

TABLE OF CONTENTS

Executive Summary	3
Introduction.....	3
Key Findings.....	3
Overview of Abuse Prevention Services	4
Introduction.....	10
Research Methodology	10
Key Findings.....	13
Root Causes of Abuse and Gaps in Intervention	13
Recommendations for Improving Services.....	13
Overview of Abuse Prevention Services	14
Advocacy	14
Crisis/Emergency	16
Counselling/Healing	18
Corrections/Justice.....	22
Health Services	24
Educational/Therapeutic Programs.....	26
Shelters.....	28
Support Groups	30
Appendix 1: Reference List	33
Appendix 2: Nuluaq Project: National Inuit Strategy for Abuse Prevention.....	40
Appendix 3: Research Interview Guide, Abuse Prevention Services.....	43
Appendix 4: Research Interview Guide, Inuit Healers/Counsellors/Elders.....	44

EXECUTIVE SUMMARY

Introduction

Pauktuutit Inuit Women's Association established the Nuluaq Project in 2003 to bring together individuals, agencies and groups who share a common interest in preventing abuse in Inuit communities.¹ This report presents the findings from the research component of the project, including the identification of root causes of abuse,² gaps in services, recommendations for change and selected best practices in the field.

Research activities included a review of relevant literature³, a survey of existing abuse prevention services in Inuit communities and the development of a database of services and programs. Following the development of research questions, the Nuluaq team defined abuse prevention services and developed eight categories for the purpose of data collection. The team then identified and interviewed 61 Inuit front-line workers⁴ between September 2003 and June 2004, documenting nearly 600 services and programs related to abuse prevention. Detailed follow-up interviews with 22 workers were conducted in order to capture Inuit perceptions, ideas and recommendations related to root causes, gaps in intervention and abuse prevention, and promising practices in the Inuit context. (In addition to the service providers described above, the team conducted 22 interviews with Inuit healers and counsellors⁵. Results of that inquiry can be found in the report *Inuit Healing in Contemporary Inuit Society* (available at the Nuluaq Project site at www.pauktuutit.ca).

Key Findings

All of the Inuit front-line workers interviewed identified emotional pain and unresolved/untreated long-term effects of past abuse as being the direct link to current abusive behaviour. As identified by the front-line workers, the root causes of abuse and other social problems affecting Inuit are:

- Trauma and abuse (usually suffered as children);
- The continuing cycle of abuse;
- Parenting and family problems;
- Lack of community-based intervention;
- Lack of healing and counselling support services in communities;
- Lack of recruitment and training of Inuit for front-line work;
- Substance abuse;

¹ See Appendix 2 for a more detailed description of the Nuluaq Project.

² Root causes refer to the origins or underlying reasons for present problems. In this report, root causes of abuse range from cultural and social conditions in Inuit communities, to past experiences that influence a person's present actions, and also to some of the gaps in services that allow abuse to continue to occur.

³ See Appendix 1: Reference List.

⁴ See Appendix 3: Research Interview Guide, Abuse Prevention Services.

⁵ See Appendix 4: Research Interview Guide, Inuit Healers/Counsellors/Elders.

- Cultural dissonance; and
- Loss of Inuit culture and values.

There were many recommendations by Inuit front-line workers for improving abuse prevention. The majority of these related to the development of counselling and healing services at the community level and the need to change attitudes and educate the Inuit public about abuse prevention. Key recommendations included:

- ⇒ Develop Inuit healing resources and training;
- ⇒ Recruit and train Inuit front-line workers in all areas of abuse prevention;
- ⇒ Recognize Inuit healing as a legitimate practice;
- ⇒ Develop multi-purpose healing facilities in communities for all ages and needs;
- ⇒ Increase intervention programs for children and families;
- ⇒ Develop public awareness campaigns specific to Inuit communities;
- ⇒ Develop aftercare and long-term emotional support for victims of abuse as well as offenders;
- ⇒ Develop alternatives to corrections and increase community-based justice initiatives; and
- ⇒ Integrate Inuit language and culture and the use of elders and Inuit values in service delivery.

Overview of Abuse Prevention Services

During the initial stages of data collection and the literature review it became apparent that abuse prevention is a vast field with many inter-related components. In order to systematically collect information on abuse prevention services in each community, eight categories were defined: advocacy; crisis/emergency; counselling/healing; corrections/justice; health; educational/therapeutic programs; shelters; and support groups. The project team collected as much information as possible on services that prevent abuse, assigning them to one or more categories. An overview of these programs and services follows.

Advocacy

Advocacy is defined as: “a service that speaks up publicly against abuse and advocates actively for the prevention of abuse in the Inuit community context.”

Most of the advocacy services are safe shelters and transition homes for abused women and children. Other major advocacy agents for abuse prevention are the national and regional women's groups including Pauktuutit Inuit Women's Association. Women's crisis shelters and women's groups engage in advocacy in a number of ways including lobbying governments for funding and improved abuse prevention services, and educating the public through posters; public announcements on radio and television; media interviews; marches; and presentations in schools and at conferences. Few

government services (including social services, health and police) engage in an active advocacy role, although many have an indirect advocacy role in public education.

Inuit front-line workers identified a lack of community awareness about abuse and the ways in which abuse can be prevented as root causes of abuse, as well as representing a major gap in services. Recommendations for change include:

- ⇒ Increase advocacy and public awareness about abuse prevention in Inuit communities;
- ⇒ Develop community-based services promoting healing and abuse prevention;
- ⇒ Develop posters, television programs, school programs and community-based public education programs; and
- ⇒ Develop services that provide outreach to families in order to develop healthy living and coping skills.

Crisis/Emergency

Crisis/Emergency is defined as: “A 24-hour service providing immediate safety and help to victims of abuse in Inuit communities.”

The majority of abuse prevention crisis and emergency services is provided by health centres and police services. As well, regional women's shelters provide 24-hour crisis shelter and support to victims of violence. Access to shelters for individuals in isolated communities requires travel assistance from a community service, usually the police, social services or health centres. Regional crisis lines are accessible to most Inuit communities.

The major root cause of abuse as it relates to crisis/emergency services is the need to provide after-care and follow-up to victims and abusers after the initial intervention. The lack of treatment after the crisis is a root cause of future abuse according to Inuit front-line workers. Gaps in services include periodic unfilled positions which inhibit probation/parole supervision; not enough victim advocates; and a dearth of trained Inuit front-line workers in police, social services and the health care field. As well, follow-up care often is not provided. Recommendations for change include:

- ⇒ Develop crisis intervention shelters in all Inuit communities, including shelters for children, teens and those at risk of suicide;
- ⇒ Integrate victim-workers as part of the police services;
- ⇒ Develop and improve training programs for Inuit front-line workers in all fields of abuse prevention including health care, justice and social services; and
- ⇒ Develop and improve follow-up services including after-care, treatment, counselling, healing and support to both victims and abusers following the initial crisis.

Counselling/Healing

Counselling/healing is defined as: “Direct counselling or healing support in an Inuit community.”

The majority of counselling and healing services in Inuit communities are government-funded services delivered by social workers. However, all Inuit communities have a network of elders who offer counselling and healing on an informal basis. As well, most churches provide a form of individual counselling and some provide family and relationship counselling. Recently, healing circles have been established in a number of Inuit communities. Healing is more accessible in communities where healers/counsellors are “funded” or employed. Many of the counsellors/healers interviewed perform both paid and unpaid healing services as they are often approached outside of working hours to assist others.

A lack of healing of unresolved trauma was identified by counsellors/healers as a major cause of abuse. Individuals need to understand and deal with past pain in order to stop the ongoing cycle of abuse. Gaps in this area included a lack of counselling and healing services, facilities and resources; and a lack of training opportunities and materials for healers and counsellors. Recommendations included:

- ⇒ Develop and support Inuit healing and counselling services in communities;
- ⇒ Increase funding for paid Inuit front-line counsellors/healers;
- ⇒ Develop Inuit healing and counselling resources;
- ⇒ Increase training and support of Inuit healers/counsellors;
- ⇒ Establish healing centres to allow counsellors and healers to work in a professional and supportive environment; and
- ⇒ Ensure counselling and healing services are available in Inuktitut at the preventive, crisis and long-term stages of abuse prevention.

Corrections/Justice

Corrections/justice is defined as: “Justice and corrections services directly relevant to intervention in cases of abuse in Inuit communities.”

Most Inuit communities have at least one RCMP detachment and many communities have justice committees that provide an array of services, primarily related to sentencing. Front-line workers identified the lack of healing and counselling support to abuse victims as a cause of criminal abuse, as well as a lack of rehabilitative community support services for reintegrating offenders. A major gap in corrections/justice services is a lack of treatment and rehabilitative support services for young and adult offenders at the community level and in institutions. Many front-line workers complained about a breakdown in the justice system and a lack of effective abuse prevention programming. Recommendations included:

- ⇒ Develop restorative justice and alternatives to sentencing enhanced in Inuit communities;

- ⇒ Ensure all communities have access to Inuit-specific anger management programs;
- ⇒ Develop federal correctional facilities in Inuit regions – currently all federal Inuit offenders serve sentences in southern Canadian prisons;
- ⇒ Provide after-care and support services in Inuit communities for reintegrating offenders;
- ⇒ Develop counselling, healing and treatment programming to Inuit youth at risk of criminal activity in order to prevent abuse and crime; and
- ⇒ Incorporate Inuit culture and language in the justice system by recruiting and hiring Inuit front-line workers to the fields of justice and corrections.

Health Services

Health services are defined as: “Inuit community health services directed at treatment of abuse symptoms.”

Most of the health care in Inuit communities is provided through federal, territorial or provincial government-funded health centres, usually staffed by a minimum of two nurses. As well, there are six regional hospitals providing more extensive health care. The vast majority of health care professionals are non-Inuit. Nursing stations usually provide crisis/emergency care, public health and some counselling or referrals for abuse issues. Inuit front-line workers identified a number of health issues as relevant to abuse, in particular the long-term mental, physical and emotional effects of abuse on the victim, especially child victims of abuse. Lack of effective recruitment and training of Inuit front-line health workers; and lack of mental health services and long-term counselling and support services were identified as gaps. Recommendations include.

- ⇒ Ensure Inuktitut-speaking staff are available in all health centres;
- ⇒ Increase and develop training programs for Inuit health care providers;
- ⇒ Develop mental health facilities in communities, in particular to provide treatment for victims of sexual abuse;
- ⇒ Increase effectiveness of training of Inuit health care workers;
- ⇒ Increase public education at all levels in the community;
- ⇒ Develop wellness and healing resources in Inuit communities; and
- ⇒ Develop substance abuse treatment programs in all Inuit regions.

Educational/Therapeutic Programs

Educational/therapeutic programs are defined as: “An educational or therapeutic program directly connected to abuse prevention in Inuit communities.”

The majority of educational and therapeutic programs related to abuse prevention are developed and delivered to school-aged children as part of the regular school curriculum. As well, some adult education centres and regional colleges provide abuse prevention programming, including training in front-line abuse prevention work. Other programs are

developed and facilitated by national Inuit organizations, governments, police services and social service agencies. The most common root cause of abuse that was identified was the lack of social values and skills connected to cultural loss and the overwhelming social problems facing Inuit in contemporary society. Front-line workers identified a lack of preventive programming for at-risk families and parents, as well as the need for community and institutional programs, counselling and healing for offenders.

Recommendations included:

- ⇒ Increase and develop training programs for Inuit front-line workers;
- ⇒ Increase and develop effective public awareness and public education programs in the area of abuse prevention at all age levels from children and youth to adults;
- ⇒ Make an Inuit cultural component mandatory in all elementary and secondary schools;
- ⇒ Develop and deliver preventive programming in parenting and family support at the community level; and
- ⇒ Develop and deliver corrections programming for offenders at the institutional and the community levels in order to reduce reoffending.

Shelters

Shelters are defined as: “A service providing safety and shelter in Inuit communities.”

Shelters included emergency shelters for abused women and children, shelters for the homeless and shelters for the disabled. Most front-line workers agreed that shelters protect the vulnerable and prevent further abuse. Housing and overcrowding were identified as factors in the overall stress that can lead to abuse in families. In small communities without safe shelters, front-line workers said that under-reporting of abuse was a problem, and that women and children will remain in unsafe homes when there are no alternatives presented to them. The major gap in shelter services identified by front-line workers was the need for greater support of women's shelters and transition houses by the public and government. Inuit who work in an urban environment identified a gap in the availability of shelters that provide Inuit programming, safer sex programming and support to urban Inuit addicted to substances. Recommendations included:

- ⇒ Develop safe shelter facilities for men, women and children who are at risk of suicide and abusive behaviour (in addition to those shelters for victims following an abusive incident);
- ⇒ Develop shelters for abusers, so that the victims are able to stay in their homes until the dangerous and volatile period has passed;
- ⇒ Develop safe healing centres for treatment, counselling and support in all communities, and include follow-up care for both abusers and victims;
- ⇒ Develop “wet shelters” (shelters that provide small amounts of alcohol to relieve withdrawal symptoms) and shelters with Inuit programming for urban Inuit who are addicted to substances;

- ⇒ Develop safe shelters and support services at the community level as opposed to regional shelters where individuals must travel from their communities in order to access the services;
- ⇒ Ensure secure funding of shelters and increase networking between shelters;
- ⇒ Increase and develop training of Inuit front-line workers; and
- ⇒ Promote healing practices in shelters.

Support Groups

Support Groups are defined as: “A group, specific to the needs of Inuit, that meets regularly to discuss issues relevant to abuse prevention.”

There are a variety of support groups including men's groups, women's groups, healing circles and parenting groups. Often support groups are informal and therefore difficult to identify through conventional data collection. At least some paid staff contributes to greater success in maintaining support groups. Front-line workers identified a range of root causes of abuse that relate to support groups, including the need for greater public awareness as well as a need for healing and treatment of specific issues such as childhood sexual abuse, cultural loss, addictions, depression, emotion management and abusive behaviour. As well, front-line workers stated the need for greater involvement in and training and support of Inuit in providing services such as support groups, healing circles and general counselling. Recommendations included:

- ⇒ Improve training and development of Inuit front-line workers;
- ⇒ Increase support for those who provide community-based services such as facilitation of support groups and healing circles;
- ⇒ Develop community-based services such as support groups that inform and support parenting, families and relationships;
- ⇒ Develop specific treatment approaches to support Inuit dealing with abuse issues, abusive behaviour, emotion management, depression and addictions; and
- ⇒ Ensure that support groups have appropriate, secure spaces to meet.

INTRODUCTION

Pauktuutit Inuit Women's Association has made it a priority to substantially improve the coordination of efforts to prevent the abuse of Inuit women and children. Towards this goal, Pauktuutit established the Nuluq Project⁶, a three-year project that began in 2003 to bring together individuals, agencies and groups who share a common interest in preventing abuse. This report presents the findings from the research component of the project, including the identification of root causes of abuse⁷, gaps in services and suggested best practices in the field. A national committee will review the findings and recommendations in order to develop a National Inuit Strategy for Abuse Prevention.

Research Methodology

The overall goals of the research were to identify and analyse current abuse prevention services and resources and to develop recommendations on effective abuse prevention as identified by Inuit working in the field.

1. Research Statement

The Nuluq Project attempts to seek answers, data and information from Inuit community representatives in order to document Inuit perceptions of abuse and its causes and solutions in the Inuit community context.

2. Research Questions

Defining Abuse:

1. What is abuse?
2. What kinds of abuse are present in Inuit communities?
3. What are the most commonly reported types of abuse in Inuit communities?
4. What are the most common types of abuse identified by Inuit front-line workers?
5. What types of abuse are under-reported?
6. What are the quantifiable rates of abuse?
7. What are the root causes of abuse?

Preventing Abuse:

8. What types of services are provided to prevent abuse in Inuit communities?
9. How effective are these abuse prevention services?
10. What types of resources are provided to prevent abuse in Inuit communities?
11. How effective are these abuse prevention resources?
12. Are there promising practices in abuse prevention in Inuit communities?
13. Are there gaps in abuse prevention services and resources? What are these gaps?

⁶ See Appendix 2 for a detailed description of the Nuluq Project.

⁷ Root causes refer to the origins or underlying reasons for present problems. In this report, root causes of abuse range from cultural and social conditions in Inuit communities, to past experiences that influence a person's present actions, and also to some of the gaps in services that allow abuse to continue to occur.

Recommendations:

14. What are the common characteristics/features of promising practices?
15. Are there gaps in abuse prevention services and resources?
16. How can the gaps in abuse prevention be addressed?
17. What do Inuit front-line workers recommend be done to prevent abuse?

3. Research Method

The research involved a review of relevant literature,⁸ a survey of existing abuse prevention services in Inuit communities and the development of a database to house the resulting data. As well, follow-up interviews with selected Inuit front-line workers were conducted in order to capture Inuit perceptions, ideas and recommendations related to root causes, gaps in intervention and abuse prevention, and promising practices in the Inuit context.

Following the development of the research questions, the Nuluq team defined abuse prevention services and developed eight categories for the purpose of data collection. The team then identified and interviewed 61 Inuit front-line workers between September 2003 and June 2004.⁹ The information from the interviews was then summarized onto “profile pages” that were entered into a database created for Internet access. All Inuit regions as well as selected southern urban centres are represented in the profiles. Detailed service profiles can be viewed at the Nuluq Project at www.pauktuutit.ca.

All the subjects were interviewed in the language of their choice: Inuktitut or English. A semi-structured interview approach was developed in order to capture information on methodology, process, user profile, goals, style, content and description of the healing approach used in the programs and services. The translation of these interviews was done with care and sensitivity to nuance, and two experts in Inuktitut translation ensured accuracy for each interview.

Interviews with Inuit Front-Line Workers by Service Category

Service Category	Number
Advocacy	8
Crisis/emergency	15
Counselling/healing	48
Corrections/justice	36
Health	6
Educaitional/therapeutic programs	23
Shelters	12
Support groups	29
Total interviews	61

Due to the importance placed on the issue of healing in public meetings and consultations and in the Project's interviews of front-line workers, a specialized research component

⁸ See Appendix 1: Reference List for a list of the documents that were reviewed.

⁹ See Appendix 3: Research Interview Guide, Abuse Prevention Services..

was developed to collect information on Inuit healing. In addition to the service providers described above, the team conducted 22 interviews with Inuit healers/counsellors.¹⁰ Results of that inquiry can be found in the report *Inuit Healing in Contemporary Inuit Society* (see the Nuluaq Project at www.pauktuutit.ca).

¹⁰ See Appendix 4: Research Interview Guide, Inuit Healers/Counsellors/Elders.

KEY FINDINGS

Root Causes of Abuse and Gaps in Intervention

All of the Inuit front-line workers interviewed identified emotional pain and unresolved/untreated long-term effects of past abuse as being the direct link to abusive behaviour. As identified by the front-line workers, the root causes of abuse and other social problems affecting Inuit are:

- Trauma and abuse (usually suffered as children);
- The continuing cycle of abuse;
- Parenting and family problems;
- Lack of community-based intervention;
- Lack of healing and counselling support services in communities;
- Lack of recruitment and training of Inuit for front-line work;
- Substance abuse;
- Cultural dissonance; and
- Loss of Inuit culture and values.

Recommendations for Improving Services

There were many recommendations by Inuit front-line workers in relation to improving abuse prevention. The majority of these related to the development of counselling and healing services at the community level and the need to change attitudes and educate the Inuit public about abuse prevention. Recommendations included:

- ⇒ Develop Inuit healing resources and training;
- ⇒ Recruit and train Inuit front-line workers in all areas of abuse prevention;
- ⇒ Recognize Inuit healing as a legitimate practice;
- ⇒ Develop multi-purpose healing facilities in communities for all ages and needs;
- ⇒ Increase intervention programs for children and families;
- ⇒ Develop public awareness campaigns specific to Inuit communities;
- ⇒ Develop aftercare and long-term emotional support for victims of abuse as well as offenders;
- ⇒ Develop alternatives to corrections and increase community-based justice initiatives;
- ⇒ Integrate Inuit language and culture and the use of elders and Inuit values in service delivery.

OVERVIEW OF ABUSE PREVENTION SERVICES

During the initial stages of data collection and the literature review it became apparent that abuse prevention is a vast field with many inter-related components. In order to systematically collect information on abuse prevention services in each community, eight categories were defined: advocacy; crisis/emergency; counselling/healing; corrections/justice; health; educational/therapeutic programs; shelters; and support groups.¹¹ The project team collected as much information as possible on services that prevent abuse, assigning them to one or more categories. An overview of these programs and services follows.

Advocacy

Advocacy is defined as: “a service that speaks up publicly against abuse and advocates actively for the prevention of abuse in the Inuit community context.”

Twenty (20) Inuit community advocacy services were identified in the data collection process. Most of the advocacy services are safe shelters and transition homes for abused women and children. Other major advocacy agents for abuse prevention are the national and regional women's groups including Pauktuutit Inuit Women's Association. Women's crisis shelters and women's groups engage in advocacy in a number of ways including lobbying governments for funding and improved abuse prevention services, and educating the public through posters; public announcements on radio and television; media interviews; marches; and presentations in schools and at conferences. Few government services (for example, social services, health and police) actively engage in advocacy, although many have an indirect advocacy role in public education.

1. Root Causes of Abuse Related to Advocacy Services

Inuit front-line workers identified a lack of community awareness about abuse and the ways in which abuse can be prevented as root causes of abuse. Many front-line workers stated that communities seem “apathetic” and “in denial” about the problem of abuse and the issues related to preventing abuse against vulnerable people.

2. Gaps in Intervention Related to Advocacy

Inuit front-line workers identified an overall lack of public awareness about abuse dynamics, effects of abuse and solutions as being a major gap in communities.

3. Recommendations Related to Advocacy

- ⇒ Increase advocacy and public awareness about abuse prevention in Inuit communities.
- ⇒ Develop community-based services promoting healing and abuse prevention.
- ⇒ Develop posters, television programs, school programs and community-based public education programs.

¹¹ See the Nuluq Project at www.pauktuutit.ca for service profiles.

⇒ Develop services that provide outreach to families in order to develop healthy living and coping skills.

4. Promising Practices Related to Advocacy

All the advocacy services identified in the research are considered to be promising practices; however, Inuit front-line workers suggested the following as examples of the range of advocacy activities. In particular these advocacy services are noted for their creativity in educating and informing the public about abuse prevention and advocating for abuse prevention as an important issue to be addressed through improved services and an increase in Inuit front-line involvement:

Project Name: George Okpik, Police Officer

Service: Kativik Regional Police Force

Location: Kuujuaq, Québec

Jurisdiction: Regional

Summary: George Okpik is providing not only law enforcement but public education and advocacy by doing outreach and work with the community. He visits schools and is training in healing and counselling in order to help youth and children to learn how to prevent crime.

Service: Pauktuutit Inuit Women's Association

Location: Ottawa, Ontario

Jurisdiction: National

Summary: Through its proactive and consistent efforts to publicize and bring to the forefront abuse in Inuit communities, Pauktuutit advocates for abuse as a priority issue among governments and the Inuit public. Pauktuutit's Nuluaq Project collects and compiles data on abuse prevention services, including recommendations by Inuit front-line workers, and is making the information accessible to the Inuit public on a bilingual website. Nuluaq also is working towards the development of a National Inuit Strategy for Abuse Prevention which will provide recommendations to governments.

Project Name: Pitsulaala Lyta, Outreach Worker

Service: Montreal Friendship Centre

Location: Montréal, Québec

Jurisdiction: Community

Summary: Pitsulaala provides advocacy for homeless and urban Inuit living in Montreal. She works to provide shelter, counselling, information, traditional food and support to Inuit who would otherwise be forgotten in the system. She gives information and practical assistance regarding healthy sexuality, abuse dynamics and living skills to urban Inuit.

Project Name: Inuit Television Programming

Service: Inuit Communications Systems Limited

Location: Ottawa, Ontario

Jurisdiction: National

Summary: ICSL and the Inuit Broadcasting Corporation have been developing programs that relate to abuse prevention for many years, including the production and broadcast of Inuktitut-language dramas: *Louisa's Story*, *Help*, *Survival*, *Feeling Yes/Feeling No* and *A Child*, which directly dealt with abuse of women and children and provided public education and practical information in the Inuit community context. ICSL regularly presents public service announcements, interviews and panel discussions on the subject of abuse prevention as part of general programming.

Project Name: Mianiqsijit Project

Service: Department of Health and Social Services, Government of Nunavut

Location: Baker Lake, Nunavut

Jurisdiction: Community

Summary: The Mianiqsijit Project provides counselling services for victims of abuse. It also has developed community radio programs that provide public education, awareness and advocacy on abuse prevention in the community. The Project workers (many of whom are volunteers) attend public meetings to bring the issue of abuse to the forefront.

Project Name: Silhouette Display

Service: YMCA

Location: Yellowknife, Northwest Territories

Jurisdiction: Yellowknife

Summary: The Silhouette Display is a presentation of life-sized silhouettes of 22 women from the NWT and Nunavut who have lost their lives to spousal homicide since 1974. It is set up in public places in order to raise awareness about abuse and the women killed by their partners. It can be lent to other groups in the North for advocacy purposes. A creative role-play presentation that accompanies the display can be presented, furthering the public education and informational aspect of abuse prevention.

Crisis/Emergency

Crisis/Emergency is defined as: “A 24-hour service providing immediate safety and help to victims of abuse in Inuit communities.”

One hundred and thirty-two (132) crisis/emergency services were identified in Inuit communities through the research process. The majority of abuse prevention crisis and emergency services is provided by health centres and police services. As well, regional women's shelters provide 24-hour crisis shelter and support to victims of violence. Access to shelters for individuals in isolated communities requires travel assistance from a community service, usually the police, social services or health centres. Regional crisis lines are accessible to most Inuit.

1. Root Causes of Abuse Related to Crisis/Emergency Services

Due to the widespread availability of 24-hour emergency response services in Inuit communities, crisis and emergency availability was not identified as a root cause of abuse during interviews with front-line workers. The major root cause identified as it relates to crisis/emergency services is the need to provide after-care and follow-up to victims and

abusers after the initial intervention by police, health care professionals and/or social services. The lack of treatment after the crisis is a root cause of future abuse according to Inuit front-line workers.

2. Gaps in Intervention Related to Crisis/Emergency Services

It should be noted that Inuit communities occasionally go without police, social services and/or health care professionals for periods of time when positions are unfilled. Some of the front-line workers interviewed reported that the absence of police or social workers prevented reporting of abuse and crime and contributed to a lack of probation/parole supervision and offender relapse prevention.

Another gap in current intervention relates to victim advocates as part of the emergency response team in communities. Iqaluit, Montreal and Ottawa police detachments were the only police services identified that employ victim advocates when responding to sexual and domestic assaults against Inuit women. Research indicates that victims of abuse require empathetic and victim-focused support during the initial crisis/emergency period after an assault.

There is an overall dearth of trained Inuit front-line workers in police, social services and, in particular, the health care field. As well, follow-up care, following a crisis and emergency, is often not provided.

3. Recommendations Related to Crisis/Emergency Services

- ⇒ Develop crisis intervention shelters in all Inuit communities, including shelters for children, teens and those at risk of suicide.
- ⇒ Integrate victim-workers as part of the police services.
- ⇒ Develop and improve training programs for Inuit front-line workers in all fields of abuse prevention including health care, justice and social services.
- ⇒ Develop and improve follow-up services including after-care, treatment, counselling, healing and support to both victims and abusers following the initial crisis.

4. Promising Practices Related to Crisis/Emergency

While all crisis/emergency services identified are provided by dedicated and trained professionals, the following are noted as promising practices due to the recommendations for increased training and development of Inuit front-line workers and the integration of victim advocates in crisis work.

Project and Service Name: Baffin Crisis Line

Location: Iqaluit, Nunavut

Jurisdiction: Region

Summary: The Baffin Crisis Line has been providing crisis counselling and referral throughout the Nunavut region for many years. It has a large number of trained volunteers and is well known in the region for its work to prevent suicide and violence. The Crisis Line provides front-line training to volunteers and public education through regular training workshops, conferences and information sessions.

Project Name: Yellowknife Victim Services
Service Name: NWT Native Women's Association
Location: Yellowknife, Northwest Territories
Jurisdiction: Community

Summary: While it does not provide Inuit-specific support, Yellowknife Victim Services is chosen as a promising practice because it provides 24-hour victim-focused crisis response to victims, including accompanying victims to hospital, police, courts etc. Counsellors and a support group provide both short and long-term care.

Project Name: Inuit Police Officers
Service: Kativik Regional Police Force
Location: Kuujjuaq, Nunavik (Québec)
Jurisdiction: Region

Summary: The Kativik Regional Police Force is actively recruiting and training Inuit police officers with a goal of having Inuit police officers in all Nunavik communities. As well as basic law enforcement, police are trained in counselling and post-traumatic stress support.

Project Name and Service: Tungasuuvik Women's Shelter
Location: Kuujjuaq, Nunavik (Québec)
Jurisdiction: Region

Summary: A team led by Sarah Tagoona is providing Inuktitut and Inuit cultural emergency and crisis response as well as shelter, counselling, referral and programming to victims of abuse. (Note: This is one model, however, all women's shelters providing service in communities are considered promising practices.)

Project Name: Katarie Taqaogak
Service: Hall Beach Social Services
Location: Hall Beach, Nunavut
Jurisdiction: Community

Summary: Katarie provides a range of social services in Inuktitut and in the Inuit cultural context including child welfare, parole and probation, counselling, court etc. Katarie is also available to the RCMP and responds to emergencies including family violence incidents. Katarie is training on an ongoing basis to improve her intervention skills.

Counselling/Healing

Counselling/healing is defined as: "Direct counselling or healing support in an Inuit community."

Ninety-six (96) services were identified that provide counselling and healing in Inuit communities. The majority of these are government-funded counselling services delivered by social workers. However, all Inuit communities have a network of elders who provide counselling and healing on an informal basis and these services are more

difficult to document by conventional data collection methods. As well, most churches provide a form of individual counselling and some provide family and relationship counselling. Recently, healing circles have been established in a number of Inuit communities. Front-line workers recommend the establishment of healing circles, as well as training and support to those facilitating circles.

The types of counselling/healing services available in Inuit communities were identified as:

- Urban outreach;
- Correctional treatment;
- Traditional Elder;
- Social work;
- Health care;
- Therapeutic practice; and
- Church-based counselling.

Healing is more accessible in communities where healers/counsellors are “funded” or employed. It is interesting to note that there are no paid positions for Inuit healers/counsellors other than in the Correctional Treatment category. Services in all other categories provide healing as part of their other work and duties, either voluntarily or paid. Many of the counsellors/healers interviewed perform both paid and unpaid healing services as they are often approached outside of working hours to assist others.

The project team found it essential to group counsellors and healers in the same category due to the interconnectedness of these services. The term “healing” indicates a process of self-discovery, facilitated by an empathetic person. Counselling is often more formal and structured than healing and it usually involves a paid professional. For the purposes of this report, we use the terms “counsellor” and “healer” to include all those who provide counselling services in Inuit communities.

1. Root Causes of Abuse Related to Counselling/Healing

Inuit front-line workers identified a lack of healing of unresolved trauma as a major cause of abuse. Front-line workers said that individuals need to understand and deal with past pain, including that caused by abuse, in order to stop the ongoing cycle of abuse.

2. Gaps in Intervention Related to Counselling/Healing

The major gap in this area was identified as the lack of counselling and healing services, facilities and resources. Front-line workers stated that there is little respect for Inuit healing by government agencies and that many of the counsellors and healers in communities are unpaid and are not provided with training and support. Other gaps noted were the lack of resources and training opportunities for those who wish to provide healing and counselling services.

3. Recommendations Related to Counselling/Healing

⇒ Develop and support Inuit healing and counselling services in communities.

- ⇒ Increase funding for paid Inuit front-line counsellors/healers.
- ⇒ Develop Inuit healing and counselling resources.
- ⇒ Increase training and support of Inuit healers/counsellors.
- ⇒ Establish healing centres to allow counsellors and healers to work in a professional and supportive environment.
- ⇒ Ensure counselling and healing services are available at the preventive, crisis and long-term stages of abuse prevention.

4. Promising Practices in Healing/Counselling

All the counsellors and healers who practice in Inuit communities are committed to providing this essential and important abuse prevention service. The following are identified as promising practices because they demonstrate the recommendations of Inuit front-line workers in a variety of ways.

Project Name: Inuit Women's Healing Circle

Service: Tungasuvvingat Inuit

Location: Ottawa, Ontario

Jurisdiction: Community

Summary: Facilitated by Teresa Hughes, the Inuit Women's Healing Circle provides weekly counselling and healing support to Inuit women living in Ottawa. Teresa Hughes has trained in healing techniques and the group is run in the language of the participants. Inuit culture and context are incorporated.

Project Name: Meeka Arnakaq

Location: Panniqtuuq, Nunavut

Jurisdiction: Community, Regional, National

Summary: As a healer and counsellor, Meeka provides individual and group healing sessions. She works on her own and with other co-healers including her husband Abraham Arnakaq. Meeka provides this service both for free when needed and for a fee. She travels to other communities to deliver group and individual healing, trains counsellors and healers at the Arctic College and provides healing in the prisons and through the Tupiq Program, a federal corrections program. She serves any group or individual who is seeking help with an emotional problem. Meeka has written several healing manuals in Inuktitut but these have not been published yet.

Project and Service Name: Lucy Dillon

Location: Tuktoyaktuk, Northwest Territories

Jurisdiction: Community

Summary: Lucy Dillon is a mental health counsellor and an elder in Tuktoyaktuk. She works with youth and women's groups and provides educational programming on social issues, suicide prevention and Inuvialuit culture. She is active in her community and the region as an elder and a counsellor.

Project Name: Wellness Centre

Service: Social Services

Location: Holman, Northwest Territories

Jurisdiction: Community

Summary: The Wellness Centre provides individual counselling and group programs. Elders are involved in order to provide land-based programming.

Project Name: Alashuak Kenuajuaq

Service: Social Services

Location: Puvirnituaq, Nunavik (Québec)

Jurisdiction: Community

Summary: Alashuak is a community social worker in Puvirnituaq. She helps anyone who is in need of support and assistance in their life. Alashuak and her colleague have initiated healing circles in their community.

Project Name: Suqqakut

Service: Iisagsivik Society, Family Resource Centre/Health Centre

Location: Clyde River, Nunavut

Jurisdiction: Community

Summary: Suqqakut has six committee members who provide counselling for women and families facing abusive situations or struggling with problems. The Committee holds a sewing group or other activities every Saturday. They also hold rummage sales and they teach young women to sew traditional clothing and educate them in traditional language (old terms or terminology). The Committee organizes group camping, usually youth camping, to teach youth the Inuit traditions and knowledge about weather, hunting, Inuit culture, etc. *Suqqak* means “the teeth of a killer-whale.”

Project Name: Healing Program

Service: Qikiqtani Inuit Association

Location: Iqaluit, Nunavut

Jurisdiction: Regional

Summary: QIA provides Inuit healing programs/groups for communities upon request by facilitating the travel and payment of Inuit healers. As well, training for community caregivers and counsellors/healers is provided.

Project and Service Name: Cape Dorset Healing and Harmony Team

Location: Cape Dorset, Nunavut

Jurisdiction: Community

Summary: The Healing and Harmony Team delivers healing groups for women, teens and men as well as a land/culture program for youth. The members of the team are volunteers and provide individual counselling as well as training to other community groups who are interested in setting up healing groups.

Project and Service Name: Angaangaq

Location: Ottawa, Ontario

Jurisdiction: National

Summary: Angaangaq is a traditional healer specializing in Inuit-specific trauma recovery for Inuit adult survivors of child sexual abuse. He also provides healing services in federal prisons and participates in national and international meetings on native spirituality, healing and culture. He is part of the *Society for Northern Renewal* clinical team and counsels adult male survivors of the pedophile Ed Horne.

Corrections/Justice

Corrections/justice is defined as: “*Justice and corrections services directly relevant to intervention in cases of abuse in Inuit communities.*”

Two hundred and thirty-two (232) services providing corrections and justice in Inuit communities were identified in the research. Most Inuit communities have at least one RCMP detachment and many communities have justice committees that provide an array of services, primarily related to sentencing.

1. Root Causes of Abuse Related to Corrections/Justice

Front-line workers identified the lack of healing and counselling support to abuse victims as a cause of criminal abuse, as well as a lack of rehabilitative community support services for reintegrating offenders.

2. Gaps Related to Corrections/Justice

A major gap in corrections/justice services is the lack of treatment and rehabilitative support services for young and adult offenders at the community level. As well, front-line workers said that more counselling and healing programs should be provided to offenders and abusers in the community and in institutions. Many front-line workers complained about a breakdown in the justice system and a lack of effective abuse prevention programming.

3. Recommendations for Corrections/Justice

- ⇒ Enhance programming related to restorative justice and alternatives to sentencing in Inuit communities.
- ⇒ Develop federal correctional facilities in Inuit regions – currently all federal Inuit offenders serve sentences in southern Canadian prisons.
- ⇒ Provide after-care and support services in Inuit communities for reintegrating offenders.
- ⇒ Deliver counselling, healing and treatment programming to Inuit youth at risk of criminal activity in order to prevent abuse and crime.
- ⇒ Incorporate Inuit culture and language in the justice system by recruiting and hiring Inuit front-line workers to the fields of justice and corrections.

4. Promising Practices in Justice/Corrections

The following are examples of promising practices in justice/corrections based on recommendations by Inuit front-line workers.

Project Name: Makitautik Centre

Service: Makitautik Halfway House

Location: Kangirsuk, Nunavik (Québec)

Jurisdiction: Region

Summary: The Centre provides supervised residency for offenders on probation, parole, temporary leave or conditional sentence. The mission is to “help adult men who have been in conflict with the justice system to get them back to Inuit society peacefully and to improve their standard of living, spiritually, mentally and physically.” The Centre aims to provide programs for developing social, traditional and cultural skills, individual and group counselling, spiritually-based counselling and programs related to substance abuse and family. The Centre opened in 1998 and is the only post-institutional treatment centre in an Inuit community.

Project Name: Community Justice Project

Service: Labrador Legal Services

Location: Happy Valley/Goose Bay, Labrador

Jurisdiction: Region

Summary: The Justice Project provides restorative justice or community forums as an alternative to court sentencing. Depending on the crime and the situation, the Crown refers cases to the Justice Project where the offender, the victim, families and other people affected are brought together to resolve the problem. It is a safe, controlled environment run by a trained facilitator.

Project and Service Name: Justice Committee

Location: Igloolik, Nunavut

Jurisdiction: Community

Summary: The Justice Committee holds restorative justice hearings for offenders, primarily youth offenders, referred by the RCMP and Court. The Committee follows up with offenders and victims to ensure that the process is working effectively. They provide traditional counselling for all offenders through elders and assist offenders to re-integrate into the community. The Committee also organizes on-the-land camps for offenders. The Justice Committee consists of a chairperson, seven committee members, and a justice coordinator.

Project Name: Norman Simonie

Service: Community Corrections Officer

Location: Arctic Bay

Jurisdiction: Community

Summary: Norman Simonie is one of several Community Corrections Officers who support community justice initiatives in Nunavut through counselling of offenders on parole and probation and through liaison with governments, community and families. Training is provided through the Government of Nunavut's Department of Justice.

Project Name: Tupiq Treatment Program

Service: Fenbrook Institution

Location: Gravenhurst, Ontario

Jurisdiction: National

Summary: The Tupiq Program is an Inuit-specific treatment program involving Inuit cultural values and conventional therapy for federal Inuit offenders who have violent or abusive histories. A team of specialists in corrections, psychology and Inuit culture delivers the Program. The Program involves Inuit co-facilitators and Inuit healers and provides training to Inuit in corrections programming. The Program also connects offenders to counsellors in their home community through liaison with justice committees.

Project Name: Spousal Assault Program

Service: Pulaarvik Kablu Friendship Centre

Location: Rankin Inlet, Nunavut

Jurisdiction: Community

Summary: The Spousal Assault Program is pioneering a spousal assault counselling and intervention program that includes court-ordered clients and diversions from the court system as well as self-referrals. Both men and women clients are accepted and the programming is delivered in Inuktitut and managed by a community agency.

Project Name: Tina Maharrie, Inuit Liaison

Service Name: Fenbrook Institution

Location: Gravenhurst, Ontario

Jurisdiction: National

Summary: The Inuit Liaison at Fenbrook Institution provides Inuktitut and Inuit cultural support to federal Inuit offenders on a daily basis. The Inuit Liaison assists in counselling and supporting offenders. Training is provided in corrections.

Project and Service Name: Kugluktuk Awareness Centre

Location: Kugluktuk, Nunavut

Jurisdiction: Regional

Summary: The Centre provides programs, counselling and support to court-ordered clients and offenders on parole and probation.

Health Services

Health services are defined as: "Inuit community health services directed at treatment of abuse symptoms."

Sixty-two (62) services providing health care in Inuit communities were identified in the research. The vast majority of these are federal, territorial or provincial government-funded health centres, usually staffed by a minimum of two nurses. As well, there are six regional hospitals providing more extensive health care. The vast majority of health care professionals are non-Inuit. Nursing stations usually provide crisis/emergency care, public health and some counselling or referrals for abuse issues.

1. Root Causes of Abuse Related to Health Services

Inuit front-line workers identified a number of health issues as relevant to abuse, in particular the long-term mental, physical and emotional effects of abuse on the victim, especially child victims of abuse. Front-line workers stated that unresolved mental and emotional health issues resulted in pain that led to future abusive behaviour.

2. Gaps in Health Services

The most important gap in health services appears to be the lack of effective recruitment and training of Inuit front-line workers in the health care field. As well, mental health services and long-term counselling and support services are gaps in health care services in Inuit communities.

3. Recommendations for Health Services

- ⇒ Increase and develop training programs for Inuit health care providers.
- ⇒ Develop mental health facilities in communities, in particular to provide treatment for victims of sexual abuse.
- ⇒ Increase effectiveness of training of Inuit health care workers.
- ⇒ Increase public education at all levels in the community.
- ⇒ Develop wellness and healing resources in Inuit communities.
- ⇒ Develop substance abuse treatment programs in all Inuit regions.

4. Promising Practices in Health Services

The following are promising practices related to abuse prevention in health services as defined by Inuit front-line workers.

Project Names: Sarah Ponniuk

Service: Labrador Inuit Health Commission

Location: Nain, Labrador

Jurisdiction: Community, Regional

Summary: Sarah Ponniuk provides professional support and oversees the regional Mental Health Team. She promotes community wellness and is responsible for planning and facilitating the delivery of different programs for the community of Nain. She also acts as a Crisis Response Coordinator in crisis situations and works very closely with the Team Leader and the CRT volunteers. Sarah trains staff and community groups in suicide intervention. She provides individual counselling to all ages along with the Mental Health Team in different areas and in grief work. Sarah also facilitates a Healing Circle.

Project and Service Name: Baker Lake Hospice Society

Location: Baker Lake, Nunavut

Jurisdiction: Region

Summary: The Hospice Society provides emergency shelter and programs that respond to the needs of the community, including safety for abused men and women. The program supports elders in the community with a facility open 24 hours a day, hot lunches, transportation, outings and home-care. Referrals to counselling are provided.

Project Name: Apia Killiktee

Service: Health Centre

Location: Pond Inlet, Nunavut

Jurisdiction: Community

Summary: Apia Killiktee works at the Health Centre and promotes public health in culturally appropriate ways and in Inuktitut. She trains on an ongoing basis as a health care provider and is a graduate of the Arctic College Community Health Representative Program.

Project and Service Name: Panniqtuuq Health Centre

Location: Panniqtuuq, Nunavut

Jurisdiction: Community

Summary: The Panniqtuuq Health Centre provides counselling and support to patients beyond conventional health care, including massage therapy and workshops on massage and stress relief.

Project Name: Community Health Care Worker/Representative Programs

Service: Nunavut Arctic College

Location: Iqaluit, Nunavut

Jurisdiction: Regional

Summary: The Community Health Care Worker Program provides training and experience to Inuit students interested in the health care profession.

Educational/Therapeutic Programs

Educational/therapeutic programs are defined as: "An educational or therapeutic program directly connected to abuse prevention in Inuit communities."

One hundred and eighty-nine (189) educational and therapeutic programs directly related to abuse prevention in Inuit communities were identified by the research. The majority of the programs are developed and delivered to school-aged children as part of the regular school curriculum. As well, some adult education centres and regional colleges provide abuse prevention programming, including training in front-line abuse prevention work. Other programs are developed and facilitated by national Inuit organizations, governments, police services and social service agencies.

1. Root Causes of Abuse Related to Educational/Therapeutic Programs

Front-line workers identified unresolved pain and the effects of abuse as a major cause of abuse, in particular trauma and abuse suffered as children. As well, front-line workers noted lack of awareness as a cause of the continued cycle of abuse in communities. The most common root cause identified was the lack of social values and skills connected to cultural loss and the overwhelming social problems facing Inuit in contemporary society.

2. Gaps in Educational/Therapeutic Programs

Front-line workers identified a lack of preventive programming for at-risk families and parents. As well, the need for community and institutional programs, counselling and healing for offenders was identified. Front-line workers in the corrections field identified the need to have correctional programming available to offenders reintegrating to the community in order to reduce relapse. An overall lack of recruitment and training of Inuit professionals in the abuse prevention field was identified as a major gap in program delivery.

3. Recommendations Related to Educational/Therapeutic Programs

- ⇒ Increase and develop training programs for Inuit front-line workers.
- ⇒ Increase and develop effective public awareness and public education programs in the area of abuse prevention at all age levels from children and youth to adults.
- ⇒ Develop and deliver preventive programming in parenting and family support at the community level.
- ⇒ Develop and deliver corrections programming for offenders at the institutional and the community levels in order to reduce reoffending.

4. Promising Practices in Educational/Therapeutic Programs

The following are promising practices as identified by the recommendations of Inuit front-line workers.

Project and Service Name: Evaluation Advisory Committee

Location: Nain, Labrador

Jurisdiction: Regional

Summary: The Advisory Committee evaluates the effectiveness of the Anti-Violence Program in Nain and provides ideas on how to improve the program. The Committee is made up of community representatives and includes representatives from women's groups, shelters, victim advocacy, parole and probation.

Project and Service Name: Taloyoak Alcohol and Drug Education Project and Program Centre

Location: Taloyoak, Nunavut

Jurisdiction: Regional

Summary: The Program provides addictions programs including A.A. and individual counselling. The Centre also runs a support group for youth.

Project Name: Employment and Training Programs

Service: Kakivak Association

Location: Iqaluit, Nunavut

Jurisdiction: Regional

Summary: Kakivak provides training programs and funding assistance for training and childcare.

Project Name: Early Childhood Education Program

Service: Clyde River Community Learning Centre, Nunavut Arctic College

Location: Clyde River, Nunavut

Jurisdiction: Community

Summary: The Adult Education Centre provides training programs including an Early Childhood Education Diploma Program. The Adult Educator provides referral and information to adults seeking assistance.

Project and Service Name: Aboriginal Head Start

Location: Igloolik, Nunavut

Jurisdiction: Community

Summary: Aboriginal Head Start Initiatives provide comprehensive experiences for Inuit children up to 6 years of age and their families, with primary emphasis on preschoolers, 3 to 5 years of age. The program is based on caring, creativity and pride from the knowledge of their traditional community beliefs, within a holistic and safe environment. There are six components in Head Start: culture and language; education; health promotion; nutrition; social support; and parental involvement. *All the Inuit communities with Head Start are considered "promising practices."*

Project and Service Name: Brighter Futures

Location: Kugluktuk, Nunavut

Jurisdiction: Community

Summary: The Brighter Futures Program is delivered by elders and other community people in Inuinnaqtun and English and provides cultural knowledge and traditional lifestyle programming for grades 2 to 10.

Project and Service Name: Family Resource Centre

Location: Arctic Bay, Nunavut

Jurisdiction: Community

Summary: The Arctic Bay Family Resource Centre runs parenting classes and a preschool for children to attend with a parent. Children learn skills including social values in Inuktitut. A toy and children's clothing depot is provided at the Centre as well as resources for parents.

Project and Service Name: Family Resource Centre

Location: Ottawa, Ontario

Jurisdiction: Community

Summary: This Family Resource Centre provides support to Inuit families in Ottawa through programming and resources as well as treatment programs for recovery from trauma and substance abuse, including a day program and a 52-day intensive residential program. Other programs include workshops in life skills, anger management and stress management.

Shelters

Shelters are defined as: "A service providing safety and shelter in Inuit communities."

Eighteen (18) services providing shelter in Inuit communities were identified by the research. They include emergency shelters for abused women and children, shelters for the homeless and shelters for the disabled.

1. Root Causes of Abuse Related to Shelters

Most front-line workers agreed that shelters protect the vulnerable and prevent further abuse. Housing and overcrowding were identified as factors in the overall stress that can lead to abuse in families. In small communities without safe shelters, front-line workers said that under-reporting of abuse was a problem, and that women and children will remain in unsafe homes when there are no alternatives presented to them.

2. Gaps in Shelter Services

The major gap in shelter services identified by front-line workers was the need for greater support of women's shelters and transition houses by the public and government. Shelter workers reported a sense of isolation from the community due to their direct victim-advocacy role. As well, front-line workers identified the need for more shelters in communities in order to prevent abuse (as opposed to shelters for those who have been abused). Inuit who work in an urban environment identified a lack of Inuit programming and safer sex programming in shelters, as well as inadequate support to urban Inuit addicted to substances.

3. Recommendations Related to Shelter Services

- ⇒ Develop safe shelter facilities for men, women and children who are at risk of suicide and abusive behaviour (in addition to those shelters for victims following an abusive incident).
- ⇒ Develop shelters for abusers, so that the victims are able to stay in their homes until the dangerous and volatile period has passed.
- ⇒ Develop safe healing centres for treatment, counselling and support in all communities.
- ⇒ Develop "wet shelters" (shelters that provide small amounts of alcohol to relieve withdrawal symptoms) and shelters with Inuit programming for urban Inuit who are addicted to substances.
- ⇒ Develop safe shelters and support services at the community level as opposed to regional shelters where individuals must travel from their communities in order to access the services.
- ⇒ Ensure secure funding of shelters and increase networking between shelters.
- ⇒ Increase and develop training of Inuit front-line workers.
- ⇒ Promote healing practices in shelters.

4. Promising Practices in Shelters

While all safe shelters offer abuse prevention, the following are examples of best practices recommended by Inuit front-line workers.

<i>Project and Service Name: Oqota Emergency Shelter</i>

Location: Iqaluit, Nunavut

Jurisdiction: Community

Summary: The shelter provides emergency accommodations for the homeless and has 14 beds (12 men, 2 women). Counselling and referrals to services as well as community reintegration services for paroled offenders are offered.

Project and Service Name: Wellness Centre

Location: Cambridge Bay, Nunavut

Jurisdiction: Community

Summary: The Wellness Centre provides a crisis shelter for emergencies, and both women and men are accepted. The Centre also delivers a number of programs related to community wellness including a pre-natal support group that meets weekly for education and awareness and a “Moms and Tots” program. The Centre delivers cooking classes and facilitates an elders group. Basic needs are addressed through a food bank and an income support program. A substance abuse program is offered at various times throughout the year as well as healing workshops for both men and women. The one-week healing workshops are gender-specific and deal with issues that are identified by the group members including anger management, jealousy and healthy relationships.

Project and Service Name: Tukkuvik Women's Shelter

Location: Cape Dorset, Nunavut

Jurisdiction: Community

Summary: This is a community-based service that provides Inuktitut language support including safe shelter and counselling to women and children who are in crisis.

Project Name: Qimaavik Transition House

Service Name: Agvvik Society

Location: Iqaluit, Nunavut

Jurisdiction: Region

Summary: The Qimaavik Transition House has been operating since the mid-1980s and has a dedicated group of staff and volunteers. It provides Inuit and Inuktitut crisis response at any time, day or night. Inuit staff are actively recruited and trained in counselling and abuse prevention. Qimaavik operates both crisis shelters and a longer-term transition program that provides support to women moving into independent living.

Support Groups

Support Groups are defined as: “A group, specific to the needs of Inuit, that meets regularly to discuss issues relevant to abuse prevention.”

Thirty-five (35) abuse-related support groups were identified by the research. There are a variety of support groups including men's groups, women's groups, healing circles and parenting groups. Often support groups are informal and therefore difficult to identify through conventional data collection. There seems to be greater success in maintaining

support groups when they are sponsored or supported within an organizational structure where there is paid staff.

1. Root Causes of Abuse Related to Support Groups

Front-line workers identified a range of root causes that relate to support groups including the need for greater public awareness. As well, the overall need for healing and treatment of specific issues ranging from parenting, childhood sexual abuse, cultural loss, addictions, depression, emotion management and abusive behaviour were identified as causes of abusive behaviour. Front-line workers in corrections identified the lack of community support services as a major factor in reoffending.

2. Gaps in Support Group Services

Front-line workers noted that support groups often start and then fizzle out in communities due to lack of commitment and burnout by group organizers. As well, front-line workers stated the need for greater involvement in and training and support of Inuit in providing services such as support groups, healing circles and general counselling. As well, front-line workers identified a lack of respect for community-based service providers and a lack of funding for those who are interested in working in care giving.

3. Recommendations Related to Support Group Services

- ⇒ Improve training and development of Inuit front-line workers.
- ⇒ Increase support for those who provide community-based services such as facilitation of support groups and healing circles.
- ⇒ Develop community-based services such as support groups that inform and support parenting, families and relationships.
- ⇒ Develop specific treatment approaches to support Inuit dealing with abuse issues, abusive behaviour, emotion management, depression and addictions.

4. Promising Practices in Support Groups

The following are support groups that demonstrate best practices as identified by Inuit front-line workers.

Project Name: Men's Circle

Service Name: Municipality of Inukjuaq

Community: Inukjuaq, Nunavik (Québec)

Jurisdiction: Community

Summary: A weekly Men's Circle is sponsored by the municipality in order for men to receive support from each other for personal issues.

Project and Service Name: Hilda Lyall, Healer

Location: Happy Valley/Goose Bay, Labrador

Jurisdiction: Community, Regional

Summary: Hilda Lyall is a counsellor, an elder and a healer who is now retired but worked for many years as an adult educator and counsellor in corrections, college and friendship centres. She is a former board member of the Labrador Inuit Association and

has recently formed an Inuit women's group, "Annaukatigengit," in order to help women with social problems. Hilda also runs her own interpreting/translating business.

Project Name: Living a Healthier Lifestyle

Service Name: Kanayuk Salamonie

Community: Cape Dorset, Nunavut

Jurisdiction: Community/Regional

Summary: Kanayuk Salamonie coordinates and facilitates the "Living a Healthier Lifestyle, Living Without Problems" sessions in Cape Dorset. She conducts healing sessions with individuals who are experiencing a hard time in life, from all categories including couples, offenders, victims, men and women. Kanayuk also travels to other communities and presents workshops on healing and support groups. She facilitates a regular women's support group in Cape Dorset and provides assistance to other counsellors/healers in the community. Kanayuk also develops and delivers healing sessions in the "Tupiq Program," for federal Inuit offenders at Fenbrook Institution.

APPENDIX 1 REFERENCE LIST

Abuse Issues

CBC Radio (January, 18, 2004). *Guilty of Assault*. Iqaluit. www.north.cbc.ca

Dumont-Smith, Claudette (2002). *Exposure to Violence in the Home: Effects on Aboriginal Children*. Ottawa: Aboriginal Nurses Association of Canada.

Federal-Provincial-Territorial Ministers Responsible for the Status of Women (2002). *Assessing Violence Against Women*. Ottawa: Status of Women Canada.

Gorcen, Linda (September, 2003). *Community Empowerment*. Fairbanks: University of Alaska.

Lane, Phil Jr., Judie Bopp and Michael Bopp (2003). *Aboriginal Domestic Violence in Canada*. Ottawa: Aboriginal Healing Foundation.

Northern News Services (September 8, 2003). *Still Waiting*. Arviat. www.nnsl.com

Inupiat Men and Violence. *Nunatsiaq News*, June 6, 2003. Anchorage. www.nunatsiaq.com

Pauktuutit Inuit Women's Association (2003). *There is a Need So We Help: Services for Inuit Survivors of Child Sexual Abuse*. Ottawa.

Pauktuutit Inuit Women's Association (no date). *The Inuit Way: A Guide to Inuit Culture*. Ottawa.

Qullit Nunavut Status of Women Council (March, 2004). *What Inuit Women Need in Order to Deal With Abuse and Violence*. Iqaluit.

Corrections

Anala, Sarah (September, 2002). *Serving the Inuit Offender: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Clairmont, Don (2002). *The Crime Challenge for Inuit Justice in Labrador*. Happy Valley-Goose Bay: Labrador Legal Services.

Correctional Service Canada (2004). *Healing Lodges for Aboriginal Federal Offenders*. Ottawa.

Evans, John (1999). *Planning for Nunavut Corrections*. Iqaluit: Government of Nunavut, Department of Justice.

Hamilton, Ellen (2003). *Inuit Community Corrections: A Strategy* (unpublished paper). Kingston: Correctional Service Canada.

Hamilton, Ellen (2002). *The Tupiq Program: Corrections for Inuit Offenders*. Ottawa: Correctional Service Canada.

Hamilton, Ellen (September, 2002). *The Tupiq Program: Inuit Community Development in an Institutional Program: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

International Grenfell Association (1991). *Native People and the Correctional System*. Happy Valley-Goose Bay: Labrador Legal Services.

Labrador Legal Services (2001). *Federal Inmates from Labrador*. Happy Valley-Goose Bay.

Leduc, Tim (1999). *Peaceable Homes and Sexual Offenders Programs*. Happy Valley-Goose Bay: Labrador Legal Services.

Lippa, Kathleen (September 8, 2003). *Let the Healing Begin*. Coppermine: Northern News Services. www.nnsl.com

Rastin, Christopher J. and Sara L. Johnson (September, 2002). *Inuit Sexual Offenders: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Trevethan, Shelley, Nicole Crutcher and Christopher Rastin (2002). *An Examination of Healing Lodges*. Ottawa: Correctional Service Canada.

Williams, Olive (2001). *Community Justice Workshop*. Nain: Labrador Legal Services.

Culture

Angaiak, John (September 10, 2003). *Enough Why*. Anchorage: University of Alaska. www.ankn.uaf.edu

Engloom, Claudette (September, 2001). *The Cultural Way Back*. Anchorage: University of Alaska.

Government of Nunavut, Department of Culture, Language, Elders and Youth. *Inuit Qaujimagatuqangit Katimajit Established*. Iqaluit.

Pauktuutit Inuit Women's Association (May, 2001). *Inuit Women's Traditional Knowledge Workshop*. Ottawa: Pauktuutit Inuit Women's Association.

Puglia, Chris (June 3, 2003). *Moon Chases Sun*. Iqaluit: Northern News Services.
www.nnsl.com

Puglia, Chris (May 19, 2003). *The Dancing Bear*. Iqaluit: Northern News Services.
www.nnsl.com

Education and Learning

Bourdon, Katie (September 10, 2003). *Kingikmiut*. Fairbanks: University of Alaska.
www.ankn.uaf.edu

Haisullin (2004). *A New Education System for the Arctic*. Moscow: Moscow State University.

Government of Nunavut (December 2, 2003). *Community Learning*. Cape Dorset.
www.gov.nu.ca

Government of Nunavut (October 10, 2003). *Adult Learning Strategy*. Iqaluit: Northern News Services. www.nnsl.com

Graham, Ida-Jane (March, 1995). *A Program for Abusive Men*. Ottawa: John Howard Society.

Muriel McQueen Fergusson Centre for Family Violence Research (2004). *Silent Witness Project*. Fredericton.

Puglia, Chris (September, 8, 2003). *Teaching the Basics*. Cape Dorset: Northern News Services.

Summerfield, Robin (June 13, 2003). *World Aboriginal Program*. Calgary: Calgary Herald.

Northern News Services (May 12, 2003). *ECE Programs*. Paulatuk. www.nnsl.com

Northern News Services (January 18, 2003). *Cultural Program Starts*. Inuvik.
www.nnsl.com

Healing

Aboriginal Healing Foundation (2003). *Annual Report*. Ottawa.

Aboriginal Healing Foundation (2002). *Annual Report*. Ottawa.

Aboriginal Healing Foundation (2001). *Program Handbook*. Ottawa.

Aboriginal Healing Foundation (2000). *What is a Healthy Community? Healing Words*. Ottawa.

Arnakaq, Meeka (2001). *The Inuit Healing Program: Tupiq* (unpublished paper). Ottawa: Correctional Service Canada.

British Columbia Women's Hospital and Health Centre (2003). *Use of Health Records in Legal Cases of Violence Against Women*. Vancouver.

CBC Radio, St. John's (September, 10, 2003). *Food Prices Double*. www.cbc.ca

Couture, Joseph E. (January, 2000). *Elder/Healer: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Dion Stout, Madeleine and Gregory Kipling (2003). *Aboriginal People: Resilience and the Residential School Legacy*. Ottawa: Aboriginal Healing Foundation.

Ellerby, Lawrence (January, 2000). *The Role of Traditional Healers: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Meekis, Greg and Robert Noonan (2004). *Men's Circle and Healing*. Ottawa: Aboriginal Healing Foundation.

Minor, W.C (1979). *Traditional Inuit Shamanism and Its Destruction* (unpublished paper). Burnaby: Northern Justice Society Resource Centre, Simon Fraser University.

Ootoova, Elisapee (1986). *The Way We Used To Live*. Pond Inlet: Arctic College.

Pauktuutit Inuit Women's Association (no date). *The Inuit Way: A Guide to Inuit Culture*. Ottawa.

Rasing, W.C. (1984). *On Conflict Management with Nomadic Inuit*. Nijmegen, Netherlands: Department of Cultural Anthropology, Catholic University of Nijmegen.

Health Issues

George, Jane (October 12, 2003). *Pilot Program Encourages Healthier Eating*. Iqaluit: Nunatsiaq News. www.nunatsiaq.com

George, Jane (October 11, 2003). *Pregnant Mothers Get Healthy Diet*. Iqaluit: Nunatsiaq News. www.nunatsiaq.com

George, Jane (October 10, 2003). *Fish Diet Pays Off for Inuit Men*. Iqaluit: Nunatsiaq News. www.nunatsiaq.com

Inuit Tapirisat of Canada (2000). *Evaluation of Models of Health Care Delivery in Inuit Regions*. Ottawa.

Labrador Inuit Health Commission (1999). *What You Told Us*. Nain.

Pauktuutit Inuit Women's Association (2000). *The Inuit Women's Health Issues Workshop*. Ottawa.

Pauktuutit Inuit Women's Association (1993). *Inuit Mental Health Workshop*. Ottawa.

Puglia, Chris (June 4, 2003). *NTI Gauges Needs of Nunavut*. Iqaluit: Northern News Services. www.nnsl.com

Puglia, Chris (June 3, 2003). *Southerner to Elder*. Rankin Inlet: Northern News Services. www.nnsl.com

Justice

Achtenberg, Melanie (January, 2000). *Understanding Restorative Justice Within the Aboriginal Context: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Bayda, E.D. (January, 2000). *Restorative Justice in Canada: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Chatterjee, Jharna (January 2000). *RCMP's Restorative Justice Initiative: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Corrections Service Division (1991). *Community Justice Initiatives: A Discussion Paper*. Yellowknife: Department of Social Services, Government of the Northwest Territories.

Crawford, Anne (1985). *Outside Law and Traditional Communities in the Northwest Territories*. Burnaby: Northern Justice Society Resource Centre, Simon Fraser University.

Crnkovich, Mary (1996). *Inuit Women and the Administration of Justice*. Ottawa: Pauktuutit Inuit Women's Association.

Department of Justice Canada (1991). *National Symposium on Women, Law and the Administration of Justice: Proceedings of the Symposium*. Ottawa.

Government of the Northwest Territories (June 13, 2003). *Family Violence Act*. Yellowknife.

Government of the Northwest Territories, Bureau of Statistics (1993). *1991 Aboriginal Peoples Data*. Yellowknife.

Labrador Legal Services (2001). *Community Justice Report*. Happy Valley-Goose Bay.

Métis National Council of Women Inc., Native Women's Association of Canada and Pauktuutit Inuit Women's Association of Canada (2002). *Aboriginal Women's Justice Consultation*. Ottawa: Métis National Council of Women Inc.

Nunavut Social Development Council (1998). *Towards Justice That Brings Peace*. Igloolik: Government of Nunavut.

Pauktuutit Inuit Women's Association (February, 1995). *Setting Standards First*. Ottawa.

Peterson, Katherine (1992). *The Justice House*. Yellowknife: Department of Justice, Government of the Northwest Territories.

Rutland, Glen (October 03, 2003). *Youth Justice Act*. Yellowknife: Department of Justice, Government of the Northwest Territories.

Taylor-Griffiths, Curt, Evelyn Zellerer, Darryl S. Wood and Gregory Saville (1995). *Crime, Law and Justice Among Inuit*. Burnaby: Criminology Research Centre, Simon Fraser University.

Watt, Andrew (2000). *Options for Court Structure in Nunavut*. Ottawa: Department of Justice Canada.

William, Olive (2001). *Community Justice Workshop*. Nain: Labrador Legal Services.

Research

Aboriginal Healing Foundation (2004). *Ethical Guidelines for Research*. Ottawa.

Government of Canada (June 19, 2003). *Research Licensing in Canada's Territories*. Yellowknife. www.polaroom.gc.ca

Mailloux, Louise and Peter Gillies (March 31, 2001). *Inuit Health Information Initiative*. Ottawa: Pauktuutit Inuit Women's Association and Inuit Tapirisat Kanatami.

Status of Women Canada (2004). *Gender-Based Analysis*. Ottawa.

Substance Abuse

Boland, Fred J., Albert E. Chudley and Brian A. Grant (September, 2002). *The Challenge of Fetal Alcohol Syndrome: Forum on Corrections Research*. Ottawa: Correctional Service Canada.

Kerr, Donna (February, 1997). *Women's Substance Abuse Program*. Ottawa: Correctional Service Canada.

McLeod, Clay (1997). *Framework for the First Nations and Inuit Fetal Alcohol Syndrome/Effects Initiative*. Ottawa: Health Canada.

Pauktuutit Inuit Women's Association (1998). *Ikajuqtigiinniq*. Ottawa.

Pauktuutit Inuit Women's Association (1996). *Fetal Alcohol Syndrome*. Ottawa.

Pauktuutit Inuit Women's Association (1993). *A Community Perspective on Health Promotion and Substance Abuse*. Ottawa.

Treatment

Northern News Services (September 3, 2003). *New Treatment Centres*. Iqaluit. www.nnsl.com

Northern News Services (April 5, 2003). *New Healing Centre*. Iqaluit. www.nnsl.com

Pauktuutit Inuit Women's Association (1995). *Programs for Male Batterers in Inuit Communities*. Ottawa.

Pulaarvik Kablu Friendship Centre (2003). *Spousal Abuse Counselling Program*. Rankin Inlet.

Victim Services

Government of the Northwest Territories, Department of Health and Social Services (1998). *Suicide in NWT: A Descriptive Report*. Yellowknife.

Justice Canada (2004). *Policy Centre for Victim Services*. Ottawa.

Levan, Mary Beth (2002). *Creating a Framework for the Wisdom of the Community: Victim Services in Nunavut* (unpublished paper). Ottawa: National Victims Centre, Justice Canada.

National Parole Board (2003). *National Parole Board Victim Services*. Kingston.

Pauktuutit Inuit Women's Association (2001). *No More Secrets, Nunavut Edition 2001*. Ottawa.

APPENDIX 2

NULUAQ PROJECT: NATIONAL INUIT STRATEGY FOR ABUSE PREVENTION

(November 2004)

The Nuluaq Project was developed by Pauktuutit Inuit Women's Association of Canada to bring together individuals, agencies and groups who share a common interest in preventing abuse, in order to network, share information, establish priorities, identify best practices and assist in the effective distribution and coordination of resources.

Rationale

The need to coordinate and unite efforts to prevent abuse is echoed by recent national and regional consultations including the Aboriginal Women's Justice Consultation, Qullit (Nunavut Status of Women Council) and the Baffin Regional Agvvik Society (governing board of the only Inuit regional transition centre for abused women). Currently, there is no system of connecting community groups or individuals offering counselling, support, healing and education to Inuit women. When community initiatives to prevent violence against Inuit women come under attack, outnumbered volunteers and staff often fight for the survival of their programs in isolation.

Government funded initiatives too often act in isolation of other northern projects and jurisdictions without the benefit of shared information. Lacking a systematic and coordinated approach, the efforts to prevent abuse in Inuit communities are hindered by service duplication, ineffective evaluation, inequitable distribution of resources, burnout and loss of trained staff, an absence of training and support for front-line workers and ineffective management of what has become an epidemic of sexual and physical abuse against Inuit women and a detriment to the basic right of Inuit women's equality.

Current data indicates a very high rate of sexual and physical assault against women in Inuit communities. In many communities, violent crime is increasing rather than decreasing. At the same time, funding of services for Inuit women victims and their children remains insecure. Inuit communities and Pauktuutit's board members report a need for crisis and long-term counselling, safe shelters and training of Inuit front-line workers.

Treatment programs for men who abuse women do not currently exist in Inuit regional correctional institutions and there is a lack of community resources towards relapse prevention and education. It is Pauktuutit's aim to establish a more systematic, coordinated and equitable approach to identifying the needs, priorities and best practices that will effectively target the epidemic of violence and abuse against Inuit women.

GOALS OF THE NULUAQ PROJECT

The three-year project will contribute to:

- ❖ Increased capability of those working in the abuse prevention field in the Inuit community context to network, cooperate and coordinate with one another;
- ❖ Improved communications and networking between abuse prevention service providers in Inuit communities;
- ❖ Documentation and research towards an improved understanding of the root causes of abuse in Inuit communities¹²;
- ❖ Identification of priorities for abuse prevention in Inuit communities and the development of a National Inuit Abuse Prevention Strategy;
- ❖ Development of a comprehensive and updated database of abuse prevention resources in Inuit communities;
- ❖ Identification of “best practices” for abuse prevention in the Inuit community context;
- ❖ Input by victim advocates and Inuit women’s groups into Inuit community abuse prevention decision making; and
- ❖ Improvement in a coordinated approach to developing and delivering abuse prevention services in Inuit communities.

Progress to Date

Now at the mid-point of a three-year project, the Nuluaq Project has made significant progress toward its goals. The project has:

- ❖ Developed an Inuit-specific research method and used it to conduct in-depth interviews with service providers and Inuit healers and counsellors;
- ❖ Created a searchable database of about 600 services and programs that will be accessible, along with other resources, on the Pauktuutit website; and
- ❖ Analyzed information from the database and from additional interviews to prepare two reports: *Inuit Healing in Contemporary Inuit Society* and *Abuse Prevention Services in Inuit Communities*.

And, based on the above, the Nuluaq project is in the last stages of:

- ❖ Creating a Network of agencies, groups and individuals concerned about abuse prevention, and developing a means to support information sharing and increased collaboration among them.

¹² Root causes refer to the origins or underlying reasons for present problems. Root causes of abuse range from cultural and social conditions in Inuit communities, to past experiences that influence a person’s present actions, as well as some of the gaps in services that allow abuse to continue to occur.

Future Plans

Next, the Nuluaq Project will form an Advisory Committee selected from among Network members. Advisory Committee members will work together to create a National Inuit Strategy on Abuse Prevention. The Strategy will identify priorities in abuse prevention and set a direction for improved development and delivery of abuse prevention services.

Contact

For more information, contact:

Leesie Naqitarvik
Nuluaq Project
Pauktuutit Inuit Women's Association
131 Bank Street, 3rd Floor
Ottawa ON K1P 5N7
Tel: 613-238-3977, ext. 36
E-mail: nuluaq@pauktuutit.ca

**APPENDIX 3
RESEARCH INTERVIEW GUIDE
ABUSE PREVENTION SERVICES**

NAME:

AGENCY:

POSITION:

TELEPHONE:

FAX:

EMAIL:

WEBSITE:

ADDRESS:

SERVICE TYPE: (BOLD/CIRCLE ALL THAT APPLY)

ADVOCACY

CRISIS/SAFETY

CORRECTIONS/JUSTICE

COUNSELLING/HEALING

HEALTH

EDUCATIONAL/THERAPEUTIC PROGRAMS: CHILDREN/YOUTH/ADULTS

SHELTER

SUPPORT GROUPS

RESOURCES: AUDIO-VISUAL/BASIC NEEDS/ RESEARCH/ FUNDING/

GOVERNMENT/ORGANIZATIONS

- 1. Please explain what you do in your community?**
- 2. What do you, or what does your organization do, towards abuse prevention?**
- 3. Are you aware of any other projects that help to prevent abuse? Please list and explain.**
- 4. Do you have any ideas about the best way to prevent abuse?**
- 5. Do you have any ideas about what the root causes of abuse are?**
- 6. Do you think that there are any gaps in the way we prevent abuse in Inuit communities? What are they?**
- 7. Do we have permission to publish your contact information on our website in order to share it with others in the Network?**
- 8. Do you, or does your agency, have abuse prevention resources or information that can be shared with the public? Please list.**
- 9. Can you suggest others who may wish to share information with us?**

THANKS FOR TAKING THE TIME TO SHARE!

**APPENDIX 4
RESEARCH INTERVIEW GUIDE
INUIT HEALERS/COUNSELLORS/ELDERS**

σ **INTRODUCE YOURSELF AND THE NULUAQ PROJECT**

σ **GET CONTACT DETAILS:**

NAME:

SUBJECT/TOPIC: (BOLD/CIRCLE ALL THAT APPLY)

- ADVOCACY
- CRISIS/SAFETY
- CORRECTIONS/JUSTICE
- COUNSELLING/HEALING
- FUNDING
- HEALTH
- EDUCATIONAL/THERAPEUTIC PROGRAMS
- RESOURCES
- SHELTER
- SUPPORT GROUP
- OTHER: _____

Contact:	Telephone	Fax:	E-mail:
Agency:	Website:		
	P.O. Box:	Community:	Postal Code:
Language:	Description:		

1. How would you describe what it is you do in your community to help people?

2. Are you a 'healer'?

3. How would you describe healing in the Inuit way?

What Inuktitut word do you use to describe this?

4. What kind of healing approach do you have?

GET DETAILS ABOUT THE PROCESS

5. Who uses this type of healing?

- 6. How do people know about you and what you do?**
- 7. Are you ever paid for what you do?**
- 8. Do you help people without being paid?**
- 9. What are the goals of healing?
What do people get from it?**
- 10. What kinds of Inuit traditional knowledge are important for people today to learn?**
- 11. Do you think that healing can help people in the community?
How?**
- 12. Do you have any ideas about why there are so many social problems today in the community?**
- 13. Do you like to share your knowledge with others?**
- 14. Have you been asked to be part of a meeting or a report on Inuit healing before?**

GET INFORMATION ABOUT ANY CONSULTATIONS, MEETINGS, REPORTS and if possible find out how you can get copies of these--who organized the meeting/report?

- 15. Do you have any ideas about the best way to prevent abuse or violence?**
- 16. Do you have any ideas about what causes abuse?**
- 17. Do you think that there are any big gaps in the way we prevent abuse in Inuit communities?
What are they?**
- 18. Would you be interested in sharing information about abuse prevention with others in our Nuluaq Projec**

DESCRIBE HOW THE PROJECT IS GATHERING INFORMATION FROM ALL COMMUNITIES AND WILL SHARE THIS INFORMATION FREELY SO THAT PEOPLE CAN LEARN FROM EACH OTHER ABOUT HOW TO PREVENT ABUSE.

- 19. Is it OK if we put your name as a healer (or elder) on our website and in our newsletter, so that people can know what services you offer?**

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

ASK WHETHER OR NOT THEY ARE INTERESTED IN USING THE WEBSITE IF THEY HAD TRAINING AND ACCESS TO A COMPUTER IN THE COMMUNITY.

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

THANK THE HEALER OR ELDER FOR THEIR TIME AND LET THEM KNOW WE WILL BE IN TOUCH AND THAT THEY CAN CONTACT YOU IF THEY HAVE ANYTHING ELSE TO ADD.

ASK THEM IF WE CAN HAVE A DIGITAL PHOTOGRAPH OF THEM FOR THE WEBSITE/NEWSLETTER.

IF THEY DON'T KNOW OF ONE, ASK THEM IF IT'S OK IF WE FIND SOMEONE IN THE COMMUNITY TO TAKE THEIR PHOTO FOR THIS PURPOSE.