

Psychological Impacts of Historic Loss and Current Events Surrounding American Indian Boarding Schools

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Abstract: Historic loss and historic loss-associated symptoms were examined in a cross-section of 60 American Indian and Alaska Native students attending a Native American serving college that is also a former Indian boarding school. To measure awareness of current events regarding finding unmarked graves at boarding schools, authors developed and used the Truth and Reconciliation Scale. Levels of self-compassion were assessed in participants to determine if there was a correlation between negative feelings towards oneself and psychological risk factors brought forth as a result of how aware students were of current events surrounding former Indian boarding schools. Self-compassion was predicted to act as a protective factor and a positive coping mechanism for those most impacted by historic loss and intergenerational trauma. Participants reported thinking about, and being psychologically impacted by, historic loss. Psychological impacts were stronger in participants who were more aware of current reconciliation efforts and those who had higher levels of negative thoughts towards themselves. This suggests the possibility that current events, such as the finding of unmarked graves at former Indian boarding schools, might be increasing trauma responses in current students. Working to reduce negative thoughts about self and increase self-compassion may help buffer the negative impacts of the current truth and reconciliation work. Researchers and practitioners are encouraged to engage in more research and practice exploring the potential benefits of self-compassion for those adversely affected by historic loss, thus improving the likelihood of cultural revitalization from a broad perspective.

INTRODUCTION

Multigenerational trauma can be defined as the implicit impacts of trauma across generations in a familial line, as well as across cultural and communal lines (Danieli, 2007). The implications of multigenerational trauma arise when a family member has experienced a traumatic event, a series of traumatic events, or when multiple family members have experienced collective trauma. Trauma that has transgressed through generations can psychologically affect an individual's experience interpersonally and systemically (Chou & Buchanan, 2021). American Indians and Alaska Natives (AI/AN), as well as other Indigenous peoples in North America, have experienced mass trauma as a result of colonialism and cultural genocide (Brave Heart [*Hunkpapa and Oglala Lakota*]¹ et al., 2011; Pember [*Ojibwe*], 2016). Loss of land, culture, values, and traditions have been shown to heighten negative coping factors such as suicide, domestic violence, childhood violence, substance misuse, depression, low self-esteem, post-traumatic stress disorder (PTSD), and ancestral suffering (Altaha [*White Mountain Apache*] & Kraus, 2012; Brave Heart & DeBruyn, 1998).

In 1819, the Civilization Fund Act was put into place to prevent the transmission of Native American knowledge from Native families to their children (Pember, 2016). Shortly after the Indian Boarding School systems were established in 1824 in the United States, the Bureau of Indian Affairs (BIA) set out to standardize compulsory Western education amongst AI/AN communities (Brave Heart & DeBruyn, 1998). To give a sense of how ubiquitous this practice of using boarding schools to educate AI/AN children, it has been reported that by 1926 the majority (over 80%) of AI/AN children were attending boarding schools (Adams, 1995 as cited in The National Native American Boarding School Healing Coalition, n.d.). There were a total of 408 federal Indian boarding schools and possibly over 1,000 other institutions that all had the intention of changing AI/AN identities (Newland, 2022). There are approximately 90 that continue to operate today to some capacity (Newland, 2022). The acts of forced assimilation committed at boarding schools include, but are not limited to, punishment for children speaking their Native languages, destruction of traditional clothing, the removal of children's long hair stripping away their cultural pride, child abuse by school staff, lack of sufficient medical care, the absence of family contact, and even death (Pember, 2016). The historic loss of culture has resulted in

¹ Alfred [Kanienkeha] (2009) recommends adding authors' tribal affiliations in-text as a small act of decolonization in recognition of their Indigenous status.

generations of AI/AN peoples being raised in communities that walk between the worlds of colonization and revitalization.

Prior to conducting the current study, some of the research on the intergenerational effects of boarding schools on individuals, families, and whole cultures was explored. Previous studies show that those who have experienced traumatic events or carry multigenerational trauma within them may lack or even fear self-compassion (Boykin et al., 2018; Germer & Neff, 2015; Winders et al., 2020; Zhang et al., 2021). Individuals living with low self-compassion levels are at a higher risk for negative behavioral patterns such as substance misuse (Phelps et al., 2018; Spillane [*First Nations*] et al., 2021), suicide, psychological distress, and dysregulated emotional effects (Chio et al., 2021; Dolezal et al., 2021), whereas those with high levels of self-compassion might have a higher chance of healing from historic loss and multigenerational trauma (Spillane et al., 2021). Cultivating self-compassion might serve as a protective factor against some of the adverse impacts and negative outcomes of historical trauma such as emotional issues, suicide, substance misuse, violence, etc. (Dolezal et al., 2021; Luo et al., 2021; Spillane et al., 2021; Valdez & Lilly, 2015). Therefore, self-compassion may extend as a protective factor for historic loss and might facilitate healing for individuals suffering from multigenerational trauma caused by the Indian boarding school systems. Given the often collectivistic nature of Native Americans (Bobb, 1999; Long [*Nez Perce*] et al., 2006), it is recognized by the current authors that self-compassion may operate differently among this population than has been seen in previous literature. However, to explore this is beyond the scope of this paper.

AI/AN children—often considered the ones who would be able to carry on their cultures—have historically been forcibly removed from their communities and put in boarding schools, resulting in both thousands of deaths and cultural genocide (Piccard, 2014). Since the initial discovery of 215 unmarked graves in Kamloops in May 2021, there has been a push for truth and reconciliation in Canada as well as in the United States (Labbé, 2022), leading to the discoveries of more unmarked graves in North America at varying locations where former boarding schools were located (Austen & Bracken, 2021). Given this context, as well as the rising discourse regarding cultural genocide (Gone [*Gros Ventre*], 2014), AI/ANs are likely experiencing unresolved grief and trauma brought forth by the lack of healing from historical loss (Bigheart [*Seneca*], 2021; Gone et al., 2019; Zephier Olson [*Yankton Sioux, Mandan, Hidatsa, and Arikara*] & Dombrowski, 2020). This has created potential risk factors for continued psychological harm in the form of processing historic loss and multigenerational trauma. Indigenous people of all ages

have likely found themselves psychologically impacted as they learn of some of the atrocities that occurred in boarding schools. It may be possible that some young Indigenous people are learning of these atrocities for the first time given their distance from the earlier generations that were more likely to have attended boarding schools. Regardless of age and boarding school attendance status, many Indigenous people may be seeking ways to cope that lead to healing the immense amount of cultural grief felt in AI/AN communities.

Altaha and Kraus (2012) found that AI/AN college students continued to experience historical loss and multigenerational trauma. The current study proposed that self-compassion might buffer the impacts of historical loss felt by college students as a result of the discoveries of unmarked graves found at former Indian boarding schools, as well as the recent acknowledgement of their own college's history as a boarding school and contributor to colonization. It is hypothesized that AI/AN students attending a former boarding school will be impacted by historic loss and trauma in light of the current events regarding unmarked graves. Self-compassion is predicted to act as a protective factor for students carrying the emotional burden of living with historic loss and healing multigenerational trauma; the more self-compassion that a student has, the less emotional burden they will likely carry.

METHODS

Participants

University Institutional Review Board approval was obtained prior to collecting data. The participants were 60 AI/AN undergraduates at a Native American-serving liberal arts college. The participants were members of 18 distinct tribes from varying regions of the United States, ranging from only 1 up to 28 participants from each tribe. All participants were at least 18 years of age, reviewed an informed consent sheet, and voluntarily participated. No compensation was provided. Besides asking self-identified tribal affiliation and ensuring participants were over the age of 18, researchers chose not to collect age nor gender to help protect participants' anonymity. While self-identified tribal affiliation was collected, in line with Norton and Manson [*Little Shell Chippewa*] (1996), it was decided to exclude this information from publication to further ensure participants' anonymity.

Scales

Historical Loss: Historical Loss Scale and Historical Loss Associated Symptoms Scale

The Historical Loss Scale and the Historical Loss Associated Symptoms Scale (Whitbeck et al., 2004) were used to measure the impacts of historical loss on this group of AI/AN students. The Historical Loss Scale (see Appendix A) is a 12-item scale that measures how often participants think about losses such as loss of land, language, family ties due to boarding schools, loss of culture, loss of people to early death, among others (e.g., “The loss of our family ties because of boarding schools”). The scale ranges from 1 to 6, where 1 = *several times a day* and 6 = *never*. Lower numbers indicate more frequent thoughts of loss. The Historical Loss Associated Symptoms Scale (see Appendix B) is a 12-item scale that measures the psychological impacts of loss, asking how often participants feel sadness, shame, rage, etc. in association with the loss (e.g., “Feel like avoiding places or people that remind you of these losses”). This is measured on a scale from 1 to 5, where 1 = *never* and 5 = *always*. On this scale, higher numbers indicate higher psychological impacts.

Self-Compassion: Self-Other Four Immeasurables Scale

Compassion and negative feelings towards self and others were measured using the 16-item Self-Other Four Immeasurables (SOFI) Scale (Kraus & Sears, 2009; see Appendix C). This scale measures both positive and negative qualities, asking participants to rate the extent to which they felt this way toward self and others in the past week. The scale ranges from 1 to 5, where 1 = *very slightly or not at all* and 5 = *extremely*, with higher numbers indicating more compassion for positive attitudes and less compassionate feelings for negative qualities. Items include friendly, hateful, accepting, angry, joyful, compassionate, mean, and cruel (e.g., “Hateful - toward myself”). While this scale has not been validated specifically for AI/AN participants, it was used previously with a population of AI/AN college students (Altaha & Kraus, 2012). For the current study, Cronbach’s alpha for positive feelings toward self was .87 and negative self was .91, which indicate strong reliability.

Impacts of Boarding Schools: Truth and Reconciliation Scale

The current researchers designed a new scale (the Truth and Reconciliation Scale; see Appendix D) to measure participants’ awareness of current events surrounding boarding schools and the discovery of unmarked graves. The current first and third authors brainstormed questions that they thought would be relevant to this scale and came to consensus to use four items. The following questions make up this scale:

- 1) How aware are you of current events regarding the discoveries of unmarked graves at former boarding schools?
- 2) Do these current events impact your emotional well-being when thinking of former boarding schools?
- 3) Have you or any of your family members been impacted by the boarding school system?
- 4) Do you feel conflicted attending this college considering its past as a boarding school, and its recent acknowledgement of its history as a former colonizing institution?

Endpoints of the scale range from 1 to 5, where 1 = *very slightly or not at all* and 5 = *extremely*, with higher numbers indicating more knowledge of, and impact from, boarding school systems. No statistical tests (e.g., factor analysis) other than Cronbach's alpha were performed to determine applicability of this new scale. Cronbach's alpha for this newly developed scale was .68.

Procedure

An email containing an informed consent form as well as a Google Forms survey questionnaire was sent out to the Native American and Indigenous Studies (NAIS) department, as well as relevant Indigenous student organizations. After a brief overview of the study was provided, students agreed to the informed consent form and then were prompted to fill out the questionnaire on their personal electronic devices. The scales were presented in the order they appear above.

Analysis

Data was summarized with descriptive statistics for each scale, and Pearson Correlation Coefficients were calculated to examine the relationships between the Historical Loss Scale, the Historical Loss Associated Symptoms Scale, the Truth and Reconciliation Scale, and self-compassion. Regression analyses were used to determine which of these scales most strongly predicted the psychological impacts of historical loss.

RESULTS

Historic Loss and Historic Loss Associated Symptoms

Responses from the 12-item Historic Loss Scale had a minimum total score of 11 and a maximum of 68 with a mean of 29.07 ($SD = 13.00$). This corresponds with average ratings between

“often” and “sometimes” for thinking about losses. The current college student participants appear to think about the loss of language, spiritual ways, losing people from their communities to early death, their trust in White people, and (most of all) the influx of substance use in their communities resulting from historic loss, among others.

The Historical Loss Associated Symptoms Scale scores ranged from 14 to 60 with an average of 39.20 ($SD = 12.08$). Participants noted struggling most often with anger ($M = 4.47$, $SD = 1.47$), sadness or depression ($M = 4.42$, $SD = 1.54$), and anxiety ($M = 4.13$, $SD = 1.56$), and all of the symptoms listed had averages above the midpoint of the scale.

Self-Compassion

The SOFI Scale, used to measure self-compassion, was split into the following two subscales: Positive Feelings Towards Self and Negative Feelings Towards Self. On the first subscale, (Positive Feelings Towards Self), the current participants’ mean was 3.30 ($SD = .90$) on a 5-point scale, which indicates they seemed to be moderately friendly, joyful, accepting, and compassionate towards themselves. This is similar to the 3.32 ($SD = .62$) mean found with college students when the scale was originally developed (Kraus & Sears, 2009). On the second subscale (Negative Feelings Towards Self), the current participants’ mean was 3.06 ($SD = 1.17$), which was considerably higher and had more variation than the scores found by Kraus and Sears (i.e., $M = 1.57$, $SD = .62$). Current participants seemed to have moderate levels of hateful, angry, cruel, and mean feelings towards themselves.

Truth and Reconciliation Scale

Knowledge of current events including discoveries of unmarked graves at former boarding schools, family members impacted by boarding school experiences, and the impacts of this knowledge on emotional well-being were explored. Participants reported high levels of awareness of the discovery of unmarked graves at boarding schools ($M = 4.10$, $SD = 1.05$) and they reported quite a bit of both personal ($M = 3.87$, $SD = 1.21$) and family impacts ($M = 3.65$, $SD = 1.35$) on wellbeing due to current events surrounding residential schools. They were moderately conflicted about attending a school that had been a residential school ($M = 3.20$, $SD = 1.39$).

Correlational Analyses

Using Pearson Correlation Coefficients with an alpha set at 0.05, historic loss symptoms were found to be strongly correlated with knowledge of impacts of boarding schools ($r = .63, p < .001$) and significantly correlated with historic loss thoughts ($r = .43, p < .001$), indicating that both past and current events might be predictive of being more at risk for the psychological implications of trauma. Positive feelings of self-compassion were found to be negatively correlated with historic loss symptoms, indicating the possibility that the more self-compassion one practices, historic loss symptoms are likely to decrease ($r = -.269, p = .041$). On the contrary, those who reported negative feelings towards themselves had a higher chance of reporting historic loss symptoms ($r = .499, p < .001$).

Regression Analyses

Multiple regression was used to examine the impacts of historic loss thoughts, negative feelings towards self, and knowledge of boarding school events, the three variables that most closely correlated with historic loss symptoms (see Table 1). While thoughts about historic loss were clearly correlated with historic loss symptoms, when put in a regression model with the measure of boarding school impacts and negative feelings towards self, thoughts about historic loss was not a significant predictor of historic loss symptoms ($B = -0.12, p = .26$); rather, current awareness of events related to boarding schools strongly predicted historic loss symptoms ($B = 1.57, p < .001$). Negative feelings towards oneself remained a significant predictor of historic loss symptoms in the model ($B = 0.66, p = .02$). It appears that the current events surrounding boarding schools are most likely more salient to the current participants and outweighs the impact of historical trauma. While knowledge of trauma seems to predict psychological impacts, lack of self-compassion might also play a significant role in predicting these impacts.

Table 1
Regression Analyses for Historic Loss Associated Symptoms

Outcome	Predictor	B	SE	Beta	t	p	R ²
Historic Loss Symptoms	Historic loss	-.210	.105	-.129	-1.14	.259	.478
	Current knowledge	1.570	.400	.463	3.94	<.001	
	Self-negative	.661	.281	.261	2.35	<.023	

DISCUSSION

The impacts of historical loss felt by the current AI/AN college student participants seem to be prevalent, just as Altaba and Kraus (2012) found when assessing historic loss in other college students. The current study found high levels of historic loss and the psychological symptoms associated with that loss. Participants also reported impacts from current events such as the discovery of graves at former boarding schools and from family impacts of boarding school trauma. Descendants of AI/AN communities carry with them the reality that trauma exists in their familial lines. Participants who indicated that they have recurring thoughts of historic loss appeared to be more at risk for developing symptomatology aligned with psychological trauma, but notably, current trauma surrounding former boarding schools seemed to be more predictive of psychological impacts. Negative feelings towards self also appeared to predict psychological well-being.

Due to the recent discovery of many more unmarked graves (the current number of individuals found in unmarked graves at former boarding schools has risen to roughly 7,400 with continuous search efforts being driven in both Canada and the United States) and the subsequent news coverage, awareness of such has increased amongst Indigenous peoples. In light of this news, this study's regression analyses found that AI/AN students who were aware of the current events and who reported low levels of self-compassion tended to be more susceptible to historic loss symptoms. Negative feelings towards themselves subsequently might put them more at risk for carrying the burden of intergenerational trauma, possibly increasing their risks of being psychologically impacted by historic loss. Hence, since there is a great likelihood of more unmarked graves being brought to light through the current truth and reconciliation efforts, some AI/AN individuals will likely be more psychologically vulnerable, particularly those who have low self-compassion and high awareness of the results of these efforts. While historic loss itself did not predict historic loss symptoms in the regression analysis, this may have been due to a small sample size with limited power to detect this relationship. However, negative feelings towards self and current events around reconciliation were found to significantly predict historic loss symptoms. These factors appear to be more important than historic loss. This finding suggests working on self-compassion and handling reconciliation efforts very carefully may be important to wellbeing.

These data suggest that current events might be influencing both thoughts and feelings associated with historic trauma. Although Cain's [*Santa Clara Pueblo* and *Jicarilla Apache*] 1999

sample and Altaha and Kraus' 2012 sample were quite similar in terms of historic loss thoughts and feelings [i.e., means of 42.96 ($SD = 19.30$) and 45.32 ($SD = 11.92$), respectively], the average in the current sample was notably higher ($M = 29.07$, $SD = 13.00$) (note that lower scores on the Historical Loss Scale actually indicate more reported thoughts of historical loss). The current sample's historic loss associated symptoms ($M = 39.20$, $SD = 12.08$) were slightly higher than Cain's ($M = 36.59$, $SD = 12.95$) and significantly higher than the Altaha and Kraus sample ($M = 25.15$, $SD = 8.18$). This suggests that current events might serve as a trigger for AI/AN college students' thoughts, feelings, and symptoms related to historic loss. This finding might have significant implications in terms of mental health treatment and reconciliation efforts in regard to historical trauma.

With the reality of the college where the data was collected being a former boarding school in which children from different tribes were sent to receive a Western compulsory education, AI/AN students in this sample were likely aware of current events surrounding this issue. Although the cause of low self-compassion cannot definitively be pinned on the historic loss and the dissipation of cultural practices due to genocidal efforts prompted by boarding schools, this current sample of AI/AN college students do seem to have a decreased sense of self-compassion.

The chances of negative feelings stemming from intergenerational trauma spirals into an array of harmful coping mechanisms that add to the stereotype of AI/AN people succumbing to substance use, violence, depression, and PTSD (Brave Heart & DeBruyn, 1998). The majority of the current sample endorsed frequent historic loss associated with substance misuse (77.9% chose either "Daily" or "Often"). Hence, the current authors put forward a call to action to address the root causes of substance use among AI/AN peoples with culturally relevant treatments. Mohatt [*Sicangu Lakota* and *Oglala Lakota*] et al. (2011) discussed AI/AN culture-specific protective factors (e.g., connectedness protecting against suicide and substance misuse). It might be possible that self-compassion is an AI/AN culture-specific protective factor against intergenerational trauma. The current study found self-compassion to be related to reduced historic loss symptoms. With self-compassion possibly acting as a protective measure for alleviating possible historic loss symptoms, further research is needed to better understand how AI/AN peoples can process and heal themselves to reduce the presence of and passing on of intergenerational trauma in their familial lines and how to enhance AI/AN-specific protective factors.

With colonization tactics being a primary driving force of boarding schools, children who attended were subjected to comply with the expectations that they shift their inherent worldviews

and Indigenous funds of knowledge to assimilate. Therefore, to attempt to decolonize such assimilation, practitioners and community members can find ways to strengthen funds of knowledge [the assets, traditional practices, and complex variations of interaction within cultural groups, which provides valuable insight as to how varying AI/AN cultures are kept alive (Hogg, 2011)] in current and future generations of AI/AN peoples. This might be aided by psychoeducation and by emphasizing that practicing methods of self-compassion might have the potential to mitigate intergenerational trauma. Since self-compassion can be taught and learned (Germer & Neff, 2015; 2019), the current results might lend to possible implications for interventions that might help shift back to Indigenous worldviews and funds of knowledge. Those impacted most by the atrocities of cultural genocide exemplified by boarding schools could alleviate negative feelings toward self and others by recognizing that practicing self-compassion might alleviate historic loss symptoms.

AI/AN people can further set a strong foundation within themselves to identify courses of action focusing on putting an end to intergenerational trauma by instilling a secure sense of cultural identity. For many AI/AN individuals, spirituality is related to cultural identity. Given that the majority of the current participants endorsed historic loss symptoms related to spirituality regularly (63.4% chose either “Daily” or “Often”), it seems important to explore this relationship further and foster current and develop new spirituality focused healing interventions. Reclaiming tribal communities and cultural practices that were diminished due to the boarding school systems starts on an individual level with Indigenous peoples of this generation and generations to come, which can contribute to a powerful wave of revitalization on a communal level.

Limitations

This study naturally had several limitations. While this was done to protect anonymity, one limitation includes the lack of assessing where participants fall in terms of age which could indicate where they fall generationally in their family, specific cultural aspects that have been lost within their tribes, and those who have been directly impacted by boarding schools being distinguished from those who are more impacted by learning of current events and truth and reconciliation efforts. Another limitation is the cross-sectional nature of the study and the small sample size with a limited number of tribes represented and very few members of each tribe. Furthermore, the fact that the current sample attends a former boarding school that is attempting to engage in truth and

reconciliation, participants are likely to be more aware of such efforts than other students. These factors naturally limit the generalizability of this study.

Other limitations are related to the new Truth and Reconciliation Scale that was developed. First, several questions could have been worded better. A number of items used the word “do” (e.g., “Do these current events impact your emotional well-being when thinking of former boarding schools?”) and were assessed with a continuous response rather than binary response option. These could have been reworded to better reflect the continuous nature that the authors wished to address; however, participants did not seem to have trouble rating the extent to which current events impacted them despite the imperfect wording. The next limitation was that no statistical tests (such as factor analysis) other than Cronbach’s Alpha were run on this new scale. Also, the Cronbach’s Alpha was relatively low. Despite these limitations, this new scale may be useful for future studies, particularly if these limitations are addressed.

Recommendations

The authors recommend that college administrators at institutions associated with AI/AN boarding schools move forward with truth and reconciliation efforts. Such efforts might include searches for unmarked graves. In such cases, institutions should be prepared to support students through mental health support and empirical ways to enhance self-compassion. Truth and reconciliation should be accompanied by care, caution, and compassion to help mitigate possible unintended negative consequences.

It is recommended that this study be replicated in other settings with a larger sample and with many different tribes and with other ethnic groups who have suffered from intergenerational trauma. Both qualitative and quantitative longitudinal studies are recommended to further understand the relationship between self-compassion and historic loss symptoms, and how self-compassion (and how teaching it to AI/AN people) might act as a protective factor for historic loss and furthermore, intergenerational trauma.

CONCLUSION

Historic loss and associated symptoms affect many AI/AN people. Boarding schools may have contributed to such symptoms. Recent events and news related to unmarked boarding school graves may have a negative impact on some AI/AN people. The current study developed a new

scale to measure awareness of these events that may prove useful for future studies. Participants who were more aware of the recent events and who had less self-compassion suffered more psychologically. The authors describe limitations and practice implications and offer recommendations for future research. With more empirical research, self-compassion may turn out to be a protective factor and one of the decolonizing prongs of a multipronged approach to decreasing the adverse psychological effects of historical loss; this may be particularly so in cases where that loss is more salient to AI/AN people due to the fact that news about boarding schools will likely be ongoing. It is important to be mindful of the effects of truth and reconciliation efforts as they may have both positive and negative consequences. Any such efforts should be approached with both caution and compassion.

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APPENDIX A

Historical Loss Scale

	Several times a day	Daily	Weekly	Monthly	Yearly or only at special times	Never	DK/ REF
The loss of our land	1	2	3	4	5	6	9
The loss of our language	1	2	3	4	5	6	9
Losing our traditional spiritual ways	1	2	3	4	5	6	9
The loss of our family ties because of boarding schools	1	2	3	4	5	6	9
The loss of families from the reservation to government relocation	1	2	3	4	5	6	9
The loss of self respect from poor treatment by government officials	1	2	3	4	5	6	9
The loss of trust in Whites from broken treaties	1	2	3	4	5	6	9
Losing our culture	1	2	3	4	5	6	9
The losses from the effects of alcoholism on our people	1	2	3	4	5	6	9
Loss of respect by our children and grandchildren for elders	1	2	3	4	5	6	9
Loss of our people through early death	1	2	3	4	5	6	9
Loss of respect by our children for traditional ways	1	2	3	4	5	6	9

APPENDIX B

Historical Loss Associated Symptoms Scale

	Never	Seldom	Sometimes	Often	Always	DK/ REF
Sadness or depression	1	2	3	4	5	9
Anger	1	2	3	4	5	9
Anxiety	1	2	3	4	5	9
Uncomfortable around White people when you think of these losses	1	2	3	4	5	9
Shame when you think of these losses	1	2	3	4	5	9
A loss of concentration	1	2	3	4	5	9
Feel isolated or distant from other people when you think of these losses	1	2	3	4	5	9
A loss of sleep	1	2	3	4	5	9
Rage	1	2	3	4	5	9
Fearful or distrust the intention of White people	1	2	3	4	5	9
Feel like it is happening again	1	2	3	4	5	9
Feel like avoiding places or people that remind you of these losses	1	2	3	4	5	9

APPENDIX C

Self-Other Four Immeasurables (SOFI) Scale

	Very slightly or not at all	A little	Moderately	Quite a bit	Extremely
Friendly - toward myself	1	2	3	4	5
Friendly - toward others	1	2	3	4	5
Hateful - toward myself	1	2	3	4	5
Hateful - toward others	1	2	3	4	5
Angry - with myself	1	2	3	4	5
Angry - with others	1	2	3	4	5
Joyful - for myself	1	2	3	4	5
Joyful - for others	1	2	3	4	5
Accepting - toward myself	1	2	3	4	5
Accepting - toward others	1	2	3	4	5
Cruel - toward myself	1	2	3	4	5
Cruel - toward others	1	2	3	4	5
Compassionate - toward myself	1	2	3	4	5
Compassionate - toward others	1	2	3	4	5
Mean - toward myself	1	2	3	4	5
Mean - toward others	1	2	3	4	5

APPENDIX D

Current Impacts of Boarding Schools

	Very slightly or not at all	A little	Moderately	Quite a bit	Extremely
How aware are you of current events regarding the discoveries of unmarked graves at former boarding schools?	1	2	3	4	5
Do these current events impact your emotional well-being when thinking of former boarding schools?	1	2	3	4	5
Have you or any of your family members been impacted by the boarding school system?	1	2	3	4	5
Do you feel conflicted attending this college considering its past as a boarding school, and its recent acknowledgement of its history as a former colonizing institution?	1	2	3	4	5