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NUNAVIK 2017

# KANGIQSUJUAQ

## COMMUNITY PORTRAIT

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



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

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

**The objectives of the Community Component were to:**

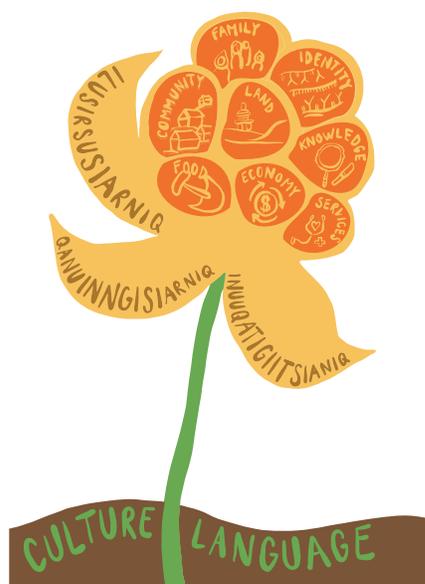
- 1) **describe Inuit conceptions of health and well-being** as they relate to health determinants and community living;
- 2) better **understand** how **community conditions and resources contribute to the health** of people living there;
- 3) focus on the sources of **strength and resilience** in each community to describe how the community responds to challenges to health;
- 4) **measure and describe community health and well-being** 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 4 long interviews conducted with community leaders, and 20 short interviews with service providers (resources). Through these interviews, participants shared what they thought of their community, what they perceived as strengths and challenges in Kangiqsujaq, 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 Kangiqsujuamiut would like to see improve in their community.

**We want to thank all Kangiqsujuamiut for their participation and collaboration throughout the Community Component of the *Qanuillirpita?* 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.

**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.

**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.



# COMMUNITY

## Resources

- > [Arsaniq school](#)
- > [Community gym](#)
- > [Community nurse](#)
- > [Community wellness worker](#)
- > [Daycare](#)
- > [IPL program](#)
- > [Post office](#)
- > [Fire hall](#)
- > [FM radio](#)
- > [Nurraujaq Forum](#)
- > [NV](#)
- > [Police station](#)
- > [Swimming pool](#)
- > [Youth House](#)

## Community strengths

Kangiqsujamiut feel their community is a lively one, where many activities are organized for every age group. They range from weekly bingo nights and Elders' games to bigger events, such as the golf tournament, the music festival, and the Putulik-Alaku Memorial Cup. These events are happy gatherings for the whole community. Elders, especially, enjoy getting together and playing games.

Youth enjoy sports a great deal and those with more developed skills give lessons to others. The community is very supportive of its sports teams.

There is a strong social life centered around the school, which is a core community institution. Many activities are also offered to non-Inuit teachers to teach them about the culture and include them in the community.

Elders are highly respected, and they are devoted to the community. They enjoy sharing their knowledge with younger generations and visitors. They feel they have a duty to teach what they know in order to ensure it is passed on and not forgotten. In return, they are very well taken care of and have access to multiple services, programs, and activities as well as the Elders' House.

Healthy relationships with relatives, friendship, and visiting are considered important for happiness.

Communication between leaders and the community is regarded as efficient. Both Facebook and the FM radio are used regularly to reach out to people.

The community provides good municipal services. It also works closely with police officers, the night guard, first responders, and firefighters to ensure the community stays safe. Weekly meetings are held with the by-law officers to find solutions to various issues.

Kangiqsujaq exhibits excellent organizational skills and people tend to be highly involved in various committees. The community has the capacity to set up large-scale projects, such as the bowhead whale hunt, and carry them out successfully.

## COMMUNITY *(continued)*

### WHAT ABOUT THE PEOPLE?

- + Elders have access to multiple services and activities.
- + Many activities are offered to youth at school, in the sports facilities, and at the Youth House.
- Fewer recreational activities are available for middle-aged people.

### PEOPLE WOULD LIKE

- Increased safety at night and solutions to the issue of alcohol-related accidents.
- Building repairs and improved recreational facilities.
- A convenience store with a pumping station.
- Inuit staff at the police station.
- To see a reduction in bullying and cyberbullying.
- A slight decrease in transportation services in order to encourage people to be more independent and active.



# FAMILY

## Resources

- > [Daycare](#)
- > [Elders' House](#)
- > [Social services](#)
- > [Youth Protection](#)

## Community strengths

Children are at the core of the community. They are loved and taken care of by their extended families, especially grandparents, who often play an active role in their upbringing. A significant portion of community life is centered around children and youth.

The Elders' House is a convenient, comfortable, and secure place for Elders where they can receive quality services. Hunters provide them with food, and they have access to activities on the land. Families do not need to worry since they know Elders are receiving help and support for everyday needs, and Elders themselves feel happy to be in good hands.

The daycare is an important asset in the community as it allows mothers to work. People are confident that their children are in good hands.

Social services works to empower and encourage parents and provides information about parenting and healthy relationships. The social workers and their assistants also give advice to parents on how to keep their children safe and away from substance use.

The Youth Protection also has a role in teaching parenting skills to parents. It also helps tired grandparents who take care of their grandchildren.

Many people who were brought up by their grandparents feel they had a very happy childhood and learned a lot of cultural skills.

## FAMILY (continued)

### WHAT ABOUT THE PEOPLE?

- + New parents have access to many resources to help them with their newborns.
- + Most families support each other a great deal.
- Some fathers are less involved in the upbringing of their children than others.
- Parents struggling with their children have few resources to help them unwind.

### PEOPLE WOULD LIKE

- An all-Inuit daycare program, with culturally appropriate toys and educational programs, as well as meals made entirely from country food.
- A shorter waiting list at the daycare.
- More Inuit foster homes within the community.
- A place where parents could unwind and get some rest.
- A DYP system adapted to the culture.
- More places at the Elders' House.



# IDENTITY

## Resources

- > [Arsaniq school](#)
- > [Community wellness worker](#)
- > [Co-op store](#)
- > [Daycare](#)
- > [Elders' House](#)
- > [Hunter Support Program](#)
- > [Recreational coordinator](#)
- > [FM radio](#)
- > [NV](#)
- > [Pingualuit National Park](#)
- > [Sewing shop](#)
- > [Wood workshop](#)

## Community strengths

Many cultural activities are organized within the community. For example, the community wellness worker frequently asks Elders to teach people how to make kamiks and pualluks. Young men who dropped out of school can learn how to make qamutik and develop cultural skills for a living. The recreational coordinator organizes fishing and hunting activities for Elders. The NV finds funds to organize traditional sewing projects. Children learn cultural skills at the daycare such as how to pluck a goose, make suvalik, and count in Inuktitut. People enjoy cultural activities, gathering together, and learning from each other.

The Pingualuit National Park is a local source of pride and plays an important role in preserving the culture. Its visitor centre presents conferences on Inuit culture and history. Guides, throat singers, and Elders are hired to share and teach lessons on culture, which facilitates the transfer of traditional knowledge. Most visitors are Inuit from all over Nunavik, including youth who get an opportunity to learn about their history. People feel it is important to teach people where they are from and about their ancestors' lives.

Elders visit the school to share their life experiences and do storytelling with the students. They also go on the community radio to do storytelling.

The community has also undertaken many initiatives to preserve cultural knowledge. There are films about people going under the ice to pick mussels. These films are sometimes shared on the community channel. The community also displays the first skidoo of Kangiqsujuaq by the Landholding Corporation building as a memorial to the past.

Inuktitut is very strong in Kangiqsujuaq and people have excellent language skills. The practice of Inuktitut is encouraged and promoted. Unlike other schools around Nunavik, schooling is done exclusively in Inuktitut until grade 4.

The Co-op store always encourages artists, even those who are new or just learning. They buy all pieces, when they have the budget, in order to encourage people to persevere and get better.

Many people grew up with their grandparents in the community and used to spend the majority of their time on the land. A lot of Kangiqsujuaq have strong survival skills and substantial knowledge about the land.

## IDENTITY *(continued)*

### WHAT ABOUT THE PEOPLE?

- + Activities for women are very popular.
- + Youth have the capacity to adapt to societal changes, which helps them feel comfortable in the community.
- + Kangiqsujuaqmiut are proud of their culture.
- Men do not attend activities as much as women unless they are asked to.
- Many Elders feel their lifestyles have changed too rapidly and that they are only beginning to understand the outside world. They struggle to forget the past and feel there are many more expectations nowadays.

### PEOPLE WOULD LIKE

- More materials at the Elders' House in order to facilitate cultural activities.
- To ensure knowledge is preserved as much as possible because almost everyone who grew up on the land is gone.
- A men's association to teach young men, on an on-going basis, how to butcher a caribou, survive on the land, build an igloo, and make a sled.



# FOOD

## Resources

- > IPL program
- > Greenhouse project
- > Community freezer
- > Community nurse
- > Community wellness worker
- > Co-op store
- > Daycare
- > Elders' House
- > Hunter Support Program
- > Northern store
- > Recreational coordinator
- > Social services

## Community strengths

Sharing is important to the community. While it used to be linked mostly to survival, today it also represents an opportunity to gather together and spend quality time with loved ones. People are frequently asked to visit and share a meal. Invitations to come over and eat are posted on Facebook, as are requests to be invited to come over if a person is alone, because people feel food is tastier when shared. Having food is strongly associated with well-being.

The community organizes at least four major feasts per year, and they are always well attended. The traditional food day, where a feast is shared inside an igloo, is always a success.

The Hunter Support Program (HSP) is a useful resource in that it enables access to country food, especially for vulnerable people. The meat is distributed to people on the priority list and the HSP keeps some meat for the rest of the community and for feasts.

Kangiqsujuaq has some resources for people in need, such as a community kitchen and the Canada Prenatal Nutritional Program (CPNP), managed by social services. Individualized Pathways for Learning (IPL) students also cook for families in need during wintertime.

When youth go on outings on the land, like Pingualuit National Park trips, they learn how to hunt, fish, and bring back their catches. They can also learn how to prepare and cook meals.

People eat a lot of country food and they know what kind of berries and meat are good for their health.

The community is famous for harvesting mussels under the ice and for its bowhead whale hunt. These are dangerous activities, but people learn how to harvest and hunt in a safe way and pass this knowledge on to others.

A whale provides a huge amount of food to the community, and some is shared with other villages.

## FOOD *(continued)*

### WHAT ABOUT THE PEOPLE?

- + Pregnant women receive food coupons and are prioritized for country food along with single mothers, Elders, widows, and people in need.
- + Youth get healthy snacks at the Youth House and have opportunities to learn how to hunt and fish.
- Working people, even if they cannot go on the land because of their work schedule, are not prioritized for receiving country food.
- There is less country food available during winter months. All the meat goes to the priority list.
- The best hunters have other jobs.

### PEOPLE WOULD LIKE

- Better access to country food for everyone during winter months.
- To ensure people learn how to harvest mussels and to hunt and fish safely.
- A Tim Hortons restaurant.
- Fresh produce at a lower price.



# LAND

## Resources

- > [Arsaniq school](#)
- > [Co-op store](#)
- > [Community nurse](#)
- > [Community wellness worker](#)
- > [Daycare](#)
- > [Hunter Support Program](#)
- > [Landholding Corporation](#)
- > [Pingualuit National Park](#)
- > [Police station](#)
- > [Recreational coordinator](#)

## Community strengths

The Pingualuit National Park is a great resource with respect to bringing people on the land who otherwise would not go. Outings are organized for tourists but also for Elders, students, and people with mental health issues. It provides an opportunity to teach about the land, to share vocabulary related to the land, and, for some, to participate in healing workshops.

Park guides are also wardens. By going on the land frequently, they re-appropriate spaces that have long been forgotten, protect the land, and keep an eye out for poachers. They play an important role while being paid to practice their skills and get food for their families.

Kangiqsujuaq has many highly knowledgeable and skilled hunters who are able to feed the community.

The Landholding Corporation has a great relationship with mining companies which helps to ensure that the environment is protected. It also monitors what is going on outside the community.

Children learn to do cultural activities at a young age. The daycare takes them to the beach to harvest mussels and pick berries.

The community boat is another important asset for the community. The NV hires a boat team and they bring Elders to nearby islands for picnics and berry picking, or they go out of the village to harvest seafood and animals for the community, which allows the whole community to enjoy country food.

Many people still practice cultural activities year-round. Going on the land with family members is associated with happiness and health. People still trap and hunt to obtain meat and furs for clothing.

Kangiqsujumiut enjoy the beauty of the environment that surrounds the community, nestled between mountains and the sea. They do not have to go far to be on the land and breathe fresh air.

Certified lifeguards offer swimming lessons at the swimming pool in order to ensure people know how to swim and do not drown if they fall in the water. The HSP also ensures skidoo trails are well maintained for safety.

## LAND (continued)

### WHAT ABOUT THE PEOPLE?

- + Many programs work to bring Elders on the land. They have their own cabin and have access to transportation services through the NV.
- + Youth also have access to programs that bring them on the land.
- Adults who don't have a vehicle or boat cannot easily access the land unless they have family members to take them.
- Workers are unable to go camping for long periods of time.
- Trapping has been declining a lot because people are unable to sell their furs anymore, which is a consequence of an international ban on seal furs.

### PEOPLE WOULD LIKE

- Statistics about the caribou population in order to gain a better understanding of their migration patterns.
- To maintain a balance between tourism and land protection.
- A second antenna to cover the blind spots on the land.
- To find ways to bring middle-aged people on the land more often.
- More long-term programs aimed at teaching youth land survival skills instead of relying solely on workshops.



# KNOWLEDGE

## Resources

- > [Arsaniq school](#)
- > [Co-op store](#)
- > [Daycare](#)
- > [Fire station](#)
- > [First responders](#)
- > [Landholding Corporation](#)
- > [NV](#)
- > [Pingualuit National Park](#)
- > [Recreational coordinator](#)

## Community strengths

Leadership is very strong in the community, and people trust their leaders. The municipal council is active and knowledgeable, as is the Landholding Corporation. There is a good sense of ownership and control within the community. The community has well-developed organizational and management capacities and is able to carry out successful large-scale events. Leaders make decisions that support a healthy community and will benefit everyone as much as possible.

People are empowered when they feel useful and feel that they can make a difference. For example, first responders and firefighters are proud to be able to save lives. They also go to the school to talk about their roles and try to be good role models for youth.

The community has a full-time dentist who provides training and who has developed an oral health guide for dental assistants and interpreters.

All major decisions are made when the community reaches consensus. For example, the community needs to accept the decision to invest in the bowhead whale hunt every time one is organized. Kangiqsujuaq is the only community that has been able to organize and find funding and manpower for the hunt. For the last hunt, they also decided to involve a youth and let her harpoon the whale.

There is strong collaboration and cohesion among all organizations in the community. People are highly supportive of one another and collaborate in order to provide a positive and motivating work environment.

The community does an excellent job teaching social skills to youth before they enter school. The whole village works to educate youth and teach them how to be good citizens.

People trust the police officers and often go to the police station for administrative help.

The Pingualuit National Park is a useful and affordable educational tool for the school. Park guides also have access to a variety of trainings to acquire more qualifications, such as kitesurfing.

## KNOWLEDGE *(continued)*

### WHAT ABOUT THE PEOPLE?

- + Elders are respected and listened to. They provide excellent guidance.
- Many parents struggle with the papers needed to register a child at the daycare.
- It is difficult to get some teenagers interested in school.

### PEOPLE WOULD LIKE

- Control over all institutions in town.
- More collaboration between the parents and the school.
- Substitute teachers available to fill in at the school.
- Less absenteeism in school.
- For Elders to stand up for themselves more.



# ECONOMY

## Resources

- > [Bank services](#)
- > [Co-op garage](#)
- > [Co-op hotel](#)
- > [Co-op store](#)
- > [Gas station](#)
- > [Hunter Support Program](#)
- > [Landholding Corporation](#)
- > [Northern store](#)
- > [Nurraujaq Forum](#)
- > [NV](#)
- > [Pinguluit National Park](#)
- > [Recreational coordinator](#)
- > [Snowmobile shop](#)

## Community strengths

The community is doing better since it has been receiving mining subsidies. These subsidies are infused into community projects, building projects, and infrastructure. The community also benefits from transportation services from the Raglan mine. They can get fiberglass for community projects which decreases the cost of construction.

Because of the mining subsidies, the Landholding Corporation can afford to employ a significant number of people and to pay them good wages. It also works in collaboration with the mining companies to improve employment rates and promote jobs for Inuit.

The Landholding Corporation provides many donations to special events, activities, and programs. A committee decides who will benefit from the donation based on a variety of criteria, the main one being whether the donation will be used to benefit the community.

The Hunter Support Program subsidizes hunters, especially those who have no jobs. It also allows seamstresses to earn an income by selling their homemade clothes and men who have built hand-made tools to go hunting and fishing. People then have access to clothing that is ideal for the climate as well as good tools and can buy these items at a discount.

The Pinguluit National Park is a good economic tool to support the local economy while preserving the culture. In addition to the guides and employees at the visitor centre, the park also employs throat singers, Elders, artists, and cooks. People can earn an income while practicing cultural activities, which benefits the whole community.

The Co-op store is a source of community pride because it is run by Inuit and returns money to the community.

Many organizations are doing very well because people are devoted and reliable. Some people even sacrifice time at home or on the land in order to ensure that the community is running smoothly and that the work is done.

## ECONOMY *(continued)*

### WHAT ABOUT THE PEOPLE?

- + Youth have access to after-school work programs that help them develop a sense of responsibility.
- + Youth struggling in school can do the IPL program and develop work skills.
- + People have access to a reliable mechanic.
- Men without an income cannot afford to go hunting.
- Men cannot support their families only by hunting.
- People with personal issues are often hard to reach out to and struggle to work.

### PEOPLE WOULD LIKE

- Better working conditions and improved balance between work life and culture.
- To formalize hunting as an official job with all the equipment provided.
- To create handyman job positions that would entail marking trails, bringing people on the land to go fishing, helping people build their camps, etc.
- More certified employees for specialized jobs, such as heating and plumbing.
- Cheaper mechanical services.
- Equipment provided for all types of work.



# SERVICES

## Resources

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

## Community strengths

The nursing station is an important asset that has a positive impact on the community. The station has efficient and trusted nurses as well as reliable and valued interpreters that facilitate cross-cultural communication. The health team is strong and has a good relationship with the community.

Social media health education campaigns, such as the Quick Check Up project (for STDs) and the community health page, have been successful. YouTube has also been used to promote various films made by youth to educate people about tuberculosis or offer their point of view on community life, which provides an empowering experience. The FM radio is also used as both a health promotion and education tool.

The dentist is devoted to educating people about oral health and has implemented stricter rules regarding attendance, punctuality, and showing up under the influence of alcohol while empowering people to take care of their teeth. Attendance at dentist appointments has increased and oral health is better overall as people have become more aware of the importance of having good teeth and understand that it allows them to eat frozen or dry food.

Because she's been part of the community for many years, the dentist has earned the trust of community members, especially small children, who are not afraid of her. Because of this good bond, children can receive dental care in the community more often instead of flying down to Kuujjuaq for care under anaesthesia.

First responders are highly efficient and helpful. The community trusts them, and people contact them when they are feeling down or have suicidal thoughts. Police officers are also perceived as supportive, and people often go to the station to talk with them about their problems. All of the officers work closely with social services to support people who are struggling with suicidal thoughts.

First responders are aware of the impacts of witnessing trauma and they participate in mandatory debriefing after traumatic accidents. They also seek help if needed.

Most Kangiqsujamiut are religious and the church is an important part of the community. Faith helps people who are coping with or undergoing hardship and also helps many people lead sober and happy lives.

The community also has many programs managed by the NV, such as the Ungaluk and Brighter Future programs, which aim to provide better health and living conditions.

## SERVICES *(continued)*

### WHAT ABOUT THE PEOPLE?

- + Many service programs organize visits to the daycare and the school in order to provide health education to children and youth.
- + Social services leads activities with youth who have behavioural problems in collaboration with their parents.
- + Elders have access to good care at the Elders' House.
- Some people do not want to go to the clinic or receive treatment when they are unwell. Some also skip their appointments because they prioritize camping and hunting.
- People do not always trust non-Inuit workers, especially the DYP.
- It is difficult for Inuit to work for social services or the DYP because it's stigmatizing.

### PEOPLE WOULD LIKE

- More culturally adapted projects aimed at promoting health.
- To find ways to stop the emergence of new drugs in the community and decrease alcohol-related issues.
- A less paternalistic approach to health care and to see more efforts to empower people with respect to their health.
- To make it easier to initiate new health interventions.
- A shorter waiting list for dental care.
- To de-stigmatize STDs and sexual abuse in order to ensure better care.
- To debunk myths surrounding the DYP.
- More resources for people with substance use problems.
- More continuity and less turnover among social workers.



