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NUNAVIK 2017

MEN'S PERCEPTIONS OF GENDER ROLES

QANUILIRPITAA? 2017

Nunavik Inuit Health Survey



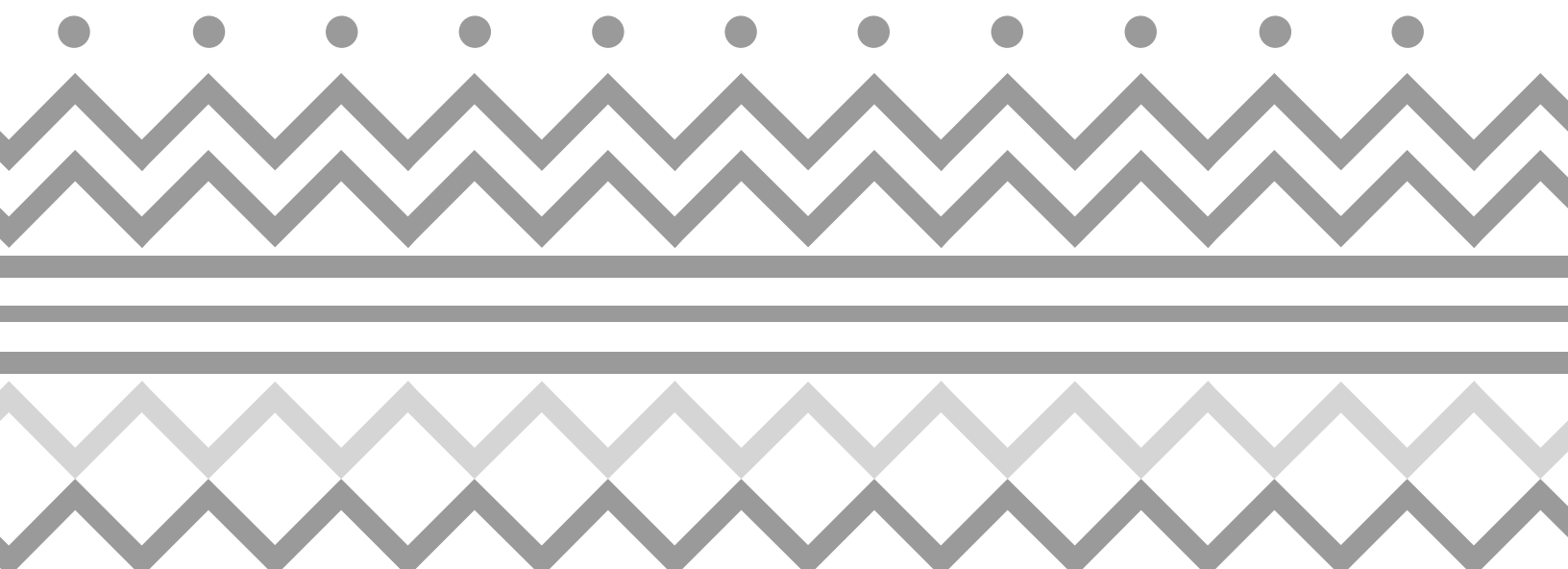


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Nunavik Inuit Health Survey



Institut national
de santé publique

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Numerous people have contributed at different stages of the survey process; many of them are listed below, and there are many more.

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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

Men's health was identified as a priority theme through consultations with community leaders and experts in preparation for the *Qanuillirpitaq?* 2017 Health Survey. The aim of this report is to provide a general portrait of the situation of Inuit men according to their perceptions of gender roles. Innes and Anderson (2005) consider that Indigenous men's perceptions and practices relating to gender roles and male gender identities have an impact on their health and wellness.

Two main concepts have been used for the purpose of this report. The first one is men's health, which is broadly defined as a concept that "*arises from physiological, psychological, social, cultural or environmental factors that have a specific impact on boys or men and/or necessitates male-specific actions to achieve improvements in health or well-being at either individual or population level*" (Eugloreh Project, 2009 in Wilkins & Savoye, 2009). The second concept has emerged from previous studies

involving Inuit men (McElroy, 1975; Tulloch et al., 2015) that stressed the importance of becoming an *inummarik*, a real person, which includes having the freedom to self-define, being strong like two men (subsistence, education, employment), providing, helping, being useful and, finally, being a good human being. Although the concepts of gender roles and gender identity are somewhat ambiguous, namely in Inuit traditional culture which is characterized by complementarity, pliability and flexibility, they continue to be especially relevant for men who seem to feel that there is less continuity in gender expectations between traditional and modern times (Condon & Stem, 1993; Williamson, 2006).

This is the first of two reports on Nunavimmiut men's health. The present report focuses on men's perceptions of gender roles. The second one includes data collected from other thematic reports in order to provide a general portrait of men's health and wellness in Nunavik.

3 METHODOLOGICAL ASPECTS

The survey questionnaire included a short section to be answered specifically by men, which was divided into four questions (see Appendix A). The first one was more general and assessed the men's perceptions of their roles as men nowadays. It included seven sub-items: perceptions of the importance of having a school degree, working outside the home (paid or unpaid work), being tough and strong, being a hunter, having a higher status than women, having good male role models in the community and, lastly, respondents' rating of how hard it is to be an Inuk man in today's world. The second question targeted the respondents themselves by asking them to indicate how they felt they had achieved success as a man. It included four sub-items: establishing a good balance between the traditional and the modern world, being autonomous, finding it easy to express emotions, and being (or wanting to be) a good father. In answering the third question, each man had to rate from 1 to 10 the extent to which they were a successful man. The last question was devoted to relationships with children (or potential relationships in the case of men who were not currently a father) and with partners (or potential partners in the case of men who were not currently in a relationship). It included the following five sub-items: the importance of having several children (with one or more than one woman), maintaining contact with children if the relationship with the other parent broke up, who should have the final word in decisions at home, who should have the main responsibility for providing for the family, and who should play the major role in taking care of children. The questionnaire was first submitted to three elders involved in their community and was modified slightly according to their recommendations.

In total, 432 men answered the questions on men's gender role.² Eighty-eight respondents were aged 16 to 20 years old; 83, from 21 to 30; 165, from 31 to 54; and 96, 55 or older. With regard to their marital status, 181 were single, 231 were married or living in a common law relationship, and 19 were separated, divorced or widowed (one respondent did not answer this question). As for education level, 55 men had completed elementary school or less, 253 had attended but not completed secondary school, 114 had completed secondary school or higher, and 10 did not respond. The respondents' employment status was: 282 employed and 146 not employed (4 did not respond). Income was limited to less than \$20 000 for 200 respondents and to \$20 000 or more for 198 respondents; 34 did not respond. About half (221) of the men who answered the questionnaire lived on the Hudson coast and the other half on the Ungava coast (211). Finally, with regard to community size, 201 respondents lived in a large community and 231 in a small community. Some participants did not answer all of the questions included in the men's health specific section (missing data): 16 did not answer question 1, 20 did not answer question 2, 21 did not answer question 3 and 19 did not answer question 4.

2. A few respondents were non-Inuit beneficiaries (n = 16, 3.7%).

This report contains descriptive data, along with the results of the bivariate analyses conducted on each item and question in order to explore associations with age group, coast of residence,³ community size,⁴ education, employment,⁵ income and marital status.

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 ($p < 0.05$), 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. Significant differences between categories are denoted in the tables and figures using superscripts.

LIMITATIONS

Only bivariate analyses were performed to describe associations with several selected sociodemographic indicators. 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 report 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 identified with a ** and are shown for information purposes only.

-
3. Hudson coast: Kuujjuarapik, Umiujaq, Inukjuak, Puvirnituaq, Akulivik, Ivujivik and Salluit; Ungava coast: Kangiqsujuaq, Quaqtuaq, Kangirsuk, Aupaluk, Tasiujaq, Kuujjuaq and Kangiqsualujjuaq.
 4. Small communities: Kuujjuarapik, Umiujaq, Akulivik, Ivujivik, Kangiqsujuaq, Quaqtuaq, Kangirsuk, Aupaluk, Tasiujaq and Kangiqsualujjuaq; Large communities: Inukjuak, Puvirnituaq, Salluit and Kuujjuaq.
 5. Employed: Salaried or self-employed; full-, part-time, occasional; Not employed: hunter support program, housework, retired or on pension, employment insurance, parental leave, income support, student, and other.

4 RESULTS

Three dimensions of gender roles were analyzed: 1) how male gender roles are generally perceived nowadays; 2) men's self-assessment of their success as a man; and 3) how male gender roles are perceived in relationships with children and partners.

4.1 PERCEPTIONS OF MALE GENDER ROLES

The first set of items focused on how Nunavimmiut men perceived their gender roles in today's world. Seven variables were used to explore this question: getting a degree, working outside the home, being a hunter, being tough and strong, having a higher status than women in the community and men's general perception of how hard it is to be an Inuk man in today's world. The respondents were also asked if they had good male role models in the community.

Almost 79% of men considered that **getting a degree at school was important** to being an Inuk man (see Table 1). Older men (aged 31 and over) attached more importance to having a degree than younger ones (16 to 20 years old).

Two out of three men (67%) considered that **being a hunter was important** to being an Inuk man (see Table 1). This was especially true for men with a lower level of education (73% for secondary school attended but not completed vs. 43% for secondary school completed or higher) and for those living in small communities (73% vs. 62% in large communities).

About 78% of men considered that **working outside the home was important** to being an Inuk man nowadays (see Table 1). No differences were observed between any of the sub-groups.

Sixty-two percent (62%) of men considered that it was **important to be tough and strong** (see Table 1); similar proportions were noted for all age groups. Being tough and strong was especially important to men with a lower level of education (elementary school or less: 81%; secondary school attended but not completed: 68%; secondary school completed or higher: 39%), to those with an income under \$20 000 (67% vs. 54% for those earning \$20 000 or more) and to those living in a small community (70% vs. 56% in a large community). Married men or those living in a common law relationship attached less importance to being tough and strong compared to single men (56% vs. 69%).

Men were quite divided regarding their **appreciation of the difficulties of being an Inuk man nowadays** (see Table 1). In fact, about 37% agreed that it is hard to be an Inuk man in today's world, 34% disagreed whereas 30% neither agreed, nor disagreed. Men who were not employed agreed more with this statement than those who were employed (46% vs. 32% disagreed).

Men were also divided regarding **their perceptions of women's status**, with slightly more men disagreeing that they should have a higher status than women (see Table 1). Less than a third of men (31%) agreed that they should have a higher social status than women in the community and 37% disagreed. Separated, divorced or widowed men agreed more than married or common law men (45%** vs. 28%), as well as those with a lower level of education (elementary school or less: 49%; secondary school attended but not completed: 34%; secondary school completed or higher: 18%) and those who were not employed (36% vs. 28% of those employed) compared to the other groups.

A majority of men (74%) considered they had **good male role models in the community** (see Table 1).

Table 1 Distribution of Nunavik men according to their perception of male gender roles (%)

	Agree	Neither agree nor disagree	Disagree
Getting a degree at school is an important part of being an Inuk man	78.6	14.8	6.6
To be an Inuk man, you have to be a hunter	66.6	21.7	11.7
Working outside the home (paid or unpaid work) is an important part of being an Inuk man	77.7	17.2	5.1
To be a man, you need to be tough and strong	61.7	22.9	15.4
It's hard to be an Inuk man in today's world	36.6	29.7	33.6
Men should have a higher social status than women in the community	31.1	31.7	37.2
There are other men in the community who are good role models for me	73.7	17.7	8.6

4.2 BEING A SUCCESSFUL MAN

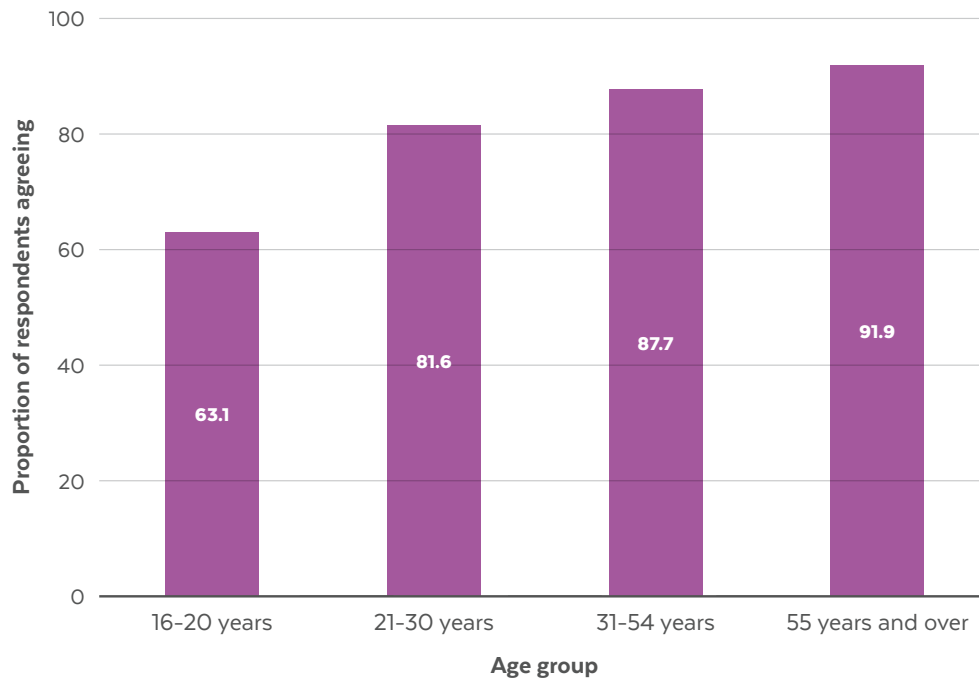
The analysis of the second dimension of male gender roles required respondents to evaluate themselves based on their perceptions of what constitutes a successful man. They had to rate their achievement of the following: 1) establishing a good balance between the traditional and the modern world; 2) being autonomous; 3) being (or potentially being) a good father; and 4) being able to express their emotions. Finally, each man had to rate from 1 to 10 their success as a man.

Three out of four men (75%) considered that they were able to **balance traditional and modern lifestyles** (see Table 2). Achieving this balance seemed more difficult for younger men: 60% of those aged 16 to 20 agreed with this

statement compared to 74% of those aged 21 to 30, 80% of those aged 31 to 54 and 81% of those aged 55 and over. A greater proportion of men with an income of \$20 000 or more felt that they could balance traditional and modern lifestyles (84% vs. 71% for those with an income lower than \$20 000).

More than four out of five men (82%) valued the **importance of being autonomous** (see Table 2). A greater proportion of men with a higher income attached importance to being autonomous compared to those with a lower income (87% vs. 77%). The same was true for men living in a large community compared to those living in a small one (87% vs. 77%). In addition, men valued autonomy to a greater extent as they got older (see Figure 1).

Figure 1 Distribution of Nunavik men valuing the importance of being autonomous, according to age group⁶ (%)



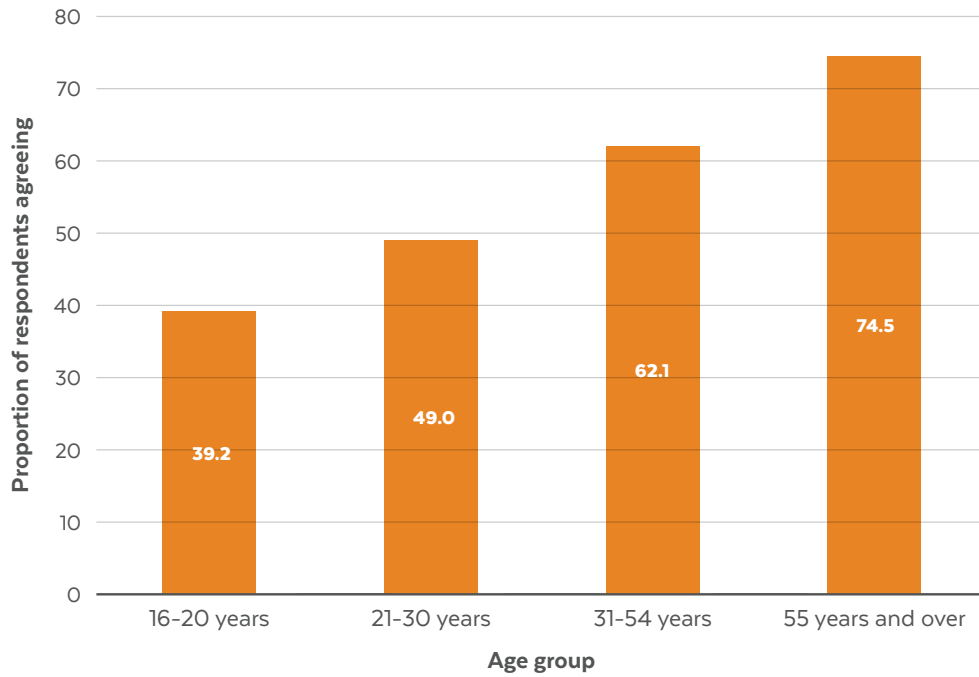
More than 83% of men considered themselves as **being good fathers** (or that they could be) (see Table 2). Unsurprisingly, a greater proportion of married men or men in a common law relationship considered themselves good fathers compared to single men (90% vs. 73%). This was also the case for men who were employed compared to those who were not employed (88% vs. 75%) and for men with a higher income compared to those with a lower income (89% vs. 80%).

Restriction of emotions is often identified as a common trait of traditional masculinity in Western cultures. For this item, respondents had to indicate if it was easy or difficult for them to **express their emotions**. A small majority of men (57%) agreed that it was easy to express their emotions (see Table 2).

A greater proportion of older men (aged 55 and over) felt that it was easy for them to express their emotions (75%); the 16 to 20 age group was the one with the lowest proportion of men feeling at ease in this regard (39%) (see Figure 2). Men with a lower level of education were more likely to consider that it was easy to express their emotions (elementary school or less: 80%; secondary school attended but not completed: 58%; secondary school completed or higher: 43%).

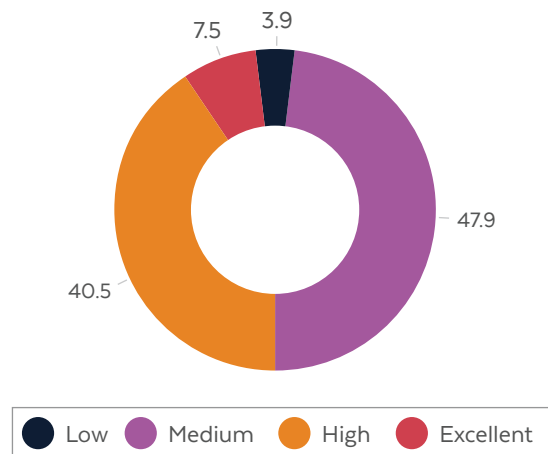
6. Statistically significant differences were observed between the 16-20 age group and the two oldest age groups (i.e. 31-54 years old and 55 years old and over), but not with the one immediately after it, aged 21-30. The same pattern appeared with the 21-30 age group, which showed statistically significant differences with the 55 and over age group, but not with the group immediately after it, aged 31 to 54.

Figure 2 Distribution of Nunavik men for whom expressing their emotions is easy, according to age⁷ (%)



Finally, analyses were performed using each **man’s self-rating of their success as a man**. First, standard bivariate analyses were used to divide the ratings into four groups: low (1, 2, 3), medium (4, 5, 6), high (7, 8, 9) and excellent (10). A second set of analyses was performed with the mean scores for each group.

Figure 3 Distribution of Nunavik men according to their self-rated achievement of success as a man⁸ (%)



About half of Nunavimmiut men (48%) self-rated the extent to which they had achieved success as a man as being high or excellent. A similar proportion (48%) self-rated their success as medium (see Figure 3). A greater proportion of men with an income of \$20 000 or more self-rated their success as high or excellent compared to those with a lower income (58% vs. 41%). Other variables (age, marital status, education, employment, coast of residence, community size) did not seem to influence the men’s self-ratings of the extent to which they considered themselves as being a successful man.

7. Statistically significant differences were observed between the 55 years and over age group and the two youngest age groups (i.e. 16-20 years old and 21-30 year old), but not with the one immediately before it, aged 31-54.

8. The ratings were divided into four groups: low (1, 2, 3), medium (4, 5, 6), high (7, 8, 9) and excellent (10).

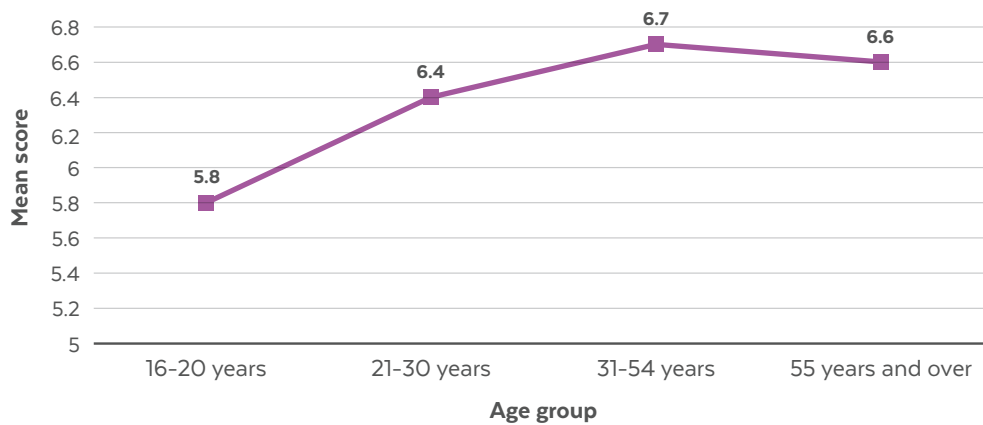
Table 2 Distribution of Nunavik men according to their agreement with statements related to being a successful man (%)

	Agree	Neither agree nor disagree	Disagree
I can balance traditional and modern lifestyles	74.9	20.3	4.8
Being autonomous is important for me	82.3	14.8	2.9
I consider myself a good father (or that I can be a good father)	83.4	12.3	4.3
It is easy for me to express my emotions	56.7	30.7	12.7

The mean score of the self-ratings for the sample as a whole was 6.4. Generally speaking, married men or men living in a common law relationship considered that they had achieved greater success as a man compared to single men (6.7 vs. 6.1). This was also the case for men who had completed secondary school or higher compared to those with a lower level of education (elementary school or less = 6.0; secondary school attended but not completed = 6.3; secondary school completed or higher = 7.0), for employed

men compared to those who were not employed (6.6 vs. 6.2), and for men earning \$20 000 or more a year compared to those with a lower income (6.9 vs. 6.2). No differences were observed between the two coasts of residence or community sizes. However, differences were found according to age, with younger men assigning themselves a lower self-rating of their success as a man (see Figure 4).

Figure 4 Mean scores for self-ratings of success as a man, according to age



4.3 RELATIONSHIPS WITH CHILDREN AND PARTNERS

The last dimension of gender roles concerned relationships with children and partners. The first two items focused on relationships with children: 1) the importance of having several children with one or more women; and 2) the importance of maintaining contact with their children if the relationship with the other parent broke up. The last three items were about relationships with partners: 1) who should have the final word about decisions in the home; 2) who should have the main responsibility for providing for the family; and 3) who should have the major role in taking care of the children.

4.3.1 Relationships with children

A lower proportion of men said that it was **important to have several children**, including with one or more than one woman, compared to those who disagreed with this statement (36% vs. 45%) (see Table 3). In proportion, more

men with a lower level of education compared to those with a higher level of education valued having several children (elementary school or less: 51%; secondary school attended but not completed: 39%; secondary school completed or higher: 22%^{*}). Also, a greater proportion of men who were employed agreed with the importance of having several children than men who were not employed (38% vs. 32%).

Maintaining contact with their children if a relationship broke up was important to more than 89% of Nunavimmiut men (see Table 3). This was especially true for men who were married or in a common law relationship at the time of the survey compared to those who were single (94% vs. 83%), and for men living in a large community compared to those living in a small one (93% vs. 85%).

Table 3 Distribution of Nunavik men according to their agreement with statements related to their relationships with children (%)

	Agree	Neither agree nor disagree	Disagree
I believe it's important to have several children, including with one or more than one woman	36.0	19.3	44.7
I believe it's important to keep contact with my children if a relationship broke up	89.3	6.8	3.9

4.3.2 Relationships with partners

The last set of items was related to relationships with partners and especially to the task division between the couple. The first item questioned men as to who they thought should have the final word about decisions in their home, while the second item asked who should have the main responsibility in providing for the family. As for the last one, it asked men who should play the major role in taking care of the children.

A majority (71%) of men answered “equally with my partner” to the question **who should have the final word about decisions in their home** (see Table 4). A greater proportion of married men or men in a common law relationship adhered to egalitarian values on decision making at home compared to single men and those who were separated, divorced or widowed (79% vs. 62% vs. 51%^{**}). Men with a higher level of education were also more likely to adhere to sharing decisions at home equally with their partner (elementary school or less: 53%; secondary school attended but not completed: 73%; secondary school completed or higher: 74%).

The proportion of men adhering to equalitarian values dropped when it came to the question of **who should have the main responsibility for providing for the family**. That being said, an egalitarian approach remained the choice of the majority (see Table 4). In fact, 55% of men answered “equally with my partner” to the question about who should have the main responsibility for providing for the family and 37% answered “me”. A greater proportion of married men or men living in a common law relationship adhered to the value of sharing the responsibility of providing for their family with their partner compared to single men (64% vs. 46%). The same was true for men with a higher level of education compared to those with a lower level (elementary school or less: 29%*; secondary school attended but not completed: 56%; secondary school completed or higher: 66%).

Finally, 65% of men answered “equally with my partner” to the question about **who should play the major role in taking care of children** (see Table 4). As in the case of the previous questions, a greater proportion of married men or men living in a common law relationship adhered to this equalitarian value compared to single men and to men who were separated, divorced or widowed (72% vs. 57% and 57%*). Also, men with a higher level of education outnumbered those with a lower education level when it came to valuing the sharing of responsibility for children (elementary school or less: 50%*; secondary school attended but not completed: 62%; secondary school completed or higher: 80%).

Table 4 Distribution of Nunavik men according to their agreement with statements related to their relationship with their partner (%)

	Me	Equally with my partner	My partner
Who should have the final word about decisions in my home	20.2	70.8	9.0
Who should have the main responsibility for providing for the family	37.4	55.1	7.5*
Who should play the major role in taking care of children	18.9	64.9	16.2

5 DISCUSSION

To our knowledge, *Qanuilirpitaa?* 2017 is the first survey to specifically address Nunavimmiut men's health. Previous studies have noted that Indigenous men face important health challenges (Innes and Anderson, 2015), some of which arise from a certain devalorization of traditional male gender roles as a result of colonization (Tengan, 2008; Williamson, 2006).

A brief examination of the results of this survey conducted among Nunavimmiut men reveals trends that are worthy of mention. These trends were noted on both the Ungava and the Hudson coasts.

The first trend appears to be that Nunavimmiut men's answers reflect very positive values, globally. For example, a majority of men valued the importance of education and of working outside their home, mentioned the presence of good role models in their community, reported maintaining a good balance between traditions and modernity, declared that being autonomous was important to them, valued being a good father, and said they wanted to maintain contact with their children in case of a relationship breakdown. These values are positive and inspiring. It should also be noted that two-thirds of Nunavimmiut men value greater equality with their partner in their home.

The second trend concerns certain traditional roles of Nunavimmiut men. Guemple (1986) identified tasks related to fishing and hunting as being an important part of traditional Inuk male gender roles. According to McElroy (1975, p. 660), "*male identification with the role of hunter is strengthened during early adulthood by community sentiment and peer group recognition. A man who provides land food to his family and relatives is considered to be inummarik, 'a real person.'*" The intergenerational transmission of these skills remains an important part of the integration of the Inuk male gender role nowadays (Collings, 2014). The *Qanuilirpitaa?* 2017 Health Survey shows that hunting remains an important part of the Inuk male gender role. Close to 7 out of 10 men valued the importance of being a hunter and 6 out of 10 men mentioned the need to be tough and strong. These proportions were higher in small communities than in large ones.

The third trend is related to the complexity of forming a strong male gender identity: Nunavimmiut men are divided, almost 50/50, regarding the difficulty of being an Inuk man in today's world. Collings (2014) and Tulloch et al. (2015) place the emphasis on recent changes in Inuit societies in Canada that have affected the male gender role identity. Inuit men may feel pressure to get a degree at school, work outside their home, and earn a good income while learning at the same time to be a good fisherman and hunter, which requires skills that are different from those required for most regular work outside the home. The global connections and communications prevailing in today's world can affect views of gender roles in different societies. Although a majority of Nunavimmiut men consider that they are able to balance traditional and modern lifestyles, some of them find it difficult to be an Inuit man nowadays. The situation seems to be easier for men who are married or in a common law relationship, those who are employed, those with a higher level of education, and those who are older; these men are also the ones who assigned a higher rating to their success as a man.

The last trend relates to the expression of emotions. Almost 6 out of 10 Nunavimmiut men said that they found it easy to express their emotions. In contrast to what is documented in the general male population of Quebec (Tremblay et al., 2015), elderly men and men with a lower level of education are more likely to feel at ease expressing their emotions. One possible explanation is that younger men, who have been growing up in a more globalized world, significantly influenced by Western cultures, may have internalized certain Western values to a greater extent than elderly men. As stated by Kral et al. (2011: 435), "Inuit youth are motivated to be a part of the global agora" and may feel divided between the two worlds: global society vs. Inuit traditional values and practices. For their part, older men may be more connected to traditional Inuit values, in which expression of emotions is not related as closely to gender as it is in the general population of Quebec (and Western cultures in general).

The next report will further detail the main trends in the health of Nunavimmiut men and suggests insights that could contribute to improving their health and wellness.

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2. ንግድ ስራ ላይ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ

2. Please indicate how much each statement applies to you, in relation to being a successful man.

		1. Agree ላዎቅ ማለግ	2. Neither agree nor disagree ርቀቅ ላዎቅ ማለግ ለላዎቅ ማለግ	3. Disagree ላዎቅ ማለግ	DK/ NR/R
ሀ) ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ	a) I can balance traditional and modern lifestyle	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 99
ለ) ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ	b) [d] Being autonomous is important for me	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 99
ሐ) ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ	c) [e] I consider myself as a good father (or can be a good father)	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 99
ተ) ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ	d) [g] It is easy for me to express my emotions	<input type="radio"/> 1	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 99

3. ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ

3. Please self-rate how much you feel you achieve at being a successful man

		DK/ NR/R
በሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ ለሰው ጤና ጥሩ ምርጫዎች ለማድረግ	Scale of 1 to 10 (1: totally fail to achieve; 10: achieve completely) _____	<input type="radio"/> 99

