

**A Report on Community Trauma, Healing and Learning:
Reflections on the Development of the Makisarvik Book and Tent Making Projects
in Pangnirtung, Nunavut**

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Summary

This report will analyze the process of creating the Makisarvik book, a mental health report created by the Pujualussait Committee of Pangnirtung, Nunavut as well as the tent-making project I participated in. From June to August 2010 I assisted in the editing, layout and part of the research that formed this book. Acting as a facilitator in the transition from Hamlet Committee to non-profit society, I had the honour of collecting memories and feedback from community members by conducting interviews and was also able to get Pujualussait started in the process of becoming a registered society. The purpose of this report is to reflect not only on the contents of the book, but also to serve as a critique of Pujualussait's role as a community group aiming to provide healing programs for Inuit in Pangnirtung.

Objectives

The objective of this report is to outline my involvement with the Makisarvik book and discuss how much of the book we were able to complete. I will also outline the specific recommendations I have made to the committee regarding the completion of the book

project. Although the book is still in draft form, I am very proud of the effort and consideration that has gone into the nearly 90 page book so far. It is important to reflect on what has been accomplished so far and to think of ways to expose this book to a wider audience in order to find more support for community projects like this one.

Additionally, since the housing crisis in Nunavut is an issue that affects everyone, this report also examines the tent-making project I worked on with my grandmother, mother and aunt. The tent-making process was an experiential form of learning that focused on Inuit traditional knowledge on housing, and by participating in this process, I was able to gain a better understanding of these critical community skills and issues. Although it is important for me to introduce myself, the community and the various projects I was involved in, this report will not examine this book from the perspective of mental health. Instead, this report focuses on pathways to Inuit governance and renewal of ways of living.

Background

Governance in the Inuit culture refers to the ability to live on our own land, in our own ways, surrounded by our language, family and stories. Governance requires not only physical spaces to be able to come together, but also practical skills, knowledges and healthy ways of connecting and building communities. The projects I was involved in this summer engaged with two aspects of governance. First, the creation of a space and place was generated through the sewing of a tent, which serves as a way to reconnect on the land and escape many “southern” influences temporarily to instead focus on sharing our

own teachings and knowledge. The other part of my summer was spent working with a mental health committee that aimed to bring healthy and useful projects to the community so people have a time and a way to heal from historical and contemporary traumas and build both relationships and community.

My experiences this summer taught me that there is a need for mental health programs and services in Pangnirtung, Nunavut and for community members to come together to find innovative ways to share, communicate and heal. As a result of processes of colonization that include forced relocation and settlement, aggressive missionary influences by Anglican missionaries, and a rapid influx of agents of Canadian state that aimed to “civilize” Inuit, many aspects of Inuit governance, healing practices, spiritual beliefs and ways of living have become abandoned, forced out or lost. Although there are alarmingly high rates of mental illness, suicide, apathy and disconnect in Nunavut communities right now, there are also many positive, creative and community building groups and programs being offered by Inuit, for Inuit. The Pujualussait Committee in Pangnirtung, Nunavut is one of them.

Focusing on healing and trauma in the community with a population of 1300, a small group of committed community members has come together to create workshops, land based programs, radio shows and healing activities. The name “Pujualussait” was given to the committee by Inuit elder Evie Anilniliak. Pujualussait is an Inuktitut word for a plant that grows in the tundra and was known for its healing properties, particularly when treating wounds. Pujualussait has found ways to offer programs such as seal skin sewing,

parka making, land-based trips with elders and healing sessions facilitated by experts. Pujualussait has provided these programs separate from the Nunavut government, which makes them, as one program participant noted, “open... not blocked by Government of Nunavut policies”. The programs have been created and supported by members of the community and have been made available to many different groups within the community over the past five years.

Pujualussait received most of their funding from the Aboriginal Healing Foundation (AHF) because many of their programs were created for residential school survivors. However, now that the AHF has closed down, Pujualussait has lost funding and is currently going through a transition period. One important part of this change is the creation of the *Makisarvik* book, which is being created as a way to reflect on the healing work that has occurred in the community thus far, and as a way to educate readers and invite them to support future healing programs. Pujualussait would like to become established as a registered non-profit society and share community information on a newly created website. The current goal of Pujualussait is to raise money to build a educational healing centre in Pangnirtung. The *Makisarvik* book is also accompanied by another book written by Cameron Bradshaw, titled “Sailivik”, a detailed proposal for the healing centre to be built in Pangnirtung which would provide a safe space for healing, communication and sharing.

The overall goal of Pujualussait and many of the healing initiatives they supported is to improve the quality of life for residents of Pangnirtung and Nunavut. The vision of

Pujualussait is to see Pangnirtung as a thriving community where residents are proud of themselves, their families, their community and their culture. They want to see personal empowerment take place where all residents have a voice for the betterment of their community. Their mission statement notes “Most importantly, we foresee a community where residents realize they themselves, not governments or outsiders, have the power to shape their own community to create the Pangnirtung that they envision. Pujualussait exists to help people help themselves”.

As an Inuit woman whose family is from Pangnirtung, I had the privilege of being asked to be a part of this process as a contributor that kept the report moving forward. I arrived in Pangnirtung with no plan for the summer and no expectations about what my Community Governance Project would entail. I was asked by my aunt, Rosie Kilabuk, to be a part of the final report for the mental health committee she had been working with for many years. I felt that my ability to speak Inuktitut and English, my contacts with family in the community, a theoretical and academic understanding of how the history of trauma is connected to the present struggles that the community is facing, as well as my access to academic resources and computer skills would make me a useful person in this project, and would also create a mutually beneficial summer project.

My academic experience with the Indigenous Governance program taught me a lot of theoretical and applied knowledge related to governance issues and prepared me to be able to contribute my understanding of the importance of Inuit governance, and also allowed me to be able to put my knowledge into action by helping to create this book. I

am very thankful for the opportunity to work and learn alongside my family as well as the committee and the community. In exchange for the free work I provided for Pujualussait, I was provided with an opportunity to fulfill the requirements for a meaningful, useful, community driven, interesting and dynamic Community Governance Project. I organized my schedule around the camping and fishing season in Pangnirtung, and the availability of the community and of my relatives. I only set up meetings for interviews when people were available. In addition to the book project, I also completed a canvas tent with the help of my grandmother, mother and aunt, a project that will be discussed in a later section.

Literature Review

Due to the fact that Inuit from Nunavut are excluded from most surveys and interviews dealing with health, and the fact that many of the available statistics on Inuit people are out of date, working on the Makisarvik book and attempting to gather data and information related to literature and statistics related to mental health in Inuit communities was a difficult task. Looking deeper into the topic of mental health in Inuit communities also highlights the need work in this area to be conducted by Inuit who are familiar with the unique characteristics of the community and the territory. It is essential to have current and accurate data in order to ground the arguments scholars and activist are making for more mental health resources to be provided in the community, and also as a way to prioritize which areas of mental health need the most immediate attention.

However, the few studies that have focused on the need for mental health services in Nunavut and have demonstrated that severe trauma has occurred in Inuit families and communities and that there is a need for more work to be done on collecting information and also in offering solutions. For example, authors such as Duhaime point out that a lot of the trauma and mental health issues that are currently affecting Inuit are rooted in historical traumas related to colonization:

“Historically, support has been provided mechanically (i.e., by the extended family), a trend that may be changing as a result of the presence of various kinds of government and church-sponsored counseling services and assistance programs, particularly services offered by health professionals... and by local clergy and by the increased mobility of Inuit” (Duhaime 2004: 307).

This quotation by Duhaime outlines the disconnect that is being created within families and communities and points out that many of the mental health services have become institutionalized; discussions and processes of healing have moved away from family life and into institutionalized processes. This process of institutionalization has affected many parts of life in Inuit communities, as Kral argues:

“Beginning in 1953 during a widespread tuberculosis epidemic, the Canadian government increasingly exerted its power through the creation of aggregated settlements and a welfare state. By the late 1960s, most Inuit were living in settlements run by northern government service officers...It is possible that the most detrimental effect of the government era has been the change forced upon Inuit relationships within family and community. Many of these relationships have become strained across generations and between genders. Many youth are feeling alone and distant from their families, especially their parents... A central concern is the diminished control Inuit have had over their lives as a result of dominance by outside forces” (Kral et al. 2009: 295-296).

Although the process of settlement has occurred rapidly, it is important to note that Inuit people have not been passively participating in the colonial process. Many types of healing and communication have changed and transformed over this short time period, and many creative projects and ways of healing have been offered by Inuit as a way to combat the diminished control Kral notes. In fact, Borre argues that “Inuit maintain a sense of political control and power through their ability to provide for the health of loved ones and community...The personal, the social, and the political all combine to create a definition of Inuit health as process, not object” (Borre 1994: 11). It is essential to understand this history of colonization as a process. Resistance to the imposed ways of life are also being counteracted in a complex process that takes place over a long period of time, not simply as isolated incidents or programs.

Rooting healing programs in traditional knowledge and language has been shown to be effective community-based treatment, as shown in the feedback from participants in Pujualussait programs. Kral goes on to maintain that:

“Interventions identified as efficacious for Inuit included the sharing of life stories in a healing circle, the use of traditional Inuit images, teaching of Inuit history and cultural knowledge, identifying origins of pain, holistic approaches, self-care and mutual support for front-line workers, self-disclosure, the creation of safe and trusting environments and respect for Inuit ideas.” (Kral et al. 2009: 303).

These methods, most of which have also been included in programs provided by Pujualussait, are effective not only because they are based in tradition and knowledge that has always been with our people and communities, but also because they are easy to

access, sustainable over time and place and because they also tie into the larger process of reclaiming our power as indigenous people on our territory. Alfred argues:

“The holistic reconnection of people to each other and to the land, affording reserve-based and urban populations the opportunity to engage with each other and their homelands, will be the foundation of individual psychophysical health and community resurgence. Once people have their basic connections re-established, they will have the strength and confidence and support to figure out ways that work for them and their communities to sustain themselves and begin to make empowering decisions that fit the circumstances of their lives...” (Alfred 2009: 33).

These methods of healing and overcoming trauma have reconnected Inuit with their history and have invoked a certain amount of strength and responsibility as individuals and communities as Inuit understand that we can provide places of healing and sharing for ourselves, by ourselves.

However, although Inuit community groups such as Pujualussait, as well as other community groups working on issues of alcohol, suicide and drugs specifically, have begun the process of healing and rebuilding strength at the community level, and are essentially putting theories of healing into action, many researchers and studies are still struggling with the lack of documented mental health issues. This was one area in which I also felt conflicted this summer, because although I see the importance of research and studying the needs of the community to be able to build sustainable strategies for working on mental health issues, I also see the tremendous value of community members coming together and working on an issue they know exists and taking the risks necessary to put words into action without doing formal research beforehand. Despite the fact that several

previous studies have emphasized the need for mental health programs to be implemented, very few individuals, organizations or governments have gone to the next step and actually offered programs aimed at improving mental health in Inuit communities, either on the individual or community level. One of the most insightful sections of Kral's work argues that "outside interventions have reached a limit, and Inuit are taking responsibility" (Kral et al. 2009: 305). One of the main lessons I will take away from this summer is that responsibility is in the hands of the families and communities, because after all, as Taiiaki Alfred notes, "People, not the system, must be the focus of the movement for change..." (Alfred 2005: 104).

Conducting the interviews on behalf of the Pujualussait committee with community members reinforced the idea that work on mental health problems, or any other issue, must be centred in traditional ways, provided by the community, and must resist many of the outside institutionalized influences to find creative and sustainable ways to meet the specific needs of each community or target group. In Corntassel's discussion of community-based action, the connection between community action and political power is highlighted, and it is exactly this type of energy that I saw in the work Pujualussait did in the community of Pangnirtung. Corntassel argues:

"In order to reposition indigenous peoples philosophically and politically in a movement for community, family, and individual regeneration, it is critical to begin with indigenous community-based responsibilities in order to open new pathways for sustainable self-determination." (Corntassel 2008: 121).

Self-determination and governance as related to mental health programming in Nunavut has to begin with community members recognizing their individual responsibilities to

work in the community on identified problems, instead of leaving control and responsibility with outside organizations. For example, one report by Lehti et al. argued that mental health issues in the Arctic are an area in which little research has been conducted, and concluded that a lot more work needs to be done in order to understand the issues in a measurable way. They assert that:

“... very little is known about the causes of mental health problems in general and the impact of rapid socio-cultural changes in particular. There are several methodological limitations in the studies included here, many related to the validity of research instruments in different cultural contexts. There is a need for longitudinal comparative studies from the entire Arctic with culturally relevant instruments addressing mental health...” (Lehti et al. 2009: 1194).

Earlier in this discussion I also argued that more research needs to take place in order to understand the extent of the trauma that communities have experienced. This will enable the creation of structured, long-term plans in order to address community issues in a sustainable way. With that being said, I have also learned over this summer that research on this issue must go beyond finding out new information about trauma in Inuit communities. Living in a Nunavut community has taught me that people know what the issues are and they are coming together through volunteer and community groups to address these problems and create a better way of life.

Research in Inuit communities needs to focus on listening to the community in order to understand what they see as the cause of trauma, what they think needs to change and how researchers and institutions such as universities, can assist in the process of healing. Studies intending to gain a better understanding of Inuit mental health need to go further than making general claims such as “To Inuit, health is a state of being of both the

individual and community that is attained through responsible social action” (Borre 1994: 10) or “Current meanings of well-being and happiness among Inuit still include the family, talking, country food, the land and traditional cultural practices” (Kral et al. 2009: 295). While these quotations may be true and do align with my own personal experience, it is important to push research further to study the specific types of change and action that will create improvements in mental health. In conclusion, mental health programs provided by the community are essential to the overall well-being of individuals and families not only because of the immediate benefits of healing and overcoming trauma, but also because they encourage and support the resurgence of political and social control over our own lives and territories. Kirmayer notes, “Community development and local control of health care systems are needed, not only to make services responsive to local needs but also to promote the sense of individual and collective efficacy and pride that contribute to positive mental health” (Kirmayer et al. 2000: 614).

Methodology

As noted earlier, I lived and worked in Pangnirtung from June to August 2010. My time was spent mainly in the Pujualussait office until it closed, as well as in the homes of my family and relatives. I met with Markus Wilcke and Rosie Kilabuk during my first week and outlined the goals we had for the project and the specific tasks I was assigned to. Starting with the book project, I began to try to find statistics and current demographic information about Pangnirtung that would substantiate some of the other parts of the book that outlined the trauma and addiction problems in the community. I also began to try to learn to use Book Smart, a desktop publishing application, as I was responsible for

much of the layout, design and formatting of the book. I also conducted seven interviews with members of the Pagnirtung community that were involved with Pujualussait either as participants or as organizers.

To elaborate further on the seven interviews conducted in the community, it is important to note that although very few quotes will actually be included in the book, a lot of valuable information was collected through this process that will help guide Pujualussait projects and facilitators when they reopen in the future. I discussed with Markus who would be able to provide useful feedback and we created a list of people from many parts of the community that would give an honest and realistic picture of the work that Pujualussait did. Initially, I attempted to reach people over the phone because it was straightforward to type their responses on the computer. However, after spending four days trying to call people and receiving very few responses, I realized that it would be much more effective and meaningful if I went to peoples' homes and workplaces. It was difficult to contact people because it was summer time and most community members spend a portion of the summer months on the land camping and fishing (myself included). The connection with people face-to-face was a lot more powerful and people opened up and spoke about their experiences either as participants in one or many of the healing programs or as their role as coordinator or supporter. I was very aware of the sensitive nature of these interviews because many of the people interviewed were expressing that they were participants in mental health and trauma related work, and some are residential school survivors. I knew everyone I interviewed and felt comfortable with the level of caution used in deciding when and where to meet and the types of

questions that were being asked. In total, seven interviews were conducted (see Appendix 1 for listing of participants and others we contacted to interview).

I used a standard set of questions that Markus and I had developed. We asked people how they had been involved with the Pujualussait programs, what they thought of the work that Pujualussait had provided, and how they thought Pangiirtung would change now that the programs were ending. We ensured that every person interviewed understood that they were being interviewed as a way to get feedback on the projects that Pujualussait offered, and that their words may be used as quotes in the sidebars of the book, which was to be published and available to the public. After I introduced myself, the topic and the book, I told the interviewees how their words may be used and that I was going to type their responses. I then asked them how they had been involved with Pujualussait projects, how effective they thought the programs and committee had been, and how they thought the community would change now that the programs had ended. Two of the interviewees urged me to ask them more questions, so I asked what type of suggestions they had for mental health programs in the community and if they thought Pujualussait should do anything differently in the future. Although only a few open-ended questions were asked, I was very satisfied with the amount of feedback and elaboration that was provided by the interviewees and asked follow up questions to clarify specific responses to almost every question in all of the interviews.

Many people were interviewed in their professional roles and their names and titles were included with their quotations, while other quotations were taken from feedback forms

given to participants after specific workshops, and their names and identifying details were obviously not included.

One aspect of this project that I struggled with related to the methodology and the issue of consent forms and use of photographs. Since the Makisarvik book is to be read by not only mental health groups, interested individuals and educational institutions, but also by the community and other Inuit, I had some concerns about using photos of community members without their permission. Initially, Markus and I discussed getting consent forms for photos in the book that featured pictures of people in which they could be easily identified. However, after realizing that if I was in the position of a community member in Pangnirtung who had participated in a healing or trauma workshop in any way, either as a residential school survivor or not, I would not feel right with my picture being published or associated with such a sensitive subject and book. We then decided to delete all pictures of people, with the exception of a few people who we asked orally to be included in the beginning part of the book, which is where a lot of the more neutral and factual community information is found. We did not want to have pictures of families and children in the sections on addiction and trauma even if we did have their permission because it felt forced and unnecessary. Many of the pictures in the book have now been changed to photographs of scenery and plant and animal life, which is still useful because many readers may not be familiar with the community or surrounding territory. It has also added to the aesthetic and “readability” of the book.

Appendix 1 provides a complete listing of the people we wanted to contact, why we

wanted to contact them for an interview, whether or not they were responded, and a summary of the interview.

Tent-Making

The second part of my summer revolved around a very heavy canvas tent that I made with the help of my grandmother, mother and aunt. I spent many evenings and weekends working with them and the goal of this project was to improve my sewing skills through the tent making process. I also wanted to gain a better understanding of the amount of planning, effort and skill it takes to use and create traditional styles of tents. The housing crisis in Nunavut is an issue that affects everyone, and by learning about how housing was used and made in the past, I was able to gain a better understanding of these skills and issues.

My grandmother never once used a measuring tape or ruler, she determined the size of the tent based on the height of the people going to be using it as well as by the number of people in the family. Although it is not a completely traditional form of housing, canvas tents have been used extensively in the Arctic and are a way to get back on the land easily during the summer months. Sewing them requires a lot of skill and planning. The tent measures 6' 5'' x 10' 5'' x 8'. In total, I used 21 metres of 10 oz. canvas, broke three needles and went through 2 spools of thread. There were so many small details I learned such as having to have all of your seams facing towards the front of the tent, making sure the seams (which are reinforced twice) are all on the same side so the tent is waterproof, that it takes 3 hours to sew on the zipper. I also learned "that Inuit have a reason for

everything!” as well as an opportunity to learn many new words in Inuktitut.

However, I also took away a lot more than those specific physical knowledges and skills. I had the opportunity to learn with my family and from my family and to be part of the process of passing on information from one generation to the next. I chose to undertake this massive project because I knew it was a skill I would use again in the future, and I do plan to make more tents, but also because I hoped it would make me a little bit more self-reliant and able to provide basic necessities for me and my family.

Findings

The seven interviews yielded a lot of useful information, and the feedback was overwhelmingly positive and supportive of the work that Pujualussait had carried out in Pangnirtung. One interviewee stated “I think they did very well, I also think they had a very big, positive impact on the community because of the activities and healing programs they had organized to make available for people in the community.” Surprisingly, every interviewee indicated that they would like to see Pujualussait continue with the programs they provided, and I think this was in large part due to the methodology and precautions that Pujualussait had employed to make sure that their programs were relevant, appropriate to the cultural needs of the participants and safe.

Conducting the interviews as a facilitator of the Makisarvik book also allowed the interviewees to discuss their opinions with me and I think this helped people speak openly because I had not been directly involved in the specifics of the programs that

Pujualussait provided. Overall, I found the interviews to be a useful tool in grounding the Makisarvik book by being able to incorporate community opinions and feedback.

In terms of the tent making project, I learned sewing skills that can be used on the land to be able to sew practical items on a large scale with difficult fabrics. I am able to sew tents for others, allowing people and families to get back to the land easily, and am also able to pass on what I have learned to others after participating in this project. Sewing canvas tents is a rite of passage for Inuit women who are interested in sewing because it creates a useful and long-lasting product that provides shelter on the land. This project taught me how important it is to continue sharing knowledge that allows us to get back on the land. I also learned to appreciate how much expertise and technical knowledge it takes to be able to sew a tent, and also to appreciate the ability of the women in my family to share knowledge in an accessible way.

Recommendations

Although an enormous amount of work and effort has gone into these programs and into this book, the Makisarvik book is not yet complete. I am committed to working with the committee until it is translated into Inuktitut and published. I have learned from my earlier mistakes, especially that all interviews for a community-centered project like this one should be conducted face to face. It was hard for me to realize that some of these missing pieces of information are out of my control and that no matter how much effort I put into contacting certain people or how much editing I did of some of the chapters, we were not able to complete the book so that we were satisfied enough to publish it.

I also struggled with the requirements of an academic publication as opposed to a report created by the community and for the community. It was hard at times to come into a project when the programs had already been provided and some of the report had been started, I worked with the time and resources I had, including limited internet access and understanding that rushing to meet the initial deadline of June 30th would not allow us to create the quality of book we wanted. I also found it daunting to edit, criticize and delete sections of the book that were written by experts in the field of healing and trauma. At times I felt unqualified to edit the book and had very little experience with the Book Smart program, which was overall awkward and not easy to use. I was also frustrated with the lack of published information about Pangnirtung and about Inuit mental health. However, I realized that I felt very comfortable as a “silent” facilitator in this process, I came in at the end of a phase of Pujualussait and assisted in the creation of a beautiful, useful and interesting book, but it is not my place to take credit for the work that they did or for the content of the book.

The book is in draft form and work still needs to be done on many aspects of it, but the content that has been included so far is more than satisfactory, and the layout will also meet the needs of the project. The book is a necessary way to close this chapter of Pujualussait, and once more funding is available, it will be a launching point to transition into a new phase of healing programs in the community.

We need to take the book from a draft to a published book in the following ways:

- Ensure that Rosie or another Inuit community member writes an introduction to the book so that it will truly be written by the community and for the community with honest and open Inuit written contribution by a Pujualussait committee member
- Write a conclusion that discusses the transition of Pujualussait from a hamlet committee to a nonprofit, independent society and the importance of this process as being a transformation and not an ending
- Complete the rest of the interviews, specifically one with an elder
- Keep contacting the Community Liaison Office of the RCMP to get current data for Pangnirtung to be able to ground some of the information already in the Makisarvik book
- Create the Appendix of the Makisarvik book including the document outlining all of the projects that Pujualussait has provided
- Get signatures of committee members for the application for non-profit society and submit to Legal Registries
- Use specific recommendations to update webpage
 - Include the Pujualussait mushroom picture and explanation of its importance
 - Insert the Pujualussait background word document and incorporate into the history section
 - Add the picture of the cabin
 - Include Rosie's list of all projects hosted by Pujualussait
 - Include a contact email address
 - Include paragraph about how AHF funding has been cut and Pujualussait is transitioning into a society
 - Put a link to Cameron Bradshaw's book Sailivik so people will know what type of healing centre is being proposed

- Make sure translation is done by a company who will use Pangnirtung dialect
- Include map of Pangnirtung/Nunavut for readers who are not familiar with the area
- Include list of websites/resources that people can easily find if they want more information about Pangnirtung's history, link to Sailivik book
- Add contact information for readers who want to get involved- maybe re-open the post office box and a designated email address
- Reassess the photographs in the book to ensure anonymity and security of the participants

Conclusions

One of the main conclusions I have come to through working with this committee on this book is that true meaningful change can and does come about as a result of the hard work and commitment by a small group of community members that identify a need in a community and work to provide a realistic and sustainable community driven solution. Mental wellness is a basic necessity not only for individuals who are dealing with addiction, suicide, depression and apathy, but also for communities as a whole to be able to function as a cohesive group in a good way. We need to work together as indigenous communities and community groups to become well and live healthy lives based on the land, a connection that was reinforced through the tent making process where I learned how to create a space on the land. Reclaiming traditional ways of governance involves living our lives based in healthy traditions to be able to eventually reclaim traditional

forms of healing, governance and communication, and to be able to determine how we live as strong people and communities.

One of the most meaningful comments from an interviewee indicated that Pujualussait has brought people together in a communal way to bring about change. Another person pointed out the importance of having a good outlook on life and being positive about your situation in life before you are able to keep a job, raise a family, be “productive” in life or think about being involved in political and social community events or programs. Mental health is a very important aspect of governance, not only in terms of formal politics, but also in terms of being able to think about what kind of life you want to live and how you can change the current situation in order to be able to live life in a good way. The Makisarvik book is an important contribution to the community and I am confident that it will have a positive impact on the community in terms of encouraging community members to realize how much work has been done and how many dedicated people there are in Pangnirtung that want people to live in a good way.

While speaking with a community member, I discussed all of the projects and plans I had for the summer, including the tent making. I realized the importance of choosing and participating in many kinds of community work, and the need for people to share their strengths and energy with many different community groups and plans of action. Sewing the tent this summer taught me a lot of physical and spiritual knowledge, specifically related to the knowledge of the women in my family and the importance of passing knowledge and teachings on to our relatives. Governance on Inuit territory means

knowing how to live in a sustainable and healthy way on our lands with our food and shelter connected to the land and the life around us.

Overall, the goal of the Makisarvik book is to create and support programs that help people help themselves. The point of this summer was to go to my home community to see how the knowledge of community governance must be integrated into our everyday lives through healing programs. The work that Pujualussait is doing in Pangnirtung has inspired me to rethink my understandings of what governance, healing and health mean not only in my life but also in the community life of my home. I am committed to working with Pujualussait to ensure that it continues to provide programs to the community of Pangnirtung because working with the committee this summer has taught me what meaningful and useful community work looks like in action, and I am thankful for all that they shared during the course of this summer.

The tent, book and my experiences this summer are all connected through being able to make and create spaces and connections with family and community. Being on the on the land in a tent or igloo is one of the most important ways to spend time, and allows us as Inuit to be able to live life the way we want, on our territory, in a good way. Spending time camping, fishing and participating in community events reinforced, for me, the need for these spaces and places to be produced. We need to come together and share, talk, argue, and think about what we want and what we are fighting against. We need to create places to heal and overcome traumas in order to improve the mental health of our people. Governance means building the life we want, on our territory, in our own way.

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“Appendix 1. Pangnirtung Community Members Contacted for an Interview”

Person we intended to contact	What is their role in Pangnirtung?	Did we successfully contact/ interview them?	Follow up/Recommendations
Adamie Qumuartuk	Current Member of Legislative Assembly	No answer by phone	Need to contact for interview
Sakiasie Sowdluapik	Mayor, Hamlet of Pangnirtung	Yes	Spoke about the need to create jobs and to get Pujualussait the support it needs to continue
Ron Mongeau	Senior Administrative Officer, Hamlet of Pangnirtung	Out of Town	Need to contact for interview, longtime community member
Louee Mike	Reverend of Anglican Church	No answer by phone	Need to contact for interview, important to hear church's perspective on residential schools
Cathy Lee	Co-Principal of Attagoyuk School	Yes	Highlighted the importance of the healing programs and the need for similar programs to be offered
Dan, RCMP	Current member of RCMP in Pangnirtung	Yes	Dan indicated he was not involved enough in the specific programs to be able to offer feedback
Leena Metuq	Co-Principal, Attagoyuk School	No answer by phone	Need to contact for interview
Joavie Alivaktuk	Outfitter in Pangnirtung	No answer by phone	Need to contact for interview
Chris Heide	Youth Programs Coordinator	Yes	Talked about cooperation of Pujualussait with many other committees in the community
Arnaq Akulukjuk/ Geela Sowdluapik	Elders	Arnaq- no answer by phone Geela- sick during interview	Very essential to get opinions of elders before book goes to final printing

		time	
Rita Mike	Former Senior Administrative Officer, Hamlet of Pangnirtung	Yes	Wants Pujualussait to provide programs for other groups in the community as well
Phoebe Sowdluapik	Program Participant, Former Social Worker	Yes	Pujualussait needs to keep going
Sgt. Jimmy Akavak, RCMP	RCMP Community Liason Officer	Yes, no response yet	Need to get data on Pangnirtung crime and mental health rates
Peter Kilabuk	Former Member of Legislative Assembly	Yes	Community has now learned what it needs in terms of healing, need to find ways to keep programs going
Madeleine Qumuartuk	Executive Member of the Health Committee, Hamlet of Pangnirtung	Yes	Pujualussait was open and flexible as opposed to the government mental health programs, it truly was a community effort