



Community  
Wellness  
Plan

Clyde River



Prepared by: Clyde River Community  
Wellness Working Group as Part of  
the Nunavut Community Wellness Project.



Health  
Canada

Santé  
Canada



### Clyde River Community Wellness Plan

The Nunavut Community Wellness Project was a tripartite project led by Nunavut Tunngavik Inc. in partnership with Government of Nunavut, Department of Health and Social Services and Health Canada.

Community Wellness Planning Committee of **Clyde River** is happy to share photos of their land and community in this publication.  
Cover and inside cover photos: Robert Kautuk

July, 2011

# table of contents

## PAGE

<u>2</u>	<u>1. Introduction</u>
<u>2</u>	<u>2. Community Wellness Working Group</u>
<u>3</u>	<u>2.1 Purpose of Working Group</u>
<u>3</u>	<u>2.2 Description of the Working Group</u>
<u>4</u>	<u>3. Community Overview (Population, Economy, Places and People of Interest)</u>
<u>5</u>	<u>4. Creating Awareness in the Community</u>
<u>5</u>	<u>4.1 Description of Community-Based Awareness Activities</u>
<u>6</u>	<u>5. What are the Resources in Our Community</u>
<u>6</u>	<u>5.1 Community Map and Description (From Assets Exercise)</u>
<u>7</u>	<u>Land and Wildlife</u>
<u>8</u>	<u>5.2 Community Assets and Description (From Asset Mapping Exercise)</u>
<u>14</u>	<u>6. Community Vision for Wellness</u>
<u>14</u>	<u>6.1 Process for Identifying Vision</u>
<u>15</u>	<u>7. Issues Identification</u>
<u>15</u>	<u>7.1 Process for Identifying Wellness Issues</u>
<u>17</u>	<u>7.2 What are the Wellness Issues</u>
<u>18</u>	<u>8. Community Plan</u>
<u>18</u>	<u>8.1 Connecting Assets to Wellness Vision</u>
<u>20</u>	<u>9. Signatories of Working Group</u>
<u>21</u>	<u>Appendix 1</u>
<u>22</u>	<u>Note Page</u>

## 1. INTRODUCTION

The Nunavut Community Wellness Project (NCWP) is a partnership between Nunavut Tunngavik Incorporated (NTI), the Government of Nunavut's Department of Health and Social Services (HSS), and Health Canada's Northern Region (HC). The NCWP results from recommendations made for a Community Wellness Strategy as outlined in the HII report, *Piliriqatigiinnngniq – Working Together for the Common Good*.<sup>1</sup>

The six communities chosen for the project are Clyde River, Igloodik, Kugaaruk, Kugluktuk, Arviat and Coral Harbour.

The original **goals and objectives** of the project are:

- To develop and implement integrated Community wellness plans in six communities in Nunavut, in order to leverage existing capacity, increase human resource capacity, create economies of scale and broaden access to services in those communities;
- Use best practices from this project that could be developed into community wellness planning templates to facilitate similar wellness planning initiatives in other Nunavut communities; and
- Contribute towards the ability of individual Nunavut communities to identify and address their own health issues, needs, options and priorities, in order to improve the health and wellbeing of their people.

The following Community Plan is a result of extensive work undertaken by the community of Igloodik from March 2009 – October 2010.

## 2. COMMUNITY WELLNESS WORKING GROUP

Community representatives from Clyde River were invited by NTI to attend a meeting in Iqaluit about Nunavut Community Wellness Planning (NCWP). Participants included the school principal, the chair of the Health Committee and three staff members of Ilisaqsivik.

The community delegates who attended the NCWP orientation meeting in Iqaluit decided that the best way to proceed with wellness planning at the community level might be to first call an interagency meeting in order to explain the project and gather advice and suggestions. Within a few weeks after returning to Clyde River, the Ilisaqsivik Society organized an interagency meeting in Clyde River in order to discuss the NCWP project. Present at the interagency meeting were representatives from most community organizations and communities, including, the Health Centre and Health Committee, Ilisaqsivik, the Quluaq School, the hamlet Executive and Council, the District Education Authority, Search and Rescue, the Hunters and Trappers Association, Fire Fighters, Canadian Rangers, the Elders' Committee, the Suqqakut Women's Committee, the Church Committee, RCMP, and several community counsellors.

During this meeting several of the delegates present during the Iqaluit orientation explained the NCWP project to the interagency representatives. The consensus was that a community wellness plan was a good idea and people should volunteer to become part of a Clyde River Community Wellness Planning Committee (CRCWPC). Following the interagency meeting, Ilisaqsivik staff spoke on the community radio, sent letters to organizations, and asked individuals who are viewed as community leaders to participate in the CWPC. A few people called in to volunteer their time. These initial volunteers met to vote for a chairperson and vice-chairperson and to hire a coordinator.

1. Nunavut Tunngavik Incorporated. *Piliriqatigiinnngniq- Working Together for the Common Good*. 2006

photo:  
Robert Kautuk



## 2.1 PURPOSE OF WORKING GROUP

The CRCWPC was designed to complete a specific purpose. Each community developed its own structure and practices, but the overall purpose of the working group remained as follows:

- Establish a Community Wellness Working Group with membership from community leaders in health, social services, education, recreation, justice and community administration;
- Hire and supervise a coordinator reporting to the working group to manage the planning process;
- Inform the community about the project and develop a list of issues and assets
- Write a community wellness plan;
- Present a community wellness plan to the GN, NTI, and HC; and
- Maintain ongoing communication and work with support team members from of New Economy Development Group/USIQ Communications (NEDG/USIQ).

## 2.2 DESCRIPTION OF THE WORKING GROUP

### Membership

There are eight people on the CRCWPC.

#### MEMBERS INCLUDE:

ROLE	NAME	COMMUNITY ROLE
Chairperson	Joanna Qillaq	Wellness & Addiction Counsellor, Ilisaqsivik Society
Member	Joelie Sanguya	Chairperson of Ilisaqsivik Society
Vice Chairperson	Raygilee Piungituq	Elders Programming Coordinator and Counsellor, Ilisaqsivik Society
Member	Igah Palluq	Elders Committee
Member	Igah Sanguya	Community Health Representative, Board Member, Ilisaqsivik Society
Member	Nina Qillaq	Coordinator, Ilisaqsivik Society
Member	Jakob Gearheard	Executive Director, Ilisaqsivik Society
Member/Coordinator	Saimataq Sanguya	NCWP Coordinator, Nunavut Arctic College – Clyde River

### Governance Documents

Working group members operated on an open basis and spoke openly about all issue and did not limit their discussions based upon their roles in the community. The Community Wellness Planning Coordinator is responsible for organizing meetings and taking notes. Meetings are conducted by the chairperson. The working group has had meetings every month from August 2009 to March 2010 each of which generally lasts between one and two hours. The coordinator of the group prepares the agenda. Figure 1 is a standing agenda used by the working group during the meetings.

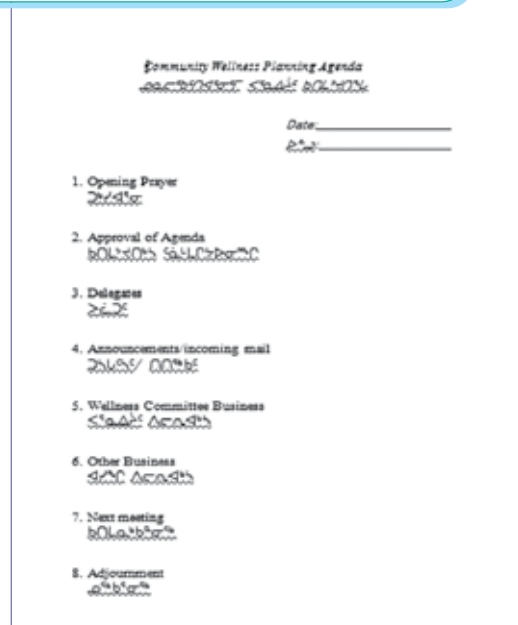


FIGURE 1  
Clyde River  
Working  
Group  
Standing  
Agenda

photo:  
Robert Kautuk



### 3. COMMUNITY OVERVIEW (POPULATION, ECONOMY, PLACES AND PEOPLE OF INTEREST)

**Clyde River** (Inuktitut: **Kanngiqtugaapik**) is an Inuit hamlet located on the shore of Baffin Island's Patricia Bay, off Clyde Inlet, an arm of Davis Strait in the Qikiqtaaluk Region of Nunavut Canada. It lies in the Baffin Mountains, which in turn form part of the Arctic Cordillera mountain range. The community is served by air and by annual supply.

The community is served by an elementary and high school, two stores, a new arena, a community hall, a church, health center, hotel, family resource centre, heritage and research centre, and the Clyde River Airport with regular flights to Iqaluit and Pond Inlet.

It is located on a flood plain, surrounded by spectacular fiords that stretch all the way into the Barnes Icecap. The mountains, icebergs and glaciers in the Clyde River area attract rock and ice climbers from around the world.

There is also a multitude of animals to be seen, including narwhals, polar bears and other sea mammals. The proposed "Igaliktuuq National Wildlife Area", is to be established as a protected Bowhead Whale sanctuary and is located in Isabella Bay. Clyde River will become the location for Nunavut's new cultural school.<sup>1</sup>

There are eight hundred and twenty people living in Clyde River with a majority of men (52%). Clyde River is a very young community with 48% of the population under twenty years of age. Five percent of the community is comprised of Elders (sixty years of age and up).

Average after-tax income in 2005 for families in Clyde River was \$33,408. This is lower than the average Nunavut family income (\$44,837). For single parent families, the differences in income between Nunavut and Clyde River was even greater.

The average size of all households in Clyde River is 4.8, which is one more person than the average in Nunavut (3.7). When all single households and households with only couples are removed from this total, the average family household size is 5.5.

Clyde River is a traditional community that speaks mostly their mother tongue (Inuktitut) at home. However, large numbers of people (85%) speak two languages (English and Inuktitut). The majority of the people in Clyde River have lived here for minimum of three generations.

The majority of people (61%) do not have any certificate from an educational institution. Ten percent of the population has a high school diploma. Three percent of the population has certificates in Trades. Thirteen percent of the populations have non-university diplomas and certificates and 5% have university diploma or degrees.

The top three fields of study were:

- Architecture, engineering and related technologies (6%);
- Social and behavioural sciences and law, and (5%); and
- Business management and public administration and education as well as personal protective transportation services (3%),

1. Wikipedia. Retrieved from [http://en.wikipedia.org/wiki/Clyde\\_River,\\_Nunavut](http://en.wikipedia.org/wiki/Clyde_River,_Nunavut), September 17, 2010

Thirty-three percent of employees in the community work in sales and service occupation, while 20% work in occupations in social science, education, government service and religion. The third largest employment category in Clyde River is in trades, transport and equipment operators and related occupations. The top three industries in Nunavut include other services (28%), educational services (18%), and retail trades (18%).

The top three industries in Nunavut include other services<sup>2</sup> (28%), educational services (18%), and retail trades (18%).

A large majority of people over fifteen (96%) report unpaid work. The largest number of people report unpaid work in housework (92%) followed by looking after children (84%) and assisting seniors (39%).<sup>3</sup>

## 4. CREATING AWARENESS IN THE COMMUNITY

### 4.1 DESCRIPTION OF COMMUNITY-BASED AWARENESS ACTIVITIES

After the interagency meeting, Ilisaqsivik Staff visited committee meetings, community public services and businesses, and several individuals who are active in community wellness related programming and/or promotion. During these meetings staff were able to explain NCWP in greater detail. Staff visited all of the committees and groups listed above and also included more businesses, individuals and organizations not present during the interagency meeting, including the Northern Store, the Aarruja Store, the hotel, the daycare, QIA, Qimiqlik Niuvirvik, Income Support, Arctic College and Power Corporation.

After the creation of the CRCWPC, the coordinator began to solicit input for the community wellness plan. She began by sending letters to all of the above identified organizations, business, services and individuals asking for their participation and their ideas about how to make Clyde River a healthy community. The letters asked recipients to list the wellness issues in Clyde River as well as possible solutions. No organization or individual responded to these letters in writing.

The coordinator next visited and/or called all of the letter recipients to try to solicit verbal responses. These interviews provide to be more successful. The coordinator maintained a list of all of the ideas, issues and solutions identified in the interviews. The coordinator also talked about the NCWP on the radio during the Ilisaqsivik bi-weekly radio call-in programs. During these radio shows, the coordinator asked listeners to call in and provide input and ideas. All of the ideas were recorded and presented during monthly CRCWPC meetings.

After all the organizations, service providers, committees and identified individuals had been interviewed separately and the coordinator had conducted several radio shows, a community meeting was organized. All community members were invited to participate. During this meeting, participants were split into four groups to prioritize wellness issues and solutions.

Following the community meeting, the coordinator reviewed her list of issues and solutions and list of interviewees in order to determine if any community groups were not represented. She determined that it would be a good idea to revisit each of the organizations and individuals to offer them the opportunity to add to the list of issues and solutions. She also determined that the youth were not well represented in the consultation process to date. To address this shortcoming, she contacted the Quluaq School in order to conduct workshops in some of the high school classrooms in order to get more youth input.

---

2. Other services as defined by the National Association of Industrial Classifications includes Repair and Maintenance; Personal and Laundry Services; Religious, Grant Making, Civic, Professional and Similar Organizations and Private Households

3. Statistics Canada. *Community Profiles – Clyde River Nunavut*. Retrieved from <http://www12.statcan.ca/census-recensement/2006/dp-pd/prof/92-591/details/Page.cfm?Lang=E&Geo1=CSD&Code1=6204015&Geo2=PR&Code2=62&Data=Count&SearchText=Clyde%20River&SearchType=Begins&SearchPR=62&B1=All&Custom=>, September 17, 2010.

## 5. WHAT ARE THE RESOURCES IN OUR COMMUNITY

### 5.1 COMMUNITY MAP AND DESCRIPTION (FROM ASSETS EXERCISE)

The community is best represented by the Dwarf Fireweed (Paunnat). The roots are firmly planted in the earth, the flowers represent the organizations in the community and the buds that have not fully grown are the future of the community.

The flowers of the plants are the largest in the Arctic. The flowering stems have leaves, are hairy, and purplish red. The flower cluster has an un-branched central stem with each flower growing on a separate stalk out to the side. The flowers at the bottom open first. This type of cluster is called Raceme.

Dwarf Fireweed's parts (leaves, flowers, seedpods) are all edible. They can be eaten raw or mixed with fat, or even mixed with blood and oil. The leaves are good cooked and taste somewhat like spinach. These plants can also be used as tea. The tea is good for stomach aches, and to help make a person stronger after they have bled a lot. According to several sources, these plants are good for helping with indigestion and general stomach aches.

*“I made tea, as the pot was already containing paunnat plants to brew, I made this brew for a hot drink, so we became cheerful and got talkative.”* George Kappianaq August 22, 1997

Sometimes called the “Gateway to the Great Fiords,” Clyde River is on Baffin Island’s east coast in the shelter of Patricia bay, off Clyde Inlet – a fiord that stretches west almost to the tip of the Barnes Ice Cap. In fact, kangitugaapik, the Inuktitut name for Clyde River, means “nice little inlet.”

Perched on a flood plain, Clyde River is the contact point for travel into Sam Ford Fiord and other deep fiords of central Baffin. Glaciers and icebergs abound in the region, and there are ten fiords within a 100-kilometre radius of the hamlet.

For most Clyde River families, hunting and camping in spring and summer remain a major activity. Skin clothing is still made and worn, and many people depend on the animals harvested throughout the year for food. In early June when school finishes, many families leave the community and travel by snowmobile







photo:  
Joelie Sanguya

and qamutik (sled) over the sea ice to traditional campsites on the shores of fiords. Many of these locations are ancient, and a visitor with a keen eye for history can find three or more styles of dwellings and landmarks, some dating back 2,000 years or more.

Since the decline of the sealskin and fur markets, government jobs and handicrafts have become the most important sources of income. Still, subsistence hunting holds a special place in people's lives. Tourism is seen by many as a way to show others the vibrancy of traditional culture, and is a key to the economic life of the community.

## LAND AND WILDLIFE

In winter and early spring, there may be whiteout conditions with blowing snow. Blizzards usually last between twenty-four and forty-eight hours. From the end of May through June, water on top of the ice can be a problem. Due to the mountainous terrain, weather conditions may vary dramatically within five kilometres of land or water.

Clyde River's dark season begins in late November when the sun sets and ends when it rises again in late January. During this period, peak light occurs at 11:15 a.m. with varying degrees of twilight between 9 a.m. and 2 p.m. By April, Clyde River is flooded with sunshine, and from mid-May until early August, there is twenty-four hour sunlight.

Seals (ringed, harp, bearded and hooded) live here and the polar bears that prey on them can be seen year-round. Narwhals can be spotted right in Patricia Bay, but are more often seen in Clyde Inlet. Bowhead whales have been seen in Patricia Bay as well, but they are more often seen around Cape Christian or along their breeding grounds in Isabella Bay (igaliqtuuq in Inuktitut). The Eastern Arctic bowhead whale population summers in the vicinity of Isabella Bay, which is developed into a Biosphere Reserve and National Wildlife Area.

Caribou may be glimpsed in nearby fiords. Hares, Arctic foxes and lemmings are also common. Nearby are nesting grounds for arctic terns, Greater snow geese, Brant's geese, king eiders, gyrfalcons, snowy owls and a variety of gulls, waterfowl and shore birds. Ravens and ptarmigans are the only birds that winter here. Arctic char populate lakes and rivers as well as fiords and bays. Children throughout the summer fish arctic cod and sculpin, and there is a small turbot fishery. Greenland sharks and killer whales inhabit area waters.

Fishing for Arctic char is particularly good from mid-July to mid-August. Local residents hunt seal, caribou and small game year-round; some hunters are willing to take visitors out hunting with them. Between August and October, hungry polar bears frequent the community and campsites along the fiords. They're waiting for the sea ice to form so they can hunt seals once again. In April and other times of the year, you'll see bears hunting sea pups.

## 5.2 COMMUNITY ASSETS AND DESCRIPTION (FROM ASSET MAPPING EXERCISE)

Clyde River has a large group of organizations and association which provide supports and services to the community. Below is a description of some of these services.

### **Isuraqtuju (Joanna Qillaq) –**

This is an organization that fund raises to give prizes to the winning dog team racers. The racers race from a community to another community that takes approximately one week. Isuraqtuju raises funds by giving:

- Night dances for people sixteen years old and up;
- Prize games (dice, cakewalks, etc); and
- Fishing derby – people go out on the land for the weekend and try and catch the biggest fish to win the prize.

### **Hamlet, Recreation Coordinator (Eema Palituq) –**

The hamlet recreation department gives weekly bingo games and sells Nevada tickets to collect money to give back to the community during Christmas time to give the kids from 12 and under a present so that all kids in Clyde River would have something to open. And, they also help the athletes with sports on registration to help pay the fee.

Special events are when people go to the Community Hall or outside (baseball diamond/by the C-Hall) to play games, contests (cake decorations, homemade anything or best dressed with Inuk clothing and for Miss Clyde River) and win prizes.

Special events:

- Hamlet Day;
- Nunavut Day;
- Canada Day;
- Halloween;
- Christmas; and
- New Years.

There was also an attempt made to do outside sports during the summer but it had to be cancelled because not enough people showed up.

### **Piqsiit Hockey Club (Apiusie Apak) –**

The Club fund raises by giving bingo games and teen dances with administration fees to have hockey tournaments coming from different communities and the first prize hockey winners win the fund raised total of \$10,000 and gives hockey winners each of \$1,000 and that gives almost the whole community together to watch the tournament. They also volunteer to help the hockey players practice.

photos:  
Shari Gearheard





photo:  
Robert Kautuk

#### **Hamlet (Mayor, Apiusie Apak) –**

The hamlet has over forty employees including the summer students. Recently on Hamlet Day, the council gave out recognition towards the people who does volunteer work and those who did their job for number of hours to get the job done (shovelling the snow, clearing the roads and garbage removal).

#### **Aarruja Development Cooperation (Ina Kautuq) –**

The store was developed by the people of Clyde River to run their own store as a growing community.

They have approximately thirty employees at the store full time and part time running the Hotel, Fox 3 (DEW Line clean up), Petroleum Products Division, Cable and Canadian North.

Every year on July 25th, Aarruja celebrates the development of the store by having free food and prize games. The most popular game they play involves making a boat out of duct tape, a cardboard box and string. The team with the fastest time wins the prize money.

#### **Elders Committee (Igah Palluq) –**

The Committee helps both Elders and youth by having sewing classes to make clothing for the cold weather and radio shows. Depending on available funding, they sometimes have real fur (sealskin or caribou) to make warm clothing for community use. They also help people in custody or who is at risk of going into custody, by giving advice on how to avoid their mistakes or having a better life. The Elders Committee coordinates a program with the Ilisaqsvik Society to promote and teach Inuit societal values.

#### **Hunters & Trappers Association (Oottovah Panipak) –**

The organization has an annual meeting about the polar bear hunt and draws an audience from the people who are allowed to hunt during their radio show. They have a community hunt for caribou and Arctic char for the public and gives generously to the community during the Christmas holiday at the Community Hall for a feast.

HTO is also responsible for keeping track of the cabins around the community.

#### **Northern Store (Elenor Arnakak) –**

The store has approximately fifteen employees, most of whom are Inuit. The company donates to local committees who need help with fund raising and have made donations many times to the hamlet and other committees. The store staff also hold special event games with gift cards and free food as prizes.

photo:  
Robert Kautuk



#### **Royal Canadian Mounted Police (Martin) –**

There is one part-time position as a guard in addition to:

- One summer student position (cancelled for year 2010); and
- A ten-hour program called Drugs Awareness Resistance Education (D.A.R.E) for kids and students (once per week).

#### **Qikiqtani Inuit Association/Nunavut Tunngavik Inc. (Lizzie Palituq) –**

Beneficiaries can request funding or donations from the QIA/NTI for Inuit celebrations or programs including:

- Funding for sports;
- Celebrations (special events);
- Programs;
- Pivut fare information;
- Nunavut Quests;
- Applications for enrolment;
- Youth camp fund;
- NAD donations;
- Community Initiative programs;
- Discounts for cargo or airfare; and
- Dog team races.

#### **Qimiqpik (Lizzie Palituq) –**

This is a small gift store that is owned by Lizzie Palituq. She can order anything that her customers need and has a separate cab driving business that is the only one in Clyde River.

#### **Health Committee (Igah Hainnu) –**

The committee makes sure that the community and the nurses are getting along to promote better life and to improve cooperation. They are responsible for keeping the public informed as to any health issues in town and to promote healthy habits. The committee also has picnics every year with the Elders.

#### **Fire Fighters (Apiusie Apak) –**

The Fire Fighters fundraise to get more equipment for their jobs and to donate food to families who have lost loved ones.

Activities include:

- Weekly bingo;
- Coloring and game for kids, fire safety;

- Weekly local training;
- Fire prevention; and
- Travel for training to Rankin or B.C. for firefighting competitions.

The position for firefighter is available for anyone who wants to join.

#### **Hamlet, Community Development Officer (Billy Palluq) –**

The officer helps the entrepreneurs find funding for business development. He also assists students in accessing funding from government agencies. Apitak Enuaraq from Pond Inlet who works as a community development officer also comes to town and talks about their jobs and what development are occurring in the area of economic development.

#### **Weather Station (Matthew Sanguya) –**

The radio communicator informs the public about the weather. He also helps people come home safely from another community by airplane.

#### **Hamlet, Inuuja Arena (Eena Palituq) –**

Activities held at the arena include:

- Public skates;
- Hockey practices; and
- Hockey tournaments (all ages).

There was going to be broom ball activities as well but there was no funding available.

#### **Tap Snak (Tapisa Wilton) –**

Tap Snak a small candy store that also takes fast food orders. Tapisa has sponsored three fishing derbies and provides games and prizes to those who participate.

#### **Ilisaqsivik Society (Jake Gearheard) –**

This is a non-profit, community initiated and community-based Inuit organization in Clyde River dedicated to promoting community wellness. Ilisaqsivik provides space, resources, and programming that enables families and individuals to find healing and develop their strengths.

Ilisaqsivik offers a wide range of community-based and culturally-based programs that support the physical, mental, emotional, and spiritual needs of all community residents from infants to Elders. They actively promote Inuit Qaujimajatuqangit (Inuit knowledge) and Inuuqatigiittiarniq ("the healthy inter-connection



photo:  
Robert Kautuk

of mind, body, spirit and the environment”) as a path to healing. They achieve their mission by:

- Providing access to educational, health and nutrition, cultural and counselling programs;
- Promoting the participation and leadership of Elders in all programs and activities;
- Promoting and demonstrating healthy lifestyle choices, positive attitudes, creativity and resourcefulness;
- Providing a safe, healthy and accepting place for Clyde River residents to meet; and
- Promoting Inuit culture, values, livelihoods, knowledge, language, and traditions in all programs and activities.

Other programs in the community that are offered in the centre building, at the local school, or out on the land include:

- Community Library;
- Community Breakfast Program;
- Men’s Healing group;
- Wellness, Family, and addictions counselling;
- Inuit Societal Values Program;
- Elder Counselling;
- Diabetes Education and Prevention;
- Youth Drop-in;
- Land-Based Healing and Cultural Retreats;
- IQ workshops;
- Community Internet Provider;
- Community Media Centre;
- Women’s Healing group;
- Heritage Programs;
- Professional and personal Development Training;
  - Addiction Counselling
  - Traditional Parenting
  - Grief and Loss
  - Life Skills
  - Sexual Abuse
  - Suicide
  - Anger Management
  - Harvesting and Traditional Land Based Skills
  - Music
  - Plant Identification and Use
  - Nutrition
  - Dance

photos:  
Joelie Sanguay





photo:  
Robert Kautuk

- Professional Youth Trainee Program;
  - Project Coordination and Administration
  - Librarian
  - Computer and Information Systems Technology
  - Children’s Teacher
  - Community Computer and Internet Access Site
- Children’s Programming;
  - After School Program
  - Preschool
  - Parent Support Group
  - Moms and tots
  - Home Visits
  - Special Needs tutor
  - Weekly Parenting Support Radio Show



photo:  
Robert Kautuk

**Quluq School (Jukepa Hainnu)** – Kindergarten to grade 12 in one building

Programs offered include:

- Breakfast Program (by Ilisaqsvik);
- Open School Policy;
- Monthly attendance awards;
- After-school sports;
- Counselling;
- Education week;
- Open house – meeting parents;
- Teen meetings for wellness; and
- Memos to inform the activities.

photo:  
Robert Kautuk



photo:  
Robert Kautuk



## 6. COMMUNITY VISION FOR WELLNESS

### 6.1 PROCESS FOR IDENTIFYING VISION

During the community meeting participants split into four groups. Each group prioritized a list of wellness issues and solutions. Representatives from each group presented these draft visions for community wellness to the entire community (present at the meeting). After all four groups had presented their draft visions, the community members present at the meeting then combined these visions into the following community wellness vision.

Clyde River strives to promote wellness through:

- The promotion of healthy lifestyle choices;
- Preparing for the future while supporting and encouraging traditional languages and practices; and
- The inclusion of all community members.

Promotion of Healthy Lifestyles choices is achieved through:

- Healthy environments for children;
- Sufficient housing;
- Healthy use of alcohol;
- Access to traditional foods as a staple part of diets;
- Reduced diabetes in the community; and
- Support for interactions in traditional languages, particularly in health-related issues.



Preparing for the future while supporting and encouraging traditional languages and practices is achieved through:

- Promoting the use/understanding of Inuktitut in the community and in homes;
- Demonstrating pride of Inuit heritage;
- Making Inuktitut the working language;
- Ensuring youth programs are resourced adequately with financial resources as well as adequate facilities;
- Preparing for climate change and its impact on animals; and
- Ensure socio-economics of mining projects benefit the local community.

The inclusion of all community members is achieved through:

- Striving for abundance for all community members;
- Ensuring the involvement of youth in community development activities and decisions;
- Respecting the different cultures in the community;
- Ongoing communication to all community members;
- Encouraging essential community members have opportunities to learn Inuktitut (RCMP, teachers, Northern managers); and
- Improving infrastructure such as access roads in and out of the hamlet.

## 7. ISSUES IDENTIFICATION

### 7.1 PROCESS FOR IDENTIFYING WELLNESS ISSUES

In the weeks and months leading up to the community meeting, the CRCWPC coordinator interviewed individuals, organizations, public services, businesses and committees, and hosting a regular radio show in order to gather input around wellness issues and possible solutions. At the community meeting, the co-facilitators first explained the process to date and listed all of the wellness ideas and issues identified to date. The participants at the community meeting were then divided randomly into four groups. Each group was asked to prioritize the issues and then present the prioritized list to the rest of the meeting. Each group could prioritize from the issues already presented, or they could also add a priority if they thought something important was missing.

For a number of reasons, the results from the first community meeting should be interpreted as one more important layer of information in the creation of the community wellness plan. It should not be interpreted as the final prioritization of the issues. First, meeting participants could add issues that didn't already exist. This meant that some issues that community members had raised during interviews may or may not be included in the priorities. It also meant that many new issues were presented. Second, mostly adults and Elders were present and participating at the community meeting and as a result, the information gathered was not fully representative of the entire community. During community meetings, only certain people speak and are listened to. Not everyone feels comfortable participating in these kinds



photo:  
Robert Kautuk

of forums. Youth especially are often excluded from meaningful participation. Finally, each group created their own priorities, but were never asked to agree to the other group's priorities. Often, these priorities overlap, but not always.

Even with the limitations illustrated above, the community meeting was a success and an important step forward in the planning process. However, the information gathered and the priorities identified during the meeting needed to be infused with information gathered during interviews and radio shows. The new updated list of priorities will then need to be reviewed, discussed, and agreed to in other community forums including on the radio, in a public meeting, and in selected interviews.

Ultimately everyone in the community will not completely agree on all of the issues and how they are prioritized. The CRCWPC will need to make final decisions and recognize that a community wellness plan will always be a work in progress, always imperfect, and adaptable to changing community needs and priorities.

The issues identified in the community came from a number of different sources. Some of the ideas came from the radio show where many people phoned in and suggested things that would make the community better. Some very good ideas came from the Elders Committee and the Youth Committee. Most of these ideas were the same ones that people identified during meetings in their homes or at the school. . As well, CRCWPC members also had some ideas of their own as did the Health Committee members.

The CRCWPC collected every suggestion and then organized them into groups. Many of the ideas provided were about helping people to have more money. This included having places for people to work and finding a way to help people sell their arts and crafts.

Others talked about the need to have more houses so not so many people would have to live in the same place. There were also ideas on how to improve things at home. One idea that seemed to spark an interest in people was the idea of an opening a laundromat so that people could have a place to clean their clothes and sheets more often.

There were many people who talked about doing something to stop youths from hanging around and doing drugs. They suggested that the youths who had things to do, got in less trouble and if the community could have a place for youths to go, this would help stop crime and make sure the youths were safe.

Many people talked about the need to find a way to help Elders become more involved in the community. One suggestion made was for the purchase of a van that could help people get to and from places in the community, like the school, health centre or airport. Other people spoke about finding times when Elders could give talks about the Inuit way of life and why it was important to remember for people to remember Inuit values and culture.

photo:  
Robert Kautuk



## 7.2 WHAT ARE THE WELLNESS ISSUES

The community identified a variety of wellness issues. Some were in the area of prevention, others focused upon recognition of what was lacking in the community, and still others were concerned about the future with good health and a strong base of Inuit knowledge helping to guide the community forward.

The wellness issues centred around four main themes. These themes included Mental Health/Wellbeing, Nutrition, Youth, and Inuit Knowledge. Below is a description of the issues that were included in each theme.

**Mental Health/Wellbeing** – There was an overall concern that issues around mental wellbeing were not being addressed in the community. There was a lack of volunteer/peer counselling available to people in need. Addiction was an issue in the community but there were no local treatment programs, particularly ones that were run by Inuit. Outlets for reducing stress were not available such as healthy leisure activities or massage, and there was no access to traditional Inuit medicine. In addition, several concerns were voiced about the link between work and wellbeing. There are few opportunities for employment or business development and this combined with idle time was considered a major factor in the ongoing issues people of all ages experienced with their mental health/wellbeing.

**Nutrition** – Diabetes and lack of understanding of food preparation continue to create health issues for people in Clyde River. The issue of nutritional education was identified by a number of people. It was felt that cooking classes and education for youth about nutrition and diabetes were essential for the future health of the community. In addition to understanding nutrition, it was pointed out that there is also a lack of food for some children in the community. Opportunities for supporting children to get adequate amounts and types of food were not being addressed in the community.

**Youth** – There are a number of programs for youth in Clyde River, including the junior Rangers, the hip hop leadership program, youth drop-in program, evening sports at the school gym, hockey etc. While these efforts are positive, the perception continues that there is a lack of organized activities for youth. As with most communities, there is a desire for facilities for youth like a youth centre or swimming pool. However, there is also recognition that these are long-term projects that will need time to grow and develop. Most importantly, there is recognition of the need for youth to better understand their own culture and be involved in traditional activities. As well opportunities are lacking for Elders and youth to learn from each other. There is a need for ongoing self-esteem building activities that can counteract the hopelessness of youth in the community.

**Inuit Knowledge** – Clyde River recognizes the importance of honouring and increasing the use of Inuit knowledge as a way of moving into the future. The current development of the Inuit Cultural School in the community, the involvement of Elders and cultural programming in Iliqaq, and the recent creation of Ittaq Heritage and Research Centre are examples of how the community is already using Inuit knowledge to support wellness. Some of the issues in this area included the need to increase opportunities for Elders to be teachers through story telling; the identification and re-integration of IQ principles and traditions being taught in the community; the lack of leadership and management opportunities for Inuit – including both training and community leadership roles; limited opportunities for strengthening the use and comprehension of syllabics and the lack of access to translators and interpreters to ensure the full participation of those whose first language is Inuktitut.

## 8. COMMUNITY PLAN

### 8.1 CONNECTING ASSETS TO WELLNESS VISION

#### ISSUE: MENTAL HEALTH/WELLBEING

#### GOAL: TO PROMOTE HEALTHY LIFESTYLE CHOICES

OBJECTIVES	SHORT-TERM	LONG-TERM	ASSETS
To provide peer support counselling to children, adults and families.	To organize peer support counselling workshops. To explore an ongoing peer support (matching) program in the community.	To develop an ongoing peer support program including youth, adults, families and Elders.	<ul style="list-style-type: none"> <li>Elders Committee</li> <li>Health Committee</li> <li>Quluq School</li> <li>Ilisaqsvik</li> <li>Fire Fighters</li> <li>Junior Rangers</li> <li>Hamlet Council</li> </ul>
To establish local, Inuit based support services for addiction and substance use counselling.	To develop local self-help groups. To explore the development of ongoing local addictions and healthy substance use programs.	To develop a variety of locally based and Inuit run addiction support services. To develop a community based addictions treatment centre.	<ul style="list-style-type: none"> <li>Health Committee</li> <li>Elders Committee</li> <li>Ilisaqsvik</li> <li>RCMP</li> <li>Hamlet Council</li> <li>Alcohol Committee</li> </ul>
To explore the development of healthy stress reducing outlets.	To identify existing resources which can provide and support stress reducing activities. To develop an action plan for the integration of traditional Inuit medicine into local health practices, including mental health.	To secure supports for ongoing delivery of community based stress reducing programs. To integrate traditional Inuit medicine into local health practices.	<ul style="list-style-type: none"> <li>Inuuja Arena</li> <li>Quluq School</li> <li>Ilisaqsvik</li> <li>Health Committee</li> <li>Health Centre</li> <li>Elders Committee</li> <li>Rec. Coordinator</li> <li>HTO</li> <li>Isuraqtuju</li> <li>Paqsiit Hockey Club</li> <li>Hamlet Council</li> </ul>
To continue to promote and teach Inuit Societal Values.	To identify viable local business options for stress reducing outlets, such as massage and exercise.	To engage the hamlet, GN and Federal programs in the development of business opportunities and training programs.	<ul style="list-style-type: none"> <li>Ilisaqsvik</li> <li>QIA/NTI</li> <li>HRSDC</li> <li>Northern Store</li> <li>CDO</li> <li>Tap Snak</li> <li>Qimiqpik</li> <li>Aarruja Devel. Corp.</li> <li>Hamlet Council</li> </ul>

#### ISSUE: NUTRITION

#### GOAL: TO PROMOTE HEALTHY DIETS AND FOOD PREPARATION IN THE COMMUNITY

OBJECTIVES	SHORT-TERM	LONG-TERM	ASSETS
To increase awareness and understanding of health food preparation.	To develop nutritional education and cooking classes to adults and youth.	To provide ongoing opportunities for nutritional education in the community.	<ul style="list-style-type: none"> <li>Northern Store</li> <li>Aarruja Devel. Corp.</li> <li>Elders Committee</li> <li>Quluq School</li> <li>DEA</li> <li>Health Committee</li> <li>Ilisaqsvik</li> <li>Hamlet Council</li> <li>Hunters and Trappers</li> </ul>
To ensure that all community members have access to adequate and healthy food choices.	To explore options for supporting children to get adequate amounts and types of food.	To develop programs to provide children with nutritionally balanced meals.	

**ISSUE: YOUTH****GOAL: TO PROMOTE HEALTHY SELF-ESTEEM AMONG YOUTH**

OBJECTIVES	SHORT-TERM	LONG-TERM	ASSETS
To increase the number of youth involved in traditional activities.	To explore options for youth and elder interactions through structured learning and recreational activities.	To provide opportunities for youth and elder interactions through structured recreational activities.	<ul style="list-style-type: none"> <li>• Iliasaqivik</li> <li>• Quluqaq School</li> <li>• Elders Committee</li> <li>• Junior Rangers</li> <li>• Inuuja Arena</li> <li>• Rec. Coordinator</li> <li>• Hamlet Council</li> <li>• DEA</li> <li>• QIA</li> </ul>
To increase the self-esteem of youth through leadership opportunities.	To explore the development of structured recreational/learning activities.	To provide a variety of leadership development opportunities for youth through structured recreational/learning activities	<ul style="list-style-type: none"> <li>• Iliasaqivik</li> <li>• Quluqaq School</li> <li>• Elders Committee</li> <li>• Junior Rangers</li> <li>• Inuuja Arena</li> <li>• Rec. Coordinator</li> <li>• CDO</li> <li>• QIT</li> <li>• Fire Fighters</li> <li>• RCMP</li> <li>• QIA</li> <li>• DEA</li> <li>• Hamlet Council</li> </ul>

**ISSUE: INUIT KNOWLEDGE****GOAL: TO PROMOTE THE USE OF INUIT KNOWLEDGE TO SUPPORT WELLNESS**

OBJECTIVES	SHORT-TERM	LONG-TERM	ASSETS
To ensure access to translators and interpreters.	<p>To explore ways to strengthen the use and comprehension of syllabics.</p> <p>To support interactions in traditional languages, particularly in health related issues.</p>	To provide training opportunities for both Inuit and non-Inuit essential community workers.	<ul style="list-style-type: none"> <li>• Elders Committee</li> <li>• Hamlet</li> <li>• Health Centre</li> <li>• Health Committee</li> <li>• Iliasaqivik</li> <li>• QIA</li> </ul>
To reintegrate I.Q. principles and traditions being taught in the community.	<p>To explore opportunities for Elders to be teachers through Story Telling.</p> <p>To explore options for a community leadership program.</p>	<p>To provide ongoing programs that include Elders as story tellers.</p> <p>To implement an integrated community leadership development program.</p>	<ul style="list-style-type: none"> <li>• Iliasaqivik</li> <li>• QIA</li> <li>• Elders Committee</li> <li>• Hamlet</li> <li>• Northern Store</li> <li>• Aarruja Devel. Corp.</li> <li>• Rangers</li> <li>• Quluqaq School</li> </ul>

### 9. SIGNATORIES OF WORKING GROUP

Each of the Working Group members needs to sign the document before sending it to NTI.

List each member and make room for them to sign the document.

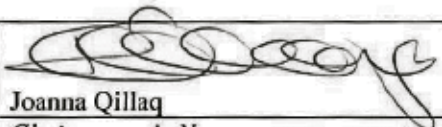
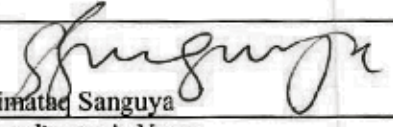
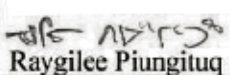


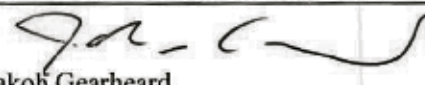
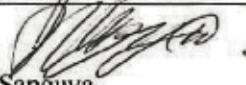
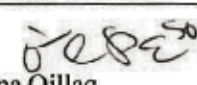
 Joanna Qillaq <i>Chairperson's Name</i>	 Saimatae Sanguya <i>Coordinator's Name</i>
 Raygilee Piungituq <i>Vice Chairperson's Name</i>	 Igah Sanguya <i>Member's Name</i>
 Igah Palluq <i>Member's Name</i>	 Jakob Gearheard <i>Member's Name</i>
 Joellie Sanguya <i>Member's Name</i>	 Nina Qillaq <i>Member's Name</i>



photo:  
Robert Kautuk

## APPENDIX I

Contact names associate with the organizations listed in section 5.2 Community Assets and Description  
(From Asset Mapping Exercise)

1. Joanna Qillaq
2. Eema Palituq
3. Apiusie Apak
4. Mayor Apiusie Apak
5. Ina Kautuq
6. Igah Palluq
7. Rebecca A. Panipak
8. Elenor Arnakak
9. Martin
10. Lizzie Palituq
11. Lizzie Palituq
12. Igah Hainnu
13. Apiusie Apak
14. Billy Palluq
15. Matthew Sanguya
16. Eena Palituq
17. Tapisa Wilton
18. Jake Gearheard
19. Jukeepa Hainnu

