



ᑕᓄᓐ ᓄᓐ ᓄᓐ ᓄᓐ
Qanuilirpitaa?
ᓄᓐ ᓄᓐ
NUNAVIK 2017

IVUJIVIK

COMMUNITY PORTRAIT

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



PREPARED BY

Marie-Claude Lyonnais
Université Laval

Mylene Riva
McGill University

Christopher Fletcher
Université Laval

WITH THE COLLABORATION OF

Melody Lynch
McGill University

Marie Baron
Université Laval

Sarah Fraser
Université de Montréal

Kitty Gordon
Nunavik Regional Board of Health and Social Services

David Arsenaault
Nunavik Regional Board of Health and Social Services

Marie-Hélène Gagnon-Dion
Université de Montréal



TABLE OF CONTENTS

The IQI model of health and well-being	2
Social determinants of health	3
Community	5
Family	7
Identity	9
Food	11
Land	13
Knowledge	15
Economy	17
Services	19

This community portrait for Ivujivik 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 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 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 4 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 perceive as strengths and challenges in Ivujivik, 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 Ivujivimmiut would like to see improve in their community.

We want to thank all Ivujivimmiut 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, Qanuingsiarniq 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.

Qanuingsiarniq 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 inuuqatigiitsiani 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

- > Arena
- > Community centre
- > Firefighters
- > FM radio
- > KMHB
- > Police station
- > Post office
- > NV
- > Nuvviti school
- > Women's Auxiliary Group
- > Youth House

Community strengths

Ivujivimmiut believe they live in a tight-knit community with caring and dedicated people. Community members look after each other and feel they can count on one another. They feel good when they see that the community is doing well and people are happy.

People generally consider their houses to be sturdier and more comfortable than before. They also feel there is a strong desire within the community to develop better housing that fits with new realities, such as the growing need for Elders' houses and homes for young couples. They also appreciate the local authority of the Kativik Municipal Housing Bureau (KMHB), because it tends to fix problems efficiently.

Firefighters are devoted to their work and carry out a variety of fire prevention activities over the radio and at school. They work in close collaboration with the KMHB and local police officers to ensure that buildings are safe, children know what to do in the event of a fire, and people know how to use a smoke detector. They are also highly knowledgeable about firefighting, as many of them are certified. The community has one of the lowest rates of fires in the region.

The Youth House is well attended by youth and is seen as an important resource for them. It provides a safe place to socialize and learn good manners. Educators at the Youth House teach the youth how to behave and be respectful to others.

The FM radio and Facebook are considered effective modes of communication for sharing general messages with the community, announcing upcoming activities, conducting safety prevention and health education, and making requests, such as requests for skins for the sewing centre. People generally feel they know what is going on in the community.

Ivujivimmiut view their community as safe. The police officers are well known and are appreciated by the community, as they tend to be highly involved in most community activities. They provide many services, such as criminal background checks and finger printing for those who are looking for a job, as well as free trigger locks for firearms. People also appreciate the dog catcher and the night guard for the work they do to keep the community safe.

COMMUNITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + People who are getting out of jail and who are under guardianship or need assistance can get support and help with court follow-ups from the social worker.
- + Students have access to many after-school activities.
- + The Women's Auxiliary Group is a helpful resource for grieving families and people in need.
- Apart from the monthly feast, Elders have few activities.
- The house attribution point system is seen as flawed by many, as a lot of people have to wait years for housing.

PEOPLE WOULD LIKE

- To see a decrease in bullying over the radio and to have a system for filtering out discriminatory comments.
- A fitness centre at the hotel.
- A bigger daycare, Youth House, and sewing centre.
- A better housing attribution system that takes personal matters into account.
- More accommodations that have 3, 4, or 5 bedrooms.
- A proper Landholding Corporation and KMHB office with a conference room.
- Heavy equipment for construction.
- More road security.
- More activities for Elders.
- A separate phone line for firefighters and first responders in order to improve communication.
- A gathering place for the Women's Auxiliary Group.
- More recreational activities.



FAMILY

Resources

- > [Amaarvik daycare](#)
- > [Community wellness worker](#)
- > [Youth Protection](#)

Community strengths

The daycare is perceived as an important community resource, and working parents often depend highly on it. It provides a nurturing environment and a strong pre-school education in Inuktitut. Children at the daycare have fun, are well fed and well taken care of.

Kinship is important and most people have strong relationships with their relatives. They rely on each other for help and to learn how to do things. Many people feel that having a big family is a blessing. Therefore, most biological parents are happy when their adopted child grows up in a loving family. Many of them are especially glad when they keep a strong connection with their child and are involved in their upbringing. They also feel it is rewarding and uplifting when brothers and sisters that are raised in different families maintain a strong relationship. Children's happiness and well-being are essential values in the community.

Most families get support from their relatives when they need a babysitter or an escort for a medical appointment down South. However, when they can't find someone, the Youth Protection (YP) can help them.

The YP tries, as much as possible, to adapt their interventions to the culture and to increase the number of local employees. The local YP assistant even received a college attestation and can manage her own cases. An external educator also comes to the community to help develop parenting skills.

Grandparents are considered important resources for raising children, and many prefer to stay home to be close to their grandchildren. They very much enjoy teaching them how to sew or cook.

FAMILY (continued)

WHAT ABOUT THE PEOPLE?

- + Parents have access to good daycare services in the community.
- + The YP can support families who struggle by providing emergency groceries.
- There are few resources for families that are having major issues at home.
- There is no safe place to go to for people who are living in an abusive relationship.
- Many youth get pregnant at a very young age without knowing how to be a parent.

PEOPLE WOULD LIKE

- To encourage children to be respectful of their parents and Elders.
- More resources to help people develop parenting skills.
- More foster families within the community.
- A women's shelter.
- More community support for, and engagement with, organizations that help families in the community.
- Better collaboration between the daycare and parents.
- To have midwives in the community.



IDENTITY

Resources

- > [Amaarvik daycare](#)
- > [Art studio](#)
- > [Community wellness worker](#)
- > [FM radio](#)
- > [Nuvviti school](#)
- > [Sewing shop](#)
- > [Youth House](#)

Community strengths

Knowing more than one language is perceived as an asset, but Inuktitut is of utmost importance in the community and is the main language spoken by Ivujivimmiut. The school ensures that everything is translated into French, English, and Inuktitut and that students have strong reading and writing Inuktitut skills.

People feel the culture is very strong in Ivujivik. They understand the importance of preserving cultural skills, and there are many efforts to pass on knowledge, either through storytelling by Elders on the radio, through activities, or by watching, listening to, and practicing cultural activities with relatives. Many youth are interested in learning about the culture and in developing their skills, both of which have a positive impact on them.

Children at the daycare get to learn about their culture through multiple activities. They have storytelling time, arts and crafts, Inuit games, and education about arctic animals. When country food is brought to the daycare, the employees cut it in front of the children to teach them how to use an ulu.

The sewing centre is perceived as an important asset in the community in terms of helping to conserve cultural traditions and make people prouder and stronger. It is a meaningful place where women gather and learn from each other. The school also organizes arts and crafts at the sewing centre, and the wellness worker leads many activities there.

Many of the extracurricular activities at school are based on cultural activities and are very popular. The Arctic Survival Program is another way youth can learn about the land and about how to survive.

The community is recognized for its talented artists, and some of them have had great opportunities to learn and display their art. Various artistic workshops are organized in the community to perpetuate traditional art, and they are well attended. People feel proud and empowered when they are recognized for their talent. The art studio is also a great resource that is very much appreciated by community members.

Dog teams represent an important component of Inuit identity, and people very much enjoy seeing mushers and dog teams in the community. They encourage them and provide free food for their dogs. The school has set up a dog sledding program to keep the tradition alive.

IDENTITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Many women participate in, and greatly enjoy, artistic projects at the art studio.
- + Youth and children have access to various initiatives in the community to learn about their culture.
- + Many families feel that passing on knowledge to the children is essential for their upbringing and to ensure they know how to sew, cook, and hunt.
- Some people do not want to go to the sewing centre or art studio because they are shy or intimidated by those who are more experienced.

PEOPLE WOULD LIKE

- A bigger art studio where people can print, make jewellery, sketch, etc.
- To see more Elders going to the sewing centre to teach the younger generation about sewing and pass on the Inuktitut names of clothing parts.
- More sewing machines, free material, and a computer and printer for patterns.
- More activities that bring Elders and youth together.
- Initiatives to pass on knowledge about traditional medicine.



FOOD

Resources

- > [Amaarvik daycare](#)
- > [Community centre](#)
- > [Community freezer](#)
- > [Community kitchen](#)
- > [Coop store](#)
- > [Hunter Support Program](#)
- > [Nuvviti school](#)
- > [Social services](#)
- > [Women's Auxiliary Group](#)

Community strengths

Sharing is perceived as an important value in the community. People harvest berries and seaweed and happily share them with someone who they know will appreciate it or who might need it to soothe a baby's sore mouth.

Harvesting is a very enjoyable activity for many people. They appreciate being able to go on the land with friends and family members and breathe fresh air while picking berries.

Because of the geographic location of the community, hunting is easy. Ivujivik is located on the migration paths of many different animals. There are various species of seals and birds in the region, as well as caribou and belugas. There is plenty of country food close to the community, and the Coop buys fish and meat from locals to sell it to those who can't go on the land.

Community members greatly appreciate the community boat because it enables them to have access to clams, scallops, walrus, and beluga. People really enjoy eating seafood and marine mammal meat. The NV asks those who are interested to be part of the boat crew and tasks the best hunters with bringing food to the community.

People have a solid knowledge of the herbs, seaweed, berries, and plants that can cure ailments. It is common knowledge in the community because most people grew up following their parents on the land and learning what could cure a sore throat or treat diarrhea.

There are various initiatives to support people in need. The social workers manage the community kitchen and distribute leftovers from the construction camp to the community. The community wellness worker gives food coupons to pregnant mothers, and when country food is available, the Hunter Support Program (HSP) distributes it to Elders, widows, and families with children.

FOOD *(continued)*

WHAT ABOUT THE PEOPLE?

- + Children at the daycare receive country food and get to go on small outings to pick berries.
- + The school provides breakfast to students.
- + People who are mourning receive food from the Women's Auxiliary Group.
- Some people wait for the hunters to bring back country food instead of going hunting themselves.
- People cannot always have the cuts of meat they want when they receive meat from the HSP.
- The budget allotment for country food is currently diminished because the community first needs to pay off the community boat.

PEOPLE WOULD LIKE

- An increase in the HSP budget for catches.
- For more fresh produce to be available.
- Lower prices at the Coop.



LAND

Resources

- > [Amaarvik daycare](#)
- > [Hunter Support Program](#)
- > [Nuvviti school](#)
- > [NV](#)
- > [Search and rescue](#)
- > [Social services](#)
- > [Wildlife committee](#)

Community strengths

People can easily go on the land, especially during summertime. They do not need a vehicle and can even walk to areas where they can hunt.

Going on the land is perceived as a soothing activity, and when people feel they need to escape community life, they go for a walk, or go camping, fishing, or hunting. Ivujivimmiut feel that going on the land helps to clear the mind. They enjoy going on the land with friends and family members and also watching wildlife that comes close to the community, such as whales in the bay.

The search and rescue team and the Canadian Rangers are perceived as two important resources to ensure people are safe when they go out on the sea or the land. If something happens, they are often the closest resource and are able to react quickly, which can save lives. The community also has certified scuba divers for underwater research.

Community members feel they are well aware of when wildlife is prowling in the community, as they are quickly warned by FM radio every time there is a fox or a polar bear in town. Ivujivik has a dog catcher who also takes care of foxes to prevent them from giving rabies to dogs. This ensures the community and the surrounding areas are safe for people.

Many youth want to learn how to hunt and will go on the land with their relatives in order to develop their skills. The Arctic Survival Program is another good resource for teaching them those skills.

LAND (continued)

WHAT ABOUT THE PEOPLE?

- + There is not enough money to organize excursions to bring Elders on the land.
- There is not enough money to organize excursions to bring Elders on the land.
- People don't understand beluga quotas and they perceive them as a sign that people who have never been up North mistrust Inuit.
- Some people feel the HSP might encourage people to hunt for money, instead of responding to the real needs of the community.
- When people do not have a vehicle, it is difficult to go on the land during wintertime.
- Because of the high cost of living, most people cannot afford to go hunting.

PEOPLE WOULD LIKE

- A national park, in order to protect the land and bring new income to the community.
- To be part of the decision-making process around quotas.
- To review the HSP and make it more responsive to community needs, and to encourage people to hunt for themselves and support those who cannot go.



KNOWLEDGE

Resources

- > Amaalvik daycare
- > Art studio
- > Community wellness worker
- > Coop store
- > Firefighters
- > FM radio
- > Hunter Support Program
- > Landholding Corporation
- > Nuvviti school
- > NV
- > Pirnoma Technologies
- > Police officers
- > Sewing centre
- > Social services
- > Wildlife committee
- > Youth House

Community strengths

The school uses a variety of innovative ideas to motivate students to learn. A local digital artist creates educational tools, such as games and Inuit story cubes, as well as educational videos and cartoons. The school also has a 3D printer to make Inuktitut plastic letters. Students are encouraged to express themselves, be creative, and learn while having fun. School attendance has been improving over the years.

The school also tries to find ways to improve their services. It employs an activity leader who can supervise the class when a teacher is absent and who leads various activities such as group discussions, games, and videos. Being a compassionate school, the staff is encouraged to emphasize good behaviour by sending positive notes to parents, and to adapt to students' needs as much as possible. The school also provides support to students who need help with their homework or who are struggling.

The daycare provides a strong pre-school education in Inuktitut to children. It also works with a musician who provides music lessons to the children, with hunters who bring in country food, and with the nursing station, which leads health-related prevention activities.

Overall, the community has a variety of collaborations that are considered very effective. One example is the collaboration between the NV and the police officers, who have regular meetings to see what could be improved in the community. Both also work closely with many other organizations in town, such as the HSP, the dog catcher, the YP, the nursing station, the school, etc. Another example is the community worker, whose projects are all collaborative and who works solely with partners.

The whole community appreciates the printing art project, including non-Inuit. The project allows people to develop artistic skills and fosters collaboration that benefits both Inuit and non-Inuit alike. Outsiders can learn about the culture as well as how to integrate into the community and, together, everyone can develop a collaborative piece of art.

Ivujivimmiut are devoted to the community and step in when they feel they can be helpful. They tend to vote for mayors that are humble and willing to help people and who understand leadership. They feel they have a great team of elected leaders who take good care of the community. People also tend to listen to Elders when they speak and want to hear what they have to say about a situation.

KNOWLEDGE *(continued)*

Many people in the community speak three languages. People feel they are more respected and have better work opportunities when they have an understanding of French, English, and Inuktitut.

The community has many people who serve as role models for others including artists, mushers, and Elders.

WHAT ABOUT THE PEOPLE?

- + Youth have multiple opportunities for job training.
- + There is some on-site training for employees, such as at the KMHB.
- People who are highly devoted to the community sometimes become exhausted as a result of the high amount of work.
- There is no adult education centre in Ivujivik.

PEOPLE WOULD LIKE

- More training opportunities for people who are trying to acquire new job skills.
- To find opportunities to let first responders practice their skills.
- To find a better balance between time spent in school and time spent being on the land, learning important skills.
- More substitute teachers.



ECONOMY

Resources

- > Bank services
- > Coop hotel
- > Coop store
- > FM radio
- > KMHB
- > Hunter Support Program
- > Landholding Corporation
- > Police officers
- > Sewing centre
- > Social services
- > Women's Auxiliary Group

Community strengths

There are various initiatives in the community to support those who struggle with the high cost of living. The Women's Auxiliary Group, for example, is a much-appreciated resource in the community for those in need. They make clothes to ensure that no one has to worry about getting cold. People can also make their own clothes at no cost at the sewing centre, which has sewing machines that people can use for free and material for people who cannot afford to buy their own. All activities conducted by the wellness worker are also free, and all material is provided.

Apart from regular jobs, people have various opportunities to make money. The HSP allows hunters and seamstresses to earn a good income by buying their catches, furs, handmade tools, and clothes and selling them back to community members at half-price. The HSP also provides gas and supplies to hunters to help them go on the land.

Many artists also have opportunities to get an income by selling their art, either at the community level or outside of the community. Some of them have developed strong skills and are even doing workshops to teach others, which can provide them with a good income.

Ivujivik is a tight-knit community and people know when someone is in need. Therefore, many people share goods generously to help other community members handle the high cost of living. They often provide goods, clothes, cloth patterns, or food.

Most of the workers in the community are Inuit and people are very proud of that. Employees feel empowered when they feel that they are serving as a resource for their community.

Good working conditions are considered important for people's well-being. People greatly appreciate the freedom of being able to take a break from their job for a moment if something happens in the community, such as a beluga passing in the bay or if a polar bear is in town. In such situations, many people are allowed to take a break to go hunt.

Parents teach their children about the importance of learning how to hunt. People believe that when someone has the skills and the material to hunt, they can feed their family. It is seen as very important to be resourceful and to be able to provide for one's family.

The social worker has a budget for financial aid and can help families by providing cleaning products, some groceries, and even birthday supplies. The social worker can also support people who are wishing to integrate into the workplace.

ECONOMY *(continued)*

The Makivik corporation, the Kativik Regional Government (KRG), the Landholding Corporation, and the Nunavik Regional Board of Health and Social Services (NRBHSS) are considered important funding resources, as they provide funds to run projects for children and families in the community.

WHAT ABOUT THE PEOPLE?

- + Youth have multiple opportunities for work in the community through the Coop, the Youth House, the KMHB, and various community projects.
- + People have access to sports and outdoor equipment at the school, where they can rent it.
- Most hunters are not able to earn a livelihood from hunting because the costs are too high.
- There is a lack of funding for Elders' activities.
- People believe that non-Inuit employees receive better job benefits.

PEOPLE WOULD LIKE

- To transform the art studio into a lucrative art business that would provide jobs for community members.
- Equal benefits for Inuit and non-Inuit workers.
- To develop sustainable tourism through a national park.
- Steadier and more reliable workers in certain organizations.
- People with specialized expertise to repair things that are breaking in the community.
- A corporation that would be in charge of creating interesting, well-paid, and culturally relevant jobs.
- More funding to support the activities provided by various organizations in town, such as the Youth House, the Women's Auxiliary Group, the school, and the sewing centre.



SERVICES

Resources

- > Amaalvik daycare
- > Church
- > CLSC
- > Community wellness worker
- > First responders
- > Police officers
- > Social services
- > Women's Auxiliary Group

Community strengths

People appreciate the reliable staff of nurses at the nursing station, who know the population very well. Nurses work to empower people and encourage them to be accountable for their health choices.

Community members appreciate the community work that the police officers do. As a result of this work, police officers have a close-knit relationship with the community, and people tend to trust them. Some community members visit the police station when they need to talk about their problems. The police officers are very open and have stopped some people from committing suicide.

The social workers also support people who struggle with personal problems or who are going through a traumatic event. They provide support to help them cope. The Elders work in close collaboration with the social workers. They voice their concerns about the community and sometimes take part in interventions by providing guidance and counseling. The wellness worker provides rigorous and up-to-date information to the community. She also partners with other organizations on collaborative health initiatives and works to ensure the projects will be successful.

Art is considered a useful healing tool for some people. Those who are shy or don't want to talk about their problems can draw, carve, or bead. It allows them to open up and express anger and other challenging emotions and helps to facilitate the healing process.

People appreciate the role that the Women's Auxiliary Group plays when someone dies. The group is a reliable and well-known resource in the community, as it takes care of the material aspects of funerals. They cook snacks for visitors, prepare the body, and decorate the church, allowing family members to grieve together.

Most people in the community are religious, and faith represents an important component of their well-being. Many parents encourage their children to go to church to learn how to listen and respect others and to develop good values.

SERVICES *(continued)*

WHAT ABOUT THE PEOPLE?

- + People with mental health issues have access to services that help them live by themselves.
- + Many women use art for healing therapy.
- Some people feel depressed because they are isolated, cannot go hunting for various reasons, are bored, or cannot achieve their goals.
- There are very few resources for Elders who are abused.
- Some people avoid seeking services because they are afraid their confidentiality might be breached.

PEOPLE WOULD LIKE

- For the clinic to have nighttime hours.
- Healing circles and a senior support worker who can share Inuit values and knowledge.
- More healing cultural activities.
- More gatherings and collaboration between the wellness worker, the Women's Auxiliary Group, and the hospital in Puvirnituk.
- More health-related education and prevention activities.
- More suicide prevention efforts.
- Better stability within social services.
- To find ways to prevent bootlegging activities in the community.
- More mental health resources and more Inuit employees in the field.
- A clear division between social services and the YP.



