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This community portrait for Salluit 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 3 long interviews conducted with community leaders, and 21 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 Salluit, 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 Sallumiut would like to see improve in their community.

We want to thank all Sallumiut 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
- > Recreational coordinator
- > Coop store
- > Post office
- > Fire station
- > FM radio
- > Initsiaq Women's Shelter
- > Landholding Corporation
- > Community centre
- > Community wellness worker
- > NV
- > Elders' committee
- > Hunter Support Program
- > Radio committee
- > Pirursiak daycare
- > Police station
- > Rehabilitation Centre
- > Community gym
- > Pigiurvik school
- > Ikusik school
- > Swimming pool
- > Water reservoir
- > Youth House

Community strengths

The FM radio has been an important component of community development. Since the arrival of the radio, people have been able to communicate more and to listen to public meetings. Those meetings, as well as Elders' storytelling sessions, have been recorded for the collective memory. Today, the FM radio, along with Facebook, continue to be important means of communication and are used to inform people about what is going on in the community, promote community events, and entertain Sallumiut through bingo nights held on the radio.

People feel that overcrowding is decreasing in Salluit, as more houses have been built over the last few years.

The community has important facilities to support vulnerable people, such as the Rehabilitation Youth Centre for teenage boys and the Initsiaq Women's Shelter.

The Initsiaq Women's Shelter is highly recognized in the community, not only because it provides accommodation to women and their children who are escaping an abusive relationship, but also because it organizes activities for Elders and community meals.

People recognize the efficiency of the bus service, as people can easily go from new to old town. It is appreciated by community members, especially because few people can afford a car.

Salluit has many recreational facilities that are widely used, especially by youth. The fitness club, the school gymnasium, the community centre, the arena, and the swimming pool are popular activity venues. Families can even rent the pool for private events.

There are many community events that are well attended, such as picnics, community BBQs, and games on the radio. Community holiday celebrations are especially important events during which everyone comes together. The NV provides transport for Elders to ensure they can attend.

People feel that firefighters are accountable, as they are well trained and certified.

COMMUNITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + The community organizes many activities for Elders.
- + Youth have access to good sports facilities.
- + Outsiders tend to feel welcome in the community.
- + The Youth House is a safe place for youth to hang out.
- The Youth Centre does not have many activities for teenage girls.
- There are very few activities for women.
- Many young adults struggle to have access to a house due to the overall shortage of homes and because of the way the point system works.

PEOPLE WOULD LIKE

- A safer community.
- More recreational activities and better infrastructure to support socializing, such as a bowling alley, an art centre, a concert hall, a café, or a movie theatre.
- Newer equipment and improved capacity to serve the community's needs (water, sewage, etc.).
- For many of the buildings to receive repairs.
- More social support within the community.
- More funding to support the realization of ideas generated by the Elders' committee.
- Better education about the justice system and firearms safety.



FAMILY

Resources

- > [Fitness centre](#)
- > [SIPPE program](#)
- > [Maternity Centre](#)
- > [Pirursiak daycare](#)
- > [Social services](#)
- > [Youth Protection \(DYP\)](#)
- > [Tasiursivik daycare](#)

Community strengths

The village of Salluit extends across a wide area, which could limit travel and visits. Despite this, families do not feel disconnected. Family members visit each other frequently and remain very close thanks to an efficient bus system. In families that are close-knit, people help take care of each other.

The Maternity Centre offers women the possibility of giving birth at home or at the clinic in a culturally safe environment. It allows women to stay in the community, surrounded by family members and their other children.

The Maternity Centre also supports new mothers and provides information about parenting and family planning services.

Daycares provide many resources for working parents as well as a safe and warm educational environment. Many parents also appreciate the Youth Centre as it gives them an opportunity to rest, knowing that their children are in good hands.

There are various initiatives to reinforce family bonds in the community, such as educational trips outside the community (Pierre-Lavoie run), which parents are invited to participate in with their children. Social services also gives counselling to families and couples, and supports families when a child returns from a group home, a foster care family, or a reintegration centre.

The wellness worker provides babysitting services at the fitness centre to motivate people to train and take time for themselves.

FAMILY (continued)

WHAT ABOUT THE PEOPLE?

- + Women are interested in learning parenting skills and in using resources.
- + Parents have access to several different resources to help them find childcare when they need it. Examples include the Youth House, babysitting services at the fitness center, and assistance from the social worker in finding childcare if, for example, a parent needs to travel down south for a medical appointment.
- Fathers are less interested in learning about or receiving consultation on parenting.
- Some young parents, especially fathers, feel helpless because they did not have any opportunities to learn how to be responsible for a child and/or household.

PEOPLE WOULD LIKE

- Services to help families that are struggling with alcohol and drug issues.
- More support for grandparents who are bringing up their grandchildren.
- A basic parenting skills program that incorporates culturally based skills in order to educate new parents about their new roles.
- More culturally safe resources and Inuit employees to support families facing various issues.
- More foster families in the community.
- More resources for children.
- More daycare facilities in order to reduce waiting lists.



IDENTITY

Resources

- > Coop store
- > FM radio
- > Junior Rangers
- > Community nurse
- > Community wellness worker
- > Pirursiak daycare
- > Rehabilitation Centre
- > Pigiurvik school
- > Ikusik school
- > Sewing shop
- > Tasiursivik daycare
- > Woodshop

Community strengths

The FM radio plays an important role in preserving cultural knowledge. The community has a long history of recording interviews and stories from the past. The radio station maintains a large library of stories from the 1970s. Even today, the radio host tries to record Elders when they talk about their lives and how to survive and when they share their knowledge.

The community also created films in the 1970s to document Inuit knowledge, such as how to make traditional tools and how to hunt. Some people in the community learned journalism, TV production, and cinematography in order to provide Inuit content on TV.

People who were able to gain knowledge about hunting and toolmaking when they were younger have been able to become good hunters and carpenters and serve as resources for their community.

Salluit has many talented artists. A lot of people carve, make jewellery, draw, and paint.

Most community leaders are fluent in Inuktitut, French, and English and have well-developed reading skills. It is considered very useful to communicate with non-Inuit, learn from them, and share this knowledge and information with others.

The community provides many cultural activities. In addition to regular sewing activities, the sewing centre organizes a *kamik* workshop every year. The Men's Association builds cabins and raffles them off to community members, while the carpentry shop is used to build equipment.

Children and youth have various opportunities to learn about their culture. The daycares organize throat singing workshops and teach children how to use an *ulu*. They also welcome Elders for storytelling and sewing lessons. Teenage girls can also learn how to sew through the sewing centre, where Elders are always willing to provide advice. Even teenage boys from the Rehabilitation Centre can connect to their cultures through cultural activities, Inuit movies, and Inuktitut classes.

Aboriginal Day is an important event where people wear traditional clothes and tattoos to express their pride in their culture.

School exchanges, outings, and field trips are considered to have positive impacts on youth. They instill confidence and pride while also helping to improve the behavior of youth who are having issues.

IDENTITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Women, men, and youth have many opportunities to connect with their culture and practice cultural activities.
- Many youth, mostly boys, have never gone on the land or learned how to hunt.
- Some people in their 50s, mostly men, feel they have lost their identity and that their sense of responsibility has been stripped away. They feel unable to live up to certain expectations and are ashamed about not being very knowledgeable about cultural skills.

PEOPLE WOULD LIKE

- To see empowering initiatives aimed at making people prouder of their culture.
- To ensure that culture and tradition are as important as English and French in school.
- To find ways to reduce the language barriers between Inuit and non-Inuit.
- More Inuit role models.
- More cultural activities for youth.
- More Elders willing to teach people how to cut meat and dry fish.
- More educational material in Inuktitut.



FOOD

Resources

- > Recreational coordinator
- > Community freezer
- > Coop store
- > Initsiaq Women's Shelter
- > Northern store
- > Community nurse
- > Hunter Support Program
- > NV
- > Pirursiak daycare
- > Rehabilitation Centre
- > Breakfast club
- > Social services
- > DYP
- > Tasiursivik daycare
- > Youth House

Community strengths

The community freezer is usually full and there is plenty of country food all year round. While Elders and vulnerable people are served first, the Hunter Support Program tries to be fair with the whole community, and everyone has access to free country food.

The community is very proud of being one of the only communities to do the walrus hunt and to use traditional techniques to ferment the meat.

The community boat is an important asset for the community, and Salluit harvests a lot of seafood. Because of the currents, people can go clam digging and mussel picking all year round.

There are several initiatives to teach people about nutrition and healthy food choices. For example, the community nurse goes to the Coop store with families to buy food supplies and cook with them at home. The daycares also provide cookbooks to all families.

The Initsiaq Women's Shelter organizes community meals for Elders and also offers community breakfasts, which are highly appreciated.

The Individualized Pathways for Learning (IPL) students learn how to budget, choose healthy food, and cook. All meals are distributed to Elders and people with financial problems.

FOOD *(continued)*

WHAT ABOUT THE PEOPLE?

- + Elders, single mothers, and poor people are the first ones to get country food from the Hunter Support Program. The meat is delivered to their homes.
- + Pregnant women get arctic char from fishermen who are paid to go fishing.
- Some people are diabetic or have health problems because they have favored sweets and junk food without being aware of the side effects.
- Southern goods, such as tobacco and sugar, were perceived as luxuries in the 60s and 70s. People who had money bought these goods and many of them now suffer from related diseases.
- Hunters only get financial aid from the Hunter Support Program during wintertime.

PEOPLE WOULD LIKE

- To find ways to clean polluted fishing spots.
- To have a food bank.
- To have a greenhouse.
- To ensure that the seafood coming from the bay is safe, as the sewage lagoon is slowly leaching into this area.
- To monitor fish stock and protect the resource since some fishing spots are declining.



LAND

Resources

- > Coop store
- > Fire station
- > First responders
- > Initsiaq Women's Shelter
- > Junior Rangers
- > Community boat
- > Community nurse
- > Community wellness worker
- > Hunter Support Program
- > Men's Association
- > NV
- > Pirursiak daycare
- > Rehabilitation Centre
- > Swimming pool
- > Tasiursivik daycare
- > Woodshop

Community strengths

The community feels they are more respected by mining companies than before. They also feel that the companies are more transparent and open about what they want to achieve, and that they consult the community about decisions that will affect them. The community is more cooperative because it feels listened to.

The Hunter Support Program supports people who want to go on the land. It provides camps for those who want to camp, hunt, or fish, and is responsible for trail marking.

Going on the land is an activity enjoyed by most people. Many cabins have been built across the bay by Elders to allow them to go camping and hunting. There are also many fishing spots around the community, and anyone comfortable enough to ride a skidoo will go fishing year-round.

The community boat is an important asset for the region because it supports Coast Guard operations in the Hudson Strait, and is used frequently during summertime. Canadian Rangers, who are responsible for safety activities on the land, are also efficient and always ready to help.

The community is trained for emergencies such as a plane crash. People have learned how to work together in an effective manner.

Outings are organized for Elders using the community boat. They go on expeditions to harvest scallops, pick berries, enjoy picnics, and get soapstone. The boat is also used to rescue people, if needed.

The land is perceived as a place to relax and heal. The community nurse organizes a youth summer camp for teenagers and young adults with addiction problems. The camp aims to reduce violence and crime and to teach participants how to manage emotions. The community nurse also organizes healing sessions for Elders on the land.

Sallumiut feel that it is important for youth to know how to survive on the land. Therefore, the community manages Project on the Land – a program to teach survival skills to youth conducted by local guides – while the Hunter Support Program encourages hunters to go on the land with youth when the weather permits it.

Because of the proximity of the water, people believe it is important to know how to swim. Children at daycares go to the swimming pool for swimming lessons, which can be life-saving.

LAND (continued)

WHAT ABOUT THE PEOPLE?

- + Elders have many opportunities to go on the land.
- + The community organizes various camps to enable youth to go on the land, which youth appreciate a great deal.
- Some people, especially young boys, are scared to go out on the land because they feel they don't have much knowledge about surviving in a storm.
- Some youth do not go on the land because their parents can't afford a vehicle and hunting gear.

PEOPLE WOULD LIKE

- To have a program for new mothers aimed at teaching them both parenting and cultural skills on the land while doing empowerment activities.
- New initiatives to encourage youth to learn survival skills and go on the land.
- To have financial aid from the Hunter Support Program to be able to go on the land during summertime.



KNOWLEDGE

Resources

- > Adult education centre
- > Recreational coordinator
- > Firefighters
- > First responders
- > Future Fair
- > Initsiaq Women's Shelter
- > Junior Rangers
- > Community nurse
- > Community wellness worker
- > Maternity Centre
- > Education committee
- > Hunter Support Program
- > Local employment officer
- > Pirursiak daycare
- > Rehabilitation Centre
- > Pigiurvik school
- > Ikusik school
- > DYP
- > Tasiursivik daycare
- > Youth House

Community strengths

Community members feel they have strong and competent leaders who keep them informed about what is going on. Many people are also able to speak out about the community's needs and express their concerns or desires. Those with strong spoken English skills are chosen to speak to government officials or mining companies.

The whole community has been consulted and has come to a common decision about the use of the money coming from mining royalties. They have set an agenda for the funds, and they feel the money has been very helpful.

Most organizations take into account every board member's opinion. Non-Inuit workers usually withdraw from major decisions and let the community decide what it wants independently.

The school board and the Adult Education Centre do Future Fair to promote adult education and display current career possibilities. Drop-outs have various options at the Adult Education Centre, such as vocational training or earning a high school diploma. The Adult Education Centre also has many customized trainings, refresher courses, and language classes. All vocational trainings are linked to a job at the end. People appreciate being able to study in their hometown.

The Maternity Centre also provides local training for future midwives in their own environment and their own language. Students engage in extensive exchange with midwife students from other communities, which contributes to a robust and comprehensive education.

The local employment officer not only helps people find work, but also provides support for administrative documents. The officer is considered an important resource, especially for Elders who do not speak English and do not understand how to fill out administrative papers.

All schools work to empower their students and provide a positive and fun learning environment. Dedicated teachers make an impact in the community, as they are able to develop meaningful projects that have long-term positive effects. Both Inuit and non-Inuit teachers have strong bonds with their students and are highly valued.

The schools organize inter-class competitions, as this motivates students to be positive leaders and develop good behavior.

First responders and firefighters demonstrate excellent teamwork. They share their knowledge, and their skills are highly complementary.

KNOWLEDGE *(continued)*

WHAT ABOUT THE PEOPLE?

- + Young adults who dropped out have plenty of opportunities to go back to school.
- Young parents have a hard time studying when they have either no babysitter or no money for the daycare.
- Many youth struggle to study and learn because they are coping with major issues at home.
- Youth with disabilities cannot attend school when specialized staff is absent.

PEOPLE WOULD LIKE

- More funding for cultural skills programs at the Adult Education Centre.
- To see a decrease in student absenteeism.
- More specialized and qualified staff for special needs students.
- To stop the brain drain from the North to the South by encouraging people to stay in the community.
- To find ways to educate people about administrative tasks, such as filling out death certificates or SIN applications.
- Better partnership between organizations.



ECONOMY

Resources

- > Future Fair
- > Coop hotel
- > Coop store
- > Bank services
- > FM station
- > Gas station
- > Initsiaq Women's Shelter
- > Landholding Corporation
- > Community centre
- > Northern store
- > Hunter Support Program
- > Local employment officer
- > Men's Association
- > NV
- > Pigiurvik school
- > Ikusik school
- > Social services
- > DYP
- > Swimming pool
- > Woodshop

Community strengths

Mining royalties have been beneficial for many people who were able to use this additional income to buy equipment (such as a vehicle, speedboat, or skidoo) that has helped them increase their livelihoods and support their families. Some of the money has also been invested in infrastructure and community projects (such as a swimming pool).

The community has a useful, ongoing collaboration with the Raglan mines and people can benefit from free shipping for trucks, vehicle parts, and material. The Landholding Corporation has a barge to ensure transportation from the mine to the community. People really appreciate this collaboration, as it reduces the cost of goods.

The community has many organizations that offer well-paid jobs, such as the Rehabilitation Centre, the NV, and the Adult Education Centre.

There are many full-time, part-time, casual, and student jobs available in the community, even for people with no diploma. Artists are generally able to sell their artwork, and the Hunter Support Program buys meat from hunters and handmade clothes from local seamstresses, ensuring an income for these people. Additionally, the Raglan mine is expected to remain open until 2041, which will ensure many jobs for Inuit.

The local employment officer is seen as an important resource for those looking for a job or seeking unemployment income.

More people are able to afford cars than before. Additionally, those who have no vehicle can usually rely on others to get a ride. There is a lot of mutual support among community members.

The Hunter Support Program financially supports people who wish to attend activities outside the community.

The Initsiaq Women's Shelter has an employee handbook that defines its policies as well as employees' rights. It empowers them to advocate for their rights.

People travel to Montreal more often than they did before. This is seen as especially useful when someone moves into a new house, because they can go South to buy cheaper furniture and house goods.

ECONOMY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Youth learn how to fundraise when they want to raise money for a trip.
- Young adults have a hard time accessing expensive goods, such as vehicles and hunting gear.
- Most part-time employees are unable to make ends meet, and many people prefer to be on welfare.
- People with criminal records struggle to find jobs.
- Few people have access to management-level jobs.

PEOPLE WOULD LIKE

- To see community members using their royalties to create small businesses.
- To see better working hours and job benefits in certain organizations in order to increase retention.
- To see more support for employees with personal issues.
- To see an improvement in the overall reliability and consistency of employees, and for employees to take more pride in their work.
- To have access to more funding for activities, programs, and community economic development.
- To have year-round support for hunters from the Hunter Support Program.



SERVICES

Resources

- > Anglican church
- > Fitness centre
- > First responders
- > Gospel church
- > Initsiaq Women's Shelter
- > CLSC
- > Community nurse
- > Community wellness worker
- > Dentist
- > Maternity Centre
- > SIPPE program
- > Rehabilitation Centre
- > Pigiurvik school
- > Social services
- > DYP

Community strengths

People feel that health centre representatives are good leaders who provide reliable information.

Spirituality is strong in the community. There are two different churches in the community, but when there are funerals, everyone bonds together.

The Initsiaq Women's Shelter is considered a safe and secure place for women. The area is respected and avoided by men. It is a valuable asset in the community, as it also provides counselling.

Elders and people with disabilities have access to quality services. They get services from the PLA nurse, and the IPL students also support and assist Elders by providing meals. The most vulnerable Elders live at the senior home, where they are safe and well supported.

The community is very active in its fight against suicide. There are monthly activities and workshops. The Initsiaq Women's Shelter coordinates and organizes trainings for people seeking tools for healing as well as grieving workshops. Facebook is also used by teachers and teaching assistants to keep track of what is going on and to see if any students post alarming messages.

When youth go on the land, the guides are trained to teach them about healthy lifestyles. This is seen as a useful initiative for engaging with youth, who can be difficult to reach.

There are many prevention activities and programs in the community, such as Think Before You Start, Healthy Living, Shine Your Light, sexually transmitted infection prevention, Fetal Alcohol Spectrum Disorder (FASD) workshops, hand hygiene education, colonization workshops, etc. The community nurse tries to offer programs for all age groups and genders.

The community wellness worker is outspoken and provides abundant information about sensitive issues.

The Rehabilitation Centre teaches teenage boys about anger and stress management and provides workshops that aim to help youth integrate with the community.

Social services also helps people learn how to manage anger and cope with bereavement. Culture and beliefs are taken into account.

SERVICES *(continued)*

WHAT ABOUT THE PEOPLE?

- + Elders have access to resources for support.
- + Women have access to many health services at the Maternity Centre.
- Youth with personal problems do not have many resources.
- People have a difficult time trusting social services because of the high staff turnover and confusion surrounding the roles of social services and the DYP.
- Men are hard to reach out to.

PEOPLE WOULD LIKE

- More sexual education for youth.
- Steady leaders to ensure youth programs are running well.
- To revive the Men's Association and reach out to men.
- A homeless shelter.
- To find ways to help people with substance use problems.
- To tackle the issue of bootlegging.
- To encourage people to report sexual abuse.
- More mental health services and culturally-adapted interventions.
- More resources to help suicidal people.



