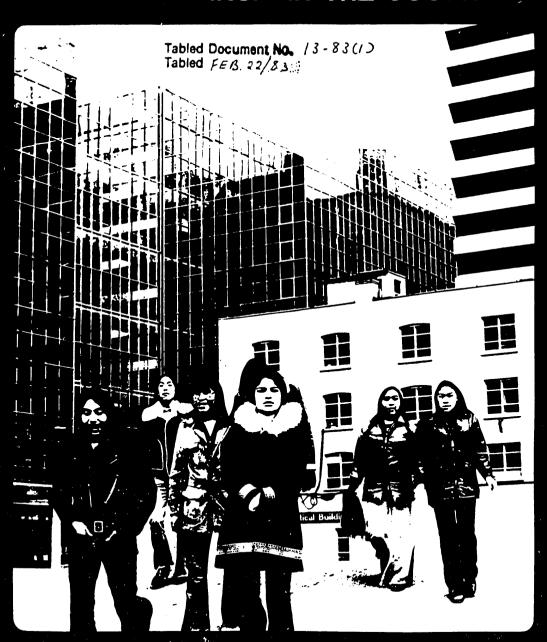
LEGISLATIVE ASSEMBLY OF THE NORTHWEST TERRITORIES 9TH ASSEMBLY, 10TH SESSION

TABLED DOCUMENT NO. 13-83(1)
TABLED ON FEBRUARY 22, 1983



ممه المحدث معادی ا INUIT IN THE SOUTH



INUIT IN THE SOUTH

by Marsha Kaplansky Inuit Tapirisat of Canada

راکر موری ماریج د⊃ر ۳۳۵ر

ACKNOWLEDGEMENTS

アトリイトリウ

"Inuit in the South" was researched and produced by the Inuit Tapirisat of Canada, ITC wishes to thank the Government of the Northwest Territories for funding the research and the Department of Indian Affairs and Northern Development for producing this publication.

A great number of people in the North and in the South helped with this project. Without their interest and co-operation, such a project could never have been undertaken. The author and the production staff extend their thanks to these people.

"کهکد هر عقد هم ۱ فرد ک ۱ همک ۱ هد ک ۱ مید در ۱



Indian and Northern Affairs Canada

Affaires indiennes et du Nord Canada

© Published under the authority of the Minister of Indian and Northern Affairs, Ottawa, 1981

© 2: 14 dere "CDes Apento 15 due 64 35 do-

© Kermer Koaliugunnatitsitillugo angajo KKalagik Inuligijipkune, Ottawa, 1981

Publication No. QS 8252-040-KE-A1

FOREWORD

ノター、ケット

Early in 1979 the Inuit Tapirisat からずい 1979 むらちゅう こっぴ of Canada recognizing certain difficulties Inuit encounter in adjusting to life in Southern cities, began looking into the experiences of Inuit living in the South. Soon afterwards, the Urban Survival Research Project was launched. The purpose of the project was to find out what was happening to Inuit who lived in Southern cities and to somehow arrive at solutions to the problems they encountered.

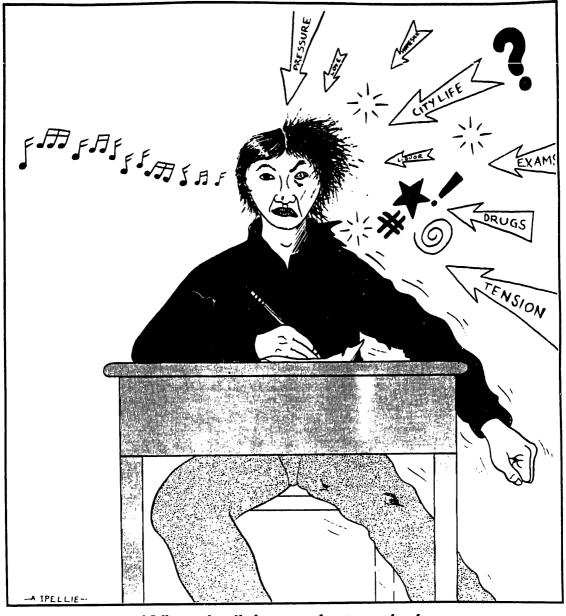
"Inuit in the South" is the first stage of this project; it is a summary of the completed re-search. The second stage, a handbook for living in the South is to be published separately.

כאלי אי אי העכד סי אם הביברי משם-שכחלנם פי שבמי ששרשלו "לישבי במי שלעור ספטי כיידרי שלארי ביידרי שלארי مر فهدد کد ک ۱۳۵۰ مکار و ۱۳۵۰ و ۱۳۵۰ م T+ 50 6025 6604-25 > . CL7-La Veu Andre (2002)

The Veu Andre (2002)

The Andre (2002) DO 6 1 00 .

عودولات الأوغ المواقع المواقع المواقع المواقع אלי ביילישלי אבתיי אספר כבי ובר: JUCANT 4451720 RDAME 9970 GATOR -TO DEEDE MONORES DESCRIP SDALE HOS SES NOTAS TO THE STATE OF THE SAME STATES 30 30 30 31.



What city living can be to an Inuk

CONTENTS Auc'l'

Introduction	2
Students	4
Background محمد ما معاد ما المعاد الم	4
Students in the South	6
Δεσ∢ቢ∢ ጋናሥ∟ፈና ማቴጋፈና ውጪዣታ Discussion	11
D2D4D<	
Northern Comparison ムゥムケ ユロギのフェ ベキンハミレマ	. 14
Working People	17
General Discussion	21
Lonliness, Isolation ApDUat, pashisterate	21
Wives' problems	22
مدعور عوم مواد که است	
Impersonality, Formality, "No sense of community" ᲡᲔᲑᲡᲮᲡᲖᲔᲙᲙ ᲒᲔᲮᲔᲮᲔᲢᲥᲡ, ᲔᲛᲡᲔᲮᲔᲧᲓᲔᲡ	23
Discomfort with the Cultural Environment 식사가다로 하고요 교육되어 교육된다면	24
Times, Schedules, Routine	25
Alcohol, Drugs	25
Cost of Living, New Expenses	26
⊴ድጋራምና ቀ⊳ለሁ∖∆ና Transportation	,
<<	27
What helps 이거 스타닉건스	29
Patients	. 31

INTRODUCTION

In the middle of February 1980, I came to work at the Inuit Tapirisat head office, right downtown where Gloucester Street crosses Bank - one of Ottawa's busiest streets. I had known some staff members since 1972 when I worked as a summer student at the Department of Indian Affairs and Northern Development. I also knew something about Inuit concerns and knew something of the people at DIAND's Social Development Division who supplied ITC with the funds for the project I was to carry out. I was hired by ITC to find out the main problems of Inuit in the South, and which organizations and resources down here are the most helpful and useful.

I was to find all this out by reading reports, talking to Inuit in the South and consulting with other "resource people". Part of that involved asking people I was with every day these rather perquestions (about problems and what would help), then turning around and asking their employers and counsellors. I was curious to see if there actually were some serious, common problems. If there were, I wanted to try to help as a number of people in this category (Inuit in the South) have helped me a lot over the years.

At first I only questioned Inuit who had lived down here for at least four years and had seen many others come and go. I asked them what they considered were some of the main problems that Inuit face in the South generally, what they considered was helpful at present, and what could be done to overcome the problems.

ዋበላታ ለንፖላበ 1980, Δነቴኔልንበላሪን-/Lንቲ Δልልና ርለበካፈና ላሪለኒል ላጋረՐ, Δልና ላርህՎՐርውነ ላጋለህՎታ ላጋረՐ,



ود ک ۱۳ کی ما ما ما ما ما ما در استان که در ک

Aco 35 NARCONN MANNALUC ACRECERO, MUNTELUCIOS PRO ACAMPALIL. DE MULTO DE COMO ACLUM TO TALA DE PRODUI. LE MONEC MARTICIO DE STATES. DE MONEC MARTICIO DE STATES. DE MOLO MARTICIO DE STATES. LA MINICEDE LO MARTICIO DE LA MINICE DE
LO MARTICIO DE LA MINICE
DE LO LO MARTICIO DE LA MINICE
STATE DE LO MARTICIO DE LA MINICE
STATE DEL COMO DE LA MINICE
STATE DE LO MARTICIO DE LA MINICIPATIONE
STATE DE LO MARTICIO DE LA MINICIPATIONE
STATE DEL COMO DEL COMO DE LA MINICIPATIONE
STATE DEL COMO DEL COMO

I remember, in the early days of this project, walking past the elevator in the ITC building and saying "Hi" as usual to two fellow staff members, both Inuit ladies. They laughed. One of them asked me how I was studying them that day. I felt quite misunderstood. As time went on, though, I don't think anyone viewed me as ITC's resident anthropologist. Either they saw me as myself or just another Qallunaak who worked at ITC.

I managed to question about seventy people over the course of about six months. Seventeen of them spoke only about students. I asked Inuit and non-Inuit in Ottawa, Montreal and Winnipeg. I also brought the (same) questions to people in Eskimo Point and Frobisher Bay. I sent them by mail to settlement councils across the North, to government agencies and to Inuit organizations. I asked other people in different places over the phone. Anyone with any concern about the matter had the opportunity to respond or participate. I asked friends, acquaintances and strangers; students and trainees, principals and teachers, presidents and directors, secretaries and counsellors.

Sometimes I would ask the people I was interviewing if they wanted to ask me some questions, or if they wanted to know about my main problems. I don't think anyone wanted to know. This was my "methodology". I can't remember anyone who wasn't thoughtful, considerate and helpful. Thank you all.

The more people I talked to, the clearer it became that Inuit in the South actually weren't one group by anyone's standards. Often they had little in common with each other; coming from different communities in different northern regions to different cities. They arrived in the South at different times in their lives for different reasons. Three distinct "groups" emerged according to the general situations people had in common; students, working people patients.





STUDENTS

∆~~**√**°

Background «٩٩ ٥٧<٥ م ناره



The second of th

After World War II the federal government, disturbed by the poor health, declining economy and lack of formal education among Inuit, increased its involvement in practically all aspects of their lives. The Northern Program of what is now DIAND then became totally responsible for Inuit education. Before that, elementary schools had been run in the North by various agencies including churches.

By 1960, only half of the Inuit school-age children in the Canadian North were going to school. Only one quarter of these children went regularly. By 1965, Grade 6 was the average formal education level among Inuit. Because they had to learn in English and had to follow a routine in the classrooms which was very different than the traditional routine of living off the land, these first students and difficult to adjust to.

More educational programs for Inu- chill). ハモハも コロ ムモ ロベローノレンー it gradually developed: teachers no Abachost, Hachosto 4423 programs in larger Northern cen- doced and of the de odetres such as Aklavik, Yellowknife Lagic. and Churchill. These programs taught trades such as carpentry, 19749enau plumbing and mechanics. DIAND Actor At 445 T Actor Ope 3472thought these skills would be use- סניסר שלמקסר, משים מפרים מביים ל ful for Inuit to have in the new UFDF DPDeps 15F-2019 1efferssettlements into which they were 5000 Acredous of To. 2020 2000-

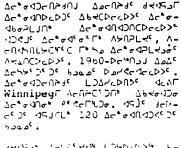
The Churchill Vocational Centre drabs barberd ballebergs to (CVC), a boarding school in north- PLB BRACE COPLER SERVICE TO THE TOTAL ern Manitoba, was opened by DIAND ೧೬೨೪೬೦೪೭೪. ತಳಡಡುವರ ೨೭೪ ಕಳುಸುin 1964 to teach Inuit (from 15 to Deador deja Ataa Abadas dels 20 years of age) the basics of Achbarlan.

ספכעאלטףטעסף ארכאטר, וגרסף אנ AMLJLAKOPHLA DOD BOLGCJAGYor, PaD>543 Joros, OL AcodAb-NALO AGRAS, CALLADEDA VICAUPP-CLSTOF. ADA DANDENTO La DI-ANDIJOSCOZ, BLISBELICCO>C AD-Δ' Δc σ σσ Πσ σ' Cc LY D. -> σ σσ σ Ac odade Dad Dato) ADCCDCCD-LC PdDDQ D'PrdADDG. 19500 JCD AC GONCDCCD> LPDD . ככח שבל כחמ∆ס

1960DAJ DPDC'DTD' DCGA' aL-רא, סים שמוסטשר אל מהסילנ סים odnato > . Ca das derrer D-Theole boands of Lo Derops 1clyo Lcrobcolc Cias Asse TERMINATION TO SELECT TO S ملحهد لاحمرمه ، ۱۹۶۵ معه ۱

۵۵۲۵۶ مود، من ک طه طه کود ۱۵۰ -١٠عـد : ۵- ۵ حکو ۱۹۵۵ کم ۱۹۵۰ کم ۱۹۵۰ کم ۱۹۵۰ کم their parents found school very Ada Actod Addot LDAZaDAS 4bcAF (Aklavik) シュΔF (Yellowknife) 4-L3 3-45-5 (Chur-

7545757 PAGE 0 gradually moving from traditional and of presentable, wasters, camps. ECALDO DESCRIPCE BREENE.



ARMS DEFINANT LOSDED NO BE LOST URBERTHE DE PARTO URBERTHE DE PARTO URBERTHE DE LOS PARTOS URBERTHE DE LOS LOS PARTOS DE LOS LOS PARTOS DE LOS

LDAZENAN WEAR Edmonton Cha Wear DRAN WARRED OR CHAMING AS A WIT LEROWING DRAN OF A-Charling London Paper LEWING LINDS PAPER LONDON LOW CED WIREPONTON.

JSAN CRUELPLAS DETECTACS - Lass. AFARLISAN DETECTOR LE COUR AFARCEDES CIU BAÑ DETECTOR APPLEANT SPELEANT APPLEANT SAN CHONTONELLEANT SAN CHONTONELLEANT SAN CONTRACTOR CONTRACTO

some these trades. Several young Inuit from the Keewatin, Baffin and northern Quebec met for the first time at CVC and got to know each other. Many of today's Inuit leaders won their first elections at the Churchill Vocational Centre; for positions on the CVC Student Council. Most CVC students attended vocational programs for three years, graduated and wanted to learn more.

DIAND helped Churchill graduates to come to Ottawa for high school, academic upgrading or further trade school training. In the late 1960's, as more and more Inuit students came South, the Vocational Training Section opened a second (counselling) office in Winnipeg to place Keewatin students into schools and boarding homes. Ten years ago, around 120 Inuit students came South each year for high school or vocational training.

The Churchill Vocational Centre was closed when the Federal Government transferred control of education in the NWT to the new Territorial Government in 1970. The Territorial Government then built high schools in Frobisher Bay, Inuvik and Yellowknife, as well as the Adult Vocational Training Centre (AVTC) in Fort Smith.

They opened a counselling unit in Edmonton to provide information about colleges, universities, grants and bursaries for high school graduates from the NwT (whose only option is to continue their education in the South).

Still only a very few Inuit students graduate from high school and continue on to university. Some attend classes at the Northern Alberta Institute of Technology (NAIT) or the Southern Alberta Institute of Technology (SAIT) as part of an apprenticeship program.

Northern Quebec students eitner went south after elementary school, or didn't continue their education at all, until the Harr-vik School Board was created out of the James Bay Agreement a rew years ago. This Inuit controlled board very recently began to offer grades nine and ten in some northern Quebec communities.





Most of the approximately 70-80 Inuit students presently in the South are below the grade 12 level; several *ire* older northern Quebec students who are continuing programs they started here before high school was available at home.

The Vocational Training Section of DIAND continues to be the main helping agency for Inuit students in southern Canada. Northern school boards or other northern agencies involved in education and training now authorize students to go South and they pay for the courses which DIAND arranges for them.

afocklern jakiakane teloste nekai koli selketenet kei se seko aai deks telostajajas ku 1005.

79-80 borbo ADAS ACTOMES HAD AT ACTOMES FOR CHERN JEA 1246 CHERN JEA TRANSPORT CHEST AND ACTOMES AND A

Lacint & Detailochems in Deals par Abernatis of Deals action to the bact. If the bact is the back of back of the b

Students in the South

۵-۵ ماره کو کر ۲ ماره



About 65 young Inuit came South in 1980 through VTS. The largest number of students, forty, came to Ottawa this year. Sixteen came for high school; six came for on-the-job training; nine for vocational or technical courses at Algonquin College (five of these students came for academic upgrading). Nine others were enrolled in other programs; mostly business colleges.

Seven air pilot trainees went to Peterborough, Ontario (this is a fairly constant number) and eleven civilians came to Camp Borden, Ontario for an air mechanics course. Four Inuit enrolled in George Brown Community College. There were two on-the-job trainees in Winnipeg in 1980, and a couple of academic upgrading students.

Inuit students stey in Winnipeg and other centres for a year on average. Students in Ottawa tend to stay longer. The Vocational Training Section of DIAND now offers up to ten different programs for northern native people. The main educational programs are:

1. On-the-job training. For all Inuit, Indians and Metis in the NWT, Yukon, northern Quebec and Labrador. About 100 people are involved in this one year program which takes place in government, private industry or non-profit organizations. Most training programs take place in the North.

The state of the first of the form of the state of the state of

Δኔተጋና ΔኔΔና 65ህንና Δε*σσησμικ ቴኔፌኔ ፫ታ বናነበቱ 1383. ኦኔኖታሪህንና 40ሰና Δε*σσίος σιοστι. 1630 Δε*σσίσς Γ΄ Δε*σσίος; ለኢትትዮንር Λεησεσσί Δε*σσμι ነበት; 4ህን Δ-«*σσησμίκι «*> Αντίο Algonquin Collegel (* « ΕΔ΄ Δε*σσι ቴው"ንር Δε*σσισμίκι 9ህን Δεγικ Δε*σσί Δε*σσί Δελ Βusiness Colleges»;

715° %\C/ADO'T' \(\Delta \colon\text{Peterborough}\)' \((\Calab\ta_{\sigma}')\)' \\
\Delta \colon\text{AC}\)' \(\Calab\ta_{\sigma}')\)' \\
\Delta \colon\text{AC}\)' \(\Sigma \colon\text{AC}\)' \(\Calab\ta_{\sigma}')\)' \(\Lambda \colon\text{AC}\)' \(\Calab\ta_{\sigma}')\)' \(\Lambda \colon\text{AC}\)' \(\Delta \colon\text{AC}\)' \(\Delt

ABAS ACTORNS WinnipegTSDS WHA ARMS ASSEL ACTORNOMICSDS ASSESSMENT ACTORNS ACTORNS ACTORNOMIC ACTORNS ACTORNOMIC ACTORNS ACTORNOMIC ACTORNS ACTORNOMIC ACTORNS ACTORNS

- 1) Achric Actorismo: Ass, Abress Metisss Cotton service FUPass, YukonFs, 3020 Ciston UPass, Automated Actorismos Actorismos Actorismos UPass (Actorismos Actorismos UPass (Actorismos UPass (Act
- one year program which takes 2) Achana deaddaline is some place in government, private industry or non-profit organizations. Most training programs take place in the North.



DANS POOL VENUE POOL OF THE PO

3) dring actorph: Abonhas deMARIJOS ActorphOpedDat DPDCSDE Lallying Claade ActorphoDELS INCOME APCASE ACTORPHODPLOS Will ADREPHOST ACTORPHODPLOS Oakville, Ontarion
Cator Micrornas Data and 2011
APPLATE Letterphost Actorphost Actorphost
APPLATE ACTORPHOST ACTORPHOST
APPLATE ACTORPHOST
ACTORPHOST ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
ACTORPHOST
AC

4) 1540° 120° 06° 04° < 70° 62+ שם: שברואור אבתאשאר שבמיד ש-. ۱۱۰ د ۲۰۰۰ 4L<%PDU. Ralph Ritcey C'a Detay Den-דאבי שיראש: דף פיוף ושמד מכמכטי -Te Winnipeg L'Po Δ % Δ Δ - "-חשט. שבי פעטפחדל בי שם שבשלייחיי ble > Le odno De AchADodDob, DEFALGUICYES POKDS, DEFOST -Δ643¢<⊃° 4L3 D6004¢,0∪, ٦c ۱۲ ۱۵ ۱۵ ماه د میکامیاد . ۱۳ در ۱۳ د DAS 45 64840 40 6486484-ده ۵۱۹۵۲۹۴, ۱۹۲۵ و۱۹۶۸۹۴ CP-CLº בפר של הלי המי משפר בפי במחי 624464 46 64047646 6064766

- P. Apprenticeship Training Program in Construction. At most, five Inuit are involved each year. Generally they spend 2-3 months of their training period in the South for tutoring or classroom study and examinations. Most of their time is spent in the North where they work on construction and repair of federal and other buildings, under the direction and supervision of a certified VTS journeyman instructor.
- 3. Special Courses. DIAND will develop, fund and administer special courses which northern governments or organizations request in order to meet certain needs. (The Inuktitut syllabics touch typing course which took place in Ottawa and a heavy equipment operators course in Oakville, Ontario were examples). These courses are open to anyone in the North who wish to participate.
- Services for Inuit Students in the South. DIAND has a counselling office in Ottawa, where about six people work under Ralph Ritcey, Superintendent of Vocational Education; there has been a smaller office of two people in Winnipeg. VTS Counsellors place students in school, find them accommodation, provide educational and social counselling. In addition, they give students their allowance cheques, arrange appointments and provide bus passes. Students in Ottawa elect their own student council each year, mainly to organize recreational activities.

DIAND has tried to hold orientation programs for new students and those who require further orientation to city life, usually in August. The orientation program changes every year. Police come to talk about traffic and traffic lights, etc.; others come to talk about community services in the city; the Ottawa Transportation Commission (OTC) comes to talk about bus routes. Advice is given on what to do if you have toothache, what to do if you get lost, or have school problems.









classes, DIAND counsellors stay in the school should they be needed. For the next two weeks or so, after the students arrive, further orientation takes place, i.e. students are shown the bus routes if necessary and obtain bus passes through DIAND. Then, there are shopping trips. Counsellors will give a student money to do their own shopping if they think he or she is mature and "knows the ropes". If not, they will help the students to shop. There are also medical, dental and eye examinations for students upon arrival in the South.

The Vocational Training Section of DIAND finds "boarding homes" for Inuit students each Fall. They look for Ottawa families who would like to have Inuit students living in their homes, select the families they think will be the most suitable, and pay them for the students' room and meals. Usually two students will be placed in each boarding home; an older returning student is usually placed with a new student to show him or her "the ropes".

Counsellors make regular telephone calls to the parents of Inuit students in the South. The students in Ottawa are welcome to come to the Vocational Training Section office (downtown near the ITC office) after school to phone home. Some students will often drop in just to visit their counsellors. Some also come for tutoring if they are having difficulty with schoolwork.

Twenty-nine people were interviewed about Inuit students in the South. Nineteen of them were students or former students. The others were counsellors, teachers or other educational authorities. The tables below show what they considered to be the main problems and what was most helpful.

Usaic DerValuation PPAU approce 16472 6430. L' 200 NUMARYOR CLOCACHIC DE ACTORIS DE COCALE arus" boaltadero boar pabo" -רי; פרוחאנה טפרים בייוחאני סינ apé als er opervience bosenco-~U>4 Δc*σΦΠΦ, Σς, σΦΑΠΦΠCD~U= >>. בכ סטבח> לי אבח>עי טפר-MUSO PADE HACPOSTO DEGRANGE or dela opendado arow. 60%-בעלי פאנ שטעטשטעש סףאכסוףנ-Y" NORTH CLOW OPEDS GOODS -To 105-20 APTAINS 1007-409 د م ۱۵۰ مدم مده مده مده P16401 6024CD146524T4.

63aa Ac* \(\pi \) \(\pi

The second of the Boy Burn Street Company

with the state of the state of

Stations! Problems	Inuit ΔοΔ ^c		Total 602°
	(19)	(10)	(29)
Note: The numbers listed refer to the were mentioned. bみしケウトハイ: C や d へ 。 トゥハ ハハニアレイ・			
Homesickness - related to break with families, family pressure; culture and environment differences. なっぱっとった。 スペルシロック マルレンのちょうしょ Δェード・マー・マー・マー・マー・マー・マー・マー・マー・マー・マー・マー・マー・マー・	6	3	9
Rules and regulations - lack of personal freedom Lefter /Letas Arlaeproduc	4	3	7
Academic disparity Δc°σΦΡΩς ΦΡΥΥσιως	3	3	6
Loneliness and isolation ひゅつせっちょう へし ひってゃりとっくのし	2	3	5
Money - especially to call home PaDケもからゆコ ダイラコ ひゃっとのへっ	4	1	5
Difficulty with cultural and environmental differences ▷『ベハσド』 Δε・당・ Δαュ ベトドでも	3	2	5
Escaping problems at home or coming for adventure 4.204.04002 4.214 4.64.04.07 PG3- 63-306-0600 64.07 PG3- 63-306-0600 64.07 21	1	4	5
Lack of incentive to succeed at school barphbradDbD AbnndPadar \(\Delta - \c^*\sigma do '\rac{1}{\sigma} \)	1	3	4



Inuit House	What Helps the Most ぺられず」 ひとゃくりつ -	Inuit ΔοΔ ^c	on-Inuit کار کام	
(counsellors, chaplain) Acnis Abdra つい、マイハイムト Applying yourself to school and 4 5 9 having a sense of purpose or goal arom Acmodile Action Action Counselling 2 4 6 borly by Nacrobase as a safe of the same as a safe of		11	3	14
having a sense of purpose or goal a 「	(counsellors, chaplain)	9	5	14
Sood boarding homes 3 3 6	 having a sense of purpose or goal 、	4	5	9
adda boararny nomes		2	4	6
		3	3	6



The state of the s

Δc° σΠΠΦ/Lες ΔθcDγς βαργθης
Δεγος Μετεριας Δετιας (Δετιας Αυτοριας Εσιβοιας Αντιας (Δετιας Αυτοριας Αντιας (Δετιας Αυτοριας Δετιας (Δετιας Δετιας Δετ

طع ۵-۵۱ (۲۵۱) ۱۹۲۷ (۱۵ هه فه ۱۵۰) ۱۹۶۵ (۱۵۰) ۱۹۶۵

マットはいいっと マット・マット・シャ マラハー ማራ- \$ ኒር ላሥላታ ውል Γ. CΔLΔ- (*) ታ ላ-057-2713%. 005727713% 6DALLO 60ACLUC ACTO ALS PIJOGENICSALC ۵داه، ۵۲، ۵۵، ۵۲۱ ۵۶۲ ۵۲۲ ۵۲۲ ۵۲۰ ۵۲۰ לינח של השבר לבי שלם של מלים של היים ש محرکاء کامادات مال محرکاء۔ 4. VD40779 CF0728001060C2-DL 4448040 D644F04C P3. 20°040° 40°066 LN 002005063-4. 60/1/200 5200 720 4150 5205/16 שישים של שישים שישים שישים שישים שישים La PANN 15-20, 20-04C/Pa 7500C3FDCC2 CYC160 CL2 No N-492040 CC 6226 6166 64774145-מעלכ שפובי ברד שלה כניתיולה מים "ב

ichamis ibert, ichamberell Rolling iber grande grandolo DeDOS Laberom ichamberos al DeDOS Laberom ichamber Deb Abhdorubli boab baspab-Abom ibrelderikler ila drabThe students who were interviewed (by another student) didn't seem to be aware of their overall situation - e.g they didn't know exactly how many others were in Ottawa or what the others were here for. Yet they all had a general impression that other students were often coming and going and that quite a few didn't finish their program of study.

Not having enough money to do all the things they'd like to in the city was a common complaint among students. Some weren't too happy with the new rules and regulations in their boarding homes or at school. A few commented that others didn't like their boarding homes sometimes (good boarding homes which offer a family atmosphere - a "home away from home" really helps). Quite a few didn't like taking buses.

In Ottawa, most wanted a higher allowance and wished they could call their parents more often i.e. on a toll-free telephone (which they wouldn't have to pay for). On the whole, the students seemed pretty happy here. They think that Inuit House and their counsellors are pretty helpful. One constructive suggestion was that opportunities to do odd jobs be posted at Inuit House.

Older Inuit who had studied in the South had a much clearer idea of the main difficulties of students and what can help. Some people said that students, more than any other northerners in the South, are reluctant to mix with non-Inuit. They are shy of cultural differences which they encounter at school or on the city streets. Often they aren't clear about the exact nature of these differences; except that many southerners seem to be a little strange because they rush around without smiles on their faces and have a lot more rules and regulations about where and when to eat and sleep, for example, than Inuit. Students find that they aren't as free to do as they please in the South. They also have to decide more things for themselves.

Loneliness and isolation can result from feeling uncomfortable about cultural differences. These feelings often lead to homesickness. Homesickness also comes from





Market Market Market Market Market Market The Control of the Contr

families are doing, missing the moral support of close relatives and feeling that they should really be back home helping their families. Some people feel that parents don't really understand that in the South the quality of education is much better and that the choice of courses is much larger than in the North. If parents had a clearer understanding of the real importance of school or training for their childrens' careers, and for the future of the North, then they would encourage their children more to stay in school, study, try harder to make new friends, and learn new things during the few years they spend in the South. More encouragement from home would really help.

Counsellors, former students and other resource people all agree that Inuit students coming South in recent years have much less difficulty getting used to city life for a few years than they did

not knowing how members of their 'SDCDZLZ' Act odnor. Dodd At-שרנ שלפתסטסכים ספסכיםר ששפח-La Aprado . Cacada Sobicios CLdot bagaSALC. OFHAS Actod-دين معمد مديورد معمد مد ومchilde Deser Schele back -Do. Acts beeschale +020Ch-عرد يه محمد الله به و 20 يوم و المرحة و الراء ماره عرد المعمد الله به المركة و الراء Schaller doer.

פאבי שרשישות במישער בשער SEE GROWN PIRMPLANC DAVER 2270 750 249=Us FFRic Maluins כי סר 20°04'AD45. 122 3000-CSOF Jeans, 7 Samewall 1- -411 - 1-15 1- 1- -411:55 12-Ralph Ritcey 16 + ಯೇಕ ಪ್ರಕ ಮ್ರಕ ನಿರಾಪಕ್ಷಿತ 575-625 75-645 50 757 47276 75-6432651 751 176 7518 7815 HDKDBS Bas askeS Tueten NRSaSeSALC. Da Louve ten \$< LC 1000 000 3000 000 0000 0000 15 years ago. Some of the reasons dilc. Araboxecos detail well-





Charles Department of the Control of

are: more English is spoken in the North now, television in the North has introduced Inuit to trees, tall buildings and crowds. This has softened the initial shock of environmental differences. More new students have friends or relatives who were in the South or are still there by the time they arrive. Some have seen cities through a youth exchange program. Also, everyone agrees that inuit House in Ottawa has really helped the new students to feel more at home.

There is a general agreement among counsellors, other education authorities and some former students that a number of Inuit students have difficulty at school in the South because the school system in the North is quite different (that is - the academic standards - as well as the size of classes). Because a Grade 9 level in some northern schools can be equivalent only to a Grade 6 or 7 level here, Inuit students are often placed in southern classes with children who are quite a bit younger than they are. This can be very discouraging. Ralph Ritcey, Superintendent of Vocational Education at DIAND, who has been involved with Inuit education through and even before the years of the Churchill Vocational Centre, saw lack of academic preparation as by far the main problem of Inuit students in the South. He considered problems associated with "culture shock" to be "way over-rated by some people". Homesickness, in his opinion, is not really as much a problem as it was years ago.

Several people commented that too many students come South for the wrong reasons - to escape family problems or to have a great adventure instead of coming to get an education. Others don't try to do well at school because they don't really know why they should, why school is important to their future i.e. how it can help them get a job they'll like back home which can help them help their families in the long run. Some just don't have the discipline required to do homework and go to classes.



Northern Comparison ムュム^c ュュリケンュ ベトレハヘレマ A number of people, including the school principals in Eskimo Point and Frobisher Bay, pointed out that Inuit students at school in larger northern centres such as Frobisher Bay, Yellowknife, Inuvik, or Fort Smith, face many of the problems that Inuit students face in the south. These problems are connected with being far from home at a larger school in a strange, larger place where people behave differently; also with studying and not finishing school.

Don McNeill, former Adult Education Program Director for the Baffin Region, Dick Smith, viceprincipal in Eskimo Point, and Ralph Ritcey, among others, pointed out that Ottawa might be easier for Inuit students to adjust to than Yellowknife or Frobisher Bay because more services and personal attention for their education are available specifically for them here. Ottawa also has a smoother social climate and more (healthy) activities to offer students than Frobisher Bay, Yellowknife or Fort Smith. Parents appear to be more comfortable about the idea of their kids going to Ottawa for these reasons than one of the large northern education centres.

Louis Bourgault, formerly with the Kativik School Board, in a study of northern Quebec students over a five-year period, pointed out that the drop-out rate among Inuit students in the South was far higher than it has been for southern students. Malcolm Farrow, principal of the Gordon Robertson Education Centre (GREC) in Frobisher Bay, said that there is a high drop-out rate there too, particularly among the students

 ΦΕΛΙΕΔΙ
 ΦΕΛΙΕΙ
 ΦΕΛΙΕ

C* L* σD* Don McNeill, A* 2A* DEHATTO BE WILLDUGGESHILE WASar, now Dick Smith Series שולפהר שהים מיניסה מרף ביו וונה Ralph Ritcey, ANYSCD, DEPLI-> DOL DOLOGIC VARAPOLOGICALC -۶۵ کاعمکات مدمده کامودک کوک -שמישמבע באסטחקסט שבמישה --מחלכקה בחסכף. ימשהכאמסם e YOUDLC ASTYPHONODO CLE DDAR-DYONDON DEODO OCOLONIO פאסחשט בשים אכם במר >מי ארקרof (Fort Smith). ΔοΔ ΔεσΦΠΦ-4-4-414C 474L V4UP2U V27.6-STOYOTOL ADA DENT ACOMANDO.

Louise Bourgault, 15:17+6-cp-/LT 6/16 Acodoc/Nort, 60000 STJO Cetor d<17: Acodod/Nort, 06:000 Northon Ash Acodod/Nort, 06:000 at Acodoc/Northon Ldat Acodoc/Northon Sac. Malcom Farrow, 4tth 16:00 in at 30:000 PP (JTt/LT 1700 abob/L2 2302000) At/Jakk At-(Dan abot) Loade Acodoc/Northon Stor 4La Sac aato:

- 2) ACM ACTOCOM AJAACANSK-LO MPHLAKAGNA ACTOMAK. L-CIMBLAND APTH LCJJ, ACTOMB-DAJA AL MPHALAND ALCME MTG-CTGCC ACOD ACTOMBATICAE MTG-CKLC. ACOD ACTOMBATIKALLAND AMCHIONA ACTOMBATIKALLAND PAJACTOMBATIKALLAND PAJACTOMBATIKALLAND PAJACTOMBATIKALLAND PAJACTOMBATIKALLAND PAJACTOMBATIKALAND ACTOMBATIKALAND PAJACTOMBATIKALAND PAJACTOMBATIKALAND ACTOMBATIKALAND ACTOMBATIKAND A
- 3) racher's ActorPoly To so Actor To the Section of the Control of

高度的产生。1100年1200年120





CALAbadnar, Arlas Actodbos ΔοΔ ραθο Λοσηργήσε ΔοΔε ρηρaΔa Godic Δa DO Δcdrros ADrbσρα<οη. LasJ «ΓλοςΔ JcΔ 12Γ $\Lambda S \Omega = \Delta \Omega = \Delta$ * ס ס ס ס ס בר שב ארשי ל שב חלים בין 7 para happyar at. dere ac-com Farrow. 1978 □ △codAF LD-Arcdes Long borbo Asis Ach-ADROADIO . Cas LOSDICDILA CPC براد ۱۵۵۵م م ALLIAR VAUPTOUS CONFUENCE TOYO 60ACYOGOTO, 60Ads dydb-NYT, Arlb>rc Acodo boao Ap-אורים אלחגירס פאטים ארים אלחגירכ שבססעם Δεσσλ, Δε°σσσ σγρα-Yanal Arparbarnbacke Cdalrcwho came in to school from the Baffin settlements, (about 70 out of 230 drop out each year).

Three of the main reasons why Inuit students drop out of GREC also apply to the students in the South:

- 1. There is often not an understanding of what students are striving for from their families. Even though parents start by encouraging kids to go out to school, when they're home for Christmas they often discourage them from going back for the next term, feeling sometimes that is more important for the young person to help out at home than to complete his or her education. They often don't appreciate the time involved in completing a course.
- 2. A number of kids can't cope with the structured situation of a larger school. The strict reality of times, assignments and marks can result in too much pressure. Sometimes when a student says he is homesick, it really means that he has too much Math homework or hasn't developed enough selfdiscipline to study.
- A question of motivation: kids need a certain attitude, a certain toughness to get through school. A lot of kids say "it's too hard, I'm not prepared to try. I quit!"

Nonetheless, he believes that further education is more promising for Inuit in northern centres where they can speak their own language and practise their own culture. He mentioned that more are graduating now from Grade 12 in Frobisher; mostly from "alternative" programs - 7 from the Clerical/Secretarial Program; 7 from the Settlement Maintenance Program. Half of GREC's students are now enrolled in "alternative" programs.

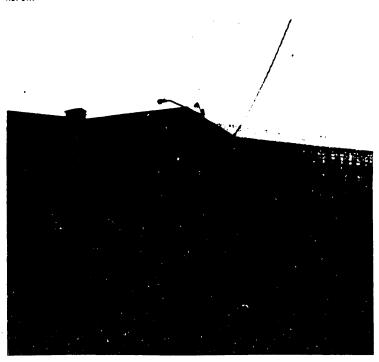
George Illaszewicz, principal in Eskimo Point, pointed out that still very few Inuit go up to Grade 12. Some who go for training down South have finished their schooling after Grade 9; often after Grade 5 or 6.



Kativik School Board personnel tend to be of the same opinion as Mr. Farrow. In 1978, they opened a residential school for Inuit to further their education near Montreal. They had to close this school six months after it opened. Although many of the things which contributed to the closing of this school, came out of poor planning, Kativik authorities still seem to think that living in the South adds too many difficulties for younger Inuit students; that adjustments to studying are difficult enough without adding adjustments to a new environment and culture, even for a short time. Since this school closed, Kativik has been setting up new educational programs in northern Quebec.

The general problems for Inuit students whether they leave home for a larger northern settlement or a huge southern city are many. Everyone involved is constantly learning what sort of courses and what types of environment most helps students to finish school, then go on to jobs which are rewarding for them and useful in the North.





WORKING PEOPLE

SOFTH WAS ALLS AMORENS THAN ANTER THE MENT OF THE MENT

Δ%αΔΗΟς ΔΔά %SacOS ἀξαΦΥς (L°a 36) Δ%αΔΗΟς ΦΟΡΓ, ΔΔΑ CΛΛΤΗς ΘΙΓΙΟΘΕ ΔΦΑΔΗΓΙΩΣ ΔΔΘ-ΠΓΟ ΝΟΑ ΔΑΔ ΔΑΦΕς, ΑΦΕΡΑΘΕ (DIAND) ΔΔΟΠΑΥς 6-ΓΟ ΔΔΟ ΔΦΑ-ΔΑΓΙΝΟΣ ΕΡΑ ΔΕΘΟΦΕ ΔΑΓΙ-ΒΑΓΙΟΡΙΟΝΟΣ (ΔΑΠΟΕΙΑΡΟΙ) ΡΕΙ-ΦΙΔ ΕΦΙΦΙ ΦΙΛΕΣ ΔΕΘΟΣ, ΑΕ ΦΙΔΟ ΕΝΙΔΕΡΙΟΝΟΣ (ΔΑΘΕ ΔΑΓΙ-ΑΙΔ ΕΦΙΦΙ ΦΙΛΕΣ ΑΕΘΕΡΙΟΝΟΣ ΑΕΘΕΡΙΟΝΟΣ ΕΝΙΔΕΘΙΘΕΘΕΡΙΟΝΟΣ ΑΕΘΕΡΙΟΝΟΣ ΕΝΙΔΕΘΕΡΙΟΝΟΣ ΦΙΔΙΘΕΝΟΣ ΘΙΑΘΕΡΙΟΝΟΣ ΕΝΙΔΕΘΕΡΙΟΝΟΣ ΘΕΘΕΡΙΟΝΟΣ ΕΝΙΔΕΘΕΡΙΟΝΟΣ ΕΝΙΔΕΘΕΡΙΟΝΟΣ

About 60 Inuit work in southern Canada for Inuit organizations which set up southern offices in the early 1970's to enable Inuit leaders to express their concerns to government officials face-toface on a day-to-day basis. Ten others, at the most, work for a southern government agency involved with Inuit concerns, i.e. for DIAND or the CBC Northern Service. Their positions and salaries vary anywhere between the clerical and executive levels. Their ages vary anywhere between late teens and late forties; Inuit working in the South are not nearly as much of a "group" as students.

Over half of the Inuit who work in the South (about 36 people right now) work in Ottawa. ITC has by far the largest Inuit staff in the South; usually about 15 people, who come from all over the North. DIAND's Social Development Division employs about six Inuit; two as counsellors for the Vocational Education and Training Section; the others mostly for Inuktitut magazine or translation services. "Igalaaq" usually has two Inuit reporter-trainees on staff. Peter Ittinuar, MP, has an office in Ottawa as does Senator Willie Adams.

About 20 Inuit from northern Quebec work in Montreal, Makivik Corporation employs six on-the-job trainees. Their executive spends about half of each year based in the South, the other half of each year based in Kujjuak (Fort Chimo). The Kativik School Board has about 6 Inuit employees, mostly former students. The Féderation des Co-opératives du Nouveau Débec and the CBC Northern Service also employ a few Inuit in Montreal. A few Inuit work in other



who will be a selected and the selection of the selection





cities (but not enough to form a "group").

A few Inuit have lived in the South for over twenty years, a good number for about five years, many for a few months. Working people all come voluntarily i.e because they want to work for the Inuit organizations which have offices in the South. The turnover of Inuit staff in southern offices is quite high; new people start and others finish at least every six months. Each person has their own reason for leaving.

Although a number of people get homesick and return to their home communities on vacation more than once a year, very few actually leave their jobs permanently for the sole reason that they are unhappy with life in the South. Only two people out of the thirtytwo who terminated employment with ITC head office in Ottawa over the past few years gave difficulties in coping with life in the South as a main reason for leaving. Most people (around eight) left because relatives in the North were ill and needed their help, two left because of personal problems, a few lost interest in their jobs, a few just preferred to live in the North and a few more were fired.

Most of the people who spoke to me about general problems of Inuit in the South were employed at that time by an Inuit organization in the North or South or by DIAND. The average time spent in the South (by these Inuit) was nine years; the average time spent in the North (by these non-Inuit) was eleven years. (To find these "averages" the number of years here or there were added up then divided by the number of people involved.)

The problems and solutions which they spoke of in common were about culture differences or "culture shock"; the feeling of being lost, confused or excited (like a "fish out of water"). "Culture shock" is experienced by everyone who leaves their close friends and their families, their old jobs, their homes and everything they're used to, to enter a new and often distant world full of new people, new scenery and new ways of doing things. Quallunaat going North experience it too, for example.

ΨΥΓΑΚΤΙΓΟΝ ΔΕΤ Δ DNΚ> 96 Å
«ΠΟΛ «ΤΑΤΙΟ ΣΟΝΥΔΕΧ ΕΙΔΩ ΛΑ
ΛΑΘΑ ΙΔΑΙΥΓΑΤΑ ΕΙΔΑ ΔΑΘΑΝ
Ε΄ ΘΕΔΑΝΟ ΚΑΙ ΚΑΙΝΟ ΛΑ
(Β΄ Ο ΙΔΑΙΥΙΚΑΙ ΑΚΙΝΟ ΛΑ
(Β΄ Ο ΙΔΑΙΥΙΚΑΙ ΑΚΙΝΟ ΛΑ
(Β΄ Ο ΙΔΑΙΚΑΙ ΑΚΙΝΟ ΛΑ
(Β΄ Ο ΙΔΑΙΚΑΙ ΑΚΙΝΟ ΛΑ
Ε΄ Ε΄ ΑΝΑ

ΔΑΓ ΑΝΑ

ΔΑΓ ΑΝΑ

ΔΑΓ ΑΝΑ

ΔΕΤ ΑΝΑ



THE LOCAL PROPERTY OF THE PARTY OF THE PARTY

•	Inuit Non-Inuit		Total		
General Problems	۵۵۵	bsac	PUDL		
4PAC-PSU	(31)	(19)	(50)		

Average 9 Yrs.

In South

CL or 9045Jor boa

patocr

Lor 11 45J Doock

Property Dear

Abadybobor boas

and or

LdD andr asabyecddaig digcdyleigi of abdyeddolog despertain arabyecden be appreciation of a second α

Individual 2Lad√DCa∆	6	8	14
Homesickness (for relatives, the open land, hunting)		2	11
مراع الاحكام الاحكام الاحكام	JEC -		
Wives, boredom acdΓ° o ^c , ΔዋΦJσ13σ	5	4	9
Social ムコープレットしょ ^c			
No sense of community You're on your own oobハトトウイσ」」、 ムロンベルティ」	12	4	16
Impersonality, formality ∆⊿6∩6ンナヤσ」 ⁵ , 6⊳≻L6∩6۲⅃ュ	12	3	15
Discomfort with cultural differences - knowing they exist or not knowing what the rules are	5	4	9
P6P244N60 Acd2 APTYOLD YOFDO BOADO LCT46LW	607L-		
Time - schedules, routine punctuality, etc.	6	3	9
Lei dotto PUFF, CALSAL beota	∧ ≻ ∩⊲–		
English comprehension, ease of communication bacalondbota Acodes	5	3	8
More access to alcohol and drugs ☑ Δωρογρ ΔΓΦς 주산 マルト・۵フュ	6	2	8

	Inuit ΔοΔ ^c	Non-Inuit	Total SOCOL	
Physical LLC>C45° A				*
Financial - handling new Expenses Pabbas - dPcNdc dTrobbas	21	5	26	
Discomfort with the environment itself - i.e. confusion, claustrophobia with density, size, speed, crowds, noise. Just not feeling at home るっていること しゃかって、からでしょうの、アンシュと もったって、何でしょう、人よくなしょく しゃかって、何でしょう。人よくなしょく	7 &V=	4	21	
Transportation access to services, people; logistics of access drado derector, derector, dodes	17 PGD=	2	19	
Housing - finding a good place to live Δυδή CDσ" - ασταυή Δυτή 19	12 :≻⊂୮Ժ	3	15	
Discomfort with weather Δείγεω νε δωδσί	7	1	8	
What Helps Pr ひちゃくし				
Taking initiatives, applying yourself ▷Sଟơ △Fơa ʰ	11	5	16	
Other Inuit who know the city and the experience ΔοΔ ΦΥΥ ЬΡΡΕΙΟς ραΓςΟΓσ	8	6	14	
Inuit House and Inuit Drop-in Centres ムのム ムっも >cんもっ	7	6	13	
Professional resource people (including employers) 602645 \(\Delta 6045 \cdot 6000 \)	5	5	10	
Personal/social involvement general ΔροΠΟζοςΦοῦ ΓσΟΣΟΚΟῦς ο Κο	7 tb∩⇒J	3	10	
Knowing what you're here for (goal) bD>LJA3 CLσJ∩bL∜A5 ~a□	3	4	8	
Other places where Inuit socialize	4	3	7	

GENERAL DISCUSSION

トマトファトリア・ファック・アット でっしっ でっしょうりょしりゃん でっしょう

Loneliness, Isolation

Δ201100,
20606061600

tultur, lastiblisma domadas (DSL COMO : Parti lasticondeta salto Pa Lastib. (1977) de lastiblismos de descritos (ABOMO de lastiblismos)

ALLS DECEMBER OF MANDERS LIBERS OF AND MORE DESCRIPTION OF DESCRIPTION OF A STREET OF A STREET AND AND A STREET AND A STRE

475 - PLAD4545 - 60000 - 6000 - 600000 - 60000 - 60000 - 60000 - 60000 - 60000 - 60000 - 60000 - 600000 - 60000 - 60000 - 60000 - 60000 - 60000 - 60000 - 60000 - 600000 - 600

Loneliness, isolation and homesickness are common difficulties felt at first by anyone who moves far away from home. (Moreover, more than a fair number of people living in a city find it difficult to make friends there).

For Inuit coming from small communities, these feelings can easily run deeper than for others. As many people pointed out, backhome, families are generally larger and closer than they are in the South. Also, just about everyone in each northern community knows





everyone else. You can just walk a few steps and be at a friend's or relative's home. You can walk into just about anyone's home at any time and feel welcome.

Leaving this home environment to go South, families and dear friends become too far away, even too far away to phone because calls to the North cost a lot of money. Going home to visit more than once a year is usually out of the question because travel costs are so high. The further you get from home, the more isolated and detached you can get, as you have less and less access to home due to distance and cost. You are no longer with the people you know. and it can be difficult to develop new friendships.

LC, THEOSEPERTUNCO MEDINATION OF LA METHOD MEDINATION MEDINATED MESCAPENTO. THE MESCAPENTO. THE MESCAPENTO. THE MESCAPENTO MESCAPENTO. THE MESCAPENTO MESCAPENTO. THE MESCAPENTO MESCAPENTO MESCAPENTO. THE MESCAPENTO MESCAPENTO MESCAPENTO. THE MESCAPENTO MESCAPENTO. THE MESCAPENTO MESCAPENTO.

· Wives' Problems

2601-050ic

Quite a few people, some of them concerned husbands, mentioned that problems of loneliness and isolation are by far the hardest for the few wives of the working people who come South, especially for wives of men who travel often on the job, and for wives who aren't fluent in English. While their husbands are busy with people and business during the day, wives are often alone in their homes, not knowing anyone to visit. Several people commented that as there is much less work for Inuit women to do at home in the South than in the North because of automatic dishwashers, supermarkets, etc., wives get very bored as well as lonely and isolated. These same

LOODLAS D'GEDOS. OLA DATES DE ENTE APLICE, ABOVELIBOULARION ٥٥>١٩٥٥م معالم معاملات معاملات 6362 1143 A3430 1145 11 15 114-בסים החבל ביות החוש להוא להחבל ביות חם בו ביבושות ברי בים שחשור د ۱۳۵۲ ماه ۱۳۹۲ ماه ۱۵ د مهد ماهد م >cnd946. 4"rucas >6chd56. 4"rucas >6chd96. 55chd56 1 1 ACTION APROPOSITION (124-SHOUND OPANY PHODESON DES LINGS. CLOS DESIDES APPLICALE. :2016<0012. CLdOhaas abbre-MCDACOCPA ACANHACO LALA Abo-HAMP PERMICHAEDARTON . PERMITA ביישור אבתישור אבתישור ביישור אבתישורים σ· . Δ+2Δ+5Γ3σ· Δ625+223<20, Dese Polisman desendurulian fi-RUG FORPS REDERIFOR CARLIE AC-. عوسمنن والمال





Impersonality, Formality, "No sense of Community"

1-DC1947409 $\Delta ob Nb Db Poo.$ د ۱۳۶۵ د ۱۵ مه

The state of the s

-Derkennoer Basett alles Peck LUTC' TOPA PAPERULPS שם שוו לש משול . שפר מולבתף לש-בסטי סיישטינכ, שארבמרו מיים פוש-Lar. ALALE bue selle hernylud 60746AMYLCDG >CAGPOYLCDG QA-HEARE PHODALT AULISADOM.

Aban Δεרשק >"ררר> במשחום-אטט אגבינף גירלטט טיישאראחונ ט-- L<> 01774. 26cc>>0 P744 >c-N dbCDA<>>. ND+D>"" L++ Db++ -LCY/A DENBARDED DILLIC DEPRED DE CDUSU ADYSHDSDHDAQU.

-۵ کامد مانهم مدط کر>۲۵ کمد ברץ טר אר אחלה סףכסאר אני סס-Udqoa par VacUdUovaabor Va--> כרשי כבל אלחושר ששם שפונה) פ-- ארצייאל>י. אר אים אסארפטוטס ΠΔΥϽΦΡΟ σεΦΚΟЬ<> PYΦσ Δ52Δ5-20, 794CD@43U 405UP243U306 ۵۹۵ م م م کورک می م کورک می م کورک می م کورک می می کورک می می کورک می کورک می کورک می کورک می کورک می کورک می COLO 3049AL VPULUALY Paru Prialca Pras 602a> Pd POYCOLYC Pds Odolyc, bock 4arbaal DorbaaDos 502Lrczoc. בשבלכלה שישילכלואם וכחסבדים פשבלבם ACCHOHYJJ.

CAL seco AsiarDoDo, Asoloi Dddb9ta AraDbrAsJar AAadULC. CALAJaago baa sallo Asiasagol-دم ۸۲۸۵۵ م۱۵۹۲۵ مو ΔοΔε οα bNb > Υ < N CLa., Δο-۱۵۹عه ۵۵۱، ۵۵۲۶۵۶۸۵۶۶۸۷۱۱۵۹ DU PPFPPPUP VPULL, PPFPP UC

-ottee seed 200404Cas solley De LONGFOG DODOGGOSDLE. CAL عمرا که طاعطال کی دهمه ۱۶۹۵ مرحمد PY 40CC 607LYN 16017N 0000 A-

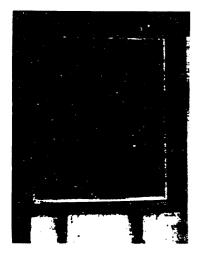
problems are faced by wives of government people who live in another country. Wives are on their own much more than anyone else; to find a hobby such as craft work; to find a job if they have enough skills; find a course they would like if they have no children to take care of; or to seek out other wives in the same situation.

In the cities, most people are not just strangers to Inuit; they are strangers to each other. Cities are far too big to know everyone in them. In fact, most city people don't know their neighbours and can't just go next door if they need something.

Friends and relatives can live far across the city from each other, behind locked doors which protect their homes from the high risk of robbery. They must telephone each other before going to visit. It's a good idea to find out if someone will be home first rather than go a long distance to visit an empty house.

Inuit often find city life to be ordered and subdued; on the streets, people walk quickly and don't often smile at each other. As they have been brought up not to talk to strangers, there's an impersonality and a formality about most city people. City people who are not personally acquainted usually relate to each other strictly for business; to get or give information, to get or give a service, to sell something, or buy something, find something or fix something. They don't just go up to anyone on the street and strike up a conversation. There is no general feeling of friendliness or togetherness. In the city you read the birth and death column in the newspaper; people are being born or dying every day who you don't know. There's no feeling for what's going on with everyone. In a small place, each birth, death or accident affects everyone. Not so in a city - a large place full of strangers. Inuit find no sense of community among city people as CC\Δa. CΔL>σ Δβργσρρηβορο, a whole; this can be found only Δβαρλικο Δβαρλαγοκρο inside the smaller political, religious, social,

Alcohol, Drugs Ard」 dいしょつこっ



Dato Dordo, ACCDO DOD ב- ۵ שבער או מריוף 9- הר סכב Daale ב d° ρυρΓC<ΟΛ Δ65σ° L265σ, Δ6= 2Δ5σ 26A6<Dσ 5-Γ D2ds. PVC2--b104040 occ>bchb147040 oc>b ۳۶۰ ماکلامان مورکم مدورک . TEEDS DCACAR DEEDCLE VAU-NAL-075 DG74 D7207 AL2UC-סששש שערשי. שיקאחי לאי שיק-4TC 46,7 F404 640 C4-7526 98820-1380 ESAG FD@DAR-D%. ಶವಾರ ವರ್ಷನೆರಳುಗೂ ೧೯೯೪೪೪-<۲۰ ر Later Pager ್≎್ರ್_್್್್್್್್ לאר משחשיני אלים ביר מער שבים בים-طع المعادر والمعادر والمعادر المعادر SE SELF COMPRESSED SPUT LENDA-STD. JAA JUN ALKKYE CLOTE ACHIAYLI'Y. GLACO GEOIFDAUT-. عوده ملادل ۱۵۵۵ عد ده

In a city, even at offices of Inuit organizations, from Monday to Friday work starts around nine in the morning, breaks for about an hour and a half at lunch and ends at around five in the evening. When people are late or absent too often, they are warned. If they don't change this habit, eventually they will be fired. If they miss too many classes, they will either fail, be punished or be sent home. Buses run only at certain times, movies and concerts start at certain times. Some restaurants serve meals only at certain times. As there would be too many people in a city to wait for, exceptions are hardly ever made to time schedules. Either you arrive on time or you miss the bus, you miss the chance to have lunch or you miss part of a movie or concert. This bothers some Inuit who aren't used to it. It also bothers some city people who should be used to it.

A few people mentioned that the fact that it is much easier to buy alcoholic drinks or drugs in the South can make other problems worse. I don't think anyone spoke of alcohol or drug abuse as a problem only in cities or as a problem by itself.



The security through the second

Cost of Living, New Expenses DOG'T' FDALSAS



The difficulty which people talked about most often has to do with differences in the cost of living. Because there is no hunting and fishing in the cities and because people (Inuit included) don't generally share as much or as often as they do up north, Inuit discover a wealth of new expenses down here. Each person or family has to buy their own food, their own clothing and all sorts of other things. Also, as housing generally isn't subsidized, rent costs quite a bit more. Sometimes. you also have to pay separately for the oil, electricity and water which you use in your house.

People who have tried find that it is much too expensive to transport furniture and equipment to the South, then transport it all back when it's time to go home. You have to leave or sell most of the things you own in the North, buy new things in the South, then leave or sell most of them again when you move back home. These rounds of buying and selling are time-consuming and expensive.

Then there are a lot of extra little things to spend money on in the cities; eg. eating out at restaurants and doing other things outside of your home like seeing movies or going to concerts. There are more interesting clothes, household furnishings, and records to buy and more interesting things to do which cost money than there is in the North. There are also a number of things that you need in the city that you didn't need before - like a car, cool summer clothing or equipment for new

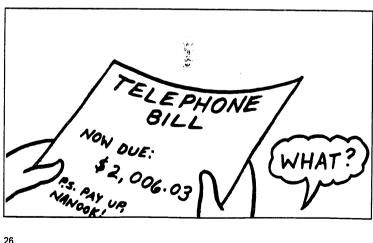
ושטלכעי שדוכעם ספיוטף שניכף baco paboGT. De APRANCHYL D-کوک دے مولو دوکام کامک SPCNCDCJGGF SPCNF DCJG GNA-POSCAD DOT SE DOS ALDER CALACDY624DAC, CLa. Poch Daja Poteso obA-**الماده دی میداده** میداده مید مع حماكموه . ملاح ماد مهدي טועכת סףאכטומטטואיתיבונ סין-<Cr dpostoc> . Acod dpc+nab-COME TOGOLIS DE LIE, BOYLONG The US CAD APL ADUAPL.

ססס סכת סטבסאראנ Pyyrcupe LadCaulana audl frage DUDU4-Lodpols sols DNcPo. shodso שנונותלסש ונשף ילותוא ימשנש -۵۵م محکو عده کمک دعه کمار۔ ۱۲۵-۲۵ مداعه ۱۲۵-۲۵ د مادم ۹۴**۵۰ ځ**۵۶۲۵۵۰۰

באבס אררף אלים אלים אררסבי אף באכרם ארישבים: באט אים החלים התלים אולים שב פחדשר שרגש שנבעתר LVDAD DKLPCA CUPUATA CAPUATσοσ ΔΥΠσ. ΛC6σ5Dοσο αLDσ5Dο-الده ، حد ۵ معد م محده محمد م בפרלבר סלאכר בפרלב לאכר בפרלב לאכרף 40 ΔοΔ° sato. ALCD CL> 4-20 ΔοΔ° sato. ΔLCD CL> 4-20 Δοδ° sato. ΔLCD CL> 4-20 Δοδ° sato. ΔLCD CL> 4--חכף ספשם הפקכנ כריספים אטטיapende ViapCDAPADADA alue Poac 602196<> Pabb 40c050 PrJ 402Ltc; 6024000 a402000 600 Pa024C000 600 **م4942-۲۲۲ م45047 م۲۰۵۲ کارح۲−** חארסי 604רלהתשחש 6חס מרספפר-ינר בבכרץ שחטעניל פאטבעי. boahber Padba Draans secobal, Prace Arasa CALARAGA-

فاعد عداله طحولاهم مح مادم مادم مادم فرواعه وراحاء : ماوعورجادي-bease archie apeconnessess. ספר ספר סלפיר האף פר-4 4P-4C20 ALLA@40144627602 CPCL APESCHALONO ADPONGS.

CAL #PAD%P# 4P#5CPM 405J 5K4-SO Padbodal APOUR ODACA APE-BOHDS CALHALS PHANCE RELIGIO AF ADPA APERAND CPCL, et ac مع طحکام عادما محکورد المنظم MPaDU CPCL CAL Pabyoda dougeronded. CAL Abeaders Doning baabcob PaDbr PaDbch alvernal CALHAA ADYGHDID APCHCHCC-J. PaphCD89F 2200 PaphTim-







Transportation くいいんしょ

Marie Land Company of the Company of

L'LDA-L- JUS PLD-CACCOS.

Ac baggo Prolsas Papt 3Dag-- JL DEDA DCPLADDIV SPERPT &A ۱۹۵۵ ، ۱۸ده ۱۳۸ دیاله محدول DONALATIONS DECACOPORTE aDYDAar Desr atcotlndere pa-۵-۵۲ عولام که می عولام ورد م لاعک لوم مهن کودن کوی، کوی کردمن کولکن کویکن کویکن کویکن کویکن کویکن کویکن کویک DC30 607330 N550C>6. CALC 6-300 As OGSLC 00875 OL3 008-- הפס סבסלקף בשני שרים שלהרהם THE PARAGE TEA DEACE . PACE -ישי מילסשה הייכמה סבש מילסשר σDAAσ:bNUdes σDAAC QPCYD 50 6በህበርአዊታና የልዕኦታላሴ6ጋσጋσና, σΡ-ልፍፖሢናስት Γየፈርኦታካና σΡልልσና Δε-ፈጋσጋσና ድሀሪያ ማጥፈበና ማየርል σΡል-

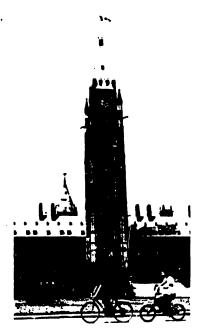
4000 4000407 VY24 DHY<FC 4-יהחרי; סיהחלם סינאריטרני Δ6aΔ-LACTE. DYGOCAGO" aLCEDAN-שרר בחכלם ברלסם ברוסלכחם לאר-TOU ATTECATION OF ALTON CUPPec> Parecacou early eT-"LNOS" DOS 60 CASaCOGLILE DC-عبح لدراحد، ۵۲ معرای مادراعد معرای -مبع لدراحد، ۵۲ معرای دراهد-دځکه.

sports. Many southerners "budget": they sit down every so often and figure out (mathematically) how much money they make and how much of their salary they have to spend on necessities like rent and food, then how much they have left over to do what they want with. Budgeting can be hard to get used to, but most people advise it.

It is much easier to get into debt in the cities - very quickly; starting with a few large expenses like furniture and a car and just never catching up with the bills. You can buy on credit much more easily in the South - but credit (eg. installment plans or charge cards) means a lot more than flashing a plastic card in a large store. When you buy something on credit you don't pay all at once, you pay a bit each month until the amount of the bill is paid. Salary advances work the same way; when you get an advance it seems like extra money, but it's not. The "advance" is taken bit by bit off your next few pay cheques.

costs money, even activities like sports or dances, and transportation. Hardly anyone likes to lend money and hardly anyone likes having people who are "broke" stay at their place. In northern communities just about everything food, clothing, tools, cigarettes, medicine, is in one place, or within walking distance. In the cities, because there are so many shoppers and so much merchandise, there are many separate places to buy many different things. Some people prefer to buy in large "supermarkets" and in shopping centres where up to fifty stores and services such as banks are all under one roof, rather than in small, individual stores. Supermarkets and shopping centres can offer lower prices, but they tend to be very crowded, noisy and rushed.

> Stores or shopping centres are often farther than a walk away from home; home can be more than; a walk away from work. Transportation is another major annoyangers, for many northerners who have to learn different ways to get from place to place. Many just stay in one place most of the time at first; not going out because they



don't know where to go or how to get there. Traffic and traffic laws are also very confusing at first. The cheapest form of transportation is the bus which costs 60 cents a ride. It can take a while to get used to the bus system. In time, you find out how buses work and you learn directions to the areas of the city you must go to often. Gradually you find landmarks to guide you. You can always ask bus drivers or policemen how to find the place you want if you think you're lost. It is part of their job to help in a friendly way. No one living in a city ever knows the whole city - just a few areas.

A few Inuit, particularly people with children, are concerned about losing some of their language and culture while they live in the South for a few years. Although Inuit down here work partly in Inuktitut, some technical words (for example hunting) aren't used because such things aren't around to talk about.

۵۴۴۵ ۵۴۱۵۲۵۷ ۲۰۵۰ ۹۴۵۵۵ ۵۳۱ ۵۳۱۵۵۲۵ ۲۰ ۵۲۵۵۵۲۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵۵ ۵۳۵۵۵ ۵۳۵۵۵ ۵۳۵۵۵ ۵۳۵۵۵ ۵۳۵۵۵ ۵۳۵۵۵ ۵۳۵۵۵ ۵۳۵۵۵۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵ ۵۳۵۵ ۵۳۵۵ ۵۳۵ ۵۳۵ ۵۳۵۵ ۵۳ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳۵ ۵۳

ΔοΔ Δ/L6ΠΓcD> CL*40 ΦΣΥΥΟΓ Δσ4/6σσ Φ6Φ/Φζ6Φ ΔοΔ Βοαο οαλσ"σ" Δσ2>Φζ6ΦΠΓαγΥL Ρ/4σ Φ6ΦΥσΦΡΠLΠΟΎΥς CLαΔα*. ΔοΔ





Some Inuit adapt quite easily to all these differences and get to like city life, others don't. Some still have the personal feeling that it just isn't their environment even when they know how to get around.

A number of people agree that all the differences discussed between the North and the South can be difficult to get used to, but are not serious problems in themselves. According to some people who have been through the adjustments and have seen many others come and go, most of the things start having people serious problems with come from within. It is personal problems and individual ways of dealing with these problems that start to affect work, people you associate with, the way you look at everything and everyone around you no matter who or where you are.

What Helps Pと ひりゃく CLY DAD LOPPLINGTO THE BARRONDTHINT, JAMITADA ABRADTO ACTOMICTATO, JAMITADA ABRADTO ACTOMICTATO, JOHN DATA

TO THE MENT ACTOTHE MARKET ACTOTHE MARKET

When people know exactly what they've come South for, and are happy with their job or their course, they can cope more easily with everything else in the city itself, letting new things grad-ually fit into place. This includes interest in what you've come South to do, really wanting to do it and applying yourself to it. A person's attitude is one of the most important things. It also includes accepting the new environment while you're part of it, then looking among the city's many options for things and people that interest you.

Other people are considered to be another key; finding people who you have things in common with, whether they are Inuit who have lived in the South for a while or non-Inuit; whether they are people at work or school or people you see afterwards. It also helps very much to speak and understand English well; without English everything else is much more difficult.

Inuit House, the drop-in centre set up by DIAND, helps some people. It is a very comfortable house which often has a freezer full of country food. Inuit working in Ottawa also visit each other and visit people they work with. Reverend Briggs, Ottawa's native chaplain, who lived in the





Manager Commence of the Commen

North for about half of his life. tries to help northern newcomers feel at home here. Ottawa staff of ITC. DIAND and other Inuit organizations are also thought to be helpful people who are easy to talk to. ITC's Personnel Committee, which meets at the ITC office on Thursdays at lunch time, was set up specifically to answer newcomers' questions and help in whatever way they can. They have put together a directory of names, phone numbers and addresses of all the Inuit and people associated with the North in Ottawa, which includes the phone numbers of Inuit students who will babysit after school. Any Inuit living in Ottawa are welcome to come to their meetings. Roger Briggs and ITC staff members not on the committee also come when they can.

Aside from Inuit organizations and government offices which work with Inuit, there are no special helping resources or facilities for Inuit in cities other than Ottawa. There are Native Friendship Centres in most cities which Inuit have not yet made much use of.



C14 ΔΥΥ ΔΔΔ 6226ΠΥ L<L13
4c4Y C14 ΔΦαΔΣ6Π63 ΔΔΦ, Δ6425Φ Δ642α20Φ3 4ΥΥΦ ΛC66ΪΥ2 425Γ 474Φ. ΛC6Γ4134 6ΠΛΡΕ20
απο 4Υ4Πσ20 ΓΥ4Φ ΔΔΔ γε 42Π4Υ C14σΨ.

Abbn>> AbdrPattc; arrars or PdDAar DPrDLbnrdacr Abbnrd baars pabrLdCrhr Arra AbaAbbhn Arrabhnar CddCrr AbaAbhnar DPrDAar ban-Drhapar DPrDAar ban-Dr; baan-Pars Prochna daa-Pnrdaad.

ΔοΔ Δου 6ΠΛΡΚΟΟ ΦΡΟΡΗΓΗ Δος-۱۳۵۵م ۵۵۰۸۲۱۵۰ ۵مم ۵۵۴۵۰ DCD JAPPP PCDUAYPORD σ40 9 4 400 . «ΛΑCD Δου PUVDS» CANS JEANC OPOSD AFFER . A-APPOSE SCHOOLOUS >cna<>no alender. alunda Briggs DCF Doo drnrd>, Ca -دکه ۲°C ماهم ماهم ۵م۵ دده ماهم ላኒ Δ645/<β> Δρσ 6365CDσ 4-Υ5/L4501//20σΥ . 40<Γ) CΛΩ-TO AGE ALONG, ADEULAS, دىمك ADA 607677717 ADROBACO ADA D> A26NFG, D'66NF>GGGCD2N2. כאתקשי שושא שהשא שרחיר החרשה א-CLL (AU9L) DOSLCOUDY' C94 P-LU QLCD4UPCDD LD4F5F7U QV95-- Da Dad capach Pancapado Da \Loc\Ld\ \c\CcLos, Cd\ <\C\ _= COLY VERDO DPC OULL OF OX-YECPaDO ACOGAPONOJ. PODÁANA ADA BULPCOAFO PLUA PUTUR. FUR PLUL PUTAPPCOLOG PAAT"-PCUS P794PD V10509.

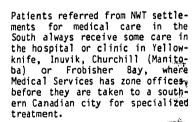


W. ..

PATIENTS

balto 400 Dade dodAs<> bae Dato OFJCL', OF MATKONS Nard-PYT NYYO NOYOPYD. DODALIZE DALDCOL BULDS ARAVICS OFF-CJ Edmonton; CA/JUAc University of Alberta Hospital, Charles Casmell dodAto D<30 Royal Alexander. GodAJNGcc PCCTD' 12953' 909040<>' DC= σ' Health Science Centre DAGAF WinnipegF. AGAAJAA dσdAJ<> Moose Factory, Ontario (864 dod40 dodACcD>6 Moose Factory General Hospital. CCUSA OF ORE SC ODER-LUDA DOCO COORD boldo 1,361) Der bae sato ardo dodaj arc-NCDCPS Kingston J 6025CD5 Rd6-SALC SAPYOF BALYBABC. STYASA רא בא באר אשר אשר אשר אשר אשר אשר אשר אשר 4) \ dodAs Dist Montreal General Hospital, Royal Vic-

About 400 Inuit come to hospital in southern Canada each year, staying for a week to three weeks at a time on the average. Patients from the western and central Arctic go to hospitals in Edmonton; usually to the university of Alberta Hospital, the Charles Camsell Hospital or the Royal Alexander Hospital. Patients from the Keewatin go to the Churchill Health Centre in Churchill, Manitoba or to the Health Sciences Centre in Winnipeg. Patients from northern Quebec, and some from Baffin go to Moose Factory, Ontario. Some are sent further south in Ontario - mostly to the General Hospital · in Kingston Kingston for specialized care. Most patients from Baffin go to hospitals in Montreal, mostly to the Montreal General Hospital, Royal Victoria Hospital and the Montreal Children's Hospital.



Medivac transportation and accommodation (be it in a hospital, motel or boarding home both in the Zone Office, community or the southern Canadian city) is arranged for each patient.

So, when an Inuk leaves home, feeling sick and miserable, all the complicated arrangements about where he will stay and how he will get there have already been made.







Patients who are too sick to travel by themselves are escorted to all stops along the way to the hospital by nurses or doctors. Other escorts can be provided to accompany patients who aren't that sick.

Inuit patients who travel from Frobisher Bay to Montreal are given a written explanation about their trip in Inuktitut and English before they get on the plane. Patients travelling from other places in the North do not get anything in writing. They are told where they are going, how they will get there, and what to do by the Medical Services driver who takes them to the airport, by the northern government transportation coordinator, or by the doctor, nurse or other escort who travels with them.

When they arrive in the South, patients are met by an ambulance or another Medical Services driver. Escorts and/or interpreters accompany them to the hospital or clinic. Patients who have to wait to get into the hospital are provided with boarding homes. Special foster homes are made available for children. Whenever an Inuk patient in the South has to travel to and from boarding homes and hospital or clincs, an escort or interpreter can take him.

Reading material in Inuktitut is available in some hospitals. In Montreal, Inuit patients are given an eight page booklet - "Phrases in English and Inuktitut" - to help them communicate in the hospital. Both the Northwest Territories Department of Health and the Medical Services Branch or the federal Department of Health and Welfare try to provide interpreter/translators for Inuit in the hospitals.

In Montreal, the Montreal Native Friendship Centre tries to get in touch with Inuit patients and to help them out when required. Social workers are also available to help in both the Montreal General and the Montreal Children's Hospital. There is a patient referral unit in the Quebec region for Inuit patients and their relatives in the North. This twenty-four hour service ensures that the hospital regularly passes on news of the patient's condition to his

The same of the sa

toria Hospital dla rara deda Montreal Children's Hospital (369 dedarcod dee Londar).

 50
 \$\frac{1}{2}\$\$
 \$\frac{1}{2}\$\$

CAL AD PLATE SYCTO' BOLDO DE ACLIOD PHOLOND'S. BOLDO'S ADDI-ATO NYTHA SACKOPHUS OPEDYO-UF SOSAL SACKOPHUS OPEDYO-UF SOSAL SACKOPHUS OPEDYO-UF SOSAL SACKOPHUS DE DO'S, BOLDOYDIDO SACKOPOHUI-SCP'.

 GAGARTS'
 A-PCDARA DELONITED.
 <td

سد ۱۹۵۸ همان ههدوان که که خود در در همرد مدد ۱۹۵۸ همرد ۱۹۵۸ می ۱۹۵۸ میرک م مرد ۱۹۵۸ میرک

drdn Moose Factory()" bnlnnc>> La dring bnlt>nnan aacetos drdningog (>t)??ardn bac drlft>lt drcngt dddn bac hrift>ltt.
bnlt>rlt 3 aa bnltcre>>.
bnlt>rlt 3 bnltcre>>.

ADEDS ARYPOLIC REARING PP PELL FORTE DALVLACLOS ODECDOUNT الماد. وع مواد مان و طوحه الله كالوقية D> 0604cD=CDCDG pala 0610C= Desors, Ceha ADrectaled P-790 AVLADIA6070, CF901 40--C LLAPECUEV JACUSOD SCLVD P/2/104% D604-05/11/5044. 05/5-6-0063 JUNE 4-6-04 0 047<00 FUPTAL CYCLA CPCAP APPACE בספכסבכ מה ממרינטי בה כמימים σησαςς >>>Co., 72 μαζο. JEDAD CCDARADA JAR COLOACION buryt, DbD+DrabacaDlad dred Austin Airways CLart. Cdas 64C705 PDU504D30 64C736T05 HLIYGITC.

ABAC BOLLYPHEREL ARLANDON OF COMBERS TO SETT BORDS MOOSE
PACTORYTON LOCARD. DNOBEDS
ABAL LOGARDO CART BORDS
ABAL LOGARDO CART BORDS
ABAC MURKU DEBARDORALDON BOLL
SOLLA ONLINATION TO GREAT OLANDONABAC BORDS
AND BORDS OF GREAT OLANDONAND BORDS OF GREAT OLANDONAND BORDS OF GREAT OLANDONAND BORDS OF GREAT OLANDON-

DEPART AND DEFINITE PARTONDS. BE THE DEFINITE DEFENDED THE PROPERTY DEFENDED THE PROPERTY DEFENDED THE PROPERTY DESCRIPTION OF A COMPANY DEPARTY OF A COMPANY DEPARTY DEPARTY OF A COMPANY OF A COM

محرم مردم مولام ۱۹۵۵ در ۱۹۵ در ۱۹۵۵ در ۱۹۵۵ در ۱۹۵ در ۱۹ در ۱۹۵ در ۱۹ در

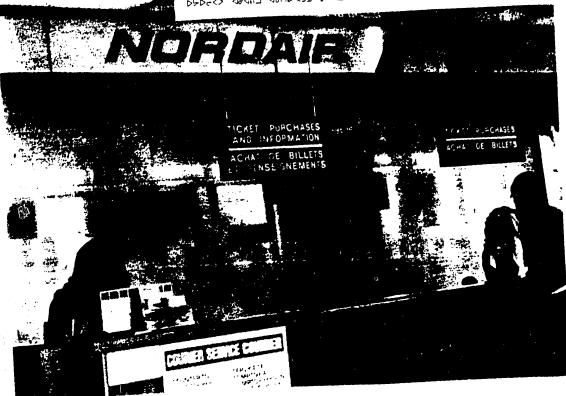
relatives through the nurse in the patient's home community.

Relatives and patients can also phone each other, but they have to pay the telephone bills themselves. Medically recommended visits by relatives to Inuit in southern hospitals may be arranged through the NWT Department of Social Services. Also, doctors and nurses from southern hospitals can be brought up north in special circumstances; for example, to instruct parents from the South if the nurse in their home community does not know how.

Hospital bills are covered by provincial or territorial health insurance, depending on where the patient comes from. Medical bills - that is bills for medicine and other health care aids are taken care of in the same way.

The quality and exact nature of services varies from hospital to hospital and city to city-

The Moose Factory Hospital, in Northern Ontario, held a meeting



this year inviting representatives of people from the communities which use this hospital to find out how their services were looked upon and how they could be improved. Nine Inuit representatives were present. They expressed several concerns about Inuit patients going south:

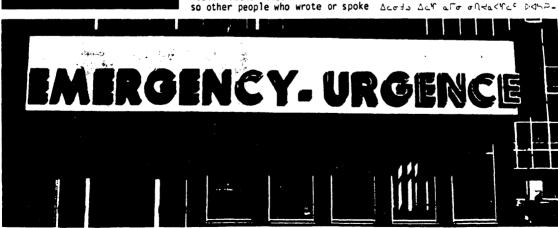
- Escorts are not able to communicate with patients in Inuktitut and therefore do not understand their needs. It was suggested that interpreters go along. Lunches, toilet and waiting room facilities en route are also often not adequate for people who are ill.
- Inuk interpreters often speak a different dialect from that Ωf the patient.It was requested that consideration be given to bringing down short-term interpreters from settlements. Another recognized problem was the of experience in interpreting medical terms for parts of the body and so forth.
- Misunderstandings between patients may occur when they do not speak a common language. The request for attention to be given to separate rooming of such patients where possible, that is those who speak Inuktitut only not be with those who speak Cree only.

According to the five government health authorities and the ten or so other people who wrote or spoke SCCTO PCJO DYNO APLBOBOO GOMAJOTO. MOTANDA PCPPORT PCPTO DYTOCOBOAMUS. MAY GANMCTTO DYTALOCOMU TS. BUDGA
AJ GOGALLY AMSTAGBOOM DYTATO GOGAL GOGAL
ASTAGORA
AS

PHELLYA ABODUR VIDABURS ARMA ACMR. LINAME ABA MRMANIPLR IRROPORT MIRAME STANIO ARMANIPLR IRROPORT ABODS ABOD

PHONICACO CILL LELT GODANIA NESTE DATE DE LA CONTRA DEL CONTRA DE LA C

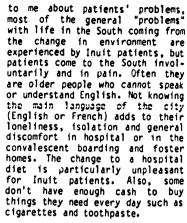
ولاه طحطهای کودیکمیکی. محصاء کدی مدی مرحددی کطاعے۔



LINET ABEREALA DOMINE MEDANTA
ADD >CARICOMMO ADDATA DEDAMA
NEW MILL OBEAD ATOCK
CM EDALATOR MEDANTA
CM EDALATOR DAMA
DECLINOSO ADAIDEM
ANTOCK

ΔΕΡΙΡΑΦΙΡΑΥ ΔΩΔ ΦΟΦΑΙΠΟΡΚΙΟ ΕΙΔΑΥ, Δε ΕΡΙΚ ΦΕΡΥΟ αΙΑΥΝΕΙΑ ΑΚΕΝΤΟ ΑΙΔΕΥΝΕΙΑ ΑΚΕΝΤΟ ΑΙΔΕΥΝΕΙΑ ΑΚΕΝΤΟ ΑΙΔΕΥΝΕΙΑ ΑΚΕΝΤΟΙΑ ΑΚΕΝΤΟΙ ΑΚΕΝΤΟΙΑ ΑΚΕΝΤΟΙΑ ΑΚΕΝΤΟΙΑ ΑΚΕΝΤΟΙΑ ΑΚΕΝΤΟΙ ΑΚΕΝΤΟΙ ΑΚΕΝΤΟΙΑ ΑΚΕΝΤΟΙ ΑΚΕΝΤΟΙΑ ΑΚΕΝΤΟ





All patients in hospital are quite helpless. Often they can't even feed themselves or wash themselves. Large city hospitals have all kinds of rules and regulations to keep the hospital running smoothly and to protect patients. Patients often aren't allowed to. walk about the hospital by themselves. Sometimes they aren't permitted to smoke cigarettes in their rooms; only in a small room on each floor which has been set up for that purpose. Telephone calls home usually have to be paid for by the patients themselves. Meals are served only at specific times. Televison sets and other special services have to be requested and paid for. To call a nurse, there is usually a little button to push on the side of the patient's bed. Often the nurses don't come right away because they are busy.

The only practical things that could help Inuit patients right now are more visitors who can speak Inuktitut and more calls from home. If anyone you know is going to be in a southern hospital for a long time, packages from home - of food, reading materials in Inuktitut, and other things to keep them busy, would be welcome.

It is essential to remember that Inuit are sent to southern hospitals because, despite all the discomforts, the actual medical care is far better in the South. City hospitals have far more doctors, nurses, equipment, hospital beds, and medicine than northern nursing stations or hospitals.



