

IT'S TIME Indigenous Tools and Strategies on Tobacco: Interventions, Medicines and Education

An Inuit-specific toolkit for tobacco cessation

Helper's Resources

camh

Centre for Addiction and Mental Health
Centre de toxicomanie et de santé mentale



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History of Inuit in Canada

Who are Inuit?

Inuit are people who are geographically distributed in the state of Alaska (USA), Greenland, and regions in the Canadian arctic: Nunavut, Nunavik (northern Quebec), Nunatsiavut (Labrador), and the Inuvialuit Settlement Region (Northwest Territories). “Inuit” means “people”, and “Inuk” means “person”. The languages spoken by Inuit in Canada include:

- Inuktitut (Most of the Nunavut and Northern Quebec)
- Inuinnaqtun (Western part of Nunavut)
- Inuvialuktun or Inuktun (Northwest Territories)
- Inuttut (Labrador)

Impact of Colonization

Historically, Inuit from the high arctic were the fastest culture to assimilate into the western way of life between 1950-1960. Inuit went from living in seasonal camp grounds, a traditional nomadic life, to an existence of living in permanent homes throughout villages in remote communities throughout the North. This forced geographic displacement, coupled with the extreme exposures to traumatic events witnessed by Inuit as a result of colonization, has left many Inuit in distress and dissociated to their traditional roots.

Inuit from Past to Present: A Brief History

There has been a growing interest about the Inuit culture and how Inuit left a traditional, nomadic life to adhere to policies implemented by the Canadian government. The process Inuit went through to get to where they are today, and what has arisen since Inuit have tried to take back their independence as a society, has been astonishing. In addition to the unique situations in which Inuit live, unlike any other Canadians in this country, Inuit are vastly different even among other Indigenous Peoples across Canada. For example Inuit did not traditionally use tobacco. Tobacco was only introduced by outside cultures over the last 300-100 years. Inuit typically lived in snow houses, skin tents and sod houses. Inuit in the high arctic have 24 hours of daylight in the summer and 24 hours of darkness in the winter. There are no trees in the arctic, only tundra. Inuit geographical are very isolated, making them only

accessible to their communities by air, water or snowmobiles. For example, airline costs from Ottawa (ON) to Pond Inlet (NU) could cost one person over \$5,000 CDN. The consequences of this isolated living really hinder the development of this newly growing territory. Many Inuit in different parts of Canada face not only seclusion, but also housing shortages, infrastructure challenges, and access to proper health care services. Reasonable food costs, affordable transportation fees, and access to recreational sporting activities for youth is also a rarity amongst these Inuit villages.

Timeline

1800s to early 1900s: Inuit were introduced to explorers, whalers, and traders. During this period, Inuit lived traditional, nomadic lives by hunting and gathering their food from seasonal campgrounds, practicing shamanism, and administering their own justice system. When Christian missionaries came to Inuit seasonal camps, they forced Inuit to leave behind their spiritual practices and adopt Christianity. The RCMP also forced their own laws which prevented Inuit from living a nomadic way of life.

1940 to 1970: The Canadian government used disc numbers instead of names to identify Inuit. The Canadian government claimed they did this because Inuit did not originally have surnames but instead relational names, or names that southern officials could not pronounce. These disc numbers were used as a way to identify each Inuk more efficiently by the Government of Canada. It was only after the 1970's that Inuit were then identified by names and not by their disc numbers.

1950: Eighty-seven Inuit were relocated from Inukjuaq (QC), Pond Inlet (NU) and Arctic Bay (NU) to live in Grise Fiord (Elsmere Island/NU) and Resolute Bay (Cornwallis Island/NU) in light of the Cold War and to support Canadian Sovereignty. Those Inuit families that were relocated to Grise Fiord and Resolute Bay suffered extreme hardships adjusting to this harsh arctic environment. The government stated these Inuit families had volunteered to participate in this relocation to the High Arctic, however those same Inuit families gave their word that they were forced to move to this new, barren, and hostile home. It was not out of free will, but out of compliance to the

Canadian government. While on the ship to these islands, Inuit families learned on the ship that they were being divided to live on separate islands, devastating familial ties. The Government of Canada told Inuit that they could return back to their original homelands once two years had passed, but this statement was never honoured.

1950 to 1960: Inuit in remote arctic communities were forced to conform to a western way of living through a series of very traumatic events. Even though happy in their traditional way of life, Inuit were made to move into settlements for “better living”. However these wooden houses that Inuit families were guided into were scarce and overcrowded. Western knowledge was deemed far superior to Inuit traditional knowledge by the Canadian government so federal hostels were erected for students to attend residential schools.

A divide surfaced among Inuit families, where youth started to feel lost with parents not knowing how to direct or support their children in this new way of life. As a result, Inuit started to question their self-worth and value. Inuit cultural and spiritual belief and source of confidence in their traditional teachings became eroded as a result of this assimilation process.

Many Inuit also were infected with tuberculosis (TB) after exposure to outside cultures and were sent away from their families for TB treatment for long periods of time. It wasn't uncommon for Inuit to be away from their families for a year or longer. Additionally some Inuit never returned home.

In the 1950s, the RCMP systematically killed approximately 20,000 sled dogs, arguing that they were “lawfully destroyed” because they were not chained up or were ill. Inuit argued killing the sled dogs was a way for the RCMP to force Inuit to abandon their nomadic way of life and ensure they stayed in these newly established hamlets. Many Inuit were not made aware that their dogs were killed until after the slaughter. Without their dogs, Inuit could not go hunting and had very little money to buy store bought food. The sled dog slaughter ended a traditional form of Inuk transportation, a source of affordable food for families, and severely impacted independence. The sled

dog slaughter devastated Inuit families across the arctic, forcing Inuit to rely heavily on welfare cheques and childcare financial benefits from the government.

1954: Inuit were granted the right to vote in federal elections.

1971: Inuit Tapirisat was created (which in 2001 became Inuit Tapirisat of Canada (ITC)). ITC has since been changed to “Inuit Tapiriit Kanatamit (ITK)” which means, “Inuit United with Canada”.

1977 & 1979: First Inuk appointed Senator and Member of Parliament.

1993: Nunavut Land Claims Agreement Act and Nunavut Act were passed by the House of Commons.

1999: On April 1 the territory of Nunavut was officially designated the newest region in Canada.

Strengths and Resilience

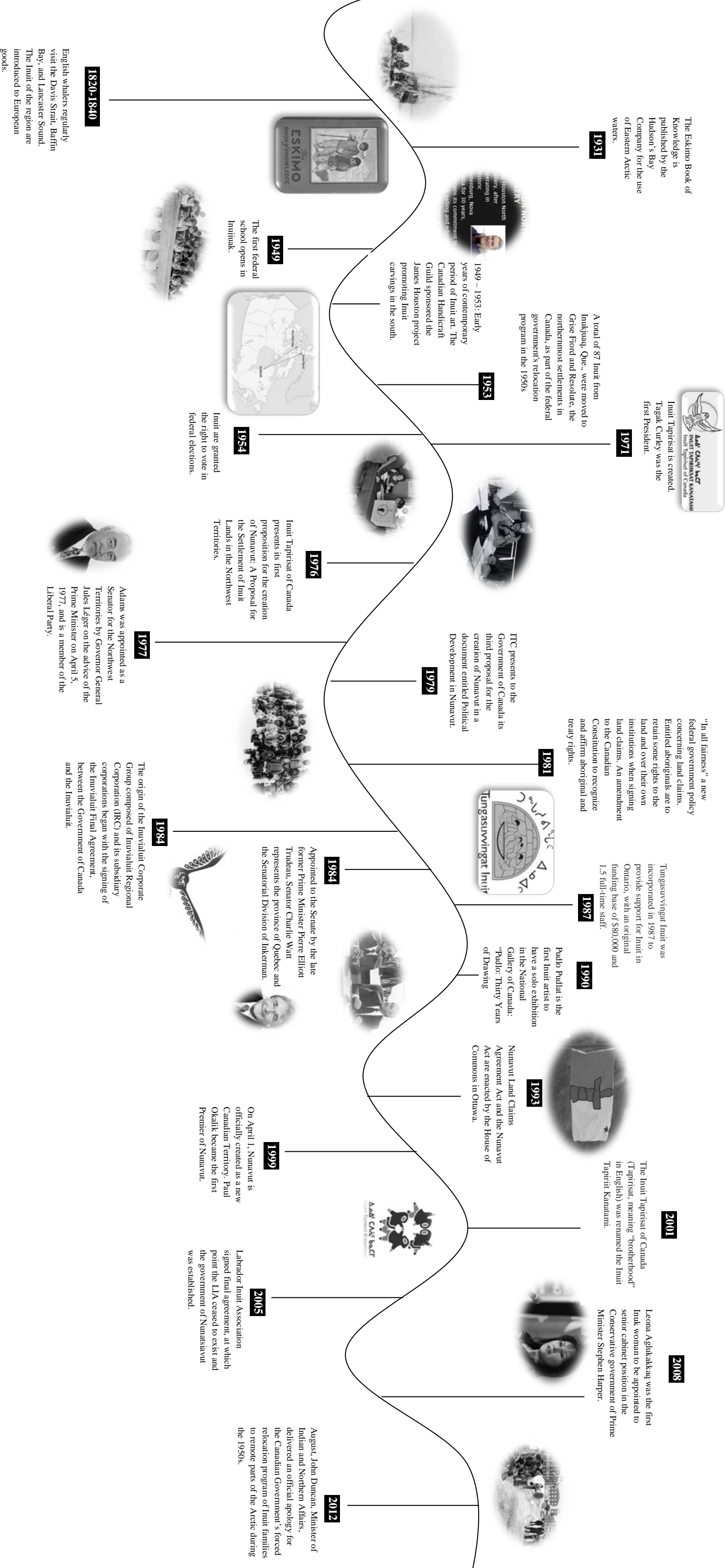
Customarily, Inuit addressed stress through natural coping activities that helped their camps thrive, such as sewing, hunting or land-based activities. At their seasonal camps, each Inuk had a purpose or select skill set which made them feel valued. However the impacts of colonialism lead to a diminishing of this spirit. Many Inuit feel like what happened to them was their fault. As a result, Inuit are trying to heal from intergenerational trauma. Recovering from the impacts of colonialism has been and will continue to be a process.

Traditionally, Inuit are a resourceful, positive, and efficient group of people. Today, Inuit have incorporated these skills and philosophies into an adapted new culture that takes the best of both western and traditional worlds.

Despite challenges, many Inuit have chosen to go back to their traditional ways of sewing, hunting, and camping to help re-harness their future for a healthier and happier tomorrow. More recently Inuit have also gone back to the traditional form of tattooing their faces, wrists, or parts of the body they feel best reflects their traditional Inuit heritage. Those who were away in

residential schools are now trying to reconnect with their families to learn about their traditional forms of coping with stress or issues. Inuit are also documenting and implementing Inuit traditional knowledge and language for preservation.

Timeline of Inuit in Canada



Sign in Sheet

Session 1 2 3 4 5 6 (*circle one*)

Location: _____ Date: _____

	Last Name	First Name	Contact Information (if required)
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
11			
12			
13			
14			
15			

Evaluation of Sessions

Session 1 2 3 4 5 6 (*circle one*)

Date: ____ / ____ / ____

Please help us improve our program by answering some questions about the session you attended. We are interested in your honest opinions, whether they are positive or negative. We also welcome your comments and suggestions.

Please circle your responses:

1. How would you rate your facilitator for this session?

Excellent Good Fair Poor

2. Was the information discussed in the session helpful to you?

Yes, definitely Yes, generally No, not really No, definitely not

3. Has this session has helped you to think about changing your tobacco use?

Yes, definitely Yes, generally No, not really No, definitely not

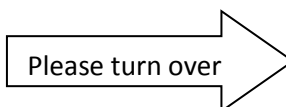
4. Has attending the session helped you to feel supported in quitting or reducing?

Yes, definitely Yes, generally No, not really No, definitely not

5. How helpful did you find this session?

Extremely helpful Very helpful Somewhat helpful Not at all helpful

What did you like about the session?



What did you not like about the session?

What type of Inuit content would you like to see next time in the session?

Other comments?

Thank you for taking the time to complete this questionnaire.

Icebreaker Resource

The following table outlines icebreakers you may consider using to help participants in your sessions to get to know one another.

Name	Instructions	Resources
<i>Inuit Sports and Games</i>	<ul style="list-style-type: none"> • You may choose to begin a session with Inuit sports or games. • Refer to the website below for more information: http://icor.ottawainuitchildren.com/node/39 	Refer to the website for more information
<i>Toilet Paper Game</i>	<ul style="list-style-type: none"> • Take a roll of toilet paper and ask the participant how many squares they want, but don't tell them why. Set a limit from 5 to 10. • Count out the squares, rip after the last square and give all of the squares to the participant. • Repeat until all the participants have their desired amount. • Then go around and have each person share something about themselves for each square until they are finished. 	Roll of toilet paper
<i>Draw Yourself!</i>	<ul style="list-style-type: none"> • Give each participant a piece of paper and a writing utensil. • Ask each person to draw themselves with their non-dominant hand while closing their eyes. • Once participants have finished drawing themselves, ask them to introduce themselves and share their drawing with the group. 	Paper and something to write with
<i>Never Have I Ever</i>	<ul style="list-style-type: none"> • Begin the game by having the participants sit in a circle, with enough chairs for all but one player. • The first player stands in the center of the circle and says a simple statement beginning with, "Never have I ever. . ." 	No resources required

	<ul style="list-style-type: none"> • Now it is time to get up and change chairs. Anyone who has done whatever the first player says they have not done must find a new seat, along with the person in the middle. • One person will be left without a seat. This individual takes the place in the middle of the circle also tells something they have never done. • Play continues, with each person coming up with a new “Never have I ever . . .” phrase. 	
<i>Two Truths and a Lie</i>	<ul style="list-style-type: none"> • Ask all players to arrange themselves in a circle. Instruct each player to think of three statements about themselves. Two must be true statements, and one must be false. • For each person, he or she shares the three statements (in any order) to the group. • The goal of the icebreaker game is to determine which statement is false. • The group votes on which one they feel is a lie, and at the end of each round, the person reveals which one was the lie. 	No resources required
<i>Acting Out</i>	<ul style="list-style-type: none"> • Invite participants to quietly move around the room and await your instructions. As they are walking the leader calls out the name of a sport or activity. • When they hear the name they must stop immediately and hold a still ‘freeze frame’ illustrating or acting out the sport or action. 	No resources required
<i>Catch Me if You Can</i>	<ul style="list-style-type: none"> • Have a stress ball (or rubber chicken or something funny) and throw it across the room calling out the participant’s name. • That person then throws the ball to another person calling out their name until everyone’s name has been called out. 	An item to throw around that is light and can be caught (e.g.

	<ul style="list-style-type: none"> • This helps everyone remember each other's name and usually results in some laughter if the item being thrown is unusual. 	stress ball)
<i>Sharing our Gifts</i>	<ul style="list-style-type: none"> • Pass around a wrapped gift box. • As each person holds the box they are to identify the gift that they would give to the person next to them and they can put anything in the box that they want. • Start with yourself as the facilitator to model the request. For instance as the facilitator you might say, "Sarah, I am giving you the gift of courage." And pass the container to Sarah. • Sarah then provides her affirmation and passes it to the next member of the Circle. 	A wrapped gift box
<i>Getting to Know You</i>	<ul style="list-style-type: none"> • Give each participant a piece of paper and a writing utensil. • Ask them to write or draw something that they feel represents them, their passion, or that is meaningful to them (e.g., an animal, their children, a word that describes them, an activity). • Once everyone has finished writing or drawing, ask them to share what they put down on the paper with the group. 	Paper and something to write with

**Smoking
inside**

**Feeling
Angry**

**After
eating**

**Seeing
others
smoke**

**Listening
to music**

Alcohol

Driving

**Going
to a
bar**

Friends

**Feeling
Anxious**

Family

**Needing
to
relax**

Coffee

**Feeling
shy**

**Other
drugs**

**Going
Hunting**

**Smelling
smoke**

**Fear of
losing
loved
ones**

**Feeling
happy**

**Feeling
lonely**

**Seeing
eCigarettes**

**Feeling
sad**

**Feeling
frustrated**

**After
sex**

**Feeling
bored**

**Going to
a social
event**

**Watching
TV**

**Waking
up**

**Taking a
break**

**Going
camping**

**Talking
on the
phone**

**Feeling
scared**

**Seeing a
lighter or
matches**

Stress

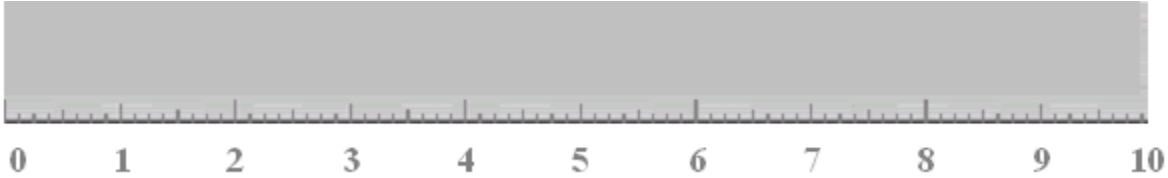
Celebrating

The “Readiness Ruler”

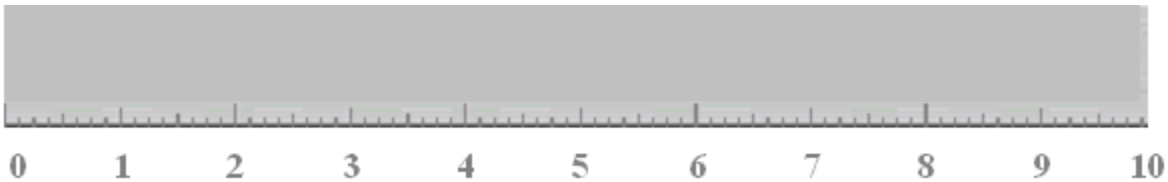
People usually have several things they would like to change in their lives – tobacco use may be only one of those things. So, **importance**, **confidence** and **readiness to change** your tobacco use can vary depending on other things that are happening.

Circle the number (from 0 to 10) on each of the rulers that best fits with how you are feeling right now.

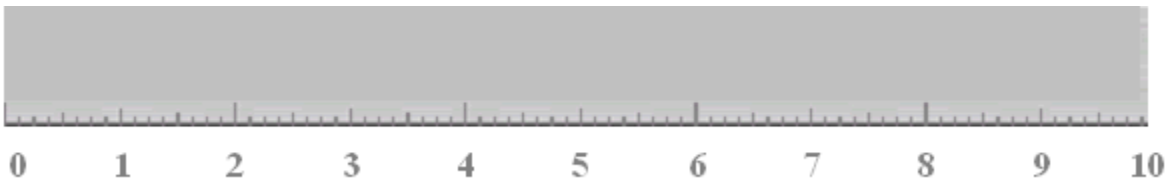
1. How **important** is it to quit or cut down your use of tobacco?



2. How **confident** are you about your ability to quit or cut down?



3. How **ready** are you to make this change?



Some questions to think about:

- Why are you at (current score) and not zero?
- What would it take for you to get from (current score) to higher score?
- What has made this change this important to you so far, as opposed to it being unimportant (zero)?
- What would it take to make this change even more important to you?
- What would you need that would support you in making a change, if you chose to do so?

This exercise can also be used to explore readiness to change other behaviours, such as healthier eating, exercise, or use of alcohol or other drugs.

Feel free to discuss this information with your health practitioner.

Decisional Balance Tool

When we think about quitting smoking, it is important to consider all “sides” of the decision in a complete way. Thinking through the pros and cons of changing and not changing can help us consider what is motivating us to change or what may be getting in the way. *Fill in each box below with all the reasons for smoking, for not smoking, for quitting smoking and for not quitting smoking. This can help you weigh the pros and cons of quitting.*

	Pros/Benefits	Cons/Negatives
Smoking	List the benefits of smoking	List the negatives of smoking
Quitting Smoking	List the benefits of quitting	List the negatives of quitting

Traditional Inuit Activities

The following table outlines some traditional Inuit activities you may consider implementing as part of your programming.

Considerations: If you are facilitating a traditional art- or land-based activity there are a number of considerations you will need to think about before offering the activity. Review this checklist to see if offering this activity will be feasible within your community and setting:

- Does your organization have the funds needed to provide the materials (e.g., hunting equipment, materials for carving, etc.)?
- Is there an Elder or community member than can co-lead the activity with you and offer teachings?
- If you decide to go out on the land, can you provide transportation? Is the area for hunting or fishing easily accessible?
- How time intensive is the activity? You may need to offer over a full session or over a series of sessions. Repetition is often the key to supporting a positive healing journey.
- Does your group want to incorporate traditional ways to support their health and healing? Or would they prefer a Western-based approach?

Types of Activities	Inuit Materials
Art-based Activities	
<ul style="list-style-type: none"> • Traditional art activities: <ul style="list-style-type: none"> ○ Carving ○ Tattooing ○ Sewing (e.g., clothes/ tents/ dog traces/ harnesses) ○ Singing (ajaaja) ○ Storytelling ○ Throat singing ○ Making inuksuks ○ Making drums ○ Playing Inuit games 	<ul style="list-style-type: none"> • Oil • Black soot • Tools • Needles • Stones • Skins

<ul style="list-style-type: none"> • Modern art activities: <ul style="list-style-type: none"> ○ Drawing ○ Stenciling ○ Crocheting ○ Knitting ○ Photography ○ Making jewelry 	
Land- or Sea-based Activities	
<ul style="list-style-type: none"> • Working on skinning, stretching and drying skins • Making ulus (woman's traditional knives) • Making or fixing dog team equipment and sleds • Making or fixing Qajaq/kayaks, boats , and paddles • Making or fixing three-pronged fish spears (kakivak), nets, traps, ice testers (tuuq), harpoons (unaaq), sealskin floats, seal hooks (niksik) • Making or fixing drying racks, bow and arrows, knives, special knives (ulu) • Making or fixing clothing, needles, seal lamp (qulliq), snow goggles, tents, and sod houses • Going hunting and fishing • Going for walks or climbing hills • Reading the weather • Going to get ice/fresh water for drinking 	<ul style="list-style-type: none"> • Traditional materials: <ul style="list-style-type: none"> ○ Stone ○ Parts of animals (i.e., bone, ivory, antlers, teeth, or horns) ○ Oil ○ Top layer of earth • Modern equipment <ul style="list-style-type: none"> ○ Wood ○ Metal ○ Stainless steel ○ Technological tools

Western-based Activities

The following table outlines some Western-based activities you may consider implementing as part of your programming.

Considerations: If you are facilitating one of the activities above there are some considerations you will need to think about before offering the activity. Review this checklist to see if offering this activity will be feasible within your community and setting:

- Does your organization have the funds needed to provide the materials (e.g., journals, resources needed for the chosen physical activity, etc.)?
- If you decide to engage in physical activity, can all members of the group safely participate?
- How time intensive is the activity? You may need to offer over a full session or over a series of sessions. Repetition is often the key to supporting a positive healing journey.
- Does your group want to incorporate Western-based ways to support their health and healing? Or would they prefer a traditional approach?

Types of Activities	Resources Required
Physical Activity	
<ul style="list-style-type: none"> • Walking and tracking daily steps • Yoga/stretching • Hiking • Resistance/strength training • Running/jogging • Swimming • Curling • Tobogganing • Working in a garden • Cross country skiing • Snow shoeing • Dancing • Team sports (e.g., basketball, floor 	<ul style="list-style-type: none"> • Pedometer and running shoes • Towel or yoga mat • Running or hiking shoes • Resistance bands • Running shoes • Access to pool and swimsuits • Access to curling club • Access to hills and sleds • Community garden and tools • Cross country skis • Snow shoes • Music • Access to community gym and

hockey, soccer, volleyball, baseball, dodgeball, Ultimate Frisbee, etc.)	relevant equipment
Journaling	
<ul style="list-style-type: none"> • Recounting daily events • Writing out thoughts • Expressing gratitude • Tracking eating and exercise • Exploring spirituality 	<ul style="list-style-type: none"> • Notebooks and pens
Relaxation and Mindfulness	
<ul style="list-style-type: none"> • Guided relaxation • Breathing techniques • Progressive muscle relaxation • Body scan • Grounding • Creative visualization/imagery 	<p>Free resources:</p> <ul style="list-style-type: none"> • https://www.calm.com/ • http://marc.ucla.edu/mindful-meditations • http://herohealthroom.com/2014/12/08/free-guided-meditation-resources/ • http://www.freemindfulness.org/download

**True or False –
Learning More about Tobacco Cessation Medication:
Answer Key**

Statement	True or False?	Rationale
1. Nicotine is the harmful substances in cigarettes.	False	<ul style="list-style-type: none"> • Carbon monoxide and carcinogens cause harm, not nicotine • There are 60 cancer-causing chemicals in cigarette smoke; nicotine is not one of them • Nicotine is the addictive component in cigarette smoke
2. Nicotine addiction is equally likely whether the nicotine comes from cigarettes, nicotine patch, gum, lozenge or inhaler.	False	<ul style="list-style-type: none"> • Cigarettes are far more addictive than nicotine replacement, primarily because of how they deliver nicotine.
3. Nicotine Replacement Therapy (NRT) is a safe and clean delivery system of nicotine	True	<ul style="list-style-type: none"> • Provides the body with nicotine to help minimize withdrawal symptoms and cravings • Does not contain the toxins one gets from cigarettes • Shown to almost double quit rates • Most effective when combined with counselling or a support group • NRT is safer than smoking • NRT gum used for up to 5 years was not associated with increased hospitalization due to

		cardiovascular disease
4. Smoking while on the NRT patch increases the risk of a heart attack.	False	<ul style="list-style-type: none"> • People tend to blame NRT for heart attacks. However, the heart attack was most likely caused by something else, such as years of smoking, poor diet and unhealthy lifestyle
5. NRT should not be used at the same time or in combination with Zyban® (bupropion) (<i>Zyban is another smoking cessation medication</i>) ²	False	<ul style="list-style-type: none"> • NRT and Zyban work differently • They can be used together or alone • Zyban is available by prescription only • Consult with your doctor
6. Pregnant women should never use NRT	False	<ul style="list-style-type: none"> • NRT is safer for the fetus than smoking, and is appropriate for pregnant women who are unable to quit using behavioural interventions.
7. People under age 18 can use NRT	True	<ul style="list-style-type: none"> • Most daily smokers begin smoking before age 18, and are already getting nicotine from cigarettes. • NRT should be considered for youth who are regular smokers who are unable or unwilling to quit using behavioural interventions.
8. People using NRT can take more than what is recommended on the medication package.	True	<ul style="list-style-type: none"> • People who use heavy levels of tobacco will likely benefit from higher doses of NRT as well as combination NRT. • The standard dosing for NRT may not work in clients with

		heavy tobacco use and then they will feel the effects of withdrawal.
9. NRT should only be used for a short time	False	<ul style="list-style-type: none"> • NRT should be used for as long as needed to maintain or prolong tobacco abstinence.
10. NRT should not be used by people who just want to cut down on the number of cigarettes they smoke.	False	<ul style="list-style-type: none"> • Nicotine replacement can be used by people who are not ready to quit as a way to reduce their smoking, and progress towards a longer-term goal of abstinence.

Date & Time	Describe the situation	Feelings	Thoughts	Evidence for the Thought	Evidence Against the Thought	Alternative Thought	Smoked?
	Where are you? Time of day? Who is present? What happened? What are you doing?	What do you feel? Rate intensity of mood 0 – 100%	Answer some of these questions: *What was going through my mind just before/after I felt this way, had craving/urge, or smoked? *Any resumption thoughts present? *What am I afraid might happen?	What factual evidence supports this conclusion?	What factual evidence does not support this conclusion?	Write an alternative or balanced thought.	Did you smoke? Why or why not?

Adapted from: *Mind Over Mood* by Dennis Greenberger and Christine A. Padesky. ©1995 The Guilford Press.



INUIT NUNANGAT

Social Determinants of Inuit Health in Canada

FACT SHEET 01

September, 2014



Inuit Tapiriit Kanatami (ITK) takes a holistic view of Inuit health and strongly believes that significant improvements can be made by addressing current socio-economic conditions in Inuit communities. ITK plays a pivotal role in supporting such efforts and, as a priority, works toward the development of policies and initiatives that are Inuit-specific and which improve health conditions across Inuit Nunangat.

The following is a collection of fact sheets drafted by Inuit Tapiriit Kanatami to provide an overview of the key social determinants of health that are relevant to Inuit populations in Canada. Fact sheets included in this package can be used as a whole or individually to describe key information associated with the social determinants of Inuit health. Social determinants of health are “the conditions in which people are born, grow, live, work and age, including the health system. These circumstances are shaped by the distribution of money, power and resources at global, national and local levels, which are themselves influenced by policy choices.” (World Health Organization, 2013).

Based on a broad review of the literature focusing on Inuit health and on recent consultations with representatives from Inuit organizations, agencies and governments, the following eleven factors have been articulated as key social determinants of Inuit health:

- quality of early childhood development;
- culture and language;
- livelihoods;
- income distribution;
- housing;
- personal safety and security;
- education;
- food security;
- availability of health services;
- mental wellness; and
- the environment.

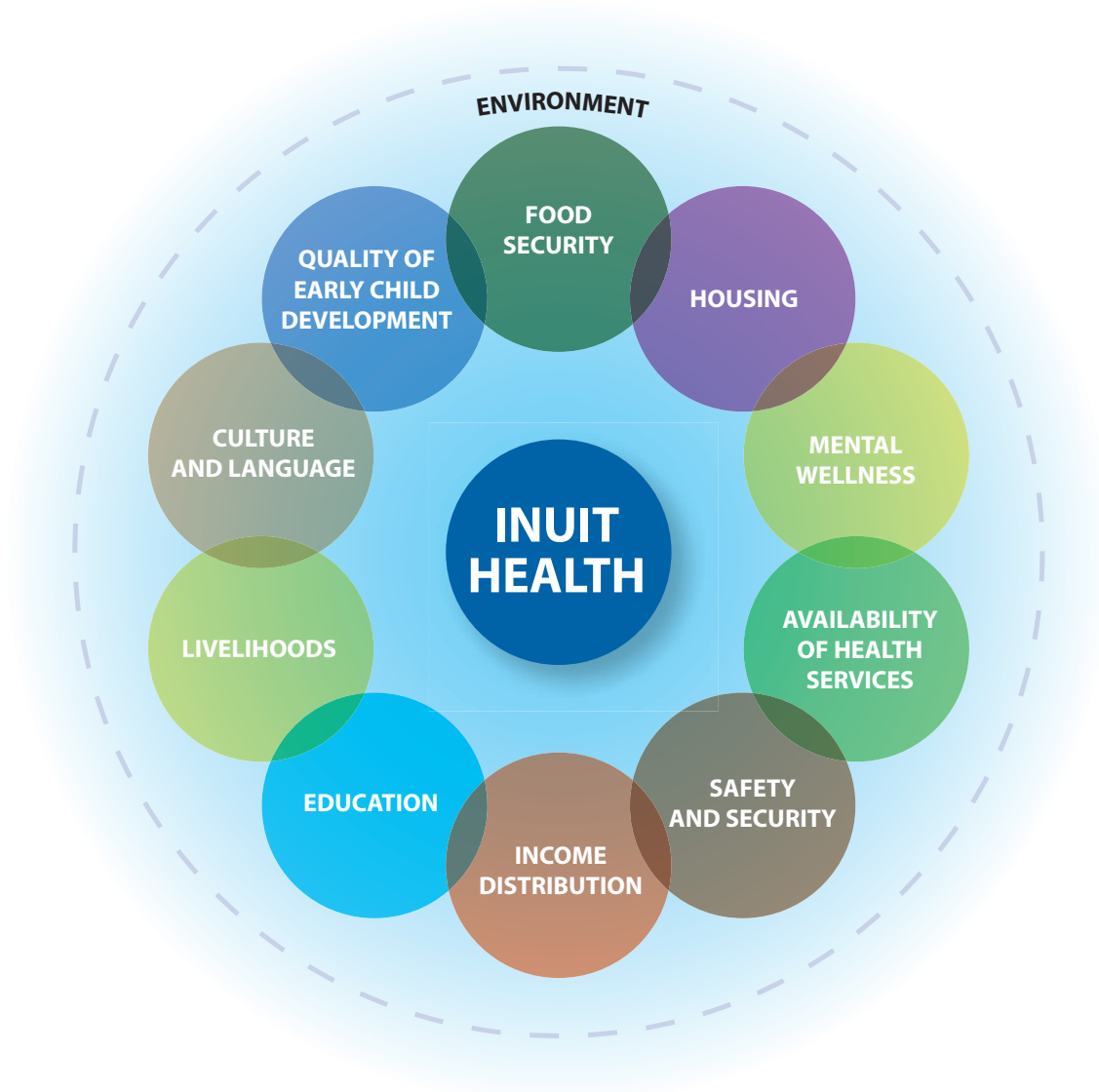
Inuit in Canada

The roughly 59,500 Inuit in Canada live in the four Inuit regions (Inuit Nunangat): Nunavik (Northern Quebec), Nunatsiavut (Northern Labrador), Nunavut, and the Inuvialuit Region of the Northwest Territories (NWT), as well as outside Inuit Nunangat in city centres such as St. Johns, Montreal, Ottawa, Winnipeg, Edmonton and Yellowknife. Overall, the Inuit population is relatively young and rapidly growing.

SOCIAL DETERMINANTS OF INUIT HEALTH IN CANADA



Conceptual framework of the key social determinants of health for Inuit in Canada



References

- 1 World Health Organization, [2013]. Website - Social Determinants of Health, Retrieved March 20, 2013 from http://www.who.int/social_determinants/en/

Certificate of Completion

This certificate recognizes that

has completed

IT'S TIME:



**Indigenous Tools and Strategies on Tobacco:
Interventions, Medicines and Education
Sessions for Tobacco Cessation and Reduction**