live. A connection can be made between the language map and the ecological map when comparing the two. Language is the harmonic representation of the relationship between the people and the ecosystem. Traditional knowledge, history, and science are woven into language.

> *"The Alaska Native people are the indigenous groups that have been in Alaska since time immemorial. Most of the Alaska Native cultural groups have oral stories that originate in pre-ice age settings — over 10,000+ years ago."*

Aleutians-Alutiiq and Ununga x "Aleut"

The Ununga x populate the Aleutian and Pribilof islands that have a temperate coast meadows ecosystem with very few trees. The Alutiiq populate coastal areas from the Alaska Peninsula, Prince William Sound area, lower Kenai Peninsula, and Kodiak Island.

The Ununga n people are known for their advanced kayak culture. The boats are made anthropomorphically (customized to a person's specific body measurements.) Even though the Ununga n and Alutiiq have similar languages and origins, their culture shifts as the eco-region shifts from temperate coastal meadows to temperate coastal rainforest. Both groups are highly dependent on foods from the sea such as marine mammals, fish, shellfish, sea vegetables, birds and bird eggs. The rookeries in this region host birds that are year-round inhabitants as well as others that migrate seasonally to the area. This relationship with the sea and birds is apparent in their physical and spiritual culture.

Interior and Southcentral — several Athabascan (Dené) language and cultural groups

Athabascan populations in Alaska range from the south of the Brooks Mountain Range down to the Kenai Peninsula, into Canada, and the Lower 48 states. Athabascan language groups thrive in the boreal forest ecosystems that are quite mountainous, with thick spruce, birch and cottonwood forests; complex river, creek and lake systems; and sustained area of muskeg.

The Athabascan language group is part of the Dene' language group which also includes Tlingit, Eyak, Navaho, and Apache. These groups are nomadic and semi-nomadic with seasonal rounds based on resource gathering. For instance, this group will travel between a winter village and summer fishing grounds, with routes in-between based on what is available during the time of the year (e.g. greens, berries, roots, hunting, trapping, etc.)

Northern — Inupiaq, St. Lawrence Island Yupik, and Gwich'in

The Inupiaq people range from northwest, north, and northeastern Alaska through the northwestern, north, and northeastern areas of Canada, all the way to Greenland. Their specialization in arctic ecosystems; coastal, mountainous, tundra, pack ice (frozen year-round,) and seasonal ice allows this group to thrive in these conditions. The northern groups are known for their reliance on the highly nutritious abundance from the ocean and land. Social and seasonal organization is formed around the interdependence on whale and caribou migrations. For example, those engaging in whale harvests may establish a year-round settlement while nomadic or semi-nomadic patterns occur for those more reliant on caribou. Seasonal migration patterns of the people depended on which traditional and customary food harvesting activities occurred. The most northern group of the Dené nations, the Gwich'in, also live in the Northern eco-region in the Arctic National Wildlife Refuge. The life-ways of the Gwich'in are completely interdependent on the largest caribou herd in the world, the Porcupine herd.

Southeast — Eyak, Haida, Tsimshian, and Tlingit

Southeast Alaska is known for its temperate coastal rainforest eco-region, which lies in the northern portion of the largest temperate rainforest of the world—the Pacific Coast Rainforest. This eco-region is renowned for the abundance of plant and animal life. This abundance decreased the time needed for hunting, fishing and gathering, and supported the advancement of visual representations of culture, social structures, and protocols. From Copper River to British Columbia, four distinct groups are able to co-exist due to the abundance. These cultures are based on stewardship in the form of guardianship and cultivation of the natural world. The spirituality of this region and the other regions are tied directly to nature, through being in a balanced healthy relationship. Plants, fish, birds, land and water animals were considered relatives who have rights to live well, the same as humans.

Eyak — Southeastern corner of Southcentral Alaska. Along the Gulf of Alaska from the Copper River Delta to Icy Bay.

Tlingit — Centrally located in Southeast Alaska from Icy Bay in the north to the Dixon Entrance in the south and Yukon Territories in Canada. Northern, Southern, Inland and Gulf Coast dialects.

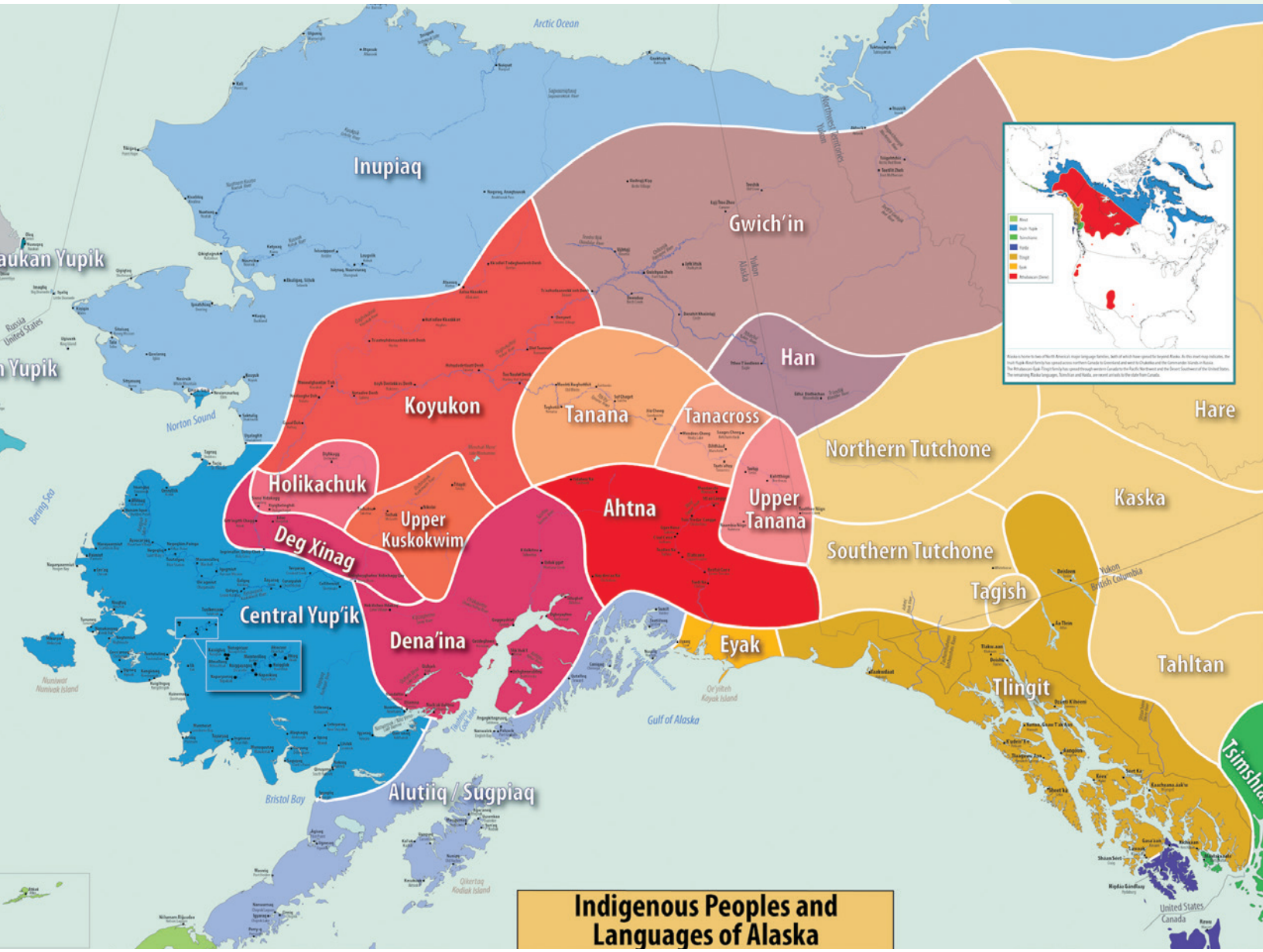
Haida — Skidegate and Masset in British Columbia, Canada and the Kaigani dialect of Alaska.

Tsimshian — Alaska and British Columbia. Sm'algyax-Coast Tsimshian, Southern Tsimshian, Nisga'a, and Gitksan dialects.

Southwest — Yup'ik, Cup'ik, and Cup'ig

Yup'ik: Bering Sea coast from Norton Sound to the northern Alaska Peninsula at Naknek River and Egegik Bay. Yukon Kuskokwim river deltas, northern area of Bristol Bay, and Nelson Island. Cup'ik are in Chevak, Cup'ig from the Nunivak, and Siberian Yupik live on St. Lawrence Island. These groups live in what is known as Sub-Arctic Tundra: Coastal, tundra, muskeg, some forests, with vast

river deltas, sloughs, and lagoons. Currently the Yupik language has the highest number of language speakers. This area is known for its vast tundra and river delta landscapes that were easily traveled across in the winter until the dramatic effects of climate change have created irregular seasons and unstable ice conditions. Bristol Bay, which has the largest and richest wild salmon runs in the world, is in this region.



ALASKA NATIVE LANGUAGE MAP Krauss, Michael, Gary Holton, Jim Kerr, and Colin T. West. 2011. Indigenous Peoples and Languages of Alaska. Fairbanks and Anchorage: Alaska Native Language Center and UAA Institute of Social and Economic Research. Online: http://www.uaf.edu/anla/map.

SHARED TRADITIONAL VALUES OF ALASKA NATIVE PEOPLE

These shared values are provided by the Alaska Native Tribal Health Consortium's (ANTHC's) Doorway to a Sacred Place guide. Many traditional values of Alaska Native people are similar across our various Tribes and communities. Some examples include the following:

- Respect and honor your elders
- Help other people through compassion, love, and sharing
- Life is gifted to you; what you make of it is your gift in return
- Live with and respect the land, sea, and all of nature
- Engaging in a spiritual life, from ancestral beliefs to the diverse faiths of today
- Learn to preserve and be proud of the Native way of life
- Never give up
- Listen with your heart and mind
- Patience
- Humor
- Live in peace and harmony, positive conflict resolution
- Be strong in mind, body, and spirit
- Unity

The Alaska Native values system creates the basis of behavior for healthy relationships, ensuring the most positive outcomes. For instance, the concept of *always getting ready* honors the continuing changing cycles in nature. Nature's cycles govern the timing and associated activities of living well.

> "Alaska Native children are the heart of the community"

Self-sufficiency is highly valued as a personal way of being that supports and contributes to the good of the greater communal group. It is understood that people in the community had individual gifts and talents; these people would share their efforts with the community and it created a stronger community. Individuals in traditional roles such as herbalist, midwife, carver, hunter, and skin sewer, would each offer their personal skills but would be taught how to perform the other living skills. They would be able to take care of themselves as individuals but are much stronger, safer, healthier, and happier in the communal group.

CULTURALLY SPECIFIC SERVICES

> *"Traditional Resiliency Strategies- building resilience for the next 10,000 years."*

Alaska Native groups come from different eco-regions, speak different languages, and have diverse cultures; however, they share a commonality of living well on the land.

The 'Alaskan style' of living well encompasses traditional health-based practices which are similar throughout the state. These practices consist of:

Providing	Hunting, fishing, and trapping.
Gathering	Flowers, berries, greens, roots, and beach foods. (Plants for food and medicinal use.)
Growing	Cultivating natural spaces, community gardens, and covered growing.
Sharing	Sharing food, medicine, time, and made items are significant cultural actions.
Learning	Language classes, Elders' teachings on traditional ecological knowledge, cultural presentations, storytelling, and other educational offerings.
Getting Ready	Preparing food, gathering and chopping wood, mending nets, making and mending outdoor gear, cleaning and repairing hunting and trapping gear, home and yard maintenance, land management, and walking the land.
Craftsmanship (Art)	Weaving, carving, painting, beading, sewing, leather tanning, basket making, regalia making, and building.
Community Gatherings	Storytelling, song, dance, games, competitions, ceremonies, women's and men's houses, feasts, and the potlatch.
Community Support Systems	Elder advisors, leaders, mentors, culture bearers, community doers, and volunteer networks.
Rites Of Passage	Birth, puberty, first harvest/catch, marriage, death, burial, and memorial. Teaching roles and expectations as a member of society.

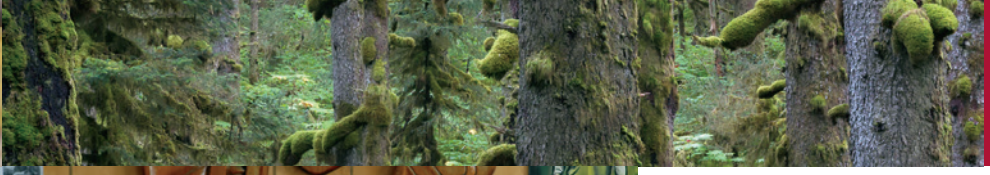
Traditional Healing methods are an integral part of living well in Alaska. These are provided by a trained traditional healer.

Traditional Talk Therapies	Women's and men's house, culturally appropriate debriefing, and listening/talking circles.
Traditional Healing Services	Guidance, spiritual counseling, massage, bone setting, energy work, reflexology, counseling, ceremony, plant medicine, prayer, and nutritional counseling.
Specialized Traditional Therapies	Cryotherapy, steam bath (sweat lodge), fasting, journeys, cleansing, blessing, and ceremony.

"Spiritual health practices are an important part of overall wellness."

These are all activities that can be incorporated into a case plan in order to promote wellness. Some of these practices may be done individually, without support; other practices may require guidance; however, you need to be aware of the providers of these services in your community and give the referrals necessary for clients to be able to access them. Please see the directory of cultural service providers located in the appendices for contact information. These activities are discussed in more depth in the "Concepts of Health and Wellness of the Alaska Native people" sections.

Traditional health based practices may be used to enhance parent/caregiver protective factors activities to help obtain positive outcomes for case plan objectives.



ALASKA
strengthening families
CENTER FOR THE STUDY OF SOCIAL POLICY
A PROTECTIVE FACTORS FRAMEWORK

Strengthening Families™ is a researched informed framework used by the Office of Children's Services (OCS) in the case planning process to assess family protective factors in order to help families give their children what they need to thrive. Research also shows families that exhibit certain protective factors are more likely to be resilient to stress and are able to keep their children safe. When families come to the attention of OCS, it means a child safety issue has been identified and needs to be addressed through the case planning process. Instead of immediately looking at what is going wrong with the family, this model helps to focus on what is going right for the family, and to build on these strengths.

> *"Focus on what is going right for the family, and build on those strengths."*

Research also shows that cultural activities can play a strong role in enhancing an individual's resiliency to stress. This is why exploring protective factors and encouraging parents to use cultural activities to enhance any diminished protective factors is very important.

Strengthening Families Framework

What do strong families look like? Strong families work together, respect each other, provide encouragement, help others, watch over each other, laugh together, are good role models and make healthy choices.

To strengthen families in Alaska, families need to have:

PROTECTIVE FACTOR	SAMPLE GOAL	ALASKA EXAMPLES
PARENTAL RESILIENCE	The ability to cope and bounce back from challenges as a parent.	Make healthy choices; Practice traditional values and activities; Don't dwell on the past; Create balance in your life; Rely on spiritual strength.
KNOWLEDGE OF PARENTING & CHILD DEVELOPMENT	Information about raising children and what they can do at different ages.	Teach children right from wrong; Always provide unconditional love; Help children to learn; Make sure children know you're there for them; Spend time playing with children.
CONCRETE SUPPORT IN TIMES OF NEED	Access to food, housing, health services, education, counseling and other needed services.	Help others when they need it; Use community resources; Know where to go.
SOCIAL CONNECTIONS	Positive friends, family and community who provide emotional support, assistance, and safety.	Have get-togethers; Volunteer yourself to help in your community; be good role models; Connect with Elders; Find someone to talk to.
SOCIAL & EMOTIONAL COMPETENCE OF CHILDREN	Children feel love, a sense of belonging and can get along with others, and feel safe.	Know your family tree; Encourage and praise children; Know your children's needs; Spend quality time with each of your children; Believe in trial and error.

Case Example: Utilizing local Traditional/Cultural Health Based Practices to enhance parental protective factors

PROTECTIVE FACTOR	GROWTH AREA: GOAL	CULTURAL ACTIVITY OR SERVICE
PARENTAL RESILIENCE	The mother will consistently identify and meet her own physical and emotional care needs.	Connect with friends and family. Spend time with an elder advisor. Make and attend traditional healing services support appointment. Attend a traditional talk therapy event.
KNOWLEDGE OF PARENTING & CHILD DEVELOPMENT	The mother will meet her child's needs by teaching them activities that will help them grow.	Attend community events with her child (story time, family nights, etc.) Go berry picking with her child and give away berries to an elder. Start beading with her child and finish 2 projects to give away.
CONCRETE SUPPORT IN TIMES OF NEED	The mother will meet her child's needs by teaching them about the types of food to hunt and gather during each season of the year to provide for their family.	Learn from an elder about where to fish, gather eggs or shellfish, and gather berries or roots. Meet with Tribal TANF to complete family assessment and apply for appropriate benefits.
SOCIAL CONNECTIONS	The mother will identify and engage in positive peer relationships that serve as a source of support.	Attend a community gathering of choice. Participate in craftsmanship classes. Take a walk with a friend or elder, gathering plants or berries with a group. Join a language or learning group.
SOCIAL & EMOTIONAL COMPETENCE OF CHILDREN	The father will model and help his child learn to express feelings.	With an elder mentor, talk about this during subsistence activities. Participate in craftsmanship activities together. Attend community gatherings. Participate in craftsmanship classes. Teach how to hunt, gather, grow, and getting ready skills.

"The Alaska Native people have oral stories that recount difficult situations that could have become classified as historical trauma; however, these stories are generally ones of strength and resiliency. The difference between historical trauma and stories of resiliency, is ***Sovereignty.*** The capacity for the group to self-determine the best way to move forward and then taking the actions necessary to follow through on that path."

Meda DeWitt, TH

TRYING TO UNDERSTAND AND MAKE A CONNECTION WITH NATIVE CLIENTS

Historical, intergenerational, and persisting trauma: What it is and how it affect our people

What is Trauma? Trauma occurs when you are not able to moderate or cope with a stressor (Bullock, 2017). Stress is a biological response to act, either good or bad. Planning a birthday party or getting into a car accident may both elicit stress responses.

Prolonged exposure to stress changes the mental, physical, emotional, spiritual, and relational aspects of a person. With enough intensity or duration of the stressor, changes in how a person's genes express can occur. The changes in gene expression are researched through a field of study called epigenetics. Traditionally Alaska Native and American Indian people understand this to be a part of cellular memory (it is important to note that cellular memory also codes positive experiences).

Epigenetic changes are handed down to offspring and can continue in the lineage. Epigenetic changes associated with trauma may create an increased stress response that manifests in post-traumatic stress disorders in future generations, even though they did not experience the trauma directly (Bullock, 2016). These effects may manifest in people even if they do not know about the historical trauma. Learning about the original stressor and taking actions to heal from them is necessary to facilitate deep healing. Dr. Rita Blumenstein, Yupik tribal doctor says that a person who goes through their healing journey heals themselves, their ancestors, and their future generations.

Historical trauma is the total collective emotional and psychological wounding over the lifespan and across generations, stemming from massive group trauma. Either acute or chronic occurrences can cause historical trauma (Yellow Horse Brave Heart, 2015). In Alaska, historical trauma can be attributed to a series of occurrences directly associated with colonization. These occurrences can be broken down into four main

categories, or the Four Deaths *(See Appendix D for dates and details about these categories)*.

> *"The first step in healing is accepting the truth of what happened."*

1. Diseases — Influenza, smallpox, tuberculosis, and venereal diseases (presently referred to as sexually transmitted diseases or STDs).
2. Alcoholism and Substance Abuse — Alcohol was used as a tool to weaken the Alaska Native people. Then, it was used to self-medicate depressing emotions and memories. Substance abuse is not the problem; it is a symptom of deeper wounds that need to be healed.
3. Enslavement and Boarding Schools — "Kill the Indian to save the man" was the motto for the Carlisle Indian School. Government and Mission run boarding schools were utilized for the purpose of assimilation. Children over five were taken from villages and families to authoritarian style schools. These institutions utilized abusive methods (e.g. psychological, emotional, physical, spiritual, social, sexual assault, and manipulation) inflicted by staff or others to strip away language, culture, identity, and self-worth (La Belle, 2008)[1]. These experiences are not ancient history; they are living memories for many Alaska Native people. For instance, the Unangan people experienced economic slavery by the United States until the late 1960's.
4. Disconnection from the land, water, each other, and self — Leads to a significant increase in violence and suicide, especially in the male population. This fourth death is the one that is currently being experienced to the greatest degree. One manifestation is the outward migration from rural to urban communities because of the forced transition into the cash economy.

Intergenerational trauma is the transference of mental, emotional, physical, spiritual, or relational wounds caused in new generations from the trauma that past generations still carry. These wounds are passed down in cyclical fashion through displayed behaviors, attitudes, and through epigenetics/cellular memory.

Persisting trauma is the social, economic, institutional, judicial, or other extenuating factors that perpetuate the effects of historical or intergenerational trauma, creating environmental triggers and reinforcement of original traumas. Persisting trauma mechanisms are set in place through and perpetuated through oppressive laws and social norms.

Not all communities or people have the exact same experiences.

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1 *La Belle, J. (2008)"Voices of Our Elders" Boarding School and Historical Trauma. UAA NRC. Retrieved from URL:* www.uaa.alaska.edu/academics/college-of-health/nrc-alaska-native-elders/_documents/boarding-school_historical-trauma_3-08.pdf

COMMON CHALLENGES

There are many reasons why a client may not engage with services; these reasons can be subtle and not fully understood.

Service providers come into communities with a helping intent, wanting to make a positive difference. While these feelings are genuine, they aren't always appreciated, understood and/or reciprocated by the community. The dynamic at hand has two important influences — western colonization and social protocols. When a person of non-Native origins comes into a community in a place of power, the process can trigger the memory and experiences of colonization. If the service provider tries to assert their authority without first earning a social role and the trust of the community it can invoke a sense of resentment from the local population.

Social engagement

Engaging in culturally appropriate social activities can assist the service provider in being accepted by the community, elevating levels of trust, and ultimately creating greater effectiveness in their work. Types of social engagement would be to attend and participate in cultural events or volunteering in the community especially in activities that take care of elders or at-risk community members. Food sharing is very important, even if it is just to sample the local foods or to make and share foods from the service providers own culture. In the food sharing exchange, it is vital to respect what is shared with you, even if it isn't a taste or smell that you are accustomed to. Be prepared to be gracious and even be able to laugh at yourself if they are not enthusiastic about your favorite food or recipe – remember, it may be a taste or smell they are unaccustomed to.

Communication

Communication is often a topic of discussion: What is appropriate? This is a complex question because of the variations in communications among diverse Alaska Native cultural groups; to further complicate the issue, the individual experiences of the Alaska Native person may have shaped a different communication style than what may be anticipated of the overall group. It takes time and patience to gain trust. Engagement in community and cultural activities will assist in this process.

Passive communication

> "Sovereignty of self, healing cannot be forced onto a person."

Non-verbal communication is an anticipated standard in Alaska, especially in Alaska Native communities or groups. Postures, facial expressions, gestures, and engagement all are part of a conversation that speaks volumes more than mere words. For instance, a commonly referenced interaction that providers discuss is the raising of the eyebrows to mean *yes* and the puckering of the lips to mean *no*.

In western communication, there is a process of assertion, making a statement and then people evaluate the statement to be true or false depending on the conviction of the rhetoric in which the person speaks. In comparison, in many Alaska Native culture the listener enters the volley of communication already believing that the other person is speaking honestly. Over time the person's actions will then support or deny the original communication and the listener will know how to guage the value of the speaker's words in the future. If the speaker is found to have given incorrect information or false promises, then they are expected to make it right on their own volition (without having to be caught or confronted) before moving forward with other requests or actions. The implications for this are huge in understanding why small communities do not trust persons representing institutions who come out for a short period of time, taking or doing what they want and not following up or maintaining relationships.

Alaska Native people are communal people and feel a strong responsibility to their families, Tribes, and the community as a whole. Social behaviors are regulated on the approval or disapproval process as described above, where a person will wait and see if the other person is going to follow through. As the person is navigating the follow-through the community will give cues, guidance, and training to help them be successful. The process of advice giving or dictating actions is frowned upon, because it negates the person's inherent *sovereignty of self*. A mentor can be gained by request, but even then, effort isn't given until the person demonstrates that is really what they are requesting and will follow through with the actions.

How this can manifest in miscommunication

Communication faux pas extend to the inharmonious use of stories in conversation. In the western context, short personal stories are often used as filler (small talk) and can be self-promoting. While Alaska Native cultures uses stories to communicate information or complex ideas. This relies on a person's capacity to listen to the story and glean the information necessary to answer their own questions or needs for understanding. Answering questions with a story is used in mentoring and in personal communications. For instance, a provider may ask a closed ended question, the person answers with a story that has more information than a *yes* or *no*, because it is complicated. This can prove to be a challenge if there is a lack of common understanding and/or experiences. Westerners are usually too busy thinking about how they are going to respond and they never actually understand what is being shared with them.

Inversely western stories can be confusing for Alaska Native people because there may not be an assignable meaning to the story being presented or it isn't relevant to the interaction. The Alaska Native person finds themselves listening for meaningful themes, when there are none.

Metaphors, jargon, and double negatives should be avoided. If English is a second language or there is a lack of common understanding and/or experiences, then these forms of communication are confusing and can lead to misunderstandings.

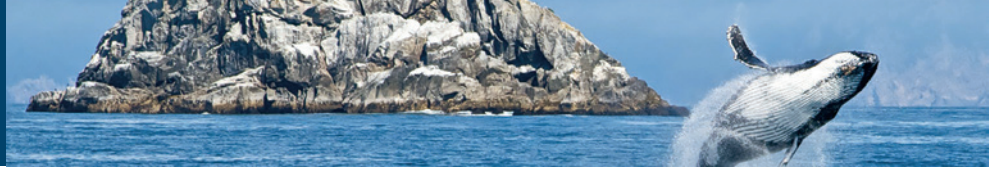
Alaska Native languages are often spoken in a slower, more rhythmic pace than how English is spoken. This reflects the deep thoughtfulness and introspection given to the process of communication and can also be a significant part of inner translations from one language to another. Long pauses can be uncomfortable for people who are new to the state. These pauses may be viewed as time to be filled, which can be frustrating for the Alaska Native speaker.

Another form of pause comes from deep rooted values of honesty and trust. As an Alaska Native, it is intrinsic to traditional communication to always be honest. This can come as a challenge when people are asking questions. Asking personal questions especially without an established relationship can be uncomfortable. This could be met with silence. If the person posing the question realizes that they were heard, then they should re-frame the question. If it is not answered purposely again, then they shouldn't continue asking. What may come as a surprise to many people is that once a relationship is established or the Alaska Native person has come up with a thoughtful answer they will start to converse on the topic and answer the initial question. It could be minutes, hours, days, and sometimes even years before the question is answered. Information could even be given in pieces, parables, or taught as lessons for deeper understanding.

The table below, an excerpt from the Denali Center Manual, 2017, refers to examples between English and Alaska Native speakers, which may be helpful when considering cross cultural communication with Alaska Native Tribal groups. If we look at what confuses one another in communication, we might be able to understand how the confusion occurred.

1. Presentation of self	
Confusing to English speaker about Alaska Natives	Confusing to Alaska Natives about English speakers
They do not speak	They talk too much
They keep silent	They always talk first
They avoid situations of talking	They talk to strangers or people they don't know
They only want to talk to close acquaintances	They think they can predict the future
They play down their abilities	They brag about themselves

They act as if they expect things to be given to them	They don't help people even when they can
They deny planning	They always talk about what's going to happen later
2. Distribution of talk	
Confusing to English speakers about Alaska Natives	Confusing to Alaska Natives about English speakers
They avoid direct questions	They ask too many questions
They never start conversations	They always interrupt
They talk off the topic	They only talk about what they are interested in
They never say anything about themselves	They don't give others a chance to talk
They are slow to take turns in talking	They just go on and on when they talk
3. Contents of talk	
Confusing to English speakers about Alaska Natives	Confusing to Alaska Natives about English speakers
They are too indirect; too inexplicit	They aren't direct or specific when they talk about people or things
They just leave without saying anything	They say "goodbye" even when they can see that you are leaving
EXAMPLES OF CULTURALLY MEDIATED COMMUNICATION PATTERNS	
Alaska Native	Euro-American
Avoidance of direct eye contact as a sign of respect	Direct eye contact considered sign of honesty and sincerity
Handshake lightly	Firm handshake denotes power
Information passed by "word of mouth" rather than media	Lectures, newspapers, TV, radio, internet
Personal information not forthcoming	Self-disclosure valued, "open and honest" communication style



How to have a conversation with an Alaska Native person who doesn't identify with being Alaska Native

Always validate and affirm where a person is at with respect to recognizing or claiming their own ethnic or racial identity. Remember that historical and personal trauma may play a role in feelings of shame or anger regarding being categorized as Alaska Native/American Indian. It is important to help the person recognize and work through those feelings in a supportive way, to prevent compounding such feelings.

> "Acceptance, compassion, and respect set the stage for strong communication."

Core Alaska Native values tend to be somewhat universal and can be a useful focal point from which to initiate a conversation on cultural issues. Reviewing the traditional values identified by the Alaska Native people local to the region may spark individual reflection and buy-in from someone who otherwise does not identify with being Alaska Native.

Parent/caregiver: "I wasn't raised in my culture. I don't think these activities will help me."

Caseworker: "OK, I can appreciate that, other people have shared similar things with me. I would be interested in talking more with you about this. What if we reviewed a list of traditional values from your region? Which of these values line up with your values? Can you provide examples for how you live up to these values?

What if we explored traditional health and wellness or cultural activities that help to support these values? Which of these activities do you feel like you could attend and learn more about?"

CONCEPTS OF HEALTH AND WELLNESS OF THE ALASKA NATIVE PEOPLE

Alaska Native-based societies integrated health and wellbeing in their social structures and practices. Two core concepts supported creating healthy well-adjusted people: balance and connection, to nature and each other. These are fundamentally simple, but require culture to be built around them to work.

Alaska Native people did not consider health and wellness to be a separate domain or activity. The actions and beliefs that led to being healthy on a physical, mental, emotional, spiritual, and relational level were intertwined into the culture and worldview. Unlike today, where health and wellness have separate places and times set aside for traditional daily activities, traditional activities were based on being active and productive simultaneously within the structure of the day.

Living well: Traditional and customary (subsistence) lifestyle

According to the World Health Organization (WHO) International, mental health is a state of well-being in which an individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and is able to make a contribution to his or her community.

"In this positive sense, mental health is the foundation for individual well-being and the effective functioning of a community." —WHO International

This definition can be used as a framework for understanding how traditional and customary activities, also referred to as "subsistence activities," impact the mental health status of an individual and a community.

When a person is taught skills that allow them to complete a process and see the outcomes of their efforts it helps them to realize his or her own abilities.

Being taught the skill of planning, organizing, training, and executing a plan and being a part of the process allows them to take that learning and apply it to other areas of their life. The skills of planning and doing can then be utilized by creating positive coping skills and allowing a person to cope with the normal stresses of life.

Many traditional and customary activities are done through working in groups that have designated or natural roles that members fill. With the products of the labor distributed to the family and community members, these actions teach how to work productively and directly make a contribution to his or her own community.

During traditional and customary activities, social protocols are taught to children when they are young and are the basis for creating a respectful relationship with the natural world. "Children

Walking is a simple and free activity that may be incorporated into a case plan as a culturally appropriate intervention to encourage emotional and physical well-being. Walking stimulates blood flow, oxygen flow, increased enzymatic release in planter reflex (located on the bottom of the foot,) and promotes lymphatic drainage.

are taught to respect plants; over picking, breaking branches, stepping on plants, or eating too much while you are collecting are considered poor etiquette" (Crowell, 2001). Hunting protocols are also an important aspect of being successful. Hunters are not supposed to talk about the future hunt, in a way that is boastful or directly names what they are going to look for or that success is guaranteed. When on the hunt, dialogue continues to be focused on safety, respect for the animal, and reading signs; if the hunter is successful then the dialogue continues to be humble and they are never to tease or make fun of the animal that has given itself to them for sustenance. These protocols also teach how to be respectful in daily interactions with all beings.

Traditional styles of education are based on supporting the development of a new person into the best person they can be. It is believed that education of the children starts pre-conception, by building strong young adults who are in their mental, emotional, physical, and spiritual prime. People who are about to have children are expected to have mental and emotional discipline to be in a harmonious way of being. This will help to create the most beneficial environment for the child to be born into. While the mother is pregnant the whole community works to support her and maintain a harmonious environment around her. It is also the duty for the mother to speak in her traditional language, teaching the child how to be a part of the community while it is growing in the womb. The partner, aunts, uncles, and grandparents will also speak, sing, and teach the child while In utero.

It is customary for many Alaska Native cultures to move to fishing, hunting, and berry picking camps throughout the year. Children are expected to learn to hunt, fish, and gather at a young age. Most Alaska Native children (boys, in particular) will have direct knowledge of the use of firearms and other weaponry. Alaska Native children are encouraged to become independent at an early age and are allowed to freely explore the world around them unsupervised. The cultural feature of alloparenting, where the whole family is responsible for raising the child, makes it common, acceptable, and advantageous for children to live with different relatives or friends.

Subsistence lifestyle and the nutritional needs in Northern climates

Living in northern climates creates a higher need for nutrients like vitamin D and fats. Traditional food sources are high in quality fats, protein,

plant fibers, vitamins, minerals, complex carbohydrates, enzymes, and antioxidants. Traditional food sources in Alaska are higher in nutrition due to the harsher growing conditions that they develop in. Regional and seasonal (place based eating) patterns allows for the optimum nutrition profile, the environment will provide the nutrients necessary to thrive. Additionally, nutrient dense foods are put up for winter - root vegetables and berries are dried or packed in oil; meat and fish are dried, or frozen. Contemporary preservation style include canning, jarring, and freezing along with traditional styles that are still in use. Traditional diets are low in simple carbohydrates and high in nutrition. *(See appendix C, Advocacy: Creating access to traditional foods.)*

> *"Traditional foods build strength and health"*

Providing	Hunting, fishing, and trapping.
Gathering	Flowers, berries, greens, roots, and beach foods. (Plants for food and medicinal use.)
Growing	Cultivating natural spaces, community gardens, and covered growing.
Sharing	Sharing food, medicine, time, and made items are significant cultural actions. This ensures food security and that the needs of the community are met. Traditionally those who were vulnerable were provided for first (e.g. elders, widows, single parent families, people who are ill or frail, and those facing other hardships.)

Living close to the land

Living close to the land promoted regular physical activity as a part of daily activities. For instance, Athabascan or Dene groups lived seasonally with semi-nomadic patterns of travel to food sources. This led to long distance walking as a regular activity, traveling between the winter village and fish camps which could be fifty miles apart. Even in the last generation, this long-distance walking would be recounted as action to go to visit family or to the neighboring village for a social gathering such as a dance or potlatch

All Alaska Native groups regularly engaged in activities that promoted strength and movements for successful living. Some of these activities can still be viewed today at the Native Youth Olympics (NYO) or World Eskimo Indian Olympics (WEIO) practices and competitions.

Activities such as preparing food, gathering and chopping wood, mending nets, making and mending outdoor gear, cleaning and repairing hunting and trapping gear, home and yard maintenance, land management, and walking the land are a part of the cultural value of *always getting ready.* These promote engagement in healthy activities, create strong cultural bonds, and help to increase an individual or family's preparedness, security, and resiliency factors.

Walking the land provides physical activity, but also has a deeper meaning. The process involves observing the weather, birds, animals, plants, land formations, and community while surveying any changes in their appearance, quality, quantity, or health status. The observations are analyzed through a lens of traditional ecological knowledge and then the observer can make decisions on which actions or behaviors are needed to adapt to the changes or to help augment the natural surroundings for improvement. These promote the aforementioned important connection or relationship with the land.

Craftsmanship

Craftsmanship represents the visual and material expression of culture. Traditionally there is no word for art. The more appropriate concept would be craftsmanship. The activities of weaving, carving, painting, beading, sewing, leather tanning, basket making, regalia making, building, and other methods were for creating useful items. Creating useful items that were aesthetically pleasing was part of the craftsmanship. Masters of their craft created items that were aesthetically pleasing in their form, honors the spiritual interaction, and are superior in fulfilling their function. This process is deeply therapeutic on many levels: connecting a person to the land through gathering materials, connecting a person with a social group and a mentor, connecting a person to their culture, learning skills that build confidence while connecting them to their ancestors and spirit.

People have different methods of expression; by gathering together in activity-oriented groups, people can find ways to relate and share information. Creating with the hands helps to process inner thoughts and emotions, to calm oneself, and to feel good about oneself (not prideful or boastful) for what you have done. Life teachings are woven into the learning process and a trust relationship is created between mentors, learners, and peers. This may allow for subjects that are taboo or emerging to be discussed in a safe space. Traditionally, all actions had purpose, and doing things in a good way, a respectful way, protected your well-being or built up your *luck*.

> *"Healthy meaningful connections will benefit a child's entire life."*

Community

Connection to community in conjunction with wellness is the antidote of addiction. The opposite of addiction is connection.

Humans need to have the developmental aspects of trust and attachment. The first and most important activity that builds trust and attachment is breast feeding and creating positive caregiver attachment. Caregiver attachment can be achieved through skin to skin contact, baby wearing, attending to baby's needs, and through talking, singing, and reading to the baby. Hearing one's Native language as an infant and toddler is critical as it provides the child the best opportunity for Native language learning. Hearing one's Native language supports development of the oral and neurological mechanisms to best articulate the vocalizations unique to the child's Native language.

Traditionally and contemporary Alaska Native homes are based on multi-generational living, with extended and complex family systems. The kinship systems vary from group to group, but some of the core beliefs are the same. Health and wellbeing are an important part of Alaska Native cultures. It is viewed as the responsibility of the community to help raise and mentor children. The strengths of a child are recognized and fostered by pairing them with the right teachers or elders to build on the child's strengths.

In summary, attentive caregivers do not spoil the child; they build stronger humans for life. Breast feeding and caring contact positively reduces pain perception, teaches trust, creates attachment, better forms the brain and gray matter, creates improved resiliency to stressors, and reduces chronic health issues for life. Healthy role models throughout a child's life help to create and reinforce trust and attachment relationships with these same benefits.

Elders, leaders, community doers and Traditional Healers

Elders of the community are considered the anchors to tradition, native ways of life, and worldview. The community creates space for intergenerational transference of knowledge to occur as it is the role of the elders to share and guide the community. Helping to translate old ways to the younger generations, sharing wisdoms learned, and encouraging the next generation to step into their identities and roles.

Leaders are the voice for the community and a layer of protection from outside influences. It is up to the leader to express the views and choices of the elders and people of the community they represent. The

Traditionally the elders would send someone over to split and stack wood or visit and do dishes for an individual or family in need. The helper would then report back to the elders on how they were doing. Based on the news, the elders would activate certain types of helpers and support to assist the person or family in their time of need.

~ Doug Modig

Naming is a cultural practice that is considered vitally important in the process of creating strong social bonds for the child. If a person has a traditional name, it would be appropriate to ask if they would prefer to be addressed by that name. Learning how to say the traditional name accurately will build positive social engagement. Please do not assume that all Alaska Natives or American Indians have traditional names, that they have literal translations, or that it is acceptable to share their traditional name with someone outside their culture or family.

leader is also responsible for paying attention to needs of the community members and creating systems to address those needs.

Community doers and traditional healers are natural helpers and the cornerstones of the community support networks. They generally organize helpers to bring food, supplies, clothes, wood, goods, or care packages. Traditionally people would volunteer to do chores to support the individuals or families in need (including elders.)

Gatherings

Community gatherings are looked to as highpoints throughout the year. Gatherings are comprised of activities such as storytelling, song, dance, games, competitions, ceremonies, women's house and men's house, feasts, and potlatches. They always include an abundance of good food and may last for several days.

Rites of passage

Rites of passage are transitionary points in life such as: birth, puberty, first harvest/catch, marriage, elderhood, and death. These activities, ceremonies, and wisdom are re-emerging into practice. These rites teach individuals their roles and expectations as a member of society. Rites of passage are taught by Elders, family, and wise people in the community through stories, skills training, demonstration, and mentorship. Children of all ages are prepared for their rites of passage through skills building, attending same gender gatherings, watching other youth in older age groups go through the process, and by the community members discussing and modeling the anticipated social roles and responsibilities. Respect for self and others is a foundation of rites of passage teachings.

Through traditional rites of passage the community creates the time, space, and process to grow the person, strengthening connections to themselves, their culture, the community, and earth, formulating and solidifying their identity as a person.

Combining traditional activities, education on best health practices, and creating strong social ties to mentors and support systems in the community allows an individual to access the building blocks that may be necessary to transition into their next level of growth and maturity. This process establishes cultural identity and anchors the youth as a member of their culture.

Traditional healing

Traditional Healing methods are also an integral part of living well in Alaska. Traditional healers can specialize in individual or communal work and have the skills set of (but are not limited to):

- Ethno-herbalism, nutrition, and life coach.
- Bone setting, body work, reflexology, and energy work.
- Prayer, protection, blessing, and clearing.
- Counseling and traditional talk therapies.
- Midwives, birth, and death attendants.
- Community Wellness and Mediator.
- Ceremonial facilitator and advisor for rites of passage events.
- Spiritual world, natural world, and human world intermediary (Kawagley, 1995).[1]
- Specialized therapies such as cryotherapy, steam bath (sweat), fasting, journeys, and other ceremonial supports.
- Traditional Talk Therapies and Communication.

Alaska Native forms of talk therapy bring people together, strengthen support networks, create strong coping skills, and support healing.

Storytelling

Storytelling is an essential part of culture for Alaska Native Tribes. Storytelling is a powerful tool to talk about challenging situations and how they were handled. Some of the stories told are about:

- History of a clan or cultural group and are required to be told a certain way.
- Legends and have a level of epic mythology; these explain cosmology and worldview.
- About normal people and how they handled situations— sometimes good, and sometimes not so good.

Culturally appropriate debriefing: Strengths, coping skills and self-care

Through discussion find the individual's strengths and build a dialogue around those activities, beliefs, and values. Sometimes a person will need help in identifying what their strengths are. A possible approach may be to ask a person what their grandma, (or another significant relative) might say that they do well. This approach may support a person to identify their strengths without sounding boastful or prideful.

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1 *Kawagley, A.O. (1995) A Yupiaq world view - a pathway to ecology and spirit. Prospect Heights, IL: Waveland Press.*

Listening/talking circles

Listening/Talking Circles create a safe space for people to talk about challenges in their lives. The circle is a non-judgmental and confidential environment that allows people to be heard. It is recommended to have a trained facilitator host listening/talking circles. Sitting in a circle to communicate is old as Alaska Native cultures themselves, the formal structure called Talking or Listening Circle is based on these traditional practices and has been given a framework that can be followed in a specific way to allow for good facilitation and outcomes.

Women's house/men's house

Alaska Native groups had various versions of a Men's House and Women's house. The Women's and Men's house acted as the heart of the community, where community gathered and discussed everything from daily life to worldview.

SETTING UP REFERRALS AND BROKERING TRADITIONAL HEALTH AND WELLNESS SERVICES

Topics to be thoroughly reviewed/explored with a culturally based health and wellness provider include:

- Expected frequency of contact between the health and wellness provider and the family case plan participant(s);
- Frequency and format of feedback from the health and wellness provider. For example, whether written or verbal updates are expected from the practitioner or elder/helper to the caseworker about the case plan participants; or are there requirements for feedback to be shared with parent(s), caregiver(s) or others.
- Likelihood or possibility of having to testify in court; method for compensation.

The caseworker should clearly explain the purpose of the family case plan is to identify and access traditional remedies to help the parent and children regain wellness and safety so that families can stay together in their communities.

In some situations the traditional healers, elders or helpers may be reluctant to be viewed as extension of a government entity. It is important for the caseworker to fully disclose and explain the role of the practitioner or elder/helper in family case planning process.

CONCLUSION

The purpose of this guide is to "legitimize" the use of ancient healing and wellness techniques in modern child welfare practices. In providing this guide, it is the intention of DHSS to reiterate Alaska Native people have, throughout history, utilized various methods, either spiritual or physical, to successfully promote and restore health and wellness. These practices remain a viable part of the repertoire of interventions that must be considered and utilized in the effort to empower Alaska Native families to heal themselves and to safely care for their children. Caseworkers can be a part of the process to reconcile and ameliorate some of the devastating impacts of intergenerational trauma by encouraging and supporting traditional health and wellness strategies.

This guide and its appendices are a work in progress, and not meant to be exhaustive. Caseworkers are encouraged to explore, consult with local experts and elders, and be creative in the infusion of traditional health and wellness interventions in family case plans.

Appendix A: REGIONAL TRIBAL RESOURCES

ANCHORAGE	
Tribal Agency	**Alaska Native Heritage Center**
Note	Phone: (907-330-8000) Address: (8800 Heritage Center Drive Anchorage, AK 99504) Non-profit with the mission of sharing, perpetuating and preserving the unique Alaska Native cultures, languages, traditions, and values through celebration and education.
Primary Heath Care	N/A
Behavioral Health	N/A
Family Services/Child Welfare	N/A
Children's Services/Child Care	**Alaska Studies Program:** (907-330-8000) In partnership with the Anchorage School District, this program offers free visits to the Center for all Alaska Studies students to experience culture and fulfill course requirements. Designed for 11th grade students to meet ASD Alaska Studies course requirements and for grades 9-12 Native students enrolled in a high school program. **High School After-School Program:** (907-330-8025) After school program for high school students to become immersed in Natvie cultures while earning elective school credits (Alaska Native dance, and art classes, and Alaska Native games.) Designed for grades 9-12 students enrolled in a high school. Transportation from high schools provided.
Educational Services/Employment	**Alaska Native Artist Training Workshop:** (907-990-8000) Two-day workshop for Alaska Native artists to learn about pricing your art, marketing your art, creating a portfolio, and managing a budget for your business. **Cultural Awareness Workshops:** (907-330-8000) Adult education opportunity held at the Center or on-site at your business or organization. Work to provide adults with a greater understanding and appreciation of the Alaska Native cultures with a focus on cross-cultural communication. **Internship Program:** (907-330-8052) Provides a summer internship program for teems and young adults to learn basic job skills in a mentoring environment. **Understanding Culture Workshop Series:** (907-330-8000) Two-day cultural awareness workshops to increase knowledge of cultural differences to better serve clients, employees, and promote harmony among Alaska's citizens.
Housing	
Financial Assistance	
Traditional/Informational	**Alaska Native Language Preservation Program:** (907-330-8000) (907-330-8014) Urban Eskimo Language Revitalization Project - Provides free evening classes for the community, immersion camps, and immersion strategies gathering. **Community Calendar of Events:** The Alaska Native Heritage Center provides free cultural event programming all year long.
Tribal Agency	**Alaska Native Justice Center**
Notes	Phone: (907-793-3550) Address: (3600 San Jeronimo Dr. Suite 264 Anchorage, AK 99508) Non-profit to Address Alaska Natives' unmet needs regarding the Alaska civil and criminal justice system
Primary Healthcare	N/A
Behavioral Health	**Adult Reentry Program:** (907-793-3550) Comprehensive case management services targeted at promoting the effective reintegration of offenders back to communities upon release. **Youth Advocacy Program:** (907-793-3554) Provides free case monitoring, case management, and treatment services for minors convicted of a first offense of Minor in Consumming or Possession with a Suspended Imposition of Sentence. Also provides services for minors living in rural areas outside the Anchorage area.
Family Services/Child Welfare	**Family Law Program:** (907-793-3550) Free Legal Clinics and support with issues related to family law, such as divorce, separation, child custody, support or a protective order.

Children's Services/Childcare	N/A
Educational Services/Employment	N/A
Housing	N/A
Financial Assistance	N/A
Traditional/Informal	N/A

Tribal Agency	**Alaska Native Medical Center (ANMC)**
Notes	Phone: (907-562-ANMC or 1-855-482-4392. Address: 4315 Diplomacy Dr. Anchorage, AK 99508. Email: anmc.org
Primary Healthcare	**Primary Care:** Full spectrum of primary health care services and comprehensive medical services provided for Alaska Native and American Indian people living in Alaska. Includes specialties such as cardiology, ear/nose/throat services, emergency & trauma care, general surgery, intensive/critical care, internal medicine, OB/GYN services, oncology, ophthalmology, orthopedics, pediatrics, and urology
Behavioral Health	**Behavioral Health:** (907-729-2500) Access to a behavioral health consultant or community case manager. Offers numerous learning circle groups. Services include assessments, medication management, crisis intervention, and counseling/therapy when needed.
Family Services/Child Welfare	N/A
Children's Services/Childcare	N/A
Educational Services/Employment	N/A
Housing	**Quyana House:** (907-563-2662 or 1-855-482-4382) ANMC's onsite accommodation facility for people who live more than 90 miles outside of Anchorage and are traveling to ANMC for an appointment or procedure.
Financial Assistance	**Purchased/Referred Care (PRC):** (907-729-2470 or 800-478-1636) Provides funding for referred medical services not available at the Alaska Native Medical Center.
Traditional/Informal	**Craft Shop:** Sells one-of-a-kind works art works by Alaska Native artists and crafters from every region of Alaska.

Tribal Agency	**Alaska Native Tribal Health Consortium**
Notes	Phone: (907-563-2662) • Address: 4000 Ambassador Drive Anchorage Ak, 99508 • Website: https://anthc.org/
Primary Healthcare	**Domestic Violence Prevention:** (907-729-3795) Federally funded grant program that aims to prevent domestic violence and sexual assault among Alaska Native people. Trainings and partnerships - Alaska's Behavioral Health Aids. **Substance Abuse Prevention:** (907-729-3547) Works to prevent sunstance abuse and dependence in communities. Training opportunities available. **Suicide Prevention:** (907-729-3751) Fights suicide by providing all Alaskans with access to suicide awareness, prevention, and education tools. Includes education and training opportunities, Careline: Alaska Suicide Prevention & Someone to Talk to Line - 1-877-266-HELP (4357), and Rural Aftercare Coordination
Behavioral Health	
Family Services/Child Welfare	
Children's Services/Childcare	
Educational Services/Employment	
Housing	

Financial Assistance	
Traditional/Informal	**Traditional Foods & Nutrition:** Food Distribution Program on Indian Reservations / Store Outside Your Door
Tribal Agency	**Aleut Community of St. Paul Island Tribal Government**
Notes	**Anchorage Support Office:** (907-257-2645) • 4720 Business Park Blvd. Suite G-42 Anchorage, AK 99503
Primary Healthcare	
Behavioral Health	
Family Services/Child Welfare	**Indian Child Welfare Act (ICWA):** OCS co-located and regionally -based Tribal Partner Jalean Mallett (907-257-2682)
Children's Services/Childcare	
Educational Services/Employment	
Housing	
Financial Assistance	
Traditional/Informal	
Tribal Agency	**Aleutian Pribilof Islands Association (APIA)**
Notes	Phone: (907-276-2700) or (800-478-2742) • Fax: (907-279-4351 • Email: apiai@apiai.org Address: 1131 E. International Airport Blvd. Anchorage, AK 99518)
Primary Healthcare	*See Southcentral Region of Resource Guide*
Behavioral Health	**Behavioral Health Services:** (907-276-2700) Includes: • Individual, family and couples counseling • Groups, including Alcohol Anaonymous • Alcohol and Drug Information School (ADIS) • Psychological assessments • Telebehavioral health services • Adult and Child Psychiatric Medication Evaluation and Medication Management through Contract Psychiatrist • Tobacco cessation counseling and nicotine replacement therapy
Family Services/Child Welfare	**Indian Child Welfare Act (ICWA):** OCS co-located and regionally -based Tribal Partner (Amanda McAdoo) (907-222-4259)
Children's Services/Childcare	**See Southcentral Region of Resource Guide**
Educational Services/Employment	**Higher Education Scholarships:** Assistance may be provided in the form of a scholarship to individuals attending a college or university full time, working towards a 2 or 4 year degree.
Housing	N/A
Financial Assistance	**See Southcentral Region of Resource Guide**
Traditional/Informal	**Cultural Heritage Department:** Hosts cultural camp for children, youth and adults in June. **Weekly Language Classes:** Availalble for anyone who would like to learn to speak Niigugim Tunuu.

Tribal Agency	**Association of Village Council Presidents (AVCP)**
Notes	Phone: 907-543-7300 or 800-478-3521 Fax: 907-543-3596 Address: 101 Main Street PO Box 219 Bethel, AK 99559
Primary Healthcare	N/A
Behavioral Health	N/A
Family Services/Child Welfare	**Indian Child Welfare Act (ICWA):** OCS co-located and regionally-based Tribal Partners — Cynthia Ontiveros (907-269-4652) and Jackie Levi-Thompson (907-269-3936)
Children's Services/Childcare	**See Western Region of Resource Guide**
Educational Services/Employment	**See Western Region of Resource Guide**
Housing	**See Western Region of Resource Guide**
Financial Assistance	**See Western Region of Resource Guide**
Traditional/Informal	N/A

Tribal Agency	**Bristol Bay Native Association (BBNA)**
Notes	Phone: 907-842-5257 or 1-800-478-5257 Fax: 907-842-5932 Address: 1500 Kanakanak Rd. Dillingham, AK 99576
Primary Healthcare	**See Southcentral Region of Resource Guide**
Behavioral Health	**Indian Child Welfare Act (ICWA):** OCS co-located and regionally-based Tribal Partner - Colette Meraz (907-754-3477)
Family Services/Child Welfare	N/A
Children's Services/Childcare	**See Southcentral Region of Resource Guide**
Educational Services/Employment	**See Southcentral Region of Resource Guide**
Housing	N/A
Financial Assistance	**See Southcentral Region of Resource Guide**
Traditional/Informal	N/A
Tribal Agency	**Cook Inlet Tribal Council (Anchorage)**
Notes	Website: www.citci.org **Nat-uh Service Center:** (907-793-3600) (Toll-free 811-985-5900) 3600 San Jeronimo Drive *CITC provides services and/or programs for the AN/AI population in Anchorage (not just its own shareholders.)
Primary Healthcare	N/A

Behavioral Health	**Alumni Support:** Defenders of Sobriety: (907-793-3433) (defenders@citci.org) Provides inspiration, encouragement and support to CITC substance program participants. **Chanlyut Enterprises, Inc.:** (907-793-3427) 8-month recovery and re-entry program for men. **Clare Swan Outpatient:** (907-793-3206) Outpatient and Intensive Outpatient services to individuals struggling with substance abuse. **Connections:** Screening, Assessment, & Referral: (907-793-3200) 1st-step program, SBIRT (screening, brief intervention, referral & treatment) services. **ETC (Ernie Turner Center) Residential Inpatient:** (907-550-2400) 12-bed residential unit for 6 month stay for mental health. substance-abuse counseling, group therapy, and case management services. **Peer Support Network:** (907-793-3200) Provides support, guidance, and services for those in recovery. **Unsah Jan Prevention & Youth Development:** (907-793-3237) Prevention and youth development program for youth (ages 10-24 years) focused on suicide prevention, drug & alcohol abuse prevention, life skills, and wellness development. For everyone, but specifically designed for AN/AI and LGBTQ youth. **Unsah Jan's Youth Wellness Group:** (907-793-3237) Weekly group for youth (ages 13-18) throughout the school year.
Family Services/Child Welfare	**Circles of Support:** (907-793-3132) Services include: family & child skills development, case management, additional services, recovery services. **Family Contact Program:** (907-793-3132) Primarily occurs at CITC's Nat'uh Service Center. **Father's Journeys:** (907-793-3132) Services include: positive parenting classes, healthy relationship classes, employment services, fatherhood peer support classes, parenting skills mentoring, individual life-skills mentoring. **Flourishing Child:** (907-793-3132) Therapeutic intervention, in-home, culturally appropriate, trauma-informed services for children, youth, and parents exposed to family violence. Provides wrap-around, intensive case managementto the non-abusing parent and children. **Foster Family Liaison:** (907-793-3132) Provides culturally appropriate support for prospective and state-licensed foster families. **Intensive Family Preservation:** (907-793-3132) Services provide: individual and/or family counseling, coordinating resources & services in the community, parenting skills mentoring, individual life-skills mentoring. **Luqu Kenu Project:** (907-793-3132) Assists families in crisis. Services include: screening, integrated case management, & parenting and life skills development.
Children's Services/Childcare	Clare Swan Early Head Start: (907-793-3274) (800 Northway Drive) Offers early learning and childcare for families and children (prenatal - 3 years old) **Fab Lab:** (907-793-3265) (fablab@citci.org) Digital resource center for students of all ages to discover skills as Alaska's next generation of engineers, designers, artists and innovators. Combines cutting edge educational tools with traditional Alaska Native cultural values and strengths. **Johnson-O'Malley Education Program:** (907-793-3265) Supplementary culturally appropriate programs and services for the academic success of AI/AN students enrolled in the Anchorage School District. Program support includes summer camps and related activities, funding for school supplies & extracurricular fees, bus passes, after-school programs, and tuition for online course required for high school graduation. **Kids In Distressed Situations (K.I.D.S):** (907-793-3272) Program donates items to children living in poverty, homelessness or victimes of domestic abuse, or have a parent serving in the military or incarerated. CITC is the only Alaska based partner for the K.I.D.S program. **Nahtsahda Child Care Center:** (907-793-3300) Quality drop-in child care center for children (ages 12 months - 12 years old) for up to 3 hours at a time (Hours: Mon-Fri 8am - 4:30pm). **The Schoolyard:** (907-793-3265) Afterschool program connecting 12-19 year old AN/AI youth to STEM (science, technology, engineering & mathematics) skill building opportunities through cultural and educational activities. **Techno-Cultural Camps:** (907-793-3265) Support youth in learning traditional skills along with devleoping STEM-centered educational and job skills. Offered throughout the summer and during winter and spring school breaks. **Tribal PREP:** (907-793-3265) Mentoring and education opportunities, including financial literacy, parent-teen communication, educational/career sucess, healthy relationships, health life skills, and adolescent development. Weekly hours at Tribal PREP Dena'ina House (Mondays & Wednesdays 1-5pm).
Educational Services/Employment	**Alaska's People Career Development Center:** (907-793-3300) Walk-in resource center for those seeking employment or training opportunities. (Hours: Mon-Fri 8am - 5pm) **Eklutna, Inc. Grant Program:** (907-793-3300) Education funds for tuition, registration fees, course-required books/supplies, and equiptment/uniforms required for a successful job hire. **Employment Supportive Services:** (907-793-3300) Helps participants gain volunteer and work experience to increase marketable job skills, build resumes & cover letters to obtain full-time, unsubsidized employment after the training period. **GED Preparation:** (907-793-3300) Helps participants obtain GED diploma. **Healthcare Training:** (907-793-3300) Health Profession Opportunity Grants program provides education & training to TANF recipients and other low-income individuals seeking a career in healthcare. **Intensive Case Management:** (907-793-3300) Provides coordination for housing, employment or other vital intensive-need services.

Educational Services/Employment Cont.	**Scholarship Opportunities:** (907-793-3575) (Toll-free 800-764-3382) (www.thecirifoundation.org) CITC offers two scholarship opportunities for individuals pursuing a college degree: Tribal Higher Education Scholarship & Alyeska Match Scholarship. **Transitions Program:** (907-793-3265) Program in partnership with ASD to provide educational services to AI/AN students with core and advanced academic classes, programs that exceed state and district standards, life-skills mentoring and social support, culturally enriched curriculum, and smaller class sizes. **Tribal Training Grant:** (907-793-3300) Provides short and long-term certification or vocational training for job enhancement and/or to gain employment. **Tribal Vocational Rehabilitation:** (907-793-3366) Assists AN/AI individuals with disabilities in gaining or maintaining employment. **Youth Services:** (907-793-3300) Support programs for eligible Alaska youth (ages 14-21) to assist them in finding employment, furthering education and identifying youth leadership opportunities.
Housing	**Dena'ina House:** (907-339-4420) (Partnership with Covenant House) Supportive housing for young people (ages 18-21) seeking independent living through the Rights of Passage program.
Financial Assistance	**Child Care Assistance:** (907-793-3207 and 907-793-3406) (childcare@citci.org) Financial assistance for families in need of daycare services for children under the age of 13 while parents are engaged in employment, training, or educational activities. **General Assistance:** (907-793-3300) Program provides temporary case support to AN/AI individuals & families for essential needs. **Low Income Heating Assistance:** (907-793-3300) Provides assistance with heating utility bills for low income AN/AI families. **Tribal TANF (Temporary Assistance for Needy Families):** (907-793-3300) Provides temporary cash assistance to families with children to support them in their self-sufficiency through services that include career planning and educational assistance, and child care assistance and information.
Traditional/Informal	**ARISE (Anchorage Realizing Indigenous Student Excellence:** (Community partnership)Voluntary community engagement program for parents and children. Monthly meetings geared toward 2 main outcomes: kindergarten prepardness and school climate change. **Christmas Basket & Holiday Celebration:** (907-793-3272)Annual program provides holiday presents to children of low-income families, and holiday festivites. **NYO Games:** (907-793-3412) Annual athletic events for students in grades 1-12 across Alaska. Traditional contests of subsistence & survival skills which encourage healthy lifestyles, traditional values, and positive sportsmanship. **Volunteer Opportunities:** (907-793-3277)

Tribal Agency	**Chickaloon Village Traditional Council (Chickaloon Native Village)**
Notes	Phone: (907-745-0793) Fax: (907-745-0709) Website: www.chickaloon.org Mailing Address: P.O. Box 1105 Chickaloon, AK 99674 **Ahtnahwt'aene' Nay'dini'aa den Gathering Place:** Chickaloon Villiage Traditional Council's Health & Social Services Dept. 11495 N. Callison Street Sutton, AK 99674
Primary Healthcare	**C'eyiits Hwnax Life House Community Health Center Clinic:** (907-631-7665) Provides medical services to the entire community regardless of ability to pay. Open Mon-Fri 8am-5pm. **Appointment Scheduling Assistance & Non-Emergency Health Transportation:** (907-745-0704) Aid with scheduling appointments and door-to-door non-emergent transportation to and from medical, dental, and behavioral health appointments within the Mat-Su Valley and Anchorage area.
Behavioral Health	**Behavioral Health Services:** (907-745-0704) Provides Services include care coordination, client & family advocacy, crisis intervention, culturally sensitive support, home visits, and wellness activities. **Behavioral Health Aide Program.**
Family Services/Child Welfare	**Indian Child Welfare Act (ICWA):** (907-745-0794) Offers assistance in supervised visitation, locating Tribes, intervening in state court on behalf of AN/AI children, transportation to ICWA related activities, referrals, cultural adoptions, and foster care information. (Penny Westing: ICWA Case manager (907-745-0794)
Children's Services/Childcare	**Ya Ne Dah Ah School:** (907-745-0793) Chickaloon Pre-K through grade 12 Tribal School. Independent school that views Native Education as an important asses to all children's learning.
Educational Services/Employment	**Tribal Scholarship Program:** (907-745-0793) Higher Education grants are available to Chickaloon Tribal Citizens only. Includes grates for training conducted in an institutional setting for degrees, to enhance the employability of individuals by ungrading education attainment level, or providing a necessary certificate.
Housing	**Rental Housing:** (907-745-0749) Low-income rental housing located in Sutton for eligible Tribal citizens, AN/AI population.

Financial Assistance	N/A
Traditional/Informal	**Ahtna Athabascan Language Program:** (907-745-0793) Teaches the Ahtna Athabascan language and culture through a combination of classroom lessons and hands-on learning activities. **Elders Outreach Program:** (907-745-0704) Health and wellness activities tailored to Elders, as well as, providing shopping and bill paying assistance. **Community Events:** (907-745-0704) community education activities, on-site trainings, special community gathering celebrations, and health fairs. **Greenhouse:** Community members can learn new skills and have the opportunity to help in a variety of different jobs to help become food secure as Tribe. **Native Youth Olympics (NYO):** Program celebrating sportsmanship and the tradition of the rich history through Native sports.

Tribal Agency	**Native Village of Eklutna (Eklutna Native Village)**
Notes	Phone: (907-688-6020) Fax: (907-688-6021) Mailing Address: 26339 Eklutna Village Road Chugiak, AK 99567
Primary Healthcare	N/A
Behavioral Health	**Eklutna Villiage Clinic:** (907-688-6031) Health Clinic provides a large range of health services. Transportation for medical and dental appointments to other facilities can be arranged for Tribal Members. Open Mon-Fri 9am-5pm. **Behavioral Health Aide Program.**
Family Services/Child Welfare	**Indian Child Welfare Act (ICWA):** (907-242-6980) (907-688-6031) Family Supportive Services assists Tribal Members with ICWA intervention in child abuse and neglect cases. Also provides case management, preventative assistance, behavioral health, referral services, and recruitment for foster and adoptive homes for Native children.
Children's Services/Childcare	**Education and Cultural Youth Groups:** (907-688-6020) One based at Eklutna Village and one based in Anchorage. Provides educational information and activities thorugh fish camps, community events or gatherings, bi-annual Potlatch/Powow, cultural activities, books, pamphlets, brochures, videos and periodic presentations.
Educational Services/Employment	**Employment Opportunities Assistance:** (907-688-6020) The Administrative Office connects local Tribal Members to short-term and long-tern hiring requests by local or other organization when opportunities present. Posted job announcements. **Educational Opportunities:** (907-688-6020) Educational fish net where experienced citizens teach other Tribal Members traditional fishing and processing methods.
Housing	**Housing Services:** (907-688-6020) Assists low income Tribal members through homebuyer counseling, home ownership, housing rehabilitation, housing assistance, energy effieciency, and referral services.
Financial Assistance	N/A
Traditional/Informal	**Public Safety:** (907-688-6020) A memorandum of agreement exists with the Anchorage Police Department to assist villagers with safety and trespassing issues.

Tribal Agency	**Kawerak, Inc.**
Notes	**See Kawerak, Inc. listing located in the Northern Region section**
Primary Healthcare	N/A
Behavioral Health	N/A
Family Services/Child Welfare	**Indian Child Welfare Act (ICWA):** OCS co-located and regionally -based Tribal Partner Sheila Randazzo (907-754-3579)
Children's Services/Childcare	**See Kawerak, Inc. listing located in the Northern Region section.**
Educational Services/Employment	N/A
Housing	N/A

Financial Assistance	N/A
Traditional/Informal	N/A
Tribal Agency	**Knik Tribal Council (Knik Tribe)**
Notes	Phone: (907-373-7991) Address: 1744 N. Propect Dr. Palmer, AK 99645
Primary Healthcare	**KTC Ride Service:** Non -emergency medical transportation provides rides to any medical facility located in the valley or Anchorage bowl.
Behavioral Health	**Behavioral Health Aide:** (907-373-7938) Helps with care coordination, client and family advocacy, culturally sensitive support, home visits, and wellness activities.
Family Services/Child Welfare	**Reach Out and Foster A Child:** (907-373-7938)
Children's Services/Childcare	**Child Care Program:** (907-373-7991) Help young families fund child care. To qualify, you must be attending work or school, meet income guidelines, and be 1/4 Alaska Native/American Indian. **Report Card Incentive Program:** (907-373-7938) Community honors good grades.
Educational Services/Employment	**Job placement and Training:** (907-373-7991) Program is assist the tribal member in developing a career and training plan. **Tribal Scholarships:** (907-373-7974) Scholarships for higher education available
Housing	**Mod Rehab Program:** (907-373-7991) Helps qualified recepients with energy efficiency, safety, and decent living conditions. **Low Income Housing:** (907-373-7991) Meeting the housing needs of tribal members
Financial Assistance	**Emergency Assistance:** **Currently Unavailable** If avaialble, KTC works w/ families that are struggling due to work situations, illness, family crisis, domestic violence, family hardships, disaster situations and substance abuse.
Traditional/Informal	
Tribal Agency	***Kenaitze Indian Tribe**
Notes	Main Phone: 907-335-7200 **Dena'ina Wellness Center:** (907-335-7500) (508 Upland St. Kenai, AK 99611) **Na'ini Family & Social Services:** (907-335-7600) (510 Upland St. Kenai, AK 99611) **Early Childhood Center:** (907-335-7260) (130 N. Willow St. Kenai, AK 99611)
Primary Healthcare	**Dena'ina Wellness Center:** (907-335-7500) Primary health care provided for all Alaska Native and American Indian people **Wellness Department:** (907-335-7500) Helps customers achieve good habits and healthy lifestyle, including diabetes prevention and management, nutrition, tobacco cessation, fitness, and traditional healing. **Traditional Healing Services:** (907-335-7500) Addresses the natural, emotional, and spiritual elements of health in addition to the physical aspects.
Behavioral Health	**Behavioral Health Aide Program:** (907-335-7500) (24-Hour Crisis Hotline: 877-266-HELP) Services include individual and family therapy, play therapy, crisis intervention, therapeutic groups, screenings, referrals, and case management. **Domestic Violence and Sexual Assault Program:** (907-335-7600) Offers cultural relevant advocacy and support, including mental health screeing, housing assistance, short-term and long-term protective orders, and transportation services. **Ts'ilq'u Circle:** (907-335-7232)Circle are mostly participants are teenagers facing legal trouble referred from the Alaska Division of Juvenile Justice or the state court system. But it serves as a safe place to discuss difficult issues or make tough decisions for everyone. **Sobriety Services:** (907-335-7500) Services to encourage sobriety, including early intervention, outpatient treatment, continuing care, and assistance with transitions to residential treatment facilities.

Family Services/Child Welfare	**Family Services and Indian Child Welfare Act:** (907-335-7600) Includes Child Protection. Adult Protection, ICWA, Foster Care, and Preservation **Preservation Program:** (907-335-7200) Offers parenting classes and other services to support and strengthen families who have no yet faced a report of harm but are at risk.
Children's Services/Childcare	**Child Care Assistance:** (907-335-7600) Provides assistance to eligible parents who work more than 20 hours a week or enrolled in higher education. **Kuya Qyut'anen Early Childhood Center:** (907-335-7200) No-fee service to Native and non-Native chldren, regardless of househould income, including the Head-Start, after school and summer programs. **Educational Fishery:** (907-335-7200) Youth, Elders and others can practice traditional methods of setting the net, identifying salmon species, cleaning fish and preserving them for winter. **Yaghanen Youth Programs:** (907-335-7290) Prevention and early intervention program for youth to develop life skills, learn culture, make friends and stay on track academically.
Educational Services/Employment	**Bureau of Indian Affairs Higher Education Scholarships:** (907-335-7600) Income-based scholarships for Alaska Native and American Indian students who live in the tribe's service area and are pursuing four-year degrees. **Kenaitze Indian Tribe Scholarships:** (907-335-7600) Exclusive to tribal members - scholarships available to students pursing two or four year degrees. **Job Training and Placement:** (907-335-7600) Offers pre-apprenticeship assistance, vocational training, career development and more. Job Placement program helps individuals who have recently been employed by need assistance with groceries, clothing, and similar necessities before they receive their first paycheck. **Workforce Investment Act:** 907-335-7600) Internships available across the tribe to give professional exposure to participants between the ages of 15 and 21.
Housing	**Emergency Housing Program:** (907-335-7200) Offers assistance to families facing emergencies. **Safe Home Program:** (907-335-7200) assists with home renovations and repairs. **Ninash Q'a:** (907-335-7200) Provides transitional housing for those facing crisis. **Student Housing Program:** (907-335-7200) Helps enrolled students with costs of living arrangements.
Financial Assistance	**Emergency Help:** (907-335-7600) Provides individuals with basic needs who are facing emergency circumstances. **Food Cache:** (907-335-7600) Donations and fish are availble one a once-per-month basis. **Energy Assistance:** (907-335-7600) Offers financial support to help with energy costs.
Traditional/Informal	**Burial Assistance Program:** (907-335-7600) Helps with costs related to burial and funeral expenses. **Tyotkas Elder Services:** (907-335-7280) Services inlude lunch, caregiver support, transportation, home visits, abuse and neglect prevention, advocacy, exercise, field trips, and crafts.

Tribal Agency	**Ninilchik Traditional Council (Ninilchik Village)**
Notes	Phone: (907-6567-3313) Fax: (907-567-3308) Mailing Address: P.O. Box 39070 Ninilchik, AK 99639
Primary Healthcare	**NTC Community Clinic:** (907-567-3970) Ninilchik Tribe's Indian Health Service provider. Provides basic and primary care to the public. **Ninilchik Health & Wellness Club:** (907-567-3455) Full service gym and fitness center
Behavioral Health	**Behavioral Health Aide Program:** (907-567-3370) Behavioral Health Clinician provides assessments, outpatient counseling for adults, children, couples, families and groups, and provides education, community outreach prevention and intervention, and referrals to other services. Includes alcohol & substance abuse services, services for children & adolescents, and mental & emotional health services.
Family Services/Child Welfare	**ICWA Services/Foster Homes & Adoption:** (Bettyann Steciw 907-567-3313)
Children's Services/Childcare	**Child Care Program:** (907-567-3313) Allows Native childre to have access to reliable care in a home environment when their parents are at work or attending educational courses. **Early Learning Program:** (907-567-3313) (Ages 3-5) Learn preschool fundamental and skills to prepare them for entering kindergaren. **Johnson O'Malley Program:** Funds for Native students attending Ninilchik school demonstrating a need for assistance to fund participation in school activities and school-sponsored extracurricular activities. **Preschool Summer Camp Days:** (907-567-3313) Cultural activity summer camp days for current and former students of the preschol program and their families.

Educational Services/Employment	**Summer Youth Employment:** (907-567-3313) Administered by Cook Inlet Tribal Council's Rural Youth Services program. For Native youth (ages 14-21) demonstrating socioeconomic barriers. **Ninilchik Traditional Council Scholarship:** (907-567-3313) $500 scholarship to one selected tribal youth graduating from high school in Ninilchik and planning on attaining higher education. **Higher Education Grant:** (907-567-3313) Funding to tribal students enrolled in a 4-year education program full time and facing financial challenges. **Adult Vocational Training:** (907-567-3313) Helps subsidize the costs of attending a vocational, technical or other professionals institute. **Kenai Peninsula College Adult Basic Education Tutoring and Testing:** (907-567-3313) Ninilchik Traditional Council serves as an extended host location for tutoring and guidance for achieveing a GED or other adult educational program.
Housing	**Ninilchik Indian Housing Programs:** (907-567-3313) Provides housing-related resources and advocacy for eligible participants. Include Home Ownership Program, Home Rehab and Modernization, Home Weatherization, Elderly & Disabled Snow Removal Program, and Emergency Assistance **Tovarish Manor Apartments:** Qualified senior housing.
Financial Assistance	**General Assistance:** (907-567-3313) Eligible recepients receivee temporary funding to those who have unmet essential cost of living needs.
Traditional/Informal	**Burial Assistance:** (907-567-3313) Funding assistance to families of deceased Native residents who lived in tribal boundaries. **Youth Fish Camp Days:** (907-567-3313) Day fishing camps for youth in middle school and high school. **Cultural Events & Activities:** (907-567-3313) Promotes the enrichment of contemporary tribal cultural and encourage creative communities.

Tribal Agency	**Nome Eskimo Community (NEC)**
Notes	Phone: 907-443-2246 Fax: 907-443-3539 Anchorage Address: 561 E. 36th Ave, Suite 102 Anchorage, AK 99503
Primary Healthcare	N/A
Behavioral Health	N/A
Family Services/Child Welfare	**Indian Child Welfare Act (ICWA):** OCS co-located and regionally -based Tribal Partner - Lola Stepetin (907-339-8623)
Children's Services/Childcare	**See Northern Region of Resource Guide**
Educational Services/Employment	**See Northern Region of Resource Guide**
Housing	**See Northern Region of Resource Guide**
Financial Assistance	**See Northern Region of Resource Guide**
Traditional/Informal	**See Northern Region of Resource Guide**

Tribal Agency	**Salamatof Tribal Council**
Notes	Has website but no social services www.salamatof.com Phone: (907-283-7864 Address: 230 Main Street Loop Kenai, AK 99611
Primary Healthcare	N/A
Behavioral Health	N/A

Family Services/Child Welfare	N/A
Children's Services/Childcare	N/A
Educational Services/Employment	N/A
Housing	**Safe Home Program:** (907-335-7200)
Financial Assistance	N/A
Traditional/Informal	N/A
Tribal Agency	**Seldovia Village Tribe**
Notes	Phone: (907-234-7898) Fax: (907-234-7865) Address: Seldovia Village Tribe Drawer L Seldovia, AK 99663-0250
Primary Healthcare	**Excerise Room:** (907-234-7898) **Health and Wellness:** (907-226-2228) Comprehensive and preventative primary health care. **Injury Prevention Program:** (907-234-7898) Maintains ice cleats, CO detectors, and many other safety items to residents.
Behavioral Health	**Drug and Alcohol Prevention Program:** (907-234-7898) Committed to helping those with additions and prevention.
Family Services/Child Welfare	**Veterans Services Support:** (907-234-7898) **Child Welfare Services:** (907-435-3252) Child Welfare Worker is advocate for the Tribe in all ICWA cases, provides referrals, and works toward the goal to strengthen families and giving them the tools to be successful.
Children's Services/Childcare	**Ch'anik'na House:** (Child Care) (907-234-7898) Open for children birth to age 6 for academic & cultural enrichment programs daily. Hours of operation: 9:00am - 12:00pm and 1:00pm - 4:30pm.
Educational Services/Employment	**Scholarships:** (907-234-7898) Awards $1,500 to full-time students attending an accredited college or university. Also, offers a student exchange program scholarship of $1000 for students studyig abroad and trade school scholarships of $500.
Housing	**Housing:** Home ownership programs, assistance with home loan applications, rental assistance, emergency assistance, modernization, rehabilitation, and weatherization (907-234-7898)
Financial Assistance	**Food Distribution Program:** (907-435-3255) Available to all residents of Seldovia who qualify based on income **General Assistance:** (907-234-7898) Short-term financial assistance available to AN/AI people living in Seldovia area and who are members of an Indian Tribe.
Traditional/Informal	**Senior Meals:** (907-234-7898) Provides meals for those in the community who are 50 years and older. **Culture Camp:** (907-234-7898) For ages 10-18; and Ch'anik'na Culture Camp for ages 2-10.
Tribal Agency	**Southcentral Foundation**
Notes	Phone: (907-729-4955 or 800-478-3343) Address: 4501 Diplomacy Drive Anchorage, AK 99508
Primary Healthcare	**Alaska Native Health Resource Advocate Program:** (866-575-6757) Assists Alaska Native people by identifying, locating and connecting with appropriate and available health, social, educational, legal, employment, disability, treatment, housing and other related programs and/or services. **Primary Care Services:** Services at Alaska Native Medical Center, other primary care clinics, along with others including traditional healing, complementary medicine, dental, family home based services, optometry and physical therapy.

Behavioral Health	**Alaska Women's Recovery Project:** (907-729-5190) Provides community-based, peer-driven and peer-led recovery support for women whose lives have been disrupted by alcohol or other drug use disorders and co-occurring mental health disorders. **Benteh Nuutah Primary Care Center:** (907-631-7800) Behavioral Health clinic for individuals and families in the Mat-Su Valley. Includes psychiatric evaluation, medication management, psychotherapy, psychoeducational, crisis intervention, case managment, and community resource referrals. **Dena A Coy:** (907-729-5070) Residential treatment program serves pregnant, parenting and non-parenting women who are experiencing problems related to alcohol and other drugs, and emotional and psychological issues. **Denaa Yeets':** (907-729-5260) Program of services designed to provide specialized support for AN/AI adults at risk for suicide. Includes case management, supported referral to behavioral health programs, information, and supportive services to affected family members. **Fireweed & PCC:** Behavioral Health Services provided for AN/AI people ages 18 and older including crisis intervention, case management, psychiatric evaluation, medication management, psychotherapy, and psychoeducational learning circles. **Four Directions Outpatient:** (907-729-6300) Substance abuse and dual diagnosis assessments, substance abuse and mental health counseling, group counseling. Additional services include early recovery skills, relapse prevention, family education, seeking safety/healthy relationships, social support/aftercare, and urinalysis testing.
Family Services/Child Welfare	**Family Wellness Warriors Initiative:** (907-729-5440) Program to equip organizations and individuals to effectively address the spiritual, emotional, mental and physical effects of domestic violence. **Nutaquiivik Nurse-Family Partnership:** (907-729-2490) Voluntary, home-visiting program that works with families, mothers and infants to provide education and support as a supplement to regular prenatal care and well-child check-ups.
Children's Services/Childcare	N/A
Educational Services/Employment	N/A
Housing	**Willa's Way:** (907-729-6300) Comprehensive safe program for AN/AI women and children who are homeless due to domestic violence. Includes intensive case management involving temporary housing, referrals to behavioral health counseling and other agencies to become self-sufficient, and group education focused on basic life skills.
Financial Assistance	N/A
Traditional/Informal	**Elder Program:** (907-729-6500) Hot lunch program Mon-Fri, advocacy, information, and assistance and referral services. **Learning Circles:** Brings together small groups of people with similar needs to talk, share stories, and learn from one another. There are a variety of learning circle opportunities. **Traditional Healing Clinic:** (907-729-4958) Offers traditional Alaska Native approaches to health in an outpatient setting. Services incldue traditional counseling, traditional physical, healing hands, healing touch, women's talking circle, and traditional healing garden.
Tribal Agency	**Native Village of Tyonek**
Notes	Has website but no social services Phone: (907-272-0707) Address: 1689 C St. Anchorage, AK 99501
Primary Healthcare	N/A
Behavioral Health	N/A
Family Services/Child Welfare	N/A
Children's Services/Childcare	N/A
Educational Services/Employment	**Tebughna Foundation Scholarship & Grants:** (907-583-2115)
Housing	N/A
Financial Assistance	N/A
Traditional/Informal	N/A

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
Northern Region Barrow, Kotzebue, Nome, Gal ena, Fairbanks, McGrath, Delta Junction									
Arctic Slope Native Association (Barrow)		**Pre-Maternal Home**		**Family Preservation and Child Welfare Services Programs** (907-852-9153) **ICWA Assistance** (907-852-2762)	**Tribal Child Care** (907-852-9376)	**BIA Higher Education, Job Placement, and Adult Vocational Training Programs** (907-852-9379)		**BIA Emergency Assistance Program** (907-852-9379) BIA **General Assistance Program** (907-852-9153)	
*Village of Anaktuvuk Pass	No website			**Family Preservation and Child Welfare Services Programs** (907-852-9153) **ICWA Assistance** (907-852-2762)	**Tribal Child Care** (907-852-9376)				
*Village of Atqasuk (Atqasuk Village- Atkasook)	No website			**Family Preservation and Child Welfare Services Programs** (907-852-9153) **ICWA Assistance** (907-852-2762)	**Tribal Child Care** (907-852-9376)	**BIA Higher Education, Job Placement, and Adult Vocational Training Programs** (907-852-9379)		**BIA Emergency Assistance Program** (907-852-9379) **BIA General Assistance Program** (907-852-9153)	
*Native Village of Barrow (Native Village of Barrow Inupiat Traditional Government)- ***Barrow***		**Samuel Simmonds Memorial Hospital**	**Behavioral Health Aide Program**	**Family Preservation and Child Welfare Services Programs** (907-852-9153) **Tribal Child Protection, Foster Care, CASA Program**	**Youth Programs, Tribal Child Care** (907-852-9376)	**Job training and placement, Higher Education 6**	**Housing Assistance**	**BIA Emergency Assistance Program** (907-852-9153), **Food Bank**	
*Village of Kaktovik (Kaktovik Village aka Barter Island)	No website			**Family Preservation and Child Welfare Services Programs** (907-852-9153) **ICWA Assistance** (907-852-2762)	**Tribal Child Care** (907-852-9376)			**BIA Emergency Assistance Program** (907-852-9379) **BIA General Assistance Program** (907-852-9153)	
Koyuk	No website		**Behavioral Health Aide Program NSHC**						
*Village of Nuiqsut (Native Village of Nuiqsut)	No website			**Family Preservation and Child Welfare Services Programs** (907-852-9153) **ICWA Assistance** (907-852-2762)	**Tribal Child Care** (907-852-9376)			**BIA Emergency Assistance Program** (907-852-9379) **BIA General Assistance Program** (907-852-9153)	

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Native Village of Point Hope	No website		**Behavioral Health Aide Program**	**Family Preservation and Child Welfare Services Programs** (907-852-9153)	**Tribal Child Care** (907-852-9376)				
*Native Village of Point Lay	No website			**Family Preservation and Child Welfare Services Programs** (907-852-9153)	**Tribal Child Care** (907-852-9376)				
*Village of Wainwright	No website			**Family Preservation and Child Welfare Services Programs** (907-852-9153) **ICWA Assistance** (907-852-2762)	**Tribal Child Care** (907-852-9376)	**BIA Higher Education, Job Placement, and Adult Vocational Training Programs** (907-852-9379)		**BIA Emergency Assistance Program** (907-852-9379) **BIA General Assistance Program** (907-852-9153)	
***Inupiat Community of the Arctic Slope (Barrow)**						**Vocational Rehabilitation** (907-852-2448)		**General Assistance, Emergency Assistance**	
Kawerak. Inc. (Nome)	**FAMIY SERVICES/CHILD WELFARE:** Case management, referral to other programs, parenting & early childhood development training, training & skill development in health & nutrition, stress management training & skill development, assistance in coordinating transportation between communities, ground transportation to & from activities, life-skills training and skill development (individual and family coping, budgeting, housekeeping), escort clients to placements, treatment, homes & visits, coordination & monitoring visitation between children & their families, home visits with families				**Child Advocacy Center, Camp Igaliq, Youth Leaders, Story and Skill Sharing**				
*Native Village of Brevig Mission	No website		**Behavioral Health Aide Program**						
*Native Village of Council	No website								
*Native Village of Diomede (aka Inalik)	No website								
*Native Village of Elim	No website		**Behavioral Health Aide Program**						
*Native Village of Gambell	No website		**Behavioral Health Aide Program**						
*Chinik Eskimo Community (Golovin)	No website		**Behavioral Health Aide Program**						
*King Island Native Community	No website								
*Native Village of Mary's Igloo	No website								

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Nome Eskimo Community-Nome				**Family Services/ Family Support (Child Welfare)**	**Youth Services** (Educational Services, Sports and Recreation, Cultural Activities, Juvenile Justice and Prevention Efforts)	**Employment Assistance, Vocational Training, Scholarships**	**Housing Program**	**General Assistance**	
*Native Village of Savoonga	No website		**Behavioral Health Aide Program**						
*Native Village of Shaktoolik	No website		**Behavioral Health Aide Program**						
*Native Village of Shishmaref	No website		**Behavioral Health Aide Program**						
*Native Village of Solomon (Village of Solomon)	No website								
*Native Village of St. Michael	No website		**Behavioral Health Aide Program**						
*Native Village of Stebbins (Stebbins Community Association)	No website		**Behavioral Health Aide Program**						
*Native Village of Teller	No website		**Behavioral Health Aide Program**						
*Native Village of Unalakleet	No website		**Behavioral Health Aide Program**						
*Native Village of Wales	No website		**Behavioral Health Aide Program**						
*Native Village of White Mountain	No website		**Behavioral Health Aide Program**						
Maniilaq Association (Kotzebue)		**Maniilaq Health Services** (Kotzebue, 907-442-7777) **Wellness Program**	**Counseling and Recovery Services** (culturally relevant mental health and substance abuse treatment –Point Hope) **Suicide Prevention, Recovery Support** Leaders (talking circles, regular sober gatherings)	**Sexual Assualt Response Team** (Stephanie Pattinson 907-442-7253)	**Putyuk Children's Home**	**Tribal Vocational Rehabilitation** (907-475-2162)			

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Native Village of Kotzebue- ***Kotzebue***		**Maniilaq Health Services** (Kotzebue, 907-442-7777)	**Behavioral Health Aide Program**	**ICWA**	**Nikaitchuat Ilisagviat for Inupiaq language and identity development** (Qaqutuk Janine Saito 907-442-4160)	**Scholarships, Adult Vocational Training**	**Housing Assistance** (Ed Garoutte 907-442-5309)	**General Assistance, Food Distribution Program** (Aurora Hoffman 907-442-5317)	
*Native Village of Ambler	No website		**Behavioral Health Aide Program**						
*Native Village of Buckland	No website		**Behavioral Health Aide Program**						
*Native Village of Deering	No website								
*Native Village of Kiana	No website		**Behavioral Health Aide Program**						
*Native Village of Kivalina	No website		**Behavioral Health Aide Program**						
*Native Village of Kobuk	No website								
*Native Village of Noatak	No website		**Behavioral Health Aide Program**						
Point Hope (Tikigao)		**Point Hope Health Clinic**	**Behavioral Health Aide Program**					**Tigara Educational Foundation**	
*Native Village of Selawik	No website		**Behavioral Health Aide Program**						
*Native Village of Shungnak	No website		**Behavioral Health Aide Program**						
*Noorvik Native Community	No website		**Behavioral Health Aide Program**						
Tanana Chiefs Conference (Fairbanks)			**Behavioral Health Aide Program**	**Social Services Program, ICWA Program**	**Infant Learning Program** (907-452-8251) **Childcare** (907- 478-6822), **Headstart, Developmental Disabilities Program**	**Higher Education** Financial Awards, Adult Vocational Training, Adult Basic Education, Johnson O' Malley Program, Interior Athabascan Tribal College (907-452-8251)		**Energy Assistance, Temporary Assistance, General Assistance, Emergency Assistance** (907-452-8251)	
*Alatna Traditional Council (Alatna Village)	No website							**Energy Assistance** (907-452-8251)	

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Allakaket Traditonal Council (Allakaket Village)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Anvik Tradtional Council (Anvik Village)	Has website but no social services							**Energy Assistance** (907-452-8251)	
*Arctic Village Traditional Council (Arctic Village)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Beaver Traditional Council (Beaver Village)	No website							**Energy Assistance** (907-452-8251)	
*Birch Creek Tribal Council (Birch Creek Tribe)	Has website but no social services							**Energy Assistance** (907-452-8251)	
Canyon Village Traditional Council	No website								
*Chalkyitsik Traditional Council (Chalkyitsik Village)	No website							**Energy Assistance** (907-452-8251)	
*Circle Traditional Council (Circle Native Community)	No website							**Energy Assistance** (907-452-8251)	
*Dot Lake Village Council (Village of Dot Lake)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Eagle IRA Council (Native Village of Eagle)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Native Village of Fort Yukon			**Behavioral Health Aide Program**	**ICWA** (Arlene Peter 907-662-3625)		**Higher Education** Scholarships, AVT Scholarships, Direct Employment, GED testing services (Nancy Shewfelt)	**Housing Program** (Josh Cadzow and Christine Rifredi)	**Energy Assistance** (907-452-8251) **General Assistance Program** (Jacqueline Carroll)	
*Grayling IRA Council (Organized Village of Grayling)	No website							**Energy Assistance** (907-452-8251)	

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Healy Lake Traditional Council (Healy Lake Village)	No website							**Energy Assistance** (907-452-8251)	
*Holy Cross Traditional Council (Holy Cross Village)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Hughes Traditional Council (Hughes Village)	No website							**Energy Assistance** (907-452-8251)	
*Huslia Traditional Council (Huslia Village)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Kaltag Traditional Council (Village of Kaltag)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Koyukuk Traditional Council (Koyukuk Native Village)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
Lake Minchumina Traditional Council	No website							**Energy Assistance** (907-452-8251)	
*Galena Village (aka Louden Village)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Manley Hot Springs Traditional Council (Manley Hot Springs Village)	No website							**Energy Assistance** (907-452-8251)	
*McGrath Traditional Council (McGrath Native Village)- ***McGrath***	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
Medfra Traditional Council	No website								
*Minto Traditional Council (Native Village of Minto)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Nenana Traditional Council (Nenana Native Association)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Northway Traditional Council (Northway Village)	No website		**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	
*Nulato Tribal Council (Nulato Village)			**Behavioral Health Aide Program**		**Child Care Assistance**	**Higher Education** (Arnold Demoski 907-898-2339) **Workforce Development**	**Housing Improvement** Program (Myra Shryock 907-898-2342)	**Energy Assistance** (907-452-8251), **Food Stamps, Temporary Assistance, Medicaid, Adult Public Assistance, General Relief**	
*Rampart Traditional Council (Rampart Village)	No website							**Energy Assistance** (907-452-8251)	
*Ruby Tribal Council (Native Village of Ruby)	No website		**Behavioral Health Aide Program** (TCC)					**Energy Assistance** (907-452-8251)	
*Shageluk IRA Council (Shageluk Native Village)	No website							**Energy Assistance** (907-452-8251)	
*Stevens Village IRA Council (Native Village of Stevens)	No website		**Behavioral Health Aide Program** (TCC)					**Energy Assistance** (907-452-8251)	
*Takotna Traditional Council (Takotna Village)	No website		**Behavioral Health Aide Program** (TCC)					**Energy Assistance** (907-452-8251)	
*Tanacross IRA Council (Native Village of Tanacross)	No website		**Behavioral Health Aide Program** (TCC)					**Energy Assistance** (907-452-8251)	
*Tanana Tribal Council (Native Village of Tanana)	No website		**Behavioral Health Aide Program** (TCC)					**Energy Assistance** (907-452-8251)	

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Telida Native Village Council (Telida Village)	No website							**Energy Assistance** (907-452-8251)	
*Tetlin IRA Council (Native Village of Tetlin)	Has website but no social services		**Behavioral Health Aide Program** **(TCC)**					**Energy Assistance** (907-452-8251)	
Tok Native Association			**Behavioral Health Aide Program**					**Energy Assistance** (907-452-8251)	**Native Beading Class, Birch Basket Making, Native Drum Making, picking berries and making jam, the Athabascan Language**
*Venetie Traditional Council (Native Village of Venetie Tribal Government or Village of Venetie)	No website		**Behavioral Health Aide Program** **(TCC)**					**Energy Assistance** (907-452-8251)	

Southcentral Region
Chenega Bay, Gakona, McGrath, Wasilla, Valdez, Seward, Homer, Kenai, Dillingham, King Salmon, Unalaska, Kodiak, Manokotak

Aleutian Pribilof Islands Association		**Clinics** St. George, Atka, Nikolski, Unalaska Wellness	**Behavioral Health** (individual, family, and couples counseling, alcohol anonymous, alcohol and drug information school, psychological assessments, telebehavioral health services, adult and child psychiatric medication evaluation and medication management through contract psychiatrist)	**Family Violence Program Referrals** to related and/ or other resources, collaborate with referring/ partner agencies, communicate with tribal workers and/ or Community Protection Team (CPT) in assessing and developing safety plan, provide follow up and monitoring services, assess program to determine status and revise service plan **ICWA**	**Head Start**			**Child Care Assistance, Energy Assistance, Housing Improvement Program, Employment and Training, Scholarships**	**Traditional Health Traditional Foods**

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Native Village of Akutan	No website								
*Native Village of Atka	No website								
*Native Village of Belkofski	No website								
*Native Village of False Pass	No website								
*Agdaagux Tribe of King Cove	Has website but no social services		**Behavioral Health Aide Program**						
*Native Village of Nelson Lagoon	No website								
McGrath			**Behavioral Health Aide Program (Southcentral Foundation)**						
*Native Village of Nikolski	No website								
*Pauloff Harbor Village	No website								
*Qagan Tribe of Sand Point Village)			**Behavioral Health Aide Program**	**Foster Care**	**Head Start, Child Care Assistance, Culture Camp**	**Scholarships, Employment, Training, Job Placement**	**Housing Improvement Program**	**Food Distribution Program**	
*St. George Island	No website								
*St. Paul Island	No website		**Behavioral Health Aide Program**						
*Qawalangin Tribe of Unalaska - Unalaska/Dutch Harbor			**Behavioral Health Aide Program**		**Camp Qungaayux**	**Tribal Scholarship Opportunities, Adult Vocational Training**	**Aleutian Housing Authority**		
*Native Village of Unga	No website		**Behavioral Health Aide Program (BBAHC)**						
Bristol Bay Native Association				**Children & Family Services**	**Head Start, Child Care Assistance**	**Employment and Training, Vocational Rehabilitation**		**Energy Assistance, General Assistance, TANF**	

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Aleknagik Traditional Council (Native Village of Aleknagik) *Chignik Bay Tribal Council	No website		**Behavioral Health Aide Program**	**Tribal Children's Services Worker**		**Scholarships**	**Bristol Bay Housing Authority**	**Energy Assistance, Tax Assistance**	**Cultural Activities**
*Chignik Lagoon Village Council (Native Village of Chignik Lagoon)		**Chignik Lagoon Clinic** (907-840-2218)		**Tribal Children's Services Worker**				**Indian General Assistance Program** (907-840-2301), **Heating Assistance Program** (1-800-470-3058)	
Chignik Lake Traditional Council (Chignik Lake Village)	No website			**Tribal Children's Services Worker**					
*Clarks Point Village Council (Village of Clarks Point)	No website			**Tribal Children's Services Worker**					
*Curyung Tribal Council (Curyung Tribal Council)							**Housing Modernization**		
*Egegik Village Council (Egegik Village)	No website			**Tribal Children's Services Worker**					
*Ekuk Village Council (Native Village of Ekuk)	No website								
*Ekwok Village Council (Native Village of Ekwok)	No website		**Behavioral Health Aide Program**	**Tribal Children's Services Worker**					
*Igiugig Village Council (Igiugig Village)	Has website but no social services								
*Iliamna Village Council (Village of Iliamna)	No website	Wellness Group		**Child Protection Team, ICWA, Parenting Group**		**TRADITIONAL/INFORMATION:** Cultural Activities with 15 minutes of child abuse/negect, alcohol abuse, safe child education presentation including Story Telling, Kuspuk Making, Quilting, Knitting, Birch Bark Basket Making, Grass Basket Making, Native Dancing, Sled Making, Snowshoe Making, Beading, Skin Sewing, Ice Fishing, Net Hanging and Mending, Maing Jam, Canning, Cooking, Baking (Emma Hill, Larry Hill, Fr. Michael Trefon, Fr. Michael Askoak, Evenlyn Anelon, Louise Anelon, Dolly Ann Trefon, Michelle Ravenmoon, Marlene Neilsen)			

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Ivanof Bay Tribal Council (Ivanof Bay Tribe)	Has website but no social services								
*King Salmon Tribal Council (King Salmon Tribe)	No website								
*Kokhanok Village Council (Kokhanok Village)	No website			**Tribal Children's Services Worker**					
*Levelock Village Council (Levelock Village)	No website			**Tribal Children's Services Worker**					
*Manokotak Village Council (Manokotak Village)	No website		**Behavioral Health Aide Program**	**Tribal Children's Services Worker**					
*Naknek Village Council (Naknek Native Village)	No website								
*Native Village of Perryville	No website			**Tribal Children's Services Worker**					
*New Koliganek Village Council	No website			**Tribal Children's Services Worker**					
*New Stuyahok Traditional Council (New Stuyahok Village)	No website		**Behavioral Health Aide Program**						
*Newhalen Tribal Council (Newhalen Village)	No website								
*Nondalton Tribal Council (Nondalton Village)	No website								
*Pedro Bay Village Council (Pedro Bay Village)	No website								
*Pilot Point Tribal Council (Native Village of Pilot Point)	No website								

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Port Heiden Village Council (Native Village of Port Heiden)	Has website but no social services								
*Portage Creek Village Council (Portage Creek Village- aka Ohgsenakale)	No website								
*South Naknek Village Council (South Naknek Village)			**Behavioral Health Aide Program**	**Tribal Children's Services Worker, Social Services, ICWA** (907-842-5257)	**Child Care Assistance** (907-842-5257)	**Education and Training** (907-842-5257)		**Food Bank Services** (907-842-5257)	
*The Native Tribe of Kanatak (Native Village of Kanatak)					**Youth Activity Program Assistance** (907-357-5991)	**Higher Education Scholarships** (907-357-5991)	**Rental Assistance** (907-842-2784)	**Heating Assistance, Emergency Assistance** (907-357-5991)	
*Traditional Council of Togiak (Traditional Village of Togiak)	No website		**Behavioral Health Aide Program**	**Tribal Children's Services Worker**					
*Twin Hills Village Council (Twin Hills Village)	No website								
*Ugashik Traditional Council (Ugashik Village)				**ICWA Services**					
Chugachmiut *Chenega IRA (Native Village of Chenega)	Has website but no social services	**Community Health Aides and Practioners**	**Behavioral Health Services, Substance Abuse Treatment and Prevention** **Behavioral Health Aide Program** **Behavioral Health Aide Program**	**Case Management, ICWA, Social Services, Client Advocacy, Crisis Intervention, Counseling**	**Child Care Assistance, HeadStart**	**Employment Services, Vocational Training Tuition Assistance, Chugachmiut Higher Education Scholarship**		**General Assistance**	
*Native Village of Eyak (Cordova)			**Victim Advocacy** (Emergency Assistance, Safety Plans, Sexual Assualt Advocacy, Shelter Assistance, Counseling/ alternative energy healing, workshops	**ICWA**	**Culture Summer Camp**	**Scholarships**		**Tribal General Assistance, Food Bank, Summer Lunch Program**	

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Nanwalek IRA (Native Village of Nanwalek-aka English Bay)	No website		**Behavioral Health Aide Program**						
*Port Graham Village (Native Village of Port Graham)	Has website but no social services								
Qutekcak Native Tribe				**Transportation Program, Assistance with applying for public assistance**	**Child Development Center, Youth Programs** (NYO, Peksulineq Festival, Summer Youth Program)				**Traditional Alaska Native Art Classes (carving, beading, skin sewing, traditional building)**
*Tatitlek IRA (Native Village of Tatitlek)	Has website but no social services								
Valdez Native Tribe	No website								
Copper River Native Association		**Primary Healthcare**							
*Native Village of Cantwell	No website								
*Native Village of Gakona		**Gakona Health Clinic**							
*Gulkana Village	No website								
*Native Village of Kluti-Kaah (aka Copper Center) *Native Village of Tazlina	Has website but no social services	**Clinic** (907-822-3541)	**Behavioral Health Aide Program**	**ICWA Advocate** (Ashley Hicks 907-822-8865)	**Headstart** (Vonda Baker 907-822-3577)	**Scholarships**			
Kodiak Area Native Association			**Behavioral Health Aide Program**						
*Sun'aq Tribe of Kodiak - ***Kodiak***									
*Native Village of Ouzinkie			**Behavioral Health Aide Program**						
*Alutiiq Tribe of Old Harbor			**Behavioral Health Aide Program**						
*Native Village of Larsen Bay			**Behavioral Health Aide Program**						

*Native Village of Akhiok			**Behavioral Health Aide Program**						
*Native Village of Port Lions			**Behavioral Health Aide Program**						
*Native Village of Karluk									

Southeast Region
Juneau, Sitka, Petersburg, Craig, Ketchikan

*Central Council Tlingit Haida Indian Tribes of Alaska (Juneau)			**Behavioral Health Aide Program** **Juneau SEARHC**	**Preserving Native Families, Foster Care, Child Welfare, Counseling**	**Head Start, Fetal Alcohol Spectrum Disorder Counseling**			**Tribal Vocational Rehabilitation, General Assistance, TANF, Child Care Assistance**	
*Angoon Community Association									
*Craig Tribal Association *Chilkoot Indian Association (Haines)			**Behavioral Health Aide Program** **Behavioral Health Aide Program** **Haines SEARHC**		**Chilkoot Tribal Youth Program** (hunting & harvesting, regalia and art creation, carving, drumming and dancing) (Jake Bell 907-766-2323)			**Housing Rehabilitation/ Weatherization, emergency rehabilitation assistance, homelessness prevention, subsidized low income apartment rentals, section 184 Indian housing loan guarantee program**	
*Hoonah Indian Association			**Behavioral Health Aide Program**						
*Hydaburg Cooperative Association									
*Organized Village of Kake			**Indian Alcohol & Substance Abuse Program, Behavioral Health Aide Program**	**Domestic Violence/ Sexual Assault Program** (Isabel Mills 907-785-6471)					
*Organized Village of Kasaan									

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Ketchikan Indian Community (Ketchikan Indian Corporation)		**KIC Tribal Health Clinic** (907-228-9200) Wellness- pre-diabetes prevention program (9070228-9428)	**Tribal Alcohol Program,** substance use disorder treatment and services, mental health treatment and services, psychiatric services (907-228-9203), **Behavioral Health Aide Program**	**Batterer's intervention services, family support services, violence prevention, parenting groups, family counseling** (907-228-9203)	**Youth prevention and education services, fetal alcohol screening and referral, Cultural Awareness Camp** (907-228-9203), **Tribal Scholars Program, Tribal Youth Center** (907-228-9374)			**Housing Authority** (Bonnie Newman 907-228-9222), **Education & Training** (Katie Jo Parrott 907-228-9296)	
*Klawock Cooperative Association			**Behavioral Health Aide Program**					**Housing**	
*Chilkat Indian Village (Klukwan)		**Klukwan Community Clinic (SEARHC)** (907-767-5699 or 907-766-6335)	**Behavioral Health Aide Program**					**Housing Improvement Program, Energy Assistance, Child Care, Education, Welfare Assistance, job skills and training**	
Metlakatla			**Behavioral Health Aide Program**						
Pelican									
*Petersburg Indian Association			**Behavioral Health Aide Program**	**ICWA Casework** (Jeannette Ness 907-772-3636)				**TANF, General Assistance, Energy Assistance** (Jeanette Ness 907-772-3636)	
*Organized Village of Saxman									
*Yakutat Tlingit Tribe			**Behavioral Health Aide Program**						
*Douglas Indian Association									
Sitka Tribe of Alaska		**Southeast Regional Health Consortium (SEARHC):** outpatient and inpatient services	**SEARHC Haa Too Woo Nak Hit:** (Clinic II) outpatient counseling services **Behavioral Health Aide Program**	**ICWA Caseworkers/ Attorney** (Child welfare), **Outreach Family Caseworker** (in-home support services, Motherhod is Sacred, Health Relationships),	**Sitka Tribe of Alaska Education Department:** cultural classes for preschool through high school	**Sitka Tribe of Alaska Higher Education and Adult Vocational scholarships / Sitka Tribe of Alaska Workforce Development Services**	**Baranof Indian Housing Authority (BIHA)** **Federal Department of Housing and Urban Development (HUD)** **Indian Housing Block Grant program**	**Sitka Tribe of Alaska General Assistance** **Sitka Tribe of Alaska Social Services Funeral Benefit assistance**	**Sitka Tribe of Alaska Resource Protection Department** (Traditional foods, cultural resource specialist, environment protection services.)

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
Sitka Tribe of Alaska *continued*				**Tribal Family Caseworker** (Tribal Court guardianships/ adoptions, case management), **General Assistance Caseworker** (GA, Emergency Assistance, food pantry, Childcare assistance, T&H low income energy assistance, **Transitional Housing program manager) (Dept. of Justice VAWA grant)**					
*Skagway Village *Wrangell Cooperative Association		**Behavioral Health Aide Program**							

Western Region
St. Mary's, Bethel, Aniak

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
Association of Village Council Presidents (Bethel)			**Behavioral Health Aide Program (YKHC)**	**ICWA, Health Families**	**Head Start, Child Care Assistance**	**Vocational Rehabilitation, Education, Employment & Training**	**Housing Improvement Program**	**TANF, General Assistance, Energy Assistance**	
*Chuloonawick Native Village						**Vocational Scholarship, Scholarship**	**Housing Assistance**	**Emergency Voucher Assistance**	
*Village of Kotlik	No website								
*Village of Bill Moore's Slough	No website								
*Emmonak Village	No website								

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Village of Alakanuk	No website			**ICWA Family Talking Circles, Crisis Response** Team to address parental substance abuse, neglect, suicide attempts prevention, intervention	**Crisis Response** Team to talk to children who have been huffing, staying out late, and vandalizing or breaking in to buildings				**Talking Circles, Celuncaryaraq Group (learn and share cultural practices, roles of parents, girls and boys, Yupik parenting, cultural discipline, cultural ways of helping people from elders and group members**
*Native Village of Hamilton	No website								
*Native Village of Nunam Iqua	No website								
Mountain Village	No website		**Behavioral Health Aide Program**						
*Native Village of Scammon Bay	No website								
*Algaaciq Native Village (Saint Mary's) — ***St. Mary's***	No website		**Behavioral Health Aide Program**						
*Native Village of Paimiut	No website								
*Native Village of Pitka's Point	No website								
*Pilot Station Traditional Village	No website		**Behavioral Health Aide Program**						
*Native Village of Hooper Bay	No website		**Behavioral Health Aide Program**						
*Native Village of Marshall (aka Fortuna Ledge)	No website		**Behavioral Health Aide Program**						
*Chevak Native Village	No website		**Behavioral Health Aide Program**						
*Native Village of Chuathbaluk (Russian Mission, Kuskokwim)	No website		**Behavioral Health Aide Program**						
*Village of Ohogamiut	No website								
*Village of Crooked Creek	No website		**Behavioral Health Aide Program**						

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Native Village of Georgetown								**Temporary Assistance** (907-274-2195), **Energy Assistance** (907-675-4384)	
*Village of Stony River	No website								
Upper Kalskag	No website		**Behavioral Health Aide Program**						
Chuathbaluk	Has website but no social services								
* Village of Red Devil *Village of Sleetmute	No website No website								
*Lime Village	No website								
*Native Village of Napaimute (Napaimiut)	Has website but no social services								
* Village of Aniak — ***Aniak***	No website		**Behavioral Health Aide Program**						
*Village of Lower Kalskag	No website								
*Newtok Village	No website								
*Platinum Traditional Village	No website								
*Native Village of Goodnews Bay	No website								
*Native Village of Kwinhagak (aka Quinhagak)	No website								
*Native Village of Eek	No website								
*Native Village of Kwigillingok	No website								
*Native Village of Kongiganak	No website		**Behavioral Health Aide Program**						
*Native Village of Kipnuk	No website								
*Native Vullage of Tuntutuliak	No website								

Tribal Agency	Notes	Primary Healthcare	Behavioral Health	Family Services/Child Welfare	Children's Services/ Childcare	Educational Services/ Employment	Housing	Financial Assistance	Traditional/Informal
*Villlage of Chefornak	No website								
*Native Village of Nightmute	No website								
Toksook Bay	No website								
*Umkumiut Native Village	No website								
*Native Village of Mekoryuk *Native Village of Tununak	No website			**ICWA**				**Indian General Assistance Program**	
*Native Village of Nunapitchuk	No website								
*Tuluksak Native Community	No website								
*Kasigluk Traditional Elders Council	No website								
*Akiachak Native Community	No website								
*Akiak Native Community	No website								
*Village of Atmautluak	No website								
*Orutsararmiut Traditional Native Council — ***Bethel***			**Behavioral Health Aide Program** (YKHC)	**Healthy Families- The Yup'ik Way, Healthy Relationships**	**Subsistence and Cultural Awareness summer camp, Child Care**	**Education Assistance**	**Homebuyer Program, Rental Assistance Program, Housing Renovation, Weatherization Program** (Bob Angaiak 907-543-2753)	**General Assistance** (907-543-2608), **Low-Income Home Energy Assistance Program** (Moses Tulim 907-543-1506)	
*Organized Village of Kwethluk	No website		**Behavioral Health Aide Program**						
*Native Village of Napakiak	No website		**Behavioral Health Aide Program**						
*Oscarville Traditional Village	No website								

Appendix B: TRADITIONAL HEALING RESOURCES

Alaska Commission for Behavioral Health Certification
Traditional Counselor
P.O. Box 220109, Anchorage, Alaska 99522-0109

ANTHC's Behavioral Health Doorway to a Sacred Place program
(907) 729-3547 or behavioralhealth@anthc.org
Located at 3900 Ambassador Drive, Anchorage, AK 99508
https://anthc.org/what-we-do/behavioral-health/substance-abuse-prevention/

ANTHC's Health Promotion Alaskan Plants as Food and Medicine program
(907) 729-3634 or apfm@anthc.org
Located at 3900 Ambassador Drive, Anchorage, AK 99508
https://anthc.org/what-we-do/wellness/health-promotion-disease-prevention/

Kenaitze Indian Tribe's Traditional Healing services
(907) 335-7200 or (907) 335-7500
Office hours are Monday – Friday
Located at the Dena'ina Wellness Center, 508 Upland St., Kenai, AK 99611
https://www.kenaitze.org/denaina-wellness-center/traditional-healing/

Maniilaq Association's Tribal Doctors program
(907) 442-7905 or (907) 442-7874
Office hours are Monday – Friday 8:00 am - 5:00 pm
Located at the Ferguson Building
https://www.maniilaq.org/tribal-government-services/

Norton Sound Health Corporation's Tribal Healer program
(907) 443-9619 or mdexter@nshcorp.org
Office hours are Monday - Friday 9:00am - 4:00pm
Located in the Primary Care department of the Norton Sound Regional Hospital
http://www.nortonsoundhealth.org/Divisions/Community-Health-Services/Tribal-Healer-Program

Southcentral Foundation's Traditional Healing clinic
(907) 729-4958 or Toll Free (800) 478-3343
Office hours are Monday-Friday 8:00 am - 5:00 pm
Located at 4320 Diplomacy Drive, Suite 1010 Anchorage, AK 99508
https://www.southcentralfoundation.com/services/traditional-healing/

Appendix C: GENERAL OVERVIEW OF BHA CERTIFICATION AND SCOPE OF PRACTICE

- There are four levels of BHA certification (BHA-I, BHA-II, BHA-III, and BH Practitioner)
- The scope of practice 1) varies by level and 2) build upon each other
- Provide services across the continuum from prevention, early intervention, intervention, and post-vention
- They are always clinically supervised by a master's level (or higher) clinician
- Psycho-social skill development, often using cultural and traditional activities to develop such skills

General BHA service areas:

- Domestic violence prevention and intervention (healthy relationships and healthy communication presentations, resource development and identification, community campaigns)
- Substance abuse prevention and treatment (presentations, groups, sober activities, welfare checks, case management)
- Tobacco cessation (psychoeducation, referrals, counseling)
- Suicide prevention and intervention (crisis stabilization, case management, on-call)
- Grief and loss (crisis response, community support, support groups)

Who do BHAs provide services to?

- Individual (grief and loss, case management, substance abuse assessment and treatment, skills building)
- Elder (case management, welfare checks, appointments, housing or other resource applications, psychoeducation)
- Youth (IEP meetings, skill development, anti-bullying activities, youth groups, presentations, culture camps)
- Family (resource identification and coordination, referrals, ICWA, WIC assistance)

BHAs also serve their communities

- Meetings (building community partnerships, meeting coordination and logistics, facilitation, identify elders and presenters)
- Activities (drum making, berry picking, walks/runs, health fair, craft events, exercise groups, family fun nights)
- Psychoeducation (information about different topics, how they effect health and well-being, reviving traditional knowledge and practices to address modern-day issues)

Appendix D: ADVOCACY, CREATING ACCESS TO TRADITIONAL FOODS:

Access to traditional foods road map. Provided by Melissa Clupach, MS RD LD

Alaska is one of the most unique places in the world, ranging from its terrain to people to food, specifically traditional foods. Alaska Natives have relied on subsistence for thousands of years and know traditional foods are some of the healthiest foods in the world. The State of Alaska recognizes this fact and supports traditional foods in public facilities. In fact, verbiage about donating traditional wild game meat, seafood, plants and other food to an institution or a nonprofit program is included in the Department of Environmental Conservation (DEC) 18 AAC 31 Alaska Food Code. With the help of former Senator Mark Begich, the federal government also saw the importance of traditional food donations to public facilities. In February 2014, the Agriculture Act of 2014 passed the Senate with an overwhelming bipartisan majority of 68-32. The Farm Bill was signed into law and included Section 4004 Food distribution program on Indian reservations and Section 4033 Service of traditional food in public facilities. Section 4033 is very similar to verbiage in the Alaska Food Code.

According to the DEC Alaska Food Code "traditional wild game meat, seafood, plants, and other food may be donated to a food service of an institution or a nonprofit program, including a residential child care facility with a license from the Department of Health and Social Services as required by AS 47.32 and 7 AAC 50, a school lunch program, or a senior meal program." The operator of the food service program must ensure the food received is whole, gutted, gilled, as quarters, or as roasts, without further processing. The food service operator must also determine the following:

- animal is not diseased;
- the food was butchered, dressed, transported, and stored to prevent contamination, undesirable microbial growth, or deterioration;
- the food will not cause a significant health hazard or potential for human illness.

Further preparation or processing of the food must occur at a different time or in a different space in the food service area/kitchen from preparation or processing of other food. This aids in preventing cross contamination. Food contact surfaces of equipment and utensils must be cleaned and sanitized after the food is processed, and product name labels of the donated game meat and seafood are required. In terms of storing these food products, one must store them in either a separate freezer or refrigerator or on a separate compartment or shelf in the freezer or refrigerator.

There are a handful of traditional foods that are prohibited due to the significant health hazards and potential for human illness that they may pose. These foods are the following:

- molluscan shellfish, unless the operator complies with 18 AAC 31.200(c)(6) and (d) and 18 AAC 31.335;
- fox meat;

- polar bear meat;
- bear meat;
- walrus meat;
- seal oil, with or without meat;
- whale oil, with or without meat;
- fermented game meat, such as whale flipper, seal flipper, beaver tail and fermented muktuk;
- fermented seafood products, such as salmon eggs or fish hermetically sealed low-acid food, unless the food is obtained from a food processing establishment that is permitted or certified by the local, state, or federal agency with jurisdiction;
- reduced-oxygen packaged food, unless the food is obtained from a food processing establishment permitted under this chapter and is packaged as required by 18 AAC 31.760 or from a source approved by the USDA or FDA;
- smoked or dried seafood products, unless those products are prepared in a seafood processing facility permitted under 18 AAC 34 or are from another approved source.

As part of the Alaska Traditional Foods Movement, organizations throughout the State of Alaska continue to work with people on implementing traditional food donation programs into their facility. The DEC developed a Traditional Foods website to use as a resource http://dec.alaska.gov/eh/fss/food/traditional_foods.html. This website includes a donated traditional foods poster and toolkit, example donated game freezer labels, hunting regulations, information on processing game meat, and more. With continued education and partnerships the movement will thrive for years to come.

References:

Department of Environmental Conservation 18 AAC 31 Alaska Food Code (2016, November). Retrieved from https://dec.alaska.gov/commish/regulations/pdfs/18-aac-31.pdf

State of Alaska Department of Environmental Health Food Safety & Sanitation Program. Traditional Foods. Retrieved from http://dec.alaska.gov/eh/ fss/food/traditional_ foods. html

United States Senate Committee on Agriculture, Nutrition, & Forestry. 2014 Farm Bill. Retrieved from http://www.agriculture.senate.gov/issues/farm-bill/

USDA Food and Nutrition Service. Service of Traditional Foods in Public Facilities. Retrieved from https://www.fns.usda.gov/sites/default/files/cn/SP42_CACFP19_SFSP21-2015os.pdf

Appendix E: RECENT HISTORICAL EVENTS THAT INFLUENCED ALASKA NATIVE PEOPLE

This timeline is provided by the First Alaskans Institute. These events are to give a brief understanding of recent history from around all of Alaska. Please note this only a general overview.

1740's to 1830's Enslavement of Aleut and Alutiiq (Unangan and Sugpiaq) people by Russians for fur trade. Estimated population of the Unungan people at contact 15,000, reduced to 2,000 through disease and slavery.

1784 Refuge Rock Massacre (Awa'uq Massacre.) Grigory Shelikov, with armed mercenaries and cannons, massacres up to 3000 Qik'rtarmiut Sugpiat (Alutiiq) people on Sitkalidak Island near Kodiak. This incident is often referred to as the Wounded Knee of Alaska.

1850's to 1920's Whale population nearly destroyed by commercial whalers. Alcohol, sugar and wheat flour introduced by whaling ships to northern communities.

1867 US "Purchase" of Alaska from Russia for 7 million dollars – The Alaska Native population was not consulted. The Russians did not have ownership of the land, meaning the transaction was not a proper sale of land, only a transfer of a right to occupy.

1872 Mining Act of 1872. In Section 1 it is stated that only U.S. citizens may claim land and loads, excluding Alaska Native people from their own properties, as Alaska Natives were not "granted" citizenship until 1924.

1880 At a meeting held in Washington, D.C., Sheldon Jackson (Protestant) brokers the division of Alaska into denominational service areas between protestant churches.

- Southeast and Barrow – Presbyterian
- Yukon River – Episcopalian
- Kodiak and Cook Inlet – Baptist and existing Russian Orthodox
- Aleutians – Methodist and existing Russian Orthodox
- Kuskokwim River and Nushugak – Moravian
- Cape Prince of Wales – Congregationalist
- The Catholic and Russian Orthodox Churches already had missions and schools established.
- Jackson and US Revenue Cutter Service Captain Michael Healy worked together to bring 1,300 Reindeer from Chukotka to Alaska to ward of the

famine occurring due to the commercial over-harvesting of seals, walrus and whales along the Alaskan coastline.

1880's	Canneries exploited salmon fisheries, by barricading the mouths of streams and rivers, which decimated salmon populations.
1890's	Alaskan Gold Rush begins.
1900	"The Great Death" smallpox, measles, chicken pox, flu, colds. Example: Nome flu epidemic killed 60% of all local Native people. The resulting death tolls and trauma of losing so many family and community members in countless communities across Alaska contributed to Historic Trauma Response (community level post-traumatic stress disorder) and multigenerational grief. Many individuals normalized survivalist coping mechanisms in their lives as a result, and passed trauma based coping mechanisms on to their children, grandchildren and great-grandchildren.
1917 to 1919	Worldwide flu epidemic – illustration - 75% of Wales population died during flu, the majority of those that died were child bearing adults. Hundreds of mass graves were used to bury the unthinkable amount of flu victims. Elders and children were not as severely affected, and children left parentless were sent to church run orphanages like the Catholic Mission of Pilgrim Hot Springs north of Nome. Pilgrim Hot Springs was run by Father Bellarmine LaFortune who ran the school from 1917 to 1941.
1924	Native People of Alaska are "granted" US citizenship.
1920's to 1960's	TB Epidemic hit every corner of Native America, and especially exploded in overcrowded boarding schools. The Alaska Humanities Forum reports that…In Southeast Alaska, the death rate from tuberculosis in 1932 was 1,302 per 100,000. The rate among non-Natives in the U.S. was 56 per 100,000. A survey in the 1940s showed that three-quarters of the children in the Yukon-Kuskokwim delta had tuberculosis…Before effective drugs became available persons with active cases (from all over Alaska) were isolated in far-off hospitals or sanatoriums to prevent spreading the disease.
1935	the Central Council of the Tlingit and Haida Indian Tribes of Alaska was established to pursue a land suit on behalf of the Tlingit and Haida people. The organization of Central Council evolved out of the struggle of our people to retain a way of life strongly based on subsistence. That struggle included the rights of native people to claim lands they had used from time immemorial, lands they were given no claim to under the Western concept of land ownership.
1934	1934 for lower 48, then Alaska in 1936 — Congress passes the Indian Reorganization Act. The law allows Alaska Natives to develop constitutions for self-government. The law imposed a Western legal framework of community government

upon Native communities. Within the constitutions of most IRA's it states that the US Federal government will not take lands without first consulting with tribal governments… for this reason, many Alaska natives feel that the ANCSA of 1971 is illegal.

1942 Japanese took Aleuts and held them prisoner in Japan until 1945. The US relocated and interned Aleuts, Japanese-Americans and German-Americans to dilapidated internment camps. Aleuts were housed in old fish canneries in South East Alaska. Most Aleuts were not allowed to return to their home communities. Aleuts were forbidden to hunt for their food in SE Alaska, and very little food was provided to the camps. Many of the people that were interned died due to the extremely poor living conditions and lack of food.

1942 ALCAN Road from Lower 48 built

1944 Local Nome Inupiaq, Alberta Schenck is arrested for sitting in the "Whites Only" section of the Nomarama Theater with her white date. Alberta writes a passionate and compelling letter to the Nome Nugget Newspaper and a telegram to then Territorial Governor Ernest Gruening on the issue of racism and garners his support for a civil rights bill for Alaska. He was urged to address the issue by his secretary Katie Hurley. Katie Hurley went on to be a long time advocate for Alaska Native people and was later an original signer and member of the Alaska Constitutional Convention.

1943 to 1945 Elizabeth Peratrovich petitions Alaska legislature to end Jim Crow practices in Alaska, and the Alaska Anti-Discrimination Act passes in 1945, nearly 20 years before the passage of the federal Civil Rights Act of 1964. This new policy ended the common signs in store and restaurant windows that read: "No Dogs, No Natives."

1953 Public Law 280 was a transfer of legal authority (jurisdiction) from the federal government to state governments which significantly changed the division of legal authority among tribal, federal, and state governments. Congress gave six states (five states initially — California, Minnesota, Nebraska, Oregon, and Wisconsin; and then Alaska upon statehood) extensive criminal and civil jurisdiction over tribal lands within the affected states (the so-called "mandatory states".) Public Law 280, however, is a complicated statute which has been very controversial since the time of its enactment in 1953. It has often been misunderstood and misapplied by both federal and state governments. Moreover, the practical impact of Public Law 280 has gone far beyond that which was legally required, intended, and contemplated.

1958 Operation Chariot. The US government proposed detonating several nuclear devices to form a man made harbor near Point Hope, at Cape Thompson, Alaska. After the government analyzed the financial feasibility of the project and main-

tenance and operation expenses, the US decided to focus the project on how radiation levels affected the indigenous people of the Point Hope area. There are to this day, high levels of radiation in the Point Hope area of unknown origin, and cancer rates of Point Hope residents are extremely high.

1958 Howard Rock, Inupiaq writer and artist of Point Hope, Alaska helped defend his people from the Atomic Energy Commission's Operation Chariot proposal to excavate a harbor near the village with a series of above-ground atomic blasts then in 1962 founded the Tundra Times newspaper. Under Rock's leadership, the newspaper published the voice of Alaska's Native people to assist in the recognition of their aboriginal land claims before Congress. Alaska Native leaders together with Rock's newspaper, helped make the ANCSA settlement of $1 billion and 44 million acres of land possible.

1959 Alaska Statehood, Native population was not consulted or adequately represented in constitutional convention.

1961 The Barrow Duck In. In May of 1961, a Barrow man is arrested for hunting subsistence birds out of "season" as specified by the Migratory Bird Treaty Act of 1918, with Canada which states that waterfowl may not be taken from spring until fall– the entirety of their presence on the North Slope. In addition, the residents of Barrow were never informed of the act. In protest and in solidarity, 138 Inupiaq Barrow men went out and harvested subsistence waterfowl, presented their catches and demanded to be arrested. In response, the US government amended the MBTA with input of Alaska Natives, leading to the allowance of taking waterfowl for subsistence purposes between spring and summer.

1964 On March 27, 1964, at 5:36 pm the Great Alaskan Earthquake, measuring 9.2 on the Richter Scale and set of Tidal Waves occurred. The quake alone lasted for 4 minutes and 18 seconds. The earthquake devastated South Central Alaska, leaving 139 dead. The resulting tsunami reached heights of 67 meters in some places. Both the earthquake and tsunami claimed lives and caused damage around the Pacific region. The earthquake was felt over nearly all the earth. This was the second strongest earthquake in recorded history.

1965 Civil rights and anti-poverty programs begin in Alaska.

1965 William E. Beltz of Unalakleet, Alaska, (1912-1960) served in the territorial House of Representatives from 1949 to 1950, in the territorial Senate from 1951 to 1958, and in the state Senate from 1959 to1960, where he served as the first President of the Alaska State Senate. He was a carpenter and, in 1955, was elected President of the Alaska Council of Carpenters. A Native Alaskan, he felt a need for formal educational institutions in rural areas of Alaska. In 1965, in recognition of his efforts to promote education in the state, a regional high school in Nome, the first of its kind in northern Alaska, was named in his honor.

1966 The Alaska Federation of Natives forms and holds first statewide meeting, with over 400 Alaska Native leaders in attendance. The main focus of the first meeting was to discuss land claims.

1960's Alcoholism rates begin to grow in rural Alaska. Indigenous People across the world sustained community-wide injury at contact with colonial powers. Community-wide trauma manifests as high rates of suicide, domestic violence, alcohol and drug abuse, sexual abuse, and child abuse. A healing approach that is based on individual wellness within a cultural context, the wellness of whole communities and promotion of Native self-determination seem to be common recommendations of many Indigenous experts across the world in addressing historic trauma, multi-generational grief behaviors and community-wide injury.

1971 ANCSA (Alaska Native Claims Settlement Act) This act resulted in loss of aboriginal title to land, and aboriginal rights to hunting and fishing, and the loss of resources and lands, into the hands of the State of Alaska. This act cleared the way for the Trans-Alaska pipeline, and allowed the State of Alaska to claim 104 million acres of land selections. Alaska Natives received fee simple title to 44 million acres, which excluded the 44 million acres from being considered "Indian Country." Although Alaska Natives are the largest private land owners in the United States, the fee simple titled held by Alaska Natives prevents the majority of that land to be litigated under principles of Federal Indian Law, to the disadvantage of Alaska Native People. Only one federal Indian reservation with the ability to be called "Indian Country" exists in Alaska – the Metlakatla Indian Community of the Annette Island Reserve in southeastern Alaska.

1972 ANILCA (Alaska National Interest Lands Conservation Act) An act that provides for the rural preference in the harvesting of animals for subsistence purposes… however, the Federal Government failed to recognize the "native" preference that it was created for… rather Congress placed the word "rural" in its place, under pressure from the State of Alaska. ANILCA claimed approximately 100 million acres into national parks and preserves.

1972 MMPA (Marine Mammal Protection Act) which limited access to sea mammals and yet is the sole legal mechanism allowing for marine mammal harvesting for subsistence purposes for Alaska Native people.

1972 to 1976 Mollie Hootch Case (Tobeluk v. Lind) Alaska Legal Services files a class action lawsuit on behalf of rural children and fights for each Alaskan community to have public high schools. Molly Hootch was the first name on the list of plaintiffs. Previous to 1966 most hub community schools were segregated. Until the Molly Hootch case, if a rural child wanted to seek education past 8th grade, the student had to leave their home community, and was sent to one the following boarding schools specifically set up for Native students:

- Eklutna (near Anchorage), Wrangell Institute, Mt. Edgecumbe in Sitka, St. Mary's, Holy Cross, Kodiak Baptist, Haines House, Covenant High in Unalakleet, Beltz Regional in Nome,
- Kodiak Regional, St. Mark's Mission in Nenana, McGrath Boarding School, Copper Center,
- Jesse Lee Home in Unalaska/Seward/Anchorage, Chemawa in Oregon, Chollocco in Oklahoma, Bethel's Moravian school, Carlisle Indian School in Pennsylvania, Haskell Institute in Kansas.
- Those Alaska Native children younger than 8th grade that were wards of the State of Alaska, were sent to elementary boarding schools. Some students stayed in these schools for years. Children in these schools were often physically, mentally, emotionally and sexually abused by teachers and administrators that ran the schools. Children that were sent to boarding schools lost part of their cultural identity, in many cases lost their language, missed the opportunity to learn parenting skills, and returned home feeling like they did not belong at home or at the school they just came from.

1980 Infusion of money into Alaskan economy due to the building of the oil pipeline. Nearly every village now had at least one telephone.

1980's Organizations and individuals promote the sobriety movement in Alaska.

1989 Exxon Valdez runs aground in Prince William Sound, and spills 11-32 million gallons of Crude oil. This oil spill was devastating to the ecosystem of the region and caused PTSD in area residents. The event has had multigenerational effects, and one of the most devastating effects has been the crumbling of the traditional ecological knowledge bridge between generations due to inability to harvest subsistence resources due to contamination.

1990 NAGPRA. The US Government passes the Native American Graves Protection and Repatriation Act, which requires federal agencies and private museums to return human remains, funerary materials and sacred objects to the tribes of their origin. Thousands of these "artifacts" were taken from tribal nations to be on display in museums around the world over a period of several hundred years. Since enacted, NAGPRA has allowed for 6,007 individual Native American, Hawaiian and Alaska Native human remains to be repatriated from the Smithsonian Institution to their home communities across the United States. As of February 11 of this year, 1,123 individuals' skeletal remains from Kawerak region communities have been repatriated home for proper re-burial.

1991 Special convention resolution no. 83-01 is literally titled ""1991 – Land Protection"and cites that the land is the fundamental relationship that will ensure the con-

tinuation of Alaska Native culture and their economic and social well-being. This resolution continues by stating that the original intention of Alaska Native Claims Settlement Act (ANSCA) and the the Alaska National Interest Lands Conservation Act (ANILCA) were to prevent Native lands from being transferred out of Native ownership, but then states it wasn't enough to protect from being transferred out of ownership after 1991. To address this AFN resolved to develop and request that Congress enact additional mechanisms to continue Native ownership of Native lands.

1993 Head of the BIA from 1993-1997, Ada Deer (Menominee Indian), under President Bill Clinton (Clinton is of Cherokee descent), provides for full recognition of tribes, allowing for Alaska's tribes to enter into government to government relations with the Federal Government.

1997 Alaska Native Tribal Health Consortium, a non-profit health organization based in Anchorage, Alaska provides health services to about 150,000 Alaska Natives and American Indians in Alaska. ANTHC is owned and managed by Alaska Native tribal governments and their regional health organizations.

2000's The cost of living begins to drastically rise in Rural Alaska. A study done by the University of Alaska Anchorage Institute for Social and Economic Research shares that those low income families in Rural Alaska that are making less than $26,000 annually spend up to 82% of annual income on energy costs (ie: heating fuel, propane and electricity.) The high cost of living is determined to be a major factor of Rural outmigration to Urban areas of Alaska for those that could afford the move. The high cost of fuel and gasoline causes subsistence hunting and gathering to become prohibitively expensive, and less hunters and gatherers are harvesting subsistence foods.

2000 Unlawful US Airforce Arctic Aeromed study… results in US federal government appropriating $67,000 each to 102 Northwest Alaskan Inupiat people that were given radioactive iodine as part of a US Air Force thyroid medical experiment in which participants were not informed, between 1955-1957. Many of these participants developed severe thyroid problems and have passed on from cancer.

2000 At the urging of Annie Alowa, Alaska Community Action on Toxics and regional leaders, collaboration between the villages of Gambell and Savoonga, the State University of New York (SUNY) School of Public Health and the Environmental Research Center at Oswego, and Norton Sound Health Corporation initiated a study of the levels of contamination of Northeast Cape on St. Lawrence Island. Results of the study yielded that St. Lawrence Island residents had 5-10 times the PCB body burden of an average person from the lower 48 states.

2002 Elsie Boudreau seeks legal counsel in attorney Ken Roosa for sexual abuse she experienced at the hands of the Catholic Church as a child. Elsie inspires more survivors to come forward and the case becomes a class action law suit on behalf of 240 individuals from all across Rural Alaska that were sexually abused as children by dozens of Catholic priests, volunteers and employees. The case was won by Roosa, with court stipulations that the bishop himself was to go to the home town of the survivors and apologize in person.

2010 The First Alaskans Institute embarked on a two-year project entitled: "Alaska Native Dialogues on Racial Equity." Funded by the Kellogg Foundation, this project allowed for the facilitation of difficult conversations to occur in Rural and Urban Alaska on the issue of racial equity. This statewide project led to the formation of the Nome Social Justice Task Force, as a subcommittee of the Nome Community Center Board of Directors.

2011 The devastating experiences of the Catholic Church sexual abuse of children and women in Rural Alaska is shared through the PBS Frontline film entitled: The Silence Producer Tom Curran and reporter Mark Trahant examine the Catholic Church sex abuse story, how decades of abuse of Alaska Natives by priests and church workers have left many generations of whole communities with Post Traumatic Stress Disorder.

2011 In March of 2011 an underwater earthquake measuring 9.0 on the Richter Scale created a set of Tsunami's that devastated the coast of Japan, killing nearly 19,000 people. Nuclear power plants in Japan are damaged, releasing radiation into the Pacific Ocean and into the air.

2012 Senator Donny Olson's Senate Bill 130 is passed into law. The bill establishes the Alaska Native Language Preservation and Advisory Council to assess the state of Alaska Native Languages, reevaluate the programs within the state, and make recommendations to the Governor and Legislature to establish new programs or reorganize the current programs.

2013 The State of Alaska Fish Board meets and again questions the "Rural" status of several Rural Alaskan communities off the state road system in reference to their qualifications to be considered able to subsistence fish. Several such proposals were forwarded to the State Fish Board by the Outdoor Council – an organization that has historically challenged Rural Preference for subsistence. All proposals fail to the relief of Rural Alaska.

2014 April 1st – Katie John subsistence fishing cases are finally over -The State of Alaska's legal fight against Rural Alaskans' subsistence fishing rights has ended. The U.S. Supreme Court refused to hear the State of Alaska's appeal of what is known as the Katie John case. Now the State of Alaska must move toward a constitutional amendment that would put state law into compliance with Federal ANILCA law – which provides for a "rural" preference to subsistence fishing.

2014	In April the Alaska Legislature symbolically, officially recognizes 20 Alaska Native Languages.
2016	The Indian Trust Asset Reform Act, Public Law No: 114-178 that was recently passed in June 2016, has three main features: Title I Recognition of Truest Responsibility, Title II Indian Trust asset management demonstration project, and Title III Improving and streamlining the process. Title I, says that the bill is supposed to reaffirm the federal government's duty to promote tribal self-determination. (US Congress, 2016) Some tribal leaders argue that this Act is not necessary, because of the inherently sovereign nature of tribes.
2017	DHHS Strategic Initiative: Changing the Narrative.

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Gunalchéesh Tlein,
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Meda's Tlingit names are Tsa Tsée Naakw, Khaat kłaat, and adopted Cree name is Boss Eagle Spirit Woman "Boss." Her clan is Naanyaa.aayí, she is a child of the Kaach.aadi, and her family comes from Shtuxéen kwaan, Oregon, Washington, and the Yukon Territories. Meda currently lives in Southcentral Alaska with her family.

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