



Qanuqtuurniq – Finding the Balance
3-part live phone-in TV series

How are we as men?
May 11, 2009
Edited DVD Transcript

Introduction:

This is an edited transcript of “How are we as men?”, one of three live television shows that Inuit Tuttarvingat produced in May 2009. Edits to the transcript have been made to assist with citations and improve clarity and flow of the text, often relating to interpretation from the Inuit language to English. Changes include deletions, minor additions or changed words, etc. Significant changes from the English captions are shown in brackets [...]. When you see the words ‘via interpreter’, it means the person typing the open captions heard the speaker’s comments – which were made in the Inuit language – spoken by an interpreter in English.

You can search this transcript for key terms or areas of interest by using the search function in your PDF. Some key terms in this transcript include: abuse, alcohol, blood sugar, challenge, connection, counselling/counsellors, country food, depression, despair, diabetes, drugs, eating habits, emotions, generational, healing, health, help, Husky dogs, incarcerated, culture (Inuit/Western), Inuit health survey, issues, justice system, language, lifestyle, love, obstacle, physical activity, problem, program, Qajaq Network, relationship, research, role, residential school, root cause, self-esteem, skill, smoking, solution, suicide, support, symptom, traditional knowledge, violence, and wellness.

If you would like to quote parts of this transcript, please use the following format for citations:

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Part 1

Qanuqtuurniq–Finding the Balance

Your Voice–Your Well-being

Join this phone-in

How are we as men?

Host: (via interpreter) Good day, my name is Karliin Aariak. Welcome to the first night of your wellness series. Tonight, Angutiilli qanuiliqpat, tomorrow night, Makkuktuuvunga, Upimmavunga. This is broadcasted by the National Aboriginal Health Organization, produced by Inuit Communications (ICSL).

We are broadcasting live across the Arctic–welcome to APTN, as well as across Alaska on 360 North, as well as in southern Canada and streaming live on the Internet. We have panelists, a live audience, welcome messages, and community focus groups.

We have groups in Grise Fiord, Clyde River, and as well as Inukjuak, Nunavik and Nain, Nunatsiavut, and broadcasting to communities across the Arctic.

Welcome, everyone. In this program we discuss community issues [/initiatives] doing incredible work in Canada’s North and in Alaska. Our toll-free number is 1-800-337-6186 [during live show only]. You will hear more about this later. You can also e-mail us at inuitwellness@gmail.com [during live show only]. We encourage everyone to call, especially men in the North.

This is a live broadcast all over the Arctic and Canada, and in Alaska, as well as viewable all around the world throughout the Internet. We encourage discussions on issues and solutions. But before we start, a welcome message from Dr. Paulette Tremblay, the C.E.O. of NAHO.

Pre-Recorded Video:

Hello, I’m Dr. Paulette Tremblay, Chief Executive Officer of the National Aboriginal Health Organization. On behalf of the board of directors and the staff of the National Aboriginal Health Organization, I am very pleased to welcome you to this exciting series on Inuit wellness being presented by Inuit Tuttarvingat. This series is one of the new ways the centre is engaging Inuit in sharing health and wellness information. I look forward to discussions on issues of interest to Inuit. We at the National Aboriginal Health Organization hope the programs are meaningful to you. Please join us now for the [show] on Inuit men’s health and wellness and a message from the Honourable Leona Aglukkaq.

have to regain that respect all over again. A lot of the focus is on the negative side, nothing so much on the positive side. You know, [put both negative and positive together, and then determine the areas that they can be helped with.] Take him aside and maybe work and focus on letting him know that somebody is there for him as a Canadian, as a friend, and family and so forth.

Fred Andersen: I think one of the root causes that's been affecting or impacting Inuit men since Europeans first came to the new world is the fact that Euro-Canadian values are at odds with Inuit values. For example, Euro-Canadian values stress [being] better, getting more game, winning, not sharing, these kinds of values [are ones] that can't work in Inuit culture. And, you know, television and media have been introduced into our communities for quite some time now and they stress those very things. It just does not – it's not a good fit in the harsh environment that we live in in the North, and it's impacting our families, and it's a challenge for Inuit men today.

Host: (via interpreter) There are different collaboration efforts or programs. What do you think is missing in Nunavut for Inuit men?

Leesee Naqitarvk: We have a lack of services and programs for men. We are very encouraged by [the efforts]. We want more men to be social workers working in the social programs here. I know that they will have and we have a lot of hope, because they know the challenges and the obstacles, and so we have hope in seeing more men in the social fields. I wanted to say that earlier.

Host: Jacob, do you have any other comments?

Jacob Partridge: (via interpreter) Yes, I do, but sometimes we as Inuit always – we have that desire to help our fellow human beings. And we always have the belief that all human beings have the ability, or Inuit have the ability to learn no matter what obstacles or challenges they face, that they can – as long as they have the endurance and the survival skills, the coping skills – they can survive anything and any obstacle. But right now while we are broadcasting live, I want the men out there to know that even though we are lacking services and resources, they are showing up. There are areas, other services you can obtain. Have open and frank discussions with counsellors, trained counsellors, get help with the use of help lines and other people in the community.

Host: (via interpreter) Yes, you are welcome to call our toll-free number, or e-mail us. Our toll-free number is 1-800-337-6186. E-mail at inuitwellness@gmail.com. I think we have a caller in Igloolik. Christopher, do you hear me? You're on-line now.

Caller: Yes, I am Christopher in Igloolik. I say hello to all of you there. I think the challenges that we face as men today in Inuit [Nunangat], I don't know how it is in Southern Canada, [include] being able to have financial stability. That is always a challenge for us, because we are trying to balance our hunt. It's very expensive to be a hunter, to provide for the family. All our hunting equipment is very expensive.

Host: (via interpreter) We lost the connection. Can you hear me still? I think we lost the connection. I think we understood what he was trying to say. Do you want to comment on that, Jacob?

Jacob: (via interpreter) There's no doubt that the financial issue has become a real obstacle, but it would be good to inform everyone that as Inuit, we do have the strength and capability. What we would like is for the federal government to start providing support programs, and if we make an application, we'd very [much] like to work – to get some funding. We do need to really help people to start healing.

Host: (via interpreter) I would like everybody to feel welcome that you may call up this phone number. Chris, I know you just tried calling this number. Leesie, do you want to say something?

Leesie: (via interpreter) Yes, I'd just like to add that in terms of the obstacles that men face, sometimes when they want help, they would prefer to get support from other men, from fellow men, but because of lack of Inuit male counsellors, that seems to be one of the problems encountered by Inuit men. As Pauktuutit, as women, we're really in complete support, because we need to really help each other. I just want to comment on what was mentioned. Thank you.

Host: (via interpreter): If you have anything else to add, if you could identify who you work for.

Audience Member: My name is Manasie Mark (inaudible) I totally agree with you 100%, there are many men who are encountering a lot of problems trying to get counselling or healing, and we do lack resources, but there are various agencies that we could use, and we do need to look at other communities and see what other communities are doing [and see] if we feel those are appropriate [to be] part of our programs.

Host: (via interpreter) Thank you and we do have another caller from Clyde River. Peter Paneak you're on line right now. Can you hear me?

Caller: Yes, I can hear you.

Host: Can you hear me now?

Caller: Yes. My name is Peter Paneak from Clyde River. I was born in 1934. I'm 75 years old now. Around the 1970s we had to deal with a lot of Inuit who were being arrested or

incarcerated, and it seems like more than 50% of the Inuit population, they [have reached] adulthood now, have experienced being incarcerated. Perhaps there are some [examples] of very unfair treatment and that has really disrupted the Inuit men, and I can definitely say that's for sure. In terms of the person from the Western Arctic, I totally agree, there are too many negative things that people look at about Inuit. I totally agree with him. It cannot be just negative things. There ought to be some other positive things that we could focus on instead of all the negatives all the time. And people need to really accept these obstacles that Inuit men are facing, and some men are afraid to speak out, either because they're uncomfortable or they don't want to say it. So if more support could be provided to Inuit men, it's got to become a two-way street, but there is a real need amongst Inuit men. As I volunteer myself, I can tell you when I should even be sleeping, if somebody would ask me to come over and watch the person who's in the prison for overnight, I have no choice but to go, because there's nobody else available to help. Inuit men really need a lot more support. Inuit men really do want to help their family members, so it's got to be really more as a team. The Inuit youth do really need to communicate with their fathers, and Inuit women are fully aware of this, of the disconnection that has happened with the Inuit males. So Inuit women who are on the panel totally understand where we're coming from. Instead of just hiding the issue, we do need to start to let it out. Don't fight, be constructive, we can have constructive resolutions and I'm glad we're talking about this. I would very much like this kind of program to continue, and you have the perfect timing tonight to introduce this. I'm very grateful and I want to be able to help in some way. As long as I'm physically capable, I can still ride a ski-doo, so I should be able to go out of town to help in some way with the Inuit men, and I want everybody to know this, and I do have a phone number listed in the Clyde River listing at the number I've just provided. I would very much like other Inuit men to comment if they would like to. Peter Paneak: under the Clyde River listing. Thank you very much. I would like [to hear] other callers as well.

Host: (via interpreter) Yes, thank you. Broadcasting live: How are we as men doing? That is our topic for tonight, and what are programs or services that are needed in the Inuit regions. So this is an open discussion. And tonight we'll also have a video about the Inuit health services – Inuit health survey, rather. So let's watch that for a moment.

Time Code: 27:54

Pre-Recorded Video: Qanuippitali? Inuit Health Survey

When Inuit in regions across the Canadian Arctic wanted to develop a health research project to explore their overall health and wellness, the “Qanuqitpit? Qanuippitali? Kanuivit?” survey was created and became the first comprehensive look at the health of Inuit in Canada. Their

mission was to improve health care planning, personal health and community wellness for the future.

My name is Kue Young and I am a professor of public health with the University of Toronto and I partnered with Dr. Grace Egeland from McGill University to apply to the international Polar Year to get this project going. We want to have a baseline about where things are now when we are talking about climate change and eating habits that will change quite drastically in the next 20-30 years, so we want to have a baseline to compare to in the future. To accomplish this, a medical and research team traveled to Inuvialuit, Nunavut and Nunatsiavut in 2007 and 2008 with more than two thousand Inuit participating. Also, the communities can use this information, so if they see major gaps in, for example, if physical activity is a problem and lack of recreational facilities is the reason, then the communities can use that for information to lobby for additional resources.

I am the Mayor of Igloolik – a community of about 1600 – a very isolated community. I thought it was important for individuals of our community to know where they are in terms of their health. Adult participants from randomly selected households completed initial parts of the survey in their community and answered questions about household crowding and food security, nutrition, country food and eating habits, mental health, community wellness and medical history.

The second part of the survey was conducted on the Canadian Coast Guard Ship Amundsen. Participants were transported to the ship for a clinical appointment. During the appointment on the ship, participants took part in clinical tests to measure their heart health including blood pressure, pulse and carotid artery health, blood glucose and diabetes risk, their height, weight, body composition and waist circumference, exposure to infections, women's bone health, nutrient status and exposure to environmental contaminants.

I really wanted to get an idea of my food and what is going into my body. I think this is important for myself, my children and my grandchildren.

First of all we want to report back to the people who participated – they all got a passport that contains immediate measurements like weight, height and things like that and later on they will get in the mail a more detailed report about cholesterol, blood sugar and some of those things and they have the option of keeping that or taking it to the local health care centre and of course we also alert them to abnormal values that may need more immediate kind of attention and then we have the data there and we will start doing some analysis and then a presentation to the communities so they can get immediate results.

It is a benefit to the community and the individual. It can be used to help individuals to know what their health status is because of climate change.

Host: (via interpreter) Thank you. We're watching live, dealing with Inuit men. We were just discussing about the Inuit health survey that was carried out with Fred. Would you like to share comments?

Fred Andersen: They captured a lot of information dealing with Inuit men and their medical and dental health, with the land and community activities, whether or not they smoked or drank alcohol, what types of social supports exist for them, whether or not they ate country food, as well as questions around symptoms of despair and depression. A really good thing about the community wellness questionnaire is the fact that it was also shown that individuals suffering from despair need not feel alone because there are many others in the same position. And when we show it, that it's not just an individual, but a widespread program – problem, sorry, then we better get the resources to deal with it.

Host: (via interpreter) Did you also look at men and diabetes?

Fred Andersen: Yeah. An example of a health question in the health survey: did the doctor or nurse ever ask you – ever tell you that you suffer from diabetes? Now, on the ship, nurses tested participants for blood sugar, glucose, and nurses gave the participants a sugar drink. They then tested their blood glucose again after two hours. So the tests determined if the person is at risk for diabetes, and this is an example of one of the important components of the health survey.

Host: (via interpreter) We also have Dr. Stubbing here, thank you for coming and welcome. Can you give us an idea of how men can prevent diabetes?

Dr. Stubbing: Sure. Preventing diabetes for most people is not difficult. It's really a lifestyle thing. It's about eating and exercising. It's about eating appropriately, avoiding sugars, and being active, and with the changes in Inuit society in the last number of years, men are less active, hunting perhaps only on weekends as opposed to more regularly as in former times. So generally, men have gotten heavier. Heaviness, there's no doubt about that, so for heavy men and inactive men eating lots of sugar, pop, tea with sugar, cakes, cookies, muffins, diabetes is becoming – type 2 diabetes – is becoming a significant problem in the Inuit population.

Host: Can you give us an idea of possibly what kind of symptoms there would be?

Dr. Stubbing: Type 2 diabetes is the common diabetes. It's the kind that people get as they get older and as they get heavier and less active. Most people with type 2 diabetes start off with no symptoms at all, so it's called the silent disease. In fact, most of the people I see who have type

2 diabetes do not have any symptoms. They come in and they get their sugar test, as mentioned, and it's found to be abnormal. There are some symptoms. The most common symptoms are tiredness or fatigue, increased thirst, increased drinking of fluids, and increased need for urination. And another one is blurred vision, numbness and tingling in the feet. But as I said at the beginning, most people actually don't know they have diabetes and have very few symptoms. So people do need to get their blood sugar measured, particularly as they start to get older.

Host: Okay. And you touched upon, a little, about how you may start to see a little bit or an elevation of men having diabetes.

Dr. Stubbing: Absolutely. I've been working in Iqaluit, only in Iqaluit for just over 30 years and I was working as a physician for almost ten years before I saw my first Inuit patient with diabetes, with type 2 diabetes. I think that was the first patient diagnosed since the hospital here in Iqaluit opened in the mid-1960s. Now we see type 2 diabetes all the time, and I'm saying every week I'll see patients with type 2 diabetes. So going from almost zero to what we have now, even though the numbers are slightly less than the Canadian average, it's a really significant increase, a significant change in the health of the population.

Host: Okay. That's interesting, because with knowing that little bit of information, when can people start knowing about the results of the Inuit health survey?

Fred Andersen: Well blood sugar and other test results are given for each individual participant in the survey, and they have been told if they need to seek medical follow-up. So things are happening.

Host: (via interpreter) Thank you very much for all your time, Dr. Stubbing, if you would like to get more information about type 2 diabetes, you can call, you can see www.diabetes.ca, and/or www.inuitwellness.ca for more information about type 2 diabetes. At this time we did have – we have a focus group going to join us by phone. If I could tell, is it Peter Avalak, am I pronouncing your name properly? Peter? You're live, welcome.

Caller: My name is Peter,

Host: Oh, hi, Peter, it's Karliin. Tell us about your group in Cambridge Bay.

Caller: There's a group of nine of us here.

Host: Are there a lot of you over there in Cam Bay?

Caller: Yes.

Host: So what did you want to learn from research on Inuit men?

Caller: Well we have about nine ideas we put together here about Inuit men's needs in Cambridge, and we wrote down what we thought would be interesting, and I'm just going to quickly read it over. There are tremendous amounts of research about suicide and Inuit. What we have learned could apply about suicide. Suicide is still going on up here. There are a lot of facts about suicide. Some technique/methods to – (inaudible – reduce?) incidents. Here's one of the ideas too. What would work with the authorities, for example, the RCMP? Or social workers? Is there research about men victims, other male victims feeding into the family violence cycle, the crisis for men, what programs are available and what could be offered for men. How to get programs that would help with men in Nunavut and work with and help men. And with school systems [are they] adequately prepared to meet the needs of Inuit men with Inuit programs that are good for men and teaching youth, [because] the culture is dying? [And for Inuit men, if they need help, where can they go? They can go to elders, but there really is not much for men, for example, for elder men.] For example, there are [women] elders sewing, but there are no programs for men. There's lots of talk that traditional knowledge needs to be written to find out more about traditional knowledge. There's nothing written about men. When we talk about traditional knowledge, there's more written about women than men. And here's one of the problems too, finding funding for alcohol treatment needs to be increased. What research is available, and what is the best program for men, [and who would develop these programs? This would be a way to teach about who needs to get help. And Inuit men can become counsellors, someone to go to.] Or a woman counsellor for women. We need programs that are more for Inuit men around choice of lifestyle, employment and diet. Those are some of the things that we're discussing. I know for myself, I know there are a lot of residential school people that are giving counselling today as we speak. I think we have a program in the community which is good and they should keep it up. I commend all the women and all the counsellors in these communities, and the residential people that are ready to speak to them.

Host: (via interpreter) Thank you, Peter. At this time we do have another group. If you wish to call us, you can call at 1-800-337-6186, or you can also e-mail us at inuitwellness@gmail.com. We do have a caller from Arctic Bay. You're on line right now.

Caller: (via interpreter) Hello. I want to talk about –

Host: (via interpreter) I'm sorry, I can hardly hear you. Can you repeat that, please. Hello? We lost the caller from Arctic Bay. Could you call back, Ookatook, we could hardly hear you. If you can call again to the toll-free number, 1-800-337-6186 or e-mail us at inuitwellness@gmail.com. We are broadcasting throughout the Inuit regions on APTN, across Alaska on 360 North, and also in Southern Canada, and we will have focus groups, community focus groups, some in northern Quebec and in Nunavut. We will be back after a short break, so please stay with us. We will be right back.

Part 2

Time Code: 46:09

Pre-Recorded Video: *Public Service Announcement on quitting smoking*

>> *Jamie, hey come on.*

>> *Leave me alone, I quit.*

>> *Come on, you know you want it.*

>> *I'm not falling for it.*

>> *Oh, yeah? Remember, I'm your best friend. You only need one. Atii! Atii!*

>> *Not today.*

*You Are Stronger
You Can Beat This
Nunavut Health and Social Services
Health Canada*

Pre-Recorded Video: *Public Service Announcement on suicide prevention*

>> *We all want to see suicide stop.*

>> *It's not just up to health workers and politicians to do something about suicide. We all have a role to play. Talk with your friends and family. Be there for those who are going through difficult times.*

>> *When we help each other, we can take action against suicide.*

Host: (via interpreter) Yes. Welcome back. You're watching a live broadcast on APTN and across Alaska on 360 North. You can call us toll-free. We also have programs designed to provide critical information, allow for public discussion on issues and we also have counsellors here on site in Iqaluit, and for those of you, we are broadcasting on APTN, and also on 360 North in Alaska. We also have community focus groups in Inuvik, Cambridge Bay, Grise Fiord. We have a caller on line. Thomas, can you hear me?

Caller: (via interpreter) Yes. I recognize some of them. I'm Thomas. That guy over there from Iqaluit, I recognize you. I hope you recognize my voice. I'm very excited about this topic, about the issue. For many years when I lived in Whale Cove, I tried to start a program about social wellness, a counselling program, and today work in the same field. I work in Cambridge Bay with the Okatuk program [where I sit as a chairperson]. There are three or more of us in the community, and our telephone numbers – we are available for people to call in, for people in despair, in distress, or facing emotional crises. I know that I am not the only one. There are many people that face very challenging situations, faced with abuse, both sexual abuse and childhood abuse. I'm now 65 years old, [and up to this day, I am still working on the issue]. A person who is well [and living through difficult times], it's a hard thing to go through. I have lost siblings, my beloved family members, and my lifetime partner just passed away, and still I am suffering from this abuse that took place when I was a child, and I don't want other people to go through what I went through. As a young person, I often thought about committing suicide, and I know my children, because they inherited the generational abuse, they too felt lost, and I know we are talking about Inuit men, but the women too are there. They have a very big role to play in the lives of Inuit in the household, because when you lose your significant other, it leaves a big void in your life. So a word of advice to the men, be good to your wife or your partners, and I try and pass on that knowledge of the words that were spoken to me; I tried to pass it on through voice by words. So I was taught not to try and be verbally abusive. And not to abuse – to do abuse to others, especially your spouse. You have to learn – but once you have been through an abusive situation or have been a victim of abuse, it's very hard to say "I love you" to the people you love. I have many more things to say but that is what I wanted to share.

Host: And thank you so much for sharing your story with us. I'd like to go to the panel here and ask, what's your response to the caller? Leesie?

Leesie Naqitarvik: (via interpreter) There are many situations and other trends that have surfaced, but in the domestic – the family, when they face distress or despair, the people say that it is the hardest thing to go through when you are not happy within the home, when you're in a stressful situation or when there are factors of intimidation within the home. They always



say that that is the most challenging situation to overcome, and another thing that has surfaced too is loss of identity and low morale or lack of confidence. And I'm very happy for that caller, because our elders are knowledge-keepers, and they teach us just by sharing their stories. I really thank you for calling. Maybe Jacob, you wanted to talk about this, or comment?

Jacob Partridge: (via interpreter) Yes. Certainly. I understand what the male caller was talking about. In 1984 to '85, he just reminded me of what I was doing at that time, and some of the real challenges that we as men go through. They were different, but sometimes similar issues. For example, what we faced in Iqaluit, and even now – I'm originally from Kuujjuaq – Inuit are similarly affected across the board by the Western culture, and I believe Inuit really do want to help, but because of Western governance, sometimes the legal issues become the obstacles: when Inuit should be helping, the law stops them, and that has been a real concern for a lot of Inuit men, about breaking the law. And sometimes if the government system takes their kids away, that just demoralizes the men, and sometimes Inuit men don't know what else to do. And obviously as men, as Inuit, we may have slightly different dialects, but we all have the same goal, we all want to help each other. As soon as we're able to communicate with each other, understandably that would help.

Host: (via interpreter) That was very good to hear. So members of the audience, would you like to say your name and what you do.

Audience Member: (via interpreter) Martha Grieg, I'm from Kuujjuaq. I work with the program that is targeted to the Inuit men. We have focus groups there to deal with the people who are incarcerated. We don't only deal with Inuit men, but with the whole family unit and if one person is not being supported, it's not going to work. If we go back to what was raised earlier, for example, I'm very proud of being Inuk, and Inuit men are extremely good and should be supported. You look at the husky dogs – when the husky dogs were killed off, that totally disrupted the abilities for men to act as providers. That was their only transportation system, but because they were killed off, they weren't able to protect their family anymore; they couldn't put food on the table anymore. And I don't want to finger-point anyone, however there have been a lot of disruptions from the world, from our government systems, and especially with the residential schools, and they removed – they relocated [people] to an environment that's alien to [them]. Inuit are able to work very well together, but because we have been disrupted, and if you look at the whole picture and of putting Inuit into bigger communities instead of in outdoor camps, introduction of alcohol and drugs becomes a real problem. So there are too many [difficult] challenges confronting us. I want to give an example. If this was a beer or if it was a drug, and it's on the table, as long as you don't touch it, you're not going to be affected. But we only start to [place] blame whereby someone [allows] me to

the real me. Not the part I put on to carry everyday. That is what this story is about.

The Family Wellness Warriors Initiative helped me to address the anger and damage that was done to me growing up.

I realized by going through the process, that I lived my life with a lot of pain. Being raised in boarding schools, I lost my identity. A lot of painful things happened to me that changed my relationship with the world and with the people that I care about. It has taken me a long time to find joy in my life. I now have joy in my life.

Host: Can you hear me now? Maybe not quite yet. (via interpreter): We also have callers, and we will get back to Bobbi and Rick later joining us by Skype. At this time I would like to welcome Tommy. [Tell us] your name and where you're calling from, please.

Caller: (via interpreter) My name is Tommy from Arctic Bay. We wanted Arctic Bay to be included in the discussions, especially when you're talking about support for Inuit life skills and amongst Inuit men. I'm the chair of the Inuit elder's group dealing with social issues and family domestic issues. We do try our part to give our support, however, it is difficult to go back to our traditional – Inuit traditional approaches, because we let them go. We let our kids – we let them go, because they would be taken by the school system. We just let our kids follow the Western law that they're supposed to go to school, and we let them. And because we all started to follow the law as Inuit parents and men, we just let them go. And when we tried to get back to that, there had already become too much of a gap, and we're kind of stuck as to how to deal with this, especially with our children. The other issue is we've been a very drug-free society historically. We never produced alcohol. We never grew marijuana and other drugs. They have been imported from other regions in the world, so it became part of our custom and culture. These were very new to us, so we had some difficulties trying to adjust to these new things, however, we're all looking for answers and solutions. If these aren't coming from the heart, we're never going to come up with answers. So as long as we start to open this door to every Nunavut community, we can start to have an impact over what might come up. And regarding life, life is not easy. When you look at the Inuit lifestyle historically, it was a lot easier, because everything was very structured and everyone knew what role they were to play. There was no confusion. And we were kept extremely occupied. We were kept very busy, which took away any stress that seems to be so prevalent today. And for myself, I really felt for Inuit men. When I talk with Inuit men and women, when we talk with them, we really feel for the Inuit men, and that when we hurt our loved ones and the passion comes out, the problem starts because of a divide and conquer issue. We were incarcerated instead of being supported. And there needs to be more love in the relationship between Inuit men and women. One does

not necessarily need to use the court system to divide us, because that's stopping us from going through the rule of process. When we look at alcohol, for example, if we don't grab it, it's not going to have any impact on us. I totally agree with that example. Instead of blaming other people, we need to come up with [better] approaches. I really wish for some communities to really start working together so they can finally start coming up with constructive solutions. I really thank you very much for your time.

Host: (via interpreter) Thank you. Welcome, everyone. You can call us at the toll-free number. We're dealing with Inuit men and their issues. If you can, can you make it a very brief – from Kuujjuaq, Nunavik, can you hear me?

Caller: (via interpreter) My name is Sarah.

Host: (via interpreter) Welcome, Sarah.

Caller: (via interpreter) Thank you. I'm really excited about this issue that we are discussing. In Kuujjuaq I've worked for a number of years now in social – or helping in the social field with spouse or relationship problems, conflicts and working in the Qajaq Network. It's a really good project but there's a lot of work to be done. This is a starting point. I think the men have to support each other because they need a support system. They know the issues and the hardships that they face, and there are many men who need help and want the assistance – and want or have the desire to have a healthy relationship, a healthy home, and Jacob and Leesie, I see you and I hope you recognize me, maybe you remember me. I'm really excited about this discussion. I have many things to say, but because I have to make it short, thank you for the opportunity.

Host: Thank you for calling. We will have more later. You were talking about the Qajaq program. That is the next program we're going to profile from Kuujjuaq, Nunavik.

Time Code: 1:16:12

Pre-Recorded Video: Qajaq Men's Network

I am Adamie Salluat from Puvirnituk, Quebec, Nunavik. The Qajaq Network in Puvirnituk was looking for people who are seeking help. I heard it through the local radio and that's how I got involved with the Qajaq Network.

My name is Martha Greig, I am from Kuujjuaq and I became involved with the Qajaq Network while I was visiting the correctional facility and I saw with my own eyes these convicted men

Jacob Partridge: (via interpreter) One of the issues that has become a stumbling block for a lot of us men, that we encounter is: there were a lot of cases where some of us, when we were little children, we got molested. [When I was a little boy at a hospital, I was molested. In 1996 during Christmas I started talking about it. In the past, before 1996 I never talked about it.] When I look at other Inuit men, they are often very quiet. It's not because they're shy, not necessarily. [I am not shy, but we get] embarrassed about how to deal with [it and don't know] who to get support from. And I believe a lot of Inuit men have felt that same frustration. However, when I started talking about this to my [spouse, who is White] – we lived in British Columbia – [she said there was a meeting and asked if we could go listen. And I said yes, and as it turned out, it was a healing group and when they were talking, it sounded familiar. And when it came to me to speak,] even then I was reluctant to open up. [In the beginning, even though they are First Nations, when they started sharing, the crying came and that was how the healing began.] Some Inuit men are extremely stubborn, but as soon as they open their heart, their [stubbornness] breaks down and then comes the healing process.

Host: (via interpreter) Thank you. Simon, I believe you want to share something else.

Audience Member: (via interpreter) Yes, I have a lot of things I want to share. I'm now with a restorative group based in Iqaluit. This organization has been extremely helpful in our community. [I want to say first of all, during the] 50s, [like the person beside me mentioned earlier, that] we were kept very busy [during that time, and life was good as I remember it. I am not trying to sound perfect, but life then was good in the 60s up to the 70s. Up to this day, men, we as men, including women, are in the counselling field.] I've been involved in a lot of healing groups with women as well, but we in our community have started this program to start providing support to Inuit men. [We all need to be trained due to this. In Iqaluit, we have the Anagok (?) Society as counsellors and we are many – this really helps.] Not just with the young people, but also with Inuit adults, men as well. All the time we're asked to come over, let's say by the court systems or the R.C.M.P., when they ask us to go visit, we do try to make ourselves available and we promote Inuit wellness [and how to lead a good life]. This has been really good for increasing self-esteem. I have been helping out as well with the Inuit healing circles, especially with those who are in jail or in a penitentiary. A lot of communities have been asking about us. Of course we would like to be able to provide support and training and direction to other communities. Yes, there are quite a few things we could do to start a better life. We have accepted this completely. Even though we're only focusing on Iqaluit, we do go to outside communities to provide support. In fact, we had some delegates that recently went to Yellowknife. So there's a real [need out there for help] to be available. Some of us, I believe, because we have created our [program], we're in a position to be able to provide direction to

the communities, if they know that they want to start the same program. So I'm just trying to summarize. There are a lot of things I want to say. I want to thank everybody for hearing me.

Host: (via interpreter) And thank you. And for those of you doing this, we have panelists here and also focus groups. For those of you on the telephones, stay on-line, please. ... Bobbi, we can't hear you. They're in Alaska. They were trying [to Skype with us] – they have a Warrior Program. We are broadcasting live until 10 o'clock Eastern time, and for those of you on the telephone, we have a toll-free number. We have e-mail. Welcome, Fran. What do you think of men today, about the topic we're talking about?

Caller: (via interpreter) First of all, I appreciate the opportunity to discuss this, especially in this area. I recognize Natan Obed, Fred and Martha Grieg. Natan Obed, it's very good to see you. Those are the people around me, and I love the work that you guys are doing. I just wanted to point out that for many years this has been an issue, an ongoing issue, in our area in Nain, Labrador and Nunatsiavut. I think that those Inuit men had the opportunity to get help. If you live in the South, you have services and programs available to you such as the John Howard Society, the transition houses, community programs that help you throughout the transition process. I think those are the kind of programs we need to get for the Inuit men, and there's one thing I want to say that the Inuit from Labrador that are incarcerated in Dorchester, they also have programs that help other Inuit in Inuktitut, that teach Inuit culture. They know the language. They know the culture, and once [Inuit are identified] in the federal [corrections] programs, the federal programs [serving them] should be sensitive to the language and culture, and use the Inuit language. I would like to see more of that incorporated into the services and the programs in all the Inuit regions, in the federal government programs. In all of the programs, [where] many of the men are incarcerated. [Where] the majority are Inuit men. And [their incarceration] could be for a variety of different abuse or infractions and [us women in some ways, we want all to understand why we are treated like that by our men sometimes]. So, you know, we always talk about how we can work better together and keep that relationship alive, and for our lives to be better.

Host: (via interpreter) Yes, Fran, thank you. The panelists here agree with you. And now we are going to another men's program in Rankin Inlet, a spousal abuse program. Let's take a look at their program.

Time Code: 1:33:20

Pre-Recorded Video: Rankin Inlet Spousal Abuse Counselling Program

My name is Emiline Kowmuk, and I am the Spousal Abuse Program Coordinator. In the

beginning, when Inuit settled, the government and law enforcement and the judicial systems started because there had to be something to address the issues around Inuit who were getting charged to go to court. When Inuit do not have anyone to guide them, they sometimes get confused, they lose interest in their responsibilities, they lose interest in caring for themselves. Us too, we've been through tough abusive relationships, so we can relate to some experiences. We have elders to guide us and teach us, so it becomes easier to start gaining self-assurance and we invite the members of the community such as law enforcement officers to support them. This program is designed to help people who are charged with spousal abuse. They are taught about building relationships with children and trying to amend their relationships with their partners. It is evident that this program helps because I hear stories about people who have mended their emotions. They start to realize the root cause of their issues, then they start to heal. This is a great program for these things. The leaders in the community, especially the MLAs that represent your region, have the power to help make changes, but you have to understand how the judicial system and the government operate, so you can learn how to lobby for funding for different programs. And if you keep pushing, there will be more attention that will be paid. That's how Rankin Inlet worked to get this program.

Host: (via interpreter) And thank you [for telling us] about the men's program in Rankin Inlet, about the spousal abuse program. And now we are going to [speak with] Inukjuak. I'd like to apologize to the people on line, on the telephone. We'll go to you shortly. Fifth caller in Inukjuak, can you hear me?

Host: (via interpreter) I'm sorry, we didn't get the first part of what you said. Could you repeat?

Caller: (via interpreter) I thank you for the opportunity to talk about this issue.

Host: (via interpreter) Can you hear me?

Caller: (via interpreter) Yes, we can hear you.

Host: (via interpreter) Thank you.

Caller: We're from Inukjuak, Nunavik. I'd like to thank you for the opportunity to talk about this. In Inukjuak, we want to talk about the Qajaq program, and we also have the men's association. The Qajaq program, it stems from Inukjuak and Jupie [Ohaitaq will be the first to talk].

Host: (via interpreter) Are you Jupie?

Caller: (via interpreter) Yes, I'm Jupie, from Inukjuak and we counsel couples going through relationship problems. We started in 2001, and I've been running this program for the last eight years. In September 2008, I was given the task by the Qajaq Network to counsel or to provide services to men that have gone through the justice system, to talk to them, to run the healing program, and to help them in the transition from realization through the healing process. And that task was given to me from the Qajaq program in Kuujjuaq. The purpose is to provide healing to the next generation, because we are seeing the trends of the generational cycle.

Host: Thank you.

Caller: (via interpreter) I'm Charlie. The Qajaq program represents the whole community. In Kuujjuaq in 2007 we were incorporated. The whole process came from the community. We realized that we had deep issues and we realized: what's happening to the men? There are no programs, no ownership, and so in 2001, this whole program started. We got set up as a society, and just as men, providing services for men. Because Inuit men had a definite role; they were strong and defined. We had methods and teachings and specialized skills, but these days there are so many issues, so many challenges, and so many opportunities, so we took – we scanned all our opportunities and thought it would be better to go back and reclaim the strength that we have as Inuit and start teaching the survivor skills that Inuit had, because they survived in the harshest conditions. And taking that strength, we wanted to [regenerate those survivor skills] and the skills that Inuit inherited, especially after Inuit men were stripped of their traditional role as providers, as the main provider, and the support systems that were in place. And so we started this program to give hope and guidance through the healing process and provide an opportunity for networking. Because we kept identifying the need, but realized that there was no action being taken, as a community the men in Inukjuak took the issue and started a program. The number one priority was relationship problems. Yes, men can be intimidating, but a lot of them want the guidance and the help, especially Inuit men who have gone through a lot. They have – they carry a lot of pain and stress, but we have to see the light at the end of the tunnel, because the men had an invaluable role caring for the whole family and the camp. But today we are unemployed, many of them are bored, and a lot of them lack confidence. And so those are some of the issues that are faced by Inuit men, and instead of just talking about it, we decided to take action and make it come from the men themselves in the community.

Host: (via interpreter) We will go to the callers about the roles of men and to talk about what men are facing today. There are many callers on-line and thank you for your patience. We will go to a caller in Hall Beach, Pauloosie. Is it you?

