





QANUILIRPITAA? 2017

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QANUILIRPITAA? 2017 HEALTH SURVEY

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On behalf of the Steering Committee, I would like to express my gratitude to all Nunavimmiut who participated in the *Qanuilirpitaa?* 2017 Health Survey.

This important health survey was made possible thanks to the long-lasting partnership between the Nunavik Regional Board of Health and Social Services, the *Institut national de santé publique du Québec* and researchers from the Centre de recherche du CHU de Québec – Université Laval, McGill University and Trent University.

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In memory of Audrey Flemming and Linda Shipaluk.

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1

BACKGROUND OF THE QANUILIRPITAA? 2017 HEALTH SURVEY

The *Qanuilirpitaa?* 2017 Health Survey is a major population health survey conducted in Nunavik that involved the collection, analysis and dissemination of information on the health status of Nunavimmiut. The last health survey conducted prior to it in Nunavik dated from 2004. Since then, no other surveys providing updated information on the health of this population had been carried out. Thus, in February 2014, the Board of Directors of the Nunavik Regional Board of Health and Social Services (NRBHSS) unanimously adopted a resolution to conduct a new health survey in all 14 Nunavik communities, in support of the Strategic Regional Plan.

The general objective of the 2017 health survey was to provide an up-to-date portrait of the health status of Nunavimmiut. It was also aimed at assessing trends and following up on the health and health determinants of adult participants since 2004, as well as evaluating the health status of Nunavik youth. This health survey has strived to move beyond traditional survey approaches so as to nurture the research capabilities and skills of Inuit and support the development and empowerment of communities.

Qanuilirpitaa? 2017 included four different components: 1) an adult component to document the mental and physical health status of adults in 2017 and follow up on the adult cohort of 2004; 2) a youth component to establish a new cohort of Nunavimmiut aged 16 to 30 years old and to document their mental and physical health status; 3) a community component to establish the health profiles and assets of communities in a participatory research approach; and 4) a community mobilization project aimed at mobilizing communities and fostering their development.

This health survey relied on a high degree of partnership within Nunavik (Nunavik Regional Board of Health and Social Services (NRBHSS), Makivik Corporation, Kativik Regional Government (KRG), Kativik Iisarniliriniq (KI), Avataq Cultural Institute, Qarjuit Youth Council, Inuulitsivik Health Centre, Ungava Tulattavik Health Centre), as well as

between Nunavik, the Institut national de santé publique du Québec (INSPQ) and academic researchers from three Canadian universities: Université Laval, McGill University and Trent University. This approach followed the OCAP principles of Ownership, Control, Access and Possession (First Nations Information Governance Centre, 2007).¹ It also emphasized the following values and principles: empowerment and self-determination, respect, value, relevance and usefulness, trust, transparency, engagement, scientific rigour and a realistic approach.

TARGET POPULATION

The survey target population was all permanent Nunavik residents aged 16 years and over. Persons living full time in public institutions were not included in the survey. The most up-to-date beneficiaries register of all Inuit living in Nunavik, provided by the Makivik Corporation in spring 2017, was used to construct the main survey frame. According to this register, the population of Nunavik was 12 488 inhabitants spread out in 14 communities. This register allowed respondents to be selected on the basis of age, sex and coast of residence (Hudson coast and Ungava coast).

SURVEY FRAME

The survey used a stratified proportional model to select respondents. Stratification was conducted based on communities and age groups, given that one of the main objectives of the survey was to provide estimates for two subpopulations aged, respectively, 16 to 30 years and 31 years and over. In order to obtain precise estimates, the targeted sample size was 1 000 respondents in each age group. Assuming a 50% response rate, nearly 4 000 people were required to obtain the necessary sample size. From this pool, the number of individuals recruited from each

1. OCAP® is a registered trademark of the First Nations Information Governance Centre (FNIGC).

community was proportionate to population size and took into account the number of days that the survey team would remain in each community – a situation that imposed constraints on the number of participants that could be seen. Within each stratum, participants were randomly selected from the beneficiaries register. However, the individuals from the 2004 cohort, all 31 years old and over (representing approximately 700 individuals), were automatically included in the initial sample.

DATA COLLECTION

Data were collected from August 19, 2017 to October 5, 2017 in the 14 villages. The villages were reached by the *Amundsen*, a Canadian Coast Guard Icebreaker, and participants were invited on board the ship for data collection purposes.

Two recruitment teams travelled from one community to another before the ship's arrival. An Inuk assistant in each community helped: identify, contact and transport (if necessary) each participant; inform participants about the sampling and study procedures; obtain informed consent from participants (video) and fill in the identification sheet and sociodemographic questionnaire.

Data collection procedures for the survey included questionnaires, as well as clinical measurements. The survey duration was about four hours for each wave of participants, including their transportation to and from the ship. Unfortunately, this time frame was sometimes insufficient to complete the data collection process. This survey received ethical approval by the Comité d'éthique de la recherche du Centre Hospitalier Universitaire de Québec – Université Laval.

Aboard the ship, the survey questionnaires were administered by interviewers, many of whom were Inuit. Face-to-face interviews were conducted using a computer-assisted interviewing tool. If there were problems with the laptop connections, paper-form questionnaires were filled out. The questionnaires were administered in Inuktitut, English or French, according to the preference of the

participants. Interviewers received training in administering the questionnaires prior to the start of the survey. The questionnaires were divided into five blocks: psychosocial interview (blocks 1 and 3), physical health and food security interview (block 2), food frequency questionnaire (block 4), and sociodemographic interview (block 5).

The survey also included a clinical component, with tests to document aspects of physical health, sampling of biological specimens (such as blood, oropharyngeal swabs, urine, stool, and vaginal swabs), spirometry, and an oral clinical exam. These sessions were supervised by a team comprised of nurses, respiratory therapists, dentists, dental hygienists and assistants, and laboratory technicians.

PARTICIPATION

There were a total of 1 326 participants, including 574 Nunavimmiut aged 16 to 30 years old and 752 Nunavimmiut aged 31 years and over, for total response rates of 30.7% and 41.5%, respectively. The participants' distribution between the two coasts (Ungava and Hudson) was similar. The distribution of men and women was unequal, with twice as many women (873) than men (453) participating in the survey. If the results obtained from this sample are to be inferred to the target population, survey weights must be used.

Overall, as compared to the 2004 survey, the response rate (i.e., the rate of participants over the total number of individuals on the sampling list) was lower than expected, especially among young people. This includes the refusal rate and especially a low contact rate. Several reasons might explain the low response rate, including the short time period available to contact individuals prior to the ship's arrival in the community and non-contact due to people being outside of the community or on the land. Nevertheless, among the individuals that were contacted ($n = 1\,661$), the participation rate was satisfactory with an internal participation rate of 79.7%. More details on the collection, processing and analysis of the data are given in the Methodological Report (Hamel, Hamel et Gagnon, 2020).

2 INTRODUCTION

The World Health Organization (WHO) defines social determinants of health as “the conditions in which people are born, grow, live, work and age, including the health system. These circumstances are shaped by the distribution of resources (e.g. money, power) at global, national and local levels, which are themselves influenced by policies. The social determinants of health are mostly responsible for health inequities – the unfair and avoidable differences in health status seen within and between countries” (World Health Organization 2014). Across Inuit Nunangat, the following key social health determinants have been identified: 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 Tapiriit Kanatami 2014). Some of these determinants will be discussed in this report, while others will be addressed in other *Qanuillirpita?* 2017 reports. This framework draws attention away from a focus on individual diseases and shifts it towards individuals who are situated within networks of resources and potential that shape their health and wellness. As is the case elsewhere, sociocultural determinants of health are highly interconnected in Nunavik (Inuit Tapiriit Kanatami 2014) and can impact health directly or interact to cause opportunities or vulnerabilities (Reading and Wien 2009). A better understanding of these determinants reveals that there is unequal access to factors that encourage health. And this in turn can help to better explain health disparities, that is, the differences in disease profiles, experiences of wellness, longevity and other measures of health within Inuit populations and between Inuit and non-Inuit (Reading and Wien 2009).

Sociocultural determinants of health have been described as acting at proximal, intermediate and distal levels. Proximal determinants comprise those that have a direct impact on health behaviours and physical and social environments (Reading and Wien 2009). Cultural identity is an important proximal determinant linked to good health and wellness (Kirmayer et al. 2000b; National Collaborating Centre for Aboriginal Health 2012), and being able to express oneself in Inuktitut has been identified as a key component of that identity (Patrick 2008; Inuit Tapiriit Kanatami 2014). Inuit and especially young Inuit face the challenge of navigating between traditional and contemporary identities and ways of life in establishing their personal identity (Alianait Inuit-specific Mental Wellness Task Group 2007; Parnasimautik 2014).

Intermediate determinants are described as community infrastructure, resources, systems and capacities (Reading and Wien 2009). The relationship between people and place in Nunavik is fundamental to health and wellness and this has always been the case (Inuit Tapiriit Kanatami 2014). Inuit culture has been described as “ecocentric” in that the focus of cultural attention is very much directed to places, movement across northern spaces and the relationship that people have with these entities and the other living occupants of the land, water and sky (Kirmayer et al. 2009). Attachment to the territory and having a sense of belonging to one’s homeland are especially important in the development of identity (Patrick 2008) and are indicators of cultural wellness (Inuit Tapiriit Kanatami 2014). The opportunity to participate in land-based activities such as hunting, fishing and gathering berries, mussels and other seafood is an example of an intermediate determinant of health.

Close and extended families are the foundation of the social structure of Inuit communities today (Pauktuutit Inuit Women of Canada 2006; Kral et al. 2011) and most people are blessed to live in communities with extended family members (Inuit Tapiriit Kanatami 2014). Community living brings with it a number of burdens that, while they have been present for three or four generations now, still feel new and foreign to people. The strength of family structures has suffered from a number of challenges: suicide, alcohol and drug addictions, and mental health problems (Saturviit Inuit Women’s Association of Nunavik 2015). Nevertheless, family remains an essential source of social support that has been identified as a protective determinant of mental health and wellness (Petrasek MacDonald et al. 2015).

Distal determinants (historic, economic, political and social factors) are also paramount, and they are interrelated with proximal and intermediate ones (Reading and Wien 2009). Inuit lives have been influenced by *Qallunaat* (non-Inuit) since the first contacts. Social, cultural and economic changes experienced by Inuit intersect with environmental and biological conditions specific to the North, and many of the health issues seen today emerged when Nunavimmiut were brought into the communities that exist today. Inuit have experienced many pressures, events and programs that were largely beyond their control and which were meant to transform their lives from “traditional” to “modern”. In some cases, these programs were desperate attempts to respond to health issues like high tuberculosis and infant mortality rates by people who were far removed from the North and who had very little that they could rely on in terms of northern infrastructure and resources. Today, it is clear how disempowering and damaging this process has been to Inuit. People were relocated to regions they did not know; and were settled into new communities causing social upheaval, rivalries, and anxiety. Children began to be educated in day and residential schools, and many experienced physical, emotional, and sexual abuse at the hands of non-Inuit authorities. Families were fragmented by medical evacuations to tuberculosis sanatoria in the South, children were placed in foster care; and sled dogs were killed in some communities, limiting the ability of people to go on the land (Inuit Tapiriit Kanatami 2014). Inuit have also experienced difficulties with the justice system; which often seems slow to act, foreign to Inuit ways of dealing

with problems, and lacking in surveillance and follow-up with offenders and support for victims (Parnasimautik 2014; Saturviit Inuit Women’s Association of Nunavik 2015). Each of these events has been traumatic and carries potential impacts on health. Collectively, they speak to the intensity and severity of the changes associated with the disempowerment that significantly affected people at the time the events occurred and whose impacts have been carried forward as intergenerational effects (Bombay et al. 2011).

Inuit have sought to regain control over their lives and communities through political, economic and social means. In 1975 the James Bay and Northern Quebec Agreement (JBNQA) signed between the Northern Quebec Inuit Association and the governments of Quebec and Canada established structures of governance for the region in which health was an immediate concern. Through the JBNQA, Inuit have sought to adapt health care and social services to Inuit cultural and social realities, a laudable objective that has not yet been fully achieved (Saturviit Inuit Women’s Association of Nunavik 2015). Although Inuit now oversee and manage several regional services and organizations, inequalities in health and wellness remain.

The framework of health determinants described above will now serve as a guide for presenting the *Qanuillirpita?* 2017 survey results on sociocultural determinants of health. These results are presented in nine sections that correspond to the relevant determinants identified during the May 2015 consultations held in preparation for the survey:

- 1) Cultural identity and spirituality;
- 2) Land-based activities;
- 3) Family;
- 4) Social support;
- 5) Involvement in community activities and perceived community cohesion;
- 6) Intergenerational traumatic events;
- 7) Discrimination;
- 8) Justice;
- 9) Perception and utilization of health and social services.

3 METHODOLOGICAL ASPECTS

The survey questions on sociocultural determinants of health and wellness were answered by Nunavimmiut aged 16 years and over. Some questions about the perception of health services were addressed only to elders aged 55 years and over. Also, questions about residential school attendance were designed to be answered only by people over 50. Most of the questions were part of the psychosocial and food security questionnaires. The questions that generated the results described in this report are presented in Appendix A. Most answers were given on a Likert scale ranging from 1-Strongly agree to 5-Strongly disagree. Wherever possible, the results are presented in terms of protective factors (e.g. the proportion of people having good social support rather than poor social support). To facilitate interpretation, an answer was considered to correspond to a protective factor if it included either of the two highest affirmative responses (Strongly agree or Agree) as opposed to one of the more dissenting answers (Neither agree nor disagree, Disagree, or Strongly disagree). Specific methodological information relative to each theme can be found at the beginning of the respective results sections.

Proportions were computed for each of the sociocultural determinants of health and are presented by: sex; age group (16 to 30 years; 31 to 54 years; and 55 years and over); coastal region (Hudson and Ungava²); and marital status (single; married or common law; separated, divorced or widowed). Proportions are also reported by selected sociodemographic indicators: education (elementary school or less; secondary school not completed; secondary school or higher);³ employment (employed vs. not employed⁴); annual personal income (less than \$20 000 vs. \$20 000 or more); and community size (large vs. small⁵).

Comparison tests were performed with a global chi-square test for categorical variables to find out if any proportion was different across categories. In the presence of a significant result ($p < 0.05$; coloured cells in tables), two-by-two comparisons were performed to further identify statistically significant differences between categories. These tests involved the construction of a Wald statistic based on the difference between the logit transformations of the estimated proportions. Only significant differences at the 5% threshold are reported in the text and all other tested factors found to be non-related are presented in the tables in Appendix B. Significant differences between

categories are denoted in the tables and figures using superscripts. All data analyses for this thematic report were done using SAS software, Version 9.4 (SAS Institute Inc., Cary, NC, USA).

For some indicators related to land-based activities, social support, and involvement in healing or wellness activities, comparison with data from the *Qanuippitaa? 2004* Health Survey was possible; the results are presented in the sections on each of these themes.

Limitation. Only bivariate analyses were performed to describe associations with selected social and cultural determinants of health. These analyses do not take into consideration possible confounding or interaction effects. Consequently, these results should be interpreted with caution.

Accuracy of estimates. The data used in this module come from a sample and are thus subject to a certain degree of error. Following the guidelines of the Institut de la statistique du Québec (ISQ), coefficients of variation (CV) were used to quantify the accuracy of estimates. Estimates with a CV between 15% and 25% are accompanied by a * to indicate that they should be interpreted carefully, while estimates with a CV greater than 25% are presented with a ** and are shown for information purposes only.

4.1 CULTURAL IDENTITY AND SPIRITUALITY

4.1.1 Cultural identity

Cultural identity is the feeling of belonging to a distinct group of people. It is shaped and shared through practices, symbols, and communication that foster mutual recognition and distinction from other groups. Cultural identity is an important dimension of Inuit life today (Parnasimautik 2014) and it is essential to wellness (Searles 2008). Drawing from the UNESCO Universal Declaration on Cultural Diversity, the *Parnasimautik* report affirms that for Inuit “our cultural identity should be regarded as the set of distinctive spiritual, material, intellectual

4 RESULTS

and emotional features that encompasses, in addition to language, lifestyles, ways of living together, value systems, traditions, beliefs, and arts” as well as a profound attachment to land (p.14). Dorais has explored the relationship between language ability and Inuit identity and community life in great depth and draws attention to the centrality of language in identity changes (Dorais 1988, 1995, 1997).

In this survey, the role of cultural identity has been explored by using 12 statements (on a 5-point Likert scale ranging from 1-Strongly agree to 5-Strongly disagree) asking about Inuit values and identity, which are two factors that can be used to document the perceived connection among community members and adherence to cultural values. Four questions also assessed the ability to participate in traditional activities and the level of satisfaction with the ability to communicate in Inuktitut and to practice traditional skills (on a 5-point Likert scale ranging from 1-Very satisfied to 5-Very dissatisfied). These questions were adapted from the Pacific Identity and Wellbeing Scale (Manuela and Sibley 2013) through the lens of *Parnasimautik* and other reports, as well as from ethnographic work in Nunavik over many years.

A large majority of people strongly agreed or agreed with all statements related to cultural identity (from 71% for “I am comfortable in places where there are lots of non-Inuit” to 99% for “I am proud to be an Inuk”). This is an indication of the salience of the concept of cultural identity and its significance in Nunavik. Table 1 reports the results for men and women and for age groups by sex. More men than women reported feeling comfortable around Inuit even if they are from other communities or in places where there are many non-Inuit. Also, more men than women reported having close connections with elders and young people in their community; however, the proportions for both sexes were lower for people aged 16 to 30 years.

Table 1 Adherence to cultural identity by sex and age group (%), population aged 16 years and over, Nunavik, 2017

Cultural identity (strongly agree or agree vs. neither agree nor disagree, disagree or strongly disagree)	Sex		Men			Women			Total
	Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	
I feel most comfortable around other Inuit, even if they are not from my community	91.1	86.0 ¹	88.7	92.4	94.0	82.0 ³	87.4	93.6	88.6
Being Inuk is an important part of my identity	94.7	96.7	90.5	NP	NP	94.3	99.0 ²	NP	95.7
Sharing is an important Inuit value	96.4	98.1	95.2	NP	NP	97.3	98.3	NP	97.3
Expressing myself in Inuktitut is an important part of my identity	93.3	95.7	89.1	97.1 ²	95.1	93.8	96.5	NP	94.5
I feel connected to other Aboriginal peoples in general	85.5	86.4	81.7	85.9	94.2 ²	81.2 ³	90.3	91.1	86.0
I am proud to be an Inuk	98.4	98.9	96.9	NP	NP	98.0	NP	NP	98.7
Things were better for Inuit long ago (before life in settlement-taitsumani)	72.9	77.1	69.6	73.0	80.8	75.7	79.1	76.2	75.0
I have close connections to elders in my community	85.5	77.8 ¹	77.6 ³	90.4	93.6	66.2 ³	84.6 ³	92.8	81.7
I have close connections to young people in my community	89.0	83.2 ¹	84.7 ³	91.3	94.4	77.9 ³	86.9	88.3	86.1
I feel homesick when I am away from my community	62.7	63.8	57.4	65.7	68.7	57.8 ³	67.9	69.9	63.2
I like travelling outside of Nunavik	75.3	78.0	74.9	73.5	80.4	80.9	73.1 ^{2,3}	82.4	76.7
I am comfortable in places where there are lots of non-Inuit	75.4	67.0 ¹	67.6 ³	80.4	83.3	59.5 ³	73.8	70.2	71.2

NOTES

Coloured cells indicate statistically significant differences between groups.

NP: This value is not displayed since some categories have less than 5 respondents..

1. Statistically significant difference observed using the 5% threshold compared to men.

2. Statistically significant difference observed using the 5% threshold compared to Inuit aged 16 to 30 years old.

3. Statistically significant difference observed using the 5% threshold compared to Inuit aged 55 years and over.

More Nunavimmiut living in large communities stated that they felt comfortable around other Inuit even if they were not from their community (92%) compared to people living in small communities (85%; Appendix B, Table A). The proportion was lower for Nunavimmiut who were single (84%) compared to those who were in a relationship (92%; Appendix B, Table B). Feeling comfortable in places where there are many non-Inuit was lower among Nunavimmiut who were single (66%) compared to those who were married or common law (74%), or separated, divorced or widowed (81%). More Nunavimmiut living in large communities reported that being Inuk and expressing themselves in Inuktitut were important parts of their identity (97% for both statements) compared to people living in small communities (94% and 92%, respectively).

Nunavimmiut having completed elementary school or less agreed more frequently that things were better for Inuit long ago (90%) and that they felt more homesick when they were away from their community (76%). They also agreed more frequently to having close connections to elders in their community (93%) compared to people who had attended but not completed secondary school (79%, 63% and 82%, respectively), or with a secondary school diploma or higher (60%, 58% and 76%, respectively). Differences were also observed in certain items related to cultural identity by employment status and personal income (Appendix B, Table B).

Regarding cultural markers, three quarters (75%) of people reported being satisfied with their knowledge and skills of cultural and traditional activities, games, and arts, with the

proportions being higher among men (78%) than women (71%), among women aged 55 years and over (86%) compared to women in younger age groups (72% for those aged 31 to 54; 66% for those aged 16 to 30), and among Nunavimmiut from the Ungava coast compared to those living along the Hudson coast (80% vs. 71%). The proportions were also higher among Nunavimmiut who were in a relationship (79%) or who were separated, divorced or widowed (82%) compared to those who were single (69%). About 88% of people reported they had had the opportunity to watch and learn traditional skills when growing up, with the proportion being higher among people from the Ungava coast (93% vs. 84% from the Hudson coast) (Appendix B, Tables C and D).

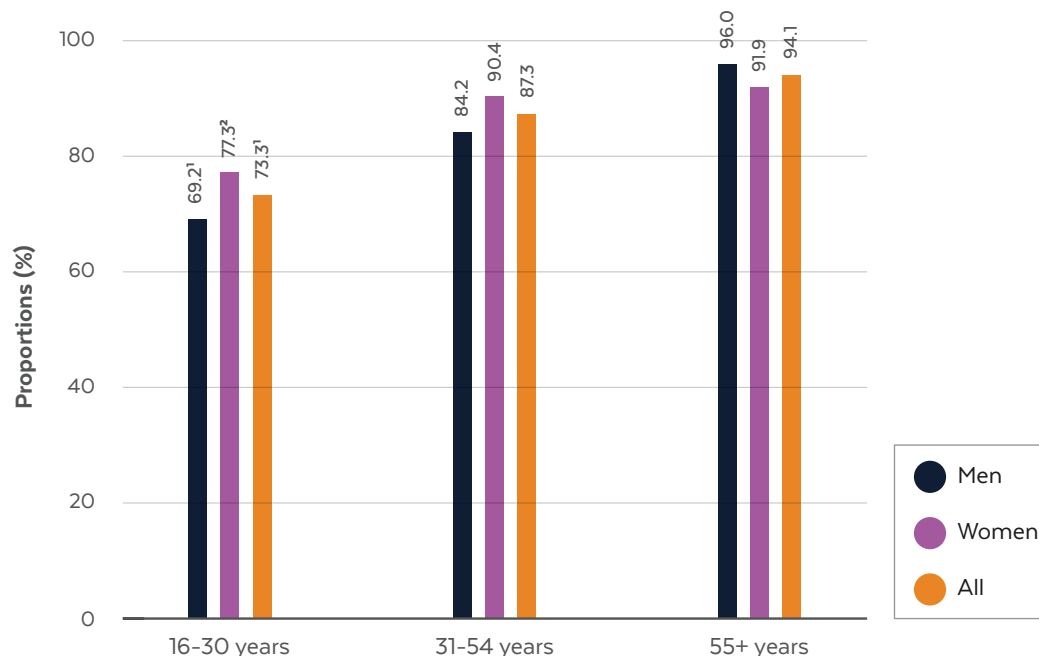
Nine Nunavimmiut out of ten (90%) reported being satisfied with their ability to communicate with others in Inuktitut. This satisfaction rate was higher among older people (95% for those aged 55 years and over vs. 94% for those aged 31 to 54 years vs. 85% for those aged 16 to 30 years), people living on the Ungava coast (93% vs. 89% for those living on the Hudson coast), people living in small communities (92% vs 89% for those living in large communities), and those who were married or in a common law relationship (92% vs. 87% for single people) (Appendix B, Tables C and D).

4.1.2 Spiritual values

Spirituality has been defined as an inner subjective experience different from organizational or institutional beliefs and practices (Zinnbauer et al. 1997). The spirituality section of the survey included three questions about the role of spirituality in the life of Nunavimmiut and one question on participation in religious activities. People were asked about spirituality without differentiating between traditional spirituality and religion, for both can help a person find meaning in existence as well as paths to coping with difficulties (Graham et al. 2001).

Eighty-three percent (83%) of Nunavimmiut reported that spiritual values played an important role in their life. The proportion was slightly higher among women (85% vs. 80% among men) and older people (Figure 1). Spirituality was also higher among people with elementary school or less (93%) compared to those with some secondary school education (82%) or secondary school or higher (80%; Appendix B, Table F).

Figure 1 Proportion of the population for whom spiritual values are important by sex and age group (%), population aged 16 years and over, Nunavik, 2017



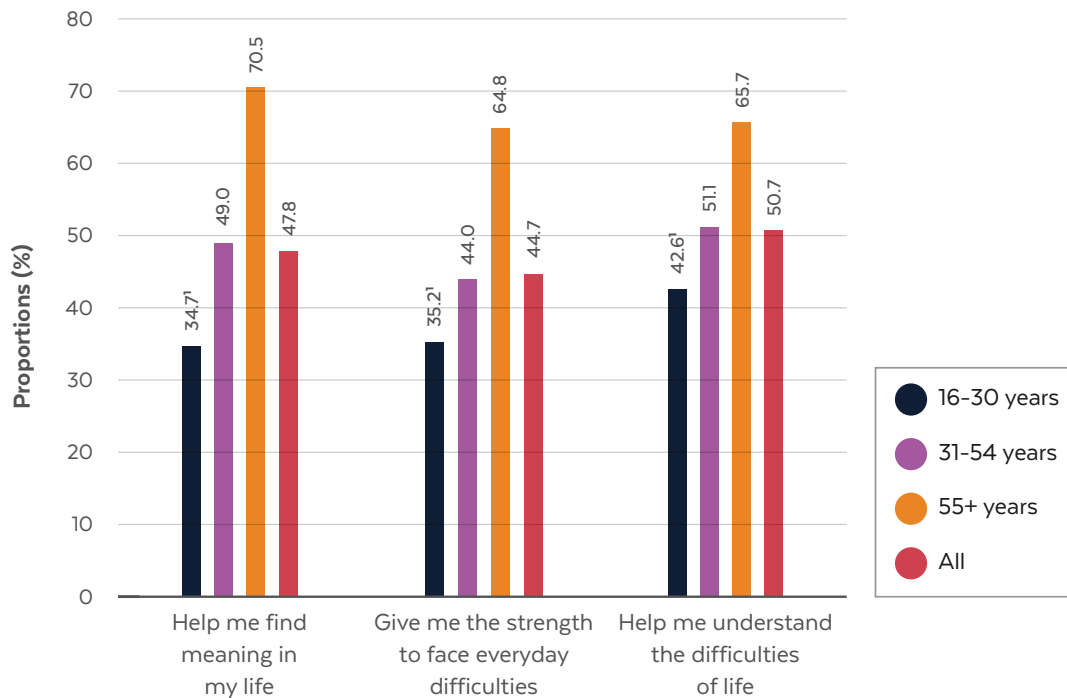
NOTES

1. Statistically significant difference observed using the 5% threshold between all age groups for men.
2. Statistically significant difference observed using the 5% threshold compared to women aged 31 to 54 years and 55 years and over.

Figure 2 presents the extent to which spiritual values play different roles in people's lives. Compared to younger age groups, Nunavimmiut aged 55 years and older were more likely to report that spiritual values helped them find meaning in life, gave them the strength they needed to face everyday difficulties, and helped them understand the

difficulties of life. This was also reported in greater proportion by people who were divorced or separated, compared to those who were in a relationship (married or common law) or single. Differences according to certain sociodemographic indicators were also observed (Appendix B, Tables E and F).

Figure 2 Extent to which spiritual values play different roles in the lives of people for whom these values are important by age group (%), population aged 16 years and over, Nunavik, 2017



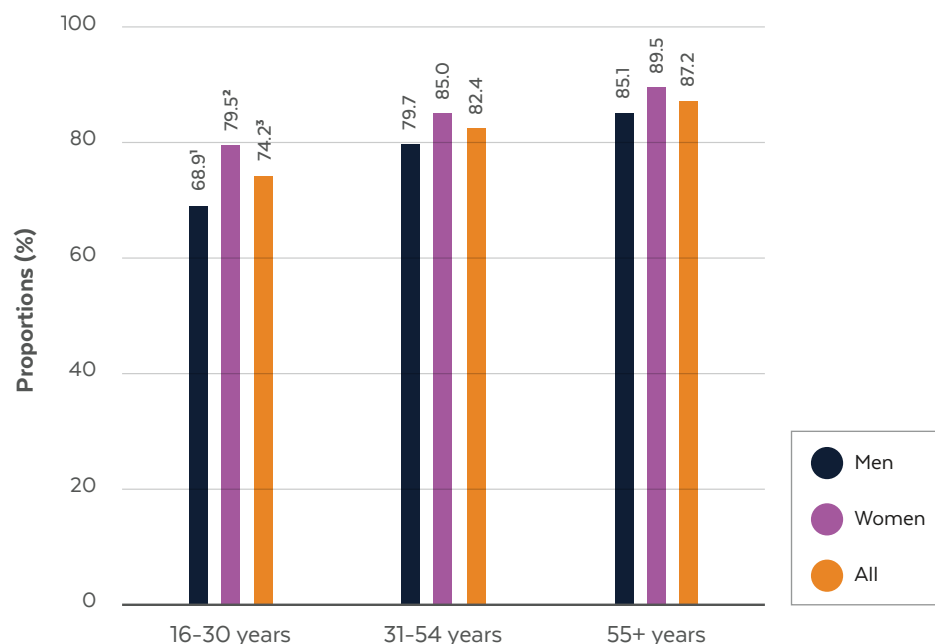
NOTES

1. Statistically significant difference observed using the 5% threshold between all age groups.

Eighty percent (80%) of Nunavimmiut reported participating in religious activities, religious services or meetings excluding weddings and funerals, in the year preceding the survey, with this proportion being higher among women (83% vs. 76% for men). Figure 3 presents the proportions by sex and age group. People aged 16 to 30 years old participated the least in religious activities

(74% vs. 82% for those aged 31 to 54 years old and 87% for those aged 55 and over). This proportion was higher among people who were married or in a common law relationship (83%) as compared to single people (75%), and those from small communities (83% vs. 77% in large communities).

Figure 3 Proportion of the population that had participated in religious activities, services or meetings excluding weddings and funerals at least once during the past 12 months by sex and age group (%), population aged 16 years and over, Nunavik, 2017



NOTES

1. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut of the same sex aged 31 to 54 years old and 55 years and over.
2. Statistically significant difference observed using the 5% threshold compared to women aged 55 years and over.
3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 31 to 54 years old and 55 years and over.

4.2 LAND-BASED ACTIVITIES

4.2.1 Going on the land

Going on the land, hunting and gathering food are essential elements of cultural identity (Richmond 2009). Sharing time together on the land enables people to pass skills and knowledge between generations and to experience the joy of being together (Inuit Tapiriit Kanatami 2014). Participants were asked about the importance of land-based activities, their satisfaction with their ability to go on the land, the type of activities undertaken, and the frequency and length of their trips. The vast majority of Nunavimmiut (93%) agreed or strongly agreed that going on the land to practice activities such as hunting, fishing or berry picking were an important part of their life. The proportion was higher among men (95%) than women (91%), and among residents living on the Ungava coast (96% vs. 91% for those living on the Hudson coast). A higher proportion was also reported by married and common law people (95% vs. 90% for those who were

single) and by those with a higher income (96% vs. 92% for those who reported an annual income lower than \$20 000) (Appendix B, Table G and H).

Nine out of ten Nunavimmiut (89%) were satisfied with their ability to go out on the land, hunting, fishing or berry picking. A higher degree of satisfaction was observed among people in a relationship compared to those who were single (91% vs. 86%, respectively) (Appendix B, Table C and D).

4.2.2 Participation in land-based activities

The frequency of going on the land and of harvesting country food during each season was assessed during the survey (never, less than once a month, 1 to 3 days per month, once a week or more). The proportion of the Nunavik population that had harvested food at least once a month during the previous 12 months was then evaluated for each traditional activity, except berry picking since the proportion was applicable only during berry-picking season.

About nine out of ten people (88%) reported being satisfied with their ability to fill their country food cravings. The results in Table 2 present the proportion of the population that had participated in hunting, fishing, and harvesting seafood at least once a month during each season. Berry picking was considered separately from the other three land activities and is not included in Table 2 as it is not possible to practice it year-round. In Table 3 and Figure 4, proportions by season were combined to acknowledge participation at a frequency of at least once a month during the past year for each on land activity.

Hunting. In the year preceding the survey, about 60% of Nunavimmiut had participated in hunting activities at least once a month during the spring or summer season (Table 2), with spring and summer being the most active hunting seasons. Greater proportions of men (40% vs. 17% for women) and residents from the Ungava coast (32% vs. 25% for residents from the Hudson coast) had participated in hunting at least once a month during the year prior to the survey (Table 3). This was also true for married or common law people (36%) compared to single individuals (19%) and those who were separated, divorced or widowed (21%*). In addition, a greater proportion of Nunavimmiut participated in hunting when they were employed (30% vs. 24% for other employment status) and when they earned \$20 000 or more per year (35% vs. 24% for those earning less than \$20 000) (Appendix B, Tables I and J).

Fishing. As in the case of hunting, spring and summer are the most active seasons for fishing, and in the year leading up to the survey, almost sixty percent (58%) of Inuit had participated in fishing activities at least once a month

during those seasons (Table 2). Greater proportions of men (27% vs. 14% for women), residents from the Ungava coast (26% vs. 17% for residents from the Hudson coast), and people living in small communities (24% vs 18% for people living in large communities) had participated in fishing at least once a month (Table 3). The proportion was also higher among married or common law people (27%) compared to single individuals (14%) and those who were separated, divorced or widowed (11%*; Appendix B, Tables I and J).

Harvesting seafood. A smaller proportion of the population (31%) had participated in harvesting seaweeds, mollusks (mussels, scallops, clams, etc.) and urchins during the summer months in the year prior to the survey (Table 2).

Berry picking. More than half of the population (54%) had collected berries at least once a month during the berry-picking season in the year preceding the survey. The proportion of the population that had collected berries at least once a month during the previous season was higher in 2017 than the proportion reported in the 2004 survey (Figure 4). A greater proportion of women (69% vs. 39% for men), older Nunavimmiut (67% vs. 56% for Nunavimmiut aged 31 to 54 years old and 47% for those aged 16 to 30 years old), and people from small communities (58% vs. 51% for people from large communities) had gone berry picking at least once a month (Table 3). Nunavimmiut who were married or common law (58%) had also participated in berry-picking activities at least once a month in higher proportions than people who were single (47%; Appendix B, Tables I and J).

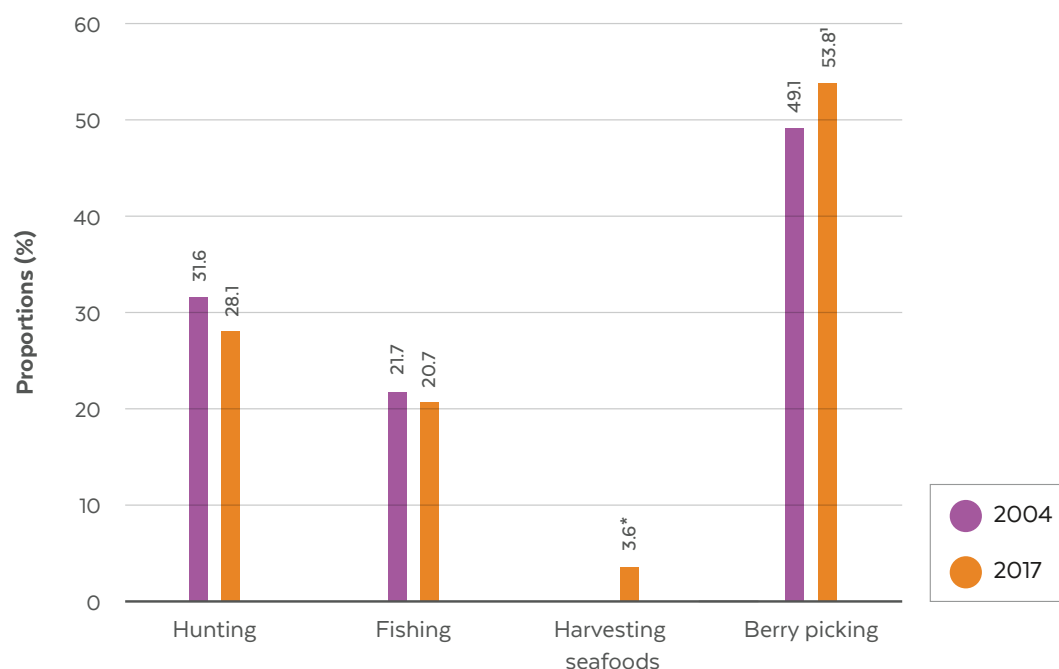
Table 2 Proportion of the population participating in hunting, fishing and harvesting activities in the past 12 months by season (%), population aged 16 years and over, Nunavik, 2017

Participating at least once a month in the activity by season	Spring	Summer	Fall	Winter
Hunting	59.3	60.2	43.2	43.2
Fishing	57.5	58.2	36.1	39.8
Harvesting seafood	15.5	30.6	18.1	4.6

NOTES

Berry-picking frequency was considered only during the berry-picking season and therefore could not be included in this table.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Figure 4 Proportion of the population participating in hunting, fishing, harvesting and berry-picking activities at least once a month in the past 12 months (%), population aged 16 years and over, Nunavik, 2004 and 2017**NOTES**

Proportions for comparison between 2004 and 2017 are age-adjusted.

Seafood harvesting was not investigated in the *Qanuillirpita?* 2004 survey.

Berry picking: at least once a month during the berry-picking season in the past 12 months.

1. Statistically significant difference observed using the 5% threshold compared to 2004.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table 3 Proportion of the population participating in hunting, fishing and harvesting activities at least once a month in the past 12 months by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

	Sex		Men			Women			Coastal region		Community size	
	Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Hunting	39.7	16.5 ¹	37.5	41.7	40.9	17.1	15.2	18.5*	25.3	31.8 ¹	27.9	28.4
Fishing	27.1	14.2 ¹	26.4	23.7	36.7	14.0	14.0	15.1*	16.5	26.2 ¹	18.4 ¹	23.9
Harvesting seafood	4.3*	2.9*	3.2**	3.7**	8.3**	NP	4.2*	5.2**	4.0*	3.1*	2.6**	5.0*
Berry picking ^a	38.8	68.9 ¹	29.3 ¹	42.8	53.5	64.1	69.0	81.7 ¹	52.6	55.3	50.8 ¹	57.9

NOTES

a. Berry picking at least once a month during the berry-picking season in the past 12 months.

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

NP: This value is not displayed since some categories have less than 5 respondents.

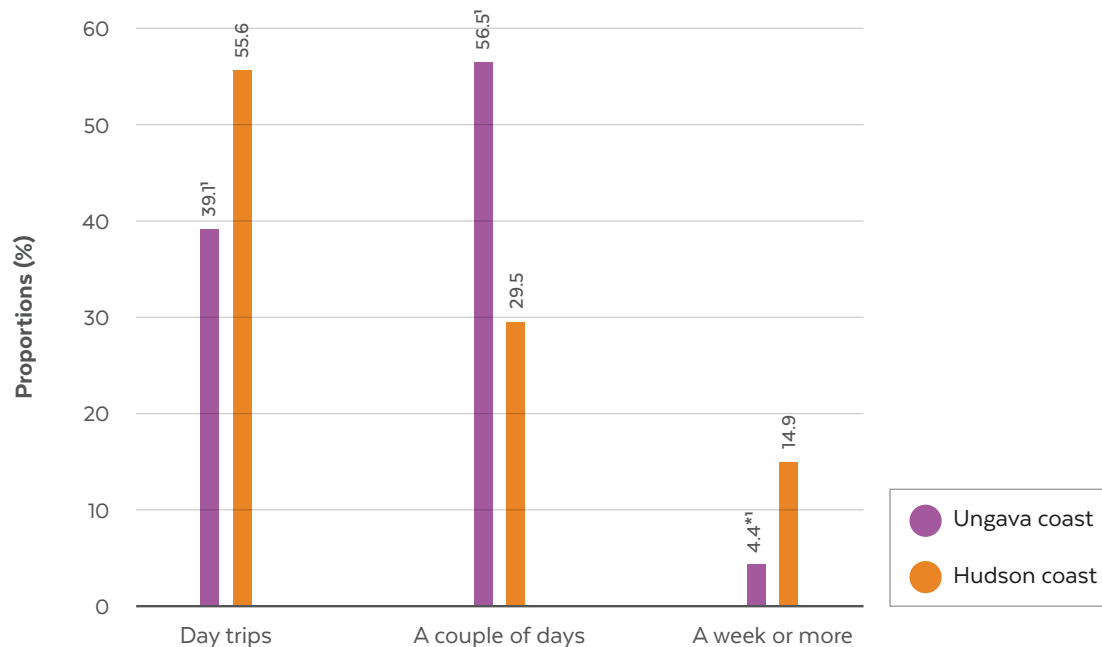
* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Length of on land trips. Regarding the length of on land trips, 48% of people having gone on the land during spring and summer of 2017 went for day trips, 42% went for a couple of days and 10% for a week or more. Women were more likely to go out on the land for day trips (54% vs. 43% of men), whereas men were more likely to go on the land for a couple of days (47% vs. 36% for women). The variations observed according to coastal region are

presented in Figure 5. People living along the Hudson coast reported in higher proportion taking day trips (56%) while people from the Ungava coast were more likely to take trips of a couple of days (57%). Trips lasting a couple of days were reported more frequently by people who were employed (44% vs. 36% for those not employed⁶) and those living in large communities (13% versus 7%* for small communities) (Appendix B, Table G and H).

Figure 5 Duration of trips on the land from spring until fall according to coastal region (%), population aged 16 years and over, Nunavik, 2017



NOTES

1. Statistically significant difference observed using the 5% threshold compared to residents from the Hudson coast.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

4.3 FAMILY

Family relationships are the foundation of the social structure in Nunavik (Pauktuutit Inuit Women of Canada 2006; Kral et al. 2011) and an essential source of social support (Petrasek MacDonald et al. 2015).

The quality of family relationships was assessed with six questions regarding familial cohesion, defined as a person's perception of the quality of his or her family relationship functioning (Fok et al. 2014). The items used were from the Brief Family Relationship Scale questionnaire (Fok et al.

2014) that was adapted to Inuit culture. Answers were on a 3-point Likert scale ranging from 1-Very true to 3-Not true.

The vast majority of the Nunavik population reported that, with close family members, they felt togetherness (94%), that people get along well with each other (95%), that people help and support each other (97%), and that they are proud to be part of the same family (98%). Most Nunavimmiut reported spending a lot of time doing things with family members at home or on the land (90% and 84%, respectively). Small variations by age group were observed (Table 4).

People in a relationship were more likely to report spending a lot of time doing things together with a close family member at home (94%) or on the land (89%) than those who were single (85% at home and 77% on the land). The feeling of really getting along well with each other was reported by a slightly greater proportion of employed people than people with another employment status (96%

vs. 93%) and by individuals earning \$20 000 or more per year than people earning less (97% vs. 94%; Appendix B; Tables K and L).

Table 4 Family cohesion items by age group (%), population aged 16 years and over, Nunavik, 2017

Items of family cohesion (Very true or somewhat true vs. not true)	16-30 years	31-54 years	≥ 55 years	Total
We really help and support each other	96.9	96.1	97.1	96.7
We spend a lot of time doing things together at home	87.4	92.5 ¹	89.8	89.9
We spend a lot of time doing things together on the land	82.8	84.7	82.8	83.5
There is a feeling of togetherness	91.4	95.6 ¹	96.9 ¹	93.9
I am proud to be part of my family	97.0	98.8	NP	98.1
We really get along well with each other	93.2	95.2	98.6 ¹	94.9

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

NP: This value is not presented since some categories have less than 5 respondents.

Since no differences by sex were observed, family cohesion items by sex were not presented in Table 4.

The six items related to family cohesion were combined to create a continuous score (from 0 to 12), where a higher score corresponds to higher family cohesion. Twenty-two percent (22%) of people aged 16 to 30 years old were in the top 30 percentile of family cohesion, whereas the proportion was 34% for people aged 31 to 54 years old. Forty-three percent (43%) of people aged 55 years and over were in the top 30 percentile of family cohesion, as were individuals in a relationship (37%), those who were divorced or separated (46%) compared to single people (21%), and residents from small communities (35% vs 27% from large communities). Also, a greater proportion of less educated Nunavimmiut (having completed elementary school or less) were in the top 30 percentile of family cohesion compared to those with a higher level of education (48% vs. 30% for people not having completed secondary school and 25% for people having completed secondary school or higher) (Appendix B, Table K and L).

Strong relationships between generations are an important characteristic of Inuit families. Most Nunavimmiut (82%) reported having more than ten people as “*ilagit*” or extended family in the community they live in. Among those aged 31 years and older, more than half (56%) reported taking care of their grandchildren. The proportion of Nunavimmiut having grandchildren and helping to care for them was higher among those aged 55 years and older (87%) compared to those aged 31 to 54 (56%). More than half of people (53%) helped take care of their grandchildren on a daily basis, while about three out of ten (28%) helped

a couple of times per week and less than 20% a few times per month. Overall, a higher proportion of women (56%) than men (44%) reported taking care of their grandchildren; the proportion was also higher among older women (55 years and over; 89%) than among younger ones (64%; Appendix B, Tables K and L).

Nine out of ten (90%) Nunavimmiut had at least one *sauniq* or namesake. A *sauniq* relationship is created by giving a newborn the name of someone close to the family. It creates a special relationship between namesakes, and between those close to them (Freeman 2015). Sixty percent of the population (60%) has been a godparent or the person who cuts the umbilical cord of a newborn (*sanajik* or *arnaqutik*). A greater proportion of women (73% vs. 47% for men) and people older than 30 have played one of these roles (71% for people 31 years or older vs. 46% for those aged 16 to 30).

4.3.1 Major stressors within the family

Nunavimmiut were asked about the occurrence of six major events or stressors involving close family members in the year prior to the survey. The most frequently reported stressor was having a close family member with a substance addiction (alcohol or drugs). It was reported for the most part by younger people during the survey (63% for 16 to 30 years old vs. 55% for individuals aged 31 to 54 years and 48% for those aged 55 years and over). Half (50%) reported that a close family member had died in the

previous year; death by suicide was reported by a quarter (27%) of Nunavimmiut. Three out of ten (30%) reported that a close family member had had a life-threatening illness or an accident in the previous year, and the proportion was higher for people living in large communities (32% vs. 27% for small communities). The next most prevalent stressors were reported by two to four people out of ten: having a close family member experiencing serious trouble with the law, suffering from a

serious mental health problem or having been a victim of a serious assault – a stressor that was more prevalent on the Hudson coast (24% vs. 18% for residents from the Ungava coast). The proportion of people having a close family member experiencing serious trouble with the law was higher among individuals living on the Hudson coast (40% vs. 32% for the Ungava coast) and in large communities (40% vs. 33% for small communities) (Appendix B, Table M).

Table 5 Major stressors that had affected a close family member in the past 12 months (%), population aged 16 years and over, Nunavik, 2017

Major stressors (% yes)	Total
Alcohol or drug addiction of a close family member	57.1
Death	50.2
Death by suicide among those experiencing a death	26.7
Serious trouble with the law	36.7
Life-threatening illness or accident	29.8
Victim of serious assault	21.2
Serious mental health problem	20.4

Regarding the number of major stressors experienced among close family, 16% of Nunavimmiut reported none, 47% reported one or two, and 37% had experienced between three to six events in the past year. The number of stressors experienced varied by level of education, with a higher number of stressors (3 to 6) being experienced by family members with the highest level of education (42% vs. 27% for those without a secondary school diploma). Not having experienced any major stressors in the previous year was most common among people with the lowest education level (21%* for those with elementary school or less vs. 17% for those not having completed secondary school and 11%* for those with secondary school or higher) (Appendix B, Tables M and N).

4.4 SOCIAL SUPPORT

Social support is an important determinant of health as people who benefit from more tend to have better health outcomes (Richmond 2009). Nunavimmiut were asked about four distinct dimensions of social support shown to be important for Inuit (Richmond 2009): 1) positive interactions: one item measured the support a person receives from spending time with others in social settings; 2) emotional support: three items assessed the guidance and feedback that may help a person in finding solutions to problems; 3) transport to health services: one item

assessed material aid such as having someone to take you to the doctor; and 4) love and affection: one item assessed the fact of having someone to show you caring, love and empathy. The questions were scored on a Likert scale ranging from 1-All of the time to 5-Never. Each situation was considered present in a person's life if it was reported as occurring "all of the time" or "most of the time". To obtain the total emotional support score, a positive response was required on all three items.

A majority of Nunavimmiut (73%) reported having someone who showed them love and affection, 68% stated they had positive interactions, 30% reported having emotional support, and 39% said they could rely on someone to transport them if they needed help to get to health services. As presented in Table 6, women reported greater social support than men. In the case of both men and women, fewer people aged 55 years and older reported having someone to have a good time with compared to their younger counterparts. Women aged 31 to 54 years old reported in higher proportions than women in other age groups having someone to count on when they needed advice and having someone to listen when they needed to talk. The proportion of Nunavimmiut reporting having someone to talk to if they felt troubled or needed emotional support and having someone to have a good time with all or most of the time had increased in both cases by 12% since *Qanuillirpita?* 2004 (data not shown).

Table 6 Social support by sex and by sex and age group (%), population aged 16 years and over, Nunavik, 2017

Dimensions and items of social support (All of the time or most of the time vs. sometimes, rarely, never)	Sex		Men			Women		
	Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years
Positive interactions								
Have someone to have a good time with	64.7	70.5 ¹	75.5 ¹	56.3	56.7	72.2	73.0	59.4 ¹
Emotional support	24.4	36.1 ¹	26.3	22.9*	23.0*	29.4	44.1	34.7
Have someone to talk to if I feel troubled or need emotional support	39.5	55.0 ¹	43.5	37.6	33.7	47.5 ¹	62.1	57.9
Have someone to count on when I need advice	46.7	54.6 ¹	49.7	42.8	47.9	50.2	60.1 ²	53.2
Have someone to listen when I need to talk	44.9	56.3 ¹	49.0	43.8	37.8	53.3	62.2 ²	49.7 ³
Tangible support for transportation to health services								
Have someone to take me to the doctor or another health professional if needed	38.7	39.7	41.4	37.5	35.1	33.2	46.0 ²	41.2
Love and affection								
Have someone who shows me love and affection	69.5	76.2 ¹	69.1	69.8	69.7	72.9	79.5	76.5

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 31 to 54 years old.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Married or common law people reported higher proportions of emotional support (35%) than people who were single (26%) and those who were separated or divorced (16%^{*}). Married or common law people also reported higher proportions of having someone to provide transport to health services (43%) and to show them love and affection (84%) than those who were single (34% and 60%, respectively). People living in large communities reported higher proportions of social support than people living in small communities (34% vs. 26% for emotional support, 43% vs. 35% for transport to health services and 76% vs. 69% for love and affection) (Appendix B, Tables O and P). In addition, the majority of Nunavimmiut (86%) reported that they visited or were visited at least a few times per month.

4.5 INVOLVEMENT IN COMMUNITY ACTIVITIES AND PERCEIVED COMMUNITY COHESION

Involvement in the community. People were asked about the frequency of their involvement in three types of community activities that promote community wellness and participation in social groups or committees in the year prior to the survey. Table 7 shows the proportions of participation in community activities. Overall, people aged 55 years and over engaged more in all types of community activities than younger age groups. While no variations in proportions were observed with regard to cultural, group and organization activities by marital status, education or coastal region, a higher proportion of people living in small communities took part in these types of activities. Forty-four percent (44%) of people living in small communities participated to a greater extent in cultural, community or

sporting events such as festivals, dances, feasts or Inuit games compared to 38% of people living in large communities. Regarding involvement in a group, organization, rescue team, church group or spring clean-up initiatives, proportions were higher among people living in small communities (37% vs. 27% for those living in large communities). Participation in local committees or board

meetings was higher among people living in small communities (24% vs. 19% for people living in large communities). Finally, participation in committee or board meetings was higher for people who were employed (24% vs. 14% for those not employed) and those with a higher annual income (31% vs. 14% for those earning less than \$20 000 per year; Appendix B, Tables Q and R).

Table 7 Proportion of the population that had participated in community activities outside of work or school during the past 12 months by age group (%), population aged 16 years and over, Nunavut, 2017

Involvement in community activities (Often or always)	16-30 years	31-54 years	≥ 55 years	Total
Cultural, community or sporting events such as festivals, dances, feasts or Inuit games	40.3 ¹	35.9 ¹	50.6	40.3
Group, organization, rescue team, church group, spring clean-up	27.5 ¹	32.0 ¹	38.5	31.1
Local committees or board meetings	14.1 ¹	24.5 ¹	29.0	20.8

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 55 years and over.

Perceived community cohesion. Four questions were used to assess the perception of social cohesion in the community. Eight to nine out of ten Nunavimmiut felt they belong to their community (88%) and that people help each other (81%). Five to six out of ten agreed or strongly agreed that there is a feeling of togetherness or closeness in their community (62%) and that people can be trusted (57%). Between 2004 and 2017, a decrease was observed in the proportion of the population agreeing or strongly agreeing that there is a feeling of togetherness or closeness in their community (data not shown). In general, men had a more favorable perception of community cohesion than women. Among women, those aged 31 years and over reported more positive perceptions than younger women (Table 8).

The proportion of Nunavimmiut reporting that people in the community try to help each other was higher among Hudson coast residents (85% vs. 77% for people living on the Ungava coast), people in a relationship (84% vs. 78% for individuals who were single) and people with a lower level of education (92% for those who had completed elementary school or less vs. 82% for those who had not completed secondary school and 77% for those who had a

secondary school diploma or higher; Appendix B, Tables S and T). A feeling of togetherness or closeness was more likely to be reported by people living in small communities (67% vs. 59% for those living in large ones), people with an annual income lower than \$20 000 (66% vs. 58% for those who earned \$20 000 or more), and those who had a lower level of education (75% for people who had completed elementary school or less vs. 48% for those who had completed secondary school or higher; Appendix B, Table T).

The feeling that people in the community can be trusted was reported more frequently by Nunavimmiut living in small communities (62% vs. 53% for those living in large ones), and those having a lower level of education (79% for people with elementary school or less vs. 59% for those who had not completed secondary school and 45% for those who had completed secondary school or higher; Appendix B, Table S). The feeling of belonging to the community was higher among people with an annual income of \$20 000 or more (91% vs. 86% for those earning less than \$20 000) and those in a relationship (92% vs. 82% for single people; Appendix B, Table T).

Table 8 Perception about the community by sex and age group (%), population aged 16 years and over, Nunavik, 2017

(Strongly agree or agree vs. neither agree nor disagree, disagree, strongly disagree)	Men	Women	Men			Women		
			16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years
There is a feeling of togetherness or closeness	69.8 ¹	54.6	65.7	75.3	67.6	49.5	58.8	58.1
People help each other	84.9 ¹	77.5	80.7	88.2	88.1	71.0 ¹	81.2	86.2
People can be trusted	63.7 ¹	49.5	58.1	67.4	69.5	39.1 ¹	55.0	64.5
I feel like I belong	89.2	86.1	82.8	92.7 ²	NP	79.3 ¹	90.1	94.6

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to the 16-30 age group.

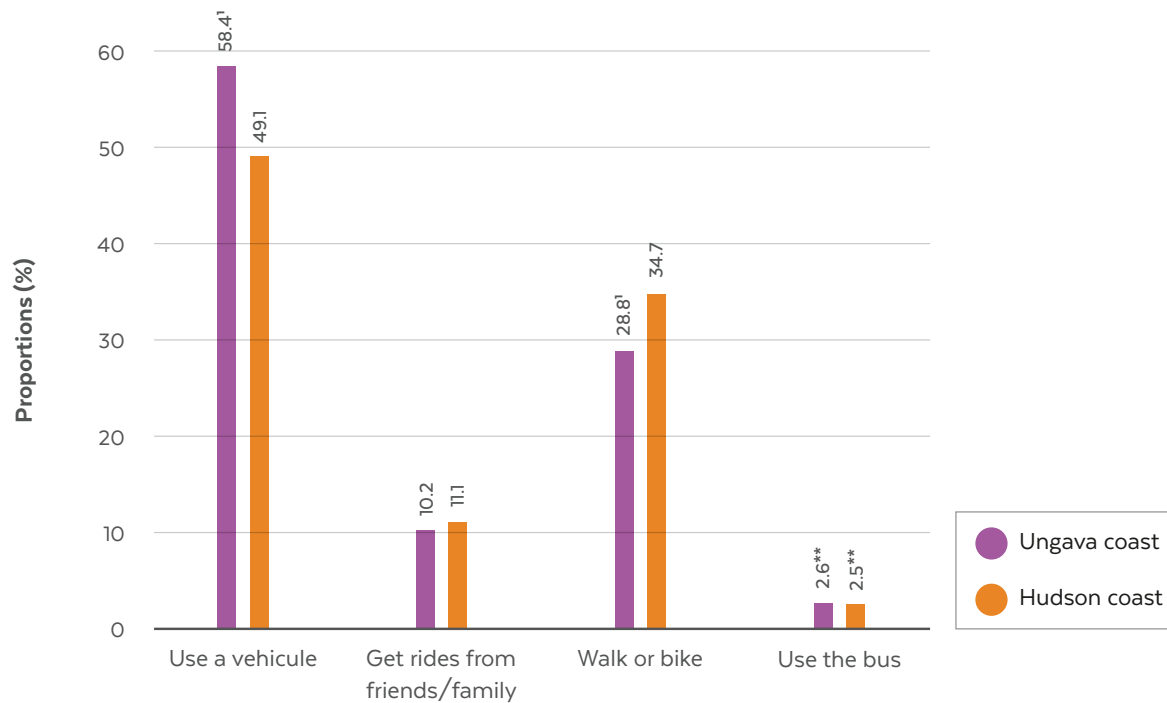
Exclusion from the community. In the year preceding the survey, 17% of Nunavimmiut felt ignored or excluded by their community. This feeling was more commonly reported by people aged 16 to 30 years old (21%) than by those aged 31 to 54 (16%) or 55 years and over (8%*), as well as by people living in small communities (21% vs. 14% for those living in large communities). Feeling ignored or excluded by their community was also more frequently reported by single people (24% vs. 12% for individuals in a relationship and 8%** for those who were separated, divorced or widowed) as well as by people earning less than \$20 000 per year (20% vs. 14% for those earning more) (Appendix B, Tables S and T).

Mobility in the community. Nunavimmiut were asked about how they usually get around their community. The possibility to easily go from one place to another, either by using a vehicle, getting rides from friends or family, walking, biking, or using the bus is an important determinant of service accessibility and participation in community activities. More than half (53%) of the Nunavik population reported usually driving a vehicle to get around town and almost 11% got rides from friends or family. More than a third (34%) walked or biked, and only 3%* used the bus (Appendix B, Tables U and V).

Variations were observed between the two coasts (Figure 6). A higher proportion of Ungava coast residents usually used a vehicle to get around town (58% vs. 49% for the Hudson coast), whereas a higher proportion of residents living on the Hudson coast walked or biked (37% vs. 29% for the Ungava coast). Women got rides from friends and family in a larger proportion (13%) than men (8%*). Among women, those aged between 16 to 30 years old got rides in a larger proportion (17%) than those aged 31 to 54 years old (11%*). Proportions also differed according to community size, marital status, education, employment and income (Appendix B, Tables U and V). People living in large communities got rides from friends and family more often than people living in small communities (13% vs. 7%) and people from small communities walked or biked more often (39% vs. 30% for people from large communities).

The proportions of Nunavimmiut usually driving a vehicle to get around town were higher among individuals in a relationship (67% vs. 37% for single people and 43% for separated, divorced or widowed people), and those with a higher level of education (68% vs. 47% for people who had completed elementary school or less or had not completed secondary school). Proportions were also higher among employed people (60% vs. 40% for people not employed) and those earning more than \$20 000 per year (70% vs. 39% for people earning less).

Figure 6 Distribution of the population according to their usual means of transportation around town according to coastal region (%), population aged 16 years and over, Nunavik, 2017



NOTES

1. Statistically significant difference observed using the 5% threshold compared to residents from the Hudson coast.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

4.6 INTERGENERATIONAL TRAUMATIC EVENTS

Colonialism and its impacts underpin traumatic experiences for Nunavimmiut, experiences now understood to be transmitted over time and across generations (Bombay et al. 2011; Nelson and Wilson 2017). Residential and day schools, coercive settlement in communities, forced relocation, general disempowerment, and abusive placement in foster care are among the many factors that have contributed to present day disparities in wellness for Nunavik Inuit.

4.6.1 Intergenerational traumatic events

All Nunavimmiut were asked about the impact of three intergenerational traumatic events in families. The first question concerned the sled dog slaughters conducted in the years 1950 to 1960. Almost eighty percent (79%) of people reported that their family had been directly affected, and the proportion was especially high among older age groups (91% for those aged 55 and over vs. 82%

for those aged 31 to 54 years, and 70% for those aged 16 to 30 years). The second question was about the impact of the forced relocation to remote communities that occurred in the 1950s. Slightly less than half of Nunavimmiut (47%) reported that their family had been directly impacted by these policies. The third question concerned the separation of families because of hospitalization in the South for tuberculosis treatment. Forty-three percent (43%) of people reported that their family had been directly affected by this traumatic event. The proportion was higher among women than men (48% vs. 39% for men) and among Nunavimmiut aged 55 or older (61% vs. 43% for those aged 31 to 54 years and 33% for those aged 16 to 30 years).

The number of intergenerational traumatic events that participants' family members had experienced were added up and divided into four categories (0, 1, 2 or 3 events). While 17% of participants' families were reported to have not been directly affected by any of these three intergenerational traumatic events, 22% had been affected by one, 34% by two and 27% by all three. A larger proportion of women aged 55 years and older reported that their family had been directly impacted by all three intergenerational traumatic events (34%) compared to women aged 16 to 30 years old (23%^{*}). Also, 23% of people

earning less than \$20 000 per year reported that their family had not been directly impacted by any of the three traumatic events, a proportion significantly greater than that noted among people with a higher income (12%*) (Appendix B, Tables W and X).

4.6.2 Residential school

Given that the last residential school for Nunavik children closed around 1970, only Nunavimmiut aged 50 years or older were asked about ever having attended a residential school. Thirty-seven percent (37%) reported that they had attended one of these schools, with the proportion for men being greater than that for women (45% vs. 28%) (Appendix B, Tables Y and Z).

Questions about attendance of residential schools by Nunavimmiut' parents, grand-parents or great-grand-parents were answered by people of all ages. Thirty-one percent (31%) reported that at least one of their parents had attended a residential school; the proportion was 21% when the question concerned any of their grand-parents or great-grand-parents. When attendance by all three generations is combined, 8% of Nunavimmiut had family members from two or more generations who had attended a residential school (data not shown).

Nunavimmiut aged 16 to 30 years old reported higher proportions of residential school attendance by family members (16%*) than those aged 31 to 54 years old (5%**). The proportion was also higher among people who were single (32%), compared to those who were in a relationship (15%). Attendance of residential school by grand-parents or great-grand-parents was reported in a higher proportion by people living on the Hudson coast (24%) compared to those living on the Ungava coast (17%; Appendix B, Table Y). A greater proportion of single people reported that their grand-parents or great-grand-parents had attended residential school (32%) than those who were married or common law (15%). Parents attending residential school was reported in lower proportion by people with an elementary school diploma or less (14%*) compared to people with some secondary school education (35%) or with a secondary school diploma or higher (32%). Employed people also reported in higher proportion that their parents had attended a residential school (34% vs. 25% for people not employed). Finally, more people earning less than \$20 000 annually reported that their grand-parents or great-grand-parents had attended residential school (28% vs. 14% for those earning \$20 000 per year or more; Appendix B, Table Y and Z).

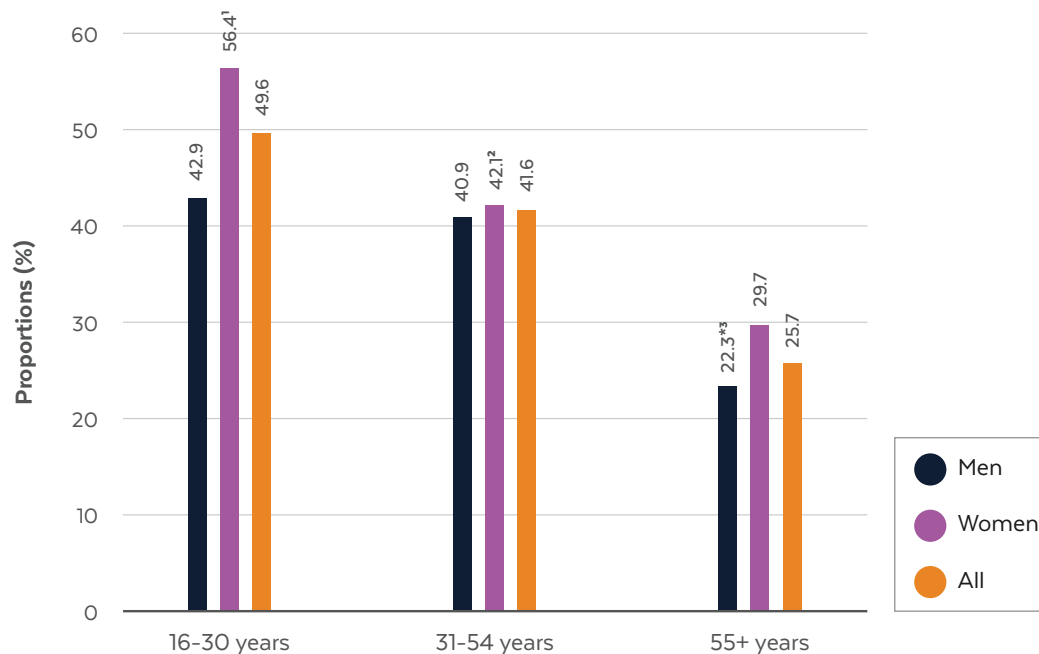
4.6.3 Placement in foster care

Three questions were used to document placement in foster care. People were asked if their mother or father had ever been placed in foster care following the intervention of social services. Then they were asked if they had ever been in such care for more than a month and if they had been placed in an Inuit or a *Qallunaat* (non-Inuit) family. Eight percent (8%) of Nunavimmiut reported that their mother or father had been placed in foster care. Men were more likely to report such events (10%* vs. 5% for women), as were single people (12% vs. 5%* for people in a relationship). Eleven percent (11%) of people stated that they had been placed in foster care for more than a month following the intervention of social services. Among them, 84% had been placed in an Inuit family; the proportion was higher for people living on the Hudson coast (94% vs. 68% for those living on the Ungava coast; Appendix B, Table AA). Nunavimmiut who had been placed in foster care were mostly aged 16 to 30 years old (17% vs 7%* for those aged 31 to 54 years old and 2%** for those aged 55 years and over). For about 3%* of people, two generations (survey participants and their father or mother) had experienced a placement in foster care following the intervention of social services (data not shown).

4.7 DISCRIMINATION

Experiencing discrimination has been identified as a specific risk factor of health and wellness (Williams et al. 2003). Four specific questions adapted to the northern context, from the Experiences of Discrimination Scale (Williams et al. 1997) and the Everyday Discrimination Scale (Statistics Canada 2013), were used to document this topic. Overall, 42% of Nunavimmiut felt that they had been treated unfairly or discriminated against at least a few times during the 12 months preceding the survey. Women reported this in greater proportion than men (46% vs. 39%). Figure 7 shows variations by sex and age group.

Figure 7 Proportion of the population that felt treated unfairly or discriminated against a few times a year or more by sex and age group (%), population aged 16 years and over, Nunavik, 2017



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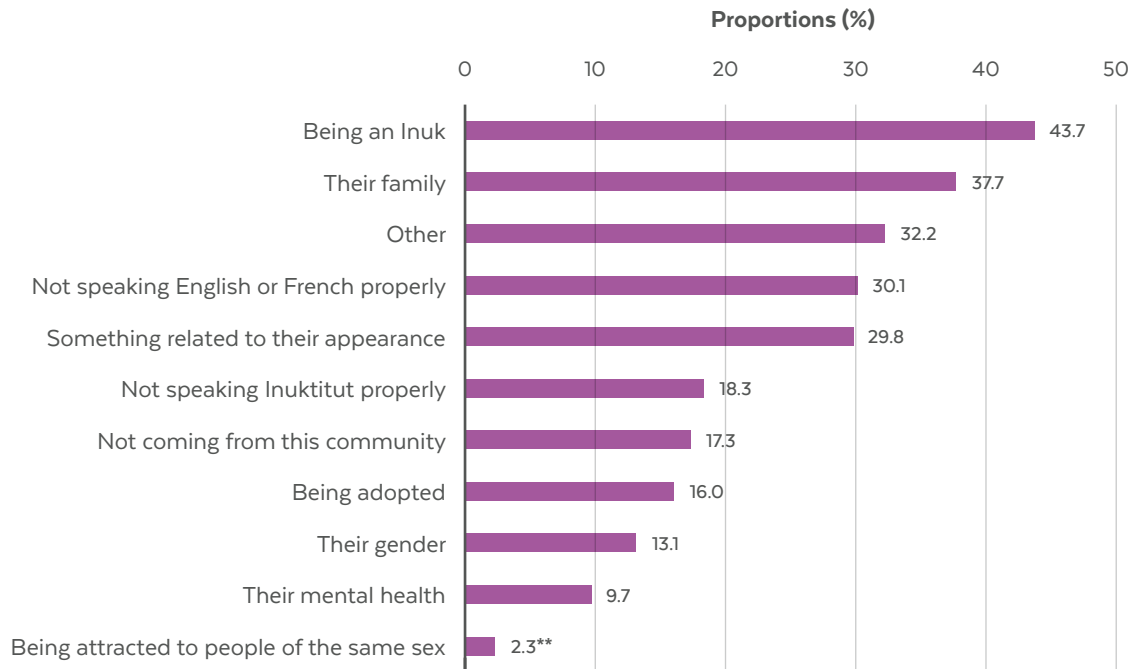
1. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut of the same sex aged 31 to 54 years and 55 years and over.
2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut of the same sex aged 55 years and over.
3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut of the same sex aged 16 to 30 years and 31 to 54 years.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

The reasons for having felt treated unfairly or discriminated against are reported in Figure 8. The most frequently reported reasons for having felt treated unfairly or discriminated against were for being an Inuk (44%), for their family (38%), for not speaking English or French properly (30%), and for something related to their appearance (30%). People living in small communities reported in a larger proportion being discriminated against because they were not from the community they currently lived in (21% vs. 14%* for those living in large communities;

Appendix B, Table CC). Single people reported in a larger proportion being discriminated against because they were adopted or because of their mental health (20%* and 14%*, respectively) compared to individuals who were in a relationship (11%* and 5%***, respectively). Nunavimmiut with an annual income lower than \$20 000 reported in a larger proportion being discriminated against because of their family (43% vs. 32% for people with a higher income) (Appendix B, Tables CC and DD).

Figure 8 Reasons for having felt treated unfairly or discriminated against in the past 12 months (%), population aged 16 years and over, Nunavik, 2017



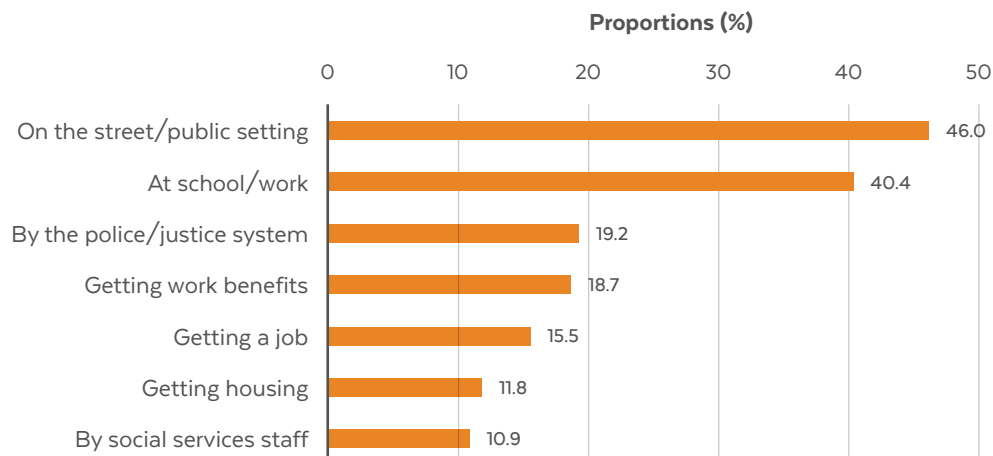
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** The coefficient of variation is greater than 25%. The proportion is shown for information only.

With regard to the reported context of discrimination, among Nunavimmiut who reported experience of discrimination in the past year, 46% said that they had felt treated unfairly or discriminated against at school or at

work, and 40% on the street or in a public setting. The situations in which discrimination or unfair treatment were reported are presented in Figure 9.

Figure 9 Situations in which Nunavimmiut reported having been treated unfairly or discriminated against (%), population aged 16 years and over, Nunavik, 2017



4.8 JUSTICE

According to the *Parnasimautik* consultation held in Nunavik in 2013, the justice system in Nunavik does not serve well enough the interests of Nunavimmiut and does not reflect Inuit customs and ways of life (Parnasimautik 2014). Indigenous People in Canada experience systemic discrimination in the justice system (Chartrand and McKay 2006) with potential impacts on health. Experiences with the justice system during the past two years were briefly documented in *Qanuillirpita? 2017* by asking people if they had appeared in court as an offender or as a witness (yes/no question), and by examining the perceived fairness of the court, the social support received and the consequences that going to court can have on people (on a 5-point Likert scale ranging from 1-Strongly agree to 5-Strongly disagree).

In the two years preceding the survey, 28% of Nunavimmiut had appeared in court either as an offender or as a witness⁷. The proportion was higher among younger people: 35% compared to 27% for those aged 31 to 54 years old and 9%* for those aged 55 years and older (Appendix B, Table EE). Appearing in court as an offender or as a witness was higher among those with an annual personal income below \$20 000 (31% vs. 24% for people with a higher income). The proportion of individuals appearing in court was higher among Nunavimmiut who had attended but not completed secondary school (32%) compared to those who had completed secondary school or had pursued higher education (25%; Appendix B, Table FF).

People who had appeared in court as an offender or as a witness in the past two years were asked about their perception of this experience (Table 9). Sixty-one percent (61%) felt that they had been treated fairly in court and 77% reported feeling supported by friends or family when they had gone to court. On average, 30% stated that going to court had caused them problems either at home, work or school, or in the community. More men reported problems at work or school than women (41% vs. 14%* for women; Appendix B, Table EE). Nunavimmiut living in small communities reported in a higher proportion than people living in large communities that the court had treated them fairly (68% vs. 56%, respectively; Appendix B, Table EE). When going to court, Nunavimmiut with an annual income of \$20 000 or more felt supported by friends or family in a greater proportion than people with a lower annual income (85% vs. 73%, respectively). Those with a lower income felt that going to court, as an offender or as a witness, had caused them problems in the community in a higher proportion than those with a higher income (34% vs. 19%*, respectively) (Appendix B, Tables EE and FF).

Table 9 Perception of Nunavimmiut after appearing in court as an offender or a witness in the past two years (%), population aged 16 years and over, Nunavik, 2017

Strongly agree or agree (vs. neither agree nor disagree, disagree, strongly disagree, don't know)	%
I felt the court treated me fairly	60.5
I felt supported by friends or family when going to court	77.2
Going to court caused problems for me	
At home	33.5
At work or at school	27.5
In the community	29.5

4.9 PERCEPTION AND UTILIZATION OF HEALTH AND SOCIAL SERVICES

The availability, access and utilization of health and social services is an important sociocultural determinant of health and wellness. In accessing health and social services, Nunavimmiut face multiple barriers related to physical access, culture, language, and appropriateness of services (National Collaboration Center for Aboriginal Health 2011; Parnasimautik 2014). The general perception and utilization of health and social services was documented during the survey through questions on visits to health and wellness practitioners (yes/no questions, with “yes” responses being followed by yes/no questions about the type of professional or group visited), confidence and perceived cultural appropriateness of health and social services, and perception of health and social services (on a 5-point Likert scale ranging from 1-Strongly agree to 5-Strongly disagree).

4.9.1 Perception of health and social services

Eight questions concerned people’s perception of health and social services as well as the barriers that prevent individuals from seeking help. The majority of people (81%) agreed or strongly agreed that they were aware of the resources available to help them solve their health problems. About three quarters (76%) had confidence in health services, while nearly sixty percent (59%) reported having confidence in social services. Just over half of the population considered that health (57%) and social (53%)

7. The proportions of those who had appeared in court either as an offender or as a witness cannot be presented individually.

services were sensitive to Inuit realities. Eight in ten (81%) said that there was a need for more culturally adapted health services.

Men were more likely to report that they had confidence in health services (81% strongly agreed or agreed vs. 72% for women), and in social services (63% vs. 54% for women). For some statements, variations by age groups were observed (Table 10). People aged 55 years and older were more confident in health and social services than younger ones. People aged 16 to 30 years old were less aware of what resources were available to help solve their health problems and only half of them believed that health and social services were sensitive to Inuit realities. More than

half of Nunavimmiut aged 55 years and older considered that health and social services were sensitive to Inuit realities. Among people aged 55 and over, those with an elementary school education or less considered that social services were sensitive to Inuit needs in a higher proportion (69%) than those who had completed secondary school or higher (40%*).

Compared to Nunavimmiut living in large communities, those living in small ones preferred in greater proportion not to talk about health problems to anyone (47% vs. 41%) and were shy or more ashamed to talk about health problems (38% vs. 30%) (Appendix B, Tables GG and HH).

Table 10 Perception of health and social services and barriers preventing seeking help and other services by sex and age group (%), population aged 16 years and over, Nunavik, 2017

Service perception (strongly agree or agree vs. neither agree nor disagree, disagree, strongly disagree)	Sex		Men			Women		
	Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years
When I have a health problem, I prefer not to talk about it to anyone	44.4	42.8	44.7	46.0	40.1	47.2	37.7	43.6
I have confidence in health services	80.7	72.1 ¹	74.6 ¹	84.0	88.0	68.2	71.4	84.6 ¹
I have confidence in social services	63.2	54.4 ¹	58.8	62.7	74.9	49.5	55.9	64.1 ²
I am aware of the resources to help solve my health problems	82.6	89.9	78.0	84.1	90.5 ²	74.7 ¹	82.6	87.3
I am shy or ashamed to talk about my health problems	32.2	34.2	31.0	34.5	29.9*	41.2	27.9 ²	30.7
Health services are sensitive to Inuit realities	56.9	56.3	49.3	64.3 ²	60.4	55.8	52.3	67.6 ¹
Social services are sensitive to Inuit realities	53.8	51.6	51.9	57.1	51.8	48.8	50.0	63.5 ¹
Inuit need more health services adapted to them	80.1	81.1	75.3	82.9	85.9	80.5	79.8	85.9

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups

2. Statistically significant difference observed using 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

People's perception of being discriminated against and of experiencing poorer health services than others for being an Inuk was addressed in three settings: local clinics, hospitals in Nunavik, and hospitals or clinics in the South (Table 11). Fifteen percent (15%) of people reported experiencing poorer services than others for being Inuk, regardless of the setting involved. Having experienced poorer services at a hospital in Nunavik was reported in greater proportions among people aged 16 to 30 (18%)

compared to those aged 31 to 54 (12%) and 55 and over (11%*), as well as among Ungava coast residents (18% vs. 12% for Hudson coast residents) (Appendix B, Table II).

Single Nunavimmiut were more likely to feel that they had received poorer services for being an Inuk in all settings, with 20% reporting discrimination at a local health clinic, 19% at a Nunavik hospital and 18% at a southern clinic or hospital (Appendix B, Tables II and JJ).

Table 11 Proportion of the population that reported having experienced poorer services than others for being an Inuk in the past 12 months by age group (%), population aged 16 years and over, Nunavik, 2017

Experienced poorer services for being an Inuk (% yes)	16-30 years	31-54 years	≥ 55 years	All
At a local health clinic	17.0	15.3	11.7*	15.5
At a hospital in Nunavik	18.4 ¹	12.1	10.9*	14.6
At a hospital or clinic in the South	15.5	14.8	12.8*	14.8

NOTES

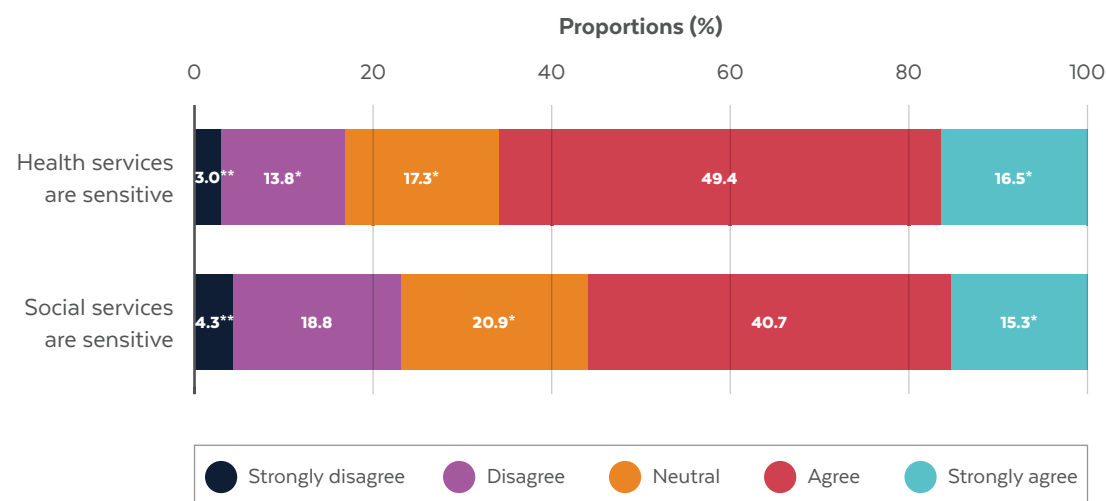
Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other groups

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Elders' perception. Two questions were asked to Nunavimmiut aged 55 years and older in order to document their perception about the sensitivity of health and social services to elders' realities and needs. Sixty-six

percent (66%) strongly agreed or agreed that health services were sensitive to elders' realities and needs, while 56% stated that this was the case for social services (Figure 10).

Figure 10 Elders' opinion about health and social services being sensitive to their realities and needs (%), population aged 55 and over, Nunavik, 2017**NOTES**

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

4.9.2 Participation in healing and wellness activities

Similar to what was observed in *Qanuipitaa?* 2004, three out of ten (30%) people had participated in healing and wellness activities in the year prior to the survey. Participation in such activities was more frequent among women (33% vs. 27% among men), among Ungava coast residents (36% vs. 25% for Hudson coast residents), among people who were single (34% vs. 27% for married or common

law individuals), and among people with a higher level of education (36% for those having completed secondary school or higher vs. 28% for those not having completed secondary school; Appendix B, Tables KK and LL).

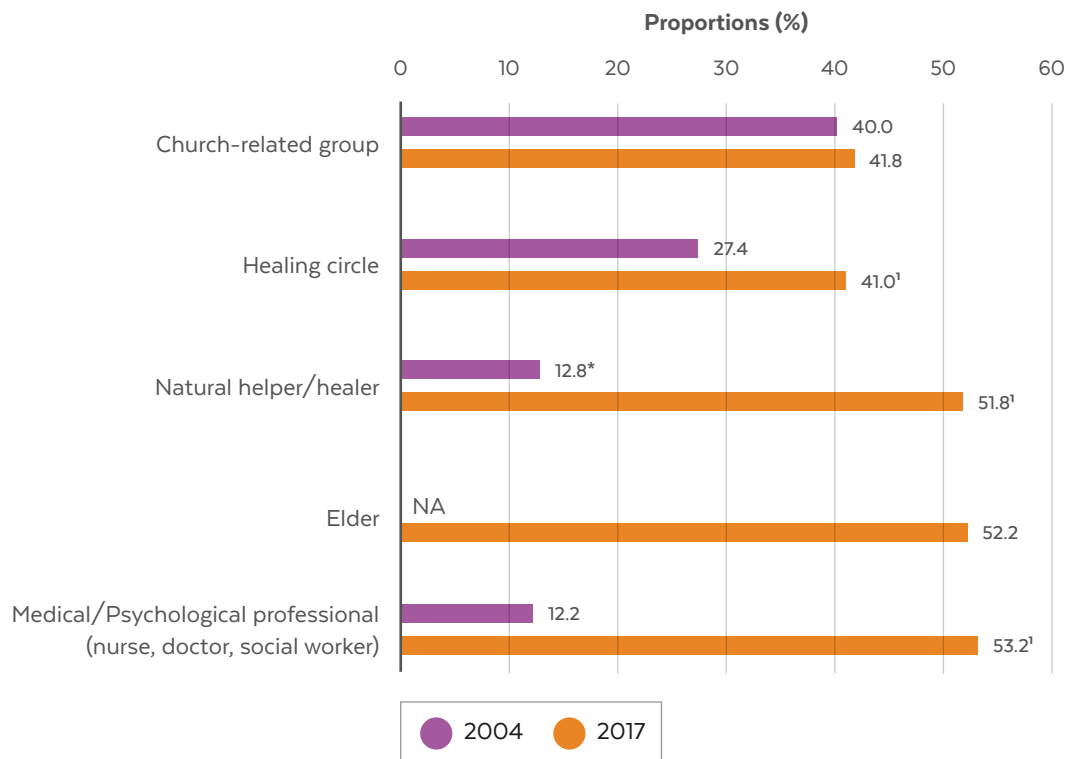
When people reported that they had taken part in activities promoting their own healing and wellness in the past 12 months, they were further asked which professional or group was involved. Women (46%) were more likely than men (34%) to have participated in healing and wellness activities involving a healing circle. The proportions were

higher when compared to 2004 (31% for women and 23% for men). Participation in healing and wellness activities involving a medical or psychological professional (e.g. nurse, doctor, social worker) or a natural helper or healer rose from 12% to 53% from 2004 to 2017. There was also an increase in the use of healing circles (Figure 11).

Participation in church-related groups was lower among younger people (33% for those aged 16 to 30 years vs. 47% for those aged 55 years and over vs. 50% for those aged 31 to 54), people living on the Hudson coast (34% vs. 48% for those living on the Ungava coast) as well as people with a higher level of education (28% for those with a secondary

school diploma or more vs. 66%* for those who had completed elementary school or less). With regards to participation in healing and wellness activities involving a natural helper/healer and participation in healing circles, higher proportions were seen among people with a lower education level (68% and 63%*, respectively, vs. 42% and 36% respectively among those with a secondary school diploma or more; Appendix B, Table LL). People not married or in a common law relationship were also less likely to participate in activities involving a natural helper or healer: 45% for married or common law people, 57% for single people, and 74% for separated, divorced or widowed individuals (Appendix B, Table LL).

Figure 11 Proportion of the population that had participated in healing and wellness activities in the past 12 months (%), population aged 16 years and over, Nunavik, 2004 and 2017



NOTES

Proportions for comparison between 2004 and 2017 are age-adjusted.

NA: not included in the *Qanuippitaa?* 2004 survey.

1. Statistically significant difference observed using the 5% threshold compared to 2004.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

5 DISCUSSION

Cultural identity, language and spirituality are sociocultural health determinants of primary importance that are interconnected and underpin health and wellness (Inuit Tapiriit Kanatami 2014). A large majority of Nunavimmiut were in agreement with cultural identity-related items and were satisfied with their knowledge and skills in regard to cultural markers such as having had the chance to watch and learn traditional activities while growing up. Almost all respondents reported being satisfied with their ability to communicate with others in Inuktitut, which is consistent with the finding from 2011 that 99% of Nunavimmiut can have a conversation in their mother tongue (Langlois 2013). However, a smaller proportion of younger people were satisfied with their ability to communicate with others in Inuktitut.

Nunavimmiut over 30 years old, as well as men of all ages, were more likely to report strong ties with elders and young people in their community. Additionally, a greater proportion of men than women reported being comfortable with Inuit even if they were from other communities, as well as being comfortable in places where there were many non-Inuit. Age-related differences could be explained in part by the intergenerational gap that has been observed since the introduction of mandatory schools and by the wage economy, which has profoundly changed the Inuit way of life (Parnasimautik 2014).

Spirituality has been a complex issue over the years as the Christian religion was originally introduced to First Nations and Inuit communities in Canada as a means of assimilation and acculturation. Today, Christian forms of beliefs co-exist with traditional spirituality connecting people to the land. Both religion and spirituality help some people find a balance in life (Richmond and Ross 2009). Spiritual values play an important role in the life of a majority of Nunavimmiut (83%); with the proportion being slightly higher for women than for men, and for people with a lower education level. For many Nunavimmiut, especially those aged 55 years and over, spiritual values help people find meaning in life, provide strength, and help in understanding everyday difficulties.

Going on the land to practice traditional activities is another important sociocultural determinant of health. As other studies have repeatedly shown (Kuhnlein and Chan 2000; Kral et al. 2011; Fletcher 2013), the persistence of cultural knowledge and utilization of the land to practice hunting, fishing and gathering remain the core features of Inuit physical, mental and social health. These activities not only contribute significantly to the food and economy of communities, but are essential to the reproduction of social norms and identity over time. For the year preceding the survey, sixty percent (60%) of Nunavimmiut reported participating in hunting and fishing activities, which is consistent with what was observed in 2017 when 70% of Nunavimmiut hunted, fished or trapped (Kumar et al. 2019). The proportion is also similar to that observed across Inuit Nunangat in 2017, when 85% of Inuit aged between 25 and 54 years had participated in at least one land-based activity in the previous year (Statistics Canada 2019). Also, women in the present study were more likely to go berry picking compared to men, who reported hunting and fishing in higher proportions than women, which is consistent with the findings for Inuit Nunangat (Statistics Canada 2019). Overall, there was an increase of 5% in the frequency of participation in berry picking between 2004 and 2017 among all people, which could indicate that participation in this activity is strengthening. A high percentage (89%) of the Nunavik population stated that they were satisfied with their ability to go on the land. Furthermore, being employed, having a higher income and having attained a higher level of education were associated with participation in land-based activities. Married people and people in a common law relationship were satisfied with their ability to go out on the land in greater proportion than single people, which might be explained in part by an increased capacity to cover the costs of land-based activities in households where two people earn an income (Ready 2018; Statistics Canada 2019).

Family structure is a crucial part of Nunavik Inuit's culture and way of life. A majority of Nunavimmiut reported high levels of family cohesion. High family cohesion was more frequent among Nunavimmiut who were married or in a

common law relationship and among people in the older age group. Again, gaps and disparities between generations could be one of the factors explaining that the younger age group experiences less connection with the intergenerational aspect of cultural identity and perceived less family cohesion than their older counterparts (Dawson 1995; Parnasimautik 2014; Taylor and Kachanoff 2015). It is concerning that almost half of people reported having experienced one or two major stressors (e.g. alcohol or drug addiction, a serious mental health problem or a life-threatening accident) in the past year, and that more than a third reported three to six major stressors. Major stressors have been identified elsewhere as important determinants of health and wellness among Inuit (Reading and Wien 2009).

Social support is well recognized as an important positive health and wellness determinant (Richmond 2009). Having sufficient quality relationships is associated with the capacity to face adversities (Noltemeyer and Bush 2013) and with a reduction of deleterious health outcomes and mortality risks (Holt-Lunstad et al. 2010). Most people stated that they were able to find someone they enjoyed being with, and reported experiencing love and affection. Thirty percent (30%) reported benefiting from emotional support, and over a third (39%) from having someone to transport them to health services. Women reported higher levels of social support than men, which is consistent with the findings for Inuit Nunangat from another study (Richmond 2009). Interestingly, compared to the participants in the *Qanuillirpita?* 2004 Health Survey, those in the present survey reported in higher rates having someone to talk to if they felt troubled or needed emotional support and being able to rely on someone they enjoyed being with.

Community-based social and cultural activities help to maintain and increase cultural and linguistic vitality in addition to reinforcing social ties and relationships between individuals, their families, and communities. They thus contribute to physical and health status. In the year preceding the survey, 40% of Nunavimmiut had taken part in cultural or sporting events, about a third (31%) had volunteered for a group or an organization, and 21% had participated in committees or board meetings. Living in smaller communities, being employed and earning a higher income were associated with higher rates of participation in community activities. Similar results have been reported for First Nations adults across Canada, with one fifth reporting always or almost always participating in their community's cultural events (First Nations Information Governance Centre 2018).

Most Nunavimmiut felt like they belonged in their community, which is similar to the proportion of First Nations adults who rated positively their sense of community belonging (First Nations Information Governance Centre 2018). It has been shown that people are happier and psychologically healthier in more cohesive communities (Delhey and Dragolov 2016). Men perceived community togetherness, helping each other, and people's trustworthiness in higher proportions than women. One of the factors that could explain this result is the domestic violence that women experience and that may undermine their sense of wellness in the various communities (Saturviit Inuit Women's Association of Nunavik 2015).

In the 50s and the 60s, Nunavimmiut experienced traumatic events resulting from colonial policies of economic transformation and cultural assimilation, some of which continue to be felt as intergenerational impacts of trauma (Inuit Tapiriit Kanatami 2014). Eight out of ten people (79%) have been affected by the slaughter of sled dogs and two out of five families have been affected by forced relocation to remote communities or separation because of tuberculosis. The residential school system and abusive placement in foster care are other traumatic experiences that have impacted communities and cultural identity by separating elders and youth, and by affecting the exchange of traditional knowledge, cultural values and parenting skills (Inuit Tapiriit Kanatami 2014). In this survey, 37% of Nunavimmiut aged 50 years and over had attended a residential school and about one out of ten (11%) had been placed in foster care, with about a quarter (26%) being under the custody of non-Inuit families.

Perceived discrimination implies great risk for health and wellness, influencing not only self-esteem but also demands for help within networks of resources. About four out of ten Nunavimmiut (42%) had felt treated unfairly or discriminated against at least a few times in the year preceding the survey, with women reporting this more frequently than men. Discrimination for being Inuk was the most frequent reason for perceived discrimination and people reported that discrimination occurs most frequently in school, work or public settings. Racial discrimination, microaggressions and social exclusion are an enduring legacy of colonialist policies experienced by Indigenous peoples globally. Collectively, these experiences are sources of health and wellness disparity for Inuit and other Indigenous people in Canada (Kirmayer et al. 2000a; Chartrand and McKay 2006; Allan and Smylie 2015).

The justice system in Nunavik has been the subject of criticisms by the population. (Parnasimautik 2014). The present survey revealed that three out of ten people have appeared in court as an offender or a witness. The fact that 39% of them declared not having been treated fairly could be explained by cultural differences between Inuit and Canadian conceptions of justice. Inuit customary laws prioritize a return to a state of harmony in the community, while the Canadian legal system tends to focus on the offence itself and on punishing the offender (Pauktuutit Inuit Women of Canada 2006). Despite efforts in the past two decades to build a justice system that Nunavimmiut trust, the current system still feels foreign to them and still lacks resources (Parnasimautik 2014). This is consistent with the findings of the Viens Commission where Indigenous people stated that they feel very mistrustful of the government system and do not entirely understand how it works (Viens 2019). However, some regional initiatives, such as local justice committees, are now in place in Nunavik and are aimed at maintaining traditional ways of dealing with problems, supporting Nunavimmiut going through the justice system, restoring harmony, and diminishing crime-related harm (Saturviit Inuit Women's Association of Nunavik 2018).

Finally, access to quality and culturally relevant health care and social services that fulfill the population's needs is a pillar of health and wellness (First Nations Information Governance Centre 2018). In the year preceding the survey, half of Nunavimmiut had participated in activities promoting healing or wellness that involved a doctor, a nurse or a social worker. This represents a notable increase compared to the *Qanuippitaa?* 2004 survey results, and is similar to what was observed among Canadian First Nations adults (First Nations Information Governance Centre 2018). Still, this proportion seems relatively small given the burden of diseases and societal problems that Nunavimmiut face. It is estimated that the needs in health care are ten times higher in Nunavik communities than in communities of similar size in southern Québec (Parnasimautik 2014). Additionally, only about half of the 2017 survey participants believed that health (53%) and social (57%) services are sensitive to their cultural realities compared to 87% of First Nations adults (First Nations Information Governance Centre, 2018). The Viens Commission has thus called for action by encouraging health and social services institutions to put in place services and programs based on cultural principles developed for and in cooperation with Indigenous peoples (Viens 2019).

6 CONCLUSION

To understand the results of the present thematic report, it is important to keep in mind that while the analyses aggregate all communities together or by coast, these communities are not homogenous and health and wellness disparities may exist within them, as well as between them and other parts of Nunavik. In addition, only bivariate analyses were conducted to describe associations with several selected social and cultural indicators. These analyses do not take into consideration possible confounding or interaction effects. Hence, the survey's results should be interpreted with caution. Nevertheless, this thematic report informs Nunavimmiut and their organizations about the current state of sociocultural determinants of health and wellness. Many are positive

and indicate that Nunavimmiut have strong social ties within their communities and that people are mutually supportive despite adversity and historical and ongoing experiences of discrimination. Finally, the persistence of a high prevalence of participation in traditional activities on the land by individuals and families is potentially a foundation for resilience that contributes to health in many ways.

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APPENDIX A

QUESTIONS ON SOCIOCULTURAL DETERMINANTS OF HEALTH AND WELLNESS

CULTURAL IDENTITY AND SPIRITUALITY

ᑭᓄᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ

ᑕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ ᑭᓄᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ

Identity and spirituality

The following questions are about your identity as an Inuk and spirituality

1. ᑭᓄᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ:

1. How satisfied are you with:

		1-Very satisfied ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ	2-Satisfied ᐅᑦᐱᓕᓴᓂᓪᓴ	3- Neither satisfied nor dissatisfied ᑕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ	4- Dissatisfied ᐅᑦᐱᓕᓴᓂᓪᓴ	5 -Very dissatisfied ᐅᑦᐱᓕᓴᓂᓪᓴ	DK/ NR/R
ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ, ᐅᑦᐱᓕᓴᓂᓪᓴ, ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ	a) Your ability to go out on the land, hunting, fishing and berry picking	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ	b) Your ability to satisfy country food cravings	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ	c) Your ability to communicate with others in Inuktitut	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ ᐅᑦᐱᓕᓴᓂᓪᓴ	d) Your knowledge and skills of cultural and traditional activities, games, arts	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99

14. ᐃᐱᖃᓴᓴᓯᑦ ᐱᓐᓇᓯᑦ, ᖃᑦᓯᐱᓐᓇᐃᓯᐱᑦ ᐱᖃᖃᑦᑕᓂᖃᓯᑦ?

- ☐ 1- ᑕᐃᖃᓯᐱᖃᓯᑦ ᐃᓯᑦ ᐃᐱᖃᓯᐱᑦ 16ᓯᑦ
- ☐ 2- ᑕᐃᓯᓯᑦᑕᑦᑦ
- ☐ 3- ᓴᓐᓇᑦᑦ
- ☐ 99- ᖃᐃᓯᐱᖃᓯᑦ/ᓯᐃᖃᓯᑦ/ᓯᐃᓯᐱᖃᓯᑦ ᐃᓯᑦ ᐃᐱᖃᓯᐱᑦ 16ᓯᑦ

14. [14N] From the Spring until now, how often did you go on the land?

- ☐ 1- Never Go to Q16
- ☐ 2- Occasionally
- ☐ 3- Often
- ☐ 99- DK/NR/R Go to Q16

15. ᑕᐃᖃᖃᑦᑕᑦᑦ ᐃᑦᓇᓐᓂᑦ ᓴᓐᓇᖃᑦᑕᑦᑦ, ᖃᓂᐱᓐᓇᐃᓯᐱᑦ?

- ☐ 1- ᐃᓯᖃᓴᓴᓯᑦ
- ☐ 2- ᐃᓐᓂᑦ ᐱᖃᓯᑦ
- ☐ 3- ᐱᓇᓯᐃᓯᓯᑦᑕᑦ ᐃᖃᓴᓂᓐᓂᑦ
- ☐ 99- ᖃᐃᓯᐱᖃᓯᑦ/ᓯᐃᖃᓯᑦ/ᓯᐃᓯᐱᖃᓯᑦ

15. [15N] If occasionally or often, for how long?

- ☐ 1- Day trips
- ☐ 2- A couple of days
- ☐ 3- A week or more
- ☐ 99- DK/NR/R

ᐃᖃᑦᑕᖃᓯᓐᓂᖃᑦ

SEDENTARITY

9. ᐃᓂᓯᑦᑕ 7ᓂᑦ ᐃᓐᓂᑦ, ᖃᓂᐱᓐᓇᐃᓯᐱᑦ ᐃᓂᖃᓂᑦᑕ ᐃᑦᓯᑦᑕᓂᖃᓯᑦ ᐱᓇᓯᐃᓯᓯᑦ ᐃᓐᓂᑦ

- ☐ 1- _____ ᓯᑦᑕᓯᓯᑦ ᐃᓐᓂᑦᑕ
- ☐ 2- _____ ᑕᖃᓴᑦ ᐃᓐᓂᑦᑕ
- ☐ 99- ᖃᐃᓯᐱᖃᓯᑦ-ᓯᐃᖃᓯᑦ-ᓯᐃᓯᐱᖃᓯᑦ

9. During the last 7 days, how much time did you spend sitting on a week day?

- ☐ 1- _____ hours per day
- ☐ 2- _____ minutes per day
- ☐ 99- DK/NR/R

		1-All of the time ሁሉን ጊዜም	2-Most of the time ሁሉን ጊዜ ልክ	3-Some-times አንድ ጊዜ	4-Rarely ጊዜያዊ ጊዜ	5-Never ምንጋም	DK/ NR/R
4)	ከሌሎች ጋር ስትገናኙ ለራስዎ ጊዜ ምን ያህል ጥሩ ጊዜ ሲሆን?	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
5)	ከሌሎች ጋር ስትገናኙ ለራስዎ ጊዜ ምን ያህል ጥሩ ጊዜ ሲሆን? (የራስዎ ጥሩ ጊዜ ሲሆን)	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
6)	ከሌሎች ጋር ስትገናኙ ለራስዎ ጊዜ ምን ያህል ጥሩ ጊዜ ሲሆን? (የሌሎች ጥሩ ጊዜ ሲሆን)	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
7)	ከሌሎች ጋር ስትገናኙ ለራስዎ ጊዜ ምን ያህል ጥሩ ጊዜ ሲሆን? (የሌሎች ጥሩ ጊዜ ሲሆን)	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
8)	ከሌሎች ጋር ስትገናኙ ለራስዎ ጊዜ ምን ያህል ጥሩ ጊዜ ሲሆን? (የሌሎች ጥሩ ጊዜ ሲሆን)	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
9)	ከሌሎች ጋር ስትገናኙ ለራስዎ ጊዜ ምን ያህል ጥሩ ጊዜ ሲሆን? (የሌሎች ጥሩ ጊዜ ሲሆን)	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99

14. [16] The next questions are about your community. Can you tell us how strongly you agree with the next statements?

15. [17] $\underline{C^{\circ}P\sigma^c} \ 12\sigma^c \ 4\sigma J^{\circ}D\sigma$, $\Lambda cJ^{\circ}\Delta D^c$
 $J^c\dot{C}\sigma$, $^{\circ}b\sigma^c \rightarrow 4\sigma J^{\circ}b \ \Delta cD^c\sigma^{\circ}P...$

15. [17] In the past 12 months, outside of work or school, how often have you...

43

20. [22] $\underline{C^{19}P\sigma^c \ 12\sigma^c \ 4\sigma J^{19}\sigma^c}$,
 $\delta L R \delta D^c U^c \delta L R L \delta \Delta^c \Delta^c D N C D^c \delta R \delta N \delta \sigma^c$
 $\delta \sigma^c \sigma^c V$

- [illegible]

20. [22] During the past 12 months, have you felt ignored or excluded by your community?

- ☐ 1- Yes
- ☐ 2- No
- ☐ 99- DK/NR/R

13. $\frac{1}{2} \times \frac{3}{4} = ?$

- [illegible]

13. [13N] How do you usually get around town?

- ☐ 1- I use a vehicle
- ☐ 2- I get rides from friends/family
- ☐ 3- I walk or bike
- ☐ 4- I use the bus
- ☐ 99- DK/NR/R

INTERGENERATIONAL TRAUMATIC EVENTS

[illegible]

ᐅᐱᑦᓴᐅᔭᕈᖃ 50ᑦ ᐅᐸᐅᑦᓴ ᐅᓄᒪᑦᓴᓂ, ᐇᑦ
ᐅᐱᑦᓴᐅᔭᕈᖃ 4 - ᐅᐱᑦᓴᐅᔭᕈᖃ 3ᑦ.

ሀገሪቱ 49ኛ ስምዖን ኃይለማርያም ፕላን 4
- ባለፉት 4 ዓመታት.

The term «residential schools» refers to the residential school system attended by Aboriginal students. The last residential school shut down around 1970 in Nunavik.

**For participants aged 50 and over,
go to PS - Section 4 - Q3.**

**For those who are 49 years old and less,
go to PS - Section 4 - Q4.**

3. [4] $\Delta^{\circ} \sigma \rightarrow \text{NDBD}^{\circ} \text{PLA}^{\circ}$ $\Delta^{\circ} \sigma^{\circ} \text{b}^{\circ} \text{NCD}^{\circ} \text{N}^{\circ}$
 $\Delta^{\circ} \sigma \rightarrow \text{NDBD}^{\circ} \Delta^{\circ} \sigma^{\circ}$?

- [illegible]

3. [4] Did you ever attend a Residential school?

- ☐ 1- Yes
- ☐ 2- No
- ☐ 99- DK/NR/R

4. [5] ᐱᕐᓴᐅᑦᑲᐃᐅ ᐃᓕᓐᓂᐱᐅᐅᓐᓂᑲᐅ
ᐱᓂᑦᑦᑲᑦᑲᐅᐅᐅᐅᐅᐅᐅ ᐃᓕᓐᓂᐱᐅᐅᐅᐅᐅᐅᐅ?
(ᐱᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ)

- ☐ 1- ሳ, ሳፈሪ
- ☐ 2- ሳ, ሳርሪ
- ☐ 3- ሳፈ
- ☐ 99- ነፍሳት/ፍጥነት/ፍጥነት/ፍጥነት

4. [5] Did your parents attend a Residential school?
(Check all that apply)

- ☐ 1- Yes, my mother
- ☐ 2- Yes, my father
- ☐ 3- No
- ☐ 99- DK/NR/R

9. [11] $\Delta_{\mathbb{C}} \dot{N}^{\mathbb{C}} \rho^{\mathbb{C}} \mathbb{C} \sigma^{\mathbb{C}} \mathbb{D} \mathbb{D} \mathbb{D} \dots$

9. [11] Was your family directly affected by...

[illegible]

DISCRIMINATION

ᐃᐱᓴᑦᑎᐅᓂᐳᐸᓴᒥᐱᐸ ᐳᐸᐅᓴᑦᑎᐅᓂᓴᑕᓴᐱᐸᐱᐸ,
ᐳᐸᐅᓴᑦᑎᐅᓂᓴᖅ, ᐸᐸᐱᓴᑕᐅᓂᓴᖅ ᐅᐸᐸᓂᐸᐸᐸ
ᑕᑭᐸᐸᑕᑎᓴᑕᐅᓂᓴᖅ

The next questions are about discrimination, that is being treated differently, hassled or made feel inferior.

16. [18] $\underline{C^c P \sigma^c} \quad 12\sigma^c \quad 4\sigma J^c \sigma^c$, ንግድ ልብናርሲ
 ሂሳብ ንክልተኛ ደረጃ ምስትራይጽ ቅድመ-
 ልማት ንምርኣን ክበብሩና

- ☐ 1- ኢትዮጵያን ለማረጋገጥ ለሚገባው ልዩ ስልጣን 5.5, ለሚገባው 19ኛው
- ☐ 2- ለገንዘብ ምርመራ ለሚገባው
- ☐ 3- ለገንዘብ ምርመራ ለሚገባው
- ☐ 4- ለገንዘብ ምርመራ ለሚገባው
- ☐ 99- ኢትዮጵያን ለማረጋገጥ ለሚገባው ልዩ ስልጣን 5.5, ለሚገባው 17ኛው

16. [18] In the past 12 months, how often have you felt that you were treated unfairly or discriminated against?

- ☐ 1- Never [Go to PS - Section 5.5 - Q19](#)
- ☐ 2- A few times a year
- ☐ 3- A few times a month
- ☐ 4- At least once a week
- ☐ 99- DK/NR/R [Go to PS - Section 5.5 - Q17](#)

17. [19] ኤፌዳራ ልብሊፍ ለረብሃዊና ለጥቅም
 ለሰብሳቢና ለሰላም ለረብሃዊና ለጥቅም
ኤፌዳራ ለሰላምና ለጥቅም/ሰላምና ለጥቅም
ሰላምና ለጥቅም ሰላምና ሰላምና

17. [19] What do you think is the main reason for you to have had these experiences? Was it because...

(if no or DKN/NR/R to all following statements,
go to Q19)

[illegible]

[illegible]

Yes 4	No 4D6	DK/ NR/R
<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 99
<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 99
<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 99

9. [11] For each statement, tell us how strongly you agree

50

[illegible]51

Question answered only by people over 55 years old

13. [15] ᖃᓄᓗᑖᑎᑦ ᑖᖃᑦᑎᑦᑎᑦ ᐅᑖᑖ ᑖᑦᑦᑦᑦᑦᑦ

13. [15] To what extent do you agree to the next following statements?

		1-Strongly agree ᑖᖃᑦᑎᑦᑎᑦ ᑖᑦᑦᑦᑦ	2-Agree ᑖᖃᑦᑎᑦᑎᑦ	3-Neither agree nor disagree ᑖᑦᑦᑦ ᑖᑦᑦᑦᑎᑦᑎᑦ ᑖᖃᑦᑎᑦᑎᑦ ᑖᑦᑦᑦᑦᑦᑦ	4-Disagree ᑖᖃᑦᑎᑦᑎᑦ ᑖᑦᑦᑦ	5-Strongly disagree ᑖᖃᑦᑎᑦᑎᑦ ᑖᑦᑦᑦᑦᑦ	DK/ NR/R
ᑖ) ᑖᑦᑖᑦᑎᑦᑎᑦ ᑖᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ ᑖᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ	a) Health services are sensitive to Inuit elders' realities and needs	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99
ᑖ) ᑖᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ ᑖᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ ᑖᑦᑦᑦᑦᑦᑦ	b) Social services are sensitive to Inuit elders' realities and needs	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 99

APPENDIX B

SUPPLEMENTARY RESULTS

CULTURAL IDENTITY AND SPIRITUALITY

Table A Cultural identity by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Cultural identity (strongly agree or agree vs. neither agree nor disagree, disagree, strongly disagree)	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
I feel comfortable around other Inuit, even if they are not from my community	88.6	91.1	86.0 ¹	88.7	92.4	94.0	82.0 ³	87.4	93.6	88.6	88.5	91.5	84.5 ¹
Being Inuk is an important part of my identity	95.7	94.7	96.7	90.5	NP	NP	94.3	99.0 ²	NP	95.0	96.6	97.0	94.0 ¹
Sharing is an important Inuit value	97.3	96.4	98.1	95.2	NP	NP	97.3	98.3	NP	96.7	98.0	97.2	97.3
Expressing myself in Inuktitut is an important part of my identity	94.5	93.3	95.7	89.1	97.1 ²	95.1	93.8	96.5	NP	94.3	94.7	96.5	91.7 ¹
I feel connected to other aboriginal peoples in general	86.0	85.5	86.4	81.7	85.9	94.2 ²	81.2 ³	90.3	91.1	84.2	88.3	85.8	86.3
I am proud to be an Inuk	98.7	98.4	98.9	96.9	NP	NP	98.0	NP	NP	98.1	NP	98.9	98.3
Things were better for Inuit long ago (before life in settlement-taitsumani)	75.0	72.9	77.1	69.6	73.0	80.8	75.7	79.1	76.2	75.8	74.0	73.6	77.0
I have close connections to elders in my community	81.7	85.5	77.8 ¹	77.6 ¹	90.4	93.6	66.2 ³	84.6 ³	92.8	82.0	81.2	80.6	83.1
I have close connections to young people in my community	86.1	89.0	83.2 ¹	84.7 ³	91.3	94.4	77.9 ³	86.9	88.3	84.4	88.3 ¹	86.2	85.9
I feel homesick when I am away from my community	63.2	62.7	63.8	57.4	65.7	68.7	57.8 ³	67.9	69.9	61.2	65.9	63.1	63.4
I like travelling outside of Nunavik	76.7	75.3	78.0	74.9	73.5	80.4	80.9	73.1 ^{2,3}	82.4	71.9	82.9 ¹	75.4	78.4
I am comfortable in places where there are lots of non-Inuit	71.2	75.4	67.0 ¹	67.6 ³	80.4	83.3	59.5 ³	73.8	70.2	70.8	71.7	73.2	68.4

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.
2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.
3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 55 years and over.

Table B Cultural identity by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Cultural identity (strongly agree or agree vs. neither agree nor disagree, disagree, strongly disagree)	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
I feel comfortable around other Inuit, even if they are not from my community	83.8	91.6 ³	NP	86.9	89.0	87.7	88.3	89.2	87.9	90.4
Being Inuk is an important part of my identity	93.6	97.0 ³	NP	94.9	95.6	97.2	95.7	95.6	93.8	98.5 ¹
Sharing is an important Inuit value	94.9	98.8 ³	NP	93.9	97.1	NP	96.9	98.0	97.1	98.0
Expressing myself in Inuktitut is an important part of my identity	92.5	95.8 ³	NP	93.0	95.3	93.5	94.3	95.1	93.5	96.3
I feel connected to other aboriginal peoples in general	81.9	88.5 ³	92.5	86.9	85.5	86.2	86.5	85.6	84.8	86.9
I am proud to be an Inuk	98.2	98.9	NP	NP	98.5	98.8	99.2	97.6 ¹	98.7	98.8
Things were better for Inuit long ago (before life in settlement-taitsumani)	74.5	74.4	84.6	89.7 ²	79.2 ²	60.4	74.5	75.8	80.2	68.0 ¹
I have close connections to elders in my community	75.5	86.4 ³	83.1	92.9 ²	82.3 ²	76.2	83.8	77.0 ¹	79.3	85.1 ¹
I have close connections to young people in my community	84.2	87.3	89.9	89.0	86.2	84.2	87.9	83.0 ¹	85.1	87.4
I feel homesick when I am away from my community	57.0	67.8	64.8 ³	76.4 ²	63.2	57.6	63.1	63.8	63.1	62.4
I like travelling outside of Nunavik	79.5	74.1	79.9	82.1	74.6	79.1	76.8	76.0	73.0	81.4 ¹
I am comfortable in places where there are lots of non-Inuit	66.0 ⁴	74.1	81.4	74.8	67.3 ²	77.8	72.9	67.9	64.9	78.5 ¹

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.
2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed secondary school or higher.
3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.
4. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are separated, divorced or widowed.

Table C Satisfaction regarding cultural identity by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Satisfaction with cultural identity (Very satisfied or satisfied vs. neither satisfied nor dissatisfied, dissatisfied, very dissatisfied)	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Your ability to go out on the land, hunting, fishing and berry picking	88.5	89.0	88.1	88.4	89.1	90.5	84.8	90.5 ²	90.8	87.0	90.5	87.4	90.1
Your ability to satisfy country food cravings	88.0	88.6	87.3	86.0	89.4	93.2	85.9	87.0	91.9	88.0	88.0	87.5	88.6
Your ability to communicate with others in Inuktitut	90.4	89.2	91.5	83.7	93.6 ²	93.0	86.1	95.0 ²	NP	88.6	92.7 ¹	88.9 ¹	92.4
Your knowledge and skills of cultural and traditional activities, games, arts	74.8	78.4	71.2 ¹	78.0	73.5	89.7	65.5	71.5	86.1 ¹	70.5	80.4 ¹	73.0	77.3

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

Table D Satisfaction regarding cultural identity by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Satisfaction with cultural identity (Very satisfied or satisfied vs. neither satisfied nor dissatisfied, dissatisfied, very dissatisfied)	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Your ability to go out on the land, hunting, fishing and berry picking	85.5 ²	91.0	87.2	86.3	89.5	87.8	89.9	85.9	87.7	90.4
Your ability to satisfy country food cravings	84.7	90.5	88.8	93.0	86.6	89.2	87.7	88.1	87.1	89.0
Your ability to communicate with others in Inuktitut	87.0 ²	92.4	NP	92.9	90.7	88.3	91.2	88.9	87.8	92.6
Your knowledge and skills of cultural and traditional activities, games, arts	68.9 ¹	78.7	82.0	80.5	73.2	75.8	74.4	75.6	72.1	78.8

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are married or common law

Table E Importance and role of spiritual values in life by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Importance and role of spiritual values	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Importance of spiritual values in life (% yes)	82.5	80.0	85.0 ¹	69.2 ¹	84.2 ²	96.0	77.3 ¹	90.4	91.9	81.9	83.1	81.4	83.9
Extent to which spiritual values play a role in the following (Quite a bit or extremely vs. not at all, a little, moderately)													
Help you to find meaning in your life	47.8	44.8	50.6	30.6 ¹	45.7 ²	67.1	38.4 ¹	52.1 ²	74.5	48.8	46.4	48.8	46.4
Give the strength to face everyday difficulties	44.7	43.2	46.1	36.2	41.2	59.2 ¹	34.3 ¹	46.6 ²	71.3	43.7	46.1	46.6	42.3
Help you understand the difficulties of life	50.7	48.5	52.9	44.0	47.9	57.4	41.4 ¹	54.1 ²	75.5	47.9	54.3	50.7	50.8
Participation in religious activities ^a	79.6	76.0	83.3 ¹	68.9	79.7	85.1	79.5	85.0	89.5	79.8	79.5	77.1 ¹	83.1

NOTES

Coloured cells indicate statistically significant comparisons.

a. Participation at least one time a year in religious activities or attendance to religious services or meetings, except events such as weddings or funerals, during the past 12 months

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 55 years and over.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

Table F Importance and role of spiritual values in life by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Importance and role of spiritual values	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employment	Not employed ^b	Less than \$20k	\$20K or more
Importance of spiritual values in life (% yes)	81.1	82.9	87.5	93.1 ¹	81.9	79.9	81.7	83.8	83.0	81.8
Extent to which spiritual values play a role in the following (Quite a bit or extremely vs. not at all, a little, moderately)										
Help you to find meaning in your life	40.1 ¹	50.7	74.2 ²	57.7	45.5	46.7	48.4	47.4	42.7	52.1 ¹
Give the strength to face everyday difficulties	36.4 ¹	48.9	63.2 ²	50.9	39.8 ³	50.5	45.2	43.9	39.8	49.4 ¹
Help you understand the difficulties of life	45.5 ¹	53.1	65.7	58.7	48.6	50.2	51.0	51.5	46.6	52.9
Participation in religious activities ^a	75.3 ²	82.6	84.1	84.2	79.4	78.0	80.8	77.0	76.7	81.9

NOTES

Coloured cells indicate statistically significant comparisons.

a. Participation at least one time a year in religious activities or attendance to religious services or meetings, except events such as weddings or funerals, during the past 12 months

b. Not working: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are married or common law

3. Statistically significant difference observed using the 5% threshold compared to secondary school or higher.

LAND-BASED ACTIVITIES

Table G Importance of going on the land and length of trips during the past 12 months (%), by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Going on the land is an important part of my life (% yes)	93.1	95.1	91.0 ¹	94.0	96.2	95.2	88.6	92.2	94.7	90.8	96.0 ¹	92.0	94.6
I went often or occasionally on the land since Spring (% yes)	86.6	85.5	87.7	87.8	84.6	81.8	87.9	86.2	90.5	84.8	88.9	85.4	88.2
For day trips	48.3	42.7	53.8 ¹	42.7	42.5	43.4	54.7	57.3	43.1	55.6	39.1 ¹	46.5	50.5
For a couple of days	41.5	47.0	36.1 ¹	46.6	48.1	45.5	36.4	32.9	42.8	29.5	56.5 ¹	40.5	42.8
For a week or more	10.2	10.3*	10.1	10.8*	9.5**	11.1**	8.8*	9.8*	14.2**	14.9	4.4* ¹	13.0	6.6* ¹

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table H Importance of going on the land and length of trips during the past 12 months (%), by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Going on the land is an important part of my life (% yes)	89.9	95.2 ¹	NP	NP	93.8	92.1	93.8	91.3	91.5	95.6 ¹
I went often or occasionally on the land since Spring (% yes)	83.6	90.3 ¹	73.7	71.9 ¹	86.1 ¹	92.7	88.3	83.0 ¹	82.7	91.3 ¹
For day trips	48.2	48.4	48.5	44.1	46.4	53.8	46.7	50.9	50.2	45.4
For a couple of days	41.5	41.7	38.4*	38.7	42.3	39.7	44.3	35.8 ¹	37.4	45.7
For a week or more	10.3*	10.0	13.1**	17.2*	11.3	6.6*	9.0	13.3*	12.4	8.9*

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not working: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP : This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table I Proportion of the population participating in hunting, fishing and harvesting activities at least once a month in the past 12 months (%), by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Traditional on land activities	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Hunting	28.1	39.7 ¹	16.5	37.5	41.7	40.9	17.1	15.2	18.5*	25.3 ¹	31.8	27.9	28.4
Fishing	20.7	27.1 ¹	14.2	26.4	23.7	36.7	14.0	14.0	15.1*	16.5 ¹	26.2	18.4 ¹	23.9
Harvesting seafoods	3.6*	4.3*	2.9*	3.2**	3.7**	8.3**	NP	4.2*	5.2**	4.0*	3.1*	2.6**	5.0*
Berry picking ^a	53.8	38.8 ¹	68.9	29.3 ¹	42.8	53.5	64.1	69.0	81.7 ¹	52.6	55.3	50.8 ¹	57.9

NOTES

Coloured cells indicate statistically significant comparisons.

a. Berry picking: at least once a month during the last berry-picking season in the past 12 months.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table J Proportion of the population participating in hunting, fishing and harvesting activities at least once a month in the past 12 months (%), by marital status, education, employment and income, population aged 16 years and over, Nunavik, 2017

Traditional on land activities	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Hunting	18.6	36.2 ¹	20.5*	29.4*	27.8	29.0	30.2 ¹	23.9	23.8 ¹	35.4
Fishing	14.2	26.9 ¹	10.9**	30.3*	20.4	18.3	21.5	19.2	19.6	24.9
Harvesting seafoods	1.71**	4.7*	7.8**	9.01**	3.2*	2.5**	3.5*	3.9**	3.8*	3.6*
Berry picking ^b	47.2	58.4 ²	58.3	56.3	54.1	51.9	54.0	53.4	50.5	55.8

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

b. Berry picking: at least once a month during the last berry-picking season in the past 12 months.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

FAMILY

Table K Family cohesion items and higher continuous score by sex, age group coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Items of family cohesion (Very true or somewhat true vs. not true)	Total	Sex		Age group			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
We really help and support each other	96.7	96.8	96.4	96.9	96.1	97.1	96.6	96.6	96.2	97.2
We spend a lot of time doing things together at home	89.9	89.3	90.3	87.4	92.52	89.8	89.7	89.9	89.1	90.8
We spend a lot of time doing things together on the land	83.5	86.2 ¹	80.9	82.8	84.7	82.8	82.4	85.0	80.1	88.21
There is a feeling of togetherness	93.9	94.6	93.3	91.4 ¹	95.6	96.9	93.3	94.9	93.6	94.6
I am proud to be part of my family	98.1	98.9	97.3	97.0	98.8	NP	97.8	98.5	98.7	97.4
We really get along well with each other	94.9	96.2	93.5	93.2	95.2	98.6 ¹	94.5	95.4	95.2	94.4
Higher continuous score (top 30 percentile) ^a	30.5	30.7	30.3	22.0 ¹	34.4 ³	42.9	28.9	32.5	27.3	34.8 ¹
Proportion of the population that have grandchildren and help care for them	49.7	43.5 ¹	55.8	NP	55.5 ³	86.5	53.1 ¹	45.8	53.0	45.6 ¹
On a daily basis	53.0	53.6	52.6	NP	50.6	55.1	52.2	54.1	52.2	54.2
A couple of times per week	27.6	24.4*	30.1	NP	30.7	24.9	28.2	26.9	29.3	25.3
A couple of times per month	19.3	22.0*	17.4	NP	18.7*	20.1	19.6*	19.0*	18.6*	20.5

NOTES

Coloured cells indicate statistically significant comparisons.

a. Continuous score: the six family cohesion statements are combined to create a continuous score (from 0 to 12) where a higher score corresponds to more family cohesion.

People with the highest scores (top 30 percentile) are presented here.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 55 years and over.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table L Family cohesion items and higher continuous score by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Items of family cohesion (Very true or somewhat true vs. not true)	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^b	Less than \$20k	\$20K or more
We really help and support each other	95.4	97.5	NP	NP	96.3	97.3	96.5	96.8	95.9	97.3
We spend a lot of time doing things together at home	84.7	94.0 ²	88.4	91.6	89.5	89.6	90.5	88.1	88.5	91.0
We spend a lot of time doing things together on the land	77.2	88.8 ²	80.7	82.3	84.6	82.0	85.3	79.5 ¹	80.3	88.2 ¹
There is a feeling of togetherness	89.2 ¹	97.2	NP	92.9	93.9	95.2	94.3	93.1	91.5	97.2 ¹
I am proud to be part of my family	95.9	NP	NP	NP	97.5	NP	98.5	97.2	96.5	NP
We really get along well with each other	90.7	97.7 ²	NP	93.5	94.4	96.0	96.0	92.6 ¹	93.6	96.6 ¹
Higher continuous score (top 30 percentile) ^a	20.8 ¹	36.5	46.1	47.6 ¹	29.5	25.4	31.7	28.2	27.0	32.1
Proportion of the population that have grandchildren and help care for them	23.6	59.3 ^{2, 3}	83.0 ²	71.0	45.3 ⁴	44.2 ⁴	49.9	49.4	40.4	57.0 ¹
On a daily basis	48.3	54.4	51.4	56.0	54.8	48.4	50.9	57.6	59.3	47.3
A couple of times per week	29.7*	29.4	15.7**	26.4*	30.5	23.2*	28.9	25.9*	25.5*	31.4
A couple of times per month	21.9*	16.3*	32.9*	17.6**	14.7*	28.4*	20.2	16.6*	15.3*	21.3*

NOTES

Coloured cells indicate statistically significant comparisons.

a. Continuous score: the six family cohesion statements are combined to create a continuous score (from 0 to 12) where a higher score corresponds to more family cohesion.

People with the highest scores (top 30 percentile) are presented here.

b. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared the other group or groups

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are separated, divorced or widowed.

4. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed elementary school or less.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table M Major stressors that had affected a close family member in the past 12 months by sex, age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Major stressors (% yes)	Total	Sex		Age group			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Death	50.2	50.3	50.1	49.3	49.8	53.2	49.3	51.3	51.2	48.7
Death by suicide among those experiencing a death	26.7	28.9	24.4	29.5	26.2	21.3*	26.7	26.6	28.6	23.9
Alcohol or drug addiction of a close family member	57.1	55.9	58.2	62.5 ¹	54.8	48.1	59.1	54.4	59.3	54.0
Life-threatening illness or accident	29.8	28.3	31.3	29.5	31.1	26.9	29.9	29.7	32.1 ¹	26.6
Serious trouble with the law	36.7	37.4	36.0	36.9	36.2	37.1	40.3 ¹	31.9	39.7 ¹	32.6
Victim of serious assault	21.2	20.1	22.1	22.2	21.1	18.9	23.6 ¹	18.2	23.0	18.9
Serious mental health problem	20.4	18.7	22.0	20.4	22.6	15.1*	20.9	19.8	21.3	19.1
Number of family stressors in the past 12 months ^a										
0 family stressors	15.5	17.0	13.9	13.8	17.6	14.6*	14.8	16.3	13.4	18.3
1 or 2 family stressors	47.4	48.5	46.2	46.7	44.4	55.8	45.4	49.9	45.9	49.3
3 to 6 family stressors	37.2	34.5	39.8	39.4	37.9	29.6	39.8	33.7	40.7	32.3

NOTES

Coloured cells indicate statistically significant comparisons.

a. The number of family stressors that had happened during the past 12 months were added together to measure the intensity of stress within the person's family.

1. Statistically significant difference observed using the 5% threshold compared to the other group.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table N Number of family stressors during the past 12 months, by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Number of family stressors in the past 12 months ^a	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^b	Less than \$20k	\$20K or more
0 family stressors	13.8	16.7	17.1**	21.2*	17.1	10.5 ¹ *	15.4	15.6	16.5	14.9
1 or 2 family stressors	47.7	47.5	44.3	51.8	46.3	47.3	47.3	47.2	46.9	48.9
3 to 6 family stressors	38.5	35.9	38.6	27.0*	36.6	42.2 ²	37.2	37.2	36.6	36.2

NOTES

Coloured cells indicate statistically significant comparisons.

a. The number of family stressors that had happened during the past 12 months were added together to measure the intensity of stress within the person's family.

b. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to other groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed elementary school or less.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

SOCIAL SUPPORT

Table O Dimensions and items of social support by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Dimensions and items of social support (All of the time or most of the time vs. sometimes, rarely, never)	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Positive interactions													
Have someone to have a good time with	67.6	64.7	70.5 ¹	75.5 ¹	56.3	56.7	72.2	73.0	59.4 ¹	67.1	68.2	68.4	66.4
Emotional support	30.2	24.4	36.1 ¹	26.3	22.9*	23.0*	29.4	44.1	34.7	29.5	31.2	33.7 ¹	25.5
Have someone to talk to if I feel troubled or need emotional support	47.2	39.5	55.0 ¹	43.5	37.6	33.7	47.5 ¹	62.1	57.9	47.7	46.6	50.44	42.9
Have someone to count on when I need advice	50.6	46.7	54.6 ¹	49.7	42.8	47.9	50.2	60.1 ²	53.2	51.1	50.1	55.01	44.7
Have someone to listen when I need to talk	50.6	44.9	56.3 ¹	49.0	43.8	37.8	53.3	62.2 ²	49.7 ³	49.9	51.5	52.4	48.2
Transport to health services													
Have someone to take me to the doctor or another health professional if needed	39.2	38.7	39.7	41.4	37.5	35.1	33.2	46.0 ²	41.2	40.2	37.9	42.5 ¹	34.6
Love and affection													
Have someone who shows me love and affection	72.8	69.5	76.2 ¹	69.1	69.8	69.7	72.9	79.5	76.5	73.3	72.1	75.5 ¹	69.1

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 31 to 54 years old.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table P Dimensions and items of social support by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Dimensions and items of social support (All of the time or most of the time vs. sometimes, rarely, never)	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Positive interactions										
Have someone to have a good time with	69.3	66.8	61.6	63.9	68.0	68.6	70.3	62.2	66.1	69.1
Emotional support	26.0 ²	35.0 ³	16.2 [*]	24.4 [*]	26.3	41.4 ³	33.1 ¹	25.0	25.3 ¹	36.0
Have someone to talk to if I feel troubled or need emotional support	44.3	50.4	39.5 [*]	43.2	43.1	57.4 ¹	50.0 ¹	42.6	44.0 ¹	51.1
Have someone to count on when I need advice	47.5	54.0	41.8 [*]	44.9	47.6	60.6 ¹	51.4	49.5	49.4	54.4
Have someone to listen when I need to talk	47.3	53.3	49.0	49.3	47.1 ⁴	59.1	52.2	47.8	49.1	53.4
Transport to health services										
Have someone to take me to the doctor or another health professional if needed	34.3 ²	42.8	40.7 [*]	38.6	37.2	43.4	40.8	36.3	39.2	42.0
Love and affection										
Have someone who shows me love and affection	60.0 ²	83.5 ³	65.3	65.7	71.5	80.0 ¹	75.6 ¹	67.1	68.6 ¹	78.4

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are married or common law

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are separated, divorced or widowed

4. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed secondary school or higher

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

INVOLVEMENT IN COMMUNITY ACTIVITIES AND PERCEIVED COMMUNITY COHESION

Table Q Proportion of the population that had participated in community activities outside of work or school during the past 12 months, by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Involvement in community activities (Often or always)	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Cultural community or sporting events such as festivals, dances, feasts or Inuit games	40.3	41.0	39.6	43.2	34.5	NP	37.5	37.2	51.3	38.3	42.9	37.5	44.1 ¹
Group, organization, rescue team, church group, spring clean-up	31.1	34.8	27.4 ¹	31.3	36.8	38.8	23.6	27.3	38.0 ¹	28.9	34.0	26.6	37.2 ¹
Local committees or board meetings	20.8	21.6	19.9	16.1*	24.1	29.5*	12.2 ¹	24.8	28.5	18.6	23.5	18.7	23.5 ¹

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table R Proportion of the population that had participated in community activities outside of work or school during the past 12 months, by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Involvement in community activities (Often or always)	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Cultural community or sporting events such as festivals, dances, feasts or Inuit games	36.1	43.0	46.4	42.9	38.8	41.7	41.3	38.3	40.7	42.4
Group, organization, rescue team, church group, spring clean-up	28.2	32.5	39.3*	35.4	31.4	27.7	32.1	29.5	30.2	33.3
Local committees or board meetings	15.9 ¹	23.3	33.2*	28.1*	16.8 ¹	26.3	24.0	14.4 ¹	13.9	30.6 ¹

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to the other group

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table S Perception about the community by sex, sex and age group, coastal region and community size (%), population aged 16 years and over, Nunavik, 2017

Perception about the community	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
In their community (Strongly agree or agree vs. neither agree or disagree, disagree, strongly disagree)													
There is a feeling of togetherness or closeness	62.2	69.8	54.6 ¹	65.7	75.3	67.6	49.5	58.8	58.1	62.0	62.7	58.9	66.8 ¹
People help each other	81.3	84.9	77.5 ¹	80.7	88.2	88.1	71.0 ¹	81.2	86.2	84.6	77.0 ¹	81.5	80.9
People can be trusted	56.7	63.7	49.5 ¹	58.1	67.4	69.5	39.1 ¹	55.0	64.5	56.1	57.5	52.8	62.0 ¹
They felt like they belong	87.7	89.2	86.1	82.8	92.7 ²	NP	79.3 ¹	90.1	94.6	87.1	88.4	86.8	88.9
Proportion of Nunavik population having felt ignored or excluded by their community during the past 12 months	16.9	18.8	14.9	22.7	20.6*	4.7 ^{1**}	19.7	10.8 ^{2*}	12.1 ^{**}	15.3	18.8	13.7	21.1 ¹

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not presented since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the group or groups.
2. Statistically significant difference observed using the 5% threshold compared to the 16-30 age group.
3. Statistically significant difference observed using the 5% threshold compared to the 31-54 age group.

Table T Perception about the community by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Perception about the community	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
In their community (Strongly agree or agree vs. neither agree or disagree, disagree, strongly disagree)										
There is a feeling of togetherness or closeness	63.0	62.0	60.4	74.8	67.0	48.4 ¹	61.6	63.2	65.8	58.4 ¹
People help each other	77.8	83.9 ²	82.1	91.5 ¹	82.1	76.5	81.4	80.5	80.7	81.7
People can be trusted	53.1	58.4	68.1 ²	78.6 ¹	59.2 ³	44.5	55.2	58.8	59.2	53.1
They felt like they belong	82.3	91.6 ²	91.3	93.2	88.5	84.2	88.6	85.8	85.5	91.1 ¹
Proportion of Nunavik population having felt ignored or excluded by their community during the past 12 months	23.9	12.2 ²	7.92 ^{**}	11.7 ^{**}	18.7	15.3	16.8	17.5	20.4	13.5 ¹

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed secondary school or higher.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table U Population according to means of transportation around town by sex, sex and age group, coastal region and community size (%), population aged 16 years and over, Nunavik, 2017

Means of transportation	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Use a vehicle	53.1	53.5	52.8	46.7	56.9	NP	49.6	56.9	51.5	49.1 ¹	58.4	54.9	50.8
Gets rides from friends/family	10.7	8.2 ^{1*}	13.3	10.6*	7.0**	NP	16.8	10.6 ^{1*}	10.3**	11.1	10.2	13.4 ¹	7.2
Walk or bike	33.6	36.4	30.8	NP	NP	NP	31.7	29.9	30.8	37.4 ¹	28.8	29.8 ¹	38.8
Use the bus	2.5*	1.9**	3.1*	NP	NP	NP	1.9**	2.7 ^{1**}	7.4**	2.5**	2.6**	2.0**	3.2*

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

NP: This value is not presented since some categories have less than 5 respondents.

Table V Population according to means of transportation around town by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Means of transportation	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Use a vehicle	36.9 ¹	67.3 ¹	42.9	46.9	46.5	67.6 ¹	60.0 ¹	39.8	39.1 ¹	69.9
Gets rides from friends/family	12.8 ¹	9.6	5.4 ^{**}	9.3 ^{**}	11.5	10.0 [*]	9.7	12.9	13.5 ¹	6.6 [*]
Walk or bike	48.0 ¹	21.4 ¹	40.0 [*]	36.8 ¹	39.8 ¹	20.9	28.3 ¹	43.8	44.3 ¹	21.7
Use the bus	2.3 ^{1**}	1.7 ^{1**}	11.7 ^{**}	6.9 ^{1**}	2.3 ^{1**}	1.5 ^{**}	2.1 [*]	3.5 ^{**}	3.2 [*]	1.9 ^{**}

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using 5% threshold compared to the other group or groups

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

INTERGENERATIONAL TRAUMATIC EVENTS

Table W Proportion of the population that was affected by intergenerational traumatic events by sex, sex and age group, coastal region and community size (%), population aged 16 years and over, Nunavik, 2017

Participant's family have been affected by...	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
The sled dog slaughters conducted in the years 1950-1960	79.3	78.2	80.6	71.7 ²	79.1	88.6	68.9 ¹	85.2	93.2	77.1	82.0	80.1	78.4
The forced relocation in the 1950s	47.2	48.3	45.9	49.8	49.9	42.6	51.0	43.9	41.8	47.6	46.6	49.6	43.7
The separation of families because of tuberculosis	43.0	38.9 ¹	47.5	31.6	37.2	55.6 ¹	35.0 ¹	48.5 ²	67.0	44.4	41.2	44.5	41.0
Number of traumatic events													
0 event	17.1	18.3	15.6	26.2*	18.4*	6.7**	27.4 ¹	12.5*	NP	17.5	16.6	15.1	19.8
1 event	22.2	21.6	23.0	18.1*	20.5*	28.4*	21.3*	24.1	NP	22.0	22.5	22.4	21.9
2 events	34.2	35.7	32.4	32.7*	38.1	35.6	28.8	32.3	37.4	32.0	36.8	32.0	37.0
3 events	26.6	24.5	29.1	22.9*	23.0	29.3*	22.5 ^{1*}	31.0	34.4	28.6	24.1	30.5	21.3

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 55 years and older.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table X Proportion of the population that was affected by intergenerational traumatic events by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Participant's family have been affected by...	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
The sled dog slaughters conducted in the years 1950-1960	76.2	80.6	87.9	84.6	77.9	79.8	81.3	75.5	74.1 ¹	85.0
The forced relocation in the 1950s	49.0	44.5	56.8	43.6	47.9	48.5	47.1	47.0	47.6	47.4
The separation of families because of tuberculosis	37.0 ¹	46.0	51.6	46.8	39.7	47.1	42.9	42.9	39.5	46.1
Number of traumatic events										
0 event	20.6	15.6	11.4 ^{**}	11.7 ^{**}	19.9	14.7 [*]	14.6	22.0	22.6 ¹	11.9 [*]
1 event	21.4	24.1	12.4 ^{**}	26.4 [*]	19.8	23.9	23.6	20.1	20.5	23.5
2 events	34.9	32.7	41.6 [*]	37.7	34.9	31.2	34.6	33.1	31.1	36.8
3 events	23.0	27.5	34.6 [*]	24.2 [*]	25.5	30.1	27.2	24.8	25.8	27.7

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table Y Proportion of the population having been impacted by residential schools (%), by sex, age, coastal region and community size, population aged 16 years and over, Nunavik, 2017

	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Participants attended a residential school (50 years and older)	36.6	45.1 ¹	28.2	NP	17.1 ^{1**}	54.1	NP	10.6 ^{1**}	37.9	38.6	34.0	34.0	39.9
Participants' parents attended a residential school	31.4	33.1	29.5	38.0	44.3	NP	33.7	37.4	NP	31.4	31.3	29.6	33.7
Participants' grand-parents or great-grand-parents attended a residential school ^a	20.9	19.1	22.8	43.5 ¹	8.6 ^{**}	NP	54.5 ¹	10.3 [*]	NP	24.0 ¹	17.0	21.2	20.7

NOTES

Coloured cells indicate statistically significant comparisons.

a. Participants' parents, grand-parents or great-grand-parents attended a residential school means that the participant had at least one parent, grand-parent or great-grand-parent who had attended a residential school.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table Z Proportion of the population having been impacted by residential schools (%), by marital status, education, employment and income, population aged 16 years and over, Nunavik, 2017

	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^b	Less than \$20k	\$20K or more
Participants attended a residential school (50 years and older)	37.2*	36.6	35.7*	36.6*	36.0	43.6	35.1	38.2	37.6	34.3
Participants' parents attended a residential school	35.6	30.1	15.3 ^{2**}	14.4 ^{1*}	34.8	32.2	34.1 ¹	25.4	31.5	31.3
Participants' grand-parents or great-grand-parents attended a residential school ^a	32.3	15.4 ²	NP	6.7 ^{1**}	24.7	20.9	21.0	20.8	27.5 ¹	14.3

NOTES

Coloured cells indicate statistically significant comparisons.

a. Participants' parents, grand-parents or great-grand-parents attended a residential school means that the participant had at least one parent, grand-parent or great-grand-parent who had attended a residential school.

b. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP: This value is not displayed since some categories have less than 5 respondents.

1. statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table AA Proportion of the population having been placed in foster care^a (%), by sex, age, coastal region and community size, population aged 16 years and over, Nunavik, 2017

	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Participants whose mother or father had ever been placed in foster care	11.1	9.9 ^{1*}	5.4	16.9 ^{1*}	5.2 ^{**}	4.3 ^{**}	7.6 [*]	4.5 ^{**}	NP	6.8 [*]	8.7	6.6 [*]	9.1
Participants who had ever been placed in foster care	10.6	11.1	10.0	17.5 [*]	7.6 ^{1**}	NP	16.4	6.9 ^{1*}	NP	11.3	9.6	11.0	10.0
If participant had been placed in foster care, it was in a...													
Qallunaat ^b family	25.7 [*]	24.9 ^{**}	26.7 ^{**}	26.0 ^{**}	NP	NP	30.1 [*]	NP	NP	20.8 [*]	33.4 [*]	21.5 [*]	32.3 [*]
Inuit family	83.8	78.5	89.9	76.0	NP	NP	89.9	NP	NP	93.7 ¹	68.2	85.8	80.8

NOTES

Coloured cells indicate statistically significant comparisons.

a. For at least a month, following the intervention of social services.

b. Qallunnaat is the Inuktitut word for non-Inuit.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table BB Proportion of the population having been placed in foster care^a (%), by marital status, education, employment and income, population aged 16 years and over, Nunavik, 2017

	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^c	Less than \$20k	\$20K or more
Participants whose mother or father had ever been placed in foster care	11.81	5.1*	NP	7.0**	9.0	5.5*	6.6*	9.8*	9.3	6.9*
Participants who had ever been placed in foster care	15.61	7.4	NP	6.2**	13.01	6.8*	9.4	13.1	12.0	8.9*
If participant had been placed in foster care, it was in a...										
Qallunnaat ^b family	32.0*	15.9**	NP	NP	23.7*	34.7**	26.9*	24.4*	25.7*	19.6**
Inuit family	82.4	85.4	NP	NP	81.5	NP	80.8	88.0	86.1	NP

NOTES

Coloured cells indicate statistically significant comparisons.

a. For at least a month, following the intervention of social services.

b. Qallunnaat is the Inuktitut word for non-Inuit.

c. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

DISCRIMINATION

Table CC Proportion of Nunavik population having felt that they were treated unfairly or discriminated against in the past 12 months because of the following reasons by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Reasons for perceived discrimination	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Being an Inuk	43.7	44.6	43.0	38.4*	50.4	51.9*	37.8	49.9	45.4*	43.4	44.1	46.1	40.8
Not speaking Inuktitut properly	18.3	18.3*	18.4	19.6**	19.7**	NP	20.2	18.0*	10.2**	18.9	17.6*	19.9	16.4*
Not speaking English or French properly	30.1	32.7	27.9	29.2*	37.6*	29.4**	29.4	26.4*	25.2*	31.2	28.8	28.6	31.9
Their family	37.7	37.6	37.8	40.8*	36.6*	25.6**	41.4	33.0	36.0*	40.3	34.5	38.5	36.7
Not coming from this community	17.3	15.7*	18.7	10.2**	21.8**	17.6**	17.1*	20.4*	21.5**	18.2*	16.3	14.1 ¹ *	21.4
Their gender	13.1	13.8*	12.4	11.1**	16.4**	NP	10.1*	15.8*	12.6**	14.0*	11.9*	12.9*	13.3*
Being attracted to people of the same sex	2.3**	NP	3.5**	NP	NP	NP	5.3**	NP	NP	NP	3.5**	1.8**	3.0**
Something related to their physical appearance	29.8	26.3*	32.8	31.1*	21.4**	22.3**	37.2	26.3*	32.9*	27.2	32.9	32.1	27.0
Being adopted	16.0	17.1*	14.9	13.7**	24.2**	NP	15.9*	13.5*	15.3**	14.2*	18.0	14.4*	18.0*
Their mental health	9.7	10.8*	8.7*	7.2**	15.5**	NP	9.8*	7.1**	NP	8.2**	11.4*	9.5*	9.9*
Other	32.2	29.9	34.2	34.1*	27.8*	NP	32.6	34.4	42.2*	32.7	31.6	31.7	32.9

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table DD Proportion of Nunavik population having felt that they were treated unfairly or discriminated against in the past 12 months because of the following reasons (%) by marital status, education level, work status and income, population aged 16 years and over, Nunavik, 2017

Reasons for perceived discrimination	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Being an Inuk	47.4	40.0	39.4**	50.6*	42.2	45.0	41.6	47.7	41.6	44.7
Not speaking Inuktitut properly	22.7	13.8*	NP	NP	18.1	20.5*	16.4	21.2*	18.9*	12.9*
Not speaking English or French properly	30.5	28.4	43.7**	31.1**	30.0	29.9	29.4	31.4	29.3	28.1
Their family	40.3	34.1	50.0*	47.1*	34.0	42.1	36.7	40.8	42.7 ¹	31.5
Not coming from this community	16.0*	18.9	16.2**	28.4**	13.43	22.0*	18.2	15.1*	17.3	17.3*
Their gender	17.6*	7.8 ¹	21.3**	31.44**	9.9*	15.6*	11.1*	16.9*	10.7*	12.1*
Being attracted to people of the same sex	3.4**	NP	NP	NP	2.3**	2.8**	1.9**	3.3**	2.1**	2.3**
Something related to their physical appearance	34.8	24.6	35.3**	18.7**	27.8	35.2	28.7	31.5	33.6	26.0
Being adopted	20.0 ^{2*}	11.2*	24.3**	24.6**	16.1*	14.8*	16.5	15.3*	16.5*	14.3*
Their mental health	14.4 ^{2*}	4.9**	NP	NP	9.4*	8.5**	9.3*	10.7**	9.6*	7.5*
Other	34.2	31	22.2**	37.2**	32.0	32.2	32.9	31.3	32.6	31.8

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are married or common law.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed secondary school or higher

4. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have not completed secondary school

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

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JUSTICE

Table EE Proportion of the population that had appeared in court as an offender or as a witness and their perception of the experience by sex, age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Appearance in court and perception of the experience	Total	Sex		Age group			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Appeared in court as an offender or as a witness (% yes)	27.5	27.6	27.4	34.6 ¹	27.4 ¹	8.9*	28.8	25.8	29.0	25.5
I felt the court treated me fairly	60.5	61.3	59.8	63.1	54.7	75.7	58.2	63.9	55.8	67.8 ¹
I felt supported by friends or family when going to court	77.2	76.6	77.7	75.2	79.0	NP	81.1	71.3	76.1	78.8
Going to court caused problems for me										
At home	33.5	37.4	29.5	33.6	33.0*	36.8**	29.2	39.8	30.6	37.9
At work or at school	27.5	40.5	13.8* ¹	28.7	25.8*	NP	26.0	29.4*	23.3*	33.6
In the community	29.5	33.1	26.0	28.9	31.3*	NP	30.9	27.5*	27.5	32.5

NOTES

Coloured cells indicate statistically significant comparisons.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

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** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table FF Proportion of the population that had appeared in court as an offender or as a witness and their perception of the experience by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Appearance in court and perception of the experience	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Appeared in court as an offender or as a witness (% yes)	30.8	25.4	22.5**	12.9** ¹	32.0 ²	25.0	26.7	29.8	30.6	24.4 ¹
I felt the court treated me fairly	59.7	59.7	NP	72.1*	61.3	57.0	62.1	57.5	63.2	56.6
I felt supported by friends or family when going to court	72.6	80.3	NP	NP	77.2	78.3	79.8	72.2	73.3	84.7 ¹
Going to court caused problems for me										
At home	33.7	33.3	NP	46.5**	37.2	22.0	34.2	32.0	39.2	25.9*
At work or at school	26.5*	28.5*	NP	38.5**	27.2	26.4*	28.5	25.7*	31.6	24.9*
In the community	26.9*	28.9*	62.9*	34.8**	33.0	19.8**	26.6	34.7	34.1	19.1* ¹

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

NP: This value is not displayed since some categories have less than 5 respondents.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed secondary school or higher

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

PERCEPTION AND UTILIZATION OF HEALTH AND SOCIAL SERVICES

Table GG Barriers preventing seeking help and other services by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Service perception (Strongly agree or agree vs. neither agree nor disagree, disagree, strongly disagree)	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
When I have a health problem, I prefer not to talk about it to anyone	43.6	44.4	42.8	44.7	46.0	40.1	47.2	37.7	43.6	43.5	43.7	40.9	47.3 ¹
I have confidence in health services	76.4	80.7	72.1 ¹	74.6 ¹	84.0	88.0	68.2	71.4	84.6 ¹	77.2	75.4	74.8	78.5
I have confidence in social services	58.8	63.2	54.4 ¹	58.8	62.7	74.9	49.5	55.9	64.1 ²	60.1	57.2	56.9	61.4
I am aware of the resources to help solve my health problems	81.2	82.6	79.9	78.0	84.1	90.5 ²	74.7 ¹	82.6	87.3	80.6	82.1	80.4	82.3
I am shy or ashamed to talk about my health problems	33.2	32.2	34.2	31.0	34.5	29.9*	41.2	27.92	30.7	33.3	33.0	30.0	37.5 ¹
Health services are sensitive to Inuit realities	56.6	56.9	56.3	49.3	64.3 ²	60.4	55.8	52.3	67.6 ¹	59.2	53.4	55.6	58.1
Social services are sensitive to Inuit realities	52.8	53.8	51.6	51.9	57.1	51.8	48.8	50.0	63.5 ¹	53.4	51.9	50.9	55.3
Inuit need more health services adapted to them	80.6	80.1	81.1	75.3	82.9	85.9	80.5	79.8	85.9	79.7	81.8	79.6	81.9

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table HH Barriers preventing seeking help and other services by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Service perception (Strongly agree or agree vs. neither agree nor disagree, disagree, strongly disagree)	Marital status			Education			Employment		Income	
	Single	Married of common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
When I have a health problem, I prefer not to talk about it to anyone	47.5	40.2	47.6	54.9	48.0	30.4 ¹	42.7	45.5	48.0	37.0 ¹
I have confidence in health services	71.5 ¹	79.4	85.7	86.8 ¹	77.0	71.2	75.1	78.6	75.5	76.3
I have confidence in social services	57.6	58.0	76.3 ¹	80.7 ¹	60.2 ²	48.5	57.6	61.8	59.3	55.3
I am aware of the resources to help solve my health problems	75.3	85.4 ³	86.0	84.0	80.9	80.6	81.9	79.9	79.4	82.4
I am shy or ashamed to talk about my health problems	39.4	27.8 ³	37.9*	42.4	35.8	24.9 ¹	31.5	36.7	39.3	26.0 ¹
Health services are sensitive to Inuit realities	57.2	54.3	75.4 ¹	77.9 ¹	59.72	42.5	54.8	60.7	59.4	51.8 ¹
Social services are sensitive to Inuit realities	52.2	51.6	68.9 ¹	73.1 ¹	55.62	39.2	50.8	56.7	55.7	48.3 ¹
Inuit need more health services adapted to them	80.6	79.9	86.7	89.5 ²	82.2 ²	74.1	79.9	82.3	80.5	82.4

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have completed secondary school or higher.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table II Proportion of the population that have experienced poorer services than others for being an Inuk in the past 12 months by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Experienced poorer services for being an Inuk (% yes)	Total	Sex		Age group			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
At the local health clinic	15.5	14.6	16.4	17.0	15.3	11.7*	14.2	17.1	14.8	16.3
At a hospital in Nunavik	14.6	15.3	14.0	18.4 ¹	12.1	10.9*	12.1	17.8 ¹	14.5	14.8
At a hospital or clinic in the South	14.8	15.2	14.3	15.5	14.8	12.8*	15.1	14.4	15.0	14.4

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other groups.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

Table JJ Proportion of the population that have experienced poorer services than others for being an Inuk in the past 12 months by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Experienced poorer services for being an Inuk (% yes)	Marital status			Education			Employment		Income	
	Single	Married of common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
At the local health clinic	19.8 ¹	12.7	9.3**	16.1*	14.8	16.5	15.6	15.6	14.4	18.4
At a hospital in Nunavik	18.5 ¹	12.2	8.2**	13.3**	15.1	14.1*	15.2	13.6	14.8	16.3
At a hospital or clinic in the South	18.4	12.2 ²	12.2**	10.3**	16.5	13.1*	13.5	17.2	15.9	14.8

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to the other groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table KK Proportion of the population that had participated in healing and wellness activities in the past 12 months by sex, sex and age group, coastal region, and community size (%), population aged 16 years and over, Nunavik, 2017

Participation in healing and wellness activities	Total	Sex		Men			Women			Coastal region		Community size	
		Men	Women	16-30 years	31-54 years	≥ 55 years	16-30 years	31-54 years	≥ 55 years	Hudson	Ungava	Large	Small
Participation in activities to promote healing or wellness (% yes)	30.1	27.0	33.2 ¹	33.0	20.5 ^{*2}	26.3	33.8	31.5	35.9	25.2	36.4 ¹	27.9	33.0
If yes, this involved													
A medical or psychological professional (nurse, doctor or social worker)	53.2	53.4	53.0	47.0 [*]	60.5	59.7 [*]	53.9	51.4	53.9	53.3	53.0	56.7	49.0
An elder	52.2	52.8	51.8	53.7	54.4 [*]	47.1 [*]	46.4	56.5	54.8	49.0	55.1	48.0	57.1
A natural helper or healer	51.8	50.7	52.5	54.6	47.7 [*]	43.9 [*]	48.4	55.4	55.9	54.0	49.6	51.5	51.9
A healing circle	41.0	34.0	46.1 ¹	38.4 [*]	33.0 [*]	22.6 ^{**}	38.5	51.6	53.3	41.6	39.9	38.2	43.6
A church-related group	40.0	39.6	42.1	34.0 [*]	47.9 [*]	42.3 [*]	31.7 ¹	50.5	50.6	33.6	47.5 ¹	33.3	49.8 ¹

NOTES

Coloured cells indicate statistically significant comparisons.

1. Statistically significant difference observed using the 5% threshold compared to the other group or groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut aged 16 to 30 years old.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

** The coefficient of variation is greater than 25%. The proportion is shown for information only.

Table LL Proportion of the population that had participated in healing and wellness activities in the past 12 months by marital status, education, employment and income (%), population aged 16 years and over, Nunavik, 2017

Participation in healing and wellness activities	Marital status			Education			Employment		Income	
	Single	Married or common law	Separated, divorced or widowed	Elementary school or less	Secondary school not completed	Secondary school or higher	Employed	Not employed ^a	Less than \$20k	\$20K or more
Participation in activities to promote healing or wellness (% yes)	34.0	27.4 ²	24.4 [*]	27.8 [*]	27.8	36.1 ³	31.0	28.7	29.4	31.3
If yes, this involved										
A medical or psychological professional (nurse, doctor or social worker)	52.5	54.2	52.1 [*]	54.6 [*]	54.7	49.3	52.5	55.1	51.5	54.5
An elder	56.7	47.2	59.7 [*]	65.6	51.1	48.8	53.3	50.3	52.2	55.9
A natural helper or healer	56.8	44.7 ¹	73.7	67.7	54.2	41.7 ¹	50.2	55.5	52.5	49.9
A healing circle	39.5	39.9	64.8 [*]	63.2 ^{*1}	39.1	36.1	41.0	39.4	38.5	42.8
A church-related group	41.4	39.3	58.0 [*]	66.4 [*]	44.9	28.2 ¹	41.9	39.5	37.3	40.8

NOTES

Coloured cells indicate statistically significant comparisons.

a. Not employed: other sources of income/occupation such as housework, hunter support program, retired or on pension, employment insurance, parental leave, income support or student.

1. Statistically significant difference observed using the 5% threshold compared to other groups.

2. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who are single.

3. Statistically significant difference observed using the 5% threshold compared to Nunavimmiut who have not completed secondary school.

* The coefficient of variation is greater than 15% and lower than or equal to 25%. The proportion should be interpreted carefully.

