Institut national de la recherche scientifique

Qarjuit

# Qarjuit Youth Council 2025 Consultation Report



Prepared by
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Consultation Report

Institut national de la recherche scientifique

Centre Urbanisation Culture Société

SUGGESTED CITATION

Qarjuit Youth Council, Quintal-Marineau, M., Risi, L. (2026). *Qarjuit Youth Council — 2025 Consultation Report*. Montréal: Institut national de la recherche scientifique (INRS).

November 2026

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FUNDING:
ArcticNet Partnered Resarch Program

Chaire Réseau Jeunesse

ISBN: 978-2-89575-500-5

Legal deposit: Bibliothèque et Archives nationales du Québec, 2026

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# INTRODUCTION

This report outlines the findings of the consultation process led by the Qarjuit Youth Council (QYC), which represents a key step in shaping its priorities and actions for the coming years. As an organization representing Inuit youth from Nunavik and Chisasibi, QYC aims to contribute to improving the lives of young people aged 15 to 35. Central to this mission is its commitment to developing programs and initiatives designed by and for youth, while ensuring that Inuit cultural values remain at the forefront.

In this context, consulting youth is essential. It enables QYC to ground its work in the lived realities, needs, and aspirations of the communities it represents, while creating meaningful opportunities for youth to express their perspectives and contribute to decision-making. This process goes beyond information gathering; it supports youth voices and strengthens their role in shaping their own futures.

This consultation was designed to better understand key priorities across Nunavik and Chisasibi and to identify areas where QYC can take action in the coming years. It also aimed to create spaces for reflection and dialogue, where youth could share experiences, build on one other's ideas, and collectively explore important themes.

The survey and consultation process were developed, implemented, and analyzed in collaboration with a research team from the Institut national de la recherche scientifique (INRS), composed of Magalie Quintal-Marineau, Lydia Risi, and Naomie Léonard. This partnership supported a rigorous and participatory approach while remaining grounded in youth perspectives.

This document presents the results of the consultation, drawing on three main sources of data: an online survey, in-person consultations conducted during community tours, and a consultation workshop held in Kangiqsujuaq in September 2025 as part of QYC's Annual General Meeting.

The objective of this report is to synthesize insights shared across these spaces and to highlight key themes emerging from youth voices. It is intended to serve as a strong foundation for guiding QYC's advocacy, programming, and the development of its upcoming strategic plan. The report also provides valuable insights for organizations and individuals who work with or support youth, contributing to a deeper understanding of young people's visions, perspectives, needs, and priorities.

# METHODS

Data for this consultation were collected using three complementary approaches: community tours, an online survey, and an interpretation workshop.

First, community consultation tours were conducted in six Nunavik communities to create opportunities for direct, in-person engagement with youth. Developed by the Qarjuit Youth Council in collaboration with the INRS team, these consultations took place between January 2024 and August 2025. These visits allowed participants to share their realities, priorities, and experiences through facilitated discussions and paper-based surveys conducted in familiar community settings. Insights gathered during these consultations also informed the development of the online survey, helping to better target themes identified as important to youth.

Second, based on the priorities identified by youth during the community consultation tours, an online survey was distributed to broaden participation and reach youth who were unable to attend the consultation tours. The online survey was administered through the LimeSurvey platform between January 2025 and October 2025 and was accessible to Inuit youth across Québec. A total of 120 valid responses were received. The survey was promoted through the Qarjuit Youth Council's social media and at events held throughout the survey period. It explored youths' needs, aspirations, challenges, and lived experiences, while providing a more accessible and flexible way for participants to contribute anonymously.

Third, a data interpretation and validation workshop and a dialogical discussion – a collaborative and interactive conversation exploring meaning and knowledge across different perspectives – was held during the Qarjuit Youth Council Annual General Meeting in Kangiqsujuaq in September 2025. This activity brought 35 participants together to collectively reflect on, interpret, and validate the survey findings. The workshop also created space for discussion, clarification, and the identification of shared priorities emerging from the consultation process.

The survey tool was developed collaboratively by the INRS team and the Qarjuit Youth Council (QYC) to inform the development of QYC's strategic plan. Quantitative data from the online survey were analyzed by the INRS team and validated by an INRS statistician. Qualitative data generated through the interpretation at the AGM workshop were also analyzed by the INRS team.

# COMMUNITY CONSULTATIONS

The community consultation tours were conducted by QYC team in six Nunavik communities to create opportunities for direct, in-person engagement with youth. These visits provided space for participants to share their realities, priorities, and experiences through facilitated discussions, art-based activities, presentations and paper-based surveys held in familiar community settings.

The community consultation tours took place in Aupaluk (January 23, 2024), Kangiqsualujjuaq (April 9-10, 2024), Salluit (April 24, 2024), Chisasibi (July 30 – August 1, 2025), Kuujjuaraapik (July 28-30, 2025) and Inukjuak (June 10-12, 2025).

As the first phase of the research process, the consultation tours informed the development of the online survey. The format of activities was adapted in each community to reflect local needs and contexts. Four key priorities for the youth emerged from the discussions and activities: healing journeys, learning journeys, healthy relationships, and youth leadership. These themes subsequently structured the online survey as well as the consultation workshop held during the 2025 AGM. Survey data were also organized according to these four themes to support activities at the AGM in September 2025. See Section 5 of this report for the results of these analyses.



# RESULTS OF THE ONLINE SURVEY

Based on the priorities shared by youth during the community consultation tours, an **online survey** was distributed to broaden participation and reach youth who were unable to attend the consultation tours. The online survey was made available using the LimeSurvey platform between January 2025 and October 2025. The survey was accessible to youth across Nunavik and Chisasibi and received 118 valid responses. The online survey was promoted on Qarjuit Youth Council's social media from January to October 2025. The survey explored youths' needs, aspirations, challenges, and lived experiences, while providing a more accessible and flexible way for participants across Nunavik to contribute anonymously.

This section presents the profiles of the participants who responded to the online survey.

**118**
participants

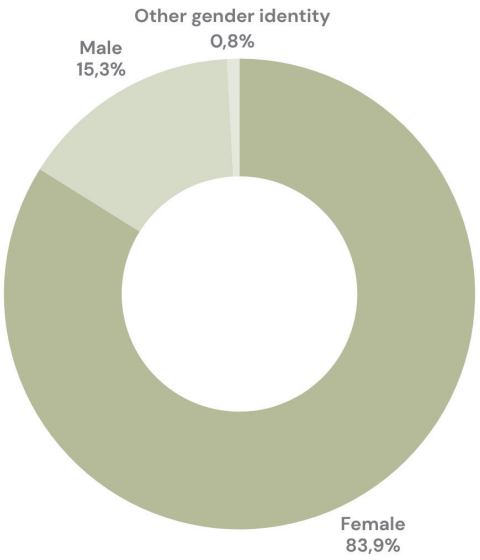
The youngest participant is 13 and the oldest participant is 35. The mean age is 26,7 years old and the median age is 28,5.

Demographics

## Gender (n=118)

Participants were asked **"What gender do you identify with?"**. They had the following possibilities to answer: Female, Male, Non-binary, Transgender, Genderfluid, Other, I prefer not to answer.

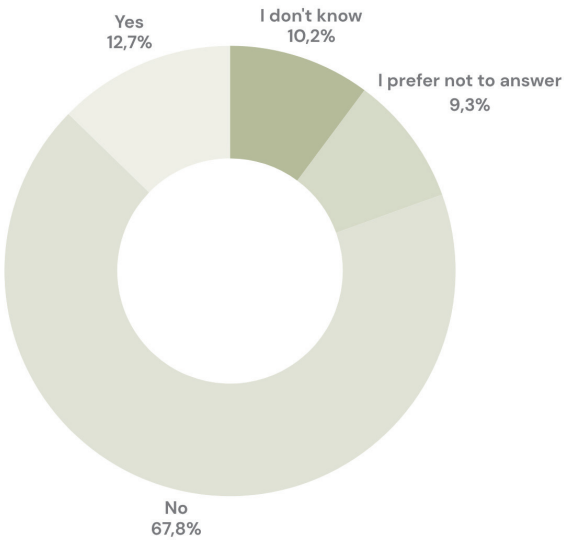
- A higher proportion, 83,9%, of women responded to the survey, while men represent 15,3% of respondents.
- One respondent identified as non-binary, transgender, genderfluid, other gender identity.



## Belonging to the LGBTQ2S+ community (n=118)

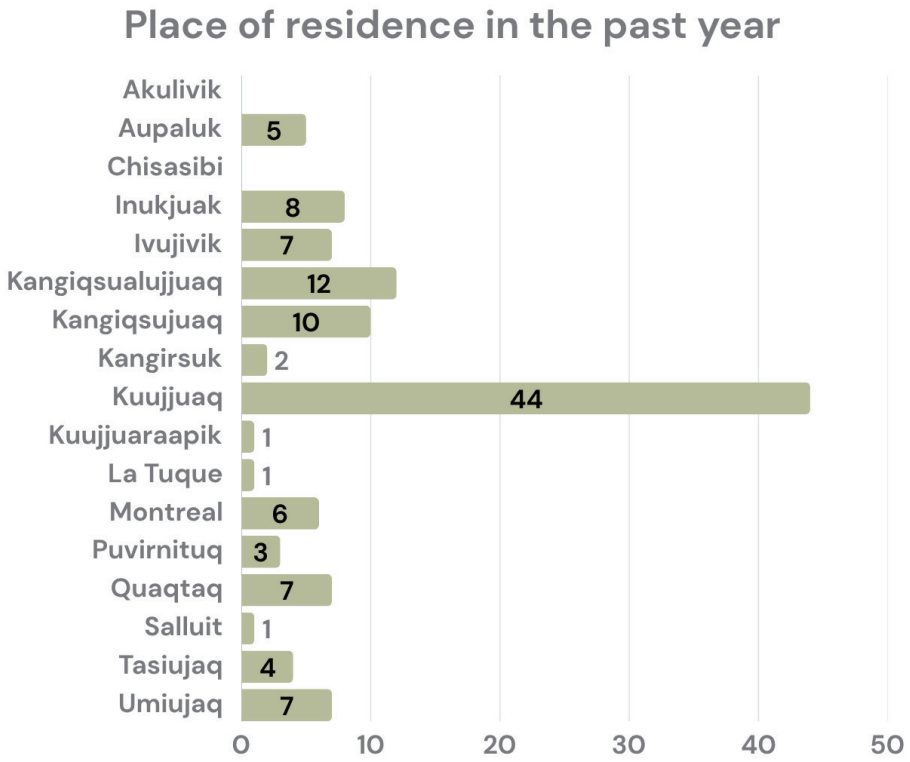
Youth were provided with the following definition of LGBTQ2S+: **"a broad term that includes people who identify as lesbian, gay, bisexual, transgender, queer, intersex, asexual, two-spirit, and other sexual and gender identities"**

- 12,7% of participants replied that they identified with the LGBTQ2S+ community, and 19,5% replied that they did not know or preferred not to answer.




## Place of residence in the last year (n=118)

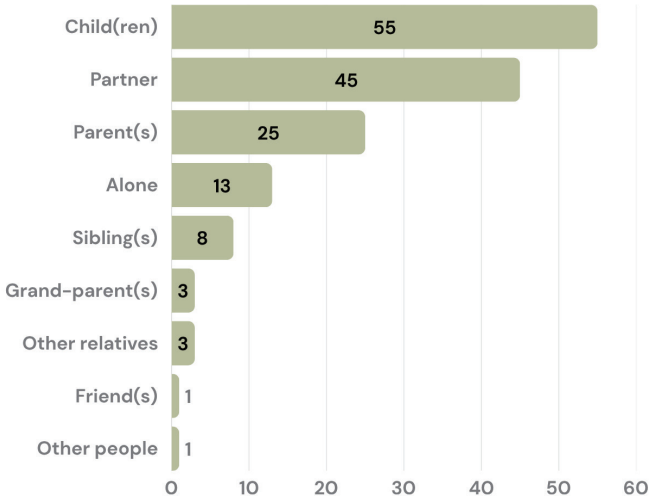
- A higher proportion of participants, (n=44, 34,9%), lived in Kuujjuaq in the last year.
- Most respondents, (n=113, 95,6%), lived in Nunavik in the past year with only 4 participants residing in Montreal and 1 in La Tuque.
- Akulivik and Chisasibi had no respondents.



## Who participants share a home with (n=118)

Participants were asked who they share a home with. They could select more than one answer.

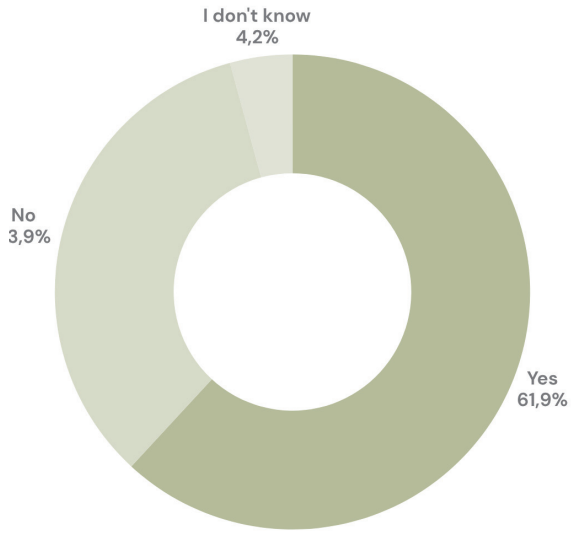
- Nearly half lived with children (n=55, 46.6%), either with children only (23.7%) or with a partner and children (19.5%), among other combinations.
- Over one-third lived with a partner (n=45. 38.1%), including 16.1% who lived with a partner only.
- One in five lived with parents (n=25, 21.2%), sometimes alongside other family members.
- 13 respondents (11.0%) lived alone.




## Who has dependents? (n=118)

Youth were provided with the following definition of dependent: **"a dependent is a person who relies on you as a primary source of care or of income. It can include a partner, a kid under 18, parents, grandparents"**

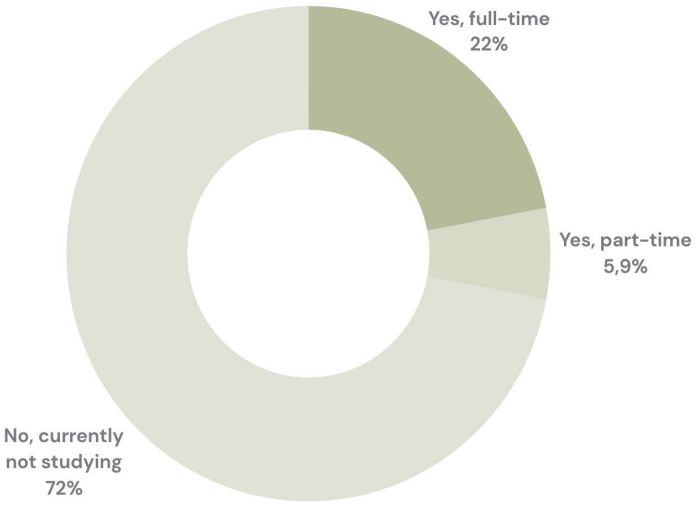
- 62% of participants replied that they have dependents.




## Current student status (n=118)

Participants were asked whether they were studying at the time of the survey and, if so, whether they were enrolled full-time or part-time.

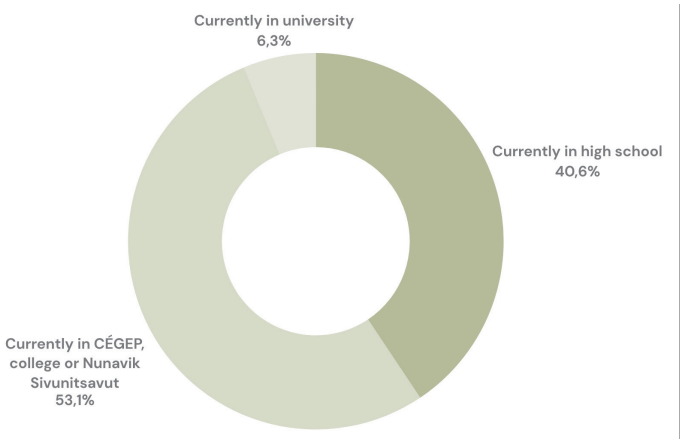
- Most participants (72%) were not studying at the time of the survey.
- Among the 28% who were studying, nearly four in five (79%) were enrolled full-time.



## Current education for current students (n=32)

Participants who indicated that they were currently enrolled in school were asked about their program or level of study.

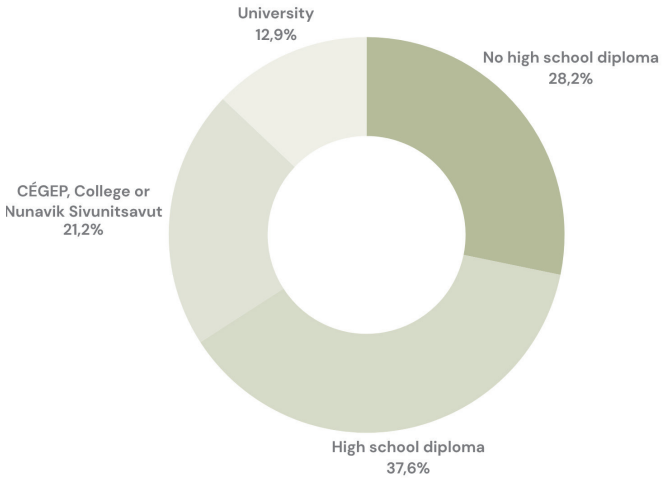
- Over half (53.1%) were attending CÉGEP, college or Nunavik Sivunitsavut.
- 40.6% were attending high school.
- Two respondents reported attending university.




## Highest degree obtained (n=85)

Participants who were no longer studying were asked about the highest level of education they had completed.

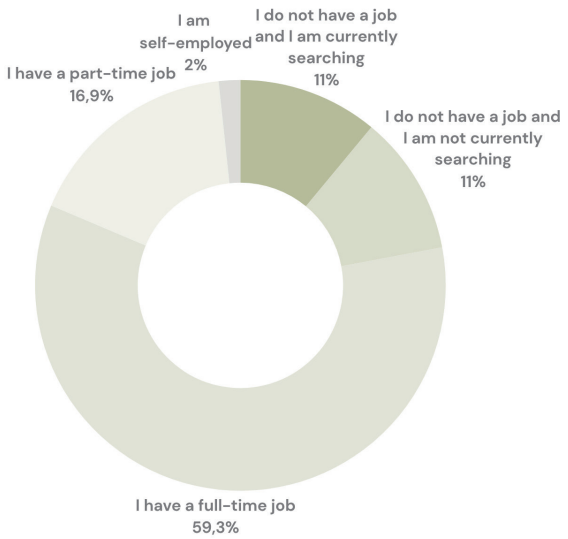
- A high school diploma was the most common qualification, reported by over one-third of respondents (37.6%).
- Nearly three in ten respondents (28.2%) had left school without a high school diploma.
- Just over one in five (21.2%) had completed CÉGEP, college or Nunavik Sivunitsavut.
- Around one in eight (12.9%) held a university degree.




## Current employement situation (n=118)

Participants were asked about their employment situation at the time of the survey.

- Full-time employment was the most common situation, reported by 59.3% of participants, while 17% worked part-time.
- Among the 22% who were not working, half were looking for work and half were not seeking employment.
- Two participants were self-employed.

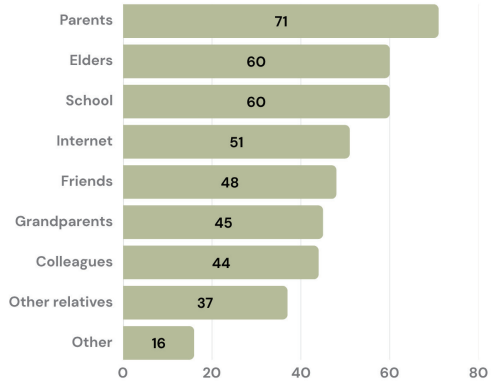


# Learning and activities

## Sources of learning (n=118)

Participants were reminded that learning happens everywhere and asked where they find the best sources of learning. They could select more than one answer.

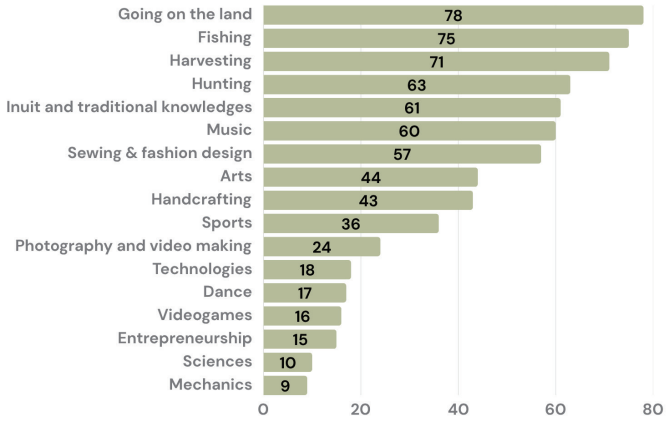
- Parents were the most frequently selected source of learning (n=71, 60.2%), followed by Elders and school (n=60, 50.8% each).
- Internet was selected by 43.2% (n=51) of respondents, while friends (n=48, 40.7%), grandparents (n=45, 38.1%) and colleagues (n=44, 37.3%) were also common sources of learning.
- Other sources included Qarjuit Youth Council events, the land, personal experience, family, community institutions such as mirsuvik, vocational training, work and TikTok.




## Activities that spark joy (n=115)

Participants were asked which activities bring them joy. They could select more than one answer.

- Activities on the land stood out as major sources of joy, with going on the land (n=78, 67.8%), fishing (n=75, 65.2%) and harvesting (n=71, 61.7%) selected most frequently. Hunting also brought joy to over half of respondents (n=63, 54.8%).
- Inuit and traditional knowledge (n=61, 53.0%) and music (n=60, 52.2%) were sources of joy for over half of respondents, followed by sewing and fashion design (n=57, 49.6%).
- Creative activities also featured prominently, with arts (n=44, 38.3%), handcrafting (n=43, 37.4%) and photography and video making (n=24, 20.9%).
- Nearly one-third of respondents (n=36, 31.3%) selected sports as a source of joy.

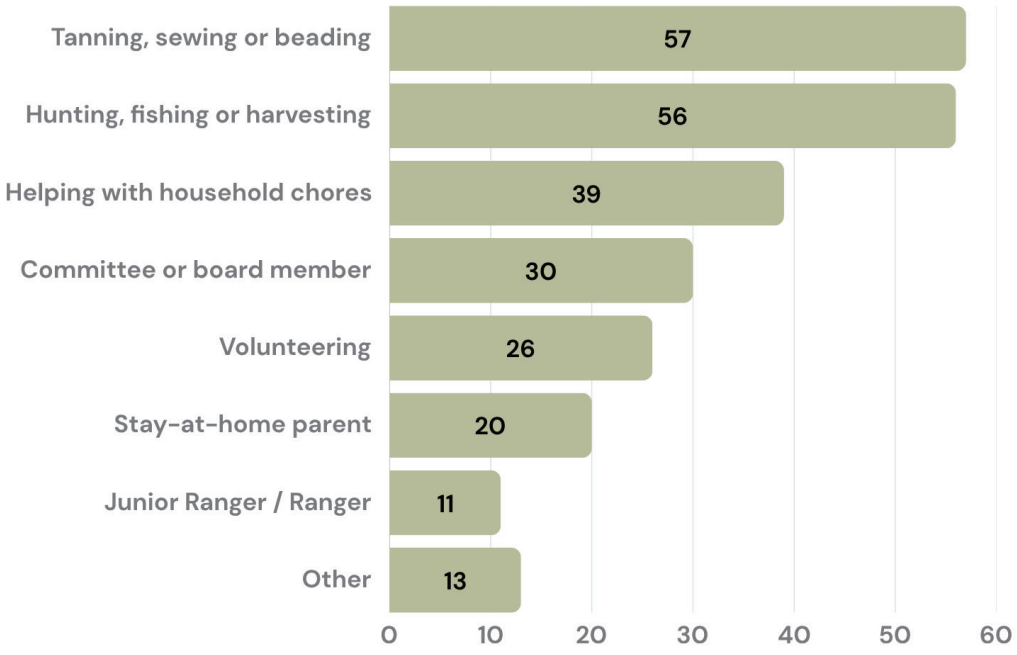


# Youth and leadership

## Ways youth contribute to their communities (n=118)

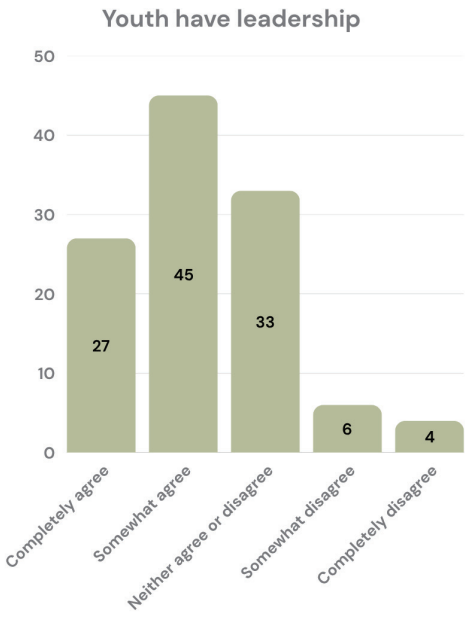
Participants were asked about other ways they contribute to their communities. They could select more than one answer and describe additional contributions.

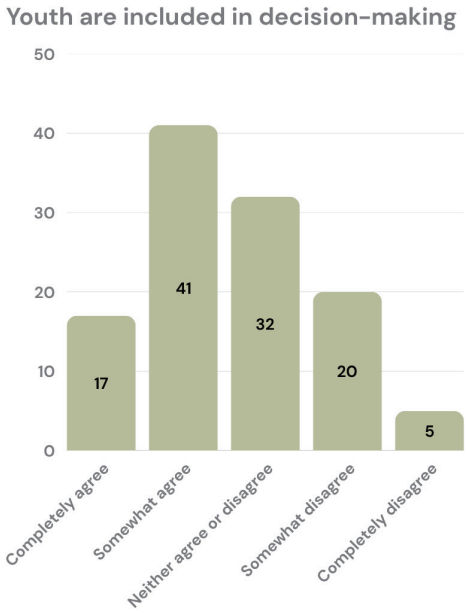
- Nearly half of respondents contributed through tanning, sewing or beading (n=57, 48.3%) and hunting, fishing or harvesting (n=56, 47.5%), highlighting the place of these activities in young people's contributions.
- Contributions at home were also common: one-third helped with household chores (n=39, 33.1%), while 17.0% (n=20) were stay-at-home parents.
- Youth also contributed through community involvement, with one in four serving on a committee or board (n=3, 25.4%), 22.0% (n=26) volunteering and 9.3% (n=11) participating as Junior Rangers or Rangers.
- Open-ended responses described additional roles and activities, including helping family members, working with children, supporting sports activities, solving IT problems and working in community services.

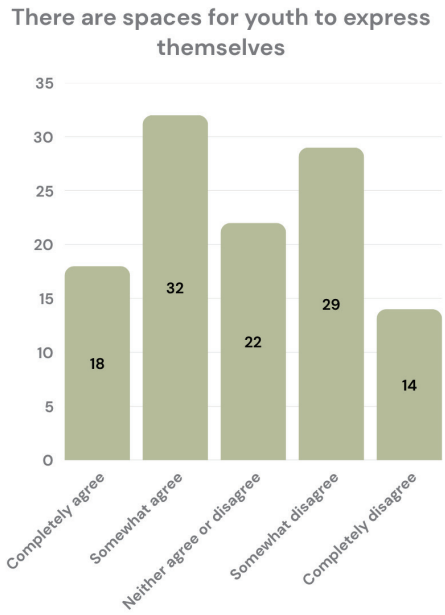


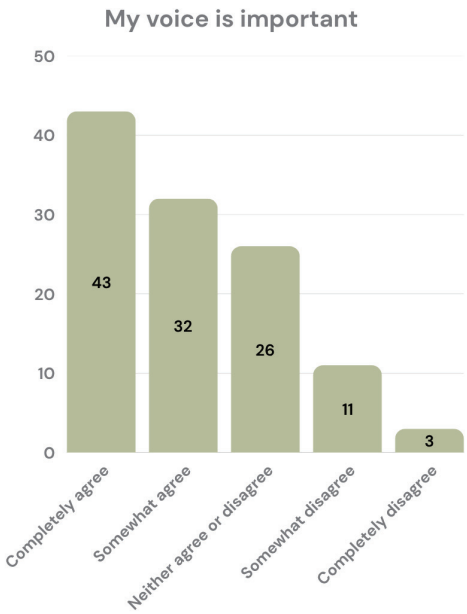
# Perspectives on youth leadership and voices (n=115)

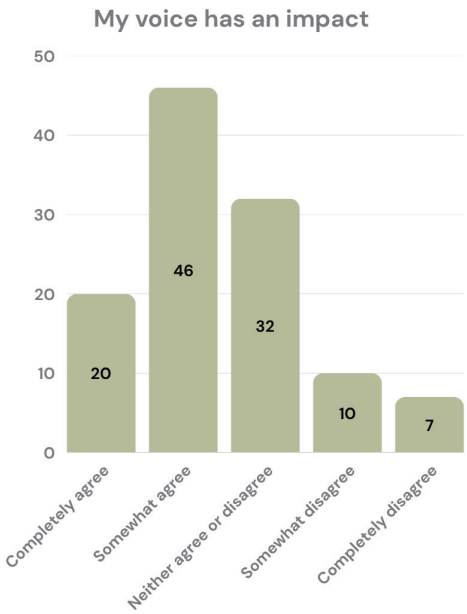
Youth were asked how much they agreed with the following statements.



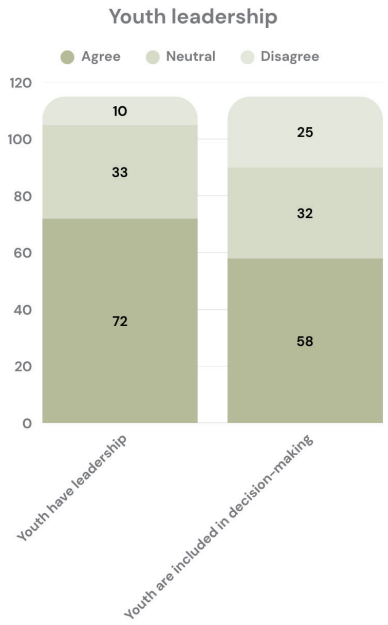



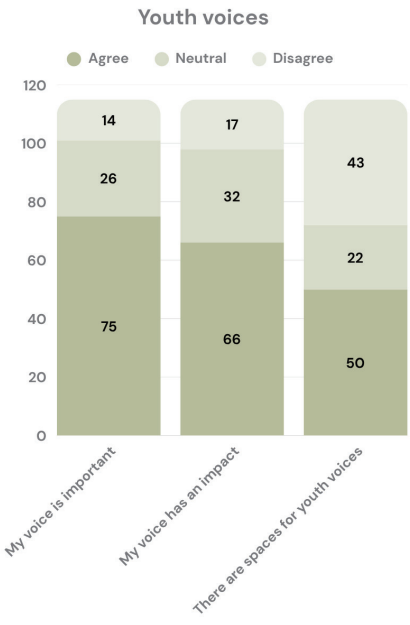



Leadership

When comparing responses related to symbolic affirmations with those related to practical inclusion, a notable gap emerges for both youth leadership and youth voices. Youth tend to agree that they have leadership roles and that their voices matter, but their level of agreement drops significantly when asked about concrete inclusion in decision-making processes or meaningful opportunities to exercise those voices.



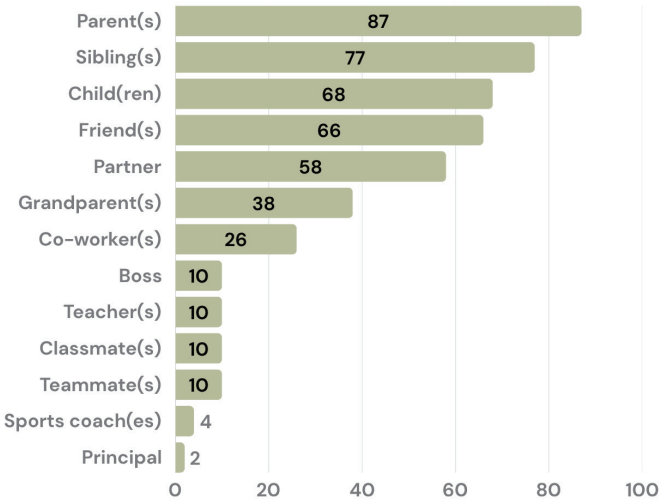

Relationships

# Important relationships

## Most important relationships in their lives (n=118)

Participants were asked which relationships were most important to them. They could select more than one answer and specify other relationships.

- Parents (n=87, 75.7%) and siblings (n=77, 67.0%) were the most frequently selected relationships.
- Children (n=68, 59.1%), friends (n=66, 57.4%) and partners (n=58, 50.4%) were also among the most important relationships for over half of respondents.
- One-third selected grandparents (n=3833.0%), while just over one in five selected co-workers (n=26, 22.6%).



# Youth perspectives and learning interests

Youth were asked about access to addiction support, the impacts of climate change on their generation, and their familiarity with self-governance. In a separate set of questions, they indicated their interest in learning more about these topics.

## Addiction support and prevention

Participants were asked if they feel like there would be support if they, or someone they knew, was dealing with addiction (n=108).

- Nearly three in five respondents felt more addiction support was needed (59.3%), while 25.0% felt support was available and 15.7% preferred not to answer.

**More addiction support is needed**




Participants were asked if they would like to learn more about substance abuse prevention and harm reduction (n=108).

- Over three-quarters were interested in learning about substance abuse prevention and harm reduction (76.9%): 41.7% were very interested and 35.2% somewhat interested.

**Interest to learn more about substance abuse prevention and harm reduction**




## Impacts of climate change

Participants were asked if they feel like their generation if affected by climate change (n=103).

- Most felt their generation was affected by climate change, either fully (59.2%) or somewhat (32.0%). Few answered no (1.0%), while 7.8% were unsure.

**Generation is somewhat to fully affected by climate change**



Participants were asked if they would like to learn more about climate change and engagement in climate actions (n=108).

- Interest in learning about climate change and participating in climate action was widespread (78.7%): 37.0% were very interested and 41.7% somewhat interested.

**Interest to learn more about climate change and engagement in climate actions**




## Inuit self-governance in Nunavik

Participants were asked if they are familiar with the concept of self-governance (n=108). The survey provided the following definition: "Self-governance, self-government, is the ability of a person or group to exercise all necessary functions of regulation without the intervention from an external authority. In other words, Nunavut is its own government, and Nunavik is looking into parting governance with Quebec to become independent"

- Just over half were familiar with self-governance (52.8%), while 25.0% were unfamiliar and 22.2% were unsure.

**Familiarity with self-governance**




Participants were asked if they would like to learn more about self-governance in Nunavik (n=108).

- Self-governance attracted the strongest learning interest across the three topics (82.4%): 52.8% were very interested and 29.6% somewhat interested.

**Interest to learn more about self-governance**




## Interest in learning more (n=108)

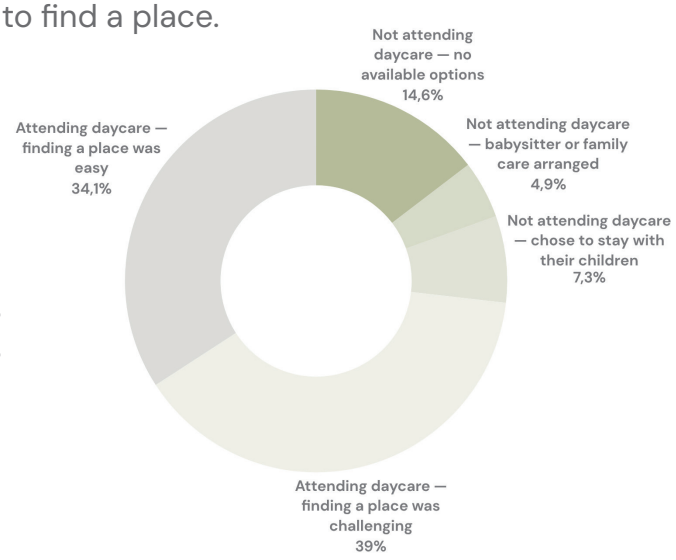
Interest in learning more was high across all three topics. **Inuit self-governance attracted the most interest (82.4%)**, followed by **climate change and climate action (78.7%)** and **substance abuse prevention and harm reduction (76.9%)**. Self-governance also had the highest proportion of respondents who were **very interested (52.8%)**, compared with 41.7% for substance abuse prevention and harm reduction and 37.0% for climate change and climate action.

# Youth needs

## Access to daycare (n=41)

Only participants with children of daycare age were asked whether their children attended daycare and how easy it had been to find a place.

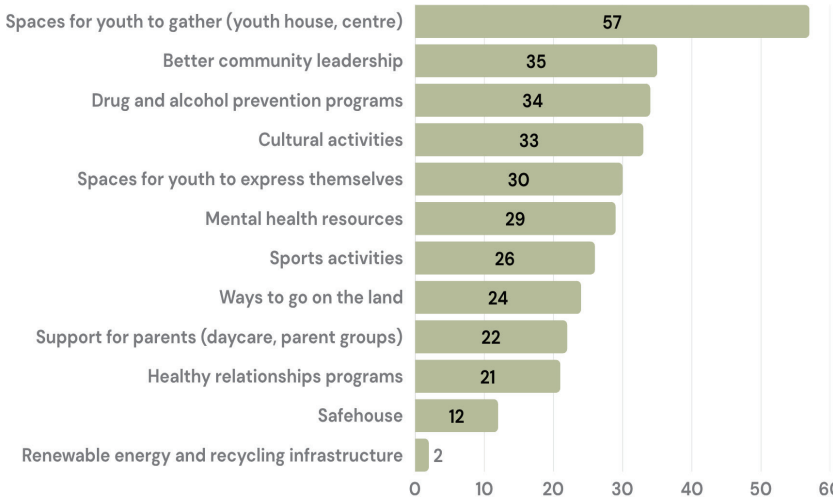
- Nearly three-quarters had children attending daycare (73.2%), and more respondents found securing a place challenging (39.0%) than easy (34.2%).
- Around one in seven had no daycare options (14.6%).
- Others chose to stay home with their children (7.3%) or relied on a babysitter or family member (4.9%).




## Resources to thrive (n=108)

Participants were asked which resources were most needed for youth to thrive in their communities. They could select up to three answers.

- Spaces for youth to gather were the most frequently identified need selected by over half of respondents (n=57, 52.8%).
- Around one-third prioritized better community leadership (n=35, 32.4%), drug and alcohol prevention (n=34, 31.5%) and cultural activities (n=33, 30.6%).
- Spaces for self-expression (n=30, 27.8%) and mental health resources (n=29, 26.9%) were selected by over one-quarter.
- Three open-ended responses called for higher education, more activities for children in Kuujjuaq, and all the listed resources.

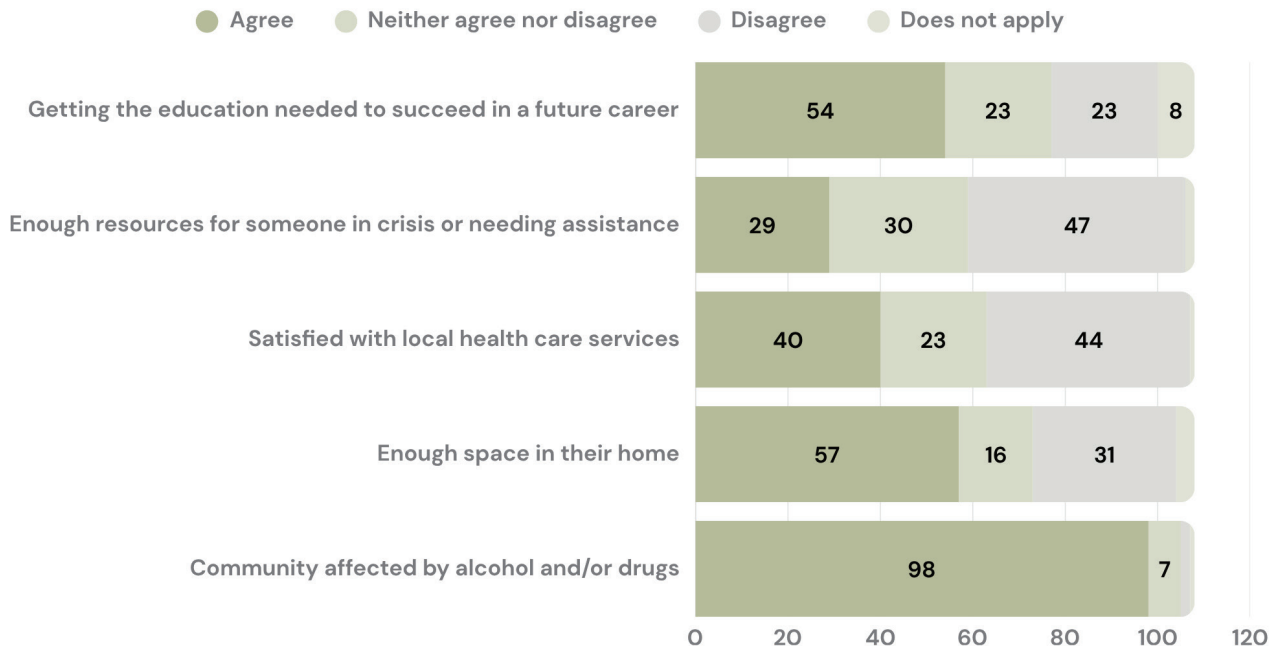


## Community resources and living conditions (n=108)

Participants were asked how much they agreed with statements about education, crisis support, local health care, space at home, and the effects of alcohol and drugs in their community.

Agreement and disagreement combine "somewhat" and "completely." Percentages use all 108 responses per statement, including "Does not apply".

- Alcohol and drugs were a widespread concern: 90.7% (n=98) felt their community was affected by them.
- More respondents felt crisis resources were insufficient (n=47, 43.5%) than sufficient (n=29, 26.9%).
- Views on local health care were divided, with 40.7% (n=44) dissatisfied and 37% (n=40) satisfied.
- Around half felt their education supported their career goals (n=54, 50%) and that they had enough space at home (n=57, 52.8%).



# Youth priorities for programming

The last question of the online survey was an open question: **"Pretend you have all the money in the world. What type of projects and programs you would like to implement in your community for youth?"** 89 participants answered the question.

## *Overview*

Youth priorities for programming have been grouped into four main categories: (1) public and sports facilities, (2) educational and cultural programming, (3) structural, healing, and social needs, and (4) a dynamic youth centre. Notably, many respondents described projects that spanned all four categories, illustrating that these infrastructures and programs are complementary and mutually reinforcing — all necessary for youth to thrive in their communities.

> **"Community center/hall, brand new arena, bigger Aarqitaurik with residence, improved residence, coffee shops, better youth centre, office spaces such as spaces for youth committees, wellness coordinator, etc., family house, art gallery, bigger airship, grocery stores, healthcare facility/hospital."**

> **"Anything at all at this point, there is almost nothing going on around for youth in Kuujjuaq."**

An analysis of responses points to a strong demand for safe space where young people can gather, as well as a need to increase the number and variety of activities available in the community. Most respondents proposed a combination of crisis-response facilities addressing social and mental health needs, and socio-cultural and community development projects. In most cases, this involves creating diverse public spaces and installations that allow young people to explore, have fun, and access resources.

> **"I would build a youth center and a community gym for more sports to be played everyday, and I donate to the school so the school could have a library again."**

Specific demand is expressed for a multi-sport center (not focused exclusively on hockey), a cultural center (equipped for various activities such as sewing, beading, and other traditional crafts), and youth centres that offer both safe spaces for young people dealing with social, mental health, or substance use challenges, and learning programs such as on-the-land workshops.

> **"To have all the sports programs (not just hockey). All kinds of music lessons. Have youth camps on the land all year round where they can learn traditional knowledge and skills for all the seasons. Many other extracurricular activities that can broaden the horizons of youth."**

Finally, respondents emphasized the importance of spaces that foster social bonding and cultural transmission, both within their own communities and across Inuit communities more broadly. Several youth suggested that gathering around food, learning to prepare traditional dishes, and holding community feasts could serve as meaningful vehicles for this kind of intergenerational and intercommunal connection.

> **"I would like to get a basketball field outside, ice rink outside, and add community hall connected to our arena…add a soccer field outside, add some picnic tables at the beach, and give more summer jobs in our community example: radio…ticket agent….receptionist, cargo handling, summer camping by canoe, prevention programs for youths they see crisis and hear about it the most cause it's their circle friends or parents and they don't seek enough help….."**

## *Public installations and sports facility*

> **"I would build all necessary infrastructure for all sports and recreation"**

Respondents mentioned a wide range of desired facilities, including indoor and outdoor swimming pools and arenas, volleyball courts, gyms and training rooms, arcades, indoor synthetic soccer fields for year-round play, and basketball courts. In some cases, youth noted that such facilities already exist in their communities but are outdated, in poor condition, or understaffed. This points to a need not only for new infrastructure, but also for sustained investment in maintenance and human resources. Several youth also emphasized the importance of leadership that enables and motivates young people to participate in sports activities, and suggested that providing healthy food before or during sports gatherings could further encourage participation. Additional proposals included organized sports competition between schools or communities, and a broader offering of recreational and sport classes after school hours.

> **"Better and more programs for children after school and the evenings. Like dance classes, cooking classes, scouts, karate, language, and more to keep the youth moving and learning."**

More broadly, youth expressed a sense that there is a lack of varied spaces where they can socialize, stay active, and feel at home in their community. Proposals frequently included picnic tables, benches, and accessible outdoor and indoor gathering spaces for after-school use.

> **"Kuujjuaq needs a youth center, another gymnasium so they'll have more than 1 activity in 1 night, soccer field with fake grass, a community space for meetings/feast to be held so they won't take over the only space for kids to socialize and play, we need more survival skill activities out on the land, we need out swimming pool to be repaired, pool hall with ping pong tables, Sunday schools should be back into place."**

Beyond built facilities and sports equipment, several respondents mentioned the possibility of having access to the necessary equipment for going out on the land: including camping, fishing, and hunting gear, as well as skidoos, qamutik-building materials, and canoe repair supplies. Taken together, these proposals suggest that a single multi-functional community building – incorporating gymnasiums, fitness equipment, gathering space, traditional crafting rooms, and a collective kitchen – could address a substantial portion of the needs expressed by youth.

> **"I would create a multi-functional gymnasium filled with up-to-date fitness equipment and proper sport equipment with maintenance and structural training for all employees. Along with a cultural aspect, such as sewing rooms and carving rooms with all materials and equipment."**

### *Cultural center, sociocultural and traditional activities*

Young people expressed significant concern about the lack of accessible social and cultural activities in their communities. Many respondents did not have a specific project in mind, but consistently called for **"more things to do in town"**, describing their needs in terms of entertainment, distraction, recreation, and cultural engagement: **"something that can distract our youth"**, **"more activities for kids"**, **"fun things"**, **"to get a better recreation for the youth"**, or **"any cultural projects and prevention programs"**. Importantly, youth drew a direct connection between the absence of activities and substance use, expressing the view that more accessible programming would reduce young people's likelihood of turning to alcohol and drugs.

> **"I would try to find more activities for the youth and also get the youth out of drugs."**

> **"I believe the youth turn to drugs and alcohol due to there not being enough activities to indulge in, so I'd make a program for sports or going out on the land."**

Respondents also emphasized that having space to explore different activities is important for youth identity development and healing, both personal and intergenerational.

**"Spaces where youth can explore different activities to be able to find something they love. Chisasibi has a very small Inuit community and there is a lot of traumas our people are dealing with and not a lot of motivation to try to get better and heal."**

In this context, several respondents mentioned the value of recreational spaces such as movie theaters, arcades, bowling alleys, and restaurants. Others raised the importance of sober spaces, like sober disco nights, and of affirming queer spaces within the community. A larger number, however, expressed particular interest in spaces dedicated to learning cultural practices and traditional knowledges.

**"Sewing projects as groups, go out on the lands as many, more activities in town, or get an arcade."**

**"[P]laces for the youth to learn more about their culture like sewing and hunting"**

**"Bring them hunting, give them sewing lessons"**

Access to and learning about the land were among the most frequently mentioned priorities. Youth described organizing canoe camps, family trips to the land, and camping excursions as meaningful ways to reconnect with their environment and heritage.

**"Teach more young generations in the land like hunting fishing camping."**

There is a strong emphasis on learning traditional cultural practices across three interconnected domains: crafts (sewing, beadwork, carving, woodwork, music including throat singing and drumming); land use (hunting, fishing, canoeing, survival skills); and food (gathering, preparing traditional dishes, and accessing country food).

**"I would implement a bigger gymnasium with a higher ceiling compared to Nuvviti school, it would be a great opportunity for more different kinds of sports, tournaments, camps, for kids to hangout and play activities, arts & crafts would be fun, learning how to make traditional hats & kamiks, learning how to make suvalik, bannock, misiraq, nikkuk, more leadership training for youth, community feast, bazaars, all kinds of events would take place in this bigger gymnasium. Another project could be how to skin animals, cut up country food, and storytelling with elders and youth in a traditional tent with qulliq, and country food."**

Food emerges as a particularly rich site for programming, linking together multiple dimensions of youth priorities: food security, education about healthy eating,

communal cooking in shared kitchens, and the transmission of traditional knowledge around harvesting, hunting, fishing, and gathering. Learning to identify edible plants, make baskets, and prepare country food are all part of this broader vision of cultural continuity through food.

> **"Learning about food preparation (using roots, country food, plants/ flowers, seaweeds, etc."**

Across craft and cultural activities, youth consistently emphasized that access to materials and structured programming are both necessary – resources alone are insufficient without accompanying workshops and facilitated learning.

> **"Do some activities for youths and help them with anything they want to get like and workshop, woodshop, sewing center for youths (I know we have one but youths barely go to sewing center in my hometown)."**

Specific activities mentioned by respondents include embroidery of traditional patterns, woodworking, carving, tool making, drum making, kamik making, basket making, and sewing. One participant suggested inviting parents to workshops where they could make their children's snow clothes using traditional skills; another suggested workshops for making wood sleds and mittens in preparation for winter. workshops for making wood sleds and mittens in preparation for winter.

> **"Teach youth cultural activities and making drums etc. Teach throat singing. Story telling from elders."**

Some young people also discussed the importance of learning about colonial history as a means of understanding present-day community challenges and rebuilding intergenerational ties. Respondents proposed regular workshops or gatherings where Elders could share their experiences, traditional knowledge, and Inuit cultural practices with younger generations.

> **"If I had all the money, I could invent a cultural activity that would happen every week. Like teaching the youth how we got colonized and much more, so they would be more aware of where they came from and have more connections to their ancestors"**

Finally, a number of respondents expressed a desire for exchanges between between communities and cultures – both among Inuit communities across regions and with the broader world. These proposals reflect a vision of Inuit youth as connected, outward-looking, and eager to learn from and share with others.

> **"More activities, tournaments in inuit games and dene games for youth either from one community and other communities!"**

**"The ability to give each youth an opportunity to travel to 10 countries to learn and get exposure. Also, for each Nunavimmiut to get all the healing they need for all to feel they value their lives and become an equitable community member. Bring all the Inuit currently in Montreal back to Nunavik to stimulate our workforce better."**

**"Cultural exchanges with other Inuit regions for example, with people in Greenland, Nunatsiavut, Nunavut. I live the idea of learning about other Inuit realities to see the different challenges and strength of those regions while making friends and having the opportunity to learn from each other."**

**"Cultural exchanges with other Inuit Regions; we are all Inuit but with very different dialects/ways of life/land. But so similar that it would connect each other better"**

## *Basic needs, mental health, and social intervention*

**"I would love to see the community happier without substance use."**

Respondents demonstrated a clear-eyed understanding that thriving communities require, first and foremost, that the basic needs of their members be met. Youth proposals in this area included food bank, adequate housing, employment opportunities, and targeted programs to help programs to help community members secure housing and jobs. Alongside these structural needs, respondents identified a range of practical life skills that youth and families need access to, including budgeting, financial literacy, cooking classes, minor home maintenance and housekeeping. Several participants also raised employment development more broadly, proposing initiatives to **"bring all the Inuit currently in Montreal back to Nunavik to stimulate our workforce better"** or to **"give more summer jobs in our community"**. One participant called for improved access to post-secondary education closer to home: **"Proper education, college in home communities".**

Mobility and transportation emerged as an additional barrier, with one participant proposing vehicle access for those without transportation: **"buy some Honda/ski-doo/truck/car for those who don't have any vehicle and buy some bikes for the kids and buy some food for every house and a new arena with some skates/equipment (buy myself a car)"**. The need for safehouses for youth, men and women was raised frequently. Participants also highlighted gaps in transitional support, including **"assisted living for those aging out of the system of youth protection"**, hospital capacity **"so my people won't go to south away from their family"**, and resources specifically designed for parent – including parenting education programs and expanded support for single parents.

**"Help with acquiring resources for every parent to raise their children in our hometowns and make programs and jobs to teach**

**them our culture and traditions and how we live off of the land and its resources."**

Young people were equally clear-eyed about the daily reality of health, mental health, and substance abuse challenges in their communities. Their proposals emphasized both crisis response and, more urgently, prevention — through the development of accessible mental health services, recovery programs, and trained professionals including therapists, psychologists, and life coaches.

**"I would get all the help they need mentally because we have absolutely nowhere to go don't even know where to start, also I would very much put it on a lot of activities, also some help with people who have alcohol and drug problems."**

The prevention programming was seen as particularly important for youth, who are frequently exposed to crises within their own social and family circles. Participants called for programs that teach young people how to respond when someone around them is in crisis: **"prevention programs for youths [because] they see crisis and hear about it the most, cause it's their circle friends or parents and they don't seek enough help"**. Others proposed training pathways to develop Inuit mental health professionals with culturally grounded skills: **"healing workshop with therapist"**, but also possibilities for training **"to become a professional Inuk therapist with all the skill that therapist has"**.

**"If I had all the money, I would try to get everyone's issues sorted out person by person. It's easy to tell that a lot of people have issues that they don't know of and that affects likely everyone they're surrounded by."**

Respondents showed a deep sense of empathy in their proposals, reflecting a collective concern for the wellbeing of their communities rather than individual gain.

**"There are so much more to what needs to be done than what we need for the community. People are more focused on drugs and alcohol then their children and are our future."**

**"Mental health and substance abuse program would be helping the young Inuit to rehabilitate to stay healthy; bring out all professional mental health psychologist (age appropriate). A lot of us Inuit have not been mentally assessed properly. I would hire multiple psychologist....; Build a house to have a connection with youth to help prevent early childhood trauma, loosing loved ones at a young age; Would love to help them with their mental health; The kind of program that would distract the youth from the outside world, such as, something that would distract them enough to feel like they don't need to be violent."**

> **"Also, for each Nunavimmiut to get all the healing they need for all to feel they value their lives and become an equitable community member."**

Importantly, respondents consistently framed these healing and prevention resources not as standalone interventions, but as integrated with the sociocultural programming, sports and public facilities, and youth centres described elsewhere in this section. The most compelling vision to emerge from the data is one of interconnected infrastructure – where safe spaces, cultural activities, mental health support, and community gathering all reinforce one another.

> **"Have more activities within our community like a place to gather and bring out more activities for children and a safe sober environment and have more services for our health care service."**

> **"Safehouses with things to do as boardgames, meet up and eat with friends, youth house, more place for youth to go after school."**

### *Dynamic youth centre*

Consistent with themes emerging across this section, participants emphasized the need for youth centres and houses that are well-maintained, properly staffed, and rich in programming. For some respondents, **"building a youth center"** is needed as no space like that exists in their communities. For others, the goal is to upgrade existing facilities or to integrate them more closely with recreational and sport infrastructure.

> **"Properly run youth centers with a variety of activities, learning programs, drug and alcohol prevention workshops, and therapy type programs to help youth with drug/alcohol abuse, therapy type program to help cope with family or friends who are abusing drugs and or alcohol."**

Respondents were clear that access to a physical space is insufficient on its own – what matters is that the space is actively and thoughtfully programmed, **"properly run youth centers with a variety of activities"**. The vision that emerged most consistently is of a welcoming, multifunctional space **"for them (youth) to have a place to go"** to gather, socialize, decompress, eat, play, attend workshops, learn cultural practices such as sewing and hunting, and access leadership development opportunities. This vision of a youth centre is inseparable from the mental health, cultural, and recreational priorities described throughout this section. Some participants went further, proposing a single large multipurpose building that would consolidate all these services and resources under one roof – eliminating the need to travel between facilities and creating a true hub for youth life in the community.

**“I would build a big multipurpose youth house, pool, art, carving, cooking, arcade, etc. An indoor pool, multiple gymnasiums and ice rink arenas. Maybe a big community kitchen with a big dining area for community feasts and events.”**

**“I would build a building that is just for the youth that has all sorts of activities like a swimming pool, a gym, a youth centre and an ice rink so that everything is all in one building so that the youth in my community would be able to go to one building and have a safe and exciting place to be at and not have nothing to do in my community if I had all the money in the world.**

# CONSULTATION WORKSHOP

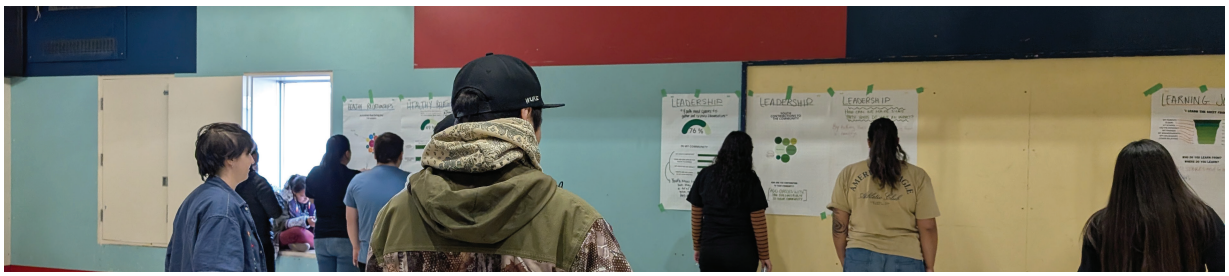
Building on the findings of the online survey, the INRS team designed and facilitated a workshop that served as a collective data validation and interpretation activity. In collaboration with Qarjuit Youth Council (QYC) team, four key themes from the survey were selected to bring back to youth for discussion at QYC's 2025 Annual General Meeting (AGM), held in Kangiqsujuaq: youth leadership, healthy relationships, learning journeys, and healing journeys.

For each theme, key quantitative findings[1] were shared with participants, who were then invited to react, add their perspectives, and deepen the reflection. Youth were divided into four groups and rotated through each station, with each group building on the contributions of those before them. Once all groups had completed the rotation, the posters from each station were displayed around the room, allowing participants to review the full range of findings that had emerged and add any final observations.

This was followed by a presentation from QYC team on initiatives currently being implemented across the four thematic categories. AGM participants were then invited to take part in a sharing circle to further explore the types of programming that could be developed in response to the workshop findings and in alignment with QYC's existing offerings. The discussion that emerged was highly engaging and generated thoughtful exchanges among participants.

In total, 35 participants took part in the workshop, representing communities across Nunavik and Chisasibi, along with QYC board members and the executive team. This consultation workshop was highlighted as one of the key moments of the AGM in QYC's event report.

**The following section presents what emerged from these workshop discussions across the four themes.**




1 Data presented below may be different from the one presented earlier in the online survey section as the data for this workshop was extracted in August 2025 while the survey was still open.

# Youth leadership

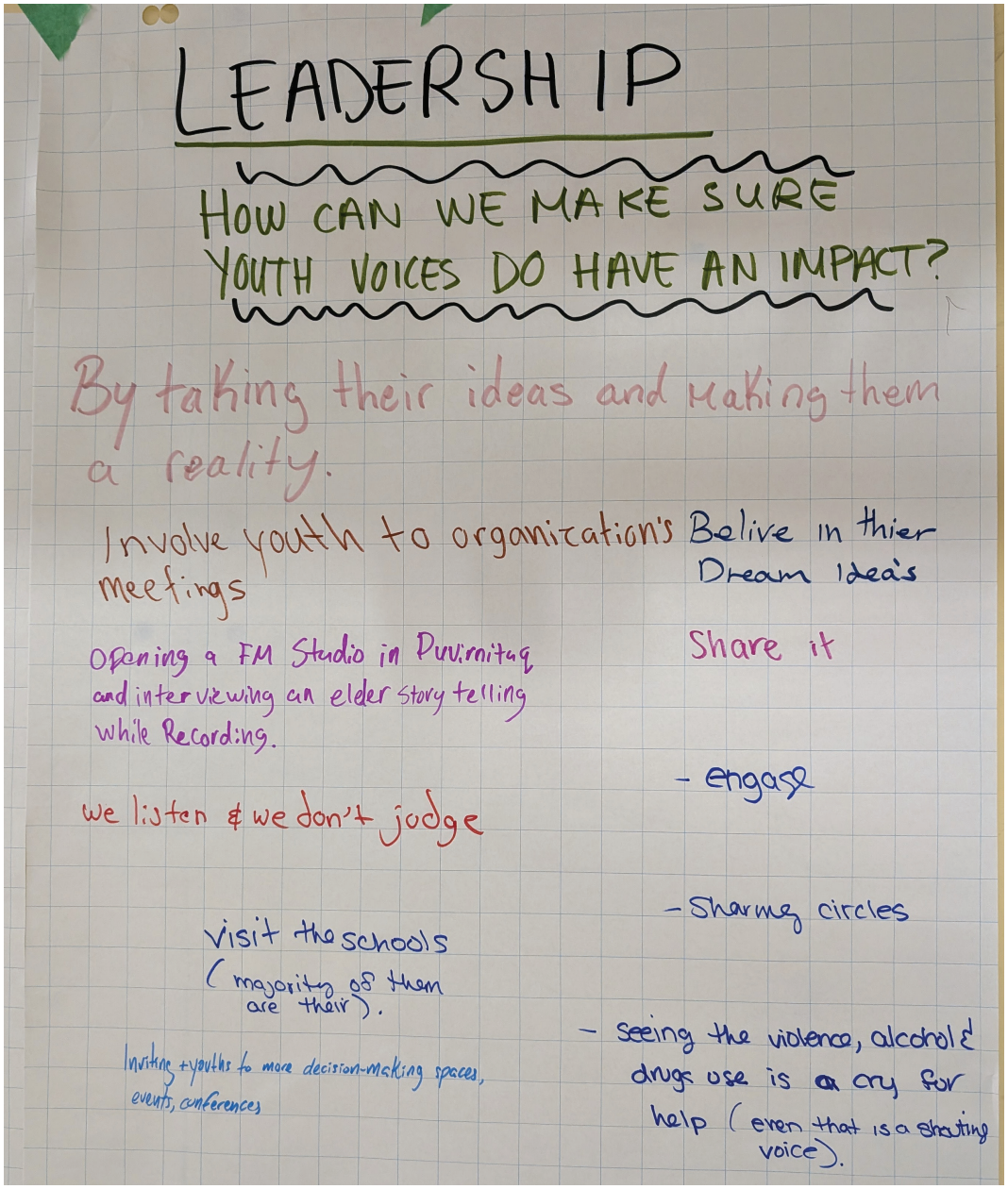
Online survey data revealed a notable tension in how youth perceive their own voices: while most respondents agreed that their voices are important, far fewer felt that adequate spaces exist to express them, or that their input meaningfully influences decisions that affect them.

To explore this tension further, workshop participants were asked: **"How can we make sure that youth voices do have an impact?"** Their responses are presented below:

- By taking their ideas and making them a reality
- Involve youth to organization's meetings
- Believe in their dreams and ideas
- Engage
- Sharing circles
- Visit the schools (majority of youth are there)
- Opening a FM studio in Puvirnituq and interviewing an elder storytelling while recording
- We listen and we don't judge
- Inviting more youth to more decision-making process, events, conferences
- Seeing the violence, alcohol and drug use is a cry for help (even that is a shouting voice)

Youth were also asked how they are contributing to their community.

- Answering Elder's needs
- Fetching water
- Helping the municipal council
- Showing kindness
- Lending a helping had
- Nurrait ski expedition
- Tuttuit leaders


LEADERSHIP
HOW CAN WE MAKE SURE YOUTH VOICES DO HAVE AN IMPACT?
By taking their ideas and making them a reality.
Involve youth to organization's meetings
Belive in thier Dream Idea's
Share it
Opening a FM Studio in Puvirnituq and interviewing an elder story telling while Recording.
- engage
we listen & we don't judge
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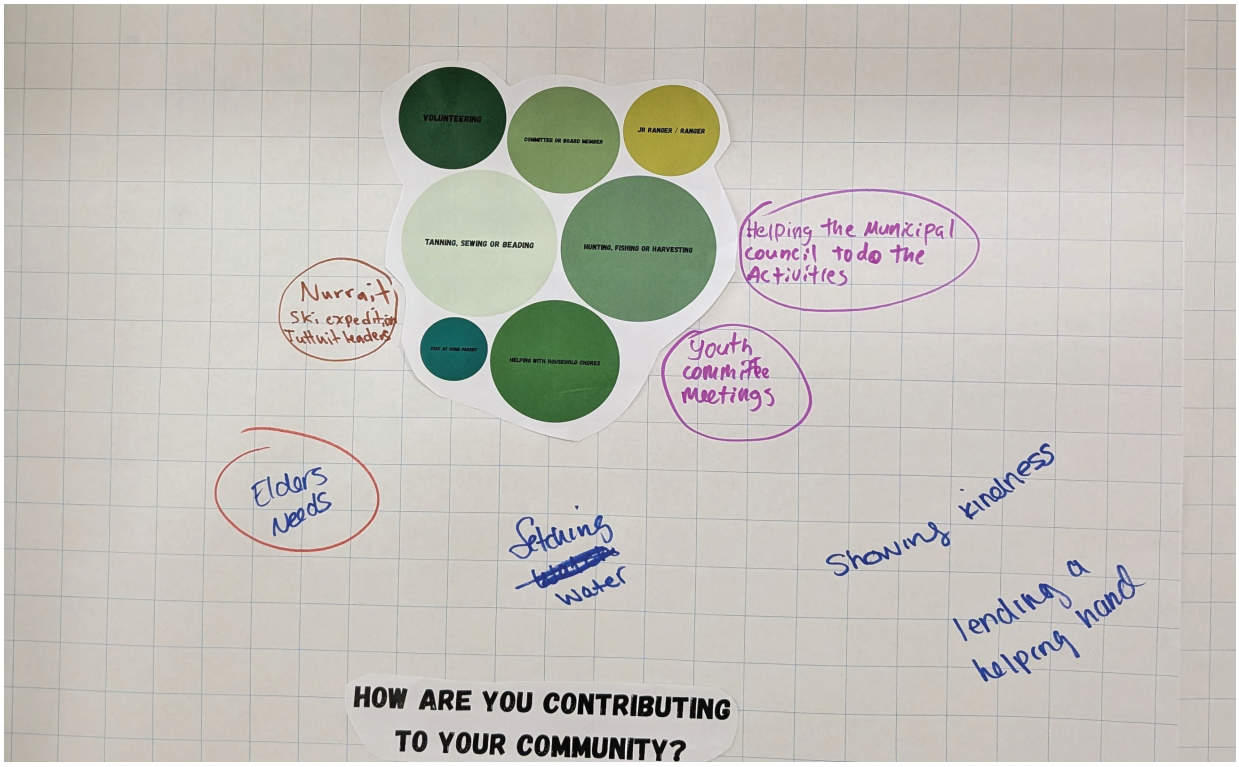
visit the schools (magority of them are their).
- seeing the violence, alcohol & drugs use is a cry for help (even that is a shaking voice).
Inviting youths to more decision-making spaces, events, conferences


VOLUNTEERING
COMMITTEE OR BOARD MEMBER
JR RANGER / RANGER
TANNING, SEWING OR BEADING
HUNTING, FISHING OR HARVESTING
HELPING WITH HOUSEHOLD CHORES
Helping the Municipal council to do the Activities
Nurrait
Ski expedition
Tuttuit leaders
Youth committee Meetings
Elders Needs
Setting Water
Showing kindness
lending a helping hand
HOW ARE YOU CONTRIBUTING TO YOUR COMMUNITY?

# Healthy relationships

Online survey data highlighted the centrality of family in youth identity and wellbeing: when asked what makes you proud, nearly half of respondents selected **"my involvement with my family"**. This points to the strong relational foundation many youth draw on, even as challenges persist. Consistent with this, 19% of participants identified healthy relationship programming as essential for youth to thrive, and 18% identified parental support as a key need.

To explore these priorities further, workshop participants were asked **"What would you want to learn in healthy relationships programming or in parenting activities?"**

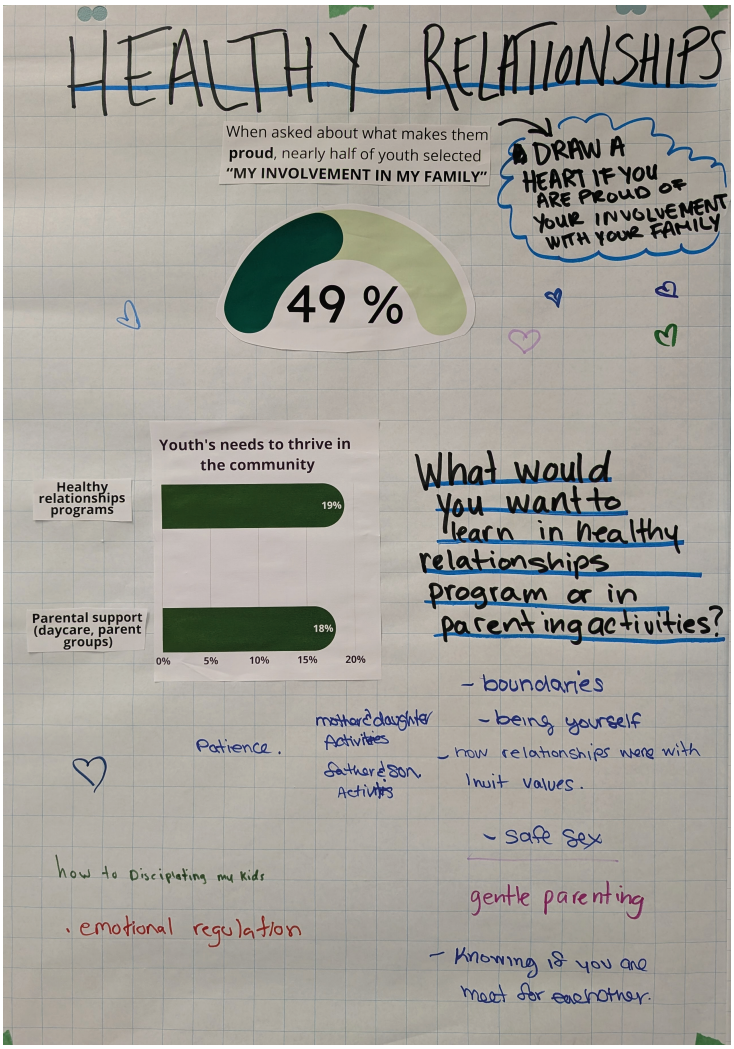
- Patience
- Boundaries
- Being yourself
- Safe sex
- Gentle parenting
- How relationships were with Inuit values

- Gentle parenting
- Knowing if you are meet for each other
- Emotional regulation
- How to discipline my kids
- Mother and daughter activities
- Father and son activities

In the workshop, youth were also asked **what does a healthy relationship look and feel like?**

- Mutual understanding and respect
- Feeling safe and loved
- Feeling butterflies
- Communicating
- Peaceful and willingness
- Safe, not in danger
- Understanding each other
- Working together
- Agreement
- Commitment
- No violence
- Not abused
- Sober things

- Building life together
- Accepting one another
- Being yourself
- Setting boundaries
- Loyalty
- Trust
- Feeling peace
- Sober life
- Showing much love!
- No shouting
- Calm
- Consideration for other feelings
- Feeling listened and understood


HEALTHY RELATIONSHIPS
When asked about what makes them proud, nearly half of youth selected "MY INVOLVEMENT IN MY FAMILY"
DRAW A HEART IF YOU ARE PROUD OF YOUR INVOLVEMENT WITH YOUR FAMILY
49 %
Youth's needs to thrive in the community
Healthy relationships programs
19%
Parental support (daycare, parent groups)
18%
0%
5%
10%
15%
20%
What would you want to learn in healthy relationships program or in parenting activities?
- boundaries
- being yourself
- how relationships were with Inuit values.
- safe sex
gentle parenting
- Knowing if you are meant for eachother.
Patience.
mother&daughter Activities
father&son Activities
how to Disciplating my kids
. emotional regulation


WHAT DOES A HEALTHY RELATIONSHIP LOOK LIKE AND FEEL LIKE?
mutual understanding + respect
Feeling safe & loved
Peaceful + willingness
Safe, Not in danger.
Understanding each other
working together.
building life together
Setting boundaries
Showing so much love!
Calm
consideration for others feelings
Feeling butterflys.
Communacating
Agreement
Commitment
no violence
Noabused
Sober things
Accepting one another
Being yourself
Loyalty
Trust
Feeling peace
Sober life.
no shouting
Feeling listened to & understood

# Learning journeys

Online survey data revealed a tension between youth pride in their own perseverance and their satisfaction with formal education. When asked what makes you proud, nearly half of respondents selected **"my perseverance throughout my learning journey"**. However, only 50% agreed that **"I am getting the proper education that I need to succeed in my (future) career"** – suggesting that while youth demonstrate strong personal resilience, significant gaps remain in how well educational systems are meeting their needs.

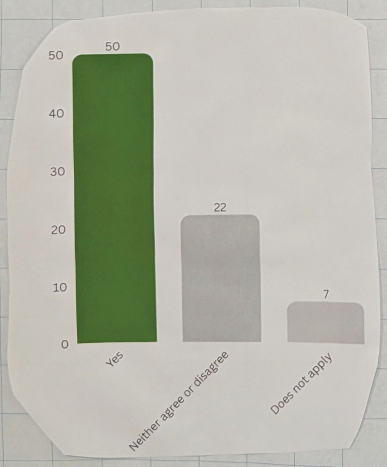
To explore this further, workshop participants were asked: **"what would you like to improve about your education?"**. Their responses are presented below:

- Improving inuktitut
- Visiting Elders and relatives to hear and learn from their stories and experiences
- Management
- More experienced workers
- Longer Nunavik Sivunitsavut
- Inuktituk classes
- The art of traditional sports
- Life skills class

Participants were asked: **"Where do you learn from, and who do you learn from?"**

- From my mistakes and to learn from them
- President's and vice president's
- Elders
- My mistakes
- Parents
- Big organizations (Makivik, KRG) etc.
- Teacher meetings
- Mayor's and the councils
- Inuit signer such as Juurini
- Teachers and knowledge keepers at school and trainings
- FM radio station storytelling from elders and locals
- Guides
- Qarjuit Youth Council
- From history, grandparents and parents
- Nunavik Sivunitsavut

"I FEEL I AM GETTING THE PROPER EDUCATION THAT I NEED TO SUCCEED IN MY (FUTURE) CAREER"




WHAT WOULD YOU LIKE TO IMPROVE ABOUT YOUR EDUCATION?

- My Inuktitut + visiting my elders & relatives to hear + learn from their stories and experiences

management

more -experienced workers

Longer NS♡

Inuktitut classes♡

The art of traditional sports♡

life skills class

WHO DO YOU LEARN FROM?
WHERE DO YOU LEARN?

NS

-FROM MY MISTAKES And to learn from them.

President's
Vice President's.

Elder's♡

Parents.

-my mistakes

big Organizations (makivvik, KRG,) ect.

All the Above

Teacher Meetings

Mayor's and the councils

Inuit singers such as Juunini♡

Teachers and knowledge keepers at school and trainings♡

FM Radio Station story telling from elder's/Locals♡

Guides

QarJuit....

From history, grandparents + parents.

# Healing journeys

Online survey data underscored the prevalence of addiction and mental health challenges in youth lives: 60% of respondents reported that **"I would need support if I or someone I know was dealing with an addiction"**. Additionally, 29% identified drug and alcohol prevention programs as essential for youth to thrive, and 26% identified mental health resources as equally essential.

To explore these priorities further, workshop participants were asked: **"What do youth need to thrive with regards to their healing journeys?"** Their responses are presented below:

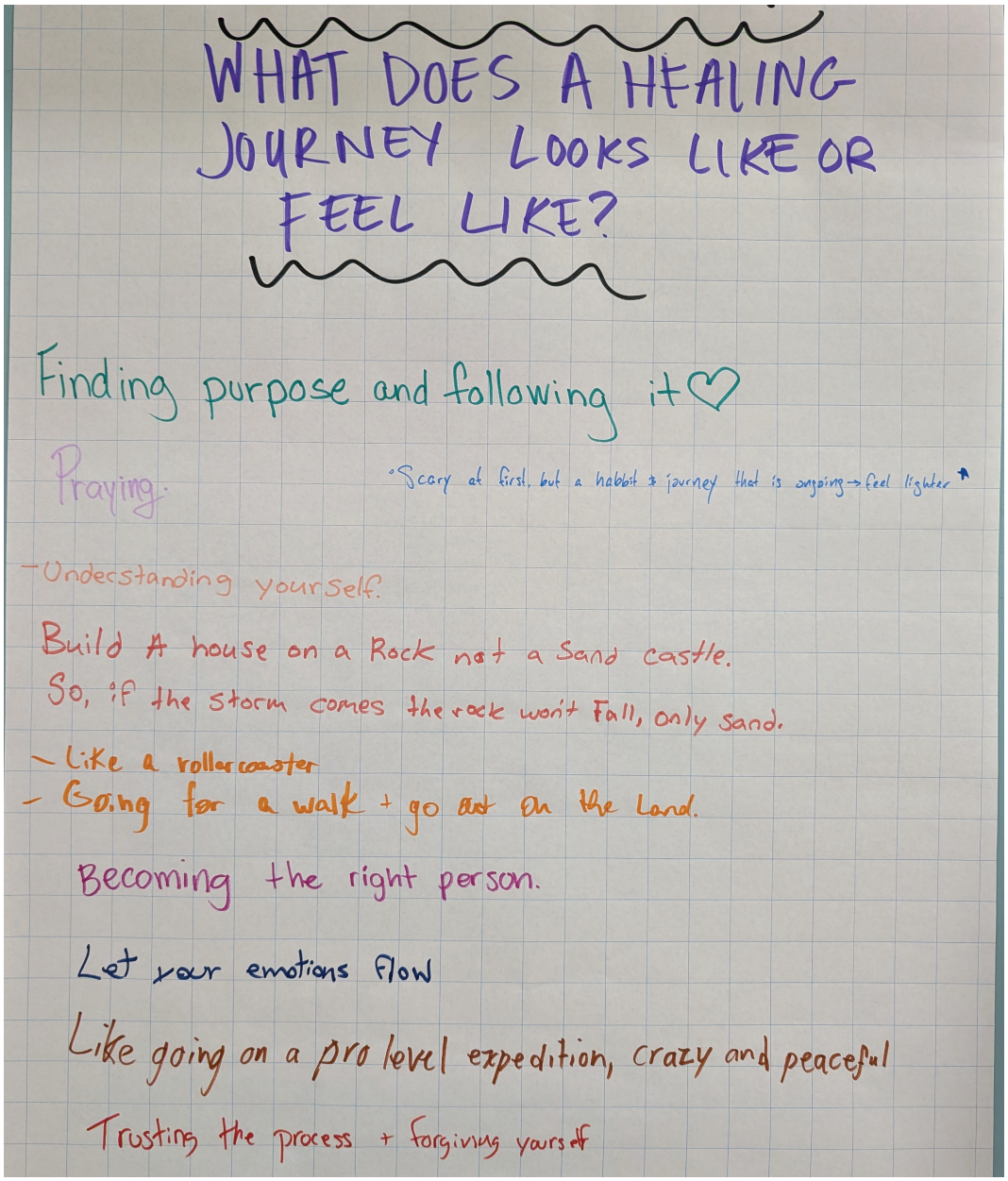
- Land-based programs
- Healing circles
- Summer camp with knowledge keepers (plants, land names, skills, survival)
- Cultural activities
- Help with family issues and childhood trauma
- Intergenerational trauma workshops

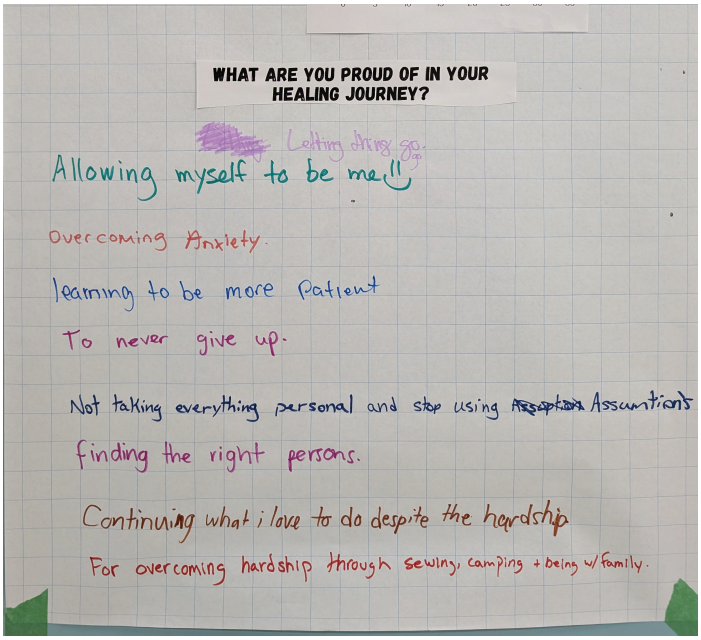
Youth were also asked: **"What are you proud of in your own healing journey?"**

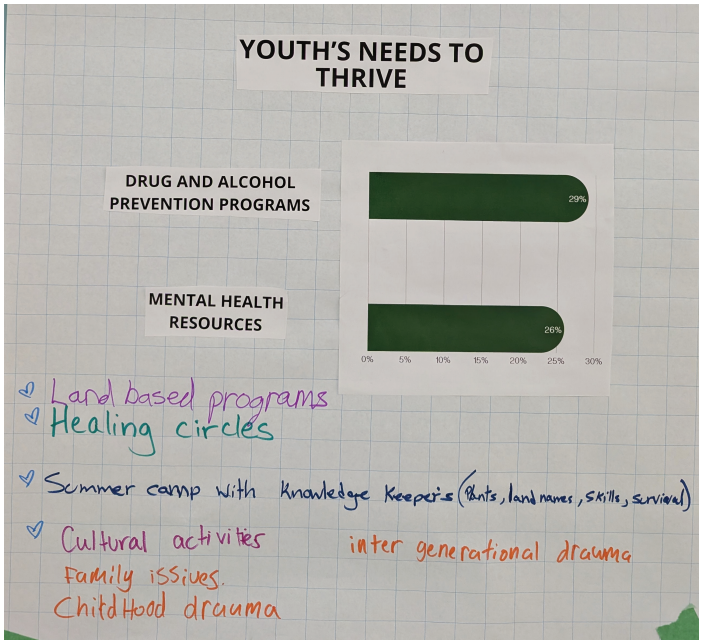
- Allowing myself to be me
- Letting things go
- Overcoming anxiety
- Learning to be more patient
- To never give up
- Not taking everything personal and stop using assumptions
- Finding the right persons
- Continuing what I love to do despite the hardship
- For overcoming hardship through sewing, camping and being with my family

Finally, participants were asked: **"What a healing journey looks or feels like?"**

- Finding purpose and following it
- Praying
- Scary at first, but a habit and journey that is ongoing to make you feel lighter
- Understanding yourself
- Build a house on a rock, not a sandcastle. So, if the storm comes the rock won't fall, only sand
- Like a rollercoaster
- Going for a walk and go on the land
- Becoming the right person
- Let your emotions flow
- Like going on a pro level expedition, crazy and peace
- Trusting the process and forgiving yourself
- For overcoming hardship through sewing, camping and being with my family.


WHAT DOES A HEALING JOURNEY LOOKS LIKE OR FEEL LIKE?
Finding purpose and following it
Praying.
*Scary at first, but a habbit & journey that is ongoing → feel lighter*
-Undecstanding yourself.
Build A house on a Rock not a Sand castle.
So, if the storm comes the rock won't Fall, only Sand.
- Like a rollercoaster
- Going for a walk + go out On the Land.
Becoming the right person.
Let your emotions flow
Like going on a pro level expedition, crazy and peaceful
Trusting the process + forgiving yourself


WHAT ARE YOU PROUD OF IN YOUR HEALING JOURNEY?
Letting things go.
Allowing myself to be me.!!
Overcoming Anxiety.
learning to be more Patient
To never give up.
Not taking everything personal and stop using Assumtions
finding the right persons.
Continuing what i love to do despite the hardship
For overcoming hardship through sewing, camping + being w/family.


YOUTH'S NEEDS TO THRIVE
DRUG AND ALCOHOL PREVENTION PROGRAMS
MENTAL HEALTH RESOURCES
29%
26%
0%
5%
10%
15%
20%
25%
30%
Land based programs
Healing circles
Summer camp with Knowledge Keepers (Plants, land names, skills, survival)
Cultural activities
Family issues.
Childhood drauma
inter generational drauma

# TAIMA



## Address

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## For information

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