



The Qaujigiartiit Health Research Centre (QHRC) is an independent, non-profit community research institute that was founded in 2006 by Nunavummiut, for Nunavummiut, to answer the health questions of our communities. Their mission is to enable health research to be conducted locally, by northerners, and with communities in a safe, supportive, culturally-sensitive and ethical environment as well as promote the inclusion of Inuit and Western epistemologies and methodologies (ways of knowing and doing) in addressing health concerns, creating healthy environments, and improving the health of Nunavummiut.



THE GATHERING

On February 1 and 2, 2024, Qaujigiartiit Health Research Centre hosted a One Health Gathering in Iqaluit, Nunavut. The gathering focused on the theme of “Elevating Indigenous Voices in One Health Research in the Arctic” emphasizing the following aspects of research:

1. Indigenous Knowledge and Practices;
2. Holistic Worldviews and Health and Wellbeing;
3. Local Contexts and Community Voices; and
4. Community Empowerment and Action on One Health Research and/or Policy.

Approximately fifty participants traveled to Iqaluit from Greenland, the USA, Canada and all across Nunavut’s three regions. The following text is a summary of the two day gathering.

Journal Summary - One Health Gathering Day 1- February 1, 2024

Focus: Honoring Teachings and Framing One Health

Featuring: Siila Watt-Cloutier Environmental, cultural, and human rights advocate. She was born in Kuujuaq, Nunavik. Siila entered the residential school system when she was 12, which ignited her desire to help others and be of service to her community. She began her career in the Nunavik education system, and eventually became a voice for Inuit rights on the global stage, shining a spotlight on the ramifications of climate change on communities.

Featuring: Joe Karetak, Inuit Qaujigimajatuqangit Researcher for Aqqiumavvik Society, Arviat. He was the editor for the book Inuit Qaujigimajatuqangit What Inuit Have Always Known to Be True and is a former educator. Joe is passionate about making Inuit culture and heritage part of the curriculum for Nunavut Schools.



Catherine Qluaq Pilakapsi



Annie Petaulassie

Opening and Welcome

The gathering kicked off at 9am, beginning with a welcome message from Nancy Mike of QHRC and a Qulliq lighting by Annie Petaulassie. Annie, a retired teacher and artist from Iqaluit, shared stories from her youth as a young Inuk growing up in Nunavut. Her insightful teachings to the group were reminders of the respect that humanity must hold for the land and the animals of Nunavut.

Annie's wise words were followed by a moving performance by the Inuksuk Drum Dancers.



Inuksuk Drum Dancers from Inuksuk High School

Keynote Speaker 1 - Siila Watt-Cloutier - In attendance by Video Conference Call

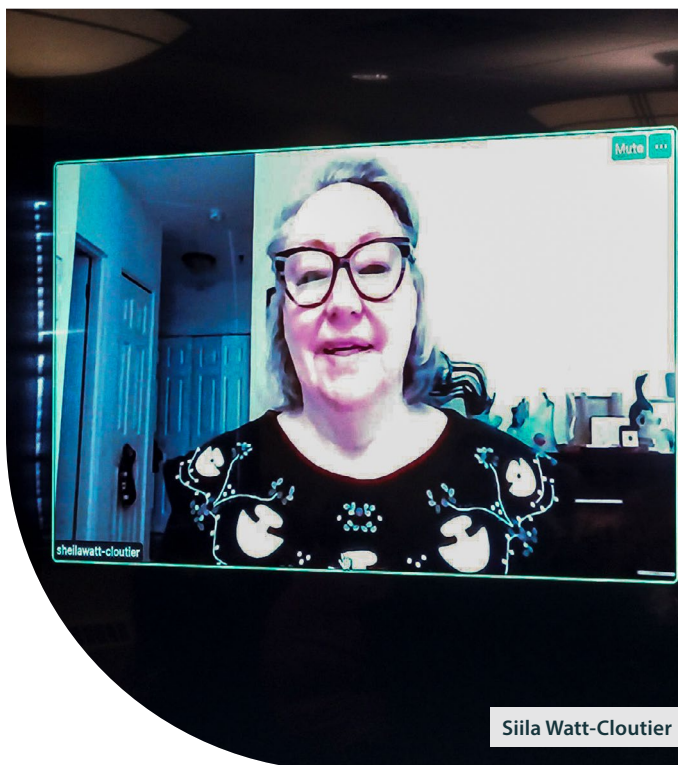
Siila Watt-Cloutier brought a wealth of knowledge to the gathering, serving as a fine choice to introduce the two-day gathering. Her deep understanding of the history of the north, paired with the lived experience that her family endured, Siila brought a wealth of knowledge to the table. She discussed various forms of trauma that have the ability to significantly affect Inuit health including food sovereignty, the RCMP's slaughtering of sled dogs, addiction, violence, and toxins that travel through the food chain. She emphasized that many of these health traumas emerged in such a short period of time, following the advent of colonialism in the north.

"Culture is medicine" she stated with conviction.

"Country Food is medicine."

"Land is medicine."

Siila ended her presentation by highlighting the significance of the Qaujigiartiit Health Research Centre in Nunavut for capturing the needs of Inuit and making recommendations based on the research to improve Inuit health.



Siila Watt-Cloutier



Speaker 2 - Joe Karetak

Joe Karetak shared insight into his experience leading the Elders Advisory Committee. He shared stories about the importance of gathering traditional knowledge from elders which was something he often did during his leadership in council.

Later in Joe's session, he was joined by Tunaalak Mike Gibbons, Haviq Lisa Gibbons, Paul Sanertanut, Lucy Sanertanut, and Quluqa Catherine Pilakapsi. The group engaged in a discussion circle on the intersectionality and universality of human, environmental, and animal health.

The panel discussion was lively, filled with personal stories. Each panelist shared stories from their youth and the profound influence of the elders in their community. They expressed the importance of childhood education. Children gain knowledge by observing and listening to the world around them. In the past, Inuit parents often acted as role models. However, the group expressed concerns about Inuit family dynamics today, and the diminishing respect towards Elders by youth. In addition, Elders expressed that they felt their peers did not teach as freely any more because of the changing nature of relationships.

The arrival of the European and Canadian actors from the south in the 1920s marked significant change for Inuit communities. Before this time, there was no formal western-style health system for Inuit, as the Inuit have a holistic health worldview that envelops all members of the group in relation to the environment.

The Inuit way of teaching is very different from the western or eurocentric perspective. There were concerns from the panel about the current education system which is predominantly English-based, rather than Inuit knowledge-based teachings.



This resulted in a lack of respect for Elders and their invaluable knowledge. Despite differences, respect for each other across ages is necessary, despite differences in today's society.

Greenlandic Perspectives:

Moderated by Dr. Christina V.L. Larsen

Featuring: Aviaja Hauptmann - Greenlandic microbiologist

Featuring: Karsten Rex - Greenlandic Specialty Doctor in Family Medicine, Researcher

The afternoon session began with Greenlandic perspectives on the interconnectedness of human, animal, and environmental health. Delegates from Greenland in attendance included Dr. Aviaja Hauptmann, Arnârak Patricia Bloch, Dr. Karsten Rex, Nike, Agathe, Aka, Christina.

Note: SILA biology refers to an education where climate and mind are the same.





Dr. Aviaja Lyberth Hauptmann

Speaker 1 - Dr. Aviaja Hauptmann

Dr. Aviaja Hauptmann gave a presentation of the SILA Bachelor of Science program, and how it relates to health. SILA encompasses the weather, the mind, the world order, the spirit, the outside, the world, and humanity. The aim of the program was to develop a biology program that would be suited for Greenland, tailored to the Greenlandic way of learning. The three-year program consists of courses grounded in insights from the land, dogs, caribou and other native wildlife. The mission of SILA, a culturally sensitive program, is to create a space where Greenlandic youth feel connected to their studies, allowing them to feel more confident, have a greater sense of well-being, and strong mental health through outdoor activities and connection with the land.

Speaker 2 - Dr. Karsten Rex

Dr. Karsten Rex took the floor next, and spoke about health in Greenland. Drawing from his experiences as a Kalaallit health professional, he shared anecdotal stories and insights from his research which focused on contact tracing, vaccinations and family guidance on infectious illness in Greenland settlements. As a general practitioner, Karsten described the need to quickly adapt from one patient to another and understand the impacts of the Western lifestyle and how it affects Inuit health.



Dr. Karsten Rex

To conclude the session, the remaining Greenlandic delegates shared their impressions of Nunavut and how conversations with youth and listening to elders during their visit shaped their perspectives.

- **Perspectives: Inuit Nunangat on One Health & Wildlife - Moderated by Amy Caughey**
- *Featuring: Jason Akearok, Executive Director, Nunavut Wildlife and Management Board*
- *Featuring: Dr. Enooyak Sudlovenick, Faculty of Prince Edward Island, Researcher*
- *Featuring: Jamal Shirley, Director of innovation and Research for Nunavut Arctic College and based at Nunavut Research Institute (NRI)*
- *Featuring: Sharon Edmunds, Senior Research Advisor at NTI*

Speaker 1: Jason Akearok

Jason Akearok began the session with his presentation entitled “Nanuq Narratives”, which explored knowledge of polar bears through the voices of the people living among them. He focused on the importance of polar bears for Inuit communities, including cultural identity, food security, land connection, well-being, and socio-economic benefits. He emphasized the importance of using video as an education tool and shared the inner-workings of their documentary productions.



Jason Akearok

Speaker 2: Dr. Ennoyak Sudlovenick

Ennoyak Sudlovenick presented her research conducted in Nunavut and the Northwest Territories, which focused on marine mammals. By using Inuit Knowledge Systems, Ennoyak discussed the collaboration with One Health as an avenue to explore Inuit health in relation to mammals. She emphasized the Indigenous perspective, which sees humans as part of nature rather than superior to it. Ennoyak would like to see everyone share this story of health that is guided by the Two-Eyed Seeing model.



Ennoyak Sudlovenick

Speaker 3: Jamal Shirley and Sharon Edmunds

The final presentation of the session was presented by **Jamal Shirley and Sharon Edmunds** on the One Health approach to Trichinella Prevention. They educated the group on the Trichinella parasite, which attaches itself to omnivores and carnivores, including Orcas, Polar Bear, Beluga, Fox, Wolf and dogs. Their research on trichinella contributes to a response to a confirmed infection and how quickly it needs to be treated. This can better equip communities to prevent mass outbreaks. Jamal and Sharon highlighted the importance of killing the parasite through cooking, which poses challenges for Inuit because much of the diet includes raw meat. The Nunavut Research Institute lab now has the capabilities to test for Trichinella in Arctic mammals harvested in Nunavut.



Jamal Shirley and Sharon Edmunds



Nancy Mike and Annie Petaulassie



Damian Enoogoo



Mike Gibbons

Journal Summary - One Health Gathering Day 2- February 2, 2024

Focus: From Personal Stories to Collaboration to Action

- *Featuring: Nancy Mike, Nurse, Artist, Researcher at Qaujigiartiit Health Research Centre*
- *Featuring: Karen Aglukark, Facilitator with Mandala Institute for Holistic Mental Health*
- *Featuring: Rhoda Katsak, Elder, Educator*
- *Featuring: Damian Enoogoo, Media Maker for the Inuksiutit project team in Mittimatalik.*
- *Featuring: Igah Sanguya, Community Health Representative*
- *Featuring: Amy Caughey, Public Health Nutritionist, Public Health Researcher*
- *Featuring: Martha Jaw, Collaborator with Cinuk, community health representative in Kinngait*

Recap and Welcoming

The second day of the gathering began with a teaching from Elder Mike Gibbons (Tunaalaak) on how to maintain well-being in an Inuit lifestyle. He acknowledged the One Health gathering as a great example. He highlighted that the gathering provides balance, wellness, and knowledge-sharing across colonial borders, recognizing that all of Inuit Nunangat were gathered in the room. Elder Mike remembers the pre-colonized Inuit way of life. It was full of health - country food was healthy, people were happy. Today, Inuit are constantly navigating a new way of living, facing new challenges while dealing with their own trauma. This is all in pursuit for true happiness and to live a rich life. Elder Mike concluded with a prayer.

Enooyaq recapped the previous day's teachings before introducing the speakers of the day. The first part of the morning was dedicated to Storytelling and Knowledge Exchange: Narratives, Stories, Art, Film.

Speaker 1: Nancy Mike

Nancy Mike presented *Inuit Qaujimagatuqangit and One Health: Exploring Multi-Faceted Perspectives on Inuit Health Systems*. Nancy chose not to use PowerPoint, instead she shared stories that she had written for children based on her childhood experiences. "Hunting with Dad" shared the tale of an eight-year-old girl in Pang who has to choose between the western way of life and the Inuit way of life.

Nancy then presented a graphic on the health system model for Inuit, which has not been released yet to the public and is under review for publication. The graphic shows the ideal model of health for Inuit which includes the land, kinship connection, language, connection to animals, and acknowledging the realms beyond human understanding. This model can exist in harmony with the existing western model when it is acknowledged and uplifted.



Nancy Mike

Speaker 2: Karen Aglukark

Karen Aglukark then spoke on *Healing and Transformation: An Inuk Student's Journey from the Western Classroom Back to the Community*. Through personal stories, Karen shared stories from her past and how those experiences led her to being a successful woman in the field of health and research. She used her trauma as motivation, drawing strength, and using it as fuel to help others in her community. She shared her story as an example to other Inuit graduate students and early career scholars on the challenges and strengths that come with being in a research field, particularly related to community health and wellbeing.



Karen Aglukark



Rhoda Katsak



Igah Sanguya



Amy Caughey



Martha Jaw

Speaker 3: Rhoda Katsak

The final speaker of this session **Rhoda Katsak** and focused on Intergenerational Film Production to Support Inuit Food Knowledge. Video's by Dana Katsak and Damian Enoogoo were presented.

Damian Enoogoo began the presentation by sharing the story of his youth and how that shaped his future as a photographer and videographer.

Rhoda then shared her reflections on Inuit youth today. She believes they are eager to learn about Inuit culture, food and the way of life. Her passion for country food and the knowledge around harvesting and preparing Inuit foods is a bridge to connect with the younger generation. She worked with her granddaughter to create a video to help teach youth. She felt that media was the best way to captivate the younger generation.

The group paused for a short health break.

Focus: Country Foods and Food Sovereignty

Speaker 1: Igah Sanguya

Following the health break, **Igah Sanguya** presented on Niqivut Silalu Asijjipalliajuq: Country Food for Health and Well-Being in Nunavut. She emphasized the importance of country food in her life, and how many Inuit can relate. She wanted the group to understand the importance of offering country food to elders, as they often crave it and have less access to it than in the past.

Speaker 2: Amy Caughey and Martha Jaw

Amy Caughey provided an in-depth look at the NSAP program. She emphasized that having access to country food results in greater overall health for Inuit, in contrast to the typically available western diet.

Martha Jaw continued Amy's presentation. They showcased educational photos and screened a short video they produced entitled NSAP: Our Food & Climate Change.

Focus: Building Partnerships and Visioning for the Future

In the afternoon, the gathering participants formed two groups. The first group engaged in a “Creative Collection” which entailed arts-based discussions. The discussion was facilitated by Nancy Mike and Dr. Gwen Healey Akearok.

The second group formed a “Discussion Circle” and was facilitated by Dr. Aviaja Lyberth Hauptmann, Dr. Karsten Rex, Dr. Christina Larsen.

The following instructions were given:

Group 1

Draw a piece of art to represent what One Health means to you.

The group came up with a drawing made of bright colours featuring a rainbow representing hope. The piece emphasized the importance of family, land, animals and youth. It carried the message that humanity is just one facet of the world, everything is important and interconnected.

The outcome of this exercise was that art is such an important tool for expression and connection, especially when not everyone can verbally express their thoughts.

Group 2

In this discussion circle, participants were invited to reflect on and share perspectives on the following:

1. What are community questions/ concerns/ research for OneHealth?
2. What is needed to support Indigenous perspectives, what is the message up to international groups, such as the Arctic Council/Sustainable Development Working Group?
3. Should this gathering be repeated?



Dr. Aviaja Lyberth Hauptmann



Left to Right: Theresa Koonoo (Iqaluit), Pitsiula Kilabuk (Pangnirtung), Igah Sanguya (Kangiqtugaapik), Napatchie Kolola (Iqaluit).



Groups engage in creative activities and discussions, envisioning a future where advanced Arctic Indigenous perspectives are central to global OneHealth initiatives.



Aka Olesen (left)
 Arnârak Patricia Bloch (right)

Take-a-Way Notes

Overall, the participants expressed a desire for more opportunities to gather in this way, it left them feeling excited and motivated. They wanted to inquire about the creation of gathering spaces within their communities.

In addition:

1. When we gather, culture is the medicine
2. A safe and stable home is the foundation of health. Having a safe space allows the welcoming of more gatherings to be organized.
3. The participants' concerns included how difficult it is to try to reach the younger generation. Priorities include encouraging them how to express their individuality, and how to persevere and not give up.
4. Do not hide your Inuit identity.
5. The past cannot be changed.
6. Communication is key.
7. Be proud of being Inuk.
8. Embrace the future.
9. Culture is different for everyone, embrace your unique way of living, and educate others.
10. Arctic people are resilient (referring to TB, suicide, etc).
11. Finding a way to meaningfully collaborate between Indigenous and non-Indigenous worldviews.
12. Participants are happy to hear of all the resources that exist.
13. There were a lot of difficult stories shared during the gathering, but hearing about solutions from across the Circumpolar countries helps to balance the trauma and challenges.
14. While listening is good, acting is better. One Health is actively seeking collaboration to make meaningful change.



Inuksuk Drum Dancers from Inuksuk High School

Closing Circle and Farewell

The day ended with a closing circle bringing together the whole group. The gathering sparked learning opportunities, meaningful discussions, forward thinking ideas, networking opportunities and relationship building opportunities. The participants were impressed to learn about the diverse projects across Inuit Nuna. The young leaders and the Elders were acknowledged, and served as a reminder that collaboration between generations is essential for progress in the Inuit community to move forward in a good way.

Indigenous voices and perspectives on One Health research elevate Indigenous perspectives and holistic models for human-animal-environment interactions, promotes respectful collaboration, and fosters a more comprehensive understanding of health dynamics. Sustainable solutions that benefit both human and animal populations while preserving the environment are key actions moving forward. Elevating Indigenous voices is a crucial step towards achieving equity, justice, and mutual respect in scientific research and decision-making processes.

<https://www.onehealth2024.ca>





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About Number words

HUNTING WITH MY FATHER: INUIT HEALTH SYSTEM MODEL

By Nancy Makittuq Mike

Introduction:

My Name is Nancy Mike, family call me Ajakuluajuk, Elisapee, Aaku, Najaarjuk, other names I have are Silasie, Makittuq, Uluuta, Qaapik, Aisaaki, Qullualik-Mike. My parents are Eena Qullualik and late Livee Qullualik. I grew up in Pangnirtuuq, English is my second language that I had to learn starting at the age of 9. Or perhaps I learned some at a younger age while watching the price is right or All my children with my oldest sister. I grew up going hunting and camping with my family. My two favourite places outside of Pangnirtuuq are called Tariurnittuq, and Qikiqtaaluk.

That's where we went caribou hunting and fishing as a family. I truly believe that's where all my skills and knowledge came from.

HUNTING WITH DAD

Story:

As the story goes, I would first like to acknowledge the land we are on. A place that our ancestors have occupied for millenia. I would also like to thank our elders, our sila, and those that provide us food from the land to keep us nourished, and warm.

First, I would like to tell you a bit about who are in this story. Imaqi is a 8 year old girl that was born in Pangniruuq and loves to play outdoors. She is fierce, patient, and absolutely loves her siblings but she will not say it out loud. Imaqi lives with her father, Laivi. Laivi is a full time hunter, unilingual Inuktut speaker, was born sometime in February (we are not sure exactly what day but we just celebrate his birthday on Feb 21st). He knows the land, and waters like it's he's a newborn in a mother's womb, cozy, and well.

Jimmy is a 6 year old boy who has been chosen by the collective community and family to be the future hunter in the family, because we know Laivi will not always provide for the family as he too is starting to become weaker. He will have to choose between hunting and westernized education because it's almost impossible to do both in this day and age. He has already caught his first polar bear at the age of 5, and when he is in town he plays outside almost all the time and then you will hear footsteps running up the stairs and hear "I reallly have to pee!" and afterwards he will grab a banana and maybe a juice box and go back outside to play. He is learning the environment without knowing that he is because at this age it is play.

Along with Imaqi, Laivi and Jimmy, we also have Imaqi's best friend Gina. Imaqi and Gina are inseparable. They want to be together at all times, and wear the exact same clothes, and learn exactly the same things in life as much as possible. When one of them is given an opportunity to learn how to make a pair of mitts, the other follows and does the same. Everyone in town calls them twins.

That is a bit about the characters in this story.

As Imaqi goes outside of their home, they look up to the sky and observe Sila. As she uses all her senses, she notices that it is nice and breezy, the sun hits her face and she squints her eyes and sees birds flying by, she smells the nuna. The nuna smells like those small purple flowers are blooming and the berries look like they will be big and juicy this year. She excitedly tells her father, "Ataata! There's berries growing!". Imaqi is excited for when they are able to take a break from westernized education to go out on the land and be with her family.

When Imaqi was born, she was born when caribou were at their best to provide skins for warm clothing. This season of tuktu, caribou are called Kulavak. Kulavak caribou are perfect for warm, breathable, flexible winter clothing. Imaqi has watched her mother sew caribou skin parkas, she is not allowed to ask questions but instead watch and learn. She has done this from a very young age. This practice helps her to observe, every little thing.

Imaqi's father wears his caribou skin parka as he hunts in the winter, it is cold and when he puts his caribou skin parka on, Imaqi notices how it smells and that smell brings so many good memories of the whole family working together while in Tariurnittuq "a place that smells and tastes like salt", where they hunt for caribou. Imaqi's father and brother hunted this beautiful skinned tuktu that is now their fathers' winter parka. Imaqi's father Laivi appreciates his parka in a subtle way and smiles with his eyes.

Imaqi was named after a family member who had passed away right around the time she was born. When she was born, her sanaji what we might call "the gift giver" or "the maker" of the new born baby, was present as her mother gave birth. So then her Sanaji gave her the name "Imaqi" after a woman that was a matriarch in the family and had made many garments for her family to make sure they stayed warm. She was resilient, strong, and seemed to know exactly what her family and community needed. These qualities are now being instilled in Imaqi as she grows as that is how her family respects those that have passed. Her namesake also loved berry picking so much and that is what Imaqi is thinking about as the fall is just around the corner.

September has come and Laivi says "We are going on a family camping trip, we need to plan and make sure we have enough supplies, enough gas, and food. The whole family gets together to see who will be available to come. Imaqi's oldest sister is staying home as she has to work and pay the bills. Imaqi is slightly confused because it means she will have to miss school all of September because that is when the caribou hunting season starts. But she is so excited regardless of the confusion. She knows she will get to eat tunnuq and pick berries.

Imaqi asks her father if she can take her best friend with her. He agrees.

As they arrive to their camp, the whole family helps to carry the supplies to their camping ground. Jimmy walks around with and finds a stick to play with, he knows every rock and every hill in this area already. He points at one rock, "najaarjuk! Look at that rock! That's your pretend baby, remember?" Imaqi raises her eyebrows to say yes.

As they settle in Tariurnittuq, the following morning, Laivi asks Imaqi and Gina if they would like to come with him as they hike to look for caribou. They say yes not knowing how much hiking it takes.

Laivi takes them over 3 big mountains, Gina and Imaqi are enjoying it and notice all kinds of living things. The nuna is so luscious, they see caterpillars, butterflies, ducklings, even a cocoon. There seems to be all kinds of things that help Imaqi and Gina to use their imagination.

As they hike, Laivi notices caribou tracks and caribou poop. Laivi puts the poop and his mouth, and immediately Gina and Imaqi look at each other wondering what the heck he is doing.

He explains, you feel their poop and taste it, to see how fresh they are because it will determine how far they are and where they might be. This is gross but also very fascinating.

A bee flies by, turns out Laivi is extremely terrified of bees. He runs without screaming but you can feel his terror and so Gina and Imaqi run too. Now this is a learned behavior, Imaqi is now also terrified of bees. He can hunt polar bears but bees, no thank you.

They laugh as they continue their hiking. They do not come across caribou but they know they are close by according to the tracks.

The financial struggles, and trauma lived by my father, comes out sometimes, but Imaqi and Jimmy are wise enough to understand where that trauma comes from.

As Imaqi and Jimmy grow older, they realize that their father and mother amongst their community member and extended family has taught them many things in life. To them it was play, and camping, but their parents and grandparents had thought out exactly how their lives would turn out to be and what their roles would be as they become adults.

Imaqi has always loved going to school and now has her PhD and Jimmy only completed up to grade 8 but he is extremely knowledgeable out on the land and can provide food and knowledge to his siblings and community.

Imaqi has to provide financial support because our society does not support our hunting culture well enough.

Main message: Inuit Health systems Model and how that plays a role in hunting culture.

Based off of:

The Inuit Qaujimaqatunangit *Health and Wellbeing System: A holistic, strength-based, and health-promoting model from Inuit communities*

Authors: Healey Akearok, Gwen Katheryn¹; Mearns, Ceporah L. ¹; Mike, Nancy E.¹

Overall, the system is a culturally grounded approach to public health that recognizes the importance of Inuit knowledge, systems, and practices in promoting health and wellbeing, and that all members of the community have a role to play in the system. It emphasizes the interconnectedness of all aspects of health and the need to address health issues in a holistic and culturally appropriate way, and the need to maintain harmony and balance.

The Inuit Qaujimagatuqangit Health System Model emerged as a holistic, trauma- and resilience-informed, strength-based, and community-grounded public health model.

Keywords: Inuit Self-Determination, Community Empowerment

Sila - It is a powerful reminder of the interconnectedness of all things in the world, and of the importance of cultivating a deep and respectful relationship with the land and sea.

Ilagiinniq - Among Inuit, family units are large and extended, consisting of several generations of relatives who are connected through naming customs, proximity, and shared resources and responsibilities. Inuit kinship encompasses not only biological relationships, but also social and emotional ties between individuals. Inuit kinship ties extend beyond the immediate family to include a wide network of relatives, adopted family members, and close friends.

Piliriqatigiinniq - People are seen as connected to each other and to the land and animals, and collaboration is seen as a way of ensuring the well-being of both individuals and the community as a whole. (By community, we mean One Health)

Ikajurniq - A strong emphasis on cooperation and helping each other exists because historically, the demanding Arctic environment required people to work together for survival.

This is paired with a strong sense of sharing and generosity, and it is common for people to share food and resources with those who are in need

Inuuqatigiittiarniq - Individuals are valued for their ability to contribute to the well-being of the community and to show compassion and generosity towards others.

Pilimmaqarniq - It is a fundamental concept emphasizing the importance of perseverance, hard work, and patience in achieving personal growth and development.

Pilimmsaqarniq is often associated with activities such as hunting, fishing, and crafting. In these activities, individuals must develop a deep understanding of the natural environment and acquire a wide range of practical skills in order to succeed.

Inunnguiniq - The meaning of Inunnguiniq is “making a human being who will be able to help others with a good heart” – someone with a good heart and mind who is always aware of their surroundings. They will be quick to think and be able to look at the brighter side of different situations. This person is always ready to help. This is called inuttiavak in my region.” – Atuat Akittiq, Amitturmiut (2017)

In a western context One Health might mean multiple jurisdictions or jobs and positions are needed like what Enooaq was saying yesterday and that is very true but I also think that One Health in Inuit worldview is so much simpler because it's engrained in our taboos, it's engrained in our language, it's in our practices, it's who we are when we are given the opportunity to utilize our Strengths-based, Inuit Health and Well-being system.

Models can be important tools to help public health professionals and researchers to better understand the complex factors that influence health outcomes, and to develop effective strategies to support good health outcomes and address poor health outcomes. Models applied in Canada are often derived from the dominant culture and academic perspective (Carrie et al., 2015; Cueva et al., 2020; PHAC, 2019). However, models that are responsive to local context and are locally-driven have meaning for the population they are intended to serve and contribute to building better health systems

END



ARCTIC INDIGENOUS VOICES AND PERSPECTIVES