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NUNAVIK 2017

INUKJUAK

COMMUNITY PORTRAIT

Results from the Community Component
of Qanuilirpitaa? 2017 Nunavik Health Survey



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RÉGIE RÉGIONALE DE LA NUNAVIK REGIONAL
SANTÉ ET DES SERVICES BOARD OF HEALTH
SOCIAUX DU NUNAVIK AND SOCIAL SERVICES

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This community portrait for Inukjuak is a result of the Community Component of the *Qanuilirpitaa?* Health survey, conducted in 2017 across the 14 communities of Nunavik.

The objectives of the Community Component were to:

- 1) **describe Inuit conceptions of health and well-being** as they relate to health determinants and community living;
- 2) better **understand** how **community conditions and resources contribute to the health** of people living there;
- 3) focus on the sources of **strength and resilience** in each community to describe how the community responds to challenges to health;
- 4) **measure and describe community health and wellbeing** across all 14 communities of Nunavik;
- 5) provide **information** to the **Nunavik Regional Board of Health and Social Services and community representatives** who will work to develop action plans and interventions to respond to the needs identified in the Community Component.

To ensure cultural relevance and to get a full appreciation of the social and cultural context surrounding health, we developed a model of health and well-being that structured our data collection, analysis, and results. The **IQI model of health** and **eight themes** — elements shaping the health of communities and people — were developed through an exhaustive analysis of data collected through workshops, discussions, and in-depth interviews with Nunavimmiut from the 14 communities in Nunavik. The model was validated by leaders, community members, and the Nunavik Regional Board of Health and Social Services.

The information presented in this community portrait is based on the analysis of 5 long interviews conducted with community leaders and 29 short interviews with service providers (resources). Through these interviews, participants shared what they think of their community, what they perceived as strengths and challenges in Inukjuak, and improvements they would like to see for their community.

This portrait starts with a description of the IQI model of health and of the eight themes, or determinants, shaping the health and well-being of Nunavimmiut. Then for each theme, the following information is presented: organizations offering services or programs, main assets and strengths of the community, sociodemographic groups that are most or least served by programs and services (see: What about the People?), and what Inukjuamiut would like to see improve in their community.

We want to thank all Inukjuamiut for their participation and collaboration throughout the Community Component of the *Qanuilirpitaa?* 2017 Nunavik Health Survey.



THE IQI MODEL OF HEALTH AND WELL-BEING

Ilusirsusiarniq, Qanuinggiarniq and Inuuqatigiitsianiq are three key concepts of health and well-being. They build on the foundation of language and culture to make up the IQI model of health and well-being in Nunavik.

Ilusirsusiarniq concerns the body, in general. It is a condition of normal functioning without disease, pain, injury or sickness that impedes people from doing what they want and need to do. The concept carries the idea that health is the way the body is intended to develop and change over time. Ilusirsusiarniq is “the taking of intended form” progressing from birth to old age.

Qanuinggiarniq is a broad sense of “well-being” that encompasses feelings of being unworried, without pain, comfortable, free of emotional distress, and happiness. It is related to peace of mind, calmness, fulfilment, and being able to move forward and carry on with ease. A specific emphasis is placed on the importance of being with other people in emotionally warm and safe environments.

Inuuqatigiitsianiq refers to an ideal state of relations between people. Specifically, it is composed of the quality of interactions with people sharing the same place. Good relationships with family members, friends, neighbours, people in the community and beyond are a significant part of the definition of health.

SOCIAL DETERMINANTS OF HEALTH

Eight social determinants of health that support people to be healthy and well were identified. Each of them influences the others and all eight are linked together within the broader conceptual IQI model.

COMMUNITY consists of the social, physical, and built spaces of the municipalities of Nunavik. It encompasses three sub-themes: ways of living together, infrastructure and housing. *Ways of living together* refers to a range of relational issues like respect, altruism and social support; the role of elders and intergenerational knowledge transmission; and interactions like visiting, the place of non-Inuit and inclusion. *Infrastructure* concerns buildings, essential and municipal services, leisure, sports and recreation, and justice. *Housing* concerns accessibility, quality and appropriateness of dwellings, their structural characteristics, and sense of home.

FAMILY focuses primarily on kinship and affective relations between family members across generations, with an emphasis on youth. The sense of family belonging, with its particular attention to harmonious relations, calls directly upon the inuuqatigiitsiani dimension of Inuit health. This determinant encompasses the extended family or ilagiit and Inuit-specific cultural customs, like the practice of customary adoption.

IDENTITY details the connection to culture, language, pride, cultural activities, history, childhood and adolescent experiences, as well as the influence of southern culture. Questions of identity, including perceptions of the strength and value of Inuit culture today are important aspects of the definition of community health and well-being.

FOOD is a necessity of life that carries important social, economic and knowledge dimensions. This determinant encompasses the knowledge and practices of harvesting and sharing, the quality and quantity of food available, food preferences, and the regulations that govern hunting. Likewise, food includes the many influences around the acquisition and consumption of store-bought foods. The harvesting of country food requires skills and knowledge. Who goes on the land, how, when, and where is linked to social and historical ties of families with different places in Nunavik. Sharing food and meals brings all foods into family and community practices.

LAND is practically and symbolically a fundamental determinant of individual and collective health, healing, and well-being in Nunavik. This determinant includes issues of accessibility for food gathering, travel between communities, healing, caring for the land and outdoor activities. Safety and security on the land are also important aspects and include search and rescue, practices and knowledge.

KNOWLEDGE is a prerequisite to effective action in the home, on the land or at work. As such, it is the first step leading to health, healing and well-being. This determinant incorporates aspects of leadership, governance, empowerment and inter-agency collaboration as well as skills development, schooling and administrative knowledge. Knowledge is inclusive of Inuit and Western or southern traditions.

ECONOMY refers to the ways in which people make a living, either through the land-based and/or the market-based economy, and to local and regional development. It encompasses income, access to goods, cost of living, expertise, skill and funding.

SERVICES encompasses the many different aspects of community, regional and provincial resources that people access and which contribute to health. These include health-related services (mental, physical and community initiatives), as well as community-level institutions and actions that are sought out to address trauma and healing.



COMMUNITY

Resources

- > Women's Auxiliary Group
- > Arena
- > Avataq Institute
- > Community Justice Centre
- > Fire station
- > FM station
- > Innalik school
- > Victim support agent
- > NV
- > Post office
- > Recreation centre
- > Police station
- > Reintegration Centre
- > Sungirtuivik Family House
- > Community wellness worker
- > Water treatment plant
- > Women's Shelter
- > Youth Council
- > Youth House

Community strengths

Inukjuamiut feel they live in a very lively community and enjoy the various gatherings that take place throughout the year.

Elders are highly valued in the community and share much of their knowledge with other community members. There are a variety of efforts to provide them with support and food, and to organize gatherings and activities for them. They are involved in every community ceremony.

First responders, firefighters, and police officers are considered very efficient. They collaborate effectively to ensure safety and security.

Inukjuak men are highly involved in the community. Moreover, the Unaaq Men's Association is highly esteemed by the community and even has a great reputation outside Nunavik. It offers a good opportunity for men to get involved.

Youth have access to many diverse leisure activities, such as camps, the Youth House, after-school committees, and sports. There are also initiatives to close the generational divide between youth and Elders.

Inukjuamiut feel they are very welcoming and have great relationships with outsiders. The community gets many newcomers because it's an alcohol-free town.

COMMUNITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Elders and youth have access to multiple resources, programs, and activities, especially at the Family House.
- + Men are very active in the community.
- Boys frequent the Youth House more than girls.
- Youth and middle-aged people do not participate much in community activities.
- Young children lack playgrounds and other safe places to play.

PEOPLE WOULD LIKE

- More education about the impacts of social media.
- Safe and secure housing units for Elders in order to protect them against abuse.
- Specific housing for people with disabilities.
- Bigger buildings for meetings and activities.
- Ways to maintain the quality of the community's physical infrastructure in the face of the growth of the community and the changing climate.
- More community services.
- A community centre and swimming pool.
- Increased safety in the community.
- Houses that have playrooms and storage space.



FAMILY

Resources

- > [Social services](#)
- > [Natturaq daycare](#)
- > [Maternity Centre](#)
- > [Youth Protection](#)
- > [SIPPE program](#)
- > [Sungirtuivik Family House](#)

Community strengths

The SIPPE program is perceived as an important resource in the community for families. It is culturally safe and controlled by local workers, and the programs are decided by the community.

Daycares are highly valued, as they are very helpful for working parents.

The Family House is greatly appreciated by the community, as it offers many prevention activities for various age-groups. It is also an excellent source of support for new parents.

Maintaining family harmony through communication, sharing meals, and visiting is perceived as a very important value in the community. People like to be together, as it reinforces extended family cohesion.

Most grandparents try to be role models and to help with bringing up their grandchildren. Family members offer a lot of support to one another.

FAMILY (continued)

WHAT ABOUT THE PEOPLE?

- + Families are well served and have access to multiple programs and activities.
- + Women, expectant mothers, and Elders have access to many prevention activities.
- Fathers are hard to reach out to.
- Mothers have a hard time participating in activities when they don't have a babysitter.

PEOPLE WOULD LIKE

- More supplies for children's activities and daycares.
- More staff at several organizations to maintain popular family activities.
- Ways to maintain family connections with people living outside of the community.
- To see a reduction in the use of drugs and alcohol, which impact family connections.
- A greater availability of babysitters in order to enable mothers to participate in activities.



IDENTITY

Resources

- > Avataq Institute
- > Art gallery (Coop store)
- > Daniel Weetaluktuk Museum
- > Innalik school
- > Victim support agent
- > Natturaq daycare
- > Nunavimmi Training Centre
- > Reintegration Centre
- > Sewing shop
- > Sungirtuivik Family House
- > Community wellness worker
- > Tasiurvik daycare
- > Unaaq Men's Association
- > Women's Shelter
- > Wood workshop
- > Youth Council
- > Youth House

Community strengths

The sewing centre is seen as an important resource for women in the community. It's a place where they can gather, share a good time, teach, and learn together.

People feel there are various initiatives in the community to keep the men connected to their culture. The Unaaq Men's Association, for example, helps strengthen the culture by teaching survival and cultural skills to men. The wood workshop is also very active, and men use it to build fishing equipment, qamutik, and wooden equipment. Overall, the community works hard to ensure that cultural knowledge is passed on and that there is a good balance between Inuit and southern influences.

The Avataq Institute, in Inukjuak, helps artists develop their skills. It organizes workshops and contests, and has a library offering Inuit books. It also manages the Daniel-Weetaluktuk Museum.

The Qarjuit Youth Council, based in Inukjuak, is considered an important resource for helping to root youth in their culture. It tries to emphasize identity and culture at every level through various modern initiatives such as volunteering activities, workshops, annual gatherings, social media communication, and an online newspaper.

The High Arctic program brings relocators' descendants to old campsites to show them where their family members used to live and teach them about their history. The program has a duty of remembrance and is highly appreciated by relocators' family members.

The community has many talented artists. A lot of quality art pieces are produced in Inukjuak and are sold at the art gallery and the Landholding Corporation. The Family House also offers throat singing lessons and organizes crafts.

Youth are very interested in learning about their culture and believe strongly that they will be more confident and feel more empowered if they are taught about it. They have a strong desire to reconnect with their Elders and to find modern ways to emphasize culture and Inuit identity.

The practice of naming a child after a loved one who has passed away is still strong.

IDENTITY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Elders are always willing and available to teach youth at the sewing centre. Youth also have various opportunities to learn about their culture.
- + Women and men have resources to practice cultural activities.
- People with lower incomes are unable to buy the material they need to learn how to sew.
- Some people are less interested in cultural activities than in technology.
- Men feel lost because they are often not the family provider anymore.
- Some youth experience identity crises because of all the southern influences they are exposed to.

PEOPLE WOULD LIKE

- To have an art studio.
- Initiatives that will encourage people to practice cultural skills.
- To find creative ways to empower men and youth.



FOOD

Resources

- > Community freezer
- > Coop store
- > Innalik school
- > Landholding Corporation
- > Northern store
- > Social services
- > Natturaq daycare
- > Hunter Support Program
- > Community nurse
- > SIPPE program
- > Soup kitchen
- > Community kitchen
- > Sungirtuivik Family House
- > Tasiurvik daycare
- > Ajarpivik Women's Shelter
- > Youth House

Community strengths

The soup kitchen and the community kitchen are important assets in terms of feeding people with lower incomes. People can also access free food through the Hunter Support Program, as hunters provide game meat to families in which no one hunts.

Sharing is an important value in the community. People feel no one can go hungry, because they are always able to get food from someone else.

Elders get monthly food baskets from the NV to offset the high cost of food. People with low incomes can also get food baskets through the Coop, Makivik, or the Kativik Regional Government. These initiatives are highly appreciated.

People can access country food easily through the community freezer. The Coop store also sells country food. These resources are important mostly for those who do not hunt.

Overall, people feel there is a good variety of country food all year round. Many people also go harvesting and enjoy berry picking.

There are various initiatives to educate people about healthy nutrition, including the community kitchen. The Family House also promotes healthy living and healthy food, and youth have access to cooking classes.

FOOD *(continued)*

WHAT ABOUT THE PEOPLE?

- + People with low incomes have access to many alternative ways to get food.
- + Youth have opportunities to learn about healthy food and go harvesting.
- + A lot of families take their children berry picking.
- + Grandparents support parents by feeding their grandchildren.
- Some hunters have started to sell country food instead of sharing it because of the high cost of living.

PEOPLE WOULD LIKE

- To develop new ways of transporting meat from the hunting area to the community before it rots.
- To monitor the impacts of selling country food (instead of sharing it) on community relationships.



LAND

Resources

- > [Coop store](#)
- > [Hunter Support Program](#)
- > [Landholding Corporation](#)
- > [Nunalituqait Ikajuqatigiitut Inuit Association](#)
- > [Nunavimmi Training Centre](#)
- > [Sungirtuivik Family House](#)
- > [Community wellness worker](#)
- > [Reintegration Centre](#)
- > [Unaaq Men's Association](#)
- > [Youth House](#)

Community strengths

Inukjuamiut like the beauty of the community and its surroundings. Many families go on picnics and some go on the land every day. Community clean-ups are well attended and work to increase pride in the village.

During summertime, most of the community is out camping and hunting. People also notice, with joy, that the community seems to be returning to a more cultural lifestyle of hunting and fishing.

Outdoor activities are perceived as a helpful tool for healing. People do storytelling, discuss their tragedies, and talk about their families. Makivik's High Arctic relocators program is one example of an activity that aims to heal people on the land. By doing communal visits, it helps people overcome trauma from the past and honor those who died while they were separated from their families.

There are many initiatives for people who cannot afford to go on the land, such as single parents or youth without fathers. There are also programs to bring Elders on the land. These initiatives are highly appreciated, as going on the land is considered important for many of them.

The Unaaq Men's Association and the NV fund and conduct many activities on the land. For example, Unaaq organizes a kayak race every summer as well as camping trips aimed at connecting youth and Elders. The NV also manages fishing contests.

The community wellness worker organizes hunting trips to help youth connect with their culture

LAND (continued)

WHAT ABOUT THE PEOPLE?

- + Youth have access to several resources for going on the land and learning survival skills.
- + Elders also have opportunities to go on the land, and they play an essential role in teaching the community about important traditions.
- Low-income families often struggle to go on the land, despite the available resources.
- Some people with personal issues or physical disabilities are unable to go on the land.
- Some men are not going hunting as much as before.
- Hunters and fishermen are worried about changes in the climate. They have seen changes in the quality of the meat, as many animals have parasites and cannot be eaten. They also have to travel further to hunt animals than they did before.

PEOPLE WOULD LIKE

- To have a recognized hunting program that would validate hunting as an official job.
- More land-based healing sessions.
- More initiatives to encourage people to go back on the land.
- Information, guidance, and solutions related to the impacts of climate change.



KNOWLEDGE

Resources

- > Avataq Institute
- > Coop store
- > Firefighters
- > First responders
- > FM station
- > Innalik school
- > Community Justice Centre
- > Landholding Corporation
- > Nunalituqait Ikajuqatigiitut Inuit Association
- > Social services
- > Victim support agent
- > Welfare agent
- > Youth Council
- > Youth employment service
- > Nunavimmi Training Centre
- > CLSC
- > Maternity Centre
- > NV
- > Police station
- > Reintegration Centre
- > Sewing centre
- > Community kitchen
- > Sungirtuivik Family House
- > Unaaq Men's Association
- > Ajarpivik Women's Shelter

Community strengths

All health services are centralized, which fosters teamwork and networking. Therefore, interprofessional collaboration for community health initiatives is efficient and enables employees to work effectively on prevention and health promotion activities.

People also feel there is a strong and effective collaboration between the Unaaq Men's Association, the Family House, and the sewing centre.

The Unaaq Men's Association is a great resource in terms of empowering men and youth and helping them learn cultural skills.

The school has developed multiple strategies over the years to make the learning environment more welcoming. Parents are very open and willing to collaborate and are supported by a steady team of teachers. As a result, school attendance has increased over the year and student retention has improved.

Qarjuit Youth Council representatives sit on every major organization's board in order to make it possible for youth to voice their concerns and express their ideas. This empowers youth and motivates them to be involved and responsible. The council is also perceived as a great source of information and is seen as a way to keep youth aware of what is going on and stay connected on issues related to them.

The municipal council is appreciated by the community, as it is not afraid to talk or speak out when there is an issue in the community or to lift people's spirits when needed.

Community members feel there are strong leaders from all sociodemographic groups. People are outspoken and have substantial knowledge about cultural leadership.

KNOWLEDGE *(continued)*

WHAT ABOUT THE PEOPLE?

- + Youth and Elders have a strong voice in the community and are part of the decision-making process.
- + Many men, especially in the 20-50-year-old age range, go to the Nunavimmi Training Centre.
- Young mothers struggle to study at the Training Centre. The allowance doesn't cover food and rent cost.
- Leaders sometimes feel overwhelmed by all the expectations of the community.

PEOPLE WOULD LIKE

- To see a partnership between all organizations in order to find common solutions to community issues.
- More education about starting a business.
- A regional college or access to university courses, as well as more on-site training.
- To see an increased graduation rate.
- A partnership between the Youth Council and the Youth House Association, and a closer relationship between the Youth Council and the recreational department.
- More cultural awareness for teachers and students as well as culturally-adapted programs.



ECONOMY

Resources

- > Avataq Institute
- > Bank services
- > Coop hotel
- > Coop store
- > FM station
- > Gas station
- > Innalik school
- > Economic development agent
- > Landholding Corporation
- > Nunalituqait Ikajuqatigiitut
Inuit Association
- > Social services
- > Welfare agent
- > Youth employment service
- > Northern store
- > CLSC
- > Police station
- > Reintegration Centre
- > Sewing centre
- > SIPPE program
- > Unaaq Men's Association
- > Youth Council

Community strengths

Sharing goods is a common and appreciated practice in Inukjuak, used to offset the high cost of living. People tend to share or rent goods instead of buying. Many people also survive off of donations and support from community members

When employees like their jobs, feel useful, and are recognized, they tend to deliver quality service. People who are surrounded by efficient teammates and who work with strong supervisors that provide clear directives and support said they were more effective.

To support new parents, the SIPPE program provides free baby supplies as well as baby clothes and food baskets. These initiatives are greatly appreciated by new parents.

There are many job opportunities in the community, especially for those who receive formal training. Every graduate from the Nunavimmi Training Centre will find a job.

The Raglan Trust and Coop dividends provide significant support to the community. People feel it is a valuable source of income that helps them meet their needs.

The community has developed many socio-economic projects for the well-being of the community, such as the soup kitchen, and a committee is working hard to get an Elders' home.

People have access to several sources of funding to support their projects or develop a small business. The NV and the church also fund many local events, cultural activities, and games.

ECONOMY *(continued)*

WHAT ABOUT THE PEOPLE?

- + Youth have access to excellent resources to help them find a job or an internship. They also have a variety of opportunities outside the community to develop skills (such as Students on Ice).
- When an interesting position opens up, people often feel they lack the skills to apply.
- Many people are on welfare, especially during wintertime.
- The high cost of living creates problems. People struggle to meet their daily needs.
- Some people will avoid a resource or service because of personal issues with a worker.
- High transportation and manufacturing costs, a small market, an absence of private promoters, and a lack of resources to support business limit entrepreneurship.

PEOPLE WOULD LIKE

- To have more interesting jobs in the community, such as public service jobs.
- To be able to earn a daily salary for hunting and fishing or more financial aid to support these costly activities.
- For workers to be allowed to go on the land more often.
- Fewer requirements and restrictions when applying for funding.
- More funding to attend conferences and trainings outside of the community.
- A larger budget to hire local workers.
- A bigger pension for Elders.



SERVICES

Resources

- > Churches
- > First responders
- > FM station
- > Innalik school
- > Nunalituqait Ikajuqatigiitut
Inuit Association
- > Social services
- > Victim support agent
- > CLSC
- > Maternity Centre
- > Medical doctor
- > Pharmacy
- > Community nurse
- > SIPPE program
- > Sungirtuivik Family House
- > Community wellness worker
- > Ajarpivik Women's Shelter

Community strengths

Inuit employees working in health services are valued, respected, and greatly appreciated. Community workers are considered highly knowledgeable about their community and tend to be able to find quick solutions to problems.

People feel that men are getting more involved in community health activities, such as the Qanak conference.

Health services are appreciated, as they use a multidisciplinary approach to provide personalized services to patients and respond to their needs. Art therapy, parenting skills development, and the Quit to Win contest (to stop smoking) are a few examples of the various programs offered to support people.

The Maternity Centre is considered a huge asset to the community, as it allows women to give birth in a culturally-safe and secure environment, surrounded by their loved ones. Protocols and guidelines have been designed to ensure respect for Inuit women and the culture. The SIPPE program activities – counseling, parenting guidance, and meetings – are also appreciated and tend to be very useful for expectant and new mothers.

The Reintegration Centre helps families become more aware of the services that are available for people with mental health problems. Families can consult with staff at the Centre, who are then able to help people develop a functioning environment and to support them with adequate services.

The Women's Shelter welcomes abused women and gives them a place to rest and a safe environment. Women tend to leave the shelter feeling stronger and more relaxed.

Serious issues, such as suicide, are being brought into the open. People acknowledge the problem and want to find solutions.

The church is seen as an important resource for healing. When people are grieving, they can go there to receive guidance and support.

People feel the community shows a great deal of resilience and that healing workshops have been effective for some of them.

SERVICES *(continued)*

WHAT ABOUT THE PEOPLE?

- + The community nurse provides quality services for 0-30-year-olds.
- + Many health services are available for babies, children, and youth.
- + The Family House organizes many preventions activities for women, children, and future parents.
- Some people mistrust health services and do not show up to their appointments, making it hard to do proper follow-ups.
- Men tend to think they will look weak if they seek help.
- Social services are more suitable for women.
- Some people don't want to leave an abuser because he is the provider.

PEOPLE WOULD LIKE

- To have a mix of cultural and southern medical care.
- To foster increased trust toward medical services.
- To see better follow-up with mental health patients.
- Education about social media to limit the impacts of gossiping and bullying.
- A walk-in clinic that is open even on weekends.
- More Inuit jobs at the nursing station and more interpreter substitutes.
- Better communication and support from the Health Board to the Maternity Centre/community workers
- To restart healing sessions with the Family House staff and encourage police officers to debrief after difficult events.
- New initiatives to recruit local workers who are comfortable dealing with heavy or sensitive topics.
- To empower people to report abuse.
- More mental health services and services to support people after therapy.
- To increase openness about mental health.



