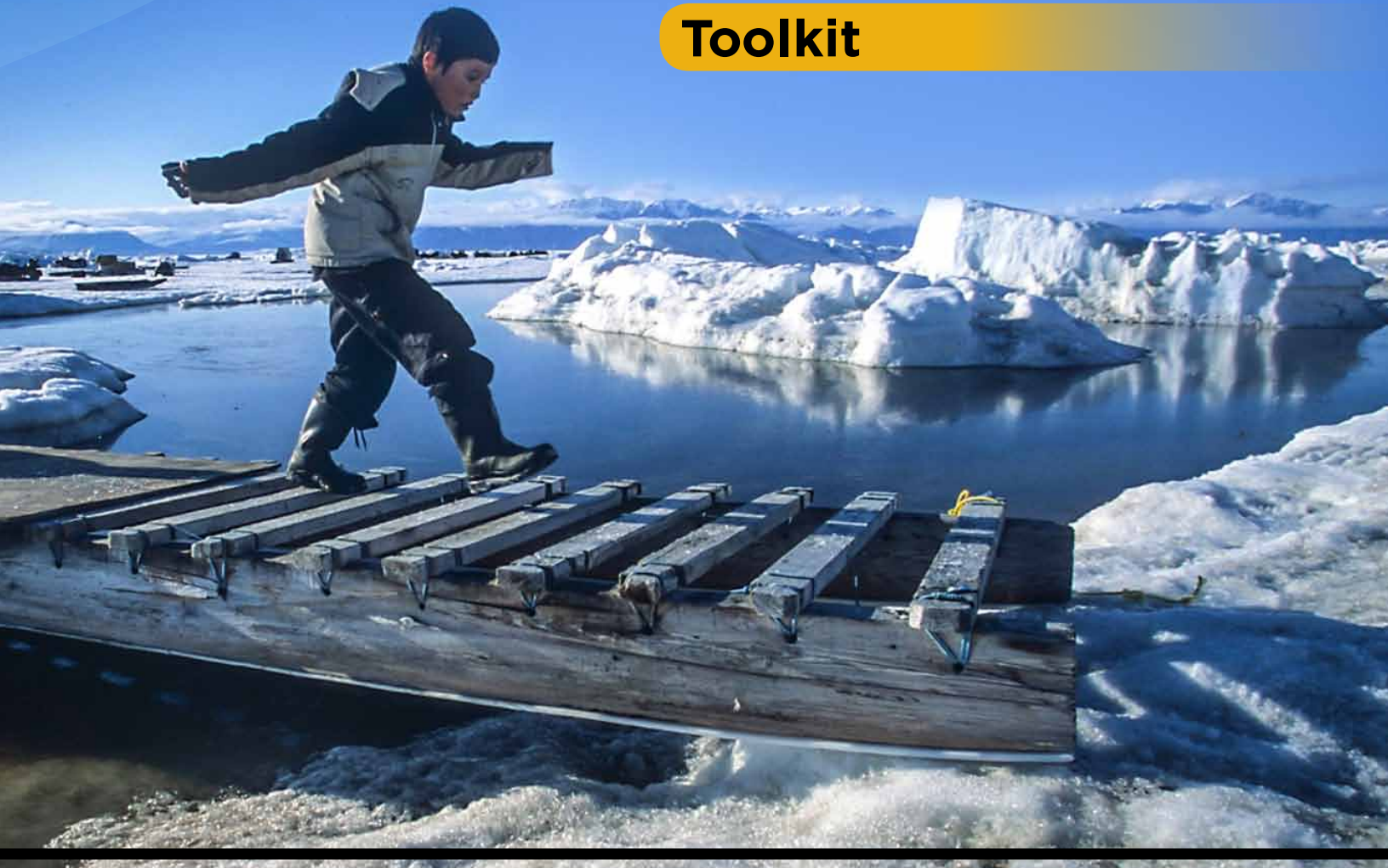




# AJUQIQTUQ

*“to teach, to show how”*

**Young Inuit  
Men and Boys  
Parenting Life Skills  
Toolkit**



OCTOBER 2023

*“We have been made as individual people, but we have been born into families for a reason. We need to begin healing with the families and bring back the strengths of Inuit society. If we initiate change, it will be effective. We need to talk to our children and young people in order to have a positive effect.”*

*Fatherhood is Forever 2021*



2023

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Young Inuit Men and Boys  
Parenting Life Skills Toolkit

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## Introduction

Pauktuutit Inuit Women of Canada (Pauktuutit) is the national representative organization for Inuit women in Canada. It is governed by a 15-member Board of Directors from Inuit Nunangat and Inuit Nunangit (urban communities). We foster greater awareness of the needs of Inuit women, girls and gender-diverse folks. We advocate for equality and social improvements and encourage Inuit women's full participation in community, regional and national life of Canada.

Pauktuutit has long advocated for the return of respectful and more equitable relationships between Inuit men and women and more fluid gender identities and roles according to Inuit culture and values. We envision strong, healthy family relationships that nurture our next generation of children and youth. We believe by working together we can reduce gender-based violence and child abuse, which are still common in Inuit communities.

## Background

Pauktuutit has been working to engage Inuit men and boys in reducing violence against women and girls for many years. We have convened meetings, worked with men's groups and leaders, and provided written resources and training to support men in their healing journeys. In 2015 and 2020, we created and updated [Pilimmaksarniq](#), a toolkit for men to assist with healing groups and programs. In 2020 Pauktuutit sponsored a [National Role Model Campaign](#) that recognized four Inuit men and three Inuit women who demonstrate healthy relationships, gender equality and how to live free from violence.

Our 2022-2024 project focussed on parenting life skills for young men and boys. Guided by a National Advisory Committee, the project included a scan of Inuit-specific resources on gender roles and norms, healthy relationships and mental wellness, as well as a national engagement session. Knowledge generated through these activities led to the creation of the *Ajuqiqtuq: to Teach, to Show How toolkit*.

The aim of this toolkit is to:

1. Provide guidance to plan and facilitate a Parenting Life Skills Workshop for young Inuit men and boys.
2. Share the ever-growing body of Inuit knowledge on mental and emotional life skills, healing, and Inuit parenting.
3. Contribute to healthy families.



Inside, you will find content on a variety of topics, along with tips and suggestions for creating a successful workshop for preparing young men and boys to be great fathers.

We are excited to share many Inuit-specific resources created by individuals, organizations, and communities over the last 10 years. All of the featured educational fact sheets, posters, guides and videos are available in Inuktitut and are highlighted in the toolkit sections and at the end of this document.

### **How to Use the Toolkit**

This toolkit is a source of information and resources on topics related to:

1. Healthy relationships.
2. Lifelong healing.
3. Gender norms, roles and identities.
4. Traditional Inuit parenting.
5. Violence prevention.
6. Mental wellness, counselling, and healing.

The *Ajuqigtuq* toolkit can be used in several ways to suit your needs and the time available. You can promote a better understanding of gender norms and gender equality in your community or work to strengthen relationships and coping skills within families and the community. As an organizer, you will discover that the toolkit seeks to increase the engagement of Inuit boys and young men, and sports and arts can be effective teaching approaches. There are a number of possible workshop formats:

1. You could offer a four-day workshop for young men and boys following the sample agenda on page 39.
2. You might adapt the format for a one, two, or three-day gathering on the land or in a community setting.
3. The topics may be presented in a weekly meeting after school or in the evening.
4. The information and exercises may be used in school classes on Inuit gender roles and gender diversity, healthy relationships, mental wellness, and others.

We hope you find this toolkit helpful in educating and supporting Inuit men and boys in their important roles as fathers, partners, and role models, however you decide to use it.



*“Healthy relationships are made of positive communications, forgiveness, and support.”*

Lars Qaqqaq, National Inuit Role Model

# A Parenting Life Skills Workshop

Workshop  
Content

Activities  
and  
Exercises

Additional  
Material



# A Parenting Life Skills Workshop

*“Healthy relationships are made of positive communications, forgiveness, and support.”*

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Workshop  
Content

Activities  
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Material





# Why a Workshop for Future Inuit Fathers?

Most Inuit men are or will be parents, uncles, stepfathers or guardians. While parenting is not something you can “teach” in a workshop or classroom, Inuit knowledge and lived experience can help prepare youth and young men for their roles nurturing children, maintaining healthy family relationships, and growing to be “everything you can be.” We all want Inuit men and boys to heal from trauma and be mentally, emotionally, spiritually, and physically strong and caring, for themselves and their loved ones.

We know from men’s counsellors and community leaders over the last two decades that there is inherent value when Inuit men spend time with other Inuit men, participating in cultural activities and being on the land. Men gain strength from one another by sharing experiences in a safe, guided space.

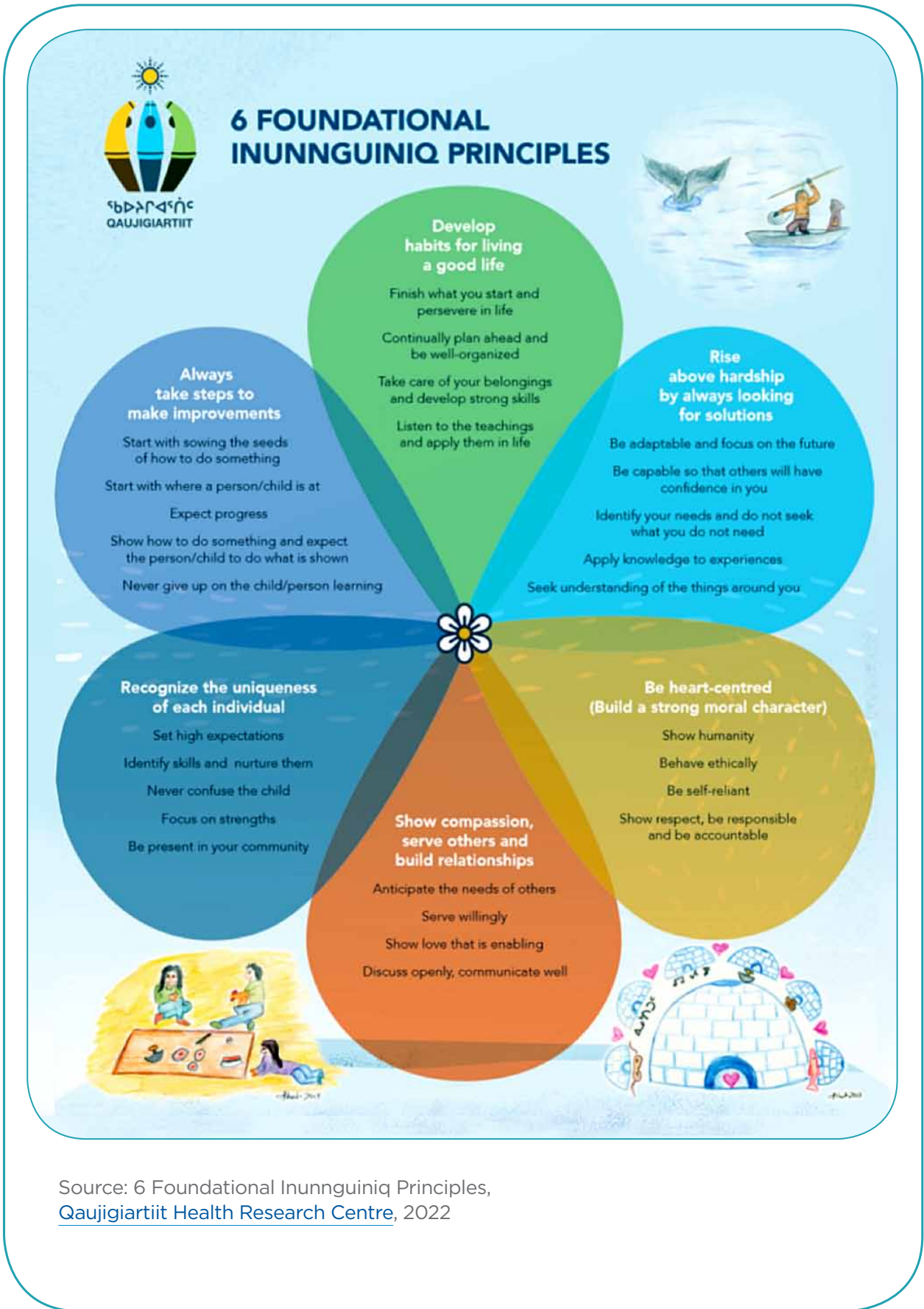
The purpose for conducting a life skills workshop is to better prepare young Inuit men and boys to understand the skills needed to communicate and maintain healthy relationships, to learn about the importance of managing anger and stress and to understand the value of accepting gender and sexual diversity among Inuit. Together, this knowledge will help young fathers accept others who are different and realize the important skills all parents must practice.

Life skills are the things we know and do every day to live life, overcome life’s challenges and disappointments and adapt well to change. Inuit have eight key societal values (Inuit Qaujimajatuqangit or IQ) that represent skills that support healthy and productive individuals, families, and communities. They speak to a resourceful and vibrant people who respect each other, rely on, learn from, and support each other and the environments around them. These values are meaningful today as principles to live by and to pass along to children. Typically, these values can be realized in practical everyday activities and skills.

1. **Δάββνίργύσς** | Inuuqatigiitsiarniq | Respecting others, relationships, and caring for people.
2. **ᑉᓐᓗᓐ** | Tunnganarniq | Fostering good spirit by being open, welcoming, and inclusive.
3. **ᐱᓂᓂᓂ** | Pijitsirniq | Serving and providing for family and/or community.
4. **ᐱᓂᓂᓂ** | Aajiiqatigiinniq | Decision making through discussion, and consensus.
5. **ᐱᓂᓂᓂ / ᐱᓂᓂᓂ** | Piliriqatigiinniq / Pijariuqsarniq | Development of skills through observation, mentoring, practice, and effort.
6. **ᐱᓂᓂᓂ / ᐱᓂᓂᓂ** | Piliriqatigiinniq / Ikajuqtiigiinniq | Working together for a common cause.







supportive relationships. The Qaujigiartiit Health Research Centre explains how these six principles are linked to Inuit Qaujimajatuqangit, how they have meaning to parents for their own personal development and how parents can teach these principles to their children.

*Healthy relationships are made of positive communications, forgiveness, and support.*

Lars Qaqqaq, National Inuit Role Model

## Learn More – Resources for Facilitators

- In section two of Nunavut’s [Inuit Qaujimajatuqangit Education Framework](#), there are very practical ways to operationalize Inuit Qaujimajatuqangit principles in simple and meaningful ways.
- Elder Elijah Erkloo’s [Inuit Parenting](#) book reflects on how Inuit can begin to re-incorporate traditional practices of child-rearing, justice, and working together into their modern communities.

Note: Full citations are provided in the last section *Selected Inuit-Specific Resources*

## Designing a Workshop for Your Community and Audience

It is important to consider whether your community is ready to receive your workshop. Community readiness means having enough support and healing activities in place to properly talk about parenting life skills for Inuit men and young Inuit men. It can also mean the community acknowledges the need to talk about these skills. Some communities are more prepared and ready than others with access to role models, Elders, natural healers, counsellors, and others who can help you organize and deliver a workshop.

Here are some things to consider in developing a Parenting Life Skills Workshop in your community:

1. Proper planning for a workshop is critical in terms of partnerships, budgets, and funding. The planning of activities helps to define the workshop’s structure, goals, and outcomes. It is important to link the activities to the goals of parenting and life skills needed for a healthy family. The activities will also help you determine how much time you need and what facilities, support, and supplies you require.



2. Providing information at the beginning of the workshop can help take away fear of what might happen. A set agenda or process is important to give confidence to participants and to let them know what to expect.
3. To guide workshop conversations, it is important to carefully develop discussion topics and discussion questions. These will ensure all topics are covered and will help engage all participants in the conversations.
4. The literature on promising practices for Inuit men's counselling programs suggests they should be designed for men and preferably designed by men. Programs should reflect the community context and should respond to community concerns and suggestions.
5. Consider inviting guest speakers to share their knowledge and expertise.
6. Consider the participation of an Inuit Elder. They are important role models and teachers of history, values, and traditional skills. They may be traditional healers, and some have formal training as counselors. Elders can help young men and boys open up, start difficult conversations and help them reach out for counselling and support. Ideally, Elders need to know how to lead these conversations. An alternative is to engage an Inuk who is skilled on the land or in traditional craftsmanship.
7. Providing a culturally safe space is essential. Here Inuit men and boys can talk about trauma, anger management and other personal issues. Land-based activities also provide a safe, familiar, and empowering environment. Experience has shown the use of Inuktut helps participants openly discuss their feelings.
8. Consider activities that focus on the mind and the body. Physical and creative activities give participants the chance to discover healthy coping mechanisms, such as strategies to manage emotions and increase self-esteem. Healthy exercises allow participants to socialize and learn communication and team-building skills, as well as tolerance, trust, empathy, and respect for others.  
*(Ikajuqtigiinniq Youth Group Toolkit 2021)*
9. Try to include ways to instill pride being an Inuk and in Inuit culture. Pride is contagious and encourages a healthy lifestyle. Showcase positive cultural aspects of the participants' lives. Encouraging Inuit cultural values can encourage self-care and self-love.  
*(Ikajuqtigiinniq Youth Group Toolkit 2021)*



10. Consider conducting traditional activities as a way of healing. Experience shows many Inuit men feel empowered to share their experience and knowledge when performing traditional, gendered tasks. Cultural skills and on-the-land activities are popular and rewarding, and once youth are engaged, they will welcome opportunities to access them.
11. On-the-land based programs are a successful way to engage young men and boys and it may take time for youth to embrace the opportunity. It is a way to put knowledge into action. Consider using licensed outfitters or experienced hunters for safety.
12. Consider including Peer-to-Peer Support to encourage empathy and respect. In a group, it can be a resource for developing the skills of self-advocacy, self-esteem, confidence, and positive feelings.
13. Local foods are important in any culture. Among Inuit, a community event often includes country food and is an important way to engage men and boys.
14. Consider using social media, posters, and announcements on local radio and at local schools to generate interest in your event. Include information about its purpose, who can participate and information about how others can help you plan and prepare for the event. Some Inuit men’s groups have successfully reached out to men using personalized invitations.
15. Contact your local Community Health Development Coordinator about funding your project. The Community Wellness Program may have money, or the coordinator may know about other sources for funding.
16. Be prepared for the same challenges other programs for Indigenous men’s programs have encountered — having adequate funding, finding the space or facilities for the gathering and engaging skilled support people. For on-the-land events, bad weather and the costs of building remote camps can be a challenge.
17. Promising practices common to Inuit men’s groups include the use of Inuktut, community buy-in, the use of social media, integrating Inuit culture and healing and including Inuit staff or support people.
18. Foster a community of practice that shares learning around evidence-based programming and promotes gender equality through education and engaging group members.



19. Consider a role model campaign to identify local individuals who can share what healthy relationships look like in the home, in the community, and in relationships with a girlfriend, boyfriend, or spouse. Role models can help young men and boys discover that other men do not condone violence, that it is courageous to speak out against violence and that it is masculine to acknowledge and accept the changing definition and roles of Inuit men and women. Enlist the support of Pauktuutit's Pilimmaksarniq role models. They are individuals who exemplify Inuit societal values to foster healthy relationships, gender equality and a way of living free from violence.

Pauktuutit's web site offers workshop guides and models that are useful sources for ideas and ways to organize and conduct a workshop. The *Ikajuqatigiiniq* Toolkit is a valuable guide for organizing a workshop for Inuit boys and young men. It includes a sample agenda, options for outdoor activities and Inuit games and ice breaker activities to get started. Another useful example is Pauktuutit's *On-the-Land Workshop Model for Inuit Women*. Though it is not designed for Inuit men and boys, there are many useful tips and ideas for organizing these types of events. Both documents are available in English and Inuktut.

*Pauktuutit's Adapted Community Readiness Model (CRM)* is a tool to help Inuit communities determine how ready they are to deal with a specific issue. The publication addresses HIV prevention strategies, but the assessment questions can help a workshop organizer and facilitator gauge community leadership, knowledge, and the resources available to bring other topics into a community. Another useful guide is *Pauktuutit's Inuusinni Aqqusaaqtara – My Journey: Cancer Healing Circle Guide for Inuit*. This brief resource offers guidance (including relevant IQ principles), a sample format and questions helpful for any healing circle.



As part of Pauktuutit's initiative to engage Inuit men and boys in reducing gender-based violence, the second phase of the *Pilimmaksarniq* toolkit included a national Inuit role model campaign. The [website](#) includes links to seven role model profiles and videos with their thoughts about healthy relationships in the home, in the community and in relationships. These profiles offer useful ideas for workshop discussions and are available in both English and Inuktut.



## Creating a Safe Space

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It can be difficult to engage young Inuit men and boys in meaningful conversations about how they express their gender, their anger, their fears and their emotions. Providing a culturally and physically safe space for these discussions is important. A safe, familiar, empowering, and non-judgemental space that integrates Inuit culture and healing may enhance participants' confidence to speak honestly without fear of consequences. Often on-the-land activities, country food, and the use of Inuktut help to create a safe space away from school, work, or family problems. A safe space can help a person reconnect with their strengths.

Other elements of a safe space include:

- Making sure everyone knows they are welcome regardless of what they wear or how they express their gender.
- Ensuring the workshop is delivered by Inuk facilitators who will foster a feeling of inclusion.
- Providing information at the start of the workshop to take away fear around what might happen.
- Respecting privacy and confidentiality.
- Conducting talking circles and cultural activities in a safe environment.
- Using Inuit art and posters, rainbow flags or other images to signal cultural and physical safety and inclusion.
- Creating safe spaces that are both formal or informal, online or in-person.

Facilitators can use various communication methods in a workshop to help ensure a safe space. Pauktuutit and Tungasuvvingat Inuit offer pamphlets that recommend tips about creating and communicating in safe spaces.

Things to remember, include:

- Use inclusive language such as “partner” or “significant other” instead of “boyfriend/ girlfriend” or “husband/wife/spouse”.
- Be attentive to non-verbal cues.
- Engage in attentive listening by showing you are listening and reflecting on what has been said.
- Be respectful.
- Be aware of traditional and regional forms of communication cues.
- Practice effective information sharing to help participants understand what is said.





## Suggested Inuit Resources for Designing a Workshop

- [A Community Story: A Workshop Model](#) (2013). Pauktuutit Inuit Women of Canada.
- [Adapted Community Readiness Model \(CRM\)](#) (2019). Pauktuutit Inuit Women of Canada (in partnership with Dalhousie University).
- [An Inuit Elder and Youth Workshop Model](#) (2011). Pauktuutit Inuit Women of Canada.
- [Creating Culturally Safe Spaces and Care for Inuit Women and Their Families: A Resource Guide for Service Providers](#) (2019). Pauktuutit Inuit Women of Canada.
- [Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention](#) (2021). [youth group guide], Pauktuutit Inuit Women of Canada.
- [Inuusinni Aqqusaaqtara – My Journey: Cancer Healing Circle Guide for Inuit](#) (2019). Pauktuutit Inuit Women of Canada.
- [On the Land Workshop Model for Inuit Women](#) (2011). Pauktuutit Inuit Women of Canada.
- [Pilimmaksarniq – Engaging Men and Boys in Reducing Violence Against Women and Girls: Phase I](#) (2015). Pauktuutit Inuit Women of Canada.
- [Pilimmaksarniq Role Model Campaign](#) (2020). Pauktuutit Inuit Women of Canada.
- [Pilimmaksarniq: Engagi Men and Boys in Reducing Violence Against Women and Girls: Phase 2](#) (revised 2020). Pauktuutit Inuit Women of Canada.
- [Tips for Creating Safe Spaces](#) (2023) Tungasuvvingat Inuit.

## Applying Inuit Principles for the Workshop

- Build on strengths and cultural identity.
- Ensure safety and confidentiality for participants.
- Promote open discussion without judgement.
- Offer peer-to-peer support.
- Provide ways to have fun and “lighten the mood” after heavy discussions.
- Make referrals to mental health and addiction services.



It is important to provide a culturally safe space for the workshop to promote open discussions. Activities on-the-land is one option. Having participants sign an oath of confidentiality encourages everyone to share their thoughts and feelings. Anticipate that some participants may need counselling or other support if discussions involve difficult or painful topics.

Explaining that Inuit Qaujjimajatuqangit principles are meaningful to the workshop topics helps participants understand the cultural importance of healthy relationships, respecting gender roles, developing coping skills, and the importance of these when raising a family.

## Purpose and Learning Objectives of the Workshop

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It is important facilitators and participants be clear on the PURPOSE and LEARNING OBJECTIVES for the meeting.

The PURPOSE is why you are holding the workshop or what you want to accomplish. The purpose of the Ajuqituaq Parenting Life Skills workshop is to engage Inuit boys and young men to become better fathers using Inuit knowledge on mental and emotional life skills, healing, and parenting.

LEARNING OBJECTIVES are more specific and describe what you want participants to learn or experience in the workshop. After the Parenting Life Skills Workshop, we hope that participants will be able to:

1. Identify and reflect on ideas about character, conscience, and Inuit values.
2. Have increased feelings of self-esteem.
3. Experience the benefits of youth bonding.
4. Understand stability and its importance for child development.
5. Apply new skills to cope with daily stresses and frustrations, crises, and trauma.
6. Better appreciate intergenerational connections to share knowledge and wisdom on positive discipline and promote nonviolent solutions through storytelling.
7. Understand the importance of communication skills and how to use them.
8. Recognize different types of parenting styles and family decision-making.
9. Experience positive emotional growth however they define that.

The goals and learning objectives can be used to EVALUATE your workshop. You will be able to see if you were successful in delivering the workshop contents and activities as you intended.



## Facilitators

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Choosing skilled and knowledgeable workshop facilitators is important. Given the topics, emotional reactions and memories of trauma will arise. Remember men seeking help may feel vulnerable and may respond aggressively to regain control. They often wait for a crisis or strong exterior pressure before seeking help. An aggressive or confused request for help must be welcomed. It is crucial for group leaders to provide a safe space for all participants and be able to respond to individual needs. Group leaders working with minors (underage youth) will require a criminal records check.

When spending time on the land, facilitators may need to know about traditional activities and other camp activities. If a large group is expected, it may be better to have two facilitators. This will provide a wider knowledge base and allow the facilitators to take turns leading activities and presenting information. Having a second leader who can provide individual support to a participant who is struggling will allow the other leader to continue with the group.

Often facilitators are the main contact for the workshop. They typically take notes about the thoughts and recommendations made by the participants, and later, about the overall successes and challenges of the workshop.

### **Important Knowledge for Facilitators:**

- Inuit history, culture, and Inuit Qaujimajatuqangit (Inuit Societal Values).
- Knowledge of local community traditions and experiences and current-day strengths and challenges.
- Where to refer participants for more information and support if required, for example, local mental health services and regional or national helplines.
- Privacy, confidentiality, and the duty to report when minors are at risk of harm or non-minors are a risk to themselves and others.
- Basic knowledge of Diversity, Equity, and Inclusion. For more, see the section Gender, Sexual Identity and Roles on page 20.

### **Important Skills for Facilitators:**

- Able to communicate clearly.
- Basic mental health first aid. See suggested Inuit Resources below.
- Applied Suicide Intervention Skills Training (ASIST).
- Group facilitation methods.
- Working with youth.
- Able to model healthy relationships.



## Suggested Inuit Resources for Facilitators

- *Guidelines for Working with Inuit Elders*, Pelagie Owljoot (2008), Nunavut Arctic College.
- [\*Inuit Mental Health First Aid\*](#) courses through the Canadian Mental Health Commission of Canada.
- [\*Healing Support Group Facilitator Training\*](#) (HSGFT) is a two-day Nunavut-specific support group facilitator training offered through the Embrace Life Council.
- Nunavut's Department of Health offers a 3-page information sheet titled [\*General Help and Support for People who are Struggling\*](#). This is a Nunavut-wide contact list of mental health support resources.
- [\*Nunavik Mental Health Resource Guide\*](#) is an online source for support services on the Youth for Youth Québec web site.
- NWT's [\*Community Counselling Program\*](#) provides contact numbers for access to mental health services in all regions, including the Beaufort-Delta Region.

## Elders

**Confirming the value of Inuit Qaujimagatuqangit will restore Inuit pride and increase individual self-esteem. By increasing young Inuit self-esteem, some of today's social problems such as substance abuse and even suicide will be eliminated (Inuit Elder).**

Source: [\*Inuit Qaujimagatuqangit Education Framework\*](#), Nunavut Department of Education, 2007

Inuit Elders add valuable knowledge and perspectives to any gathering. They can share traditional parenting values and methods, and their own stories of healing and their memories and experiences being on the land. It is especially valuable for youth to learn from Elders to understand Inuit history and culture. Often, having an Elder in the room encourages respectful discussion. And referring to Elders' knowledge throughout the workshop keeps culture front and centre during the sessions.

Elders are important role models. Some are traditional healers, and some have formal training as counselors. Elders can help young men and boys open up and start difficult



conversations and can help them to reach out for counselling and support. Ideally, Elders need to know how to navigate these conversations.

The short guide for working with Inuit Elders prepared by Nunavut Arctic College offers useful advice about engaging an Elder in a workshop or interview setting. This includes showing respect and providing payment or an honorarium. The guide also discusses Inuit Qaujjimajatuqangit and provides helpful examples.

### Learn More about Inuit Elders – Resources for Facilitators

- ***Guidelines for Working with Inuit Elders***, Pelagie Owljoot (2008), Nunavut Arctic College.
- ***Interviewing Inuit Elders, Introduction*** (Interviewing Inuit Elders Series, Vol. 1), J. Oosten & F. Laugrand (eds.) (1999). Nunavut Arctic College.
- The National Aboriginal Health Organization published a short guide about protocols for interviewing First Nations, Inuit, and Métis Elders: [Interviewing Elders: Guidelines](#).

### Suggested Resources by and about Inuit Elders

- [Child Rearing Manual](#), Meeka Arnakaq (2011). Mamisarvik Healing Centre and Canadian Centre of Substance Abuse.
- [Guidelines For Working with Inuit Elders](#), Pelagie Owljoot (2008). Nunavut Arctic College.
- [Iceberg Healing Manual](#), Meeka Arnakaq (2010). Mamisarvik Healing Centre and Canadian Centre for Substance Abuse.
- [Interviewing Elders: Guidelines](#) (2009). National Aboriginal Health Organization.
- [Inuit Childrearing Practices](#) (Interviewing Inuit Elders Series Vol. 3), Naqi Ekho and Uqsuralik Ottokie (2000). Nunavut Arctic College.
- [Inuit Parenting](#), Elijah Erkloo (2014). Inhabit Media and Government of Nunavut.



## Participants

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Ideally, a workshop should have from six to 12 participants, depending on the subject matter. This allows for good group discussion even if some members are away. It provides enough time for everyone to participate and ask questions and allows the facilitators to be mindful, attentive, and responsive to all attendees as the workshop evolves.

The age range for those attending the workshop depends on the nature of the activities, number of leaders and staff and the content you want to cover. Activities and topics explored in this Toolkit are suitable for ages ten years to early twenties.

You can have an open invitation for participants or pre-select those who you want to attend. An open invitation provides the opportunity for anyone in the community to attend. Pre-selection means you can design a workshop for a certain group; for example, youth attending an after-school program, those who would benefit from some extra guidance or young men whose girlfriends are pregnant.

### Checklist / Key Things to Remember

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The format of the workshop can vary depending on community readiness, available facilities, how best to target and engage participants and what you are comfortable with doing. Also, consider the activities and learning tools you want to use: the involvement of Elders, group discussions, videos, role-playing, storytelling and/or ice breaking activities.

The tasks necessary for a successful workshop include:

- Find funding if necessary.
- Hire a facilitator(s) and counsellor(s).
- Develop content with the facilitator(s).
- Consider safety and comfort issues.
- Confirm a workshop location.
- Get community sponsors or support.
- Advertise the workshop.
- Organize supplies and refreshments.
- Address legal issues if any like insurance, etc.
- Select participants.
- Evaluate program.
- Clean up after the event.

Supplies you may need include:

- Flip chart paper.
- Flip chart stands.
- Kleenex.
- Markers.
- Masking tape.
- Name tags.
- Note pads.
- Pens/pencils.
- Supplies for activities.
- Prizes.
- Catering.



*“You have to force yourself to look ahead to the light to see a better future.”*

Elder from Kangiqsualujjuaq

**A  
Parenting  
Life Skills  
Workshop**

**Workshop  
Content**

**Activities  
and  
Exercises**

**Additional  
Material**



**A  
Parenting  
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*“You have to force yourself to look ahead to the light to see a better future.”*

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**Workshop  
Content**

**Activities  
and  
Exercises**

**Additional  
Material**





## WORKSHOP CONTENT

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*“You have to force yourself to look ahead to the light to see a better future.”*  
(Elder from Kangiqsualujuaq)

Source: [Resilience: Overcoming Challenges and Moving on Positively](#), NAHO, 2007, p. 38

Workshop participants must understand that becoming a good father requires patience and understanding; and relationship and childrearing decisions need to be with control, from a place of health and mental wellness, not through anger. These are life skills and need to be discussed in this workshop.

*“It is difficult for men to admit they need help... men will help their kids more than they will help themselves.”* (Inuit father)

Source: Cited in [Parenting Support Programs In Nunavut: A Review](#), Qaujigiartiit Health Research Centre, 2010, p. 24.

## Healthy Relationships

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*“Try to remember the good things about people; they are not all bad. There are many things about them that we can see, and we can like. We should not be against them for small things but try to get closer to them.”*  
(Elder from Hopedale)

Source: [Resilience: Overcoming Challenges and Moving on Positively](#), NAHO, 2007, p. 9

### What is a Healthy Relationship?

What is a “healthy” relationship? Healthy girlfriend, boyfriend and partner relationships are a great source of support, love, and companionship. These relationships can help you reach your dreams; they support our mental wellness. Unhealthy relationships cause a lot of pain, harm, and frustration to everyone in the family, especially the children.

In its 12-page resource, *Healthy Relationships*, the Embrace Life Council says: “Everyone deserves to be loved and respected in relationships. Our actions and reactions towards our partners are in our control.”

Being in a healthy relationship takes work and attention. You need to really know yourself and the other person. It can be hard to share your dreams, values, and fears but this is how you build trust and intimacy in a relationship. The *Healthy Relationship* pamphlet states:



*“You and your partner are working toward a common goal. Embrace each others’ viewpoints and strengths to make a team that is stronger than either of you alone.”*

Source: [Healthy Relationships](#), Embrace Life Council, 2020

### Discussion Questions and Activities

1. What does a healthy romantic relationship mean to you?
2. Think about a couple you know who have a healthy relationship. How do they act toward each other?
3. If you have been in a good relationship, what did that look like? How did it feel to you? How did you face challenges?
4. If you haven’t been in a healthy relationship yet, what can you do to make one a success?
5. Watch and discuss the 14-minute video featuring Noel Kaludjak, Rankin Inlet, discussing healthy relationships.

### Tools/Materials/handouts to Use in the Workshop

- *I Respect Myself* has created a **classroom presentation** on healthy relationships that includes six discussion scenarios and two group activities for youth.
- The 2-page **Healthy Relationships: Let’s Talk About Us** pamphlet introduces topics about healthy and unhealthy relationships and being ready for a relationship.
- The **A Strong Foundation** section of the Embraces Life Council’s 12-page **Healthy Relationships** pamphlet summarizes 16 points and could be used as a handout.
- The relationships page on the **Inuusittiarngniq Living Well Together** website describes healthy and unhealthy relationships.
- Pauktuutit offers a video with **Noel Kaludjak** about healthy relationships and men’s healing.
- The **Aippagiittiarniq Discussion Guide** from Embrace Life Council includes activities, brief guides to the Council’s videos and discussion questions on a range of topics about healthy relationships.



## Learn More – Resources for Facilitators

- The Embrace Life Council offers *Healthy Relationships*, a 12-page PDF pamphlet that details 16 suggestions for creating healthy relationships.
- The I Respect Myself online site offers a 19-page copy of a classroom presentation called *Healthy Relationships* that includes scenarios suitable for Inuit youth and presenter notes. An educator’s guide and lesson plan are also available.
- The 32-page *Aippagiittiarniq Discussion Guide* from Embrace Life Council includes activities, brief guides to the Council’s videos and discussion questions on a range of topics about healthy relationships.
- I Respect Myself offers *Choices*, a 40-page PDF graphic novel for Inuit youth about sexual health. A separate teacher’s guide is available.
- The I Respect Myself web page entitled *Different Types of Relationships* provides a brief definition of romantic, sexual, and other types of relationships as well the characteristics of healthy and unhealthy relationships.

## Inuit Sources on Healthy Relationships

- [\*Aippagiittiarniq: Discussion Guide\*](#) (2022). Embrace Life Council.
- [\*Choices\*](#) (2012). I Respect Myself, Nunavut Health.
- [\*Different Types of Relationships\*](#). I Respect Myself, Nunavut Health.
- [\*Healthy Relationships\*](#) (online resources & presentation material). I Respect Myself, Nunavut Health.
- [\*Healthy Relationships Classroom Presentation\*](#) (2018). I Respect Myself, Nunavut Health.
- [\*Healthy Relationships: Let’s Talk About Us\*](#) (2018). I Respect Myself, Nunavut Health.
- [\*Healthy Relationships: Pamphlet\*](#) (2020). Embrace Life Council.
- [\*Inuusittiarngniq Living Well Together\*](#) (web site).
- [\*Noel Kaludjak: Video\*](#) (2020). Pauktuutit Inuit Women of Canada.



## Communicating with Partners

Good communication is at the heart of healthy dating and long-term relationships. Ongoing communication and well-chosen words build a strong, close relationship where you understand the other person and they understand you. Open, positive communication helps everyone to get their messages across in a respectful, calm, and kind manner. Negative or poor communication results in misunderstandings, unnecessary conflict, and bad feelings.

The Embrace Life Council's discussion guide Aippagiittiarniq ("ways of being in a good partnership") describes behaviours that support healthy relationships. These include:

- Communicating, especially in new relationships, to make sure each partner "wants and expects the same things" and that they are "on the same page."
- Speaking up when something is bothering you; talk about it so you are not "holding it in." You should be able to "freely express your emotions and needs without fear."
- Being Respectful. "Mutual respect is essential in having a healthy relationship. Each partner's wishes and feelings have value." — Inuuqatigiitsiarniq.
- Being supportive can provide reassurance and encouragement to your partner and help build a life together.
- Disagreements are a natural part of any relationship. "It is important to be patient and find a way to compromise." Find a solution that suits both of you — Aajiiqatigiinniq. Healthy relationships take time and partners need to respect each other's time and privacy. "A relationship doesn't mean they have to share everything and constantly be with their partner." It is important to be patient and to trust your partner.

### Discussion Questions and Activities

1. Ask participants how they want others to talk to them and how they feel when they do? For example, "I want people to talk kindly to me. Then I feel safe to carry on with the conversation."
2. Ask participants to suggest examples of attitudes and statements that get in the way of positive communication. Then write down better ways to communicate.
3. Consider a communication exercise while doing a group project.
4. Practice and deliver a short role play on good communication.



## Tools, Materials and Handouts to Use in the Workshop

- The section **A Strong Foundation** on page 2 of Embrace Life Council’s *Healthy Relationships* pamphlet lists communication tips that can be used as a discussion starter or to enable participants to practice.
- In a 14-minute Pauktuutit video, **Jerry Nochasak** states: “Healthy relationships mean taking care of each other, trust and communications.” Discuss how these three things work together to create a strong relationship. Jerry Nochasak is a National Inuit Role Model for the *Pilimmaksarniq* project.
- The 8-page *Healthy Relationships – Lesson Plan* offers ideas and activities for group discussions. The plan is a companion to the *Healthy Relationships Classroom Presentation* (2018) by I Respect Myself.

## Learn More – Resources for Facilitators

- The 32-page *Aippagiittiarniq Discussion Guide* from Embrace Life Council offers activities, videos, discussion questions and definitions geared for Inuit youth about healthy (and unhealthy) relationships. A USB drive is available with videos and printable content that support discussion activities. Contact the Council at [embracelife@inuusiq.com](mailto:embracelife@inuusiq.com)

## Inuit Sources on Communications

- [\*Aippagiittiarniq Discussion Guide\*](#) (2022). Embrace Life Council.
- [\*Healthy Relationships – Lesson Plan\*](#) (2017). I Respect Myself, Nunavut Health.
- [\*Healthy Relationships\*](#) (pamphlet) (2021). Embrace Life Council.
- [\*Jerry Nochasak: Video\*](#) (2020). Pauktuutit Inuit Women of Canada.
- [\*Pilimmaksarniq: Engaging Men and Boys in Reducing Violence Against Women and Girls\*](#) (2020). Pauktuutit Inuit Women of Canada.



## Communicating with Children

*“Traditionally young people were prepared for parenting through a lifelong process. Children packed and cared for babies; young girls were told how to become good mothers... These teachings were honed over many years through open discussions.... Men, uncles, fathers, and grandfathers would talk with young boys about how to become a good provider and how to support a wife and care for the family.”* (Inuit Elder).

Source: Cited in [Parenting Support Programs In Nunavut: A Review](#), Qaujigiartiit Health Research Centre, 2010, p. 20-21.

In the past, Inuit children had multiple instructors, primarily from their extended family and family friends. This network of support is no longer as wide, and the role of fathers is now more important than ever. For many new families, the history of colonization has left many without good parenting role models or parenting skills. Learning the skills to be a good parent should be understood as the IQ principle of *Pilimmaqsarniq* or becoming skilled.

Parenting can be stressful and emotional stability is an important part of nurturing a child’s sense of security. Communication skills are an important part of good parenting. Among Inuit, oral traditions were a way to pass knowledge to younger family members. Inuit values are often taught through storytelling. Inuit culture provides a foundation for parent-child verbal and non-verbal interactions. Children learn from what they see and hear. As a role model, parents should encourage respect and sharing and a willingness to serve. Each conversation should make the child feel respected and loved.

The Inunnquiniq parenting principles recommend setting time aside to have one-on-one conversations with each child. Children need to be given instructions verbally. They must learn and understand the consequences of their actions. Time spent with children should be an opportunity to teach and to encourage resourcefulness and problem solving. A father should be patient and persistent, taking the time to explain things clearly and offering helpful criticism and encouragement. Parents need to identify each child’s skills and strengths, nurture them and accept weaknesses. Each child grows at a different pace and teaching and conversations should match each child’s level.

An Ajuqitquq workshop should encourage participants to develop the skills to be a good parent (*Pilimmaqsarniq*) and to support the well-being of others, and especially family members (*Pijitsirniq*).



## Discussion Questions and Activities

1. What stresses you out?
2. What do you do to deal with stress? Are these good ways of coping?
3. What have you learned from Elders about hardships and stress?
4. What are some activities or programs in your community that can help you relieve stress?

## Tools, Materials and Handouts to Use in the Workshop

- Pauktuutit Inuit Women of Canada's 17-minute [Inuit Story Telling](#) YouTube video by Micheal Kusugak recounts a story from his youth to Canadian youth participants of Inuit arts and culture.

## Learn More - Resources for Facilitators

- [Inuit Parenting](#) by the elder Elijah Erkloo provides both personal and traditional advice on a range of topics. Starting on page six, Erkloo offers 49 ways to rear children, often with a list of reasons for the advice.
- Qaujigiartiit Health Research Centre's series of pamphlets entitled [Inunnguiniq Childrearing Advice from Inuit Elders](#) includes age-specific advice on communicating with children
- Aqqiumavik Society's [Inunnguiniq Parenting Principles](#) is a series of pamphlets describing each of the six principles. Each pamphlet includes advice for communicating with children.

## Inuit Sources on Communicating with Children

- [Inuit Parenting](#) (2014). Elijah Erkloo. Government of Nunavut
- [Inunnguiniq Childrearing Advice from Inuit Elders](#) (2014). Qaujigiartiit Health Research Centre.
- [Inunnguiniq IQ Principles](#) [six pamphlets]. Aqqiumavik Society (available on Inuunqatigiit's web site).
- [Fatherhood is Forever: A Resource Booklet about Providing for a Healthy Family Based on Inunnguiniq Teachings](#) (2021). National Collaborating Centre for Indigenous Health and Aqqiumavik Society.
- [Family Connections: A Resource Booklet about Building Strength in Families Based on Inunnguiniq Teachings](#) (2021). National Collaborating Centre for Indigenous Health



## Gender, Sexual Identity and Roles

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*“Before sustained contact with Europeans, and in particular, the Christian churches, Inuit attitudes toward sexuality were much more open and tolerant. Sexuality was understood as a natural part of each stage of life. Parents and grandparents shared information that children and youth needed to live well... Gender roles at the time were not rigidly assigned based on sex. There was acceptance, and at times, encouragement of girls doing stereotypically male activities such as hunting, and boys doing stereotypically female activities such as sewing. There existed words for “gay” and ‘lesbian’ that have been lost over time, and overall, there was acceptance of a range of sexual orientations and gender identities.”*

Source: [Tavva: National Strategy on Sexual Health](#), Pauktuutit Inuit Women of Canada, 2017, p. 7

Inuit are starting to talk more openly about gender roles, gender identity and gender expression, but it is still a controversial topic. It is important to create a welcoming space for emotionally safe and open discussion of the topic. Sharing knowledge and being open to gender and sexual diversity among Inuit is important for a sense of belonging, mental health, and good parenting.

### **Inuit Male and Female Gender Roles**

*“Sometimes if a girl had often gone hunting with her father at an early age, she would be as capable a hunter as any man. She would also be respected as such.... Some men also were good at sewing and could do housework themselves. They would reach the same level of skill as any women. So, a woman could catch a seal, and a man could do housework as well as a woman. This was not considered bad at all. As a matter of fact, it was considered all for the good.”*

Source: Uqalurait: An Oral History of Nunavut, Bennett & Rowley, 2004, p. 14-15.

Elders tell us while there were traditional roles for men and for women, these roles were flexible for the good of the families and survival in the hunting camps. For example, boys were taught to be hunters and make hunting tools, komatiks (sleds) and other gear to survive on the land. Girls were taught camp skills like gathering land-based foods, cooking, caring for children and making clothing. However, if a woman was a good hunter and a man was good at sewing, these contributions were welcomed. Women and men worked closely together for the good of the family and the camp.





Some Inuit think men's roles have changed more than women's in the transition from "traditional" to "modern" Inuit society.

*"The struggle to find their place within modern society is an issue shared between male members of the Inuit community. Now more than ever, it is important that men help other men by sharing and discussing the challenges they face. This does not make a man weak, or helpless. It makes him strong."*

Source: [How the Role of Men Has Changed in Nunavut](#), Embrace Life Council website

Consider contacting [SMASH \(Strength Masculinities And Sexual Health\)](#) about their workshops and Arctic-based team of peer support facilitators. The organization targets young men in Inuit Nunangat using one-day workshops and community outreach and continues to seek partnerships. For more information visit <https://arcticsmash.ca>.

### Discussion Questions and Activities

1. How have gender roles for Inuit men and women changed over time?
2. In particular, have Inuit men's roles been negatively affected by settlement into permanent communities? Why?
3. Do you agree or disagree with this quote from Lars Qaqqaq, National Inuit Role Model 2020, Baker Lake?

[Gender] roles have changed in good ways as well because women have been taught to hunt and I know women are capable of hunting... it's just like I said, anyone is capable of anything, that's important when you're being inclusive, and you let a person be who they want to be.

*Pilimmaksarniq*, 2020, p. 9

4. Have you or any of your friends felt pressure to conform to a gender role they didn't feel comfortable with? How can we be supportive of more flexible gender roles?

### Tools/Materials/Handouts to Use in the Workshop

- Hand out and discuss the list of Inuit men's and women's roles on pages 47-48 in Meeka Arnakaq's *Child Rearing Manual*. Do these roles still apply today?



## Learn More – Resources for Facilitators

- *Pilimmaksarniq: Engaging Men and Boys in Reducing Violence Against Women and Girls* explores some of the challenges that Inuit men face and how they are growing and healing.

## Inuit Sources for Male and Female Gender Roles

- *Child Rearing Manual*, Meeka Arnakaq (2011). Mamisarvik Healing Centre and Canadian Centre of Substance Abuse.
- *Katinngak Together. National Conversations on Gender Equality with Young Canadians* (Calendar, 2023). Pauktuutit Inuit Women of Canada.
- *Pilimmaksarniq: Engaging Men and Boys in Reducing Violence Against Women and Girls* (2020). Pauktuutit Inuit Women of Canada.
- *Tavva: National Strategy on Sexual Health* (2017). Pauktuutit Inuit Women of Canada.
- *Uqalurait: An Oral History of Nunavut* (2004). J. Bennett & S. Rowley (eds.). McGill-Queen's Press.

## Gender Identify and Expression

Gender identity is how we see ourselves—male, female, both, neither, nor anywhere along the gender spectrum. Gender expression is how we act, dress, and talk to show others who we are. Sometimes body parts match gender identity and gender expression and sometimes they don't.

When body parts don't match a person's gender identity or gender expression, they may call themselves transgender. For example, a person has male body parts but sees herself as female; or a person has female body parts but sees himself as male. A transgender person feels they were born with the “wrong body”.

*“In the past, Inuit accepted a third gender called **sipiniq**. Such people were neither male nor female, but both at the same time. Their transformation typically occurred at birth. **Sipiniq** were considered very spiritual and considered good candidates to be a shaman.”*

Source: Perspectives on Traditional Health (Interviewing Inuit Elders Vol. 5), 2001.



Respecting how an individual defines their gender, male or female or something else, and accepting a wide diversity of gender expression through clothing, jewelry, preferred activities, tattoos, and so on, builds self-esteem and self-worth. Without support for who they are, children, youth and adults often experience depression and engage in self harm.

### Discussion Questions and Activities

1. Many gender diverse Inuit keep their gender expression quiet because they fear discrimination and intolerance. How can we have an emotionally safe and respectful discussion about this topic?
2. Do you think Inuit were traditionally more open to gender diversity, and has colonization led to intolerance?
3. Do you think attitudes are becoming more accepting, and how can we help this process?
4. What else would you like to learn about gender diversity and expression? Who could you ask?

### Tools, Materials and Handouts to Use in the Workshop

- The *I Respect Myself* website has a graphic that helps to explain gender identity and expression. A glossary of terms can also be found on the site.
- *Mary's Story* is a Nunavut Department of Health web page about the benefits of coming out as an 18-year-old pangender and demigirl Inuk.
- Show Pauktuutit's short 2022 YouTube video *Katinnagak Together* (ENG & INUK) about gender equality and discuss the video with participants.
- The documentary film *Two Soft Things, Two Hard Things* (2016) explores the historical context of LGBTQ2+ identity and sexuality among Inuit. For group discussions, a short [YouTube trailer](#) is available.



## Learn More – Resources for Facilitators

- The *Gender Identity and Expression* web page provides a graphic explanation of gender identity and expression as well as information and definitions about roles and definitions of key gender terminology.
- The *I Respect Myself* website includes a link to resources suitable for youth, parents and caregivers, educators and/or health care professionals.

## Inuit Sources on Gender Diversity

- [Gender Identity and Expression](#), I Respect Myself, Nunavut Health.
- [I Respect Myself Resources](#), I Respect Myself, Nunavut Health.
- [Mary's Story](#), Nunavut Department of Health.

## Lifelong Growth and Healing

There was no name for it back then. It was known just as having discussions together. For healing to work, you have to start talking about all the hurts and pain from your childhood. You have a wound in your mind, and it is painful. You are not healed immediately after you start talking. The wound has to heal by talking and crying first. That is how healing works. Even when a person goes into healing as an adult or as a teenager, ongoing discussions are needed. (Alasi Joamie)

Source: Perspectives on Traditional Health (Interviewing Inuit Elders Vol. 5), 2001, p. 248

### Coping with Stress

We cannot be surprised when hard times come to us. We have to know how to face problems and get through them. We can't lose our way when we have worries; we have to keep ourselves calm and steady. We can't let ourselves get scared or down. We need our energy to solve the problems, not to get too down about them. (Elder from Tuktoyaktuk)

Source: [Resilience: Overcoming Challenges and Moving on Positively](#), NAHO 2007, p. 2



We all feel stressed at some time about family situations, school, work, community concerns, and so on. Stress may be the result of any emotional, physical, social, economic, or other factor that overwhelms us. A certain level of stress can be healthy and motivating. For example, Inuusittiarngniq Living Well Together tells us physical changes such as a faster heartbeat and a rush of energy can help us deal with danger when on the land. However, without a break from stressors, our body can be overwhelmed, and we become irritable, jumpy, exhausted all the time and even violent. It is important to know when you are overstressed and why. This will help us find healthy ways to cope. It is tempting to use tobacco, alcohol, drugs, harmful behaviours, or unhealthy foods to feel better but that is not healthy. It is better to reduce stress by learning to relax exercising, sleeping regularly, eating well, having fun, celebrating successes, being aware of bad habits and if needed, seeking support

### Discussion Questions and Activities

- What stresses you out?
- What do you do to deal with stress? Are these good ways of coping?
- What have you learned from Elders about hardships and stress?
- What are some activities or programs in your community that can help you relieve stress?

### Tools, Materials and Handouts to Use in the Workshop

- Review the information on stress on the *Inuusittiarngniq Living Well Together* website.
- Use pages 22-27 of Meeka Arnakaq's beautifully illustrated *Iceberg Healing Manual* that talks about slowing down for "calm sailing" and moving forward together.
- Use the *You Are Not Alone - Adult Colouring Book* and give the participants some time to read the Elder's quotes and to colour a page or write down their thoughts while chatting or being silent.
- Hand out the colourful poster *Take Action to Find Meaning* on actions healthy living. Participants could add in their favourite activities or commit to one or two of the actions.
- The PowerPoint presentation *Stress: Anxiety and Studying* (2015) includes slides that can be used for information and discussion. The target audience is high school students.



## Learn More – Resources for Facilitators

- Embrace Life Council offers a useful PowerPoint presentation called ***Stress: Anxiety and Studying*** in both English and Inuktitut. Though geared for students, there is useful information and slides about healthy ways to deal with stress.
- ***Resilience: Overcoming Challenges and Moving on Positively*** explains the ability to move through difficulties for an Inuit audience.
- ***Resilience: Coping with Life's Problems*** is a 2-page pamphlet by NAHO's Ajunnginiq Centre that describes the qualities and ways of life that Inuit Elders have said help Inuit cope with challenges.
- ***Pathways to Mental Wellness for Indigenous Boys and Men*** by the Qaujigiartiit Health Research Centre examines seven community-led and land-based programs in the Inuit Nunangat. The report highlights the positive impact of land initiatives on the health and wellbeing of men and boy in the short and medium/long term.

## Inuit Sources on Coping with Stress

- ***Iceberg Healing Manual***, Meeka Arnakaq (2010). Mamisarvik Healing Centre and Canadian Centre for Substance Abuse.
- ***Resilience: Coping with Life's Problems*** (factsheet) (2008). Ajunnginiq Centre, National Aboriginal Health Organization.
- ***Resilience: Overcoming Challenges and Moving on Positively*** (2007). Ajunnginiq Centre, National Aboriginal Health Organization.
- ***Stress***, Inuusittiariniq Living Well Together.
- ***Stress: Anxiety and Studying*** (PowerPoint) (2015). Embrace Life Council.
- ***Take Action to Find Meaning*** (2018). Nunavik Regional Board of Health and Social Services.
- ***You Are Not Alone: Adult Colouring Book*** (colouring pages for mindfulness and relaxation). Embrace Life Council.



## Mental Wellness

*“The relationship between Inuit and Inuit Nunangat (lands) is a key factor in Inuit mental wellness. Eating country foods, spending time on the land, is an important factor in establishing and maintaining a strong cultural identity.”*

Source: [Alianait Inuit Mental Wellness Action Plan](#), Inuit Tapiriit Kanatami, 2007, p. 8

**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.**  
(Inuk healer/counsellor)

Source: [National Strategy to Prevent Abuse in Inuit Communities](#), Pauktuutit Inuit Women of Canada, 2006, p. 8

Today, Inuit mental health problems are frequently linked to the history of colonization and intergenerational trauma as well as modern socio-economic challenges involving employment, housing, and the use of drugs and alcohol. In the past, Inuit dealt with emotional difficulties by talking to community leaders, Elders, and spending time on the land. When support services are available, Inuit men and boys are less willing to seek them out. Mental health and mental wellness are multi-faceted and very personal topics that may be difficult to address in a workshop setting. However, addressed through a lens of resiliency, workshop discussions can be framed through the historical legacy of self-sufficiency, persistence, resourcefulness, endurance, and adaptability.

There are practical ways to reduce stress and promote mental health. These can be as simple as doing physical activities like walking, hiking or working out; or, engaging in activities like sewing, carving, cooking, crafting, fishing and hunting, eating healthy meals, getting enough sleep and talking and doing things with friends and family. Resilience means adapting to change, being confident, promoting a personal network of support and sharing one’s strengths.

### Discussion Questions and Activities

1. Ask participants which IQ principles best capture Inuit hardiness and the importance of mental wellness and why it is so important for living on the land. Ask how they apply in today’s world.
2. Ask each participant how they deal with the stresses of daily life and how they maintain positive attitudes and confidence. What do they do to get through challenging times?
3. Ask participants about the challenges of family life and their thoughts about the importance of having a positive outlook on life while coping with hard times and difficult decisions.



## Tools, Materials and Handouts to Use in the Workshop

- Present some of the personal experiences about mental health from the *Humans of the North* series and ask participants if they too have these experiences. Ask if the same solutions would work for them.
- Review the information on Positive Mental Health on the *Inuusittiariniq Living Well Together* website. It lists what it means to have positive mental health and describes different self-care activities. These points are useful for engaging participants about their own mental well-being and their responses to life's challenges.
- Given the difficult topic, keep on-hand the 3-page pamphlet *General Help and Support for People who are Struggling* by Nunavut's Department of Health as a resource for participants who may seek additional support.
- Physical activities that foster mental health include the muskox game and leg wrestling. See the section on Inuit games in Pauktuutit's *Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention, Youth Initiatives Toolkit*.

## Learn More – Resources for Facilitators

- [\*Humans of the North\*](#) by Nunavut's Department of Health is a collection of personal stories about people's mental health experiences and their healthy coping skills.
- [\*Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention, Youth Initiatives Toolkit\*](#) (2021) by Pauktuutit Inuit Women of Canada describes Inuit games and ice breakers for Inuit youth.
- [\*Mental Wellness\*](#) (2014) by Inuit Tapiriit Kanatami is a 2-page fact sheet about mental wellness as a social determinant of Inuit health.
- [\*Pathways to Mental Wellness for Indigenous Boys and Men\*](#) (2018) by the Qaujigiartiit Health Research Centre evaluates the benefits of community-led and land-based initiatives that promote mental wellness among indigenous boys and men.





## Inuit Sources on Mental Wellness

- [\*General Help and Support for People who are Struggling\*](#) (2022) (support contact list). Nunavut's Department of Health.
- [\*Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention, Youth Initiatives Toolkit\*](#) (2021). Pauktuutit Inuit Women of Canada.
- [\*Mental Wellness\*](#) (2014, 2-page factsheet). Inuit Tapiriit Kanatami is a 2-page fact sheet about mental wellness as a social determinant of Inuit health.
- [\*Positive Mental Health\*](#) Inuusittiarngniq Living Well Together, Mental Wellness, Nunavut Department of Health.  
<https://livehealthy.gov.nu.ca/en/mental-wellness/positive-mental-health>

## Violence Prevention

**Emotional abuse is underneath all other types of abuse. The most damaging aspect of abuse is the trauma to our hearts and souls from being betrayed by the people that we love and trust.**

Source: [\*Aippagiittiarniq Discussion Guide\*](#), Embrace Life Council, p. 26.

The high rate of violent crime in Inuit communities is well documented. Of particular concern is the extremely high rate of violence against Inuit women. These rates span decades and are rooted in historical, social, economic, cultural, and human rights abuses and violations. No single workshop can address this complex problem. No two relationships are the same, and many are healthy; and many are abusive. *The Ajuqigtuq Parenting Life Skills Toolkit* defines a healthy relationship to be free from violence or abuse. Engaging Inuit men and boys is essential for positive and long-lasting change.

Violence and abuse take many forms other than physical abuses, and not all are crimes. For example, emotional abuse is the most common form of abuse seen in teen dating relationships. Types of violence and abuse include:

- **Physical Assault:** the intentional use of force, or threats of force to control behaviour, intimidate or punish (hitting, punching, slapping, beating, use of weapons, etc.).



- **Sexual Assault:** any type of forced sexual activity without the victim’s voluntary consent. Someone who is not resisting or not saying anything is not giving consent (rape, unwanted sexual touching, kissing etc.).
- **Emotional Abuse:** behaviour that attacks a person’s sense of self-worth and confidence like insults and putdowns, yelling, threats of harm, extreme jealousy, humiliation, isolation from friends and family, and so on.
- **Financial Abuse:** involves taking advantage of someone’s monetary affairs (not allowing a partner to earn money, spending a partner’s wages, withholding bank cards, etc.).
- **Cultural Abuse:** often involves a stereotype to put other people down (belittling cultural practices, refusing to let others participate in cultural activities, judging people as “too Inuk or “not Inuk enough,” etc.).

Source: Adapted from [Teen Dating Violence](#) and [Aippagiittiarniq Discussion Guide](#), Embrace Life Council.

There are many sources for information and tools about gendered violence against Inuit women. Pauktuutit has addressed this problem since the organization’s beginning in 1985. Many resources address violence and abuse in the context of healthy relationships and anger management. For Inuit men and boys, instilling a sense of pride and self-esteem is an important part of encouraging healthy alternatives to abusive and violent behaviour. Inter-generational gatherings, mentoring, role models, and sharing traditional male knowledge can show how traditional roles and values have evolved and remain meaningful in contemporary life.

### Discussion Questions and Activities

1. It is the abuser’s inability to handle anger, fear, jealousy, or their desire for power that is responsible for violence. Discuss the statement “Many people invite physical abuse through their actions and behaviour.”
2. Is a one-time episode of pushing or shoving considered physically abusive behaviour?
3. Discuss the question: Is some level of jealousy acceptable in a relationship?



## Tools, Materials and Handouts to Use in the Workshop

- Show the ten-minute YouTube video [\*I love Akulivik Episode 2 - Domestic Violence & Sexual Abuse: Causes and Solutions\*](#) and discuss the video with participants. The 2019 video is part of Pivallianiq Project in Akulivik, Nunavik. Residents share their thoughts and personal experiences about the causes and solutions to domestic violence and sexual abuse.
- Nunavik's Aaqitauvik Healing Centre has a two-page pamphlet entitled [\*Freedom from Anger\*](#) that briefly explains such personal and interpersonal dimensions of anger as its root causes, its expression, its effect on others and ways to heal from anger. Distribute copies for group discussion.
- Embrace Life Council offers a two-page pamphlet called [\*Family Violence\*](#) in both English and Inuktitut that describes different types of violence, the difference between healthy and unhealthy relationships and the cycle of assault. Distribute copies for group discussion. The Embrace Life Council website also offers pamphlets about child abuse, coping with anger and teen dating violence.
- ***What Do I Do When I Encounter an Angry Person?*** by the Qaujigiartiit Health Research Centre is a one-page de-escalation poster that describes eight ways to avoid violent confrontations. These can be used as points for discussion among those who have been violent and those who seek to avoid it. The poster is in English and Inuktitut.
- Starting on page 19 of the ***Aippagiittiarniq Discussion Guide*** from Embrace Life Council is a description of activities that includes videos and group discussion questions about violence in a relationship. Contact the Council for a USB drive that contains the videos and supporting material.
- Pauktuutit's ***Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention*** toolkit offers advice on engaging an adult mentor and on violence prevention measures, as well as ideas and activities. The goal is to instill coping measures and cultural pride in support of young leaders. The toolkit is available in English and multiple Inuktitut dialects. Activities are primarily for an outdoor setting.
- The Government of Nunavut's Inuusittiarnginiq Living Well Together program includes a website entitled [\*Anger, Hostility and Violent Behaviour\*](#) that offers useful definitions of anger and violent behaviour and the different ways to people deal can better deal with anger.



## Learn More – Resources for Facilitators

- Review the information on **Anger, Hostility and Violence** on the Inuusittiarngniq Living Well Together website.
- The 76-page document [\*Everything You Need to Know about Intimate Partner Violence... or Almost\*](#) from SOS Violence Conjugal examines intimate partner violence in detail. Though the focus is primarily on the victims of abuse, it offers useful definitions and assessment tools that can be adapted for discussion with a male audience.
- Pauktuutit's ***Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention*** toolkit offers proactive advice on engaging an adult mentor and violence prevention measures. The goal is to instill coping measures and cultural pride and support for young leaders. Activities are primarily geared for outdoor activities.
- Nunavik's Aaqitauvik Healing Centre has a two-page pamphlet entitled ***Freedom from Anger*** that briefly explains such personal and interpersonal dimensions of anger as its root causes, its expression, its effect on others and ways to heal from anger.
- Embrace Life Council offers a two-page pamphlet called ***Family Violence*** in both English and Inuktitut that describes different types of violence, the difference between healthy and unhealthy relationships and the Cycle of Assault. Distribute copies for group discussion. The Embrace Life Council website also offers pamphlets about child abuse, coping with anger and teen dating violence.

## Inuit Sources on Preventing Violence

- [\*What Do I Do When I Encounter an Angry Person?\*](#) Qaujigiartiit Health Research Centre.
- [\*Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention\*](#) (2021), Pauktuutit Inuit Women of Canada.
- **Family Violence** Embrace Life Council. <https://inuusiq.com/wp-content/uploads/2021/11/2014-ELC-Family-Violence-Brochure-English.pdf>
- [\*Everything You Need to Know about Intimate Partner Violence... or Almost\*](#) from SOS Violence Conjugal examines intimate partner violence in detail. Though the focus is primarily on the victims of abuse, it offers useful definitions and assessment tools that can be adapted for discussion with a male audience.



## Being a Parent

**The focus of Inuit social teachings and child-rearing practices was always the future. The development of good human beings was central to this. Everyone was expected to become a capable and contributing human being.**

Source: [Inunnguiniq Info Sheet](#), Qaujigiartiit Health Research Centre, p. 2

Becoming a parent is a big step in anyone's life. Being a responsible parent requires patience, resourcefulness and cooperation with your partner and all others who play a role in raising healthy and happy children. These are all qualities that help define a healthy individual and importantly, what it means to be an Inuk. Inuit Qaujimajatuqangit principles offer a path to being a parent. The principles help Inuit navigate a modern and complex world in their own way by encouraging practical solutions to problems:

- By being resourceful and finding solutions — *Qanuqtuurniq*.
- By respecting and considering different perspectives when making decisions — *Ajiiqatigiinniq*.
- By learning from each other and through experience — *Pilimmaqsarniq*.
- By working collaboratively toward common goals — *Piliriqatigiinniq*.

The results of applying these principles to living helps to build self-esteem, a sense of pride as an Inuk and the emotional stability and strength to be a good parent.

The Ajuqigtuq Parenting Skills Workshop should emphasize that Inuit knowledge and lived experience can help prepare boys and young men for their role as parents. As this toolkit highlights, there are many Inuit-specific resources to help facilitators explore topics about healing from trauma and being mentally, emotionally, spiritually, and physically strong, vibrant and caring. In the same way, the resources available for Qaujigiartiit Health Research Centre's Inunnguiniq Parenting Program emphasize its six foundational parenting principles have meaning for parents, their children and for all Inuit.

### Inuit Parenting

Inuit knowledge and values and lived experience can help prepare boys and young men for their role as parents. As this toolkit shows, there are many Inuit-specific resources to help facilitators explore topics about healing from trauma and being mentally, emotionally, spiritually, and physically strong, vibrant and caring. In the same way, the resources available for Qaujigiartiit Health Research Centre's *Inunnguiniq* Parenting Program emphasize that its six foundational parenting principles have meaning not just for parents and their children, but for all Inuit.



Consider what the father you want to be is like. Develop a plan for how you can become more like the father you want to be. Consider what things are keeping you from becoming this kind of dad. Find fathers who you look up to and talk to them about the challenges and concerns you have as a parent. Look for parenting activities in the community that welcome dads and kids.

Source: [Fatherhood is Forever](#), National Collaborating Centre for Indigenous Health [NCCIH] and the Aqqiumavvik Society, 2021, P. 18

Inuit methods of raising children differ considerably from those in southern Canadian traditions. To the outside observer, Inuit children enjoy a substantial amount of freedom, as indicated by the fact that when they are not in school, children stay up much later than southern children, they are often fed when they are hungry and not according to a set meal schedule and are disciplined in a different manner by their parents. To the uninformed observer, Inuit parents may appear indifferent or overly lax with their children. Again, cultural differences account for this misconception.

Source: *The Inuit Way*, Pauktuutit, 2006, p.16

Inuit childrearing practices can differ considerably from southern Canadian traditions. In Pauktuutit's book *The Inuit Way*, A Guide to Inuit Culture, modern Inuit childrearing practices include:

- A deep love of children.
- More opportunities to learn through practice, play and informal socialization.
- Preference for indirect means of guiding childhood skills acquisition.
- Teaching by example and observation. Demonstrating patience.
- Using humour to distract a child from poor behaviour.
- Those who can help the child are involved in the child's life.

### Possible Discussion Topics

Topics for workshop discussions about parenting life skills can include:

- Life skills.
- Relationship skills and communication.
- Self-esteem.
- Empathy.
- Discipline.
- Stress management, focus and self control.



## Discussion Questions and Activities

1. What does being a good father mean to you?
2. Do you think you are (or were) ready to raise a family?
3. How have the roles of fathers changed from the time when you were growing up?
4. What do you think are the key challenges for being a father? Is it about money, knowing what to do, having patience, or dealing with the loss of independence?
5. Read the Inuit child-rearing practices described in *The Inuit Way* (see above) and ask participants if they are relevant or have meaning today?

## Tools, Materials and Handouts to Use in the Workshop

- Show the YouTube video *Inuit Parents Don't Yell – Their Secrets for Raising Emotionally Stable, Tantrum-Free Kids* and ask the participants to discuss the importance of anger management and staying calm.
- Distribute copies of the one-page poster *Six Foundational Inunnguiniq Principles* prepared by **Gaujigiartiit Health Research Centre** (QHRC) and discuss how each principle relates to being a good father.
- Distribute copies of the *Inunnguiniq IQ Principles* pamphlets by the Aqqiumavik Society. Discuss how these parenting principles have meaning as important life skills, beyond parenting.



## Learn More – Resources for Facilitators

- In Pauktuutit's *The Inuit Way* the chapters about Childrearing and Modern Family Dynamics give a perspective about traditional versus modern Inuit family life.
- *Araatattiavanuiq: An Inuit Father's Perspective* is a 52-minute YouTube video that looks at the unique perspectives and challenges of being an Inuit father (ENG & INUK).
- The eight-page *Inunnguiniq Info Sheet* by QHRC provides a good summary of the Inunnguiniq Parenting Program and its links to core Inuit values and healing. It also describes a six-module course for parents giving useful pointers about how each session is conducted. The facilitator manuals for the course are not publicly available.
- The links between Inuit Qaujimagatuqangit and QHRC's Six Foundational Inunnguiniq Principles are clearly explained in six short plain language pamphlets entitled *Inunnguiniq IQ Principles* by the Aqqiumavik Society.
- The 56-page *Atuaqsijut: Following the Path, Sharing Inuit Specific Ways* is a guide for southern-based service providers working with Inuit parents. It offers a wealth of information about Inuit family traditions and how Inuit-specific resources can be used to engage Inuit parents.

## Inuit Sources on Parenting Skills

- [\*Child Rearing Manual\*](#) Meeka Arnakaq (2011). Mamisarvik Healing Centre and Canadian Centre of Substance Abuse.
- [\*Childrearing Practices\*](#) (Interviewing Inuit Elders Volume 3), J. Briggs (ed.) (2000). Nunavut Arctic College.
- [\*Fatherhood is Forever: A Resource Booklet about Providing for a Healthy Family Based on Inunnguiniq Teachings\*](#) (2022). National Collaborating Centre for Indigenous Health and Aqqiumavik Society.
- [\*Six Foundational Inunnguiniq Principles\*](#) (poster, 2022) Qaujigiartiit Health Research Centre.
- [\*Inunnguiniq IQ Principles\*](#) (six pamphlets). Aqqiumavik Society (available on Inuunqatigiit's web site).
- *Inuit Parents Don't Yell – Their Secrets for Raising Emotionally Stable, Tantrum-Free Kids*, Michaeleen Doucleff (2021). YouTube.





*“You and your partner are working toward a common goal. Embrace each others’ viewpoints and strengths to make a team that is stronger than either of you alone.”*

Source: Healthy Relationships, Embrace Life Council, 2020

**A  
Parenting  
Life Skills  
Workshop**

**Workshop  
Content**

**Activities  
and  
Exercises**

**Additional  
Material**



**A  
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*“You and your partner are working toward a common goal. Embrace each others’ viewpoints and strengths to make a team that is stronger than either of you alone.”*

Source: Healthy Relationships, Embrace Life Council, 2020



## Activities and Exercises

Pauktuutit's 2015 *Pilimmaksarniq* toolkit includes instructions for group activities and exercises on a range of life skills. The activities may be done to help reinforce ideas but could also lighten the mood before the end of a meeting. Topics include:

- Self-esteem.
- Exercising control.
- Dealing with anger.
- Dealing with jealousy.
- Dealing with confrontation.
- Dealing with grief.
- Forgiveness and letting go.
- Dealing with failure.
- Optimism.

In the *Aippagiittiarniq* Discussion Guide about healthy relationships there are learning activities that typically require participants to provide input and the use of a flipchart, paper, or sticky notes for brainstorming, answering a series of questions, or for group discussions. Topics include healthy and unhealthy relationship, consent, physical abuse, and violence.

### Ice Breakers

**[The Sock Game](#)** – involves sitting in a circle, rolling a dice, and putting sock rolls on the wrists. See page 24 in *Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention*.

**[Hot Potato](#)** – participants sit in a circle and toss an object to other players. See page 24 in *Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention*.

### Exercises

**[Fill the Bag with Lighter Things](#)** – Meeka Arnakaq's *Iceberg Healing Manual* describes filling a bag with “healthy things” such as a healthy mind, love, and joy (see page 65). Mamisarvik Healing Centre and Canadian Centre for Substance Abuse.

**[Building Positive Perceptions of Oneself](#)** – a group activity using tokens and identifying something nice about yourself. Page 10 in *Pilimmaksarniq: Engaging Men and Boys in Ending Violence Against Women and Girls* (2015).



[Instructions for a Bad Day](#) – watch and discuss the video by *Shane Koyczan*, Embrace Life Council.

### **Tool Making**

[Tools & Hunting](#) – The *Canada's First Peoples* web site includes a subsection that describes Inuit food, hunting, and tools.

[Pressure Flaker](#) – used to make arrowheads and armatures for harpoons.

[Kakivak](#) – Learn how to make Inuit fishing spear. The kakivak is notable for its tip's design, which has three prongs, the outer which have their own teeth which point at the centre prong.

### **Art Expression**

[Colouring](#) – print pages from *You Are Not Alone: Adult Colouring Book*. There are colouring pages and questions for reflection. Embrace Life Council.

### **Physical Activities**

[Hiking](#) – The *Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention* identifies hiking as “a fun, outdoor activity that provides exercise, fresh air, a chance to reflect on thoughts and bond over a shared activity” (see page 49). Hikes can be done on the land, in the countryside outside urban areas and within a community.

[Inuit Games](#) – *Ikajuqatigiiniq: Inuit Youth Pathways to Violence Prevention* also describes two Inuit games: Musk ox and Leg Wrestle on pages 22-23.

[Inuit Games](#) – A series of booklets called *Inuit Games* offers Inuit sports and quiet games. They were produced by the Keewatin Inuit Association in 1989. The booklets are in Inuktitut and English and can be accessed using Inuuqatigiit Centre for Children, Youth and Families' web site.



*The focus of Inuit social teachings and child-rearing practices was always the future. The development of good human beings was central to this. Everyone was expected to become a capable and contributing human being.*

Source: Inunnguiniq Info Sheet, Qaujigiartiit Health Research Centre, p. 2

**A  
Parenting  
Life Skills  
Workshop**

**Workshop  
Content**

**Activities  
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**Additional  
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**A  
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Source: Inunnguiniq Info Sheet, Qaujigiartiit Health Research Centre, p. 2

**Workshop  
Content**

**Activities  
and  
Exercises**

**Additional  
Material**



# 1. Sample Agenda - Four-Day Community and On the Land Workshop

DAY 1: INTRODUCTIONS	
Day/Time	Activity
9:00-9:30am	Introduction of Facilitators
9:30-10:00am	Meet and Greet/Icebreakers
10:00-10:15am	<b>BREAK</b>
10:15-11:00am	<b>Participants Learning of Character, Conscience, and Inuit Values</b> <ul style="list-style-type: none"> <li>Facilitators can have a large chart paper and each participant can offer to add something they learned and then proceed with the discussion.</li> <li>Observe comfort levels from participants.</li> </ul>
11:00-12:00pm	<b>Fostering Self-Esteem</b> <ul style="list-style-type: none"> <li>Poster sized paper with pencil crayons to illustrate something they are proud of while discussing the topic.</li> </ul>
12:00-1:00pm	<b>LUNCH BREAK</b>
1:00-3:00pm	<b>Inuit Games and Activities for Youth Bonding and Learning About Stability and its Importance for Childrearing.</b> <ul style="list-style-type: none"> <li>Soap carving activity during breakout discussions</li> </ul>
3:00-3:15pm	<b>BREAK</b>
3:15-4:00pm	Participant's Feedback/Discussion

## Materials Required:

- Flip chart pad
- 2 packs of markers (24 total)
- 2 Books of paper
- 2 packs of mechanical pencils
- 20-30 pencil erasers
- 4 packs of pencil crayons (1 for each table)
- 20-30 Ivory Soap Bars
- 20-30 Plastic Sculpting Tools
- 2 Boxes of Large Ziploc Bags for sculpting tools and sculpture

DAY 2: ELDER PRESENT	
Day/Time	Activity
9:00-9:30am	Ice Breakers/Introductions for the day
9:30-10:00am	Elder to Share Knowledge and Wisdom on Positive Discipline and Promoting Nonviolent Solutions Through Storytelling
10:00-10:15am	<b>BREAK</b>
10:15-11:00am	<b>Elder to Share Knowledge and Wisdom on Positive Discipline and Promoting Nonviolent Solutions Through Storytelling.</b> <ul style="list-style-type: none"> <li>An interactive activity led by the Elder.</li> </ul>
11:00-12:00pm	Learning the Importance of Communication Skills and What that Might Look Like
12:00-1:00pm	<b>LUNCH BREAK</b>
1:00-3:00pm	<b>TBD</b> <ul style="list-style-type: none"> <li>Speak with Elder and facilitators for what they may think is appropriate regarding activities and discussion</li> </ul>
3:00-3:15pm	<b>BREAK</b>
3:15-4:00pm	Participant's Feedback/Discussion

**Materials Required:** • TBD after discussions with facilitator and Elder.



DAY 3: ON THE LAND	
Day/Time	Activity
9:00-9:30am	Ice Breakers/Introductions for the day
9:30-10:00am	<b>Coping with Daily Stress and Frustrations Discussion, Exercises and Activities</b> <ul style="list-style-type: none"> <li>• Discuss with the facilitator(s) for this activity.</li> </ul>
10:00-10:15am	<b>BREAK</b>
10:15-11:00am	<b>Balancing Work and Family Life Discussion, Exercises and Activities</b> <ul style="list-style-type: none"> <li>• Discuss with the facilitator(s) for this activity.</li> </ul>
11:00-12:00pm	<b>Land-based Activities to Teach About Dealing with Crisis and Trauma</b> <ul style="list-style-type: none"> <li>• Discuss with the facilitator(s) for this activity.</li> </ul>
12:00-1:00pm	<b>LUNCH BREAK</b>
1:00-3:00pm	<b>Land-based Activities to Teach About Dealing with Crisis and Trauma continued</b> <ul style="list-style-type: none"> <li>• Discuss with the facilitator(s) for this activity.</li> </ul>
3:00-3:15pm	<b>BREAK</b>
3:15-4:00pm	Participant's Feedback/Discussion

**Materials Required:**

- Outfitter or Ranger and/ or Camp support staff
- Camp equipment
- Caterers, food and healthy snacks
- Honorariums for cultural activities
- CPR First Aid training
- Transportation
- Space or camp rental

DAY 4: WRAP UP	
Day/Time	Activity
9:00-9:30am	Ice Breakers/Introductions for the day
9:30-10:00am	<b>Parenting Styles and Decision Making</b> <ul style="list-style-type: none"> <li>• Have participant share a memory from something they enjoyed doing with a parent.</li> <li>• For those who may be uncomfortable with speaking openly, have them draw a memory or something they associate with a parent (something to engage them with the discussion, at their own pace).</li> </ul>
10:00-10:15am	<b>BREAK</b>
10:15-11:00am	<b>Encouraging Emotional Growth Discussion, Exercises and Activities</b> <ul style="list-style-type: none"> <li>• Ask participants who their role model is and why. This will give them the ability to think of someone positive and whom they respect and want to be like. Participants can focus inward and reflect on the type of parent they want to become and how their role model can set an example and can guide them to their goals.</li> <li>• Inuit Games: 2-foot-high kick, 1-foot-high kick, 1 foot hop kick</li> </ul>
11:00-12:00pm	Encouraging Emotional Growth Discussion/Exercises/Activities
12:00-1:00pm	<b>LUNCH BREAK</b>
1:00-3:00pm	Learning Through Play Discussion, Exercises and Activities
3:00-3:15pm	<b>BREAK</b>
3:15-4:00pm	Participant's Feedback/Discussion

**Materials Needed:**    • 2-3 High kick stands    • 2 Balls of yarn or string





## 2. Sample Confidentiality Agreement

### Group Guidelines

1. Opening prayer is encouraged.
2. Everyone is told trust is very important!
3. The group must be faithful in the confidentiality of the men to each other.
4. What you hear here stays here. What you see here stays here. No gossip.
5. During the meetings, the chair will ask if anyone would like to talk.
6. Only one speaker at a time. If someone is speaking, we all listen until that person is done.
7. If someone needs one-on-one counselling, it is available.

### Confidentiality

- I understand and agree that I keep everything that is shared in the group confidential and not share it with anyone else.
- I agree to safeguard the identity of those in the group unless I have their permission.
- I understand and agree with the group guidelines.
- I fully understand that if I break the group guidelines or oath of confidentiality there will be consequences such as not being invited back to participate.
- I agree that any breach of this oath may negatively impact others, their healing, and their safety.

### Confidentiality Exceptions

These are the exceptions which are mandated by law and a good conscience:

1. When sexual, physical, or emotional abuse of a child is disclosed.
2. When your life or another person's life is in danger.
3. When criminal acts are disclosed.

In these cases, the proper authorities will be notified, and appropriate procedures followed.

Signature of Participant: \_\_\_\_\_ Date: \_\_\_\_\_

Adapted from: Kivalliq Counselling and Support Services Sample Consent Form (to Share Information).



### 3. Sample Workshop Evaluation

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At the end, you will want to ask your participants to evaluate the workshop. This will help you identify what worked well and take into consideration any suggestions for improvements if you plan to hold more workshops. As well, some workshop funders may want a formal type of evaluation. It is important to assure participants that their comments will be anonymous and kept confidential. A translator or interpreter may be needed for unilingual participants. Typical evaluation questions for participants include:

1. Positive impressions of the workshop? — Rate on a scale of 1 to 5.  
Additional comments?
2. Opinions about how well the workshop was planned and delivered? — Rate on a scale of 1 to 5. Additional comments?
3. Do participants have a better understanding of parenting life skills? — Yes or no?  
Additional comments?
4. If yes, how do they think this understanding will impact their life in a good way?  
— Additional comments?
5. Do participants feel they are better able to develop and maintain healthy relationships? — Yes or no? Additional comments?
6. Do participants feel they can now better communicate with partners, friends, and family? — Yes or no? Additional comments?
7. If yes, how did the workshop help? — Yes or no? Additional comments?
8. What was the most interesting or useful part of the workshop? —  
Additional comments?
9. What was the least interesting or least useful part of the workshop? —  
Additional comments?
10. Would participants recommend other communities participate in these workshops? — Yes or no? Additional comments?
11. Were their enough supports and staff available to help participants with difficult parts of the workshop? — Yes or no? Additional comments?
12. Has the workshop affected the way you think about being or becoming a parent?  
— Additional comments?
13. Please list two things that could have been improved. — Additional comments?



## 4. Glossary

<b>2-Spirit</b>	A cultural term used by some Indigenous people to describe having a female and male spirit. This may relate to their spirituality, sexual orientation, and gender identity.
<b>Asexual</b>	Not sexually attracted to anyone.
<b>Bisexual</b>	Attracted to people of both sexes/genders.
<b>Cisgender</b>	A person whose gender identity is the same as their sex assigned at birth.
<b>Confidentiality</b>	The duty to make sure personal health and other information is not shared unless the person has consented first. It can have legal parameters and consequences if breached.
<b>Consent to sexual contact</b>	Sexual consent means two people freely agree to each sexual activity that occurs. Sex without consent is sexual assault.
<b>Cultural safety</b>	A culturally safe environment is physically, socially, emotionally, and spiritually safe. There is respect for the cultural identities of others.
<b>Emotional life skills</b>	Refers to the ability to recognise, express and regulate your emotions.
<b>Gay (homosexual)</b>	Attracted to people of the same sex or gender.
<b>Gender</b>	The roles and expectations that a society has of someone who they see as a male or female. Inuit Elders say that Inuit were very accepting of flexible gender role.
<b>Gender expression</b>	How a person expresses or presents themselves in ways that may be associated with gender or how a person is perceived in relation to gender. This can include behaviour and appearance such as dress, hair, makeup, body language, mannerisms, gait and voice. A person's chosen name and pronoun are also common ways of communicating gender. How a person expresses their gender may change.
<b>Gender fluid</b>	An individual who is flexible about their gender identity rather than committing to a single gender. They may fluctuate between genders or express multiple genders at the same time.
<b>Gender identity</b>	A person's internal and deeply felt sense of being a man, a woman, both, neither, or somewhere along the gender spectrum. Gender identity may or may not align with the sex they were assigned at birth.
<b>Genderqueer</b>	A term commonly used by people who do not identify or express their gender within the gender binary.
<b>Intimate partner violence</b>	Also known as conjugal violence or domestic violence. It refers to situations where a partner uses different kinds of violent behaviours to establish power and control over the other partner's life and choices.



<b>Lesbian</b>	Women who are attracted to women.
<b>LGBTQ2+</b>	A term for the spectrum of gender identities: lesbian, gay, bisexual, transgender, queer, Two-Spirit and others. The symbol “+” refers to all other identities, sexual orientations, and romantic orientations.
<b>Life skills</b>	A skill that is necessary or desirable for full participation in everyday life. Here are three types of life skills: thinking skills, social skills, and emotional skills;
<b>Mental wellness</b>	Refers to psychological well-being. Mental wellness comes from feeling balanced, connected to others and ready to meet life's challenges.
<b>Nonbinary</b>	An umbrella term for all genders other than female/male and woman/man.
<b>Pansexual</b>	Attracted to someone of any sex, gender, or gender identity.
<b>Relationship skills</b>	The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups
<b>Safe space</b>	A safe space ideally refers to a judgment-free environment where people can fully express and be themselves.
<b>Self-esteem</b>	Self-esteem is how we value and perceive ourselves. It's based on our opinions and beliefs about ourselves.
<b>Sexual orientation</b>	Sexual orientation is different from a person's gender identity. Sexual orientation refers to a person's emotional or sexual attraction to others.
<b>Stigma</b>	Stigma or stigmatization is the act of associating a person with an attribute that is negatively perceived in society in a way that reduces the person to that attribute.
<b>Straight (Heterosexual)</b>	Attracted to people of the opposite sex or gender.
<b>Stress management</b>	Techniques to manage anxiety and maintain overall well-being.
<b>Trans</b>	An umbrella concept that refers to any individual whose gender identity or gender expression differs from the sex they were assigned at birth.
<b>Transgender</b>	A person whose gender identity differs from their sex assigned at birth.
<b>Well-being</b>	Well-being is a broad holistic concept. It affects every part of our daily lives and how well we feel every day plays a major role in our health and how we get along with others or react to events.



## 5. Selected Inuit-Specific Resources

Materials in this report were collected through an internet scan and email requests for materials from the project Advisory Committee, Pauktuutit's *Pilimmaksarniq* role models and other contacts working in Inuit youth programs and services, violence prevention, mental wellness, and parenting education. It is a living document and additional materials will be added throughout the project.

Almost all materials are Inuit-specific and available in Inuktitut and English.

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*“The struggle to find their place within modern society is an issue shared between male members of the Inuit community. Now more than ever, it is important that men help other men by sharing and discussing the challenges they face. This does not make a man weak, or helpless. It makes him strong.”*

Source: [How the Role of Men Has Changed in Nunavut](#), Embrace Life Council website

