Special Issue on Inuit Health and Well-being

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Subscription

Submissions
Vol. 9, Issue 2 is the last issue of the Journal of Aboriginal Health published by the National Aboriginal Health Organization. Information on submissions to the International Journal of Indigenous Health is available on its website.
Foodland Security: Access to Inuit Country Food in an Urban Setting

As told by Barry Pottle through contemporary Inuit art photography

Barry Pottle, Inuk photographer (Nunatsiavut), Ottawa, Ontario, Canada

INTRODUCTION

Barry Pottle, an Inuk photographer originally from Nunatsiavut, presented Inuit voices, images, and issues related to food security at a conference on the Arctic at the University of Washington in Seattle, Washington in May 2012.

The symposium, entitled Canada and the U.S. in the Arctic: Past Successes, Future Challenges, was sponsored by the Canadian Studies Center of the Henry M. Jackson School of International Studies at the University of Washington; the Canadian consulates in Seattle and Anchorage, Alaska; the U.S. consulate in Vancouver, British Columbia; and the 13th District U.S. Coast Guard. Participants included university faculty and students, government and industry representatives, as well as members of the general public. The group discussed Arctic environmental challenges, economic development, and maritime issues.

Barry’s keynote address on food security for urban Inuit took the form of a photojournalism presentation, giving participants a window into Inuit life and customs, specifically how urban Inuit experience dietary changes once they leave the Inuit Nunangat (Inuit Homeland). He gave an overview of Inuit in urban centres and their access to country food for personal and group/event consumption. Barry’s photojournalism represents a new form of Inuit art depicting traditional and contemporary Inuit activities.

Barry explains: “The project Foodland Security is based on an original art project that I have been exploring over the past couple of years. Not only is the name a play on words (the land, food, and security) but it’s about my knowledge and experiences of Inuit country food in an urban context. Through my art I wanted to raise awareness of this issue. This issue is relatively new and unexplored, so I had the opportunity to highlight it. The images used in this project are original pieces of art by me, the photographer. Inuit move to urban centres for many reasons: to find jobs, education, and medical services; to join family and friends; or to escape severe weather conditions or abusive situations. Associations dedicated to urban Inuit in Canada include:

• Association of Montreal Inuit
• Edmonton Inuit Cultural Society
• Tungasuvvingat Inuit, Ottawa
• Manitoba Urban Inuit Association, Winnipeg
• St. John’s Native Friendship Centre
• Yellowknife Inuit Association

FOODLAND SECURITY IS ABOUT ACCESS TO INUIT COUNTRY FOOD

Country food is intertwined with the Inuit culture. This food comes from animals and plants that people hunt, fish, or gather. These traditional foods include caribou, seal, whale, fish, birds, and berries. Food preparation includes the skinning and butchering of animals, cleaning of plants, and further preparation for eating such as boiling, drying, and other techniques.

Once in urban centres, Inuit experience a great shift in diet from traditional or country food to store-bought, processed foods.
Processed foods are often less healthy than country food and may have high levels of sodium, trans fats, and sugar. This, along with a sedentary lifestyle, contributes to the increase of diseases previously unknown among Inuit, such as diabetes and heart disease. Store-bought foods are now commonly eaten by Inuit, but they cannot replace the nutritional and cultural value of food acquired from the land, sea, and air, and may be modified or genetically altered.

WHAT DOES COUNTRY FOOD MEAN TO YOU?ii

“We need Inuit country food to feel who we are!”

“Good for my body and soul.”

“[They are] not just foods we crave, but they are a part of us.”

“It means … strength, and healthiness.”

“It’s also good for the spirit, and eating my own country means healing.”

“Eating my country food is less stressful, and I get less tired. I have lots of energy all the time.”

“If you compare Inuit and the caribou or seals, both Inuit and the caribou are fast runners.”

“When we eat the liver of the seal at minus 40 or 50, it means we are hot for the rest of the day. That is how the seal survives in the cold.”

“Getting country food is really important for us. For many, country food is not just part of their diet that they miss terribly; it helps them emotionally.”

“We have had occasions where someone is struggling and the first thing they ask for is their country food. Country food represents a way of life, not just a diet.”

“Country food means maintaining the good health that I was brought up with from birth. It means that I get to eat the freshest and purest forms of vitamins, minerals, and nutrition. If I don't eat it, I get weak and sick.”

“Country food means many things to me. It provides a nutrition that I don't get from store-bought foods.”

“The satisfaction of eating country foods cannot be described. There is a spiritual and cultural charge that comes from eating country food—especially caribou.”

“My children and I are smiling before, during, and after a meal of quaq (raw frozen meat or fish) or tiqitiq (fried caribou). It means we are Inuit, and can continue to be Inuit, even if we are not living in the Arctic. It also takes me to the time and place where my grandparents survived on these foods.”

“Appreciation is always expressed to the hunter who harvested the catch and to God when receiving country food, while eating, and after.”

HOW OFTEN DO YOU GET COUNTRY FOOD?

“I can get country from home because my son lives in Iqaluit and he sends me fish, seal meat, or maktaaq (whale skin with blubber).”

“I also have trips up north to Nunavut and whenever I am up there, I can get country food. So, I get it once every few months.”

“It is sent by relatives, and I bring it down when I travel anywhere north.”

“I get country food from my dad in Labrador. I get it a couple times a year when I go home or when my family comes here.”

“I get enough so that I can eat it a couple times a month.”

“If I was in Labrador with my family, I would be eating country food every day.”

“Occasionally country food is brought to our office (an Inuit organization), but not often enough lately.”

“Many times I get my own fish and caribou during my travels to Nunavut. Sometimes I order my caribou from my relatives in Arviat during winter.”

“I try to stock up and fill up my freezer at all times because I share my fish and caribou with my students and friends on a monthly basis here in Ottawa.”

Barry writes, “Although I was aware of some of the answers to the questions I posed to my fellow Inuit, I was not aware nor did I realize how powerful or meaningful the responses would be. Country food is everything to Inuit and not having access to it has an impact on families, communities, and individuals. It’s never easy to acquire country food in urban areas and issues such as cost, distance, availability, and government processes make it even more challenging at times. But as I learned, Inuit are resourceful and have found means to overcome those challenges to get the food that means so much to them.”

“My plan in setting out to do this project was—first and foremost—an art project as I strive to bring awareness and justice to what I call Contemporary Urban Inuit Photography. But as the project progressed, it at times seemed to take on a life of its own. I’m very proud of how it turned out in the end!”

Dedicated to Ottawamiut (the Inuit in Ottawa).

Nakummek! (Thank you!)
The qulliq (lamp) traditionally was used for cooking and warmth. Here, it is used ceremonially at the beginning of conferences, events, and meetings. (Photo credit: B. Pottle)

Image 1.

Inuit still life. (Photo credit: B. Pottle)

Image 2.
Image 3. Starting the feast: cutting maktaaq (whale skin with blubber) with an ulu (traditional Inuit woman's knife). (Photo credit: B. Pottle)

Image 4. Cutting tuktu (caribou) with an ulu (traditional Inuit woman's knife). (Photo credit: B. Pottle)
Image 5. Contemporary implements used with traditional foods. (Photo credit: B. Pottle)

Image 6. Setting the table: a contemporary twist on traditional ways. (Photo credit: B. Pottle)
Image 7. Maktaaq and iqaluk (char). (Photo credit: B. Pottle)

Image 8. Cutting iqaluk (char). (Photo credit: B. Pottle)
Image 9. After the cut: leftover tuktu (caribou) and ulus (traditional Inuit women’s knives). (Photo credit: B. Pottle)

Image 10. Eating a piece of tuktu (caribou). (Photo credit: B. Pottle)
Image 11. Country food from the community freezer (fish, seal, tuktu), ready for sharing at events and social gatherings. (Photo credit: B. Pottle)

ᐊᔾᔨ 11. ᐃᓄᐃᑦ ᓂᕿᖏᑦ ᓄᓇᓕᓐᓂ ᖁᐊᒃᑯᕕᖏᓐᓃᖔᖅᑐᑦ (ᐃᖃᓗᐃᑦ, ᓇᑦᑎᒥᓂᖅ, ᑐᑦᑐᒥᓂᖅ), ᓂᕿᖏᑦ ᖃᓄᐃᓕᐅᖅᑕᐅᔪᓂᑦ ᐊᒻᒪ ᑲᑎᓐᓂᔪᓂᑦ. (ᐊᔾᔨᓕᐅᕆᔨ: ᐱᐅᕆ ᐹᑐᓪ)
Image 12. Lighting the qulliq, a traditional Inuit oil-lamp. (Photo credit: B. Pottle)
ENDNOTES

i While some Inuit use the term “Inuit food,” Barry prefers “country food.”

ii Quotations in this article are from an informal survey of Barry’s friends and acquaintances in different urban centres. “Although I know what country food means to me,” says Barry, “I decided to ask what it meant to other Inuit, as well as how often they eat country food and how they acquire it.”
Foodland Security: Access to Inuit Country Food in an Urban Setting
As told by Barry Pottle through contemporary Inuit Art Photography

Barry Pottle, Inuk photographer (Nunatsiavut), Ottawa, Ontario
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ᐃᓄᐃᑦ ᓂᕿᖏᓐᓂᒃ ᐱᖃᑦᑕᖅᑐᖓ ᐊᑖᑕᓐᓂᑦ ᓛᐸᑐᐊᒥᑦ.

ᓂᕿᑖᖃᑦᑕᖅᑐᖓ ᒪᕐᕈᐊᑎᖅᑐᖓ ᐊᕐᕌᒍᒥ ᐊᖏᕐᕋᕋᐃᒐᒪ ᖃᐅᙵᕋᐃᒻᒪᑕ.

ᑈᒻᒪᑦᑐᓂᒃ ᐱᖃᑦᑕᖅᑐᖓ ᓂᕆᖃᑦᑕᑕᒃᑲ ᒪᕐᕈᐊᑎᖅᑐᒋᑦ ᐅᑭᑕᒫᑦ.

ᑐᐸᑐᐊᒦᓐᓂᕈᒪ ᐃᓚᓐᓂᑦ, ᖃᐸᐊᓕᖅᑎᖅᑐᖓ ᓇᒻᒥᓂᖅ ᐃᖃᓗᑉᐸᑦᑐᖓ ᐊᒻᒪ ᑐᑦᑐᐸᑦᑐᖓ ᐅᑭᐅᖑᑎᒍᑦ. ᐃᓛᓐᓂᒃᑯᑦ ᑐᔪᖅᑕᐅᔪᒪᕙᑦᑐᖓ ᓇᑦᑐᒥᓂᕐᒥᒃ ᐃᓚᓐᓂᑦ ᐊᕐᕕᐊᓂᑦ ᐅᑭᐅᖑᑎᒍᑦ.

ᐃᓗᓕᖃᖅᑏᓐᓇᕋᓱᑉᐸᑦᑕᕋ ᖁᐊᒃᑯᕕᒐ ᐅᐱᓐᓇᕋᓂ ᐃᖃᓗᒥᓂᕐᓂᒃ ᓇᑦᑐᒥᓂᕐᓂᓪᓗ ᓂᕆᖃᑎᒋᕙᑦᑕᒃᑲ ᐃᓕᓐᓂᐊᖅᑎᖁᑎᒃᑲ ᐊᒻᒪ ᑕᖅᑭᑕᒫᑦ ᑕᒫᓂ ᐋᑐ.enums.

ᐱᐅᕆ ᑎᑎᕋᖅᑐᖅ, "ᖃᐅᔨᒪᓚᐅᕋᓗᐊᖅᑕᒃᑲ ᐃᓚᖏᑦ ᓂᕿᖏᑦ ᑭᓯᐊᓂ ᐱᓕᕆᐊᖅ ᑲᔪᓯᕙᓪᓕᐊᑎᒍᑦ, ᐅᔾᔨᕈᓱᓚᐅᖏᑦᑐᖓ ᐅᕝᕙᓘᓐᓃᑦ ᖃᐅᔨᒪᓚᐅᖏᑦᑐᖕᓂᒃ ᴍᙱᓂᖏᓐᓂᒃ ᐊᒻᒪ ᑭᐅᔾᔪᑎᐅᔪᑦ. ᐃᓄᐃᑦ ᓂᕿᖏᑦ ᑭᓱᓕᒫᖑᔪᑦ ᐃᓄᓐᓄᑦ ᐊᒻᒪ ᐱᔭᔅᓴᐅᖏᓐᓂᖏᓐᓄᑦ ᐊᒻᒪ ᐱᔭᔨᒃᑯᐊᖅᑐᖅ ᐃᓚᒋᒻᒪᑦ ᓄᓇᓕᓐᓂᒃ, ᐊᒻᒪ ᐃᒻᒥᓂᒃ ᐅᓪᓕᓂᒃ.

ᐱᒡᒐᓇᙱᖅᑑᕙᖏᒻᒪᑦ ᐃᓄᐃᑦ ᓂᕿᖏᑦ ᐱᓇᓱᐊᖅᑐᒋᑦ ᐃᓄᒋᐊᓐᓂᖅᓴᓃᑦᑐᓂ ᐊᒻᒪ ᐃᓱᒫᓘᑕᐅᔪᑦ ᓲᕐᒪ ᐊᑭᖏᑦ, ᐅᖓᓯᓐᓂᖏᑦ, ᐊᑐᐃᓐᓇᐅᓂᖏᑦ, ᐊᒻᒪ ᐊᔅᓱᕈᕈᑕᐅᒃᑲᓐᓂᖃᑦᑕᖅᑐᑦ ᐃᓛᓐᓂᒃᑯᑦ. ᐅᐱᒍᓱᑦᑎᐊᖅᑐᖓ ᐅᖃᐅᓯᕐᒥᒃ ᓂᕿᖏᑦ.

ᑭᓯᐊᓂ ᐃᓕᑉᐸᓕᐊᓪᓗᖓ, ᐃᓄᐃᑦ ᖃᓄᖅᑑᕈᓐᓇᕐᖓᑕ ᐊᒻᒪ ᑭᓯᐊᓂ ᐱᓕᕆᐊᖅ ᑲᔪᓯᕙᓪᓕᐊᑎᒍᑦ, ᐃᓛᓐᓂᒃᑯᑦ ᐃᒻᒥᓂᒃ ᐃᓅᖃᑎᓐᓄᑦ, ᐅᐱᒍᓱᑦᑎᐊᖅᑐᖓ ᐃᖃᓗᒃᑲᔪᖅᑕᕐᒪᖔᓕᒃ ᐃᓚᒌᓂᒃ, ᓄᓇᓕᓐᓂᒃ, ᐊᒻᒪ ᐃᒻᒥᓂᒃ.

ᐸᕐᓇᐅᑎᒋᓚᐅᖅᑕᕋ ᑕᕝᕙᓂ ᐱᓕᕆᐊᒥ—ᓯᕗᓪᓕᖅᐹᖅ ᐊᒻᒪ ᑕᒻᒪᕆᐅᓂᖓ—ᓴᓇᓯᒪᔭᐅᔪᓂᒃ ᐱᓕᕆᐊᖅ ᐅᔾᔨᓴᕐᓂᕆᓯᒪᔭᖓᓂᑦ ᐊᔅᓱᕈᕈᑕᐅᔪᑦ ᑕᐃᔭᓐᓂᒃ ᐅᓪᓗᒥᒨᖓᔪᓂᒃ ᐃᓄᒋᐊᓐᓂᖅᓴᓃᑦᑐᓂᑦ ᐆᓐᓇᖅᓴᕈᑎ ᑭᓯᐊᓂ ᐱᓕᕆᐊᖅ ᑲᔪᓯᕙᓪᓕᐊᑎᒍᑦ, ᐃᓛᓐᓂᒃᑯᑦ ᐃᒻᒥᓂᒃ ᐃᓅᖃᑎᓐᓄᑦ, ᐅᐱᒍᓱᑦᑎᐊᖅᑐᖓ ᐃᖃᓗᒃᑲᔪᖅᑕᕐᒪᖔᓕᒃ ᐃᓛᓐᓂᒃᑯᑦ.