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NUNAVIK 2017

KANGIQSUALUJJUAQ

COMMUNITY PORTRAIT

Results from the Community Component
of Qanuilirpitaa? 2017 Nunavik Health Survey



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RÉGIE RÉGIONALE DE LA SANTE ET DES SERVICES SOCIAUX DU NUNAVIK
NUNAVIK REGIONAL BOARD OF HEALTH AND SOCIAL SERVICES

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This community portrait for Kangiqsualujuaq is a result of the Community Component of the *Qanuilirpitaa?* Health survey, conducted in 2017 across the 14 communities of Nunavik.

The objectives of the Community Component were to:

- 1) **describe Inuit conceptions of health and wellbeing** as they relate to health determinants and community living;
- 2) better **understand** how **community conditions and resources contribute to the health** of people living there;
- 3) focus on the sources of **strength and resilience** in each community to describe how the community responds to challenges to health;
- 4) **measure and describe community health and wellbeing** across all 14 communities of Nunavik;
- 5) provide **information** to the **Nunavik Regional Board of Health and Social Services and community representatives** who will work to develop action plans and interventions to respond to the needs identified in the Community Component.

To ensure cultural relevance and to get a full appreciation of the social and cultural context surrounding health, we developed a model of health and well-being that structured our data collection, analysis, and results. The **IQI model of health and eight themes** – elements shaping the health of communities and people – were developed through an exhaustive analysis of data collected through workshops, discussions, and in-depth interviews with Nunavimmiut from the 14 communities in Nunavik. The model was validated by leaders, community members, and the Nunavik Regional Board of Health and Social Services.

The information presented in this community portrait is based on the analysis of 7 long interviews conducted with community leaders and 24 short interviews with service providers (resources). Through these interviews, participants shared what they think of their community, what they perceived as strengths and challenges in Kangiqsualujuaq, and improvements they would like to see for their community.

This portrait starts with a description of the IQI model of health and of the eight themes, or determinants, shaping the health and well-being of Nunavimmiut. Then for each theme, the following information is presented: organizations offering services or programs, main assets and strengths of the community, sociodemographic groups that are most or least served by programs and services (see: What about the People?), and what Kangiqsualujjuamiut would like to see improve in their community.

We want to thank all Kangiqsualujjuamiut for their participation and collaboration throughout the Community Component of the *Qanuilirpitaa?* 2017 Nunavik Health Survey.



THE IQI MODEL OF HEALTH AND WELL-BEING

Ilusirsusiarniq, Qanuinggiarniq and Inuuqatigiitsianiq are three key concepts of health and well-being. They build on the foundation of language and culture to make up the IQI model of health and well-being in Nunavik.

Ilusirsusiarniq concerns the body, in general. It is a condition of normal functioning without disease, pain, injury or sickness that impedes people from doing what they want and need to do. The concept carries the idea that health is the way the body is intended to develop and change over time. *Ilusirsusiarniq* is “the taking of intended form” progressing from birth to old age.

Qanuinggiarniq is a broad sense of “well-being” that encompasses feelings of being unworried, without pain, comfortable, free of emotional distress, and happiness. It is related to peace of mind, calmness, fulfilment, and being able to move forward and carry on with ease. A specific emphasis is placed on the importance of being with other people in emotionally warm and safe environments.

Inuuqatigiitsianiq refers to an ideal state of relations between people. Specifically, it is composed of the quality of interactions with people sharing the same place. Good relationships with family members, friends, neighbours, people in the community and beyond are a significant part of the definition of health.

SOCIAL DETERMINANTS OF HEALTH

Eight social determinants of health that support people to be healthy and well were identified. Each of them influences the others and all eight are linked together within the broader conceptual IQI model.

COMMUNITY consists of the social, physical, and built spaces of the municipalities of Nunavik. It encompasses three sub-themes: ways of living together, infrastructure and housing. *Ways of living together* refers to a range of relational issues like respect, altruism and social support; the role of elders and intergenerational knowledge transmission; and interactions like visiting, the place of non-Inuit and inclusion. Infrastructure concerns buildings, essential and municipal services, leisure, sports and recreation, and justice. Housing concerns accessibility, quality and appropriateness of dwellings, their structural characteristics, and sense of home.

FAMILY focuses primarily on kinship and affective relations between family members across generations, with an emphasis on youth. The sense of family belonging, with its particular attention to harmonious relations, calls directly upon the inuuqatigiitsianiq dimension of Inuit health. This determinant encompasses the extended family or ilagiit and Inuit-specific cultural customs, like the practice of customary adoption.

IDENTITY details the connection to culture, language, pride, cultural activities, history, childhood and adolescent experiences, as well as the influence of southern culture. Questions of identity, including perceptions of the strength and value of Inuit culture today are important aspects of the definition of community health and well-being.

FOOD is a necessity of life that carries important social, economic and knowledge dimensions. This determinant encompasses the knowledge and practices of harvesting and sharing, the quality and quantity of food available, food preferences, and the regulations that govern hunting. Likewise, food includes the many influences around the acquisition and consumption of store-bought foods. The harvesting of country food requires skills and knowledge. Who goes on the land, how, when, and where is linked to social and historical ties of families with different places in Nunavik. Sharing food and meals brings all foods into family and community practices.

LAND is practically and symbolically a fundamental determinant of individual and collective health, healing, and well-being in Nunavik. This determinant includes issues of accessibility for food gathering, travel between communities, healing, caring for the land and outdoor activities. Safety and security on the land are also important aspects and include search and rescue, practices and knowledge.

KNOWLEDGE is a prerequisite to effective action in the home, on the land or at work. As such, it is the first step leading to health, healing and well-being. This determinant incorporates aspects of leadership, governance, empowerment and inter-agency collaboration as well as skills development, schooling and administrative knowledge. Knowledge is inclusive of Inuit and Western or southern traditions.

SERVICES encompasses the many different aspects of community, regional and provincial resources that people access and which contribute to health. These include health-related services (mental, physical and community initiatives), as well as community-level institutions and actions that are sought out to address trauma and healing.

ECONOMY refers to the ways in which people make a living, either through the land-based and/or the market-based economy, and to local and regional development. It encompasses income, access to goods, cost of living, expertise, skill and funding.



COMMUNITY

Resources

- > Akilasakallak Elders' House
- > Arena
- > Church
- > Community centre
- > Co-op store
- > Daycares
- > Fire hall
- > FM station
- > Nursing station
- > NV
- > Police station
- > Post office
- > Qarmaapik Family House
- > Recreational coordinator
- > School
- > Water station
- > Women's Auxiliary group
- > Youth committee
- > Youth House

Community strengths

Kangiqsualujjamiut feel that their community is tightly knit, friendly, and kind, and they like the pleasant atmosphere of the village. They appreciate the way people stick together and provide mutual support, as well as the high level of community involvement. Collaboration is very efficient, whether it's finding a solution to a problem, intervening in a serious situation, or organizing an activity. People find that community members are always willing to participate and help out.

Most outsiders are appreciated by the community. People claim that when a southern worker comes to help and work in collaboration with the community, he or she is welcomed with open arms. The community is also always happy to meet new people and to provide cultural experiences to tourists.

The community is perceived as a very lively one. There are many activities and programs in town to keep people busy, such as feasts, sports, workshops, extracurricular activities for students, and special games during holidays. Youth have access to a quality hockey program, and the sport is enjoyed by all age groups and genders. The community centre, the arena, and the community gymnasium are much appreciated and are regularly frequented by community members.

Elders are highly respected by the community. Most of them have helped their community all their lives and still try to provide useful guidance and be involved as much as possible. Their input is deemed very important for community decisions. Younger people acknowledge them by providing them with country food and support. Many Elders said they feel recognized and blessed.

Kangiqsualujjamiut feel they have a good understanding of what is going on in the community. They believe they are well aware of the major issues, and that communication is very good between the Municipality and the community. The radio is a major means of communication for all organizations and is very efficient in terms of informing and staying connected to the community.

People believe Kangiqsualujjuaq is a safe community. There is a lot of prevention done around drinking and driving, and road safety rules are enforced. Police officers, first responders, and firefighters have the trust of the community and people consider them very efficient.

The youth committee is very active in the community. It provides many activities for youth, hosts a radio show every Saturday, and organizes various outing opportunities.

COMMUNITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Women have access to varied activities, such as the Ladies' Night at the Qarmaapik Family House, sewing workshops at the sewing centre, and a hockey league.
- + There are a lot of activities for youth provided at the recreational facilities and at the Youth House.
- + The Elders' House is a great resource for elderly people and people with disabilities. It provides services and safe housing and enables people to be independent and have privacy.
- Everyone uses the recreational facilities, except people with disabilities.
- There is a lack of infrastructure for starting a Men's Association.
- Young adults who do not have children yet feel they are the least prioritized for housing.

PEOPLE WOULD LIKE

- More innovative, educational, and artistic activities for youth to prevent wandering and misbehaviour.
- More activities and resources for men, such as a Men's Association and a woodshop.
- More water and sewage trucks, as well as people with expertise to repair them.
- Ongoing information sessions about bylaws and the justice system.
- To get drug and alcohol smuggling under control.
- More inclusive activities for all age groups and genders.
- Solutions that facilitate access to housing for young adults.
- A gym schedule, specifically for people with disabilities.
- A night guard.
- Better building maintenance.



FAMILY

Resources

- > Church
- > Daycares
- > Qarmaapik Family House
- > Social services
- > Youth Protection (DYP)

Community strengths

Most Kangiqsualujjuaq families have strong family values and try to raise their children in a loving and supportive environment. People believe that good parenting involves teaching children how to live a good life, practice spirituality, and embrace good values. They feel that it is important to discipline children, but also to let them experiment. According to Kangiqsualujjamiut, most people who had parents as positive role models, and who learned leadership and good values from them during childhood, have become capable and empowered leaders.

The daycares are very useful childcare resources, especially for working parents.

Family members are important resources for parents. Families tend to be large, and family members support each other a great deal in bringing up the children. Grandparents play an important role, including by supporting their children, providing advice, and taking care of their grandchildren. Most parenting skills are learned from the grandparents.

Parents also have access to several resources in the community to support them, such as the SIPPE program, early stimulation program, friendly home visits, universal home visits, counselling by the DYP, and activities at the Qarmaapik Family House.

The Qarmaapik Family House is particularly appreciated by parents, because it provides parenting skills advice that is culturally relevant, as well as counselling, in a comfortable and welcoming environment.

Besides supporting parents, the Qarmaapik Family House has another important component, which is providing a safe house for children when there is a crisis in a family. Children are looked after until the crisis is resolved. It aims to reduce the risk of a child being taken away from his or her family.

FAMILY (continued)

WHAT ABOUT THE PEOPLE?

- + Many women participate in the activities at the Qarmaapik Family House.
- + Men have access to male counsellors at the Qarmaapik Family House.
- Men rarely show up to family activities.
- Many people feel that there is not much visiting nowadays. Aside from special occasions, people mostly stay at home, and family members are more distant than in the past.
- For a few parents, trauma has had huge impacts on their self-esteem and has caused them to struggle with effective parenting. Many children have an attachment disorder and behavioural problems.
- Men have been heavily impacted by societal changes and feel they have lost their role within the family.

PEOPLE WOULD LIKE

- To have programs for non-Inuit frontline workers and teachers in order to educate them about the impacts of intergenerational trauma on children, and to include them in the prevention strategies.
- More support and resources for parents with addiction problems.
- Family and couple's counselling led by Elders.
- To see men become involved in more activities.
- Initiatives to empower men and fathers



IDENTITY

Resources

- > [Community nurse](#)
- > [Co-op store](#)
- > [Hunter Support Program](#)
- > [Hub \(the\)](#)
- > [Local core agent](#)
- > [National Parks](#)
- > [NV](#)
- > [Women's Auxiliary Group](#)
- > [Qarmaapik Family House](#)
- > [School](#)
- > [Youth committee](#)
- > [Youth House](#)

Community strengths

The community feels strongly that it is important to keep its culture alive and vibrant. Events are organized regularly to celebrate culture and promote Inuit ways of life. For example, the school has an annual culture week. Additionally, Elders visit students to talk about the culture. People still proudly make smoked caribou hide *poaluk*. At organizational meetings, tents are set up, crafts and art pieces are displayed, and Elders talk about history, land, plants, and animals. People feel that these initiatives are important.

Because culture is strong in the community, people feel they have the power to control and protect their land and can look toward a bright future.

People are proud of their culture and enjoy sharing it with visitors who come to the community. The National Parks (Kuururjuaq and Ulittaniujalik) are seen as assets and as useful tools for promoting culture and encouraging cultural activities. People also appreciate them because they provide opportunities to go on the land.

Inuktitut is still strong, as it is considered an important component of Inuit identity. Elders help to keep the language alive and like to teach the Inuktitut terms for animals and clothing parts as well as terms related to the land. Parents also believe that it is important to teach Inuktitut to their children and to comfort children in their mother tongue.

Knowing the history and the culture is important for most people, and a lot of teaching is done informally when a youth talks with an Elder. Children and youth also learn cultural skills by following their parents and participating in cultural activities. People feel proud and happy when they are knowledgeable or have developed useful skills.

The sewing shop is a valuable part of the community and is seen as a good place for youth to learn how to sew or how to clean a seal skin. They can learn through workshops or through informal teaching done by experienced seamstresses.

IDENTITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Youth have multiple opportunities to learn cultural skills and are encouraged by Elders to come to them to learn.
- + Women are highly involved in the sewing centre.
- Many youth are not interested in going camping and instead prefer other activities.
- The Women's Auxiliary Group is always willing to show teenage girls how to cook bannock or sew clothing, but the girls rarely show up.
- Men do not have many resources for practicing cultural activities at night.

PEOPLE WOULD LIKE

- More regular opportunities to teach cultural skills to youth, such as formal gatherings between youth and Elders.
- A woodshop.
- To see more people practicing cultural activities on a regular basis in order to encourage youth to do the same.



FOOD

Resources

- > Akilasakallak Elders' House
- > Community centre
- > Community freezer
- > Community nurse
- > Co-op store
- > Daycares
- > Hunter Support Program
- > Restaurant (Landholding Corporation)
- > Northern Store
- > Qarmaapik Family House
- > Social services
- > Youth committee
- > Youth House

Community strengths

The community tries as much as possible to promote sharing because community members consider it a very important value. Many people go on the radio after they have been hunting and offer food to others.

The Hunter Support Program (HSP) tries to ensure that country food is available to all community members. There is always fish to be given out in the community freezer, and the HSP buys caribou from other communities to feed people. Because of the continuous growth of the community, the HSP is also in charge of country food distribution to ensure everyone gets a fair share. A lot of people benefit from the HSP.

The community kitchen offered by the Qarmaapik Family House is greatly appreciated by the community.

The Co-op store is aware that country food might occasionally be scarce and that some animals are rare around the community. It buys narwhal and beluga *maqtaq* from Nunavut to help people have access to country food.

Hunters share their catches with the Elders' house. The community nurse also organizes feasts for Elders, which are happy gatherings for them.

Fishing is a very pleasant activity for many people. There are numerous lakes around the community, and it is easy to go fishing.

FOOD *(continued)*

WHAT ABOUT THE PEOPLE?

- + Elders, single mothers, and families are prioritized by the HSP for country food. If there is not enough, it goes only to Elders.
- + The community supports Elders generously to ensure they are not hungry.
- + Children at daycares get fed country food.
- Beluga quotas affect the community.
- Poaching by non-Inuit is considered a serious problem in the community.
- People have noted that many community members suffer from diabetes, and they feel it is related to southern food consumption.
- Many youth prefer fast food and have a sedentary lifestyle.

PEOPLE WOULD LIKE

- A new community freezer and a meat cutter.
- A greenhouse and a fish plant for raising and harvesting fish.
- Law enforcement to stop poaching.
- Initiatives to promote healthy food and country food consumption.
- To be responsible for the decision-making process related to quotas.



LAND

Resources

- > [Community nurse](#)
- > [Hunter Support Program](#)
- > [Landholding Corporation](#)
- > [Local core agent](#)
- > [NV](#)
- > [National Parks](#)
- > [Qarmaapik Family House](#)
- > [School](#)
- > [Youth committee](#)

Community strengths

Most people in the community go on the land, and many families regularly bring their children on camping, fishing, or hunting trips, where they teach them cultural skills. Because people can easily access harvesting and camping spots close to the community, people do not need much equipment and it's a popular activity for youth and Elders.

There are multiple opportunities for people to go on the land, even when they don't have equipment. For example, the youth committee sets up picnics and camping trips for youth, the Qarmaapik Family House organizes outings for adults and Elders, the National Parks offer many opportunities to community members, and the Individualized Pathways for Learning (IPL) students bring all students from kindergarten to grade 6 on dog sledding excursions. The community boat can also be used by any member of the community who wishes to go hunting or harvest seafood. The Landholding Corporation and the NV fund most of these outings to help people who can't afford to go on the land.

Many outings for youth, such as picnics and summer camps, involve Elders in educating youth about the land. Youth really enjoy spending time with Elders on the land, and Elders believe it is important to transmit their knowledge to them.

People feel they are lucky to live surrounded by beautiful scenery. They enjoy the beauty of the land and feel safe thanks to an efficient search and rescue team.

The community is well aware of all the challenges related to land protection and is active in finding solutions. For example, the Landholding Corporation works in close collaboration with KRG, the National Parks, and the wildlife officers to prevent poaching and protect the land. The Landholding Corporation also works with scientists to monitor environmental changes. Over the past years, Elders and hunters have also mapped the hunting, fishing, and camping spots with Inuktitut names in order to reclaim ownership of the land.

The land is used as a healing place for many people. The Qarmaapik Family House even does activities on the land with families that have different issues.

LAND (continued)

WHAT ABOUT THE PEOPLE?

- + Elders and youth have various opportunities to go on the land.
- + People with disabilities go on the land with the community nurse.
- + The HSP provides activities for men.
- + The National Parks are seen as important assets for all age groups and genders in the community.
- People are scared of climate change and of the potential for future mining projects that could ruin the environment.
- Elders think people should be allowed to hunt without quotas.
- Many workers feel they are unable to go hunting as often as they would like.
- Some people cannot afford to go hunting because of the high cost of equipment.
- The National Parks struggle to find guides for trekking expeditions because guides are more interested in skidoo or boat trips.

PEOPLE WOULD LIKE

- More after school programs that are based on the land.
- For the boundaries of the National Parks to be expanded in order to protect more land.
- More collaboration between the National Parks and the Qarmaapik Family House.
- To be consulted more on quotas and have more control over the decision-making process.
- More initiatives to counteract the high cost of equipment and gas.
- More guides for trekking activities.



KNOWLEDGE

Resources

- > Daycares
- > Firefighters
- > Hub (the)
- > Hunter Support Program
- > Landholding Corporation
- > Local core agent
- > NV
- > Qarmaapik Family House
- > Recreational coordinator
- > School
- > Women's Auxiliary Group
- > Youth committee
- > Youth House

Community strengths

Kangiqsualujjuamit believe that leadership is very strong in the community and that it comes from all age groups and genders. They feel there are a lot of strong young women who have received excellent mentorship, and many youth who are willing to work for the well-being of their community.

People feel the community has many role models who have a positive influence on other community members. Mentoring has helped several people to develop new skills and become strong leaders.

Inter-agency collaboration is very strong in Kangiqsualujjuaq. Many efforts are made to unite all of the community's organizations in order to find common solutions to various issues and create positive change. Meetings are conducted every three months and are aired on the FM radio to ensure everyone is aware of what is going on. Many people say it is inspirational to see such excellent collaboration and teamwork and that it has increased leadership and sense of responsibility in the community.

In addition to education, the school also emphasizes empowering students and developing a sense of responsibility. There is a steady and devoted team that is very connected to the community and that works hard for the well-being of the students. The school team tries to empower parents as well and involve them as much as possible. Things have been changing for the better over the years, and youth who have graduated have become role models for others.

People appreciate the various workshops and training opportunities in the community, such as on-the-job training, driving courses, security training, bylaws education, and guide training at the Parks (avalanche prevention, climbing, rafting).

The annual youth conference is well attended by youth and is considered an important means of providing essential information to youth, such as life skills, how the justice system functions, and notions of mental and physical health.

KNOWLEDGE *(continued)*

WHAT ABOUT THE PEOPLE?

- + There is a good balance between young and experienced leaders in the community.
- Men are not as involved as before.
- Youth are not always aware of all the opportunities to study down South or of the resources available to help them do so. They also struggle sometimes to adapt to southern ways of living when they go to college.
- Leaders find it challenging to implement mandatory southern bylaws, as they feel they do not help the community.

PEOPLE WOULD LIKE

- A northern college.
- Educational workshops to teach youth life skills, such as budgeting, politics, and filling out administrative papers.
- Initiatives geared toward gathering and empowering men.
- To take full control of the community without interference from outside organizations.
- Travelling and exchange opportunities for youth to enable them to experience different cultures.
- For family members to promote education more.
- To see a greater number of youth being more responsible citizens and taking action to improve the community.



ECONOMY

Resources

- > Arena
- > Church
- > Community centre
- > Co-op hotel
- > Co-op store
- > Dentist
- > Gas station
- > Garage
- > Hunter Support Program
- > Landholding Corporation
- > Restaurant (Landholding Corporation)
- > Local employment officer
- > Local core agent
- > NV
- > National Parks
- > Northern store
- > Women's Auxiliary Group

Community strengths

The National Parks are perceived as important assets in terms of fostering sustainable economic development. They provide well-paid, culturally-based jobs as well as significant income from tourism that benefits all community members through Park access programs. The Parks also provide the community with access to equipment, such as a snowmobile, a boat, and a canoe.

People feel that there are many jobs available in the community to meet the community's needs. Because the community is constantly growing, new job opportunities keep popping up. Some organizations have also created innovative jobs, such as the core agent, to respond to specific issues, while a few positions are retained for those who have to do community work in order to avoid jail.

Most organizations work well in the community because of the positive work environment, good working conditions, and strong teamwork between employees. A few workplaces provide thorough training or team up a new employee with a mentor. When people feel useful and proud of their job, they are reliable and devoted to it. People tend to be satisfied with the services they receive from organizations in the community and view them as efficient.

The Women's Auxiliary Group is a good resource for single parents and people with lower incomes. The committee sells second-hand clothing, bakes for people in need, and provides free clothes at Christmas to those struggling financially.

The Landholding Corporation, the NV, the Co-op, and the Hunter Support Program provide a lot of funding to support activities that benefit the whole community.

Many people can afford camping and hunting gear. Several Kangqisualujuamiut feel that those who work and learn from hunters are able to afford camping and hunting gear, and therefore, provide for their families.

ECONOMY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Many hunters have jobs that can accommodate their lifestyle and are able to take days off to go hunting.
- + The HSP tries to buy country food only from unemployed hunters in order to provide them with a small income.
- Students are not always aware of the career possibilities available or of what they could achieve.
- There are not enough jobs for students who have a diploma.
- Small businesses struggle to succeed in the long term because they face many challenges.

PEOPLE WOULD LIKE

- A snowmobile garage.
- More funding to allow the community to implement more activities.
- Various initiatives to introduce youth to different careers.
- More support, expertise, and funding for individual businesses.
- More school shadows.
- Better working conditions for the emergency team, who is on call 24/7.
- More jobs for those who graduate school.



SERVICES

Resources

- > Akilasakallak Elders' House
- > Church
- > CLSC
- > Community nurse
- > Dentist
- > Doctor
- > Family helpers
- > Firefighters
- > First responders
- > Health specialists
- > Police officers
- > Qarmaapik Family House
- > School
- > Social services
- > Youth Protection

Community strengths

The Church is perceived as a valuable component of the community. Faith and spirituality are important to many people, as they believe it provides them support and helps them to heal and live a good life with positive values. Aside from church services, the priest also engages in various activities with youth to empower and support them and maintains a strong bond with people through Facebook.

The community responds very well to the Qarmaapik Family House, and several people seek help because they feel welcome and safe. The Qarmaapik Family House workers strongly believe that debriefing is an important aspect of their job and that people need to be well to help others. They received thorough training for their jobs and debrief regularly to ensure they do not become overwhelmed by their clients' issues.

The school does important work to help relieve the trauma from residential school. Being a compassionate school, they teach youth to verbalize their discomfort instead of being violent.

Most health professionals try to be very active in the community and communicate through social media and radio often to ensure they have good bonds with people. They work in close collaboration with community members to ensure health education and prevention messages are well understood. The nurses are proactive and knowledgeable, and the interpreters are very efficient, which people feel allow the delivery of quality services.

Both social services and the Youth Protection aim to respect the values and culture and work with families' strengths. Art therapy has been implemented to revive Inuit values, and all interventions aim to be culturally safe.

People are happy to have access to a full-time doctor and dentist. People have access to quicker health services and better follow-up, and dental hygiene has improved over the years thanks to more education.

SERVICES (continued)

WHAT ABOUT THE PEOPLE?

- + Many pregnant women go to social services.
- + People around the age of 35, youth, and parents of youth with braces, consult the dentist. Youth are influenced by social media and want good teeth.
- + People with disabilities have access to home care through family helpers.
- 15-25-year-old men do not consult health services.
- Many people are not ready or do not want to be helped.
- Many people act out or have substance abuse problems because of trauma.
- The community is still affected by the avalanche of 1999 and colonization.
- The roles of Youth Protection and social services are often confused and therefore many people mistrust both organizations.

PEOPLE WOULD LIKE

- To see those who were able to develop resilience and positive methods of coping reach out more to others.
- Frequent debriefing sessions and monthly meetings with a male counsellor for first responders and firefighters.
- To revise the language surrounding “healing” to ensure people do not feel like victims, and instead focus on “unlearning.”
- More resources for people going into withdrawal or who wish to stop abusing substances.
- More education about the role of social services and Youth Protection, as well as more resources for delivery of services and more collaboration with youth organizations.
- More resources to work on specific issues, such as grieving.
- More education about mental health and drug prevention.
- Different initiatives to improve young children’s dental hygiene.
- A prevention component to the Family House.
- More family helpers.



