

PARENTING SUPPORT PROGRAMS IN NUNAVUT

A review



Qaujigiartiit Health Research Centre

2010

Photo Credit: Weaving at Uqurmiut Print Shop in Panniqtuuq, NU

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“...children are a gift from the Creator, on loan to us from the spirit world. It is their birthright to inherit cultures whose central tenets for thousands of years focused on how best to nurture young ones physically, mentally, emotionally and spiritually. In too many communities, that knowledge of how to raise whole children has been interrupted by the fallout from residential schools and the lingering effects of colonization. Yet the underlying wisdom still exists, preserved in the memory banks and teachings of our elders. And so to does the yearning on the part of the parents for the kinds of cultural underpinnings that will anchor them and their children as they navigate their way through different stages of the life cycle.”

National Collaborating Centre for Aboriginal Health
Messages from the Heart: A Showcase on Aboriginal Child Rearing

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Quana Hannah, my inspiration.

Many thanks are due to the community members; parent program administrators, front-line workers, and community service providers who took time out of their day to share their knowledge, wisdom, and experiences for the purpose of informing the development of a culturally relevant parenting support program for Nunavummiut. A special thank you goes out to Shirley Tagalik and Margaret Joyce, long-time Nunavut educators; their contributions are considerable and have helped give this study the historical framework necessary for the successful development of new initiatives. Appreciation also goes out to staff with the Department of Education, Nunia, Joe, Rhoda and others who helped inform my research. I am especially grateful for the contributions of the Curriculum and School Services Elders Advisory Committee; their sub-committee on Early Childhood Development has provided the much sought after Inuit Qaujima-jatuqangit childrearing practices of times past. The Centre of Excellence for Children's Well-Being in Arviat is acknowledged for its' work on the creation of resources for Nunavummiut parents based on advice from Elders; these resources will support and reinforce all future developments in parenting; for this body of work, I am deeply grateful.

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Finally I would like to extend sincere gratitude to Gwen, without whose support, faith, and gentle guidance this report would not have been possible.

In gratitude,
Myste Lyn Anderson
June 2010

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INTRODUCTION

Qaujigiartiit Health Research Centre (AHRN-NU) enables health research to be conducted locally, by Nunavummiut, and with communities in a supportive, safe, and culturally sensitive and ethical environment, as well as promote the inclusion of both Inuit Qaujimatugangit and western sciences in improving the health of Nunavummiut. The Piliriqatiginniq Community Health Research Model (Appendix A) was developed by Qaujigiartiit as the guiding framework for projects.

Mental health and wellness is the number priority of the research centre. This research report is one component of Qaujigiartiit's Child and Youth Mental Health Intervention, Research and Community Advocacy Project in Nunavut. The purpose of this larger project is to research, develop, implement and evaluate child and youth mental health and wellness initiatives in Nunavut that focus on Northern and community-based ways of understanding and knowing about healthy children and youth. This parenting support programs report was prepared as part of a 4-part programme reviewing child and youth mental health services in Nunavut; youth health and wellness maps; and a primary research youth photovoice project. Funding for the initial research phase of this intervention was provided by the Public Health Agency of Canada. Qaujigiartiit is an independent, non-profit community organization governed by a volunteer board of directors.

Community consultations over the last three years have identified a need for parent supports. Qaujigiartiit is working with many partners towards fulfilling this need as identified by the Nunavut Public Health Strategy. Qaujigiartiit Health Research Centre uses the locally-developed Piliriqatiginniq Partnership Model for Community Health Research (Appendix A), which articulates the organization's multidisciplinary approach to research and programs. The driving force behind this parenting programs research project has been to respond to the need identified by communities for a culturally relevant model for supporting Nunavut parents. This report details the initial process undertaken to gather the resources and evidence required for developing such a model.

For more information about this research project or about Qaujigiartiit Health Research Centre (AHRN-NU) visit www.qhrc.ca or email ahrn.nunavut@gmail.com

PART 1: REVIEW

Development of Parenting Programs: Nunavut's Early Years¹

Background

The Early Childhood and School Services Division of the Nunavut Department of Education (Dept. of Ed.) in Arviat is responsible for Early Childhood Development within the Government of Nunavut. When Nunavut became a territory, a large number of early childhood and parenting programs were reviewed by the Early Childhood Coordinator at the Department of Education with the aim of finding a program that is appropriate for Nunavummiut and could be adapted to work well with Inuit Qaujimagajatuqangit. This work was similar to the work being undertaken today by Qaujigiartiit Health Research Centre for this project.

Staff at the Dept. of Education researched Early Childhood programs and consulted with different groups within the territory and beyond. An Elders' group was formed of Elders from across the territory who had interest and expertise in the area of childrearing for the purpose of developing an Early Childhood and Family Care Strategy as well as to gather information for an Early Childhood curriculum that was grounded in cultural knowledge. The Elders decided, in the short term, to take best practices from southern programs and adapt them to create programs grounded in Inuit Qaujimagajatuqangit that met the needs of the communities with the intention to later create a made-in-Nunavut approach to supporting Early Childhood programs. At the time of this report, a made-in-Nunavut program had not yet been developed.

The Dept. of Education consultations found lingering concern about children being schooled by a foreign system. Elders were worried that the institutions of schools (and daycares) were taking children away from their socialization system of care through extended family. The Elders advised to give the responsibility for raising children back to the community. Time and funding were needed to design a program grounded in Inuit principles and beliefs. Until such a program was created, it was decided that the Dept. would proceed with the Nobody's Perfect (NP) Parenting Program and the Ages and Stages Questionnaire (ASQ). Both had been used previously in the Canadian Arctic as well as Alaska.

Ages and Stages Questionnaire (ASQ)

This program has a history of use in the North pre-dating Nunavut. The Dept. of Education Curriculum group found that ASQ had been successfully used in Alaska in helping to rebuild culture

¹ All information in this section was provided over the duration of the research project by Shirley Tagalik (Arviat, NU), and Margaret Joyce, (Kugluktuk NU & Covehead, PEI). Both are retired educators who have worked for many years with the Nunavut Department of Education and are continuing to work for Nunavummiut as consultants.

and language in the state. The program reconnected parents with their childrearing role. The Ages and Stages Questionnaires have been translated into Inuktitut.²

Tumkana, Alaska Model

In 2000, Paul Sugar, Early Childhood Specialist from Bethel, Alaska, was invited to Nunavut to train Community Health Representatives, Early Childhood Development workers and kindergarten teachers in Tumkana (Yup'ik term for footprints/path to follow).³ Tumkana was a home/family visiting program designed to assist families in all areas of early child development. The program model blended knowledge about brain and child development with traditional knowledge of childrearing practices from Elders. The program recommended using locally trained people who are fluent in the community's traditional language. To supplement this home/family visiting program and to generate reliable feedback regarding child development, the Tumkana Program trained its' workers to use ASQ during visits (Nunavut Dept. of Education, 2000). People from almost every Nunavut community were involved in this training and then sent back to their communities with the tools to implement the program. The program is still being offered in Iglulik, NU.

Arviat Parents' Night

In Arviat, 2004, a Parents' Night loosely based on ASQ was offered in the community. Parents were invited and given brown paper bags with age-appropriate activities to do with their child that related to the ASQ. Many parents brought their children and it was reported that families were actively engaged in the activities. It was explained to parents that if they brought in their ASQ assessment sheets, then a helper would review it with them and provide supplementary development materials if necessary. The Early Childhood worker who coordinated the program made up binders containing the ASQ results and follow-up activities with all the necessary resources (blocks, crayons, etc.); every parent in any of the Early Childhood programs – Aboriginal Head Start, Daycare, Healthy Moms/Healthy Babies/Healthy Dads, and the Small Steps program - had a zippered binder containing each of their children's information. This program was considered successful as many parents and children attended and participated.

The *Active Learning* series of ASQ resources was used to facilitate parent-child interaction by encouraging development in specific areas. The series was purchased for each age group from infants to five years of age. Selected games and activities that complemented skills listed in the ASQ were translated into Inuktitut.

ASQ Accountability/Evaluation

Elders responded that they liked this program because it gave responsibility for childrearing back to the parents. The Ages and Stages Questionnaire would help parents notice and interact with their children. With parents involved in assessment, interventions came naturally in areas that were slow to develop. The increased parent interaction with children, facilitated by the program, had a positive impact on parents' sense of self-worth and self-direction.

² For a sample of a new AS questionnaire see Qaujigiartiit. For a sample of an older version that has been translated into Inuktitut contact Ilinniariursarvik Igloodik Headstart.

³ A video of this training was produced. For more information see resource list Appendix E.

It was found that the ASQ parent assessments of children were reliable, valid, and on par with health center assessments (Denver or Nipising) (Tagalik, 2010). The additional benefits of ASQ included parents learning about and reporting on more detailed information than is found in the assessment strategies used by health centres. Also ASQ provided the parents with tools, information and personal support on how to help children in areas of development that were weak.

ASQ in Schools

ASQ has been included as a unit in the “Childrearing” module of the new Nunavut Grade 11 Inuktitut curriculum. This curriculum is soon to be translated into English.⁴

Inunnguiniq Series

The Centre of Excellence for Children & Adolescents with Special Needs (Arviat) approached the Elders Advisory Committee with the idea of creating a series of pamphlets and posters about “how to raise a capable human being: Inunnguiniq, the lifelong process of parenting and childrearing that was broken with colonization” (Joyce, 2010). The result was the creation of “Inunnguiniq: Advice from Inuit Elders”. This series was created from the meetings and teachings of a sub-committee of the Elders’ Advisory Committee (see more later). Inunnguiniq is currently being produced by the Centre of Excellence and the Government of Nunavut; they are working towards an Autumn 2010 release (Tagalik, 2010).

The pamphlets and posters cover birth to eighteen years, with the first three years divided into six-month stages followed by one pamphlet per year thereafter. The pamphlets provide Inuit child-rearing philosophy and are categorized by the following headings: *The profile of the child at this age*, *What parents can do*, *Learning with your child*, *What’s Special about this age*, *Definitions of Terminology*, and *Description of Processes*. Text boxes are provided with *Tips for Parents* and *Reminders for Parents*. The ‘posters’ (two sided 8X10 info sheets) come with a colorful Inuit-illustrated hand magnet (developed to celebrate each child’s uniqueness), designed to go on the fridge as an interactive complement to the teachings in the pamphlets. The posters loosely follow ASQ formatting with three categories determined by the Elders to be fundamental to child development: character building, communication, and skill development. Within each category are a few items with boxes to check. The intention is for parents to observe their children, assess progress, and communicate needs and concerns.

The goals of the Inunnguiniq series are to (Tagalik, 2010):

- ensure that information about Inunnguiniq is widely shared with parents so that the strengths inherent in these practices are revived;

⁴ Qaujigiartiit is waiting for confirmation of funding to assist with translation.

- provide opportunity for parents to engage more meaningfully with children and to begin “noticing” again and also taking responsibility for making their children into [able] human beings;
- provide a shared approach between educators and parents at both Early Childhood and school levels; and
- to get youth to self-assess and take responsibility for their behaviour and personal development so that they become self-reliant and resilient while positively contributing to the common good.

How the series will be distributed has yet to be finalized. Consideration is being made to distribute the series through health centers for children from birth to six years and then through schools targeting parents with children in Kindergarten to Grade Twelve. There is talk of developing an evaluation tool to assess the benefits/impact of the Inunnguiniq series.

Nobody's Perfect

Implementation Plans

The idea for implementing Nobody's Perfect in a way that responded to the needs of Nunavummiut was to bridge the culture gap by incorporating Elders as teachers. The initial plan was to have Elder couples to invite their children, grandchildren, extended family, and friends who are parenting to sessions. Elders suggested that if an activity were incorporated into the session such as sewing or building a qamutik, then it would be familiar to ask family members to help and within this context and the Elders would have a receptive audience to pass on knowledge of childrearing, Inunnguiniq. Elders felt that the modern approach of programs, that separate instructor from learner, would not be effective. The Inuit way of learning is through discussion and sharing; no one is an expert; people talk through their worries and discover their own answers through mutual support in a comfortable and welcoming environment. This method reflects the Inuit Qaujimatjuqangit principles and Inuit values of tunnganarniq (respect), inuuqattigiitsiarniq (being open and welcoming), and pijitsirniq (serving and providing for family/community). Following tradition, this informal gathering would be complemented by the sharing of food.

After eating the plan was not to follow the training manuals too closely, but rather to have a series of topics that Elders could choose with stories and inutsipagutit teachings (Inuit proverbs: key messages often repeated to provide direction for life/healthy living practices, see Appendix B). The idea was to prompt discussion and open the doors for younger parents to reveal their concerns in a healthy environment with Elder support. The hope was to begin with natural extended families but to leave it open for others identified by the Elders, especially for young couples and family friends who did not have their own supportive extended family. The goal of this

approach to Nobody's Perfect was to rekindle kinships ties and have the conversations continue outside the session.⁵

Nobody's Perfect Culturally Relevant Training Manual

Training for Nobody's Perfect was planned to take place once a manual was created that reflected the culture and was grounded in Inuit Qaujimajatuqangit. The manual was to contain topics with stories, traditional teachings, inutsipagutit and information for Elders about issues that are affecting families today (drugs, alcohol, neglect, ways of discipline and consequences of lack of discipline, ways of healing and confronting issues that could become areas of conflict, etc.). This work was started but not completed due to shifts in government and funding. A change in focus at the Department of Education resulted in the decision to move Early Childhood to Adult Learning; the funds designated for this programming were transferred and the work was not followed through. The Nunavut Literacy Council took over Nobody's Perfect; the parent take-home resource books were translated, though not culturally adapted. The culturally relevant manual discussed above has not been located at the time of this report.

Elders' Advisory Committee

Curriculum and School Services (CSS), Department of Education

This group was started shortly after Nunavut became its' own territory for the purpose of informing Curriculum and Schools Services on how to redesign the education system and gather content for curriculum that was grounded Inuit Qaujimajatuqangit philosophy and beliefs.

This Committee is still active and meets four times a year. Committee members consist of what one respondent referred to as "Capital 'E' Elders: "These are Elders with Inuit Qaujimajatuqangit who are living life according to these principles and are willing to share their knowledge in order to improve the situation for future generations" (Joyce, 2010). There are twenty-five to thirty Elders involved from communities across Nunavut. Some of the Elders are graduates of the Aboriginal Language Specialist Certificate by the Dept. of Education and Nunavut Arctic College. The goal of this program was to assist Elder knowledge sharing about 'how to teach' and to familiarize them with the Departments' process of educating. Through conducting intensive Elder interviews, the strengths and expertise possessed by each individual Elder were documented and then specific Elders were invited onto the committee according to the advisory topic and the Elders' suitable strengths.

Early Childhood: Elders' Advisory Sub-committee

The advice gathered from the Elders was used to inform Early Childhood / Kindergarten curriculum and includes information for appropriate Early Childhood pedagogy. It significantly influenced the Inunnguiniq series as well as the Childrearing module of the grade 11 Inuktitut curriculum. The Elders envisioned rebuilding the strengths of parenting as a lifelong practice that in-

⁵ Family nights offered at the program in Iglulik were modeled on the approach the Elders described. The wellness centre in Iglulik continues to have a strong and well-attended family care program with ongoing parenting nights.

volves Inuit Qaujimajatuqangit and the rekindling of kinship ties within extended family and community. With the busy scheduling of modern society Elders felt they were getting pushed away and that there was no longer time for these important talks about child rearing. Parenting programs that use local people to visit families (ASQ), and bring families together in ways modeling familiar settings (ideas for NP implementation, land based activities) are interventions that reflect Elders advice and Inuit Qaujimajatuqangit.

Other Programs offered in Nunavut in the Past

Life Works Counselling and Training Services

Life Works is a family based service that has been offering healing workshops for Northerners for eighteen years. During this time the following Nunavut communities have benefited from their programming: Iqaluit, Clyde River, Coral Harbour, Rankin Inlet, Kugaaruk, Gjoa Haven, and Cambridge Bay who, at the time of writing, is currently hosting a men's workshop.⁶ Each workshop averages 15-20 participants and about thirty workshops have been delivered to Nunavut communities since 1994. Many communities invite Life Works for follow up sessions in specific areas of need identified in the initial workshop (Woodward & Garchinski, 2010).

Life Works programming focuses on self-healing, working towards the goal of self-actualization. They work from the philosophy that each individual holds innate wisdom and the workshops are geared towards tapping, acknowledging and engaging these inner strengths and personal spirit. The facilitator, Terry Garchinski, works from a 'non-academic client-centered approach'. Community Elders are recruited as co-facilitators; Elders and participants are considered experts in creating their healing journey. Because of this model, every workshop is different. A workshop outline is shared with the Elders before the first class; adjustments are made according to advice from the Elders. Interpreters are provided and written materials are translated. Sessions are interactive with many visuals; and teachings are shared through metaphors, stories and role-plays (Woodward & Garchinski, 2010).

Life Works provides participants with take home materials, certificates and a self-authored book "I Believe". A Counsellor Training Manual *Our Life's Journey* was developed during the Ilisaksivik Society's two-year training program for Nunavut Counsellors. The Manual is based on a role-play done by counselors in training of what traditional counseling looks like; it reflects Nunavut culture and realities (Garchinski, 2010). There are over twenty diagrams ("Maps, Models and Metaphors") that accompany the Manual to aid in self-discovery and gaining new perspective; many of these contain made-in-Nunavut drawings, crafts, photographs, thoughts, and ideas. The Manual begins with a powerful story of one man's/communities journey towards self-actualization through the process of traditional Inuit counselling. Following this is "The Tool Box: Therapeutic Themes, Strategies and Techniques for Counselors" that revolve around issues pertinent to Nunavummiut. This manual is in a category of its' own due in part to use of lan-

⁶ Life Works has also served the NWT communities of Paulatuk, Tuktoyaktuk, and Inuvik.

guage and voice. The language, though often explaining difficult concepts, is simple and easy to understand; the voice often seems to come from Nunavummiut themselves. The story at the beginning of the Manual continues to weave its way through the Tool Box, for example:

“Although it seemed like a strange kind of question at this time, Jeannie knew that Moses was leading up to something else. She would just have to be patient and follow along until she figured out what that something else was. Sometimes Moses’s mind went around and around a subject before he narrowed in on it. It was rather like a polar bear that wanted to assess the situation before he moved in on a full-grown walrus.” (Garchinski, p.39, 2010).

Terry says that his work with Inuit inspired the story and manual and that the Counselors in training are co-authors of these resources. This style of teaching through story has been an effective and practical way to show Nunavummiut how to use theory and counseling tools in their everyday practice.

Jake Gearheard from Ilisaksivik Society in Clyde River is collaborating with Elaine Woodward, Terry’s partner and Life Works administrator, to develop standardized curriculum that can be used by organizations such as Arctic College to train new counselors in understanding Inuit culture and traditional counseling methods (Woodward, 2010).⁷

Other Programs

This project discovered negligible other parenting programs that have been offered over the years in Nunavut. Research indicates that past programs have had little lasting effect due in part to lack of sustained funding and community infrastructure (space, administration, etc.).

Current Parenting Support Programs in Nunavut

Methods of Data Collection

Community Parenting Programs Surveys were developed (Appendix C) and e-mailed to Community Health Representatives, Senior Administrative Officers, and School Principals in each of Nunavut’s twenty-five communities. Information was gathered about the following topics: community population, contact information, name of program, description of activities, cultural components, what makes the program successful, what are the challenges, how could service be improved, how often is the program offered, participant attendance, if childcare is provided, number of years in service, cost of program, funding source, number of employees, and additional comments. Communities who did not return the survey were followed up with telephone calls to Health Centres and to organizations referred by Health Centre staff. The information collected has been entered into a database found in Appendix C.⁸

⁷ There is talk of making a video of the story and using it as a counseling tool. After the video is shown, counsellors would be available for debriefing. The power and realism of the story will trigger old wounds as act as a catalyst for revisiting this pain and healing it (Garchinski, 2010).

⁸ Information from Brighter Futures, noting which communities are accessing this funding for parents, was received at the end of this study and time was not available to research these programs further. Please note that two parent-child programs were missed and are not included in the database: a ‘Moms and Tots’ group in Gjoa Haven and a ‘Parents and Tots group in Iqaluit.

Summary of Findings

Nineteen of 25 Nunavut communities reported having no parenting support programs. Iqaluit, Rankin Inlet, Cambridge Bay, Iglulik, and Clyde River have some structures and staff in place to support parents. A one-time six-hour program was offered in Baker Lake this year but does not have staff to continue. Parent support groups have been offered in Clyde River for thirteen years. An exceptionally well-developed Early Childhood Centre and has been providing parenting programs in Iglulik since 1996.

Overview of Active Community Programs

Nunavut's current programming for parents is sparse (5 communities with established services). Existing parental support leans towards play-groups while offerings for parent education and personal growth is less than what parents are asking for.

Six of the communities with no programs, without prompting, expressed interest and a need for parenting supports. All of the program administrators/facilitators interviewed seemed enthusiastic and committed to providing this community service. For detailed information refer to database in Appendix C.

Iglulik Family Centre offers a variety of Early Childhood programming for parents and children up to five years (see Appendix D for schedule and brochure). Playgroups, home visits (Ages and Stages Questionnaire), and parenting programs are offered on an ongoing basis. In Iqaluit, the Suputiit program at the Inuksuk High School provides a classroom with teachers and Elders to support pregnant mothers and young parents in continuing their education. Rankin Inlet Public Health is offering a new program of infant massage, and a play-group offered at the Pulaarvik Kablu Friendship Centre in Rankin Inlet provides children and parents the opportunity to socialize. Cambridge Bay Wellness Centre offers activity sessions stimulating parent-child interaction and has offered short-term parenting workshops through Life Care Planning Ltd.. The active Ili-saksivik Society in Clyde River is working with Life Works Counseling and Training Services to train community members to become Alcohol and Drug Counsellors; part of this training included a week-long parenting workshop and counselors/Elders are now available to support the established parent support group.

These programs are funded through a variety of sources that include: CAPC, Healthy Children's Initiative, Brighter Futures, FASD, and Health Canada; many are supported by in kind by donations of space and/or employees from hamlets and health centers. When programs are offered, attendance is generally good. Cultural components include use of Inuit languages, Elder involvement, and home-made traditional toys. Some communities would like to expand services but are restrained by funding.

Parenting Support Programs in Other Northern Jurisdictions

Yukon

Teen Parent Center, Whitehorse

The goals of this school-based centre are to support teen parents to continue/complete their education. Pregnant moms, and young mothers and fathers have the choice to complete courses at the High School or at the Parent Centre. Services include a childcare facility and hot lunch program (LeTang, 2010).

Contact: Kathy Heinbigner (or Donna LeTang), Director, 867 667 3421, donna.letang@gov.yk.ca

Healthy Families, Whitehorse

A home visiting program provided by the Yukon Governments' Department of Health and Social Services. This long-term support service provides home visits for newborns and children up to the age of five. The goals of the program are to promote healthy childhood growth and development, promote positive parent-child interaction and enhance family functioning by empowering families through provision of various tools aiding in self-sufficiency. The program is strengths-based and family-centered with voluntary participation. The program is delivered to families based on referrals from health professionals.

Contact: Lynda Silverfox, Regional Supervisor, 867 633 7992, lynda.silverfox@gov.yk.ca

Traditional Parenting Program, Whitehorse

This program was developed in 1994 as a result of recommendations by Elders to keep traditional parenting practices alive. Goals of the program are to renew interest and practice of traditional parenting values as well as to preserve Aboriginal culture while promoting healthy living ("Traditional Parenting Goals", 2010). Each year, close to twelve workshops are offered of varying length and topic. For each season there is a three-day workshop based on available traditional resources (berries, sewing to prepare for winter, ice fishing, nets, hunting, medicine picking, skins and tanning, drying meat, traditional toy making, etc.). Facilitators organize and administer the program while Elders teach, passing on knowledge about how they were raised from prenatal care to adulthood. A manual was created, based on the Elders' recommendation to ensure program continuity.

Contact: Joe Migwans, Facilitator Trainer, 867 633 7690, sjfcptp@northwestel.net

Northwest Territories

Open Doors Society, Fort Simpson

This society provides a number of services for parents and children. Programming targeted at parents includes a playgroup for parents and children, and a lending library. Playgroup is offered three times a week for two hours; play time is unstructured with the exception of one hour each week devoted to the *123 Rhyme with Me* program developed by the NWT Literacy Council.

Goals of the programs are to encourage parent-child interaction, provide opportunities for child

socialization, and to offer a healthy environment for parents to socialize and network with other families (Keats, 2010).

Contact: Leah Keats, Coordinator, 867 695 3962, opendoors@airware.ca

Growing Together, Hay River

This Community Centre for Families provides a wide range of programming for expectant women and families with children 0-6yrs. Six days a week semi-structured programming is offered including: Babies Galore (food and craft making, resource library, breastfeeding outreach program), Stroller Strides (walk, luncheon and socializing), Totally Active Kids (active play time for parents and children, outside weather permitting), Coffee and Crayons (various activities, guest speakers, socializing), Craft Circles (mornings for family arts and crafts), and Mom and Tot Swim. Most programs run for one and a half hours. This family centre aims to provide a variety of social, physical and educational activities for families with young children (see Appendix H for brochure and schedule) (Hall, 2010).

Contact: Brenda Hall, Executive Director, 867 874 4545, together@northwestel.net

Yellowknife Family Centre

This family resource centre offers eight drop in sessions a week and provides various resources for families including a play centre for parent-child interaction, an active living session at the school gym, parenting workshops (childcare provided), and a resource lending library (toys and parenting information). Some traditional knowledge is shared through themes and peer-to-peer support. Goals are to empower parents by providing resources and a welcoming space to facilitate learning and healthy interactions (parent to child and parent to parent) (Adamchick, 2010).

Contact: Ruth Adamchick, Program Coordinator, 867 669 6772,
ruth_adamchick@mail.yes.nt.ca

Alaska

Alaska Youth and Family Network (AYFN)

This network, operating in five Alaskan communities, “advocates for families and children with ... challenges to be included as equal partners” in the development and delivery of mental health care to children and youth (“AYFN Mission”, 2010). The program is facilitated by ‘Peer Navigators’ who are trained to understand wellness/recovery management; peer support techniques; WRAP (Wellness Recovery Action Planning); and Parenting with Love and Logic, a nation wide program that targets kids with behavioral, addictions or mental health issue (Purdy, 2010). The goals of this program are to use peer navigators to help parents understand and gain access to child and youth mental health services, to help parents and youth do their own wellness and recovery management, and to build networks and support system for families and youth. Parenting classes are offered with children/youth experiencing neurobehavioral health issues (“AYFN Services”, 2010).

Contact: Frances Purdy, Director, 907 770 4979, www.ayfn.org

Greenland

Family Centres

These Centres are found in more than half of Greenland's fifteen communities with population over 1000. The goal is to have one in every community with similar programming. Family Centres provide home visits, therapy, and courses for whole families. The intention of the Centre is to improve family functioning by working with the entire family. The goal is to have families feel confident in taking responsibility for their lives and their community. The program includes home visiting potentially up to on a daily basis to see family interaction in the home. A fourteen full-day course is offered twice a year. This course is for families who are motivated and ready to work together towards healthy family functioning. Permission is granted from school and work to attend; salaries are paid by the centre if employer will not sponsor employee. The primary goal is to teach participants to work together as a family. Communication skills are emphasized; key to success is getting the families to "feel what it is like to be talked to in certain ways" (body language included) and then giving them ample time to practice new ways. Role-plays are the most effective learning tool for this. A group setting is used and the families practice with and learn from each other. After the program ends, families continue to come every three weeks with all the people that were in the course; they talk about how they are doing now and work together to continue to strengthen their new skills.

Contact: Charlotte Johansen, Head of the Family Treatment Center, Nuuk
Ph. 011 299 363122, chjo@sermersooq.gl

Recommendations from Evaluations of Culturally Relevant Programs

Ages and Stages Questionnaire (ASQ)

Support for ASQ is found in research exploring the importance and benefits of early intervention with children who are developmentally, socially or emotionally delayed ("ASQ Why Screen", 2010). The ASQ child-monitoring system is reported to be highly valid and reliable and ongoing studies in Canada, the United States and abroad are adding to the evidence base for this program.

Nobody's Perfect

Qaujigiartiit in collaboration with the Nunavut Department of the Health and Social Services Parenting Working Group, facilitated a recent evaluation of the Nobody's Perfect Parenting Program pilot in three Nunavut communities. Qaujigiartiit's evaluation of the Nobody's Perfect Nunavut pilot revealed that parents need ongoing support in a variety of ways. Parents' primary interests and needs are in:

- Inuit childrearing,
- Maintaining healthy relationships,
- Involving fathers in the parenting process, and
- practicing positive discipline techniques

Nobody's Perfect strengths lie in flexible programming and client centered approach: facilitators adapt to groups needs; interactive strategies for creating group comfort; and building on parents' existing knowledge to boost confidence. See Appendix I for parent survey and Summary Report of the evaluation.

The Canadian Association of Family Resource Programs, as part of a larger project, *Ensuring Quality in Parenting Education*, undertook a three year research project partnering with the Department of Human Ecology at the University of Alberta, to produce a comprehensive evaluation of the Nobody's Perfect Parenting Program. Recommendations include:

- *Increased and sustainable funding for program delivery*: childcare and transportation were noted as barriers to participation; resource deficiencies included lack of funds for snacks, prizes, and facilitator/guest stipends; parent and facilitator focus groups recommended a need for more sessions and follow up refresher courses
- *Update and supplement resources* with audio-visual tools (targeting parents with low literacy), user-friendly pamphlets/handouts, homework assignments, and innovative games/activities
- *Increased facilitator support*: training (conflict resolution, co-facilitating, refresher courses, no-fee training), networking (peer support from other facilitators/trainers, support preparing sessions, provincial and national coordination), and an increase in stipends (or time allowance for session preparation).
- *Regular administrative monitoring* of program effectiveness, preferable by community agencies
- *Increase the number of sessions* from six to eight: this would allow more time for open discussion and support parents' social needs
- *Supplementary programming*: home visits, follow-up sessions, support groups, and one-on-one time with participants (Skrypnek, 2009).

Life Works: Ilisaksivik Society

After each workshop participants are asked to complete an open-ended evaluation form. The Report from the July 2009 Life Works Parenting Workshop included the following participant comments:

- role playing was repeatedly mentioned as an effective learning tool;
- many noted personal growth, and some provided examples of changes at home as a result of the workshop;
- the effectiveness of "opening up" and sharing was a common theme;
- participants appreciated and learned from the Elders;

Culturally Relevant Resources for Parent Programs

This project uncovered a surprising amount of invaluable, culturally relevant, made-in-Nunavut resources for parents, many of which are still in process and have not yet been released to the public. These, along with other relevant Northern parenting resources are listed in a database. Please see Appendix E.

Summary

Much time and energy has been invested in the past toward the research and development of a large body of work on Inuit traditional childrearing and parenting practices. Service providers working within the Government of Nunavut's Department of Education; the team that has worked with the Centre of Excellence for Children and Adolescents with Special Needs in Arviat; the Ilisaksivik Society and Life Works Counseling; Meeka Arnakaq and especially the Elders, have all made incredible contributions to the resources material that is now available to incorporate into a parenting support program that is responsive to the needs of Nunavummiut.

PART 2: PARENTING PROGRAM CONTENT

Information gathered regarding parenting program content has been sorted into the following categories: target audience; program goals; model/format; and program content. Nobody's Perfect (NP) and Ages and Stages Questionnaires (ASQ) are described below in detail. Summary highlights of programming content in Nunavut are followed by highlights of programs in other Northern jurisdictions. Appendix J provides a "Comparative Analysis of Northern Parenting Program Content: Nunavut & Other Northern Jurisdictions". From this analysis gaps in Nunavut programming are identified.

Nobody's Perfect

Audience & Goals

This community-based, prevention program began as a Health Canada initiative in 1987 to target parents who are at risk but not in crisis; it was designed for parents facing challenges of poverty, single parenthood, low literacy/education, and/or isolation (social, cultural, geographical) (Skrypnek, 2009). The goals of the program are to (PHAC brochure, 2009):

1. promote positive parenting;
2. increase parents' understanding of children's health, safety and behaviour;
3. help parents build on the skills they have and learn new ones;
4. improve parents self-esteem and coping skills;
5. increase self-help and mutual support;
6. bring parents in contact with community services and resources; and
7. prevent family violence

Model/Format

Nobody's Perfect is based on an adult learning model and uses a learner-centered, strengths-based approach, strategies noted by Campbell and Palm (2004), and by Mann (2008), as "best practices in the family support and parenting education literatures" (Skrypnek, 2009). A warm and welcoming environment is created where discussion is encouraged to facilitate learners in providing their own direction in learning and problem solving through mutual support. Learning activities are presented to help self-reflection and understanding of their situation. Facilitators are prepared to change the session to suite the needs and interests of the group (PHAC brochure, 2009).

Program Content

1. Based on information provided in five user-friendly resource books the parents take home: Behaviour, Mind, Parents, Body and Safety; these books have been translated into Inuktitut (a Feelings and Fathers book have also been developed as supplementary resources)
2. Encourages parents to develop problem solving skills while teaching reasons for child behaviour based on development
3. Supports parents through identifying community resources and social supports
4. Provides practical information on non-physical forms of discipline PHAC brochure 2009).

Ages and Stages Questionnaire (ASQ)

Audience & Goals

ASQ is a screening tool developed to detect strengths and trouble spots in development and socio-emotional health in children from one month to sixty months. ASQ uses parents' first-hand knowledge and observation of their children to collect data. Parents learn about developmental milestones for the goal of early detection and intervention in problem areas. The questionnaires have been translated into Inuktitut for ease of delivery for unilingual Nunavummiut.

Model/Format

Ages and Stages Questionnaires are lists of questions used to assess and monitor development. The model is similar to assessment tools used by health professionals nationwide. This program can be administered in a number of ways. Previous use in Nunavut has been through home/family visitation programs. Community people are provided with training and visit homes with new babies to establish contact and discuss the program. If parents are interested, the helper leaves the questionnaires for the parents to fill in and returns within a pre-determined time frame. (Joyce & Tagalik, 2010).

Program Content

In Nunavut the program helpers have often been provided with a variety of resources to encourage development. Prior to a home visit the helpers would prepare a bin of age appropriate activities for each child in the home under age six. During the follow up visit the helper would score the report (this takes only a few minutes) and go over the child's progress together with the parent. Child development would be discussed and parents were provided with ideas and resources to promote healthy development. By coupling the educational visit with the provision of tools: activities and educational toys (which were left until the next visit), a comfort zone was created. Parents and children would look forward to receiving new things to do together. If there were areas noted to be slower to develop, the helper would provide additional resources and/or ideas,

often involving parent-child interaction, to foster development in this area. The parent helper would encourage open communication and be available to address any concerns or questions (Tagalik, 2010).

Content of other Nunavut parenting programs

Parent supports in Nunavut are offered predominantly as play groups, where families, most often mothers and children under six, gather in a supportive environment to interact with other families while accessing toys and games developed to stimulate growth and development. For a detailed table see Appendix J: “Comparative Analysis of Northern Parenting Program Content: Nunavut & Other Northern Jurisdictions”. This table makes it clear what program content is offered in other Northern jurisdictions, what is offered in Nunavut, where it is offered, and notes if NP and ASQ could cover the content if supported by infrastructure in Nunavut communities.

- Play groups for parents and children 6yrs and under (6 communities including the 2 noted by Brighter Futures)
- Parent support groups with Elders as teachers and/or counselors (2 communities)
- School program for pregnant teens and young parents (1 community)
- Home visiting/ASQ (1 community)

Target Audiences & Model/Format

1. Parents only groups: participant-centered, informal/semi-structured drop-in

Goals

- healthy childrearing practices
- parent to parent support
- advice, support, and direction from Elders

Content

Provision of a welcoming environment with a facilitator, Elder, or counselor.

2. Parents and children together: informal/semi-structured drop-in

Goals

- healthy interactions
- early childhood education and development
- opportunities to socialize and network with other families

Content

Provision of a welcoming environment that includes educational toys, activities, resources, and snacks.

Programming Content in Other Northern Jurisdiction

Other Northern jurisdictions are generally more advanced in their range of services and supports for parents. Some jurisdictions provide the range of Nunavut programming within one centre

(with the exception of the school based program and infant massage). Below are culturally relevant highlights from programs that are not offered in Nunavut.

Target Audiences & Model/Format

1. **Indigenous Parents:** land-based seasonal activities, 3 days each season

Goals

- encourage interest and practice of traditional parenting
- provide information on healthy pregnancy and addictions

Content

Use of Elders to pass on traditional knowledge in a natural setting. Active engagement in traditional land-based hand-on activities.

2. **Whole Families:** systems model, group process, 14 full-day program 2x/yr

Goals

- Create healthy family functioning and self-sufficiency through personal growth and awareness of individual responsibility to family life
- Improve communication skills
- Facilitate understanding, respect and empathy within families

Content

Families are guided in a self-directed journey of personal and familial growth. A deeper understanding of self, and then self in family unit is facilitated by role-plays. Healthy communication and feelings are discussed, modeled, and practiced amongst families.

Gaps in Nunavut Programming

With the exception of Iglulik and Clyde River, most Nunavut communities have a significant lack of services and support programs available for parents. Communities that do provide programming are most often limited to play groups that provide limited education and direct support to parents and families.

Gaps in Audience

When we consider support programs for parents, we are really considering how to create healthy families that will be active and contributing citizens in our quickly changing and developing world. Current programming primarily targets pregnant women and babies up to twelve months (CPNP), and mothers and children from birth to six years. Only one school, in this review, formally supported pregnant teens and young families with a program, even though teenage pregnancy is common in Nunavut. Support programs that target fathers; children ages 7-12yrs; and teenagers are a tremendous gap in current parent support services. In order for new programming to be successful and reach the widest audience possible, it is recommended to follow an

approach that has been successful in Greenland, and target whole families, including grandparents and community elders.

Gaps in Model & Delivery

Reviving knowledge about Inuit parenting practices and preserving traditional ways of childrearing has been identified as key to successful programming in Nunavut, and has been identified as a serious gap in current programs. At present, Inuit knowledge, traditions, and foods are incorporated in certain programs on a case-by-case basis, however, there is no model for a parenting support program that is based on Inuit Qaujimajatuqangit. Additionally, program support models that consider a holistic approach to the land, community, educational institutions, employment/livelihood, housing, recreation, nutrition, and all other aspects required for healthy living, are a gap in current program models incorporated in Nunavut.

Gaps in Content

Culturally relevant content: Nunavut-based, Elder-informed, practical information grounded in Inuit Qaujimajatuqangit is needed if a parenting program is to have lasting affect and resonance with Nunavummiut. Land-based retreats facilitate observation of family dynamic in a natural setting. Elders sharing Inuit knowledge is well received in Iglulik and Clyde River and is the number one request of Nunavut parents.

Exploration of Self: A gap in content identified in this review is the part of the program that begins by focusing on an understanding of self and then linking one's roles and responsibilities to overall family roles and responsibilities within the broader familial and community context.

Communication skills & Positive Discipline: How parents talk and respond to their children, as well as to each other, forms the foundation for early childhood learning. Developing healthy habits of communication and practicing positive discipline has significant impact on child development.

PART 3: INSIGHTS

Insights from parents, program facilitators, and community members were collected during this project through interviews, surveys, focus groups, emails, telephone conversations, and other personal communication. The insights have been grouped below into categories that naturally revealed themselves. Prior to this grouping these responses were categorically unspecific and offered in reply to general questioning regarding the needs of parents and necessary components in a parenting support program for Nunavummiut.

Inuit Qaujimajatuqangit

*Keeping culture is paramount, culture is treatment.
(Jeff More, Art Therapist, Quama Team)*

Inuit Qaujimajatuqangiit should guide the development, implementation and evaluation of all programming. Elders should be actively involved at every opportunity during program development, program delivery, and program evaluation. A desire to learn Inuit childrearing practices and guidance from Elders was the number one interest communicated by parents in this project. When participants of the Kugluktuk focus groups were shown made-in-Nunavut parenting resources, they were grateful for the opportunity, became absorbed in the material at length, and inquired about obtaining copies.

The Nunavut Department of Health and Social Services' Parenting Working Group has recognized that culturally appropriate services encourage public participation. They note the following principles of Inuit Qaujimajatuqangit as integral to the parenting program process:

- Inuuqatigiitsiarniq – respecting others, relationships and caring for people
- Pijitsirniq – serving and providing for family and/or community
- Pilimmaksarniq/Pijariuqsarniq – development of skills through practice, effort and action
- Piliriqatigiinniik/Ikajuqtigiinniik – working together for a common cause

(Nunavut Department of Health and Social Services' Parenting Working Group, letter to HSS ADM, July 8 2009)

When speaking of her involvement with the Elders' Advisory Sub-committee on Early Childhood, Margaret Joyce (retired Nunavut Educator) recalled traditional parenting practices explained to her by Elders:

Traditionally young people were prepared for parenting through a lifelong process. Children packed and cared for babies; young girls were told how to become good mothers... These teachings were honed over many years through open discussions. While sewing together, mothers would talk about how to be healthy in relationships and how to have healthy pregnancies...

Men, uncles, fathers and grandfathers would talk with young boys about how to become a good provider and how to support a wife and care for the family.

Many of these old ways were disrupted by the residential schooling system.

Nunia Qanatsiaq, Inuktitut/Innuinaqtun Language Curriculum Coordinator (Dept. of Education), attended many of the Elders Advisory Committee meetings, recalled how children used to have multiple instructors: parents, grandparents, uncles, aunts, and other extended family and friends. The Elders believe that this network and the Inuit Qaujimajatuqangit values of pijitsirniq (serving and providing for family and/or community) and piliriqatigiinni (working together for a common cause) are to some extent being eroded by modern culture and technology. Qanatsiaq recollected the Elder's discussion of physical contact and interaction between children, siblings and parents:

Now there are inanimate objects replacing human contact...non-human baby-sitters, TV, etc...⁹

This concern is also found among interviewees in Karla Williamson's Thesis *The Cultural and Ecological Perspectives of Canadian Inuit: Implications for Child-Rearing and Education* (1992). Inuit noted the "disruption of family co-operation and collectivity accomplishments...[Elders had] concern about the youngsters having no interest in collectivity among their extended family". Rekindling kinship ties and responsibility to family and community service was a theme expressed throughout this study.

Involving Elders in programming was a common recommendation by parents, program facilitators/administrators, and community members. This finding is similar to perspectives collected in Greenland in other works (Williamson, 1992). Suggestions included that Elders be involved as consultants during program development; that Elders be available in each community for individual and family counseling; and that programs provide a place for Elder contribution during delivery.

Inuktitut

When people are talking about feelings it is very important to speak your own language.

- Johansen, Greenland, personal communication, 2010

It was found universally throughout this project that Nunavummiut want programs and resources in Inuktitut and Inuinnaqtun, as well as English.

⁹ In this interview Nunia shared practical advice from Elders about childrearing. See Appendix K for more childrearing advice from Elders.

Nuna - The Land

Sometimes we take the families into the fiord and look at how they interact. We know that nature has a strong effect on people... it is amazing; it is something unexplainable.

- Johansen, Greenland, personal communication, 2010

During a showcase on Aboriginal Child Rearing, that included significant Inuit representation, two of the three common elements Elders considered crucial to the task of child-rearing were “connection to the land [and] the benefits of learning traditional languages because of the way in which culture is embedded in those languages... Cultural immersion will ground our children and youth in a vibrant sense of identity, belonging and cultural pride. Its importance cannot be overstated” (NCCA, 2010).¹⁰

Throughout this project, the importance of spending time on the land, not only immersed in culture and traditions, but in the relationship between health and wellness, the land, and one’s environment that is inherent in Inuit culture, was stressed by many participants.

Parent Needs

Counseling Needs Identified by Respondents

All of us in our lives need healing, from any number of life events. If we are to move forward as positive and supportive parents, it is important to recognize that it is necessary to heal.

- Margaret Joyce, Retired Nunavut Educator

Counseling supports were identified by respondents to be needed for the following reasons:

- Relationship / marriage
- Drug and alcohol / addictions
- Abuse, trauma, suicide prevention
- Communication skills
- Guidance in healthy living

Counseling services are limited and often, one is required to seek counseling from community members that one may not be comfortable talking to or have a conflict with. In small communities, there is also often a concern expressed by community members, about confidentiality. There are telephone counseling services available for those who pursue this avenue, however, not many choose to use it (H&SS Wellness Counselor, personal communication, 2010). It is not clear at

¹⁰ Respected Nunavut Elder Rhoda Karetak, as well as other Inuit representatives, had a strong presence at this conference in Ottawa. This conference was partly funded through the Centre of Excellence for Children and Adolescence with Special Needs; an active branch of which was located in Arviat and is largely responsible for the development of the Inunnguiniq series (How to raise an able human being) that is being prepared for release this fall.

this time why this is so.

Healing From Trauma

Culture is healing... healing comes from within. Giving control back and empowering Inuit is our most effective approach as community counselors.

- John Davidson, Community Support Worker

When parents are dealing with their own traumatic life experience; feel unsupported and disconnected from their families and/or their culture; and have not had good role models of parenting to draw from, they may not be ready or equipped to deal with a crying baby. It is stressful to be a parent; when a child is emotional, a parent needs to be able to soothe the child, as well as keep themselves calm and peaceful. Emotional stability in a parent provides a child with a sense of security (Jeff More, Art Therapist, Quama Team).

Community members in the three regions, and individual parents respectively, have identified over the course of this project that the significant lifestyle changes that have taken place as a result of colonization processes have had an impact on Nunavummiut. The trauma experienced by relocated individuals is still very present in the lives of many (Indian and Northern Affairs Canada, 1996). A number of recent events in the history of Nunavut, such as residential schooling; tuberculosis epidemics; the ‘dog slaughter’ event; and the relocation of Inuit into communities have impacted the lives of many. Most recently, in the 1950s and 1960s, communities in Eastern Nunavut, particularly the Qikiqtaaluk Region, experienced systematic relocation from the land to communities; this is a process that has occurred throughout Nunavut in the last century. During the residential schooling period and tuberculosis epidemics, children were taken from their parents and flown to distant communities or cities where they were forbidden to speak Inuktitut or Inuinnaqtun; were forced to conform to another culture; and lost the supportive and nurturing environment that is often found in family homes. One Nunavut community member interviewed for this project shared her concern that the affects of colonization processes and on-going trauma in the lives of Nunavummiut “is not being openly discussed in [the regions] and is not being recognized or addressed” (Shirley Tagalik, Retired Nunavut Educator, Arviat).

We nurture the way we were nurtured..... it is because we hurt that we hurt.

- Jeff More, Art Therapist

Peter Irniq, Inuit cultural advisor to the Truth and Reconciliation Commission, reported his sharing of the Inuit experience, including “loss of our culture, language, spirituality and, most of all, the loss of parenting skills.” (Kivalliq News, June 30, 2010). This loss has had an intergenerational effect as the children of residential school parents, who failed to learn healthy Inuit Qaujimajatuqngiit parenting, have also lost this connection to healthy parenting practices.

Father Involvement

It is difficult for men to admit they need help... men will help their kids more than they will help themselves.

- Inuit father, Ottawa, NCCAH, 2010

The theme of father involvement was a common concern voiced by program facilitators, mothers and grandmothers. The perspectives of fathers are underrepresented in this project and were not as responsive as mothers or grandmothers while information was being gathered.

How to involve Inuit fathers and their children more actively in family support programs should be explored in future.

Parent-Child Communication and Interaction: Practice Time

Many Nunavut parenting supports fall into the rough category of play groups. Time devoted to parents for observing and remarking upon their children, and also for observing and reflecting upon themselves, is invaluable and an essential part of growth and development for both the parents and the children. During this project it was noted that without time set aside for practicing new skills and ways of communicating in a controlled environment, parents will go home and fall back into habitual patterns of behaviour. Family and parenting support programs should incorporate time for parents and children to practice new techniques and skills learned during the program.

Discipline

The children appreciate the caregivers noticing when they do wrong and the actions taken towards remedying their behaviour.

- Tara Connors, Social Worker, Kugluktuk

Boundaries and consistency were key topics to incorporate in programs that were identified during this review. One individual identified that “discipline means to teach” and that some parents need to be taught to remember their role as loving teachers.

Nunia Qanatsiaq, Inuktitut-Inuinnaqtun Language Curriculum Coordinator with the Department of Education spoke of the need for a *balance* of love and discipline:

Elders say don't discipline out of anger but out of love because children need to learn.

Inuit Elder Rhoda Karetak shared the traditional Inuit way of knowing about child rearing. She said it was once common knowledge (among Inuit) that one could turn out three kinds of children: a fragile egg, a hard stone, or a human being (see Appendices).

Program Elements Noted to be Effective

Content

- Laughing: Use of humor in teaching, humor builds resiliency
- Anger Management: teaching how to be mad in a healthy way: “ok to be mad, not ok to be mean.”
- Art therapy
- Boundaries and Discipline: Teaching how to set and respect boundaries
- Communication skills: children, partners, families
- Local leadership: Access to local counselors in each community.
- Confidentiality: Reinforcing the need to respecting confidentiality as anonymity in small towns is difficult
- Practice Time: Experiential learning through role-plays and practice time with other families and children has proven to be a fun and effective method for learning new skills and strengthening healthy communication patterns. A recommended format that includes both parent-only and parent-child sessions, are to link the two, having one directly follow the other and providing childcare during the parent-only session.
- Guidance from Elders: Inviting Elders to participate as counselors: Inuit counseling methods offered in Inuktitut can be blended with southern counseling tools

Home Visiting

*Home visits are key to supporting at risk parents
- Margaret Joyce, Retired Nunavut Educator*

The benefits of home visiting programs have been identified as an effective intervention with the goal of creating healthy families by Nunavut Early Childhood specialists, program administrators from other Northern jurisdictions, the government of Nunavut (Early Child Development Update Report 2003/2004; Tagalik, 2010;). Home visiting programs¹¹ have been successful in Nunavut communities in the past and continue to promote healthy family development. Some of the benefits include the fact that they are interactive visits with games, songs and play; both parents and children are comfortable in the home/family environment; and the method is reflective of traditional Inuit styles of learning and parenting.

Parenting Program Support Staff

Program administrators and Nunavut community members shared the challenge they experience with attracting and retaining support staff for current programs, and potentially for the intervention proposed to be undertaken through this project.

¹¹ It is recommended that if implemented this program name should be changed to “Family” visiting, as it is the families that are of importance.

It has been suggested that youth be targeted and actively recruited in to careers in early childhood development. Additionally, a parent from the Kugluktuk focus group suggested of recruiting in high schools. The Nunavut school curriculum contains a segment devoted to health and wellness and an Inuit Childrearing module (in Inuktitut) developed with Elders. This may be a good place to begin collaborating with interested students. Cooperative education and work placement, is becoming more common in Nunavut high schools.

Participant-Centered Approach

Best practices indicate that strengths-based, client -entered processes are most effective in creating lasting change in families (Skrypnek, 2009). It is important to encourage parents to take control of their lives by helping themselves while helping others (Adamchick, Yellowknife Family Centre, personal communication, 2010).

When asked about aspects of programs that appealed to them the most, parents cited group support, and listening to and learning from other parents as their top choices. The thirty-six facilitators who participated in the recent Family Resource Programs Canada Nobody's Perfect evaluation, reported that the factor noted to be critical to change and positive growth in parent participants, was the group setting and parent-to-parent support (Skrypnek, 2009).

Core Funding for Family Centres – Collaborative, Holistic, Life-long Learning Centres

We need an integrated multifaceted approach...parents need support for all ages ... that connects with schools, headstart, daycares, pre-natal, post-natal, CPNP, old parents, new parents, elders, etc.. Everybody's background is important... part of creating an enriching plan and program is working together.

- Carolyn MacDonald, Retired ECD Administrator, Iglulik

The need for a collective approach to family health, parenting, and early childhood development was a theme reiterated during this project. The 2003/2004 report from the Department of Education and Health and Social Services on Early Childhood Development identifies the development of a “coordinated system” focusing on Inuit culture as a strategic priority. The Nunavut Government has recognized this need and implemented the Nunavut’s Promise to Children and Youth, an interdepartmental working group that is designed to “streamline policies and programs, and collaborate with communities and other levels of government” (“School Health Promotion in Nunavut”, letter from C. Gregson, January 2008).

Some approaches have been implemented over the years in Nunavut, however one of the largest gaps in the provision of such holistic family-centered services has been the infrastructure to deliver these programs (Kathy Flannigan, the Director of Projects in North America for Growing Great Kids; Gearheard, personal communication, 2010). Sustained long-term programming would create a sense of belonging and security for parents.

The executive director of the Ilisaqsvik not-for-profit society in Clyde River, NU spoke of the number of community initiatives already going that need support: “We need to support this organic wellness stuff that is already growing ... Community non-profit organizations that exist are disappearing ... their responsiveness to community needs are working” (Gearheard, personal communication, 2010). Gearheard noted that if funders were to invest in existing initiatives and centres, they would be supporting capacity to keep, mentor and support professionally trained staff; locally developed programs; maintained and reliable facilities, and the community relationships necessary for program success:

You're getting a way bigger bang for the buck ... if someone comes just for the parenting program, they learn of all the other things going on, women's support group, moms and tots, etc... We don't need projects, we need five to ten years of funding to put together a holistic plan for the community...piecemeal does not work.

- Jake Gearheard, Ilisaksivik Coordinator, Clyde River

The amount of time spent on finding sufficient funds and reporting to funders was a concern of the majority of program administrators. They reported that the time and effort required to secure funding takes time away from providing the much needed direct services to families. Some administrators also noted that parents were interested in more sessions and desired extended services and hours of operation but that the centre was unable to supply the demand due to lack of funding.

PART 4: Key Recommendations

Support for ASQ and Nobody's Perfect

Ages and Stages Questionnaire and Nobody's Perfect Parenting Program have a history in Nunavut. They have been translated; many Nunavummiut have received training in their delivery in the past; they are established programs that would be relatively easy to implement; the Territorial and Federal governments have supported these programs in the past; new federal funds are being invested in updating the NP resource books; ASQ contains the home visiting program highly recommended by informants and literature; they are long running programs grounded in theory and supported by research showing effectiveness; and both programs were chosen by Elders in the past based on their adaptability to Inuit culture.

A Parent Support Program Model for Nunavut

This model should:

- All components should be informed by Inuit Qaujimajatuqangit and teachings from Elders.
- Target whole families;
- Use a strengths-based, holistic health model;
- Provide a range of formatting including land based sessions;
- Focus on experiential learning using role plays and providing practice time;
- Be supported by space in each community allocated for Families; and
- Include components for:
 - personal growth and healing that address the impacts of colonization and other trauma/challenges faced during life;
 - positive discipline; and
 - communication skills.

Locally developed supports and resources that acknowledge and incorporate the circumstances specific to Nunavut can be incorporated to demonstrate to parents that their culture and concerns are important and being addressed. Qaujigiartiit Health Research Centre has collected input from parents and community members over the last three years. This current research project provides a guiding framework for the development of a parenting support program that is responsive to the needs identified by Nunavummiut.

Unified and Sustainable Approach to Capacity Building and Infrastructure

Collaborate with existing community initiatives and infrastructure across all sectors (municipal, territorial, regional, Federal). All community service providers need to be aware of new and existing programming in order to facilitate healthy family development and community participa-

tion in programs. The approach to creating healthy families must include multi-jurisdictional representation to tackle challenges posed by poverty, housing shortages, and unemployment.

Where To Go From Here

The Qaujigiartiit Health Research Centre, will be working with partners on the development of a model for a Nunavut-specific family support program based on the evidence gathered for this project.

The Government of Nunavut, outlines in the *Public Health Strategy for Nunavut* (2008) its commitment to support Nunavut families through capacity building. The *Public Health Strategy for Nunavut* identifies “Healthy Children and Families” as “Priority One”; “Priority Two” is “Addiction Reduction” (Dept. of Health and Social Services, 2008). Eight goals are outlined in the *Strategy* as follows:

- To increase the incidence of healthy birth outcomes
- To increase the number of children achieving age appropriate developmental milestones
- To improve food security for all families especially families with infants and children
- To decrease the number of people experiencing mental, physical, emotional or sexual abuse, particularly children
- To decrease the incidence of youth engaged in risk behaviours
- To reduce tobacco use and the harm it causes to Nunavummiut
- To minimize substance abuse to protect the health, safety and quality of life for all, with special attention to the needs of children
- To increase capacities of communities to reduce unhealthy lifestyles and improve overall well-being of residents.

All of the above goals can be met with a unified, collaborative approach to early childhood development, healthy parenting, and community engagement.

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Appendix B - Inutsipagutit Teachings (Inuit Proverbs)

Inutsipagutit: Rules to Live By, from Inuit Elders

These rules to live relate to every aspect of life - childrearing, hunting, safety, being prepared, respecting animals, having good relationships etc.

These are sometimes referred to as the Inuit proverbs. They are repeated teachings that provide direction for life. Today, we might view these as public health messages.

Below are a few well-known examples of *inutsipagutit* organized around health themes:

Teachings to promote good nutrition-

- always eat all parts of food that is harvested,
- never waste food,
- reserve special foods for pregnant or lactating women,
- do not try to eat or drink too much,
- store and prepare foods carefully,
- share and don't hoard food.

Teachings to promote active living-

- rise with the day, check the weather and go outside quickly after rising,
- respond immediately, never be slow to move,
- don't sit around too much,
- continually prepare,
- carry heavy things to build up your strength,
- continually harvest/hunt so that others won't go hungry,
- don't be lazy.

Teachings to support mental wellness-

- spend time with family, especially grandparents and elders,
- always communicate openly,
- don't try to hide your problems,
- avoid arguments/conflict,
- do not respond with anger as this shows immaturity,
- observe others closely and help those in need,
- never grieve or mourn in private,
- do not seek revenge,
- never gossip or tell lies about someone.

These Inutsipagutit teachings are available for sharing. More of these teachings are available from Joe Karetak (jkaretak@gov.nu.ca), and can be shared once consent is obtained.

This information was shared by personal communication with Shirley Tagalik, May 2010.

Appendix C - Parenting Programs Questionnaire: English and Inuktitut & Database of Nunavut Community Parent Support Programs

Parenting Programs Survey

Qaujigiartiit Health Research Centre (AHRN-NU)
Iqaluit, NU

Qaujigiartiit enables health research to be conducted locally, by northerners, and with communities in a supportive, safe, culturally-sensitive and ethical environment, as well as promote the inclusion of both Inuit Qaujimagatugangit and western sciences in addressing health concerns, creating healthy environments, and improving the health of Nunavummiut.

Community consultations over the last three years have identified a need for parent support programs. We are working to learn more about what resources already exist in Nunavut to build upon the hard work already being done in Nunavut communities. **The purpose of this survey is to find out what parenting supports are presently available in each Nunavut community.**

We are hoping that this survey can be completed and sent back by Friday, May 21, 2010.

Contact Information

Community _____

Name: _____

Title: _____

Organization/years of service: _____

Phone: _____

Fax: _____

Email: _____

Program Information (we are familiar with CPNP and interested in other programs)

Program Name: _____

How many people attend per month? _____

When is it offered? (once a week, once a month...?) _____

How long has it been running? _____

Number of employees (Full-time/Part-time/casual)

What is the annual cost of the program and where does the funding come from?

Description of Activities:

Inuit Qaujimagatugangit included? (if so, how? Advice from elders; time spent on the land, etc):

Is childcare provided for parents? (please circle one): YES NO

Your Opinion

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ከጠቅላይ ልማት ለጋራ ርዕዮተኛ ለርቢሩሩ ርዕዮተኛ ለርቢሩሩ ርዕዮተኛ?

ከጠቅላይ ልማት ለጋራ ርዕዮተኛ (ለርቢሩሩ ለጋራ ርዕዮተኛ, ለርቢሩሩ ርዕዮተኛ?)

ከጠቅላይ ልማት ለጋራ ርዕዮተኛ ለጋራ ርዕዮተኛ?

ለጠቅላይ ልማት ለጋራ ርዕዮተኛ (ለጠቅላይ ልማት ለጋራ ርዕዮተኛ/ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ)

ሆኖ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ?

ሆኖ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ:

ለጠቅላይ ልማት ለጋራ ርዕዮተኛ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ? (ለጠቅላይ ልማት ለጋራ ርዕዮተኛ, ለጠቅላይ ልማት ለጋራ ርዕዮተኛ; ለጠቅላይ ልማት ለጋራ ርዕዮተኛ):

ለጠቅላይ ልማት ለጋራ ርዕዮተኛ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ? (ለጠቅላይ ልማት ለጋራ ርዕዮተኛ): ለጠቅላይ ልማት ለጋራ ርዕዮተኛ

ለጠቅላይ ልማት ለጋራ ርዕዮተኛ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ (ለጠቅላይ ልማት ለጋራ ርዕዮተኛ):

- 1. _____
- 2. _____
- 3. _____

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- 1. _____
- 2. _____
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- 1. _____
- 2. _____

ለጠቅላይ ልማት ለጋራ ርዕዮተኛ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ ለጠቅላይ ልማት ለጋራ ርዕዮተኛ?

Appendix D - Ilinniariurqsarvik Igloolik Headstart Schedule & Brochure

Appendix E - Resource List for Culturally Relevant Parent Support Programs

Appendix F - Information from the Grade 11 Inuktitut Curriculum Childrearing Module

English descriptions for each of the units in the Grade 11 Inuktitut Child-rearing module:

1. What the students know about childrearing. This includes the little poem 'if a child lives...'
2. Advices from elders, includes reading text from Inuktitut magazine and interviewing elders.
3. Having a good family, in terms of relationships, writings from our elders in this office, and an article from ICI
4. Child rearing in the past, text from elder's advisory meeting.
5. Chores for children
6. Baby-sitters human/non-human
7. Songs and games for children
8. Inuit way of child rearing
9. Becoming a whole human being
10. Growth includes ASQ
11. Things to know about child rearing
12. Different types of love
13. Celebration

Descriptions were provided by Nunia Qanatsiaq from the Nunavut Department of Education. Qaujigiartiit is awaiting confirmation of funding to translate this document into English.

Appendix G - Fragile Egg, Rock, and Human Being

Rhoda Karetak's contribution has been attached below to provide an example of traditional Inuit childrearing philosophy.

Fragile Egg, Rock, and Able Person

Rhoda Karetak: This is a presentation about the child who became a human being, a child who becomes a hard insensitive person and the child who is a lot like a fragile egg. I put this together when I was still working here with C&SS, I was hoping it will help all those people who have to work with children or work in the field of education.

To help us all understand, how children are affected by their immediate environment, what ever they are exposed to can potentially have an impact on their lives. So in the concept of Pilimmaksarniq, sometimes people can go too far by putting way too much pressure to a child, and can do harm. And I would like to just use our own past history as an example to point this out, as it happen in our society.

The harden person; In the Inuit society, the concept of Pilimmaksarniq can be carried too far or not far enough, and when it is carried too far over, where an individual is exposed to extreme discipline and pressure, more than the rest of their siblings, by being told to do way much more chores, or all the chores, the child will not happy about this situation, constantly being ordered around by all those around them, and you could see this happens to some individuals in all our societies.

When the parent or guardian starts to scold them, all the others around start joining in, that is too much, it is not fair. Then the scolding starts to get bigger, and instead of just scolding, it escalates to, being yelled at and maybe even being hit. If a child gets yelled at or extremely scolded suddenly while they are too young to understand, they get shocked and stunned by this, and Inuit have a term for this situation and is called, "*Quqqik*" meaning the child is traumatized. At first they stunned by this, but when they are exposed this kind of treatment over and over, they will start to become a harden person and no longer seemingly affected by the yelling. Symptoms will start to show such as when someone is yelling at them, they no longer have any fear, and when someone tries to speak to them, they may pretend not hear the person speaking. No longer having any fear, this person will become harder and potentially very uncooperative, like a rock, when Inuit people recognize these symptoms, that person would be known as someone who has been hardened and may become a very dangerous person when they grow up.

If you look at the background of this illustration, the blue and yellow colors is meant to show, there is always hope for someone, even ones who have been exposed to this situation. Once you show patience, real love, and real understanding, he or she will be able to make changes to their

lives, and they become whole again. So I think we have to be looking out for signs and things which will help us recognize when we are teaching and training children, to make sure we don't go too far over in Pilimmaksarniq, end up doing the opposite of what we intended to do, was enable someone to be successful.

This illustration is meant to show how we must always be training and teaching children to become human-beings, not to try and damage them. Like the rock person, I would like to point out though a person has been made to become a rock person, the blue in the background represents blue clear sky and this means there is always hope, again once people are treated kindly, fairly, and with love and patience, they can turn their life around and become human-beings once again.

The fragile egg person has to be treated very gently, always have to be careful not to crack the egg, protected at all times. This person becomes like this, when the guardian or parents are over-protective and keep going to the defense of the child, asking him or her questions like, "who mistreated you, were you hurt by anyone, has someone been mean to you?" In the old traditional way, this behavior towards our children and asking questions of this nature is absolutely forbidden. As a mother, as I love my children a lot, makes it extremely difficult not to want and defend my children. But we must refrain from doing so, because the old people always say, you cannot be there forever, and be with them wherever they go, so it is not wise to make them think, you are going to take care of them all the time, be there all the time.

I don't know all of the saying of the Inuit traditional knowledge of our culture, but I know and always have been told that the **weather** does not have any sympathy for anyone and the ones we have a tendency to overprotect may on realize when the weather is going to them harm. Another thing we use to be told is we may not be able to do anything for them when illness comes upon them and we will not be able to come to their rescue anymore and so we were told not always go to their defense, if they are not injured badly. With a fragile person experiences hardship for the first time, it may be too much for them and not be able to recover from this situation and the damage done within this person will be because of you, you who have tried to defense your son or child, when ever you think anybody has wronged them, or tried to discipline them for thing they did wrong, and if you are father or a mother who has created a fragile person, you will have to worry about them all the time, for the rest of your life and their life.

The image included here of the circle where the arrows are going one way around the circle and some are going around the opposite way is meant to show us, how confusing it can become for a child who has been told to often, don't do that, and commenting every action they are doing, not being left alone to just be themselves for a little while, not being allowed to touch anything, don't make any mess. After a while the word "don't" loses its meaning and will make the child no longer care to hear the word. Again the hope is always there, but we have to refrain from saying things like, "Did I not warn you about that, look I told you so", as this is considered to be simply patronizing the child, and only going to anger the child.

If we are going to discipline a child, we must make them understand clearly the reason for what it is we have to discipline them. Once you have discipline the child, let them know you still love them. **Be aware of things like;** sometimes a child will cry easily because they are either getting sick, or overly tired, may not have been eating properly. We as parents or adults must be the ones to try and understand what the child is going through, mainly because a child does not and cannot understand what they are going through, and a child will not let you know what is going on with them, because they don't know.

If we scold children too harshly for things; like accidentally spilling something or punishing them for every little wrong thing they do, they will start to think they cannot do anything right, so why bother even trying to do right thing anymore? If we want to bring up children properly, we must not scream at them all the time or we will shock them and totally break their heart. And if we punish them for every little wrong thing they do when they are trying new things, to learn, we will take away their will to try. And if we just continue to scream at them for every wrong they ever do, we will only succeed in making them dysfunctional, and to me, that is not the proper way to bring up children. Nunia thought that this presentation was an excellent theme for the concept of Pilimmaksarniq, thank you. We must seek the balance in each child, for we are all different in many ways.

Appendix H - Growing Together: Community Centre for Families

Brochure and Schedule

Hay River NWT

Appendix I - Nobody's Perfect Parenting Program Survey: English & Inuktitut & A Summary Evaluation of the Nobody's Perfect Parenting Program Pilot

A Summary Evaluation of the Nobody's Perfect Parenting Program Pilot Nunavut Spring 2010

Qaujigiartiit Health Research Centre (AHRN-NU)
&
Nunavut Department of Health and Social Services' Parenting Working Group

Nobody's Perfect Parenting Program Evaluation

This evaluation and the following report were a joint effort of the Qaujigiartiit Health Research Centre and the Nunavut Dept. of Health and Social Services' Parenting Working Group. This evaluation was conducted at the request of the Parenting Working Group and as part of Qaujigiartiit's Child and Youth Mental Health and Wellness Intervention, Research and Community Advocacy Project in Nunavut.

A number of evaluation tools were used to collect information from the winter/spring 2010 Nobody's Perfect parenting program pilot. These include interviews conducted over the phone and in person over the duration of the pilot with the facilitators; pre- and post- facilitator training evaluation forms supplied by the Nobody's Perfect trainers in Manitoba; and an end of program survey for parent participants developed by the Dept. of Health and Social Services' parenting working group and Qaujigiartiit Health Research Centre.

Demographics

Nine facilitators were trained to provide the program in five locations: Clyde River CPNP program, Igloolik Ilinniarqarvik HeadStart, Suputiit and Tasiuqtigiit programs in Iqaluit, and Pangnirtung Early Childhood Officers. Clyde River, Igloolik and the Tasiuqtigiit location in Iqaluit successfully completed the pilot. The Iqaluit Suputiit group did not finish the program and Pangnirtung was unable to deliver at this time. Both groups expressed interested in trying again at a later date. Classes ranged from two to ten participants with an average of five. One father attended. Ages ranged from twenty to sixty years. Most participants were in their twenties (57%), unemployed (71%), married or living common-law (79%), and had 'some' high school education (64%). Fifty percent of participants spoke both Inuktitut and English at home and 43% spoke only Inuktitut at home.

The following highlights our findings:

Parent-identified Needs

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- a safe place to talk/ongoing support/a place to meet with other parents
- learning/teachings about traditional ways of parenting
- coping skills: how to manage stress, difficulties with unsupportive and/or addicted partners
- opportunity to have time away from children/support from extended family
- nutritional information/healthy eating, food security
- healthy relationships/father involvement in child rearing
- discipline: what to do when children do not listen, healthy interventions

Strengths of Nobody's Perfect

- flexible programming allows facilitators to be responsive to group needs
- easy to adapt to incorporate Northern culture • interactive: doing, thinking, moving, talking
- many strategies (warm-ups/ice breakers) to make people feel comfortable and begin talking with each other
- builds parent confidence
- co-facilitation and facilitator involvement in group process
- resource books provided for parents to take home are user-friendly

Areas for Improvement

- the need for more classes was highlighted (the pilot was shorter than the recommended length of the program due to funding/end of fiscal year)
- facilitator training needs to be longer, with more visuals
- facilitator training should include the training of local trainers and be offered in Inuktitut
- requests for culturally relevant training materials and parent resource books; advice, teachings and involvement of Elders in the program • strategies needed for how to involve men/fathers

Miscellaneous Feedback

- provide a snack during discussions or break
- men participants: both benefits and drawbacks: suggestion to offer groups for women only, for couples, for single mothers; alternate suggestion to have women and men together but to take time each class to break into gender specific groups
- childcare is necessary during program, best if in adjoining room as for many participants this was the first time away from younger babies/children
- some groups did not receive the Inuktitut books and expressed interest in this resource • have a list of parent resources available for facilitators/participants (especially in larger communities – Iqaluit)
- facilitator suggestion: create a training a video of a full two hour Nobody's Perfect parenting session so new facilitators can view the program in action (a Nunavut location would be best)
- participant comment: her common-law remarked "you really are learning stuff" in response to noticing a change in how she interacted with their children
- most facilitators had related training, experience facilitating groups, and contact with the parents through CPNP or other childcare programs; this "piggy-backing" method was effective and helped create a comfort zone

Next Steps

- The goal is to incorporate this feedback into future *Nobody's Perfect* program delivery in Nunavut, and a Nunavut-specific parenting support program model currently being developed by Qaujigiartiit Health Research Centre.

Appendix J - Childrearing Advice from Elders

The following information came from interview notes of my meeting with Nunia Qanatsiaq, the Inuktitut, Innuinaqtun Language Curriculum Coordinator with the Nunavut Department of Education. Nunia was present for many of the Elders Advisory Committee meetings. Below is what she remembers from the Elders teachings of healthy childrearing practices: most of it is verbatim. I have grouped her information into categories that naturally revealed themselves.

Roles of Men and Women

Men don't do too much with newborns; when they start walking boys start to go with dads more.

Men elders were hesitant at beginning...before women and children were inside igloo and men out. When children start walking to go on short trips then men would start to take them out, make miniature toys for them and later allow them to use hunting implements... this was a big part of the father son relationship.

The roles of women and men were quite separate.

Discipline

Discipline was the mothers responsibility and if she could not resolve it then fathers stepped in. This way the kids knew when not to cross the line.

Elders say don't discipline out of anger but out of love because children need to learn.

With discipline, the partner should not question the others discipline.
Supportive relationships are needed for confident healthy children.

Relationships

Couples were discouraged from arguing in front of children...especially about children because children would know who is taking their side.

Elders talked about how there was more physical contact between child, or older siblings and child, more interaction and there are now. Inatimate objects are replacing human contact...non-human babysitters.

If a child is named after someone, it creates a tighter kinship connection to another family. A community used to welcome a newborn by shaking hands

Elders are able to detect if child is being loved, neglected, or abused, ...if the child is looking around with darting eyes then they have fear; the child is looking to see if it is safe. If the child is constantly checking with their eyes then this shows fear, they are checking if what they are doing is accepted.

Parent Child Interaction

Small babies were made to taste different foods so they don't become picky eaters.

Small babies/children would eat from mother, Inuit would chew food and then give to the child...human to human contact, not spoons but mom to child contact.

Newborns learn fast, leave them sometimes when they make noise, they will learn.

Children were asked to do little things that they could do and then praised.

Interaction games that help with language development and motor skills were common...Mark Kalluak has drawing to do with arms and legs and chant that go with it.

FOOD is what keeps a family together; eating together, sharing food... in food preparation some children were allowed to use ulu and some not, mother knows developmental stage of child ... based on ability.

Elders talk about letting child explore while you observe them, limiting them too much will prevent them from becoming able...in springtime when ice starts breaking young boys like to hop, by doing this the boys were learning to become quick and agile, a good learning experience, taking risks helps them to gain confidence, limiting them prevents them from being able to do things on their own, risks makes kids adaptable and problem solvers.

When toddler is learning they should get up by them selves when they fall. They are learning balance and to help themselves; when they are tired then pick them up.

Don't ask children too much what they want; let them look and decide.

Story: when a child was small, the mom used to have a stuffed bird and would scare her daughter; at a zoo one time the daughter found she was still afraid of birds ... things we do now will have consequences later.

Children should not go home to empty house and should not be left at home alone. There should always be someone to come home to. Children need this to feel secure about their food and shelter. The Inuksuk is a good metaphor for this: the Inukshuk foundation rock is home; a good home is food, shelter and love.