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PAUKTUUTIT
Inuit Women's Association

**NULUAQ PROJECT:
NATIONAL INUIT STRATEGY FOR ABUSE PREVENTION**

**Analysis Report:
INUIT HEALING IN CONTEMPORARY INUIT SOCIETY**

FINAL

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NULUAQ PROJECT: National Inuit Strategy for Abuse Prevention

Analysis Report: INUIT HEALING IN CONTEMPORARY INUIT SOCIETY

EXECUTIVE SUMMARY

BACKGROUND

Pauktuutit Inuit Women's Association has made it a priority to substantially improve the coordination of efforts to prevent and eliminate the abuse of Inuit women and children. Towards this goal, Pauktuutit established the Nuluaq Project in 2003 in order to bring together individuals, agencies and groups who share a common interest in preventing abuse. The three-year Nuluaq Project will develop a National Inuit Strategy for Abuse Prevention based on research and the identification of root causes, gaps in services and best practices.

THE RESEARCH

Pauktuutit identified the need for a closer look at Inuit healing in its 2001 project Services for Inuit Survivors of Child Sexual Abuse. In response to this, a project team was assembled in 2003 to address this gap. Ellen Hamilton (M.Ed.) and Leesie Naqitarvik (B.A) became members of Pauktuutit's Nuluaq Project Team to further the work on Inuit healing as it is practiced in contemporary Inuit communities. A Service Agreement between Pauktuutit and the Aboriginal Healing Foundation established funding to proceed with a research component focused on defining Inuit healing. The overall goal of the research component was to identify those who practice Inuit healing across Canada and to ask them to define Inuit healing.

The researchers planned to compare and contrast the responses in relation to characteristics of healers, methodology and approaches. The researchers also planned to survey Inuit healers about the root causes of social problems including abuse, gaps in services and best practices.

IDENTIFYING INUIT HEALERS:

For the purposes of the research component, the researchers defined an Inuit healer as: *"an Inuk who provides counselling and emotional support from an Inuit cultural*

perspective.” Through their work on the more generalized database on abuse prevention, a number of individuals were identified who met this definition. Attempts were made to ensure representation by regions and communities as well as southern urban centres where the Inuit population is equivalent to an Inuit community in the North.

As part of this component, the Nuluaq Project Team conducted and analyzed 22 interviews with Inuit healers and elders, as well as completing a selected literature review. The Project Team developed comprehensive research methods for documenting Inuit community healing resources chosen as a representative cross-section of both Canadian Inuit regions and healing approaches.

All the subjects were interviewed in the language of their choice: Inuktitut or English. A semi-structured interview approach was developed in order to capture data on methodology, process, user profile, goals, style, content and description of the healing approach. Healers were also asked questions about their awareness and understanding of traditional healing practices. The translation of these interviews was done with care and sensitivity to nuance, and two experts in Inuktitut/English translation ensured accuracy for each interview.

COMMON CHARACTERISTICS OF HEALERS:

Following the interviews, researchers noted common characteristics that were shared among the Inuit healers interviewed. Research indicated that the Inuit healers were: **warm, enthusiastic, empathetic, humorous, self-confident, non-judgmental, spiritual, respectful, tolerant, practical, assertive, and had strong Inuit cultural beliefs and values and were proud of Inuit culture.**

DEFINING INUIT HEALING:

The research pointed to the necessity of defining Inuit healing as a *process* rather than a single act, a process that relies upon an individual's readiness to change and to resolve their problems through self-examination and self-awareness. The healer is described by those who counsel and heal as an empathetic facilitator, who listens, asks questions and imparts their own knowledge and awareness in order to illuminate and guide. Crucial to Inuit healing is the integration of Inuit cultural values in the counselling and the strong belief held by all the healers that an individual must find their strength through their culture.

DIFFERENCES AMONG INUIT HEALERS:

The main difference between the healers interviewed was related to the employed or volunteer positions they held in the community. These positions often directed or influenced their practice and their ability to reach clients. While the research base (22 interviews) was small and therefore not conclusive, it was possible to identify five categories in which Inuit healing is commonly practiced in contemporary Inuit society. The research indicated that Inuit healers could be categorized as follows:

- **Urban Outreach**
- **Correctional Treatment**
- **Traditional Elder**

- **Social Work**
- **Therapeutic Practice**

A sixth category: **Church Based Counselling**, was not included in the research because it did not fit the definition of a counselling approach based in Inuit traditional knowledge and cultural values. However, many of the Inuit healers interviewed were members of their community church and incorporated their religious faith in their practice of Inuit healing.

The differences between the ways in which Inuit healing was practiced between categories lie mainly in the means in which clients are able to come forward for support and assistance. For instance, under the category of Correctional Treatment, healers are brought into institutions to provide counselling or healing groups to offenders. In the case of the Traditional Elder category, the healer is known in the community by word of mouth and clients usually self-identify and come to healing on their own volition.

The availability of healing is made more accessible in communities where healers are 'funded' or employed. It is interesting to note that there are no paid positions for Inuit healers other than in the Correctional Treatment category. All other categories provide healing as part of their other work and duties, either voluntarily or paid. A more comprehensive research study including a greater number of Inuit healers might indicate differences between healers who are paid to practice and those who are volunteers. It was noted in the research that all of the Inuit healers interviewed performed paid and unpaid healing services.

COMMON FEATURES OF INUIT HEALING:

While an attempt was made to research as many different approaches to the practice of Inuit healing, common characteristics emerged that bridged geographic, linguistic and logistical differences. Common features that were present in Inuit healing practice included:

- **Personal Readiness**
- **Holistic**
- **Telling One's Story**
- **Flexibility**
- **Immediate Intervention**
- **Compassion and Empathy**
- **Inuit Cultural Knowledge**

ROOT CAUSES:

The healers involved in the research component commonly identified the pain they attempt to heal as being directly linked to abuse. The following were the root causes to the abuse and social problems plaguing Inuit, as identified by the healers:

- **Trauma and Abuse**
- **Cycle of Abuse**
- **Substance Abuse**

- **Cultural Dissonance**
- **Loss of Inuit Culture and Values**

RECOMMENDATIONS

All the Inuit healers interviewed in this research described the importance of putting more emphasis on Inuit healing in order to resolve the raft of social problems plaguing Inuit communities. Recommendations, as provided by healers included:

- **RECOGNITION OF INUIT HEALING AS A RESPECTED PRACTICE**
- **INUIT CULTURAL RESOURCES**
- **TRAINING IN INUIT HEALING AND CULTURAL KNOWLEDGE**
- **PHYSICAL SPACE AND FACILITIES FOR HEALING**
- **COMMUNITY AWARENESS**

DISSEMINATING THE RESEARCH

As part of the Nuluaq Project's communications strategy, Pauktuutit's **Nuluaq Abuse Prevention Website** will include data collected on Inuit healing from this research component. As well, *Suvaguuq*, Pauktuutit's national Inuit newsletter on social and cultural issues will feature a special edition entitled **Focus on Healing** summarizing this research component. The newsletter will be disseminated in Inuktitut and English to Inuit communities across Canada in 2004 as an insert into regional newspapers. As another method of dissemination and resources permitting, Pauktuutit will also explore opportunities to deliver presentations on the project's findings at relevant conferences.

ANALYSIS REPORT:

INUIT HEALING IN CONTEMPORARY INUIT SOCIETY

RESEARCH METHODS

FEATURES OF THE RESEARCH COMPONENT

- DEFINITION OF INUIT HEALERS
- CROSS-SELECTION OF APPROACHES AND REGIONS
 - SEMI-STRUCTURED INTERVIEWS
 - LITERATURE REVIEW

In the fall of 2003, members of the Nuluaq Project Team developed a research component in order to understand Inuit healing from the perspective of those who practice it in Inuit communities. The component was a response to a paucity of literature on the subject of contemporary Inuit healing. The goal of the Nuluaq Project is to collect data on abuse prevention in Inuit communities and thus the need to identify Inuit healing services and resources was considered essential.¹

Comprehensive research methods for documenting Inuit community healing resources were developed and 22 Inuit healers/elders/counsellors were identified and interviewed between September 2003 and February 2004. Healers represented all Inuit regions as well as southern urban centres.

All the subjects were interviewed in the language of their choice: Inuktitut or English. A semi-structured interview approach was developed in order to capture data on methodology, process, user profile, goals, style, content and description of the healing approach.² Healers were also asked questions about their awareness and understanding of traditional healing practices. The translation of these interviews was done with care and sensitivity to nuance, and two experts in Inuktitut translation ensured accuracy for each interview.

¹ Nuluaq Project Summary: Appendix 1

² Semi-Structured Interview: Appendix 2

IDENTIFICATION OF 'HEALERS'

For the purposes of this research component we define an Inuit healer as “*an Inuk who provides counselling and emotional support from an Inuit cultural perspective.*”³ In many cases, social services agencies in the community recommended the healers during research on Inuit abuse prevention services for the Nuluaq Project's national database.

*NOTE: It is important to state that several of the individuals referred to as 'healers' for the purpose of this report did not feel comfortable with this English language term. In Inuktitut a literal translation of the English word 'healer' means, "someone who fixes or repairs someone" and this goes against the Inuit cultural belief that healing comes from within the person needing to be healed. While we have chosen to use the English word 'healer' to describe those who facilitate healing, it is important to recognize that across the north there are Inuktitut words in all dialects that better describe this function.*⁴

LITERATURE REVIEW

A literature review of current Inuit healing practice was limited to reports that mention Inuit healing, recommend its practice and praise its effectiveness but seldom present a detailed examination of what is meant by the term.⁵

RESEARCH QUESTIONS

Following the translation and transcription of interviews, information was categorized and analyzed based on the following research questions:

DEFINING INUIT HEALING:

1. Who are Inuit healers?
2. Are there common characteristics shared among those who practice Inuit healing?
3. How can the practice of Inuit healing be defined?

METHODOLOGY:

4. What are the ways in which Inuit healing is currently practiced?
5. Are there common characteristics present in the majority of healing practice?

³ The term 'Inuk' is used in this report to describe the singular of Inuit

⁴ Inuktitut Healing Terminology: Appendix 3

⁵ Literature Review/Reference Guide: Appendix 4

RECOMMENDATIONS:

6. What do those who practice Inuit healing recommend be done to preserve and strengthen it?

ABUSE PREVENTION:

7. What are root causes of abuse?
8. What are the gaps in abuse prevention?
9. Does Inuit healing have a role to play in abuse prevention?

CONTEMPORARY INUIT HEALING

*Inuit men sit quietly in a circle around a lit **qulliq** (an oil lamp carved from stone.) They are two thousand miles away from the shores of Canada's Arctic Ocean where, for centuries, lamps like this one have meant light, warmth and survival to the Inuit who thrived in perhaps the harshest environment on earth. The 12 men in this circle will spend years incarcerated in a southern Canadian penitentiary before they can ever hope to see their home again. However, the qulliq's light provides a glimmer of hope and the healing program they are participating in is an opportunity to experience the benefits of telling their story and gaining an understanding of how it came to be.*

The healers who lead the circle have traveled from Pangnirtung to this prison in Muskoka. They are steeped in their culture, articulate in their language and bring forth the best of Inuit values; they remind the men of a life and community lost and, perhaps, one day to be reclaimed. Abraham Arnakaq sings softly an ancient song about the burden of pain and the joy of letting it go. His wife, Meeka, slowly beats a drum and then, when the old song fades, speaks in a hushed voice to describe the courage, fortitude and tenacity of Inuit, of how struggle and adaptability is as much a part of the culture as legends, caribou hunting and seal skin tents. She is speaking in metaphors, in one of the world's last remaining Aboriginal languages and the men don't miss a word.⁶

This is a scene from the Tupiq Program, which incorporates Inuit healing into its treatment of Inuit sexual offenders at Fenbrook Institution. It is one of the ways this unique therapeutic approach is being practiced and preserved in contemporary Inuit society. Most Inuit healers live and work in communities all across the north, from Tuktoyaktuk to Igloolik, and Puvirnituk to Happy Valley-Goose Bay. Still others offer help and healing to Inuit living in southern cities and prisons. Although they tend to work in isolation from one another and often in very different circumstances, healers see many common things in the people they help. Across the country, in both the north and the south, Inuit struggle to overcome the effects of abuse in their lives. "Every one of us, every one, without any exception, has been affected by the ill of social problems," says **Angaangaq**, a healer working in both northern and southern communities.

⁶ Hamilton, Ellen. Forum on Corrections Research, Correctional Service of Canada. Ottawa: 2003

CHARACTERISTICS OF HEALERS:

While we attempted to use as broad a brush as possible to identify healers, it became clear early in the research that there are many shared characteristics between the various individuals who practice Inuit healing. The following characteristics were common to all healers we interviewed:

COMMON CHARACTERISTICS OF INUIT HEALERS

- **Warm**
- **Enthusiastic**
- **Empathetic**
- **Humorous**
- **Self-confident**
- **Focused on the behaviour, not the blaming of the individual**
- **Respectful of those whom they counsel**
- **Strong belief in the importance of Inuit culture**
- **Practical**
- **Respect for Inuit cultural values, elders and Inuit ancestors**
- **Awareness of the realities of contemporary Inuit society**
- **Assertive**
- **Able to discuss sensitive topics such as sexual abuse**
- **Belief that people can change**

DEFINITION OF INUIT HEALING:

There is no simple definition of Inuit healing. Ultimately, the healers and elders described a healing *process* as opposed to a single act, a process that relies upon an individual's readiness to change and to resolve their problems through self-examination and self-awareness. The healer is described by those who counsel and heal as an empathetic facilitator, who listens, asks questions and imparts their own knowledge and awareness in order to illuminate and guide.

All the healers interviewed described the importance of an Inuit perspective and a way of looking at problems, life and people in a uniquely Inuit way. Healing always involves talking about pain and journeying back to the root causes of current problems in order to move forward. Healing is described as a means of processing the past, identifying and naming trauma and pain so that one can understand how it has affected their entire life. Inuit healing is about telling one's own story to someone who sees and describes the world in a similar way. Importantly, Inuit healers are people who will not judge those who come to them for help but do give clear and culturally-based advice.

The goals of healing are very simple. "We help people who are having problems in life," explains **Meeka Arnakaq**, a healer in Pangnirtung who also trains social workers and

works with federal and territorial prisoners. "Healing . . . makes you realize what you have forgotten. You feel better, especially when you have been stuck in the same situation for a long time." In short, "healing means to help people stand strong," emphasizes **Angaangaq**. "To help them stand by talking with them, letting their feelings out, letting their thoughts out so that they may be able to stand The Inuktitut meaning of healing is that you can speak of your thoughts and your feelings. When you can speak of your feelings, then you can stand strong."

HEALING METHODOLOGY:

Teresa Hughes, a young Inuk woman who facilitates a women's healing circle in Ottawa, has noticed that people who experience healing "get a sense of release. They are able to let go of their guilt, shame and they don't have to carry all that heavy stuff inside them. When you let go of that, you are more willing to go ahead and look forward to the future. It is a life-long process. You cannot get better in an instant."

In some cases, healers work with people individually or in couples. They talk with them, asking questions about their life in order to better understand why there is so much pain. **Aupilardjuk** is a respected elder and cultural expert in Rankin Inlet. He acknowledges that coming to a healer can be very difficult: "it is really hard for them to come in the first place." It takes a lot of courage to talk to someone about the hurt and that is why it is sometimes easier for people to see a healer alone. **Aupilardjuk** speaks "with them alone when they are really sad. It is easier to ask them questions when I'm alone with that individual," he explains. "They are less shy and scared." He also notes that, although it may be difficult to talk about the pain, not talking about it is worse. "It is very dangerous for the individual not to speak about the problem. . . . I want the person to be able to talk about it."

In the end, finding the courage to begin talking about the pain pays off. **Sarah Ponniuk**, a healer from Nain, observes that "individual clients feel better after sharing the pain and whatever they are struggling with, instead of having it all bottled up inside." Saying nothing and keeping the pain a secret can make a person feel very isolated and afraid. By talking with them, the healer can help the hurting person feel less alone. "I tell them that they are not alone in what they've done," **Aupilardjuk** says. "I tell them I cannot undo what they've done but that talking can resolve problems."

Sometimes, it is helpful to be with other people who understand and are willing to share their stories of pain and survival. This is why, in addition to talking with people individually, many healers gather people into healing circles. In Ottawa, **Teresa** facilitates a regular healing circle for women. In the circle, "everyone is given the opportunity to speak and to talk about why she is struggling or experiencing hardship in life." As the facilitator, Teresa is responsible "for protecting each member's place within the circle" and ensuring both "that everyone in the circle is provided with the opportunity to speak and . . . that they are heard."

While the Ottawa circle is for women only, in Nain, the healing circle "is for anyone who may be interested in attending, either female or male." "No matter how difficult life may

get,” **Sarah** maintains, “you can pull through with other people’s support. The people in the group share certain feelings and these can be similar to what the next person is experiencing or going through. . . . The group offers emotional support and it is a very powerful healing.” In addition to providing a powerful way to gather people for healing, the circle also connects its members back to Inuit tradition. As **Angaangaq** explains, “the circle is fundamental to the Inuit. Everything about our lives, our stories that we have had for a very long time, begin from the circle. . . . It is our meaning, our igloo. . . . Everything in our environment is a circle. . . . It does not have a beginning and it does not have an end. . . . The circle is really very beautiful and very powerful.”

As a healer, “my goals are to see Inuit standing,” says **Angaangaq**. “To stand means that I will be able to see far ahead. I can look ahead far into my future.” In healing, the best way to stand tall is to begin to tell our stories. Our stories connect us to each other and to our culture.”

“People telling their stories is a big thing for me,” **Teresa** explains. “Where they are coming from, what is happening in their lives. What are the feelings that they go through? How were they able to deal with the hardship? How did they find solutions to better themselves?” It is important that the stories of pain are “told by the Inuit themselves, the survivors of abuse. To find healing in our communities, Inuit must not stay silent. We must speak. We must have the courage to tell our stories.” **Kanayuk Salamonie** travels outside of her home community of Cape Dorset in order to assist other communities who want to establish healing groups. She says, “There are many reasons for having problems, but if you deal with it through healing, at the end, they can end up being stories.” The healers had a consistent belief that by telling stories of pain, healing occurs and hope is possible.

INUIT HEALING CATEGORIES:

Following the comprehensive research and interview process, we developed a list of five major categories to describe the practice of Inuit healing:

CONTEMPORARY CATEGORIES OF INUIT HEALING

- **Urban Outreach**
- **Correctional Treatment**
- **Traditional Elder**
 - **Social Work**
- **Therapeutic Practice.**

NOTE: A decision was made not to include church-based counselling as a category of Inuit healing.

1. INUIT HEALING AS URBAN OUTREACH

Some of the healers interviewed are providing a new and unique service, compelled by the rapidly growing Inuit urban population. Theresa Hughes and Pitsulaala Lyta are

young Inuit women who integrate an Inuit approach to outreach work with urban Inuit in Ottawa and Montreal. Pitsula Akavak, Okie Kunuk and Sally Webster are seasoned counselors who are able to refer to Inuit traditions while relating to the needs of modern, urban Inuit. The following individuals provide urban outreach and were interviewed for this component:

- **Theresa Hughes**
- **Pitsulaala Lyta**
- **Sally Webster**
- **Pitsula Akavak**
- **Okie Kunuk**

2. INUIT HEALING AS CORRECTIONAL TREATMENT

Conventional corrections programming is usually unsuccessful with Inuit federal, territorial and provincial offenders. Inuit in prisons often refuse treatment and educational programming, drop out of programs at higher rates and have lower levels of successful completion of programs than the average Canadian offender. As a result of conventional program failure, correctional facilities seeking to meet the overwhelmingly high need among Inuit offenders have begun to contract Inuit healers to provide a more effective approach to treatment.⁷ The following are individuals who practice Inuit healing in prisons and were interviewed for this component:

- **Angaangaq Lyberth**
- **Celestine Erkidjuk**
- **Meeka Arnakaq**
- **Moosa Akavak**
- **Mariano Aupilardjuk**
- **Elijah Erkloo**
- **Pauloosie Keeyuktuk**

3. INUIT HEALING AS THE TRADITIONAL ELDER ROLE:

Traditionally, elders provided counselling, emotional support, justice, conflict management, education and therapeutic treatment to the people of their small communities and outlying areas. It is difficult to separate the role of the elder from that of the Inuit healer and every Inuit community in Canada has elders who are respected counselors and advisors and who provide what can be defined as an Inuit healing service. All the elders interviewed for this research project believed it was their duty to transfer the knowledge of Inuit culture to the next generation and provide their community with the counselling and emotional support which has always been the role of elders in Inuit society.

Elders often work without paid compensation but recently, the trend to incorporate Inuit elders into the conventional social services system has allowed some elders casual paid

⁷ INUIT CORRECTIONS LITERATURE REVIEW: APPENDIX 4

work as elder-counsellors and guest speakers at conferences. It is interesting to note however, that none of the Inuit elders we interviewed have been offered fulltime work to teach, work as counselors or publish their knowledge, although all said they would welcome the opportunity. The following elders were interviewed as part of this component:

- **Joana Qamaniq**
- **Mariano Aupilardjuk**
- **Elisapie Ootoova**
- **Hilda Lyall**
- **Lucy Dillon**

4. INUIT HEALING AS A RECOGNIZED AND UNIQUE THERAPEUTIC PRACTICE:

There are a few Inuit healers who combine maturity, experience and an in-depth understanding of traditional Inuit healing practice with the ability and interest to write and record their knowledge. This select group, take a decidedly academic approach to documenting Inuit healing, speaking publicly about it and demonstrating the need to have Inuit healing recognized as an Inuit-specific therapeutic approach. The following healers have all written of Inuit healing in Inuktitut but only one, Elisapie Ootoova, has ever had their work published:

- **Meeka Arnakaq**
- **Kanayuk Salamonie**
- **Mariano Aupilardjuk**
- **Elisapie Ootoova**
- **Joana Qamaniq**

5. INUIT HEALING AS SOCIAL WORK:

In some communities, Inuit are hired to work in the conventional social services system where they practice an Inuit approach to counselling. These individuals combine universal social work practice with their understanding and knowledge of Inuit healing and were interviewed for this component:

- **Alashuak Kenuajuaq**
- **Joana Qamaniq**
- **Sarah Ponniuk**
- **Lucy Dillon**
- **Mary Krimmerdjuar**
- **Pitsula Akavak**
- **Okie Kunuk**

FEATURES OF INUIT HEALING:

While an attempt was made to research as many different approaches to the practice of Inuit healing, common characteristics emerged that bridged geographic, linguistic and logistical differences. Following, is a list of common features that were present in Inuit healing practice throughout this survey:

COMMON FEATURES OF INUIT HEALING

- **PERSONAL READINESS**
- **HOLISTIC**
- **TELLING ONE'S STORY**
- **FLEXIBILITY**
- **IMMEDIATE INTERVENTION**
- **COMPASSION AND EMPATHY**
- **INUIT CULTURAL KNOWLEDGE**

1. PERSONAL READINESS:

All Inuit healers interviewed, stated that individual readiness was essential to healing and that an individual must progress on their healing journey at their own pace and in their own time. Several healers stated that an individual must be ready to heal and cannot be forced. For healers who work in the justice or correctional system this is a philosophy sometimes at odds with the way conventional treatment is imposed on offenders, who are often expected to proceed through programming at a rate imposed upon them by the system. "You must be patient when someone comes to you", says **Aupilardjuk**. "You walk carefully because you don't want to tread on something fragile."

2. HOLISTIC:

The Inuit healers and elders described healing as a lifelong journey and a process that incorporates all aspects of life. All healers and elders in this research component believed that the source of pain at the root of all problems must be addressed in order to balance other aspects of an individual's life. The healers and elders stated that a traumatic event in a person's life often causes problems later in life and can influence their relationships, their work and productivity, their emotional and physical wellness and their behaviour. **Meeka** describes the holistic nature of healing by using the metaphor of an iceberg, "A person who has been hurt is like the iceberg. . . . Even he himself can only see a small part of himself. So much else, the bigger part, is unseen and unknown. He must uncover his true self by finding that part of him submerged."

3. TELLING ONE'S STORY:

All the healers and elders interviewed stated that empathetic listening and questioning was important in order to facilitate story-telling. The very purpose of healing it seems is to process the past and the means to do this is through telling one's story. "One of the most powerful ways to overcome, is to reawaken the loss", says **Angaangaq**. The healers all practice an approach that eventually requires the individual to share with the healer, or in some cases the support group, a painful event that is at the root of their current problems in life. "It is so hard to share. It takes a lot of courage. But you must find the

courage or you will not move forward with your life as a whole person,” says **Elisapee Ootoova**, an elder, teacher and writer in Pond Inlet.

4. FLEXIBILITY:

The healers and elders all agreed that there are many different approaches and that each healer or elder practices in a way that is best for them. The goal, to help a person cope with their problems, remains constant despite the difference in approaches. While **Pitsulaala Lyta** searches for practical resources such as a tent for homeless Inuit in Montreal, **Pitsula Akavak** teaches homeless men in Iqaluit to sew mittens and make bannock. Some healers facilitate closed group healing sessions for offenders in prison who must meet treatment requirements as part of their correctional plans. “I adapt what I do so that I can help the offenders in a very short time”, says **Meeka** of the two-week Inuit healing group she delivers as part of the Tupiq Program at Fenbrook Institution. “I wish I had more time to work with them but the prison is very far away and I have to leave my community and family which is hard for a unilingual Inuk like myself.”

5. IMMEDIATE INTERVENTION:

Most Inuit healers believe that it is better to deal with problems as soon as possible than to avoid them. In traditional Inuit society, individuals were encouraged to bring problems to their older relatives so that they wouldn't continue to be plagued by the long-term effects of the problems. Many healers stated that immediate intervention was practiced traditionally in Inuit society and that a community would respond quickly when there was abuse or violence. “As Inuit now, we do not notify others immediately about issues we are aware of,” says **Joana Qamaniq**. “If it is a safety issue we must seek help immediately. This is something I know about first hand.”

A common complaint among Inuit healers and elders is that today's justice system prolongs problems in the community by taking such a long time to intervene and when court is finally held to convict or sentence an accused, that the community is left out of the decision-making. “Sometimes it takes a long, long time to get help when you go through the justice system,” says **Lucy Dillon**, an elder and mental health worker in Tuktoyaktuk. “We used to deal with problems right away in the community. But then the justice system came in and the courts and there is a lot of waiting around and meanwhile the problems don't go away, they get worse.”

6. COMPASSION AND EMPATHY:

All Inuit healers described an individual counselling or group approach that can be defined as “empathetic and compassionate” as opposed to “challenging”. The healers believed that an individual who comes to healing must be treated gently. As **Meeka** says, “they are like an egg you handle with the softest touch”. Even when working with violent offenders in prison, the healers say they see a person in pain rather than a person who has behaved badly. The healers interviewed all said they practice a non-judgmental approach to their healing work.

7. INUIT CULTURAL KNOWLEDGE:

All the healers and elders were emphatic about the importance of Inuit culture in the healing process. “The way you speak in the Inuit way is only something you can know if you have lived the life and know the culture from within,” says **Hilda Lyall**, an elder in Happy Valley-Goose Bay. **Aupilardjuk** goes further by stating that the loss of culture is fundamentally at the root of today’s social problems and that the only way to heal is to develop cultural values and skills. “The young people are behaving in a bad way, abusing people. They need their culture. I would tell them about my own experiences when I was their age. . . . I was told by my elders who are the most intelligent people there could ever be; they told us to respect everything and everyone. That is why when I go on the land and if I see a bone just lying there, I stop and I move it so it can see a different view. It’s because my elders taught me to do that, to treat everything like it has a soul.”

Meeka agrees, “We are Inuit so we must have Inuit healing and Inuit ways. If we were another culture we wouldn’t need this, but we are Inuit.” **Pitsula Akavak** says that the Inuit cultural skills can be healing in their own right, “When you sew you are continuing on the past knowledge and you build your own self-esteem and carry the knowledge forward . . . this is healing too.” **Aupilardjuk** says that Inuktitut is vital to healing, “Our language Inuktitut is very powerful. The words have power. The Inuktitut words can heal.”

THE ROOT CAUSES OF SOCIAL PROBLEMS:

The healers and elders involved in the research component stated that the pain they heal is caused by abuse and social problems. The following are root causes to social problems as identified by the healers:

- | |
|---|
| <p style="text-align: center;"><u>ROOT CAUSES</u></p> <ul style="list-style-type: none">• TRAUMA AND ABUSE• THE CYCLE OF ABUSE• ALCOHOL AND DRUG ABUSE AND ADDICTION• CULTURAL DISSONANCE• LOSS OF INUIT VALUES |
|---|

Many of the healers observed that childhood sexual, physical and emotional abuse creates a cycle of pain. They believe that people who have been hurt often end up hurting others. According to **Alashuak Kenuajuaq**, who works in Puvirnituq, “there are many reasons why we have social problems. For example, sometimes a child who was mistreated will commit the same acts to others. . . . From childhood, to youth, to adulthood, the abuse will influence the behaviour of that individual. He or she will not understand why the anger is within.” **Lucy** observes that there are too many “family secrets” and that unresolved family issues are passed “from generation to generation”. However, secrecy is not the only factor that maintains the cycle of abuse and according to **Pitsulaala**, “People just want to be needed, want to belong. Some, they just put up with the abuse so that they can belong.”

Another key factor in abuse is addiction and the abuse of drugs and alcohol. "I think that drinking and drugs are almost always involved," says **Hilda**. "Social problems become enormous when there is drinking." The healers were all aware that many Inuit think drinking and drugs help them escape from their pain, but in fact, it only makes things worse. "If a person has not been drinking," notes Pangnirtung's **Meeka Arnakaq**, "he or she has a better chance of avoiding abuse. When a person has been drinking, his or her perception is affected." Clearly, substance abuse is a problem that creates even more problems, often with tragic results. **Aupilardjuk** puts it bluntly: "we have to find solutions to end this alcohol abuse because people are dying from it."

Problems like addiction and the cycle of abuse appear in individuals and in families. However, another more general problem lies underneath these things. Many Inuit have lost touch with themselves and their traditions, and this loss has a negative effect on all Inuit, according to the healers. **Teresa** observes that "some Inuit are struggling with their identity, who they are and where they come from . . . the older generation used to live one way and today's younger generation are living a different lifestyle. That sudden change in life has had a tremendously negative impact. . . . The older generation and the younger generation are not understanding each other, the communication connection between them has been severed." **Hilda** sees the same thing. "Young people are growing up not knowing where they come from and the strong values of the elders. If they don't know their culture, they will not have the roots that keep you strong." To experience healing, Inuit must "recapture the knowledge," says **Meeka** and further she says that "if we follow our traditional knowledge we have a better chance of standing tall and having a better life."

According to many of the healers, abuse has become an epidemic in Inuit communities, but the root cause of all social problems they say is the oppression of Inuit culture. "It really all began when the white people came up North and took the Inuit power away," says **Pitsula Akavak**. "This powerlessness was passed from generation to generation and has led to the social problems. These problems began before the alcohol came, it was when families were destroyed and the values were destroyed." **Angaangaq** agrees, "The complexity of social problems is deep and disturbing. Why are there so many? One of the greatest reasons is that Inuit are being put down by the people who came up north. They did not come to serve Inuit; they came to take over. And of course when someone takes over your life, you lose your own identity. You lose your own security. You lose your own traditions. . . . We have become like the beautiful flower that has been cut from the roots." Aupilardjuk often uses an inuksuk to describe the concept of cultural loss, "The inuksuk is broken and you are lost. You cannot find your way home. We must repair the inuksuk. . . . I am sorry we, who are elders today, allowed the inuksuk to be broken."

RECOMMENDATIONS: FINDING THE WILL TO HEAL

All the Inuit healers interviewed described the importance of putting more emphasis on Inuit healing in order to resolve the raft of social problems plaguing Inuit communities.

Some of the common barriers to providing Inuit healing can be summarized as recommendations including:

- **RECOGNITION OF INUIT HEALING AS A RESPECTED PRACTICE**
 - **INUIT CULTURAL RESOURCES DEVELOPED**
- **TRAINING IN INUIT HEALING AND CULTURAL KNOWLEDGE PROVIDED**
- **PHYSICAL SPACE AND FACILITIES FOR HEALING PROVIDED**
 - **INCREASE COMMUNITY AWARENESS OF HEALING**

Unfortunately, Inuit communities lack the resources necessary to provide the healing needed. In some cases, those resources are very simple. In Montreal, **Pitsulaala Lyta** looks for practical ways to help the healing process: “I have a hard time getting Inuit country food. I need a good contact. . . . We grew up on the land just like the people who are still living in the North and just because we’re down here, doesn’t mean that we don’t have the right to eat our country food.” For Inuit who live on the street, traditional food and language bring life. These things help them remember who they are and where they are from. “They crave for that,” **Pitsulaala** explains. “They are always asking for country food or they want to know where to get it and they desire to speak their own language.”

The importance of Inuit food to healing is reiterated by **Moosa Akavak**, a corrections specialist and counsellor at Baffin Correctional Centre in Iqaluit, “If I take men hunting I want them to eat seal meat or caribou meat for a few days before we go. Especially seal meat because it calms people down and helps them to relax. It also keeps us warm and strong for living on the land . . . Inuit know that about seal meat and country food. This food is like medicine. Without it we can get very angry and stressed out.”

In other communities, counsellors and healers simply want a place to gather. The lack of dedicated space for healing in communities is an issue brought up by many of the healers and elders interviewed. According to **Joana Qamaniq** of Igloolik, “when you are trying to counsel someone at a home and people can walk in, that can be a big interruption, so you need to be in a closed office. We do need a building for counselling.” The need is similar in Pangnirtung. “The healers and counsellors must have a space to be able to conduct healing sessions where we use our culture and knowledge and way of life in Inuktitut,” says **Meeka**. The need to use the land for healing is another point brought up by healers, “The land is healing on its own,” says **Pitsula Akavak** who plans to build an outpost camp for healing. “You can heal so much when you are in nature, it calms you down,” she says.

At a workshop on Inuit women's health facilitated by Pauktuutit Inuit Women's Association in June 2000, delegates agreed that traditional Inuit health care practice was important but the majority said it is currently not available in Inuit communities. A recommendation from the workshop stated, "A study is needed to collect information on traditional Inuit knowledge."⁸

For Inuit healers and elders who work in prisons they see a need to continue healing beyond the institutional programs. **Moosa Akavak** would like to see more programs available to reintegrate offenders from the federal and territorial systems, "The Inuit need to be brought back home as soon as possible or they will be lost," he says. Those who manage Inuit offenders in prisons have noted the therapeutic benefits of Inuit healing. Healers and elders have been contracted by the Yellowknife Correctional Centre, Baffin Correctional Centre, La Macaza Institution, Wasesken Healing Lodge and Fenbrook Institution because of the noticeable benefits to the offender's behaviour and treatment. "There is a noticeable shift in the mood among the Inuit men when the healers are in the institution, they relax and are more positive and more motivated. . . . When things get edgy and the men start acting out, we try and bring in healers," says **Jim Spicer** a corrections specialist at Fenbrook Institution. Recently La Macaza Institution has opened three positions for part-time Inuit elders, "The men do much better when they see the elders on a regular basis," says Pierre Laroux, chief psychologist at the prison.

The need for more resources available that reflect Inuit culture and teach traditional Inuit methods of healing was also noted by healers. "We have to be better educated," **Teresa** says, "taught by Inuit healers and taught Inuit traditions." **Sarah** agrees about the need for "more Inuktitut materials and translators, more bilingual employees, more elder involvement. We need more people who are willing and trained to help. But there is never enough money to train them . . . there is nothing here." **Pitsula** says, "I try very hard to learn from the elders and I want everyone to know what I have learned. . . . Those people who have been abused need this knowledge so they can heal."

Many of the healers and elders interviewed have recorded their ideas, knowledge and approaches to Inuit healing but have been unable to access publishing sources. **Meeka** has written the equivalent of two books and several manuals on Inuit healing that include her original artwork, songs and lessons.⁹ **Aupilardjuk** has been recording a daily diary for 50 years and **Joana** has kept a journal for 40 years. **Elisapee** has been fortunate to have some of her writings published but would like to see more resources for this, "The elders want to help but we need someone finding ways for us to publish this knowledge. We don't speak English so we can't access these resources by ourselves."¹⁰ All the healers and elders interviewed were interested in publishing their work. The Project Team believed that the lack of Inuktitut resources on Inuit healing practices was a huge gap and that there must be greater effort made to support healers and elders who are

⁸ HEALTH ISSUES - LITERATURE REVIEW: APPENDIX 4

⁹ INUIT HEALING PRACTICE - LITERATURE REVIEW: APPENDIX 4

¹⁰ INUIT HEALING PRACTICE - LITERATURE REVIEW: APPENDIX 4

willing to share their knowledge.

While public consultations involving Inuit community representatives constantly reinforce the importance to Inuit of healing, there continues to be a lack of recognition and respect to healers and elders. “Nothing I do, or anyone else does, will be much good if healing is not respected by the government,” says **Pitsula Akavak**. “We need more elders who will provide healing work using their knowledge and their skills.” Many healers work unpaid and few institutions include Inuit healing as a standard practice. Shortly after **Joana** was interviewed, she told us that she was laid off from her part-time position as Traditional Counsellor as the Nunavut Department of Health and Social Services no longer could afford this service.

While healers are contracted to provide short-term counselling and support to Inuit inmates of federal, provincial and territorial prisons, no correctional facility has a fulltime elder/healer position.¹¹ Of the regional women's shelters researched as part of this component only one, Qimaavik Transition House in Iqaluit, had Inuit healing as part of their regular programming support to Inuit women and children in crisis.¹² There are no parole programs for federal Inuit offenders that incorporate Inuit healing into treatment and reintegration.¹³

The healers described a general lack of awareness on the part of their communities to actively addressing social problems. **Alashuak** claims. “I often think that our community has to wake up and start asking questions about the reasons why there is much dysfunction here in Puvirnituk. I wish we could start understanding that healing will help people.” She goes on to note that sometimes communities try to start healing circles, but are unable to support them over the long-term. “When people attempt to have healing circles they often dissolve, or they just quit. I want the circles to continue. . . . If they start something, they should keep at it and not just give up. I wish for them to continue with what they've started, not just give up and not to expect to have strength right away or [go into the process with] unrealistic expectations.”

Kanayuk Salamonie from Cape Dorset sums up the problems this way: “Today, we Inuit do not do anything to stop the abuse when we know it is happening. We have to do something about it when it is happening; we have to help the individual when they are having problems and have a shattered life. . . . If we do not help each other or work together, nothing will happen. We cannot do it alone.” All healers and elders interviewed shared a sense of urgency about the need to maintain Inuit cultural values and knowledge through Inuit healing. Everyone interviewed expressed an interest to attend future meetings and consultations on Inuit healing.

¹¹ INUIT CORRECTIONS – LITERATURE REVIEW: APPENDIX 4

¹² INUIT WOMEN'S SHELTERS REVIEWED: APPENDIX 6

¹³ INUIT CORRECTIONS – LITERATURE REVIEW: APPENDIX 4

TRANSCRIBED/TRANSLATED INTERVIEWS

It was not possible to translate, edit and transcribe formally all 22 interviews for this report, so the 12 following individuals were selected as a representation of Inuit healers currently practicing. Their interviews are transcribed in full in this report.

Pitsula Akavak: Pitsula is a trained counselor with over 20 years of experience. Currently she works at Tukisiniarvik Centre, a community-based outreach service for Inuit in Iqaluit. She has worked as co-therapist in the Tupiq Program at Fenbrook Institution, school counselor and founder of a healing program for the Baffin Correctional Centre. Pitsula and her husband, Moosa Akavak, are building an outpost camp on the land in order to help those who need healing and support.

Angaangaq Lyberth: Angaangaq is a traditional healer specializing in trauma recovery for Inuit adult survivors of child and sexual abuse. He also provides healing services in federal prisons and participates in national and international meetings on native spirituality, healing and culture. He is originally from Greenland but has lived in Nunavut and southern Canada. Currently, he resides in Ottawa but travels frequently in the North as a healer.

Teresa Hughes: Teresa facilitates the Inuit Women's Healing Circle at Tungasuvvingat Inuit (Inuit Drop In Centre) in Ottawa. Teresa also provides counselling and referral to Inuit living in Ottawa. She is originally from Arctic Bay.

Lucy Dillon: Lucy is a mental health counsellor and an elder in Tuktoyaktuk, Northwest Territories. She works with youth and women's groups and provides educational programming on social issues, suicide prevention and Inuvialuit culture. She is active in her community and the region as an elder and a counselor. Currently she sits on a regional committee to establish an Inuvialuit Women's Association.

Mariano Aupilardjuk: Aupilardjuk provides healing sessions in Rankin Inlet with individuals who are experiencing hardship in life. He also provides healing in correctional facilities, including the Baffin Correctional Centre and the Yellowknife Correctional Centre. He is often called upon to speak as an elder at regional, national and international conferences on aboriginal culture and the North. As an elder and expert in Inuit culture, he supports his community. For several years he has been writing his knowledge and philosophies in Inuktitut.

Meeka Arnakaq: As a healer and counsellor, Meeka provides individual and group healing sessions. She works on her own and with other healers, including her husband Abraham Arnakaq. She founded and facilitates a women's healing circle in her community. She travels to other communities to deliver group and individual healing, trains counselors and healers through the Arctic College and provides healing in the prisons including Fenbrook Institution and the Baffin Correctional Centre. Meeka wrote and facilitates the Healing Component of the Tupiq Program, a federal correctional

program for violent Inuit offenders. Meeka has written several unpublished healing manuals in Inuktitut.

Joana Qamaniq: Joana is a traditional counsellor in Igloolik with Social Services. She provides counselling services to individuals who are in need of help. Her main clientele are couples experiencing relationship problems. She is also a respected elder and sits on several community committees, facilitates a women's group and provides support and counselling to her community on a volunteer basis.

Kanayuk Salamonie: Kanayuk coordinates and facilitates the "Living A Healthier Lifestyle, Living Without Problems" healing sessions in Cape Dorset. She conducts healing sessions with individuals who are experiencing a hard time in life: couples, offenders, victims, men and women. Kanayuk also travels to other communities and presents workshops on healing and leads support groups as part of a Nunavut regional initiative to enhance Inuit healing. She facilitates a regular women's support group in Cape Dorset and provides assistance to other counselors/healers in the community. Kanayuk delivers healing sessions in the Tupiq Program, a correctional program for violent Inuit offenders at Fenbrook Institution.

Alashuak Kenuajuaq: Alashuak is a community social worker in Puvirnituq. She says she helps anyone who is in need of assistance. Alashuak and a colleague have recently initiated healing circles in their community and as an elder, she provides voluntary support and counselling.

Pitsulaala Lyta: Pitsulaala is an Outreach Worker for the Montreal Friendship Centre. She assists the homeless Inuit living in Montreal; finding them support services, country food, escorting them to the hospital, advocating on their behalf, translating and counselling for them. She works with a native centre, does street patrol and organizes Inuit gatherings and healing circles. She is originally from Iqaluit.

Sarah Ponniuk: Sarah promotes community wellness, provides professional support and oversees the Nain Mental Health Team. She is responsible for planning and facilitating the delivery of different programs for the community of Nain with the Mental Health Team. She also acts as a Crisis Response Coordinator in crisis situations and trains staff and community groups in suicide intervention. She provides individual counselling to all ages along with the Mental Health Team and facilitates a healing circle in her community.

Hilda Lyall: Hilda is a counselor, an elder and a healer in Happy Valley-Goose Bay who is now retired. She worked for many years as an adult educator and a counselor in corrections, the regional college and friendship centres. She is a former board member of the Labrador Inuit Association and has recently formed an Inuit women's group, "Annaukatigengit" in order to help women with social problems.

INTERVIEW WITH: Pitsula Akavak
CONDUCTED BY: Ellen Hamilton

Pitsula Akavak	
Telephone: 867-979-7717	Fax: 867-979-7737
Address: Box 1538 Iqaluit, Nunavut X0A 0H0	INUKTITUT English
GENERAL DESCRIPTION: Pitsula is a trained counselor with over 20 years experience. She now works for Tukisiniarvik Centre, an outreach service in Iqaluit but in the past she has worked as a co-therapist in the Tupiq Program at Fenbrook Institution and a school counselor. She is helping to develop a healing program for the Baffin Correctional Centre and plans to run an outpost camp with her husband in order to help Inuit who need healing and support.	

Interviewer: How would you describe what it is you do in your community to help people?

Pitsula: I counsel people who come to me as clients at the Tukisiniarvik Centre. They drop in or I schedule appointments with them. I help all kinds of people, some are homeless or on probation. Some are ordinary people with good jobs who are having relationship problems.

Interviewer: Are you a 'healer'?

Pitsula: I don't know if I am a healer. I don't like that word in English. It sounds like a word we don't have any use for in Inuktitut. If we understand in the Inuktitut way we know we cannot heal another person, only the person can heal themselves. What I can do is to help or facilitate another person's healing. I listen, understand, ask questions and by my manner I can help them to their own healing. But the English word is too heavy and controlling a word.

Healing is sometimes called, "**mamisaniq**" but if you called someone a healer in Inuktitut it would be like saying they were a magic person who used their magic to heal or fix someone. We can't do that as people. We can't fix another person.

I prefer in English the word 'counsellor' or 'caregiver'. I provide what we call, "**inusirliji**". I am giving someone the space to get help.

Interviewer: How would you describe healing in the Inuit way?

Pitsula: Inuit healing can be a lot of things. It is disclosing your feelings about abuse. It is being on the land all alone and letting the land heal you by being in touch with nature. healing is a lifelong process. It never stops. We are always healing.

Interviewer: What kind of healing approach do you have?

Pitsula: I let people know they can talk to me if they want but I won't force them. They must be ready and when they are ready I will be there to listen and to guide them. I use my knowledge of culture. This is very important. I have tried to learn from elders, I still am, I haven't learned everything yet. As a counselor you must be kind and patient and when a person is strong enough they will share their pain.

Interviewer: Who uses this type of healing?

Pitsula: Everyone who is Inuk needs to share their feelings sometime. All of us who have been abused need to talk about this or we cannot get strong. The caregivers themselves need to heal first before they can help others. You must be careful, you cannot help another person with their healing until you are strong.

Interviewer: How do people know about you and what you do?

Pitsula: Everybody knows me I think. People stop me on the street to talk or they phone me at my house. Now that I am working at Tukisiniarvik they come to the centre and want to talk with me.

Interviewer: Do you work without being paid?

Pitsula: Oh yes. I have always helped people without being paid. I love to help people, when you are like that you don't stop just because you're not working. When you meet someone and you can help them, then you do that.

Interviewer: What are the goals of healing?

Pitsula: When you heal you become strong. You can do something with the pain and the anger; you can even let it go. You feel lighter. The goal is to be a whole person rather than someone who has part of them broken off.

Interviewer: What kinds of Inuit traditional knowledge are important for people today to learn?

Pitsula: Everything about traditional knowledge is important to healing and to life. Strength comes from one's culture. There are elders who are very good at sewing skins and they should help people because you can heal from sewing. We need to make kamiks and mittens and parkas, these are treasures from our past. Hunters can heal from hunting and being on the land. There is so much knowledge in these skills. You need to know

where you come from in order to be whole. It helps self-esteem and has many benefits. The elders who have this knowledge must be used before they disappear.

Interviewer: Do you think that healing can help people in the community?

Pitsula: Yes, very much. All the communities need to have places to go for Inuit healing. We need especially to have more involvement of elders in counselling and care-giving. These people don't speak English and don't have computer skills but they have knowledge and a style of counselling that is very special, you can't train in this. We need more healing in the traditional way.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Pitsula: I think it started very far back. When the white people started to come up here they took things away from Inuit. They took our power. This powerlessness is passed from one generation to the other. I think this is a more important cause of the social problems than alcohol. The power was taken away first and then the alcohol came.

Interviewer: The social structures were destroyed, the structures that had held the Inuit together?

Pitsula: Yes. The families were destroyed and the traditional social system was destroyed. This is the most important cause of the problems we have today.

Interviewer: Do you like to share your knowledge with others?

Pitsula: Yes, very much. I love to share what I know and I love to learn too.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Pitsula: Not really. I've had lots of people ask me questions about counselling and Inuit healing but I've never been asked to talk about it or write about it. I think this would be very good if people who counsel could all meet and talk about healing.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Pitsula: First of all it has to come from parents. We need to develop parenting skills among the young people of today. We need to teach parenting to the younger generation. Babies are having babies, too many young people are parents when they don't know how to parent, they have never been taught.

Interviewer: Do you have any ideas about what causes abuse?

Pitsula: Yes. The children who are abuse and disciplined or taught in a negative way will learn to abuse. There's a difference between positive teaching and negative teaching. Also, the families have been destroyed and the parents have lost the power they used to have. The elders tell us that children between 9 and 17 need the most teaching but this is when the young offenders get sent away and they are given rights over their parents. The parents have become afraid to discipline.

Interviewer: Is there a loss of respect for parents and elders?

Pitsula: Yes.

Interviewer: Do you think that there are any big gaps in the way we prevent abuse in Inuit communities?

Pitsula: There are not enough caregivers or counselors. We need more people who can do this work but they might not be able to speak English or know computer skills. They do know the values of Inuit and the knowledge. There should always be elders counselling and helping. I should work with an elder who could help me.

Interviewer: Would you be interested in sharing information about abuse prevention with others in our Nuluaq Project.

Pitsula: Oh yes, very much.

Interviewer: You have said you do not like the English word 'healer'. Can we call you a counselor then on our website and in our newsletter?

Pitsula: Yes, either a counselor or a caregiver.

Interviewer: Is there anything that should be done for you and other healers (or elders) to make it easier for you to help others?

Pitsula: We need more counselors and caregivers in the community. We also need to bring in more elders and support the elders to do their counselling and work. But nothing I do or anyone else does is work anything if there isn't more recognition of healing and the importance of it. We need more respect for Inuit healing.

My husband and I have tried for many years to build a camp on the land so we can provide retreats and healing for those who really need it. We want to do this but we don't know where we can go to for assistance. We don't want to work in an office, we want to work with people on the land and in a traditional way. It would be good if there was more support available to people who have ideas about how to help in these Inuit ways.

Interviewer: Good luck with your camp and thanks for all the work you do for so many people.

Pitsula: Thanks for letting me speak about this. Healing is very, very important.

INTERVIEW WITH: Angaangaq Lyberth
CONDUCTED BY: Leesie Naqitarvik

Angaangaq Lyberth		
Telephone: 613-745-1051	Fax: 613-745-8263	E-mail: greenfin@rogers.com
Address: 1 McArthur Road Ottawa, ON K1K 1R2		INUKTITUT English
GENERAL DESCRIPTION: Angaangaq is a traditional healer specializing in Inuit specific trauma recovery for Inuit adult survivors of child and sexual abuse. He also provides healing services in federal prisons and participates in national and international meetings on native spirituality, healing and culture. He is originally from Greenland but has lived in Nunavut and southern Canada. Currently. He now resides in Ottawa but travels frequently in the North.		

Interviewer: What it is you do in your community to help people?

Angaangaq: The communities I work with are many. I travel everywhere to work with people on healing. For many years now I have been working on healing. I think it is now over 20 years I have been a healer. I started back in Iqaluit. I once lived in Iqaluit but now I live in Ottawa and I work in Sanikiluaq, Kimmirut and Kinngait.

Interviewer: You work in healing?

Angaangaq: Yes, with healing.

Interviewer: Who has asked you for this work?

Angaangaq: Right now, I work with those that had been abused by a male teacher, 20 to 25 years ago. I work on healing those that were abused as young boys, as children.

Interviewer: Are you a healer?

Angaangaq: Am I a healer? I was brought up by my grand-mother, my father and my mother as such. This training was geared for the future. My grandmother is a true healer. My mother is a healer as well. They live in Greenland. That is how I grew up.

I did not want to become a healer. I used alcohol as a young man and I did not even want to think about these things, I did not want to hear about any problems, but I grew up in that way. I stopped using alcohol in 1975 when I realized that alcohol was ruining me as

an Inuk. I started healing myself. That is how I am a healer today. The word 'healing' is really old with the Inuit. That is what I follow today.

Interviewer: Can you talk about what healing is for the Inuit?

Angaangaq: The word healing...my grandmother, my father's mother and her relatives, my mother and my aunts say that healing means to help people stand strong. To help them stand by talking with them, letting their feelings out, letting their thoughts out so they may be able to stand. They said that healing is when one is standing strong, or let's say that one that has not been healed can only see as far as his toes.

Interviewer: I do not understand that.

Angaangaq: One that is not healed cannot see far, not beyond his toes.

Interviewer: Toes?

Angaangaq: Yes, that is all you see, not beyond your toes. Do you understand?

Interviewer: Yes.

Angaangaq: That is what we do; we cannot even look at ourselves, we cannot see who we are. We have too many things inside, there are so many things inside. We cannot speak of our feelings. When asked how we are, we just answer "fine", even when we are not at all fine. When asked what are your thoughts: "I have no thoughts", even when there are many things on our mind. You have so many thoughts and you say nothing. That is how we are. We do not know how we can let these things out. The Inuktitut meaning of healing is that you can speak of your thoughts and your feelings. When you can speak of your feelings, then you can stand strong. Do you understand me?

Interviewer: Yes. You can stand tall?

Angaangaq:: Yes. That is what healing means in Inuktitut.

Interviewer: In our language?

Angaangaq: Yes.

Interviewer: I want to ask this question in English, when I've asked this question in Inuktitut it is not understood. What kind of healing approach do you have? Can you answer that?

Angaangaq: Yes, I can answer that. I have the people I am healing in a circle. The circle is fundamental to the Inuit. Everything about our lives, our stories that we have had for a very long time begin in the circle. Everything. It is our meaning, our igloo; everything is

a circle. Everything in our environment is a circle. Everything is a circle. That is what I follow.

We say in Inuktitut a circle does not have a beginning and it does not have an ending. That is why we are all here. The strength of the circle allows us to see the abilities in our faces. Do you understand? That is the strength of the circle. We get weak, you and I, when we are speaking ill of others that are not there, putting him down. When we talk about somebody who is not there and putting him down, we make the circle not strong, we start to break it down. The strength of the circle is that we can only see each other's beauty. That is the strength of the circle. That is what I use. If I do not use it, I can just talk to a rock. I can just talk to water. I can just talk to the sky. When I am speaking with people I have to remember that the biggest thing is the circle. It does not have a beginning and it does not have an ending. That is what allows us to see the abilities in our faces. The strength of a circle: that is what I use as an approach to my healing work.

Interviewer: That is very interesting, I have never heard that before, it does not have an ending and beginning. I am happy to hear that, I've never heard it before.

Angaangaq; You have not heard it probably because you are young. Our elders say that people from Igloodik, Hall Beach and Arctic Bay are Inuhuat. People from Iqaluit, Pangnirtung, Kinngait are Inuit. People from high Arctic are Inuhuit, they are related to people from Qaanaaq in Greenland. Do you understand? The tribal name Inuhuit. And us, in the south Baffin area, and in Nunavik, we are called Inuit. Over in the Kitikmeot area toward Kugaaruk and Taloyoak are Nattilingmiut. We are different groups of people, generations before us tell us that. All of the different groups of people have the circle. If we do not have the circle we are going to be square, we can't really see each other if we are square. The circle is really very beautiful and very powerful.

Interviewer: Can you tell me who uses this type of healing?

Angaangaq; I have not found any here in Canada yet other than what I do, but I have seen it in Alaska and in Greenland. It is used now because I use it in my healing in Inukjuak, Umiujaq, Kuujuaapik and in Sanikiluaq for many years. It is starting to grow in many people and communities, the use of the circle in healing.

Interviewer: Inuit healers are using it?

Angaangaq; It is being used now. I have been in Canada now for 30 years in the Inuit communities. It is apparent that we Inuit are no longer using the same things our ancestors were using, as if we are ashamed of using the circle. Some people are even saying that we have never had the circle, even when they see the igloo. If they saw their own igloo, then they would see that everything in life is a circle. Even when you see your tent everything is a circle. Everything in the culture is a circle. If they see that and understand that they cannot say we never had the circle. Then they would realize, oh, everything is in a circle.

Inuit are very old people. We are very old people, depending on who is counting, Everything from 40,000 to 12,000 years, depending on who is counting. That is how old we are. As Inuit, this is our foundation.

Interviewer: Can you tell me how do people know about you and what you do?

Angaangaq: By word of mouth, by communication. I have been working over 20 years now. They have heard that I am a healer, people come to me asking for help. And of course I agree to help. I have helped hundreds this way. Maybe I do not always help them all but I try to do my best.

Interviewer: By being available?

Angaangaq: Yes.

Interviewer: Do you do any healing on a volunteer basis?

Angaangaq: Yes. Sometimes I am paid and other times I am not.

Interviewer: I would like to know how you began to be paid for your services?

Angaangaq; Inuit pay with seal meat, liver, caribou meat, they bring their stuff like a fish, and I do not think about money but they come with a gift. Our freezer is always full of fish, gifts from people that have come to stay with us.

Interviewer: Gifts of appreciation?

Angaangaq: Yes, gifts of appreciation. They do not think about money, neither do I. But they come with gifts such as fish, caribou, seal, everything, dried meat. So our freezer is always full.

Interviewer: If you wanted to be paid, who would pay you?

Angaangaq: The hamlets or Inuit associations. I have gone all over the world as a healer. This afternoon I will be leaving to New York. There is a conference with elders and healers going on and people coming from South America as well as Central and North America. There will be many of us at this meeting. We will be discussing how we can retain our culture and traditions for the future. The meeting will go on for about nine days in New York. I have been invited to many of these meetings.

Interviewer: Can you tell me what are the goals for healing and what do people get from it?

Angaangaq; My goals are to see Inuit standing. To stand means that I will be able to see far ahead. Do you understand?

Interviewer: Yes.

Angaangaq; I can look ahead far into my future. Our future is not far from us, just down around our toes. We are like this now because of so many pains inside, so we cannot really see the future, but after the process of healing when we stand tall we can look into our future, then we can decide which way to go. Right now, we can't do that, there is too much pain inside so we can only see our toes. My goals of healing are for people to see the future. I see people who have this ability now, I see many people who really now are looking to the future. So that is healing. It is what it is. The people I work with now, that have been abused as a child, they were not believed for 25 years, nobody believed them.

Interviewer: Those that were sexually abused by the teacher?

Angaangaq; Yes. No one believed them and no one wanted to hear them. They were loved, but their mothers and fathers were afraid of the white people. The white people were too much in control. So they could never say anything, they could never do anything; they were powerless. Everybody was powerless, everybody. So nobody did anything for years. 25 years is a long time.

Interviewer: They did not say anything for a very long time?

Angaangaq; They had no voice, no strength. Think about it: the children this teacher abused and who have reported it to police are 153. 153 young boys and their fathers and mothers. I am just going to open my computer.

153 children plus their fathers and mothers, is 459 victims. If you include their brothers and sisters, approximately four in each family, it is 612 victims plus the 456 and over 1,068 Inuit victims over a 25 year period were affected immediately. Those victims as well as wives, do you understand? So we are talking about incredible high amounts. 1,056 and if we add 153 wives and their own children, then at least 1,515 people have been abused immediately by this teacher, by one person.

So my goal is to allow these people to stand tall and powerful as they are meant to be. There is a prayer, a prayer for Inuit that will allow us to stand strong and be able to walk to our future. That is standing tall and powerful as we are meant to be. That is what people get from my work.

Interviewer: Can you tell me, what kinds of Inuit traditional knowledge are important for people today to learn?

Angaangaq; Everything! Everything. I work with only native people. I work with Clinkin in Yukon, the Athabaskan in Alaska, Yupik Inuit, Inupiat, Kalaallit, Inuit, Cree, Mohawks. I have worked with all of them. I tell them that I can never teach you how to hunt, for some of them are much better hunters than I am. But what I can do is to teach them about the road. Amaaq, do you understand what an amaaq is?

Interviewer: I have never heard of it.

Angaangaq: Amaaq is the route. I can teach about our route, I can teach them about the route. Hunting is a part of our route but that is no longer in use. We are not just hunters; white people think that. Inuit are just hunters. Even some Inuit believe this, but we are not just that, we are not just hunters. We are much more than hunters, let me tell you we are much more than just hunters.

Interviewer: Can you give more examples about what is Inuit traditional knowledge.

Angaangaq: When I am healing my clients I take them to the hills, we climb hills to reach an inuksuk. When we reach an inuksuk we will see another one in sight. We will see another inuksuk and we will walk to the other inuksuit. Our life is our journey, do you understand? When we follow that we will never get lost. We will never get lost if we follow the inuksuk. But we do not do that anymore. We just look at the inuksuk in the Inuit way but if you go out on the land in Arctic Bay and you find an inuksuk you are going to see other inuksuit. You can go all the way to Mittimatalik following the inuksuit, go all the way to Igloolik following the inuksuit, so you would never get lost. That is a part of our route. I take them to the hills and I let them walk quietly. I walk with them letting them think and feel. When we reach the inuksuk I ask them what they thought and how they feel. So they will talk. Do you know about Kaujjajjuk?

Interviewer: Yes.

Angaangaq: I use this story of Kaujjajjuk, who is mistreated, but at the end of the story he is a strong man. He did this through healing. He becomes strong. He is that tall and powerful. He is not even afraid of polar bears. That is our route as Inuit, the story of Kaujjajjuk from East Greenland down to southern Labrador even to Siberia. Everyone knows that story. But no one follows it anymore. Because everyone thinks we are just hunters. We are not just hunters.

Interviewer: I would like to ask how I can learn more about Inuit traditional knowledge even though I am an Inuk? By approaching healers and elders that know about this and asking?

Angaangaq: Yes, our elders say this. Your grandmother Leesie would not tell you to learn. But they will say when Leesie is ready to learn she will approach her aunts and grandmothers and say I am ready to learn, then they will teach you. Until then you are just a qatanguut. You are just another qatanguut and she has many other relatives. When you tell them you want to learn, you ask to be taught. That is how I did it.

I have learned from the elders in the Inuit way. Back in 1975 in Rankin Inlet I was with elders that were drum dancing. I asked to be taught dancing and singing. When I asked them, nobody spoke for 15 minutes. Then one man came and said, "Yes, we agree to teach you. We are going to teach you." That is the Inuit way. If nobody opposes, nobody speaks, only when you oppose you will speak. If everybody agrees, nobody speaks. That

is the way of the elders. If you ask an elder in Arctic Bay, they will agree if nobody speaks out. That is how they say yes.

There are 150 Inuit communities in Alaska, Canada, Greenland and Siberia. That is the way they say yes. So that is how you will learn by going and asking the elders that you want to learn. That is the Inuit way.

Interviewer: I also want to ask if you think that healing can help people in the community? How?

Angaangaq: Yes, very much so. It would help the communities tremendously. We are very modern now. My generation, close to 60 years ago we were born at the end of the old days, at the end of the old traditions. I grew up in the old tradition in an outpost camp. I grew up in the old tradition where the old people were still living, my grandmother's sister was 103 years old when she died. She knew a lot, she came from a world that no longer exists.

But the modern Inuit, you young people now, you grew up in the modern world with the TV, alcohol, drugs, airplanes, you use the airplane to travel. You are able to go out hunting, you can be out on the land, when you stay out on the land for a few weeks in the spring time, and then summer camp for a few weeks, and then fall camp for a few weeks, and then winter hunting for a few weeks, then come back to a cozy house with three bedrooms in Ikpiarjuk. Tukisivit? You guys are very modern. That is a big difference between your generation and my generation and people who are older than me.

So, the need for healing in the community is because of the pain caused by all the travel away from the communities; families breaking up, alcohol being involved, drugs being involved, money being involved and being married and going somewhere else and returning. All this causes many problems in our communities. Even that is in need of healing. So, yes, healing will help the communities. And how? The community will be together. If you look at Iqaluit now, do you have a community? They do not have a community.

Interviewer: Is it because it is too big?

Angaangaq; Yes it is too big and Inuit seem to be afraid of each other. They have to lock the door. If you get to Arctic Bay now, there is not so many community feasts anymore. When someone used to come to town, everybody would come and meet them. We do not do that anymore. We do not even know the name of the grandchildren, our elders. So all these things have happened. So the healing will help the community tremendously. And it will allow us to create a community again, so we can be strong again.

Interviewer: Do you know why there are so many social problems in the communities?

Angaangaq: I mentioned the reasons already. We travel so much now, too much alcohol, too much drugs, money problems, and not everybody has a boat, not everybody has a snowmobile. Not everybody has a qimuksiq, so we can't just go out. We have created incredibly difficult communities. Today, every one of us, everyone, without any exception, has been affected by the ill of social problems. Every one of us in the north, every one of us has been affected. You do not need to look far to realize it, because if I ask you, "are you affected by suicide" what will you say?

Interviewer: Yes.

Angnangaq; Yes. You are affected by money problems in your family?

Interviewer: Yes.

Angaangaq: You are affected by alcohol problems in your family?

Interviewer: No.

Angaangaq: You are affected by drug problems in your family?

Interviewer: No.

Angaangaq: In your family, not just your own immediate family, but your extended family?

Interviewer: Yes, it is apparent that they are all readily available.

Angaangaq: Your sisters and brothers, everyone is somehow affected by these social problems. Why do we have so many social problems today? Many reasons. When the white men arrived they made Inuit small, "Oh they are just small Eskimos". That is what they did. Many years ago, my wife gave me a teaching. She was reading in a book, and I really love it and I use it a lot now. I am going to read it in English, do you know about the black people in America? The black people in the civil rights movement? It is written, "The greatest success of the oppressor is when the oppressed one takes on the value of his own oppressor." Do you understand it?

Interviewer: Yes.

Angaangaq; So many social problems. These stories are just to say a few words. The complexity of social problems is deep and disturbing. Why are there so many? One of the greatest reason is that Inuit are being put down by the people who came up north. They did not come to serve Inuit, they came to take over. And of course when someone takes over your life, you lose your own identity. You lose your own security. You lose your own traditions. We are clinging on to them. We will overcome, but one of the ways, one of the most powerful ways to overcome, is to reawaken the loss. We have become like

the beautiful flower that has been cut from the roots. The beauty is the living. Do you understand it?

Interviewer: Yes. They are just defused?

Angaangaq: Yes. Because Inuit traditions and Inuit are really incredibly beautiful when you think of it, but that beauty is dying because we no longer have the roots. And that is what I do in my work. Recreate the root in each and every person who works with me. So, the social problems, yes, they are many and complex and some of them are economics, housing, alcohol, drugs, separation of families, that is just a few of them.

Interviewer: I also want to ask if you would like to share your knowledge with others?

Angaangaq: I love doing that. That is what I do. That is what I do well; share my knowledge with everyone. My mom and dad use to say, "If you know it, give it away".

Interviewer: I also want to ask if have you been asked to be a part of a meeting or report on Inuit healing before?

Angaangaq: No, I haven't. You are the first one who has asked me about Inuit healing.

Interviewer: You have never gone to meetings about Inuit healing?

Angaangaq: No I have not gone to meetings with Inuit on healing. I think some people are afraid of what I have to say; it's politics.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Angaangaq: Yes I do. Healing. We have a lot of love for one another, we have lots of love, incredible love for one another. But when things go wrong inside our lives and we have not been taught about anger and how to use it, we abuse it.

The first one who heals that anger, the anger we do not know how to use, is the one we love most, either my wife or my children, or my mom and dad, or my brothers and sisters. If you look at the court system in Nunavut, in Nunatsiavut and Inuvialuit, if you look at the court cases, most of them are something to do with violence, abuse within the family, most of them. If you take the spousal abuse, if the wife abuses the husband or the husband abuses the wife, or father beating up the kids, brothers and sisters. If you take them away from the courts there is very little left behind in the court system. The way to prevent abuse and violence is through the healing work.

Interviewer: Through healing?

Angaangaq: The only way is through healing. It is not going to be through anything else; education is not enough. You know we know so much. We know a lot, but we cannot use

our knowledge yet. If we knew how to use it we would not have all these problems, but we do. We do know a whole lot.

Interviewer: Do you have any ideas about what the root causes of abuse..

Angaangaq: There are too many reasons, too many of them. But just to repeat it again: money, alcohol, drugs, being controlled, shortage of housing, all that stuff.

Interviewer: Do you know what kinds of things are being done in your community to prevent abuse?

Angaangaq: Not enough. Because we are not doing enough to prevent abuse. We are not doing enough healing. There is a lot of information but it is paper information. As Inuit, we do not use papers. People forget that, they do not remember, that is so much like a typical white man. I am not putting down white men, you have to understand, I am not putting down white men, but the white man's way is to put information on papers. People can read about it. We are not born with the paper. Yes we can read, but we do not use reading, we only read. It is only when we understand it inside, in our hearts then we come to that root cause. And that is what we should do in our community, by teaching the healing.

Interviewer: I like asking this question: so do you think that there are any gaps, big gaps in the way abuse is prevented? What are they and what should be done that isn't being done?

Angaangaq: The big gaps? I was recently in the correctional centre in Iqaluit, to visit the people I am healing. I sat with them at the correctional centre and had coffee with them. While we spoke, you can literally see the gaps, between the one who is in jail, the court system and the community. They are very far apart. Some of them do not need to be in jail, not at all. Yes, others need to be in jail much longer than others.

But the distance between the abuser and the one being abused is incredible. They are far apart. Both of them are not being helped. So the way to prevent is to deal with them both, the abused and the abusers and the justice system. The judges and the law enforcers do not understand the abusers and the abused. They do not understand them. Since we've had Nunavut, the number of people incarcerated are increasing. We are being arrested more than anyone else in Canada. Why? Are we that bad? Are we that bad that we have to be arrested more than anyone else in Canada? No, we are not that bad Leesie. But we are arrested more than anyone else now. So, that is the typical sign that the people arresting us have no concept of understanding who we are and they have no concept of the one being abused and the one who is abusing; the justice system is too far apart. They may as well be controlling a country in Africa because they do not understand us. Do I answer your question?

Interviewer: Yes. One of the healers from Pangnirtung said that there are no healing facilities for healing and elders to work in her community.

Angaangaq: That is very true. We are too far apart from one and other. We are just too far apart. The one who is being abused is the women and the children and the abuser. We do not understand why he is abusing, most likely because he has been abused himself. And then the arresting forces who just arrest and have to follow the law and the court system who follow the law without relating anything to the life of the people they are serving. Anyway, I get pretty intense when I talk about this stuff.

Interviewer: Would you be interested in sharing information about abuse prevention with others in our Nuluq Project?

Angaangaq: Of course! I would love to do that.

Interviewer: You do not mind?

Angaangaq: I do not mind at all, I'd love to be a part of that.

Interviewer: Are you okay with us putting your name as a healer on our website and in our newsletter?

Angaangaq: Yes, I am okay with that. Just use Angaangaq. Do not use the other name. I just want to be called Angaangaq. The other is my name too, but I want to go by the Inuit way and be called Angaangaq.

Interviewer: I will have it written that way. Would you be interested in using the website and if they had training and access to the computer in the community would you be interested?

Angaangaq: Yes.

Interviewer: Since you already have internet and a computer that really does not apply to you.

Angaangaq: In that regard, I could help others. I can help when I go to the communities and show people how to use the computer.

Interviewer: Is there anything that should be done for you and other healers to make it easier for you to help others?

Angaangaq: When our names are circulated, when they circulate them, it is really going to help. I want to mention about the word elders you have used. I would like to say that my father used to tell me we will all become old but only a few will become elders, only a few will become good elders. We will all become old but a few will become elders, very few will become elders. This means in Inuktitut that not every one of us will become elders, just because you become old that does not mean you are an elder. We need to know this. It is now misused. It is a very abused word now. Everyone is using it and

everyone is an elder, in Inuktitut in our roots, not everyone will become an elder, many will become old but only a few will become elders.

Interviewer: Is there anything that should be done for you and other healers to make it easier for you to help others?

Angaangaq: I have a lot of help and there is still so much for me to learn. I have so much to learn. I can go to elders and healers. I want to sit down with them and learn from them. I hope that time will come and I will be able to sit down with the other healers and elders to exchange ideas explain to one and other and talk about our final destination, how they would like to see the communities and the individuals in the community. How we can stand tall and powerful as they are meant to be. So I hope that it will become a reality one day. You will be able to reach it through the Nuluaq Project, to have healers and elders together?

Interviewer: It would be wonderful if the healers could get together. You answered my question, thank you. Do you have any questions as my questions are done?

Angaangaq: I do not have any questions but I would like to come to your office sometime and have coffee with you. I want to come and see you one of these days. So I will do that, but now I have to leave. I have another teleconference. Thank you so much for calling.

Interviewer: I also want to thank you to take this time out of your busy schedule, these interviews are going to be used as a learning tool. Thank you so much.

INTERVIEW WITH: Meeka Arnakaq
CONDUCTED BY: Lesie Naqitarvik

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GENERAL DESCRIPTION Meeka is an Inuk healer in Pangnirtung. She is also an Adult Educator at the Arctic College. She conducts healing sessions with a variety of individuals and groups and is recognized throughout the North as a respected healer, counsellor and program facilitator. Meeka enjoys helping and is approached by people who are having problems coping with life. She helps couples who want a better relationship, mothers having problems with family and home, youth who are contemplating suicide and violent offenders. She often works alongside her husband and partner in healing, Abraham Arnakaq.		

Interviewer: How would you describe what it is you do in your community to help people?

Meeka: What we [*Meeka and her husband Abraham*] do is to help people by talking to an individual or a couple who are having problems in their relationship and who want to have a better relationship. We have our way of talking to people, in the way we communicate and how we approach them. We speak with them and identify where they are at in the relationship and how they can better improve it. We also speak with youth individually who are in need of help.

The healing approach is always different, for instance I have healing sessions with females who are having a hard time in life, for example those who were emotionally, and mentally and physically abused or who were sexually abused. I also work with people who are having a hard time with life because of things that happened in his or her childhood. We also speak with mothers who are having problems with their children and, we speak to individuals who are contemplating suicide. We help people who are having problems in life. We use a variety of healing approaches; not just by speaking with them, but also by using written materials and drawings. The healing approach involves identifying what the root causes of the problems are and the reasons behind the problem or the hurt they are experiencing. Once they realize or understand the reasons behind their problems, they can deal with the issue.

Interviewer: Are you a 'healer'?

Meeka: Yes, I am a healer but I am also an adult educator at the Arctic College.

Interviewer: How would you describe healing in the Inuit way?

Meeka: What we use in healing is what we know from our life and what is around us in our surroundings. We look at healing from the perspective that this is our community, we are from Nunavut. We use what we experience and we use our knowledge. We have our own culture, therefore we don't use what is not a part of our culture. Yes, this is the Inuit way. We do not try and take another people's culture, we have our own culture.

Interviewer: What kind of healing approach do you have?

Meeka: When an individual comes to us, we set goals for what we will deal with in order to identify what is the cause of problem. Also, I explain the written materials that we will use and I may do some drawing. For example I will try to understand an individual, like putting my feet in her shoes emotionally or mentally.

Interviewer: Who uses this type of healing?

Meeka: Different people, such as a person who is spending time in prison, parents who are mistreated by their children, a family who are having problems in their home. I help them understand that there are options and that causing pain is not the way.

Interviewer: How do people know about you?

Meeka: By word of mouth. The people that I have healing sessions with would express to others that they felt so much better after the sessions. That is how it started. Individuals would tell other people, including those in other communities.

Interviewer: Are you paid for what you do?

Meeka: Only when I am asked to travel to another community. When I first started travelling I didn't get paid, but I didn't mind that because I had a desire to help people, that was my priority. I love what I do because people need help.

Interviewer: Do you help people without being paid?

Meeka: Yes. When I have sessions with women and girls. These are weekly healing sessions in the community and it does not take too long. We do take the summer off.

Interviewer: What are the goals of healing?

Meeka: When an individual comes to healing they have problems, they are feeling pain. They come for help. I explain to them that the problems will not go away in an instant and that it takes time. I sometimes use the example of an iceberg, the visible part of the iceberg is your body and the part of the iceberg that is not visible, that which is in the

water, is your inner self. What you have inside you, the pain and hurt, can hide. This helps people towards an understanding of the reasons behind the pain.

Interviewer: What do people get from it?

Meeka: Everyone is different. One person may not be willing to open up but another may be ready and then you can see that the individual changes. Opening up is helpful for that person because he or she desires to make that change. I have been told by a husband that since he has been attending the healing sessions he notices a difference in himself, in how he used to be and how he is now. He noticed that positive changes occurred and his relationship improved.

Interviewer: What kinds of Inuit traditional knowledge are important for people today to learn?

Meeka: Right now, our lives are unpredictable. Our lives were different in the past. Now people are forgetting who they are, that is the reason why it is important to know Inuit traditions. People have to really look at themselves, who they are and find themselves again. It is not hard to find ourselves again. Our identity evolves or grows or consists of what we know, what we see and what we hear. If we follow our traditional knowledge we have a better chance of standing tall and having a better life. We can recapture the knowledge.

Interviewer: How can we learn our Inuit traditions? Is it by having an Inuit teacher like you and other knowledgeable people, and asking for stories?

Meeka: Yes. This seems to be the only way, not only through stories but also through education. It would be most helpful if they could include the traditional knowledge into the educational system

Interviewer: Do you desire to have teachers like yourself and students who want to learn the traditional knowledge?

Meeka: Yes, very much. Inuit have to be able to approach a person who has full knowledge of our traditions. For instance, you can prevent illness through knowledge. The doctors inform us that if we take care of our body we can avoid getting sick and we have learned what they tell us. It's just the same with life's problems. If you live a certain life you can have a healthy lifestyle. There are opportunities to learn Inuit traditions if we seek them because there are those who know the traditional knowledge and culture.

Interviewer: To go to school and be taught by people like you would be so much fun.

Meeka: Yes, I agree and I know this because I am also an adult educator. My students tell me that they enjoy learning our traditions. I was born when our old traditions were very strong and I was able to experience them. I know how the traditional way of life

was; our stories were more in-depth than those we hear now. I have been told by my students, learning our old traditions helps them to realize who they are.

Interviewer: Do you think that healing can help people in the community?

Meeka: Yes, very much. Healing can be used because it does not cause problems. To experience the healing approach makes you realize what you have forgotten, you feel better, especially when you have been stuck in the same situation for a long time. One can realize that there are other options to consider in the community, that it is important to stay in tune with the community as a member and how one can live better in the community.

Interviewer: How can a person start a healing session?

Meeka: I'm one of the first people to have started healing sessions in my community and I also travel to deliver healing sessions elsewhere. If one approaches other people in the community to start a healing group, this is a good way to begin. I would also like healers to receive training if they conduct healing sessions in the community.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Meeka: Yes. There is a culture-clash happening. Another culture, that is not a part of our Inuit culture, has emerged in our communities. It was as if we dropped our traditions and our culture when we thought that we could not have strength if we did not lose it. We know that if we have strength we will have better relationships among ourselves. The Inuit way of life, or the elders' voices are no longer being used, due to the fact that the Inuit way has been tampered with. Our culture has clashed. Too many people grabbed the culture that is not ours, this is where we shattered.

Interviewer: I know that our Inuktitut language is not as strong as it was once. Our language has been affected. Do you think that is one of the reasons why we are experiencing social problems?

Meeka: Yes. We have lost our old terms of language, our pronunciations of words. Let's say your husband pushed you, in our old terms we would say, this is 'pigiakallaktaminiujutit' (you were mistreated) but in today's language it is labelled as "abused". In the past, it would not be called abuse. Our language has been affected by the culture-clash.

Interviewer: Do you like to share your knowledge with others?

Meeka: Yes, very much, even though there are so many people with knowledge that they don't share. Once people realize they have knowledge or recognize what other people are doing, they can start helping too. I want to share my knowledge because there are so

many people who have more knowledge than me and they do not share. I want to be able to do something about the problems.

Interviewer: If your knowledge is known by others, it would be better. How can they find out more of what is available?

Meeka: There are other ways to learn about healing, like reading about the written materials that we use in the healing sessions. People working in the social services field should attempt to seek out these materials because their knowledge would expand.

It is expensive for healers to try to make these materials available as our resources are limited. But I have different materials that I have written, for example on the traditional ways of child rearing, healing approaches and suicide prevention. What I have written is not known by many Inuit. I think that if people read what I have written it would help them. If these resources were available to them, this would help others.

Interviewer: If the money were available, would you publish what you have written?

Meeka: Yes! We are having a hard time securing funding for this and we don't know where to seek financial assistance. The materials we have could be made like posters as well. This would expand knowledge.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Meeka: Yes, I've attended meetings both in and outside of my community. My husband and I attended the suicide prevention workshop in Iqaluit this May. We have been asked to travel to Cambridge Bay and Rankin Inlet and Iqaluit to speak in the suicide prevention workshop this fall. I was also the principal writer of the Healing Component of the Tupiq Program and I deliver healing in that program at Fenbrook Institution.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Meeka: Yes, but my approach is opposite to others. In my own relationship, as a female partner of the relationship, I need to think about how I can avoid being abused, by learning about my partner and how he can behave. If I behave in a certain way, he could physically abuse me and if I behave in another way, he could love me. If I do what he wants me to do I can avoid the abuse. I have to know what not to do, in order to prevent abuse or violence. This is the best way to prevent abuse in relationships.

Interviewer: Do you have any ideas about what are the root causes of abuse?

Meeka: Yes I know the reasons. If a spouse is looking to cause the abuse on his or her own, abuse can happen. It depends on the person. That person could be a naturally grouchy or dramatic person who makes the problem bigger than it is. An abusive person

is a person who is internally in pain, an angry person or someone who blames, even if the partner is not doing anything to get her or him mad.

Interviewer: Can you expand more of what the root cause could be of abuse?

Meeka: Alcohol abuse can also be a factor; if the person has not been drinking he or she has a better chance of avoiding abuse. When a person has been drinking his or her mentality or perception is affected. If the individual was not drunk, he or she would not have caused the abuse.

Interviewer: Do you think that there are any big gaps in the way abuse is prevented?

Meeka: Yes. Sometimes there are not enough people to approach for help, a person who is a good person to speak with, whom others believe in. I'm a healer but not all people are open to going to me for help. There needs to be many different people with different thoughts and approaches, a variety of people who are able to listen.

One of the biggest gaps to preventing abuse that I know of is that we don't have a building or office to go to for healing sessions where there are healers with different approaches and knowledge about particular problems. This is our biggest limitation; we have to find a solution before the problem becomes any deeper or bigger.

Interviewer: If you had a building to conduct healing sessions will this be helpful?

Meeka: A space to go for healing is most desired in Pangnirtung, a place to hold healing sessions operated in the Inuit way, without so many policies and procedures attached to the process. This kind of place would make a difference. The approach would not be to separate a couple. If a couple is having problems, the mainstream society tends to separate the abuser from the victim. But the Inuit way is to have both people address the problem together.

Interviewer: I see other aboriginal groups doing something about the legal system. They are finding solutions within the restorative approach. Can you expand more on what the gaps are that you know of?

Meeka: Yes, the healers or counsellors must have a space to be able to conduct healing sessions where we use our culture and knowledge and way of life in Inuktitut. We need to find solutions for relationship problems. This would be most helpful in our communities. Now we are starting to take the restorative approach; finding solutions rather than putting people into institutions. But limitations exist, for example there are no existing spaces to be able to speak and listen and to conduct healing in the community with an offender.

Interviewer: Would you be interested in sharing information about abuse prevention with other partners in the Nuluaq Project?

Meeka: Yes, as long as it is coming from our Inuit community perspective. Because the Pauktuutit office is very far away, all the way in the south, I feel that Pauktuutit's reports are following the policies and procedures far too much in qallunaatitut way. It seemed that it was operating in an Inuit way before, but now there are too many policies and procedures, what we learn and what we know are not policies and procedures, this is not the Inuit way. If this project will reflect the Inuit way, yes I am very interested.

Interviewer: **Is it okay if we put your name as a healer or elder on our website and in our newsletter, so that people can know what services you offer?**

Meeka: Yes, but if you will write 'elder' I want it written as 'inaaq' not as 'innatuqqaq'. Right now I'm an Innaq. Those who are 50-60 years old are called Innait and those who are over 70 are innatuqqaq.

Interviewer: **Would you like to learn how to use the website to find out about what people are doing in other Inuit communities?**

Meeka: Yes, I would like to learn and I have access to a computer. But I will need someone to show me how to access the website.

Interviewer: **Is there anything that should be done for you and other healers or elders, in order to make it easier for you to help others?**

Meeka: As I mentioned, I would like to have a community building to be able to conduct healing sessions.

Interviewer: **Thank you for being always willing to help.**

Meeka: Thank you also. I am always open if you have any more questions.

INTERVIEW WITH: Mariano Aupilardjuk
CONDUCTED BY: Leesie Naqitarvik

Name: Mariano Aupilardjuk	
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General Description: Aupilardjuk provides healing sessions in Rankin Inlet and correctional facilities. He travels widely to represent elders and traditional Inuit culture at meetings and conferences in the north and south. As an elder, he constantly provides counselling, advice and emotional support to others in his community.	

Interviewer: How would you describe what it is you do in your community to help people?

Aupilardjuk: A while ago I started healing sessions in Rankin Inlet after we had several meetings with other healers in Rankin Inlet, Iqaluit and Cape Dorset. When the individuals come to me for help, I try to make it easier on them because it is really hard for them to come in the first place; only when they are ready for support they come to me. In the beginning I guide them with words that are not too painful for them because it is easier for them to open up and they speak better. I also speak with them alone when they are extremely sad. It is easier to ask them questions when I'm alone with that individual, they are less shy and scared. This is what I do to help people in the community.

Interviewer: Do you remember when you started the sessions?

Aupilardjuk: I started healing sessions before the creation of the Nunavut government.

Interviewer: Are you a 'healer'?

Aupilardjuk: Yes. I am one of the people who facilitate healing sessions but I will not say that I am a healer. When I want to, or when I am requested to come, I go without hesitation. I always say yes. I've helped white people and Inuit. I cannot use the term 'healer' but I've been doing this type of work for many years now. In my mind I've said yes, I am a healer.

Interviewer: How would you describe healing in the Inuit way?

Aupilardjuk: Like I had said earlier prior to the interview, my parents taught me how to be a husband: to treat the wife this way and that way and to help my siblings all the time. This has been the Inuit way for many years. Our Inuit way is not being used as much as it

was once, here, I can say that now. We have many reasons that are causing us to be less in tune with our culture, for example the alcohol abuse. There are so many problems now related to alcohol abuse by so many people. Back then we had no alcohol and it was not being used.

Another factor that is affecting Inuit is that people are moving to other communities. The individual who moves to another community finds a partner and when he or she is no longer pleased with the partner they just leave and move back. Moving around causes pain.

To look at my Inuk identity and our old way of life, we did not see all of what we are experiencing now; we used to be nicer to each other. Back then, we Inuit did not use the term 'healing', what we used to do was 'predict' (nalautaji) or see into the future about what will happen. But now there is no one who does that anymore. Even when we want to say it in the real Inuit way, the new religion seems to be clashing with our old ways. I am not saying that I don't want you to be religious; I want you to be. I'm not at all saying that I don't like religion. What I'm saying is that there are Inuit who are not practicing religion although they appear to be religious. If the individual wants to be known for his or her religious beliefs we should be able to see it in them. But today our belief in God is no longer visible; it seems to be only about the appearance of belief. When we die we will know that in fact we had God in us. We will always believe in God. But our old ways of practicing this belief and the new religion clashes when we want to practice our traditional ways. This is what I can say myself.

Interviewer: What kind of healing approach do you have?

Aupilardjuk: The healing approach that I have is to ask the person questions about what they have done and I tell them that they are not alone in what they've done. I tell them that I cannot undo what they've done but that talking can resolve problems. If you do not deal with the issue, it will keep coming back, even if you don't want to think about it anymore. This is what I tell them.

Interviewer: How do people know about you?

Aupilardjuk: People know me because I've been doing this for a long time now and because I want to help. The youth who have bad things happening to them because they easily follow what others are doing: at first they find it fun until they reach that point when they experience hardship. For me, I don't want them to reach that point and I try really hard to help. I pray to God to give me strength to be able to speak the right way or think the right way because I don't want anything to happen to that human being. There are so many problems in our society right now, especially the break-up of relationships and unwanted sexual acts. Our people who came before us had made it known to us not to do these things. These are the reasons we have hardship. This is what I know.

Interviewer: You have been helping so many people. Is that how people know you?

Aupilardjuk: Yes. People know me quite well now, even though they may not say it. They approach me and ask if they could speak with me. At first I did not believe it (my fame) and even thought they were just trying to be nice. Now I believe it, even if that individual is a white person I can help if they want to be helped.

Interviewer: Do you help people without being paid?

Aupilardjuk: Yes. When an individual comes to my home to speak with me I don't get paid for that. I only get paid when I'm attending a meeting. I attended the Suicide Prevention meeting last year in Iqaluit and I got paid for that, but when I'm alone with an individual I don't get paid.

Interviewer: How do you conduct the sessions, is it by using our Inuit knowledge?

Aupilardjuk: I use my Inuk knowledge when I am in a healing session. Our people would have healing sessions when we had done something wrong, even when we did not ask them for help. They would watch us so closely. The person who facilitated the healing sessions would have an assistant. The assistant learned how to talk to us with guidance from the facilitator. If we start practicing this healing again, it would be helpful for anyone.

Interviewer: What do people get from healing?

Aupilardjuk: I know for a fact that an individual from Rankin Inlet has been grateful to me for helping him. I helped that individual whom I'm not going to name; he was going through tremendous hardship, he was not able to help himself anymore. He has thanked me for helping him.

Interviewer: Do you think that Inuit traditional knowledge is important for people today to learn?

Aupilardjuk: Yes, I want people to learn our traditional knowledge because I really notice all the negative things that we are experiencing, for example money is running people's lives now. Money is not going to fix all the problems. Like I said earlier, I would like a person who has the ability to predict. This is what I desire because it seems to be the only way right now.

Interviewer: How else can we find out more about our traditional knowledge?

Aupilardjuk: It is a very hard question to answer properly. If I answer it simply, I'll be lying because it's such a hard question. Inuit themselves can be given the opportunity to learn in a way that is invisible and cannot be seen but he or she is able to say it. I cannot answer your question properly because you might start believing things out of context, your question is hard to answer. When we request assistance we cannot do it but it can only come by itself; it is invisible.

Interviewer: Do we really need to want our traditional knowledge?

Aupilardjuk: Yes. By really wanting it and letting it come by itself in way that is not visible. By accepting the truth I have to be truthful and not be mean, not tell lies. If I try hard maybe that invisible help will look at me and at the end it can be my assistant.

Interviewer: Do you think that healing can help people in the community?

Aupilardjuk: It is really hard for an individual to speak about the problems and what are the causes for the problems. For example, you probably have done something wrong that you were not supposed to do. I did something wrong that I was not supposed to do when I was younger. If I did not speak about what I have done, it would have become bigger, stronger and worse. It is very dangerous for the individual not to speak about the problem. That is the reason why I want that person to be able to talk about it. We should not go through that kind of denial; you have to talk about your wrong doing with your parents if you don't have anyone else to approach. We have to be able to speak to our parents. This is what I want you to do.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Aupilardjuk: I've thought about the reasons. Some of my reasons are true and some may not be. Like we said earlier, alcohol is one of the major reasons why there are so many social problems. Back then there was no alcohol abuse. These are other major reasons including unwanted sexual acts committed by either female or male under the influence of alcohol. This is a major reason for the problems; when abused in this way, the individual does not want to go to work anymore or to attend school. Earlier I had asked when you were younger if you had done something wrong, like I have. All human beings have done some things that we are not supposed to do but we have to talk about it, we have to keep working on it until the problem is gone. What I say is that the unwanted sexual acts committed by females or males and the leaving spouses, are all reasons why social problems are here and everywhere. Do you believe me?

Interviewer: Yes, very much so.

Aupilardjuk: Yes, this is it.

Interviewer: Do you like to share your knowledge with others?

Aupilardjuk: Yes. I want people to know my knowledge. I don't want to promote myself; if I did that I'd be too shy because I don't know everything. If anyone wants to ask questions I'm available, I'm neither shy nor scared. I can try to answer questions if I can.

Interviewer: You are available?

Aupilardjuk: Yes I am.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Aupilardjuk: I have been asked to attend meetings as an elder. I went to Cape Dorset, Iqaluit, Cambridge Bay and Yellowknife for meetings. I attended the Suicide Prevention meeting that was held in Iqaluit recently. I spoke during the opening of the meeting.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Aupilardjuk: The abuse prevention that my parents taught me is how to treat my wife and how I have to help her and in turn how she is supposed to help me; this is what they would tell me. Right now I think what causes problems is that people are abusing alcohol, it is always going to be a problem because the government is involved in this so it will not stop. But we have to find solutions to end this alcohol abuse because people are dying from it. There are many reasons for dysfunction. For example a couple cheating on each other, either female or male having sex with other people, abuse exists because the couple are fighting and disagreeing and suspecting one another. This is a major problem right now.

Interviewer: Do you have any ideas about what are the root causes of spousal abuse?

Aupilardjuk: Yes. If a woman does not want to tell her husband the reasons why she is lying, when it is known what she has done, if she does not tell him the truth, the abuse occurs. What I had said earlier in regards to a couple cheating on each other, is part of it and if the man has done the cheating and he does not want to say it to the wife, she gets angry for not being told the truth and they experience hardship or fighting.

Interviewer: Do you think that there are any big gaps in the way abuse is prevented?

Aupilardjuk: Yes. There is a major gap right now in terms of us Inuit as aboriginal people from the North. The people who came before us took care of us without the help of white people. It's not like that anymore. The gap that I had mentioned earlier is that there is no Inuk who has the ability to predict (nalautaijunnaqtumik) and it is really difficult to find someone with that gift, which makes it nearly impossible for an individual who has the ability to predict. I follow my Inuk traditions and values when I am conducting healing sessions and also include my spiritual belief in God. Today people still have religious beliefs but they no longer want to use, or don't like, our old spiritual beliefs because they don't know them anymore. This is our biggest gap today.

Interviewer: I interviewed a healer from Pangnirtung today and she had mentioned that there is no existing building to conduct healing sessions and that this is a gap. Is it like that in your community?

Aupilardjuk: Yes, it's like that here. I am always thinking about this issue also. I had mentioned it to the people in the big meeting that I attended and late Imaruituq who passed away has always wanted a building to conduct healing sessions but it does not exist here. For that matter, nothing is available across the communities. Also, what I often think about is that there has to be a school taught by Inumariit (Inuit with extensive cultural knowledge) teaching other Inuit our culture, let's say in Iqaluit, running it themselves and teaching the Inuit ways. This does not exist.

Interviewer: Would you be interested in sharing information about abuse prevention with other partners in the Nuluq Project?

Aupilardjuk: Yes, if I am asked to. If I'm not too busy. Sometimes I cannot say what I want to say but through the interviews we learn a lot especially when a question is asked and the answer comes naturally. Yes, if I am asked I can share my knowledge.

Interviewer: Is it okay if we put your name as a healer or elder on our website and in our newsletter, so that people can know what services you offer?

Aupilardjuk: Yes I don't mind at all. I feel there is an urgency for people to learn because older people who hold our Inuit knowledge are dying more and more, These people who came before us made us who we are today, Inuit, without the help of white people. These people who came before us were parents, my parents and their parents passed on our culture/knowledge. Today we are still holding on to our knowledge but we will pass on and this will have an impact on our culture and on our future generations. Some will do fine, but for others their culture will die. That is the reason why I felt the urgency to pass on the knowledge.

Interviewer: Would you like to learn how to use the website to find out about what people are doing in other Inuit communities?

Aupilardjuk: No (laughing) because as a human being, my identity is all I want to know. I don't want to follow the computer life because my Inuk identity, my knowledge, what I see and what I believe, is too important. I have absolutely no desire to lose my culture, my knowledge and my identity.

Interviewer: Is there anything that should be done for you and others to make it easier for you to help others?

Aupilardjuk: Yes. What I have been thinking of is when I am requested and if it involves a lot of work and If I am too busy, I would like to be able to ask someone for help; to take on some tasks for me but I haven't ask anyone yet.

Interviewer: How do you want to be helped?

Aupilardjuk: For example, I received an invitation letter from the RCMP to attend a meeting in Iqaluit in October. In that letter it says that if I cannot make it, I should ask someone to go for me. I have been thinking about this to ask for help because sometimes I get tired mentally. These written requests say what they want to say but using another sentence structure and it tires me mentally.

Interviewer: Is there anything else you want to talk about?

Aupilardjuk: In regards to our old traditions, our old way of living, we are saying to follow them in a good way, not in a bad way. Like I said earlier, our old spiritual beliefs and the newer religious beliefs are clashing. When we want to talk to people or younger people, they do not want to hear it. What I am trying to do is to follow our old spiritual beliefs and the religious beliefs as well, to have these two belief systems co-exist, it will be better off for us. Inuit old rules and religious rules clash. I am not at all encouraging you to lose your religious sight, I want you to be religious. And I am not saying, "Oh that person is religious."

There is God all of the time and there is no other who is stronger than God. What I am saying is that our youth are doing things they are not supposed to do if they followed God's rules, they are breaking these rules. God does not want us to commit suicide, married couples divorcing their spouses, getting mad, etc. Yet we are breaking His rules. We have to let people know of what Inuit rules are, to believe them and hear them. If we do that we can have better relationships and we can become closer to each other again. This is what I see.

Interviewer: Can you talk about your visits to the correctional facility?

Aupilardjuk: I've been going to the Yellowknife correctional facility now for three years. I am very grateful that the bosses over there let me visit anytime I want. They tell me when I want to go, to just let them know. When they first asked me to go I was hesitant because I was lacking the knowledge. Because they knew that I was hesitant they explained to me what I was supposed to do slowly and carefully and there are a few inmates that I have to speak with. Now I speak to all of them. Sometimes it is hard because some of them are really sad. There are times that I see them individually and talk with them and then they start asking questions. The hardest part is when I have to predict, because they have not fully disclosed the wrong they committed and it is hard to ask questions or push them too much. It is hard at first.

Interviewer: Do you go there all by yourself?

Aupilardjuk: No. I take my son with me because he is my interpreter and translator. When he cannot translate the inmates helps us. I am grateful for that.

Interviewer: I would like to thank you for being available for the interview because it will help us.

Aupilardjuk: Yes me too, I am grateful for being interviewed because sometimes my family members, my grandchildren go through hard times. I find it hard to try to help them, so I would like for them to be helped by others. This is the reason why I try very hard to help and that is why I often speak. I also want other people to do that.

INTERVIEW WITH: Lucy Dillon
CONDUCTED BY: Leesie Naqitarvik

Lucy Dillon		
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P.O. Box 88 Tuktoyaktuk, NT X0E 1C0		INUVIALUKTUN English
GENERAL DESCRIPTION: Lucy Dillon is a mental health counsellor in Tuktoyaktuk. She is also an elder and volunteers with a number of youth organizations.		

Interviewer: How would you describe what it is you do in your community to help people?

Lucy: My main job with everyone is to support, educate and make them aware and to speak on their behalf, advocating. And my role is a mental health worker, which is a counsellor. With my job, my goal is one-to-one, family or group or community counselling. What I do is I educate them in the ways of grieving for some kind of loss or sudden death and also anger management, healthy relationships, spousal assault “what is violence”, what is “sexual abuse”. Anything that is affecting human beings today, with their anger, is something that I do. I deal with questions such as: How I deal with it? How to cope with it? How to re-focus on my self-esteem and my own confidence?

Interviewer: Are you a 'healer'?

Lucy: No, I am not. I would like to let you know that I am a mental health counselor, not a "healer". My belief is there is only one healer, and it is Jesus Christ the Saviour, the Son of God. But I do help people who are in need of counseling.

Interviewer: How would you describe healing in the Inuit way?

Lucy: By someone that gets to understand their own self, their own shame that they carry, from that they blame. To me, Inuit healing is understanding one's self, I think. That's what an elder told me a couple of days ago, understanding yourself and I've never thought about it 'till now.

Interviewer: What kind of healing approach do you have?

Lucy: My approach with my clients is to see what is the issue right here and now. From there, they then tell me the story. Then they mention what triggered their feelings today and I relate back to them about when they were very young. I ask when was the last time

you were like this, what happened? I get back to why the problem is affecting them today, although it happened many years ago.

Interviewer: Who uses this type of healing?

Lucy: I learned a lot of this from my father who spoke but he didn't read or write. He was the kind of person that someone would go to and he'd say, "This is what's going to happen if you decide what is good."

Interviewer: How do people know about you?

Lucy: People know about me because I think I am a role model. I've been in situations before. I've been an alcoholic, I've been a gambler, I've been a smoker, I've been everything else. I was into sex, partying, you know all that. To me, at one time I was just too religious. I forgot my physical, my emotional and my mental self, I was just into religion. After awhile I was into all areas except spirituality and it made me look at myself as to where I was and my belief was that only I could fix me. But I needed help from the higher power, that's through the Lord. This is where I got mixed messages when I was very young, this was drilled into me from three years old: "if you pray, he'll answer your prayer." That was the message I got. I turned away from my addictions and my mortal sins. I thought if there was a God, He'd answer, but sometimes the years went by. I got to learn, He doesn't answer all questions and prayers. There are reasons for that.

Interviewer: Can you tell me why you became a mental health counsellor?

Lucy: I became a mental health counsellor because at a very young age I could understand. I was probably five years old when I became a counsellor in my own family because of what was happening as a child growing up. I came from a big family of 12, I was in the middle. I got to understand last month why I always wanted to do a man's job in my younger teenage years, it was because I lost a brother. I guess I was trying to be the boy that my parents lost and seeing how certain sisters or brothers were treated. In 1981, we had a parenting skills workshop here and there were elders older than me and some younger, some the same age as me. There were 12 of us there, 24 all together and one elder said, "In our homes things are okay, nobody's treated different, everybody's treated the same." But I had to speak up because it was not the same in my home; one was more favoured by the father and one was more favoured by me. One was left out. I said, "How could you say that when this is not happening in my own home?" I had to deal with it myself. I learned by listening and watching and I said to the elder, "I'm really sorry, I don't mean to offend you but right now that's the best way I know how to raise kids. I have to speak up because it's wrong that in my home one is favoured by their dad and one is favoured by me."

Interviewer: Are you ever paid for what you do?

Lucy: For the last 10 years I've been paid. But the 20 years before that, no. I was doing it on my own. And I'll probably do it until I die.

Interviewer: Do you help people without being paid?

Lucy: Yes, I do. On my own time, I do a lot of volunteering with the churches, youth, and women.

Interviewer: Can you tell me more of about what you do on your own time?

Lucy: There are a lot of children in our community that are looking for something and they always need volunteers to help. I have helped with Guides, Brownies and Pathfinders because I believe kids should have something to do. I did that for about 15 years. Also, the Boys and Girls Club; and the women. Last year the women started to have meetings every Wednesday and have a sing-a-long and start saying what's happening in the community and praying about it. We had no minister for a long time because he was charged with sexually assaulting a teenager. The Roman Catholic Church was also really hit by residential school issues. In my region, the Pentecostal Church a couple of years back was the church everybody went into but the regional Pentecostal support person there was charged with fondling little boys. So we had to pick up and start again some place. So this is where I'm starting.

I go to Inuvik once in a while on weekends or holidays and I try to get bunch of people together to talk about women's issues. I volunteer on anything to do with kids. Me and my children, we do team work, trying to help the community to be better. An elder had said, "If you are going to help anybody, help yourself first, your family second and then your community." So if you're offered a job some place else and you're going to help someone, it's better if you help your people first. He emphasized that I have to help myself first, then my family, then the community. He told me I couldn't help anybody if I didn't do it myself.

Interviewer: What are the goals of healing?

Lucy: The goal is to help them understand they have their own resources to address the problems they have and to help them understand that they are not alone, and that it's okay. Counselling is there just to guide them in a proper way; you know the habits, they get stuck on something.

Interviewer: What do they get from counselling?

Lucy: More self-esteem, more confidence, more relieved because they are not alone and that someone cares.

Interviewer: Can you explain to me how you think your language is important; is it part of who you are? Is that important for people to learn today?

Lucy: It's very important. I'm one of the lucky ones that can understand and speak my language. A lot of people don't understand or don't speak it because it was taken from

them when they were young in boarding schools and when they came home they weren't speaking it like they should. I know my oldest daughter at age one to six years spoke Inuvialuktun, she could do anything in Inuvialuktun but when she started school it was gone. I kept my language because my parents were there and I did a lot of talking with my dad, my dad couldn't speak English, only Inuvialuktun. And when I went to boarding school in Aklavik and in Inuvik, from six years old to 14. In my younger years, me and another girl from here had to translate for the people from the East; Cambridge Bay, Spence Bay, Coppermine. When we went to boarding school many of the children didn't know any English. We spoke a little bit different (dialects) but we understood each other. So when they spoke, I did a lot of translating for the other girls that were six to 17 years old. Some had no English. This is why I kept my language. I can't read or write it but I can speak it and understand it.

Interviewer: Can you tell me how people are able to re-learn their language?

Lucy: We have to do it nicely. We do have Inuvialuktun classes here for kids that are going to school and it's got to be 100% supported; not just in the classroom but it's got to be out of the classroom. I asked my youngest, who is 19 years old, if there's something you wish you did or could redo what would it be? My youngest said, "I would like to be able to speak my language."

I thought she didn't want to speak it because she didn't know how but I didn't know that deep down she had wanted to learn. But you see, sometimes as a parent my responsibility is to ask but also as a parent I have to speak up more and find out more. I found out that the teachers make the students feel less important; if they can't say something right or don't understand, they are quickly labelled. If someone says something funny, everybody laughs, but the thing is they tried. Something like that is really, really hard and all my girls went to Inuvialuktun classes from K to grade 7. I should have said something when they were labelled, but as a person I thought it was okay but now I understand it was not. When she said that she wished she could speak her language, I thought it's never too late.

Interviewer: Are you suggesting that we speak with our children and ask them questions because we may get a surprise answer:

Lucy: Yeah, to me I felt hurt, because to me I said "you know if you told me that when you were younger I would have talk to you more Inuvialuktun because there's different ways of learning. Some people learn by reading, some by listening, some by watching. And when I do workshops I always do it by word, and watch for their expressions or for that are able to understand reading, writing I do it because there's different ways of learning. It's just like my daughters were really interested in drum dancing when they were very young, and they are still today. You have to talk to elders and ask them to teach you now. They said, "mom they never tell us anything; they never show us nothing, how to do it." But they have their ways of teaching us. My knowing is by watching, I have to watch, and that's their way of teaching. I said, "They are old people, there way of learning was watching, so you watch." As soon as they start watching the movements and the way they dance, how quickly the elders said "yes, you're doing it right, your doing

good, now you're learning." You know it's a different way, so I said, "tell them how it made you feel."

Interviewer: Do you think that healing can help people in the community?

Lucy: Yes, I can get help from a person who understands and make me understand where to put my trust in. I was there they can too. They just don't want to go through the pain or what ever, or violence they saw as a child 'cause you have to re-invent the wheel, where you have to through the shame that was done to you, while you thought it was you not the other person. I'll give you an example, for years I see kids alone. I always went to the (), till one time there was this little boy was really hurt. He did something bad and his mom scolded him and to me knowing him and he knew I was a mom. I went to him, he said "just leave me alone, I need to cry, just leave me alone, I'm hurt." To me being hurt nobody was there for me as a child. So I quickly try to fix it but this little boy knew what he did wrong and said, "I need to feel my hurt." That was good of him to say that. We all have to go through our hurt, you don't have to be alone, and you have to be with someone that understands.

Interviewer: How can healing help people in the community?

Lucy: Healing would help with all the addictions that's happening. There's a lot of alcohol, drugs, gambling and there's a lot of blaming. If healing happens in the community there would be no more blaming 'cause if we have a number of suicides. They said if we get professionals in here, and if we get a bigger building, if we get better programs. The thing is we got professional people here, we got buildings, we got programs. The thing is they are not addressing the alcohol abuse, the suicides. Alcohol and drugs are big triggers for them to do it 'cause they get brave.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Lucy: Nobody wants to address the real cause. Lot of people are drinking and doing other addictions. I'm going to give you an example. If they're not drinking, if they are not gambling, not doing drugs, there's different ways like going shopping, like food and clothing. Today it comes down to this, this is my own experience, and I had to deal with it. When I was sexually assaulted at different ages as a child. I had to deal with that "why am I being sexually assaulted?" There are other reasons like families are not talking to each other. There's too much of family secrets yet. It's happening. To me, I'll give you another example. When I stopped being hit I thought there was no more violence. But after a while I got to understand violence, verbal abuse, mental abuse, and isolation abuse. The one that I couldn't understand for a long time is the financial 'cause I was working yet where was my money going. I didn't know that I was abuse till 25 years ago. Lots of them don't understand violence doesn't stop when you stop hitting, sometimes it's worst. Too much unresolved family issues from generation to generations which you become angry and I was taught as a young kid, as a young adult when you become angry you become violent but at the age of 27 I understood that being angry means someone

hurt you. Physically hurt you or hurt you with words so you have to deal with it, you know, rather to understand it. They think anger is the action it's a feeling. Anger is the first emotion, underneath is fear, of being insecure of what happened to you as a child. The cycle continues.

Interviewer: Do you like to share your knowledge with others?

Lucy: Yes, I do. I tell them why because they have to get to understand that they have to forgive and forget but not really let go, but understand and to help the next person. I forgive and forget but I never really forget that feeling 'cause if I don't forgive I'll never get over what happened to me. For forgive and if I completely forget I'm not dealing with it.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Lucy: No. I've been asked for number of surveys but never part of a meeting. Example of surveys; one was the service in the community, one was a mental health and additions and violence and be a part of a team panel but I couldn't go last minute cause there was crises in my community. Also I've been asked to be a part of a disability panel – to get better services in the north but due to family issues I couldn't go at the last minute.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Lucy: Making people aware of what's abuse through violence. Making them understand they don't need to be abuse or live in violence. Give them the options of services provided; there's a women shelter here, that's to have women to feel safe, it's a crises program. After the 3rd or 4th time they do ask them to refer them for out of town and they are referred to the next region and they could stay there for 6 weeks or more and from there they could be referred to Yellowknife.

Interviewer: Let me rephrase. How could we prevent violence?

Lucy: Stop them and make them aware they shouldn't do that or they shouldn't be treated that way. They have the right live without fear. Make them understand they are living in violence.

Interviewer: Do you have any ideas about what are the root causes of abuse?

Lucy: It's a learned behaviour from generation to generation, unresolved issues from the hurts of violence.

Interviewer: Is there anything being done in Tuktoyaktuk that helps to prevent abuse?

Lucy: Right now we just finished “Family violence awareness week” from 5th to 11th. This is the 4th year the Territories started but 2nd year in Tuk. Me and the Justice Program worker and that time my oldest daughter was working at the women’s shelter (she was the coordinator) started with bunch of people from different departments, social services and health centre, RCMP and churches started last year. This is our 2nd annual “family violence” awareness week. The theme this year was “Elder Abuse”.

Interviewer: How was that taken?

Lucy: It’s something that is not talked about and the people there that should know what elder abuse was and it was advertised for a week in Territories. The elders didn’t really come out. I don’t know why, I have no idea. The ones that came out weren’t the victims but the victims weren’t there. I guess they felt labelled and didn’t come. That’s the way I felt. I know they wanted to come, yet if I did something and somebody knew and I wouldn’t go to certain places if they are going to say something. The thing is you have to accept what’s happening to you, you have to say, “Yes, it’s happening, now I need help.” But a lot of elders are saying, “yes, it’s happening, just leave it like that.” You know it’s labeling again; it’s good in a way and you have to live the negative so in every part was something that you have to be prepared for cause I really thought that a lot of elders were going to come out.

Interviewer: Could it be because of the language barriers?

Lucy: No, I don’t think so, ‘cause I’ve been in this field for a number of years and people don’t understand, you know the elders quickly call me. I’m one of them, they call and see for this and that and what I’ve been doing also is I was brought up as Inuvialuktun. I know a lot of songs in my dialect but I have to hear them and I could understand and go right into it but I have to listen to someone or hear the music, then I could go in and my kids would say “mom, never knew you can sing Inuvialuktun.” It’s really important because I get the happiness back of who I am. So, I’m teaching my 5 year old granddaughter, she just loves being Inuvialuktun. That’s number one, starting. My 2nd youngest granddaughter I talk to the mother a lot and she’s starting to pick it up again, starting to talk in Inuvialuktun. When you do that at a young age they do pick it up very quick.

Interviewer: Do you think that there are any big gaps in the way abuse is prevented?

Lucy: When I’m trying to do a gathering or workshop that’s 3 days to 5 days or 2 weeks or workshop that is 10 weeks long; once per week, I have the hardest time finding a place where you’ll feel safe, people wouldn’t go in and out; phones wouldn’t be ringing. Something like that. Yes, it’s a need badly. Or if you find one you have to pay for it and we don’t have the money for that.

Interviewer: How do you want that changed, what should be done that isn’t being done?

Lucy: The thing is there should be a place for everyone to go, one or group or family, where they don't have to be disturbed.

Interviewer: What should be changed within the gaps?

Lucy: The gap is there are not a lot of resources in the community. There are over 1000 people, there are myself, 3 social workers, and we have skills in different counselling areas. We have alcohol and drug counsellors and 3 workers at the women's shelter. There are 9 paid people by the department and directly if not indirectly, 'cause those programs are funded by the Department of Health and Social Services. I think a lot of them do not have the training that is required to be a counsellor. In 1997 my supervisor (regional psychiatrist) and I did a workshop on how to counsel, because we felt at that time people didn't have skills, and they are good people, willing to learn. So some people took that workshop for two weeks, it went well. But after three years they left the community. You know, when you train someone they always go someplace else.

The training part is very hard; they could say there are programs but the thing is you have to look at the long term and short-term goals. Every year I'm evaluated and sometimes it's just to work with myself or do programming. I think of what is needed and if I don't meet that within three months, I try refocusing how could I do it better. And if I could do it within a month, I go to the next level. Like how do I let people know about violence? It could be on a piece of paper, I could go on the radio, I could put it on posters and that's educating or I could go address a group.

When I first started my job the violence was so bad here I addressed it to the men. For 7 years I did that. And after the fourth year I tried to address it to the women because some women use violence too. In the last three years I've been going to school just to talk about violence and ways to deal with anger and why violence happens. It's a learned behaviour and I get the kids to talk about their issues and come up with solutions on how to not use violence or let the violence take over them. We've been doing that for three years, me and Probation Services.

We deal with young offenders too. In the past it was all a team-work approach. There's myself, all the social workers, all the family violence workers. But now it's different. In Tuk alone, during the last 10 months there were five suicides, of those, four were youth. And we just had another one. So something like that, it's really, really hard if the youth don't get help to talk about their feelings. One of these youth was my nephew who was 16 and I had to go get help for myself, many times, many times, to deal with his death because I had anger and those feelings are based in fear, "It could have been one of my kids. " I didn't know that and it's something that people can't understand. The third time I went, my fears were "It could have been me too." Those fears are there. They are real. But for people to understand these feelings they have to get help. They have to get good help from people who say that it's alright to have those feelings. It's okay to feel your pain, your emotions.

Interviewer: You had mentioned that you have to have “good help”. Can you explain to me a little bit more of what you mean by that?

Lucy: If I'm dealing with some issues okay and I don't really know where I'm coming from, I don't want somebody to say “poor you, it's all their fault you know.” I want somebody to say “It's yours now. What are you going to do about it? It's yours, nobody else.” It puts the anger at me, instead of me blaming everybody else. What can I do? I could stop blaming.

Interviewer: Would you be interested in sharing information about abuse prevention with other partners in the Nuluaq Project?

Lucy: Yes.

Interviewer: Is it okay if we put your name as a healer on our website and in our newsletter, so that people can know what services you offer?

Lucy: It's okay if you refer to me as a Mental Health Counsellor.

Interviewer: Would you like to learn how to use the website to find out about what people are doing in other Inuit communities?

Lucy: Yes, that's what I really need is resources, really bad.

Interviewer: Is there anything that should be done for you and other healers or counsellors to make it easier for you to help others?

Lucy: The resources should be there at the regional level. We need resources, anything to do with healing. I'll give an example, in 1991 there was a youth in our community I know very well who grew up with one of my daughters. She had a skidoo accident, there was drinking involved. There were three of them and only she got hurt. She had a head injury and for a while they thought she wouldn't live but she did and she recovered. After, she was able to walk and talk and look after herself. These stories should be shared.

I'm from Tuk and we have a region and the region is Inuvik. They look after 13 communities and Tuk is one of them and we also have land claims. The thing is, Tuk is the only community that has a mental health worker and I think it all goes back to me saying we needed one. Regions are duplicating services and they are not working together and with the suicide recently and an elder passing away yesterday, it's really, really hard when you're the one person to try to give support and be there for the family or families directly. I spoke to the regional leader today at lunchtime saying, “Where's the help that I should be getting. You have people in the field, when there's a community crisis, isn't that their job.” She said “Yes.” Well it's time for them to learn what is needed but we don't have the resources to get people that are trained. And I have to be more demanding, I guess to help my people.

Interviewer: Is there any other things you often think about?

Lucy: The thing is, I did work on myself. I'm working on my family but it's not easy, but it's growing. And when I say "role models" I think I'm a real role model. The thing is, it's out of line saying people have to help themselves. In my position I cannot say "Come and see me because you have this problem". I cannot do that. But an elder could say, "You have this problem you should go talk to so and so."

Interviewer: Do you have any questions?

Lucy: I'd like to know if other communities are going through what our community is going through. One thing you should ask is, "How is the court system? Are there more court hearings today then five years ago or 10 years ago?" That's one thing you should ask because five years ago we had court sittings, once a month for one day. Three years ago court sittings were two days, once per month. Today court sittings are every week now. There are a lot of women and youth and young females reporting sexual assault.

Interviewer: Thank you for your time.

Lucy: Thank you.

INTERVIEW WITH: Teresa Hughes
CONDUCTED BY: Leesie Naqitarvik

Teresa Hughes	
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GENERAL DESCRIPTION: Teresa coordinates and facilitates the Inuit Women's Healing Circle at the Tungasuvvingat Inuit in Ottawa. The Healing Circle is held every Monday from 5 p.m. to 8:30 p.m. Teresa also provides support, counselling and referral to Inuit living in Ottawa.	

Interviewer: How would you describe what it is you do in your community to help people?

Teresa: Tungasuvvingat Inuit (Inuit Drop-In Centre) holds an Inuit Women's Healing Circle and I help by coordinating and facilitating the Circle. In the beginning, we eat together, either frozen or cooked country food. I let them decide which they prefer to eat and if they want to cook it or eat it as frozen. The meal makes us feel better and after socializing for one hour, we gather in a circle. Before the talking starts one of the individuals may read encouraging words from a book. Everyone is given the opportunity to speak and to talk about why she is struggling or experiencing with a hardship in life.

I also read the Talking Circle guidelines at every meeting. These guidelines are: "Each person you belong here, just because you are here and for no other reason. Each person what is true for you will be determined from what is within you, by what you directly feel and by what you find makes sense within you. The way in which you live inside yourself is important. Our stories are all important."

Our first purpose is to make contact with each other and support one another and we will try to be as honest as possible in expressing who we really are and what we really feel. We will attempt to express as much as we can and that is where I help by trying to explore the feelings and where the anger is coming from. There is a lot of mis-directed anger too sometimes, so I try and bring them back to the source of their problem. We will listen to the person inside of us and we will take ownership of our own feelings. We will respect and listen to one another. Everything discussed in the circle is real and we do not pretend that isn't real. Any decisions that are made within the circle means everyone is taking part in it somehow. Anything shared within the circle is private and to be respected and not treated as gossip. For myself, I am responsible for protecting each member's place within the circle and I will ensure that everyone in the circle is provided with the opportunity to speak and will ensure that they are heard.

Our meeting is called Healing. Every Monday, from 5:30 to 8:30, Inuit women are given a chance to attend this healing session. Sometimes there are three people attending, sometimes there are 9 people but the average is 5 women who attend the Inuit Women's Healing Circle. We mainly speak in Inuktitut, but when there are non-Inuktitut speakers, we try to speak in English although it is up to the individual. She will speak in Inuktitut regardless if one is not able to speak in Inuktitut. I have been coordinating the meetings now for one year.

Interviewer: Are you a 'healer'?

Teresa: No. I help people. We can only heal ourselves; no one can heal us but us. I help the people who are in the healing sessions. A human being cannot heal us, we can only heal ourselves through our experiences. But we can be helped by having more resources available.

Interviewer: How would you describe healing in the Inuit way?

Teresa: I'm not certain about healing in the Inuit way, but I see it as healing in the human way. I am not too certain how it was before. Some parts of the Inuit way have no use to us now, but some parts are very effective. I have learned the healing approaches I use in these times that we live in now.

Interviewer: What kind of healing approach do you use?

Teresa: When I first start talking to an individual, I guess I try and gain some trust with them. To be trusted is the best way and to be able to listen and be open to that person's feelings. This is my first priority: trust. I will not be surprised about the individual's past life because it cannot be helped that their childhood was hard because they did not have control over it. For example, sexual abuse is everywhere in the North, especially child sexual abuse. The child who is sexually abused can start to have sexual activity at a very young age because of the abuse they experienced. They go through guilt, shame and embarrassment. They carry this heavy baggage.

The people that I am talking with, I want them to be able to trust me. If they trust they can speak freely about their feelings and the baggage they carry. I try to encourage them, to be open with them, to understand them and try to find solutions to help them with their feelings.

Interviewer: Who uses this type of healing?

Teresa: Anyone. I've recently started doing this type of work (healing) myself.

Interviewer: How do people know about you and what you do?

Teresa: Through e-mail, the Tungasuvvingat Inuit Newsletter and by faxing our

information to the public to inform them about the Inuit Women's Healing Circle meeting.

Interviewer: Are you ever paid for what you do?

Teresa: I do get paid because it is part of my job.

Interviewer: Do you help people without being paid?

Teresa: I help my friends when they need to talk on a personal level, for that I don't get paid.

Interviewer: What are the goals of healing? What do people get from it?

Teresa: The goals of healing are to get better in the end and to cope with things and to recondition yourself from your old ways. What they get from that is they get a sense of release, they are able to let go of their guilt, shame and they don't have to carry all that heavy stuff inside them. When you let go of that, you are more willing to go ahead and look forward to the future. It is a life long process. You cannot get better in an instant.

Interviewer: What kinds of Inuit traditional knowledge are important for people today to learn?

Teresa: Everything. I think that is the number one reason for confusion in our life today. There are new ways and old ways and the old ways are kind of, in my experience, not too spoken of, and that's what the youth are struggling with today; not knowing who they are, not knowing where they come from because it was never talked about by their parents or their elders, especially when it comes to the history of the Inuit beliefs before Christianity. Those kinds of beliefs I think are very important for the younger generation to know, so they know who they are and where they come from and that it doesn't become a barrier to their future.

Interviewer: Do you know how we can learn the Inuit traditions?

Teresa: By approaching our elders, by asking them questions. I enjoy reading the interviews with the elders written by the Arctic College students.

Interviewer: You must also think of ways to learn more about our Inuit traditions. How else do you think we can expand our knowledge, other than going to adults or elders?

Teresa: The Inuit traditional knowledge that we know or have heard about should be taught in schools because this will help us Inuit. This would be very helpful for us. We have to inform our people of our knowledge. For example: Where did we come from? What were the hardships they experienced back then? What was helpful for them? When did Christianity start playing a role in our lives? All these issues have to be spoken of and

need to be visible and Inuit must be taught their knowledge. If we are taught our traditions it will be beneficial for all of us.

Interviewer: Do you think that healing can help people in the community?

Teresa: Yes, very much so. It could be group healing or individual healing. It is too hard on an individual emotionally and mentally to keep problems all to yourself. You have to express your feelings by talking to someone you trust about your problems.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Teresa: In my opinion, or what I think, is that some Inuit are struggling with their identity, who they are and where they come from and that is a major problem. Difference in lifestyle between the adults and the youth, experiencing major changes in life or sudden changes are other factors. The older generation used to live one way and today's younger generation is living a different lifestyle. That sudden change in life has had a tremendously negative impact. For example, the older people's children are having to go to work and go into the education system. There are many reasons, but that sudden change has an impact on all of us, this is what I think. The older generation and the younger generation are not understanding each other, the communication connection between them has been severed.

Interviewer: Are there any other reasons why we are experiencing social problems today in our communities?

Teresa: Maybe because some people would not say anything about their true feelings back then and today the alcohol and drugs are available. And no one was saying anything about the abuse, especially the women who were being mistreated. The women went through a lot of hardship and looking at it as part of the Inuit tradition, women were considered as if they were nothing. They were being physically tied up and it was okay to physically abuse them. The women would keep their feelings a secret and they would never say what they felt to anyone, they never really told their true feelings. Today, these feelings are now visible, the anger is now being felt, where the anger comes from is now known; it is a very long, long process. Today, some of the feelings are visible and the anger is here, for some of them they sometimes turn to drug abuse and alcohol abuse. Children are also affected, especially when their parents are abusing alcohol. Growing up in a family that abuses alcohol has an impact on the children's life and their upbringing is affected.

Interviewer: Do you like to share your knowledge with others?

Teresa: Yes.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Teresa: No, but I did attend the Suicide Prevention Workshop in Iqaluit this past May.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Teresa: Yes, I think it's all about education and awareness. It has to be taught from a young age I think and what happens when somebody is going through abuse and why are they going through the abuse, the cycle of abuse, understanding all that. Education is the number one thing.

Interviewer: Who do think should be educating the people to prevent abuse or violence?

Teresa: I think the Community Health Representatives should be educating the people in the community. They could have meetings where everyone is requested to attend and they could visit the schools to talk to children about abuse prevention and the children could also talk with them. To inform people will help everyone. For us to understand is very helpful.

Interviewer: Do you have any ideas about what are the root causes of abuse?

Teresa: It is all about your upbringing. If a child was abused at a very early age, sexually or physically, then that is all they know and they will continue to abuse. And it is up to the community to stop that abuse with education and awareness. The root cause comes from shame, guilt and what you've learned from a young age.

Interviewer: What kinds of things are being done in your community that can help to prevent abuse?

Teresa: We have the Inuit Aboriginal Head Start Program; that is a pre-school for very young kids but they also do education and awareness with parents and send out information on abuse prevention, the same with the Family Resource Centre. Then we have addictions workers that run a treatment program for trauma and addictions, some that are outpatients, which means the people in the community go for day treatment on a daily basis. Then there is a residential treatment program where people stay at a residence for 52 days, this is where I help also on Friday evenings. I do life-skills workshops which touch on anger management, assertiveness, coping with stress, trying to learn new skills. Like I said, education and awareness are the big thing. And we also have counsellors here; myself and Meeka; we're more like crisis intervention. We assist people in court, assist people with CAS (Children's Aid Society) matters and education and awareness and we will continue to do that. We help with budgeting, coping with day to day routines. We do some counselling in which people will come in on a scheduled basis then, if they are ready to go on to do heavier stuff, we refer them to other agencies or within our own agency, like the Trauma and Recovery Treatment Program.

Interviewer: Do you think that there are any big gaps in the way abuse is

prevented?

Teresa: I'll go back to education and awareness again. There is not enough of that in the communities. And I think it is not just for the young people but the whole community, even the elders and adults. There should be some kind of program for adult survivors or elder survivors, survivors of abuse and that kind of stuff. Then from there it could probably get better when people are ready to tell their story.

Interviewer: Are there any other gaps you notice?

Teresa: Maybe for us Inuit who help people through healing. We have to be better educated, taught by Inuit healers and taught the Inuit traditions. Like I said earlier, I'm not certain about the healing in the Inuit way but I see it as a human-being healing way. I am not too certain how it was before. I only know about the overall human way of healing. Maybe these ways are almost the same because we are all human beings with feelings. I find it easier to talk to adults when they are available.

Interviewer: Would you be interested in sharing information about abuse prevention with others in our Nuluaq Project?

Teresa: Yes.

Interviewer: Is it okay if we put your name as a healer on our website and in our newsletter, so that people can know what services you offer?

Teresa: Yes, it's okay with me.

Interviewer: Is there anything that should be done for you and other healers to make it easier for you to help others?

Teresa: People telling their stories is a big thing for me and where they are coming from, what's happening in their lives, what are the feelings that they go through, how were they able to deal with the hardship, how did they find solutions to better themselves? For people to tell their stories, it has a tremendous impact because I learn from them. Their feelings are a fact of life. I learn a lot from their stories. To actually be told by Inuit themselves, the survivors of abuse. I would like to be informed if there is going to be a meeting with healers or elders because I want to attend the meeting so I can learn more from them.

Interviewer: Is there anything else you want to mention?

Teresa: The healing of people has to start in the communities because there are so many people who are struggling in life. We have the highest rates of social problems, the highest rates of sexual abuse, highest rates of drug and alcohol use. We have the highest rates of all the social problems, which is why it is very important to have help available. It is evident that people need some healing. I see so many people struggling in their life

here at work. Through education and awareness and informing people about what help is available we can go a long way to preventing abuse.

There are some individuals who have no one to talk to about their problems. Some have a hard time expressing what had happened to them in their life, hardship continues, they hang on to their problems, shame, guilt...In reality, their baggage grows. At times they continue to abuse because of the unresolved problems they have. It just piles up, especially when there is alcohol abuse, which means that their problems still play a role in their life. You can even see it from their body language the pain they carry will continue to have a negative impact. We have to find solutions to help them, by means of healing.

Interviewer: Do you have anything to say to community members in regards to the Inuit Healing Circle?

Teresa: It's an environment where a lot of trust needs to happen. A lot of trust and understanding and a lot of acknowledgment of the feelings. Because a lot of people don't know how to trust, they've been hurt so many times in their life, or they've been betrayed so many times in their life, that they just don't know how to trust people, so it is a big deal for some people to actually come in the door and talk about their feelings. To break that trust is very, very damaging. So if healing circles are going to happen it means that everything has to stay within the circle to maintain that trust and confidentiality.

Interviewer: Thank you so much for being available and speaking to us. What you have told us will help people.

Teresa: I look forward to hearing all about the interviews too, especially with the healers and elders.

INTERVIEW WITH: Hilda Lyall
CONDUCTED BY: Ellen Hamilton

Hilda Lyall	
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General Description: Hilda is active in her community as a counsellor with an expertise in Inuktitut language and Labrador Inuit culture. She has founded a women's group, Annaukatigengit , in order to assist women with social problems and to preserve the culture and language. Hilda supports many people as a counsellor, healer and elder.	

Interviewer: How would you describe yourself and the work you do in the community?

Hilda: I am a counsellor, a healer and an elder. I have seen enough and have been told enough to do something to help solve the social problems.

Interviewer: Would you identify yourself as a healer?

Hilda: Yes. I think I am a healer. I believe healing is the best way.

Interviewer: How would you describe healing in the Inuit way?

Hilda: There is a difference between the Inuit way and the white way. There are cultural differences. When you have been born into a certain time and have a certain language, you understand things that only others who know the culture can. The Inuit way to help people is by listening and asking questions so that people can talk about things that are very deep down inside. The way you speak in the Inuit way is only something you can know if you have lived the life and know the culture from within.

Interviewer: What kind of healing approach do you use?

Hilda: As a counsellor I try to help people to recognize their problems and then to deal with what causes them to behave in a bad way. The Annaukatigengit Inuit Women's Group has just been started so we women can work with people in the community. We want to help women who are having social problems or with finding a home, employment, counselling and a better life. I have many ways of working with people. I

also work with people in the prisons, I talk with them and get them to talk about why they do what they do and how they can change and live a better way.

Interviewer: Who are the people who you help with healing?

Hilda: Every kind of person has problems. I am a counsellor with people who come to me, they know about me. In the past I have also worked with inmates. I have also worked in adult education with the college and I taught culture, language and anger management. I have been involved with friendship centres and was a Board member of the Labrador Inuit Association. I also run my own interpreter/translator business. So there are many ways in which I can help people. I am retired now but I work with the women and my own family and people from the community.

Interviewer: Are you ever paid for what you do?

Hilda: When I was working, yes I was paid. Now I am retired and I help people on my own time. Although I still run my own interpreting/translating business.

Interviewer: Do you help people without being paid?

Hilda: Oh yes. I don't turn anybody away who wants to talk about their life problems. I do a lot of volunteer work now and I did in the past too.

Interviewer: What would you say are the goals of healing?

Hilda: I think people want help to sort things out. And they are hoping to solve their problems and change their life so they won't do the bad things that they don't want to do.

Interviewer: Do you think that culture and Inuit traditional knowledge is important for people to learn?

Hilda: Very much so. Nowadays, the young people are growing up not knowing where they come from and the strong values of the elders. If they don't know their culture, they will not have the roots that keep you strong. So many families are living with too much violence and too much drinking and drugs, children are seeing things they should not ever have to see. This was not the traditional way for children to be raised.

Interviewer: Do you think that healing can help people in the community?

Hilda: I think so. I think that the Inuit way is the best way for Inuit. They can understand things better when it comes from someone who knows what they know.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Hilda: I think that drinking and drugs are almost always involved. A lot of things that happen, social problems, become enormous when there is drinking. Kids are left alone when they aren't old enough and they are open to violence. There are not enough risk prevention programs. Kids see fighting, there's too much fighting. They see too much that they shouldn't see on television. There's a lot of violence and pornography. There are also not enough jobs and when people are unemployed, problems start.

Interviewer: Do you like to share your knowledge with others?

Hilda: Very much so. I've always like to help out and I feel that's more important now that there are so few of us older generation. I think I've got to pass on what I know before the knowledge is lost.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Hilda: I've always been involved in the issues of the community but I've never been part of any report or anything on healing. I would like to get together with the other people who do healing and counselling. That would be a very good idea. It would give me some ideas for what I can do and try out here in my community.

Interviewer: Do you have any ideas about the best way to prevent abuse?

Hilda: You have to talk to people on a one to one basis, listen and help them to figure out why they would behave in a criminal way.

Interviewer: Are you aware of any other projects going on that help to prevent abuse?

Hilda: Labrador Legal Services has many different programs, including an evening group. Libra House is a women's shelter. Labrador Friendship Centre.

Interviewer: Do you think that there are any big gaps in the way we prevent abuse in Inuit communities?

Hilda: There aren't enough resources to teach our traditional ways and to keep our language. There aren't enough programs to help people with alcohol problems. There are many things that young people need to prevent risk. There are no means to bring elders together with young people. There are no after-care programs for when people leave the prisons, they are often let out too early when nothing has been done to help them. They (offenders) need after-care and a half-way house.

We should be targeting the young offenders and the youth who are in trouble. We should support children who are have problems at home and are being neglected. A lot gets swept under the rug.

There needs to be more programming in the communities, especially for young people. There is a lack of Inuit counsellors and staff.

Interviewer: Would you be interested in sharing information about abuse prevention with others in our Nuluaq Project?

Hilda: Yes. I'm always happy to answer questions and I can also travel to meetings anytime. I would like to be part of your committee if you start up one because I think it's important for the older Inuit to get together and help each other so that we can help our people. Our Inuit ways are going to die out if we don't do something about it.

Interviewer: Is it okay if we put your name as a healer on our website and in our newsletter, so that people can know what services you offer?

Hilda: Yes, you can do that. I'm a healer and an elder and I'm also a counsellor and a business woman.

Interviewer: Would you like to learn how to use the website to find out about what people are doing in other Inuit communities?

Hilda: That would be good. I have a computer but I might need to be shown how to use the website.

Interviewer: Is there anything that should be done for you and other healers (or elders) to make it easier for you to help others?

Hilda: I think it would help if we had a place for healers to work together and learn from each other. I think that there should be more organized ways to bring together the elders with the young people who are starting to get into trouble. And we need to pass on the knowledge. It's terrible what people do today, forgetting the kids and the kids see lots of violence and lots of things that they should never have. We've got to stop the problems or at least help the families out who are struggling with these problems. The kids need to know this isn't the way.

It would be good if the elders can get together and find out some ways of helping. Sometimes we want to help but don't know how to start.

Interviewer: Thank you Hilda for all the work you do for your people and your community.

Hilda: I will be happy to help out anytime.

INTERVIEW WITH: Pitsulaala Lyta
CONDUCTED BY: Leesie Naqitarvik

Pitsulaala Lyta	
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GENERAL DESCRIPTION: Pitsulaala is an Outreach Worker for the Montreal Friendship Centre. She assists the homeless in Montreal, finding them support services, country food, escorting them to the hospital, advocating on their behalf, translating, counselling and referrals. Her work includes street patrol and helping those Inuit who live on the street. She works with a native centre and organizes Inuit gatherings as well.	

Interviewer: How would you describe what it is you do in your community to help people?

Pitsulaala: Here in Montreal I help the Inuit who are living on the street by providing them with support services. For example, I escort them to the hospital for their medical needs; any support they may need including advocacy, translation and finding them counselling services, active listening. Basically, support services to make sure that they are doing okay. We regularly go on the streets doing street patrol and help the Inuit with their needs. I see 10 to 15 Inuit on a daily basis. There are a lot of Inuit here from Nunatsiak and Nunavik.

Interviewer: Are you a 'healer'?

Pitsulaala: No, I am not a healer but I do help Inuit. I describe myself as a helper, more of a helper by trying to get people to have a better life. I try to make sure that they are doing okay and to make sure that nothing has happened to them. For example, I take them to hospital for their medical needs or make sure they are not freezing. I give them blankets because they are living on the street. So I'm more of a helper.

Interviewer: How would you describe healing in the Inuit way?

Pitsulaala: I help them to find some Inuit food; they crave for that. They are always asking for country food or they want to know where to get it and they desire to speak their own language which is Inuktitut, or just talking familiar with Inuit, speaking their own language because some people do not understand their language. They experience language barriers here. They lack English or French. It's good to have Inuit street

workers especially for the Inuit. The Inuit way of healing? I would say it is the way we keep our traditions and the country food. The Inuit traditions are the gatherings and just listening and talking in Inuktitut.

Interviewer: What kind of healing approach do you have?

Pitsulaala: My approach is harm reduction. We basically find out if they are doing okay, more of educating them, you know this way is a lot safer. I try to find out if they are in fact doing okay, if they're getting sick or if they look sick or if they're different. I ask them questions to see if they are okay.

Interviewer: These Inuit are homeless. How do you think we can help them? What is it that we have to do?

Pitsulaala: You know what I want to see the most is to get a wet shelter. These shelters are used by many people who are abusing alcohol or drugs. Most of the shelters they have zero tolerance and a lot of the Inuit face discrimination just because of their situation, being homeless. Most of them don't know their rights but some do but they don't use them. They are not aware of them. So we really need a wet shelter or some type of funding available for them even for first month's rent. There's one guy I'm working with, trying to get him off the street. The churches can help for the first month's rent but they want the money back as soon as he gets the place so it's all about housing, shelter and tolerance. Like in Ottawa, I heard there is a wet shelter and we need that kind of approach over here for the Inuit people.

Interviewer: I really do not know what a wet shelter is. Can you please elaborate more on what is?

Pitsulaala: There are homeless shelters where people can go and stay but they don't allow drinking or drug use. A wet shelter is for people with alcoholism because it is dangerous for an individual to quit drinking on the spot especially if they are severely addicted to alcohol. The wet shelter will provide an addict a couple of beers just to wean them off slowly and hopefully start a healing process. That's where it starts, being warm and having something to eat.

Also what we need are staff who have the ability to communicate with them. We need Inuit helpers like myself. I have some social work background. I'm doing a certificate in social work and I have to be able to communicate to the Inuit in Inuktitut. And I wish we could have a continual source of country food, for someone to be able to send us some country food so I could go out there and give it to them once every couple of weeks, or whenever. We really need that.

Interviewer: Who uses this type of healing?

Pitsulaala: The Inuit in Montreal but also other aboriginal people.

Interviewer: How do people know about you and what you do?

Pitsulaala: People know about me because I go on the streets and also I have lived here over two years now. Slowly I started doing street work, the street patrol and I tell the people this is what I can do and by word of mouth they know me. So they know me as the Outreach Worker and they know me by word of mouth and by me going out and telling them what services I can offer. I'm on the streets five days a week from 10:30 a.m. until 6:00 p.m. I have somebody else working with me, another Inuk as my partner now. She started a couple of weeks ago. You cannot go on your own on the streets because a lot of things can happen, sometimes there's violence and I wouldn't be able to do as much if I were alone.

Interviewer: Are you ever paid for what you do?

Pitsulaala: Yes, through work. It's a salary.

Interviewer: Do you help people without being paid?

Pitsulaala: Because I live in Montreal, I go downtown on a regular basis so people automatically know me and I still help but I tell them that I'm not working right now so I cannot go and do errands for them or whatever, but I still keep an eye open for them.

Interviewer: What are the goals of healing? What do people get from it?

Pitsulaala: Basically the goals are to have a healthy lifestyle and just to be there to support them where they are in their life right now. For those that want to get out of that lifestyle we offer referrals to treatment centres or apartment search. Depending on the individual, some people are not ready to just get off the streets so we just basically go out there and listen and offer our support, do harm reduction and help the ones that want to get out of it. We're here also to direct them in the right place and people are very receptive, some of them know what needs to be done, some of them don't. You know it's like they don't know the resources, so once they find out there are resources and stuff like that, things get a little easier. But for the ones that are still out there we just offer our services, we go to them because they can't come to us.

What people get from healing is they get more awareness and more information. Some of them don't know they can be assisted with welfare, so we let them know if they are eligible for welfare and that there are places down here where they can get ID cards and other resources. We educate them by telling them what services there are and what they can do to reduce the harm. I let them know what their rights are and what they can do, how I can help them and they learn from that.

Interviewer: Can you elaborate more on what harm reduction is? I've never heard of it before.

Pitsulaala: I go on the streets and I make sure that if people are using drugs that they are

okay, or let's say there are some women that are in the sex trade, I provide free condoms and referrals, crisis phone numbers and for injection drug users we do referrals where they can get clean needles. Harm reduction is reducing the harm of HIV, HEP-C or AIDS through needle sharing and unsafe sex. Another harm reduction is like letting them know there are shelters and giving them education and letting them know that we are not here to judge them, but we're here to let them know that what ever you need, if we can offer it, we will share it.

Interviewer: What kinds of Inuit traditional knowledge are important for people today to learn?

Pitsulaala: For me, it's being with other Inuit, you know just being around each other, socializing and being happy together, no matter what. Also eating our food together and knowing that you can always have a place to go. There is a Native Centre, anybody can just come in here and they know that they'll get services. For Inuit traditional knowledge I'd say keeping the Inuktitut language going and constantly talking in Inuktitut, eating Inuit food, having Inuit gatherings at least once a month. This is what we do here. Inuit here know that we have gatherings so they come here for that.

Interviewer: Do you think that healing can help people in the community?

Pitsulaala: It can help a lot, especially with the people on the street who have a lot of issues to deal with. You know they're not on the street just because one day they decided to be on the street. It's not like that. A lot of things have happened in their life. One of the things that can help is going into a treatment centre and going back into your past and resolving issues from your past and to have support. This is good as long as they have good support and they know that they are cared for by us, that there are people out there looking out for them and they know they can get help. Here it is very important just having them know that there is support and that they are not alone, even though they may feel they are alone.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Pitsulaala: Yes, a lot of discrimination. First of all they are homeless, second of all they may have alcohol or drug addictions, third of all, some of them have mental problems. There are a lot of social problems because they'll be discriminated against for the pure fact that they don't speak proper English or French and people just look at them, because they're homeless, like they are not people anymore. That is how they are thought of; no one wants to help them. This is my biggest, biggest problem with society right now. These people are people too. They are part of society and society looks down on them just because they're at a different level. No one cares for them or helps them. For this reason I feel so helpless and I wish to protect them or be on their side when they are being looked down upon. These people need help.

They need the most help and nobody wants to help and it makes me very angry; angry at

the governments where the money is. Inuit on the street in Montreal are not helped just because they are from up North. They are left out. We've been asking for a tent for three guys who sleep outside, it is cold outside, it is winter now. We've been asking for a tent because their tent got stolen, the tent that we gave them, me and my partner. Now we're looking for another tent and it is like asking for a million dollars for a lousy tent. No one wants to help them, I'm very passionate about this, it is crazy. There are so many social problems, people just look down on them, they think of them as if they are nobody, useless or bad people just because they are homeless and in that situation right now. But what put them in that situation? What put them there? We have to look for those factors too. How can we help them slowly reintegrate back into society, when we're looking down on them? It doesn't work like that. That is why there are so many problems today.

Interviewer: How else do you think the people can help them, what could we do?

Pitsulaala: We could have more street workers, outreach workers. We could have a shelter of our own for Inuit. We could operate it on our own or at least have a place for these people to come to, where they are going to feel comfortable. If they go in another shelter here, chances are they are going to face discrimination because they don't speak the language or they will be hurt. Inuit are treated very badly here. First of all because they are Inuit and they don't understand and also other cultures don't understand our culture so everything just piles up. I really want to see a shelter in Montreal for Inuit. So they can have at least the basic needs, a warm bed to sleep in, food and water, just those basic needs that are missing.

Interviewer: Do you like to share your knowledge with others?

Pitsulaala: Yes, I do. I want the word to be out there. If I can train somebody to do what I do, I'll be happy to do it. I'm more than willing even to have volunteers come with me. I want that to be known. I want the North to know that there are people down here who get stuck in these gaps and what the reality is. When we first come here it looks like all fun and games and every thing is going to be taken care of because there are all kinds of resources. I just want people to know that it is not like that for some people. For the unlucky ones, the unfortunate ones, it is not like that.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Pitsulaala: I've been to a few conferences and meetings. I went to Kuujjuaq this September with the Quebec Health Board to speak on what the Inuit are facing in the south. They (the Health Board) were trying to develop a policy paper. I was asked to be one of the reviewers.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Pitsulaala: Education. We need to go back to the family members or go to that person and practice harm reduction like I said. And if they're willing to go for treatment, support them as much as you can and offer all the referral support because the healing begins from that. Once we go, we start taking care of our emotions and what happened in our past and to prevent abuse is just going out there and letting people know that there is help available. You don't always have to stay in this hole. There is help available and that 911 is only a phone call away if any danger comes. And they don't necessarily have to wait for us to call 911.

We report on what we see and then we can go back to it. A couple of times this summer a couple of women were being beaten up at the park and we kept going after the boyfriends to talk with them to stop doing that so finally we got fed up and said okay, we're going to bring the cops here. They were arrested and then if they continued then these two cops that I work with in Montreal, they're really good, they do street patrol so they are against violence. They told them, "You know what? We know who you are," and they give them a good talking to. So prevent abuse by being visible, letting the hurt ones know they're not alone.

Interviewer: Do you have any ideas about what the root causes of abuse?

Pitsulaala: A lot of the root causes have to do with family violence and growing up in an atmosphere where there is violence, alcoholism. People just want to be needed, want to belong. Some, they just put up with the abuse so that they can belong. A lot of homeless here, they always stick together and there is always violence, but they stick together because, basically there is no one else, There are other places to go but they are going to be discriminated there.

Interviewer: Can you elaborate more on family violence?

Pitsulaala: Some of the people that I talk to share their experiences. Maybe more than half of the women I talk, maybe 70 per cent of them, have reported to me that they were sexually abused as children, that they were molested in one way or another by family members or strangers and that they grew up in an alcoholic environment, grew up watching abuse and they learned from that. Without getting treatment or therapy, they think there is no other way.

Interviewer: What kinds of things are being done in your community to help prevent abuse?

Pitsulaala: We have regular street patrol, giving them information and telling them that they don't have to put up with this, letting them know that there are shelters available, resources. If they don't want that help then we just go down to see if they need anything, if they are sleeping we just tap them a little bit to make sure they are alive, it is really tough out there.

Interviewer: Do you get scared?

Pitsulaala: No, because I've been in and out of trouble all my life. I just sobered up three or four years ago, changed my life around and now I know the scene. When you know it, it is a lot easier than if you just came out from university. But I know most of the people and if I treat them with respect, they'll respect me back. For sure there's going to be one or two that are rowdy, but that doesn't keep me from going out there.

Interviewer: Do you think that there are any big gaps in the way abuse is prevented?

Pitsulaala: Like I said, Inuit street workers and more Inuit gatherings, education, harm reduction and country food here or at another place. What should be done that isn't being done is that we need our own Inuit centre close to downtown where they are going to feel comfortable and where there are Inuit staff. This will be most benefit and will allow us to have good communication with the North, so that there are partnerships built and so that we don't always have to run out and find what we need. I have a hard time getting Inuit country food. I need a good contact for these Inuit. We grew up on the land just like the people who are still living in the North and just because we're down here, doesn't mean that we don't have the right to eat our country food. There are so many doors that are closed. We need a homeless shelter here, specifically for Inuit. Some don't have the trust to go to the other shelters because of the discrimination. They need to know that they are welcome and that there is country food and people who speak Inuktitut who have helped them on their healing journey. We need a shelter, I'd be happy to run an Inuit shelter. Mind you, I need more education but I see myself doing that though because there is no funding we can't open one.

Interviewer: Would you be interested in sharing information about abuse prevention with others in our Nuluaq Project?

Pitsulaala: Sure, no problem.

Interviewer: Is it okay if we put your name as a healer on our website and in our newsletter, so that people can know what services you offer?

Pitsulaala: I'd prefer outreach worker.

Interviewer: Is there anything that should be done for you to make it easier for you to help others?

Pitsulaala: I think it would be important if I could be a part of the training or workshops that go on up North as well as down here. If I could get funding for specific training in outreach work, sexual abuse, family violence, healing . . . I would love to be a part of that type of training and I would want to be informed. I want to let people know this is what we're doing, this is what we have down South, but we need your help, there are people dying in the streets every year.

Interviewer: Thank you so much for you availability.

Pitsulaala: Thank you also and have a good day.

**INTERVIEW WITH: Alashuak Kenuajuaq
CONDUCTED BY: Leesie Naqitarvik**

Alashuak Kenuajuaq	
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GENERAL DESCRIPTION: Alashuak Kenuajuaq is a community social worker in Puvirnituk. She helps anyone who is in need of support and assistance. Alashuak and her colleague are initiating healing circles in their community.	

Interviewer: How would you describe what it is you do in your community to help people?

Alashuak: First of all I believe that healing has to occur. I'm starting to help people in the community by means of healing. I am working with a female colleague. We are starting up healing sessions in the community.

Interviewer: Can you explain more of what you are doing to help people through healing in Puvirnituk?

Alashuak: I've gone through a healing journey myself. I would like to explain this to you further. The healing journey is a very beneficial process and experience. I started working as the community social worker because I've gone through this process. I decided to take social worker training because I wanted to make a difference within myself and to help people along the way. Here in our community, healing circles don't last long; they are started up but it also ends quickly, dissolves. But looking at our community and our people, the healing has to occur because of the despair I see. Even though when we know it will help or make a difference, we just don't know what to do at times, like finding resources or how to start up a circle. We need healing circles here because it helps. For myself, I'm still in the healing process. I learn as I go on at the same time and experience healing and facilitate the circle. Healing is beneficial for life as it evolves.

Interviewer: Are you a 'healer'?

Alashuak: I cannot really answer this question, but I'll try. I can only use myself as an example. I am currently working as the community social worker and I conduct healing sessions to help the people in need. I've felt this or understand this need for healing. I have the desire to help people who are experiencing a hardship in life. Today and tomorrow and the future I would like to help people because of how I feel and from my understanding. I was given the gift and ability to help people. I want to help them. I'm

not a healer per say, but I help people because of my ability and my knowledge and my desire to assist anyone.

Interviewer: How would you describe healing in the Inuit way?

Alashuak: I've heard that our ancestors had their own way of conducting healing sessions, but I really don't know how it used to be. I've always wondered, but I don't know these traditional healing ways. I wanted to understand the traditional approaches or the process of conducting the healing sessions because I learned the modern mainstream-qallunaat approach around the 1980's. I've taken the courses once they started and have gone through the healing process myself. The qallunaat approach has been very beneficial but you also have to be careful in that approach because sometimes it could be a wrong method or a misunderstood method, so you have to be cautious. In my experience it has been helpful to me. Like I said, I can only use myself as an example. My classmates also have expressed that training has been very helpful to them. But if you don't understand the approach, it will not be helpful. You also have to be able to use your Inuit knowledge along with the knowledge from the other culture.

Interviewer: When you are conducting the healing sessions do you speak in Inuktitut and in English?

Alashuak: I use my language (Inuktitut.) And I've experienced pain in my life as I was growing up; this issue is close to my heart. I can use myself as an example when I am conducting the healing circle. I've not been educated on counselling prior to 1994 when I went on counselling training. But the way I began helping was much sooner. I learned and understood how people suffer in their lives and how healing has an effect on them; their pain decreases from the healing sessions. These people experienced different types of abuse, for example sexual abuse and mistreatment. In the formal training that I took, I realized that I was not alone and that there were others who had gone through abuse. I realized that people do suffer in pain from the abuse, regardless of the person's identity, either a white person or Inuit, or where they live. I understand now that healing has a tremendous impact on all of us; it is the only way.

Interviewer: What kind of healing approach do you have?

Alashuak: People have different approaches that I have noticed and I've adopted some of these approaches. For me, the approach that I am comfortable with is to ask the individual that I am counselling if she or he wants to take part in the healing approach. And when he or she wants to take the healing route we start and it is easier for the person involved because there is less hesitation. When an individual does not want to take that route I understand the choice they make and I have patience and wait for what they want to do.

The healing approach I use is that I have to understand the issue first by asking them questions and the individual also has to understand, because life is unpredictable and unanswered questions arise and the reasons they are experiencing hardship in life is not

known to them. Some realize that the hardship they endure stem from their dysfunctional childhood upbringing. Once they understand the reasons, the healing journey begins with my assistance. I speak to that individual from what I know, because I've gone through the same experience. I use my own experience and the training that I've taken and combine them if I want to conduct the healing sessions. I make sure that the individual has time to speak and express their thoughts. The healing journey begins but the healing takes time, depending on the person.

Interviewer: How do people know about you?

Alashuak: I've been a community social worker for a long time now and I announce on the radio that if anyone is in need of help, I am available. Also, they know that I can go to them if they need me. I also had mentioned earlier that I am starting up a healing circle soon and we will inform the community about this circle.

Interviewer: Do you get paid to help people?

Alashuak: When I am helping people by counselling them I do get paid because it is my job, but the healing circle that we are starting up will be on our own time because we want to help. We are following through with our plan to provide a more Inuit approach to healing.

Interviewer: What do people get from healing?

Alashuak: The healing circle that we are trying to form is for individuals who want to try to figure out and understand why they struggle in life, to help them find answers and what childhood trauma they have experienced because once they've experienced hardship in life, their lives are affected. For this reason I want to understand them and I want them to understand themselves also.

Interviewer: How does healing help the people?

Alashuak: They are at peace with themselves and gain happiness and joy. They also start to question their behaviours; if they live like this there are consequences. They find the ability to make the right choices and they are extremely proud of themselves when they do that. For example, let's say an individual is extremely angry, through healing he or she has the ability to understand the reasons why the anger is within them and to come to an understanding of the reasons behind the anger.

Interviewer: Do you think that Inuit traditional knowledge is important for people today to learn?

Alashuak: I really don't know what Inuit traditional knowledge is because I was born when the qallunaat traditions came. I do believe we must heal from our own experiences and if we are Inuit that means our experiences as Inuit.

Interviewer: How old are you?

Alashuak: 48. I attended school down South a while ago.

Interviewer: Are our Inuit traditions important?

Alashuak: Very much, very important. For me, I am an Inuk and I'm a daughter of elders. Back then, when I was 16 or 17 years old, I knew that our language "our true Inuktitut" language was pure, strong and non-influenced by any other language. Today we still have our language but not as strong as it once was. We still speak to each other in Inuktitut but we've lost so much of our trueness, the real Inuktitut language, the old way of speaking.

Interviewer: You said that our language is very important?

Alashuak: It is a top priority and also how we excel in co-existing together. This is also one of the important parts of our tradition; how we are able to help each other, love one another. This is very important for us to live by as Inuit. Sharing our food is also a very important tradition we have and hold.

Interviewer: Do you think that healing can help people in the community?

Alashuak: Yes, very much so. Healing is a big thing; it helps a person. If Inuit understand that they need healing, it is very helpful to them. If they don't understand it, they won't believe in it and they'll think that it is wrong to have healing sessions. Some know that healing is very helpful and some despise it and think that they'll do some reading and learn what they need to through this approach, rather than by healing.

Interviewer: You said healing can help people in the community, how can it help?

Alashuak: I think that it can help people if we let them understand. If we announce it on community radio they can start to understand how healing can help and what it is trying to achieve. Healing will have an impact or a benefit. If we let them understand, the Inuit will realize that they can live a better life in our community. Let Inuit understand what healing is trying to achieve.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Alashuak: I can answer it like this: these problems begin when a child experiences family dysfunction in his or her home; mistreatment like violence, sexual abuse, abandonment, alcohol abuse in the home or outside of the home in the school. There are many reasons why we have social problems. For example, sometimes a child who was mistreated will commit the same acts to others; his learned behaviour has a negative impact. The cycle of abuse continues. From childhood, to youth, to adulthood, the abuse will have an influence on the behaviour of that individual. He or she will not understand

why the anger is within. That is the reason why we have so many social problems in the community; because people do not understand the dysfunction, why they act like that. They may not even realize the issue or why they react the way they do. That person can realize and understand about the hardship if they are told. Like I said earlier, before I counsel I have to ask questions first so I can have a better understanding of the individual issues. I see them every week or every two weeks. During the session, I help them realize what the issues are and that childhood trauma plays a role in their lives.

Interviewer: What did you call “sexual abuse” in your Inuktitut language?

Alashuak: ‘Kakkaarlaniaqtaujuviniq’ means a person who was raped. This is how we define it.

Interviewer: Do you like to share your knowledge with others?

Alashuak: Yes, very much. People already know me because of what I do as a community social worker. I would like the people to know that they are not alone. I want them to understand, do you understand?

Interviewer: Go ahead.

Alashuak: If they cannot understand what problems they can get into because of their behaviour, then they do not understand the extent of their problem. When I know that, I tell them that I’ve gone through the same experience. I help them understand the reasons why life is like that and how an Inuk can be living in this situation.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Alashuak: No, I’ve never attended any meeting on healing. I’ve not been asked to attend.

Interviewer: Have you participated in any report writing on healing?

Alashuak: No.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Alashuak: We have to go on to the community radio station and to inform them of this issue and go to the local schools to educate the students about abuse prevention. I think this is the best way. Also, we must be having community meetings on this important issue.

Interviewer: Do you have any ideas about what are the root causes of abuse?

Alashuak: This is what we call it, from the generation-root; we are told that we follow our generations, family generation-root. This is what we follow. I’m going to use an

example: if there is sexual abuse in the family, if that root is not severed it grows as the roots grow. We have to sever the pain that was inflicted because, if it is not dealt with, it will keep on going. From grandparents to parents, the root continues to grow.

I'm going to use myself as an example of family-generation root. I've been sexually abused. I'm a daughter and have experienced sexual abuse. I've also heard that my mother went through it. If either your mother or your father has gone through this sexual abuse, also yourself and children may experience the sexual abuse. This is an example of the root that has passed on, from generation to generation. The family root can follow the generations.

If an Inuk has gone through this from grandparent to parents, if I am not a good mother then there is a chance that my daughters will not be good mothers also. This is what it means.

Interviewer: What kinds of things are being done in your community to help prevent abuse?

Alashuak: There is nothing here. I often think that our community has to wake up and start asking questions about the reasons why there is much dysfunction here in Puvirnituuq. I wish we could start understanding that healing will help people. I know that healing is beneficial. When people attempt to have healing circles they often dissolve, or they just quit. I want the circles to continue.

Interviewer: Do you think that there are any big gaps in the way abuse is prevented?

Alashuak: I cannot really answer this question but I wish communities would become stronger. For example if they start something, they should keep at it and not just give up. I wish for them to continue with what they've started, not just give up and not to expect to have strength right away or unrealistic expectations.

Interviewer: Would you be interested in sharing information about abuse prevention with other partners in the Nuluaq Project?

Alashuak: Yes, I would. I am trying to find a way to help more with my people, with the community.

Interviewer: Is it okay if we refer to you as a healer on our website and in our newsletter, so that people can know what services you offer?

Alashuak: Yes, it's okay with me.

Interviewer: Is there anything that should be done to help you and others who work in Inuit healing?

Alashuak: This is what I often think about because it will benefit everyone. A healer should come to our community, for example Jane Middleton is a healer who has taught us and facilitated our healing sessions. Even now, she facilitates the healing sessions and is well known by many people. She is extremely knowledgeable about healing approaches, she also teaches people. This is my example of what can be done, a person who has the ability to coordinate and facilitate healing sessions to visit our community and teach us how to conduct healing sessions using the right approaches.

Inuit have to be able to attend the healing sessions and they have to understand the benefits of it in order to understand why we need healing in our life. They can find answers to why they are so unhappy. For this reason, our community needs healing. I would like for our people to understand that healing is beneficial. I often think about this because I live here, we know each other. If we can have a visitor to help us facilitate the healing sessions, more people will want to listen. This individual who would come to our community must be fully knowledgeable and experienced in healing approaches because they can have a big impact in making a difference. It would be a lot easier for the community. This is what I think.

Interviewer: Do you wish the community would be more involved and find solutions?

Alashuak: Yes.

Interviewer: I don't have any other questions, do you have any questions?

Alashuak: I don't have any questions but I often think about healing because I believe in it so much because of the benefits and because I've been on the healing journey myself. If I did not, I probably would think that it is useless, but because I went through my own journey and the pain that I've been through in my life, so I speak highly of it and know that human beings do need to have healing in their life.

I believe in it also because I believe in God. I have God and Jesus in me, for me this is my first priority. To believe and to be religious and to have healing is very beneficial. First, religious belief, spiritual belief, and then second, healing. Spiritual belief is stronger. In the bible, or what God tells us, is that we must speak to each other. Through healing and what God tells us. Let these two live in us and it will be beneficial. If you believe in God, it is also a part of healing. I am very thankful that I was given a chance to be interviewed and I was able to speak my mind without being restricted.

Interviewer: I would like to thank you for being available for the interview because it will help us.

INTERVIEW WITH: Sarah Ponniuk
CONDUCTED BY: Ellen Hamilton

Sarah Ponniuk		
Telephone: 709-922-2126	Fax: 709-922-2216	E-mail: sponniuk@hvgb.net
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GENERAL DESCRIPTION: Sarah provides professional support and oversees the Mental Health Team to ensure the program and services are ongoing; she promotes community wellness. She is responsible for planning and facilitating the delivery of different programs for the community of Nain with the Mental Health Team. She also acts as a Crisis Response Coordinator in crisis situations and works very closely with the Team Leader and the CRT volunteers. Sarah trains staff and community groups in suicide intervention. She provides individual counselling to all ages along with the Mental Health Team in different areas and in grief work. Sarah also facilitates a Healing Circle.		

Interviewer: How would you describe what it is you do in your community to help people?

Sarah: I work as an Angsjukkak Ikajuuktaaugmajunik Ikajuktiujunik (Senior Counsellor) with Labradorimi Inuit Inositsiagittotigasullugit Kamajet (Labrador Inuit Health Commission) in Nain-Nimi (Nain). I provide professional support and oversee the Mental Health Team to ensure the program and services are ongoing; I promote community wellness with the support of the Mental Health Team. I am responsible for planning and facilitating the delivery of different programs for the community of Nain with the Mental Health Team I work with. I also act as a Crisis Response Coordinator in crisis situations and work very closely with the Team Leader and the CRT Volunteers. I train staff and community groups if needed in the area Suicide Intervention with other trainers involved who has training in that area. I provide individual counselling to all ages along with the Mental Health Team in different areas and in grief work. I facilitate the healing circle.

Interviewer: Are you a 'healer'?

Sarah: I am a great listener, and I can confront or challenge only when needed, not before. I rely on my higher power, my Inuit culture, wisdom and knowledge. I learned from my parents to treat people with respect and treat them the way I would like to be treated.

I don't like being called a healer, because God of my understanding is only a healer and I am just the instrument of His work. I can say I have good 'Isumak' knowledge and wisdom and can make decisions to the best of my ability. Before I take action, I check it out first. I can be a trusted leader, a role model for people who are trying to stay sober.

Interviewer: How would you describe healing in the Inuit way?

Sarah: The most effective way of Inuit healing is being in touch with nature spirituality, and our culture and traditional values to respect and listen to our elders' teaching and pass it on to the younger generation. To work with individuals on their own pace, individuals need to be willing to receive the help for them to move forward. Only they can change their ways with guidance and direction.

Interviewer: What kind of healing approach do you have?

Sarah: The approach I take is listening. I inform the client of confidentiality and the limitations. I help the individual to identify the main issue and find solutions for the individual or client to put it into action. I either see the individual short or long term depending on the individual. The process of recovery is different for each individual/client each journey it is not the same.

Interviewer: Who uses this healing?

Sarah: The Healing Circle is for anyone who maybe interested in attending, either female or male. No matter how difficult life may get, you can pull through with other people's support. The people in the group share certain feelings and these can be similar to what the next person is experiencing or going through. In the Healing Circle we open with prayer then confidentiality is explained. Areas where the individual may share their hurt would be very personal issues such as relationships, health problems, violence, family survivors of suicide, depression and stress, alcohol and drug abuse etc. The group offers emotional support and it is very powerful healing. All age's uses this type of healing that is offered by the LIHC services.

People know me in northern Labrador and Happy Valley/Goose Bay area because I have lived in most of the Communities either in the past or present and know what I do or have done either as a Counsellor or Facilitator for conference of healing or Trainer.

Interviewer: How do people know what you do to help people?

Sarah: It's part of my job

Interviewer: Are you paid for what you do?

Sarah: Yes, but I also help people without being paid

Interviewer: What are the goals of healing? What do people get from healing?

Sarah: The goals of healing are respecting the confidentiality, boundary and respecting the individual clients' needs and trust. Individual clients feel better after sharing the pain and whatever they are struggling with instead of having it all bottled up inside.

Interviewer: Do you think that Inuit traditional knowledge is important for people today to learn?

Sarah: Yes. It's important to go to elders for advice and guidance and to pass the knowledge of Inuit culture/traditional values to educate others.

Interviewer: Do you think that healing can help people in the community?

Sarah: Yes it would but it needs to be the individuals' choice. But at the same time the public can be educated either by workshops, radio and programs. The community needs to take that step as a whole and be moving forward with healing, even through individuals who are coming forward.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Sarah: To my knowledge there are more street drugs, one time there was only alcohol abuse and more family violence happening.

Interviewer: Do you like to share your knowledge with others?

Sarah: I'm more than willing to share my knowledge with others who are willing to listen.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Sarah: Only with LIHC when there was a Family Violence Conference in Hopedale, Nain and Makkovik in the past and Hebron Relocation Gathering.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Sarah: To prevent abuse or violence in public education, workshops, different groups held.

Interviewer: Do you have any ideas about what are the root causes of abuse?

Sarah: Alcohol and drug abuse

Interviewer: Do you think that there are any big gaps in the way abuse is prevented?

Sarah: Some of the things that are needed include:

- More health care professions must be educated in Inuit culture
- More bilingual employees

- More Inuktitut materials and translators
- More elder involvement
- There isn't any family treatment in place for the whole family, only individuals
- There isn't any Seniors Home for our seniors in the North Coast, so they get sent away from their community instead
- There isn't treatment for survivors of sexual abuse in Labrador, only outside of Labrador

Interviewer: Would you be interested in sharing information about abuse prevention with other partners in the Nuluaq Project?

Sarah: I am more than interested in sharing information about abuse prevention with others in the Nuluaq Project. I have also worked in treatment in Saputjivik.

Interviewer: Is it okay if we put your name as a healer on our website and in our newsletter, so that people can know what services you offer?

Sarah: Yes, it's more than okay to put my name as a Healer/Elder/Counsellor on your website and in the newsletter for other information.

Interviewer: Would you like to learn how to use the website to find out about what people are doing in other Inuit communities?

Sarah: I would love to learn how to use the website to find out about other people are doing in the communities. It would be very educational.

Interviewer: Would you like us to put your name down as someone who would attend meetings on healing and be a partner in the National Inuit Strategy for Abuse Prevention?

Sarah: Hopefully I would get invited to the conference or workshop and meet you guys in person.

Interviewer: Thank you for your help.

INTERVIEW WITH: Joana Qamaniq

CONDUCTED BY: Leesie Naqitarvik

Joana Qamaniq	
Telephone: 867-934-8825	Fax: 867-934-8207
General Delivery Igloolik, Nunavut X0A 0L0	INUKTITUT
GENERAL DESCRIPTION: Joana was a traditional counsellor in Igloolik with the Department of Social Services when she conducted this interview, since then she has been laid off due to lack of funds. She provides counselling to individuals who are in need of help. Most of her work is with couples whom having relationship problems.	

Interviewer: How would you describe what it is you do in your community to help people?

Joana: I started working here November 25, 1995. I've been a member of community committees and have always followed our traditions. What I do now is to try and help couples that are having problems in their relationship. They can ask me questions.

Interviewer: Are you a 'healer'?

Joana: I personally cannot say that I am a healer, but I've attended healing sessions.

Interviewer: Can you explain what you do?

Joana: When I am counselling a couple, I try to understand what they are going through and using my experience and knowledge, try and help them. I have to understand them prior to counselling them.

Interviewer: Your title in Inuktitut means 'a person who counsels through Inuit culture'. Is this what you do?

Joana: Yes.

Interviewer: How would you describe healing in the Inuit way?

Joana: Healing comes through our knowledge, the Inuit way because nothing was ever written. Now I am writing what I know so I won't forget. We do what we do through our experiences, through what we are learning and through our Inuit knowledge. This is the Inuit way.

Interviewer: What kind of healing approach do you have?

Joana: You and I are talking about physical abuse, what we are doing now is trying to find solutions to end the abuse. I've been thinking about this issue for a while now, we have to find solutions to help that person who is being abused, what that individual is going through, what that persons fears. We have to help that person through healing.

Interviewer: Who uses this type of healing?

Joana: Anyone. When I'm counselling I usually am alone with that individual but sometimes there are three of us. I mainly do individual counselling right now.

Interviewer: How do people know about you?

Joana: My name is written on my office door, maybe that is how.

Interviewer: Do you get paid for what you do?

Joana: Not now.

Interviewer: Do you help people without being paid?

Joana: Yes. I have spent most of my adult life counselling as my role and this is unpaid. I like to help people.

Interviewer: Do you think that the Inuit traditional knowledge is important for people today to learn?

Joana: When a couple who are starting out in their new life, if they know what our traditions are and if we inform them early on about their traditions, there would be less fighting.

Interviewer: What are the things that we are not supposed to forget in terms of our traditional knowledge?

Joana: I was a teenager once. I was taught how to behave with my husband, how I have to listen to what he says and what he wants me to do. If we don't listen to our spouse he can get mad.

Interviewer: I would like to ask this question that you have already touched on. If you can elaborate more on how counselling and healing can be improved in the communities?

Joana: There really is not much help in this area. I am here as a traditional counsellor and my co-workers are child welfare workers through Social Services. They deal a lot more with people than I do.

Interviewer: Would it make a difference if we voiced our thoughts?

Joana: Yes, most definitely it would help, and also it would help the abuser realize that as a child the things that were troubling him or the physical abuse he has witnessed are the cause of his abusive behavior. I really think that these are the causes, though I do not know about physical abuse first hand.

Interviewer: Have you thought about why there are so many problems in the communities?

Joana: Yes, I have really thought about this. Why are so many like this? It seems as though most youth are like this.

Interviewer: Do you think that alcoholism adds to the problems today?

Joana: We, the older people, most certainly think so. This really adds on to the problems there are today.

Interviewer: Do you want to share your knowledge with other people?

Joana: Yes, I do not mind to share my knowledge. If I myself had not gone through hardship I would not be in the position to help others. It is because of the hardship I went through that I am able to give support.

Interviewer: Have you been invited to meetings regarding healing?

Joana: No. There are a few invitations. I have gone to the conference on suicide prevention in Iqaluit. I have not been invited to any healing conferences or meetings to date but I want to tell you that I want to know more about what Pauktuutit is doing on this project.

Interviewer: What are your thoughts on what would be helpful for abuse prevention?

Joana: I have thought long about your question because the physical abuse is not new to us. If couples received help early on, when a problem is detected, I think that physical abuse could be prevented. Not just help from their family members, they could use help from counsellors.

Interviewer: How can people know where to go?

Joana: This is very difficult. I have also thought of who can be identified as support people, who can give immediate support when asked, especially in emergency cases. I have thought a lot about this. If there were such a support worker it would be so helpful.

Interviewer: Do you know why physical abuse happens or what problems there are in your community?

Joana: I feel I do know. I think that physical abuse happens because the abuser himself have been abused as child, that perhaps the parents do not know about it, it could be sexual abuse that he has not been able to share with his parents and when the anger within become big, he takes it out on his spouse through physical abuse. I really think that is the reason.

Interviewer: Have you thought of what gaps there are in abuse prevention in the Inuit communities?

Joana: When you are trying to counsel someone at a home and people can walk in, that can be a big interruption so you need to be in a closed office. We do need a building for counselling.

Interviewer: What are some other gaps in your community?

Joana: I have gone through it personally and have counselled people about it, it is the lack of crisis and emergency support. When you reach out for help, either to a co-worker or someone else, sometimes help does not arrive, or shows up too late. There needs to be support people who can deal with emergency cases. I do know there is a need for this.

Interviewer: There is not anyone available for emergency support?

Joana: No, there is not anyone available. Those that are available need to be contacted through Iqaluit via telephone. This takes too long. We need counsellors readily available for emergency cases.

Interviewer: This is what you feel you need?

Joana: Yes, this is a priority. I also think of this; not only women are physically abused. Men too get abused. And because they are men, they do not reach out for help as women do. I feel that this is a serious problem. Because men do not reach out for help I wonder if some commit suicide as a result. I wonder if some who have been left by their spouse commit suicide.

Interviewer: You feel this is an urgent issue?

Joana: Yes, most definitely. I mentioned earlier about the need to have support people in emergencies, to help when there is someone angry, when someone is being physically abusive. This is what I would like to see in place in the very near future. You really hit the nail on the spot of the issues I have thought about; physical abuse between couples. I have thought of these things since the spring and I am now trying to deal with them and you have reached me at the right time for the interview. (Note: This interview took place

at a very tragic time in Igloolik, shortly after the murder of Joana's niece by her common-law partner.)

Interviewer: Is there anything else you would like to add to the interview?

Joana: I have also thought about the fact that as Inuit we do not notify others immediately about issues we are aware of. It is only after we have tried to help out ourselves that we find that we are unable to offer help and that we seek outside help. If it is a safety issue we must seek help immediately. This is something I know about first hand.

Interviewer: Do you know of anything that is working to prevent abuse in Igloolik?

Joana: No. I do not know of anything like that although this is a pressing issue for me.

Interviewer: I would like to thank you as well.

Joana: Please call again if you want to ask any more questions.

INTERVIEW WITH: Kanayuk Salamonie
CONDUCTED BY: Leesie Naqitarvik

Name: Kanayuk Salamonie	
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P.O. Box 263 Cape Dorset, Nunavut X0A-0C0	INUKTITUT
General Description: Kanayuk coordinates and facilitates the “living a healthier lifestyle-living without problems” sessions in Cape Dorset. She conducts healing sessions with a variety of individuals who are experiencing hard time in life. She also provides healing in the federal prisons.	

Interviewer: How would you describe what it is you do in your community to help people?

Kanayuk: I am one of the people who speak with individuals about having a healthier lifestyle. This healthier lifestyle I am referring to is as a way of healing. Inuusiqatsianiq, this healing word, we define as “living in a healthier lifestyle”. I am one of the people who provide support to individuals through healing sessions as a coordinator and a facilitator for the sessions.

Interviewer: Are you a 'healer'?

Kanayuk: To me the way I understand it or know it, is that I cannot heal people. However, I provide support to individuals by talking and listening to them. If we don't receive support, nothing will happen and we remain the same. The support is through listening, talking, and stories, written or even by recording. The issues that are touched or have an impact on us are so heavy that we don't know or feel; if they are voiced they can appear. The individual can only get better if he or she is helped by way of healing because we cannot do it ourselves. This is how I understand it.

Interviewer: How would you describe healing in the Inuit way?

Kanayuk: Back then and today our healing approach is our way, the Inuit tradition, not the way of white people. Our identity is that we do not have many rules (policies, regulations, laws.) For example, when we conduct healing sessions we have a beginning and ending without restrictions. During the sessions we give the individual a chance to speak without limitation, open communication. If we are dealing with an individual who is sad, internally his feelings can erupt or make a hole. An individual can have many reasons for being sad but in the sessions what they hear will have an impact on the individual. They can realize what the reasons are if they hear them, or can realize what they have forgotten.

Interviewer: Can you expand more on how healing is in the Inuit way?

Kanayuk: We conduct healing sessions following what we know, our way.

Interviewer: What kind of healing approach do you have?

Kanayuk: We have many reasons for attending healing sessions; there could be some people who are afraid because of how they grew up, some people can become liars from living in fear (this is just an example.) A person can start telling lies from experiencing fear. There are many reasons in life that create hardship. An example is a plant has roots, it grows. A life can be just the same. A human being can have roots just like the plants, even if you cannot see it physically but inside it could be in turmoil. A person can carry baggage that is not visible for many reasons but what they are carrying can be unhappy baggage.

Interviewer: Who uses this type of healing?

Kanayuk: Healing can be used by any one; old people, youth, females, males. It can be used by any person who wants to have a better life, a healthier life. It can be used by anyone and it can be helpful.

Interviewer: How do people know about you?

Kanayuk: We do not keep it a secret. For example, I am involved with the Qikiqtani Inuit Association as a representative of the women of Baffin region. Through this association; our work has been recognized by many people by having us coordinate the healing sessions. We also are working on child rearing issues, such as how it used to be in the old days. For instance, my mother's parenting styles and her parent's child-rearing approaches are different as to how we approach it today; changes occur over time. This issue has not reached many people yet but we are making it known; how to be a better parent.

Interviewer: How do people know what you do to help people?

Kanayuk: My late husband Joanase Kanayuk, was doing what I do now. He would often be contacted by many people to see if he could help them with the relationship problems they were having. He would encourage me to go with him even though I was lacking the knowledge. That is how I started. I also went for training on how to have a healthier lifestyle-better life (inuusiqatsianimik.)

Interviewer: Are you paid for what you do?

Kanayuk: Yes. It was agreed upon by people. The money is there for us to conduct healing sessions in our community. The funding is there so we could help people. It is not only about money it is about our desire to help others. I am also paid when I deliver healing in the Tupiq Program at Fenbrook Institution in Gravenhurst.

Interviewer: Do you help people without being paid?

Kanayuk: We can help people even if we do not get paid, but for what we do now there is some money set aside just for that. But we will never turn people away, regardless if there is no money, we will always take them in. It's not like we will turn them away just because of the money issue. We conduct the sessions because we want to help people in our community. We don't think about the money, we are available because we want to help. There will be times that I am called to go help even in the middle of the night, I am always available. I also don't mind getting paid for what we do.

Interviewer: **The money helps us to survive.**

Kanayuk: Yes, it helps, it helps a lot.

Interviewer: **What are the goals of healing? What do people get from healing?**

Kanayuk: If an individual was sexually assaulted, or an infant child was sexually assaulted they can suffer for a long time, or carry on the heavy baggage for a long time. He or she can be helped through healing. All the sadness or the problems heal over time as a result from healing. There are many reasons for having problems, but if you deal with it through healing, at the end, they can end up being stories.

The pain and suffering can have an influence in life; people can get stuck in the situation and cannot move on. Or the situation can become bigger, even bigger than the human. If a child experienced hardship, it will have an impact on his or her life, not only children, but also people having relationship problems. If an individual is mistreated they can also be stuck in that situation or cycle, the baggage grows. From that, the individual can start doing things that they are not supposed to do. But through listening, he or she can change.

Interviewer: **Do you think that Inuit traditional knowledge is important for people today to learn?**

Kanayuk: Yes. The people who came before us helped each other, for example a couple who are having relationship problems and had a shattered relationship were helped by mature people, through meetings. But today, with the present government's rules, policies, procedures, and laws there has been a negative impact on relationships. For example; if a person is going through the legal system, one is subjected to staying away from one another (for example, peace bonds.) This is not our way. When the couple needs help the most, we cannot deal with them because of that imposition the current system puts on us. Our people who came before had rules, which was to have the couple together and deal with the problem. Our rules have clashed with the current legal system.

Interviewer: **This is not our way to do that, to separate couples. If we use our own Inuit traditional knowledge, is it what you prefer?**

Kanayuk: We have to work together. The qallunaat rule and our Inuit ways of dealing with human issues work hand in hand, side by side and will be beneficial. It will be beneficial to all people if we start using our Inuit traditional knowledge from the people who came before us.

Interviewer: Do you think that healing can help people in the community?

Kanayuk: Yes, there are some communities in Baffin Island that are lacking the healing service ('living in a healthier lifestyle'.) It could be that there are not enough people to provide this service or a person cannot secure funding for this service, even though it is wanted or needed. There are some people who are available to help but the financial resources are limited, therefore a coordinator should be made available because the healing services help the people in the community.

Interviewer: In what other ways could your community be helped?

Kanayuk: Another way to help the community is if a person from another community can visit our community, even though there are some people who are able to help from our own community, because it is always so nice to have visitors and could mean that they can attract more people to come to the healing service. The visitor helps the community because we learn from each other or expand our knowledge, we can go further.

Interviewer: Do you have any ideas about why there are so many social problems today in the community?

Kanayuk: Yes, for example there is physical abuse because an individual had cheated on their partner or there was unwanted sexual act; that individual's childhood, manhood, womanhood, youth can be affected due to the fact that an unwanted sexual act occurred. That person who experienced the unwanted sexual act can turn around and commit the same act; the pain grows. There are many reasons for social problems. Another example is an individual can experience hardship in life because their parents have passed on. There are many reasons for having problems in life.

Interviewer: Do you like to share your knowledge with others?

Kanayuk: Since I started the healing ('healthier life style') sessions I've wanted people to know what I was doing because life can be hard, it can turn out the way it is not supposed to. I would like to share my knowledge with others because it is the only way we can learn from each other, through education or attending meetings, this is how I learned or how I came to be available to do what I do now. I want people to know what I do and understand what I do, because it helps them.

Interviewer: How do you want people to learn more about you? What would you like for us to do so they can learn?

Kanayuk: We have to help each other if we want things to happen, together. I cannot do it by myself or only with one person to help, but if we can have someone to represent us as a coordinator we can learn by working together we can make a difference.

Interviewer: You want us to be able to better stand together?

Kanayuk: Yes.

Interviewer: Have you been asked to be part of a meeting or a report on Inuit healing before?

Kanayuk: Yes. We have had several meetings about our session that we started ‘Living with a Healthier Lifestyle/ Living Without Problems’ and I attended the suicide prevention workshop in Iqaluit this past May. I was one of the committee members because I want to help.

Interviewer: Do you have any ideas about the best way to prevent abuse or violence?

Kanayuk: We have to get that person who abuses involved. Let them listen because they can be saved and helped. Through listening, the abuse can decrease, and also have the abused and the abuser be dealt with together. Both parties should be involved in the sessions. This is what I think, that this is the best way to deal with this issue.

Interviewer: I'm from Arctic Bay, we used to have the Elders Justice Committee (Inummariit) but because some members have passed on, the committee is no longer having meetings to deal with the abuse or issues that have impact on people. They made a difference or helped before. Does Cape Dorset have a similar committee?

Kanayuk: We have an elder (inuusilirijillarrimik) who sits on the Justice of Peace Court and we have a member in our Healing “Living in a Healthier Lifestyle-Living without Problems” Committee. There are no members from the Mental Health Committee who are elders. Elders do gather though.

Interviewer: Do you have any ideas about what are the root causes of abuse?

Kanayuk: This is how I can answer it: an individual physically abuses because he or she has a reason for being abusive. A person does not physically abuse others without a reason especially when we have not done anything to him or her. He or she is in pain, which can result in abusing others. For example, a wife who is abused by her husband can turn to her children and do the same to them due to the fact that she is unable to abuse her husband back, regardless of whether or not the children did anything to her. This is also part of an abuse cycle, this causes harm to individuals when the abuse is experienced by them; their children will do the same, the cycle keeps going because the father has reasons for what he does. He has unresolved pain and reasons which result in abusing his wife. This pain and harm grows because we don't know the cause behind the pain. We

don't usually say "this is the reason why I do this" but through listening and talking we can get to the root cause of abuse.

Interviewer: Do you think that there are any big gaps in the way abuse is prevented?

Kanayuk: Today, we Inuit do not do anything to stop the abuse even when we know it is happening. We have to do something about it when it is happening; we have to help the individual when they are having problems and have a shattered life. This will help them to be able to deal with the issue.

Interviewer: What other gaps are there in our communities?

Kanayuk: We are lacking a place to meet and our local radio announcements are no longer being listened to. The announcements are an important part of knowing what is happening. Ever since the television came, our youth are spending too much time watching, which means they no longer know what is happening in the community. When we announce the healing 'Living a Healthier Lifestyle' sessions, they don't know about it because they are watching television instead.

Interviewer: You had mentioned that there is a lack of space to conduct sessions. Do you want a building available for that?

Kanayuk: Yes, a building.

Interviewer: Would you be interested in sharing information about abuse prevention with other partners in the Nuluaq Project?

Kanayuk: Yes, I don't mind.

Interviewer: Is it okay if we put your name as a healer and elder on our website and in our newsletter, so that people can know what services you offer?

Kanayuk: Yes, it's okay with me. I'm not shy.

Interviewer: Would you like to learn how to use the website to find out about what people are doing in other Inuit communities?

Kanayuk: Yes.

Interviewer: Is there anything that should be done for you and others to make it easier for you to help others?

Kanayuk: Yes, if we do not help each other or work together nothing will happen. We cannot do it alone. If we work together, what we are trying to do will be more visible or known.

Interviewer: How else could you be helped?

Kanayuk: The only way I can be helped is if I ask for help. When I don't speak or don't voice myself nothing will happen. They won't know if I don't ask.

Interviewer: Thank you for the interview and your availability.

Kanayuk: Thank you.

APPENDIX 1

NULUAQ PROJECT SUMMARY

NULUAQ PROJECT: NATIONAL INUIT STRATEGY FOR ABUSE PREVENTION

PURPOSE OF THE NULUAQ PROJECT

Pauktuutit Inuit Women's Association has a commitment to substantially improving the efforts to prevent and eliminate the abuse of Inuit women and children. It is the aim of Pauktuutit, through the establishment of the Nuluaq Project to bring together individuals, agencies and groups who share a common interest in preventing abuse, in order to network, share information, establish priorities, identify best practices and assist in the effective distribution and coordination of resources and services.

SUMMARY OF THE NULUAQ PROJECT

During the first year of the Project, a **National Inuit Data Base on Abuse Prevention** will be established, identifying key abuse prevention projects, programs, services and resources. Special projects will include:

- A research project on **Inuit Healing and Traditional Knowledge**;
- A **Nuluaq Website** summarizing data and research;
- A **Nuluaq Newsletter** sharing notable stories and projects;
- A **National Inuit Network of Abuse Prevention**

During the second and third years of the project, a **National Inuit Coordination Committee** will be established in order to develop the **National Inuit Strategy for Abuse Prevention**. Forums will be held bringing together front-line Inuit community workers to share information, train and consult on the Strategy. The Strategy will make recommendations for a more effective approach to preventing abuse and improving the safety of Inuit communities.

PAUKTUUTIT INUIT WOMEN'S ASSOCIATION

Leesie Naqitarvik: 1-800-667-0749 or 1-613-238-3977 nuluaq@pauktuutit.ca

APPENDIX 2

SEMI-STRUCTURED INTERVIEW

NULUAQ PROJECT: CONTACTING INUIT HEALERS/ELDERS

σ **INTRODUCE YOURSELF AND THE NULUAQ PROJECT**

σ **GET CONTACT DETAILS:**

NAME:

SUBJECT/TOPIC: (BOLD/CIRCLE ALL THAT APPLY)

ADVOCACY

CRISIS/SAFETY

CORRECTIONS/JUSTICE

COUNSELLING/HEALING

FUNDING

HEALTH

PROGRAMS

RESOURCES

SHELTER

SUPPORT GROUP

OTHER: _____

Contact:	Telephone	Fax:	E-mail:
Agency:	Website:		
	P.O. Box:	Community:	Postal Code:
Language:	Description:		

1. How would you describe what it is you do in your community to help people?

2. Are you a 'healer'?

3. How would you describe healing in the Inuit way?

What Inuktitut word do you use to describe this?

4. What kind of healing approach do you have?

GET DETAILS ABOUT THE PROCESS

- 5. Who uses this type of healing?**
- 6. How do people know about you and what you do?**
- 7. Are you ever paid for what you do?**
- 8. Do you help people without being paid?**
- 9. What are the goals of healing? What do people get from it?**
- 10. What kinds of Inuit traditional knowledge are important for people today to learn?**
- 11. Do you think that healing can help people in the community? How?**
- 12. Do you have any ideas about why there are so many social problems today in the community?**
- 13. Do you like to share your knowledge with others?**
- 14. Have you been asked to be part of a meeting or a report on Inuit healing before?**

GET INFORMATION ABOUT ANY CONSULTATIONS, MEETINGS, REPORTS and if possible find out how you can get copies of these--who organized the meeting/report?

- 15. Do you have any ideas about the best way to prevent abuse or violence?**
- 16. Do you have any ideas about what causes abuse?**
- 17. Do you think that there are any big gaps in the way we prevent abuse in Inuit communities? What are they?**
- 18. Would you be interested in sharing information about abuse prevention with others in our Nuluaq Project?**

DESCRIBE HOW THE PROJECT IS GATHERING INFORMATION FROM ALL COMMUNITIES AND WILL SHARE THIS INFORMATION FREELY SO THAT PEOPLE CAN LEARN FROM EACH OTHER ABOUT HOW TO PREVENT ABUSE.

- 19. Is it o-k if we put your name as a healer (or elder) on our website and in our newsletter, so that people can know what services you offer?**

20. Would you like to learn how to use the website to find out about what people are doing in other Inuit communities?

ASK WHETHER OR NOT THEY ARE INTERESTED IN USING THE WEBSITE IF THEY HAD TRAINING AND ACCESS TO A COMPUTER IN THE COMMUNITY.

21. Is there anything that should be done for you and other healers (or elders) to make it easier for you to help others?

THANK THE HEALER OR ELDER FOR THEIR TIME AND LET THEM KNOW WE WILL BE IN TOUCH AND THAT THEY CAN CONTACT YOU IF THEY HAVE ANYTHING ELSE TO ADD.

ASK THEM IF WE CAN HAVE A DIGITAL PHOTOGRAPH OF THEM FOR THE WEBSITE/NEWSLETTER.

IF THEY DON'T KNOW OF ONE, ASK THEM IF IT'S O-K IF WE FIND SOMEONE IN THE COMMUNITY TO TAKE THEIR PHOTO FOR THIS PURPOSE.

APPENDIX 3

INUIT HEALING TERMINOLOGY

IKAJUQTI: To help someone—also used to describe a midwife or facilitator
(contributed by Janet McGrath)

INNUSILIRIJI: To take care of someone (contributed by Pitsula Akavak)

MAMISANIQ: To cure or fix someone (a literal translation of the English word to heal.)

MAMISAQ: To heal a physical wound

NIAQULIRIJI: Used sometimes to describe a psychologist

APPENDIX 4

LITERATURE REVIEW/REFERENCE GUIDE

ORGANIZED BY MOST RECENT PUBLISHED DATE

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Katherine Peterson (1992). *The Justice House*. Yellowknife: Department of Justice, Government of the Northwest Territories.

Corrections Service Division (1991). *Community Justice Initiatives: A Discussion Paper*. Yellowknife: Department of Social Services, Government of the Northwest Territories.

Anne Crawford (1985). *Outside Law and Traditional Communities in the Northwest Territories*. Burnaby: Northern Justice Society Resource Centre, Simon Fraser University.

TREATMENT

Pulaarvik Kablu Friendship Centre (2003). Spousal Abuse Counselling Program. Rankin Inlet.

VICTIM ISSUES

Pauktuutit Inuit Women's Association (2004 - draft). Nuluaq Project Database. Ottawa.

Mary Beth Levan (2002). Creating a Framework for the Wisdom of the Community: Victim Services in Nunavut. Unpublished paper available from, Ottawa: National Victims Centre, Justice Canada.

Pauktuutit Inuit Women's Association (1991). No More Secrets, Government of Nunavut - Nunavut Edition 2001. Ottawa.

Health and Social Services, GNWT (1998). Suicide in NWT, A Descriptive Report. Yellowknife: Government of the Northwest Territories.

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APPENDIX 5

LIST OF INUIT HEALERS INTERVIEWED

The following individuals were identified as Inuit who practice healing from the Inuit cultural perspective. Their knowledge was used as part of this research component:

- 1. Theresa Hughes, Ottawa (Arctic Bay)**
- 2. Pitsulaala Lyta, Montreal (Kuujjuaq)**
- 3. Sally Webster, Ottawa (Bake Lake)**
- 4. Pitsula Akavak, Iqaluit (Kimmirut)**
- 5. Okie Kunuk, Iqaluit (Hall Beach)**
- 6. Angaangaq Lyberth, Ottawa (Greenland)**
- 7. Celestinio Erkidjuk, Iqaluit**
- 8. Meeka Arnakaq, Pangnirtung**
- 9. Moosa Akavak, Ottawa (Kimmirut)**
- 10. Mariano Aupilardjuk, Rankin Inlet**
- 11. Elijah Erkloo, Pond Inlet**
- 12. Lypa Pitseolak, Repulse Bay**
- 13. Joana Qamaniq, Igloolik**
- 14. Elisapie Ootoova, Pond Inlet**
- 15. Hilda Lyall, Nain**
- 16. Lucy Dillon, Happy Valley-Goose Bay**
- 17. Kanayuk Salamonie, Cape Dorset**
- 18. Alashuak Kenuajuaq, Puvirnituk**
- 19. Sarah Ponniuk, Tuktoyaktuk**
- 20. Mary Krimmerdjuar, Pond Inlet (Hall Beach)**
- 21. Pauloosie Keeyuktuk (Inukjuaq)**
- 22. Annie Quirke (Iqaluit)**

APPENDIX 6

INUIT WOMEN'S SHELTERS REVIEW

Representatives from the following women's shelters were interviewed in relation to Inuit healing and this research component:

Alison McAteer House, Yellowknife: 867-873-8257

Inuit Clients: YES

Inuit Healing Services: NO

Community Wellness Centre, Cambridge Bay: 867-979-4566

Inuit Clients: YES

Inuit Healing Services: NO

Other Healing Services: YES (one-week healing workshops with non-Inuit facilitator)

Inuvik Transition House:

Inuit Clients: YES

Inuit Healing Services: NO

Libra House, Happy Valley-Goose Bay: 709-896-8251

Inuit Clients: YES

Inuit Healing Services: NO

Tunasuuvik Women's Shelter, Kuujuaq: 819-964-2423

Inuit Clients: YES

Inuit Healing Services: NO

Qimaavik Transition House: 867-979-4566

Inuit Clients: YES

Inuit Healing Services: YES (Healing Circle)