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This community portrait for Kuujjuaq 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 well-being** across all 14 communities of Nunavik;
- 5) provide **information** to the **Nunavik Regional Board of Health and Social Services and community representatives** who will work to develop action plans and interventions to respond to the needs identified in the Community Component.

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

The information presented in this community portrait is based on the analysis of 7 long interviews conducted with community leaders, and 43 short interviews with service providers (resources). Through these interviews, participants shared what they thought of their community, what they perceived as strengths and challenges in Kuujjuaq, 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 Kuujjuamiut would like to see improve in their community.

We want to thank all Kuujjuamiut 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

- > Women's Auxiliary Association
- > CAVACS
- > Legal assistance
- > Parajudicial worker
- > Fire Hall
- > Arena
- > Fitness centre
- > FM station
- > Gymnasium
- > Kuujjuamiut Society
- > Forum
- > Saturvik Group Home
- > Homeless shelter
- > Iqitauvik childcare centre
- > Jaanimmarik school
- > Youth Fusion
- > Jeunes Caribous program
- > CBC Radio station
- > Justice committee
- > Makivik research centre
- > NV
- > Recreational coordinator
- > Theatre
- > Pitakallak school
- > Police station
- > Post office
- > Swimming pool
- > CLSC
- > Tumiapiit childcare centre
- > Tungasuvvik Women's Shelter
- > Tusaajiapik Elders' Home
- > Ungava Supervised Housing
- > Youth House

Community strengths

The community has unique facilities – such as the Tusaajiapik Elders' Home and the Ungava Supervised Housing – to support people who are dealing with loss of autonomy or who are unable to care for themselves. The community assists these facilities by providing food and transportation to their clients and by visiting them.

Kuujjuamiut feel they have access to better justice services than other communities. There is a permanent legal-aid lawyer available to answer all questions, as well as a parajudicial worker and a victim's assistance agent. The justice committee also helps people who are going through the court system by finding alternatives to jail and helping them define and pursue life goals.

Services delivered by the fire hall are considered very efficient, and firefighters are highly trusted by community members. The fire hall is very resourceful and ensures the community's safety.

Kuujjuaq has two shelters – a homeless shelter during wintertime and a women's shelter – which are very much appreciated, as they provide a warm and safe place for homeless people.

Kuujjuamiut feel their community is lively, and that people participate a great deal in committees and community events. The *Aqipik* Jam, the Christmas candy drop, and the community feasts are one-of-a-kind activities that make people proud and that they very much enjoy.

People feel that community members work hard to keep the community connected and peaceful. When there is a problem, they discuss it and agree on how to resolve things. Both Facebook and the community radio are widely used and are important modes of communication in the community.

Elders are always ready to help, but they want to be reached out to. However, they do not hesitate to talk about their concerns over the radio. Many efforts are being made to bridge the gap between Elders and youth.

People believe the Kuujjuamiut Society has many positive impacts and that it works to improve the quality of life in the community. It has built important infrastructure, such as the Forum, which provides a variety of activities for the whole community. Also, nowadays, the recreational department is an important and appreciated component of community life.

COMMUNITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Vulnerable people have access to several different resources.
- + Youth have a variety of places to engage in activities, such as the arena, the gymnasium, the Youth House, the swimming pool, and the theatre. Over 300 youth are engaged in a hockey program.
- + Elders are the sociodemographic group that have the most activities available to them - BBQs, gatherings, outings, games, etc.
- + Women have access to multiple services and activities in the community.
- Outside of activities, Elders are frequently lonely and do not get visited often.
- Youth have few sports options outside of hockey.

PEOPLE WOULD LIKE

- To see more volunteering and engagement in the community.
- More housing in the community, as well as accommodation for experts, students, or southern employees.
- Better Internet infrastructure.
- A local jail as an alternative to southern imprisonment. People could then have visitors and access to more cultural support.
- Bonding activities to improve relationships between Inuit and non-Inuit in town.
- A bigger Elders' Home.
- Strategies to reduce accidents and fires (most of which involve alcohol).
- Diverse activities outside of hockey, such as dance lessons, scouts, karate, etc.



FAMILY

Resources

- > [Iqitauvik childcare centre](#)
- > [Inuit Values and Practices](#)
- > [CLSC](#)
- > [Maternity centre](#)
- > [SIPPE program](#)
- > [Tumiapiit childcare centre](#)
- > [Youth Protection](#)

Community strengths

Expectant mothers greatly appreciate having the choice between homebirth and hospital birth, which are both assisted by qualified midwives. The maternity centre also organizes baby showers for every expectant mother. These are joyful events that mark the arrival of the baby and provide an opportunity to give the mother useful items.

Families have access to various services to help them with their children's upbringing, such as social pediatric services. The SIPPE program also offers many activities and services for expectant mothers, new mothers, and babies, such as food coupons, a stimulation program, lessons on how to take care of a newborn, friendly home visits, and an FASD program. Employees are well-recognized resources in the community and are trusted because they provide culturally-relevant tips.

Social evenings are well attended in the community. They include many activities that bring families together to hang out, socialize, and spend quality time together.

The arena is another place where parents can enjoy quality moments with their children. It has a program for 0-5-year-old children that allows parents to engage with them.

FAMILY (continued)

WHAT ABOUT THE PEOPLE?

- + New parents have access to many resources to help them with their newborns.
- + Parents have access to many programs and services to ensure the healthy growth of their children.
- + Children have multiple places to play either inside (arena, swimming pool) or outside (playground, skating rink).
- Men do not have access to many resources to learn about fatherhood.
- There are few programs to help with developing parenting skills.
- Both daycares have a waiting list, which limits mothers who want to go back to work.

PEOPLE WOULD LIKE

- More Inuit foster homes.
- Childcare solutions to support working mothers.
- To empower people and to encourage them to report abuse and bad treatment.
- Education about the impacts of not reporting abuse.
- To see initiatives aimed at debunking myths surrounding the role of the DYP.
- More support for very young parents.
- More resources to teach Inuit parenting skills.



IDENTITY

Resources

- > Carpentry shop
- > Group Home
- > Iqitauvik childcare centre
- > Isuarsivik treatment centre
- > FM radio
- > Landholding Corporation
- > Nunavik Furs
- > Pitakallak school
- > Sewing centre
- > Tivi Galleries
- > Tumiapiit childcare centre
- > Tungasuvvik Women's Shelter
- > Ungava Supervised Housing
- > Youth House
- > Youth Council

Community strengths

The Landholding Corporation is considered a strong entity in Kuujjuaq that works hard to ensure belonging, ownership, and control over the land.

Kuujjuamiut consider language and cultural values to be strong in the community. For most households, Inuktitut is the main language and is deemed very important to teach to children. The schools try to focus on culture and language as much as possible in their curriculums. Radio shows are also organized by the wellness committee to empower and uplift people, renew cultural pride, and remind people where they come from.

People feel there are a lot of opportunities to practice cultural activities in the community. Both men and women have access to a sewing centre. While most women focus on sewing clothes and kamiks, men can go there to clean their skins and do arts and crafts.

According to many people, tourism plays an important role in perpetuating Inuit ways of life. It allows people to earn an income while also performing cultural activities such as carving, dog sledding, or hunting. Dog teams are popular in Kuujjuaq, and Tivi Galleries is renowned across Nunavik, as it supports Inuit artists. Many products at Tivi Galleries are designed and made by Inuit, which makes people very proud.

Tanners at Nunavik Furs incorporate cultural knowledge into their work in order to create better products. The tannery encourages people to sew, provides an income to hunters, and provides education and information about tanning pelts.

Youth learn cultural activities through Elders. They acknowledge that listening to Elders, respecting them, and learning from them are important values.

Kuujjuaq is more multicultural in comparison to other communities and receives more influences from the South, but people feel that this makes the region interesting. There are many mixed couples and most people are trilingual.

The Isuarsivik treatment centre aims to make people proud of being Inuit. Alternative measures to prison are also connected to culture and Inuit pride.

IDENTITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Women have a variety of opportunities to practice cultural activities.
- + Talented artists can easily sell their arts and crafts at several venues.
- Youth feel they do not have access to enough cultural activities.
- Elders face multiple challenges with changes in the community, such as the increased use of computers, Internet, etc.
- Men lack space to do arts and crafts. Available spaces are always crowded.
- Youth feel there is a missing link between the world they live in and their culture.

PEOPLE WOULD LIKE

- To see support for artists and hunters who take great care of their products and sell high quality items.
- Funding from the government to sell their art pieces at a better price.
- To find ways to bridge the gap between daily life and cultural activities.
- To find ways to encourage youth to learn cultural knowledge.
- More initiatives to encourage youth to speak Inuktitut.
- To see less discrimination and belittling in the community.



FOOD

Resources

- > Community freezer
- > Community house
- > Coop stores
- > Goo's Niqisivik
- > Soup kitchen
- > Hunter Support Program
- > Iqitauvik childcare centre
- > Jaanimmarik school
- > Kuujjuaq Inn
- > Makivik research centre
- > Newviqvi
- > Northern store
- > Nunagolf
- > Pitakallak school
- > Tumiapiit childcare centre
- > Tusaajiapik Elders' home
- > Ungava Supervised Housing
- > Youth House

Community strengths

Subsidies, food coupons, and the Dollar Saver program are initiatives that are favourably regarded and that make it easier to access fresh food by reducing the total cost of groceries. People also acknowledge and appreciate that food is less expensive and more diverse in Kuujjuaq than in smaller communities. Furthermore, Newviqvi and the Coop store sell country food in order to facilitate community access.

People feel that sharing and trading are very important values and strong practices. For example, people will share fish and small game animals or will trade berries for milk and bread over Facebook.

The community also has various initiatives to feed hungry people. The Ungava Supervised Housing has a collective kitchen and distributes food to the community, while the homeless shelter has a soup kitchen during winter months. The thrift store also collects food donations and redistributes them to people, free of charge.

Many people recognize the importance of nutrition and share healthy recipes for country food over the radio. A few organizations also collaborate with grocery stores to educate people about healthy food and nutrition.

Country food represents an important component of a healthy diet for many people. Therefore, hunters provide country food to the daycare, the schools, the Tusaajiapik Elders' Home, and the Youth House. Some teachers even go hunting and share country food with their students, recognizing the importance of teaching youth to consume country food.

The community has different initiatives to ensure people have access to safe country food. The research centre has programs to test game meat as well as a hatchery to help the local arctic char population rebound. These programs give people more confidence in the country food that they eat.

Feasts are well attended, and many organizations provide food donations, especially at Christmas.

FOOD *(continued)*

WHAT ABOUT THE PEOPLE?

- + Children and youth are fed through various initiatives and have multiple opportunities to eat country food.
- + Expectant and new mothers have access to programs to help them buy healthy food.
- + Elders are well taken care of. They are the first ones to receive country food when it's available.
- Outside of winter months, the soup kitchen is not open for hungry people.
- People who don't have a hunter in their family struggle to access to country food.

PEOPLE WOULD LIKE

- More sharing opportunities, as many people now sell country food instead of giving it away for free.
- New initiatives to limit dependence on southern food.
- Initiatives to encourage people to harvest their own food, instead of relying only on others or on the Hunter Support Program.



LAND

Resources

- > Fire hall
- > Group Home
- > Hunting, Fishing, and Trapping Association
- > Hunter Support Program
- > Fish hatchery
- > Jaanimmarik school
- > Johnny May's Air Charter
- > Landholding Corporation
- > Makivik research centre
- > Pitakallak school, Police station
- > Swimming pool
- > NV
- > Tivi Galleries
- > Tumiapiit childcare centre
- > Tungasuvvik Women's Shelter
- > Ungava Supervised Housing
- > Youth House

Community strengths

There are many environmental studies (water quality, sediment, fish population) being conducted in the community to protect the land. Projects aim to respond to community needs, and are developed in collaboration with hunting, fishing and trapping Associations as well as local leaders while also incorporating cultural knowledge and academic research. For example, the Trichinella parasite program was designed by Inuit staff at the research centre to respond to specific community concerns.

Various initiatives, such as VHF repeater stations, an efficient search and rescue team, and a road system outside Kuujuaq are considered great assets to protect lives and secure land travel.

Youth have various opportunities to explore the land year-round with guides. This allows them to learn cultural and survival skills, and to feel comfortable when they go out on the land.

Organized outings on the land are well attended and greatly appreciated. Land is deemed a place of choice to heal from trauma. Wellness workers, the Isuarsivik treatment centre, and the Ungava Supervised Housing all offer programs to their clients that incorporate land excursions.

The community provides swimming lessons and lifeguard certification at the swimming pool to encourage people to learn to swim.

The community hires gunsmiths and welders to support fisherman and hunters. They come to town to ensure boats are safe and guns are fixed and to teach people how to clean them.

LAND (continued)

WHAT ABOUT THE PEOPLE?

- + Teenage boys and drop-outs have access to programs to learn cultural skills on the land.
- + There are many hunters in Kuujuuaq.
- + Hunters and fishermen have access to many resources to support them.
- There are few programs that enable teenage girls to go on the land.
- There are few opportunities for Elders and people who are unable to afford camping equipment to go on the land.
- Some parents can't afford hunting and camping gear. Therefore, they are unable to teach survival and cultural skills to their children.

PEOPLE WOULD LIKE

- Education about environmental issues, climate change, and the impacts of human activities on wildlife.
- Stricter rules and penalties for poachers and other people who endanger wildlife.
- Initiatives to encourage people to take swimming lessons.
- More opportunities to enable low income families and children to go on the land and learn cultural skills.



KNOWLEDGE

Resources

- > Adult education centre
- > Coop stores
- > Fire hall
- > Kuujjuamiut Society
- > Transformative Life Skills Program
- > Group Home
- > Iqitauvik childcare centre
- > Jaanimmarik school
- > Landholding Corporation
- > Justice committee
- > Makivik research centre
- > Newviqvi
- > Nunavik Furs
- > NV
- > Pitakallak school
- > Police station
- > Swimming pool
- > Maternity centre
- > Nursing
- > Wellness programs
- > Tumiapiit childcare centre
- > Ungava Supervised Housing
- > Youth House, Youth Council
- > Youth Protection

Community strengths

Inuit firefighters, pilots, and policemen are perceived as role models to youth, as they tend to be very efficient, share good values, and are well respected.

The community feels respected by mining companies. They also feel they are listened to and that companies respect their ownership over the land. The Landholding Corporation plays a big role, as it allows the community to have a sense of control.

Kuujjuamiut believe there is strong leadership in the community, with many strong political voices. Not only is the NV highly involved and appreciated, but many women also have key roles and are highly respected. There are many good leaders who are motivated by the pleasure of being involved and by seeing positive changes. They feel it is rewarding.

The community also has vocal Elders, who aren't shy about expressing their concerns. They go on air when there are things happening that they dislike or shouldn't be happening.

Successful committees believe teamwork is crucial to achieve results. Some committees don't elect a president and instead choose to make decisions as a group, functioning as one entity rather than relying on a hierarchy. Good leaders say they learn from the capable people surrounding them, who listen and advise.

Many activities are available to help youth get involved, learn, and get outside their comfort zones, such as fundraising activities, international trips, or hockey tournaments. Many of the research centre's projects also aim to educate and interest youth in science.

People feel that there are many efficient collaborations in the community, such as the Youth House with the schools, the daycares with the NV, and the justice committee with the Tusaajiapik Elders' Home and the Ungava Supervised Housing. Mining companies also work in collaboration with the research centre, the NV, and the Landholding Corporation.

When there is an important collective project, organizations partner and join forces to get things done (like building the church).

Students are supported by many specialists at school who help them succeed. They can also get homework support at the Youth House.

KNOWLEDGE *(continued)*

WHAT ABOUT THE PEOPLE?

- + Elders are respected and listened to. They provide great guidance.
- Many youth feel unprepared to pursue studies down South. The culture shock and family separation are difficult to handle.
- It can be difficult for women to pursue continuing education because many have children at a young age.
- There is a lack of mentoring initiatives to teach leadership skills to youth.
- Youth feel they can't really express themselves and are often shut down.

PEOPLE WOULD LIKE

- To be able to obtain a college degree in Nunavik.
- More classes on culture and more Inuktitut lessons at school.
- For men to be encouraged to be role models.
- More and better mixed collaborations between organizations. Even if many collaborations are successful, they tend to remain within sector-specific silos (i.e. health together, education together).
- To see better relationships between schools, students, and parents.
- Longer mandates for elected representatives in order to improve stability.



ECONOMY

Resources

- > Avataa Exploration Logistics Inc.
- > Carpentry shop
- > Community house
- > Coop gas station
- > Coop hotel
- > Coop stores
- > Kuujjuamiut Society
- > Goo's Niqisivik
- > Hunter Support Program
- > Igluvigak hotel
- > Ikkaqiviik bar
- > Inuit Values and Practices
- > Fish hatchery
- > Johnny May's Air Charter
- > Local employment officer
- > Kuujjuaq Inn
- > CIBC bank
- > Landholding Corporation
- > Research centre
- > Newviqvi
- > Northern store
- > Nunagolf
- > Nunavik Furs
- > NV
- > Nunavik Tourism Association
- > Tivi Galleries
- > Tusaajiapik Elders' home
- > Youth Council

Community strengths

The thrift store (community house) is considered a helpful resource and is appreciated by the community, as it provides free or inexpensive clothes (voluntary contribution).

A work ethic framework has been developed for Inuit working for community health programs. It has proven useful to empower employees.

A lot of people love their job because they can make it work with their lifestyle. For example, many workers appreciate being able to go on the land when they are not too busy or can take time off. Receiving support and positive feedback from supervisors, good teamwork, and feeling useful are also important aspects of a positive work environment for employees.

The Kuujjuamiut Society is perceived as a very helpful economic tool to help people obtain access to goods. It manages various financial programs, such as a fund to repair boats that break down, a mortgage plan to help people buy a house, or grants for those who want to study. People appreciate this kind of financial help, which supports their way of life.

Many Kuujjuamiut have also been able to start small private businesses, in part by making use of a business financial program and other support. Many businesses work well in the community.

The employment rate is very high in the community, and most organizations offer good job benefits in order to retain their employees.

There are many resources in the community, and a lot of organizations provide funding or sponsorships or donate goods for activities.

The Hunter Support Program is very helpful in enabling hunters to access equipment and earn an income.

ECONOMY *(continued)*

WHAT ABOUT THE PEOPLE?

- + People struggling to pay their loans have access to resources and support.
- + Students have many job opportunities in the community.
- Youth feel they have many opportunities and can be successful up North, but not outside Nunavik.
- A criminal record stops a lot of people from working.
- Because there are so many free things, some people end up feeling disempowered.

PEOPLE WOULD LIKE

- To find ways to decrease turnover and the rate of absenteeism in many organizations.
- More certified experts, such as plumbers, electricians, welders, etc.
- New revenues to cover the increased costs of operations and expansion of the community.
- Better training to feel more efficient and comfortable doing their jobs. Many people have high level positions without the required training.
- Funding for original/ creative initiatives that do not fit into any existing categories or can't meet standard funding requirements.



SERVICES

Resources

- > Ambulance services
- > Churches
- > CAVACS
- > CLSC
- > Dentist
- > Fire hall
- > FM station
- > Inuit Values and Practices
- > Iqitauvik childcare centre
- > Isuarsivik treatment centre
- > Legal assistance
- > Makivik research centre
- > Maternity
- > Medical doctors
- > Nursing
- > NV
- > Pitakallak school
- > Police station
- > Saturvik Group Home
- > SIPPE program
- > Transformative Life Skills Program
- > Tumiapiit childcare facility
- > Tungasuvvik women's shelter
- > Wellness programs
- > Youth House
- > Youth Protection

Community strengths

The Isuarsivik treatment centre is a unique facility that is recognized all over Nunavik and is deemed very helpful for people with substance abuse problems. The Alcoholics Anonymous program, in Kuujjuaq, also supports people who wish to stay sober.

Debriefing is part of the routine at many organizations dealing with tough life issues, such as the police department, the fire hall, Inuit Values and Practices, and the Youth House. It is considered very useful to cope with daily trauma.

Inuit Values and Practices is perceived as having devoted workers who care for the community. They are sought after for their expertise, openness, and listening skills.

Kuujjuaq has had its share of suicides, which have left deep scars in the community. However, many initiatives have been developed to provide tools to the community. Facebook is being used a lot to prevent suicidal ideation and to react when someone is in crisis. The community has created a Facebook awareness page, and several organizations monitor what's being said in order to be able to intervene. Anyone who might deal with suicidal people also receives a training to gain the proper intervention skills.

The Ungava Supervised Housing clients are able to become more autonomous through the program and are highly supportive of one another when they are not doing well.

The wellness committee is very active and organizes many activities and gatherings in the community.

Most health organizations have Inuit employees to ensure cultural safety. Non-Inuit employees are also working to improve their cultural knowledge in order to adapt their care.

SERVICES *(continued)*

WHAT ABOUT THE PEOPLE?

- + The men's group provides counseling to men.
- + When there is a crisis, people have access to many services, especially youth.
- + The church helps many people of faith.
- + Many men have been attending healing workshops.
- + Community health programs offered by the CLSC are culturally adapted.
- It is hard to promote health for men. Most of them are reluctant to open up.
- The community doesn't have the capacity to take care of patients or Elders with complex or severe health problems.
- Shortage of housing and overcrowding make it more difficult for women to leave abusive relationships. Few resources are available to them.
- Many health organizations are short-staffed and struggle to retain their employees. High turn-over discourages people from trusting healthcare workers or setting up consultations.

PEOPLE WOULD LIKE

- An Inuit-based support program instead of A.A.
- More frequent and better follow-ups and new initiatives to foster trust in healthcare workers.
- Ways to encourage men to open up about their problems.
- Open discussions about Elder and child abuse, which are sensitive topics that are hard for Inuit employees to deal with. Better support should be provided to Inuit workers dealing with the victims.
- More support for Inuit workers dealing with their own traumas and issues.
- More initiatives to tackle the suicide crisis and encourage the community to talk about the issue.
- More preventive actions rather than depending on crisis interventions.



