

NEEDS ASSESSMENT of the ABORIGINAL PEOPLE in the Urban Setting of MONTRÉAL



Regroupement des centres
d'amitié autochtones du Québec

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With this the team has strived to develop and present a report that honours and respects all the information and opinions shared during the consultation.

Special thanks to the Regroupement des centres d'amitié autochtones du Québec (RCAAQ), sponsors of the project and the Aboriginal organizations/services in Montréal.



PREFACE

The ODS team used the research model known as “Participatory Action Research” (PAR) as our primary guide in conducting this needs assessment. The focus was on consulting with the Montréal urban Aboriginal community to learn about what the needs are from their perspective and to provide descriptions of the various situations of the urban community, as they know it and live it. The important thing about PAR is that the intent is to use the results in developing strategies and programs based on the real life experiences of those that participated in the consultation.

The findings in this report reflect the opinions of those who participated. This research report does not necessarily reflect the views of Montréal’s Aboriginal service organizations, the sponsors or supporting partners of this project.

We were successful in terms of reaching the targeted number of participants for the study. The findings of this study are comparable to past studies of urban Aboriginal peoples’ experiences



EXECUTIVE SUMMARY

At the First Nations Socioeconomic Forum held in October 2006 in Mashteuiatsh, the Regroupement des centres d'amitié autochtones du Québec requested the collaboration of the Canadian government and the Québec government to "determine the specific situation of Aboriginal people living away from the communities." To implement this commitment in order to have a portrait of the reality of Urban Aboriginal people in Québec, the Regroupement des centres d'amitié autochtones du Québec proposed a needs assessment of the Montréal Urban Aboriginal community.

The Montréal Urban Aboriginal Needs Assessment project was developed in response to the call for a better understanding of the current needs of the growing urban Aboriginal community in Montréal. The Montréal Urban Aboriginal Needs Assessment project was initiated by the Regroupement des centres d'amitié autochtones du Québec. The project, undertaken by Organizational Development Services, was carried out between December 2006 to March 2007.

Although a body of research including past needs assessment exists for Aboriginal people in Montréal, it was found that these were done specifically for one particular group i.e. Inuit, or were specific to certain issues, programs or Aboriginal organizations in Montréal. Recent research on the needs of Montréal's Aboriginal people at a broader level could not be found.

Purpose of the Montréal Urban Aboriginal Needs Assessment

The primary aim of the Urban Aboriginal Needs Assessment project was to identify, inventory, understand and analyze the needs of the urban Aboriginal population (First Nations, Inuit, or Métis) who live or transit in Montréal and to report on the findings. This broad scope needs assessment was viewed as a way to understand the experiences of Aboriginal community members in the city, the challenges that Aboriginal people face and to learn more about how this affects the urban service delivery organizations. This project was conceived as part of the ongoing process of identifying unmet needs of the Aboriginal people in the Montréal area and the collective responsibility to address those needs.

Who was consulted?

One hundred and thirteen (113) individuals participated in the consultations. These consultations were either held in English or French, depending on the preference of the participants. Participation included:

- Aboriginal community members/ Clients of Montréal's Aboriginal services
- Service Providers from various organizations (working directly with Aboriginal people)
- Other Key Informants

Consultations took place throughout Montréal. The needs assessment research was undertaken in the form of one-on-one interviews and focus groups.

Key Findings

The major needs of urban Aboriginal people in Montréal, as prioritized by participants, fell into several domains or categories, each are discussed for consideration:

- Need for an Aboriginal community sense in Montréal

- Housing needs
- Education & training needs
- Health service needs
- Daycare needs
- Social service needs
- The need for orientation and information about life in Montréal
- The need for translation services

By far, this study revealed that the most common need of Aboriginal people in Montréal was having a **sense of community**. Participants defined this need as finding a way to feel like part of a community in the city, having a place to gather and interact with other Aboriginal people, building a support system for individuals and families and allowing for networks to develop. Some conceptualized one or more community Centres in a central location that could offer a full range of services/events, incorporating Aboriginal cultural content and languages, and providing the opportunity for personal contact and socialization. Ultimately, in whatever form this community sense came to be it would fill a gap for many by nurturing Aboriginal people to feel proud of their unique identity within the multi cultural city of Montréal.

Through the course of this needs assessment research it has become evident that this project is only a first step towards the great accomplishments that can be achieved in consultation with Montréal's diverse Aboriginal people. It is hoped the information pertained in the report can be utilized as a tool to assist with the future design and development of Aboriginal services in the city of Montréal.



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INTRODUCTION

OVERVIEW OF PROJECT

Montréal is reportedly home to the largest Aboriginal population in the province of Québec. A number of other needs assessments have been conducted for specific topics (i.e. health needs, child care, homelessness, HIV/AIDS) in relation to Aboriginal people in Montréal. To our knowledge, this project is the only recent needs assessment done specifically for the urban Aboriginal population of Montréal that attempted to identify all needs at a broader level.

The main purpose of this research was to understand the current needs, issues and concerns of the growing urban Aboriginal community and to learn how these effect the urban service organizations. This needs assessment was also carried out to serve as a first step for the basis of a more detailed study encompassing the larger Native Friendship Centre Movement.

"Urban Aboriginal populations are now seen as distinct communities, sharing interest and aspirations to be advocated, needs to be met and objectives to be achieved." –

Source: Reflections on the Urban Reality of Aboriginal People, RCAAQ (p. 7, 2004).

REGROUPEMENT DES CENTRES D'AMITIE AUTOCHTONES DU QUÉBEC (RCAAQ)

The initiator and major sponsor for this project was the Regroupement des centres d'amitié autochtones du Québec (RCAAQ). The RCAAQ has been in existence since 1976 as a consultation, coordination and representation structure for the rights and interests of the eight Native Friendship Centres of Québec.

The RCAAQ, as a regional body, administers the Aboriginal Friendship Centres Program (AFCP) and the Urban Multipurpose Aboriginal Youth Centre Initiative (UMAYC). RCAAQ supports the Friendship Centres by ensuring the development and implementation of programs. It supports its members in carrying out their mission by providing advice, assistance and technical resources. RCAAQ plays a representation role on behalf of its Centres, establishing partnerships at the provincial level. It encourages concerted action and discussions between First Nations members in Québec and differing government bodies (RCAAQ, 2004).

PROJECT STEERING COMMITTEE

In December 2006, at the beginning of this project, a small steering committee made up of RCAAQ representatives was formulated. Several meetings between ODS and the Steering Committee were held via teleconference and in person in Montréal. By January 26, 2007 the steering committee expanded to include new partners in this initiative.

Steering Committee members:

- Josée Goulet, Executive Director, RCAAQ
- Amélie Lainé, Program Coordinator, RCAAQ
- Édith Cloutier, President, RCAAQ
- André Guertin, Senior Policy Advisor, Federal Interlocutor for Métis & Non-Status Indians
- Mireille Bonin (LL.L), Special Project Advisor, Indian & Northern Affairs
- Raymond Deschenes, Principal Consultant, Service Canada
- Chantal Latour, Advisor, Secrétariat aux affaires autochtones
- Marie-Josée Bonin, Directrice de la diversité sociale

PROJECT TEAM

Organizational Development Services (ODS) is a First Nations training and consulting service that has been in existence since 1993. We operate in a professional and respectful manner utilizing accepted Organizational Development principles to carry out our research and consultation. ODS was requested to submit a proposal to RCAAQ to conduct a needs assessment of the Montréal urban Aboriginal population.

The research team members for this project were:

- Dale Jacobs, Project Coordinator
- Winnie Taylor, Project Support
- Christine Loft, Project Support
- Rheena Diabo, Technical Advisor
- Melissa Gabriel, Bilingual Interviewer
- Alison McGregor, Computer Operator

TERMS OF REFERENCE & OBJECTIVES OF PROJECT

The following are the original Terms of Reference based on the information provided to ODS when requested to develop a proposal for this project.

1. The project will be identified as a Montréal Urban Aboriginal Needs Assessment. The needs assessment will be overseen by a Steering Committee designated by the Project Authority
2. The scope of the needs assessment will be determined by the research questions agreed on by the Steering Committee
3. The needs assessment will include the following major data collection activities:
 - Review of relevant documentation
 - Interviews
 - Focus Groups
4. The time line for the review is 14 weeks
5. There will be regular consultation between ODS and the Steering Committee to ensure the needs assessment is proceeding along the work plan, updating Steering Committee on initial findings and addressing issues / concerns arising from process
6. A status report will be provided to the Steering Committee by the mid point of the project
7. Translation of English research tools and communiqués to French will be the responsibility of the RCAAQ

The original proposal for this project identified two primary objectives:

- To identify, inventory, understand and analyze the needs of Aboriginal (First Nations, Inuit, or Métis) people who live in or often go to Montréal
- Report on the findings of the Montréal Aboriginal people's needs

The team also made an attempt to collect information to be able to:

- Profile Montréal's urban Aboriginal community members (those who live in or often go to the city)
- Describe the use of various Aboriginal services existing in Montréal
- Describe the attitudes and perceptions of Aboriginal people in the city

METHODOLOGY

The methodology for this consultation was primarily based on the Participatory Action Research (PAR) model. The PAR approach:

- Uses qualitative methods to describe situations and communities
- Focuses on learning how people actually experience the specific issue or problem
- Incorporates Aboriginal values of inclusion and consultation in exploratory research in order to build support and long-term commitment to the action that will come about as a result of the research

The needs assessment was planned to take place in four phases:

- Preparation
- Field work/data gathering
- Analysis of data
- Report writing/submission

The following is a breakdown of each phase and the project activities carried out.

PHASE 1: PREPARATION

Initial meetings held with Steering Committee to explore expectations, any work plan adjustment, research tool input

- Identified date requirements, sources for data and negotiated access to all sources
- Designed and developed a communication plan to inform Montréal Aboriginal community of project to ensure optimal participation and success and to inform the greater Montréal area primarily via local Aboriginal organizations¹
- Gathered and reviewed documentation and literature regarding needs of urban Aboriginal people
- Identified and determined availability of participants and logistics for interviews and focus groups
- Designed and developed the data gathering tools (interview questionnaires, focus group questions, services inventory)

ODS worked in partnership with the Steering Committee throughout the preparation phase of this project. All materials developed, including the project tools and communication pieces, were submitted to the Steering Committee for approval.

The tools designed and developed for the needs assessment in English and French were:

- Consent forms (informed consent was gained in writing from each respondent)
- Questionnaires designed for interviews with target categories of participants
- Focus Group/short form questions (3 questions)
- Services Inventory Tool
- Project Announcement Package consisted of a cover letter requesting participation, promotional poster and brochures

Copies of all tools used during this research are located in appendix A.

The tools were designed to achieve the following expected results:

- Profile of Aboriginal clientele who live in or often go to Montréal

¹ ODS Research team took on this responsibility due to time constraints of steering committee.

- Description of the current needs of Aboriginal clientele and their use of the various services existing in Montréal
- Description of the existing attitudes and perceptions of Aboriginal persons living in Montréal regarding the type of services essential to them

The three main categories of participants consulted were:

1) Community Members/Clients of services: The general body of people who make up the Montréal Aboriginal community (all ages). They are the First Nations, Inuit or Métis who live permanently or temporarily in the city and who use or are potential users/targets of the Aboriginal services that exist in the city. This category also included Aboriginal staff who works in the Aboriginal organizations/services we contacted.

2) Service Providers: The staff (Aboriginal and non-Aboriginal) of the Montréal organizations/services that currently provide services directly to Aboriginal people. The target focus was to consult primarily with the frontline workers who work closely with Aboriginal people.

3) Key Informants: Individuals who had significant knowledge/information to share, such as the coordinators of Aboriginal events, management of organizations/services, and past service providers for the urban Aboriginal community².

The first step in implementing the communication plan was to send out the project announcement packages to 51 Aboriginal affiliated organizations/services in Montréal. This package was prepared as a communication tool to build awareness of and participation in the project.

The project participant list was developed using the snowball sampling technique, whereby we started with the various Aboriginal organizations/services within Montréal as a starting point and asked to meet with key informants and service providers both Aboriginal and non-Aboriginal. We then asked those individuals to lead us to other potential participants especially those who would fall within the category of urban Aboriginal client or community member. Our goal was to consult with as many Aboriginal people as possible (within the data collection timeframe) that are living in or transiting through urban areas in Montréal.

PHASE 2: FIELD WORK/DATA GATHERING

- Researched and gathered information on the existing Aboriginal affiliated organizations/services in Montréal (from source documents, etc.)
- Some site visits to local facilities providing services specifically for Aboriginal people
- Attempted to inventory all services that exist specifically for Aboriginal people in Montréal through use of Inventory tool that was sent out to organizations
- Organized, scheduled and conducted interviews
- Organized, scheduled and facilitated focus groups to discuss needs of Aboriginal people living in Montréal
- Organized and collected data
- Submitted a status report

² Focus group participants were made up of both Aboriginal community members and service providers.

The data collection phase ran for a total of 11 weeks during the winter and early spring of 2007. The original timeline for data collection was pushed later due to the time required for translation and approval of project tools. By the first deadline for data collection the team had approximately 50% of the targeted number of interviews completed. In order to make the best attempt at reaching the goal of 100 participants, the data collection phase was extended for an additional 4 weeks. This ultimately allowed the research team to surpass the target number.

The research team consulted with people via one-on-one interviews or focus groups (a group of 6 to 12 individuals brought together to have a facilitated discussion on a specific topic). ODS made an attempt to ensure that all demographics of the population were given the opportunity to be consulted (i.e. youth to elder perspective).

Individual interviews were conducted with those affiliated with Aboriginal organizations/services (“frontline providers of services”), clients/community members (“consumers of services”) and other interested individuals who make up the Montréal Aboriginal community. An alternative for individuals who were not available to complete a one-on-one interview or attend a focus group was to do a telephone interview or complete a questionnaire on their own. The majority of consultation was carried out via one-on-one interviews (72%), telephone interviews (12 %), focus groups (10%), and questionnaires completed on their own (6%).

Individual interviews were carried out in offices and other conveniently located places that participants requested i.e. coffee shops. The focus groups were carried out at two Aboriginal service organizations. ODS used the interview tools to guide the interview process while allowing for discussion and recording of other issues that could emerge.

Informed consent was attained from all participants in this research see appendix A (page 65) for sample. To assure participants confidentiality, questionnaires were coded and stored separately from signed consent forms; all data was stored in a secure location and raw data will be destroyed upon completion of this project report.

PHASE 3: ANALYSIS OF DATA

- Compiled data from focus groups and interviews
- Analyzed all data sources from field work
- Initial interpretation of analysis and findings
- Drafted preliminary report of findings

Interview and focus group data was analyzed using the qualitative data analysis technique of content analysis. First, the data was divided into manageable portions for analysis (grouping of similar questions). The research team conducted line-by-line analyses of the interview transcripts (transcribed verbatim), small units of content were gathered, scanned for regularities and patterns, and then assigned to thematic categories that emerged. The research team met at length to discuss these emerging themes to ensure consistency and credibility of the findings.

Two questions were kept in mind when reading and reviewing the data: a) what comments were similar to each other? b) which comments were occurring on a regular basis?

PHASE 4: REPORT WRITING AND SUBMISSION

- Prepared draft version of findings

- Met with steering committee to present & review draft version of findings
- Edited & incorporated feedback into final version of report for submission

The report writing took a significant amount of time because the research team wanted to be able to honour what participants shared. We strived to ensure that all that was shared with us was respected and participants were not treated simply as sources of information.

PROJECT PARTICIPATION

The target number of participants for this research project was one hundred (100). The actual number of individuals that participated in the consultation was one hundred and thirteen (113). Of the total 102 were individual interviews and 11 people participated by attending one of the two focus groups. On two separate occasions more than one person participated in an interview.

The majority of total participants (77% key informants, community members/clients of services, service providers) were female. Contrary to the research team’s anticipation there was not a great demand or request for French interviews. Of the total 102 one-on-one interviews, 3 interviews were conducted in the French language (3%).

The following chart is a break down of the number of completed consultations by gender:

Interview Tool	Male	Female	Total
Community Member/Client	9	28	37
Community Member (Short Form-3 key questions)	2	6	8
Services Provider	5	28	33*
Key Informant	5	19	24*
Focus Group	5	6	11
TOTAL	26	87	113

**In two instances more than one person was represented by a single interview (participants chose to answer the questions together). One of the service provider interviews represents two (2) individuals and one of the key informant interviews represents three (3) individuals.*

The chart below represents the numbers of individuals who self identified as Aboriginal (First Nations, Inuit, Métis or of Aboriginal descent from Central/South America) during consultation. A high percentage (78%) of individuals making up our total sample of participants was Aboriginal.

Interview Tool	Aboriginal	Non Aboriginal	Total
Community Member/Client	37	0	37
Community Member (Short Form-3 key questions)	8	0	8
Services Provider	16	17	33
Key Informant	20	4	24
Focus Group	7	4	11
TOTAL	88	25	113

The following represents the Aboriginal Nation affiliation reported by the sample of **community members/clients** (some reported more than 1 affiliation, i.e. parents of different Nations and some chose not to answer).

- Mohawk(8)
- Cree (6)
- Mi'gmaq (6)
- Inuit (6)
- Algonquin (4)
- Ojibwe/Salteaux (3)
- Metis (3)
- Innu (2)
- Tuscarora (1)
- Huron (1)

The following highlights some characteristics that can provide a better understanding of the **Aboriginal community member/client participants** in this study see Appendix B, (page 104) for the breakdown of demographic profile information compiled from community member/client participants.

- The majority were Aboriginal female (68% community members/clients).
- The most frequently reported age category was 30-39 years old. The largest proportion were between the age range of 18 to 39 years (80%). No participants were under 18 years or over 60 years.
- In general most were formally educated, (76%) had gone on to post secondary education and many had a diploma or degree. Thirty percent (30%) mentioned the completion of some technical, college or University courses. No participants indicated less than grade 11 education.
- In terms of marital status, 48% reported being single and 52% reported either being married or in a common law relationship.
- The majority were parents, 65% reported they had one child or more.
- The majority, 78% reported living with others in their household (2-6 persons).
- The shortest length of time living in the city reported was about 6 months and the longest length of time living in Montréal was 40 years. The average length of residency that these participants reported was 13.7 years.
- The vast majority were employed (83%), almost all were employed full time (few reported working part time). In addition to being employed, three respondents reported being students full time. Within the other category were people who were on maternity leave, full time students and temporarily laid off.
- The main source of income reported was paid employment (77%). 16% reported employment insurance and 16% reported education/training allowance as their primary source of income. 19% reported receiving child tax benefits and 14% received income through self-employment. Other sources of income included maternal/parental leave benefits, scholarships, honorariums, pension, and workers compensation.
- Of those that gave a dollar figure (34), (60% of participants) reported an annual income between the range of \$20,000 to \$39,000³.
- The major source of participant's income in the last year was paid employment (78%).
- The vast majority reported speaking and understanding both English and French (83%). 53% of participants reported speaking *some* Aboriginal language.
- The largest majority of participants spoke English most often in their daily lives (62%). About 19% of participants reported that they use English and French equally. The Aboriginal languages reported as used most often in daily life were Cree, Innu, and Mi'gmaq.

³ *The majority of individuals did not indicate whether this was personal or household income.*

- The majority of community member respondents (69%) chose English as the language they prefer. A smaller number (17%) reported being equally comfortable if serviced in either official language. The most often mentioned Aboriginal language preferred for service was Inuktitut.

Overall there was a good amount of interest in the project and participation could have been over and above the 113 individuals consulted. There was the potential for at least 33 more participants, for example the research team had a total of 9 cancelled on-on-one interviews that were not rescheduled. A total of 18 questionnaires were distributed to individuals who requested to complete on their own, however these were not returned and one focus group (of approximately 6 people) was cancelled and not rescheduled. Individuals who were unable to participate cited various reasons i.e. busy time in their organization and difficulty to scheduling before the established interview cut off date. Based on the research team experiences, any follow up action to this project could be well received if ample time is given to prepare, plan and communicate to the urban Aboriginal community.

LIMITATIONS

As with any research activity, this research project was not without its limitations and constraints. The following are some of the major challenges and limitations the project team experienced since the beginning of this project:

ACCESS/AVAILABILITY OF LITERATURE

The research team experienced difficulty in accessing relevant materials and prior research specific to the urban Aboriginal population of Montréal. The research team was able to locate a small number of prior studies including needs assessments, conference papers, etc. that focused on the Montréal urban Aboriginal population. Much of the prior research was conducted through the local universities or in partnership with Aboriginal organizations. Some materials were only available online for a cost (not forecasted). Key organizations were asked to share any prior research or reports they has or were aware of that could assist in understanding the needs of Aboriginal people in Montréal. Some of this literature was brought to our attention however copies of the reports were not readily available. In our search we have found no single place in Montréal that maintains an accessible resource archive for these types of documents.

COMMUNICATION PLAN

The communication packages were designed and developed by ODS; this was not part of the original proposal and funding agreement. This process took approximately two extra weeks for the design, approval, and translation to French and to research for accurate contact information for a massive mailing to 51 organizations. The preparation of communication materials delayed the start date of the Phase 2 activities such as setting up interview appointments.

The project announcement packages were sent out just before the Christmas holidays and this had a major impact on the follow-up activities. The research team was unaware of the variability in the holiday schedules for the organizations or the individuals cited as the primary contacts for those organizations/services. Some organizations were closed for one to two weeks and some of the individuals were out for upwards of three weeks. This created a further delay when follow-up phone calls were made. Because of this gap, many organizations packages were misplaced,

lost or forgot about their packages. The team often had to resend the packages via e-mail or mail.

As was identified in the contract work snapshot (from status report, Appendix D approximately 270 calls were made just to make contact follow-up and set appointments.

LACK OF COMMUNICATION CHANNEL/NETWORK

Extensive formal communication channels/networks are non-existent. There was difficulty in reaching the Aboriginal community members who are not affiliated with an organization/service (the "silent majority" or the average urban Aboriginal community member). We also noticed this in particular when attempting to connect with the French-speaking sector of the urban Aboriginal population and services/organizations, as we were unaware of ways to reach them until we neared the end of the project.

PARTICIPATION OF ORGANIZATIONS

There was an assumption that the Montréal urban Aboriginal organizations/services would be ready and willing to participate in this project.

- Some organizations/services had to have Manager/Director approval to allow the research team to meet staff during business hours.
- Some organizations/services did not participate because they were not partners in this initiative.
- Some organizations/services identified that they were not available during the time frame of the project.
- Depending on who the package was sent to, some organizations/services did not promote the project within their facility.
- Some individuals speaking on behalf of their organization/service felt they did not have anything to contribute to the project.

PARTICIPATION OF ABORIGINAL COMMUNITY

The research team made an attempt to consult with as many urban Aboriginal community members as possible, hoping to achieve a good cross representation of the community. The final sample of participants was not representative of all segments and was limited to the following groups:

- Elders
- Youth
- Homeless and marginalized, people living in poverty
- Francophone Aboriginal population

A small segment of the population we approached was hesitant to participate for various reasons. Some of the reasons made known to us were their negative experiences participating in past research and/or that we did not offer compensation for participation. We were made aware that a common practice of other researchers was to provide compensation/incentive (such as metro tickets, phone card or cash) for participation. Our research team did not anticipate and plan for this cost, nor is it a normal practice in PAR projects.

These limitations as well as other minor unforeseen events affected the projected timeline for the research. Regardless of these limitations, all participants were cooperative and candid with the research team, each giving great insight into the needs of urban Aboriginal people's reality.

LITERATURE REVIEW- BACKGROUND OF MONTRÉAL'S ABORIGINAL COMMUNITY

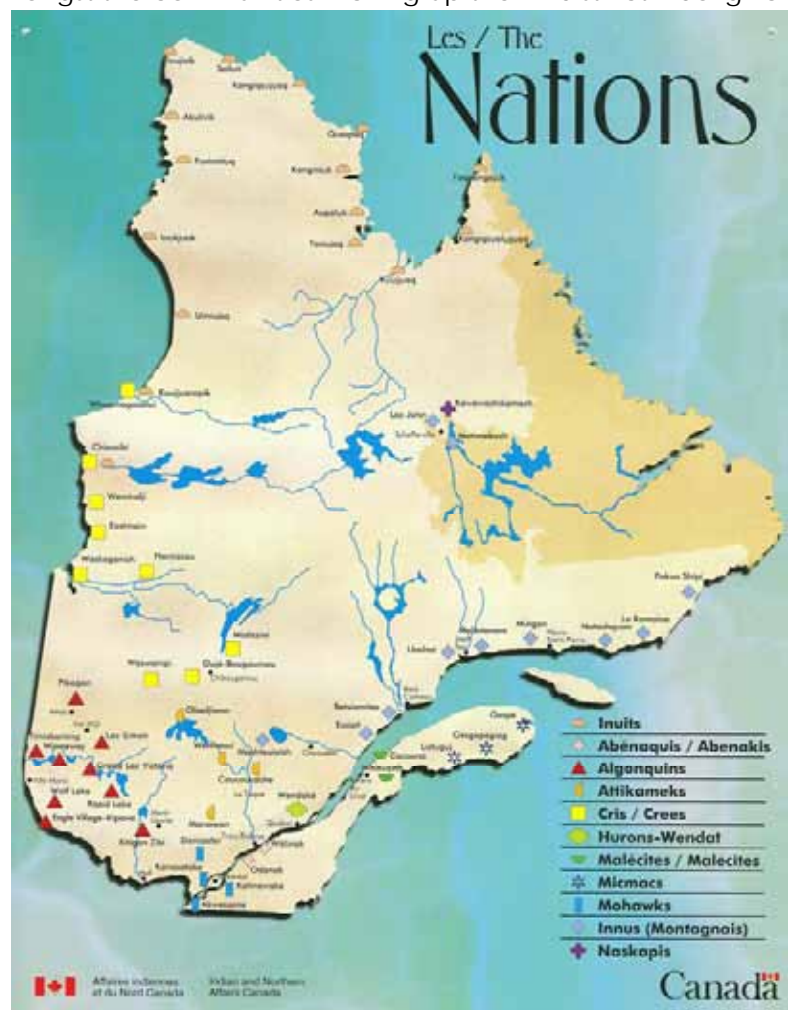
MONTRÉAL'S ABORIGINAL COMMUNITY PROFILE

Through carrying out this research we were able to gain insights into the population of Aboriginal people that live in Montréal however, the scope of our research was not large enough to establish a true profile of the community (demographics, etc.). Aside from Statistics Canada's Census data from 2001 there was difficulty in finding any more recent studies that could provide sufficient profile information.

As the largest city in the province of Québec, Montréal attracts Aboriginal people from all Aboriginal Nations of Québec in addition to those that originate from communities across the rest of Canada and the United States, Central and South America. Among its diverse urban Aboriginal population, Montréal includes many First Nations, the largest Inuit population in the south, the Métis, and non-status Aboriginal people (NFCM, 2002).

There is a lot of language diversity amongst the communities making up the 11 distinct Aboriginal Nations located in Québec. The primarily Francophone communities are of the Innu, Malecite, Attikamekw, Abenaki and Huron-Wendat Nations while the primarily Anglophone Aboriginal communities are of the Inuit, Algonquin, Cree, Mi'gmaq, and Mohawk Nations. The Nations map (next page) depicts the location of the Aboriginal communities located in Québec.

Montréal (and other cities in Québec) has reportedly experienced much growth in the visibility and diversity of its Aboriginal population, particularly since the 1980's (Levesque, 2003). Levesque identifies how Québec is somewhat different from Western provinces in that ninety percent of the urban Aboriginal population originates from their home communities and close ties are maintained; as such a high degree of mobility (between home communities and other cities) characterizes the experience of many Aboriginal peoples in Montréal.



The most recent Statistics Canada Census (2001) reports that Montréal (Census Metropolitan Area) has a total Aboriginal identity population of 11, 085 representing only 0.3 percent of the larger Montréal population. Aboriginal organizations in Montréal argue that this number was seriously underestimated (Jaccoud, 2003, NFCM 2002 Report). Some key informants gave

Aboriginal population projections upwards of 2-3 times the census numbers reported for 2001, keeping in mind the growth that has occurred in the last 5 years.

As a large, centrally located city, Montréal is the chosen locale for many activities large and small- such as meetings, committees, conferences, training sessions and other events organized by the local Aboriginal organizations, as well as the extended networks at the provincial and national levels. These events bring in large numbers of Aboriginal people to gather and visit the city on a regular basis.

MONTREAL ABORIGINAL ORGANIZATIONS/ SERVICES

A component of this needs assessment was to carry out an inventory of all existing services and organizations available specifically for the urban Aboriginal people of Montréal. The team was unable to locate a single comprehensive and current listing that encompassed the services/organizations that exist. However with the assistance of several organizations and internet research we were able to access some listings that were cross referenced and updated periodically throughout the project and enhanced with contact names.

The listing compiled for this project was used in our communication plan and the attempt to make contact with the Aboriginal organizations/services in Montréal. The updated listing included fifty-one (51) Aboriginal or Aboriginal affiliated organizational/services contacts. The listing is comprised of not only front line services organizations in the area of health, education/training, social services, but also advocacy groups, small businesses, cultural and arts institutes, communication/media outlets and Aboriginal affiliated branches of larger organizations. The most recent listing is located in Appendix C.

We found that Montréal is home to a variety of Aboriginal or Aboriginal affiliated organizations/services of varying sizes and at different levels of development, dispersed throughout the island of Montréal. During the site visits we noticed that few services are located close (within walking distance) of each other. The organizations/services we contacted for this project work for specific Nations (i.e. Cree Health Board or Kativik School Board) or are geared to service all urban Aboriginal peoples (i.e. First Nations Human Resource Development of Montréal or Native Friendship Centre of Montréal).

Levesque (2003) reported a growth in the Aboriginal civil service sector across Québec. In addition to the number of organizations that operate mainly in the service sector there are a number of political organizations and larger regional/provincial offices now established in Montréal. These organizations offer great benefits to the Aboriginal population of the city including more accessible service points and employment opportunities (employees of these organizations are mostly Aboriginal).

To get a better understanding of the Montréal Aboriginal/Aboriginal affiliated services and organizations, an inventory tool was sent to all service organizations that were identified. A total of 8 completed inventories were returned, refer to Appendix A for the sample questions asked.

PRIOR RESEARCH AND OTHER NEEDS ASSESSMENTS

There is a very large body of research covering all aspects of urban Aboriginal issues across Canada. Most focus on the experience in the western provinces and cities with very large Aboriginal populations such as Vancouver and Winnipeg. In comparison, the body of research specific to Aboriginal people in the province of Québec is sparse and there is even less material specific to Montréal.

An attempt was made as part of the Inventory of Services to identify any previous research that would assist in identifying needs. However, this was not as successful as hoped and the research team was able to obtain copies of only a small number of prior reports/studies that focused on the Montréal urban Aboriginal population. The following are summaries of findings from prior research that were relevant to our study of the needs of Montréal Aboriginal people. (All reports referenced are in Appendix D).

ABORIGINAL HEADSTART NEEDS ASSESSMENT REPORT

A needs assessment for First Nations population in the Montréal area with a view to establishing an Aboriginal Head Start (AHS) Program was carried out in 2004 (GRIPMA). This study was based on a sample of 25 Aboriginal families living in the Montréal area. Some interesting findings from this study were:

- Respondents reported living primarily in Montréal's disadvantaged neighbourhoods including LaSalle, Ville-Emard, Cote St. Paul, Verdun, Point St. Charles and Rosemont.
- The top reasons given by respondents for moving to the city of Montréal were the desire to live in an environment that would better suit their needs (28.6%), to find work (23.8%) and to pursue studies (20%).
- Many respondents felt their neighbourhoods were safe (66.6%)
- Nearly all respondents (96%) reported having a good friend they could confide in (social support)
- Respondents reported living in areas that offered ease of access to services (Nearly all respondents (96%) reported living near a bus stop, and nearly three quarters reported living close to a public park and primary school.
- Main services used by respondents were the Native Friendship Centre of Montréal (94.4%), CLSC's (76%), daycares (55.6%), the Native Women's Shelter of Montréal (52%) and food banks (52%).
- The vast majority of respondents placed the importance of transmitting Aboriginal languages, culture and values to children as very important or extremely important.

This report recommended that the Montréal AHS program take the following into consideration:

- Need for social support for children and families lacking a support network
- Children with problem behaviours
- That over half of respondents live in economically disadvantaged situations and would likely benefit from AHS nutritional support component
- Gaps in health care (particularly dental care) could be addressed through AHS health promotion component
- That parents desired active involvement in program
- Due to the non-Aboriginal nature of the Montréal environment and the difficulties parents faced in transmitting Aboriginal values in an urban setting, the AHS language and cultural component would be in line with the parents' wish to preserve a sense of identity in the city.

HOMELESS NEEDS REPORT

In 2001 The Native Friendship Centre of Montréal (NFCM) attempted to study the issue of homelessness amongst Montréal's Aboriginal population. It realized that prior studies of the socio-economic and health conditions of the urban Aboriginal population of the city were few. The work began with the development of an Aboriginal Homelessness Working Group and then holding a community consultation on Aboriginal Homelessness workshop in November 2001 (attended by 59 community member participants). This workshop resulted in the identification of

many needed services and recommendations in relation to improving the lives of homeless Aboriginal people.

A follow up study was carried out by the NFCM (2002) based on the recommendations and as part of the process to develop an Aboriginal community strategy on homelessness. Of particular interest were the reported gaps in services (prioritized):

- Housing was identified as the overall priority. Included in this category was the need for social housing, transitional housing for re-integration into community, a men's shelter, and an emergency shelter for families.
- Life skills or social insertion programs that encourage individuals to become self-sufficient
- Health and medical services including access to services and continuum of care, an urgent need for support, accompaniment and translation services.
- Social Services, particularly better coordination of criteria and access to social assistance.
- Legal services including community liaisons, services for victims, information on rights, and more outreach workers.
- Education, specifically an adult education Centre for lifelong learning, education for young people of Aboriginal cultures and traditions, cross cultural training for non-Aboriginal agencies and government officials.
- Child and family issues, improving relationships and services for families in crisis, more prevention and parenting programs and culturally appropriate pre/post natal services.
- Healing/wellness strategy that responds to the needs of community.

INUIT NEEDS REPORT

There was a lot of material written specifically about the Inuit experience in Montréal. We found that much of the findings that applied to the Inuit population could be compared to the reports and findings for the larger Aboriginal community. Inuit are part of the larger Aboriginal umbrella and they share almost all of the problems and major issues as other Aboriginals when coming to the city from small home communities.

It is known that there are a large number of Inuit people living in Montréal. In fact it is reportedly one of the top Canadian cities to attract a large population of Inuit (Kishigami, 2002). Much of the recent research carried out on Inuit living in Montréal was done by Nobuhiro Kishigami of Japan. A number of Kishigami's articles were reviewed (see reference list in Appendix E, page 121). They were summarized by Rowan's (2006) Needs Assessment of Inuit and Aboriginal Head Start for Montréal.

The Association of Montréal Inuit has the mandate to create a sense of community amongst Inuit in Montréal. It is currently providing support to the Inuit community of Montréal; it holds the popular monthly Inuit feast as well as other social activities. According to findings of Rowan (2006), they are considering establishing an Inuit resource Centre in Montréal that could possibly include a childcare component.

An outstanding finding for our team from the review of Inuit studies for Montréal was again the need for a community Centre/gathering place (in this case specific to Inuit people). Rowan cites the call for an Inuit "gathering centre" in urban areas as a major need surfacing during a meeting of Inuit early learning and child care held March 2006. This Centre would be a "one stop shop" capable of providing a wide range of services to meet community needs in a culturally supportive way. The Inuit also saw the need for a resource place and the integration of support for families such as parenting skills, head start/day care into the community Centre. This community Centre parallels the overall need for a community sense and place in Montréal to protect Aboriginal cultural identity, languages, provide sense of community, and strengthen social networks. Rowan's research indicated that there are currently no organized programs or support services for transient Nunavik Inuit children who come to Montréal for a short time.

Kishigami (2002) provided seven (7) recommendations to improve quality of life for urban Inuit in Montréal:

- Establish an Inuit information Centre in Montréal- a public place for people to share and exchange information jobs, training, education and housing. Place to meet and be a sense of community. Place to create and maintain language, culture and identity in Montréal
- Hire social workers to create a social support system to heal & combat the serious socio-economic problems in Montréal
- Country foods supply system, continue monthly suppers with such foods
- Inuit shelter for newcomers from the North
- Day care Centre for urban Aboriginal should be established. A lot of single Aboriginal mothers. Many have to work or study and need support with their families (young children)
- Cultural event(s) in a public place to maintain Inuit culture in Montréal and to expose other city residents to the culture
- Vocational/educational training Centre to raise skills and knowledge to help get good jobs.

HIV/AIDS NEEDS ASSESSMENT REPORT

A needs assessment entitled "Breaking the Walls of Silence: Aboriginal People and HIV/AIDS in Montréal- HIV/AIDS Needs Assessment Final Report" was conducted in 2001, however the research team attempted but was not able to acquire a copy of this report for review.



FINDINGS OF THE MONTRÉAL URBAN ABORIGINAL NEEDS ASSESSMENT 2007

Through this consultation we hoped to better understand the interests, aspirations, needs and objectives for the urban Aboriginal community of Montréal. The findings are reported in this section and based on the results of the consultation. They provide current insights into the reality of the urban Aboriginal community of Montréal.

REPORTED NEEDS

The needs of Aboriginal people in Montréal were assessed through two primary needs based questions. We asked all participants the following:

1. *In your opinion, what are the needs specific to Aboriginal (First Nation/Inuit/Métis) people living in Montréal (more than 1 year)? Please prioritize the identified needs (on a scale with #1 most important).*
2. *In your opinion, what are the needs specific to Aboriginal people temporarily in Montréal (i.e. for medical or educational purposes)? Please prioritize the identified needs (on a scale with #1 most important).*

Upon analysis of the needs data it was noticed that there was no consistency in participants prioritizing answers. Some reported they did not feel comfortable rating their answers (ex. noted all were equally important or that top needs are often interrelated). Because some data was prioritized and some was not, the research team decided to conduct content analysis with weight assigned to the rated items. The content analysis method consisted of assigning responses to general categories and then counting the number of times a particular category was mentioned overall. If there was an equal number of times a category came up, the items that were clearly prioritized by participants (rated #1, #2, etc.) carried more weight than items that were simply mentioned (without priority assigned).

The charts that follow represent our analysis of the top five needs of those living in Montréal and those temporarily in Montréal, categorized for each group. The charts are a visual aid that allow for the comparison of differences between the groups at a glance.

Reported Needs of those Living in Montréal (Long term needs)

Rating	Community Member	Services Provider	Key Informant
1.	Community Sense	Health Services	Social Services
2.	Orientation & Information	*Housing/Community Sense	Housing
3.	Housing	Orientation & information	Community Sense
4.	Health Services	*Social Services/Education & Training	Health Services
5.	Social Services	Translation Services	Orientation & Information

** indicates when two needs rated equally.*

Reported Needs of those Temporarily (visiting/transiting through) in Montréal (Short term needs)

Rating	Community Member	Service Provider	Key Informant
1.	Community Sense	Community Sense	Social Services
2.	*Housing/Education & Training	Social Services	Housing
3.	Health Services	Housing	Education & Training
4.	Daycare	Health Services	Daycare
5.	Social Services	Daycare	*Community Sense/Health Services

* indicates when two needs rated equally.

The following is a list of definitions for each of the general titles given to the rated needs categories above. These definitions encompass all of the items mentioned by participants that we assigned to make up a category. The list is provided to give the reader a clear understanding of the elements per category reported by participants.

Community Sense:

Elements include...

- A place to gather that allows people to have a sense of community
- To just be with other Aboriginal people
- For families & children
- Incorporates cultural content i.e. arts, crafts, Aboriginal foods, history, ceremonies, medicines, activities, music, dance drumming
- Is multi-cultural to reflect all Aboriginal cultures
- Is welcoming
- Can meet other Aboriginal people, allowing for socialization and to break isolation
- Builds a support system, personal contacts and networks
- Gives a sense of identity, allows people to reconnect
- Centrally located with a full range of services
- Bridges a division among groups in the population (i.e. homeless, families, students, professionals)
- Offers social, recreational activities/events
- Access to Elders
- Can hold meetings and gatherings, i.e. conferences, feast
- Where anyone can go to learn about Aboriginal people
- Offers a sense of comfort and security

Social Services:

Elements include...

- Support and advocacy services
- Outreach/Street workers
- Accompaniments to services
- Urban referral
- Counselling/guidance
- Assist people to meet their basic needs (food, shelter, clothing)
- Aboriginal Youth Protection services
- Mental health issues addressed
- Addictions services
- Resources & referrals

- Assist people to access benefits (Medicare, non-insured benefits, identification cards, social assistance)
- Culturally sensitive social services professionals and para-professionals
- Special needs services

Education & Training & Development:

Elements include...

- Life Skills – this was mentioned in terms of applying and preparing for employment, use of metro, budgeting, grocery shopping, street smarts
- Educational support (advocating, counselling)
- Financial support /funding that is flexible (i.e. Non-status funding to follow from communities)
- Language upgrading, courses in English & French
- Alternative high school
- Competent workers in Aboriginal organizations
- Job training and support/career guidance
- Literacy program
- Student services
- Training & workshops on various topics
- Education & promotion on Aboriginal people
- Liaison with schools
- Improving education standards
- Tutoring services
- Overcoming education restrictions

Health Services:

Elements include...

- Health & wellness care Centre
- Medical escorts
- Access to health professionals (i.e. Doctor's & Nurses)
- CLSC branch just for Aboriginals
- Willingness to work with Non-insured & other health agreements (i.e. Pharmacy, dental)
- Health promotion & education
- Nutrition (healthy foods)
- Diabetes
- HIV/AIDS
- Healing services (traditional healers, medicines)
- Holistic health, wellness Centre
- Aboriginal health authority
- Aboriginal Detox service
- Traveling/Outreach Doctor
- Prevention of diseases such as HIV/AIDS, STD's, Hepatitis and Tuberculosis

Housing:

Elements include...

- Affordable/low cost, safe
- Flexible to meet needs
- Open to all Nations
- Suitable to medical purposes
- Temporary/Short term place to stay
- Hostels (youth)
- Adequate apartments
- Shelters: emergency /men / women

- Student housing
- Homeless specific services
- Supervised housing /second stage / transitional

Daycare:

Elements include...

- Early childhood learning Centre
- Child care that incorporates Aboriginal cultural content
- Raise children with a sense with of identity
- Children's program to adjust to the city
- Parenting outreach services
- Flexible to accommodate different schedules (students, working parents)
- Child & family support resource

Orientation & Information:

Elements include....

- Awareness of what exists in Montréal
- Liaison with communities
- Access to information
- Resource & referral Centre
- Urban referral
- Personalized referral services
- Resource book, catalogue & pamphlets of services
- Adaptation to life in the city
- Central information area (i.e. bulletin board, newsletter, website, community calendar)
- Bilingual
- Orientation Centre
- Referral to appropriate services in the city

Translation Services:

- Access to someone who can translate in the Aboriginal language or English / French

In addition to the primary needs based questions above, a number of specific follow-up questions assessing needs were asked of participants. The remainder of this section on reported needs outlines the top responses to each of these questions. Further discussion of the needs identified throughout the consultation is located in the Points to Consider section of this report.

Most common challenges / barriers to access services

Question: *What are the most common challenges/barriers Aboriginal people face in accessing services?*

As shared from the perspective of **service providers** and **key informants** the items listed below are in order of ranking starting with those mentioned most often:

- A lack of knowledge on what organizations offer and how to go about accessing services;
- Language barriers preventing or limiting the access to services, such as in the case when Aboriginal people are not able to speak either French or English;
- Racism and discrimination toward Aboriginal people when attempting to access mainstream services;
- Not asking questions from a service provider/ organization (not being aware of the right questions, too shy, etc.);
- Cultural differences in customs, values and priorities create barriers because they often differ from the larger society norms;

- Financial difficulties of Aboriginal individuals/ families who are living below poverty level;
- Lack of appropriate identification/paper work, and/or means of contact (mailing address or telephone contact number) ;
- Parents lack of knowledge of how the larger systems operates, i.e. social services/youth protection and foster care ;
- Varying educational standards in communities and differing education levels create challenges for students ;
- Lack of knowledge of patient rights creates a sense of decision making being taken away and determined by someone else from a service/organization.

An issue raised by community members and service providers is that accessing services (of any kind) in the Montréal urban setting is more difficult if one is not registered with one of the major Aboriginal groups that are well established in the region (Inuit, Cree, or Mohawk).

Services requested, unable to provide

Question: *Are there any services that your clients request but you are unable to provide? Why?*

This question was asked of service providers only. The most commonly mentioned areas of service that they were unable to provide clients with were assistance in finding housing and assistance to cover transportation/travel costs. The consistency/continuity of services they could offer to their clients was also a cause for concern. The inability to provide social recreational activities and outings (i.e. for families) was also mentioned by a few. The clients' need for language courses (i.e. French) and an Aboriginal youth protection advocate were also unable to be provided.

The reasons given for why service providers could not make available the types of requested/needed services was usually tied specifically to funding restrictions or simply a lack of funding. For other service providers, these types of services may not be in their mandate and they faced struggles in the process of finding appropriate alternative service providers/referrals. The barriers for their clients in accessing the services they were requesting (even if sent elsewhere) was noted as a cause for concern.

The greatest concerns for the urban Aboriginal community

Question: *What are your greatest concerns for the urban Aboriginal community of Montréal?*

"Being a new mom and having that additional support from the community and getting access to various cultural activities and being able to pass that on to my child."
Community Member

From the perspective of key informants and client/community members, the concerns identified are listed in order of priority with what was shared most often listed first:

- A sense of a community Centre that offers activities, cultural events that is cohesiveness
- Access to safe and affordable housing and homes
- Assistance for the homeless population who are also impacted by poverty
- The isolation people experience when they get lost in the "city way of life"
- Prevention and education on mental and physical abuse, including addictions to drugs and alcohol
- The loss of identity for children, youth and adults living in the city
- Lack of commitment of funding from the city of Montréal, the Federal and Provincial government
- Racism and stereotyping which is experienced by Aboriginals in the city
- Health issues on the physical and mental level

- Lack of core funding and continuity for service organizations that specifically serve all Aboriginals
- The high number of Aboriginal children placed in foster care or permanent placement in the city
- Lack of political representation that will advocate for the rights and needs of Aboriginal peoples

Perceptions of top difficulties

Question: *What do you feel are the top three difficulties that Aboriginal people face in Montréal today?*

The following list represents top perceptions of difficulties reported by community members and key informants. We asked participants to identify the top difficulties they saw (not necessarily in order of priority). The answers were varied, some gave one item while others mentioned several. This list represents the overall most frequently cited responses, in order of times mentioned:

- Discrimination/racism
- Lack of sense of community/no gathering place for sense of identity
- Language issues: language barriers, loss of Aboriginal languages
- Accessing services: knowing when, what, where & how to find services & resources
- Housing/accommodation issues
- Stereotypes/prejudices
- Lack of jobs/unemployment/difficulty finding work
- Addictions Issues/drug and alcohol abuse

There was a slight difference noted between the most frequently mentioned items from community member and key informants for each group. More community members often mentioned the issue of discrimination/racism and ignorance/lack of knowledge of Aboriginal peoples. This is likely due to the community members answering from a personal perspective.

Attitude of non-Aboriginal population

Question: *What do you feel is the general attitude towards the Aboriginal population in Montréal (meaning from the non-Aboriginal population).*

"In his experience – think people are really open minded. They accept Native people here, we're being recognized. Don't feel racism at all in Montréal. 10-15 years ago was really bad. Still people's first guess though is I'm Spanish." Community Member.

"Ignorance-they just don't know about our culture, history this leads to lots of misunderstanding of social problems and the reduction of us to social problems. People who don't see our beauty and strength. See us as pitiful and when they see us having special rights and privileges-they're often angry of these differences. Ex. "You always complain and you have everything." It's not true that we're all so rich. We didn't choose this-the government imposed all of these things on us. People are angry at these differences, they don't understand where it comes from and why." Community Member

Negative attitudes and views were most commonly cited across the three groups asked this question (community members, service providers and key informants). There was not much variation in results except the community members were more inclined to mention they saw two different sides. More community members indicated that the views and attitudes were mixed, half positive and half negative. They were also unique in pointing out from a personal

perspective that the attitudes/treatment they often see depend on the way one looks (i.e. whether a person “looks Aboriginal” or has distinguishable physical features).

By far, there were three main categories of responses that came up most often (in order of times mentioned):

- Stereotypes and Prejudices- too often non-Aboriginal people generalize towards the Aboriginal population by reducing to the social problems that they see (what’s most visible in the city). The specific were that Aboriginal people generally are homeless/living in poverty on the streets, have addictions to alcohol and/or drugs, are lazy or on welfare, and are free-loaders taking away from the system (i.e. not paying taxes and getting free assistance with everything from housing to education). It was noted that police officers, hospital staff, and social service workers were very likely to form these types of judgments as they provide services to the most disadvantaged and see more negative events. A different form of stereotyping was also raised- that is the idealized or romanticized images of Aboriginal people as the “storybook Indians” (ex. stoic people dressed in feathers with mystical powers).
- Ignorance, Misunderstanding or Misinformation- another very common answer was that the non-Aboriginal population was generally ignorant or clueless about Aboriginal peoples in Montréal. Ignorance can manifest in different ways including those that are apathetic- feel Aboriginal people are invisible/go unnoticed in the city, there are also those whose ignorance is very much tied in to their stereotypes and prejudices as described above. Much of the misunderstanding was thought to stem from the lack of education/knowledge (i.e. society is not taught accurate Aboriginal history or any content at all in their education system). Many people are not aware of the diversity of Aboriginal peoples and may think of them all as one big homogenous group. Misinformation exists from the media, as media images of Aboriginal people can be biased, i.e. focusing on the “warrior” aspect and confrontations, or supporting the “Hollywood” image of Aboriginal peoples.
- Racism and Discrimination- overt or subtle racism/racial profiling ties in very much to the stereotypes and ignorance. Like other “visible minority groups” Aboriginal people may be treated differently based on their ethnicity. The racism can be systemic, some felt it was part of Québec’s landscape. There were reports of the discrimination problems Aboriginal people faced in the city when trying to get an apartment or find a job. Anger, jealousy and resentment over the special treatment or “privileges” Aboriginal people were perceived to hold (i.e. not paying taxes, free education, etc.) were reported to feed into racism.

It is important to note that not all reported attitudes were negative. On the other side there were many things participants mentioned that showed progress in positive attitudes and improvement in understanding that has emerged. Examples such as admiration for Aboriginal culture, open mindedness and wanting to learn more, improved support and understanding for those who are educated or have experience with Aboriginal peoples, and finally the acknowledgement that Montréal’s situation is not as bad as out west (ex. if it were compared to the negative attitudes that prevail in places like Winnipeg). As the public profile of Aboriginals is raised in Montréal through positive events that allow for sharing of Aboriginal culture and seeing/meeting real people (ex. Pow Wow, summer festivals) the attitudes were hoped to change. Unfortunately, positive attitudes do not yet speak for the majority as reported by respondents in this study.

Further supporting the finding that discrimination/racism is a major issue for Aboriginal community members is the fact that it was rated as the number one top difficulty that Aboriginal people face living in Montréal (question described in the needs section).

Gaps in Services

Question: *Are you aware of any gaps in services for Aboriginal people living in or transiting through Montréal? Explain.*

The gaps in services for Aboriginal people living in or transiting through Montréal will be identified in the following based on what was most often being presented first. This represents the perspective of key informants and service providers.

- A community/welcoming Centre, a place for Aboriginal people to go and meet with friends and family;
- A central location for information and referrals to other services and organizations and access to orientation on life skills for living in the city;
- Access to a day care Centre, health perspective for child care, and parenting information;
- Funding for Aboriginal programs and policy changes for the urban population from the Federal and Provincial resources;
- Access to medical transportation especially for special needs clients;
- Health services for Aboriginals with special needs such as learning disabilities, attention-deficit hyperactivity disorder (ADHD), psychiatrist, speech pathology, and hearing. These services are generally available only in the French language;
- Medical services where an Aboriginal is employed such as a CLSC or Aboriginal health Centre;
- Mental health services and counselling, psychotherapy, psychologist, non insured services;
- Spiritual needs not being met, non-Aboriginal organizations not aware of Aboriginal cultural beliefs and spirituality;
- Elders support and education on traditional medicine;
- Housing advocacy and outreach for homeless and Aboriginal shelter services;
- Language barriers in accessing services, a need for translation services;
- Youth support for educational and employment opportunities;
- Communication between organizations to work together for the benefit of clients;
- Legal aid clinic to provide assistance and information on youth protection and other legal matters.

Living in the city successfully

Question: *What are the factors that assist Aboriginal people to be able to live in the city successfully? (D-attitudes/perceptions)*

This question was asked of service providers, key informants and focus group. The following are the top five factors that can help one lead a successful life in the city, they are listed from highest to lowest in terms of how often each was mentioned.

- A healthy support system made up of either family, friends, resources
- Knowing when, what, where & how to access services
- Education (formal and informal)
- Employment
- Housing

Ideal urban Aboriginal community service organization:

Question: *What is an ideal urban Aboriginal community service organization (such as a NFC)? Please describe.*

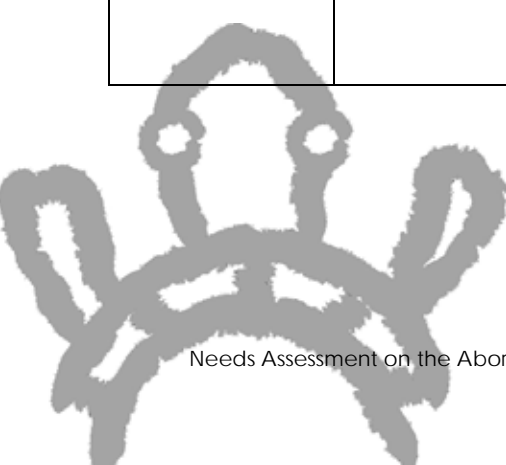
All of the participants were asked this question, this included services providers, key informants, client/community and focus groups. In responding participants realized they were identifying some things that may not be attainable soon but may be items to work towards achieving. The range of programs and services identified is vast. What was noted is that services need not be located in one facility. The suggestion was to locate essential type services in one facility and cultural, recreational services in another location. It was suggested to access usage of a satellite facility for some activities such as a gym for physical events.

Participants provided specifics on what the ideal organization should have, see next page.



Description of Ideal Urban Aboriginal Community Service Organization

Personnel	Facility	Operations	Organizational Values	Activities	Programs and Services
Aboriginal Staff Bilingual English/French	Located in nice area	Flexible hours in evening & weekend	Empowerment	For all ages	Global/all encompassing
Speak Native languages	Safe, clean environment	Promotion-website or newsletter	Community ownership/involvement	Fitness and gym	Information/referral centre
Knowledgeable about services & community	Welcoming	Continuous funding	Pride	Pow Wow	Aboriginal multi-cultural program
Qualified/ Trained	Easy access to transportation	Strong policies, procedures, & code of ethics	Strong leadership	Cultural activities	Elders services
Ability to work shifts	Central location	Financial management	Shared vision & mission	Social activities	Holistic approach
Supportive/ caring	Family Centre	Message board	Network with other organizations	Field trips	Orientation to city
Culturally sensitive of diverse Nations	Satellite offices	Employee benefits & assistance program	Family oriented	Arts/crafts	Traditional Healing services/medicines
	Community hall	Stable working environment	Collaborative	Woodworking/ carving	Employment & training/tutors
	Temporary shelter/low cost rooms for visitors		Non-political	Youth Centre	Daycare
	Shelter for men			Community garden	Social services
	Homeless facility			Sewing workshop	Health care
	Green space			Beadwork workshop	Housing
				Elder visits	Food/clothing
				Recreational outings	Legal Aid
				Language courses	Counselling
					Addictions services
					Translations
					Art studio/exhibits
					Collective kitchen
					Cafeteria with affordable food
					Suicide hotline
					Youth protection advocacy



Meeting Needs

Question: *How can an urban Aboriginal community service organization (such as a Native Friendship Centre) assist Aboriginal clients in meeting their needs?*

This question was analyzed across all groups of participants (community member, service provider and key informants). The following is a listing in rank order beginning with those answers most often mentioned.

- It would be a place that would act a community Centre, would give a sense of community through being a gathering place that offered connection with other Aboriginal people and a way to break isolation;
- It would act as a resource and information place that could offer a directory of services that exist for Aboriginals or appropriate referrals to other services as required by the individual;
- It would be able to assess the needs of community members and find ways to meet these needs in a holistic way and through a wider range of services;
- It would provide a place for the average Aboriginal community member to go for social and recreational activities- be a place to have fun;
- It would offer culturally appropriate activities and incorporate more Aboriginal cultural elements (i.e. ceremonies, traditional teachings and arts);
- It would publicize and communicate its activities and programs, as well as do campaigns in the community for important issues;
- It would act as a support system for Aboriginal people, ex. through mentoring or peer counselling and advice;
- Finally it would ensure its future by assuring strong management, administration, continuous/new funding sources and supporting the staff, volunteers, & board of directors.

Role of Native Friendship Centres

Question: *What role should a Native Friendship Centre have for urban Aboriginal people?*

This question was asked of service providers, key informants and clients / community members.

The top response was that a Native Friendship Centre should play a major role as a community Centre that offers a range of services and is a welcoming place for all Aboriginal people. It can further be described as:

- An environment that would create a sense of community and a feeling of home
- The first place Aboriginal people come to when they arrive in the city of Montréal
- A place to socialize and connect with other Aboriginal people
- Having the ability to provide information on all of the services available in a city
- Being a gateway to all existing services
- Leading in community advocacy by identifying needs and concerns at a local, regional, national and federal level
- Being a political voice for the Aboriginal community that lives in the city

Services that should be offered

Q. What kind of services should a Native Friendship Centre offer (what would you expect/go there for)?

The top five (5) services most often mentioned overall by clients/community members, key informants and service providers are listed below from highest to lowest in terms of how often each was mentioned:

- Cultural activities – having speakers come in , elders to teach, seminars, traditional crafts
- Counselling services

- Education/training services
- Internal and external social events for all
- Information/referral services

Often people mentioned that they know these services are/were offered by the Native Friendship Centre of Montréal however they would like to see the services enhanced (i.e. more services, longer hours). Many participants would like to have these services provided in a Centre that promotes a sense of community. One difference in community members' responses is that they put more emphasis on social events.

PERSPECTIVES OF MONTRÉAL URBAN ABORIGINAL COMMUNITY

Aboriginal people live in the urban setting for a wide variety of reasons. Some leave their home communities to live temporarily or may settle for the long term. Others are second or third generation who were raised in the city. The Aboriginal community members who participated in this research were asked about their reasons for living in Montréal.

Question: *What made you choose to live in Montréal?*

Education/studies here	Parents/raised here	Employment opportunities	Other reasons	Total
12	11	7	5	35

The majority of participants (35%) live in Montréal because of education opportunities (or came originally as students). For those who indicated other reasons for living here included moving due to a relationship, overcrowding/other problems on reserve and better housing opportunities.

Understanding/Knowledge of community

Question: *What is your knowledge/understanding of the Montréal Aboriginal community?*

"The Montréal urban Aboriginal community- these are the people who can live with a moccasin on one foot and a shoe on the other" Community Member.

Respondents to this question were key informants (KI), service providers (SP) and clients/community members (CM). The following chart shows the percentage of times a theme was mentioned for each category (CM, KI, SP) and then a total percentage. This represents a snapshot of the most commonly reported perceptions of the community.

Themes	CM	KI	SP	Total
1. Know little to nothing	16 %	4 %	21 %	15 %
2. Community is dispersed, divided, separate groups, not cohesive	22 %	46 %	30 %	30 %
3. Diverse (made up of students, various nations, professionals, homeless, socio-economics backgrounds, languages etc.)	8 %	25 %	27 %	19 %
4. Large portion are poor/street people/homeless	11 %	11 %	9 %	12 %
5. Aboriginal organizations make up the community	16 %	8 %	9 %	12 %
6. No sense of or lack of community	24 %	25 %	9 %	19 %
7. There is a sense of community	19 %	8 %	15 %	15 %

The above chart shows the major themes that came out of the interviews in terms of what the respondents know or understand about the Aboriginal community. Overall, thirty percent (30%) of the 94 respondents identified that they understand the community is physically dispersed. There is no Aboriginal neighbourhood or one physical location within the city where Aboriginals live similar to the Chinatown, "Little Italy" or Latin quarter. Participants felt it would be nice to have something similar for Aboriginal people where they can gather to see others, where Aboriginal foods can be purchased and served, and galleries or shops exist to showcase/sell arts and crafts.

Participants had a mixed response to whether there is an urban Aboriginal community in Montréal. Highlighting the responses of community members in regard to whether they feel a sense of community, in general there was no unanimous agreement that a community exists. While some felt very connected others felt it was non-existent. For many people, having a sense of community depended on their personal situation (belonging to a Nation, working in an Aboriginal organization) and choices (actively seeking this out). It was felt by many that what sense of community does exist essentially consists of pockets located in different places in the city (ex. student community, professional community or homeless community). When respondents talked about the sense of community they sometimes made reference to the NFCM and the central role it has/had in providing this.

Part of Montréal's Aboriginal Community

Question: *Do you feel you are part of the "Montréal Aboriginal Community"? If yes, what do you participate in that makes you feel a part of it? If no, why not?*

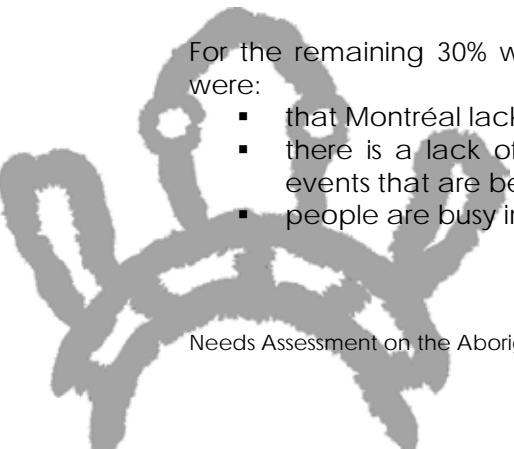
Yes	No	Total
26	11	37

This question was asked solely of clients. Seventy percent (70%) of community members interviewed reported feeling that they are part of Montréal's Aboriginal community. For these participants the most common answer, about 30%, for "what do you do that makes you feel part of it" is the fact that they work for an Aboriginal organization. It was noted that some people who worked for one Aboriginal organization would also volunteer or get involved with another (ex. sit on board of directors). Their work for such organizations/for other Aboriginal people contributes to their sense of belonging. Many participants reported ties to a specific Aboriginal organization that they spend time at (often as a client or a volunteer).

Another commonality that allows for a strong feeling of community is to be involved with the Aboriginal student community which is often school specific (most colleges and universities in Montréal offer some degree of organized services targeted to Aboriginal students). Attending community events such as Pow Wows, festivals, or monthly feasts (at NFCM or Association Montréal Inuit) helped build a sense of community and also gave participants pride in their identity as Aboriginal. Although a small number of participants answered that just being Aboriginal itself made them feel part of the larger community, this was not enough for most people as they felt that having a sense of community required building it yourself through contact with others and reaching out to the greater Aboriginal community.

For the remaining 30% who did not feel part of the Aboriginal community, the reasons given were:

- that Montréal lacks a place to go to feel comfortable and connected;
- there is a lack of awareness and communication on a larger scale of the Aboriginal events that are being offered in Montréal;
- people are busy in their own lives;



- they simply don't choose to participate in anything.

NFC Movement

Question: *What do you know about the Native Friendship Centre Movement?*

A total of 34 community members answered this question, of this number 19 (56%) indicated that they had knowledge of the larger Native Friendship Centre movement (ex. either knew its general purpose or some history, while others knew quite a bit as they were involved with it at different levels, either presently or in the past). The remaining 15 community members (44%) indicated that they did not know of the larger movement (ex. Knew nothing about it or never heard of it).

A total of 31 service providers answered this question. Their level of knowledge on the larger Native Friendship Centre movement was similar to that of the community members. Seventeen (17) reported knowing something or knowing a lot about the movement (55%), while 14 reported that they know nothing about it/ do not know much at all (45%).

Of the 20 key informants who answered the question, 11 reported knowing something or knowing a lot about the movement (55%), and 9 reported they knew nothing/ not much about the movement (45%).

It is an important note that for all three groups (the entire sample of participants who answered the question), the degree of knowledge remains just about the same with a little more than half knowing about it and the remainder reporting a lack of awareness about the movement. All three groups knew more about the specific Native Friendship Centres that they were familiar with than what was happening in the national or regional movement.

Trends identified:

Question : *In the last two years what trends have you noticed in the Aboriginal population you serve?*

We asked key informants and service providers what kinds of trends, if any, they have noticed in the Aboriginal population in Montréal. We spoke with a wide variety of people from many service sectors (frontline workers, doctors, nurses, legal professionals, programs managers, counsellors, education support). The following are trends that came out most often (ranked in order of times mentioned):

- Increase in homeless Aboriginal people who happen to congregate in parks;
- More people having issues with the use and abuse of alcohol and drugs at all age levels;
- Increase in the number of Aboriginal students attending post-secondary and university ;
- Increase in native children, especially Inuit children, within the youth protection system;
- Younger Aboriginal population coming to Montréal.

Unique characteristics of the urban Aboriginal community of Montréal

Question : *Are there unique characteristics of the urban Aboriginal community in Montréal?*

The perception of uniqueness as reported by key informants, service providers and client/community members is identified below:

- Montréal is a bilingual city. Living in Montréal presents language issues for Aboriginal people due to the unique situation requiring use of two major languages, English and French, in services and organizations ;

- There is a great deal of diversity characterizing the various Aboriginal nations living in or transiting through Montréal. Different perspectives because of various background such as land based, fishing community, languages spoken, cultural customs;
- There is a division in the Aboriginal population between those who have integrated into the larger society and those who have not integrated;
- There is a strong value for spirituality and respect among the Aboriginal nations within the city;
- The Centre for Native Education for Concordia and McGill's First People's House provide access to a range of services and support to Aboriginal students;
- The cultural events such as the annual Montréal Pow Wow and the First People's Festival/Présence Autochtones provide a unique opportunity for all Aboriginal nations in Montréal to come together to celebrate and foster a strong sense of pride and identity. These are two of the most visible and recognized Aboriginal events that happen each summer in Montréal;
- There are many homeless Aboriginal people or Aboriginal people living in poverty within the city;
- The services for Aboriginal people in Montréal are not as developed or as numerous as in other cities across the country;
- Aboriginal people are very spread out living in different geographical areas of Montréal;
- There is an increase in the number of Aboriginal people coming to live in the city, many of whom are women ;
- Aboriginal people coming from isolated communities do not seem to be street wise or know how to cope with differences of life in the city (especially Inuit women).

Greatest achievements

Question: *what are the greatest achievements of the urban Aboriginal community in Montréal?*

Key informants and community members were asked this question. Of the 61 respondents 43% thought the greatest achievements have been getting various Aboriginal organizations/ services up and running in the city such as the Native Friendship Centre, Kativik, Women's shelter, First Nations Human Resources of Montréal, various Cree services, First People's House just to mention a few. Fifteen (15%) percent of the respondents felt that some of the greatest achievements are people who can be considered a success story, for example those who have completed school, have a good job, are living a healthy lifestyle, and most importantly have been able to keep their identity, culture and if possible their Aboriginal language strong. Twenty-eight (28%) percent had difficulty in answering this question and either skipped it or could not come up with examples.

"Would say that bringing up a child in the city and making sure they are aware of who they are, where they come from and their inherent rights as First Nations... anybody who is able to do this- give a child a strong sense of identity and self awareness is a great accomplishment". Community Member

SERVICES FOR ABORIGINAL PEOPLE/USE OF SERVICES

Profile of service providers

Thirty three (33) service providers were interviewed. The following is some information that describes those who participated in this research:

- 94% reported being bilingual in English and French;
- 82% reported living in Montréal more than 10 years.

Question : *How long have you worked in your current position?*

A total of 33 Service providers answered this question. The average length of time that they worked in their current position was 7.9 years. Further analysis revealed that 12 service providers (36%) worked for over 10 years in their position, while 13 service providers (40%) worked for 2 years or less. Interpretation of this result indicates that while some service providers have many years of experience working within their organization, there is also evidence to support a high turnover in staff of Aboriginal organizations as indicated by the numbers that are newer to a position.

Services used by urban Aboriginal people

Question : *What types of services do you use/have you used in the last 2 years that are specifically for Aboriginal people in Montréal?*

Community members were asked to identify what services they used (if any) under each general service category. The following chart has been developed to illustrate the thirty seven (37) client /community members response to what Aboriginal services they have used in the last two (2) years. Each category is listed in descending order of how often the service was mentioned (the number is provided to demonstrate how many times a response was given). There were times that some community members had no response because they did not use any services specifically targeted to Aboriginal people in Montréal.

EDUCATION TRAINING

First Nations Human Resources Development Services of Montréal	10
John Abbott Aboriginals Student Centre	2
Kativik School Board & Guidance Counsellors	2
Concordia Native Student Association	2
McGill First Nations & Inuit Education Program	2

EMPLOYMENT

First Nations Human Resources Development Services of Montréal	12
Native Friendship Centre Montréal	3
Cree Regional Authority & entities	3
Québec Native Women’s Shelter Montréal	1

HEALTH

CLCS drop in clinic	4
Use Indian Status Card	2
Cree Health Board	2
Aboriginal art therapist, psychologist, HIV/AIDS nurse	1
Non Insured Health Benefits	1
Northern Québec Module	1
McGill Health Services	1

HOUSING

Waskahegan Native housing	2
Kativik School Board	1
McGill Student housing	1
Native Friendship Centre housing program	1
List of apartments for students	1



SOCIAL/RECREATIONAL

Pow-wows	12
Native Friendship Centre drumming, activities	7
McGill First Peoples house activities, Pow-wow	4
Lands in Sights First Peoples Festival	3
Native Alliance of Québec communal supper	1
Cree School Board activities	1
Association Montréal Inuit/Makivik gatherings	1
Québec Native Women's Conferences	1
Concordia Centre for Native Education	1
Native Women Shelter	1
Canoe /Dragon Boat	1
Kativik School Board student outings	1

CULTURAL

Pow-wows (Native Friendship Centre, Land in Sights, McGill)	12
Native Friendship Centre activities	5
Drum Group	3
Native Women Shelter	2
University workshops/discussions sponsored by First People's House or Centre for Native education	2
Association Montréal Inuit Feast	1

SOCIAL SERVICES

Native Women's Shelter	3
Native Friendship Centre	2
Cree Health Board	1

EMERGENCY AID

Native Friendship Centre Food Bank	6
Native Friendship Centre clothing depot	1

LEGAL

Native Women's Shelter legal assistance	1
Native Para judicial- Para legal services	1
Lawyer in Kahnawake	1

The majority of people found out about services they identified through a friend, an existing service organization, a pamphlet, or were referred by someone working within an organization.

The comments offered on the services utilized are that, in general, staff were friendly, ready to assist in meeting the needs of individuals, and that it is **important to have access to these services when they are needed**. Participants also commented on the organizations/services that were working well based on their personal experiences.

When answering the above question a number of people mentioned that they felt that there were very few Aboriginal specific services offered in Montréal. They were able to identify the mainstream services they had used, however there was indication that community members would be more inclined to go to Aboriginal specific services.

Holistic Services

Question: *What services exist in Montréal to meet the holistic needs of Aboriginal people in the following areas: spiritual, cultural, mental health, physical and emotional?*

We asked key informants and service providers the above question. The majority of participants had difficulty identifying services for each area and answered the question in various ways. Overall the most often cited organizations known or thought to provide services in all of the areas were the Native Friendship Centre of Montréal and the Native Women’s Shelter of Montréal.

Aboriginal Service Providers

Question: *When accessing services from an Aboriginal organization is it important to have service provided by an Aboriginal person? Explain.*

	Yes	No	No preference	Total
Community members	26	6	3	35
Key Informants	17	0	4	21

This question was asked of both community members and key informants. The vast majority (70% of community members and 71% of key informants) felt that it was important to have services from an Aboriginal organization actually provided by an Aboriginal person. For those that indicated it was not important or did not have a preference, the reasoning was that being Aboriginal is not an absolute necessity and it depends very much on the type of service or the individual. There was more concern in these cases for receiving the best quality of service from competent workers who had some awareness and respect for Aboriginal people’s culture and differences.

The top reasons given for importance of having Aboriginal service providers was that they can offer a better understanding, have the ability to identify and connect with clients due to common ground, and have a sensitivity to needs (therefore less likely to judge). Having Aboriginal service providers was viewed as a way to make Aboriginal clients more comfortable, open, trusting and feeling at ease. Community members stressed that Aboriginal people should get the jobs in the Aboriginal organizations, however at the same time both sets of respondents had concerns for making sure Aboriginal staff are qualified and competent. Finally language considerations were addressed under this question. For groups such as the Inuit, it is very important to have service providers who can also speak/translate in the client’s language (Inuktitut).



POINTS TO CONSIDER

This section provides the teams reflections on and consideration of the findings. It presents a discussion of the ODS research team's interpretation of our experiences carrying out this research. We present on the major needs reported by participants and observed by the research team. These are things to be mindful of when considering any new initiatives focusing on Montréal's urban Aboriginal needs.

URBAN ABORIGINAL COMMUNITY

One of the greatest reported strengths of Aboriginal people is their "sense of community". No matter where they travel to they tend to establish small closely-knit communities that are there for support and act as an extended family. In the course of this project it was evident that this "sense of community" has become lost. Many respondents reported a lack of connectedness to other Aboriginal city dwellers. Participants reported that there is no visible presence of Aboriginal peoples in Montréal e.g. an Aboriginal neighbourhood that can be identified. They often shared the need for a strong presence of "community" for Aboriginal people but they do not feel one currently exists. They are at a loss on how to reconnect with others and where to do this.

Location of Aboriginal organizations/services is very dispersed and so this also feeds into a sense of disconnection. There is no visible coming together of services to demonstrate a connectedness or a sense of shared vision and partnership, i.e. promotional materials put out by services are aligned with a silos approach (silos are discussed in later section). There does not seem to be a hub from which a sense of connectedness can grow, contributing to the lost "sense of community". Service providers acknowledged the situation and felt very torn about it and some have been working to address it.

As reported by the participants, the need for a community Centre/community gathering place was paramount. A community centre/gathering place is of utmost importance for Aboriginal peoples in large urban areas such as Montréal. It was also found that some groups reported wanting a gathering place of their own, an example is the Inuit community of Montréal. The need for a distinct community Centre/gathering place for the Inuit or other specific groups is not disputed. An Aboriginal community Centre that respects the diversity of Montréal's Aboriginal peoples (including all First Nations, Inuit and Métis identities) could do no harm by offering more support, resources and options for services within Montréal.

The Native Friendship Centre of Montréal began in 1974 and is the oldest and best known Aboriginal organization in Montréal (NFCM 2002). The mission of this Centre is "to enhance the quality of life of the urban Aboriginal population by maintaining a sense of community, promoting traditional and cultural heritage, reinforcing urban Aboriginal development by providing the services necessary for the support and well being of the Aboriginal community of Montréal" (source NFCM annual report 2005-2006). Participants recognize and acknowledge the important role the Native Friendship Centre has in being a gathering place and helping to create a sense of community. However, they also shared there has been a major shift toward servicing the most urgent needs (example is the urban Aboriginal homelessness project day Centre, offering meals, food baskets, frontline services for Hepatitis C, HIV/AIDS outreach, street patrol van offering food, clothing and blankets, and Intertribal Youth Centre working primarily with high risk youth). This was recognized in the 2002 NFCM report that noted "*it was mandated as a place for all members of the Aboriginal community to gather... however, in the past decade it has become transformed into a veritable drop in Centre for the most marginalized in the community*". The Aboriginal community of Montréal is in need of a place specifically for Aboriginal health and social services that would focus on public health, preventive health, social

service needs (homelessness) and other pressing issues that face the community. If such a Centre(s) existed it would alleviate the pressure on the NFCM to provide services to two very distinct types of Aboriginal clients with limited resources, often forcing it to direct resources to the most needy. It would allow the NFCM to also resume focus on recreation, education and cultural services with inclusive programs for **all walks of life** including families, youth and elders.

It has been reported that the urban Aboriginal community of Montréal lacks visibility in comparison to other communities. This further contributes to the sense of disconnection. Events such as the Montréal Pow Wow and Montréal First People's Festival/Présence Autochtones were recognized as successful in raising visibility however they only happen once per year. Participants felt that there are not enough major events ongoing throughout the year that allow the opportunity to showcase and celebrate Aboriginal cultures while attracting all Aboriginal people. The First People's Festival (17th annual this year) was mentioned as the most recognized Aboriginal event in the city. For 11 days in June it features events, films, lectures, exhibits, dance, arts, etc. Aboriginal community members reported events such as this go a long way in giving them a sense of pride in being Aboriginal in the city of Montréal. As well these kinds of events raise the profile of Aboriginal peoples, improving their visibility and promoting understanding across cultures. This is particularly important in helping to break the perceived ignorance of Aboriginal people in the larger Montréal society reported by participants.

Participants realize there are basic needs to be met in the urban Aboriginal community, i.e. food, shelter and relief from poverty. At the same time a balance must be struck to provide for Aboriginal community members who have their basic physical needs met and those that are seeking a sense of community, or place to gather that meets their social, family and cultural needs. In an Aboriginal mindset this sense of connectedness is also a very important basic need. We believe that Aboriginal people's values have influenced the results emphasizing the community gathering place/community Centre as highly important (number 1 need for community members).

INFORMATION & ORIENTATION

Throughout the research it has been identified that there is a need for different types of information at various levels:

- At the home/community level this means information provided on orientation to life in the city and what kinds of services/resources are available. Prevention and promotion information could be made readily available before community members leave to come to the city for the first time;
- In the city of Montréal a central service point can provide further information and orientation on how to adapt to the city in a positive way. For example assistance with daily life skills such as navigating the Montréal public transportation system. Some participants suggested the implementation of a buddy system to assist with the transition to urban living;
- There is a need for a resource booklet/catalogue of Aboriginal services that are being offered in the city. This should be made available in the most commonly used languages (i.e. English, French, Inuktitut). This should be updated on an annual basis as it is realized that key contact people can change, pilot projects come to an end and are not always renewed, and also there may be new programs that come up. This resource booklet would also assist service providers in providing relevant referrals;
- A newsletter or website for Montréal Aboriginal events was another suggested resource for information sharing, awareness and networking purposes. It would enhance

communication between Aboriginal organizations/services and Aboriginal community members.

To get a sense of the amount of information available to the average person seeking resources, an online search for "ABORIGINAL SERVICES MONTRÉAL" was conducted. Although the research team was able to identify a number of Aboriginal or Aboriginal affiliated organizations/services in Montréal, it was not easy to find this information on the internet unless one was already familiar with names of key organizations (a number do have websites). The results of this kind of search turned up very little direct links to useful information. In contrast, when this was carried out for Aboriginal services and other cities (Ottawa, Toronto, and Winnipeg) the results were quite different. These cities had well established links to online resources. A much larger number of websites exist just to assist the user in understanding what these cities have to offer. One illustration is the link found for "a guide to Winnipeg for the Aboriginal newcomer". Taking a look at the Aboriginal Canada Portal, when seeking information on Aboriginal resources in Montréal the site linked to only 6 services, while a trip to other cities such as Saskatoon lists upwards of 30 services. Montréal also lacks an accessible calendar of Aboriginal events online. Developing a Montréal Aboriginal website or portal would be an efficient way to provide a central place for people to go, however an important consideration would be that it will require sufficient resources (financial and human) for **maintenance and updating to keep current**. A useful resource found for the Ottawa area was the Ontario Aboriginal Calendar and Services Directory.

SOCIAL SERVICES

The major issue that was raised in relation to social services for families was the **need for Aboriginal sensitive Youth Protection services**. Aboriginal children placed in care (foster care and adoption) fall under the Direction de la Protection de la Jeunesse (DPJ). Many service providers and community members reported their dissatisfaction with this system and that it lacks awareness, sensitivity and understanding of the various Aboriginal cultural practices and values of the families. There is a difference in customs between living on reserve/in home communities and living in the city, ex. safety of children playing outside, and number of extended family members living in one household. It was reported that there are a larger proportion of Inuit children in the system due to various reasons i.e. parent's difficulties in the transition to city life. The ideal situation called for by respondents in this research was a special Aboriginal Youth Protection unit that could be more responsive to the needs of Aboriginal children and keep the families (particularly those working to regain custody of their children).

It was identified that negative community issues (such as alcohol and drug addictions, various forms of violence and abuse, discrimination) can follow Aboriginal people when they move to the city and are often replicated. These issues are compounded by other challenges such as adapting to the urban environment and potential isolation which makes them more susceptible to unhealthy lifestyles and/or involvement with criminal activities.

HOUSING

The need for housing support ranked highly; participants reported that there is a **need for different types of housing to meet the various needs for shelter**. We only came across one organization that deals with Aboriginal housing and it was shared that it is limited in the places it can provide to First Nations and Inuit people. The high degree of discrimination/racism against Aboriginal people, reported by participants, must be considered in the housing dilemma as it surely affects house/apartment hunting in the city.

There is a **need for an urban Aboriginal men's shelter in the city** as one does not currently exist. Service providers identified that Aboriginal males do not feel comfortable in the mainstream shelters and have different needs.

Another type of housing need identified was for a facility that could offer short term, low cost housing for those who are relocating or temporarily in the city. This could operate similar to a hostel, or residence providing shelter until Aboriginal people can access a more permanent situation.

HEALTH SERVICES

There is a desire for Aboriginal specialized health services, as participants cited that the mainstream health care system in Québec does not always meet Aboriginal people's needs.

Participants saw the **need for integration of health services in a holistic sense (physical, mental, emotional, spiritual)**. Participants cited the example of urban Aboriginal health Centres available in other cities and the successes they achieved in raising the general health and well being of Aboriginal peoples.

An example of one model is the Wabano Centre for Aboriginal Health, an urban health centre located in Ottawa. The mandate of the Wabano Centre is to create and deliver services that will prevent ill health, treat illness and provide support and aftercare. Services are offered in a culturally-sensitive way that welcomes, accepts and represents all Aboriginal people(s). The Centre provides quality, holistic, culturally relevant health services (a belief in the wisdom of our Elders, Traditional Healers and Teachers and the importance of ceremony and celebration) to Inuit, Métis and First Nation communities of Ottawa. Wabano Centre's clinic offers a wide range of traditional and western health services to meet the needs of the Aboriginal community living in the city of Ottawa and the surrounding area. Services include Primary Health Care Services by appointment or walk-in including Family Physicians and Nurse Practitioners services. (Source: www.wabano.com).

Our research raised the **need for healing services for Montréal's Aboriginal people**. For a short time, the McGill Aboriginal Healing Clinic offered through McGill was one resource that existed to address this need. The five objectives of the Healing Clinic were:

- to provide counseling to Aboriginal individuals who are primary and secondary victims of the residential school system, including those who are victims of multigenerational abuse;
- to provide consultation and supervision to workers who are providing services to sexual abuse survivors and their family members;
- to develop a team of experts in the area of child sexual abuse;
- to provide more public information about sexual abuse to the Aboriginal communities of Kahnawake, Kanasatake and urban Montréal, and;
- to evaluate service-provision to improve planning and policy-making for the affected Aboriginal population.

The Aboriginal healing clinic has since closed and has left a void. The perception of participants in this research is that this often happens- key services are offered and then disappear for a number of reasons.

The research team was recently made aware of a potential funding resource specific to health services and closing the gap in health status between Aboriginal and non-Aboriginal people. The Aboriginal Health Transition Fund (Health Canada initiative) was created to support not only on reserve services but also "*Provinces and Territories to adapt their existing health services to better*

meet the needs of all Aboriginal peoples, including First Nations, Inuit, Métis and those living off reserve and in urban areas" (FNIHB 2006).

There is a need to explore how this funding could be used to assist the Montréal urban Aboriginal population.

EDUCATION, TRAINING & DEVELOPMENT

Participants identified **needs in these areas at two levels- the individual/client level and at the organizational/staff level.**

At the individual client level a major **need reported was for Life Skills education.** In the past, a Life Skills Training Program was carried out as a partnership between First Nations Human Resource Development Commission of Québec (FNHRDCQ) and the Native Friendship Centre of Montréal for 2 years producing over 40 Aboriginal graduates. A number of respondents who were familiar with this training cited it as a major accomplishment that they wished was ongoing and continuously supported. It was reported this program no longer exists in Montréal due to funding restrictions.

At the organizational level, participants want assurance that Aboriginal staff are qualified and competent to carry out their work (through proper training). Training resources for staff in the urban setting are not the same when compared to what can be accessed in an Aboriginal community. A possibility is for RCAAQ to create a library for the Native Friendship Centres' in Québec to access training materials to assist in their development.

DAYCARE/CHILDCARE ISSUES:

Our research indicates the **need for special consideration of the childcare resources available in Montréal.** Many people raised their concern for the lack of Aboriginal daycare/Headstart in Montréal during the consultation. One such childcare facility operated in Montréal under the name Awasis Childcare Centre/Aboriginal Early Learning Centre of Montréal. The Centre was established in 1997 and opened in the spring of 1998 but ultimately closed its doors (actual date of closure unknown to research team). Since the closure of the Awasis Childcare centre, there has been a void in culturally sensitive daycare for Aboriginal children in Montréal.

Many respondents reported hearing that such a centre was in the works for future, but they **were not aware of the details.** Many expressed regret that Montréal could not, for whatever reasons, sustain an Aboriginal childcare Centre. The research team made an effort to verify the current situation of Aboriginal HeadStart in Montréal. We were able to confirm that a new entity is in development as part of the Federal government's Urban Aboriginal HeadStart Program under the name "Rising Sun Aboriginal Childcare Centre". This centre is planned to open in the spring of 2008, it will be located in Verdun, QC. It is currently accepting registration of Aboriginal children online.

LANGUAGE ISSUES

Montréal is a somewhat unique city in the way that it presents language barriers for Aboriginal people. Like other large Canadian cities, Montréal attracts Aboriginal people from across Canada and some from the United States, a large percentage speaking English only or English and their Aboriginal language. The difference with Montréal is its location in an officially Francophone province where certain services and resources are available only in French. The result is a lot of frustration when these people seek help and do not understand, often resulting in

Aboriginal people giving up on the system. Sensitivity on the part of the services (ensuring there are bilingual service providers), affordable language courses (i.e. basic French) and Translation Services (i.e. Inuktitut translators) can play a major role in bridging this gap.

It was brought to our attention that there are differences in representation and affiliation based on the English/French language division of the First nations in Québec. We witnessed through our research that many of the Urban Aboriginal Service organizations that are most well known (Native Friendship Centre, Native Women's Shelter) tend to have English speaking clients. Similar to the results of other studies of the Aboriginal population of Montréal, we also noticed a difficulty in reaching the French speaking Aboriginal population for our consultation. We realize that while there are many Aboriginal people in Montréal whose first language is French - they are less visible, this may possibly be due to the lack of a network and knowledge of what, who exists or possibly that French speaking Aboriginal people may have an easier time navigating the mainstream services available in the city.

Not being fluent in the French language is a major barrier reported when seeking employment. To work in Montréal you need to have basic command of the French language; this lack of knowledge further puts Aboriginal peoples at a disadvantage when competing for jobs. Ex. restrictions of organizations that serve Aboriginal people with Aboriginal first language (i.e. Inuktitut, Cree). Certain Aboriginal organizations (that serve either the Cree or Inuit) in Montréal, are subject to the requirement of being bilingual and they cannot get the jobs even if for example the individual speaks fluent English and Inuktitut, but is lacking French. This is one of the situations where policy/legislation does not serve management needs.

ISSUES OF POVERTY

In general it was found that 40% to 76% of Aboriginal households in large urban areas are living below the poverty line (RCAP, Vol. 4 1996:609). There is clearly a segment of Montréal's Aboriginal population that is marginalized and characterized by the experience of poverty and adverse living conditions. It was reported that in most cases the sources of income for a number of Aboriginal people such as monthly student allowances or social assistance are not sufficient to meet their basic needs. Many of these individuals rely on the organizations that provide them vital services such as shelter, free meals, food banks and clothing banks. Through some reports, Montréal has a higher rate of Aboriginal people living in poverty compared to similar size cities. They are the homeless and those at risk for homelessness (single parent female headed families, seniors, families living below the poverty line, youth and the disabled). There is a perception that the homeless Aboriginal needs are currently being addressed in Montréal (specifically through the NFCM homelessness project). Participants identified that in addition to the NFCM providing the basic needs for the homeless and poor, they want to see new actions that will actually improve the quality of life of these individuals and break the cycles of poverty and abuse, that they are caught in.

EMPLOYMENT OPPORTUNITIES AND ACCESS

Participants reported that Aboriginal people in Montréal have difficulties in finding and maintaining employment. There is a lack of Job opportunities and access to desirable jobs is limited. This is compounded for some Aboriginal people by the following barriers- language issues, lack of formal education, lack of relevant job experience/skills, and also discrimination.

Although, the First Nations Human Resource Development Services office located in downtown Montréal has been active in addressing the employment needs for example: job posting boards, internet access, assistance with resumes and access to training/upgrading for new careers.

Opportunities for employment in Aboriginal organizations are still limited and the long term employment security is cause for concern.

CULTURAL ISSUES

From a cultural aspect it is important to note that participants want to ensure that the cultural diversities are a part of all organizations/services that work with Aboriginal people. For example avoiding “pan-Indianism” and finding ways to **incorporate inclusiveness of the different elements and practices of the different Nations**. A potential solution for dealing with this was recommended by RCAP: “*Aboriginal people and organizations be directly involved in the design, development, delivery and evaluation of all services provided to Aboriginal clients by non-Aboriginal agencies*” (recommendation 4.7.7, p. 634, Perspective and Realities, Royal Commission Aboriginal Peoples).

Service providers in mainstream organizations have different perspectives that sometimes clash with Aboriginal cultures, values and perspectives.

The following general comparison of world views will help the reader to examine the differences between two societies. It is intended to demonstrate the differences in perspective, differences in ways of doing, what governs how things are done and what guides how decisions are made.

Two Worlds		
	Aboriginal Systems	Canadian System
Concept of Family	Extended	Nuclear
Culture Preservation	Enculturation	Acculturation
Community Focus	Interdependency	Independence
Society Process	Collaborative	Competitive
Health	Holistic	Compartmentalized
View of Systems	All things relate	All things are broken down into parts

MONTREAL'S NUMBERS

Stats Canada’s most recent numbers of Montréal’s Aboriginal population according to Census 2001 are hotly contested in Montréal’s Aboriginal organizations. Witnessed through the demand for services they provide, most organizations agree that there are significantly more Aboriginal people living in Montréal that were not reached through the census data. Considering the transient nature of many Aboriginal people who come and go from home communities, these people in transition usually need more services due to the lack of stability (jobs, housing, and support). There is also reportedly a sizeable homeless population, those who don’t self-identify as Aboriginal and, more importantly, **those that simply don’t participate in the Census**. Consultation with the Inuit organizations also confirms their disagreement with the official Census on the numbers of Inuit reported in Montréal. Through this research we have been made aware of the many problems that these inaccurate numbers have caused for the urban Aboriginal community including difficulties justifying the need for expanding services and accessing new funding sources.

FUNDING & JURISDICTION ISSUES

Participants brought attention to the need for change at a higher level (i.e. governmental). It was shared with the research team that one of the major barriers to accessing services in the city is jurisdictional and funding difficulties. Specific elements include:

- Policy changes in regards to funding and jurisdiction restrictions of organizations (i.e. not part of contribution agreement);
- Jurisdictional ambiguity for governmental departments (difficulties deciding who is responsible), concern for the federal and provincial disagreement on the responsibility for Aboriginal people living off reserve;
- Systems are overly bureaucratic (red tape) requiring a huge amount of paperwork and too many levels to deal with;
- Funding policies on reserve are not applicable off reserve and causes limitations and restrictions;
- Funding does not follow individuals from their home communities. There is a belief that Aboriginal communities on reserve receive funds for individuals however when these people relocate to a new place, particularly the urban setting, that this funding does not automatically come along resulting in difficulties in having specific services funded. Ex. non-insured benefits for medication coverage are not recognized;
- Financial assistance, need for an increase in base level of funding (educational allowances, social assistance);
- Annual funding cycle and the year-to-year uncertainty for services.

It is felt that the urban Aboriginal community of Montréal receives less financial support in comparison to other cities. Lack of support from municipal, provincial and federal sources. Community members were more apt to point out the lack of support from the Ville de Montréal whereas the key informants and service providers recognized the broader scope at the provincial and federal levels as well and this is related to the Statistics Canada data reported for Montréal (not a true representation of the urban Aboriginal population), the language issues and that partnerships between Aboriginal services are not as developed as in other cities.

IMPACT OF TURNOVER IN ABORIGINAL ORGANIZATIONS

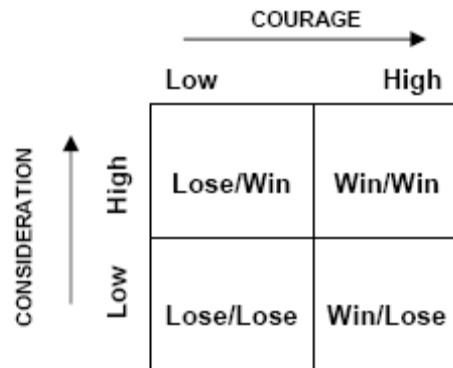
Participants indicated that there is a high degree of staff turnover in the major Aboriginal organizations in Montréal. Some positions are funded through pilot projects and when the funding runs out or is not renewed, it interferes with continuity of services that community members come to rely on. For the Aboriginal organizations there is a need to ensure consistency in delivering services/programs and avoiding major gaps by minimizing the disruption caused by these changes. To reduce the impact on clients, files/documentation need to be transferred efficiently and documentation well maintained to ease the transition.

Turnover also affects the morale and motivation of Aboriginal staff who are constantly faced with the challenges of short term/inconsistent funding. Aboriginal people are looking to be hired in positions that allow for some stability. Although we did not ask and cannot pinpoint the exact reasons, we believe this can be tied to a number of reasons such as burnout in high stress positions, etc.

SCARCITY & ABUNDANCE MENTALITIES

Often people look at challenges and needs with “**either/or**” solutions. These solutions are locked into their systems way of doing things and breeds territorialism. A *scarcity mentality* emerges with the belief that there are only so many resources and if someone gets something then there is less for others. It doesn't support sharing recognition and credit. It does not celebrate the success of others. Success for others means failure for them. The sense of worth comes from being compared. There is actually hope that others will fail. Strength is borrowed from position, power, credentials, seniority and affiliations. With this mentality there are winners and there are losers.

The *abundance mentality* stems from a deep sense of self worth and security. It believes there is plenty out there – enough for everyone because of the many gifts and talents we all bring to the work. It shares in recognition, prestige, and profits from collaborative decision-making. It opens possibilities, options, alternatives and creativity. It recognizes the unlimited possibilities for positive interactive growth and development, creating new “ways of doing & being”. Trust grows within an abundance mentality and fosters strong relationships.



Source: The 7 Habits of Highly Effective People, Steven S. Covey

The systems that provide funding for Aboriginal organizations/services in Montréal seem to be based on the “scarcity mentality” where there are not enough resources.

SILOS

Creating silos or “stove-piping of services” is an issue when dealing with other organizations and can create a major gap in services. Many organizations attempt to work towards building new partnerships and breaking down barriers. However, when there is no core funding and silos exist for funding criteria, a lot of time is spent trying to seek additional funding and resources; this gets in the way.

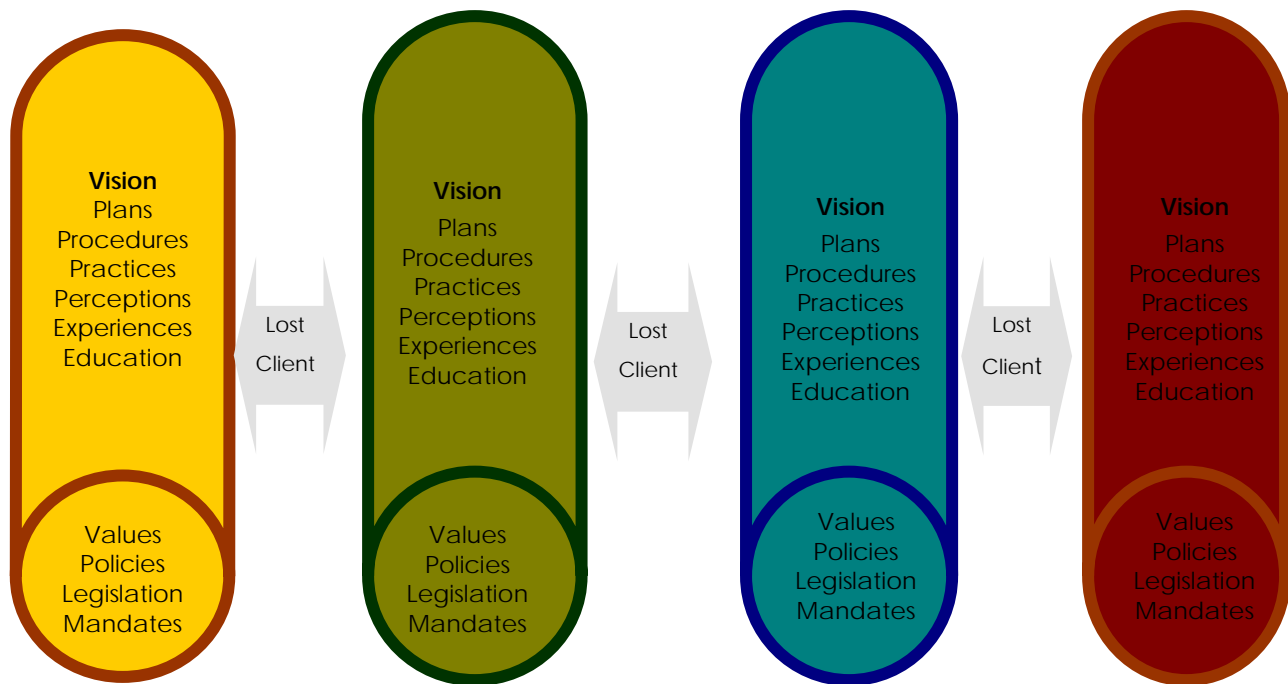
If changes could be made to realign funding and how it is used, communities would be able to provide better services and would allow for caring workers to move forward in breaking down the silos.



SILOS

Are naturally evolving independent systems. They may share the same clients and may intend to achieve similar results or benefits for their clients, however the very basis of their system, how it develops and operates, will present many challenges and barriers to achieving their intent, as silos tend to operate in isolation allowing territorialism to develop over time. Gaps are created and clients “fall through the cracks” created by the silos and territorialism.

In order for independent systems to become more effective at achieving the results they want for shared clients, they need to find ways to move beyond their silos and develop a network (collaborative system) that works to serve their shared clients more effectively.



Systems may sometimes share values, however the mandates, policies and legislation governing them may isolate them, however they can include partners from other Silos when conducting planning events, revisiting practices and procedures. This allows stakeholders to influence the system in a way that makes it a more effective partner.

These collaborative activities allow for meaningful dialogue that breaks through perceptions and past experiences removing biases and creating shared understanding in many areas. This provides a sound foundation on which to build partnerships.

URBAN ABORIGINAL COMMUNITY BUILDING

Urban Aboriginal Community Building in urban Centres has been happening in full force across Canada, The following are two examples.

Since its inception in 1998, the federal government's Urban Aboriginal Strategy (UAS) has been promising in its goals of improving policy development and program coordination for Aboriginal peoples through working together at the municipal, provincial, and federal levels, allowing Aboriginal peoples and other partners to work collectively in addressing urban Aboriginal issues. The original 8 urban centres (Vancouver, Calgary, Edmonton, Saskatoon, Regina, Winnipeg, Toronto and Thunder Bay), and the expansion to an additional 4 cities (Prince George, Lethbridge, Prince Albert and Thompson) granted funding to carry out pilot projects, have benefited from the flexibility afforded by the UAS community-based approach that supports projects and priorities identified by community members. While the UAS was intended to be national in scope, it has only been implemented in the four western provinces and Ontario.

Montréal does not have Urban Aboriginal Strategy funding. This was raised as a concern from participants in this research. In the event that the UAS be expanded in the future to include Montréal, urban Aboriginal organizations/services could benefit from the evaluation of the UAS projects have been successful in the other cities.

Each city is at a different level of institutional development. Winnipeg happens to be a very active city for Aboriginal community development (this may be due to the large Aboriginal population in the city). An example of an umbrella organization that coordinates services and spearheads important initiatives affecting the urban Aboriginal population of Winnipeg is:

The Aboriginal Council of Winnipeg Inc. (ACW) is a community based, membership driven Aboriginal Community Development organization dedicated to developing and nurturing collaborative working relationships, information sharing and partnerships between Aboriginal service provider organizations and agencies in Winnipeg. The Council was established in 1990 through the joining of the Urban Indian Association and Winnipeg Council of Treaty and Status Indians. The union of these two organizations was driven by the belief that the urban Aboriginal community of Winnipeg would be better served through an inclusive organization without regard for the artificial legal distinctions historically imposed upon Aboriginal people in Canada. The Aboriginal Council of Winnipeg serves as a political and advocacy voice that represents the interests of the Aboriginal community of Winnipeg. It is governed by a ten member, community elected working board.

Toronto and Vancouver have also developed organizations similar to the Aboriginal Council. These cities have also had the benefit of an Aboriginal Strategy.

LEADERSHIP

The participants identified the **need for more healthy leadership practices in Montréal's Aboriginal community** to address the dysfunction that exists and to address the development of healthy practices around governance. One potential challenge to governance is the finding, that in some cases, staff of Aboriginal organizations have ties to other Aboriginal organizations in the city, i.e. sit on the board of directors or are volunteers, and this can sometimes lead to conflicts of interest. Other reported leadership difficulties include people who bring unhealthy practices from their home communities while dealing with the pressures and uncertainties of the urban Aboriginal milieu. Leadership is extremely critical when establishing partnerships and collaborative systems as it requires a mentality and strength of spirit that is prepared to share in

power, responsibility and accountability and must have the capacity to create a shared vision for community / system development. There is a need to build governance and management capacity looking towards succession planning for organizations/services; this would assist in maintaining stability. A suggestion is to implement mentoring and coaching using resources that exist as a means of developing future leaders. The following is a description of considerations for leadership:

"Effective leaders bring spirit and integrity to their teams and work. They foster ownership, responsibility and accountability in their people and processes. They understand that one of the basic tasks of leadership is to increase the standard of living and quality of life for all stakeholders. They find ways to balance consideration and courage in their approach to work and in building the relationships to achieve it".
Stewardship – Peter Block , The Fifth Discipline – Peter Senge.

There is a perception that Montréal's urban Aboriginal community lacks a collective voice for all Nations to advocate and lobby for its needs at a municipal, provincial and federal level.

"The community lacks structure of any kind-it's really just organizations and service providers. Most are very reactive based on small funds... need some kind of structure and support mechanism to help people feel community connection... Montréal really doesn't offer this feeling. Need to have a way for people to feel that they contribute. Volunteer mechanism doesn't really exist. Volunteers should be the backbone of events. Our community definitely needs to be properly represented here in Montréal. No connections between the organizations and many are supposed to be non-political. Need to have political organizations where people are out there talking and finding new resources and organizing contacts. There needs to be some sort of umbrella located in Montréal and across Québec... There is nobody neutral to intervene in a good way to help the community prosper." Community Member.

There are movements and groups that are working towards this. However, as the community member quoted it is perceived as not being a concerted effort. Therefore potentially having a number of impacts one being the availability or accessibility of funding from provincial and federal government i.e. Urban Strategy dollars for the Montréal urban Aboriginal community.

RESEARCH ISSUES

Participants raised the issue that many Aboriginal specific research projects are taking place in Montréal at any given time. A common trend in interviews was a complaint about the amount of studies the urban Aboriginal population has participated in, yet the team had very little success in locating much of this research. Some respondents could not clearly identify research projects they had been involved in (i.e. names) nor had they seen the end product (little accountability). There was concern expressed for Aboriginal community members who may not know their rights as research participants, including the right to refuse taking part and what is meant by informed consent.

A Montréal Aboriginal research council could be developed in the future to protect, monitor and provide some kind of oversight/accountability to ensure the urban population benefits from studies that will meet their needs (keeping in mind the OCAP principles- community ownership, control, access and possession of research). A suggestion is for the development of standard operating procedures and the creation of a research repository/archival space for critical studies and reports.

DISSEMINATION OF REPORT

Many participants expressed an interest in acquiring a copy of any reports arising from this consultation process. It will be important for the Steering Committee to determine how to disseminate the final report. In keeping with the Participatory Action Research (PAR) methodology, the research team suggests hosting a community meeting to present the findings of the final report. All participants and community stakeholders can be invited to attend.



GLOBAL RECOMMENDATION - NEED TO ALIGN

An annual gathering/annual general assembly in Montréal needs to be coordinated to bring everyone together of all the urban Aboriginal services and organizations to begin to build/strengthen working relationships. It is recognized this cannot be achieved all at once. The first gathering should be an exchange of information on what each service/ organization currently provides. They need to first come together to meet and become aware of who all the players are in order to effectively meet the needs identified in this report, otherwise they could run the chance of having service overlaps and becoming overwhelmed.

The participants of these gatherings can determine the next objectives they want to achieve. Some direction that can be taken in future gatherings may be:

- Development of a strategic framework to assist in aligning around a vision for the urban Aboriginal community of Montréal at a global level. At an operational level this means being sure that all are aware of the services offered in the city and all resources available;
- Have dialogues for sharing information, plans, research they've been involved in, and avoiding overlap of services;
- Development of a Memorandum of Understanding (MOU) between organizations outlining how they will work together (eventually having practices in place such as conflict/dispute resolution mechanisms). This process can take 3-5 years to develop;
- Development of an accountability framework for organizations/services working with the urban Aboriginal population.

Networks need to develop in order to allow for the creation of partnerships and improve communication. This needs to be done slowly to allow a network to develop in a healthy way. Different organizations are at various stages of development and all need to be mindful of this when coming to the table. Networking will help break through the silos that exist.

Considering that there seems to be a large Aboriginal student population in Montréal (CEGEP and University level) the research team suggests that the Aboriginal organizations/services tap into this resource for committees and board of director seats for Aboriginal organizations. This would allow the students the opportunity to build relevant experiences that they can apply in future in their communities (whether they return home or stay in the city). The benefit for the organizations/services would be an infusion of knowledge and fresh ideas and the possibility of future manpower.

This research raised the need for finding a way to either provide new services to the Aboriginal community of Montréal or finding ways to sustain and build partnerships between what currently exists.

PARTNERSHIPS FOR COMMUNITY DEVELOPMENT

Communication and collaboration are vital between services that share either a subject area, target profile or service timeframe. Certain service delivery relationships have been formalized in Memorandum of Understanding's, some have a loose network connection, while others still work in isolation. There is a real need to strengthen these connections and forge new ones. The methods used in developing these partnerships can also serve to avoid overlaps and gaps in service delivery for the urban Aboriginal population.

For the purpose of assisting Montréal urban Aboriginal organizations to examine, assess, improve and create their partnerships, the project team includes on the next pages reference material

on types of partnerships that usually occur within community development⁴. It is hoped the material will help readers recognize the range and levels of partnership development among organizations/services.

WHAT ARE PARTNERSHIPS?

Partnerships are constructed for joint problem solving, resource exchange, cooperation, coordination, coalition building, etc. Participating organizations of partnerships operate on common ground based on collective goals, new decision rules, shared tasks, and joint actions. Informal or formal agreements are usually drawn. A commitment of resources is required from individual organizations. The relationship among them can be temporary or permanent, depending on how it evolves. Member organizations are likely to lose some degree of autonomy as relations intensify and become more formal.

Picture two or many organizations working together on a problem. The partnership formed by these organizations exists somewhat separately from the member organizations. Creation of this new entity, "the partnership", can result in differing types of relationships among the member organizations.

TYPES OF PARTNERSHIPS

Types of partnerships include networks, coordination, and collaboration. Each type is different because of the interaction of member organizations, the partnership's purposes and operations, and the resulting agreements. They can be viewed as points on a continuum with varying differences in their:

Complexity of Purposes: There is a gradation of complexity in the purposes of partnerships from simple information sharing to complicated, joint problem solving of purposes and operations.

Intensity of Linkages: The degree to which organizations are linked together in their working relations are articulated and influenced by the common goals, the decision rules, the shared tasks, and the resources committed.

Formality of Agreements: The degree of formality among the participating organizations concerns rules and agreements on operating structures, policies, and procedures.

	Networks (A "Net")	Coordination (To "Order")	Collaboration (To "Labor")
Complexity of Purposes	Simple	More complex	Very complex
Intensity of Linkages	Low	Moderate	High
Formality of Agreements	Informal	Somewhat formal	More formal

⁴ This information is sourced from *Partnerships for Community Development – Resources for Practitioners and Trainers – Centre for Organizational and Community Development, University of Massachusetts at Amherst.*

THE PARTNERSHIP FRAMEWORK'S ABSTRACT AND CONCRETE COMPONENTS

The External Environment

Many of the environment forces that impact a partnership are local in nature; they are more obvious and potent. The influences of other forces arise at regional-state and national-international levels. The nature of the problem being addressed by the partnership determines which of these levels needs to be considered.

As mentioned earlier, partnerships generally get started by one or a few individuals motivated by internal or external reasons. Often they have concerns about a community or a regional problem such as unemployment, inadequate housing, drug abuse, etc. These concerns indicate that forces in the larger environment are either creating or perpetuating a problem.

Someone recognizes that no single organization can adequately deal with the problem. Perhaps some have tried and failed, or no single organization alone has the power, connections or resources needed to be successful. The problem seems bigger or sometimes more turbulent than one organization can handle. This motivates two or more relevant organizations to try working together on possible solutions.

Preparation: Knowing the Environment

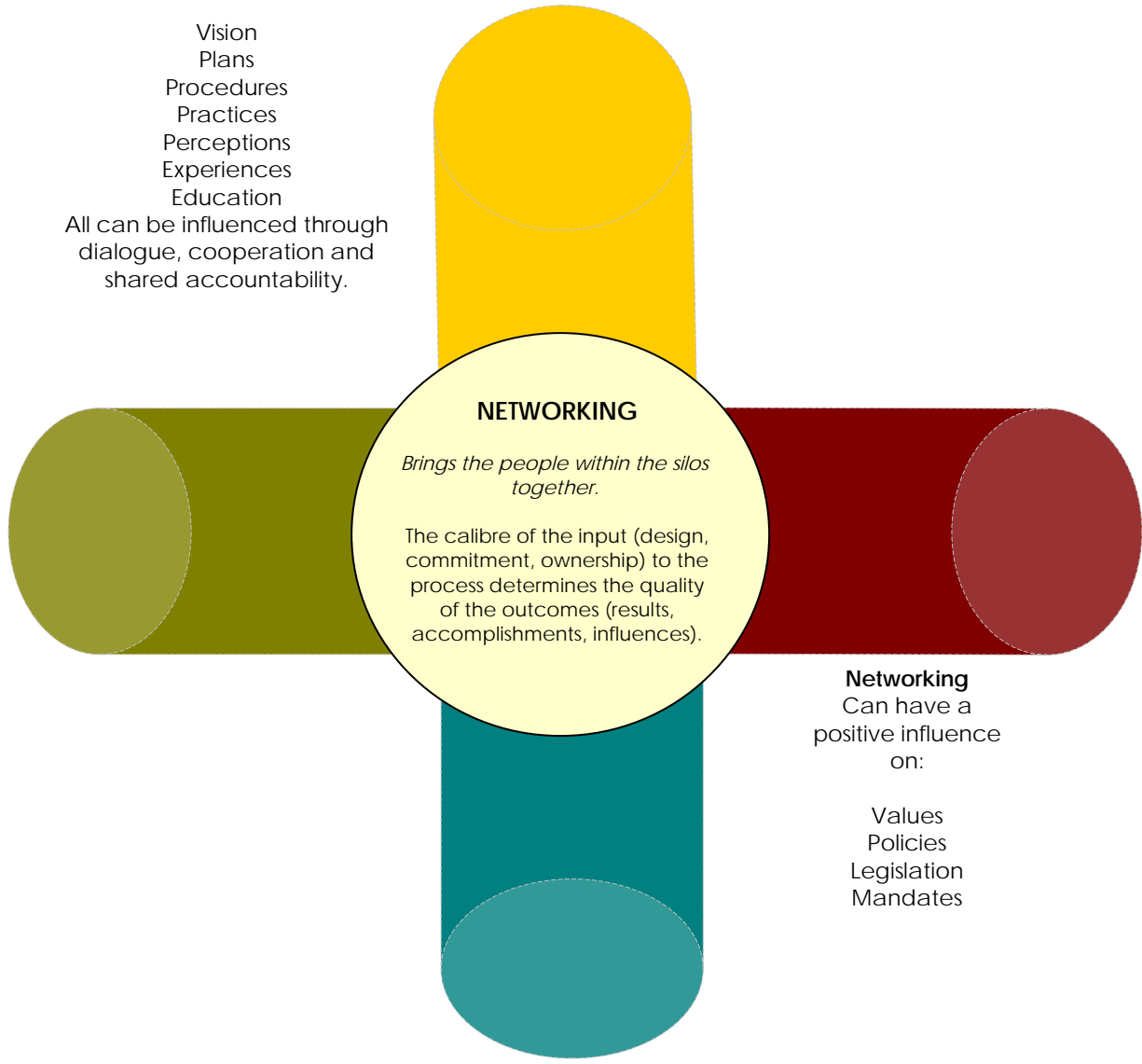
The successful establishment of a partnership requires some initial groundwork. The focus of a potential partnership will inevitably turn to those forces in the larger environment which have maintained the problem. They include the people, organizations, events and their interactions and resources. The relevant stakeholders, or those who are affected by an issue or influences its outcomes, must be an important unit of analysis. By identifying key forces and influences in the environment, an initiator will have insight into possible barriers for the partnership. Knowing the existing power relationships in a community will prepare for or perhaps avoid conflicts which usually plague most partnerships.

Of course, environment extends far beyond the local setting. Problems facing organizations at the local level may be reflecting provincial, federal or international forces. For example, a partnership organized around housing issues may be radically affected by sudden shifts in national priorities and policies. These influences in the larger environment are perhaps beyond the control of most community partnerships. Nevertheless, a partnership needs to be aware of the trends, forces and norms which may affect it.



NETWORKING A PARTNERSHIP TOOL

Independent systems become more effective at achieving results when they begin to network with other service providers/stakeholders who share the same clients. Through network activities they explore and find ways to move beyond their organizational silos. Networking allows them to enter into a collaborative system/processes that address how to reduce barriers and overcome challenges in serving shared clients.



MOVING TOWARDS COMMUNITY ALIGNMENT

Mandates are essential to effectively harness and align community resources and because they have the capacity to contribute to overlap, it is recommended that organizational mandates:

- Are clearly written
- Standardize key elements
- Reflect current service delivery
- Outline partnerships requirements in areas of shared responsibility
- Respect existing authorities

We further suggest that a community vision is created from which organizations' mandates will flow. Partnerships and communication between all community organizations/services and especially with the urban Aboriginal community members would be greatly enhanced by a shared direction and common base to operate from.



CONCLUSION

The research team had the opportunity to meet, listen to and learn from a diverse group of people living in Montréal. From those who work in the city and provide services to the urban Aboriginal population to those accessing services, from students attending school and dealing with being far away from home (some for the first time), to those who decided to leave their communities to live in Montréal and are either employed or looking for employment. We have crossed paths with many different Nations, ages, education levels, languages, and socio-economic levels. We've heard so many personal stories and aspirations, all in the attempt to get amore complete picture of what the needs and experiences are of the urban Aboriginal people living or transiting in Montréal.

Everyone has basic needs according to Maslow's Hierarchy⁵⁶ and these definitely did come out in our research, as mentioned where and whenever possible. However, what has come out consistently from those who shared with us is the need for the sense of belonging and to either maintain or regain their identity. As one Community Member put it *"It helps to have a connection. I find that when I see other Aboriginals and go to gatherings, it feels more like home. I don't feel like an outsider."*

Having a **community sense**, be it with one Centre, many Centres or through sports, recreation, festivals, gatherings, magazines, or the internet, it does not matter so much how it is achieved rather that the opportunities for it are there and need to be enhanced. It was reported to the team that there were pockets of communities in existence but nothing that really helped pull all services, all Nations, all groups of people together-a true sense of community. The feeling of community for many was something that could offer or be like a home away from home, providing safety, support, connectedness, learning traditional ways and languages, and providing identity, connecting to a larger family.

Many First Nations, Inuit and Métis people have experienced being told what to do rather than being listened to and allowing them decide for themselves, what they need and where they want to go. The research team felt that rather than making many recommendations, we only needed to make one, and this would be the stepping-stone to greater things to come. Our recommendation is that all groups come together in an open forum and just meet, reconnecting with one another for the sole purpose of getting to know what and who is out there for them, making connections/contacts, allowing **the people** to discuss and determine what they want to achieve and how they want to do it, and given the proper support to carry this out. Reflecting on all we have heard during this needs assessment, we feel this could lead to even greater achievements.

This can be summed up in the words of one Community Member spoke who about the greatest achievements of the urban Aboriginal community in Montréal, *"As a father and family man, I would say bringing up a child in the city and making sure they are aware of who they are and where they come from, and their inherent rights as First Nations. Anybody who is able to do this-give a child a strong sense of identity and self-awareness in this city is a great accomplishment. This little bit of structure that we do have and the people who've come together in the past to establish organizations from the grassroots-also is an accomplishment. Now we need to incorporate youth into the decision making and the future."*

⁵ "A pyramid is often used to represent Maslow's theory of the hierarchy of needs. The base of the pyramid is formed by biological needs, such as food, sleep and breathing; in the middle of the pyramid are found the needs for safety, love, belonging and self-esteem; the top of the pyramid represents the need for self-actualization. " (Source: Tarvis and Wade).

APPENDICES

Appendix A: Project Tools

Announcement Cover Letter English
Poster English
Brochure English
Interview Cover Sheet
Participant Consent Form English
Client/Community Member Questions English
Focus Group/Short Form Questions English
Key Informant Questions English
Service Provider Questions English
Follow-up Additional Information Letter
Inventory of Services Letter
Inventory of Services Questions English
Questions & Information RCAAQ English



December 20, 2006

Subject: Announcement of the Montréal Urban Aboriginal Needs Assessment 2007 - Project and Invitation for Participation

Greetings,

The purpose of this letter and the enclosed information package is to inform you/your organization about a research project presently being carried out. The research will be a needs assessment of Aboriginal (First Nations, Inuit, and Métis) people in Montréal. This information is being sent to all Aboriginal affiliated organizations in the Montréal area with an invitation to take part in the consultation.

The Regroupement des centres d'amitié Autochtones du Québec Inc. (RCAAQ) is sponsoring this project. RCAAQ is a provincial association that advocates for the rights and represents the interests of the 8 Friendship Centres in Québec. RCAAQ has hired Organizational Development Services (ODS), a First Nations Training and Consulting service located within the Mohawk territory of Kahnawake, to carry out this project.

This needs assessment is an opportunity to understand the challenges of the growing urban Aboriginal population, to determine their current needs and learn how it effects the urban service delivery organizations.

The time frame for the overall project is December 2006 to March 2007. Our research team would like to dedicate the month of January to consulting with service organizations and urban Aboriginal community members. We invite you, staff members and interested clients to participate in an individual interview or setting up a focus group. Our goal is to consult with as many urban Aboriginal people as possible, in order to have a good sample representing the true needs from all of the diverse perspectives.

Our research team members will soon be contacting your organization to see how you may want to participate in this consultation process. We will be able to offer consultation in the English or French language based on your preference.

ODS team members can be reached for more information by telephone at 450-632-6880 ext. 119 or 159 and also by e-mail: ods@kscskahnawake.ca.

Please find enclosed a poster and a brochure that provides more detailed information on this project. We would appreciate if you could post the information and spread the word within your organization. Feel free to copy and share this information with people who may be interested.

In closing, we encourage you to participate in order to help make this project a success. We look forward to speaking with you in the near future.

Skennen kowa ~ In Peace and Friendship,

Dale Jacobs
ODS Project Coordinator



What are your needs as an Aboriginal Person living in or visiting Montreal?

This is one of the questions that we are interested in hearing your opinions and views on!

Organizational Development Services (ODS), a First Nations consulting service located in Kahnawake is carrying out a

Montreal Urban Aboriginal Needs Assessment

**A project sponsored by
Regroupement des Centres d'Amitié Autochtones du Quebec (RCAAQ)**

As a major part of this research project we are now consulting with First Nations, Inuit & Métis people in Montreal to gather these valuable opinions

If you would like to have a say, we would love to hear from you!

**Please contact ODS to schedule an interview or a focus group
Phone: (450) 632-6880 ext. 159 or 118
E-mail: ods@kscskahnawake.ca**

**For other questions concerning the project contact RCAAQ via
E-mail: infos@rcaaq.info**



Did you know?

The Aboriginal population count for Montreal was 11,085 people in 2001. According to the 2001 Census of Statistics Canada

ODS will be focusing on gaining a better understanding of the needs of urban aboriginals in Montreal. The information that ODS gathers will give a more accurate picture of the realities aboriginal people face living in the city. We are willing to meet with people for an interview in any mutually agreed upon place. I.e. at a service organization, workplace, a coffee shop, or our designated consultation space in downtown Montreal. We are also very flexible to meet people around their schedules.

WHAT WILL BE THE RESULT?

The team will strive to develop and present a final report that honours and respects the information, insights and opinions shared during the consultation.

The findings will be reported in a friendly, non-technical and useful way. RCAAQ is open to sharing the results of the needs assessment upon request. This will be a benefit to those who may want to use the information in future planning.

WHAT IS THE TIMEFRAME FOR THIS PROJECT?

Time Frame for the project is December 2006 to the end of March 2007. Consultation through interviews and focus groups will be offered between January 22- March 30, 2007.

HOW TO CONTACT US.

The research team members below can be reached by telephone at 450-632-6880 from Monday to Friday, 8:30 a.m. to 4:00 p.m. or leave a message and we will get back to you as soon as possible.

- Dale Jacobs, Project Coordinator, ext. 119
- Winnie Taylor, Project Support, ext. 118
- Christine Loft, Project Support, ext. 159
- Rheena Diabo, Technical Advisor
- Melissa Gabriel, Bilingual Interviewer, meli_gabriel@hotmail.com

We can also be reached by e-mail: ods@ksckahnawake.ca



Kahnawake Shakotia'takehnhas
Community Services
PO Box 1440
Kahnawake, Qc J0L 1B0
Phone (450) 632-6880
Fax (450) 632-5116

This project sponsored by
RCAAQ



Regroupement des centres
d'amitié autochtones du Québec

**INTRODUCTION TO
THE MONTREAL URBAN
ABORIGINAL NEEDS
ASSESSMENT 2007**

We would like to introduce to you to a new research project: the Montreal Urban Aboriginal Needs Assessment.

WHO IS SPONSORING THIS PROJECT?

The sponsor for this project is Regroupement des centres d'amitié autochtones du Québec (RCAAQ). RCAAQ has been in existence since 1976 as a consultation, coordination and representation structure for the rights and interests of the eight Native Friendship Centers of Quebec.

The RCAAQ, as a provincial body, administers the Aboriginal Friendship Centre Program (AFCP) and the Urban Multipurpose Aboriginal Youth Centre Initiative (UMAYC). RCAAQ supports the Friendship Centers by ensuring the development and implementation of programs. It supports its members in carrying out their mission by providing advice, assistance and technical resources. RCAAQ plays a representation role on behalf of its centers, establishing partnerships at the provincial level.

A Steering Committee has been established to ensure the success of the study. The Steering Committee is made up of people who have at heart the NFC mission ("to improve the quality of life of Aboriginal people in an urban environment").



Did you know?

There are 114 Native Friendship Centres in Canada. They are part of an organized National movement represented by the National Association of Friendship Centres (NAFC).

WHY IS THIS PROJECT BEING DONE?

Montreal is home to the largest Aboriginal population in the province. RCAAQ saw this as an opportune time to identify the current needs of the Montreal's Urban Aboriginal Community at large. This needs assessment will serve as a first step as the basis for a more detailed study encompassing the entire Native Friendship Centre Movement.

This needs assessment is a way to understand the challenges of the growing urban Aboriginal community and their current needs and to learn how it effects the urban service delivery organizations.

This project is one of the few Needs Assessments done specifically for the urban Aboriginal population of Montreal. In the past needs assessments have been conducted for specific topics (i.e. health needs), however this project will try to identify all needs at a broader level.

WHY PARTICIPATE? WHAT ARE THE BENEFITS?

It is a well-known trend that larger numbers of Aboriginal people are moving into urban centers.

"Urban Aboriginal populations are now seen as distinct communities, sharing interest and aspirations to be advocated, needs to be met and objectives to be achieved." - Source: Reflections on the Urban Reality of Aboriginal People, RCAAQ

Through this consultation we hope to better understand these interests, aspirations, needs and objectives for the Urban Aboriginal community of

Montreal. The findings will provide readers with current insights into the reality of the Urban Aboriginal community of Montreal. This needs assessment can gather the necessary data to defend the collective rights and interests of the urban Aboriginal movement in Quebec more effectively. The profile information gathered can be a tool to help structure the services according to the needs of the urban Aboriginal community.

Participation in this research project may or may not have any immediate or direct benefits to you or your family. The needs identified will be shared with interested organizations and those service providers who work specifically with the Aboriginal population.

WHAT ARE THE OBJECTIVES FOR THIS PROJECT?

- To identify, analyze and describe the current needs of Aboriginal (First Nations, Inuit, Métis) people that either are living in or visiting Montreal.
- To be able to profile Montréal's urban aboriginal community members (those who live in or often go to the city)
- To describe the use of various aboriginal services existing in Montreal
- To describe the attitudes and perceptions of Aboriginal people in the city

Our goal is to consult with as many Aboriginal people as possible who are living in or transiting through urban areas in Montreal. We will also be consulting with Aboriginal and non-Aboriginal service organizations to better understand their perspective.

WHO ARE THE RESEARCHERS FOR THIS PROJECT?

RCAAQ has secured the services of Organisational Development Services (ODS) to carry out this project. ODS is a First Nations training and consulting service that has been in existence since 1993.

ODS operates in a professional, confidential and respectful manner following ethical practices to carry out our research and consultation. ODS is a team of professional Mohawk women from Kahnawake with diverse backgrounds in health and social services, education and business. For this project, ODS has brought on the assistance of a Mohawk woman from Kanesatake who will be available to conduct interviews in French.

HOW WILL WE CONSULT WITH PEOPLE?

ODS uses a Participatory Action Research (PAR) approach. PAR incorporates native values of inclusion and consultation in exploratory research in order to build support and long-term commitment to the action that will come about as a result of the research.

The way that we will consult with people is through one on one interviews or focus groups. A focus group is a group of six (6) to twelve (12) individuals brought together to have a facilitated discussion on a specific topic.

Criteria for participants is usually based on commonality i.e. topic, all teenagers, elders, social workers, front-line workers etc





*Montreal Urban Aboriginal Needs Assessment
Interview Cover Sheet*

Date: _____ *Code #:* _____

Start Time: _____ *End Time:* _____

Interviewer: _____ *Location:* _____

Language used to conduct interview: _____

Person interviewed:

- Service Provider*
Organization _____
- Client/Community Member*
- Key Informant*
- Other:* _____

Interviewer's comments:



Participant Identification Number: _____

PARTICIPANT CONSENT FORM MONTRÉAL URBAN ABORIGINAL NEEDS ASSESSMENT

Invitation to Participate and Description of the Project. You are being invited to participate in a research study. In this study we will ask you a number of questions about your needs as an Aboriginal (First nations, Inuit or Métis) person living in or transiting through Montréal and also about your use of Aboriginal services in Montréal. Before agreeing to be part of this study, please read and/or listen to the following information carefully. Feel free to ask questions if you do not understand something.

Description of Study Procedures: In this study, you will be asked to answer a number of questions during an individual interview (in person). Interviews usually take one hour to one and a half hours to complete. Interview questions will address needs and services used. The interviews will be conducted in the Montréal area during the months of January to February 2007.

Research Sponsors: This study is funded by the Regroupement des Centres D’Amitié Autochtones de Québec (RCAAQ) located in Wendake. RCAAQ has been in existence since 1976 as a consultation, and representation structure for the rights and interests of the eight (8) Native Friendship Centres of Québec.

Research Team: This study is being carried out by Organizational Development Services (ODS), a First Nations consulting service. The ODS research team is:

- Dale Jacobs ➤ Winnifred Taylor ➤ Christine Loft
- Rheena Diabo ➤ Melissa Gabriel

Purpose of the Study: The objectives of the study are to:

- Identify, analyze and describe the current needs of Aboriginal people that either are living in or transiting through Montréal
- Profile Montréal’s urban Aboriginal community members
- Describe the use of various Aboriginal services existing in Montréal
- Describe the attitudes and perceptions of Aboriginal people in Montréal

Benefits/Risks: There may or may not be any direct benefit to you personally or your family from participating in this study. The information gathered in this study will assist RCAAQ in better understanding the needs of Montréal’s urban population. This may have a future impact on the structuring of services for Aboriginal people in Montréal. An indirect benefit is the possibility that you may learn about Aboriginal services available to you. There are no anticipated risks of participating in this study.

Protecting your Privacy: Any information obtained from you during the study will be strictly confidential. Your privacy will be respected at all times. You will not be identified individually in any way (at no time will your name be used). Participants will be identified only by a code number assigned to each questionnaire completed. Using code numbers will help to make sure that data is entered accurately into our database. The code list will be kept separately from your completed questionnaire and will only be known by the researchers. No one will have access to your personal information other than the researchers. The raw data will be kept securely stored at ODS’s offices in Kahnawake until the research is completed. Data will not be reported individually; rather it will be analyzed for group trends. Study results will be outlined in a report provided to RCAAQ. Upon completion of the final report all raw data will be destroyed.

Voluntary Participation/Withdrawal from the study: Your participation in this study is entirely voluntary. You may refuse to participate in this research or change your mind and discontinue your participation at any time without giving reason. Your decision not to participate or changing your mind will not have any negative consequences for you. You may also choose to not answer/skip any questions you are uncomfortable with.

Questions: You are free to ask questions at any time about your rights as a research participant. If any questions or concerns arise during or after your participation in the research you may contact Dale Jacobs at ODS/KSCS by phone: (450) 632-6880 or by e-mail: ods@kscskahnawake.ca

Access to Results: RCAAQ is open to sharing the results of the needs assessment with participants upon request. The final report will be completed in March 2007. To request a copy of the final report please contact Amélie Lainé, Program Coordinator, RCAAQ at (418) 842-6354 or by e-mail: infos@rcaaq.info

Statement of Participant Consent:

I have read the above information (or had it read to me). I have had the opportunity to discuss the study with a member of the research team. I have had my questions (if any) answered by them in a language I understand. The risks and benefits have been explained to me. I understand that information regarding my personal identity will be kept confidential. I understand that my participation is voluntary and I may withdraw at any time. I have not waived any of my legal rights as a participant in this research study. I have been given a blank copy of this consent form for my reference.

Adult Participants (18 and over):

I, the undersigned consent do not consent to be involved in the research study.

Participant signature _____ Date: ____/____/____ (DD/MM/YY)

Participant printed name _____

Children (Participants under 18 years of age): *Parent/legal guardian signature mandatory*

I, the undersigned give consent do not give consent
for _____ (*participant's name*) to be involved in the research study.

Parent/legal guardian signature _____ Date: ____/____/____ (DD/MM/YY)

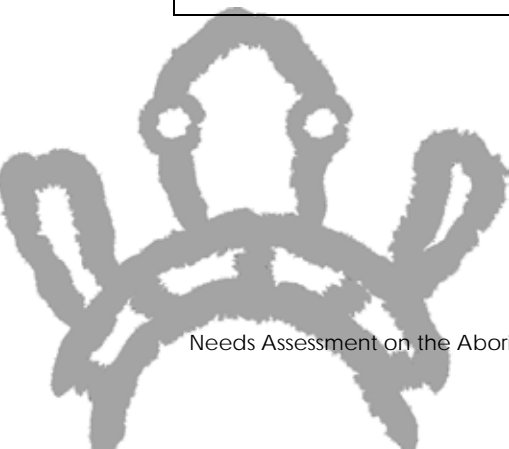
Parent/legal guardian printed name _____

Member of Research Team:

I, the undersigned, have fully explained the details of this research study to the participant named above. I believe that the participant has freely given their consent.

Researcher's signature _____ Date: ____/____/____
(DD/MM/YY)

Researcher's printed name _____



Montréal Urban Aboriginal Needs Assessment 2007
Client/Community Member Questions

SECTION 1: IDENTIFYING NEEDS, PERCEPTIONS & OPINIONS

1.1 In your opinion, what are the needs specific to Aboriginal (First Nation/Inuit/Métis) people living in Montréal (*more than 1 year*)? Please prioritize the identified needs (on a scale with #1 most important).

1.2 In your opinion, what are the needs specific to Aboriginal people temporarily in Montréal (*i.e. for medical or educational purposes*)? Please prioritize the identified needs (on a scale with #1 most important).

1.3 What is your understanding/knowledge of the “Montréal Aboriginal community”? Please explain.

1.4 Do you feel you are part of the “Montréal Aboriginal Community”? Yes No
a) If yes, what do you participate in that makes you feel a part of Montréal's Aboriginal Community?
b) If no, why not?

1.5 Are there unique characteristics of the urban Aboriginal community in Montréal (*in comparison to other cities or other ethnic groups*)? Please explain.

1.6 What are the greatest achievements of the urban Aboriginal community in Montréal?

1.7 What are your greatest concerns for the urban Aboriginal community in Montréal?

1.8 What do you feel are the top three (3) difficulties of being Aboriginal in Montréal today?

1.9 In your opinion, what do you feel is the general attitude toward the Aboriginal population in Montréal? (*meaning the non-Aboriginal population*)



SECTION 2: USE OF SERVICES

2.1 What types of services do you use/have you used in the last 2 years that are specifically for Aboriginal people in Montréal?

Ask about each service area listed below starting with column a) then proceed to column d). Ask if there are any other services areas not already mentioned (again using questions in column a to d).

a) Service Area (specify name/type of service)	b) How did you find out about this service?	c) How often do you use the service? (# of times per week /month/year)	d) Comments
Education/Training			
Employment			
Health			
Housing			
Social/Recreational			

a) Service Area (specify name/type of service)	b) How did you find out about this service?	c) How often do you use the service? (# of times per week/month/year)	d) Comments
Cultural			
Social Services			
Emergency Aid (i.e. food bank)			
Legal			
Other:			
Other:			

2.2 What language do you prefer services to be offered in?

- English
 French
 Aboriginal language: _____
 Other: _____

2.3 When accessing services from an Aboriginal organization, is it important to have service provided to you by an Aboriginal person? Yes No

Comments:

2.4 What do you know about the Native Friendship Centre Movement?

2.5 Did you ever visit a Native Friendship Centre? Yes No

- a. If yes, which one and why?
 b. If no, why not?

2.6 What role should a Native Friendship Centre have for urban Aboriginal people?

2.7 What kind of services should a Native Friendship Centre offer (what would you expect/go there for)?

2.8 Have you or anyone in your family participated in a Native Friendship Centre program/activity in the last year? Yes No

- a) If yes, what did you/they participate in and why?
- b) If no, why?

2.9 How important is a Native Friendship Centre to your way of life?

- Very important
- Somewhat important
- Not at all important

Comments:

2.10 What do you know about the services offered by the Native Friendship Centre of Montréal?

Explain:

2.11 What is an ideal urban Aboriginal community service organization (*such as a NFC*)?

Please describe (*i.e. services offered, staff, facility, hours of operation, languages services are offered in, cultural elements*).

2.12 How can an urban Aboriginal community service organization (*such as a NFC*) assist you in meeting your needs or helping you overcome challenges you face living in or transiting through Montréal?

SECTION 3: DEMOGRAPHICS

The following questions will be used to provide a general profile of participants.

3.1 Gender: Male Female

3.2 What is your age:

- Under 18
- 18-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70+
- Refused

3.3 What is the highest level of schooling you have completed:

- No formal schooling (traditional school)
- Grade 1-11 ____ (*insert grade level*)
- High school graduate
- Some technical school, trade school, college or University
- CEGEP diploma
- Bachelors degree
- Graduate degree
- Other
- Refused

3.4a) What languages do you speak? *(Check all that apply)*
 English French Aboriginal language: _____ *(insert language)*
 Other: _____ Refused

3.4b) What languages do you understand? *(Check all that apply)*
 English French Aboriginal language: _____ *(insert language)*
 Other: _____ Refused

3.4c) What language do you use most often in daily life?
 English French Aboriginal language: _____ *(insert language)*
 Other: _____ Refused

3.5 Marital status:

- Single
- Common law
- Married
- Divorced
- Widowed
- Refused

3.6 Number of children:

- None 1 2 3 4 or more _____ *(indicate)* Refused

3.7 How many people, including yourself, usually live in your household? *(Include all people who reside in the household for at least half of the time)*
_____ *(number)*

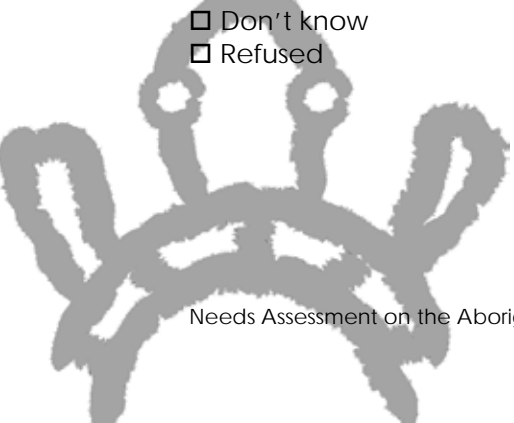
3.8 Aboriginal/community affiliation: _____

3.9 Employment status:

- Employed (specify part time/full time)
- Unemployed
- Disabled
- Other: _____
- Refused

3.10 Range of annual income: *(specify personal/household)*

- Under \$5000
- \$5000-10,000
- \$10,000-19,000
- \$20,00-29,000
- \$30,000-39,000
- \$40,000-49,000
- \$50,000-59,000
- \$60,000 or more
- Don't know
- Refused



3.11 In the last year, what were your sources of income (have you received income from any of the following sources)? (Please ask the question first and then read out any choices that the respondent has not identified. Please identify all that apply)

- Paid employment
- Earning from self employment
- Employment insurance
- Social assistance
- Royalties, trusts and land claims payments
- Old age pension/security
- Benefits from Canada or Québec pension plan
- Guaranteed income supplement or spouses allowance
- Retirement, pension, superannuation, annuities
- Veteran's pension
- Child Tax benefit
- Child support/alimony
- Workers compensation
- Disability allowance
- Education or training allowance
- Other (specify):
- Refused
- Don't know

For residents of Montréal:

- 3.12 a) How long have you lived in the Montréal area?
b) What made you chose to live here in Montréal?

For visitors to Montréal:

- 3.13 a) How long are you visiting the Montréal area?
b) How often do you visit Montréal?
c) What is your primary reason for visiting Montréal?

3.14 Comments or other information you would like to share?



Montréal Urban Aboriginal Needs Assessment Focus Group/Short Form Questions

1. What do you consider to be the most important needs of Aboriginal (First Nation/Inuit/Métis) people living in Montréal today? Please prioritize these needs (on a scale with #1 most important)
2. What are the factors that assist Aboriginal people to be able to live in the city successfully?
3. What is an ideal Urban Aboriginal Community Service Organization? Describe (i.e. services offered, staff, facility, hours of operation, languages services are offered in, cultural elements).
Example: like a Native Friendship Centre



Montréal Urban Aboriginal Needs Assessment 2007
Key Informant Questions

SECTION 1: IDENTIFYING NEEDS, PERCEPTIONS & OPINIONS

1.1 In your opinion, what are the needs specific to Aboriginal (First Nation/ Inuit/Métis) people living in Montréal (more than 1 year)? Please prioritize the identified needs (on a scale with #1 most important).

1.2 In your opinion, what are the needs specific to Aboriginal people temporarily in Montréal (i.e. for medical or educational purposes)? Please prioritize the identified needs (on a scale with #1 most important).

1.3 What is your understanding/knowledge of the “Montréal Aboriginal community”? Please explain.

1.4 In the last two years, what trends have you noticed in the Aboriginal population of Montréal?

1.5 Are there unique characteristics of the urban Aboriginal community in Montréal (*in comparison to other cities and ethnic groups*)? Please explain.

1.6 What are the greatest achievements of the urban Aboriginal community in Montréal?

1.7 What are your greatest concerns for the urban Aboriginal community in Montréal?

1.8 What do you feel are the top three (3) difficulties that Aboriginal people face in Montréal today?

1.9 What are the most common challenges/barriers Aboriginal people face in accessing services?

1.10 In your opinion, what do you feel is the general attitude toward the Aboriginal population in Montréal (*meaning the non Aboriginal population*)?

1.11 What are the factors that assist Aboriginal people to be able to live in the city successfully?

SECTION 2: PROVISION OF SERVICES

2.1 When accessing services from an Aboriginal organization is it important to have service provided by an Aboriginal person? Explain.

2.2 Are you aware of any gaps in services (*i.e. services not provided or component missing from service*) for Aboriginal people living in or transiting through Montréal? Explain.

2.3 What services exist in Montréal to meet the holistic needs of Aboriginal people in the following areas:

a) spiritual	b) cultural	c) mental health	d) physical	e) emotional

2.4 What do you know about the Native Friendship Centre movement?

2.5 What role should a Native Friendship Centre have for Urban Aboriginal people?

2.6 What kind of services should a Native Friendship Centre offer (*what would you expect/go there for*)?

2.7 How important is a Native Friendship Centre to the lives of Aboriginal people in Montréal?

- Very important
- Somewhat important
- Not at all important

Comments:

2.8 What do you know about the services offered by the Native Friendship Centre of Montréal?

Explain:

2.9 What is an ideal urban Aboriginal community service organization (*such as a NFC*)? Describe (i.e. services offered, staff, facility, hours of operation, languages services are offered in, cultural elements)

2.10 How can an urban Aboriginal community service organization (*such as a NFC*) assist Aboriginal people in meeting their needs or helping them overcome challenges they face living in or transiting through Montréal?

2.11 Comments or other information you would like to share?



Montréal Urban Aboriginal Needs Assessment 2007
Service Provider Questions

SECTION 1: PROVISION OF SERVICES

1.1 What service(s) does your organization provide for Aboriginal (First Nation/Inuit/Métis) people in Montréal?

1.2 On average how many Aboriginal people do you see in a month?

1.3 Could you provide a profile of the average Aboriginal clientele you see?

1.4 In the last two years, what trends have you noticed in the Aboriginal population you serve?

1.5 Are there any special challenges you face in working with the Aboriginal population? Please explain.

1.6 Are there any services that your client's request but you are unable to provide? Why?

SECTION 2: IDENTIFYING NEEDS, PERCEPTIONS & OPINIONS

2.1 In your opinion, what are the needs specific to Aboriginal people living in Montréal (*more than 1 year*)? Please prioritize the identified needs on a scale with #1 most important.

2.2 In your opinion, what are the needs specific to Aboriginal people temporarily in Montréal (*i.e. for medical or educational purposes*)? Please prioritize the identified needs on a scale with #1 most important.

2.3 What is your understanding/ knowledge of the "Montréal Aboriginal community"? Please explain.

2.4 Are there unique characteristics of the urban Aboriginal community in Montréal (*in comparison to other cities or ethnic groups*)? Please explain.

2.5 What are the most common challenges/barriers Aboriginal people face in accessing services?

2.6 In your opinion, what do you feel is the general attitude towards the Aboriginal population in Montréal? (*meaning the non-Aboriginal population*)

2.7 What are the factors that assist Aboriginal people to be able to live in the city successfully?

2.8 Are you aware of any gaps in services (*i.e. services not provided or component missing from service*) for Aboriginal people living in or transiting through Montréal? Explain.

2.9 What services exist in Montréal to meet the holistic needs of Aboriginal people in the following areas:

a) spiritual	b) cultural	c) mental health	d) physical	e) emotional

2.10 What do you know about the Native Friendship Centre Movement? Comments:

2.11 What role should a Native Friendship Centre have for urban Aboriginal people?

2.12 What kind of services should a Native Friendship Centre offer (*what would you expect/go there for*)?

2.13 What do you know about the services offered by the Native Friendship Centre of Montréal (NFCM)?

2.14 Do you presently network or partner with the NFCM? Yes No
How/Comments?

2.15a) Have you ever referred clients to the NFCM? Yes No
Comments:

2.15b) Are clients referred to you from the NFCM? Yes No
Comments:

2.16 What is an ideal urban Aboriginal community service organization (such as a NFC)?
Describe (i.e. services offered, staff, facility, hours of operation, languages services are offered in, cultural elements)

2.17 How can an urban Aboriginal community service organization (such as a NFC) assist Aboriginal clients in meeting their needs?

SECTION 3: PROFILE INFORMATION OF SERVICE PROVIDER

3.1a) What languages do you speak?
 English French Aboriginal language _____ Other _____

3.1b) What languages do you understand?
 English French Aboriginal language _____ Other _____

3.1c) What language do you use most often in daily life?
 English French Aboriginal language _____ Other _____

3.2 What is your current position?

3.3 How long have you worked in your current position?

3.4 How long have you worked with the urban Aboriginal population?

3.5 How long have you lived in the Montréal area?

3.6 If applicable: What is your Aboriginal affiliation (First Nation, Inuit, Métis)?

3.7 Comments or other information you would like to share?

January 30, 2007

Shé:kon ,

As you are aware, ODS has embarked on a major research project entitled the "Montréal Urban Aboriginal Needs Assessment". Our first activity was the mailing of the project announcement package (cover letter, poster and pamphlet) to all Aboriginal affiliated organizations in the Montréal area.

At this point in the research we are now following up with the organizations to see what would be the best way to consult with staff and the people they serve. Our timeframe for consultation is January 22nd-March 9th, 2007.

There are three main categories of participants we will consult with:

- **Community Members/Clients of services:** these are the general body of people who make up the Montréal Aboriginal community (all ages). They are the First Nations, Inuit or Métis who live permanently or temporarily in the city and who use or are potential users/targets of the Aboriginal services that exist in the city. **Any of your staff that lives in Montréal can be interviewed as community members.*
- **Service Providers:** these are the staff of the Montréal organizations that currently provide services directly for Aboriginal people. Our focus is primarily the frontline workers who work closely with Aboriginal people.
- **Key Informants:** these are people who do not fall into the other two categories above but may have significant knowledge to offer. Ex. The coordinators of Aboriginal events or previous service providers.

Interview tools have been developed for each of these groups. The questions are in relation to the needs of Aboriginal people living in Montréal, challenges they face, use of services, etc.

Outlined below are the consultation options we can offer:

A) **Individual interviews:** interviews will take approximately 45 minutes to 1 hour each. We would prefer to do them in one trip to your office where we could send in 3-4 interviewers, a schedule can be set up and anyone who is interested can book a time slot.

B) **Focus Group:** we estimate this will take 1-2 hours. If you could bring together a group (5-10) of interested staff (or even clients), we would come in to facilitate around 3 key questions.

We are very flexible and will do everything we can to accommodate your schedules, even in the evenings if this is preferable.

Please contact us to let us know which option you prefer (or a mix of both) and we can look at scheduling a date. Your interest and participation in this research is very much appreciated.

P.S. We are hoping to use a snowball approach with this research, where in talking with some people the word will spread and we will get others interested in participating and sharing their views. We would appreciate any promotion you can assist with.

Skennen kowa,

Christine Loft
Organizational Development Services



January 19, 2007

Subject: Inventory of Services for the Montréal Urban Aboriginal Needs Assessment Project 2007

Greetings,

This letter and the enclosed document "Inventory of Services" is in follow up to the project announcement package (including brochures and posters) that was sent to your organization on December 20th, 2006.

As you are aware, Organizational Development Services (ODS) is currently carrying out a needs assessment for Aboriginal (First Nations, Inuit, and Métis) people in Montréal. As part of this research we would like to consult as widely as possible with Aboriginal community members, clients/targets of Aboriginal services, the service providers and other key people.

If a research team member has not already contacted your organization we will soon be calling to see how you may be able to participate in this consultation process. We are offering individual interviews or focus groups (in English or French) to your staff, volunteers or interested clients.

As part of the needs assessment project we will also be conducting a small inventory of the services and programs that are available specifically for Aboriginal people in Montréal. As you were identified as an Aboriginal service provider, we are kindly requesting the completion of the enclosed "Inventory of Services" document for your organization.

ODS team members will be available to collect this information during consultation at your organization or it can be returned to us via fax or mail. ODS can be reached for more information by telephone at 450-632-6880 ext. 119 or 159 and by e-mail: ods@kscskahnawake.ca

In closing, we encourage you to complete the Inventory of Services to help us better understand the services available to Aboriginal people in Montréal and to make sure we have accurate information. Your cooperation will help make this project a success. We look forward to speaking with you in the near future.

Skennen kowa ~ In Peace and Friendship,

Dale Jacobs
ODS Project Coordinator



Montréal Urban Aboriginal Needs Assessment 2007

INVENTORY OF SERVICES

INSTRUCTIONS:

PLEASE COMPLETE ALL SECTIONS OF THE INVENTORY. THERE ARE THREE SECTIONS A, B AND C. WE ARE ASKING YOU TO COMPLETE SECTION B (1-15) FOR EACH PROGRAM/SERVICE WITHIN YOUR ORGANIZATION. WE HAVE PROVIDED YOU WITH ONE COPY OF SECTION B. SHOULD YOU REQUIRE, MAKE ADDITIONAL COPIES OF SECTION B IN ORDER TO REFLECT EACH PROGRAM /SERVICE PROVIDED.

PLEASE RETURN TO ORGANIZATIONAL DEVELOPMENT SERVICES BY FEBRUARY 16, 2007 OR SUBMIT TO A RESEARCH TEAM MEMBER DURING CONSULTATION AT YOUR ORGANIZATION.

SECTION A: INFORMATION ON GLOBAL ORGANIZATION & PROGRAMS

SECTION B: INFORMATION SPECIFIC TO SERVICE(S) WITHIN PROGRAM

SECTION C: INFORMATION ON RESOURCES

NOTE: FOR THE PURPOSE OF THIS INVENTORY, ABORIGINAL REFERS TO FIRST NATIONS, INUIT & MÉTIS PEOPLE.



SECTION A

Date:	
Person Completing Form	
Contact Person	
Organization Name	
Program/Service Name	
Address	
Phone #	
Fax #	
E-Mail #	

A 1. What is the Mission Statement for the global organization?

A 2. What is the Mission Statement for your service/program?

A 3. How long has your organization been in existence?

A 4. How long has your program/service been in existence?

SECTION B

Program/Service Name

B 1. What is your programming/service schedule for the year (when does your programming/service begin and end)?

B 2. Outline the program /service(s) targeted for Aboriginal people in Montréal.

B 3. How do you promote your program/services? How do Aboriginal clients find out about your program/service?
 Identify all that apply:
 referrals
 walk-ins
 word of mouth
 newspaper
 newsletter
 television
 radio
 website/internet
 other:

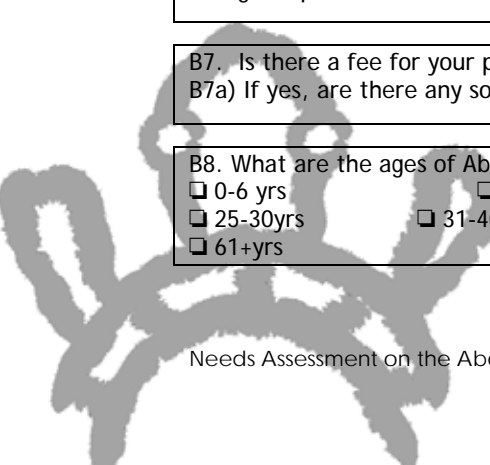
B4. Do you maintain statistics on clients? Yes No
 What kind of statistics do you maintain?

B5. To the best of your ability please identify the number of Aboriginal clients you serviced over the past five years. List per fiscal year.

B6. Specify what criteria you use for Aboriginal clients accessing your program /service, i.e.:
 fee space limit referrals
 age requirement testing other

B7. Is there a fee for your program/services? Yes No
 B7a) If yes, are there any sources of financial assistance to pay these fees? Yes No

B8. What are the ages of Aboriginal clients accessing your programs/services? Breakdown of age:
 0-6 yrs 7-12yrs 13-18yrs 19-24yrs
 25-30yrs 31-40yrs 41-50yrs 51-60yrs
 61+yrs



B9. Identify the sex of your target population?
 Male Female Both

B10. Identify the program/service delivery schedule.
Hours/day:
Days/week:
Months/year:

B11. Location of program/service delivery?
 Inside facility Outreach

B12. What is the primary issue/problem/challenge that your program/service is presently addressing?

B13. What is the evidence/indicators of that problem or need?

B14. Identify how many staff are working for the program identified in this section.
_____ Full-time
_____ Part time

B15. Identify the number of staff in each category.
Management _____ Front line _____
Support/admin _____ Volunteers _____

SECTION C

C1. Do you network with other programs/services for Aboriginal people in Montréal? Please list.

C2. Identify sources of funding and what percentage of your total budget they represent?
 Federal ___% Provincial ___% Registration Fees ___%
 Donations ___% Initiatives ___% Fund Raising ___%
 Other ___%

C3. List any resources you are aware of (previous needs assessments, other reports & studies) that target Aboriginal people in Montréal:

C4. Additional comments

THIS RESEARCH PROJECT SPONSORED BY:

REGROUPEMENT DES CENTRES D'AMITIÉ AUTOCHTONES DU QUÉBEC (RCAAQ)

PLEASE RETURN THIS INVENTORY TO ODS
FOR ANY QUESTIONS PLEASE CONTACT US:

ORGANIZATIONAL DEVELOPMENT SERVICES
P. O. Box 1440
KAHNAWAKE, QUÉBEC J0L1B0
TEL: (450) 632-6880
FAX: (450) 632-5116
e-mail: ods@kscskahnawake.ca

Thank you for your participation and cooperation!



This information was prepared for your reference and was intended for the purpose of answering questions that participants may have.

Who's who in the Movement?

National Association of Friendship Centres (NAFC)

The National Association of Friendship Centres (NAFC) acts as a central unifying body for the Friendship Centre Movement: to promote and advocate the concerns of Aboriginal Peoples; and, represents the needs of local Friendship Centres across the country to the federal government and to the public in general.

The NAFC represents the interests of 114 Friendship Centres across Canada and 7 provincial associations like the RCAAQ.

The NAFC administers the delivery component of the *Aboriginal Friendship Centre Program* (AFCP) and the *Urban Multipurpose Aboriginal Youth Centre Initiative* (UMAYC) under the transfer agreement with the Department of Canadian Heritage.

Regroupement des centres d'amitié autochtones du Québec (RCAAQ)

The RCAAQ advocates for the rights and representing the interests of the 8 Friendship Centres in Québec, including the NFCM, before the various Aboriginal and Non-Aboriginal entities of the province.

The RCAAQ, as a provincial association, administers the *Aboriginal Friendship Centre Program* (AFCP) and the *Urban Multipurpose Aboriginal Youth Centre Initiative* (UMAYC). The RCAAQ must thereupon apply the AFCP national principles, policies, guidelines and procedures as the UMACY criteria and guidelines.

The RCAAQ is therefore also responsible to restore and improve Native Friendship Centres that are experiencing difficulty, like the NFCM. The RCAAQ's goal is not to shut down the NFCM. On the contrary, the principle that guides the RCAAQ's actions in the recovery process is to do everything in its power to support the NFCM regain its balance, stability and autonomy in order to meet the needs of its community.

Native Friendship Centre of Montréal (NFCM):

«A Friendship Centre is defined as a community based and directed Aboriginal institution serving the interests of urban Aboriginal Peoples in the areas of social, cultural, economic and community development. A Friendship Centre is a primary information referral agency and recognized training institution. It provides and promotes human resource development through a wide range of programs and services to a diverse and increasing urban Aboriginal community» (Aboriginal Friendship Centre Program Criteria and Guidelines, page 3).

As such, the NFCM's mission is to improve the quality of life of the Montréal urban Aboriginal community.

Percentage of funds that RCAAQ provides to the NFCM:

The RCAAQ provides approximately 30% of the overall NFCM total operating budget with the Aboriginal Friendship Centre Program (AFCP) and the Urban Multipurpose Aboriginal Youth Centre Initiative (UMAYC).

AFCP funding is designed to provide Friendship Centres, like the NFCM, with stable operational funding from which they can begin to access other funds from a variety of sources to address needs identified by their community. In addition AFCP funding, Friendship Centres pursue other service and programming resources.

Native Friendship Centre of Montréal (NFCM) backgrounder

The NFCM meets the definition of a Friendship Centre experiencing difficulties under the *AFCP* Criteria and Guidelines, and has since April 1st, 2001. As such, the RCAAQ and the NFCM have developed and signed Special Agreements over the years and have been working together to improve the Centre's general situation. Special Agreements provide struggling Friendship Centres with the support and tools they need to restore their autonomy and meet their mission. Special Agreements commit each party in a mutual process where efforts, good will, trust and open dialogue are necessary. When there is a breach between the parties involved in the recovery process, problems arise and measures must be taken to address them.

Should a Friendship Centre on Special Agreement not comply with the terms and conditions of said agreement, the Primary Service Provider (in this case the RCAAQ) has the authority to suspend core funding to that Friendship Centre. In addition, the RCAAQ may implement an Interim Management Process with the agreement of the Friendship Centre Board of Directors.

The Interim Management Process may include implementation of the following:

- .i Interim Management Committee*
- .ii 3rd party Management*
- .iii Primary Service Provider Administration (in this case the RCAAQ); and*
- .iiii Trusteeship for a maximum of three years.*

(Aboriginal Friendship Centre Program Criteria and Guidelines, page 10)

Although it never happened in Québec, other provinces had cases where Friendship Centres were closed down because of non-compliance. These extreme cases are rare and the RCAAQ has always worked in the best interests of the NFCM and the community, it never planned of shutting the Centre down.

Needs Assessment

The RCAAQ is not doing a needs assessment for the implementation of a new Friendship Centre in Montréal; the RCAAQ is doing a needs assessment of the Aboriginal community at large. In a context of between the RCAAQ and the NFCM, the RCAAQ pursued its work to support the community. The RCAAQ therefore decided to do the needs assessment, which was approved by the members of the Board of Directors of the RCAAQ. This needs assessment is an opportunity to understand the challenges of the growing urban Aboriginal communities and its current needs and to learn how it affects the urban service delivery organizations

This first step will serve as the basis for a more detailed study encompassing the entire Native Friendship Centre Movement. Such a study will allow the RCAAQ to defend the collective rights and interests of the Movement more effectively. The RCAAQ is therefore collaborating in the establishment of an overall profile for purposes of improving our knowledge about the needs and aspirations of the Aboriginal community in Montréal which is home to the largest Aboriginal community in the province. As such, it's not only the Friendship Centre clientele that is surveyed, but partners, Aboriginal organizations and non-Aboriginal organizations.

The RCAAQ asked ODS to do the needs assessment. A steering committee works closely with ODS to ensure the success of the study.

General objective

Identify, inventory, understand and analyze the needs of Aboriginal people who live in or often go to Montréal.

Expected results

- Obtain a profile of the urban Aboriginal community who live in or often go to Montréal:
- Having the necessary data to defend the collective rights and interests of the Movement in Québec more effectively:
- The profile will be a tool to structure the services according to the needs of the urban Aboriginal community.



Appendix B: Community Member Profile and Demographics

This section illustrates the demographic information provided to the research team from community members. This is based on the sample of 37⁷ individual participants and is in no way representative of the larger makeup of the Aboriginal community of Montréal.

Gender:

Male	Female	Total
12	25	37

Age:

Under 18	18-29	30-39	40-49	50-59	60-69	70+	Total
0	13	15	4	3	0	0	35

Highest level of schooling completed:

Grade school	High school graduate	Technical/ trade school, some college or university	CEGEP diploma	Bachelors degree	Graduate degree	Other	Total
1	5	11	4	8	5	3	37

What languages do you speak/understand? (Participants were asked to check all that apply).

English	French	Cree	Mohawk	Inuktitut	Mi'gmaq	Innu	Ojibwa	Other
35	30	4	3	5	3	3	1	2 (sign & Spanish)

What Language do you most often use in daily life?

English	French	Use English and French equally	Use Aboriginal language equally as English or French
23	4	7	4

What languages do you prefer services to be offered in?

English	French	Both/Either English or French	Aboriginal	Total
23	3	6	4	36

Marital Status:

Single	Common Law	Married	Total
17	10	9	36

⁷ When the total number does not equal 37, a participant chose not to provide response.

Number of Children:

None	1	2	3	4 or more	Total
12	13	9	0	1	35

How many people live in your household? (Include all people who reside in the home for at least half the time).

1	2	3	4	5	6	Total
8	9	8	7	3	1	36

Aboriginal/Community affiliation:

Mohawk	Cree	Mi'gmaq	Inuit	Ojibwe/ Salteaux	Algonquin	Métis	Huron	Tuscarora	Innu
8	6	6	6	3	4	3	1	1	2

Employment Status:

Employed	Unemployed	Other	Total
30	3	3	36

Range of Annual Income:

Under \$5000	\$10,000- \$19,000	\$20,000- \$29,000	\$30,000- \$39,000	\$40,000- \$49,000	\$50,000- \$59,000	\$60,000 or more	Don't know	Refused
1	2	6	9	2	2	3	6	5

Sources of Income in last year:

Paid employment	Self employment	Employment Insurance	Social assistance	Child tax benefit	Education/ training allowance	Other	Refused
28	5	6	3	7	6	10	1

How long have you lived in the Montréal area?

Less than 10 years	More than 10 years
18	16



Appendix C: Contact List (Montréal Aboriginal Affiliated Organizations)

Montréal Area Aboriginal Affiliated Organizations, list updated April 5, 2007

Organization Name Address	Telephone	Contact	E-mail
Aboriginal Business Canada 5, Place Ville Marie, 7th Floor, Suite 700 Montréal, QC H4R 1E8	(514) 283- 1830	Ron Murray	murray.3ron@ic.gc.ca
Aboriginal Mental Health Research Team (McGill Health) 1604 Pine Avenue West Montréal QC H3G 1B4	(514) 934- 1934 (ext. 42389) (514) 934- 8262	Katherine Gill	kjacob5@po-box.mcgill.ca
Air Inuit 547, Meloche Dorval QC H9P 2W2	(514) 636- 9445	Peter Horsman	spinter@airinuit.com
Alouki Films Business Complex Centre, C.P. 2010 Kahnawake, QC J0L 1B0	(450) 638- 4532	Odile Joannette	aloukifilms@yahoo.ca
APTN – MONTRÉAL 1755, René-Lévesque Est, Suite 102 Montréal, QC H2K 4P6	(514) 495- 6183	Alana Phillips	aphillips@aptn.ca
Avataq Cultural Institute Inc. 215 Redfern, Suite 400 Westmount, QC, H3Z 3L5	(514) 989- 9031	Elisapi Novalinga	elisapi@avataq.qc.ca
Batshaw Youth and Family Centre 5 Rue Weredale Park Westmount, QC H3Z 1Y5	(514) 989- 1885	Claire Roy	
CBC Northern Services P.O. Box 6000/1400 René- Lévesque E. 17th fl. Montréal, QC H2L 2M2	(514) 597- 4371	Emma Saganash	creeprog@cbc.ca
Aboriginal Project for Women 3585 St. Urbain Montréal, QC, H2X 2N6	(514) 842- 4780 (ext. 2333)	Nina Segalowitz/ Carmen Perez	cperez@centredesfemmesdemtl.org
Centre for Native Education Concordia University 1455, de Maisonneuve Ouest, V-310 Montréal, QC H3G 1M8	(514) 848- 2424 (ext. 7327/6)	Manon Tremblay	manon@alcor.concordia.ca

Organization Name Address	Telephone	Contact	E-mail
Cree Board of Health and Social Services of James Bay 277, Duke Street, Suite 201 Montréal, QC H3C 2M2	(514) 861-2352	Jill Torrie	torrie.jill@ssss.gouv.qc.ca
Cree Construction 3983, Boulevard Lite Laval QC, H73 1A3	(450) 661-1102	Robert Baribeau	carbour@ccdc.qc.ca
Cree Patient Services 1610, Ste-Catherine West, Room 404 Montréal, QC H3H 2S2	(514) 989-1393	Carline Rosa/ Josie Odet	crosa@ssss.gouv.qc.ca
Federation Co-op Nouveau Québec 19950, Clark Graham Baie d'Urfé, QC H9X 3R8	(514) 457-9371	Rita Novalinga	
First Nation Computers Inc. 7751 Jarry East Ville D'Anjou, QC H1J 1H3	(514) 220-2331		amanda.simon@firstnationcomputers.ca
First Nations and Inuit Education, McGill University 3700, McTavish St., Room 335 Montréal, QC, H3A 1Y2	(514) 398-4533	Donnalee Smith	donnalee.smith@mcgill.ca
First Nations and Inuit Suicide Prevention Association of Québec and Labrador 3177 St-Jacques West, Suite 302 Montréal, QC, H4C 1G7	(514) 933-6066	Norman D'Aragon	psni-fnisp@bellnet.ca
First Nations Garden, Montréal Botanical Garden 4101 Sherbrooke East Montréal, QC, H1X 2B2	(514) 872-9613	Sylvie Pare	sylvie.pare@ville.Montreal.qc.ca
First Nations Human Resources Development Commission of Québec Business Complex, River Road P.O. Box 2010 Kahnawake, QC, J0L 1B0	(450) 638-4171	Francine Buckell	
First Nations Human Resources Development Services of Montréal 1255 Carré Phillips, Suite 1007 Montréal, QC, H3B 3G1	(514) 283-0901	Delores André	sdrhpnm@cdrfpnq.qc.ca

Organization Name Address	Telephone	Contact	E-mail
First Peoples' House - McGill University 3050 Peel Street Montréal, QC, H3A 1W7	(514) 398-3217	Waneek Horne Miller	firstpeopleshouse@mcgill.ca
Grand Council of the Crees/ Cree Regional Authority 277, Duke Street, Suite 100 Montréal, QC, H3C 2M2	(514) 861-5837	Alayne Awashish	cra@gcc.ca
Habitat Métis du Nord/ Waskahegen 431 Marien Avenue Montréal, QC, H1B 4V7	(514) 527-5454	Marie Morin	Montréal@waskahegen.com
John Abbot College Aboriginal Student Resources Centre 21, 275 Lakeshore Rd. , H-417 Ste-Anne-de-Bellevue, QC H9X 3L9	(514) 457-6610 local 5824	Suzanne Smith	suzannesmith@johnabbott.qc.ca
Kativik School Board 9800 Cavendish Blvd., Suite 400 St-Laurent, QC, H4M 2V9	(514) 482-8220	Harriet Keleutak	Debbie_astroff@katvik.qc.ca
Kativik Student Services 19 Maple Avenue Ste-Anne-de-Bellevue, QC, H9X 2E5	(514) 457-1178	Paul Khatchadourain	gailr@katvik.qc.ca
Makivik Corporation/ Association Montréal Inuit 1111 Dr. Frederik-Philips Blvd, 3rd floor St-Laurent, QC, H4M 2X6	(514) 745-8880	Lisa Kopergualuk	koperqualuk@makivik.org
Mammit Innuat Patient Services 1410 Stanley, #414 Montréal, QC, H3A 1P8	(514) 844-7090	Hélène Cheezo/ Marie-Hélène Mollen	
McCord Museum, Native Programs 690 Sherbrooke Street West Montréal, QC, H3A 1E9	(514) 398-7100 (ext. 257)	Delores Contre Migwans	dolores.migwans@mccord.mcgill.ca
Montréal Children's Hospital- Northern and Native Child Health Program 2300 Tupper Montréal, QC, H3H 1P3	(514) 412-4326	Helene Caron	carolle.legault@muhc.mcgill.ca

Organization Name Address	Telephone	Contact	E-mail
Mushkeg Media Inc./ Nutaag Media Productions 103 Villeneuve West Montréal, QC, H2T 2R6	(514) 279- 3507	George Hargrave or Paul Rickard	hargrave@nutaag.com
Nation/ Beesum Communications 4539 Rue Clark, Suite 404 Montréal, QC, H2T 2T3	(514) 272- 3077	Linda Motan	linda@beesum-communications.com
Native Friendship Centre of Montréal 2001 Boulevard St. Laurent Montréal, QC, H2X 2T3	(514)499- 1854	Leandro Tolentino	info@nfc.org
Native Para-Judicial Services of Québec P.O. Box 1239 Kahnawake, Qc J0L 1B0	(450) 638- 5647	Patricia Eshkibok	
Native Women's Shelter of Montréal P.O. Box 1183 Branch A Montréal, QC, H3C 2Y3	(514) 933- 4688	Ida Labillois Montour	
Northern Québec Module, Nunavik Regional Board of Health & Social Services (includes Nunavik House) 6195 St-Jacques West Montréal, QC, H4B 1T7	(514) 932- 9047	Lisa Watt	
Onen'to:kon Treatment Services- Outreach Montréal 380 St. Michel, P.O. Box 3819 Kanesatake, QC J0N 1E0	(450) 479- 8353	Curtis Nelson/Sheila Diabo	
Post Secondary Studies Services, Cree School Board 1950 Sherbrooke W., Suite 100 Montréal, QC, H3H 1E7	(514) 846- 1155	Louise Ostiguy	lostiguy@cscree.qc.ca
Production Ondinnok Inc. (Les) 6645 Des Érables Montréal, QC H2G 2M9	(514) 593- 1990	Catherine Joncas	ondinnok@bellnet.ca
Projets Autochtones du Québec 90 De La Gauchetière Est Montréal, QC H2Z 1C1	(514) 879- 3310	Sky Bellefleur	www.projetsautochtones.com
Qikiqtaaluk Environmental 3333 Queen Mary, Suite 580 Montréal, QC H3V 1A2	(514) 940- 3332	Phillip Simon	kcote@sinanni.com

Organization Name Address	Telephone	Contact	E-mail
Québec Native Women Inc Business Complex River Road, PO Box 1989 Kahnawake, QC J0L1B0	(450) 632- 0088	Ellen Gabriel	info@faq-qnw.org
Recherche Amérindienne du Québec 6742 St. Denis Montréal, QC H2S 2S2	(514) 277- 6178	Eric Chalifou	
Rezolution Pictures International 440 Villeneuve West Outremont, QC H2V 2R5	(514) 272- 8241	Christina Fon	rezolutionpictures@sympatico.ca
Taqramiut Nipingat Inc.(Voices of the North) 140-1255 Trans Canada Highway Dorval, QC H9P 2V4	(514) 683- 2330		
Tasiutigiiit: Association of Cross-Cultural Families Inuit & Native Children 2052 Trenholme, #3 Montréal, QC H4B 1X6	(514) 412- 4455	Margaret Butler	tasiutigiiit@hotmail.com
Land In Sights 6865 Christophe Colomb, Suite 102 Montréal, QC H2S 2H3	(514) 278- 4040	André Dudemaine	tev@nativelynx.qc.ca
Wapikoni Mobile Corporation 3155 Chemin de la Côte- de-Liesse St-Laurent, QC H2N 2N4	(514) 283- 3542	Sarah Lalonde	
Waseskun North Healing Centre/ Waseskun House P.O. Box 1159 St-Alphonse-de-Rodriguez, QC J0K 1W0	(450) 883- 2034	Stan Cudek	stan@waseskun.net



Appendix D: Status Report

Project Status Report Montréal Urban Aboriginal Needs Assessment

Submitted to:

**Montréal Urban Aboriginal Needs Assessment Steering Committee
Regroupement des centres d'amitié autochtones du Québec**

Submitted by:

Organizational Development Services

February 27, 2007



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INTRODUCTION

Organizational Development Services (ODS), a First Nations training and consulting service, was requested to submit a proposal to Regroupement des centres d'amitié autochtones du Québec (RCAAQ) for conducting a needs assessment of the Montréal urban Aboriginal population. The methodology developed for this consultation was based on participatory action research methods.

The needs assessment was anticipated to take place in four phases (preparation, field work/data gathering, analysis of data and report writing/submission). This report reflects the current status of the project. It includes profile data of activities conducted so far as well as some preliminary findings emerging from the consultations to date.

The research team members for this project are:

- Dale Jacobs, Project Coordinator;
- Winnie Taylor, Project Support;
- Christine Loft, Project Support;
- Rheena Diabo, Technical Advisor;
- Melissa Gabriel, Bilingual Interviewer.

PROJECT STATUS

As of December, 2006, at the signing of the contract and the official start of project work, ODS had fourteen weeks until the project deadline. Since the project began there were several meetings between ODS and Steering Committee for the project. Meetings were held both via teleconference and two formal meetings were held in person. At the January 26, 2007 meeting in Montréal, the research team was introduced to three new members of the steering committee.

The Steering Committee is currently made up of the following persons:

- Josée Goulet, Executive Director of RCAAQ;
- Amélie Laine, Program Coordinator, RCAAQ;
- Édith Cloutier, Executive Director, Val-d' Or Native Friendship Centre;
- André Guertin, Senior Policy Advisor, Federal Interlocutor for Métis & Non-Status Indians;
- Mireille Bonin (LL.L), Special Project Advisor, Indian & Northern Affairs;
- Raymond Deschenes, Principal Consultant, Service Canada.

ODS is presently engrossed in Phase 2: Field Work/Data Collection. The following are some dates for major project activities:

- First Steering Committee meeting held November 29, 2006 in Kahnawake;
- The project announcement package (consisting of both English and French copies of a cover letter requesting participation, a promotional poster, and brochures) was sent out to 50 Montréal Aboriginal Affiliated organizations on December 20th, 2006;
- Project tools (questions to be used) were finalized in both English and French on January 17th, 2007;
- The organization and scheduling of consultation by telephone calls and e-mail began on January 22nd, 2007;
- Second Steering Committee meeting held January 26, 2007 in Montréal.

DATA COLLECTION PHASE SNAPSHOT

The following is a snapshot of the amount of contact work and participation that has taken place over the course of the project to date. See appendix A for updated organizational contact list used for this purpose.

50 organizations were contacted initially to confirm their addresses and provide a contact person that we could send the information packages about the project to.

50 organizations were sent packages and then followed up with telephone calls to verify if there was an interest to participate.

270 telephone calls to the contact persons or identified participants were made, 3-5 minutes were spent on average per call

75 emails were sent 90% were requests to resend the package and/or inventories

1 presentation has been made on request to an organization, another is pending

48 individuals have participated to date: **16** Service providers, **10** Key Informants, **19** clients/community members **3** community members did the short form (3 questions)

0 focus groups have taken place to date. One focus group is pending scheduling

0 individuals have participated as a result of reading the invitation poster that was provided to all of the organizations

6 cancellations with no new date scheduled

46 Service Inventories were sent out, **5** have been returned

10 interviews pending/scheduled as of this date



INVENTORY OF DELIVERABLES FROM CONTRACT

Project Activities	Rate of completion
Phase 1 Preparation	
Initial meeting with Steering Committee to explore expectations, any work plan adjustment, research tool input	100%
Identify date requirements, sources for data and negotiate access to all sources	100%
Assist with development of communication plan to inform Montréal Aboriginal community of project ⁸	100%
Gather & review documentation	75%
Identify & determine availability of key informants and logistics for interview and focus groups	50%
Design & prepare the data gathering tools (interview questionnaire, focus group questions, services inventory)	100%
Phase 2 Field Work/Data Gathering	
Research date from source documents	100%
Site visits to local facilities providing services specifically for Aboriginal people	75%
Organize schedule & conduct all interviews	50%
Organize, schedule & conduct focus groups	50%
Organize and collect data	100%
Submit a status report	100%
Phase 3 Analysis of Data	
Compile data from focus groups & interviews	10%
Analyze all data sources from field work	Pending
Initial interpretation of analysis and findings	Pending
Draft preliminary report of findings	Pending
Phase 4 Report Writing and Submission	
Write draft version of research report including data, synthesized, results analysis and findings	To be developed
Meeting steering committee to present & review draft report	Pending
Edit & incorporate feedback into final version of report	Pending
Submit final version of report	Pending

PRELIMINARY FINDINGS

The following are the **preliminary** findings of the consultations carried out to date. They are provided here to give the Steering Committee a sense of the dialogue that has taken place. Please keep in mind that these findings are based on a consensus of the most frequent observations made by the research team and have not yet been subject to a complete analysis. It is important to note that the remainder of the consultation can either reinforce these findings or identify conflicts to them.

⁸ ODS Research team took on this responsibility due to time constraints of steering committee.

The significant preliminary findings so far:

- The majority of participants have been women;
- The team has not experienced a great demand or request for French interviews. Four individuals have requested and two French language interviews have been conducted to date;
- There are Aboriginal people from many different communities who have come to the urban setting of Montréal for a variety of reasons;
- There needs to be an orientation for Aboriginal people coming to the city for the first time. This can take place on two levels, through information provided in the community one is leaving and at a central service point in Montréal that can provide information and orientation on how to adjust to the city in a positive manner;
- There is a need for Aboriginal specialized health services (ex. an Urban Aboriginal health Centre);
- Accessing services (of any kind) in the Montréal urban setting is more difficult if one is not registered with one of the major Aboriginal groups that are well established in the Québec region (Inuit, Cree, or Mohawk);
- Networking between Aboriginal service organizations is limited and there is a need for greater communication that is far reaching (ex. a newsletter or website for Montréal Aboriginal events);
- Participants had a mixed response to whether there is an urban Aboriginal community in Montréal. While some felt very connected others felt it was non-existent. It was felt by many that what sense of community does exist is essentially small groupings located in different places in the city (ex. student community, professional community or homeless community);
- The primary concerns are for access to suitable/affordable housing, access to health care services, and lack of socio-cultural events that allow for interaction with other Aboriginal people to feel a sense of community and pride in identity;
- Participants attend events such as a Pow Wow but feel there are not enough major events ongoing each year that can attract Aboriginal people from all walks of life;
- The general attitude (in Montréal) toward Aboriginal people is reported as split between those that have a positive perspective, i.e. respect and interest in Aboriginal issues; and the negative perspective, i.e. ignorance and generalization that all Aboriginals are poor, homeless, substance abusers placing a drain on the non-Aboriginal society;
- There is a little knowledge of the Native Friendship Centre Movement although most are familiar with the Native Friendship Centre concept.

LIMITATIONS

The following are some challenges and limitations the research team has experienced since beginning this project:

1. The communication packages were designed and developed by ODS; this was not part of the original proposal and funding agreement. This process took approximately two extra weeks for the design, approval by steering committee, translation to French language, research for accurate contact information for a massive mailing to 50 organizations. The concentration on preparing the communication materials delayed the start date of the Phase 2 activities such as setting up interview appointments.

In addition, once the project announcement packages were finally sent out it was just before the Christmas holidays, and this had a major impact on the follow up activities. The research team was unaware of the variability in the holiday schedules for the organizations (and in turn the individuals used as the primary contacts). Some organizations were closed for one to two weeks and some of the individuals were out for upwards of three weeks. This created a further delay when follow up phone calls were

made. Because of this gap, many organizations packages were misplaced, lost or forgotten about. The team often had to resend the packages via e-mail or mail.

As was identified in the contract work snapshot, approximately 265 calls were made.

2. Many organizations had to have Manager/Director approval to allow the research team to meet staff during business hours. Again the research team had to remind them about the communication package announcing the project.
3. There was a difficulty in reaching the Aboriginal community members who are not affiliated with an organization (the "silent majority"). This target population is the average Urban Aboriginal community member (i.e. families, elders, and the homeless population).
4. The homeless population that was approached to participate in the project expected an incentive such as metro tickets, phone card or cash for participating (this has been an established practice with this population for other research projects). This was not a forecasted item in the budget for the project.

These limitations as well as other minor unforeseen events have affected the projected timeline for the research.

POINTS TO CONSIDER

- Many participants expressed an interest in acquiring a copy of any reports arising from the consultation process so it will be important for the Steering Committee to determine dissemination of the final report.
- The research team is presently at the approximate 50% mark for the total number of consultations planned (the goal from the proposal was to consult with at least 100 people). The
- research team is now beginning to experience the "snow ball effect" in which past participants are providing further individuals to contact. At this point there is a concern for the March 9th deadline set for consultation period.
- In the event the total number of interviews conducted for this project is limited to a smaller than anticipated percentage of the population, the research results may be less valid.
- It is the recommendation of the ODS team to extend the consultation period by another few weeks to make the best attempt at reaching the goal of 100 consultations. To extend the timeline for field research will have a cost factor for ODS services in phases 3 and 4 that would to go beyond the March 30th, 2007 deadline.



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