

The Current Condition of Low-income and Homeless Inuit in Montreal, Canada and the Problems They Face –General Trends Based on 2012 Study in Montreal

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1. Introduction

The Inuit, whose native language is Inuktitut, live chiefly in the tundra areas above 55 degrees north latitude. Until the mid-20th century, the Inuit subsisted mainly on hunting and fishing. Today, they predominantly live in the Northwest Territories, Nunavut Territory, Arctic Quebec (Nunavik), and the Labrador region (Nunatsiavut). According to the Canadian census in 2011, the total population of Canadian Inuit is approximately 60,000. There are about 3,300 in Northwest Territories, 27,000 in Nunavut Territory, 10,750 in Arctic Quebec, 2,300 in the Labrador region, and 16,700 (approx. 26.5%) in other regions (Statistics Canada 2013a, b).

The results of the 2011 Canadian census indicate that more than one in four Inuit have left their Arctic homeland and migrated to urban areas. In addition, it is estimated that four in 10 migrants live in large city areas. The majority of Inuit who migrated from Arctic regions to urban areas live in the following cities: Edmonton (1,115), Montreal (900), Ottawa/Gatineau (735), Yellowknife (735), and St. John's (680) (Statistics Canada 2013a, b).

Since 1996, I have reported the results of cultural-anthropological studies on the living conditions of Inuit living in Montreal. These studies are based primarily on interviews and participant observation (Kishigami 1999a, 1999b, 2002a, 2002b, 2002c, 2004, 2006, 2008a, 2008b, 2013). Following up on the two previous studies I did in 1997 and 2004, I conducted a third study by interview in Montreal in August 2012. The purpose of this report is to show the general results of this particular field study. Based on these results, I summarize the current problems faced by urban Inuit and offer suggestions as to how these problems can be solved.

This report is divided into five parts. Section 2 describes the background and methods used; section 3 describes the results of the study; section 4 analyzes the results; and section 5 serves as the conclusion, providing a summary of the results.

2. Background and Methods of the Survey

2.1 Studies of Urban Inuit

The indigenous peoples of Canada are classified into three main groups: the First Nations, Metis, and Inuit. The number of First Nations peoples and Metis migrating to urban areas began to rise in the 1960s, while the increase in Inuit migrants began in the 1980s. A considerable amount of research has been done on First Nations peoples and Metis in urban areas, but very little study and investigation have been conducted regarding the state of urban Inuit.

In 1996 I began studying the reasons Inuit moved to Montreal (hereinafter called “Montreal Inuit”) and their living conditions in the city. In the summer of 1997, I interviewed approximately fifty Montreal Inuit as part of a study. This study revealed that a considerable number of Inuit were living in Montreal, coming from various areas and economic strata. I have participated in efforts to help improve their livelihood, and have conducted further research almost every year thereafter. I was also involved in the establishment of the Inuit Association of Montreal and have participated in the activities it has run (Kishigami 1999a, 1999b, 2002a, 2002b, 2002c, 2004).

In 2004, at the request of the Inuit Association of Montreal, I studied the living conditions of approximately fifty Montreal Inuit. Staff members from the Association assisted me with my research. This study found that the rapid population influx in the Montreal area was accompanied by a sharp increase in the number of Inuit facing economic and social problems. While the Inuit Association of Montreal which still exists, essentially ended all of its activities in 2005, I continued on with my studies (Kishigami 2006, 2008a, 2008b, 2013).

2.2 Background of the Survey in 2012

Donat Savoie is an anthropologist who served for many years in the Department of Indian Affairs and Northern Development Canada (today’s “Aboriginal Affairs and Northern Development Canada”) as the chief federal negotiator for Nunavik Inuit self-government. He retired in 2006 and currently serves as a special adviser to the president of Makivik Corporation, a political and economic organization that represents the interests of the Inuit in Arctic Quebec (Nunavik). In 2011, he asked me to investigate the living situation of Montreal Inuit, and specifically requested that I study those faced with social and economic problems. The purpose of this study was to ascertain their current living conditions, to collect and analyze fundamental data to help find ways to improve their livelihood, and to make policy suggestions to the Government of Canada, the provincial government of Quebec, the city of Montreal, Inuit political organizations, and Inuit-related government agencies.

I decided to carry out the study, with the support of the Makivik Corporation, as part of the Grant-in-Aid for Scientific Research (B) “The Anthropological Study and Practice of Social Inclusion” (Head: SUZUKI Motoi, #23320196). After holding discussions with Makivik, they decided to hire an Inuit to assist me and provide monetary rewards to those who aided research

including those who cooperated and provided information (informants received CAN\$20 per interview). Makivik also contacted some institutions and organizations related to Montreal Inuit and requested their assistance with my study. Makivik and I agreed the results of the study would be shared between us. According to this agreement, I was required to submit the results to Makivik, but allowed to publish part of the findings as academic research.

After completing all the necessary preparations, I conducted a study of urban Inuit in Montreal from August 20 to September 1, 2012.

2.3 Study Methods

2.3.1 Questionnaire and Interview Methods

Prior to the study, I consulted with Mr. Savoie and prepared a new questionnaire (Appendix 1) based on those I used in 1997 and 2004. I met with informants to ask them the questions on this study and obtain their answers. Along with this questionnaire, I also prepared a free-answer question that allowed them to speak freely. English was the primary language used in the interviews, but for informants who did not speak English, Mrs. Annie Pisuktie, the Inuit assistant acted as interpreter or directly interviewed them in Inuktitut.

During the interviews, I asked questions and wrote down the answers each individual provided. When it is necessary to interview multiple informants at one time, the assistant and I conducted interviews separately and took notes. Because many Inuit preferred not to have their interview video-taped or recorded, I did not use any recording media such as a video or tape recorder. The information recorded was entered into a computer as quickly as possible and saved as electronic data.

In addition to conducting interviews, I also visited some places, roads, and parks where Inuit gather in the morning or at night to observe their conditions.

2.3.2 Locations and Times of Interviews

The previous study indicated that Inuit with regular income and a steady job mainly lived in the residential areas of suburban Montreal or the surrounding cities, while low-income and homeless Inuit lived in or near downtown Montreal.

Those with a regular job work at places such as Makivik, Air Inuit, and the Kativik School Board. The organizations used by low-income and homeless Inuit include the Native Friendship Centre of Montreal (NFCM), Chez Doris (shelter for women), PAQ (night shelter for aboriginal people), and Red Roof (a shelter run by churches). In addition, many Inuit frequently visit Atwater Park (official name: Square Cabot) and Peace Park downtown.

I spoke with Mrs. Annie Pisuktie, who is familiar with the status of Montreal Inuit, and decided to conduct interviews for the study at the NFCM, Chez Doris, PAQ, Atwater Park in downtown Montreal, and the Ivirtivik Center in Lachine near Montreal, which offers education programs for

Inuit adults. The staff at Makivik contacted these organizations in advance to ask for their approval and assistance. Before each interview, I confirmed the approval of the respondent and let him/her know that he/she did not need to answer any questions he/she preferred not to answer. In addition, I promised them that the results would be published anonymously or in numerical form, and would not include any names or other information that might reveal their identity. I paid CAN\$20 in cash as a monetary token of thanks to those who participated in interviews, which ran between 40 minutes and one hour. Many Inuit took part in these interviews with the aim of receiving this cash payment.

The period in which I actually conducted interviews was August 20 to 31, 2012. I interviewed 18 Inuit at Chez Doris, three at PAQ, 32 at the NFCM, two at Open Door Church, 14 at Atwater Park and its surroundings, and six at the Ivirtivik Center.

2.3.3 Problems with the Study

The primary focus of this study was the socially and economically vulnerable, and thus did not target all Inuit living in the Montreal area. Likewise, the individuals who participated in this study were not selected randomly from out of the entire population of Inuit in Montreal or the actual population of vulnerable Inuit. As I described above, I selected socially and economically vulnerable individuals who visit the NFCM, Chez Doris, PAQ, Atwater Park, or Ivirtivik Center, the Inuit educational center in Lachine. There were some Inuit who came after hearing that interviews were being conducted, while two Inuit rejected to participate in the study after receiving a preliminary explanation regarding the study.

I ultimately interviewed 75 Inuit, but I cannot definitively claim that this study provides a significant statistical representation of the number of Montreal Inuit in precarious circumstances. However, according to my assistant Pisukutie and staff members at the shelters and organizations, the Inuit who participated in the study provide a largely accurate representation of the conditions of current Montreal Inuit who are socially and economically vulnerable.

3. August 2012 Study in Montreal

This section describes the results of the study conducted in Montreal in August 2012 (Appendix 2).

3.1 Characteristics of Urban Inuit

3.1.1 Land of Origin

A person's land of origin refers to the place he or she considers as home. In many cases, this indicates the place where a person was born and grew up.

Of the interviewees living in Montreal, 50 were from Nunavik, 17 from Nunavut, three from Labrador, four were born in Montreal, and one was from Yukon Territory. Most of the Inuit who migrate to Montreal, Quebec come from Nunavik, which is in the northern part of the province.

There are also migrants who come from Nunavut and Labrador.

Of those from Nunavik, the majority (17) came from Kuujuaq, five from Quartaq and Kangirsuk, and four from Kangqsualujjuuaq and Puvrniq. Of those from Nunavut, seven came from Cape Dorset, and five from Iqaluit (Table 1).

A look at the land of origin shows that most of the migrants come from large towns or villages, while there are a few Inuit who were born in Montreal (Table 1). In regards to gender, many of the Inuit women in Montreal come from Kuujuaq and Cape Dorset (Table 2).

3.1.2 Sex and age

Of the 75 informants in this study, 30 were men and 45 women. These figures reiterate the trend shown in the studies I conducted in 1997 and 2004, which also revealed that the number of women was greater than that of men in Montreal.

The average age of all informants is 38.85 years old, while that of men is 37.96 and that of women is 39.41. Thus, the average age of women is approximately 1.5 years older than that of men.

3.1.3 Other

The 75 informants consisted of 30 men and 45 women. The total number of informants included 40 homeless, of which 23 (57.5%) were men and 17 (42.58%) women (Table 3). This means that 76.7% of the 30 men and 37.8% of the 45 women were homeless in the study. As the figures reveal, there is a larger percentage of men who are homeless than women. Furthermore, the respective totals allow us to conclude that there is a large number of Montreal Inuit who are homeless.

3.2 Reasons for Migrating

The respondents were allowed to give multiple answers explaining their motives for moving to Montreal. For this reason, their responses were classified according to statistical parameters rather than by individual.

3.2.1 Overall Trends

Montreal Inuit offered more negative reasons (37) for moving than positive or neutral reasons (31). It seems that most of the Inuit interviewed in this study sought to “get away from their homeland”.

The negative reasons, listed in descending order, are as follows: physical abuse (12), social issues such as suicide, drugs, and alcohol (7), family or personal problems (5), forced relocation to a prison or detention center (4), sexual abuse (4), housing shortage (4), divorce or separation (2), ease of access to alcohol and cigarettes (2), and a shortage of work opportunities (1) (Table 4). These reasons suggest that villages in the Arctic region suffer from serious social and economic problems. In contrast, the positive or neutral reasons for migrating, listed in descending order, are as follows:

accompanied family or partner (8), family or friends who live in Montreal (5), seek medical attention from a doctor (4), opportunities for education (3), accompany a sick person (2), and make a fresh start in life (2). Relatively few people migrate to Montreal seeking work (only one respondent) (Table 4).

The reasons described above are considerably different from those for First Nations peoples. Many of them choose to leave the reserve to pursue employment opportunities (Goldmann 2013: 59).

3.2.2 Differences between gender

Both men and women gave a variety of reasons for migrating to Montreal.

The major reasons for men are as follows: social issues (4), forced relocation into a prison or detention center (3), personal problems (3), family or friends who live in Montreal (3), accompanied family or partner (3), escape from physical abuse (2), housing shortage (2) and ease of access to alcohol and cigarettes in cities (2) (Table 5). Meanwhile, the major reasons women migrated to Montreal are as follows: escape from physical abuse (11), accompanied family or partner (8), social issues (4), escape from sexual abuse (3), personal problems (3), seek medical attention from a doctor (3), and education opportunities (3) (Table 6).

Both Inuit men and women cited accompanying their family or partner as a reason for migration. When information obtained through the interviews is analyzed together with the figures in Tables 5 and 6, a number of interesting trends are revealed. Men acting as perpetrators often cause problems before moving to Montreal. On the other hand, while there are women who come to Montreal seeking medical treatment and education opportunities, many are the victims of problems that occurred in their homeland, and thus flee to Montreal wishing to escape these issues. Many Inuit men were expelled from their village or taken away by the police. In other words, not all men and women necessarily moved willingly to Montreal.

3.3.3 Homeless

There appears to be no definitive trend for why currently homeless Inuit migrated to Montreal. However there is a high probability that those who left prison or a detention center became homeless. The perpetrators and victims of social problems, personal problems, or physical abuse are also likely to become homeless (Table 7).

3.3 Duration of Stay in Montreal

Of the 75 Inuit interviewed, 74 revealed how long they had spent in Montreal (Table 7). Thirty-five of the respondents (47.3%) have lived in Montreal for at least 10 years, 17 (23.0%) for at least 20 years, 12 (16.2%) for one to five years, and 12 (16.2%) for less than six months. The

average amount of time spent in Montreal according to this study is 10.9 years, with the shortest period being one week and the longest 35 years. Because one out of two Inuit have lived in Montreal for more than 10 years, it can be stated in general that the majority who come to the city stay for a relatively long period.

Among men, the answer given most was “less than six months” (7 people, 25.9%), with the second being 10 to 15 years (6, 22.2%). Among women, the answer cited most often was “at least 20 years” (15, 31.9%), while the second was “five to 10 years” (9, 19.1%) (Table 8). The average number of years women had lived in Montreal was 13.1 years, and that of men 7.6 years. There is a clear difference between men and women, with women generally living in the city longer.

The average number of years homeless people have spent in Montreal is largely proportional to this overall trend. Among the homeless, 15 people (37.5%) have lived in Montreal for at least 10 years (Table 9). It is important to note, however, that the number of years these Inuit have been homeless is not necessarily equal to the amount of time they have lived in Montreal. These individuals were merely homeless at the time this study was conducted.

3.4 Current cash income

The largest monthly income bracket for Montreal Inuit participating in this study was CAN\$500 to 1,000, accounting for 39 people (52.0%). The number of those with no income at all was 16 (21.3%) (Table 10). The average monthly income for all participants was about CAN\$655.

Looking at differences in income by gender, men who earned less than CAN\$500 accounted for 42.9%, while women with an income of less than CAN\$500 accounted for 26.7%, indicating that men tend to be poorer than women. On the other hand, 17.8% of men and 15.5% of women with an income earned more than CAN\$1,000. For this particular income bracket the difference by gender was minimal (Table 11).

It is interesting to note that while 11 (27.5%) of the homeless Inuit have no income, 22 (55%) have an income of between CAN\$500 and CAN\$1,000 (Table 12). Quebec’s Government provides social assistance (benefits) to eligible citizens who submit two documents or cards as proof of identity. These benefits are provided regardless of whether applicants have a fixed residence (fixed address), so even the homeless can receive benefits. The average amount of monthly benefits is CAN\$550. In addition, at times a number of homeless beg on main streets in the city to obtain some money or food. However, begging is prohibited in the Quebec Montreal, so sometimes these homeless Inuit receive a warning or are arrested by the police.

Many Montreal Inuit find it difficult to procure steady employment. The chief reasons for this are their low level of education and the language barrier.

3.5 Diet

Montreal Inuit eat their meals in a wide variety of places (Table 13). The 182 answers to the multiple-answer question are listed in descending order as follows: at home (26, 14.3%); the women's shelter Chez Doris (24, 13.2%); NFCM (22, 12.1%); the church-run facility Open Door (17, 9.3%); PAQ, the night shelter for aboriginal people (15, 8.2%); restaurants (10, 5.5%); the church-run facility Red Roof (9, 4.9%); and the church-run facility OMB (8, 4.4%).

By gender, women eat at Chez Doris (23%), at home (22%), Open Door (9.6%), food provided by friends (8.7%), NFCM (7.7%), PAQ (6.7%), and restaurants (6.7%). Men eat at NFCM (18%), Red Roof (11.5%), PAQ (10.3%), Open Door (9%), OMB (9%), and Accueil Bonneau (7.7%). Both men and women take advantage of the meals provided by NFCM, Open Door, and PAQ. Many women choose to eat at Chez Doris or at home, or eat the food they receive from their friends, while many men eat at Red Roof, OMB, and Accueil Bonneau (Table 14).

For homeless women, Chez Doris accounts for 28.9%, Open Door 17.8%, PAQ 15.5%, NFCM 8.9%, and their friends 8.9%, while for homeless men, NFCM accounts for 19.4%, Red Roof 12.9%, PAQ 12.9%, Open Door 11.3%, OMB 8%, and Accueil Bonneau 8%. Both men and women use Open Door (17.8%), PAQ (15.5%), and NFCM (Table 15).

These figures indicate that low-income Montreal Inuit use a variety of charity and welfare organizations to secure their meals and shelter.

3.6 Current Situation of Cohabitation

Of the 40 homeless Inuit, 38 live alone, while two live together with another person. For the other 35 Inuit with a place of residence, four live alone, while the others live with either their boyfriend, spouse (including common law spouse), friend, children, grandmother, cousin, sister, niece, aunt, or mother (Table 16).

When examining differences by gender in those with a place of residence, almost all men live alone, while women tend to have one or more housemates. The homeless of both gender tend to live alone. There is a strong tendency for women to live with their family, husbands, or boyfriend (Table 17).

3.7 Clothing

I obtained 106 responses (allowing each respondent check all the answers to the question that applied) regarding how Montreal Inuit obtain their clothing. The responses I received are listed as follows in descending order: 38 purchase their own clothes (35.8%), 25 receive clothes from Chez Doris (23.6%), 10 from Red Roof (9.4%), eight from NFCM (7.5%), and five from Open Door (4.7%) (Table 18).

Looking at difference by gender, both men and women are more likely to purchase their own clothes. Many women receive clothes from Chez Doris, while many men receive clothes from Red

Roof or NFCM. Compared to women, men obtain their clothes from a greater number of sources (Table 19).

Homeless men either purchase their own clothes or receive clothes from Red Roof or NFCM. On the other hand, in most cases homeless women obtain clothes from Chez Doris. Here again we see the same trend, with homeless men obtaining clothes from a wider number of sources than women (Table 20).

Thus, although we see a difference in the number of sources from which men and women obtain their clothes, there is little difference between the homeless Inuit and non-homeless (Tables 19 and 20).

3.8 Social Relationships in Montreal

Of the 75 participants in this study, 19 (approx. 25%) have no family or relatives in Montreal, while 56 (approx. 75%) do. Taking a look at the family relations of these 75 individuals, 26 (34.7%) have cousins in the city, 22 (29.3%) have sisters, 13 (17.3%) have aunts, 10 (13.3%) have mothers, nine (12%) have daughters, eight (10.7%) have brothers, and seven (9.3%) have nieces (Table 21).

There is very little difference by gender among Montreal Inuit in regards to family or relatives living in the city (Table 22). However, looking at the 40 homeless Inuit, 26 people (65%) have family and/or relatives in Montreal, while 14 (35%) have none. When compared to the average of the whole Montreal Inuit (25%), there is a larger percentage (35%) of homeless Inuit with no family or relatives in the city.

Currently, there are larger numbers of Montreal Inuit who have family or relatives living in the city, but these Inuit do not seem to establish a close sense of community with each other in their daily lives. Montreal Inuit tend to act alone or in pairs, appearing to lead their lives separate from each other. If they want to meet certain family, relatives, or friends, in most cases they visit the NFCM, Chez Doris, and Atwater Park to seek them out.

3.9 Contact with and Travel Outside Montreal and Use of Media

Montreal Inuit maintain their social relationships with Inuit living outside of Montreal by communicating with them through media or visiting them directly.

The telephone is the most common means by which Montreal Inuit communicate with those living outside of Montreal (62.8%), followed by Facebook on the Internet (19.2%). Some people use both. While 13.3% of the respondents said they never communicate with Inuit living in Arctic region, the others indicated they do, even if it is not very often. About 23.3% communicate with Inuit in the Arctic region about once a week, around 18.3% communicate twice or more a week, and 15% contact those in the Arctic on a daily basis. Thus, one in two people communicate with those living in the Arctic region at least once a week (Table 24).

As for the frequency of visiting their hometown, approximately 46% of Montreal Inuit have never gone back to visit their hometown following their move to Montreal. Around 24.3% visit their hometown once every three years, and approximately 8.2% visit at least once a year. Few people visit home on a regular basis, but many do go back to attend funerals (Table 25).

Approximately 64% Inuit stated that they use the Internet at the NFCM or Chez Doris. In regards to their use of the Internet, Facebook accounts for 42.4%, e-mail accounts for 17.6%, gathering information 11.8%, listening to music 9.4%, watching YouTube 7.1%, watching videos 3.5%, and playing games 2.4%. Thus, two out of three Inuit use the Internet, although those who have never used it account for 36.5%.

The major means of communication for urban Inuit is the telephone, while many Inuit also use the Internet, including Facebook. Fifty-seven % of men and 65% of women use a telephone to stay in contact with those living in Arctic region. The percentage of men using Facebook is 17%, and that of women is 20%. Approximately 20% of men and 9.8% of women said they have no means of communication (Table 26).

Women communicate by telephone and the Internet relatively more often than men. The percentage of men who communicate every day is 13%, while 18.4% of women make an effort to communicate on a daily basis. For both genders, one in two people communicate at least once a week. Twenty-six % of men and 13% of women indicate they do not communicate at all (Table 27).

Telephone is the major means of communication for Montreal Inuit. On a whole, the largest percentage of phone calls (20.7%) are made to siblings, next is family (18.5%), then other individuals (10.9%), and no one in particular (10.9%) (Table 58). Men most often call their siblings (27.8%), followed by no one in particular (16.7%), parents (11.1%), and friends (11.1%). On the other hand, women most frequently make calls to family (25%), followed by siblings (16.1%), parents (10.7%), and other individuals (10.7%). The percentage of men who do not communicate with others is larger than that of women (Table 58). Both the homeless and those with a place of residence make calls to their parents, siblings, family and friends, although there is a difference between the two groups. The homeless have the higher percentage for calling no one in particular (13.3%), siblings (26.7%), and friends (6.7%) than those with a place of residence, while the latter exhibit a higher percentage of calls to others (14.9%), friends (12.8%), and family (23.3%) (Table 59)

Regarding the frequency of Montreal Inuit who return home, only a small percentage of people go home annually or semiannually due to the high cost of airfare. 63% of men and 33.3% of women have never returned home, revealing a clear difference by gender. Those who fall outside this small percentage have gone home at least once. They are known to return home to attend the funeral of family member, relative, or friend, though the frequency of this is not clear (Table 28).

65.5% of men and 62.2% of women claimed to use the Internet. The Native Friendship Center of

Montreal and Chez Doris provide them with access to the Internet. On the other hand, the remaining 35% of men and 38% of women do not use the Internet, indicating there is no extreme difference by gender (Table 29). However, there is an interesting difference in men and women's respective uses of the Internet. Women are more inclined to use Facebook and send e-mails than men, while men more frequently watch videos, view content on YouTube, and listen to music (Table 30).

There is a difference in the means of communication used by the homeless and those used by individuals with a residence. The percentage of homeless Inuit who use the telephone (64.7%) is slightly higher than that of non-homeless (59.1%). The percentage of non-homeless who use Facebook (27.3%) is higher than that of the homeless (8.8%). Approximately 23.5% of the homeless and 6.8% of non-homeless said they use no particular means for communication (Table 31).

34.2% of homeless Inuit communicate with those living in Arctic region at least once a week, while 19.5% do not make any contact at all. On the other hand, 60.7% of non-homeless communicate with Inuit in the Arctic region at least once a week, compared to 10.7% who do not communicate with anyone (Table 32).

There is a difference between homeless and non-homeless in regards to how often they return home. 50% of homeless Montreal Inuit have never gone home, while the same is true for only 37.1% of non-homeless. Although homeless Inuit sometimes go home to attend the funeral of a family member, relative, or friend, non-homeless return home more frequently than the homeless (Table 33). The expensive airfare to villages in the Arctic region is considered to be one of factors underlying this difference.

70.6% of non-homeless and 57.5% of the homeless said they use the Internet. In short, one in two homeless Inuit are using the Internet (Table 34). Both the homeless and non-homeless use the Internet for the same reasons, which are predominantly to send e-mails or use Facebook. They both also use the Internet for a wide variety of other purposes, such as playing games, watching videos, listening to music, gathering information, and viewing content on YouTube (Table 35).

3.10 Living Area and Frequency of Communication

The studies from 1997 and 2004 reveal that Montreal Inuit did not live together in a community but rather lead separate lives. This study indicated that there is still no Inuit community, but it seems that some of them live within relatively close proximity to each other. Men tend to live downtown, with many in particular living near PAQ, NFCM, and Atwater Station along the Métro. Women are scattered all across Montreal, though there are many women living near Atwater Station, St. Henri, Verdun, and areas in eastern Montreal (Table 36).

The homeless and non-homeless Inuit also live in different residential areas. Homeless with no fixed living place account for the largest percentage (25.6%), but there are areas where they tend to congregate, namely the areas near PAQ, NFCM, and Atwater Station along the Métro. In contrast,

the majority of non-homeless Inuit live outside the downtown district in areas such as eastern Montreal (20%), St. Henri (14.3%), Verdun (14.3%), and Lachine (14.3%) (Table 37).

3.11 Language

Out of all Montreal Inuit, 83.8% speak Inuktitut in Montreal every day, while 4.4% live a life in which they speak English. Seven indicated they do not speak Inuktitut at all, accounting for 9.3% of all respondents. They were born and raised in Montreal, or adopted by a non-Inuit family at an early age and grew up in a region outside the Arctic. Frequency of use aside, 95% of Inuktitut speakers claim to use Inuktitut in Montreal (Table 38).

Inuit men that speak Inuktitut daily account for 76.9% of all Inuit men, while 88.1% of Inuit women speak Inuktitut. These figures indicate that women speak Inuktitut more frequently than men (Table 39).

Homeless Inuit speak Inuktitut every day more frequently than non-homeless Inuit. Meanwhile, approximately 8% of homeless Inuit speak English on a daily basis and almost never use Inuktitut. As for Inuit who cannot speak Inuktitut, 2.7% of the homeless cannot, compared to 6.7% of non-homeless. Thus, there is a larger percentage of non-homeless who cannot speak Inuktitut than homeless (Table 40). This is a result of the increase in the number of Inuit born and brought up in Montreal.

3.12 Impression of Urban Inuit

This study examined how Montreal Inuit (urban Inuit) view themselves. The question asked them to describe their impression of other urban Inuit. Of all respondents, 30.7% indicated they have a largely negative impression of urban Inuit, citing reasons such as trouble with alcohol or drugs, unemployment, or the large number of homeless. Those who have a mixed impression account for 22.7% of all Montreal Inuit, while 14.7% have a mostly positive impression, with some indicating they found other Montreal Inuit to be friendly. Approximately 32% made no comment or indicated they had no fixed impression of other Montreal Inuit. Based on these figures, on a whole it is clear Montreal Inuit have a predominantly negative impression of themselves (Table 41).

There were some differences by gender in the impressions Montreal Inuit held. Those who held a negative impression of other Montreal Inuit accounted for the largest percentage of both men and women, though this percentage was greater among women (37%) than men (31%). Also 21% of men have a positive image, while only 11% of women do (Table 42).

There is also a difference between the homeless and non-homeless. As was seen by gender, those who viewed other Montreal Inuit negatively accounted for the largest percentage of both homeless and non-homeless, though the percentage of non-homeless with a negative impression (40%) was greater than that of homeless (30%). 20% of the homeless have a positive impression of other

Montreal Inuit, compared to only 8.6% of the non-homeless (Table 43).

3.13 Daily Life Needs

The main needs in everyday life indicated by Montreal Inuit are as follows: (1) housing (26.9%), (2) work (18.3%), (3) education (8.7%), (4) cultural activities (5.8%), (5) health and medical treatment (3.8%), and (6) recovery from alcohol or drug abuse (3.8%) (Table 44).

There is no significant difference by gender in regards to daily life needs. The top three needs indicated by both men and women are housing, work, and education. Both men and women are interested in cultural activities. Meanwhile, a large number of men think they need to stop drug or alcohol abuse, while women generally need health and medical treatment (Table 45).

The top three needs listed by both the homeless and non-homeless were also the same—housing, work, and education. However, there is a greater number of homeless who desire housing, while more non-homeless seek jobs. Non-homeless Inuit are also more interested in cultural activities, such as studying Inuktitut (Table 46).

3.14 Organizations used by Montreal Inuit and the Expectations Montreal Inuit Have for Inuit Organizations

The organizations used by Montreal Inuit include the NFCM (30.1%), Chez Doris (21.7%), PAQ (8.3%), Open Door (7.2%), and Red Roof (7.2%). By gender, men generally use a wider variety of organizations, such as the NFCM (38.4%), PAQ (12.8%), Red Roof (12.8%), and Open Door (7.7%). On the other hand, woman tend to use Chez Doris (41%), the NFCM (22.7%), Open Door (7.2%), and PAQ (4.5%), with the first two being the organizations they rely on most (Table 47).

Both the homeless and non-homeless take advantage of the services provided by the NFCM and Chez Doris. These are the two organizations most commonly used by the non-homeless, although 31.1% of the non-homeless make no use of these kinds of organizations. In contrast, homeless Montreal Inuit use a variety of organizations, including the NFCM (28%), Chez Doris (16%), PAQ (14%), Red Roof (12%), and Open Door (10%) (Table 48).

The main reasons Montreal Inuit use these organizations are to obtain meals, food, clothes, and shelter.

43 people (57%) indicated they were aware of organizations in Nunavik, Quebec which support Inuit living in Montreal. However, 32 (43%) claimed they did not know such organizations existed. In particular, there is a perception among Montreal Inuit from places other than Nunavik that they are not eligible to receive any benefits these organizations offer.

In regards to the services desired by Montreal Inuit, the answers obtained indicate they seek traditional country food (17.9%), housing (17.9%), education (14.3%), work opportunities (14.3%), airline tickets to travel back home (8.9%), and the provision of health appliances and healthcare

(7.1%) (Table 49).

3.15 Outlook

52% of the Montreal Inuit interviewed in this study wish to stay in Montreal, while 42.7% claimed they want to return to the Arctic. Those who said they were unsure accounted for 5.3%. Looking at gender, 48.3% of men indicated they wanted to stay, and another 48.3% stated they wanted to go back. For women, those who wanted to remain in Montreal accounted for 54.3%, while 39.1% indicated they wanted to return to the Arctic. Thus, it is clear the percentage of women wish to remain in Montreal is greater than that of men (Table 50).

In regards to figures for both the homeless and non-homeless, 52% of both groups wish to stay in the south. As for those who wish to go back north, the percentage was 46.3% among the homeless and 38.2% among non-homeless. These percentages indicate there is greater desire among the homeless to return to the Arctic than the non-homeless (Table 51).

It is interesting to note the point that even those who wish to stay in the south wish to return home temporarily at some time.

There is a diverse range of reasons for remaining in the south. The primary reasons are escaping social or family problems back home, along with the shortage of housing and lack of jobs.

3.16 Experience in prisons or detention centers

12% of the people interviewed of this study indicated that they had been released from a jail or a detention center. Thus, one in four men and one in twenty women have spent time in a prison or detention center. In regards to difference by gender, the percentage of men (24.1%) who have been imprisoned (in a prison or a detention center) is five times higher than that of women (4.4%) (Table 52). On the other hand, one out of five homeless people (20%) have spent time in a prison or a detention center, while less than one in thirty non-homeless have (2.9%) (Table 52).

The percentage of homeless (20%) who have been imprisoned is six times higher than non-homeless (2.9%). Based on these figures, we can assume that those released from jail are likely to become homeless (Table 53).

3.16 Punishment by Fine

When asked if they have any outstanding (unpaid) fines, nearly one in two (47.9%) of all respondents answered yes. By gender, 62.1% of Inuit men have outstanding fines, compared to 38.6% of Inuit women. Thus, more men have unpaid fines than women (Table 54). In addition, 61.5% of all homeless Inuit have been fined in the past, while only 32.4% of non-homeless have experienced the same punishment. This indicates that a higher percentage of homeless suffer penalties associated with fines (Table 55).

The major causes for incurring fines include fighting in a public place, drinking, drug use, intoxication, disturbing the peace (such as by yelling), and fare beating on the subway or bus.

3.17 Shortage of Housing

The shortage of housing in the Arctic is believed to be one of the primary reasons why Inuit migrate to urban areas. When asked about whether they would go back to their hometown if housing were available, 67.1% of the respondents stated they would, while 31.4% said no. A comparison by gender revealed that 74.1% of men and 62.8% of women would go back if housing was available. Gender difference aside, it is clear the majority of Inuit would return to the Arctic if there was sufficient amount of housing (Table 56). 71.4% of the homeless and 65.7% of non-homeless (slight difference between the two groups) answered that they want to go back to the Arctic if the housing conditions in the region improve (Table 57).

The results of this study revealed that the housing environment is one of the main factors influencing the decision of Inuit to move to and settle in cities (Also, see Donat 2012). However, as described previously in “3.2 Reasons for Migrating”, there are a number of other factors and reasons which lead Inuit to migrate to cities, making it difficult to assume that the shortage of housing is the most significant of all reasons.

3.18 Urban Inuit’s Views and Thoughts on Themselves

Based on the comments received, Montreal Inuit suffer from widespread poverty, drug and/or alcohol addiction, quarrels, homelessness, and health problems. It is clear the solutions to these problems lie in providing them with jobs, place of residence, food, shelter, and education. They also require more support from existing shelters, native support centers, and Makivik. They are aware of their own problems, pointing out that it would be best to go back to their homeland or never to have come to Montreal at all.

Based on the comments received in this study, the impressions of Montreal Inuit are largely negative.

4. Findings of the 2012 Study

The studies in 1997 and 2004 revealed that a diverse range of Inuit people live in cities. The 2012 study primarily targeted the socially and economically vulnerable Montreal Inuit. With that point in mind, I would like to examine the results of this study.

First, the 2012 study revealed that of the 54 individuals interviewed in the 2004 study, seven were dead, 14 had moved back north, and four had moved somewhere to the south, such as Ottawa. As of August 2012, 29 informants from the previous study were still in Montreal. These figures indicate that many people had either passed away, moved back to their village in the north, or migrated to

another place.

Secondly, when we compare the results of this study with those from the studies conducted in 1997 and 2004, we see an increase in both the number and percentage of homeless Inuit. Of the 75 individuals who participated in this study, 40 are homeless and suffer from a poor diet, drinking, or drugs. There are also those who suffer from alcohol addiction or mental disease, and some cause public disturbances associated with drinking, such as fighting and yelling. There are homeless people in each gender, though the percentage of men who are homeless is higher. Once Inuit become homeless, it is extremely hard for them to escape this condition. The only choices left to Inuit are to go back to their village in the north or find work in the south. There are reported cases of Inuit dying on the street or in traffic accidents every year.

Thirdly, this study also revealed the main reasons Inuit women move to Montreal is to escape social, economic, and housing problems in their hometown. In particular, many of the women were victims of domestic violence and sexual abuse who had escaped from their villages in the far north. Up until the last few years, the victims, their families, or neighbors did not attempt to share these problems with the public, but rather tended to keep these problems secret. Nowadays, female victims have begun to speak up about these problems both in urban areas and villages in the far north. Based on what they say, these problems have existed for a long time.

Fourthly, this study found that many men had problems with drugs or alcohol, or were the perpetrators of fights, domestic violence, and sexual abuse in villages. Many of them had previously spent time in a prison or a detention center; and in a sense had been driven out of their villages.

Fifthly, this study revealed that one in three Inuit do not want to return home, even though nearly half of all Montreal Inuit live in dire straits. There are reasons that prevent them from returning to their hometown or discourage them from wanting to go back. Although some studies indicate that the lack of housing in the far north is as a major reason why Inuit leave, it is considered to be only one of the reasons. 74.1 % of men and 62.8% of women said they would return home if there was sufficient housing in the far north, while 25.9% of men and 37.2% of women claimed they did not want to return. In my opinion, the social and economic problems in the villages of the far north are the major factor that drives people to leave and move to cities. The fact that women are more inclined to stay in Montreal than men along with the larger female Inuit population in the city seem to reflect the situation in the villages of the far north.

Sixthly, this study revealed that many Montreal Inuit use the Internet and telephone to communicate with their family, relatives, and friends, thereby allowing them to maintain their ties with those back home. There were even some homeless Inuit who have a cellphone, and many of them use the free Internet and telephone services provided by several shelters, the NFCM, and Chez Doris to communicate with family and friends living in their hometown or other regions. There are also Inuit who began using Facebook in 2009. The use of the telephone and Internet to communicate

with family and friends living in the far northern areas has made it possible for Montreal Inuit to stay in touch with those they cannot meet face-to-face.

Seventhly, through this study we learned that the things Montreal Inuit need most are housing, work, and education. There are many Inuit who are also interested in traditional country food and cultural activities.

Lastly, this study demonstrated the importance of the various organizations which support the lives of Montreal Inuit. Impoverished Inuit are able to obtain food and clothing from charities, regardless of whether they are homeless or not. Women have access to women's shelters, such as Chez Doris, but no such shelter exists for men. Considering the social and economic circumstances surrounding Montreal Inuit men, there is a need for these kind of shelters to provide them with support. Currently in Montreal there are special shelters for women, as well as support groups and shelters for First Nations peoples, but there are no shelters specifically for Montreal Inuit.

5. Conclusions and Suggestions

The 2012 study also suggests that the rise in the number of Inuit leaving their hometown to move south and the rise in the homeless Inuit population are deeply connected to multiple factors, including social problems (drinking, drugs, sexual abuse, violence, fighting), economic problems (lack of jobs), and the housing shortage in the northern regions. As long as these problems in the far north remain unaddressed, the flow of Inuit to the south will continue to increase. In addition, as the population of Montreal Inuit rises, the severity of the social and economic problems they face in Montreal will also grow.

To solve the social and economic problems of Montreal Inuit and other urban Inuit, I believe action must be taken in both the (1) Arctic and (2) urban areas. In the following sections I will discuss the concrete measures which need to be pursued in each region.

5.1 Measures to address problems in the Arctic

This study again made it clear that many Inuit ran away or were banished from their home village. It is necessary to solve the social, economic, and housing problems that cause these negative trends in the Arctic. Although problems such as sexual abuse, domestic violence, fighting, alcohol, and drugs have only recently come to the surface, they are much more serious than we think. In addition, the economic problems, such as low income caused by the lack of jobs, and the housing shortage, which is caused by rapid population growth, are also serious. To alleviate or solve these problems, the people of each village need to take the initiative and act in cooperation with the Kativik regional government, Makivik, the government of Quebec, and the government of Canada.

I propose the immediate dispatching of resident psychotherapists to each village, or holding counseling sessions in a regular basis. These measures would not only mitigate the problems each

person faces, but reveal the true causes of these problems. To prevent the reoccurrence of these problems, we need to ensure that younger generations do not grow up to repeat them. I suggest establishing a community-wide system to provide child care and help bring up the youth of each community.

5.2 Measures to address problems in the Montreal area

In the Montreal area, we need to take measures to improve the current living conditions of Montreal Inuit, in particular those of the homeless.

First, outreach workers and counselors dedicated to helping the Inuit need to be dispatched to Chez Doris, the NFCM, and PAQ downtown. Many Montreal Inuit are confronted by various difficulties, such as homelessness, drinking, drugs, malnutrition, mental instability, sickness, and unemployment. There are also differences in the problems men and women face, as well as their respective needs. The appropriate deployment and utilization of human resources is needed to quickly and adequately address these problems. I also recommend dispatching doctors dedicated to serving the Inuit.

Secondly, there is a need to establish night shelters to accommodate Inuit suffering from alcohol and drugs. Shelters in Montreal run by the NFCM, churches, and charities refuse to accept the intoxicated, and as a result there are almost no shelters available for those who need support most. Thus, there is an urgent need to open wet shelters.

Thirdly, Montreal Inuit should be provided with traditional country food and Inuit feasts (dinner meetings with a large number of people often held in Inuit villages) should be held, just as the Inuit Association of Montreal once did. Such measures will not only help the Montreal Inuit get to know each other, but also help them form a social network which functions as a safety net for mutual aid.

Fourthly, unemployed Montreal Inuit need to be given jobs. To do this, there is a need not only for employment agents, but also schools to help them obtain the skills and knowledge required to gain employment. There is an educational institution for young and adult Inuit, the Ivirtivik Center, in Verdun near Montreal which offers job training and French lessons. These education systems and functions need to be improved, and similar facilities need to be established in downtown Montreal where they can be easily accessed by large numbers of Inuit.

Lastly, there is a need to establish a new multipurpose Inuit center that offers Montreal Inuit a wide variety of services. This center would provide Montreal Inuit with information, and serve as a place where Inuit can share information, enjoy opportunities to interact with each other, and participate in cultural activities. It would also act as an emergency shelter similar to a night shelter, a counseling center for law, medicine and welfare systems, and an educational and job-training institution.

Montreal Inuit face a diverse range of truly painful problems. To solve these problems, Montreal Inuit must first be able to understand their problems, and actively work with Inuit economic and political organizations such as Makivik, the governments of Nunavut Territory and Kativik, the municipal government of Montreal, the government of Quebec, the government of Canada, supporting organizations such as NFCM, Chez Doris, and PAQ, and finally the residents in Montreal and Inuit communities (villages) in the Arctic region to address them.

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Appendix 1

Questionnaire on Urban Inuit in Montreal for 2012 Research

The purpose of the following questionnaire is to research the living conditions and ways of life of the Inuit people in Montreal. This information will be kept in strict confidence and used for statistical purposes or anonymously. This proposed research aims at understanding current situations and problems of Inuit living permanently or transitionally in Montreal. This research will help in finding possible solutions for the problems that are encountered by Inuit when moving to Montreal.

- (1) Full Name
- (2) Sex: male or female
- (3) Age: How old are you? or Birth Year
- (4) Birth Place: Where were you born? / Native Village: Where did you spend your childhood?
- (5) Parents: Who are your father and mother?
- (6) How long have you lived in Montreal?
- (7) Where was the last place you lived previous to Montreal? Where did you live in the past before arriving at Montreal?
- (8) How long did you live in each of the places?
- (9) Did you have any problems finding a job in Montreal?
- (10) What is your occupation? Or how do you earn money?
- (11) What is your monthly income?
- (12) Is this enough money for you to live comfortable with?
- (13) What are your reasons for coming to Montreal?
- (14) When you came to Montreal, were there any contact persons or organizations available to you to help you familiarize yourself with the city? If so, who were they?
- (15) Do you have a family in Montreal? Who are they? (age, gender, relationship)
- (16) With whom do you live in Montreal? Who are they?
- (17) How many relatives do you have in Montreal? Who are they?
- (18) How many friends do you have? Are they Inuit? Who are they?
- (19) How do you communicate to your family, relatives in different places within Montreal?
- (20) Do you have any family and friends in your home community? How did you communicate them? How often?
- (21) How often are you able to go to visit your home community?

- (22) What and where do you eat in Montreal? Please give me some examples.
- (23) How often do you eat Inuit food (from the north)?
- (24) Where can you find or eat Inuit food in Montreal?
- (25) What are the main differences between country food and food you eat in Montreal?
- (26) How do you get Inuit food in Montreal?
- (27) Who do you give food most often in Montreal?
- (28) To whom do you give food most often in Montreal?
- (29) If you find yourself in trouble or have no money or no food, who do you go to for help?
- (30) Did your family, relatives or friends in the north help you in need in Montreal?
- (31) Did you send some gift or money to the north?
- (32) Have you developed any health problems since living in Montreal?
- (33) Which area of Montreal do you live in?
- (34) How did you find your residence?
- (35) How much do you pay for a rent per month?
- (36) How do you consider your housing conditions?
- (37) How do you obtain your clothing and shoes in Montreal?
- (38) How often do you speak Inuktitut in Montreal?
- (39) Are you able to meet other Inuit in Montreal, if so where do you see them?
- (40) How often do you watch television programs?
- (41) How long do you watch the TV programs per day?
- (42) What are your favorite TV programs? Why do you like them?
- (43) How often do you listen to radio?
- (44) How long do you listen to the radio per day?
- (45) What are you favorite programs? Why do you like them?
- (46) How often do you read newspapers or/and magazines?
- (47) What are your favorite ones? Why do you like them?
- (48) Do you have your own telephone or mobile phone?
- (49) To whom do you make phone calls often?
- (50) From whom do you receive phone calls often?
- (51) When you want to know about current situations of your family in your home community, what will you do?
- (52) Do you use internet? If yes, for what purposes do you use it?
- (53) How is your life in Montreal different from that in the north?
- (54) What do you like to say to your families in the Arctic regarding your life in

Montreal?

- (55) How do you see or think about Inuit in Montreal?
- (56) Do you find or have any serious problems with living in Montreal? How have you dealt with the problems?
- (57) Can you make a list of some good points and some bad points of living in Montreal or a big city?
- (58) Do you think what you need to improve your quality of life in Montreal?
- (59) Do you think that how Nunavik organizations such as Makivik Corporation, Kativik Regional Government and other organizations can help you? What kind of help do you expect to have from the Nunavik Organizations?
- (60) Which public organizations such as Chez Doris, PAQ Centre, NFCM, Welcome Hall, etc. do you use often? How do you use them? What kinds of service do you hope to have from them?
- (61) Do you hope to go back to your home village or other Arctic places or hope to stay in the southern Canada? What is your plan for the future? Why do you decide to think so?
- (62) If adequate social housing is available to you, will you move back to the North?
- (63) How do you see Inuit Youth in the North?
- (64) Are you in Montreal after being released from a detention center and deciding not to return to the North?
- (65) Why did you choose not to return to the North?
- (66) Are you often arrested and detained? For what reasons?
- (67) Do you have unpaid fines?
- (68) Do you have any comments or suggestions about urban Inuit in Montreal? If so, please inform me.

I am hoping to contact some of the participants from this questionnaire in order to meet with them to complete my research. The interviews will be short and I am willing to compensate your time. If I can contact you, please tell your phone number or contact place.

Your participation in this research is greatly appreciated. Thank you very much.

Appendix II. Tables

Table 1. Native Places (Regions and Communities)

Nunavik (50)	Nunavut (17)	Labrador (3)	Other Areas (5)
Kuujuuaq (17)	Cape Dorset (7)	Goose Bay (1)	Montreal (4)
Quarqtaq (5)	Iqaluit (5)	Hopedale (1)	White Horse (1)
Kangirsuk (5)	Arctic Bay (3)	Nain (1)	
Kangqsualujjuaq (4)	Hall Beach (1)		
Puvurnituq (4)	Bay Chimo (1)		
Salluit (3)			
Kuujuaraapik (3)			
Ivuvik (2)			
Inukjuak (2)			
Chisasibi (2)			
Fort George (1)			
Umiujaq (1)			
Kangirsujjuaq (1)			

Table 2-1. Native Places by Gender

Community Name	male	Female
Kuujuuaq (17)	8	9
Cape Dorset (7)	2	5
Quarqtaq (5)	0	5
Iqaluit (5)	2	3
Kangirsuk (5)	3	2
Montreal (4)	1	3
Kangqsualujjuaq (4)	1	3
Puvurnituq (4)	1	3
Arctic Bay (3)	1	2
Salluit (3)	1	2
Kuujuaraapik (3)	3	0
Ivuvik (2)	0	2
Inukjuak (2)	2	0
Chisasibi (2)	0	2

Fort George (1)	0	1
Umiujaq (1)	0	1
Kangirsujjuaq (1)	0	1
Hall Beach (1)	1	0
Bay Chimo (1)	1	0
Goose Bay (1)	0	1
Hopedale (1)	1	0
Nain (1)	0	1
White Horse (1)	1	0

Table 2-2 Native Places of Homeless Inuit

Community Name	Homeless
Kuujjuaq (17)	12
Cape Dorset (7)	4
Quarqtaq (5)	2
Iqaluit (5)	1
Kangirsuk (5)	1
Montreal (4)	0
Kangqsualujjuaq (4)	1
Puvurnituq (4)	2
Arctic Bay (3)	2
Salluit (3)	1
Kuujjuaraapik (3)	3
Ivuivik (2)	2
Inukjuak (2)	2
Chisasibi (2)	0
Fort George (1)	0
Umiujaq (1)	1
Kangirsujjuaq (1)	1
Hall Beach (1)	1
Bay Chimo (1)	1
Goose Bay (1)	1
Hopedale (1)	1
Nain (1)	0

White Horse (1)	1
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Table 3. Gender X Homeless/non-homeless

	Homeless	Non-homeless	Total
Female	17 (42.5%)	28 (80%)	45 (60%)
Male	23 (57.5%)	7 (20%)	30 (40%)
Total	40 (100%)	35 (100%)	75 (100%)

Table 4. Reasons for Migrating into Montreal (multiple answers allowed)

Reasons	Number
Sexual abuse	4 (5.1%)
Sent to prison/jail/detention center	4 (5.1%)
Personal issues (including family problems)	5 (6.3%)
Physical abuse (DV)	12 (15.2%)
Fights	2 (2.5%)
Troubles in home village	2 (2.5%)
Not want to be up north	1 (1.3%)
Social problems (suicide, drug, drinking)	7 (8.7%)
Divorce or separation	2 (2.5%)
Want to come to Montreal, visiting	3 (3.8%)
For hospital, medical reason	4 (5.1%)
For study/education (NWT to Ottawa)	3 (3.8%)
No idea to go	1 (1.3%)
Because of family or good Inuit friends in Montreal	5 (6.3%)
Like Montreal	1 (1.3%)
Mother, husband, boyfriend or family moved to Montreal	8 (10.1%)
Accompanying sick person to Montreal	2 (2.5%)
For new life	2 (2.5%)
Lack of housing (複數回答 3)	4 (5.1%)

For job	1 (1.3%)
Lack of jobs	1 (1.3%)
For drinking and smoking	2 (2.5%)
For vacation	2 (2.5%)
No answer	1 (1.3%)

Table 5. Inuit Men's Reasons for Migrating into Montreal (multiple answers allowed)

Reasons	Number (%)
Sexual abuse	
Sent to prison/jail/detention center	3 (9.4%)
Personal issues (including family problems)	3 (9.4%)
Physical abuse (DV)	2 (6.3%)
Fights	1 (3.1%)
Troubles in home village	
Not want to be up north	1 (3.1%)
Social problems (suicide, drug, drinking)	4 (12.5%)
Divorce or separation	1 (3.1%)
Want to come to Montreal, visiting	1 (3.1%)
For hospital, medical reason	1 (3.1%)
For study/education (NWT to Ottawa)	1 (3.1%)
No idea to go	1 (3.1%)
Because of family or good Inuit friends in Montreal	3 (9.4%)
Like Montreal	1 (3.1%)
Mother, husband, boyfriend or family moved to Montreal	3 (9.4%)
Accompanying sick person to Montreal	1 (3.1%)
For new life	
Lack of housing (multiple replies)	2 (6.3%)
For job	
Lack of jobs	1 (3.1%)
For drinking and smoking	2 (6.3%)

For vacation	1 (3.1%)
No answer	0
Total	32 (100%)

Table 6. Inuit Women's Reasons for Migrating into Montreal (multiple answers allowed)

Reasons	Number
Sexual abuse	3 (6.5%)
Sent to prison/jail/detention center	1 (2.2%)
Personal issues (including family problems)	3 (6.5%)
Physical abuse (DV)	11 (23.9%)
Fights	1 (2.2%)
Troubles in home village	
Not want to be up north	1 (2.2%)
Social problems (suicide, drug, drinking)	4 (8.7%)
Divorce or separation	1 (2.2%)
Want to come to Montreal, visiting	2 (4.3%)
For hospital, medical reason	3 (6.5%)
For study/education (NWT to Ottawa)	3 (6.5%)
No idea to go	
Because of family or good Inuit friends in Montreal	1 (2.2%)
Like Montreal	
Mother, husband, boyfriend or family moved to Montreal	8 (17.4%)
Accompanying sick person to Montreal	1 (2.2%)
For new life	
Lack of housing	2 (4.3%)
For job	1 (2.2%)
Lack of jobs	
For drinking and smoking	
For vacation	1 (2.2%)
No answer	1 (2.2%)

Total	46 (100%)
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Table 7. Homeless Inuit's Reasons for Migrating into Montreal by Gender (multiple answers allowed)

Reasons	male	female	total
Sexual abuse	0	2 (10%)	2 (4.7%)
Sent to prison/jail/detention center	3 (13%)	1 (5%)	4 (9.3%)
Personal issues (including family problems)	2 (8.7%)	2 (10%)	4 (9.3%)
Physical abuse (DV)	1 (4.3%)	3 (15%)	4 (9.3%)
Fights	0	2 (10%)	2 (4.7%)
Troubles in home village	0	0	0
Not want to be up north	1 (4.3%)	0	1 (2.3%)
Social problems (suicide, drug, drinking)	3 (13%)	2 (10%)	5 (11.6%)
Divorce or separation	1 (4.3%)	1 (5%)	2 (4.7%)
Want to come to Montreal, visiting	0	3 (15%)	3 (7%)
For hospital, medical reason	0	1 (5%)	1 (2.3%)
For study/education (NWT to Ottawa)	1 (4.3%)	1 (5%)	2 (4.7%)
No idea to go	1 (4.3%)		1 (2.3%)
Because of family or good Inuit friends in Montreal	2 (8.7%)		2 (4.7%)
Like Montreal		1 (5%)	1 (2.3%)
Mother, husband, boyfriend or family	1 (4.3%)	1 (5%)	2

moved to Montreal			(4.7%)
Accompanying sick person to Montreal	1 (4.3%)		1 (2.3%)
For new life	1 (4.3%)		1 (2.3%)
Lack of housing (複数回答)	2 (8.7%)		2 (4.7%)
For job			
Lack of jobs	1 (4.3%)		1 (2.3%)
For drinking and smoking	2 (8.7%)		2 (4.7%)
For vacation			
No answer	0	0	0
Total	23 (100%)	20 (100%)	43 (100%)

Table 7. Length of Stay in Montreal

Length of stay in Montreal	Number
Less than 6 months	12 (16.2%)
6 months to less than 1 year	4 (5.4%)
1 year to less than 5 years	12 (16.2%)
5 years to less than 10 years	11 (14.9%)
10 years to less than 15 years	10 (13.5%)
15 years to less than 20 years	8 (10.8%)
20 years or more	17 (22.0%)

Table 8. Length of Stay in Montreal by Gender

Length of stay in Montreal	Male	female
Less than 6 months	7 (25.9%)	5 (10.6%)
6 months to less than 1 year	2 (7.4%)	1 (2.1%)
1 year to less than 5 years	5 (18.5%)	7 (14.9%)
5 years to less than 10 years	2 (7.4%)	9 (19.1%)

10 years to less than 15 years	6 (22.2%)	4 (8.5%)
15 years to less than 20 years	3 (11.1%)	6 (12.8%)
20 years or more	2 (7.6%)	15 (31.9%)
Total	(100.0%)	(100.0%)

Table 9. Homeless Inuit's Length of Stay in Montreal

Length of stay in Montreal	number
Less than 6 months	7 (17.5%)
6 months to less than 1 year	1 (2.5%)
1 year to less than 5 years	11(27.5%)
5 years to less than 10 years	6 (15.0%)
10 years to less than 15 years	7 (17.5%)
15 years to less than 20 years	2 (5.0%)
20 years or more	6 (15.0%)

Table 10. Monthly Income

Monthly income	Number
\$ 0	16 (21.3%)
Less than \$500	8 (10.7%)
\$500 to Less than \$1000	39 (52.0%)
\$1000 to less than \$1500	4 (5.3%)
\$1500 or more	8 (10.7%)

Table 11. Monthly Income by Gender

Monthly income	male	Female
\$ 0	8 (28.6%)	9 (20%)
Less than \$500	4 (14.3%)	3 (6.7%)
\$500 to Less than \$1000	11 (29.3%)	26(57.8%)
\$1000 to less than \$1500	3 (10.7%)	1 (2.2%)
\$1500 or more	2 (7.1%)	6 (13.3%)

Table 12. Homeless Inuit's Monthly Income

Monthly income	Number
\$ 0	11 (27.5%)
Less than \$500	4 (10.0%)
\$500 to Less than \$1000	22 (55.0%)
\$1000 to less than \$1500	2 (5.0%)
\$1500 or more	1 (2.5%)

Table 13. Places to Have Meals (multiple answers allowed)

Place to eat	Number
Chez Doris	24 (13.2%)
Open Door	17 (9.3%)
Welcome Hall	6
Red Roof	9 (4.9%)
NFCM	22 (12.1%)
PAQ	15 (8.2%)
Banau or Bonneu or Accueil Bonneau or Panau	7
OBM	8 (4.4%)
Soup Kitchen	1
Maison de la Charité	1
Benedict Labre House	3
Shelters (not specified)	2
Restaurants	10 (5.5%)
From friends	10 (5.5%)
Home	26 (14.3%)

From garbage bins	2
NFC Van	4
Inuit Monthly Feast	1
Buying food	1
St. Patrick Church	1
St. James Church	1
FCNQ	1
Food Basket	1
Berri Park	1
McDonald	2
Dan La Rue run by school	1
At aunt's place	1
From people	1
From daughter	1
Outside	1
Ivirtivik Center	2
Total	182 (100%)

Table 14. Places to Have Meals by Gender (multiple answers allowed)

Place to eat	Male	Female
Chez Doris	0	24 (23.0%)
Open Door	7 (9.0%)	10 (9.6%)
Welcome Hall	5 (6.4%)	1
Red Roof	9 (11.5%)	0
NFCM	14 (18.0%)	8 (7.7%)
PAQ	8 (10.3%)	7 (6.7%)
Banau or Bonneu or Accueil Bonneau or Panau	6 (7.7%)	1
OBM	7 (9.0%)	1
Soup Kitchen	1	0
Maison de la Charité	1	0
Benedict Labre House	3	0
Shelters (not specified)	0	2

Restaurants	3	7 (6.7%)
From friends	1	9 (8.7%)
Home	3	23 (22.0%)
From garbage bins	1	1
NFC Van	1	3
Inuit Monthly Feast	0	1
Buying food	0	0
St. Patrick Church	1	0
St. James Church	1	1
FCNQ	1	0
Food Basket	0	1
Berri Park	1	0
McDonald	2	0
Dan La Rue run by school	0	1
At aunt's place	0	1
From people	1	0
From daughter	1	0
Outside	0	1
Ivirtivik center	1	1
Total	78 (100.0%)	104 (100.0%)

Table 15. Homeless Inuit's Places to Have Meals by Gender (multiple answers allowed)

Place to eat	Male	Female
Chez Doris		13 (28.9%)
Open Door	7 (11.3%)	8 (17.8%)
Welcome Hall	3	1
Red Roof	8 (12.9%)	
NFCM	12 (19.4%)	4 (8.9%)
PAQ	8 (12.9%)	7 (15.6%)
Banau or Bonneu or Accueil Bonneau or Panau	5 (8.0%)	1
OBM	5 (8.0%)	1
Soup Kitchen	1	

Maison de la Charité	1	
Benedict Labre House	2	
Shelters (not specified)		1
Restaurants		1
From friends	1	4 (8.9%)
Home		
From garbage bins	1	
NFC Van	1	2
Inuit Monthly Feast		1
Buying food		
St. Patrick Church	1	
St. James Church	1	
FCNQ	1	
Food Basket		
Berri Park		
McDonald	2	
Dan La Rue run by school		
At aunt's place		
From people	1	
From daughter	1	
Outside		1
Ivirtivik center		
Total	62 (100.0%)	45 (100.0%)

Table 16. With Whom Montreal Inuit Live

With whom he or she lives	number
Homeless (alone)	38
Homeless (with somebody)	2
alone	4
Boy friend	9
Husband or common-in-law + children	5
Friend (Inuit)	3
Friend (non-Inuit)	4
Sons and/or daughters	4

grandmother	1
cousin	2
sister	1
niece	1
aunt	1
mother	1

Table 17. With Whom Montreal Inuit Live (by Gender)

With whom he or she lives	male	female
Homeless (alone)	23	12
Homeless (with somebody)		2
alone	2	3
Boy friend		9
Husband or common-in-law + children		5
Friend (Inuit)	1	1
Friend (non-Inuit)	2	3
Sons and/or daughters		4
grandmother	1	
cousin		2
sister		1
niece		1
aunt		1
mother		1
	30	45

Table 18. Places/Organizations to Get Clothing (multiple answers allowed)

To get clothing	Number
Chez Doris	25 (23.6%)
buy	38 (35.8%)
Red Roof	10 (9.4%)
NFCM	8 (7.5%)
Accuil Banneau	1
Benedict Labre House	1

Welcome Hall	2
Open Door	5 (4.7%)
St. James Church	1
Salvation Army	3
From Inuit	2
From friends	4
Rue de femmes	1
From husband	1
From Amos	1
From daughter	1
No answer	2
Total	106 (100.0%)

Table 19. Places/Organizations to get Clothing (by Gender) (multiple answers allowed)

To get clothing	male	female
Chez Doris		21
buy	12	24
Red Roof	10	
NFCM	9	
Accueil Banneau	1	
Benedict Labre House	1	
Welcome Hall	2	
Open Door	3	2
St. James Church	1	
Salvation Army	3	
From Inuit	1	1
From friends	2	2
Rue de femmes		1
From husband		1
From Amos	1	
From daughter	2	
No answer	2	
Total	50	62

Table 20. Homeless Inuit's Places/Organizations to Get Clothing (by Gender)
(multiple answers allowed)

To get clothing	Male	female
Chez Doris		13
buy	6	4
Red Roof	9	
NFCM	8	
Accueil Banneau	1	
Benedict Labre House	1	
Welcome Hall	2	
Open Door	3	
St. James Church	1	
Salvation Army	2	
From Inuit	1	
From friend	2	1
Rue de femmes		1
From husband		
From Amos	1	
From daughter	1	
No answer	2	
Total	35	19

Table 21. Social relationships Existing within Montreal (multiple answers allowed)

relationships	number
Father	3
Mother	10 (13.3%)
Sister	22 (29.3%)
Brother	8 (10.7%)
Uncle	2
Aunt	13 (17.3%)
Cousin	26 (34.7%)
Son	6

Daughter	9 (12.0%)
Children	2
Grandchildren	2
Niece	7 (9.3%)
Nephew	2
Sibling's kids	2
Husband	1
Ex-wife	1
None	19 (25%)

Table 22. Social Relationships Existing within Montreal (by Gender) (multiple answers allowed)

Relationships	Male	female
Father	1	2
Mother	5	5
Sister	8	15
Brother	3	4
Uncle		3
Aunt	4	7
Cousin	11	15
Son	2	4
Daughter	3	6
Children		2
Grandchildren	1	1
Niece	2	4
Nephew	1	3
Sibling's kids		2
Husband		1
Ex-wife	1	
None	7	10

Table 23. Homeless Inuit's Social Relationships Existing within Montreal (multiple answers allowed)

Relationships	
Father	1
Mother	3
Sister	13
Brother	4
Uncle	1
Aunt	3
Cousin	10
Son	2
Daughter	2
Children	1
Grandchildren	
Niece	4
Nephew	1
Sibling's kids	
Husband	
Ex-wife	1
None	14

Table 24. Communication Means and Frequency of Communication with Someone Outside Montreal (multiple answers allowed)

Means	Frequency
Phone	Every day
49 (62.8%)	9 (15%)
Internet	Twice or more a week
5 (6.4%)	11 (18.3%)
Facebook	Once a week
15 (19.2%)	14 (23.3%)
	Once every two weeks
	7 (11.7%)
None	Once or Less a month
9 (11.5%)	7 (11.7%)
	Special occasions only
	4 (6.7%)

	None
	8 (13.3%)
Total 78(100.0%)	Total 60(100.0)%
No reply	No reply
7	14

Table 25. Frequency to Visit Home Villages

Once a month	
Once an half year	3 (4.1%)
Once a year	3 (4.1%)
Once every two years	2 (2.8%)
Once every three years or more	18 (24.3%)
None	34 (45.9%)
Ambiguous	14 (18.9%)
Total	74 (100.0%)
No reply	1

Table 26. Means to Communicate with Someone outside Montreal (multiple answers allowed)

Means	Male	Female
Phone	17 (56.7%)	33 (64.7%)
Internet	2 (6.7%)	3 (5.9%)
Facebook	5 (16.7%)	10 (19.6%)
None	6 (20.0%)	5 (9.8%)
Total	30 (100.0%)	51 (100.0%)
No reply	2	5

Table 27. Frequency to Communicate with Someone outside Montreal (by Gender) (multiple answers allowed)

Frequency	Male	Female
Everyday	3 (13%)	7 (18.4%)

Twice or more a week	5	(21.7%)	7	(18.4%)
Once a week	4	(17.4%)	5	(13.2%)
Once every two weeks	2	(8.7%)	10	(26.3%)
Once or less a month	2	(8.7%)	2	(5.3%)
On special occasions	1	(4.3%)	2	(5.3%)
None	6	(26.0%)	5	(13.2%)
Total	23	(100%)	38	(100%)
No reply	6		8	

Table 28. Frequency to Visit Home Villages (by gender)

	Male		Female	
Once a month	0	(0%)	0	(0%)
Once an half year	2	(7.4%)	2	(4.4%)
Once a year			3	(6.7%)
Once every two year			1	(2.2%)
Once every three years or more	4	(14.8%)	15	(33.3%)
None	17	(63.0%)	15	(33.3%)
Ambiguous	4	(14.8%)	9	(20.0%)
Total	27	(100%)	45	(100%)
No reply	3		0	

Table 29. Use of Internet by Gender

Internet	Male		Female	
Use	19	(65.5%)	28	(62.2%)
No use	10	(34.5%)	17	(37.8%)
Total	29	(100%)	45	(100%)
No reply	1			

Table 30. Purposes for Internet Use by Gender (multiple answers allowed)

	Male		Female	
Face book	12	(30.8%)	24	(53.3%)
e-mail	4	(10.3%)	13	(28.9%)

Game	1	(2.6%)	1	(2.2%)
Video, film, show	4	(10.3%)		
Music	4	(10.3%)		
information	7	(17.9%)	7	(15.6%)
u-tube	6	(15.4%)		
Unclear	1	(2.6%)		
合計	39	(100%)	45	(100%)

Table 31. Communication Means of Homeless/Non-homeless Inuit (multiple answers allowed)

Means	Homeless		Non-homeless	
Phones	22	(64.7%)	26	(59.1%)
Internet	1	(2.9%)	3	(6.8%)
Facebook	3	(8.8%)	12	(27.3%)
None	8	(23.5%)	3	(86.8%)
Total	34	(100%)	44	(100%)
No reply	5		1	

Table 32. Frequency of Communication of Homeless/Non-homeless Inuit

Frequency	Homeless		Non-homeless	
Everyday	3	(7.3%)	7	(25.0%)
Twice or more a week	4	(9.8%)	7	(25.0%)
Once a week	7	(17.1%)	3	(10.7%)
Once every two weeks	5	(12.2%)	6	(21.4%)
Once a less a month	2	(4.9%)	2	(7.1%)
On special occasions	3	(7.3%)	1	(3.6%)
None	8	(19.5%)	3	(10.7%)
Total	41	(100%)	28	(100%)
No reply	7		6	

Table 33. Frequency of Homeless/Non-homeless Inuit to Visit His / Her Home Village

	Homeless	Non-homeless

Once a month				
Once an half year	1	(2.5%)	3	(8.6%)
Once a year	1	(2.5%)	2	(5.7%)
Once every two years			2	(5.7%)
Once every three years or more	8	(20.0%)	9	(25.7%)
None	20	(50.0%)	13	(37.1%)
Ambiguous	10	(25.0%)	6	(17.1%)
Total	40	(100%)	35	(100%)
No reply				

Table 34. Internet Use of Homeless/Non-homeless Inuit

Internet	Homeless		Non-homeless	
Use	23	(57.5%)	24	(70.6%)
Non-use	17	(42.5%)	10	(29.4%)
Total	40	(100%)	34	(100%)
No reply			1	

Table 35. Purposes for Internet Use of Homeless/Non-homeless Inuit (multiple answers allowed)

	Homeless		Non-homeless	
Face book	16	(42.1%)	21	(45.7%)
e-mail	6	(15.8%)	10	(21.7%)
Game	1	(2.6%)	1	(2.2%)
Video, film, show	3	(7.9%)	1	(2.2%)
Music	2	(5.3%)	2	(4.3%)
information	6	(15.8%)	7	(15.2%)
u-tube	3	(7.9%)	3	(6.5%)
Unclear	1	(2.6%)	1	(2.2%)
Total	38	(100%)	46	(100%)
No reply			1	

Table 36. Place/Area to Live/Stay by Gender (multiple answers allowed)

Place	Male	Female
Homeless	8 (25.8%)	3 (6.5%)
Near NFCM (homeless)	2 (6.5%)	
Atwater (homeless)	3 (9.7%)	6 (13.0%)
Atwater area	11 (6.5%)	4 (8.7%)
Linel-Groux	1 (3.2%)	
Metro Geoges-Vanier	1 (3.2%)	
PAQ	5 (16.1%)	2 (4.3%)
OBM	1 (3.2%)	
St. Laurant/St. Cathorine	1 (3.2%)	2 (4.3%)
Metro Laurier	0	1 (2.2%)
Under highway near Atwater	0	2 (4.3%)
Saint Henri Metro station	1 (3.2%)	5 (10.9%)
Frontenac Metro, east end, Viau Metro	1 (3.2%)	5 (10.9%)
Verdun	0	6 (13.0%)
La sale, Metro Angrinon	1 (3.2%)	2 (4.3%)
Lachine	0	4 (8.7%)
Rene Leveque est	0	1 (2.2%)
Du Park/Sherbrooke	1 (3.2%)	
Mt. Royal Street/St. Laurent	1 1 (3.2%)	
Montreal North (Lacordaire)	0	1 (2.2%)
NGD	2 (6.5%)	
Little Burgandy	0	1 (2.2%)
No reply	0	1 (2.2%)
Total	31 (100%)	46 (100%)

Table 37. Place/Area to Live/Stay of Homeless/Non-homeless Inuit (multiple answers allowed)

place	Homeless	Non-homeless	total
No where	11 (25.6%)		11
Near Atwatter	14 (32.6%)	3 (8.6%)	17
Lionel-Groux	1 (2.3%)		1
Metro Georges-Vanier		1 (2.9%)	1
St. Hneri	1 (2.3%)	5 (14.3%)	5

East end (Frontenac metro, Viau metro)		7	(20.0%)	7	
Rene Leveque est	1	(2.3%)		1	
PAQ	7	(16.3%)		7	
OBM	1	(2.3%)		1	
Sherbrooke	1	(2.3%)		1	
Around NFCM	2	(4.7%)		2	
Du Parc/Sherbrooke	1	(2.3%)		1	
Laurie metro		1	(2.9%)	1	
St. Laurent/St.Cathorine	2	(4.7%)	1	(2.9%)	3
Mt. Royal/St.Laurent	1	(2.3%)		1	
NGD		2	(5.7%)	2	
La salle		2	(5.7%)	2	
Verdun		5	(14.3%)	5	
Vendome		1	(2.9%)	1	
Lachine		5	(14.3%)	5	
Little Burgandy		1	(5.7%)	1	
Montreal North (Lacordaire)		1	(5.7%)	1	
Total	43	(100%)	35	(100%)	78
No reply			1		

Table 38. Frequency of Speaking Inuktitut by Montreal Inuit

Everyday	57	(83.8%)
Often	3	(4.4%)
A few times a week	1	(1.5%)
Hardly or rarely	3	(4.4%)
others	4	(5.9%)
Total	68	(100%)
Inuit who do not speak Inuktitut	7	

Table 39. Frequency of Speaking Inuktitut by Montreal Inuit (by gender)

	male	Female
Everyday	20 (76.9%)	27 (88.1%)
Often	2 (7.7%)	1 (2.4%)

A few times a week		1	(2.4%)
Hardly or rarely	1	(3.8%)	2 (4.8%)
others	3	(11.5%)	1 (2.4%)
Total	26	(100%)	42 (100%)
Inuit who do not speak Inuktitut	3		4

Table 40. Frequency of Speaking Inuktitut by Homeless/Non-homeless Inuit

	homeless	Non-homeless
Everyday	33 (86.8%)	24 (80.0%)
Often		3 (10.0%)
A few times a week		1 (3.3%)
Hardly or rarely	3 (7.9%)	
Others	2 (5.3%)	2 (6.6%)
Total	38 (100%)	30 (100%)
Inuit who do not speak Inuktitut	2	5

Table 41 Urban Inuit Images by Urban Inuit

Image	
Positive image	11 (14.7%)
Negative image	23 (30.7%)
Both positive and negative images	17 (22.7%)
No idea/no comments	14 (18.7%)
Other	10 (13.3%)
	75 (100%)

Table 42. Urban Inuit Images by Urban Inuit (by Gender)

Image	Male	female
Positive image	6 (20.7%)	5 (10.9%)
Negative image	9 (31.0%)	17 (37.0%)
Both positive and negative images	7 (24.1%)	9 (19.6%)
No idea/no comments	3 (10.3%)	18 (17.4%)
Other	4 (13.8%)	7 (15.2%)

Total	29	(100%)	46	(100%)
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Table 43. Urban Inuit Images by Homeless/Non-homeless Inuit

Image	Homeless		Non-homeless	
Positive image	8	(20.0%)	3	(8.6%)
Negative image	12	(30.0%)	14	(40.0%)
Both positive and negative images	9	(22.5%)	7	(20.0%)
No idea/no comments	4	(10.0%)	8	(22.9%)
Other	7	(17.5%)	3	(8.6%)
Total	40	(100%)	35	(100%)

Table 44. Problems or Needed Things for Montreal Inuit (multiple answers allowed)

Problems or needed things		
Job	19	(18.3%)
House, home, and apartments	28	(26.9%)
Education	9	(8.7%)
Money	2	(1.9%)
Clothing	1	(1.0%)
Inuit food	2	(1.9%)
Food	2	(1.9%)
Phone	1	(1.0%)
To quit addiction	4	(3.8%)
Cultural activities	6	(5.8%)
Inuit center	3	(2.9%)
Health/medical treatment	4	(3.8%)
Eye glasses	2	(1.9%)
Inuktitut staff/professionals	2	(1.9%)
Carving studio	1	(1.0%)
To go to church	1	(1.0%)
Computer	1	(1.0%)
Welfare	3	(2.9%)
Others	13	(12.5%)
Total	104	(100%)

No answer	8
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Table 45. Problems or Needed Things for Montreal Inuit by Gender (multiple answers allowed)

	Male		Female	
Job	6	(14.6%)	14	(22.2%)
House	9	(22.0%)	18	(28.6%)
Education	3	(7.3%)	6	(9.5%)
Money	1	(2.4%)	1	(1.6%)
Clothing	1	(2.4%)		
Inuit Food	1	(2.4%)	2	(3.2%)
Food	2	(4.9%)		
Phone			1	(1.6%)
To quit addiction	3	(7.3%)	1	(1.6%)
Cultural activities	2	(4.9%)	3	(4.8%)
Inuit center	1	(2.4%)	2	(3.2%)
Health/medical treatment	1	(2.4%)	3	(4.8%)
Eye glasses	1	(2.4%)	1	(1.6%)
Inuktitut staff/professionals			2	(3.2%)
Carving studio	1	(2.4%)		
To go to church	1	(2.4%)		
Computer			1	(1.6%)
Welfare	1	(2.4%)	2	(3.2%)
Others	7	(17.1%)	6	(9.5%)
Total	41	(100%)	63	(100%)
No answer	3		5	

Table 46. Problems or Needed Things of Homeless/Non-homeless Inuit (multiple answers allowed)

	Homeless		Non-homeless	
Job	10	(16.7%)	9	(20.5%)
House	20	(33.3%)	8	(18.2%)
Education	3	(5.0%)	6	(13.6%)

Money	2	(3.3%)		
Clothing	1	(1.7%)		
Inuit Food			3	(6.8%)
Food	2	(3.3%)		
Phone	1	(1.7%)		
To quit addiction	1	(1.7%)	3	(6.8%)
Cultural activities	1	(1.7%)	4	(9.1%)
Inuit center	1	(1.7%)	2	(4.5%)
Health/medical treatment	2	(3.3%)	2	(4.5%)
Eye glasses	2	(3.3%)		
Inuktitut staff/professionals	1	(1.7%)	1	(2.3%)
Carving studio	1	(1.7%)		
To go to church	1	(1.7%)		
Computer			1	(2.3%)
Welfare	2	(3.3%)	1	(2.3%)
Others	9	(15.0%)	4	(9.1%)
Total	60	(100%)	44	(100%)
No answer	4		4	

Table 47. Organizations/Groups Used by Montreal Inuit (by Gender) (multiple answers allowed)

	Male		Female		Total
Chez Doris			18	(41.0%)	18 (21.7%)
Open Door	3	(7.7%)	3	(6.8%)	6 (7.2%)
NFCM	15	(38.5%)	10	(22.7%)	25 (30.1%)
PAQ	5	(12.8%)	2	(4.5%)	7 (8.4%)
Welcome Hall	2	(5.1%)			2 (2.4%)
Bonnea	1	(2.6%)			1 (1.2%)
Labbre House	1	(2.6%)			1 (1.2%)
Red Roof	5	(12.8%)	1	(2.3%)	6 (7.2%)
Women's native shelter			1	(2.3%)	1 (1.2%)
OBM	2	(5.1%)			2 (2.4%)
Salvation army	1	(2.6%)			1 (1.2%)
St. James Church	1	(2.6%)			1 (1.2%)

No use	3 (7.7%)	9 (20.5%)	12 (14.5%)
Total	39 (100%)	44 (100%)	83 (100%)
No adequate reply	9	11	20

Table 48. Organizations/Groups Used by Homeless/Non-homeless Inuit in Montreal (multiple answers allowed)

	Homeless	Non-Homeless
Chez Doris	8 (16.0%)	10 (31.3%)
Open Door	5 (10.0%)	1 (3.1%)
NFCM	14 (28.0%)	11 (34.4%)
PAQ	7 (14.0%)	
Welcome Hall	2 (4.0%)	
Bonnea	1 (2.0%)	
Labbre House	1 (2.0%)	
Red Roof	6 (12.0%)	
Women's native shelter	1 (2.0%)	
OBM	2 (4.0%)	
Salvation army	1 (2.0%)	
St. James Church	1 (2.0%)	
No use	3 (6.0%)	10 (31.3%)
Total	50 (100%)	32 (100%)
No adequate reply	14	5

Table 49. Things or Services Desired by Montreal Inuit (multiple answers allowed)

Jobs	8 (14.3%)
Country food	10 (17.9%)
Housing	10 (17.9%)
Food	2 (3.6%)
Beer	1 (1.8%)
clothing	1 (1.8%)
Medical stuff/health care	3 (7.1%)
Air fares going back to home	5 (8.9%)
education	8 (14.3%)

Bus pass	1	(1.8%)
Inuit center	2	(3.6%)
Small church	1	(1.8%)
workshop	1	(1.8%)
others	2	(3.6%)
Total number	56	(100%)

Table 50. Futures of Montreal Inuit (By Gender)

	Male	Female	Total
Hope to go back to the north	14 (48.3%)	18 (39.1%)	32 (42.7%)
Hope to stay in the south	14 (48.3%)	25 (54.3%)	39 (52.0%)
Not sure	1 (3.4%)	3 (6.5%)	4 (5.3%)
Total	29 (100%)	46 (100%)	75 (100%)
No reply			

Table 51. Futures of Homeless/Non-homeless Inuit

	homeless	Non-homeless	total
Hope to go back to the north	19 (46.3%)	13 (38.2%)	32
Hope to stay in the south	21 (51.2%)	18 (52.9%)	39
Not sure	1 (2.4%)	4	4
Total	41 (100%)	34 (100%)	75
No reply			

Table 52. Detention Center or Jail (by Gender)

Released from a detention center or jail	Male	Female	total
yes	7 (24.1%)	2 (4.4%)	9 (12.2%)
no	22 (75.9%)	43 (95.6%)	65 (87.8%)
total	29 (100%)	45 (100%)	74 (100%)
No reply	1		

Table 53. Detention Center or Jail (by Homeless/Non-homeless Inuit)

Released from a detention center or jail	homeless	Non-homeless
yes	8 (20.0%)	1 (2.9%)
no	32 (80.0%)	33 (97.1%)
total	40 (100%)	34 (100%)
No reply		1

Table 54. Unpaid Fines by Gender

Unpaid fines	Male	Female	total
yes	18 (62.1%)	17 (38.6%)	35 (47.9%)
no	11 (37.9%)	27 (61.4%)	38 (32.1%)
total	29 (100%)	44 (100%)	73 (100%)
No reply	1	1	2

Table 55. Unpaid Fines of Homeless/Non-homeless Inuit

Unpaid fines	homeless	No-homeless
yes	24 (61.5%)	11 (32.4%)
no	15 (38.5%)	23 (67.6%)
total	39 (100%)	34 (100%)
No reply	1	1

Table 56. Housing in the North and Going Home by Gender

Housing in the north = going home	male	female	total
yes	20 (74.1%)	27 (62.8%)	47 (67.1%)
no	7 (25.9%)	15 (34.9%)	22 (31.4%)
Maybe or not sure		1 (2.3%)	1 (1.4%)
total	27 (100%)	43 (100%)	70 (100%)
No reply/comments	3	2	5

Table 57. Housing in the North and Going Home by Homeless/Non-homeless Inuit

Housing in the north = going home	homeless	No-homeless
yes	25 (71.4%)	23 (65.7%)

no	9 (25.7%)	12 (34.3%)
Maybe or not sure	1 (2.9%)	
total	35 (100%)	35 (100%)
No reply/comments	5	

Table 58. Communication by Phone (by gender) (multiple answers allowed)

	male	Female	Total
Family	3 (8.3%)	14 (25.0%)	17 (18.5%)
Children	1 (2.8%)	5 (8.9%)	6 (6.5%)
Wife/husband			
Boy/girl friends		4 (7.1%)	4 (4.3%)
Mother/father	5 (13.9%)	6 (10.7%)	11 (12.0%)
Grandchildren		1	1 (1.1%)
Siblings	10 (27.8%)	9 (16.1%)	19 (20.7%)
Cousins/uncle/aunt	2 (5.6%)	3 (5.4%)	5 (5.4%)
Friends	5 (13.9%)	4 (7.1%)	9 (9.8%)
Others	4 (11.1%)	6 (10.7%)	10 (10.9%)
Nobody	6 (16.7%)	4 (7.1%)	10 (10.9%)
Total	36 (100%)	56 (100%)	92 (100%)
No reply or not adequate reply	1		

Table 59. With Whom Homeless/ Non-homeless Inuit Communicate (multiple answers allowed)

	Homeless	Non-homeless
Family	6 (13.3%)	11 (23.4%)
Children	3 (6.7%)	3 (6.4%)
Wife/husband	0	0
Boy/girl friends	2 (4.4%)	2 (4.3%)
Mother/father	7 (15.6%)	4 (8.5%)
Grandparents		1
Siblings	12 (26.7%)	7 (14.9%)
Cousins/uncle/aunt	3 (6.7%)	2 (4.3%)
Friends	3 (6.7%)	6 (12.8%)

Others	3 (6.7%)	7 (14.9%)
Nobody	6 (13.3%)	4 (8.5%)
Total	45 (100%)	47 (100%)
No reply, not adequate answer	1	

Appendix III. Comments or Suggestions about Inuit in Montreal by Montreal Inuit

Don't drink too much, and don't do drug and unsafe sex

"I like to see Inuit to be sober and going back to school."

No

None

"No

Go and stay home (Better life than here)

They Should be sent Inuit food by the Makivik/ Kativik.

He hopes that shelters should open later (6:00PM in the evening) and close in the early in the morning (6:00AM). The facilities for days of snow and rain are needed.

To find jobs and teach Inuktitut

Stop fighting.

Take care of yourself.

Makivik helping Inuit is good. Homeless people need help. Needed wet shelter with doctors. Wet shelters are for Chronic alcoholic patients.

Too many homeless persons in Montreal

I wish that the homeless Inuit would be given apartment and also make sure that they eat well at all times.

No

Take care and be happy. Love one another.

We should get more help. To get us back home.

Be careful what we do. Do what you like. Enjoy your life.

No

"I want them to go for any kinds of meeting such as AAA, cocaine AAA, and gambling."

I like any Inuit people in Montreal, Ottawa, and Toronto.

No

I feel that there should be an Inuk worker to support them, like an outreach worker.

They welcome me go and do the same thing.

I want the Inuit to have more support, eg. Outreach worker, distribute country food, and for them to get off the street and get housing.

None.

They need support to get out of their addiction.

No

Have more country through NFCM.

Have a place before coming to Montreal.

He feels too much drinking. To go prison is boring.

No

I would like to PAQ. Inuit are not kicked out from the shelters. Shelters should help Inuit and other natives more.

No

Need the Centre to hand the Inuit's problems.

I would like the Inuit feast to come back.

No comments.

I want more culturally Inuit based gathering. Would be nice to have some country food. Go out more often together. Outings, traditional sawing, see elders and listen to their stories. More country food and be positive.

I wish they would help urban Inuit with low cost housing especially single parent.

They need native Inuit housing and help for the addicted Inuit. Need to have more feast because there is no more.

They need help out of the street. They need housing and shelters.

Nothing.

No

Always complaining about being homeless. I try to help but I'm homeless, too. We need Inuit shelter.

I want them to help their all of the troubles.

No idea

No

No

No

Great needs more native support. homeless or risky. Better services for cultural values and culture. Need more recognition (open discrimination, racism, negative views on Inuit)

They need housing and for Nunavik Inuit to provide country food to Chez Doris, NFCM and other Inuit organization.

Don't start smoking crack.

I am proud to be living in Montreal, but getting kicked out from home is not good. I would like to see an Inuit cultural center where we can gather to eat and do art would be a benefit.

Start to smoke cracks. Drinking, fighting, yelling, prostitution.

No idea.

No idea.

They need help from Makivik. Food more and social housing.

She has a hearing problem.

Help themselves to get better. Get treatment.

No idea.

I think that they (we) need help. But I do not know how.

We need proper help. Jobs: hire Inuit people.

Not give up themselves easily. Try to stay to connect each other.

Problems at Puvurnituq (suicide, murder, etc. She was sexually abused by her grandfather, gymnastic teacher, and neighbors when she was 4 to 12.). She does not want that that happened to her daughter. Good in Montreal. But she misses nature, language and family.

I hope that we get proper resources for Inuit needing help and have facilities with Inuit workers. ①housing, ②drinking and drugs, ③childhood counseling.

I feel so sad. Living homeless. Ending up drug deals. Socked in Montreal (losing all the documents, ID card, etc.)

Wish to have Inuit feast. Have an Inuit center. Shelter for the homeless. Bigger school for adult education. Mothers need daycare.

I hope get better education to get jobs.

No Comments.

We need affordable housing close to the city or in the city where we have access NFCM and all the other services.

I 'm new. No idea.

No comments.

Not bad.