

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 Arsenault
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 Kuujjuaraapik 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:

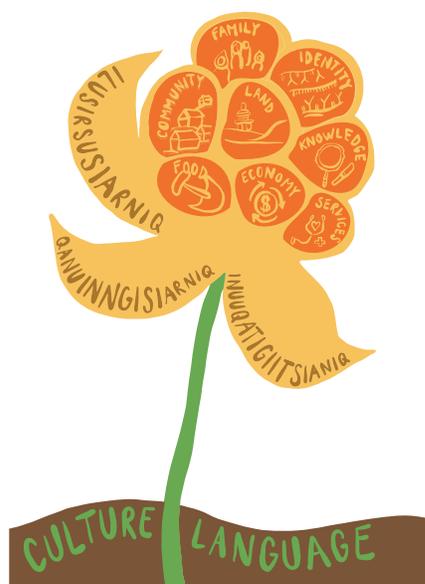
- 1) **describe Inuit conceptions of health and wellbeing** as they relate to health determinants and community living;
- 2) better **understand** how **community conditions and resources contribute to the health** of people living there;
- 3) focus on the sources of **strength and resilience** in each 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 3 long interviews conducted with community leaders and 28 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 Kuujjuaraapik, 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 Kuujjuarapimmiut would like to see improve in their community.

We want to thank all Kuujjuarapimmiut 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

- > Arena
- > Asimauttaq school
- > Church
- > Community nurse
- > Cultural centre
- > Fire hall
- > FM station
- > Group Home
- > Gymnasium
- > Justice committee
- > Kativik Municipal Housing Bureau (KMHB)
- > Minnie's Hope Centre
- > Police
- > Qilalugaq Hotel, Social Club
- > Recreational coordinator
- > Swimming pool
- > Youth House
- > Youth Protection
- > Water station

Community strengths

Kuujjuaraapik is a unique community in Nunavik, since it shares its territory with the Cree community of Whapmagoostui. Despite the cultural differences, the two communities have developed strong bonds and come together especially during feasts, during celebrations, or when a trauma occurs. Most organizations work hard to offer a comfortable environment both for Inuit and Cree, and the community uses the church as a neutral place for meetings.

There are various activities in the community, such as the Wildberry Festival, the Landholding Corporation Day, hockey tournaments, feasts, and picnics, to keep people busy in a positive way. They are usually very popular and well attended. The recreational department is also very active, and numerous sports activities are offered at the gymnasium. Many children go to the gymnasium because it is a safe place to gather and have fun.

Kuujjuarapimmiut are very social people, and visiting is considered highly important for staying connected to other community members. Even if someone enjoys their peace and quiet, no one wants to be lonely. People like going to their friends' places and being with others and generally do not feel isolated. They also keep in touch through the Internet or phone with relatives living outside the community.

The community radio is an important tool in terms of staying connected and aware of what is going on. It provides entertainment through music and talks shows, but also broadcasts prevention programs for children, adults, and Elders. Anyone can go on air to share his or her thoughts, ask to find someone, or request help when there is an emergency.

People try to preserve and practice the values they learned from their Elders. They try to be respectful, honest, and friendly to others. Even if volunteerism is fading a bit, people still like to help others.

The Pivallianiq program works well in the community. It teaches people how to take care of their homes and keep them clean. Youth also learn to respect property and generally do not engage in mischief.

The police officers are close to the community and try to do preventive work. They go on the radio to do short capsules about different themes related to safety and security. Many accidents have been avoided because people have used the free trigger locks provided by police officers for their firearms.

COMMUNITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Elders have access to many activities and free services.
- + The recreational coordinator targets Elders and youth. Elders go to gatherings and youth participate in sports.
- Adults, especially men, do not have a lot of regular activities.
- Many youth are more attracted by the Internet and social media than by the prospect of visiting their friends or playing at the gym.
- The housing system is perceived as flawed by many people. Young adults who get a house can't go study down South because they will lose it.

PEOPLE WOULD LIKE

- A cinema.
- Better transportation services, as the community has spread out.
- More recreational activities.
- Even more involvement of Elders, since their contributions are highly valued.
- More activities and outings for Elders.
- Night guards, especially during wintertime.
- More housing and better-quality housing.
- A better housing attribution system.
- A Youth House that runs more smoothly, with more activities.
- To see people become more active and exercise more.
- More activities for men.



FAMILY

Resources

- > [Awash Eetsches Daycare](#)
- > [Community nurse](#)
- > [Minnie's Hope Centre](#)
- > [Saqliavik Daycare](#)
- > [Social services](#)
- > [Tasiurvik Family House](#)
- > [Youth Protection](#)

Community strengths

Kinship is very important for people and sense of family is very strong in the community. People also have strong bonds with friends, who are often regarded as family members. Relatives help and support each other. Older siblings try to be good role models. Feeling supported and surrounded by relatives and keeping strong ties with them, even if it's just over the phone, is considered very important for well-being.

Grandparents are the backbones of families. They believe their main role is to love and protect their grandchildren, but they also happily help with their upbringing. They teach them strong values of respect, kindness, and trust, and give them tools to overcome hardship and sadness.

Becoming a parent is perceived as one of the greatest milestones for a person. Many people adopt a healthier lifestyle in order to be better parents. Some also try to follow their own parents' examples, who would never argue in front of their children and who would overcome their anger by taking a walk, dusting the house, or going on the land.

The Family House is perceived as an important asset for the community and is a place where people like to hang out. The organization puts together a variety of activities for the whole family. Minnie's Hope Centre is another great resource for parents. It provides parental support and advice and offers many programs to help with the healthy upbringing of children. Even though it is located on the Cree side of the community, it tries to incorporate as many Inuit cultural elements as possible.

The Awash Eetsches Daycare has a special program for children with disabilities and other special needs. It ensures that these children's unique requirements are met as much as possible and that they can transition smoothly to school. The daycare also offers a one-on-one intervention plan and pediatric services.

FAMILY (continued)

WHAT ABOUT THE PEOPLE?

- + Parents have various resources to support them and help them develop parenting skills.
- + Children with disabilities have access to services.
- + The Family House is very popular with women. Men also come when there is food involved.
- The fact that each culture receives different benefits can create conflict within mixed marriages.
- Some families cannot afford daycare services.
- The Saqliavik Daycare has a very long waiting list and no special programs, which forces Inuit parents to send their children to the Awash Eetsches Daycare, where there is less Inuit cultural content.

PEOPLE WOULD LIKE

- Shorter waiting lists at the daycares.
- Special programs for children with disabilities at the Saqliavik Daycare.
- For Elders and parents to be more respected by their children.
- More financial support for foster families.
- More family and couples counselling.
- To find ways to encourage parents to reach out for help or seek advice when they need it.
- To find ways to encourage families to solve conflicts together and discuss their feelings more.



IDENTITY

Resources

- > [Asimauttaq school](#)
- > [Awash Eetsches Daycare](#)
- > [Centre d'études nordiques](#)
- > [Cultural centre](#)
- > [Landholding Corporatio](#)
- > [Nunagear](#)
- > [Sewing shop](#)
- > [Tasiurvik Family House](#)

Community strengths

Many Kuujjuarapimmiut have happy childhood memories of having calm and caring parents, hunting, fishing, going on the land, and learning from their grandparents. As adults, they have retained their core values of respect, honesty, generosity, and enjoying life by laughing, dancing, and singing. They try to pass these values on to younger generations.

Cultural activities are still very strong in the community. Hunting helps promote self-esteem. People feel connected to their ancestors and are glad to carry on their traditions. There is a strong sense of collective accomplishment and pride in their roots.

Elders happily share their knowledge with the community. Many people enjoy going on the land with Elders because this is where they open up and talk about the past, do storytelling, and teach people about the land.

Most people speak English, French, and Inuktitut on a daily basis. While English is the most convenient language for a bicultural community, many people believe that teaching Inuktitut to their children is part of good parenting, and that speaking in Inuktitut to Elders shows them respect.

The Centre d'études nordiques has an interpretation centre with cultural exhibitions to promote and educate people about the culture. It has partnered with Kuujjuarapimmiut to learn about healing plants, how to use them, and how to share this knowledge.

The Cultural Centre organizes dances, screens documentaries, and hosts Elders' conferences and school presentations. It aims to help local artists develop and to become a multicultural creation laboratory.

IDENTITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + The Cultural Centre was focused on schools at first, but now it is a place for everyone.
- + Elders have special gatherings and activities.
- Youth have fewer opportunities to learn cultural skills than before, and many youth show more interest in technology.
- There are few places for men to practice and learn cultural skills.
- People do not visit the Centre d'études nordiques very often.

PEOPLE WOULD LIKE

- More learning opportunities to bring Elders and youth and together.
- To bring back enjoyable activities, such as scouts, ballet classes, and karate classes.
- To find ways to heal from the traumas related to the dog slaughter and TB, which still affect the community deeply.
- To find ways to interest youth in their culture and connect them to it.
- To expand the capacity of the Cultural Centre by adding equipment, creating a set-up to teach various art techniques, having music teachers available, and offering training on how to make documentaries.



FOOD

Resources

- > Airport restaurant
- > Asimauttaq school
- > Centre d'études nordiques
- > Collective kitchen
- > Community freezer
- > Community nurse
- > Coop store
- > Hunter Support Program
- > Northern store
- > Nunagear
- > Qilalugaq Hotel
- > Social services
- > Soup kitchen
- > Tasiurvik Family House
- > Tim Hortons restaurant

Community strengths

The community freezer is a great resource, as it is always clean and full. Hunters can use it to keep their meat frozen if they do not have enough freezer capacity at home.

The community kitchens are popular and well-attended. They provide an opportunity to inform people about healthy food, but also to give cooking lessons, explore new recipes, socialize in a different setting, and educate people about grocery shopping. This also encourages people to be more open to trying new food.

The community kitchen benefits the whole family and is a good resource for people who don't have a job. Many children and teenagers go to the kitchen during summertime and learn. Elders also benefit from the community kitchen by getting free and nutritious food.

Sharing is an important value in the community. People feel that cooking for others or inviting people over to eat shows that they care and value others. They share what they can, even if it is just bread and coffee. Furthermore, people like to eat surrounded by others.

The community shares game meat and berries with other villages. The caribou migration route is close to Kuujjuaraapik, and hunters can catch caribou more easily there than in some other communities. They also have bigger berries.

Kuujjuaraapik has a few restaurants that offer a variety of food. They organize BBQs and have special activities that serve as a way to reach out to everyone. Going to restaurants allows people to discover new food and enjoy a good time.

Community feasts are well attended and are an important component of community cohesion. They bring people together and reduce isolation. When the community needs to come together, a feast is organized.

FOOD *(continued)*

WHAT ABOUT THE PEOPLE?

- + Students have access to a breakfast program and a lunch program with warm meals cooked by a chef at school.
- + Elders, mothers, children, and teenagers benefit from community kitchen events.
- Many people need to pay for country food because they can't hunt themselves.
- Hunters and people who have access to other sources of country food are forbidden to get food from the community freezer.
- People who don't have country food feel they get sick easily and are hungrier.

PEOPLE WOULD LIKE

- A better management program for the community freezer.
- Affordable fruits and vegetables.
- A collective kitchen for youth.
- A soup kitchen.



LAND

Resources:

- > [Asimauttaq school](#)
- > [Centre d'études nordiques](#)
- > [Hunter Support Program](#)
- > [Landholding Corporation](#)
- > [Recreational coordinator](#)
- > [Swimming pool](#)

Community strengths

Most people love to go on the land and practice cultural activities, such as hunting, berry picking, walking, picnicking, and camping. They like that the land is peaceful and away from the noise of the community. They also enjoy learning about the land from Elders.

The land is also a very spiritual place for many people. They like to indulge in the beauty of the land, enjoy life, and heal. Kuujjuarapimmiut go on the land to bounce back again.

Some organizations bring people on the land, such as the Rehabilitation Centre, the school, and the Centre d'études nordiques. The recreational department also organizes many outings and trainings on the land, such as kite skiing, kayaking, and canoeing. People have many opportunities to learn and practice sports.

The Centre d'études nordiques provides equipment and transportation services to go on the land. They also hire local guides when they go on research expeditions. This ensures all outings and expeditions are safe and allows guides to share their knowledge about the land.

Kuujjuarapimmiut love the beauty of the land and try to protect it. The summer community cleanup is a positive activity that people appreciate. They also work in close collaboration with the Centre d'études nordiques to monitor and study climate change. Their knowledge and observations provide relevant information for future actions.

All primary students have weekly swimming lessons to promote a healthy lifestyle and ensure they know how to swim.

The Landholding Corporation protects Inuit rights, has the power to exercise Inuit rights on category 1 land, and prevents abuse from non-beneficiaries.

LAND (continued)

WHAT ABOUT THE PEOPLE?

- + There are many activities available for people, especially youth, and the necessary equipment is provided.
- + Youth have access to swimming lessons, which can be life-saving.
- There are no summer activities for Elders.
- People who can't afford a vehicle cannot go hunting or do activities on the land.
- Many single mothers struggle to bring their children on the land.

PEOPLE WOULD LIKE

- More opportunities to bring people on the land with Elders to do storytelling.
- Community initiatives geared toward bringing people on the land, especially those who can't afford a vehicle.
- For non-Inuit to be more aware, and respectful, of hunting and fishing regulations.
- More advertisement for local programs, such as the canoeing summer camp.



KNOWLEDGE

Resources

- > Adult Education Centre
- > Airport restaurant
- > Asimauttaq school
- > Awash Eetsches Daycare
- > Centre d'études nordiques
- > Coop store
- > Cultural Centre
- > Fire hall
- > First responders
- > FM station
- > Group Home
- > Justice committee
- > KMHB
- > Landholding Corporation
- > Local employment officer
- > Minnie's Hope Centre
- > NV
- > Police
- > Recreational coordinator
- > Social services

Community strengths

People believe in leaders that are opinionated and have very strong voices and good communication skills. They like leaders who understand the community and who make sure to tell people what is going on.

The Landholding Corporation is very active and has many projects. It makes sure Inuit rights are respected and raises awareness about the responsibilities people have.

The Adult Education Centre provides many vocational trainings, refresher classes, high school diploma classes, and second language classes. The centre has a good reputation and a steady team of employees. Community members trust the centre, and the graduation rate is good. People are motivated to do trainings that lead to a well-paid job.

The local employment officer is a great resource for Elders. He helps them get their pension checks and assists them with bank transactions, as many Elders do not understand the banking process. He also makes sure that mothers receive their children's birth certificates.

The Awash Eetsches Daycare tries to prepare children as much as possible for school. Even though the daycare is Cree, it has an Inuit educator that teaches Inuit songs and speaks Inuktitut.

The school offers many activities during both the school year and the summer. The Literacy Camp, during summertime, is highly appreciated by youth.

When parents get involved in their children's schooling and enforce the rules, youth tend to do very well in school and stay motivated to learn.

The Coop is a good place to promote healthy living and education. Youth can set up booths to present on different themes related to health, and students can set up booths in collaboration with researchers to display experiments.

KNOWLEDGE *(continued)*

WHAT ABOUT THE PEOPLE?

- + Adults have many opportunities to go back to school and do trainings within the community.
- + Youth have access to a lot of educational programs through the school.
- A mixed community is challenging in terms of cross-cultural communication and administration. How easy it is to access services often depends on the side of the community in which the person lives.
- People without administrative papers do not have access to certain services.

PEOPLE WOULD LIKE

- More teachers, school staff, and qualified special education specialists.
- More opportunities with the Centre d'études nordiques to engage with locals and establish better collaboration with the community.
- More education in school about Inuit rights.
- To find ways to facilitate collaboration between both communities and navigate the different sets of rules and regulations.
- More leaders.
- More support from parents in trying to lower the rate of absenteeism.



ECONOMY

Resources

- > Airport restaurant
- > Asimauttaq school
- > Awash Eetsches Daycare
- > Bank services
- > Centre d'études nordiques
- > Church
- > Coop hotel
- > Community freezer
- > Garage
- > Gas station
- > Group Home
- > KMHB
- > Landholding Corporation
- > Local employment officer
- > Northern store
- > Nunagear
- > Qilalugaq Hotel
- > Social Club

Community strengths

There are many job opportunities in the community and most of the training can be done on-site. The local employment officer is a good resource for people looking for work. He can help people learn how to fill out application forms, make a CV, and look for job offers.

The Landholding Corporation always ensures that a certain percentage of workers hired on construction sites are Inuit.

The Coop tries to encourage all interesting or promising initiatives. Youth can do fundraising at the Coop, and all employees learn how to make requests for donations.

The Anglican Church is a good resource for people with low incomes. It provides free clothing and other items to people in need.

Luxury goods are expensive, but people have multiple opportunities to win a TV, an ATV, or an iPad through raffles.

The community has various stores in order to meet people's needs. Some have longer opening hours to allow people to buy emergency supplies late at night, such as baby formula.

When organizations have reliable and devoted employees, they run well.

ECONOMY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Youth have access to many summer and part-time jobs through the Challenge Program and local stores.
- + All activities are free in the community in order to encourage participation.
- Even people with a good salary struggle to buy items that would increase their quality of life because the cost of food is very high.
- People with criminal records have limited possibilities for work.
- Some people do not want to work with certain people or at specific places, which means they can end up in debt or in a precarious situation.

PEOPLE WOULD LIKE

- To find solutions to staff shortages, absenteeism, high turn-over, and low employee retention.
- To find ways to motivate people to work, increase their sense of pride in their job, and foster a sense of accomplishment.
- To have access to more provincial funding outside of Inuit organizations, and to facilitate access to funding.
- More funding for social services and related resources, such as a women's shelter and mental health services.
- More funding for the Landholding Corporation, which should be the primary job provider.
- Better use of community money.
- Budgeting lessons



SERVICES

Resources

- > [Alcoholics Anonymous](#)
- > [Awash Eetsches Daycare](#)
- > [Church](#)
- > [CLSC](#)
- > [Community nurse](#)
- > [Community wellness worker](#)
- > [First responders](#)
- > [Group Home](#)
- > [Gymnasium](#)
- > [Minnie's Hope Centre](#)
- > [Social services](#)
- > [Youth Protection](#)

Community strengths

The Alcoholics Anonymous (AA) group is a good resource for people coming back from therapy who need support to stay sober. It tries to keep things casual and straightforward in order to attract young adults. AA helps to empower people by cultivating spiritual strength and works closely with the Anglican Church and the justice system.

Many people have strong spiritual beliefs, and faith can be very important in overcoming hardship. The church can provide guidance and counselling when people reach out for help. All services are translated into English, Inuktitut, and Cree.

When people need to grieve or overcome a trauma, they gather often with family members. Services are available for them, such as social services and healing workshops, but most people tend to go through a difficult time surrounded by loved ones, trying to share good memories, in order to grieve more peacefully.

There are various networks to support people when there is a crisis. Someone in crisis may be welcomed by a friend for the night or find accommodations at the Family House. Social services can also provide emergency food supplies. There are many tools to help.

The home care service allows the community nurse to better understand Elders' realities and to better integrate Elders into community activities. The community nurse also organizes many workshops, such as art therapy and head lice prevention for a variety of clientele, and also tries to prompt family discussions about sensitive topics in an effort to remove certain taboos.

Interpreters are essential for good health services. They allow people to express their emotions in their own language and can explain things in a way people understand. Additionally, the health services teams are very efficient and work to support each other.

The Rehabilitation Centre provides a steady, grounded base and sense of routine to youth with behavioural problems. They organize outings and bring youth to the swimming pool to help them relax. The centre has compassionate employees who care about the children.

The Youth Protection has improved its intervention approach in order to be more in line with the culture. It works with the whole family and has added cultural components to its interventions.

SERVICES *(continued)*

WHAT ABOUT THE PEOPLE?

- + People who barely speak English have access to good interpreters so that they can understand what is going on.
- + Many children learn ways to cope with hardship from their grandparents.
- People with mental health issues, Elders, people who struggle to speak English, and youth rarely consult health services.
- Most services are delivered by non-Inuit, and sometimes tensions arise due to misunderstandings and cultural differences.
- Some people are too shy or ashamed to ask for help.
- Some people with alcohol problems are not aware that their problems are linked to trauma.

PEOPLE WOULD LIKE

- To have healing sessions with Elders.
- More Inuit employees.
- Yoga classes.
- A community calendar to ensure everyone is aware of the projects going on around town.
- More in-town health services in order to reduce the need to travel for medical reasons.
- More awareness and education about health and mental health, as well as culturally-adapted mental health resources.
- To find ways to encourage people, especially men, to reach out for help.
- A women's shelter.
- A clinic that is open 24/7.
- A northern YP protocol.
- More sexual education for teenagers. Resources



