

Nain and Hopedale Needs Assessment: Increasing Women's Economic Security

Needs Assessment and GBA

Exhibit: *National Inquiry into Missing and
Murdered Indigenous Women and Girls*

Location/Phase: Part III: Quebec City

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Introduction

Both Nain and Hopedale are northern Labrador Inuit communities on the Labrador Sea. For this project they completely fit with the description of remote and rural. Being northern communities they are also very isolated communities. Given the northern sub arctic geography they experience cold, winterish weather for approximately 8 months of the year. Being an aboriginal community cultural considerations also place an additional layer of obligation and complexity on the project and have a huge impact on the needs assessment.

The information which informed this Needs Assessment includes interviews and focus groups with women and stakeholders in the communities of Nain and Hopedale, previous reports written by the Nunatsiavut departments, the national Inuit Women's group Pauktuutit, statistical information from Community Accounts (www.communityaccounts.ca) and Statistics Canada Information.

Nunatsiavut

Nunatsiavut, which means 'our beautiful land' in Inuktitut, is the homeland of Labrador Inuit. The Nunatsiavut Government was established in 2005. It is born out of the Labrador Inuit Land Claims Agreement, the result of three decades of work to realize our long-held dream of self-governance. The Nunatsiavut Government is a regional Inuit government within the Province of Newfoundland & Labrador. It is the first Inuit region to achieve self-government, an accomplishment of which all Labrador Inuit should be proud.

http://www.nunatsiavut.com/index.php?option=com_content&view=frontpage&Itemid=1&lang=en.

Accessed March 26, 2013). The headquarters for Nunatsiavut Government is in Nain and the Nunatsiavut Assembly Building is located in Hopedale.

Background History

Language: Nain and Hopedale are two communities of Nunatsiavut where the Inuktitut language is strongest and for a number of people it is their first language, particularly for seniors.

Relocation: When people from the more northern communities of Nutak, Hebron and Okak were relocated in the 1950's – many were moved to Nain, Hopedale and also Makkovik based on a misinformed government assumption that all Inuit people were the same and were related. The inclusion of these relocated people did not happen automatically and people suffered greatly not knowing where to hunt, fish, different dialects, and social exclusion. In turn the manifestations of their suffering, mental health issues, substance use and violence affected the wider community. Indeed similar social and health issues faced the wider population – many of whom were accustomed to living a subsistence life involving significant time out on the land. The changes and challenges that came with living in larger communities, and the loss of a traditional way of life, are a common experience for aboriginal peoples in this country.

Education and Residential Schools

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The Moravian Missionaries, who came to Labrador in the 1700's, provided education opportunities in the communities. As the presence of the Moravians lessened, communities relocated and education was provided by the provincial government in residential schools – the level of education achieved lessened. Often without full knowledge or choice, leaving family, community, language and culture behind to attend residential schools in Cartwright and North West River was a devastating experience for many. The intergenerational trauma of these experiences, coupled with erosion of cultural identity and life style, is evident in all northern communities in the country and Nunatsiavut communities are no different. The effects of this trauma have affected every family directly or indirectly.

From Subsistence to Wage Based Economy

When living traditional lifestyle, cash/money was not terribly important in the day to day life of Inuit. While some things such as furs and fish would be traded with merchants for staples like flour and tea, for the most part the land and sea provided Inuit with food, fuel, clothing, utensils and housing. What was critical was the knowledge about how to do these things and where to find the resources. Knowing how to hunt and to make clothing was critical for survival. The traditional knowledge necessary to keep alive, feed and clothe a family and thrive in this harsh and unrelenting northern environment is highly valued and worthy of profound respect. Efforts are being made to ensure this knowledge is passed on to future generations, to connect youth to their culture and heritage, to the land and sea.

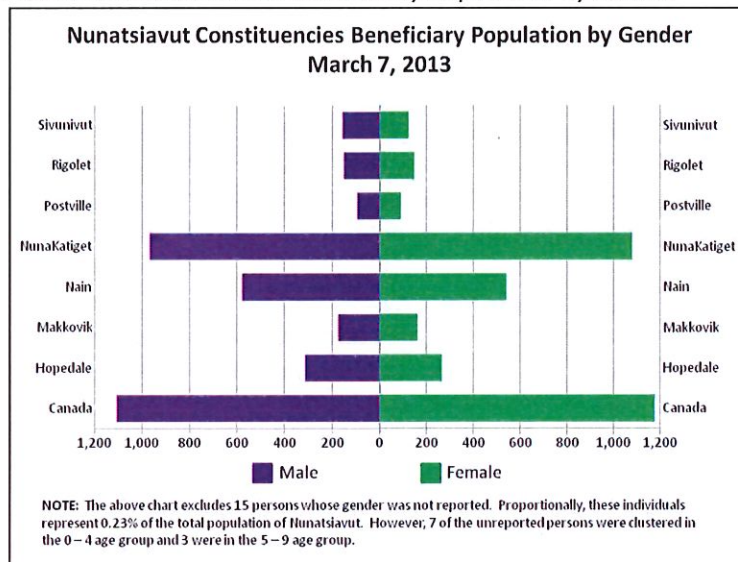
While the land and sea continue to be central to the lives of many Inuit it is no longer their only grocery basket and most families will rely heavily on food bought at grocery stores. Subsistence living is longer a reality for many and the Labrador Inuit in Nunatsiavut are living in a wage based economy. Where once a few families would live in a bay now there are hundreds of families in one community. This density and climate change often means it is necessary to travel further to harvest the resources. Indeed the cost of snow machines, boats, motors, guns and ammunition mean a decent income is required to be able to go out on the land and sea for harvesting. Given the extremely high cost of living this project focussed on economic security for women is very important. The reality is also that if women's economic security is strong - then families and the community benefit as well.

According to Nunatsiavut Government statistical information there are 7,142 Beneficiaries in total with a fairly even split of males and females. Nunatsiavut Land Claims Beneficiaries live in five communities along the north coast of Labrador, Nain, Hopedale, Makkovik, Postville and Rigolet. Many Beneficiaries also live in the Upper Lake Melville area of Goose Bay and North West River and in other parts of the province of Newfoundland and Labrador, Canada and the world. The population of the five North Coast communities is almost all Inuit. Generally speaking the non-Inuit are professionals who have moved into the community for work or people who have married Inuit partners.

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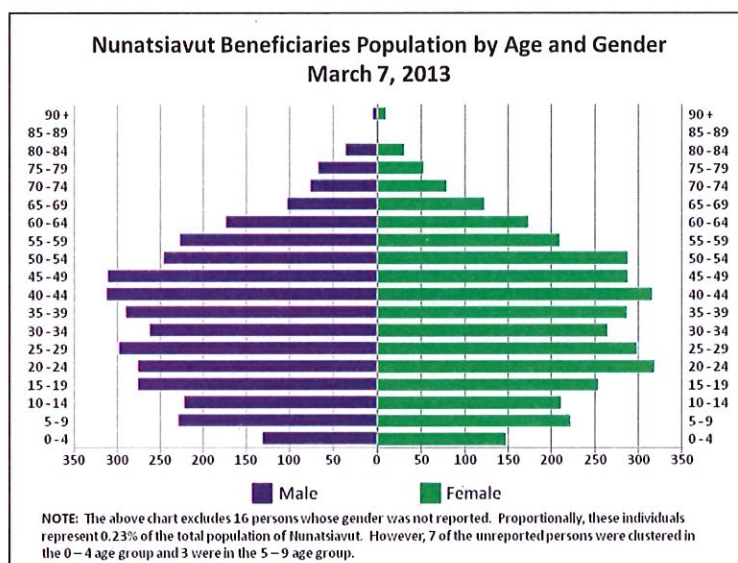
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Figure 1 Nunatsiavut Constituencies Beneficiary Population By Gender



The population chart which follows (Figure 2) suggests that Nunatsiavut, while the birth rate is higher than the country and province, like the country in general, have a decreasing birth rate and the largest population is people between the ages of 15 – 54 years of age. The age group of 15-19 years of age suggests more females than males.

Figure 3 Nunatsiavut Beneficiaries Population by Age and Gender



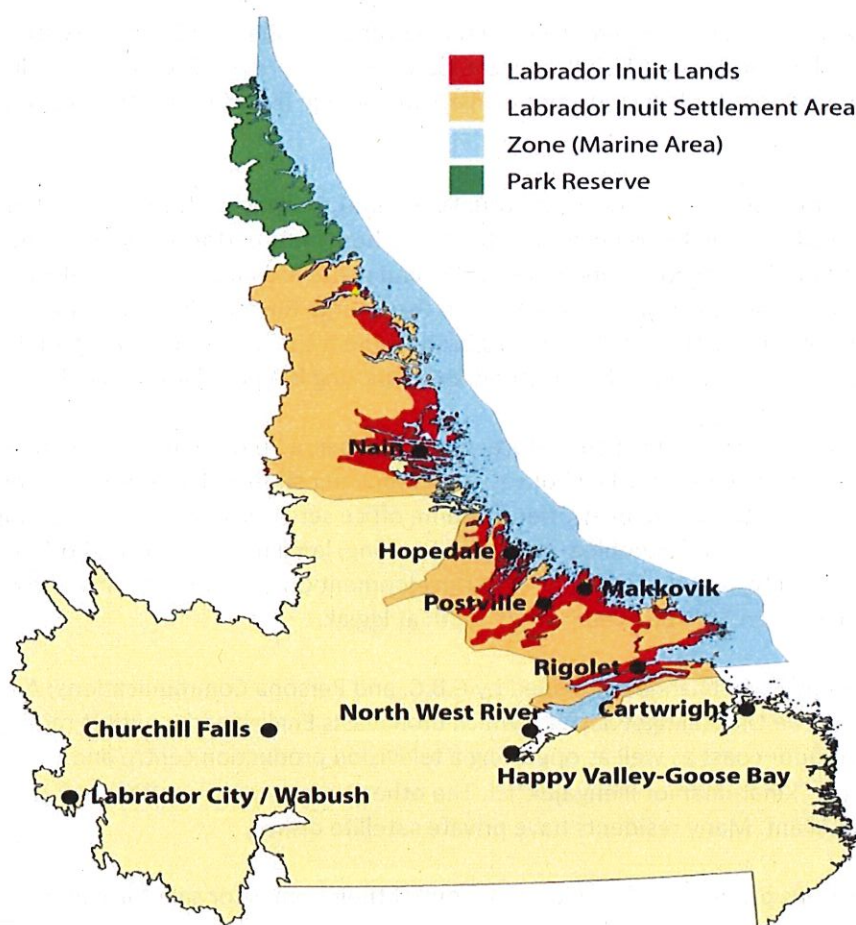
This project focuses on the communities of Nain and Hopedale. These are the most northerly communities in Nunatsiavut. Both are isolated communities that can only be accessed by air, and boat in

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summer. In the winter, depending on sea ice conditions, people from the north coast travel between communities by snow machine. Located in the sub arctic, the communities experience winter and cold weather for approximately 8 months of the year. According to Statistics Canada Nunatsiavut has experienced the largest percentage of sea ice loss between 1968-2010 than all of Arctic Canada. (Goldhar, C., Sheldon, T., Bell, T. 2013. SakKijanginnatuk Nunalik: Energy security at the core of healthy and sustainable Nunatsiavut communities. Nunatsiavut Government presentation to NL Hydro. January 30, 2013). These changes have had considerable impact on people, communities, activities and housing conditions in particular.

Figure 2: Map of Labrador and Nunatsiavut Communities



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The Project Communities:

Nain (<http://www.ourlabrador.ca/member.php?id=6>, accessed March 27, 2013, Minor changes made to comply with formation of Nunatsiavut Government

Established in 1771 by Moravian Missionaries, Nain is the northern most municipality in the Province of Newfoundland and Labrador. It is approximately 230 air miles north of Happy Valley-Goose Bay, a major centre and stop-over place for people travelling south, west and north. According to the 2001 Census, the population of Nain was 1159 (most of whom are Inuit and Kablunangajuit).

The commercial fishing season usually lasts from July to October. The main species of fish processed at the Nain Fish Plant (operated by the Torngat Fish Producers' Co-operative) are Arctic Char and Scallop. The Fish Plant provides employment for local men and women and people fish as far north as Hebron when the opportunity exists.

In late spring (April/May) just before the ice breaks up (usually in June), people fish for trout, for home consumption, in the mouths of rivers in the Nain area. Subsistence hunting is performed year-round for different species of animals, marine mammals and birds: ducks and geese are hunted in the Fall just before freeze-up; caribou is mainly hunted in the Spring when the George River Caribou Herd often passes on its way to calving grounds between Nain and Hebron; some trapping is done during winter months for fox, wolf, etc., and seals are hunted year-round. Berry picking is a popular Fall activity.

Business: There are two retail stores; a convenience store; one snack bar; a 26 room hotel with dining room, bar and conference room; several boarding houses; a gift/souvenir shop; video rentals; a diving company; numerous small contracting companies offering home office services, hairdresser/gift shop, construction, heavy equipment, heating, plumbing, electrical, trucking, longliner charters and other services; a bulk fuel storage facility; and the Labrador Inuit Development Corporation has Anorthosite Quarries 7-8 miles from Nain at Ten Mile Bay and further south at Iggiak.

Communications: Nain has television channels provided by C.B.C. and Persona Communications; A.M. Radio provided by C.B.C. and the Okalakatiget Society, which broadcasts English and Inuktitut radio programming along the Labrador coast as well as operating a television production centre and production of the newsletter "Kinatuinamot Illengajuk" □. The other main communications link is telephone provided by Bell Aliant. Many residents have private satellite dishes.

Crafts/Art: various local artisans produce craft and art work out of their homes for sale through personal contact.

Culture: Torngasok is responsible for the development of cultural, language and youth programs for the Northern Labrador region. Their offices are located @ the Nunatsiavut Government building.

Education: The Paivitsiak Children's Centre (Pre-school Daycare delivered by the DHSD is located @ 15 Paungasi Place; Jens Haven Memorial School is operated by the Labrador School Board where about 341 students attend Grades Kindergarten to 3 in one building while Grades 4 to 12 are in a separate building; and the College of the North Atlantic conducts a community program of Adult Basic Education.

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Electricity is provided by diesel generator operated by Newfoundland & Labrador Hydro. Wood, gathered outside of Nain, is commonly used for domestic heat especially during winter.

Government Representation: Various provincial and federal government departments are represented in Nain, such as: the Department of Advanced Skills and Education, Child Youth & Family Services, Health & Community Services; Victims Services & Corrections Divisions of the Department of Justice; Department of Works, Services & Transportation; Royal Canadian Mounted Police (1 Sargent & 5 Constables); Canada Post (Post Office); and Fisheries & Oceans. A seven member Town Council, elected by residents every 4 years, employs 21 staff to administer its' affairs and to provide municipal services. The Town Council office is located alongside the Okalakatiget Society Radio Station.

Health Services : Health Labrador Corporation has a Health Centre staffed by 5 nurses, 1 Nursing Supervisor, 5 PCA's (full time) & 3 casual PCA's, 1 Clerk, 1 Lab. Tech., 4 Maintenance (full time) and visiting doctors and dentists, who provide health care services to the community. The Labrador Inuit Health Commission provides services delivered by Community Health Workers, Mental Health Workers, and Home Care Workers, at their offices in the old day care centre building and a Public Health Office at the Nain Health Centre.

Housing: although improved in recent years, is sub-standard and overcrowded in some areas of Town. A few of the houses are not using the Town's water and sewer system, mainly due to lack of financial resources on the part of the home owners.

Religion: the Church, established by the Moravians, has Church Elders and Chapel Servants (there are English and Inuktitut services, English and Inuktitut Choirs, and a Brass Band). A pastor with the Pentecostal Assemblies of Newfoundland is also resident in Nain.

Service Groups: The Town's Recreation Department along with the Community Youth Network Fieldworker (funded by Health Labrador Corporation) and an After School Program (funded by LIHC) delivers recreation activities at the Community Hall, Nain Husky Centre (arena), outdoor field & playground and the school gym; Labrador Legal Services provides visiting Court Worker assistance to people with legal problems; there is a Group Home for young offenders operated by the Martin Martin Group Home Board; a shelter for women and children in crisis is operated by the Nain Safe House; and the Nain Volunteer Fire Department provides fire prevention and protection services from the Fire Hall.

Tourism Nunatsuak, operated by the owners of the Atsanik Lodge, has boat trips from Nain north to Hebron and the Torngat Mountains in the summer months, which appeal mainly to wilderness adventurers.

Transportation services are provided year-round by air (links to Coastal Labrador are provided by Air Labrador and Innu Mikun, as well as fixed wing and helicopter charter companies). Labrador Coastal Marine operates a coastal boat service from July to November, transporting freight and passengers to and from Nain. The only roads are those within the Town's built-up area, outside of which local transportation is by boat in summer, snowmobile in winter.

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Hopedale

Originally called Agvituk meaning 'a place where there are whales', was first established in 1782 by Moravian Missionaries. The date in which the name was changed is not known for sure, but it is suspected that it occurred shortly after 1782. The Hopedale Mission building, which is still standing, is considered one of, if not the oldest building east of Quebec

(<http://www.ourlabrador.ca/member.php?id=4>, accessed March 27, 2013)

Facilities and Services Available

Amos Comenius Memorial School: All Grade School

Nunatsiavut Department of Health and Social Development: Community Health Worker, Public Health, Home Support, Suguset Day Care, Ajagutak Day Care, Inuaggualuit Language Nest

Department of Human Resources and Employment: Child, Youth and Family Services

Department of Works, Services and Transportation: Airstrip Operator

Nunatsiavut Government: Liaison Fieldworker, Conservation Officer, Archaeologist

Health Labrador Corporation: Nursing Station

Hopedale Radio Society: Daily Local Radio Broadcast

Hopedale Fire Department: Volunteer Fire Brigade

Agvituk Historical Society: Management of Museum and Historical Site

Search and Rescue: Local Team

Royal Canadian Mounted Police: Hopedale Detachment

Canada Post Corporation: Mail Services

Air Labrador: Daily air travel and freight services

Innu Mikun Airlines: Daily air travel and freight services

William Normore Limited: Fuel Station

Amaguk Inn: Hotel, Lounge, and Dining Room

DJ Gift Shop: Confectionary, Grocery, Gifts, Video Rentals, Clothing, Household Items, Lottery Centre

Labrador Investments: Grocery, Confectionary, Hardware, Household Items, Building Supplies, Clothing, Furniture, etc.

College of the North Atlantic: Adult Basic Education

Community Youth Network: Working with Youth in Community

Newfoundland and Labrador Hydro: Electric Services

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Project Population

The two communities engaged in this project are Nain and Hopedale, the two most northerly communities. Nain is almost twice the population of Hopedale and the population of the communities is slightly less females than male in Nain and almost 10% less females than males in Hopedale.

Table 1 2011 Census Statistics for Nain and Hopedale

Community	2011 Canadian Census	Nunatsiavut Beneficiaries (2013)	Median Age	Females	Males
Nain	1190	1,122	26	541 48.22%	578 51.52%
Hopedale	555	579	26	265 45.77%	313 54.06%

Project Process to Date

Challenges to Project Implementation

Initially considerable effort was made to inform the Board of Directors of AT about the project and how the organization would build on the work accomplished as part of the project. As a volunteer board with new members at the AGM it was important to ensure members had a reasonable understanding of the project.

Many of the same challenges that face the people in the communities of Nain and Hopedale also impact project implementation. Weather and its impact on meeting and workshop participation as well as staff travel both around the community and between communities has caused challenges for project. The social and family situation of women, the challenges they or their families members are experiencing on a day to day basis also affect consistent engagement in the project. Language and the need for translators and the respect for elders, while highly respected and valued, also present challenges. For example in one GBA workshop an elder with dementia wandered into the room and engaged participants in conversation while the workshop process was unfolding. It was disruptive, but culturally unacceptable for the participants to ask the woman to leave and unacceptable to not engage with her when she spoke directly to them. The intergenerational effects of trauma and consequent social and health problems is felt by every family in one way or another and so attentions are often re-directed as personal and family needs dictate.

Gender Based Analysis (GBA): The concepts and practice of GBA are not part of the everyday life of women. It was believed important, for the project and as a catalyst for future work, to demonstrate the value of GBA and the reality that women know how things work differently for them. A GBA is

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workshop was delivered at the AGM in Happy Valley Goose Bay in June 2012. Over 20 women participated including board members, elders and community representatives.

In order to ensure the work of the project reflected culturally sensitive GBA some additional research was completed. Pauktuutit, the national Inuit women's organization has developed an Inuit Sensitive GBA and contact was made with that organization. Consequently the workshop was augmented with this information and re-developed.

Engagement Process:

Initially Meet and Greet sessions were advertised through Posters and Interviews on local Radio.

Contacts were made and individual interviews set up both in person, in the office and by telephone. Effort was made to speak with women across the age spectrum, young women, middle age and older women. The concept and language of economic security has been challenging for many – they talk of enough money to buy food, heat their homes and care for children and the lack of jobs, opportunity and training.

Brief presentations and contacts made with key community stakeholders and partners such as the High School, Family Resource Center and Department of Health and Social Development. The coordinator prepared public service announcements for OK Radio and also completed an interview for airing on radio.

Interviews and focus groups as well as telephone calls have been used extensively to speak with women, get their perspectives and identify issues of concern.

Community	Contacts	GBA Workshop Participants
Hopedale:	129	34
Nain:	168	20
June 2012, Goose Bay		21

Project Coordinator: Johanna Tuglavina. Johanna is working between both Hopedale and Nain with the local committees and to date has been primarily involved in talking with women about the issues that concerns them and building interest in the Gender Based Analysis workshops.

Hopedale Local Committee

Jill Nitsman

Sybilla Bennett

Clara Winters

Martha Winters Abel, Constituency Assistant to Minister Peter Penashue

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Doris Flowers, Inuktitut Language teacher
Mary Sillitt, Clerk of the Nunatsiavut Government Assembly.
Ketura Abel, Town Clerk with the Inuit Community Government
Patty Pottle, Business Owner

Nain Local Committee

Ashley Edmunds, Membership Clerk for the Nunatsiavut Government;
Brenda Jararuse, Youth Outreach Worker for the Department of Health and Social Development
Nicole Dicker, Executive Director for the Nain Shelter;
Margie Fox, Coordinator for the Martin Martin Group Home;
Dasi Ikkusek, Town Manager for the Nain Inuit Community Government
Sue Webb, Vice Principal for Jens Haven Memorial School
Isabella Pain, the Executive Assistant to the President
Sarah Webb
Matilda Karpik
Gordina Obed
Jane Obed
Fran Williams, Board Member for AnanauKatiget Tuningit;

Context of Needs Assessment

This next section considered a number of various indicators: economic, social, health, education and cultural. It is interesting that thus far women have not spoken about some issues that traditionally affect women's economic security such as addictions, family violence and abuse. Family status has been spoken about in relations to children and day care and school leaving but the responsibilities of family and extended family has not been discussed to date. This may reflect the stigma attached to the issues or the need to build more comfort with the process and project.

Economic Indicators

There are limited jobs in the community and most are attached to Nunatsiavut Government, health, education and service industries (hotel, stores), industries where women tend to be more highly represented. The Inuit Community Government (ICG) regularly gets Employment Enhancement Program money that helps individuals get enough weeks employment to be eligible for Employment Insurance (EI), however it is not an entry point providing enough work weeks in total for first qualifiers. While this is critically important for many men and women in the community it primarily allows families to survive not thrive. The fishery provided seasonal work for men and fish plants provided seasonal work for women. There have been significant changes though and now the fish plant in Nain is only open for a month a summer which doesn't provide enough work hours to even qualify for Employment Insurance.

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Table 2009 Income Statistics from Statistics Canada

Community	Nain		Hopedale		Province of NL	
Median Income (half above and half below)						
Gender	Male	23,000	Male	19,000	Male	31,300
	Female	18,900	Female	19,400	Female	19,900
Couple	67,700		47,000		67,600	
Lone Parent	20,000		20,400		29,800	
Average Couple Income	74,400		56,900		82,500	
Employment income						
Number of people reporting employment income	550 people reporting		260 people reporting		285,380 reporting	
Average Gross Income	29,300		25,400		34,000	
Employment Insurance						
Number of people claiming	160		100			
Average yearly income	8,600		8,200			
Income Assistance						
Number of people claiming	170		100			
Average yearly income	5,600		6,000			

It is important to note that "Median" means half the population is above and half is below. In Nain the median income statistics suggest women make 21% less than men, which is significantly better than the provincial average where the median income for women is 39% less than men. This may reflect that median income does not adjust for income status (part time or full time work for example which may be a bigger part of the picture). In Hopedale, females do slightly better than men in terms of median income with males having .09% less median income than females. The on the ground information in Hopedale suggests that women are more represented in the full time full year jobs in the health, social and service categories and these jobs are generally government jobs with reasonable compensation. Men are more readily represented in the seasonal industries such as construction, and resource harvesting. For some seasonal work is a good fit with having time to invest in traditional activities that also support financial wellbeing such as getting wood, hunting and fishing. Notable is that the median couple income in Nain is in line with the province. However this income indicator is \$20,700 higher in Nain than Hopedale. The population of Nain is significantly higher than Hopedale and this may reflect that many of the couples reporting income in Nain are in professional positions with good salaries with

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Nunatsiavut government, service industries or involved in the mining industry. When the average couple income is considered, the picture changes substantially, with Nain at 74,400 average couple income and the province at 82,500. Hopedale is significantly lower for couple income at 56,900.

The apparent benefits of higher income for Nain residents disappear when the Median Lone Parent income is considered with Nain and Hopedale being very similar (20,000 and 20,400 respectively) and the province at 29,800 – significantly higher than either community. In average gross income from employment Nain residents are higher than Hopedale. This lower employment income for Hopedale residents is given context when the incidence of Employment Insurance Claims is considered (proportionately higher for Hopedale) and the average amount received is lower for Hopedale which suggests lower wages initially. The less satisfying economic conditions for Hopedale is also indicated by the proportionately higher number of claims for Income Assistance and higher yearly income from this source.; clearly indicating greater dependence and lower overall income.

Generally the economic picture for both Nain and Hopedale is that those who have good full time full year jobs if you are part of a couples with good jobs - your economic security is much better than most of the others in your community. The cost of living, fuel, food and housing is high for all but a much greater burden for those on reduced incomes. Since women are most often the head of household for single parent families it is a reasonable assumption that they struggle deeply with financial security.

The Provincial Department of Advanced Skills and Education, the department responsible for Income Support, provided 2012 statistics – which show some interesting trends. Notable is that from the perspective of that Department's operations, the communities of Nunatsiavut are divided in two districts; Nain and Hopedale. The Hopedale District includes Makkovik, Postville, and Rigolet. Given the 2009 Statistics Canada information suggests 5 or less families on income support in the other three communities it is reasonable to assume that the majority of Income support cases are in Hopedale.

Table 2012 Income Support Statistics

2012 Income Support Statistics	Nain	Hopedale
Number of cases	193	136
Single Individuals	62.1%	63.9%
Single parents on caseload	18.6%	11.7%
Couples with Children	.08%	16.1%
Age of head of Household	18-24 (37) 19%	18-24 (34) 25%
	25-34 (64) 33.1%	25-34 (39) 28.6%
	35-44 (42) 21.7%	35-44 (16) 11.7%
	45-54 (28) 14.5%	45-54 (27) 19.8%
	55-64 (22) 11.3%	55-64 (20) 14.7%
Gender of Head of Household		
Men	49.74%	55.1%
Women	49.74%	44.0%

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Cost of Living

Food

As with northern communities across the country, the cost of living is very high in both Nain and Hopedale. People are more dependent on store bought food and perishable food is brought to the community by ship in the fall and non-perishable food is flown into the communities for approximately 6 months of the year – depending on ice conditions. Accessibility and availability all contribute to cost. The quality of fresh food and the cost of it in the north are legendary as are the choices often made to purchase less costly and less nutritious food. The changes in climate, subsequent changes in the availability of wildlife within reasonable distance of the community and the cost of travel in terms of snow machines, boats and fuel have all impacted Inuit and their traditional harvesting activities.

Social and Health Indicators

Housing

It was noted earlier that housing, accessibility, affordability and adequacy is a major concern in both communities. Much of the current housing stock is not surviving the freezing and thawing that is happening with climate change. The foundations of houses are shifting, pipes are freezing and breaking and mould has also been identified as an issue of concern. The overall integrity and air tightness of some housing stock is questionable and this affects fuel costs as well. Because there is insufficient housing available it is common for multiple families to live in one household in crowded conditions. The crowded conditions cause family stress, contribute to family violence and likely contribute to children not performing well at school. "Got to pay for sitters, and plus where there's 12 of us living in our house, and has to buy foods, and when I buys food with my check, the food only last couple of days, and if it was only me and my son it would last a while". Once you have a house you are not inclined to give up that security and this is affecting women's choices about leaving the community to get training. If they have the security of a home through social housing then leaving to go to school means giving up that housing and maybe not being able to get it back.

"cause there's not too many that will make the leap to go to school and get their trades, especially if they have kids, and same like if they do go to school, if they got an apartment, you'd lose it [if you go away to school] and you don't want to lose it. And then, if I go and get my trade, will there be a job for me? I want to go to school, but will there be work for me"?

Heating

An extended winter, very cold temperatures and low income is not a good recipe for staying warm in winter. A regular two bedroom home in Nain using electric heat can have winter heating bills of \$1000. If a household uses oil furnace for heat then it can take 2 barrels of oil a month to keep the house heated. A barrel of oil can cost over \$350. The furnace oil is not delivered and has to be transported by snow machine in winter and it is a significant weight for anybody to move around and hook up. This is especially difficult for women and seniors.

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Transportation

As stated earlier in this report, transportation to and from communities on the north coast of Labrador is generally by air, with boats in summer as an option and snow machines in winter for some. The roads in Nain and Hopedale are not plowed in winter which means that people have to walk or travel on snow machines. For many, ownership of a snow machine and the ability to purchase gas for the machine is simply not financially possible. The distance from one end of the community to the other could be as much as 2 miles. This presents considerable challenges for getting around the community, attending appointments, meetings, participating in community events, getting to work and children getting to day care and school. Walking on unplowed roads in snow machine paths is not easy. In poor weather conditions walking is not comfortable and probably not very safe. In fact in poor weather conditions (wind and cold) it is challenging to even travel by snow machine because visibility is impaired, weather conditions can change quickly and the increased wind chill of an open air transportation system is challenging. Transportation issues, considered along with severe weather conditions, contribute to people staying at home and to greater isolation.

Mental Health

Economic opportunity, social problems, isolation and the complexity of issues contribute to mental health concerns.

Intergenerational Trauma

The Labrador Inuit have also suffered from residential school experiences and the intergenerational trauma that has been well documented across the country. Many individuals who attended residential school were traumatized and did not experience being parented. They lost their language, connections to home community and families. Families left at home were traumatized because their children were taken from them. As a consequence many coped by using substances and this in turn lead to other social problems, mental health issues, children with FASD and violence. Families and children have suffered deeply, and significant resources and effort have been applied to address problems and promote healing. As with the process of cultural, family and personal disintegration, the process of healing and wholeness will take time. Every family has been affected in some way by this intergenerational trauma and its effects.

Clearly the mental health of the population of Nain and Hopedale are affected by the intergenerational trauma of residential schools, the pressures of living in isolated communities, the social problems of substance use, family violence, sexual abuse and child neglect and abuse. The high cost of living, low incomes for many and the lack of future options also contribute. Many of the women interviews spoke of the value of work to their mental health, self esteem and self confidence and how depression is associated with not working. Contributing to the family income either through employment or the sale of crafts gives a sense of status, motivation to keep going and is better for families and children. It is not unusual however for young women to have children in their teens and given the limited opportunities for employment they stay on income support for extended periods. While Inuit have a strong sense of family and sharing, if your family is not healthy they may not be able to help you, and in fact from an Inuit culture perspective you may feel the obligation to take care of them.

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Suicide

Suicide, particularly youth suicide, is a major concern and source of deep suffering for the people in both Nain and Hopedale. This is blatantly clear when the median age of death is considered. The Statistics for 2004-2011 give the median age of death for Nain as 39 years and Hopedale 35 years. The median age of death for the province is 78 years. Makkovik, a Nunatsiavut community with more prosperity and employment, is closer to the provincial statistics with a median age of death at 76 years of age. The grief associated with suicide and the long term impact is significant. Many families are related to each other by birth or marriage and otherwise know each other because the communities are small and isolated. This sense of family, by blood or by Inuit identity means that all are affected by the despair and hopelessness associated with suicide. One woman interviewed explains the long term impact well, "I was accepted to go to University, I graduated (from high school), but that same year, all my cousins committed suicide; I was accepted to Memorial University of Newfoundland, so I cancelled it, I never did reapply".

Education

For a number of reasons there are many women in the community who do not finish high school. Adult Basic Education (ABE) courses are available through the College of the North Atlantic (CNA) though according to the 2013 provincial budget the CNA will cease to provide these courses and they will become part of an Request For Proposals (RFP).

Generally participants in ABE programs will complete the program in spurts, stopping and starting according to the dynamics of their lives, be they sick children, an opportunity for short term employment or other issues. Most participants in the ABE program will receive some pay while attending.

ABE however there are some significant barriers to women's participation and completion of ABE. They include:

- Some women do not meet entry level requirements for ABE
- Affordable and accessible Child Care is a barrier. As noted earlier in this report, transportation for children can be a huge issue. Both the Aboriginal Head Start and Family Resource child care spaces are attached to parental obligations to attend as well. Child care for children under two years is not available. This is a distinct barrier for women wanting to attend school/training or work.

For young mothers in particular - finishing school, getting trained for real jobs and having child care available is essential to economic security.

Families and Children

Inuit culture values highly connection to family, extended family and community. Communities are small and consequently people in communities and all along the north coast are often related by blood

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or by marriage. What is happening in an extended family, either celebration or crisis, will be important to all and will command attention and focus – a fact that sometimes means engagement in other processes seemingly originating from outside the community (such as this project) are often subject to change at short notice.

Inuit have a higher birth rate and more children than other aboriginal people and higher than the national average. It is common for Inuit to be in relationships and have children but never “legally” marry, and so statistical information will often show half of the population as single. Having children without being in a marriage is therefore very common and teenage pregnancy is not unusual.

“ [teenage pregnancy] is the most kind of reason why women quit school here, cause they gets pregnant when they're teenager, lucky my niece is not pregnant yet and still going to school “where I ended up getting pregnant and just quit school”.

“I was supposed to graduate last year, so I'm almost finished high school, I don't know yet-I got no experience in nothing cause I quit school cause I got pregnant”.

Clearly the effects of having children prior to finishing schooling limit the chances of long term economic security for women.

Additional Barriers to Employment

- Certificate of Conduct from the police, it may also mean individual and financial assistance to remove this barrier so they can proceed with building greater economic and social wellbeing.
- Lack of advanced training in the community.
- Cultural factors such as attachment to family, sense of responsibility for family and connection to community make it very difficult for people to leave the community to get advanced education and training.

Culture and Heritage

Inuit culture speaks to a strong connection to the land and sea, to depending on the environment for your needs and to knowing how to move about. Hunting and fishing were valued roles for Inuit men and the fish, fowl, eggs and animals harvested sustained their families. Women primarily took care of the family, and made the clothing, boots and utensils that were necessary for daily life and in fact the quality of these items can be considered art in our modern world. The Inuktitut language bound people to their culture and identity. Elders are deeply respected for their knowledge and guidance. Family, connections, and sharing are also central to Inuit culture. In recent memory (1770's) the Moravian Church has been the faith of the Labrador Inuit. The Moravian missionaries from Germany introduced faith, education and business opportunities to the Inuit. Many of the Labrador Inuit cultural practices revolved around church and special days of celebration like young girls day, young boys day, women's day, men's day, elders and so on.

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Crafts

Inuit stone carvings and crafts are often part of the informal economy that helps bring money into a family as well as beautiful and often very useful articles into the possession of the purchaser. The making of traditional crafts is one way of preserving culture and connecting to the resilience of ancestors. Making traditional crafts serves many functions. Economically, sales of crafts allow women across the age spectrum to add to the household income. From a culture perspective, craft making is important as well, it has always been a valued part of women's work. The teaching of traditional craft making is also a time for women across the age span to share skills and knowledge. Women state they do not have ready access to raw materials and do not have certain access to markets. It is difficult to access raw seal pelts and expensive to buy tanned pelts. The preparation of seal pelts is a skill that is in danger of getting lost. Finding ways to increase sales for crafts that have good marketability (like traditional mitts and boots) would be very helpful.

Inuit Sensitive Gender Based Analysis

The national Inuit women's organization has been developing an Inuit Sensitive Gender Based Analysis tool and it has been introduced in this project. The key points that inform this perspective are:

Inuit world view

It is important that this project work from a culturally sensitive framework. For Inuit, wellbeing occurs through individual fulfillment of basic social obligations as a member so larger group. Individual and community wellbeing occur in tandem. Wisdom is gained by engaging in life; honoring one's heritage and mastering skills necessary for independence. For Inuit learning and living are the same and knowledge judgement and skill and not separated.

Inuit GBA Indicators

- It is important to keep in mind the paid and unpaid work lives
- Out on the land time for women
- Amount of time male partner is engaged in hunting and fishing (affects his sense of well being and identity and therefore affects family by association)
- Nutrition; child care.
- Engagement in civic decision making; Control over one's destiny, how many women in positions of authority.

Housing

- Household space that allows women to sew, quilt, weave and crafts:
- Housing conditions and links to health education and attainment and economic prosperity.
- Some health indicators suggest overcrowding contributes to poor health, and relationship stressors and violence.

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Economic activity

What the household consumes and produces is linked in informal economy; women's sense of identity; Jobs or crafts as it contributes to the family income

Education

- Need to consider not only formal education, but also informal education; the frequency and quality of access to elders and teaching about Inuit culture, traditions and skills.

Violence

- Multigenerational cycles of abuse and the impact of residential school experience.
- Experience of and engagement in Sharing Practice

Elders, culture and language

- Land and country food
- Euro Canadian economy, institutions and government; how do Inuit engage with them.

Ongoing Needs Assessment

There are a number of areas which need further exploration and stakeholder engagement. These include education/training; day care; craft development and marketing. Many of the Inuit sensitive indicators such as paid and unpaid work lives, out on the land time for women, amount of time male partner is engaged in hunting and fishing (affects his sense of well being and identity and therefore affects family by association), have not been explored to date. It anticipated a more in-depth understanding of these issues will be completed by mid June.

GBA Issue Highlights

From an Inuit sensitive perspective, the multigenerational impacts of trauma and loss of culture affect both men and women and indeed entire communities. The effects of this trauma are barriers to school completion, training and being able to attend and stay focused on work. From a culture perspective, the strength of family connections and ties to community often present challenges if individuals need to leave the community to further their education and training. The northern environment, while on one hand a source of personal and spiritual connection and competence, also influences activities like participation in activities and fundamental issues like getting children to child care. It can contribute to isolation and social exclusion. The things that contribute to strong cultural identity and good mental health like time out on the land for women and hunting time for men are becoming a challenge for many due to the cost. The housing stock is often inadequate in terms of physical structure, energy efficiency and availability. Subsequently the cost of heating a home and having sufficient space for sewing crafts for women is often not a reality. When an individual's family connection keeps them close

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to others who struggle with addictions, mental health issues, violence and suicide – this has an impact on their day to day economic security.

Teenage pregnancy and completing high school are clearly issues that affect women's long term economic security. The understanding of this issue needs to be deepened, and consultation with stakeholders such as schools and public health needs to be undertaken.

The income support data from the province demonstrates that men and women under age 34 are most represented (50+%) in the income support statistics. If the age group 35-44 are included then the rates are 65.3% for Hopedale and 73.8% for Nain. These are prime working/earning years generally so the over representation in income support statistics is concerning.

Some of the issues that need to be explored more deeply include:

Alcohol/gambling/violence/smoking: We also haven't heard about gambling or violence in relationships. It is reasonable to assume these issues would be affecting women's financial well being; you might stay in a relationship for example because there is no other reasonable housing option?

Nain Safe House: How much is the safe house used? Does the safe house ever offer programs such as those that have been suggested as things women need?

Technology/computer training has come up a number of times in terms of increasing capacity to utilize computers to learn and to do things like apply for EI. There have been programs in the past that helped with this – what has been done? Is there anything currently available? Has this been considered? Are there computers available to the public?

Translators: There seems to have been lots of discussion regarding language and the need to prepare women to be translators. What is the experience of currently prepared translators? Are they getting lots of work? Is there a need for more? We need to separate out translation and preservation of language.

Child Care: There are mixed messages here – for example we need more day care spots – yet there are vacancies that are not filled. We have lots of at home Moms but nobody to babysit? We want training in Early Child hood Development – yet the current days cares are not full so would there be jobs? How much of a need for flexibility in day care hours is required? What is available in the summer? Is there an afterschool program for children over 6? Ever been? Does the Day Care offer a part time or occasional service if they have empty spaces? Like could a woman take advantage of one day a week if there is space? Who subsidizes the Day Care? Who is eligible for it? How much would it cost if you had three children in day care?

Pregnancy/birth control: What is the full story here? How is informed choice and birth control promoted? How accessible is it?

Economic opportunity: Many pre-made perishable items arrive by air. We need to talk to the person who works at the airport and find out what prepackaged items come in that could be made in the community? For example pre-made sandwiches arrive.

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Housing: What do we know about Torngat Housing – who gets housing and who doesn't and what it costs? We spoke with one woman with 12 in the house? What is happening there? Do they have other options? Is it 3 generations- multi family? Can this be a sort of situation that really helps us understand housing?

Community Freezer: What are the ICG plans for the Community Freezer? Have they been thinking of ways to expand such that it could involve job creation or social enterprise? Is there an opportunity to start producing things for the community – like a bakery, sandwich shop that serves Pizza two days a week...

Transportation: What are the implications of getting children to school? To day care? Getting to a place of work? What is the distance from one end of the community to the other? To get a sense of the impact of weather it might be interesting to see how many storm days happen at school in a given year. Has the ICG ever considered a dedicated transportation service? Sort of school bus service for kids? How many people on low income have independent transportation?

Income Assistance: Over 50% of people on income assistance are under age 34 – let's try to get a better understanding of this. Is it lack of employment opportunity? Other complexities of life? Do we have a good sense from women under 34 what their lives are like and what helps/hinders them from being more financially secure?

Hopedale: Definitely need to be in touch with Hopedale group and keep them up to date... reporting back and asking for some help in understanding issues? The intent is to ensure that local committees see this as their project as much as possible – so a meeting every few weeks is good and probably need to plan a trip back to Hopedale for just after Easter.

Crafts: We need to talk with economic development and see if they are anticipating strategic planning and craft development as part of the Torngat Cultural Center.

Plan a meeting with the craft makers in Hopedale and make sure we understand their issues and interests. For example would they be interested in coming together to sell through a craft shop or as a group or are they wanting to continue with individual sales?

The Department of Health and Social Development does sewing classes in all communities... what is happening there and how might we work with them? Potential stakeholders?