TEMPORARY SUPPORTIVE HOUSING FOR ABORIGINAL PEOPLE AND THEIR FAMILIES

APPENDIX A

PROFILE OF FIRST NATIONS IN NORTH WESTERN ONTARIO

Profile of First Nations in Northwestern Ontario[1]

First Nation	Location	Total Registered Population	Access	Tribal Council Affiliate
Anishinabe of Wauzhushk Onigum	KENORA	568	Located within 50 Km of the nearest service centre (Kenora) to which it has year-round road access.	ANISHINAABEG OF KABAPIKOTAWANGAG
Anishnaabeg of Naongashiing (Big Island)	MORSON	343	First Nation is located between 50 and 350 Km from the nearest service centre (Fort Frances) to which it has year-round road access.	ANISHINAABEG OF KABAPIKOTAWANGAG
Bearskin Lake	BEARSKIN LAKE	783	No year-round road access to a service center (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 400 Km and 480 Km.	WINDIGO FIRST NATIONS COUNCIL
Big Grassy	MORSON	606	Located between 50 and 350 Km from the nearest service centre (Fort Frances) to which it has year-round road access.	ANISHINAABEG OF KABAPIKOTAWANGAG
Cat Lake	CAT LAKE		No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 160 Km and 240 Km.	WINDIGO FIRST NATIONS COUNCIL
Couchiching	FORT FRANCES	1,877	Located within 50 Km of the nearest service centre (Fort Frances) to which it has year-round road access.	PWI-DI-GOO-ZING-NE-YAA-ZHING TRIBAL COUNCIL
Deer Lake	DEER LAKE	999	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	KEEWAYTINOOK OKIMAKANAK TRIBAL COUNCIL
Eagle Lake	Migisi Sahgaigan	159	Located 20 minutes south of Dryden with year-round road access.	BIMOSE TRIBAL COUNCIL
Flying Post	NIPIGON	154	Located between 50 and 350 Km from the nearest service centre to which it has year-round road access.	Unaffiliated

[1] Source: Indian and Northern Affairs First Nation Profiles, http://sdiprod2.inac.gc.ca/FNProfiles/FNProfiles_List.asp?Province1=ON, Retrieved August 26, 2004.

First Nation	Location	Total Registered Population	Access	Tribal Council Affiliate
Fort Severn	FORT SEVERN	578	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is 720 Km.	KEEWAYTINOOK OKIMAKANAK TRIBAL COUNCIL
Fort William	THUNDER BAY	1,681	Located within 50 Km of the nearest service centre (Thunder Bay) to which it has year-round road access.	UNAFFILIATED
Grassy Narrows	GRASSY NARROWS	1,198	Located between 50 and 350 Km from the nearest service centre (Kenora) to which it has year-round road access.	BIMOSE TRIBAL COUNCIL
Gull Bay	GULL BAY	981	Located between 50 and 350 Km from the nearest service centre (Thunder Bay) to which it has year-round road access.	UNAFFILIATED
Iskutewizaagegan First Nation (Shoal Lake #39)	KEJICK	532	Located between 50 and 350 Km from the nearest service centre (Kenora) to which it has year-round road access.	BIMOSE TRIBAL COUNCIL
Kasabonika Lake	KASABONIKA LAKE	869	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 400 Km and 480 Km.	SHIBOGAMA TRIBAL COUNCIL
Kee-Way-Win	KEE-WAY-WIN	645	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	KEEWAYTINOOK OKIMAKANAK TRIBAL COUN
Kingfisher Lake	KINGFISHER LAKE	424	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	SHIBOGAMA TRIBAL COUNCIL
Kitchenuhmaykoosib Inninuwug (Big Trout Lake)	BIG TROUT LAKE	1,226	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 400 Km and 480 Km.	INDEPENDENT FIRST NATIONS ALLIANCE

First Nation	Location	Total Registered Population	Access	Tribal Council Affiliate
Koochiching First Nation	SANDY LAKE	N/A	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	WINDIGO FIRST NATIONS COUNCIL
Lac Des Mille Lacs	THUNDER BAY	490	Located between 50 and 350 Km from the nearest service centre (Thunder Bay) to which it has year-round road access	BIMOSE TRIBAL COUNCIL
Lac La Croix	FORT FRANCES	383	Located between 50 and 350 Km from the nearest service centre (Fort Frances) to which it has year-round road access.	PWI-DI-GOO-ZING-NE-YAA-ZHING TRIBAL COUNCIL
Lac Seul	HUDSON	2,617	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 50 Km and 160 Km.	INDEPENDENT FIRST NATIONS ALLIANCE
McDowell Lake	RED LAKE	52	No year-round road access to a service centre (Red Lake); Distance, measured directly, to the nearest service centre is between 155 Km.	KEEWAYTINOOK OKIMAKANAK TRIBAL COUN
Mishkeegogamang	OSNABURGH	1,404	Located between 50 and 350 Km from the nearest service centre to which it has year-round road access.	Unaffiliated
Muskrat Dam Lake	MUSKRAT DAM	352	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	INDEPENDENT FIRST NATIONS ALLIANCE
Naicatchewenin	DEVLIN	339	Located between 50 and 350 Km from the nearest service centre (Fort Frances) to which it has year-round road access.	PWI-DI-GOO-ZING-NE-YAA-ZHING TRIBAL COUNCIL
Naotkamegwanning	PAWITIK	997	Located between 50 and 350 Km from the nearest service centre (Kenora) to which it has year-round road access.	BIMOSE TRIBAL COUNCIL

First Nation	Location	Total Registered Population	Access	Tribal Council Affiliate
Nicickousemenecaning	FORT FRANCES	249	Located between 50 and 350 Km from the nearest service centre (Fort Frances).	PWI-DI-GOO-ZING-NE-YAA-ZHING TRIBAL COUNCIL
North Caribou Lake	WEAGAMOW LAKE	879	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	WINDIGO FIRST NATIONS COUNCIL
North Spirit Lake	NORTH SPIRIT LAKE	417	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	KEEWAYTINOOK OKIMAKANAK TRIBAL COUN
Northwest Angle No.33	KENORA	417	No year-round road access to a service centre (Kenora); Distance, measured directly, to the nearest service centre is between 50 Km and 160 Km.	ANISHINAABEG OF KABAPIKOTAWANGAG
Northwest Angle No.37	SIOUX NARROWS	330	Located between 50 and 350 Km from the nearest service centre to which it has year-round road access.	ANISHINAABEG OF KABAPIKOTAWANGAG
Ochiichagwe'babigo'ining First Nation	KENORA	315	Located within 50 Km of the nearest service centre (Kenora) to which it has year-round road access.	UNAFFILIATED
Ojibways of Onigaming	NESTOR FALLS	658	Located between 50 and 350 Km from the nearest service centre (Kenora) to which it has year-round road access.	ANISHINAABEG OF KABAPIKOTAWANGAG
Pikangikum	PIKANGIKUM	1,989	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 240 Km and 320 Km.	INDEPENDENT FIRST NATIONS ALLIANCE
Poplar Hill	POPLAR HILL	408	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 240 Km and 320 Km.	KEEWAYTINOOK OKIMAKANAK TRIBAL COUN

First Nation	Location	Total Registered Population	Access	Tribal Council Affiliate
Rainy River	EMO	686	Located 20 Km from the nearest service centre (Fort Frances) to which it has year-round road access.	PWI-DI-GOO-ZING-NE-YAA-ZHING TRIBAL COUNCIL
Sachigo Lake	SACHIGO LAKE	711	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 400 Km and 480 Km.	WINDIGO FIRST NATIONS COUNCIL
Sand Point	THUNDER BAY	116	Does not have a land base. Office is located within 50 Km of the nearest service centre (Thunder Bay) to which it has year-round road access.	UNAFFILIATED
Sandy Lake	SANDY LAKE	2,218	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	UNAFFILIATED
Seine River	MINE CENTRE	649	Located between 50 and 350 Km from the nearest service centre (Kenora) to which it has year-round road access.	PWI-DI-GOO-ZING-NE-YAA-ZHING TRIBAL COUNCIL
Shoal Lake No.40	KEJICK	510	No year-round road access to a service centre (Kenora); Distance, measured directly, to the nearest service centre is between 50 Km and 160 Km.	BIMOSE TRIBAL COUNCIL
Slate Falls Nation	SLATE FALLS	213	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 50 Km and 160 Km.	WINDIGO FIRST NATIONS COUNCIL
Stanjikoming	FORT FRANCES	123	Located between 50 and 350 Km from the nearest service centre (Fort Frances) to which it has year-round road access.	PWI-DI-GOO-ZING-NE-YAA-ZHING
Wabaseemoong Independent Nations	WHITEDOG	1,638	Located between 50 and 350 Km from the nearest service centre (Kenora) to which it has year-round road access.	BIMOSE TRIBAL COUNCIL

First Nation	Location	Total Registered Population	Access	Tribal Council Affiliate
Wabauskang	EAR FALLS	240	Located between 50 and 350 Km from the nearest service centre (Dryden) to which it has year-round road access.	BIMOSE TRIBAL COUNCIL
Wabigoon Lake Ojibway Nation	DINORWIC	507	Located between 50 and 350 Km from the nearest service centre (Dryden) to which it has year-round road access.	BIMOSE TRIBAL COUNCIL
Wapekeka	ANGLING LAKE	351	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 400 Km and 480 Km.	SHIBOGAMA TRIBAL COUNCIL
Washagamis Bay	KEEWATIN	256	Located within 50 Km of the nearest service centre to which it has year-round road access.	BIMOSE TRIBAL COUNCIL
Wawakapewin	C/O SHIBOGAMA F.N. COUNCIL, SIOUX LOOKOUT	33	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 400 Km and 480 Km.	SHIBOGAMA TRIBAL COUNCIL
Wunnumin	WUNNUMIN LAKE	541	No year-round road access to a service centre (Sioux Lookout); Distance, measured directly, to the nearest service centre is between 320 Km and 400 Km.	SHIBOGAMA TRIBAL COUNCIL

TEMPORARY SUPPORTIVE HOUSING FOR ABORIGINAL PEOPLE AND THEIR FAMILIES

APPENDIX B

LITERATURE REVIEW

Temporary Supportive Accommodations for Aboriginal People and their Families

Literature Review

Table of Contents

Temporary Supportive Accommodations for Aboriginal People
and their Families in Northwestern Ontario:

A Literature Review

Executive Summary

This literature review was prepared to help develop a critical understanding of the temporary housing situation for Aboriginal people. The literature review provides a demographic overview of the Aboriginal population, in Canada in general and in northern Ontario. It discusses reasons why people may use temporary accommodations, barriers to accessing temporary housing and current issues relating to Aboriginal access to temporary supportive housing.

Perhaps most importantly, the literature review reveals that there is a paucity of research on the issue of temporary housing in general and Aboriginal temporary housing use in particular with one notable exception. The vast majority of existing research on temporary housing and shelters centres on those used by homeless people. While temporary housing usage by homeless people is only a fraction of the types of users that are examined, eliminating a discussion of temporary housing by homeless people would result in a literature review that is incomplete and skewed. Therefore, in order to be as comprehensive as possible, this literature review includes an extensive discussion about temporary housing in the context of the homeless.

The lack of information on temporary housing in general and the focus of existing literature and research on existing temporary housing use and homelessness suggest that there may be a lack of temporary housing for people other than those who are homeless and that more research into temporary accommodation availability and usage may be required.

1. Project Background

Canada Mortgage and Housing Corporation (CMHC) hired Chignecto Consulting Group Inc. to identify and examine initiatives that are being used to provide temporary supportive accommodations for Aboriginal people and their families in northwestern Ontario, particularly Thunder Bay, Kenora, Fort Frances and Sioux Lookout. Furthermore, the research will examine the related needs, preferences and issues connected to Aboriginal temporary housing, and propose solutions. The first phase of this study, contained herein, is a review of existing literature on the current temporary housing situation for Aboriginal people in Canada, with a particular focus on northwestern Ontario.

In accordance with the mandate set out by Canada Mortgage and Housing Corporation, Chignecto Consulting Group Inc. embarked on the literature review by researching temporary housing usage by Aboriginal people in northwestern Ontario. When it was discovered that there was a serious lack of study in this area the search was broadened to include temporary housing in general and this also proved to be problematic for three reasons. First, there are very few studies that address temporary housing issues within a strictly Aboriginal context. Second, most of the

discussions of temporary housing focus on shelter usage by homeless people. And third, it is difficult to actually define what homeless means because numerous definitions are used.

In terms of the lack of information specifically concerning Aboriginal temporary housing usage, Chignecto Consulting Group Inc. can only emphasize that there is no information on this topic and that more investigation into this area is needed. CMHC's project related to temporary housing usage in northwestern Ontario is a good first step in this regard.

Chignecto Consulting Group Inc. have included a discussion of the use of temporary housing by homeless people because leaving out such a discussion would ignore the fact that the existing literature only deals with this issue. Omitting it would have resulted in a very short literature review and, more importantly, would have not been a representative discussion of the existing literature on the topic of temporary housing usage.

Including a discussion of homeless temporary housing usage brings us to the third difficulty, the problem of definitions. In order to properly address homeless usage, the term homeless must first be discussed because, as the discussion below indicates, even this term is challenging because of the variety of definitions depending on the interpretation of the departments or agencies. At different times, Aboriginal users of temporary housing may be considered homeless, depending on which category is used.

2. Structural Framework

In the course of completing this literature review, research has revealed that there is a lack of information about the issue of temporary housing. Where research does exist on temporary housing, there is a focus on homelessness and homeless people's use of temporary shelters and housing. The matter is further complicated by the fact that the term "homelessness" appears to have many meanings. While the layperson may immediately conceive of a homeless person as a street person who begs on the street to survive, the literature often discusses homelessness within a much larger context. The United Nations, for example, regards homeless people as not only including people who have no housing at all but also those who are living in temporary shelters, including boarding homes, women's shelters and the like. Because terminology usage is so broad and because some people who have been characterized as homeless are not in fact homeless in the conventional sense and since people who have been defined as being homeless in the literature are also the type of people who may be using temporary housing in northwestern Ontario, this literature review has included a brief discussion of homelessness and the challenges of defining who may and may not be using temporary supportive housing. In other words, a discussion of homelessness is necessary here because of the broad way it is defined and because omitting such a discussion would paint an inaccurate picture of the existing situation in terms of temporary housing for Aboriginal people.

With this in mind, the literature review begins by discussing the different kinds of homelessness, including absolute, relative, chronic, periodic and temporary. This discussion reveals that many of the Aboriginal people who may use temporary housing services in

northwestern Ontario may, at some point in time, be defined as homeless, depending on which definition is used. For this reason, the terminology is discussed.

As well, the literature review explains the state of existing studies related to Aboriginal access to temporary housing. An overview of the Aboriginal population in northern Ontario and the reasons why many of them travel to urban centres--is explored, including for medical appointments, meetings, education, training, employment, is explored. The current urban housing situation for Aboriginal people and the various factors that lead to needing shelter are also presented. A profile of Aboriginal people and those who use temporary accommodations has been pulled together from various studies. In addition, while there have been few studies and reports specifically on the four research sites, a brief look at existing establishments and services available to Aboriginal people in Thunder Bay and Sioux Lookout is provided. The report continues with a review of various barriers and restrictions facing Aboriginal people when they access temporary accommodations in larger towns and cities and concludes by discussing current issues relating to temporary housing and the Aboriginal population in Canada, along with some solutions, and recommendations for future research direction.

3. Temporary Housing Users–A Problem of Definitions

There are many different conceptions of who may be using temporary housing. The review of the literature indicates that many users of temporary accommodations are homeless. However, there does not appear to be one single accepted definition of homelessness. In fact, according to a Living/Housing Report (1996/1997:1), the word homelessness refers to "quite a broad category of individuals including those residing in shelters, hostels or those living in substandard dwellings and those at risk of loosing their accommodations." Homeless people may include Aboriginal people and/or those with mental illness, substance abuse, and include families, children and those who live on the streets. These people may require (1) only short-term assistance, (2) housing with support services (literacy, employment training, etc.), or (3) long-term care in an institution.

The United Nations, as well as certain studies *Youth Homelessness in Thunder Bay: A Snap Shot* (HRDC:2004), divide homelessness into two categories: absolute and relative. Absolute homelessness refers to people who have no housing at all, or are living on the street or in temporary shelters. Relative homelessness refers to people whose homes do not meet basic housing standards including adequate protection and safety, access to safe water and sanitation, situated within a reasonable distance to employment, education and health care, and which does not cost more than 50 per cent of their total income.

Similarly, the Edmonton Homelessness Count Committee (1999) separates homelessness into (1) the absolute homeless, who they describe as having no housing alternatives and no permanent place to stay, and (2) the sheltered homeless, who live in emergency accommodations or condemned housing and will most likely be on the street at the end of their stay.

The Homeless Committee of the City of Montréal defines homelessness as:

> *someone who has no permanent address, no stable dwelling for the next 60 days, with a very low income bracket, who is denied access to services, who suffers from physical and or mental illness, drug addiction, domestic violence or social alienation and without any affiliation to a stable supportive group.*

The Native Friendship Centre of Montréal (2002) further divided this definition into (1) the chronically homeless, who live in shelters or on the streets, (2) those with no fixed address and are transient, and (3) those at risk of becoming homeless, which includes people living below the poverty line.

Other studies (Beavis et al., 1997; Begin et al., 1999; Kauppi, 2003; Living/Housing Report 1996/1997) have chosen to divide homelessness into three types: temporary, periodic/episodic, and chronic. The temporarily homeless are without a place to call home for only a short time, possibly due to a disaster, such as flooding or fire. The periodic homeless use shelters or other forms of temporary accommodation from time to time because of some change to their personal situation, such as being released from prison, or losing their job. As well, they may periodically need shelter while visiting a city for an appointment. Chronic homelessness refers to people experiencing lengthy homelessness. This can lead to being marginalized from society, which in turn can lead to many other problems such as substance abuse and mental illness. It becomes very difficult to maintain cleanliness, privacy, warmth, and to get enough sleep (Living/Housing Report:1996/1997).

Obonsawin-Irwin Consulting Inc. (1998) categorizes homeless Aboriginal people into three categories: chronic, youth and mothers with families. The chronic homeless are described as people who live on the streets, who may or may not access shelters even in the coldest weather. Similar to Beavis et al. (1997), Begin et al. (1999), and Kauppi (2003), they are described as often chronic substance abusers and have mental health problems. Youth are often adoptees and/or are escaping abuse or violent family situations. Many homeless families are headed by a single mother facing abusive treatment.

At any one time, Aboriginal users of temporary housing in northwestern Ontario may fall into any one of the aforementioned categories. Accordingly, for the purposes of this review, we will take as broad an approach as possible, focusing on absolute (living on the streets), relative (those with inadequate housing), periodic (needing shelter from time to time), and the temporary homeless (needing accommodation for a short period) in order to better grasp Aboriginal temporary housing usage in northwestern Ontario. All of these people have reason to access temporary housing. Aboriginal people may seek shelters, sublets or motels temporarily and will, therefore, be included in the catchments surveyed during later phases of the study of temporary housing for First Nations people in northwestern Ontario.

4. An Overview of the Literature Relating to Temporary Housing

Currently, there are many gaps in the literature concerning temporary supportive accommodations for Aboriginal people, especially with respect to northwestern Ontario. There is an immense amount of information and research on homelessness in general. There is less literature on Aboriginal homelessness in Canada, but there are studies that compare Aboriginal

homeless to non-Aboriginal homeless (Beavis et al., 1997; Prime Minister's Caucus Task Force on Urban Issues, 2002; the United Native Nations Society, 2001 in Corrado Research and Evaluation Associates Inc., 2003; Southcott, 2004; Kaupii, 2003). Kauppi (2003) describes homelessness as being one of the most critical issues for communities all over Canada. However, homelessness is only one reason why Aboriginal people may access temporary housing. Information is lacking on access to motels, hotels, school and university residences, along with other forms of accommodations.

There are many studies on the lack of affordable and adequate housing for Canadians in general (Beavis et al., 1997; Prime Minister's Caucus Task Force on Urban Issues, 2002; Donahue et al., Date Unknown), especially in urban regions. For example, a *Living/Housing* Report (1996/1997) claims that inadequate housing in urban areas is a problem that continues to grow at an alarming rate. However, while there are some studies that address Aboriginal issues surrounding temporary housing, such as shelters, in other parts of Canada (such as Vancouver, Calgary, Toronto, Montréal), there have not been many studies in the four research sites.

4.1 Risk Factors for Becoming Homeless as They Relate to Demands for Temporary Shelter

Aboriginal people in Canada are especially at risk for becoming homeless. Absolute and chronic homelessness is a dehumanizing experience; it wreaks havoc on all aspects of one's life and presents many challenges to basic survival as well as overcoming life on the street. Even relative, temporary and periodic homelessness can be unsettling. According to Beavis et al. (1997), homeless people are increasing in number and becoming more diverse in their background/demographics. Homelessness can be caused by a multitude of factors including family problems, abuse, addiction, poor health, mental health conditions, landlord-tenant conflicts, unemployment, low or lack of pay, condemnation/demolition of rental units, release from jail, hospital or other institution (Beavis, et al., 1997). It is important that causes of homelessness, including periodic homelessness, are studied and reviewed to develop appropriate facilities, agencies, programs and services to meet the needs of the homeless and ensure adequate housing or other accommodations that are vital to one's well-being. Just as important is examining Aboriginal homelessness and temporary housing needs which are further complicated by unique cultural needs.

4.1.1 Historical Causes of Aboriginal Homelessness and the Need for Temporary Shelter

Aboriginal people who face housing challenges are affected by many of the same factors as non-Aboriginal people, such as unemployment, low income, limited education, etc. but to a much more significant level. Some authors (Obonsawin-Irwin Consulting Inc, 1998; United Native Nations Society, 2001; *"Indian City: The Journey Home"*, 2001; Corrado Research and Evaluation Associates Inc., 2003; Native Friendship Centre of Montréal, 2003) claim that the roots of homelessness in the Aboriginal community are very deep and lie in centuries of negative impacts resulting from federal government policies. The authors of *"Indian City: The Journey Home"* (2001) as well as Obonsawin-Irwin Consulting Inc. (1998) claim that what is viewed as "homelessness" is a result of the decolonization process. Corrado Research and Evaluation Associates Inc. (2003) go further by stating Aboriginal homelessness is the result of a "history of colonization, systemic racism, patriarchy, and cultural and geographic displacement."

One element in the colonization process was the residential school system. Aboriginal students were mentally, physically, emotionally and spiritually abused in order to be assimilated into mainstream Canadian culture. Substance abuse, a common problem among the homeless Aboriginal population, is believed to be linked to the residential school system. For example, according to the United Native Nations Society (2001), 84 per cent of Aboriginal people were somehow affected by the residential school system. Residual effects are still being felt by children of abusive parents who attended the schools. The Native Friendship Centre of Montréal states, "It is our contention that homelessness, rather than being an indication of the failures of the individual... represents the failure of a community to welcome and integrate [Aboriginal people] in a supportive and respectful way" (2002, 33).

Obonsawin-Irwin Consulting Inc., states, "The predominant behavioural patterns [among Aboriginal people] are often marked by a dependent relationship, a victim mentality, a lack of self-esteem and confidence, a deep seated resentment of authority and of rules imposed by other cultures" (1998, 15). This helps to explain Aboriginal people's behaviour in relation to accessing temporary accommodations. They prefer to find accommodations with few rules, because they are against authority, but they are also lacking the self-esteem and life skills to live independently. They find themselves trapped in a situation reflective of their historical circumstances. They would like to utilize Aboriginal-run agencies, but due to their own low self-confidence, they do not have confidence that others will be able to help them.

4.1.2 Socio-economic Factors

There are particular individual socio-economic factors that are especially critical for Aboriginal people and the demand for temporary accommodations. Kaupii (2003) found joblessness to be a factor in Sudbury. In Montréal, unemployment and low education levels were identified as causes (Native Friendship Centre of Montréal, 2002). In Thunder Bay, a planning process, as part of the National Homelessness Initiative (NHI) case study for Thunder Bay, found that lack of income was the most important cause of homelessness in general. Donahue et al. (Date Unknown) performed a qualitative study of shelter users in Calgary and Lethbridge, Alberta. Similar to the situation in Montréal, they found financial constraints to be the main cause of homelessness, especially unemployment. In addition, under employment, high costs of living, and addictions all contributed to financial problems. Participants felt that they could not secure stable employment because of discrimination, lack of education and training. According to Beavis et al. (1997) single-parent families, large families, and single women are affected most adversely by high unemployment, extreme poverty and cuts to welfare. A lack of resources directly impacts one's ability to afford adequate and long-term shelter.

4.1.3 Poor Housing Conditions

Beavis et al. (1997) include poor housing in many First Nations communities as contributing to the demand for temporary accommodations. Poor housing conditions in First Nations and remote communities lead Aboriginal people to migrate to urban areas. However, because many of them have low education levels, and lack language and life skills required for a large city, they become at risk for poverty, depression, addiction and crime, all of which potentially lead to demanding

temporary housing, homelessness and the lack of ability to afford proper accommodations (Native Friendship Centre of Montréal, 2002). Furthermore, an on-going link to First Nations communities may result in cyclical travel between rural and urban locations, thus creating the need to access new temporary accommodations regularly.

4.1.4 Family Situations and Upbringing

Poor and limited housing on in many First Nations communities results in many family members and extended family living under one roof. Donahue et al. (Date Unknown) found that family conflicts and violence were important factors in not having regular and ongoing accommodation. This was especially the case when such conflicts resulted in a move often into a large urban centre, without the financial means to do so. Kaupii (2003) found that a change in family situations including divorce, illness and the death of a family member are serious causes. As well, mental, physical or sexual abuse by a parent or spouse was found to be contributing factors. It is also well known that many Aboriginal women are victims of family violence, sexual assault and incest. Beavis et al. (1997) also discuss physical and mental abuse, which they suggest may be the result of the poor socio-economic factors for Aboriginal people.

Corrado Research and Evaluation Associates Inc. (December 2003) suggest one factor that leads to homelessness and living in temporary shelters may be upbringing. Less than half of the Aboriginal shelter users they contacted had been raised by a biological parent. Children were adopted or placed in the unsteady foster care system. When these childhood disturbances occur and interact with other factors such as poverty, alcohol and drug abuse, and mental illness, there is a greater risk for subsequent shelter use among Aboriginal groups.

4.1.5 Mental Illness

Mental illness may lead sufferers to access temporary supportive accommodations. As well, mental illness has been found to be a contributing factor to homelessness by various authors (Beavis et al., 1997; Woodward & Associates et al., 2002; Corrado Research and Evaluation Associates Inc., 2003). Alderson-Gill and Associates Consulting Inc. (2003) found that lack of psychiatric care was the second most important cause of homelessness in Thunder Bay. Likewise, mental illness was found to be a contributing factor to shelter use in Corrado Research and Evaluation Associates Inc. (2003). Furthermore, homeless people in shelters were less likely than homeless people on the street to admit that they were homeless because of an addiction, mental or physical health problem, or a disability (Woodward & Associates et al., 2002). Thus, people with a mental illness may leave their community for treatment, thereby increasing the demands for temporary accommodations.

4.1.6 Substance Abuse

Substance abuse is generally agreed to be a major contributing factor for becoming homeless (Beavis et al.,1997; Kaupii, 2003; Corrado Research and Evaluation Associates Inc., 2003), as well as requiring temporary supportive accommodations. Beavis et al. (1997) state that substance abuse and addiction are factors leading to homelessness in all "segments" of the homeless Aboriginal population. Corrado Research and Evaluation Associates Inc. (2003) claim that some of the most important individual issues are drug and alcohol addiction, fetal alcohol syndrome

and effect, poor physical health, and the lure of adventure. They found that homeless Aboriginal respondents in Vancouver were more likely to be substance abusers than non-Aboriginal respondents. According to the authors of *Indian City: The Journey Home* (2001), chronic abuse of alcohol and other drugs was a factor in the lives of the majority of their participants in Winnipeg and Regina. However, they found that only one facility directly addressed this issue with formal programs and services. According to these authors, all participants who had successfully stopped living on the streets said that quitting drinking was a big, if not the biggest, challenge they faced. Similarly, Donahue (Date Unknown) found that substance abuse problems were leading factors in becoming homeless in Calgary and Lethbridge.

Addictions contributed to a never ending temporary housing cycle where people's addictions eventually prevented them from paying rent and they once again find themselves on the street. Thus, addictions function as a major barrier to changing one's lifestyle, including securing employment, gaining financial stability and maintaining a residence. Moreover, if people seek treatment for substance abuse, they often live temporarily in detox centres or as out-patients, thereby increasing the demand for temporary housing.

5. Overview of the Aboriginal Population

At this time, a brief discussion of the demographic characteristics of the Aboriginal population is necessary because Aboriginal people tend to have less earning power than the non-Aboriginal population and according to the literature, the vast majority of temporary housing users are in a lower income bracket.

A number of studies have compared Aboriginal people with non-Aboriginal people (Beavis et al., 1997; Prime Minister's Caucus Task Force on Urban Issues, 2002; the United Native Nations Society, 2001 in Corrado Research and Evaluation Associates Inc., 2003; Southcott, 2004). In general, Aboriginal people, when compared to non-Aboriginal people in Canada, have lower income and education levels. They also have higher rates of unemployment and incarceration, and more welfare dependency. In addition, the Aboriginal population is much younger than the non-Aboriginal population and is the fastest growing segment in Canada (Prime Minister's Caucus Task Force on Urban Issues, 2002). They have higher birth and death rates and shorter life expectancies. Aboriginal people are much more likely to live in poverty than non-Aboriginal people. There is also a markedly higher percentage of single-parent families among the Aboriginal community, and Aboriginal single mothers are the most destitute. This poverty is most visible in western Canadian cities. However, the Prime Minister's Caucus Task Force on Urban Issues (2002) reports that there is now a "sizeable" Aboriginal middle class in urban centres and that more and more Aboriginal youth are obtaining post-secondary education.

Aboriginal people are over-represented in the homeless population all across Canada and therefore may be significant users of temporary housing. According to the Native Counselling Services of Alberta (Date Unknown), the national Aboriginal homelessness rate is 40 per cent. In Toronto, Aboriginal people are also over-represented in the homeless population and are very visible on the streets (Obonsawin-Irwin Consulting Inc., 1998) even though the Aboriginal population in Toronto is estimated at only one per cent of the total population.. Similar to the national picture of Aboriginal people, those in Canada's largest city have lower incomes, education levels, and labour participation rates, and more health problems than the

mainstream population. Aboriginal youth who end up on the streets of Toronto come from across the county.

According to the Native Friendship Centre of Montréal (2002), homelessness among the First Nations and Inuit population in Montréal is increasing. The Aboriginal population in Montréal (including First Nations, Inuit, and Métis populations) is only 0.3 per cent of the city's total population. However, Montréal has one of the largest Aboriginal populations in the south.

Woodward and Associates et al. (2002) found that 15 per cent of all Aboriginal people in Vancouver were at risk for becoming homeless. Therefore, the Aboriginal population is at greater risk of becoming homeless as compared to the non-Aboriginal populations. As well, they were also generally homeless for longer amounts of time than non-Aboriginal people. Woodward and Associates et al. (2002) found that on average, 43 per cent of Aboriginal people who were homeless were homeless remain in that condition for longer than six months. Aboriginal people also seemed to have a higher incidence of drug and alcohol addiction, and mental health disorders.

According to Donahue et al. (Date Unknown), in Calgary and Lethbridge, there were more Aboriginals currently homeless than considered at risk–67 per cent versus 33 per cent respectively in Calgary; and 54 per cent versus 46 per cent in Lethbridge.

This discussion illustrates that since Aboriginal people are significantly at risk of becoming homeless, they therefore have significant needs vis a vis temporary housing.

5.1 An Overview of the Aboriginal Population in Northern Ontario

Southcott (2004) offers a summary of demographic information for Aboriginal people living in northern Ontario:

- Aboriginal communities had the highest population growth in the region.
- Aboriginal communities have a higher percentage of youth than the region as a whole.
- Youth out-migration from Aboriginal communities is lower than for Northern Ontario as a whole.
- The labour force participation rates and employment rates for Aboriginal communities are lower than for the region as a whole.
- The unemployment rates for Aboriginal communities are considerably higher than for the region as a whole.
- Youth in Northern Ontario's Aboriginal communities have especially low rates of labour force involvement.
- The industrial structure and occupational structure of Aboriginal communities in Northern Ontario differs from that of the region and Ontario.
- Educational levels in Northern Ontario's Aboriginal communities are lower than the averages for the region and for Ontario.
- The average income of individuals in Aboriginal communities in Northern Ontario is lower than the regional and provincial average. (Southcott, 2004)

6. Aboriginal Migration to Urban Areas – Increased Pressure for Temporary Housing

According to the Prime Minister's Caucus Task Force on Urban Issues (2002), the rate of urbanization for Canada's Aboriginal population has greatly increased over the last 50 years. In 1951, only seven per cent of Aboriginal people lived in urban areas, whereas today over 50 per cent live away from their community, and mainly in urban centres. Specifically, the Métis and non-status Indian populations are the most highly urbanized Aboriginal people.

There are a multitude of reasons why First Nations people and their families might access temporary supportive housing in communities such as Thunder Bay, Kenora, Fort Frances and Sioux Lookout. Some come to these larger centres to access medical care, education and other vital services, and require a temporary place to stay. As well, negative experiences, such as foster care mismanagement, violence, and substance abuse force some Aboriginal people to seek supportive services and temporary housing outside of their community. Many First Nations communities offer few employment and economic opportunities. Therefore, many people leave their First Nations community to move to larger towns and cities to look for an education, a job, a place to call home, and a better quality of life. As such, the Aboriginal population in urban centres has increased thereby augmenting the demand for temporary housing in urban centres.

7. The Urban Aboriginal Housing Situation

There is an Aboriginal housing crisis both on and off reserve, and in rural and urban communities. A Native Counselling Services of Alberta report suggests that programs should be created to help people stay in their First Nations community instead of heading to urban communities to escape poor housing conditions. But, once they are in urban centres, it often becomes just as hard to escape poor housing. The Prime Minister's Caucus Task Force on Urban Issues (2002) confirms that a "lack of affordable housing is one of the most serious problems facing urban Aboriginal people."

According to Beavis et al. (1997), Aboriginal people tend more to be renters and their housing is in poorer condition compared to the mainstream population. According to the Prime Minister's Caucus Task Force on Urban Issues (2002), nationally there are "approximately 11,000 Aboriginal housing units in urban centres to serve a growing population, many of who are considered in dire need and require adequate shelter."

The federal government is aware of the many problems facing Aboriginal people in urban areas and created the Urban Aboriginal Strategy (UAS), a funding program directed toward urban Aboriginal projects. The National Homeless Initiative (NHI) is supplying the UAS with funding for emergency shelters and other projects to help curb Aboriginal homelessness. The NHI was implemented in December 1999 and was designed to "help alleviate and prevent homelessness." The funding was intended to help communities address local homelessness issues, invest in facilities and services for homeless people, and increase awareness about homelessness in Canada. While the NHI is an important initiative, its focus tends to be on what has been defined as "absolute homelessness" as opposed to focusing on a broad range of temporary housing issues.

8. Profile of the Aboriginal Users of Temporary Accommodation

According to existing literature, understanding the types of people who use temporary housing is important because it can provide valuable insight into the types of specialized and culturally appropriate services and programs for Aboriginal people. According to Corrado Research and Evaluation Associates Inc. (2003), Aboriginal people are less likely to use non-Aboriginal shelters. This in turn makes it difficult to deliver services to this important group of shelter users.

8.1 Reasons for Temporary Housing Usage among Aboriginal People

The United Native Nations Society (2001) reports that the primary reasons for temporary housing use among Aboriginal people are: family violence, the failed transition from prison, racism, unemployment, being forced to leave their community, and the need to access specific services that were offered. The authors admit that some of these reasons are common among non-Aboriginal people as well, but argue that they are overrepresented in the Aboriginal community.

According to Corrado Research and Evaluation Associates Inc. (2003) the most common reasons for accessing temporary accommodation among the general population include: no other place to live, no money, living on the streets, drug problems, family conflicts, social isolation, temporary economic set backs, transience, housing affordability, major health and mental health problems, difficulties accessing medical care and criminal histories. The authors claim that Aboriginal shelter users tend to exhibit higher tendencies toward these factors.

Woodward and Associates et al. (2002) propose that the primary reason for shelter access among those without a place to stay was due to physical, sexual and/or emotional abuse in the home, or breakdown of the family unit. The next most significant factors were the need of a shelter due to a transient lifestyle, and being stranded in Vancouver. However, in contradiction, Acorn's (1993) research found that only 7.3 per cent of shelter users in Vancouver stated that they were homeless due to a transient lifestyle or because they liked to move around. Alternatively, Acorn (1993) argued that the primary reasons for accessing shelters included being evicted and a lack of income and/or employment as a result of health problems.

A study of homeless people (including Aboriginal people) in Calgary and Lethbridge by Donahue et al. (Date Unknown) found that temporary accommodations were used on a daily basis for shelter as well as food, a home base for meeting friends and for meeting many other basic needs such as hygiene, health care, counseling, and employment services.

8.2 Families, Women and Youth

Aboriginal families are at risk for homelessness, as well as run away youth and battered Aboriginal women (Beavis et al., 1997). Homeless Aboriginal youth in Montréal are mostly male and born outside of the province. They are often street smart and likely to access only basic services–food, shelter, clothing, etc. They have a deep mistrust of existing services, and are often fleeing warrants or other problems. Thus, they wish to remain undetectable. According to Beavis

et al. (1997), elders, while having been overlooked by the literature, may be at risk for homelessness and temporary shelter use because of their diminishing social role and the decreasing importance of the Aboriginal extended family.

In Montréal, Aboriginal women and especially Inuit women are the most visibly homeless (Native Friendship Centre of Montréal, 2002). Obonsawin-Irwin Consulting Inc. (1998) suggest that the reason why Aboriginal women make up the majority of Aboriginal migrants to urban areas is because they are escaping physical and sexual abuse. The majority of mainstream services and facilities have been designed for men and thus women may have a hard time accessing temporary accommodations and services that are designed with men in mind (Native Friendship Centre of Montréal, 2002).

8.3 Marital Status

A study by the Edmonton Homelessness Count Committee (1999) found that the majority of homeless people were single. Similarly, according to Corrado Research and Evaluation Associates Inc. (2003) the vast majority of Vancouver shelter users (95 per cent) were either single or lived alone and that they entered shelters alone. However, females were more likely to arrive at shelters with a partner or spouse. Acorn (1993) found that slightly more than half of shelter users had no close family or relatives in British Columbia. Therefore, it is possible that these people access shelters because they have no alternative.

8.4 Gender

In many cases, men tend to outnumber women in counts of shelter users, one form of temporary accommodation. Corrado Research and Evaluation Associates Inc. reported gender differences in their sample of shelters users in Vancouver. Female Aboriginal respondents "were nearly twice as likely" to consider shelters their primary place to live, compared to male Aboriginal respondents. In addition, there were gender differences in the reasons for using shelters. Almost 50 per cent of all female respondents listed abuse, and this was especially "prevalent" among Aboriginal females. Females, in general, tended to be at a shelter because they were stranded, whereas males were using shelters due to mental and physical health problems. This was also found to be the case in Montréal where Aboriginal men use shelters, centres and services far less than Aboriginal women (Native Friendship Centre of Montréal, 2002).

Research by Woodward and Associates et al. (2002), TRIAGE (2001), Acorn (1993), Corrado Research and Evaluation Associates Inc. (2003) found that men make up the majority of shelter users in Vancouver. The situation is similar in Edmonton where adult men make up 70 per cent of the homeless (Edmonton Homelessness Count Committee, 1999, 1). Woodward and Associates et al. (2002) suggest two reasons for this disproportion. Possibly there were not enough beds for women, or they felt safer on the streets than in shelters, especially those that are co-ed.

8.5 Age

Nationally, homeless people tend to be middle-aged adults, however, there are also many youths living on the streets. The average age of shelter users noted in Woodward and Associates et al. (2002) was between 35 and 44 years. Similarly, the average age of shelter users as noted in TRIAGE (2001) was 41.3 and Acorn (1993) listed 31 years as the average. According to the Calgary Homeless Foundation (2000), Aboriginal youth represented approximately 25 per cent of the total Aboriginal homeless population in Calgary. The Edmonton Homelessness Count Committee reported that the majority of homeless were adults (77 per cent were between 19 and 54 years) (1999, 2). The next largest group was children at 11 per cent, then youth at eight per cent and seniors at four per cent. According to the Native Counselling Services of Alberta (Date Unknown), there is an increase in homelessness among Aboriginal youth and single teen parents. Homelessness is a critical issue for young people because they unable to continue attending school, obtain employment and increase their life skills. They often resort to a life of crime and transience. Although there are many street youth, it is illegal for them to access shelters for adults if they are under 19 years of age. However, according to Woodward and Associates et al. (2002), more and more people under the age of 35 are accessing shelters.

8.6 Ethnicity

There are critical differences in shelter use among ethnic groups (Woodward et al., 2001; United Native Nations Society, 2001; Corrado Research and Evaluation Associates Inc., 2003). Aboriginal people are over-represented in shelters and other temporary accommodations, as well as being homeless on the streets throughout Canada. As well, Aboriginal people are less likely to use shelters and live on the streets, without assistance or supportive services from shelter facilities. For example, Woodward and Associates et al. report that 27 per cent of street homeless people identified themselves as Aboriginal, while only 12 per cent of shelter users identified themselves as such. It is possible that these shelters, with non-Aboriginal services, do not meet the needs of Aboriginal people. However, as stated earlier, Aboriginal people tend to avoid both non-Aboriginal and Aboriginal shelters (United Native Nations Society, 2001; Woodward et al., 2001). Corrado Research and Evaluation Associates Inc. (2003) report that between 1999 and 2002 Aboriginal access to shelters in Vancouver decreased from 14 per cent to 12 per cent, while other cultural groups, such as Caucasians and African-Canadians, increased. According to the Edmonton Homelessness Count Committee (1999), 46 per cent of homeless people in Edmonton were Caucasian, while 35 per cent were Aboriginal.

9. The Aboriginal Temporary Housing Situation in Northwestern Ontario

Few studies have been done on Aboriginal homelessness or access to temporary accommodations in northwestern Ontario.

9.1 Thunder Bay

Thunder Bay witnesses a constant flow of people arriving from outlying communities and First Nations in northwestern Ontario. They come to Thunder Bay, an urban centre, for a variety of reasons, including employment, medical attention, the adventure of living in a big city, for high school, and/or a post-secondary education. In particular, many Aboriginal youth relocate to

Thunder Bay for education and employment. According to *Youth Homelessness in Thunder Bay, A Snapshot*, the statistics indicate a higher percentage of Aboriginal youth at risk in Thunder Bay than that of the non-Aboriginal population. A major concern with at-risk Aboriginal youth is their difficult transition upon arrival, be it because of cultural, language or custom differences, adjusting to life in an urban centre or other factors.

The majority of Aboriginal youth come to Thunder Bay for high school education, but many of them arrive alone and have no local support system to help ensure success. The education system in First Nations communities, to which they are familiar, is very different from mainstream schools. Many find it difficult to make the switch from traditional/Aboriginal learning to mainstream classrooms. Difficulties they face due to the ways in which they are used to learning, the desire to make friends and be part of a group can be exhibited in behavioural problems. When Aboriginal students find themselves suspended, they tend not to return home, but remain in Thunder Bay with the hopes of finding opportunity. They expect it to be easier to find a job in the city, they have friends there, and the level of activity of a large city is tempting when compared to life in a small community. Therefore, they attempt to stay, but many become at risk for homelessness. They stay with friends or family temporarily, access shelters, soup kitchens and live in empty buildings. For some as their situation deteriorates they can become desperate enough to join gangs, sell and abuse drugs, and get into prostitution.

According to the authors of *Youth Homelessness in Thunder Bay, A Snapshot* (Date Unknown), Thunder Bay currently has six emergency shelters. Beendigan, Community Residence Women's Shelter and the Fay Peterson Transitional House offer services for women and their children. Haven House Street Youth Crisis Support Centre provides transitional housing services for youth. Shelter House is home mostly to men and some women. And the Salvation Army Booth Centre and the John Howard Society "Howard House" are for men only. Fifteen sites across Thunder Bay, including most of these shelters, other community groups, and churches, provide meals and groceries to those in need. According to Alderson-Gill and Associates Consulting (2003), local community groups have a history of collaborating on affordable housing issues through the Community Housing Coalition. The coalition is made up of 20 community housing providers and agencies requiring housing for clients. Since 1998, it has and continues to explore various housing opportunities, analyze legislation and make recommendations to Thunder Bay City Council.

Shelter House Thunder Bay has the mandate "to provide short-term crisis housing, food, clothing and referral to other agencies as required. This mandate provides services for a broad sector of individuals including children, youth, adults and elders who are currently homeless or living in substandard conditions." An outreach component was created in July 2002 to assist homeless street people, people at risk of becoming homeless for any reason, those in transition, and youth with their housing needs. The outreach worker is there to provide encouragement, assistance, support and advocacy in order to help meet the needs of the most at risk homeless. According to the Thunder Bay Homeless Initiative (2003), "this action step is key to getting people off the street and into a shelter or from the shelter into a more permanent and appropriate accommodation." Young people (ages 16-30) account for about 25 per cent of the total visitors in Shelter House. Youth are able to obtain food, clothing, overnight accommodations, laundry facilities and showers. Shelter House Thunder Bay obtained funding from the Ontario Federation

of Indian Friendship Centres (OFIFC) and the Urban Aboriginal Homelessness Initiative (UAHI) in order to have an Aboriginal outreach worker. This position provides culturally appropriate delivery of services in accordance with the shelter's mandate. Another service designed specifically for Aboriginal people is the Emergency Assistance Fund. It is a program funded by UAHI and is designed to help prevent homelessness among Aboriginal people by lowering some of their daily living costs.

Haven House Street Youth Crisis Support Centre, overseen by the Salvation Army, provides safe and supportive transitional accommodations to youth who are homeless and/or at risk in Thunder Bay. The centre also provides an education program and learning support to young people staying there. The House opened in November 2002 and remains open 24 hours a day, 7 days a week. It serves youth ages 16 to 21 with 10 beds, four of which are for emergency purposes and the remaining six are for transitional clients.

9.2 Sioux Lookout

The Municipality of Sioux Lookout and community groups appear to be operating in a cooperative manner in order to assist people in need of temporary housing. According to Curtis (2003), the Sioux Lookout Out of the Cold Shelter formed in 1997, shortly after the Nishnawbe-Gamik Friendship Centre Street Patrol program was forced to end due to government cutbacks. Concerned Sioux Lookout citizens came together to provide shelter three nights per week during the cold winter months. Citizens donated food and other items in order to offer protection from the elements. The Nishnawbe-Gamik Friendship Centre staff provided lunches two times a week. The town provided a building and later provided the current lot. The town also supported the hiring of a seasonal volunteer coordinator.

In 2001, the newly formed Sioux Lookout Committee (a Friendship Centre sub committee) obtained funding from the Ontario Federation of Indian Friendship Centres in partnership with Human Resources Development Canada (HRDC) to address homelessness. The committee was able to extend the operations of the Out of the Cold Shelter to seven nights a week, provide hot meals five days a week, and hire a project coordinator to work with Elders, First Nations chiefs and councils, as well as assist the Homelessness committee to develop co-coordinated services. Funding has also made it possible to attain a building that houses a drop-in program, soup kitchen, food bank, emergency shelter and laundry facilities. In addition, the committee provides transitional housing within the same building to help cover maintenance and operation costs. The shelter also offers referral services to help homeless people access supportive services and programs such as substance abuse programs, counselling, housing services and Aboriginal approaches to healing.

After consultations with committee members, Elders expressed a need to reconnect people with the land, their identity and their history. They also mentioned that support services need to include life skills, traditional skills, a land-based element and personal healing. There was also concern about community members ending up on the streets due to residential school experiences. There is a need for a place "on the land" where homeless Aboriginal people and survivors can go to re-learn their traditional skills of hunting and trapping and once again feel a

connection to the land; a place that is built by the people on the streets. The committee recognizes that doing something for oneself is part of healing.

There is little discussion in the literature about where the homeless people who require temporary housing services in Sioux Lookout originate from. However, there is a large number of Aboriginal people in Sioux Lookout that come from remote First Nations communities in northwestern Ontario suggesting that people in Sioux Lookout who need temporary housing may likely originate from these communities as well.

10. Barriers to Accessing Temporary Housing

With the current temporary housing situation, it is to be expected that various barriers exist for Aboriginal people that restrict their access to facilities and services. According to the Native Friendship Centre of Montréal, "A virtual system of exclusion and segregation has evolved for the First Nations, Inuit and Métis population of Montréal. Cultural barriers, linguistic barriers, administrative criteria that are often contradictory have generated a service delivery system that is too-often discriminatory for Aboriginal people, is not culturally-appropriate and is bewildering and confusing" (2002, 12). The authors argue that this contributes to the under-utilization of mainstream services by Aboriginal people.

Discrimination is considered a barrier to overcoming homelessness, obtaining affordable housing, using shelters and accessing services (Beavis et al., 1997; *Indian City: The Journey Home*, 2001; United Native Nations Society, 2001; Corrado Research and Evaluation Associates Inc., 2003; Kaupii, 2003). As stated earlier, due to the unavailability of jobs in many First Nations communities, many Aboriginal people head to urban areas in search of new opportunity. Upon arrival they may encounter landlords unwilling to rent to them, employers unwilling to hire them, agencies and service providers unwilling to help them.

For example, according to an in-depth study of 30 homeless people by Kaupii (2003), Aboriginal women in Sudbury did not feel welcome in a shelter meant for non-Aboriginal people. There were not enough Aboriginal staff and thus they did not feel comfortable or their needs adequately supported. Some also mentioned racism and discrimination from service providers who they claimed told them to go to a Friendship Centre. A key barrier for one Aboriginal woman was discrimination not only because she was Aboriginal, but because she was also a former inmate in a federal penitentiary. She claimed "widespread" discrimination and that it was emotionally draining (Kaupii, 2003).

The Native Friendship Centre of Montréal (2002) claims that racism and discrimination are popular complaints in regards to accessing housing and employment. This is especially true of Aboriginal women wanting to rent apartments. When they arrive to look at an apartment for rent it becomes unavailable, but when they call back, it is still free. This is supported by Donahue et al. (Date Unknown) whose participants in Calgary and Lethbridge felt they were turned away due to being Aboriginal. They too would call to see an apartment, but upon meeting the landlord it would become unavailable. Discrimination by landlords was made worse by financial constraints. Not having enough money for all of the related rental expenses (damage deposit,

rent, utilities, hook up fees, etc.) in nicer neighbourhoods, means that families resort to remaining homeless or living in less than desirable neighbourhoods.

The authors of *Indian City: The Journey Home* (2001) report that almost every participant interviewed in Winnipeg and Regina mentioned incidents involving racism and the police. Homeless Aboriginal participants in Donahue et al. (Date Unknown) identified discrimination from the communities of Calgary and Lethbridge in general, which led to verbal and physical violence, as well as perceived employment discrimination. Racism definitely plays a role for Aboriginal people living on the streets, but the authors argue that the specific nature of the role needs more examination. Beavis et al. (1997) recognize that racism and discrimination exists as a factor in homelessness, but claims that the extent and seriousness of discrimination is hard to measure.

Language barriers also lead to discrimination. Aboriginal people often face language barriers, especially elders, who may not have learned the English language. Language is also mentioned in the Native Friendship Centre of Montréal's (2002) report where Aboriginal people face a French language barrier.

11. Factors in Improving Aboriginal Access to Temporary Supportive Housing

As described above, there is a lack of research data and reports, in addition to certain barriers and restrictions that leave much room for improvement of the Aboriginal temporary supportive housing situation. Furthermore, there are many unmet needs among the Aboriginal population who seek accommodations. However, existing studies have provided insight into what is needed to improve the availability of and access to temporary supportive housing.

According to Corrado Research and Evaluation Associates Inc. (2001), over half of their respondents in general wished that shelters offered more employment, housing and transportation programs. Furthermore, additional alcohol and drug services were mentioned nearly as frequently, while more mental and physical health programs were desired by roughly 30 per cent of respondents. Corrado Research and Evaluation Associates Inc. (2001) also indicated that women were more likely to want housing and employment services/programs than men.

11.1 The Need for More Facilities and Services Specifically Geared to Aboriginal People

A large proportion of the people who require temporary housing services is Aboriginal, yet there appears to be few facilities anywhere, including temporary housing, that adequately address their needs. Corrado Research and Evaluation Associates Inc. (2001) suggest that one reason for this inadequacy is that demographics for Aboriginal homeless people are quite different from non-Aboriginal people. As discussed earlier, Aboriginal homeless people tend to be younger than non-Aboriginal homeless people and there are also more female and young Aboriginal people among the homeless. These demographics differ from that of the mainstream population, which has older men making up the largest group of shelter users.

According to the United Native Nations Society (2001), in Vancouver in 2001 there were no emergency shelters exclusively for Aboriginal people. However, there are various shelters that

offer mainstream services which Aboriginal people are welcome to use, as well as services designed specifically for them at these mainstream shelters. Unfortunately, as stated earlier, Aboriginal people do not frequently access non-Aboriginal shelter-related services.

Another urgent and common need among respondents in the studies was a need for more units of affordable housing. According to the Native Counselling Services of Alberta, "When we build good housing and the continuum of support services needed to go with it, we help rebuild relationships with the people we have allowed to be marginalized, to live on the edge, out of the circle" (Date Unknown, 16).

11.2 The Need for Aboriginal Workers and Aboriginal-Run Agencies

An evaluation of the National Homelessness Initiative by HRDC listed as a major problem the inability of Aboriginal people across the country to provide housing and related services for themselves. There is a lack of formal training, knowledge, experience, resources and initiative to provide such services on their own. For example, interviews done for the National Homelessness Initiative Evaluation with Aboriginal homelessness leaders in the 20 case study communities indicate that, at the beginning of the Initiative, Aboriginal communities began with a lower capacity to address homelessness than other mainstream communities. This was a view widely held by Aboriginal leaders, and mainstream service providers. According to Native Counselling Services of Alberta, "many frontline Aboriginal workers in non-Aboriginal facilities feel marginalized and their ideas and input are tokenized and dismissed, without any real change or valuing of what is said or willingness to look at Aboriginal clients differently" (Date Unknown, 14).

11.3 The Need for Increased Services for Youth

There is also a need for increased accommodations for youth. A study entitled *Youth Homelessness in Thunder Bay, a Snapshot* (Date Unknown) reports that youth in general do not feel safe in emergency shelters in Thunder Bay. Instead, it is reported that they remain on the streets or in abandoned buildings during the night. Only young people with disabilities and teen mothers have access to limited supportive housing. As mentioned earlier it is illegal for youth under 19 to stay in adult shelters. As of 2001, there was no organization whose main role was to help youth find adequate accommodations. Young people, inexperienced as they are in dealing with landlords are expected to compete with the rest of society to find a place to stay. Affordable rental housing is scarce in Thunder Bay, which exacerbates the problem for young people. The authors of *Youth Homelessness in Thunder Bay: A Snapshot* do not mention specific barriers for Aboriginal youth, although it would be expected that they would have an even harder time when racism and discrimination are added to the mix.

In terms of Aboriginal youth, there is a need for infrastructure and support to aid them in their transition to larger centres such as Thunder Bay, Kenora, Fort Frances and Sioux Look Out to prevent homelessness and help them access more permanent accommodations. Once they arrive in these centers, they are faced with a lack of shelters, affordable housing, services and support, as well as education and employment programs designed specifically for them. There is a need for one stop shopping as a way to access all of these resources.

11.4 The Need for Increased Services for Ex-offenders

Services are also lacking for Aboriginal people who have been discharged from penitentiaries or other institutions (Kaupii, 2003). Ex-offenders often continue to have a lifestyle filled with crime, substance abuse and chronic homelessness. As a result they may have difficulty accessing temporary supportive housing or maintaining consistent residency.

11.5 The Need for Increased Education and Employment Training

Donahue (Date Unknown) recommended increasing access to educational and training opportunities. A common theme found throughout many of the interviews with both homeless and at-risk Aboriginal participants was chronically unemployment or underemployment. "Participants believed that further education would lead to stable, better paying jobs which, in turn, would lead to more stable housing situations." (Donahue, Date Unknown).

11.6 The Need for Increased Cultural Awareness Training for Non-Aboriginal Agencies and Staff

According to Donahue et al. (Date Unknown), non-Aboriginal service providers require training to become more aware of Aboriginal people's needs. They will then be able to support Aboriginal people in accessing appropriate housing, education, employment and other opportunities.

11.7 Increased Traditional Healing Programs and Practices

Integrating Aboriginalhealing and traditional practices will assist housing programs and services to be offered in a culturally appropriate fashion. The authors of *Indian City: The Journey Home* (2001) discuss the unique needs of homeless Aboriginal people including: improved housing in First Nations communities, community development and increased employment opportunities, self-determination, traditional Aboriginal healing techniques, and ensuring that services and providers are culturally appropriate.

11.8 The Need for Integrating Services

Native Counselling Services of Alberta suggests developing a method of information sharing, networking and a way to coordinate all agencies and services available to Aboriginal people. They suggest a website, which would be easily accessed by all. In addition, they also want to see commitment and cooperation from all levels of government on the issue of homelessness. Building partnerships is important as well as educating non-Aboriginal agencies.

A majority of the Aboriginal participants in Donahue (Date Unknown) recommended the centralization or stronger coordination of the programs and services they need. Participants wanted to see a "one-stop shopping" approach for the delivery of services such as housing and employment supports, food services, counselling, health services and addictions programming. A

more closely integrated service delivery system could allow homeless Aboriginal people to access services in a timely fashion, as well as provide access to a broader range of services.

Existing facilities operate with very low budgets and attempt to offer a wide range of services and programs including beds, showers, food, clothes, day care, education and employment programs, emergency services, etc. Thus, operators try to integrate Aboriginal needs, culturally sensitive services and Aboriginal staff into existing programs. The NHI Evaluation states that while it is helpful to carry out integrated planning with the mainstream service providers, it is more beneficial to create and carry out an independent Aboriginal planning process to develop the capacity and resources to address Aboriginal homelessness specifically. The National Homelessness Initiative Evaluation suggests that Aboriginal capacity to combat homelessness may be improved by providing funds for community planning, research and "other capacity building functions." The Aboriginal temporary housing situation is much larger than just addressing (and providing) adequate housing; it encompasses a multitude of issues, concerns and needs somewhat unique to Aboriginal people.

12. Summary and Conclusions

> *Numerous studies have revealed links between inadequate housing and deeper underlying sociological, psychological, emotional and physical problems that need to be addressed comprehensively ...* (Living/Housing Report: 1996/1997).

The review of the literature has found:

- There is an extreme lack of research pertaining to usage of temporary housing among Aboriginal people.
- What research does exist tends to focus on homelessness which while significant, is not the only reason why Aboriginal people use temporary housing.
- Aboriginal people in Canada are especially at risk for needing temporary housing; risk factors include: family problems, abuse, addiction, poor health, mental health conditions, landlord-tenant conflicts, unemployment, low or lack of pay, condemnation/demolition of rental units; release from jail, hospital or other institutions.
- Socio-economic factors that are especially critical for Aboriginal people and the demand for temporary accommodations, such as: unemployment, lack of income, high costs of living, addictions, discrimination, language barriers and lack of education and training.
- Aboriginal people particularly at risk include Aboriginal families, runaway youth, single people and battered Aboriginal women.
- Single-parent families, large families, and single women are affected most adversely by high unemployment, extreme poverty, and cuts to welfare leading to their requiring temporary housing.
- Poor housing conditions in First Nations and remote communities lead Aboriginal people to migrate to urban areas. Once in the cities, Aboriginal people experience difficulty settling in and lack a support network. They are therefore at greater risk to needing temporary accommodations.

- The on-going link to First Nations communities may result in cyclical travel between rural and urban locations, thus creating the need to access new temporary accommodations regularly.
- Family conflicts and violence were important factors in not having regular and ongoing accommodation.
- Divorce, illness, and the death of a family member are serious factors as well as mental, physical or sexual abuse by a parent or spouse.
- There is a greater risk for shelter use among Aboriginal people who grew up in the foster care system.
- There is a lack of support for people coming from the north to urban centres.
- Frequently accommodations without special services for Aboriginal people are not used because they are regarded as inadequate for the needs of Aboriginal people. There is not enough Aboriginal staff and thus potential Aboriginal users do not feel comfortable or feel their needs are not adequately supported. They are therefore more likely to avoid temporary housing accommodations.

There are a multitude of reasons why First Nations people and their families might access temporary supportive housing in communities such as Thunder Bay, Kenora, Fort Frances and Sioux Lookout. These include:

- Needing accommodation while accessing medical care, education and other vital services.
- Negative experiences, such as foster care mismanagement, violence, and substance abuse force some Aboriginal people to seek supportive services and temporary housing outside of their community.
- Having few employment and economic opportunities in many First Nations communities.
- Family violence, the unsuccessful transition from prison, racism, unemployment, being forced to leave their community, and the need to access special services.
- Having no other place to live and no money.
- Needing to escape physical sexual and/or emotional abuse.
- Being stranded.

In order to improve Aboriginal access to temporary supportive housing there is a need for:

- More facilities and services specifically geared to Aboriginal people
- Aboriginal workers and agencies run by Aboriginals
- Increased youth services
- Increased services for ex-offenders
- Increased education and employment training
- Increased cultural awareness training for non-Aboriginal agencies and staff
- Traditional healing programs and practices, and
- Integration of services

The Minister's Task Force on Urban Issues calls for a "national vision for urban Aboriginal people which includes funding and resources for programs, such as pre-employment

and life skills training, affordable housing, youth initiatives and health programs" (Prime Minister's Task Force, 2002).

Beavis et al. (1997) suggest that solutions should be multi-dimensional. Holistic community development that includes new job opportunities and allows for self-determination and a way for Aboriginal people to meet their own needs is required. As well, discrimination needs to be eliminated along with the creation of more culturally appropriate programs and services. In addition, it is important to get a better profile of the Aboriginal temporary housing users across Canada, and for the purposes of the current study, in northwestern Ontario. Beavis et al. (1997) suggest the most efficient way of collecting data is to work with service providers. It is also important to address the factors that lead to the need for temporary housing, instead of trying to bandage the problem after the fact. Beavis et al. (1997) suggest looking at discrimination with the use of "fair housing audits," as well as looking at the housing market in general. Also, researching the links between the need for temporary accommodations, homelessness and physical and mental health, poverty and education levels may help design and implement programs and services to help people from becoming homeless in the first place. Finally, addressing the reasons why people access forms of temporary housing, whether it is a homeless shelter or a hotel, will help direct funding initiatives and provide appropriate accommodations to meet the unique needs of Aboriginal people traveling to urban centres for diverse reasons.

The authors of *Indian City: The Journey Home* (2001) suggest self-determination as a solution. During their research, they encountered many Aboriginal people who shared stores of struggle and success, stories of getting off the streets. These people made a positive impact on their communities and helped others to do the same. These authors would like to see a strategy to create facilities, programs and services run by Aboriginal people who have direct life experience with homeless and temporary housing. They would like to see a way to develop this human capacity among the Aboriginal population in order to help one another. Training in management, counselling, etc. would be helpful. No doubt Aboriginal people needing temporary accommodations would benefit from obtaining services from those who had directly experienced the same situation. The authors list three successful facilities run by Aboriginal groups. The Native Women's Transition Centre in Winnipeg offers culturally appropriate services and programs for Aboriginal women and children. The Street Workers Advocacy Program (SWAP) in Regina ensures that its clients have opportunities for their voices to be heard on almost every aspect of management. Spirit Island, recently underway at the Forks in Winnipeg, invites Aboriginal people to be part of a healing community that practices traditional beliefs.

"Absolute" homeless people are only one group of potential users of temporary housing. Literature is lacking on those who occasionally use hotels, motels and bed and breakfasts while they are visiting friends or family, or accessing services unavailable in a First Nations such as medical attention. More research is needed on the following questions: how do Aboriginal people access temporary housing establishments? How do they hear about them? Do housing providers discriminate? Are temporary housing options expensive and thus rarely used? Likewise, there is missing data on students who come to larger urban centres for education or job training. What are their school or university residences like? Do educational institutions help Aboriginal students make the transition into a new culture and a new way of learning?

As previously discussed, there is a lack of information in the literature related to temporary supportive housing (Beavis, et al., 1997). Furthermore, there is very little literature on the research sites of Kenora, Sioux Lookout and Fort Frances. There have been some studies in Thunder Bay conducted under the National Homelessness Initiative. Therefore, the current study for CMHC is important in that it will help fill the above gaps in the literature and hopefully assist Aboriginal people in northwestern Ontario access suitable, culturally appropriate temporary accommodations and related services.

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TEMPORARY SUPPORTIVE HOUSING FOR ABORIGINAL PEOPLE AND THEIR FAMILIES

APPENDIX C

QUESTIONNAIRE FOR HOUSING USERS

Temporary Supportive Housing for Aboriginal People And their Families

Questionnaire for Housing Users (June 29, 2004)

Consent Form for Participation

1. The Researchers

Lori Ann Roness and Amanda Marlin, Associates
Chignecto Consulting Group Inc.

2. Introduction to the Study

We invite you to take part in a research study for Canada Mortgage and Housing Corporation (CMHC) to assess the temporary supportive housing situation for First Nations people in northwestern Ontario.

Many Aboriginal people travel from their community to regional centres, such as Sioux Lookout, Fort Francis, Kenora or Thunder Bay for personal, medical, or education reasons and they need somewhere to stay temporarily. They might stay in shelters, residences, hotels, or with friends and family, etc.

You are being asked to participate in one interview. It could take place in person or over the telephone with one of the researchers. Or it could happen via e-mail or fax, at your convenience. The interview will take no more than 30 minutes of your time.

3. Your Consent to Participate and Your Signature

I, the participant, agree to participate in this research project and I understand that:

1) My participation in this project is voluntary. I may answer only those questions I feel comfortable with and I can end my participation at any time.

2) My privacy will be protected throughout the research. All information gathered during the interview will be kept entirely confidential as only the two researchers will have access to the primary data. I will be identified by a code number (including a research site number) to everyone else. No quotes will be used without my written or verbal consent and no details will be given that will reveal my identity.

3) All information gathered is for research purposes only.

4) While always maintaining my confidentiality, the findings will then be combined and published in a report for Canada Mortgage and Housing Corporation (CMHC).

5) If I have any questions about the research, interview procedure, or any of the questions asked, I can ask for clarification.

6) I can receive information concerning the research at a later date by contacting the researchers.

7) You have my permission to write down/record my answers for the purpose of ensuring accuracy.

8) You have my permission to use my quotes in the presentation of results provided I will remain anonymous.

9) Participant's signature:_____ Date: _____

☐Check this box if participant gave verbal or e-mail consent. Date:

4. Type of Interview

☐In person
☐Over the telephone
☐Via e-mail
☐Via fax

In the event that you have any difficulties with, or wish to voice concern about, any aspect of your participation in this study, feel free to contact us. You will be provided with a copy of this consent form for your records. Your participation and time is very valuable and appreciated and we would like to thank you in advance.

Should you require any further information concerning this project you may contact Marcelle Gareau at Canada Mortgage and Housing Corporation 1-800-668-2642 extension 3649.

_____ Date: _____
Lori Ann Roness, Associate
E-mail: lar@chignectogroup.ca

_____ Date: _____
Amanda Marlin, Associate
E-mail: amanda@chignectogroup.ca

Chignecto Consulting Group Inc.
14 Weldon St. Sackville, NB E4L 4N2
Telephone: 506-536-2378
Fax: 506-364-0194

Temporary Supportive Housing for Aboriginal People
And their Families

Questionnaire for Housing Users

Introduction to the Interview

Please read and sign (if possible) a consent form from Chignecto Consulting Group Inc. Strict confidentiality will be maintained at all times. You do not have to answer questions you are not comfortable with, and the interview can end at any time. As well, please feel free to ask for clarification at any time. While the interview should take no more than 30 minutes, please take your time in answering the questions. There are no right or wrong answers, we are simply interested in your experiences and what you think.

This interview will explore the kinds of experiences you've had in trying to access temporary housing, what challenges you've faced, whether or not you feel your needs are being met, and what you believe could be improved. At the end, there will be a short survey to fill out about yourself and your background.

In-person Interview

If this interview is taking place in person, please feel free to let me know at any time if you do not wish to answer a question, or would like to stop the interview. Please sign the consent form before we begin.

E-mail Interview

If this interview questionnaire has been sent to you via e-mail, please read everything carefully and respond by clicking the appropriate boxes in each question. Please give your consent through e-mail and send everything back to me.

Faxed-out Interview

If this interview questionnaire has been sent to you via fax, please read everything carefully and respond by checking the appropriate boxes in each question. Please sign the consent form and fax everything back to me. (Fax #: 506-364-0194)

Telephone Interview

If this interview is taking place over the telephone, please feel free to let me know at any time if you do not wish to answer a question, or would like to stop the interview. As well, may we have your permission to take notes during the interview? Please give verbal consent.

Purpose of Study:

Many Aboriginal people travel from their community to regional centres, such as Sioux Lookout, Fort Francis, Kenora or Thunder Bay for personal, medical, or education reasons and they need somewhere to stay temporarily. This project will access the temporary housing needs in North Western Ontario.

Definition of Temporary Supportive Accommodations

For the purposes of this interview, we define temporary supportive accommodations as those which people use for a short period of time and may or may not offer supportive services, such as employment programs, substance abuse programs, day care, food, clothing, laundry, outreach, etc. Temporary housing may include but is not limited to hotels, motels, bed and breakfasts, shelters, halfway houses, churches, transition homes, school and university residences, etc.

Interview Questions

Part One – Your experiences with temporary accommodations.

1. Are you Aboriginal?

   ☐ Yes (proceed with interview)
   ☐ No (interview stops here)

2. Have you ever used temporary accommodations in the past two years (since January 1, 2002)?

   ☐ Yes (proceed with interview)
   ☐ No (interview stops here)

3. If so, how many times in the past year?

   ☐ 1-5
   ☐ 6-10
   ☐ 11-15
   ☐ 16-20
   ☐ 21+

4. What is the average length of your stay?

   ☐ Less than 1 week
   ☐ Less than 1 month
   ☐ Less than 6 months
   ☐ Less than 1 year
   ☐ Over 1 year

5.

(a) Are you currently staying in temporary accommodations?

   ☐ Yes
   ☐ No

(b) When was your most recent stay?

   ☐ I am currently staying at a temporary accommodation
   ☐ I have not stayed at a temporary accommodation before now.
   ☐ A few days ago
   ☐ A few weeks ago
   ☐ A few months ago
   ☐ Over a year ago
   ☐ Can't remember

6. What type of temporary accommodation have you used?

- ☐ Bed and breakfast
- ☐ Boarding house
- ☐ Dormitory
- ☐ Hostel
- ☐ Hotel/motel
- ☐ Room in private house
- ☐ School or university residence
- ☐ Shelter (type: , e.g., homeless, battered women, etc.)
- ☐ Staying with family, friends, etc.
- ☐ Transition home
- ☐ Other:

7. Which kinds of temporary accommodation do you like the most?

- ☐ Shelter (type:)
- ☐ Hostel
- ☐ Hotel/motel
- ☐ Bed and breakfast
- ☐ Boarding house
- ☐ Transition home
- ☐ School or university residence
- ☐ Other:

8. Why do you like it the most?

9. Why did you stay there?

- ☐ Attending school
- ☐ Cuts to welfare
- ☐ Dental appointment
- ☐ Escaping abuse
- ☐ Escaping from spouse
- ☐ Evicted
- ☐ Family conflict
- ☐ Homeless/living on the streets
- ☐ Local appointment or meeting
- ☐ Looking for permanent housing
- ☐ Medical appointment
- ☐ Mental health reasons
- ☐ No or low income
- ☐ Pregnancy
- ☐ Recently moved to this city/town
- ☐ Released from prison
- ☐ Released from hospital
- ☐ Safety
- ☐ Substance abuse treatment
- ☐ Unsafe premises at home
- ☐ Visiting friend/family at the temporary accommodation
- ☐ Visiting friends/family in the area
- ☐ Was robbed
- ☐ Other:
- ☐ Other:

10. How did you hear about this temporary accommodation?

- ☐ Aboriginal organization (e.g., NAN, Grand Council Treaty #3)
- ☐ Band Council
- ☐ District health unit
- ☐ Employer
- ☐ Family
- ☐ Friend
- ☐ Healthcare provider
- ☐ Internet
- ☐ Newspaper
- ☐ Phonebook
- ☐ Radio
- ☐ Television
- ☐ Travel agent
- ☐ Tribal Council
- ☐ School
- ☐ Other:

11. Did you come with anyone? If so, who? Why?

- ☐ Yes
- ☐ No

a) If yes, who did you come with?

b) Why did you come with someone?

12. Do you consider this your current home?

- ☐ Yes
- ☐ No

b) If not, where is home?

13. How much does it cost you to stay here?

14. Who pays for the room?

- ☐ Band Council
- ☐ INAC
- ☐ Myself
- ☐ Other

15. Do you consider it affordable?

- ☐ Yes
- ☐ No

16. What is the maximum amount you would be willing to pay for temporary shelter per day?

- ☐ It should be free
- ☐ Less than $10
- ☐ $11-$20
- ☐ $21-$30
- ☐ $31-$40
- ☐ $41-$50
- ☐ $50+
- ☐ Any amount

17. How do you feel about your current temporary living arrangement? (For example, issues surrounding transportation, language, special needs, childcare available, etc.)

18. How helpful is the staff where you stay? Please explain.

- ☐ Not helpful at all
- ☐ Not very helpful
- ☐ Helpful
- ☐ Very helpful

19. How understanding are they of your needs?

20. How understanding are they of First Nation and culture?

21. Do they offer cultural events (for example, sunrise ceremonies, traditional medicine, sweat lodges, etc.)? If so, what kind?

22. Are there any Aboriginal people on the staff?

23. What are your needs when you visit a temporary accommodation?

- ☐ Bed
- ☐ Co-ordination of appointments
- ☐ Day care
- ☐ Dental care
- ☐ Education program
- ☐ Employment program/Help finding a job
- ☐ Food
- ☐ Health care worker in the First Nation community that I am from
- ☐ Help getting set up on your own
- ☐ Housing referral
- ☐ Laundry
- ☐ Medical care
- ☐ Mental health program
- ☐ Security (safety & protection)
- ☐ Showers
- ☐ Substance abuse program
- ☐ Telephone
- ☐ Other:
- ☐ Other:

24. If you checked needing day care service, please answer the following 2 questions.
    a. How many children under 18 do you have?

    b. Who cares for them while you are using temporary housing?

25. Are your needs being met with the temporary accommodations in town?

- ☐ Yes
- ☐ Some of them. Please explain:
- ☐ No, not at all

26. What could be improved?

.

27. Have you ever been turned away?

- ☐ Yes
- ☐ No

a) If yes, what was the reason?

- ☐ Bed shortage (age)
- ☐ Bed shortage (gender)
- ☐ Intoxicated
- ☐ Drug abuse
- ☐ Mental health reasons
- ☐ Physical health reasons
- ☐ Banned
- ☐ No referral
- ☐ Other:

28. Where did you go afterwards?

29. Do you have any additional comments or questions?

Part Two - Demographic survey.

The information collected below will not be used to identify you in any way. It is confidential and you may choose not to answer any questions you are not comfortable with. It will only take a few minutes. Thank you!

1. Are you:

   ☐ Status
   ☐ Non-Status
   ☐ Metis
   ☐ Inuit
   ☐ Other:

2. Which nation do you consider yourself a part of:

   ☐ Cree
   ☐ Ojibway
   ☐ Oji Cree
   ☐ Other:

3. Which First Nation are you a member of?

4. What kind of access is there to your community?
   ☐ Fly-in only
   ☐ Road access all year
   ☐ Fly-in for part of the year & winter road

5. Are you:
   ☐ Male
   ☐ Female

6. What age range are you in?

   ☐ 18-29
   ☐ 30-34
   ☐ 35-44
   ☐ 45-54
   ☐ 55-64
   ☐ 65+

7. What is your mother tongue?

8. What language do you use most often?

9. Where were you born?

10. Where do you live most of the time?

11. What is your marital status?

- ☐ Single
- ☐ Married
- ☐ Separated
- ☐ Divorced
- ☐ Widowed
- ☐ Common Law

12. What is the highest education level you have?

- ☐ Elementary school
- ☐ Some high school
- ☐ High school leaving diploma
- ☐ Trade School
- ☐ Some college
- ☐ College diploma
- ☐ CEGEP
- ☐ Some university
- ☐ Bachelor's degree
- ☐ Graduate degree
- ☐ Post graduate degree

13. Do you have a job? If yes, what do you do?

- ☐ No
- ☐ Yes

a) If yes, what do you do?

14. What was your approximate income for 2003, before taxes?

- ☐ 0 - $5,000
- ☐ $5,001 - $10,000
- ☐ $10,001 - $15,000
- ☐ $15,001 - $20,000
- ☐ $20,001 - $25,000
- ☐ $25,001 - $30,000
- ☐ $30,001 - $35,000
- ☐ $35,001 - $40,000
- ☐ $40,001 - $45,000
- ☐ $45,001 - $50,000
- ☐ $50,000 +

Thank you for participating!

If this interview was not done in person or over the telephone, please send your responses to:

Lori Ann Roness
E-mail: lar@chignectogroup.ca

Or

Amanda Marlin
E-mail: amanda@chignectogroup.ca

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TEMPORARY SUPPORTIVE HOUSING FOR ABORIGINAL PEOPLE AND THEIR FAMILIES

APPENDIX D

USER REPORT

Temporary Supportive Housing for Aboriginal People and Their Families

Temporary Housing Users Report

Table of Contents

Appendices

Temporary Housing for Aboriginal People and Their Families

Temporary Housing Users Report

1.0 Introduction

1.1 Project Background

Canada Mortgage and Housing Corporation (CMHC) contracted Chignecto Consulting Group Inc. to complete a study of temporary supportive housing for First Nations people in Northwestern Ontario.

2.0 Temporary Housing User Survey

2.1 Purpose

The purpose of the questionnaire for Aboriginal housing users was to interview Aboriginal people and explore the kinds of experiences they have in trying to access temporary housing, what challenges they face, whether they feel their needs are being met, and what they believe could be improved.

The questionnaire for housing users inquired about:

1. Temporary housing usage in the past two years
2. Types of temporary accommodation used
3. Preferences in temporary accommodation
4. Reasons for usage
5. How they learned about temporary accommodation
6. Companions
7. Cost
8. Affordability
9. Staffing (for example e.g. helpfulness, cultural sensitivity)
10. Needs
11. Improvements

There was also a demographic component to the survey which asked respondents about their:

1. Status (such as Status Indian, Non-Status Indian, Metis, Inuit, etc.)
2. Cultural background (such as Cree, Ojibway, Oji Cree, Other, etc.)
3. First Nation membership
4. Community access, e.g., fly-in, road access, etc.
5. Gender
6. Age
7. Mother tongue
8. Language most used
9. Place of birth
10. Place of residence
11. Marital status
12. Education
13. Employment status
14. Income range

The demographic data enabled the researchers to cross reference results with various demographic factors, thereby facilitating the identification of trends.

Please refer to Appendix 1, Questionnaire for Housing Users.

2.2 Methodology

2.2.1 Survey Design

The survey was designed using a combination of closed and open-ended questions. Closed survey questions were short, specific and straight forward to facilitate ease of understanding and translation, where required. Close-ended questions were more quantitative and allowed for some basic statistical analysis to be undertaken. Open-ended questions, which were more qualitative in nature, were simple, yet generalized thereby allowing survey respondents to provide their thoughts, opinions and experiences. These responses allowed for a more comprehensive analysis of the basic research questions. Survey questions included -- but were not limited to -- the questions outlined in the Request for Proposals.

2.2.2 Pilot Testing

The survey was pilot tested with ten potential respondents in Thunder Bay at three locations: a youth shelter, an emergency shelter, and a hostel.[1] The purpose of the pilot was to ensure question clarity, ease of translation, understanding, and tabulation of results. The pilot test allowed the research team to discover any anomalies in the meanings of the questions, the level of difficulty for respondents, the level of respondent interest, if the order of the questions was appropriate, and equally important, timing of the survey. Any changes recommended at this stage were incorporated into the final survey tool prior to full training of the field team.

[1] The specific names of each agency has been purposely omitted so as to respect the confidentiality expectations of respondents.

2.2.3 Sampling Frame

One of the primary objectives of this project was to determine the types of preferred temporary accommodations that are being utilized by Aboriginal people. The sampling frame of this research included First Nation members who use temporary housing in each of the four regional centres in Northwestern Ontario: Sioux Lookout, Fort Frances, Thunder Bay, and Kenora.

The following sampling criteria were considered:

- Aboriginal - e.g., a cross section of First Nations was incorporated, including different treaty signatories (Treaty Number 3, Number 5, and Number 9), road-access versus fly-in First Nations, on-reserve versus off-reserve residents, Metis, non-status, wherever possible.
- Households - e.g., single family versus multi-family, single parent versus two parents, foster parents, etc.
- Gender - e.g., male versus female usage of temporary housing
- Ages - e.g., age categories may include 0-18 years, 19-39 years, 40-59 years, and 60+ years
- Accommodation type - e.g., hospice care, lodges, hotels, room and board, staying with relatives.
- Location - e.g., at minimum, 15 key informants who have used the temporary housing accommodations in Sioux Lookout, 15 in Fort Frances, 20 in Kenora and 30 in Thunder Bay

The researchers used a multi-faceted strategy to identify an appropriate sample of potential Aboriginal respondents. In general, all agencies approached were very open to granting the consultants entry to conduct a survey of their clients. The following list is a sample of some of the organizations that were approached:

- Friendship Centres (e.g., United Native Friendship Centre, Fort Frances)
- Employment and Training Agencies (e.g., Kenawun Community Development Corporation, Sioux Lookout)
- Aboriginal High Schools (e.g., Dennis Franklin Cromarty HS, Thunder Bay)
- Colleges (e.g., Negahneewin College at Confederation College, Thunder Bay)
- Universities (e.g., Lakehead University, Thunder Bay)
- Health Authorities (e.g., Fort Frances Tribal Area Health Authority)
- Hospitals (e.g., Sioux Lookout Zone Hospital)
- Family Services (e.g. Weechi-it-te-win Family Services, Kenora/Fort Frances)
- Provincial Territorial Organizations (e.g., Nishnawbe Aski Nation, Thunder Bay)
- Women's Organizations (e.g., Equay-wuk , Sioux Lookout)
- Tribal Councils (e.g., Bimose Tribal Council, Kenora)
- First Nations (e.g., Lac Seul First Nation, Sioux Lookout). [2]

A snowball approach was used to identify the entire sample to be used in this research. It involves the researcher identifying subjects who in turn identify other individuals who meet the research criteria.

[2] The specific names of each agency has been purposely omitted so as to respect the confidentiality expectations of respondents.

2.3 Timelines

In-person interviews were conducted between July and October 2004 in Fort Frances, Kenora, Sioux Lookout and Thunder Bay.

2.4 Number of Interviews Conducted

A total of 116 Aboriginal users of temporary housing were interviewed; 57 respondents were female and 59 were male. The breakdown is as follows:

- 20 interviews in Fort Frances (8 female and 12 male respondents)
- 28 in Kenora (14 female and 14 male respondents)
- 19 in Sioux Lookout (9 female and 10 male respondents)
- 49 in Thunder Bay (26 female and 23 male respondents)

The number of interviews collected followed the stipulations contained in CMHC's call for proposals which asked that " ... a minimum of eighty Aboriginal clients, representing a cross section of individuals based upon age and gender who are representative of different First Nations communities and different households: for example fifteen key informants who have used the temporary housing accommodations in Sioux Lookout, fifteen in Fort Francis, twenty in Kenora and thirty in Thunder Bay."[3]

In reviewing the results below, one will note that in many cases, not all respondents answered each question. As a result, the total number of respondents *per* question changes. Percentages were calculated based on the number of respondents for each question as opposed to the total number of people interviewed overall.

3.0 General Observations

3.1 Regional

Overall, the following observations can be made based on the region or the four centres as a whole:

- The majority of users surveyed indicated they had used temporary supportive accommodations between one to five times in the past year.
- Almost half of respondents (41 per cent) in the region used temporary accommodations for less than one week. A quarter stayed for less than one month and a fifth stayed for less than six months.
- Over half of respondents indicated they were staying in temporary supportive accommodations at the time of the survey.
- The most common type of temporary housing used in the region was a hotel, followed closely by friends or family, hostels, and shelters. The type of temporary housing that received the most support was hotel/motel.

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[3] Canada Mortgage and Housing Corpo*ration.* Request for Proposals for Temporary Supportive Housing for Aboriginal People and Their Families, Solicitation File #: 0981-92, August 14, 2003, p. 11.

- Across the region, the primary reasons why people said they used temporary housing was: medical appointment, family conflict, homeless, attending school, visiting people in the area, safety, escaping a spouse, looking for housing, and "other."
- For men, the most common reason listed for staying in temporary supportive housing was for a medical appointment. But, for women, the most common reason for staying in temporary supportive housing was to escape their spouse. Both men and women indicated the next top reasons for using temporary accommodations were for medical appointments and visiting.
- Responses were not significantly different based on nation affiliation.
- Respondents who were 34 years of age and younger indicated that school was an important reason why they were using temporary supportive accommodations.
- All respondents, regardless of age, indicated that medical appointments (or release from hospital in the case of respondents older than 65+) was the main reason for their using temporary supportive housing.
- In the region, the most common way respondents learned about temporary supportive housing was through friends (29 per cent or 34 of 116 respondents). Twenty-two per cent (or 25 of 116) indicated "other," 19 per cent (or 22) indicated they learned of temporary housing through family, 17 per cent (or 20 of 116) indicated the source was an Aboriginal organization, and 16 per cent (or 19 of 116) learned of temporary housing through their healthcare provider.
- Only 33 per cent (or 38 of 116) respondents arrived at the temporary shelter with a companion. Conversely, 67 per cent (or 78 of 116) of respondents arrived alone.
- Interviewees were asked how much it cost them to stay at a particular accommodation. The question did not yield quantifiable results.
- Sixty-two per cent (or 62 of 100) of respondents in the region indicated "other" paid for their temporary housing. Twenty-four per cent (or 24 of 100) of respondents indicated that they paid for their room themselves. 8 per cent (or 8 of 100) received support from their Band Council and 6 per cent (or 6) got support from INAC.
- Fifty-six per cent (or 65 of 116) of respondents indicated that they did feel what they paid for their accommodations was affordable. 44 per cent (or 51 of 116) did not.
- Fourty-nine per cent (or 51 of 105) of respondents in the region in general felt that temporary accommodations should be free. 29 per cent (or 30 of 105) respondents would be willing to pay under $20.
- Fourty-four per cent (or 40 of 90) of respondents in the region as a whole felt the staff at the temporary supportive housing was helpful. 41 per cent (or 37 of 90) felt that staff was very helpful. 10 per cent (or 9 of 90) felt staff was not very helpful and 4 per cent (or 4 of 90) felt staff was not very helpful at all.
- The top five accommodation needs of respondents on a regional level were:
    - Bed – 80 per cent (or 93 of 116)
    - Showers – 69 per cent (or 80 of 116)
    - Food – 63 per cent (or 74 of 116)
    - Telephone – 63 per cent (or 73 of 116)
    - Laundry – 60 per cent (or 70 of 116)
- The next most popular need was medical care (42 per cent or 49 of 116) followed by safety and protection (29 per cent or 34 of 116).
- Sixty-seven per cent (or 66 of 99) of respondents across the region felt their needs were being met by the temporary accommodations in town. Fifteen per cent (or 15 of 99) said that only

some of their needs were being met while 18 per cent (or 18 of 99) said that none of their needs were being met.

- In the region as a whole, 21 per cent (or 24 of 116) had been turned away. 79 per cent (or 92 of 116) had not.
- In the region as a whole, the top three reasons why people thought thry were turned away were:
    - Other – 10 per cent (or 12 of 116)
    - No Referral – 6 per cent (or 7 of 116)
    - Intoxicated – 6 per cent (or 7 of 116)

3.2 City/Town

3.2.1 Fort Frances

In Fort Frances, the following observations can be made:

- The majority of respondents (76 per cent or 13 of 17) reported that they had used temporary supportive accommodations between one to five times in the past year.
- Sixty-five per cent (or 11 of 17) of respondents stayed at a temporary location for less than one week at a time.
- Only 15 per cent (or 3 of 20) of respondents were currently using temporary accommodations.
- The most commonly used type of shelter in Fort Frances is a hotel, followed by friends/family. Seventy per cent (or 14 of 20) of respondents used hotels and 30 per cent (or 6 of 20) stayed with friends/families. The reason for this might very well be that Fort Frances does not have any shelters or transition homes as alternatives.
- In Fort Frances, the majority of respondents (55 per cent or 11 of 20) preferred staying in hotels.
- In Fort Frances, the most common reasons listed for staying in temporary supportive housing was: medical appointment, visiting people in the area, and "other".
- Respondents learned of temporary housing accommodations through: friends (30 per cent or 6 of 20), family (25 per cent or 5 of 20), Aboriginal organizations (25 per cent or 5 of 20), and "other" (25 per cent or 5 of 20).
- Fifty-five per cent (or 11) of respondents arrived with a companion.
- Forty-one per cent (or 7 of 17) of respondents indicated that they paid for their room themselves. 35 per cent (or 6 of 17) of respondents in the region indicated "other" paid for their temporary housing. 12 per cent (or 2 of 17) received support from their Band Council and INAC respectively.
- Forty-five per cent (or 9 of 20) of respondents felt what they paid was affordable. 55 per cent (or 11 of 20) did not.
- Fifty-three per cent (or 9 of 17) of respondents felt temporary accommodations should be free. 18 per cent (or 3 of 17) respondents indicated they would be willing to pay $50+ for accommodations. 6 per cent (or 1 of 17) of respondents indicated they would be willing to pay $10 or less, 6 per cent (or 1 of 17) of respondents indicated they would be willing to pay $11-$20, 6 per cent (or 1 of 17) of respondents indicated they would be willing to pay $21-$30, and 6 per cent (or 1 of 17) of respondents indicated they would be willing to pay $41-$50.

- In Fort Frances, 38 per cent (or 5 of 13) of respondents felt staff was either helpful or very helpful respectively. Fifteen per cent (or 2 of 13) felt staff was not very helpful and 8 per cent (or 1 of 13) felt staff was not very helpful at all.
- The top five accommodation needs of respondents were:
    - Bed – 80 per cent (or 16 of 20)
    - Showers – 65 per cent (or 13 of 20)
    - Telephone – 55 per cent (or 11 of 20)
    - Food – 50 per cent (or 10 of 20)
    - Laundry – 40 per cent (or 8 of 20)
- The next most popular need was medical care (30 per cent or 6 of 20) followed by mental health programs (20 per cent or 4 of 20).
- Fifty per cent (or 8 of 16) of respondents in Fort Frances felt their needs were being met by the temporary accommodations in town. 19 per cent (or 3 of 16) said that only some of their needs were being met while 31 per cent (or 5 of 16) said that none of their needs were being met. The type of needs were not specified.
- Thirty per cent (or 6 of 20) respondents had been turned away. 70 per cent (or 14 of 20) had not.
- The top three reasons why people thought they were turned away were:
    - Other – 25 per cent (or 5 of 20)
    - Bed Shortage – 10 per cent (or 2 of 20)
    - No Referral or Intoxicated – 5 per cent (or 1 of 20)

3.2.2 Kenora

In Kenora, the following observations can be made:

- The majority of respondent in Kenora (82 per cent or 23 of 28) reported that they had used temporary supportive accommodations between one to five times in the past year.
- Fifty per cent (or 14 of 28) of respondents stayed at a temporary location for less than one week at a time.
- Fifty-seven per cent (or 16 of 28) of respondents were currently in temporary housing. These respondents were possibly using shelter for other reasons, including to socialize, for meals, etc.
- The most commonly used type of shelter in Kenora is friends/family, followed by hotels, shelters and boarding houses. Forty-three per cent (or 12 of 28) stayed with friends/family; 29 per cent (or 8 of 28) of respondents stayed at hotels, shelters and boarding houses respectively.
- Similarly, 39 per cent (or 11 of 28) respondents in Kenora indicated they preferred hotels. The remainder of respondents was spread out among shelters, hostels, boarding homes and transition houses. Respondents learned of temporary housing accommodations through: friends (36 per cent or 10), family (14 per cent or 4), and "other" (39 per cent or 11).
- In Kenora, the most common reasons for using temporary housing were: family conflict, escaping a spouse, safety, substance abuse, medical appointment, safety and "other".
- The majority of respondents learned of temporary housing accommodations through: friends (36 per cent or 10 of 28), family (14 per cent or 4 of 28), and "other" (39 per cent or 11 of 28).
- Twenty-nine per cent (or 8 of 28) of respondents arrived with someone.

- Fifty-four per cent (or 15 of 28) of respondents in the region indicated "other" paid for their temporary housing. Eighteen per cent (or 5 of 28) of respondents indicated that they paid for their room themselves. 4 per cent (or 1 of 28) received support from INAC. None received support from their Band Council.
- Sixty-one per cent (or 17 of 28) of respondents felt what they paid was affordable; 39 per cent (or 11 of 28) did not.
- Fifty-nine per cent (17 of 29) of respondents felt temporary accommodations should be free; 14 per cent (or 4 of 29) said they would be billing to pay $10 or less; 7 per cent (2 of 29) indicated they would be willing to pay $11-$20; 3 per cent (or 1 of 29) of respondents said they would pay $21-$30 and 10 per cent (or 3 of 29) indicated they would be willing to pay $31-$40.
- Fifty-one per cent (or 14 of 27) of respondents felt staff was helpful; 22 per cent (or 6 of 27) felt staff was very helpful; 18 per cent (or 5 of 27) felt staff was not very helpful and 7 per cent (or 2 of 27) felt staff was not very helpful at all.
- The top five accommodation needs of respondents were:
    - Bed – 100 per cent (or 28 of 28)
    - Showers – 86 per cent (or 24 of 28)
    - Food – 86 per cent (or 24 of 28)
    - Telephone – 75 per cent (or 21 of 28)
    - Laundry – 82 per cent (or 23 of 28)
- The next most popular need was medical care (57 per cent or 16 of 28) followed by help getting set up on their own (46 per cent or 13 of 28).
- Fifty per cent (or 14 of 28) of respondents in Kenora felt their needs were being met by the temporary accommodations in town. 18 per cent (or 5 of 28) said that only some of their needs were being met while 32 per cent (or 9 of 28) said that none of their needs were being met.
- Twenty-one per cent (or 6 of 28) of respondents had been turned away. 78 per cent (or 22 of 28) had not.
- In Kenora, the top three reasons why people thought they were turned away were:
    - Intoxicated – 14 per cent (or 4 of 28)
    - Other – 11 per cent (or 3 of 28)
    - Bed Shortage – 7 per cent (or 2 of 28)

3.2.3 Sioux Lookout

- The majority of respondent in Sioux Lookout (65 per cent or 11 of 17) reported that they had used temporary supportive accommodations between one to five times in the past year.
- Fifty-three per cent (or 9 of 17) of respondents stayed at a temporary location for less than one week at a time.
- Seventy-nine per cent (or 15 of 19) of respondents were currently using temporary accommodations.
- The most commonly used type of shelter in Sioux Lookout is a hostel, followed by a hotel. 68 per cent (or 13 of 19) of respondents used hostels and 37 per cent (or 7 of 19) used hotels.
- Sixty-three per cent (or 12 of 19) respondents in Sioux Lookout preferred staying in hotels.
- The most common stated reasons for using temporary housing in Sioux Lookout was: medical appointment and pregnancy.

- Respondents learned of temporary housing accommodations through: healthcare provider (37 per cent or 7 of 19), and Aboriginal organizations (37 per cent or 7 of 19).
- Thirty-seven per cent (or 7 of 19) people came with someone.
- Fifty-eight per cent (or 11 of 19) of respondents in the region indicated "other" paid for their temporary housing; 11 per cent (or 3 of 19) of respondents indicated that they paid for their room themselves. Eleven per cent (or 3 of 19) received support from their Band Council and 7 per cent (or 2 of 19) got support from INAC.
- Sixty-eight per cent (or 13 of 19) of respondents felt what they paid was affordable; 32 per cent (or 6 of 19) did not.
- Sixty-three per cent (or 12 of 19) of respondents felt accommodations should be free; five per cent (or 1 of 19) was willing to pay $10 or less; $21-$30, and $31-$40; 10 per cent (or 2 of 19) was willing to pay $11-$20 or any amount.
- Seventy-two per cent (or 13 of 18) of respondents felt staff was helpful; 28 per cent (or 5 of 18) felt staff was very helpful.
- In Sioux Lookout, the top five accommodation needs of respondents were:
    - Bed – 95 per cent (or 18 of 19)
    - Showers – 79 per cent (or 15 of 19)
    - Food – 79 per cent (or 15 of 19)
    - Telephone – 74 per cent (or 14 of 19)
    - Laundry – 74 per cent (or 14 of 19)
- The next most popular need was medical care (58 per cent or 11 of 19) followed by safety and protection (32 per cent or 6 of 19).
- Seventy-six per cent (or 13 of 17) of respondents in Sioux Lookout felt their needs were being met by the temporary accommodations in town. 23 per cent (or 4 of 17) said that only some of their needs were being met.
- Twenty-one per cent (or 4 of 19) had been turned away. 78 per cent (or 15 of 19) had not.
- In Sioux Lookout, the top three reasons why people were turned away were:
    - No Referral – 10 per cent (or 2 of 19)
    - Bed Shortage – 10 per cent (or 2 of 19)
    - Intoxicated – 5 per cent (or 1 of 19)

3.2.4 Thunder Bay

In Thunder Bay, the following observations can be made:

- The majority of respondents in Thunder Bay (90 per cent or 35 of 39) reported that they had used temporary supportive accommodations between one to five times in the past year.
- Twenty-two per cent (or 28 of 39) indicated they stayed in a location for less than six months, 23 per cent (or 9 of 39) stayed for less than one month, and 18 per cent (or 7 of 39) indicated they stayed for less than one week, less than one year, and over one year.
- Fifty-five per cent (or 27 of 49) respondents were currently using temporary accommodations.
- The most commonly used type of shelter in Thunder Bay is "other," though it is not clear what this denotes. This is followed by friends/family, boarding homes, and shelters then hotels, private rooms, and transition homes. Twenty-four per cent (or 12 of 49) of respondents used "other," 16 per cent (or 8 of 49) stayed with friends/families, boarding

homes, and shelters respectively. 12 per cent (or 6 of 49) stayed in hotels, private rooms, and transition homes.

- When asked about preferred accommodations, most of the respondents in Thunder Bay supported the "other" category (37 per cent or 18 of 49), followed by hotels and transition homes.
- The most frequently stated reasons for using temporary supportive housing in Thunder Bay was: attending school, medical appointment, homeless and looking for a house.
- The majority of respondents learned of temporary housing accommodations through: friends (31 per cent or 15 of 49), family (20 per cent or 10 of 49), and Aboriginal organizations (16 per cent or 8 of 49).
- Twenty-four per cent (or 12 of 29) of those surveyed arrived with a companion.
- Sixty-four per cent (or 23 of 36) of respondents in the region indicated "other" paid for their temporary housing. Twenty-five per cent (or 9 of 36) of respondents indicated that they paid for their room themselves; 8 per cent (or 3 of 36) received support from their Band Council and 3 per cent (or 1 of 36) got support from INAC.
- Fifty-three per cent (or 26 of 49) of respondents felt what they paid was affordable; forty-seven per cent (or 23 of 49) did not.
- Thirty-one per cent (or 12 of 39) of respondents said temporary accommodations should be free; 20 per cent (or 8 of 39) would be willing to pay $10 or less, 23 per cent (or 9 of 39) of respondents said they would pay $11-$20; 3 per cent (or 1 of 39) indicated they would be willing to pay $21-$30, $31-$40, or $41-$50 respectively and 5 per cent (or 2 of 39) said they would be willing to pay more than $50. Thirteen per cent (or 5 of 39) of respondents indicated they would be willing to pay any amount.
- Sixty-six per cent (or 21 of 32) of respondents felt staff was very helpful; 25 per cent (or 8 of 32) felt staff was helpful; 6 per cent (or 2 of 32) of respondents felt staff was not very helpful while 3 per cent (or 1 of 32) of respondents felt staff were not very helpful at all.
- The top five accommodation needs of respondents were:
    - Bed – 63 per cent (or 31 of 49)
    - Showers – 57 per cent (or 28 of 49)
    - Telephone – 55 per cent (or 27 of 49)
    - Food – 51 per cent (or 25 of 49)
    - Laundry – 51 per cent (or 25 of 49)
- The next most popular need was safety and protection (37 per cent or 18 of 49) followed by housing referral (35 per cent or 17 of 49).
- Sixty-three per cent (or 31 of 38) of respondents in Thunder Bay felt their needs were being met by the temporary accommodations in town. 8 per cent (or 3 of 38) said that only some of their needs were being met while 10 per cent (or 4 of 38) said that none of their needs were being met.
- The top three reasons why people thought they were turned away were:
    - Other – 8 per cent (or 4 of 49)
    - No Referral – 6 per cent (or 3 of 49)
    - Bed Shortage – 6 per cent (or 3 of 49)

Please see Appendix 2 for a graphic representation of the results of temporary housing usage in the study area.

4.0 Demographic Profile

4.1 Regional

The demographic profile of the region is as follows:

- Ninety-five per cent (or 88 of 93) of respondents indicated that they were status Indians. 3 per cent (or 3 of 93) of respondents indicated they were Metis, while 2 per cent (or 2 of 93) indicated they fell into the "other" category.
- Forty-nine per cent (or 50 of 102) of respondents in the region as a whole indicated they were Ojibwe; 36 per cent (or 37 of 102) indicated they were Oji-Cree; 6 per cent (or 6 of 102) indicated they were Cree; 8 per cent (or 8 of 102) indicated "other". 2 per cent (or 2 of 102) was of mixed heritage.
- Sixteen per cent (or 16 of 100) of respondents indicated they were from fly-in communities; 50 per cent (or 50 of 100) indicated their First Nations have year-round road access, and 34 per cent (34 of 100) of respondents indicated they were from communities that had a winter road.
- Forty-nine per cent (or 57 of 116) of respondents were female and 51 per cent (or 59 of 116) of respondents were male.
- Thirty-nine per cent (or 40 of 102) of respondents were between 18-29 years of age. 10 per cent (or 10 of 102) of respondents were between 30-34 years old and 18 per cent (or 18 of 102) were between 35-44 years old. Nineteen per cent (or 19 of 102) of respondents were between 45-54 years old, 13 per cent (or 13 of 102) were between 55-64 and 2 per cent (or 2 of 102) were older than 65 years of age.
- Twenty-two per cent (or 20 of 89) respondents in the region as a whole spoke English as their mother tongue; 39 per cent (or 35 of 89) indicated Ojibwe was their mother tongue; 6 per cent (or 5 of 89) indicated Cree was their mother tongue while 33 per cent (or 29 of 89) respondents indicated their mother tongue was Oji Cree.
- In the region as a whole, 12 per cent (or 13 of 105) of respondents indicated they spoke Ojibwe most often. Less than 1 per cent (or 1 of 105) indicated that Cree was the language they used most often; 16 per cent (or 17 of 105) indicated their most frequently used language was Oji Cree; 54 per cent (or 57 of 105) indicated English was their most frequently used language and 16 per cent (or 17 of 105) indicated it was a mixture of both English and the Native language.
- Forty per cent (or 41 of 102) of respondents indicated they were single; 20 per cent (or 20 of 102) of respondents were married; 12 per cent (or 12 of 102) were separated; 7 per cent (7 of 102) were divorced; 3 per cent (or 3 of 102) were widowed; 19 per cent (or 19 of 102) indicated they were common law.
- The highest level of education among 11 per cent (or 11 of 100) of respondents was elementary school; 34 per cent (or 34 of 100) of respondents had some high school; 10 per cent (or 10 of 100) of respondents had a high school leaving diploma; 1 per cent (or 1 of 100) of respondents had trade school; 14 per cent (or 14 of 100) of respondents had some college education and 12 per cent (12 of 100) had a college diploma. Thirteen per cent (or 13 of 100) had some university, 3 per cent (or 3 of 100) had a Bachelor's degree and 2 per cent (or 2 of 100) had a post-graduate degree.
- In the region as a whole, 28 per cent (32 of 116) of respondents indicated that they were employed. Conversely, 72 per cent (or 84 of 116) of respondents indicated they were not.

- In the region, 84 per cent (or 76 of 90) of respondents earned less than $25,000 per year. More specifically, 24 per cent (or 22 of 90) respondents indicated their income range was 0-$5,000 per year. Nineteen per cent (or 17 of 90) earned $5,001-$10,000; 24 per cent (or 22 of 90) respondents indicated their income range was $10,001-$15,000 per year; 17 per cent (or 15 of 90) respondents indicated they earned $15,000-$25,000 per year. Only 16 per cent (or 14 of 90) of respondents earned more than $25,000 per year and only 3 per cent (or 3 of 90) earned more than $50,000 per year.

Accommodation preferences were also compared across gender, Aboriginal affiliation and age. The results were as follows:

- The number of male respondents who indicated they preferred shelters (none specified) as compared to female respondents was double (14 per cent of men versus 7 per cent of women preferred non-specified shelters).
- The number of male respondents who indicated they preferred hostels as compared to female respondents was half (8 per cent of men versus 16 per cent of women).
- Nineteen per cent of female respondents indicated they preferred "other" accommodations but no details were given as to what "other" constituted.
- Almost an equal number of male respondents and female respondents indicated they preferred hotels (37 per cent of men and 35 per cent of women).
- Non-specified shelters were preferred by 17 per cent (or 1 of 6) of Cree respondents, 10 per cent (or 5 of 52) of Ojibwe respondents and 13 per cent (or 5 of 38) of Oji-Cree respondents.
- Eight per cent (or 4 of 52) of Ojibwe respondents preferred detox shelters but this type of accommodation was not preferred by any Cree or Oji-Cree respondents.
- None of the Cree respondents preferred hostels. 13 per cent (or 7 of 52) of Ojibwe and 21 per cent (or 8 of 38) of Oji-Cree respondents preferred hostels.
- Seventeen per cent (or 1 of 6) of Cree respondents, 50 per cent (or 26 of 52) of Ojibwe, and 34 per cent (or 13 of 38) of Oji-Cree respondents preferred hotel accommodations.
- 17 per cent (or 1 of 6) Cree respondents, 2 per cent (or 1 of 52) of Ojibwe and 13 per cent (or 5 of 38) Oji-Cree respondents preferred transition houses.
- Non-specified shelters were more likely to be preferred by older respondents than younger ones (21 per cent of respondents between 45-55 and 23 per cent of respondents 55-64 as compared to 5 per cent of respondents aged 18-29; 10 per cent of respondents aged 30-34 and 11 per cent of respondents aged 35-44).
- Conversely, hostels were more likely to be preferred by younger respondents than older ones (15 per cent of respondents aged 18-29, 10 per cent of respondents between 30-34 and 17 per cent of respondents between 35-44 as compared to 5 per cent of respondents aged 45-54 and 8 per cent of respondents aged 55-64).
- Hotels were preferred by everyone overall, with the exception of respondents aged 55-64 (45 per cent of respondents aged 18-29; 80 per cent of respondents between 30-34 and 39 per cent of respondents between 35-44; 36 per cent of respondents aged 45-54 and 15 per cent of respondents aged 55-64).
- Boarding houses and transition houses were more preferred by younger respondents (12 of respondents between 18-29 and 10 per cent of respondents aged 30-34).

The reasons for staying at temporary accommodations (need) were also compared among gender, Aboriginal affiliation and age. For men, the most common reason listed for staying in temporary

supportive housing was for a medical appointment. But, for women, the most common reason for staying in temporary supportive housing was to escape their spouse. Both men and women indicated the next top reasons for using temporary accommodations were for medical appointments and visiting.

Responses were not significantly different based on nation affiliation. Respondents who were 34 years of age and younger indicated that school was an important reason or need for why they were using temporary supportive accommodations. All respondents, regardless of age, indicated that medical appointments (or released from hospital in the case of respondents more than 65+) was the main reason or need for using temporary supportive housing.

4.2 City/Town

4.2.1 Fort Frances

The demographic profile of Fort Frances is as follows:

- In Fort Frances, 94 per cent (or 16 of 17) of respondents indicated they were status; 6 per cent (or 1 of 17) indicated "other".
- Ninety-four per cent (or 16 of 17) of respondents indicated they were Ojibwe; 6 per cent (or 1 of 17) said they were "other".
- One hundred per cent (or 16 of 16) of respondents in Fort Frances indicated they were from First Nations that had year round road access.
- Forty per cent (or 8 of 20) of respondents were female; 60 per cent (or 12 of 20) of respondents were male.
- Eighteen per cent (or 3 of 17) of respondents were between 18-29 years of age; 12 per cent (or 2 of 17) of respondents were between 30-34 years old and 24 per cent (or 4 of 17) were between 35-44 years old. Likewise, 24 per cent (or 4 of 17) of respondents were between 45-54 years old and 24 per cent (or 4 of 17) were between 55-64 years of age. None were more than 65 years of age.
- Forty per cent (or 6 of 15) of respondents spoke English as their mother tongue and 60 per cent (or 9 of 15) indicated Ojibwe was their mother tongue.
- Thirteen per cent (or 2 of 15) of respondents indicated they spoke Ojibwe most often; 73 per cent (or 11 of 15) indicated English was their most frequently used language and 13 per cent (or 2 of 15) indicated it was a mixture of both English and the Native language.
- Eleven per cent (or 2 of 18) of respondents indicated they were single; 39 per cent (or 7 of 18) of respondents were married. 11 per cent (or 2 of 18) was separated; 6 per cent (1 of 18) was divorced; 33 per cent (or 6 of 18) indicated they were common law.
- The highest level of education among 12 per cent (or 2 of 17) of respondents was elementary school. Six per cent (or 1 of 17) of respondents had some high school; 12 per cent (or 2 of 17) of respondents had a high school diploma. None had trade school; 23 per cent (or 4 of 17) of respondents had some college education and 18 per cent (3 of 17) had a college diploma; 12 per cent (or 2 of 17) had some university; 12 per cent (or 2 of 17) had a Bachelor's degree and 6 per cent (or 1 of 17) had a post-graduate degree.
- Thirty-five per cent (7 of 20) of respondents indicated that they were employed. Conversely, 65 per cent (or 13 of 20) of respondents indicated they were not.

- In Fort Frances, 56 per cent (or 9 of 16) of respondents earned less than $25,000 per year. More specifically, 31 per cent (or 5 of 16) respondents indicated their income range was 0-$5,000 per year; 6 per cent (or 1 of 16) earned $5,001-$10,000; 19 per cent (or 3 of 16) respondents indicated their income range was $10,001-$15,000 per year. No respondents indicated they earned $15,000-$25,000 per year. Fourty-four per cent (or 7 of 16) of respondents earned more than $25,000 per year and 12 per cent (or 2 of 16) earned more than $50,000 per year.

4.2.2 Kenora

The demographic profile of Kenora is as follows:

- In Kenora, 86 per cent (or 24 of 28) of respondents had status; 11 per cent (or 3 of 28) of respondents indicated they were Metis and 4 per cent (or 1 of 28) indicated "other".
- Sixty-four per cent (or 18 of 28) of respondents in Kenora indicated they were Ojibwe; 21 per cent (or 6 of 28) indicated they were Oji-Cree; 14 per cent (or 4 of 28) indicated they were "other".
- Four per cent (or 1 of 27) of respondents in Kenora indicated they were from a fly-in First Nation. Seventy-four per cent (or 20 of 27) of respondents were from communities that have year-round road access; 22 per cent (or 6 of 27) of respondents were from First Nations that have winter roads.
- Fifty per cent (or 14 of 28) of respondents were female; 50 per cent (or 14 of 28) of respondents were male.
- Thirty-six per cent (or 10 of 28) of respondents were between 18-29 years of age; 14 per cent (or 4 of 28) of respondents were between 30-34 years old and 21 per cent (or 6 of 28) were between 35-44 years old. Eighteen per cent (or 5 of 28) of respondents were between 45-54 years old, 7 per cent (or 2 of 28) were between 55-64 and 4 per cent (or 1 of 28) were more than 65 years of age.
- Thirty-two per cent (or 8 of 25) respondents spoke English as their mother tongue; 56 per cent (or 14 of 25) indicated Ojibwe was their mother tongue. None indicated Cree was their mother tongue and 12 per cent (or 3 of 25) respondents indicated their mother tongue was Oji Cree.
- Eighteen per cent (or 6 of 33) of respondents indicated they spoke Ojibwe most often; 6 per cent (or 2 of 33) indicated Oji-Cree was the language they used most often; 64 per cent (or 21 of 33) indicated English was their most frequently used language and 12 per cent (or 4 of 33) indicated it was a mixture of both English and the Native language.
- Fifty per cent (or 14 of 28) of respondents indicated they were single. None were married. 7 per cent (or 2 of 28) was separated, 7 per cent (2 of 28) was divorced, 7 per cent (or 2 of 28) was widowed. Twenty-nine per cent (or 8 of 28) indicated they were common law.
- The highest level of education among 18 per cent (or 5 of 28) of respondents was elementary school. Forty-six per cent (or 13 of 28) of respondents had some high school; 4 per cent (or 1 of 28) of respondents had a high school diploma. None had trade school. Seven per cent (or 2 of 28) of respondents had some college education and 11 per cent (3 of 28) had a college diploma. Eleven per cent (or 3 of 28) had some university, 4 per cent (or 1 of 28) had a Bachelor's degree and none had a post-graduate degree.
- Twenty-one per cent (6 of 28) of respondents indicated that they were employed. Conversely, 79 per cent (or 22 of 28) of respondents indicated they were not.

- In Kenora, 92 per cent (or 23 of 25) of respondents earned less than $25,000 per year. More specifically, 12 per cent (or 3 of 25) respondents indicated their income range was 0-$5,000 per year; 28 per cent (or 7 of 25) earned $5,001-$10,000; 32 per cent (or 8 of 25) respondents indicated their income range was $10,001-$15,000 per year; 20 per cent (or 5 of 25) respondents indicated they earned $15,000-$25,000 per year. Only 8 per cent (or 2 of 25) of respondents earned more than $25,000 per year and only 4 per cent (or 1 of 25) earned more than $50,000 per year.

4.2.3 Sioux Lookout

The demographic profile of Sioux Lookout is as follows:

- In Sioux Lookout, 100 per cent (or 18 of 18) respondents indicated they had status.
- Sixty-seven per cent (or 12 of 18) indicated they were Oji-Cree; 33 per cent (or 6 of 18) of respondents indicated they were Ojibwe.
- Twenty-two per cent (or 4 of 18) of respondents indicated they were from a fly-in First Nations; 6 per cent (or 1 of 18) of respondents indicated they were from communities with year round road access while 72 per cent (or 13 of 18) indicated their First Nations had winter roads.
- Forty-seven per cent (or 9 of 19) of respondents were female; 53 per cent (or 10 of 19) of respondents were male.
- Sixty-one per cent (or 11 of 18) of respondents were between 18-29 years of age; 6 per cent (or 1 of 18) of respondents were between 30-34 years old and 11 per cent (or 2 of 18) were between 35-44 years old. Six per cent (or 1 of 18) of respondents were between 45-54 years old; 11 per cent (or 2 of 18) were between 55-64 and 6 per cent (or 1 of 18) were more than 65 years of age.
- Eight per cent (or 1 of 13) respondents in the region as a whole spoke English as their mother tongue; 31 per cent (or 4 of 13) indicated Ojibwe was their mother tongue; 8 per cent (or 1 of 13) indicated Cree was their mother tongue while 54 per cent (or 7 of 13) respondents indicated their mother tongue was Oji Cree.
- Sixteen per cent (or 3 of 19) of respondents indicated they spoke Ojibwe most often; 42 per cent (or 8 of 19) indicated Oji-Cree was the language they used most often; 37 per cent (or 7 of 19) indicated English was their most frequently used language and 7 per cent (or 1 of 15) indicated it was a mixture of both English and the Native language.
- Thirty-nine per cent (or 7 of 18) of respondents indicated they were single; 39 per cent (or 7 of 18) of respondents were married; 11 per cent (or 2 of 18) was separated; 11 per cent (or 2 of 18) indicated they were common law.
- The highest level of education among 12 per cent (or 2 of 17) of respondents was elementary school; 59 per cent (or 10 of 17) of respondents had some high school; 6 per cent (or 1 of 17) of respondents had a high school diploma. None had trade school. Eighteen per cent (or 3 of 17) of respondents had some college education and none had had a college diploma. Six per cent (or 1 of 17) had some university. None had a Bachelor's degree, or a graduate or post-graduate degree.
- Twenty-six per cent (5 of 19) of respondents indicated that they were employed. Conversely, 74 per cent (or 14 of 19) of respondents indicated they were not.
- In Sioux Lookout, 87 per cent (or 14 of 16) of respondents earned less than $25,000 per year. More specifically, 31 per cent (or 5 of 16) respondents indicated their income range was 0-

$5,000 per year; 19 per cent (or 3 of 16) earned $5,001-$10,000. Similarly, 19 per cent (or 3 of 16) respondents indicated their income range was $10,001-$15,000 per year; 19 per cent (or 3 of 16) respondents indicated they earned $15,000-$25,000 per year. Only 12 per cent (or 2 of 16) of respondents fell in the $30,001-$35,000 income category. None earned more than $50,000 per year.

4.2.4 Thunder Bay

The demographic profile of Thunder Bay is as follows:

- In Thunder Bay, 100 per cent (or 30 of 30) of respondents had status.
- Fifteen per cent (or 6 of 39) indicated they were Cree; 26 per cent (or 10 of 39) of respondents indicated they were Ojibwe; 49 per cent (or 19 of 39) of respondents indicated they were Ojibwe and 5 per cent (or 2 of 39) indicated "other". Five per cent (or 2 of 39) of respondents indicated they were of mixed heritage.
- Twenty-eight per cent (or 11 of 39) of respondents indicated they were from fly-in communities; 33 per cent (or 13 of 39) are from road access First Nations while 38 per cent (or 15 of 39) are from First Nations with winter roads.
- Fifty-three per cent (or 26 of 49) of respondents were female; 47 per cent (or 23 of 49) of respondents were male.
- Forty-one per cent (or 16 of 39) of respondents were between 18-29 years of age; 8 per cent (or 3 of 39) of respondents were between 30-34 years old and 15 per cent (or 6 of 39) were between 35-44 years old; 23 per cent (or 9 of 39) of respondents were between 45-54 years old; 13 per cent (or 5 of 39) were between 55-64 and none were more than 65 years of age.
- Three per cent (or 5 of 36) respondents in the region as a whole spoke English as their mother tongue; 22 per cent (or 8 of 36) indicated Ojibwe was their mother tongue; 11 per cent (or 4 of 36) indicated Cree was their mother tongue while 53 per cent (or 19 of 36) respondents indicated their mother tongue was Oji Cree.
- Five per cent (or 2 of 39) of respondents indicated they spoke Ojibwe most often; 3 per cent (or 1 of 39) indicated they used Cree most frequently; 20 per cent (or 8 of 39) indicated Oji-Cree was the language they used most often; 46 per cent (or 18 of 39) indicated English was their most frequently used language and 26 per cent (or 10 of 39) indicated it was a mixture of both English and the Native language.
- Forty-seven per cent (or 18 of 38) of respondents indicated they were single; 16 per cent (or 6 of 38) of respondents were married; 16 per cent (or 6 of 38) was separated; 10 per cent (4 of 38) were divorced; 3 per cent (or 1 of 38) were widowed; 8 per cent (or 3 of 38) indicated they were common law.
- The highest level of education among 5 per cent (or 2 of 38) of respondents was elementary school; 26 per cent (or 10 of 38) of respondents had some high school; 16 per cent (or 6 of 38) of respondents had a high school diploma; 3 per cent (or 1 of 38) of respondents had trade school; 13 per cent (or 5 of 38) of respondents had some college education and 16 per cent (6 of 38) had a college diploma. Eighteen per cent (or 7 of 38) had some university and 3 per cent (or 1 of 38) had a post-graduate degree.
- Twenty-nine per cent (14 of 49) of respondents indicated that they were employed. Conversely, 71 per cent (or 35 of 49) of respondents indicated they were not.
- In Thunder Bay, 91 per cent (or 30 of 33) of respondents earned less than $25,000 per year. More specifically, 27 per cent (or 9 of 33) respondents indicated their income range was 0-

$5,000 per year; 18 per cent (or 6 of 33) earned $5,001-$10,000; 24 per cent (or 8 of 33) respondents indicated their income range was $10,001-$15,000 per year; 21 per cent (or 7 of 33) respondents indicated they earned $15,000-$25,000 per year. Only 9 per cent (or 3 of 33) of respondents earned more than $25,000 per year and none earned more than $50,000 per year.

Please see Appendix D for a graphic representation of the demographic characteristics of survey respondents.

5.0 Conclusions

Staying at temporary shelter appears to be relatively short term from less than one week at a time to six months. Many respondents indicated that they were using shelter as an intermediary shelter while they were receiving medical care, were waiting to return to their community, were escaping abuse, or were waiting for low-rental housing to become available. This suggests that while short term shelter may definitely be needed, there is a greater need for permanent affordable housing.

The most common type of temporary housing used in the region was a hotel, followed closely by friends or family, hostels and shelters. People indicated they preferred hotels because hotels offer privacy and dignity. There are no curfews or rules and people can come and go as they please. Hotels give people their privacy and are clean. It is also the most expensive option and not available to many. Hotels are not a long term solution to needs for permanent housing.

Users of temporary housing tend to learn about temporary housing services through word of mouth or referral, suggesting that conventional advertizing through mainstream media ought to be reconsidered and that more outreach and awareness must be undertaken.

Most users of temporary shelter arrive alone. There are not many shelters which can accommodate families. Rather than suggesting that families do not need shelter, it is more likely that there are other factors that hinder families from using temporary accommodations, such as the fact that families are not likely to be as mobile or that there is a lack of suitable accommodations for them.

Those who arrived with a companion indicated they came for the following reasons:

- Both homeless
- Company
- Same situation
- Medical reasons; support
- Keep my family together
- Living together
- Needed help
- Escort
- Interpreter
- I didn't want to come alone
- Married

- Came with dependents

Married or common law spouses who stayed at the temporary accommodations may have been doing so in order to accompany their spouse who required medical attention or to visit their spouse in a hospital.

Accommodation fees tend to be covered by a party other than the client. For example, fees for hospital and lodge facilities are generally covered by Health Canada (Medical Services Branch). Many shelter costs receive funding from the Ontario Ministry of Community and Social Services and supplement their costs through fundraising. Almost half of clients felt shelter costs should be free. Some people mentioned that social assistance (e.g., Ontario Works) was not enough to enable them to afford decent housing.

Just over half of respondents felt that what they (or others) paid for temporary housing was reasonable. Regardless, just under half of respondents felt temporary accommodations should be free. Twenty-nine per cent of respondents said that they would be willing to pay under $20. This suggests that there is a perception that temporary accommodations costs should be covered by some way other than through user fees.

It is important to remember that most costs were, however, covered by a party other than the client. Opinions about reasonable costs could substantially change if respondents had to pay for costs directly.

Interviewees also commented on the fact that transportation was an issue and that it is difficult to get around some of the towns, particularly those without a public transportation system. Some also expressed dissatisfaction with expensive fees, long waiting times and wished for more and better services. Perhaps most notable is the fact that many people wished they had a place of their own.

Most respondents (85 per cent) felt that temporary accommodation staffing was helpful or very helpful. This suggests that, overall, staff is perceived as being efficient. There were however, some comments of discontent, such as: poor management, poor safety (threats, stabbing) and harassment.

Results relating to Aboriginal culture were not quantifiable. Comments about how understanding staffing was about Aboriginal culture ranged from "very" and "excellent" to "poor," "limited," and "not too understanding because most staff were non-Native". The overall impression seemed to be that facilities with more Aboriginal staffing were more likely to be more understanding of Aboriginal cultures.

Respondents were asked whether their accommodations offered any Aboriginal cultural events. None of the respondents indicated that temporary accommodation locations offered any Aboriginal cultural activities on a regular basis. Some people indicated that cultural activities were offered from time to time. These included: sunrise ceremonies, smudging, traditional medicine, sweats, circles, crafts and pow wows.

Accommodations were more likely to provide clients with referral services to places that would provide an event or inform people of upcoming community events. Many Aboriginal people are Christians and do not engage in traditional Aboriginal ceremonies.

Interviewees were asked whether there were Aboriginal people on staff; however the results did not yield reliable information and could not be included in the discussion.

On a regional level the top eight accommodation needs of respondents were: bed, showers, food, telephone, laundry, medical care and safety and protection. This suggests that people clearly lack access to basic elements.

Most respondents felt their needs were being met by the temporary accommodations. However, this question does not describe if the respondent's permanent accommodation needs were being met. One can presume that if people were using temporary accommodations other than for medical reasons, their permanent housing needs were not being met and that more permanent housing is required.

Interviewees were asked what could be improved at their temporary accommodations. Responses were not quantifiable but comments included: availability, more Native housing, more shelters, more cultural activities, more counselling, longer stays, better accommodations, better security, and better access to telephone. It seems that regardless of how well a temporary accommodation site was perceived, the overall impression was that there was still more to be done.

Most clients of temporary accommodations had not been turned away. Those who had been turned away cite being intoxicated and no referral from Health Canada as being among the reasons.

Demographically, the vast majority of respondents were status Indians. This is not to imply that non-status Indians or other Aboriginal people do not use temporary accommodations. It is not possible to identify Aboriginality solely on appearance. Moreover, the reason why the vast majority of respondents were status Indians is possibly because the survey was a snowball sample.

Most of the respondents self-identified as being either Ojibwe or Oji-Cree. This is probably because the majority of First Nations in northwestern Ontario are either Ojibwe or Oji-Cree. Even if people leave their community, they seem to stay fairly close to home. It is likely that if the survey had been conducted in other centres, such as Timmins, where there are a greater number of Cree First Nations in the area, the nation-affiliation of the respondents would change.

The largest age category (39 per cent) represented among respondents was 18-29 years. However, each age category was represented. Interestingly, while the number of users seems to decline during the 30-34 age range (10 per cent), the figure almost doubles in the 35-44 age range category (18 per cent) and 45-54 year category (19 per cent). The sample size in this study is not representative so drawing conclusions is difficult. Perhaps having a family, finishing school, or gaining employment accounts for the fluctuation. Further study may reveal more concrete reasons. Few respondents were more than 65 years of age. Perhaps as clients get older, they are able to stay with their children. The lack of older users of temporary accommodations

possibly reflects the fact that the life expectancy of Aboriginal people is also substantially lower than that of the general population.

English was the language used most often among respondents. However, almost 80 per cent of respondents also indicated that their first language was not English–it was an Aboriginal language. This suggests that while most respondents had some usage of English, it is their second language and comprehension and comfort with that language might vary. This should be taken into consideration when publishing literature and conducting outreach.

Roughly half of the respondents were male and half were female. Forty per cent of respondents were single. This could suggest that having a family may add stability.

A little more than half of respondents had high school education or less. If good education is lacking, it will be more difficult to find a job and be able to pay the bills. This suggests that in order to reduce the number of people who use temporary shelter, their education levels must be improved to ensure that they are able to find employment and support themselves.

At the same time, 44 per cent of respondents had acquired some form of college or university education. While the relationship between education and employability is strong, as noted above, the need for temporary supportive accommodations may also stem from a wide variety of other problems, both personal and social.

The vast majority of respondents indicated that they were not employed and earned less than $25,000 a year. This is particularly alarming since the cost of living is substantially higher in the north.

There were notably differences among gender lines:

- The number of male respondents who indicated they preferred shelters (none specified) as compared to female respondents was double (14 per cent of men versus 7 per cent of women preferred non-specified shelters).
- The number of male respondents who indicated they preferred hostels as compared to female respondents was half (8 per cent of men versus 16 per cent of women).
- Almost an equal number of male respondents and female respondents indicated they preferred hotels (37 per cent of men and 35 per cent of women).

There were no significant differences when one compared preferences of respondents sorted by nation affiliation. Hostels were more likely to be preferred by younger respondents than older ones as were boarding houses and transition houses. Overall, everyon preferred hotels.

For men, the most common reason or need listed for staying in temporary supportive housing was for a medical appointment. But, for women, the most common reason or need for staying in temporary supportive housing was to escape their spouse. Both men and women indicated the next main reasons for using temporary accommodations were for medical appointments and visiting.

Responses about reasons for using temporary supportive housing were not significantly different based on nation affiliation. Respondents who were 34 years of age and younger indicated that

school was an important reason for why they were using temporary supportive accommodations. All respondents, regardless of age, indicated that medical appointments (or released from hospital in the case of respondents more than 65+) was the main reason or need for their using temporary supportive housing.

The greatest need for temporary accommodations seems to be in Sioux Lookout and in Thunder Bay, quite possibly because of the medical needs that the remote and special access communities offer. At the same time, one should recall that there are no temporary accommodations in Fort Frances at all and because of this, people who are in chronic need of temporary accommodations may have migrated to a larger centre to access temporary accommodations.

Temporary accommodations usage can be indicative of a larger need for more permanent, quality housing. While there are many reasons for temporary accommodation usage, the majority of clients use temporary accommodations because they cannot afford a permanent housing.

The demand for temporary accommodations is indicative of larger social issues that must be addressed. For example, many respondents were users of shelters who help women who are abused. If the problem of spousal abuse is addressed adequately, the need for such accommodations would likely be less pressing. Moreover, if social assistance was sufficient, more people would be able to pay their bills and afford to pay market rent. Long waiting lists for a limited number of permanent housing units also compel many people to use temporary accommodations in the meantime.

TEMPORARY SUPPORTIVE HOUSING FOR ABORIGINAL PEOPLE AND THEIR FAMILIES

APPENDIX E

USER TABLES

Temporary Supportive Housing for Aboriginal People and Their Families

Temporary Housing Users Report

Tables

Table of Contents

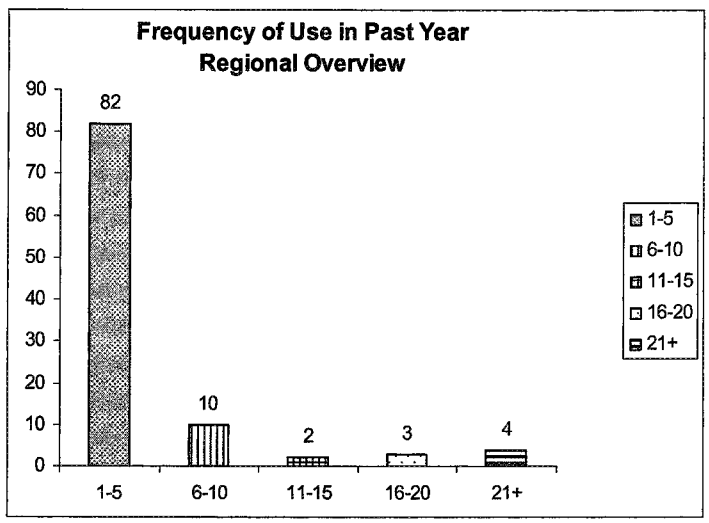
Tables

1.0 Survey Results – Temporary Accommodations Usage

1.1 Frequency of Use

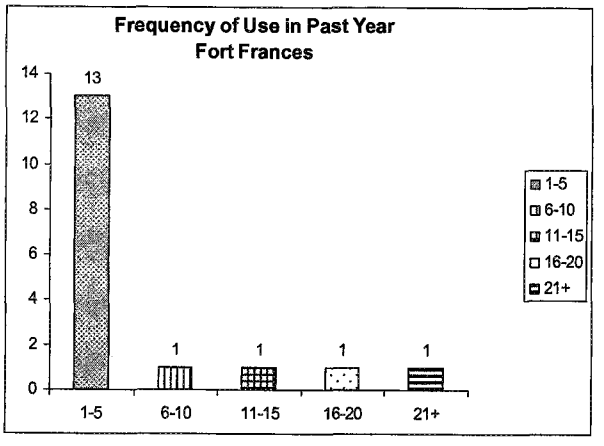
Respondents were asked how many times they used temporary housing accommodations in the past year.

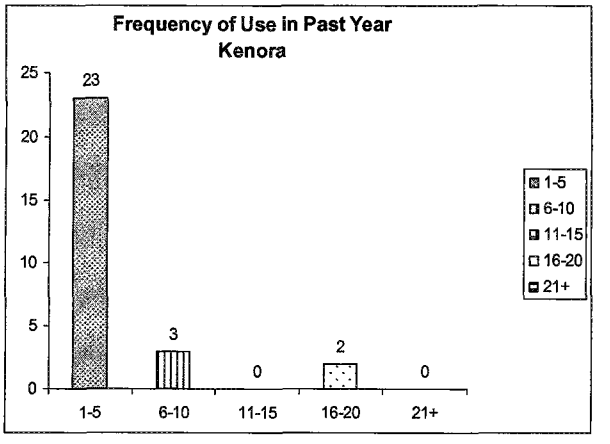
Table 1.1.1 shows the frequency of use in the region as a whole.

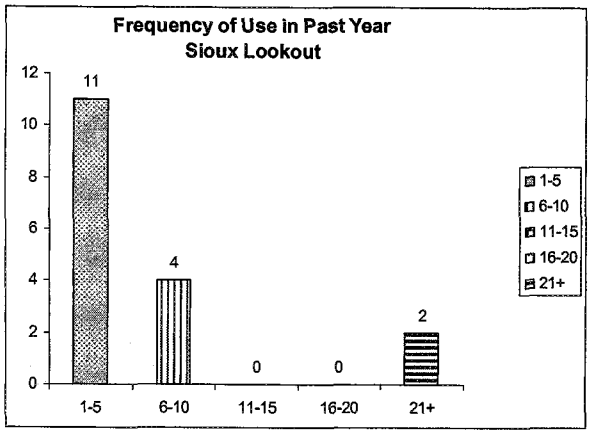


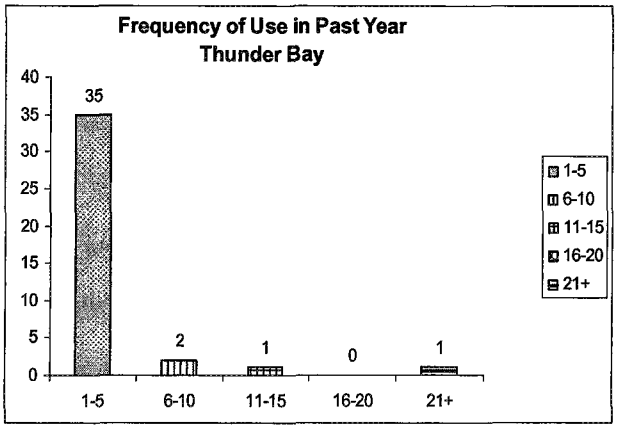
Overall, 81 per cent of respondents (or 82 of 101) indicated they used temporary supportive housing between one to five times in the past year. Ten per cent (or 10 of 101) said they used supportive housing 6-10 times. Fewer than 9 per cent of respondents used temporary supportive accommodations 11-15, 16-20 or 21+ times in the past year.

Table 1.1.2 depicts the city/town breakdown.







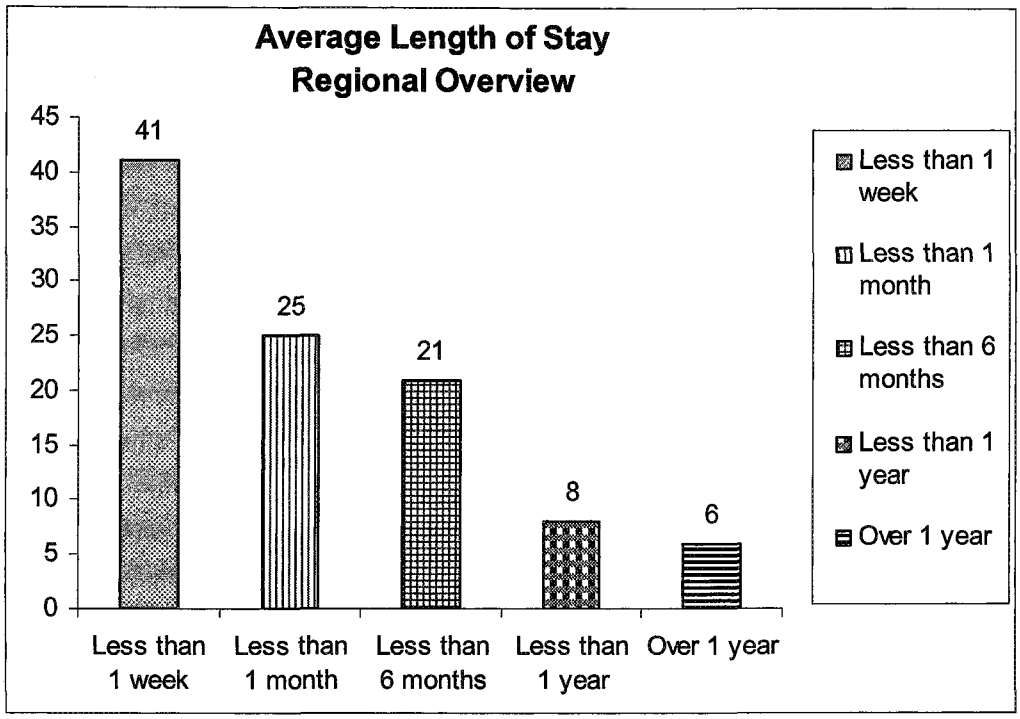


In all centres, the majority of respondents used temporary supportive accommodations between one to five times in the past year: 76 per cent (or 13 of 17) respondents in Fort Frances, 82 per cent (or 23 of 28) in Kenora, 65 per cent (or 11 of 17) in Sioux Lookout and 90 per cent (or 35 of 39) in Thunder Bay.

1.2 Average Length of Stay

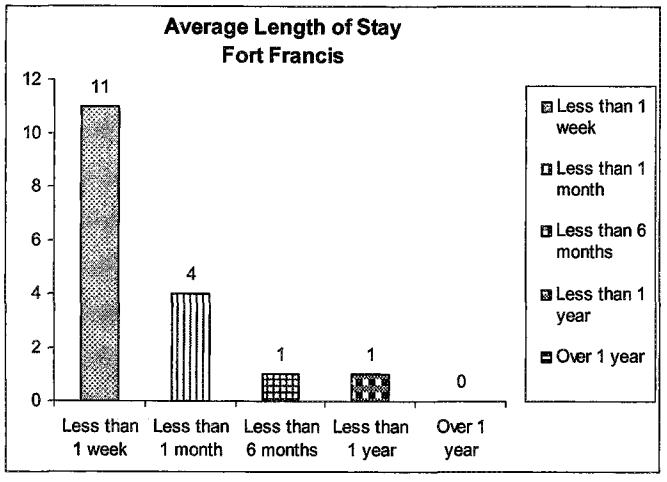
Respondents were asked how long their average stay was.

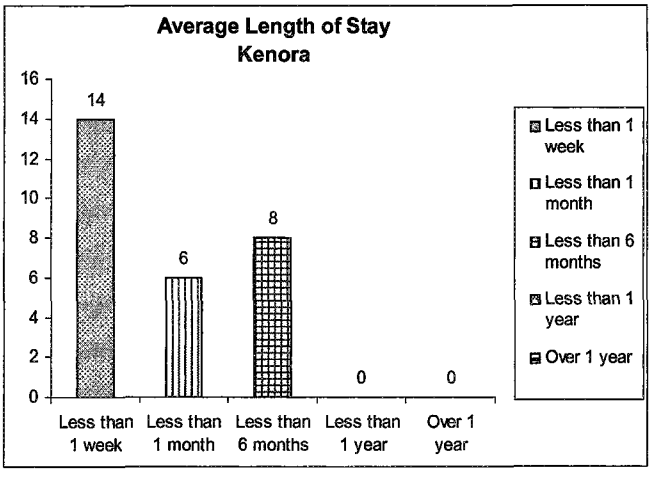
Table 1.2.1 shows the average length of stay for the region as a whole.

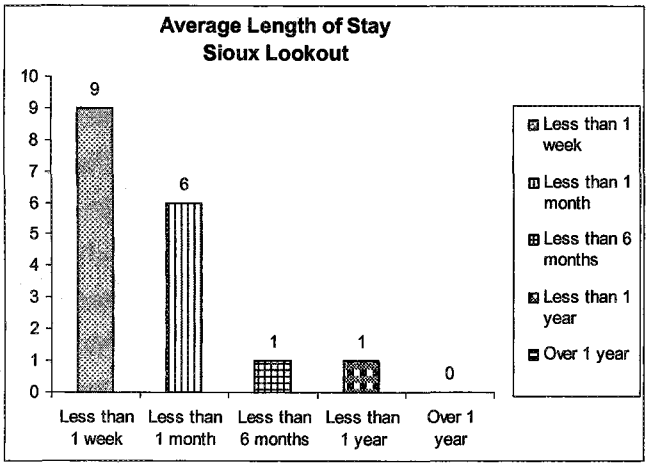


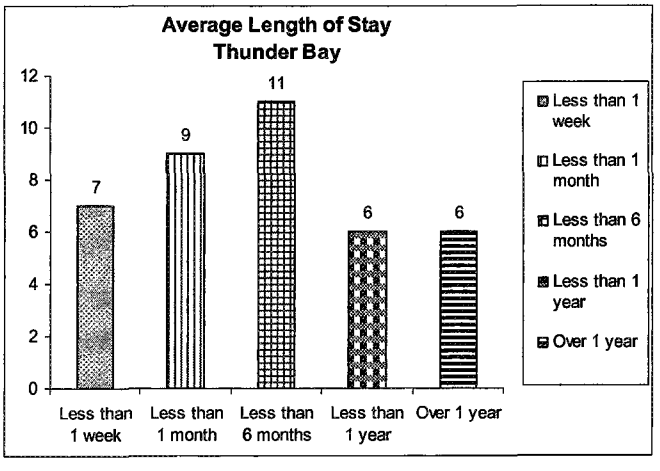
As a region, 41 per cent (or 41 of 101) used temporary accommodations for less than one week. Twenty-five per cent (or 25 of 101) stayed for less than one month and 21 per cent (or 21 of 101) stayed for less than six months. Less than 8 per cent (or 8 of 101) stayed for 6-12 months and less than 6 per cent (6 of 101) stayed at one locale for over one year.

Table 1.2.2 depicts the city/town breakdown:







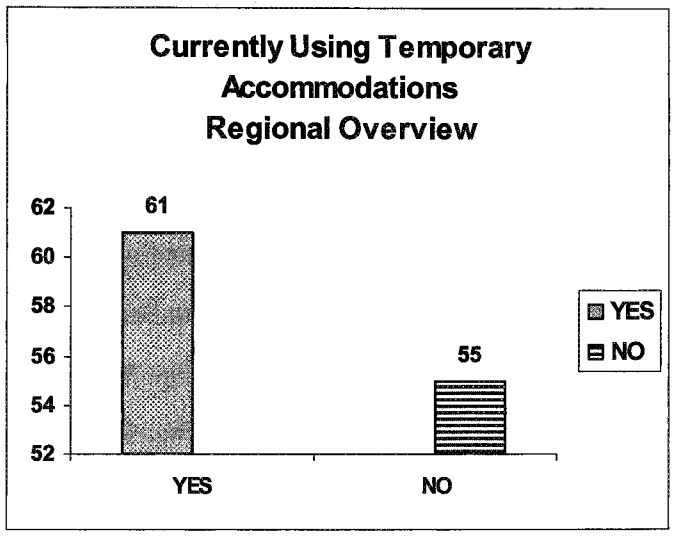


In Fort Frances, Kenora, and Sioux Lookout the majority of respondents stayed at a temporary location for less than one week at a time: 65 per cent (or 11 of 17) respondents in Fort Frances, 50 per cent (or 14 of 28) in Kenora, 53 per cent (or 9 of 17) in Sioux Lookout. In Thunder Bay, the situation was slightly different. There, 22 per cent (or 28 of 39) indicated they stayed in a location for less than six months, 23 per cent (or 9 of 39) stayed for less than one month, and 18 per cent (or 7 of 39) indicated they stayed for less than one week, less than one year, and over one year.

1.3 Current Usage

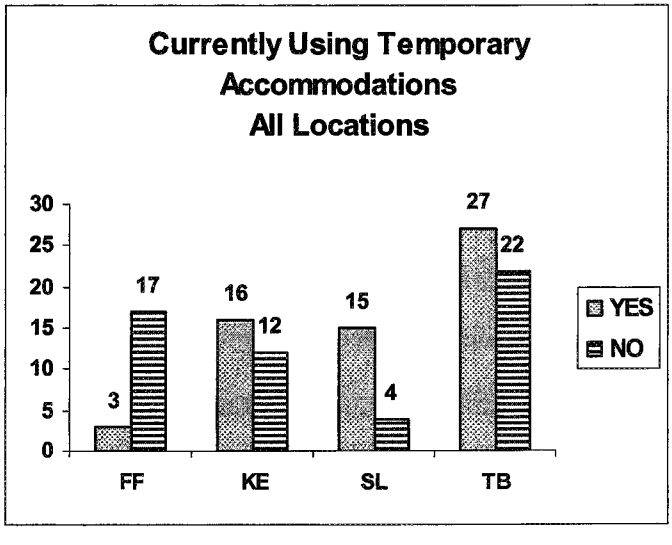
Respondents were asked whether they were currently using temporary accommodations.

Table 1.3.1 below depicts how many respondents were using temporary accommodations on a regional level at the time of the survey.



Fifty-three per cent (or 61 of 116) indicated they were currently staying in temporary supportive accommodations. Conversely, 47 per cent (or 55 of 116) indicated they were not.

Table 1.3.2 depicts current usage by city/town.

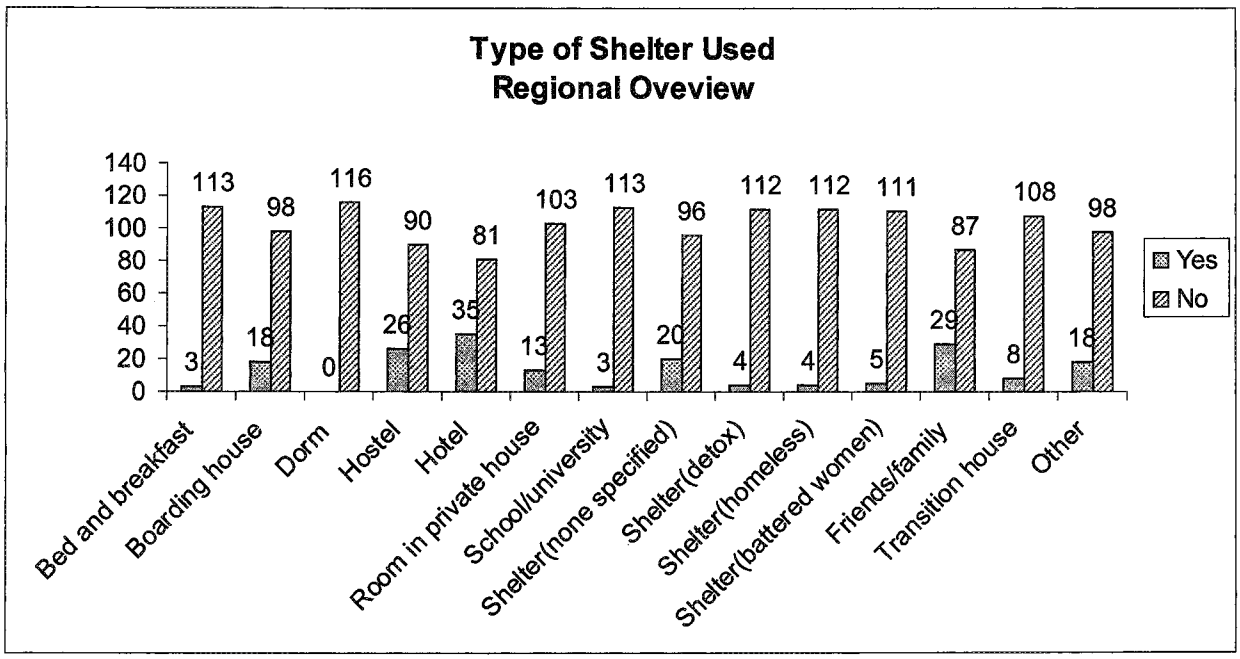


In Fort Frances, only 15 per cent (or 3 of 20) of respondents were currently using temporary accommodations. In Kenora, 57 per cent (or 16 of 28) were currently in temporary housing. In Sioux Lookout, the situation was reverse; 79 per cent (or 15 of 19) of respondents were currently using temporary accommodations. In Thunder Bay, 55 per cent (or 27 of 49) respondents were currently using temporary accommodations.

1.4 Types of Accommodations Used

Respondents were asked what type of temporary accommodations they had used.

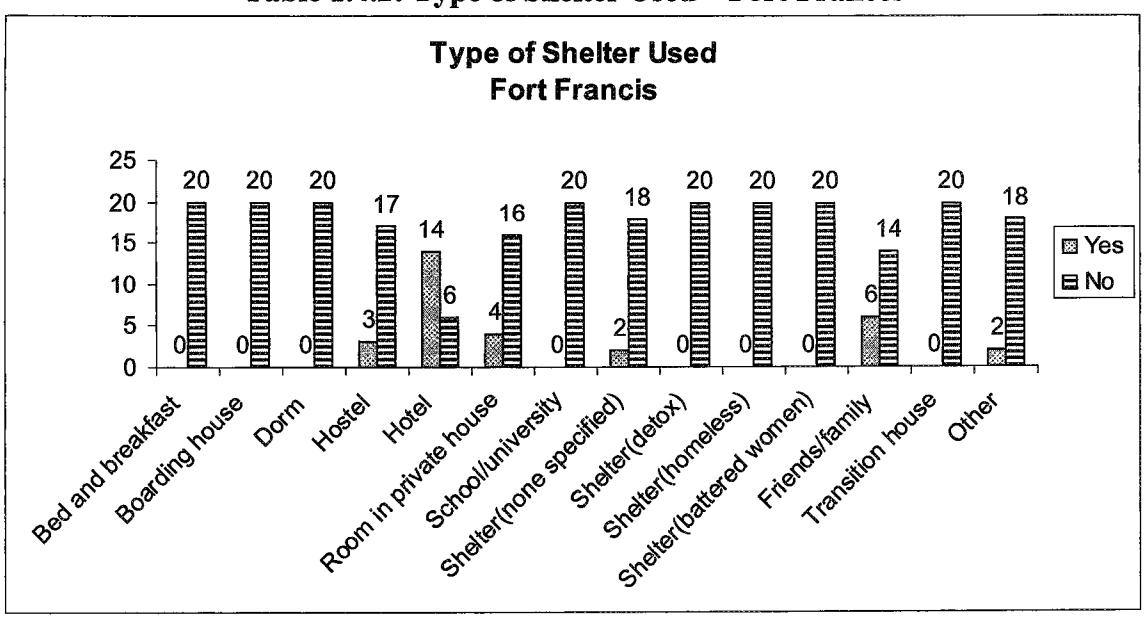
Table 1.4.1 depicts the type of temporary accommodations respondents used in the entire region.



The most commonly used type of temporary housing used in the region as a whole is a hotel, followed closely by friends or family, hostels, and shelters. Thirty per cent (or 35 of 116) of respondents indicated they had stayed in a hotel. Twenty-five per cent (or 29 of 116) had stayed with friends or family, 22 per cent (or 26 of 116) had stayed at a hostel and 17 per cent (or 20 of 116) had used a shelter.

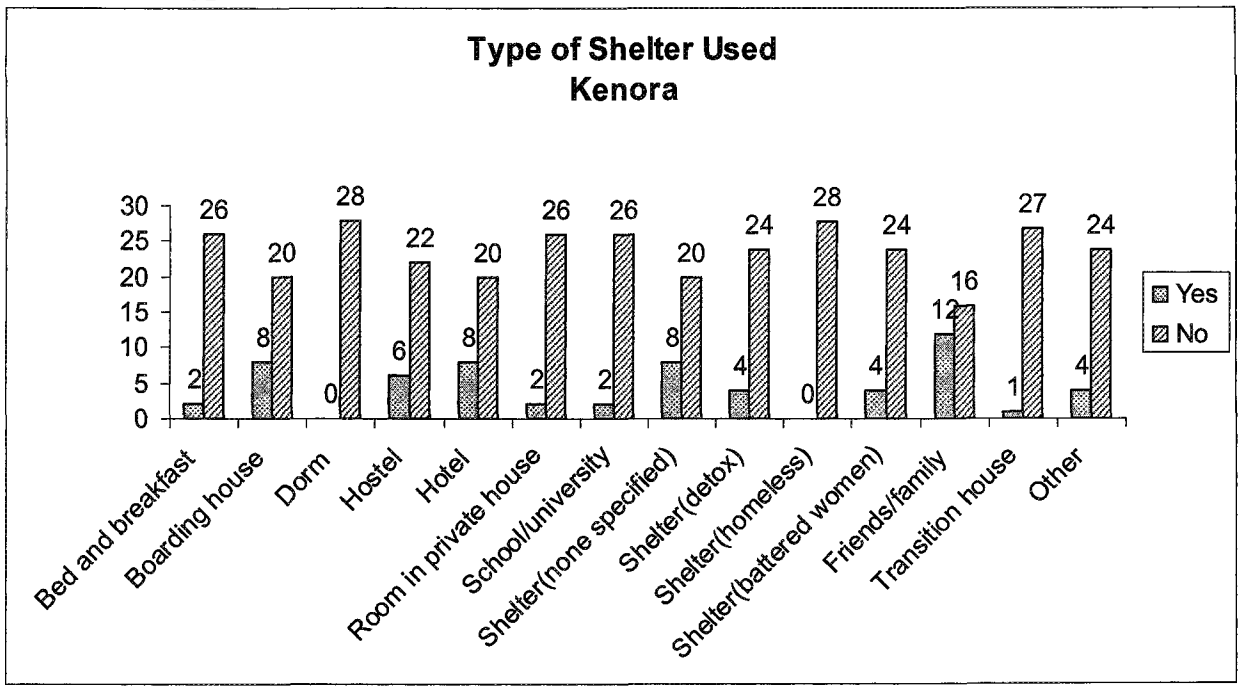
Table 1.4.2 – Table 1.4.5 depict current usage by city/town.

Table 1.4.2: Type of Shelter Used – Fort Frances



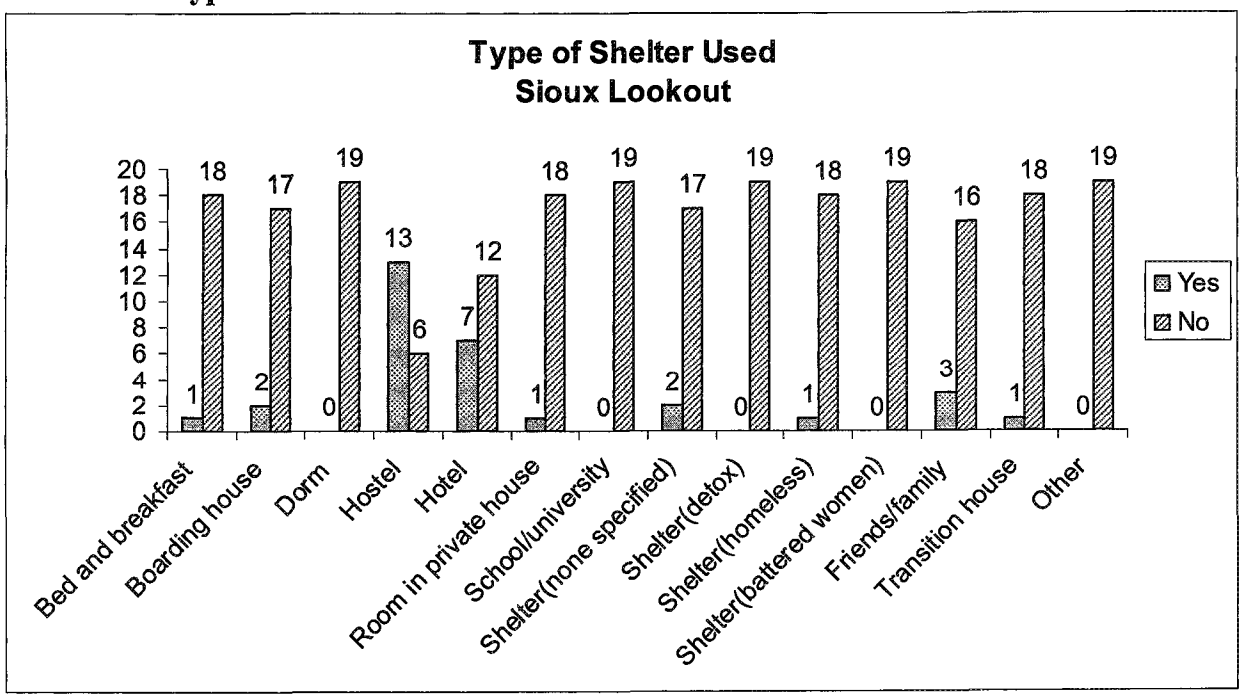
The most commonly used type of shelter in Fort Frances is a hotel, followed by friends/family. Seventy per cent (or 14 of 20) of respondents used hotels and 30 per cent (or 6 of 20) stayed with friends/families.

Table 1.4.3: Type of Shelter Used – Kenora



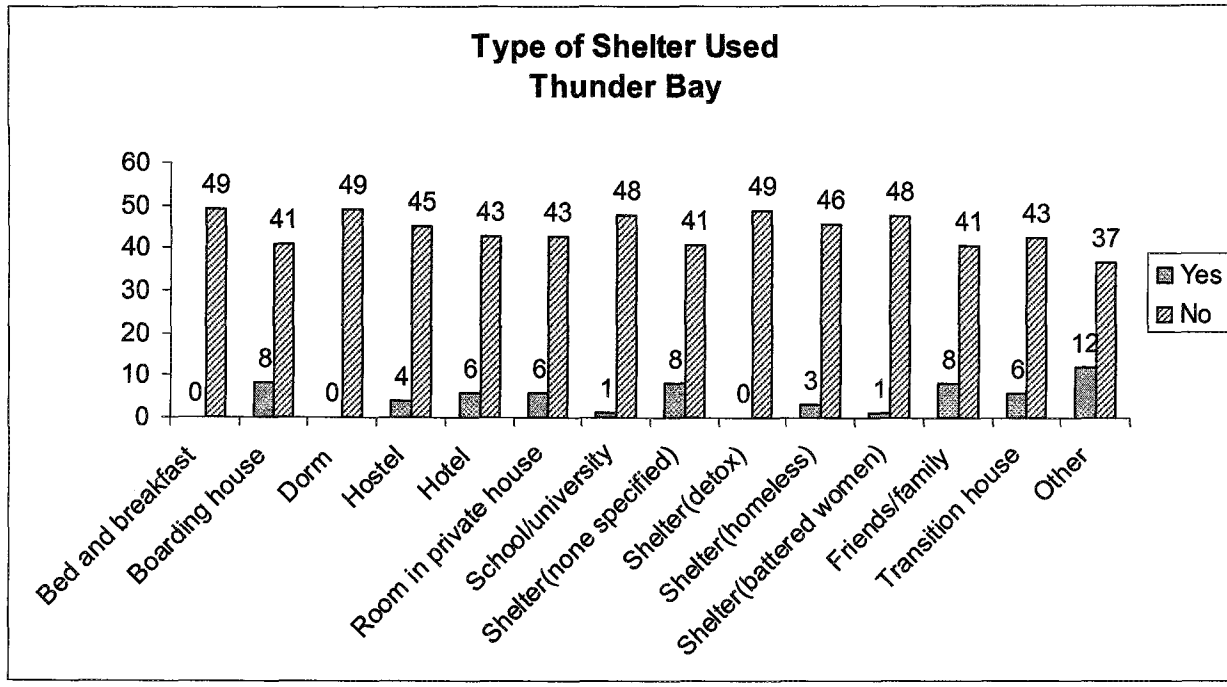
The most common type of shelter used in Kenora is friends/family, followed by hotels, shelters and boarding houses. Forty-three per cent (or 12 of 28) stayed with friends/family. Twenty-nine per cent (or 8 of 28) of respondents stayed at hotels, shelters and boarding houses respectively.

Table 1.4.4: Type of Shelter Used – Sioux Lookout



The most commonly type of shelter used in Sioux Lookout is a hostel, followed by a hotel. Sixty-eight per cent (or 13 of 19) of respondents used hostels and 37 per cent (or 7 of 19) used hotels.

Table 1.4.5: Type of Shelter Used – Thunder Bay

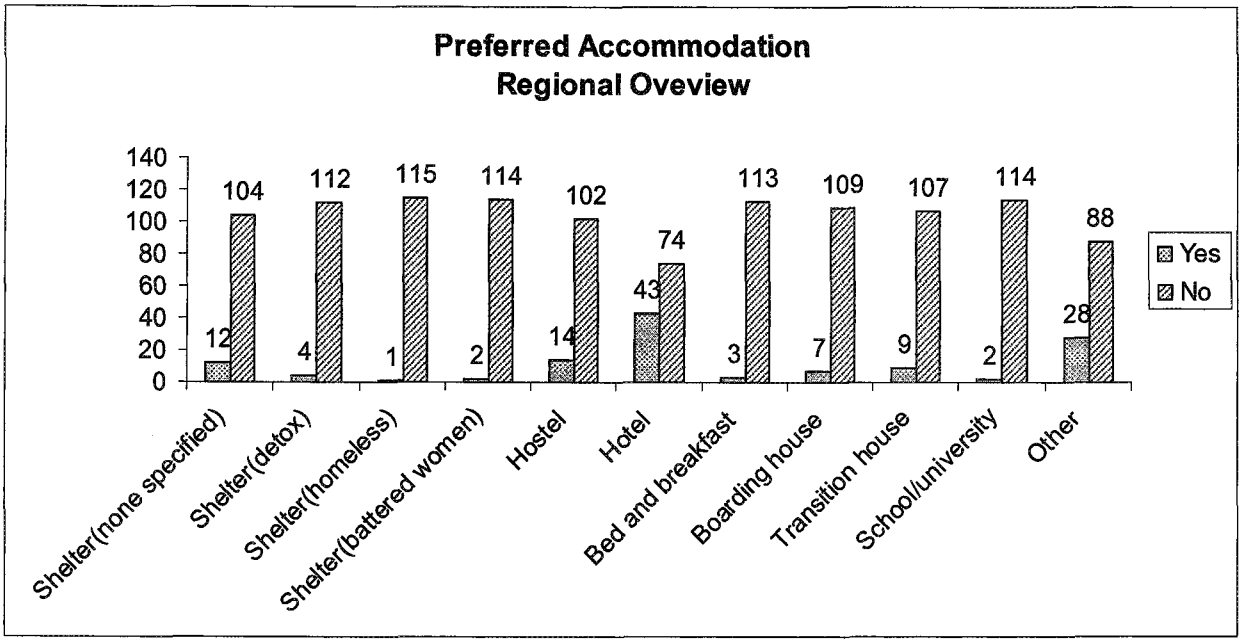


The most common type of shelter used in Thunder Bay is "other", but no details were given as to what "other" constituted. This is followed by friends/family, boarding homes, and shelters then hotels, private rooms, and transition homes. Twenty-four per cent (or 12 of 49) of respondents used "other", 16 per cent (or 8 of 49) stayed with friends/families, boarding homes, and shelters respectively. 12 per cent (or 6 of 49) stayed in hotels, private rooms, and transition homes.

1.5 Preferred Accommodations

Respondents were asked what kinds of temporary accommodations they liked the most.

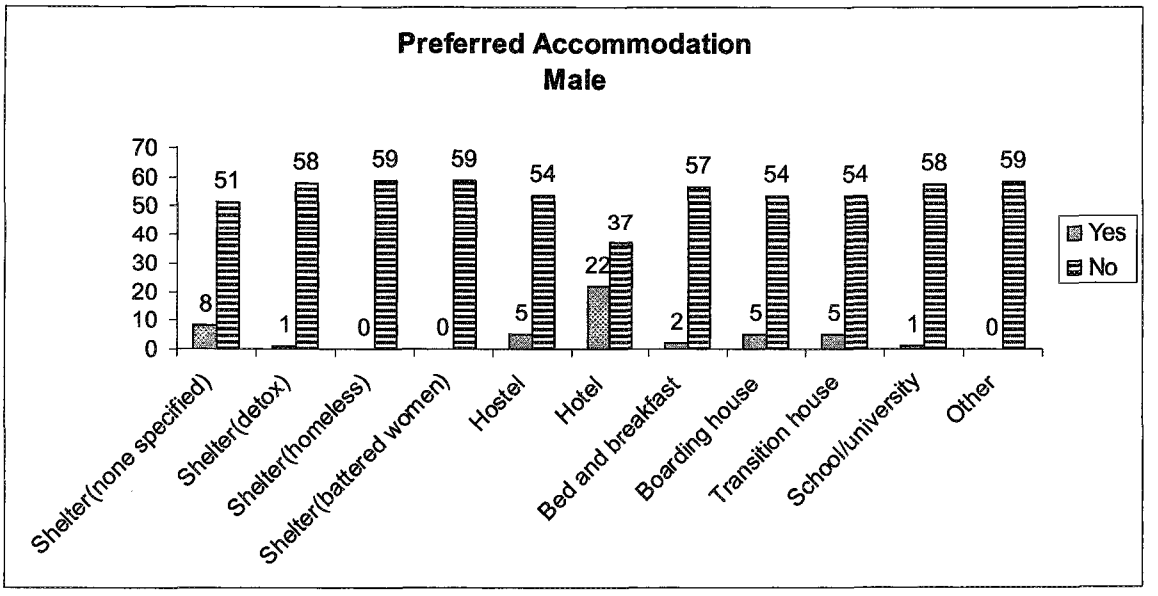
Table 1.5.1 depicts the type of temporary accommodations most preferred by respondents in the entire region.



Thirty-seven per cent (or 43 of 116) of respondents in the entire region prefer to stay at hotels; 24 per cent (or 28 of 116) indicated they preferred "other" accommodations but no details were given as to what "other" constituted.

Accommodation preferences were also compared along gender, nationality (e.g., Cree, Ojibway, Oji-Cree), and age for the region as a whole.

Table 1.5.2: Preferred Accommodation – Gender – Male

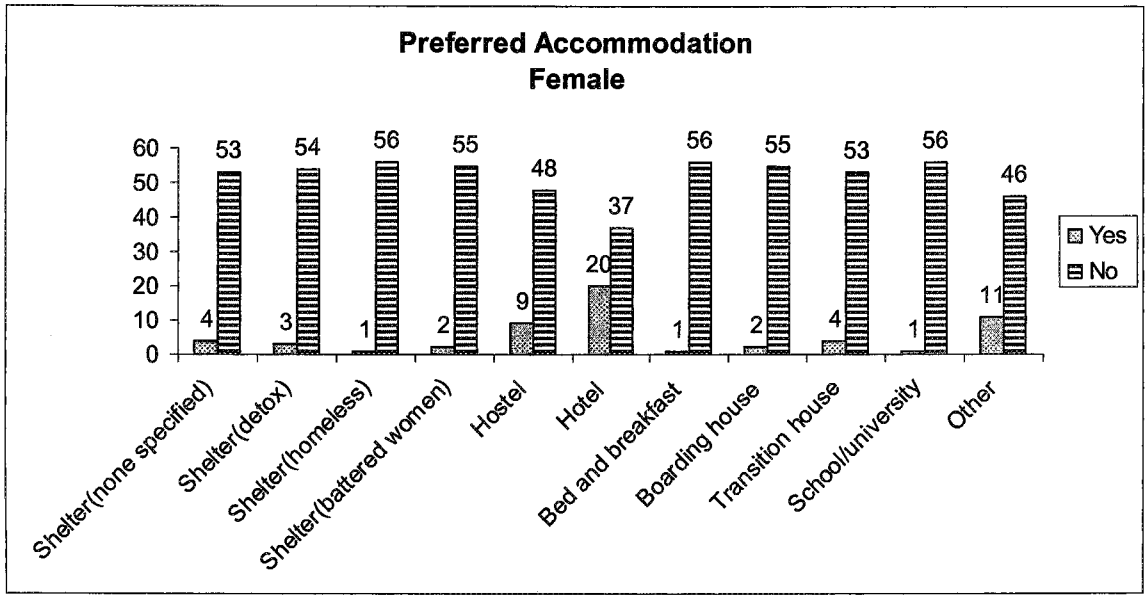


Across the region, male respondents indicated they prefer the following types of accommodations:

Shelter (none specified) – 14 per cent (or 8 of 59)

Shelter (detox) – 2 per cent (or 1 of 59)
Shelter (homeless) – 0 per cent (or 0 of 59)
Shelter (battered women) – 0 per cent (or 0 of 59)
Hostel – 8 per cent (or 5 of 59)
Hotel – 37 per cent (or 22 of 59)
Bed and breakfast – 3 per cent (or 2 of 59)
Boarding house – 8 per cent (or 5 of 59)
Transition house – 8 per cent (or 5 of 59)
School/university – 2 per cent (or 1 of 59)
Other – 0 per cent (or 0 of 59)

Table 1.5.3: Preferred Accommodation – Gender – Female



Across the region, female respondents indicated they prefer the following types of accommodations:

Shelter (none specified) – 7 per cent (or 4 of 57)
Shelter (detox) – 5 per cent (or 3 of 57)
Shelter (homeless) – 2 per cent (or 1 of 57)
Shelter (battered women) – 3 per cent (or 2 of 57)
Hostel – 16 per cent (or 9 of 57)
Hotel – 35 per cent (or 20 of 57)
Bed and breakfast – 2 per cent (or 1 of 57)
Boarding house – 3 per cent (or 2 of 57)
Transition house – 7 per cent (or 4 of 57)
School/university – 2 per cent (or 1 of 57)
Other – 19 per cent (or 11 of 57)

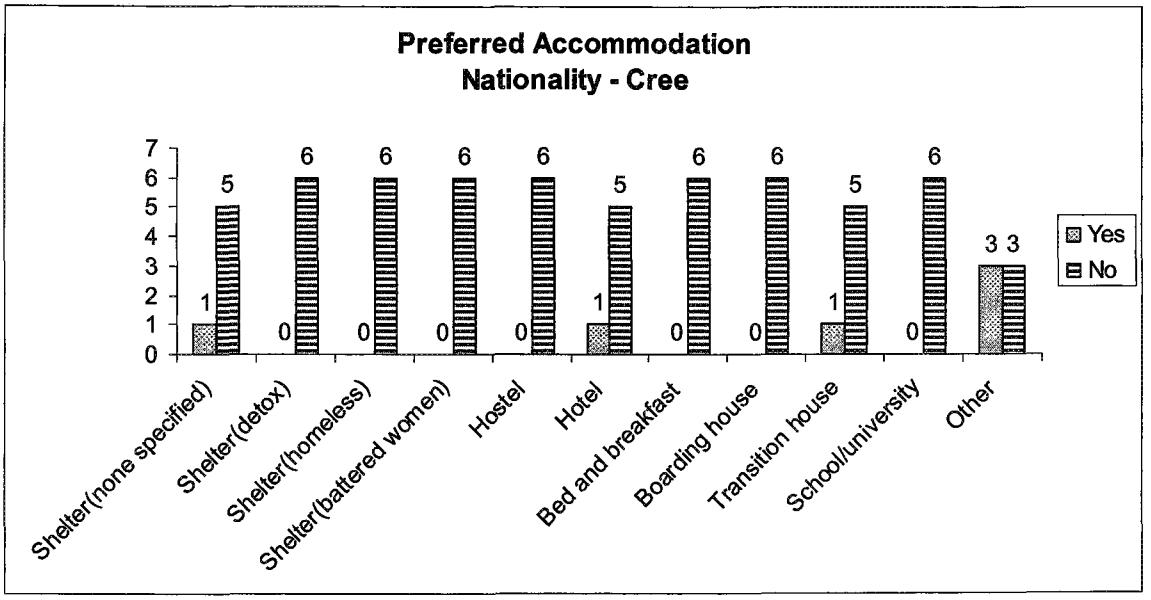
Thus, the number of male respondents who indicated they preferred shelters (none specified) as compared to female respondents was double (14 per cent of men versus 7 per cent of women preferred non-specified shelters).

The number of male respondents who indicated they preferred hostels as compared to female respondents was half (8 per cent of men versus 16 per cent of women).

Nineteen per cent of female respondents indicated they preferred "other" accommodations but no details were given as to what "other" constituted.

Almost an equal number of male respondents and female respondents indicated they preferred hotels (37 per cent of men and 35 per cent of women).

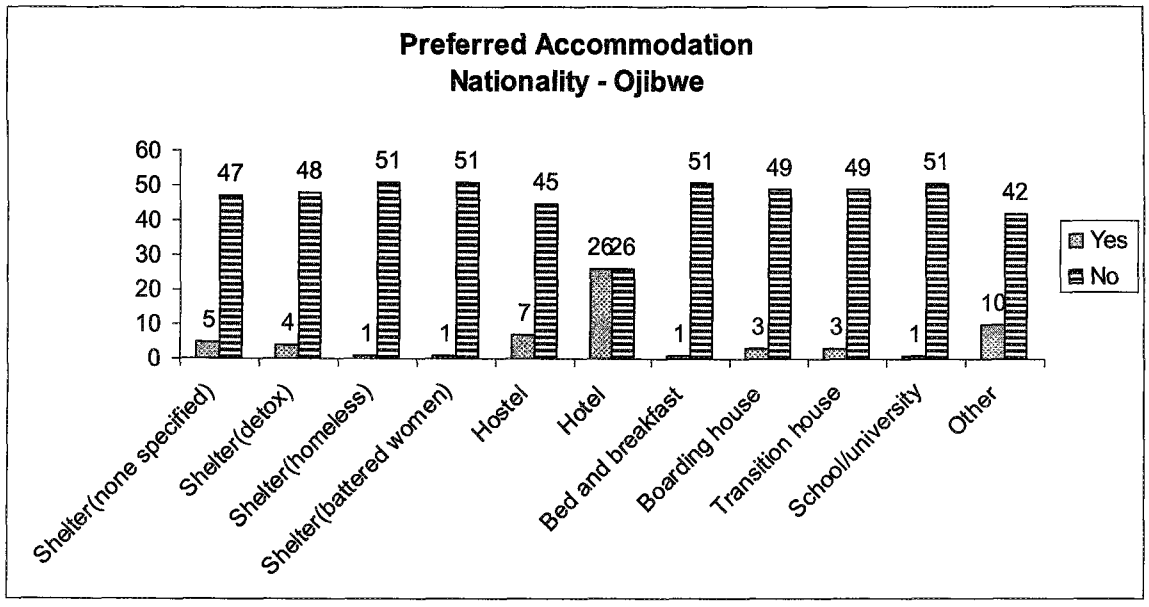
Table 1.5.4: Preferred Accommodation – Nation Affiliation – Cree



Across the region, Cree respondents indicated they prefer the following types of accommodations:

Shelter (none specified) – 17 per cent (or 1 of 6)
Shelter (detox) – 0 per cent (or 0 of 6)
Shelter (homeless) – 0 per cent (or 0 of 6)
Shelter (battered women) – 0 per cent (or 0 of 6)
Hostel – 0 per cent (or 0 of 6)
Hotel – 17 per cent (or 1 of 6)
Bed and breakfast – 0 per cent (or 0 of 6)
Boarding house – 0 per cent (or 0 of 6)
Transition house – 17 per cent (or 1 of 6)
School/university – 0 per cent (or 0 of 6)
Other – 0 per cent (or 0 of 6)

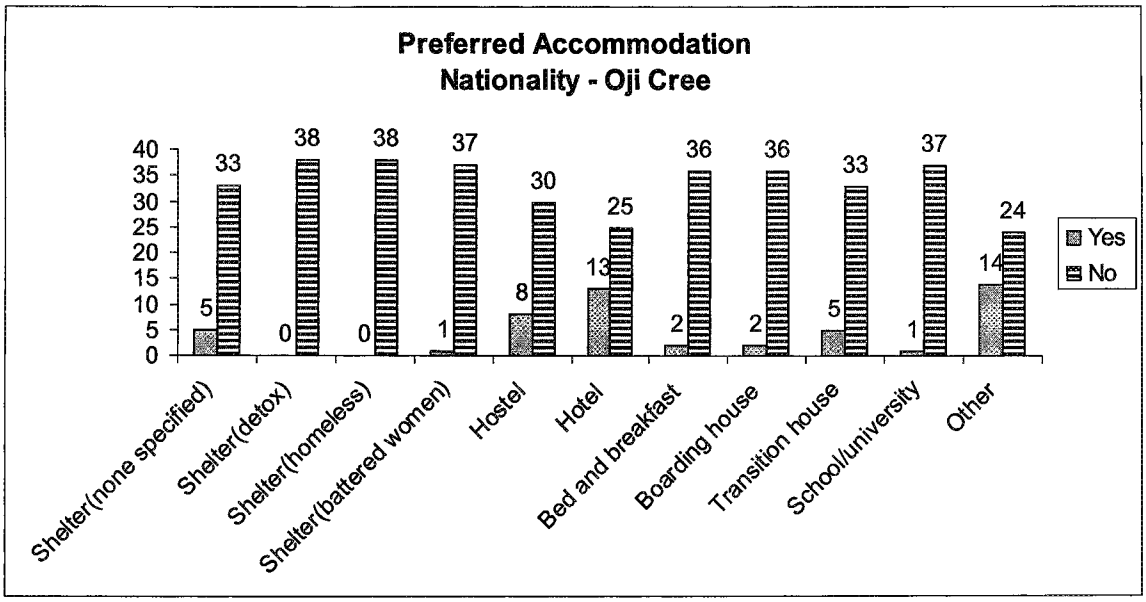
Table 1.5.5: Preferred Accommodation – Nation Affiliation – Ojibway



Across the region, Ojibway respondents indicated they prefer the following types of accommodations:

Shelter (none specified) – 10 per cent (or 5 of 52)
Shelter (detox) – 8 per cent (or 4 of 52)
Shelter (homeless) – 2 per cent (or 1 of 52)
Shelter (battered women) – 2 per cent (or 1 of 52)
Hostel – 13 per cent (or 7 of 52)
Hotel – 50 per cent (or 26 of 52)
Bed and breakfast – 0 per cent (or 0 of 52)
Boarding house – 0 per cent (or 0 of 52)
Transition house – 2 per cent (or 1 of 52)
School/university – 0 per cent (or 0 of 52)
Other – 0 per cent (or 0 of 52)

Table 1.5.6: Preferred Accommodation – Nation Affiliation – Oji-Cree



Across the region, Oji Cree respondents indicated they prefer the following types of accommodations:

Shelter (none specified) – 13 per cent (or 5 of 38)
Shelter (detox) – 0 per cent (or 0 of 38)
Shelter (homeless) – 0 per cent (or 0 of 38)
Shelter (battered women) – 3 per cent (or 1 of 38)
Hostel – 21 per cent (or 8 of 38)
Hotel – 34 per cent (or 13 of 38)
Bed and breakfast – 5 per cent (or 2 of 38)
Boarding house – 5 per cent (or 2 of 38)
Transition house – 13 per cent (or 5 of 38)
School/university – 3 per cent (or 1 of 38)
Other – 37 per cent (or 14 of 38)

Thus, non-specified shelters were preferred by 17 per cent (or 1 of 6) of Cree respondents, 10 per cent (or 5 of 52) of Ojibway respondents and 13 per cent (or 5 of 38) of Oji-Cree respondents.

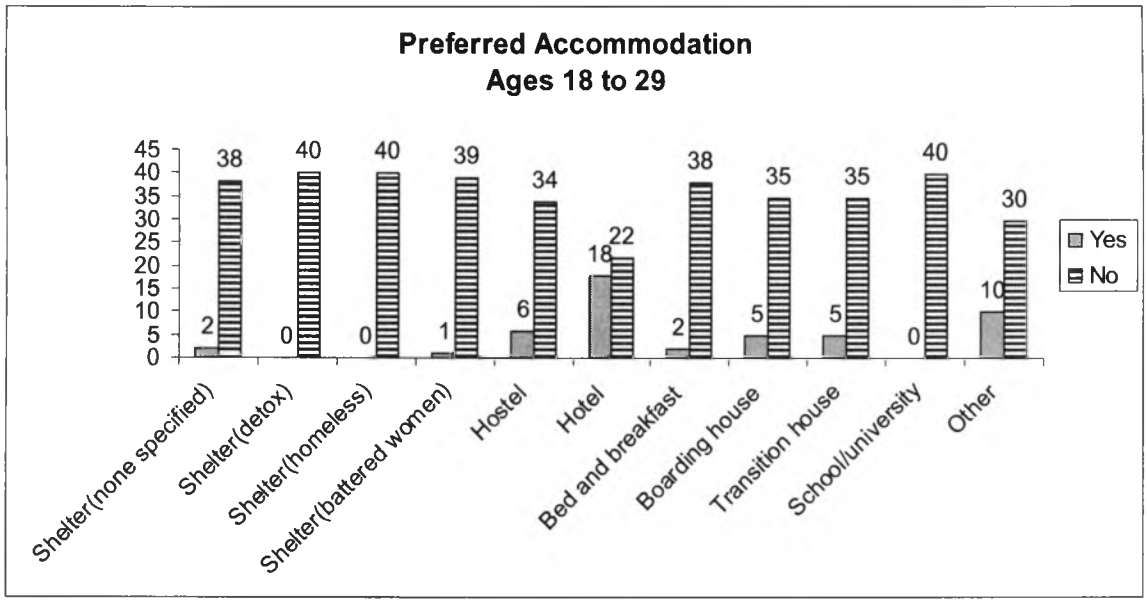
Eight per cent (or 4 of 52) of Ojibway respondents preferred detox shelters but this type of accommodation was not preferred by any Cree or Oji-Cree respondents.

None of the Cree respondents preferred hostels. 13 per cent (or 7 of 52) of Ojibway and 21 per cent (or 8 of 38) of Oji-Cree respondents preferred hostels.

Seventeen per cent (or 1 of 6) of Cree respondents, 50 per cent (or 26 of 52) of Ojibway, and 34 per cent (or 13 of 38) of Oji-Cree respondents preferred hotel accommodations.

Seventeen per cent (or 1 of 6) Cree respondents, 2 per cent (or 1 of 52) of Ojibway and 13 per cent (or 5 of 38) Oji-Cree respondents preferred transition houses.

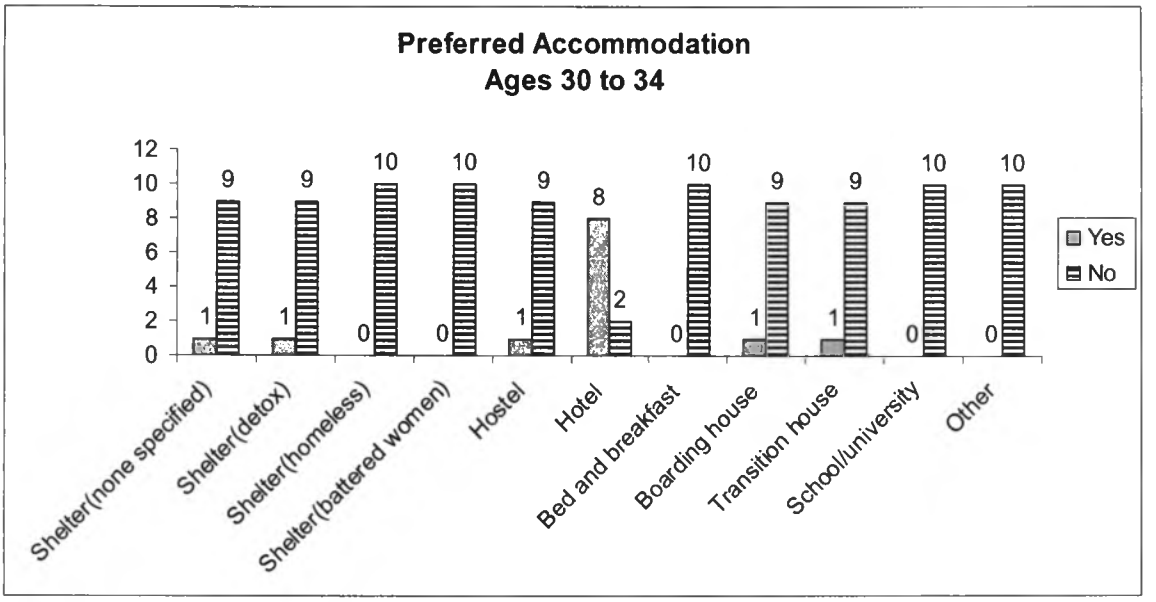
Table 1.5.7: Preferred Accommodation – Age – 18 to 29



Across the region, respondents between 18-29 years of age indicated they prefer the following types of accommodations:

Shelter (none specified) – 5 per cent (or 2 of 40)
Shelter (detox) – 0 per cent (or 0 of 40)
Shelter (homeless) – 0 per cent (or 0 of 40)
Shelter (battered women) – 2 per cent (or 1 of 40)
Hostel – 15 per cent (or 6 of 40)
Hotel – 45 per cent (or 18 of 40)
Bed and breakfast – 5 per cent (or 2 of 40)
Boarding house – 12 per cent (or 5 of 40)
Transition house – 12 per cent (or 5 of 40)
School/university – 0 per cent (or 0 of 40)
Other – 25 per cent (or 10 of 40)

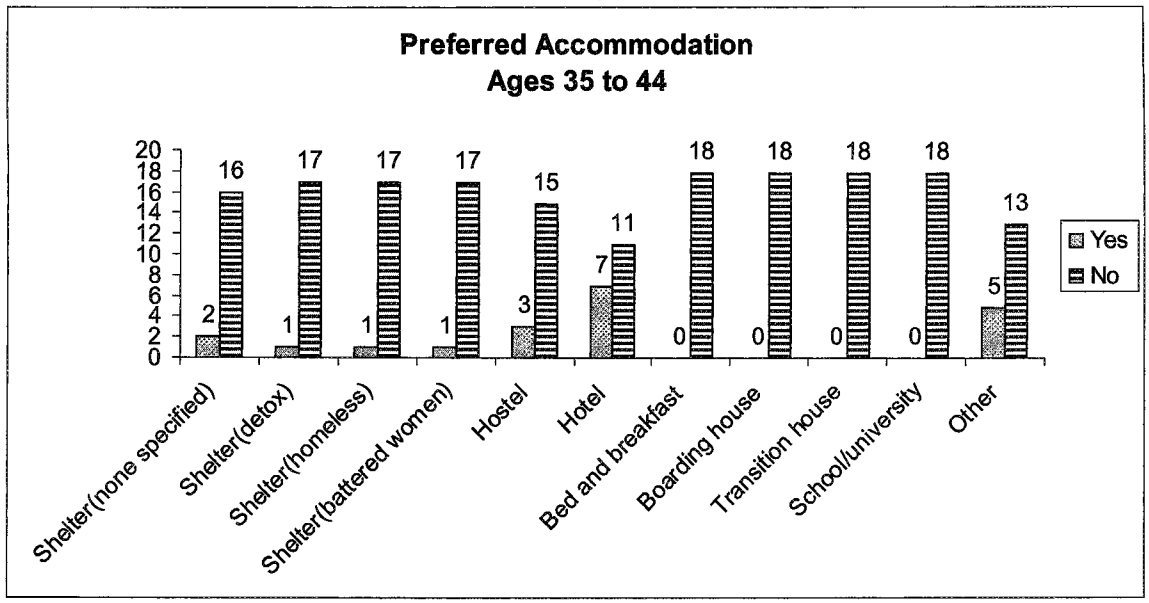
Table 1.5.8: Preferred Accommodation – Age – 30 to 34



Across the region, respondents between 30-34 years of age indicated they prefer the following types of accommodations:

Shelter (none specified) – 10 per cent (or 1 of 10)
Shelter (detox) – 10 per cent (or 1 of 10)
Shelter (homeless) – 0 per cent (or 0 of 10)
Shelter (battered women) – 0 per cent (or 0 of 10)
Hostel – 10 per cent (or 1 of 10)
Hotel – 80 per cent (or 8 of 10)
Bed and breakfast – 0 per cent (or 0 of 10)
Boarding house – 10 per cent (or 1 of 10)
Transition house – 10 per cent (or 1 of 10)
School/university – 0 per cent (or 0 of 10)
Other – 0 per cent (or 0 of 10)

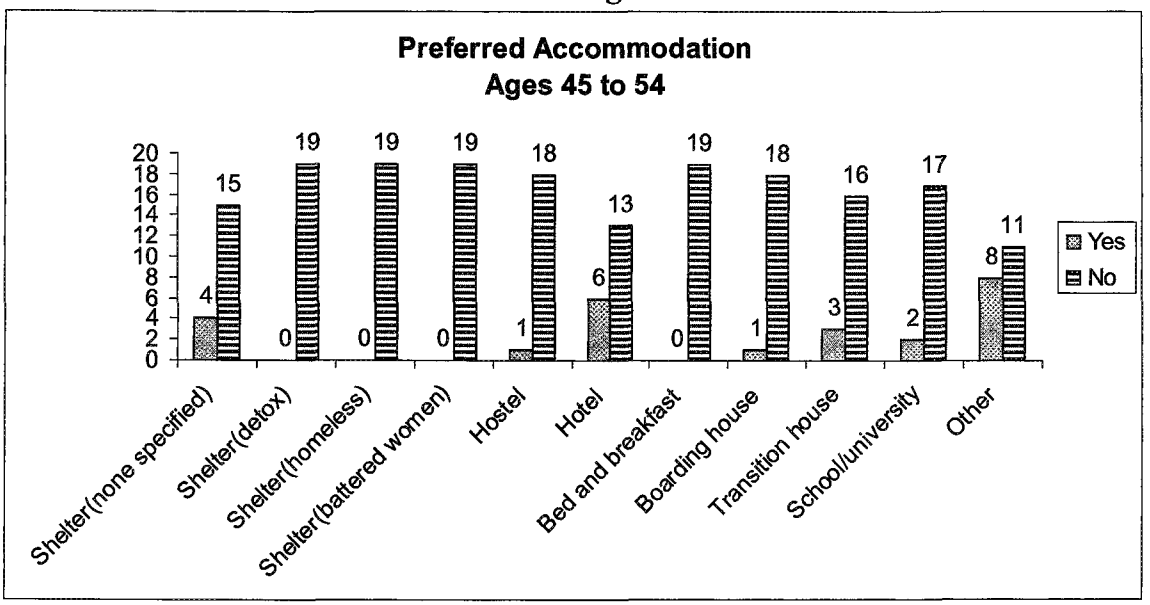
Table 1.5.9: Preferred Accommodation – Age – 35 to 44



Across the region, respondents between 35-44 years of age indicated they prefer the following types of accommodations:

Shelter (none specified) – 11 per cent (or 2 of 18)
Shelter (detox) – 6 per cent (or 1 of 18)
Shelter (homeless) – 6 per cent (or 1 of 18)
Shelter (battered women) – 6 per cent (or 1 of 18)
Hostel – 17 per cent (or 3 of 18)
Hotel – 39 per cent (or 7 of 18)
Bed and breakfast – 0 per cent (or 0 of 18)
Boarding house – 0 per cent (or 0 of 18)
Transition house – 0 per cent (or 0 of 18)
School/university – 0 per cent (or 0 of 18)
Other – 28 per cent (or 5 of 18)

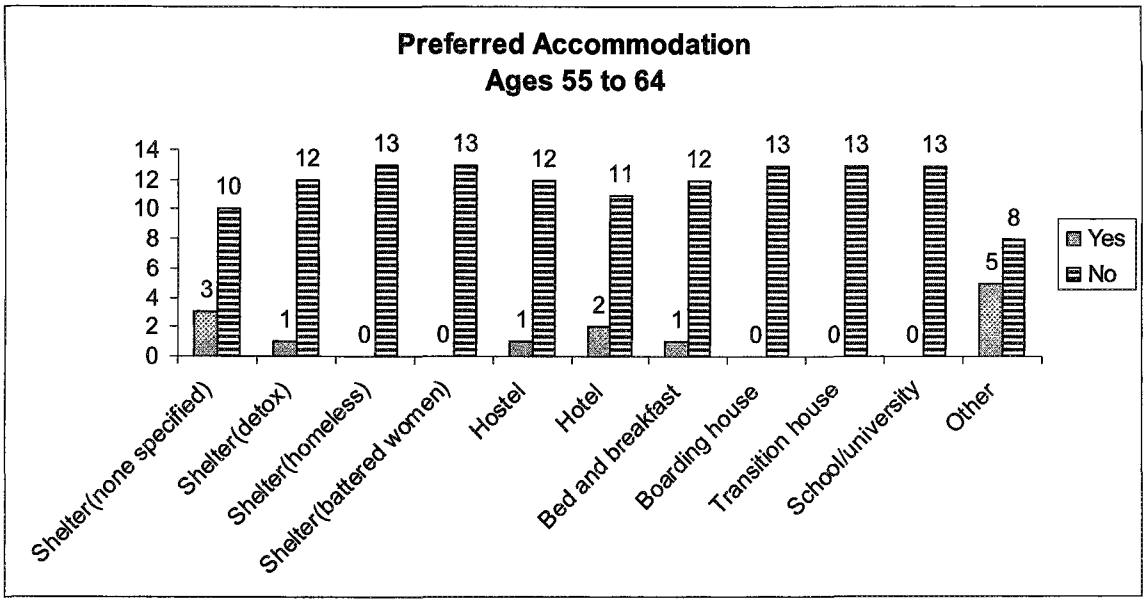
Table 1.5.10: Preferred Accommodation – Age – 45 to 54



Across the region, respondents between 45-54 years of age indicated they prefer the following types of accommodations:

Shelter (none specified) – 21 per cent (or 4 of 19)
Shelter (detox) – 0 per cent (or 0 of 19)
Shelter (homeless) – 0 per cent (or 0 of 19)
Shelter (battered women) – 0 per cent (or 0 of 19)
Hostel – 5 per cent (or 1 of 19)
Hotel – 36 per cent (or 6 of 19)
Bed and breakfast – 0 per cent (or 0 of 19)
Boarding house – 5 per cent (or 1 of 19)
Transition house – 16 per cent (or 3 of 19)
School/university – 10 per cent (or 2 of 19)
Other – 42 per cent (or 8 of 19)

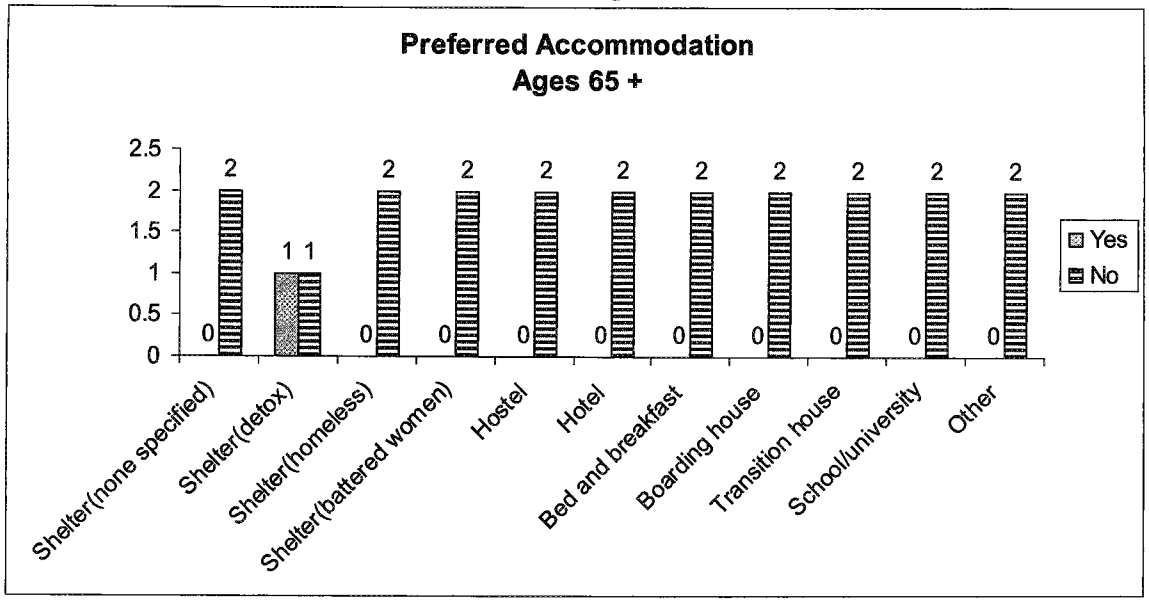
Table 1.5.11: Preferred Accommodation – Age – 55 to 64



Across the region, respondents between 55-64 years of age indicated they prefer the following types of accommodations:

Shelter (none specified) – 23 per cent (or 3 of 13)
Shelter (detox) – 8 per cent (or 1 of 13)
Shelter (homeless) – 0 per cent (or 0 of 13)
Shelter (battered women) – 0 per cent (or 0 of 13)
Hostel – 8 per cent (or 1 of 13)
Hotel – 15 per cent (or 2 of 13)
Bed and breakfast – 8 per cent (or 1 of 13)
Boarding house – 0 per cent (or 0 of 13)
Transition house – 0 per cent (or 0 of 13)
School/university – 0 per cent (or 0 of 13)
Other – 38 per cent (or 5 of 13)

Table 1.5.12: Preferred Accommodation – Age – 65+



Across the region, respondents more than 65 years of age indicated they prefer the following types of accommodations:

Shelter (none specified) – 0 per cent (or 0 of 2)
Shelter (detox) – 50 per cent (or 1 of 2)
Shelter (homeless) – 0 per cent (or 0 of 2)
Shelter (battered women) – 0 per cent (or 0 of 2)
Hostel – 0 per cent (or 0 of 2)
Hotel – 0 per cent (or 0 of 2)
Bed and breakfast – 0 per cent (or 0 of 2)
Boarding house – 0 per cent (or 0 of 2)
Transition house – 0 per cent (or 0 of 2)
School/university – 0 per cent (or 0 of 2)
Other – 0 per cent (or 0 of 2)

Thus, non-specified shelters were more likely to be preferred by older respondents than younger ones (21 per cent of respondents between 45-55 and 23 per cent of respondents 55-64 as compared to 5 per cent of respondents aged 18-29, 10 per cent of respondents aged 30-34 and 11 per cent of respondents aged 35-44).

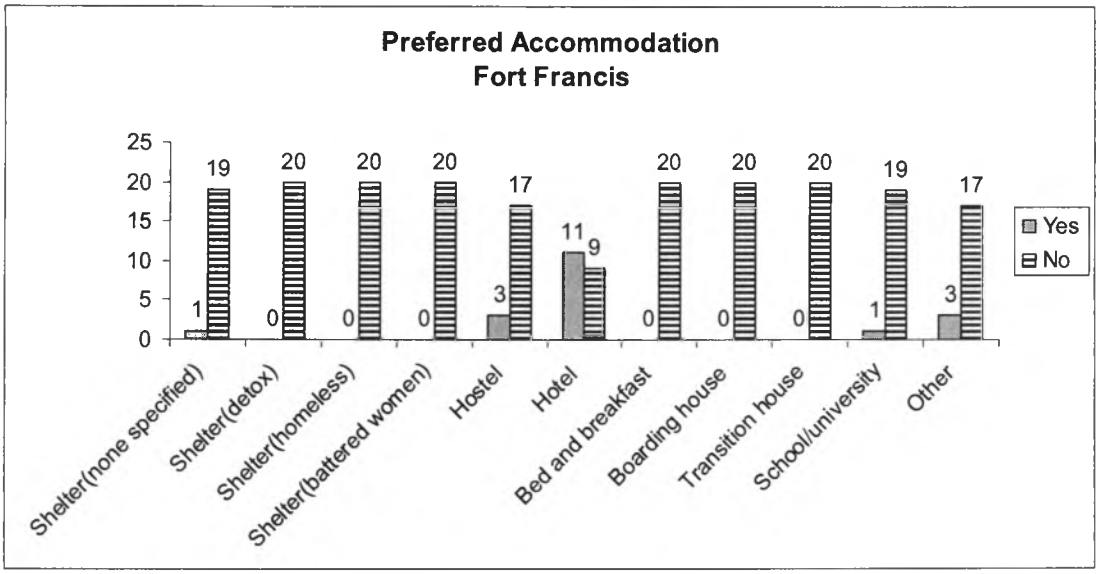
Conversely, hostels were more likely to be preferred by younger respondents than older ones (15 per cent of respondents aged 18-29, 10 per cent of respondents between 30-34 and 17 per cent of respondents between 35-44 as compared to 5 per cent of respondents aged 45-54 and 8 per cent of respondents aged 55-64).

Hotels were much more preferred by everyone overall, with the exception of respondents aged 55-64 (45 per cent of respondents aged 18-29, 80 per cent of respondents between 30-34 and 39 per cent of respondents between 35-44, 36 per cent of respondents aged 45-54 and 15 per cent of respondents aged 55-64).

Boarding houses and transition houses were more preferred by younger respondents (12 of respondents between 18-29 and 10 per cent of respondents aged 30-34).

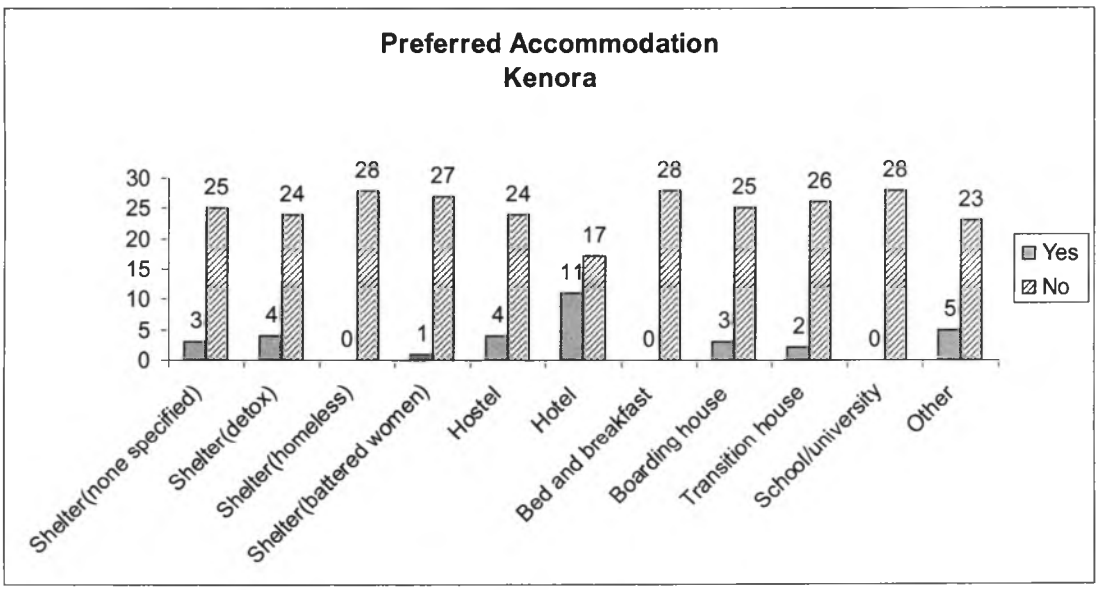
Table 1.5.13 to Table 1.5.16 depict preferred accommodations by city/town.

Table 1.5.13: Preferred Accommodations – Fort Frances



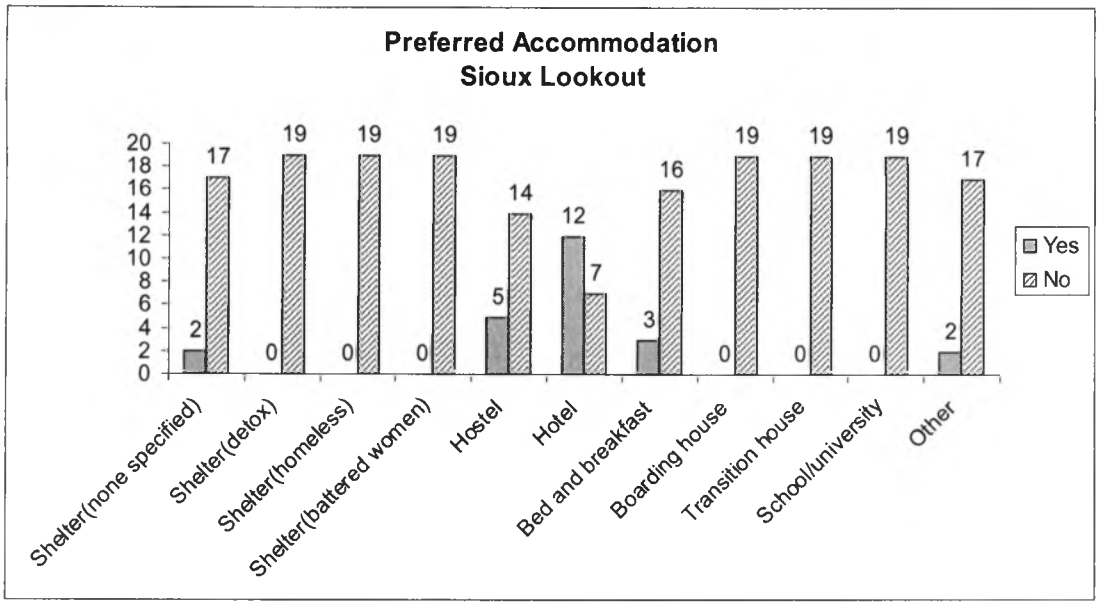
In Fort Frances, the majority of respondents (55 per cent or 11 of 20) preferred staying in hotels.

Table 1.5.14: Preferred Accommodations – Kenora



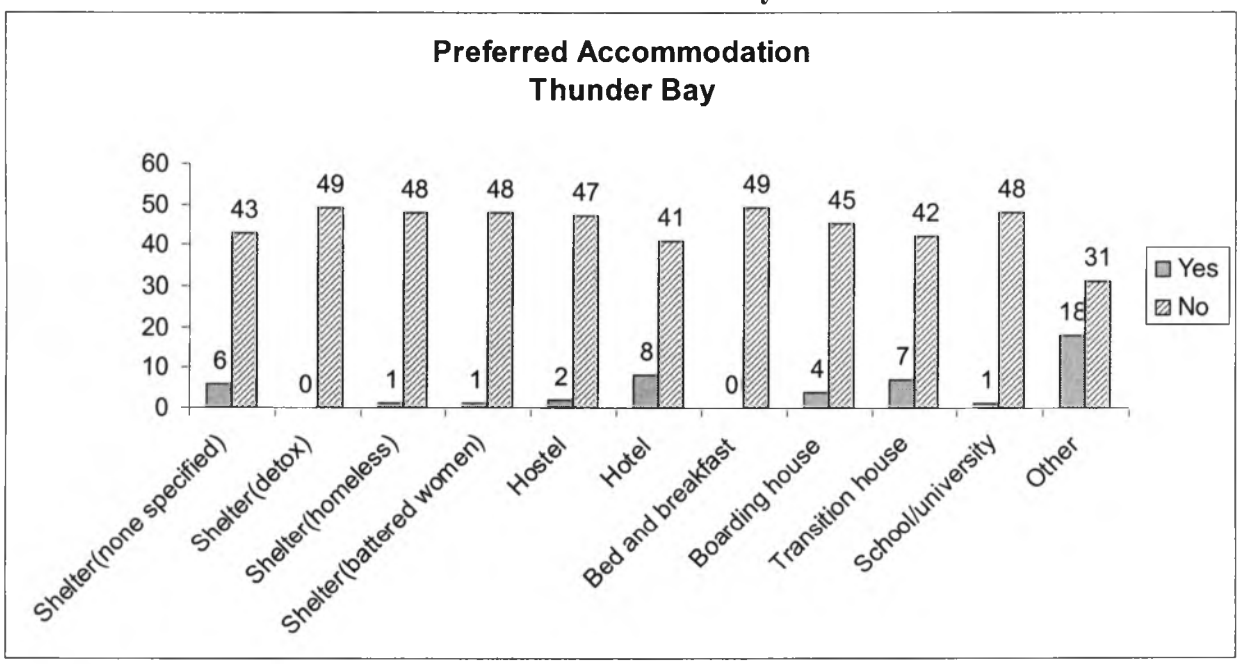
Similarly, 39 per cent (or 11 of 28) respondents in Kenora indicated they preferred hotels. The remainder of respondents was spread out among shelters, hostels, boarding homes and transition houses.

Table 1.5.15: Preferred Accommodations – Sioux Lookout



Sixty-three per cent (or 12 of 19) respondents in Sioux Lookout preferred staying in hotels.

Table 1.5.16: Preferred Accommodations – Thunder Bay



In Thunder Bay, the "other" category was supported by the highest number of respondents (37 per cent or 18 of 49), followed by hotels and transition homes.

The following chart lists reasons why respondents said they prefered certain types of accommodations.

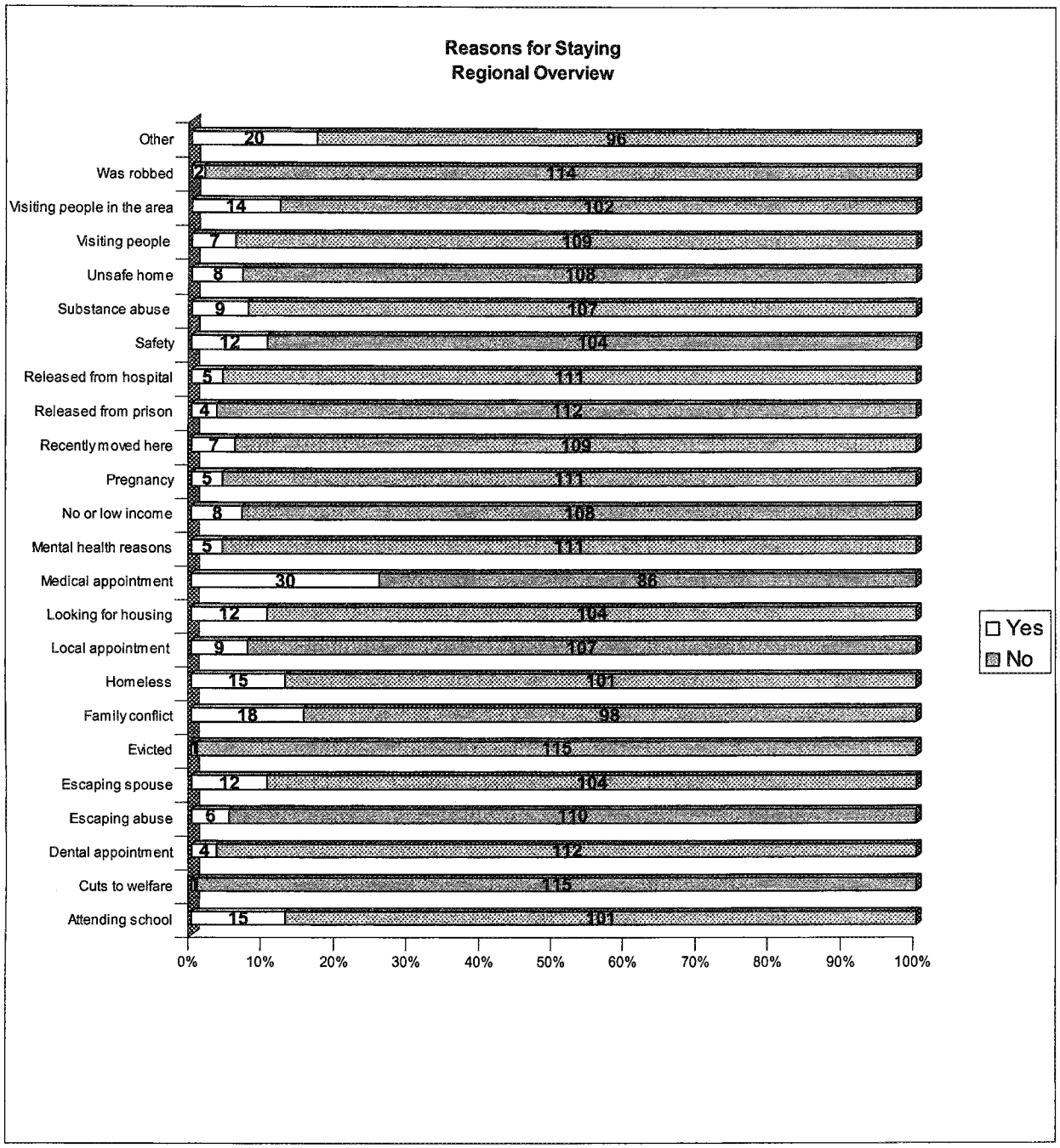
Reasons for Accommodation Preferences		
City/Town	***Accommodation Type***	***Reason***
Fort Frances		
	Hostel	• Economical • Practical • Inexpensive • Family support • Support services
	Hotel/Motel	• Can come and go as I please • Privacy • Economical • Practical • Change of environment • Own space
	School/University Residence	• Economical • Practical
	Shelter	• Safe
Kenora		
	Boarding House	• More private than other places
	Hostel	• It's a place to stay! • They feed me and provide shelter
	Hotel/Motel	• Because it's always clean and nobody to complain about how you should do this and that • Privacy • Come and go as I like • No rules • Quiet; peaceful and not bothered by people I don't know; private • The assistance, e.g. food, showers • The rooms are made up daily and they are always clean and furnished
	Shelter	• Because they offer assistance • It's good for emergencies especially when I'm unable to make it back home • The assistance, e.g., food, showers • It's a place to stay! • They feed me and provide shelter
Sioux Lookout		
	Hostel	• Everything is available • Hostel • The fact that I don't have to be homeless during my stay in a town/city

Reasons for Accommodation Preferences		
City/Town	*Accommodation Type*	*Reason*
	Hotel/Motel	• Privacy • The beds are nice and soft • Peace and quiet • The fact that I don't have to be homeless during my stay in a town/city • The feeling of freedom • You can afford it
Thunder Bay		
	Boarding House	• Friendly people • Helpful people • More freedom
	Hostel	• Privacy • Clean • The support • Feeling safe
	Hotel/Motel	• Clean, warm, security • More freedom • Privacy; cleanliness
	Shelter	• More freedom • Native programs; fully run by Aboriginal people • Understanding of your needs • When I am out for a medical, I like to stay at the lodge; everything is close to shopping • The support and feeling safe
	Transition Home	• I have a family and a wife and three children; require more privacy • Interaction with other people, groups, circles • It just felt like your own home to do what you want in there, come and go as you please • Meeting different people

1.6 Reasons for Using Temporary Accommodations

Respondents were asked why they used temporary accommodations.

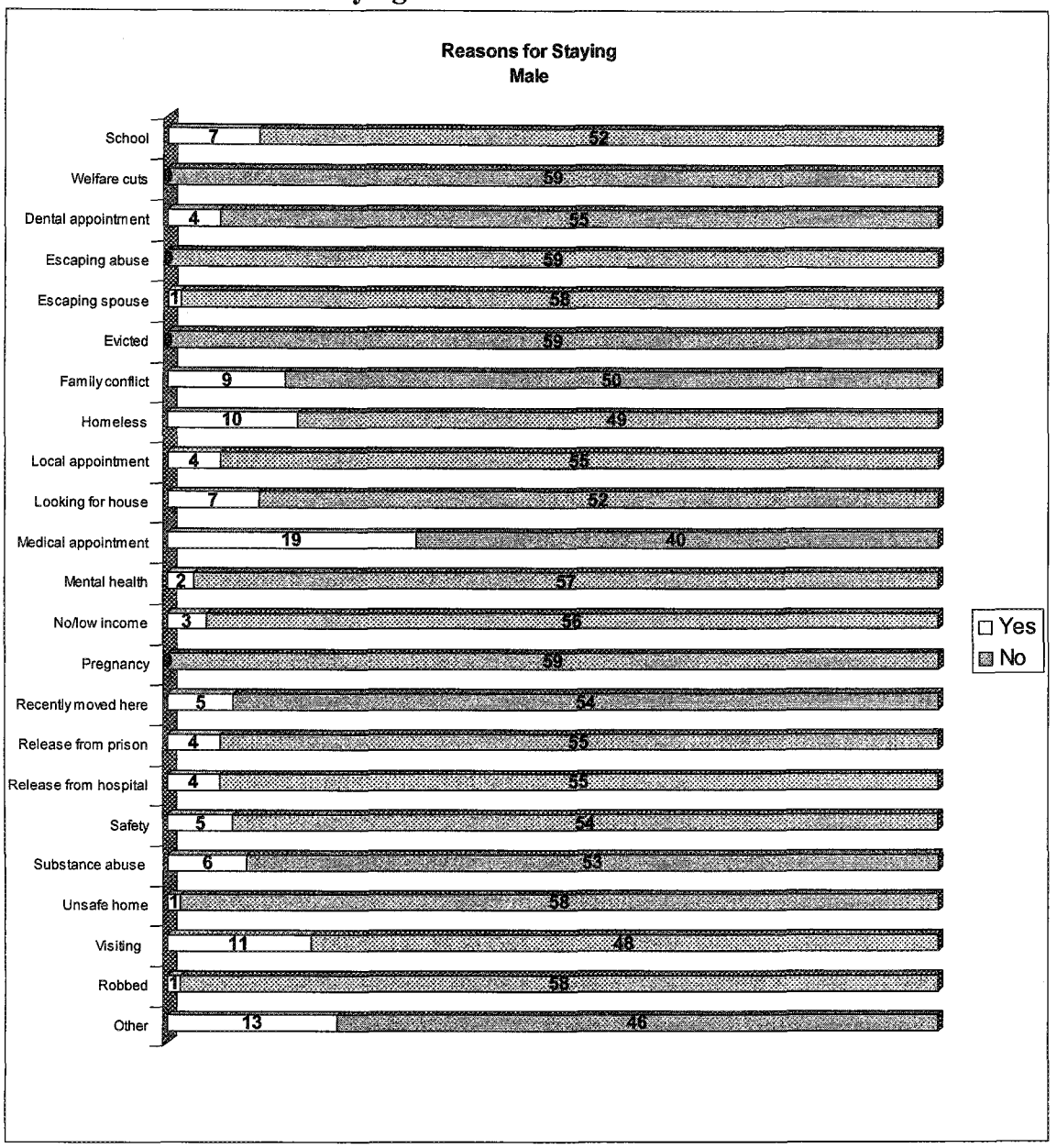
Table 1.6.1 depicts the reasons why people indicated they stayed in temporary accommodations in the region as a whole.



In the region as a whole, the primary reasons why people said they stayed in temporary supportive housing was: medical appointment, family conflict, homeless, attending school, visiting people in the area, safety, escaping a spouse, looking for housing, and "other".

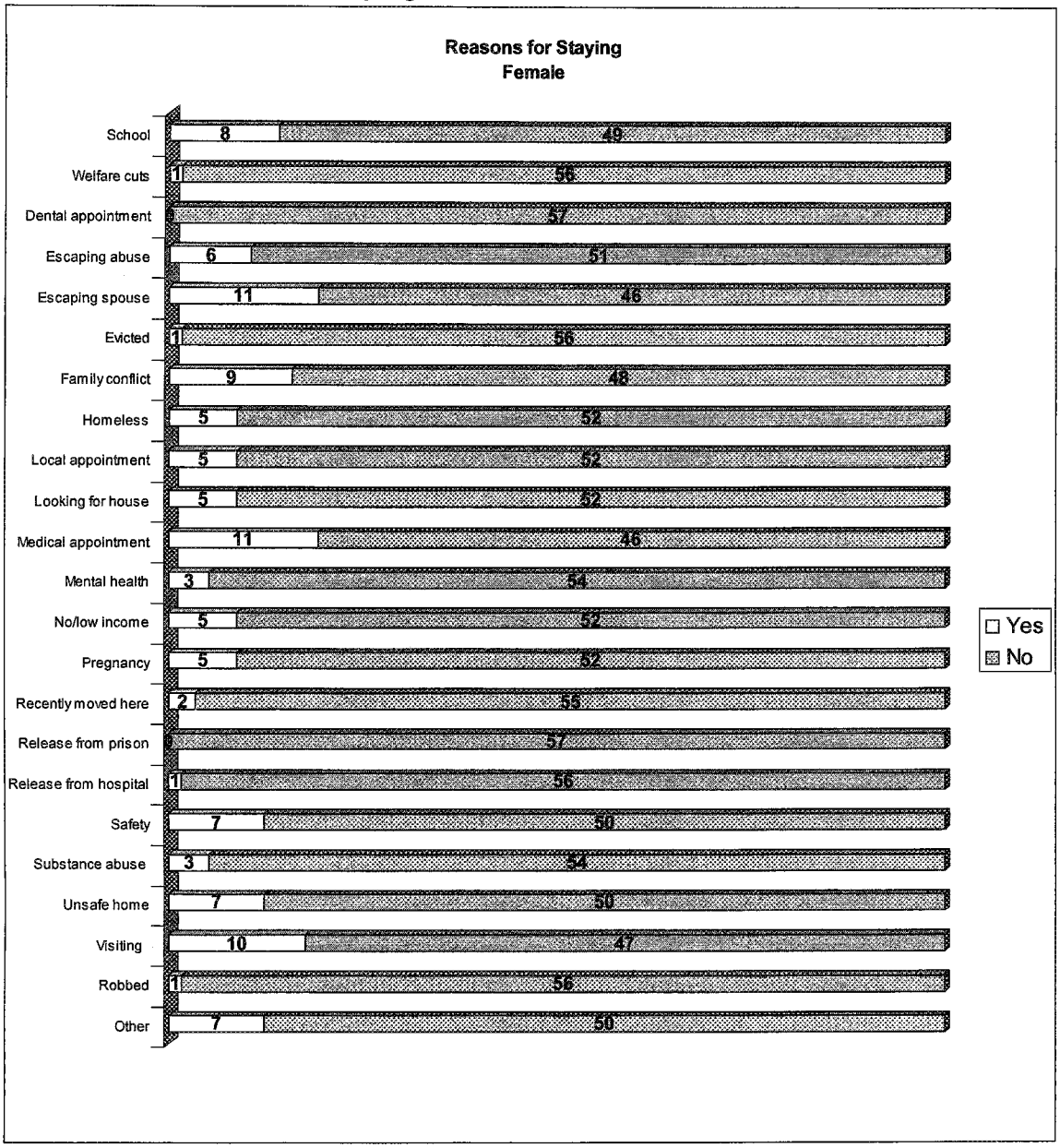
Reasons for using temporary accommodations (need) were also compared along gender, nationality (e.g., Cree, Ojibway, Oji-Cree), and age for the region as a whole.

Table 1.6.2: Reasons for Staying – Gender – Male



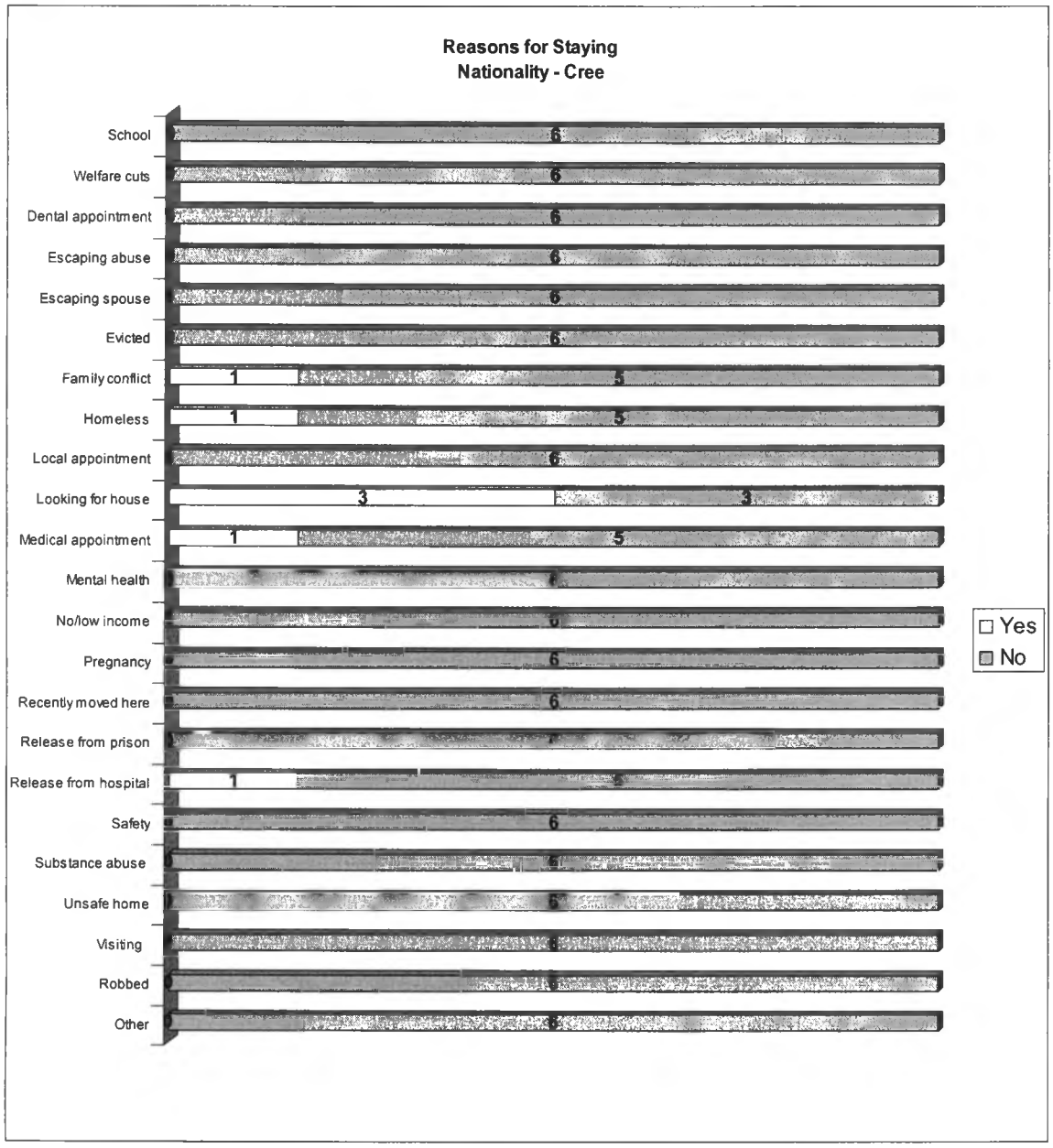
For men, the most common reasons listed for staying in temporary supportive housing were: medical appointment, "other" and visiting.

Table 1.6.3: Reasons for Staying – Gender – Female



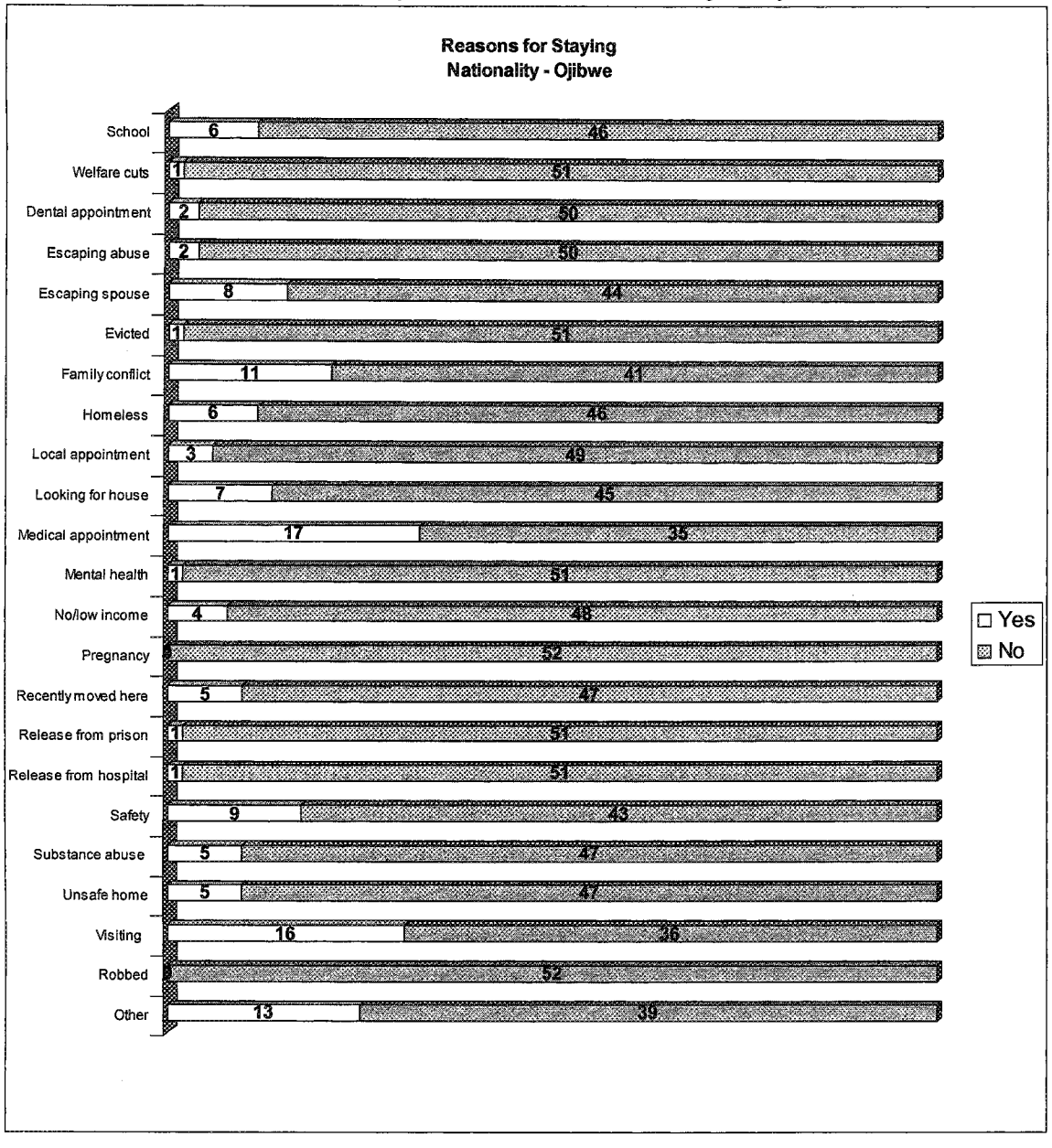
For women, the most common reasons listed for staying in temporary supportive housing were: escaping their spouse, medical appointment and visiting.

Table 1.6.4: Reasons for Staying – Nation Affiliation – Cree



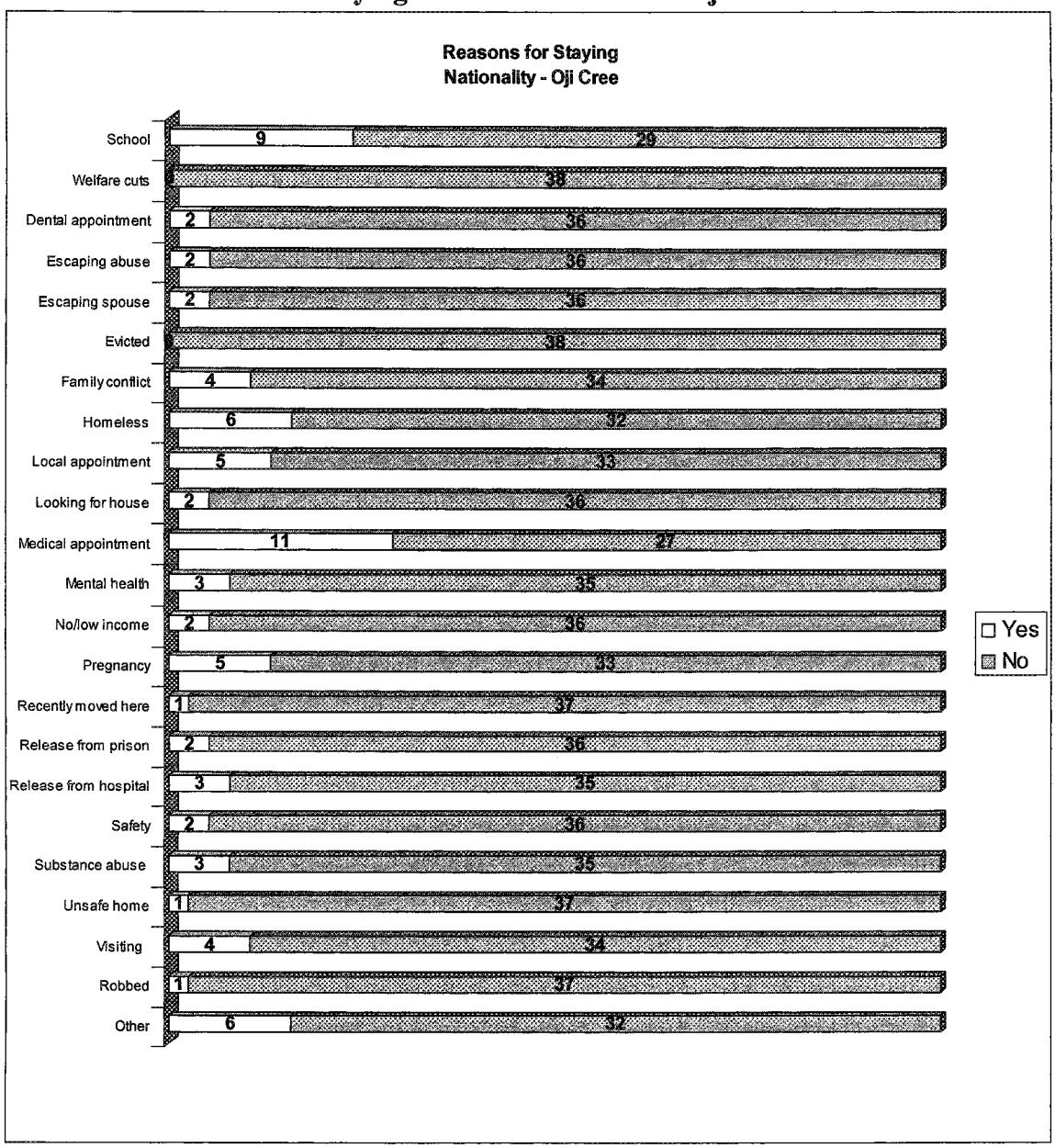
For Cree respondents, the most common reasons listed for staying in temporary supportive housing were: looking for a house, family conflict, homeless, medical appointment, and released from the hospital.

Table 1.6.5: Reasons for Staying – Nation Affiliation – Ojibway



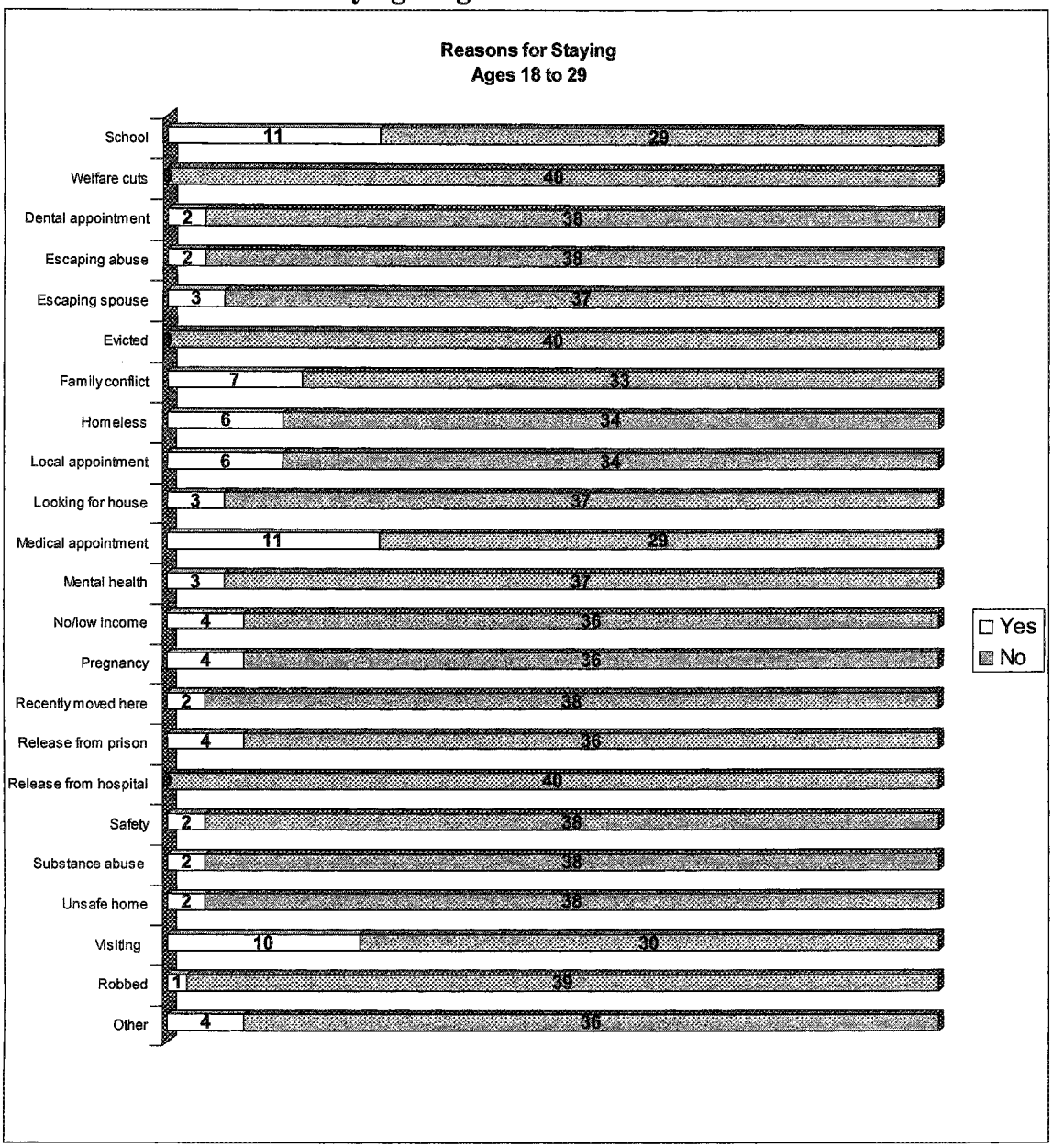
For Ojibway respondents, the most common reasons listed for staying in temporary supportive housing were: medical appointment, visiting, and "other."

Table 1.6.6: Reasons for Staying – Nation Affiliation – Oji-Cree



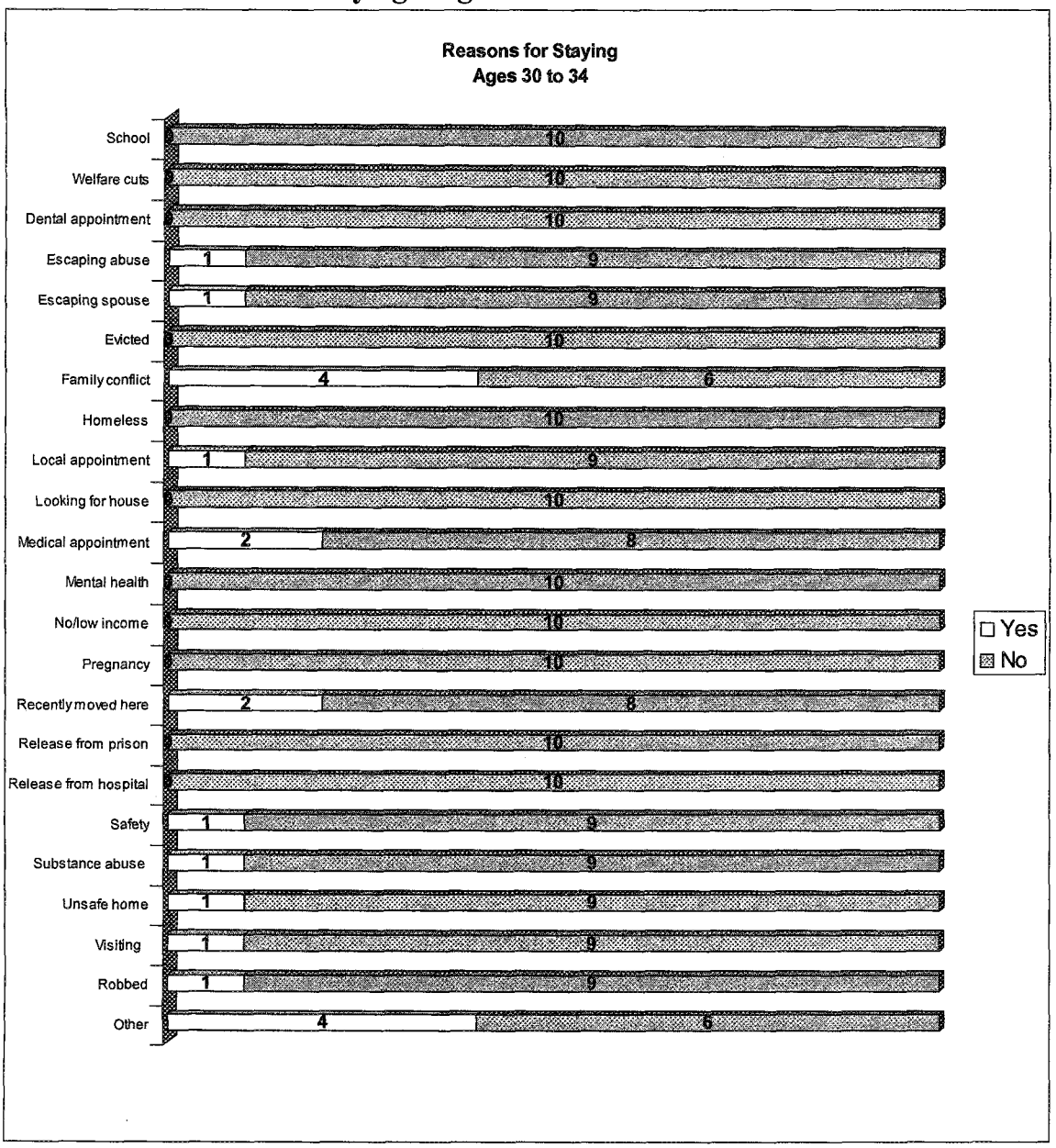
For Oji-Cree respondents, the most common reasons listed for staying in temporary supportive housing were: medical appointment, school and "other" or homeless.

Table 1.6.7: Reasons for Staying – Age – 18-29



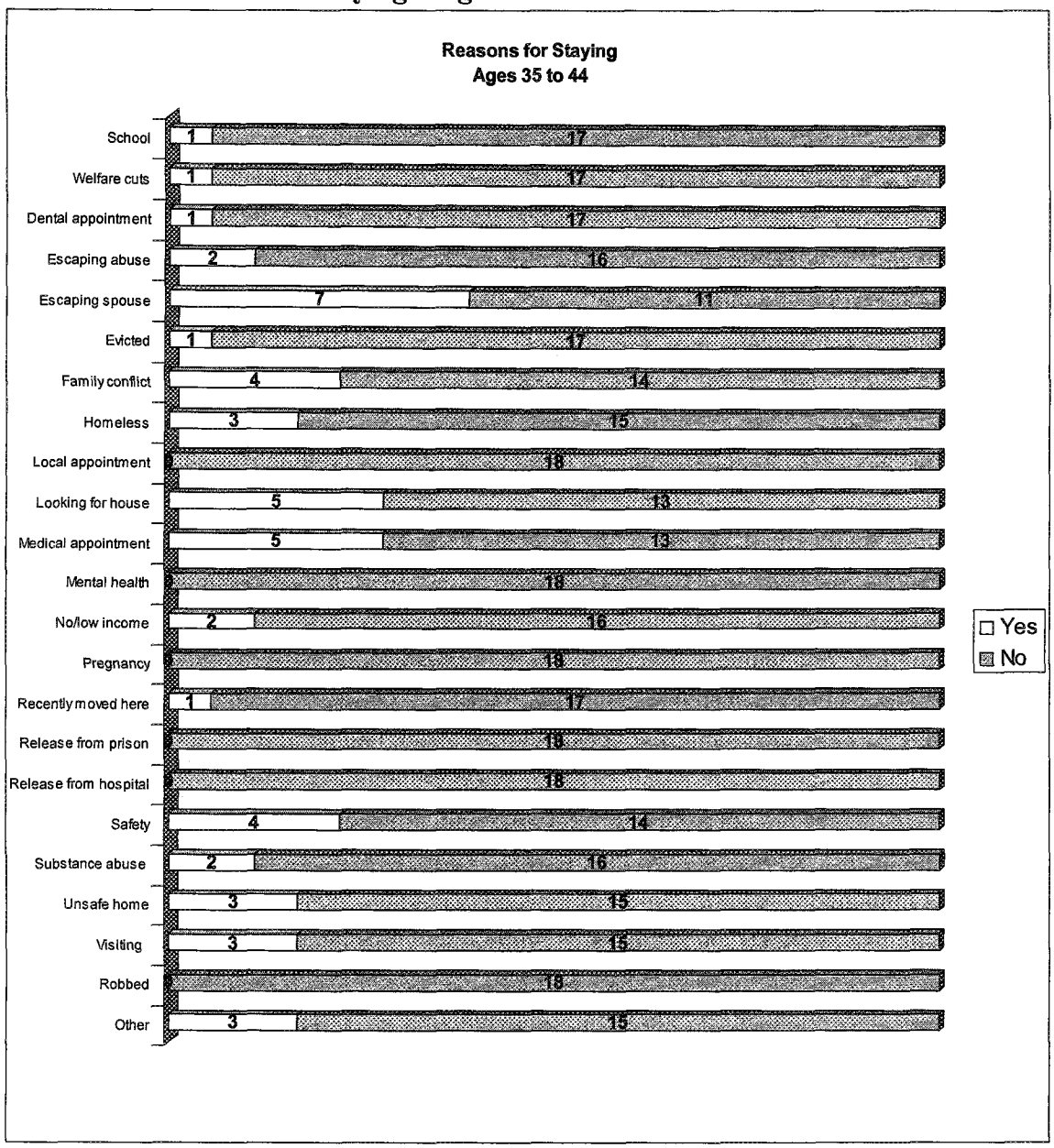
For respondents between 18-29 years of age, the most common reasons listed for staying in temporary supportive housing were: medical appointment, school and visiting.

Table 1.6.8: Reasons for Staying – Age – 30 to 34



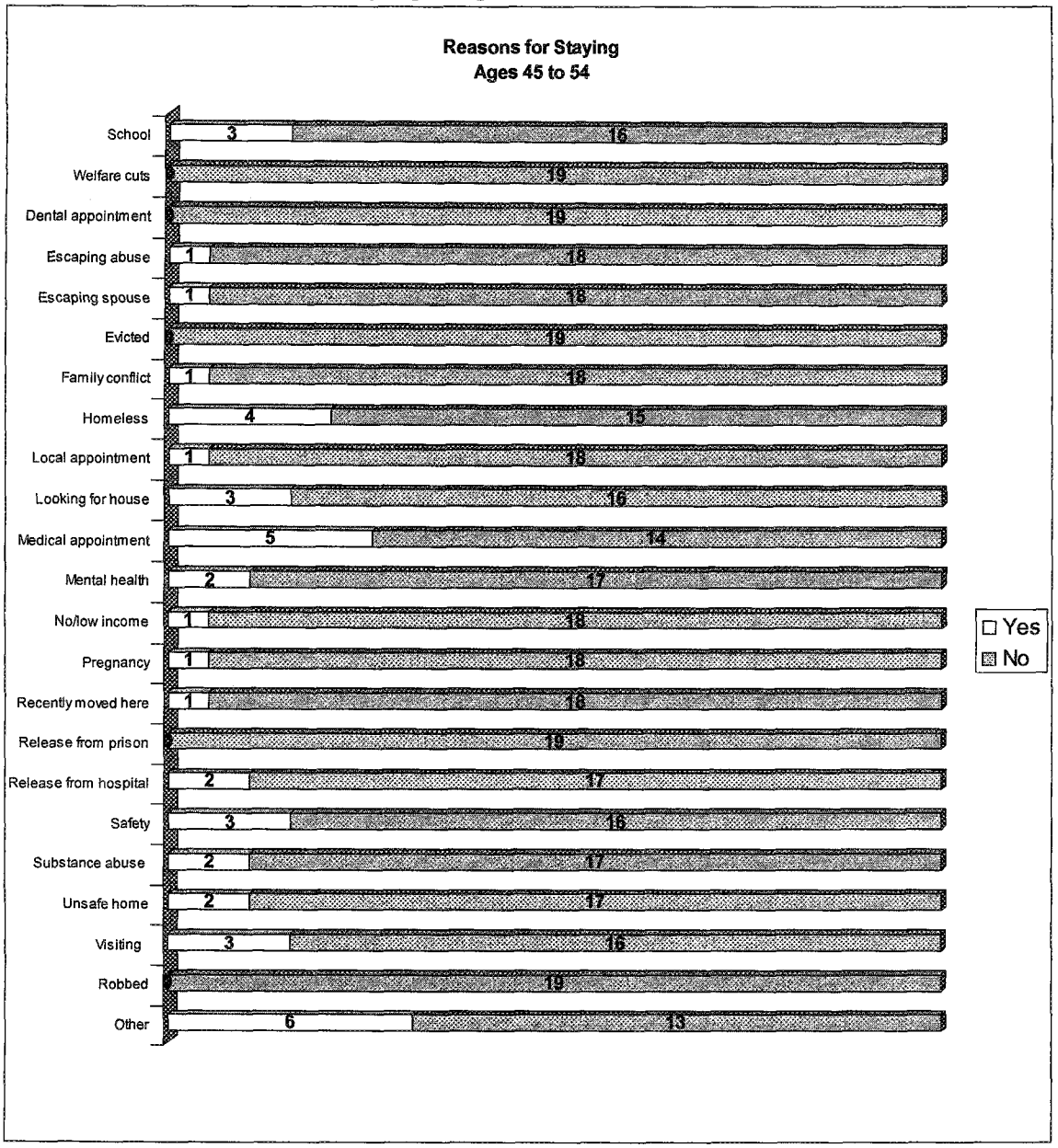
For respondents between 30-34 years of age, the most common reasons listed for staying in temporary supportive housing were: medical appointment, school and visiting.

Table 1.6.9: Reasons for Staying – Age – 35 to 44



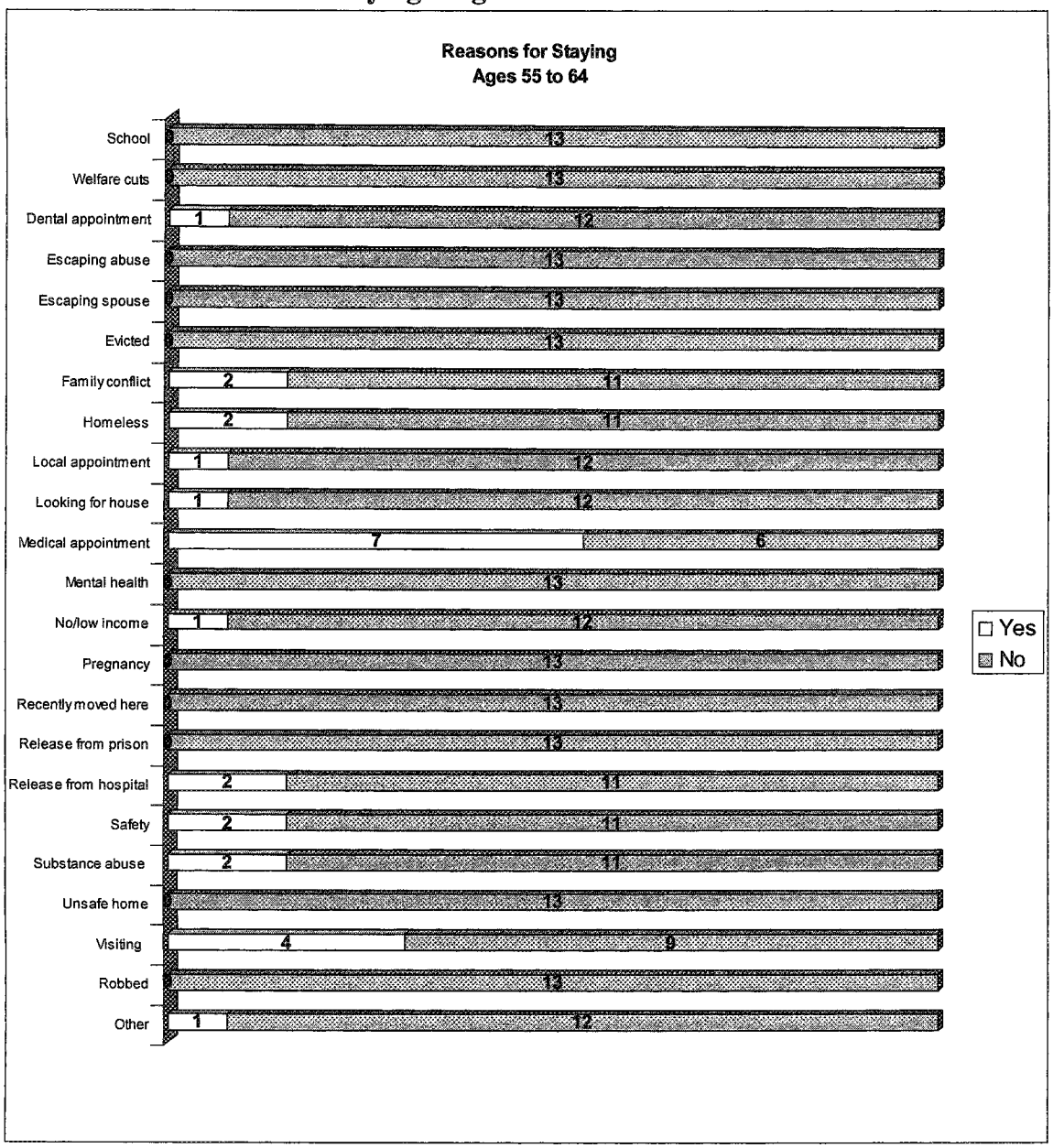
For respondents between 35-44 years of age, the most common reasons listed for staying in temporary supportive housing were: escaping their spouse, medical appointment and looking for a house.

Table 1.6.10: Reasons for Staying – Age – 45 to 54



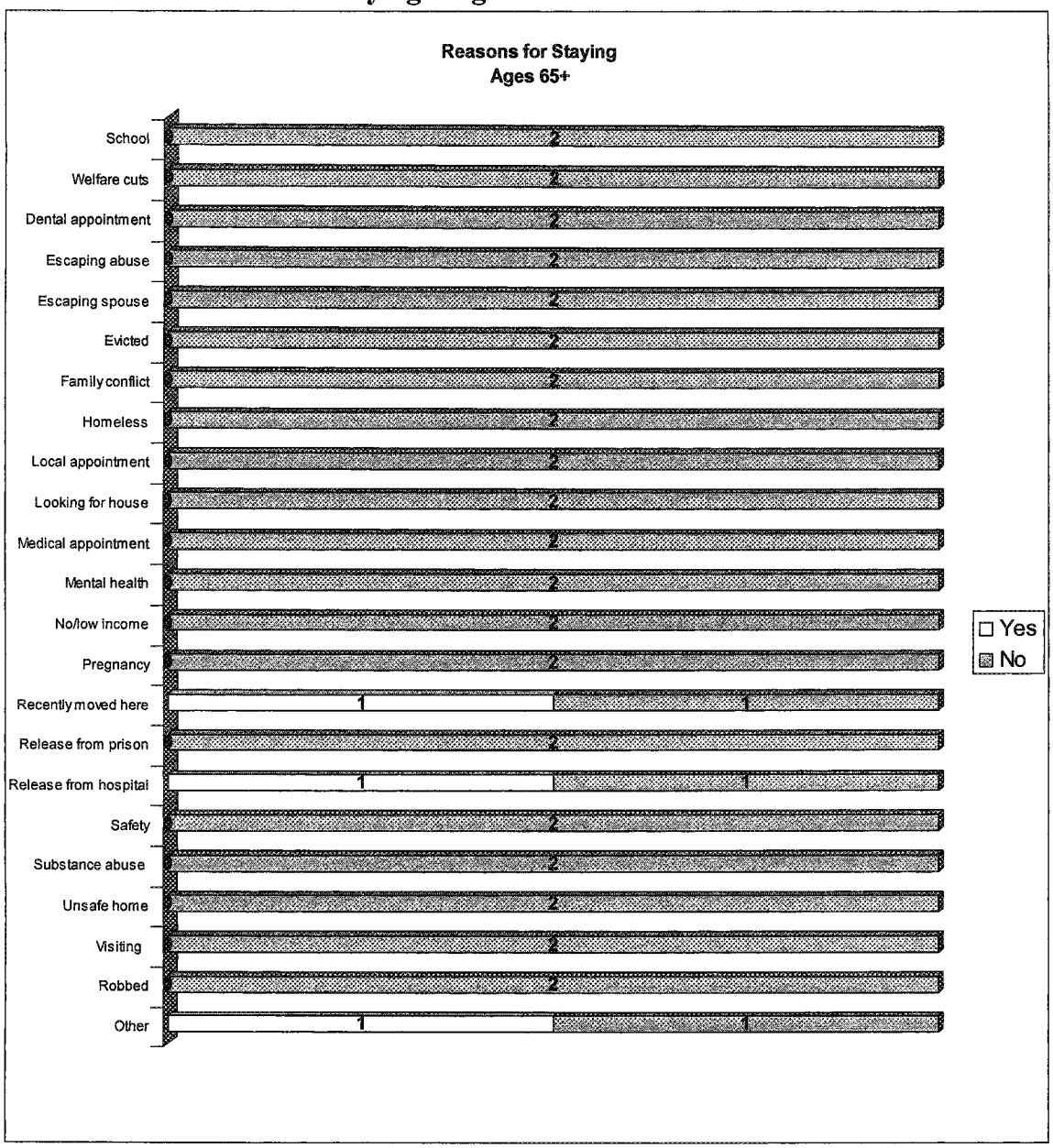
For respondents between 45-54 years of age, the most common reasons listed for staying in temporary supportive housing were: "other", medical appointment and homeless.

Table 1.6.11: Reasons for Staying – Age – 55 to 64



For respondents between 55-64 years of age, the most common reasons listed for staying in temporary supportive housing were: medical appointment and visiting.

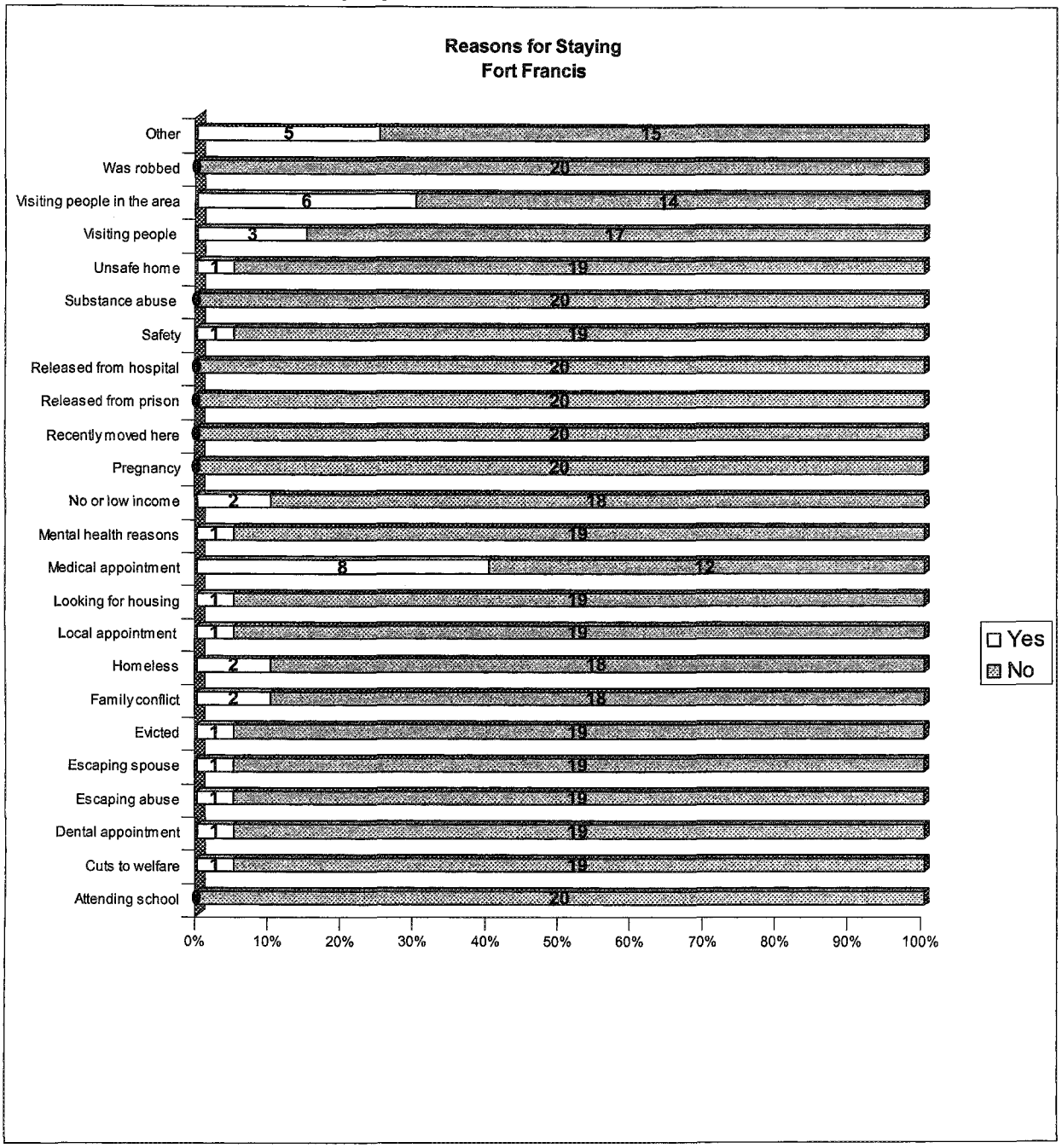
Table 1.6.12: Reasons for Staying – Age – 65+



For respondents older than 65 years of age, the most common reasons listed for staying in temporary supportive housing were: recently moved, released from hospital, and "other."

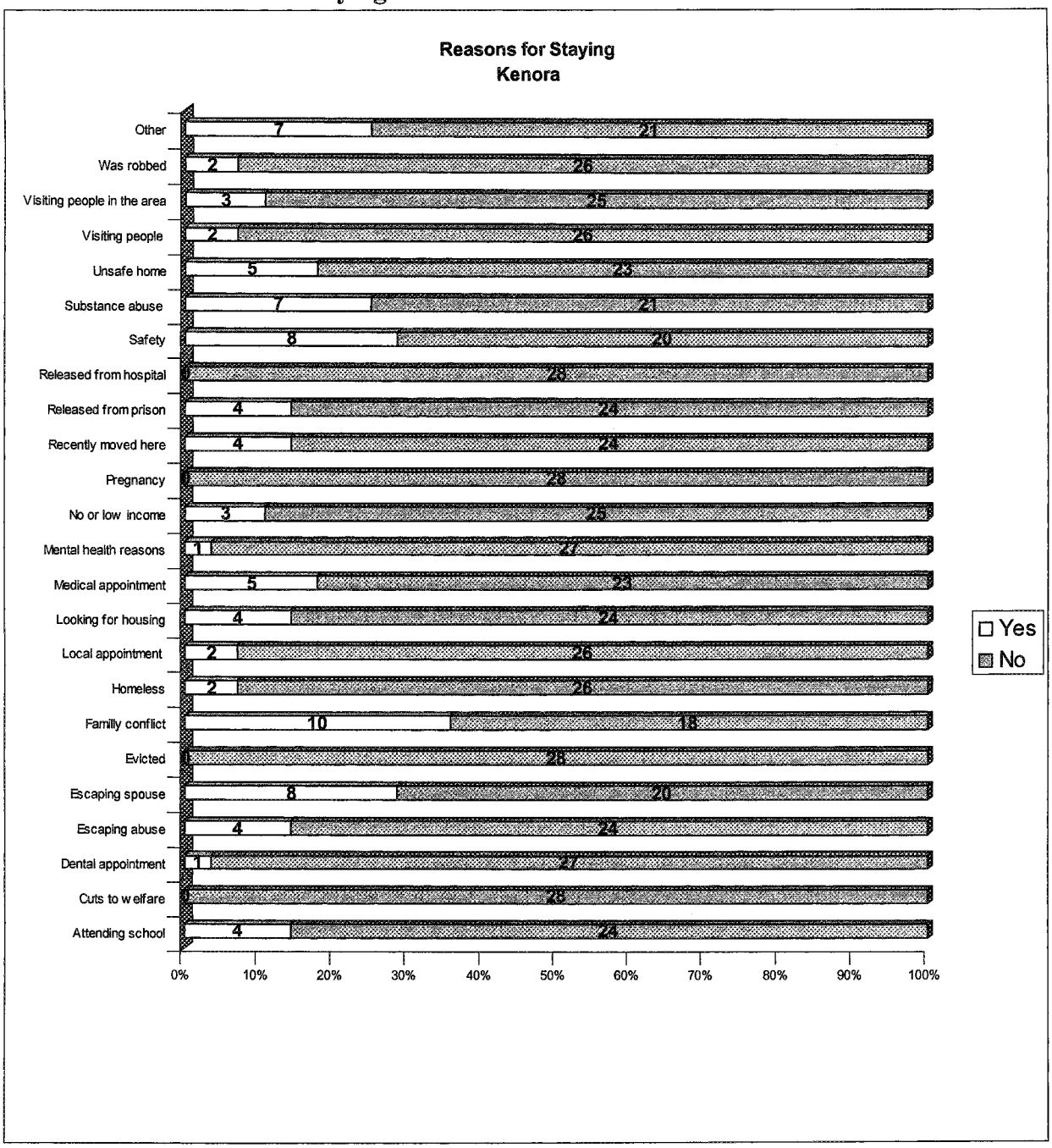
Table 1.6.13 – Table 1.6.16 depict reasons for staying by city/town.

Table 1.6.13: Reasons for Staying – Fort Frances



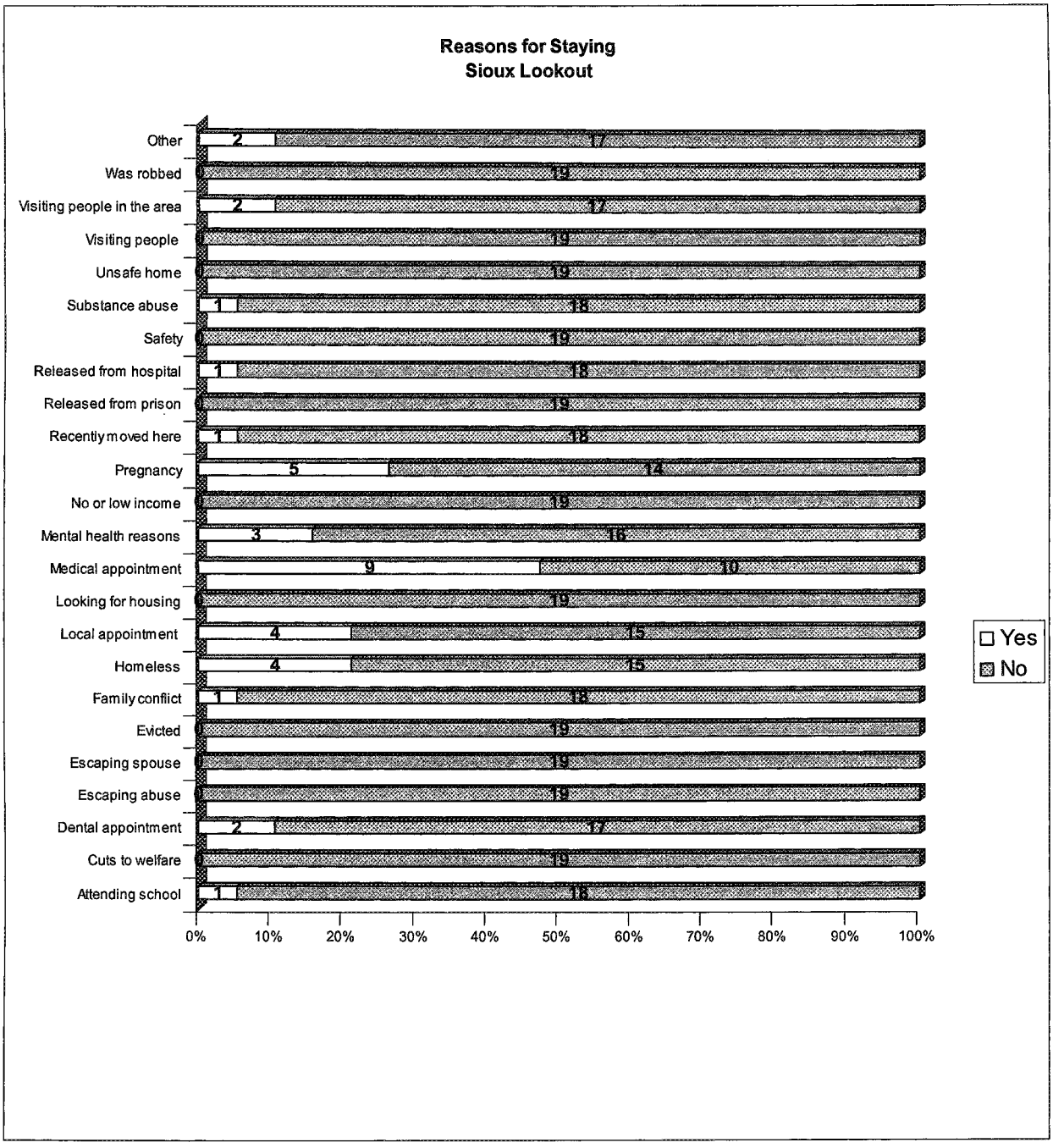
In Fort Frances, the most common reasons listed for staying in temporary supportive housing was: medical appointment, visiting people in the area, and "other".

Table 1.6.14: Reasons for Staying – Kenora



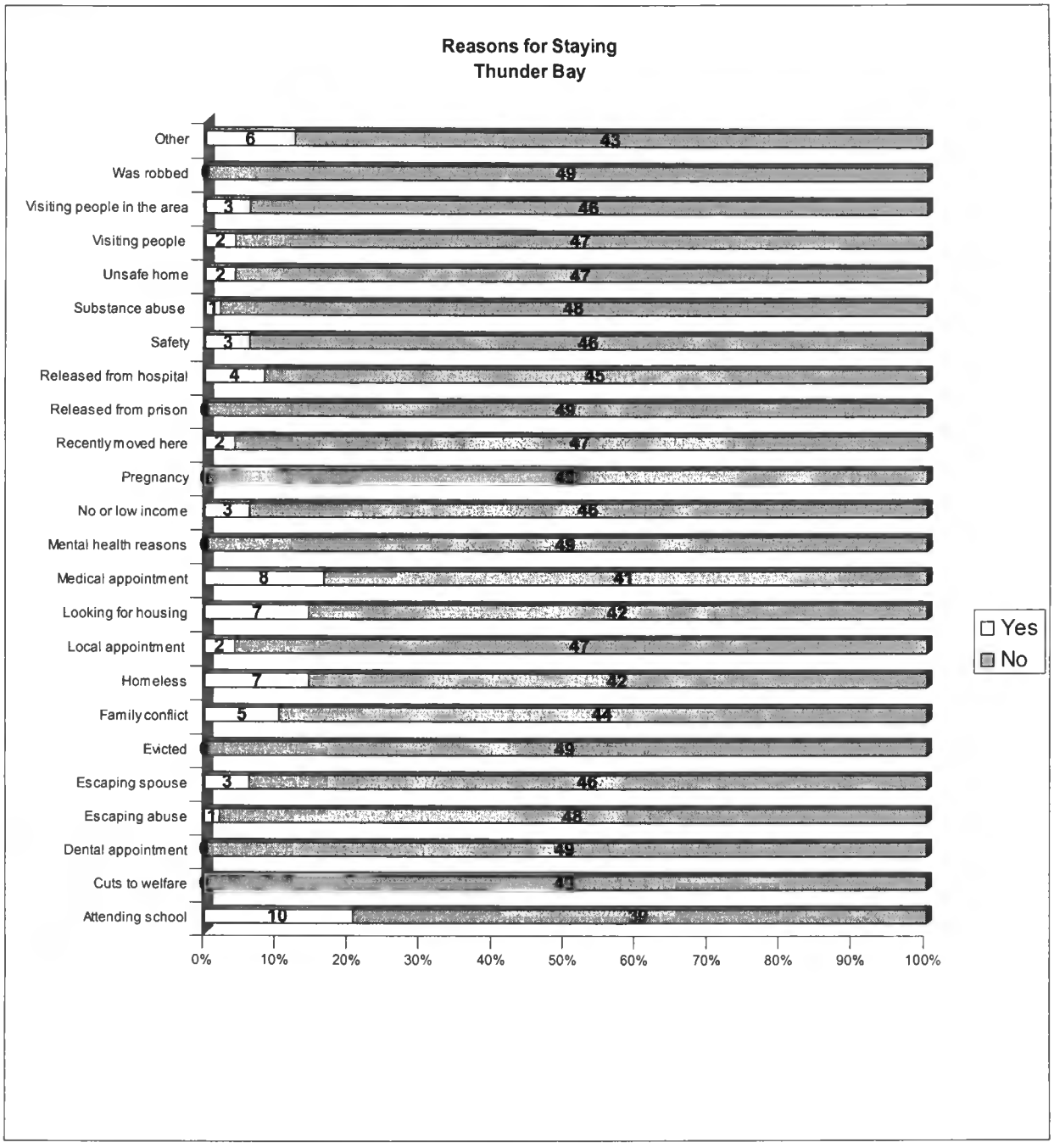
In Kenora, the most common reasons for using temporary housing were: family conflict, escaping a spouse, safety, substance abuse, medical appointment, safety and "other."

Table 1.6.15: Reasons for Staying – Sioux Lookout



The most common stated reasons for using temporary housing in Sioux Lookout was: medical appointment and pregnancy.

Table 1.6.16: Reasons for Staying – Thunder Bay

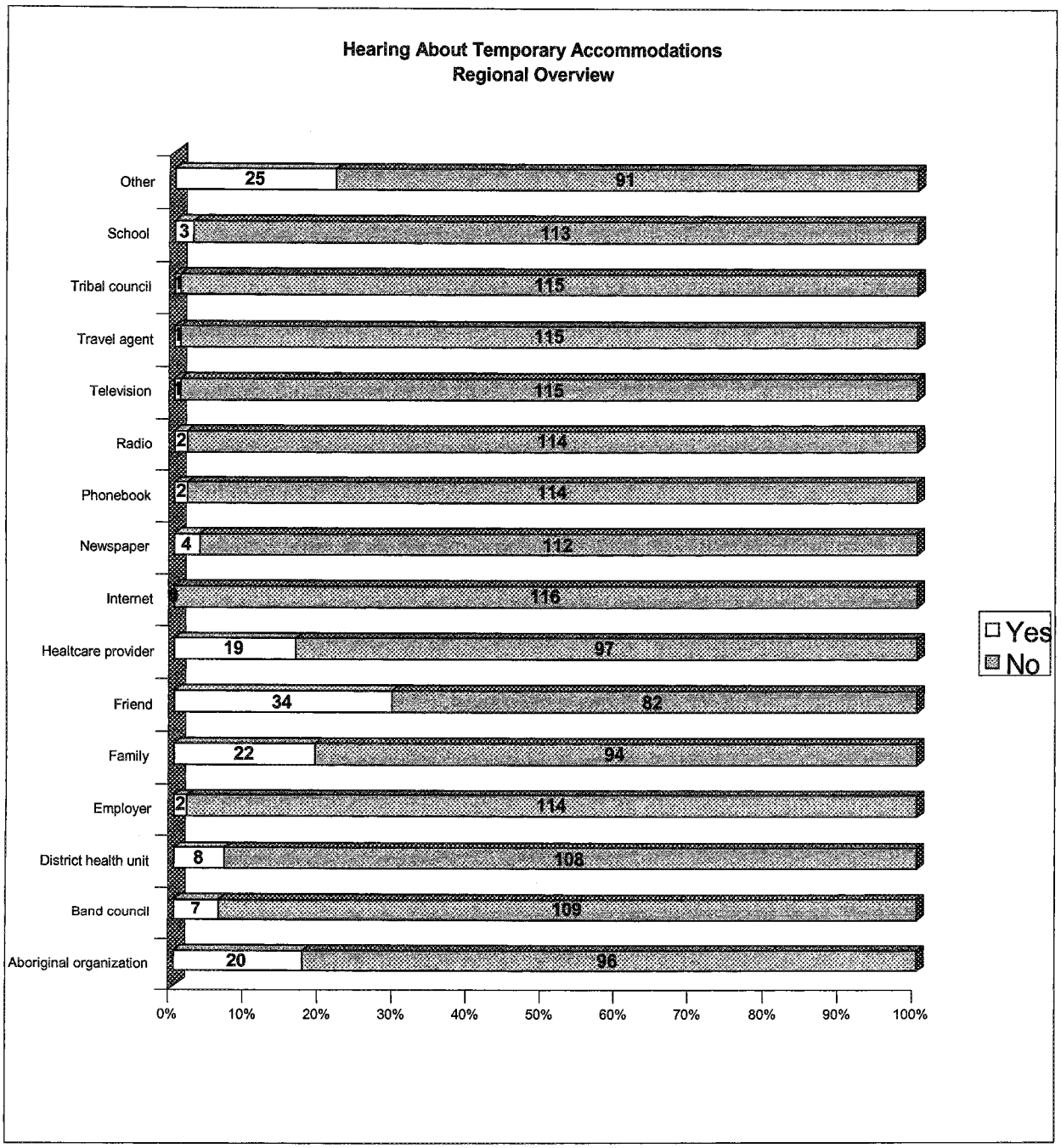


The most frequently stated reasons for using temporary supportive housing in Thunder Bay was: attending school, medical appointment, homeless, and looking for a house.

1.7 Hearing about Temporary Accommodations

Interviewees were asked how they heard about their temporary accommodations.

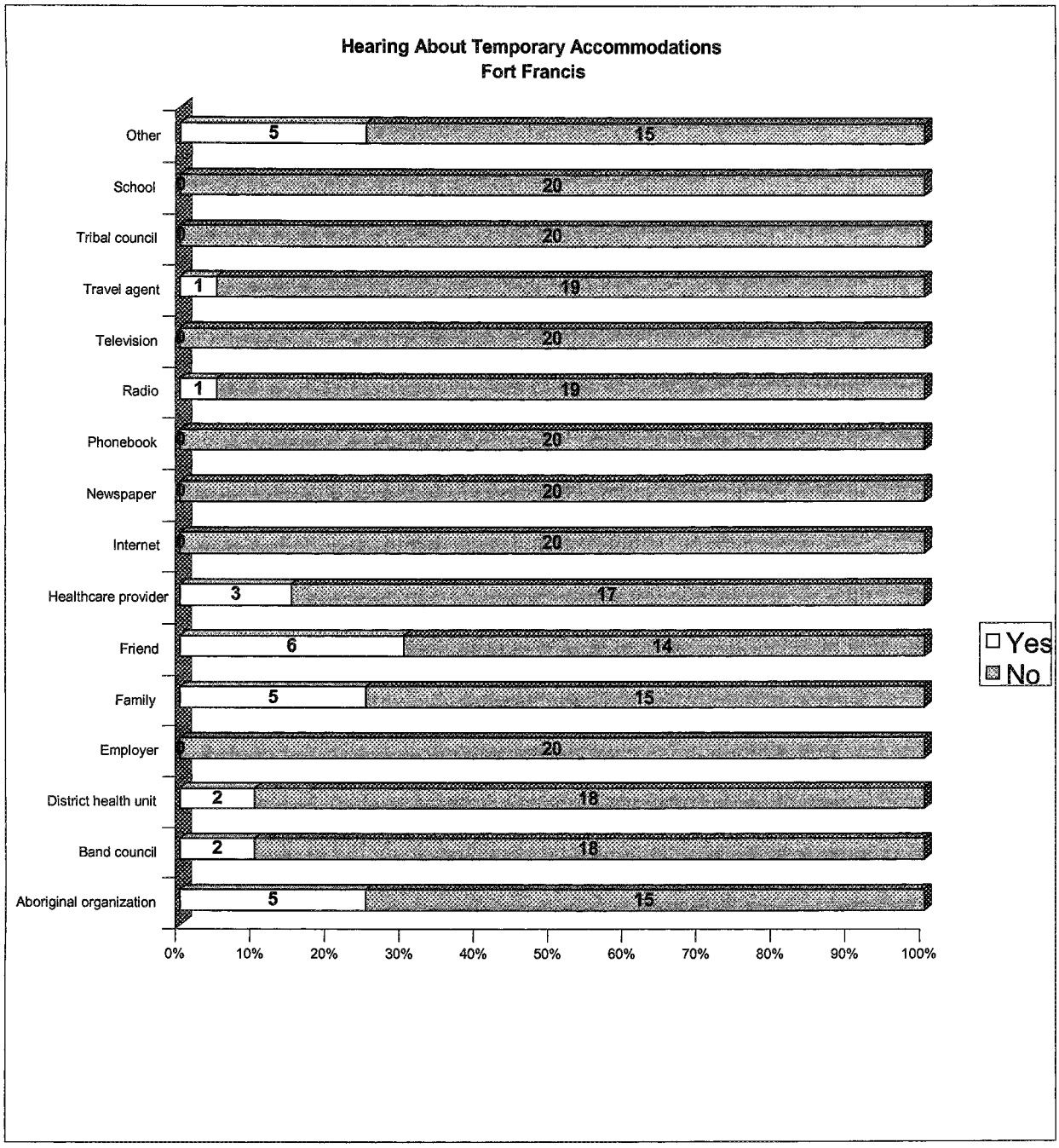
Table 1.7.1 depicts how respondents heard about temporary accommodations in the region.



In the region, the most common way respondents learned about temporary supportive housing was through friends (29 per cent or 34 of 116). Twenty-two per cent (or 25 of 116) indicated "other", 19 per cent (or 22 of 116) indicated they learned of temporary housing through family, 17 per cent (or 20 of 116) indicated the source was an Aboriginal organization, and 16 per cent (or 19 of 116) learned of temporary housing through their healthcare provider.

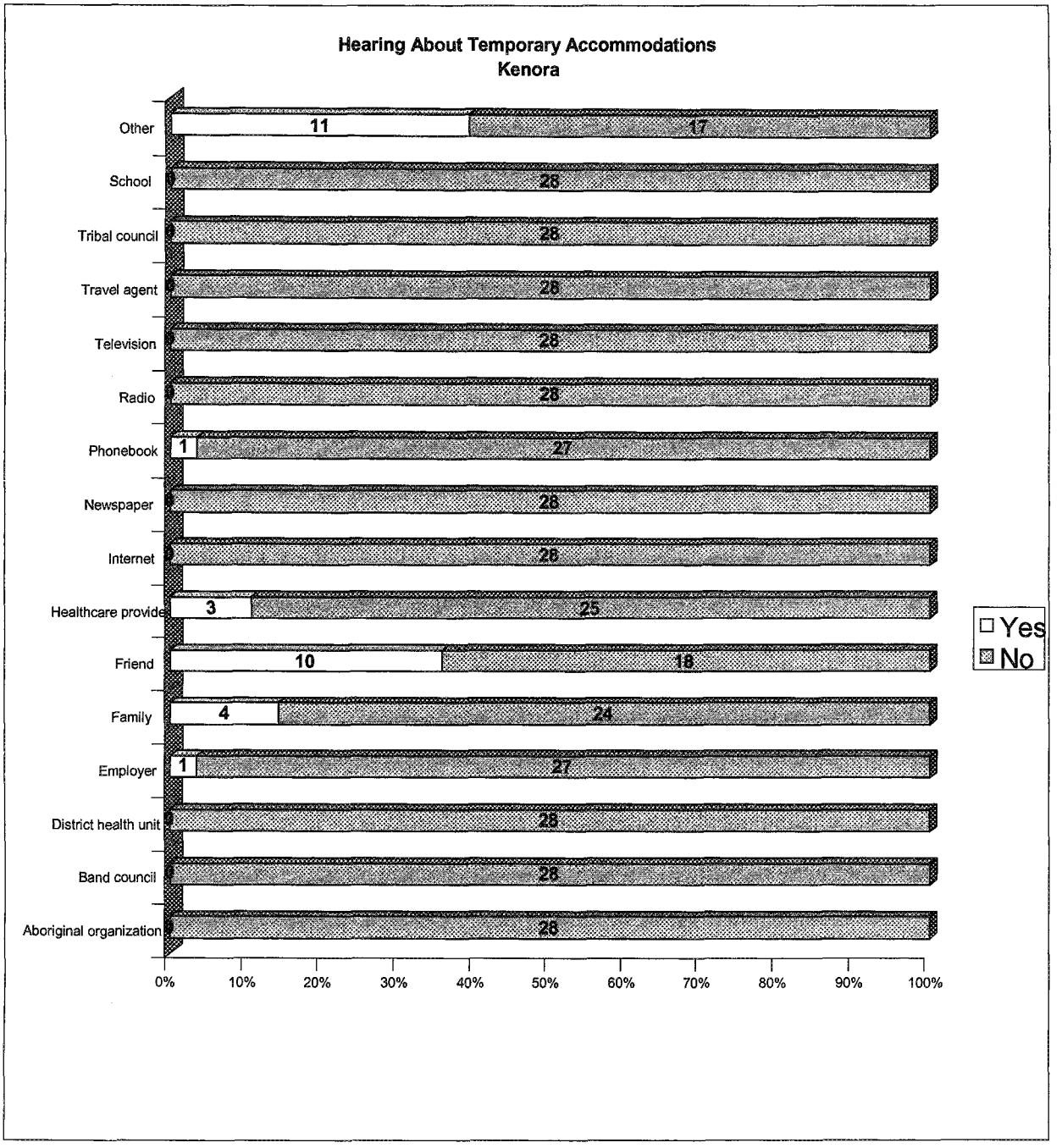
Table 1.7.2 to Table 1.7.5 depict current usage by city/town.

Table 1.7.2: Hearing about Temporary Accommodations – Fort Frances



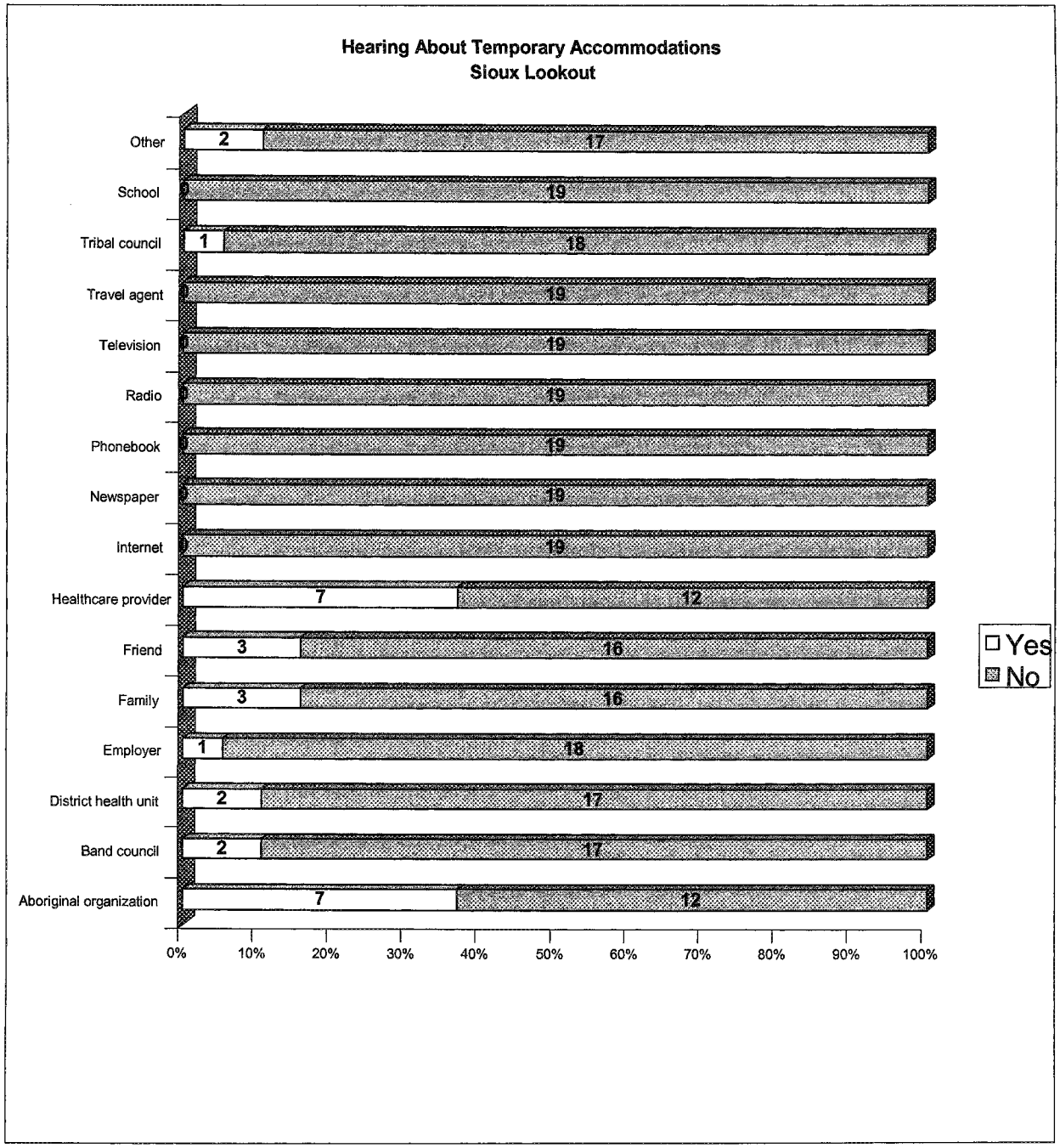
In Fort Frances, respondents learned of temporary housing accommodations through: friends (30 per cent or 6 of 20), family (25 per cent or 5 of 20), Aboriginal organizations (25 per cent or 5 of 20), and "other" (25 per cent or 5 of 20).

Table 1.7.3: Hearing about Temporary Accommodations – Kenora



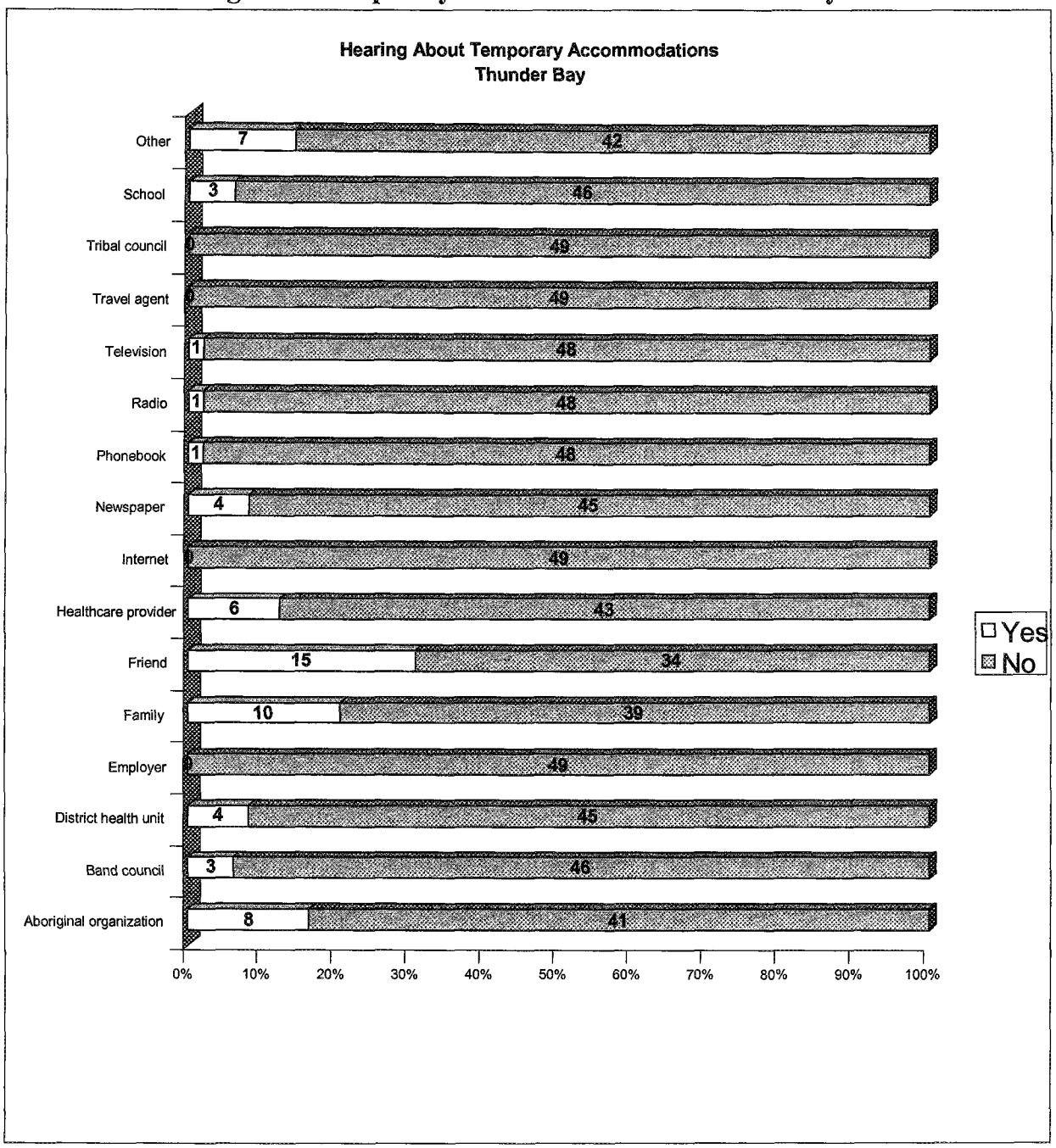
In Kenora, the majority of respondents learned of temporary housing accommodations through: friends (36 per cent or 10 of 28), family (14 per cent or 4 of 28), and "other" (39 per cent or 11 of 28).

Table 1.7.4: Hearing about Temporary Accommodations – Sioux Lookout



In Sioux Lookout, the majority of respondents learned of temporary housing accommodations through: healthcare provider (37 per cent or 7 of 19), and Aboriginal organizations (37 per cent or 7 of 19).

Table 1.7.5: Hearing about Temporary Accommodations – Thunder Bay

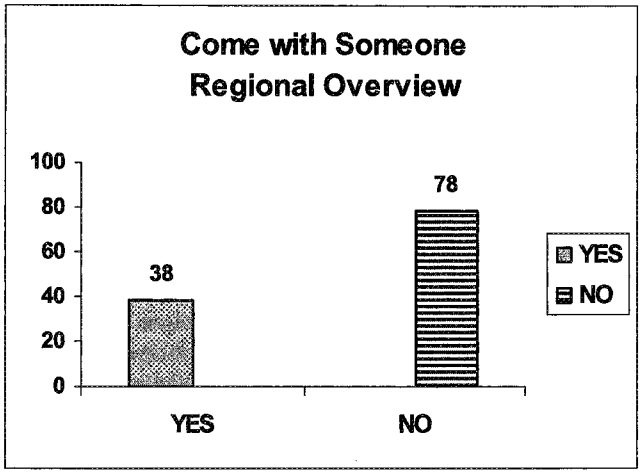


In Thunder Bay, the majority of respondents learned of temporary housing accommodations through: friends (31 per cent or 15 of 49), family (20 per cent or 10 of 49), and Aboriginal organizations (16 per cent or 8 of 49).

1.8 Arrive with a Companion

Respondents were asked if they had come with anyone and reasons why they had a companion. Table 1.8.1 shows whether respondents came to the temporary shelter with someone or alone, for the region as a whole.

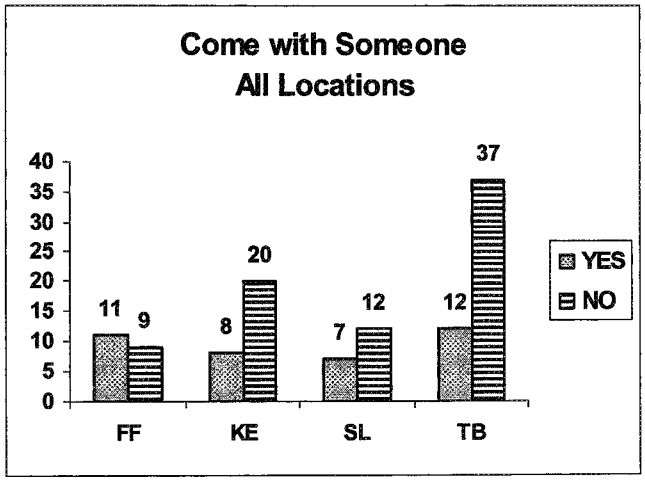
Table 1.8.1: Come with Someone Regional Overview



Only 33 per cent (or 38 of 116) respondents arrived at the temporary shelter with a companion. Conversely, 67 per cent (or 78 of 116) of respondents arrived alone.

Table 1.8.2 shows whether respondents arrived with companions for each city/town.

Table 1.8.1: Come with Someone All Locations



In Fort Frances, 55 per cent (or 11 of 20) of respondents arrived with a companion. In Kenora, 29 per cent (or 8 of 28) of respondents arrived with someone. In Sioux Lookout, 37 per cent (or 7 of 19) people did not come alone. In Thunder Bay, 24 per cent (or 12 of 29) of those surveyed arrived with a companion.

Respondents indicated that they came with someone for the following reasons:

- Both homeless
- Company
- Same situation
- Medical reasons; support
- Keep my family together
- Living together
- Needed help
- Escort
- Interpreter
- I didn't want to come alone
- Married
- Came with dependents

1.9 Accomodation Costs Paid

Interviewees were asked how much it cost them to stay at a particular accommodation. The question did not yield quantifiable results. Nonetheless, a list of the type of responses is included here by accommodation type to illustrate the types of fees users (or their sponsors) pay.

Cost Paid		
City/Town	***Accommodation Type***	***Fee***
Fort Frances		
	Hostel	• $20/night
	Hotel/Motel	• $100/day • $20/night • $50/night • $600/month • $68/month • $80 plus • $990 • $0 • Usually nothing
	Room in Private House	• $100/day • $145 • $0 • Usually nothing
	Staying with Friends	• $100/day • $20 • $20/night • $600/month • Usually nothing
Kenora		
	Bed and Breakfast	• $455
	Boarding House	• $300 • $310/month • $455 • Welfare pays

Cost Paid		
City/Town	*Accommodation Type*	*Fee*
	Hostel	• $200 Hydro • $300 • $455 • $500.00 • $0 • Welfare pays
	Hotel/Motel	• $0 • $110 • $390 • $455 • $80-$100/day • Welfare pays
	Room in Private House	• $360 for both • $455
	School/University Residence	• $455
	Shelter	• $500 • $0 • $200 • $300
	Staying with Friends	• $0 • $360 for both • $390 • $455 • $500 • $619 • Half of rent
Sioux Lookout		
	Hostel	• $0
	Hotel/Motel	• $0
	Shelter	• $0
	Transition Home	• $0
Thunder Bay		
	Dormitory	• $500 • $650 • $90-120/day • $0
	Hostel	• $0 • $300/month • $625/month • $90-120/day
	Hotel/Motel	• $0 • $300/month • $45/day • $90-120/day

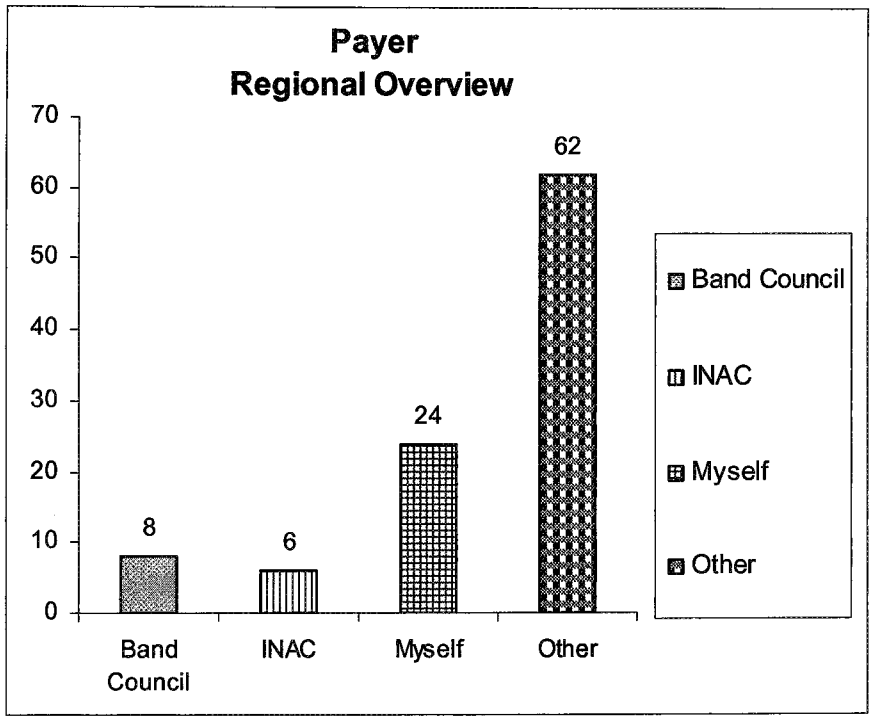
Cost Paid		
City/Town	*Accommodation Type*	*Fee*
	Room in a Private House	• $0 • $400 • $400-$450 • $45/day • $500 • $90-120/day
	Shelter	• $0 • $10/day • Don't know
	Staying with Friends	• $0 • $300/month • $45/day • $500 • $780/month • $90-120/day
	Transition Home	• $0 • $780/month • $800 a month plus utilities • $90-120/day
	Other	• $500 - Apartment • $625/month - Renting a house • $800 - Native housing

1.10 Payer

Interviewees were asked who paid for their accommodations.

Table 1.10.1 depicts who paid for the temporary housing in the region as whole.

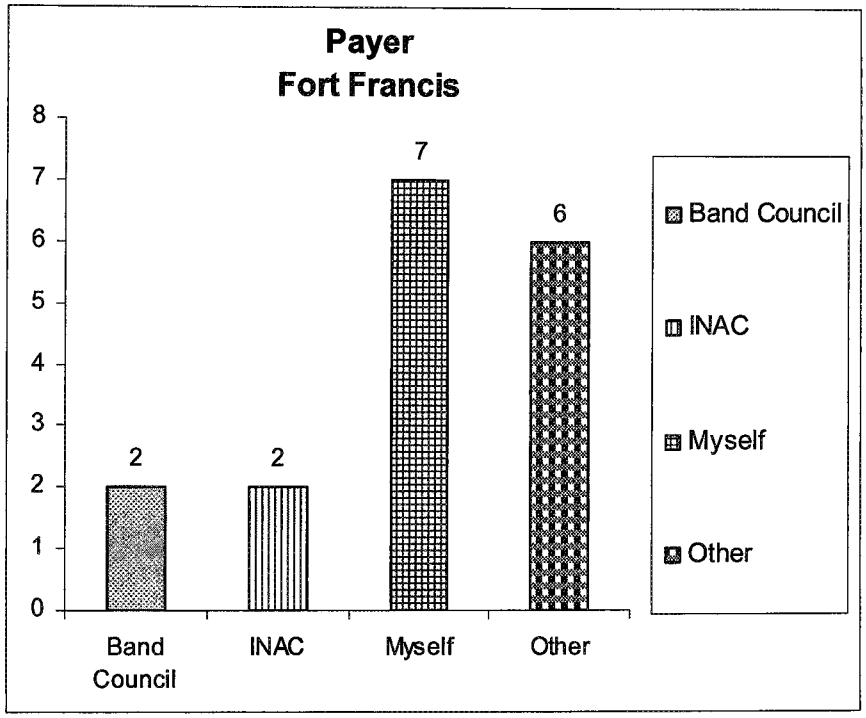
Table 1.10.1: Payer – Regional Overview



Sixty-two per cent (or 62 of 100) of respondents in the region indicated "other" paid for their temporary housing. Twenty-four per cent (or 24 of 100) of respondents indicated that they paid for their room themselves. 8 per cent (or 8 of 100) received support from their Band Council and 6 per cent (or 6 of 100) got support from INAC.

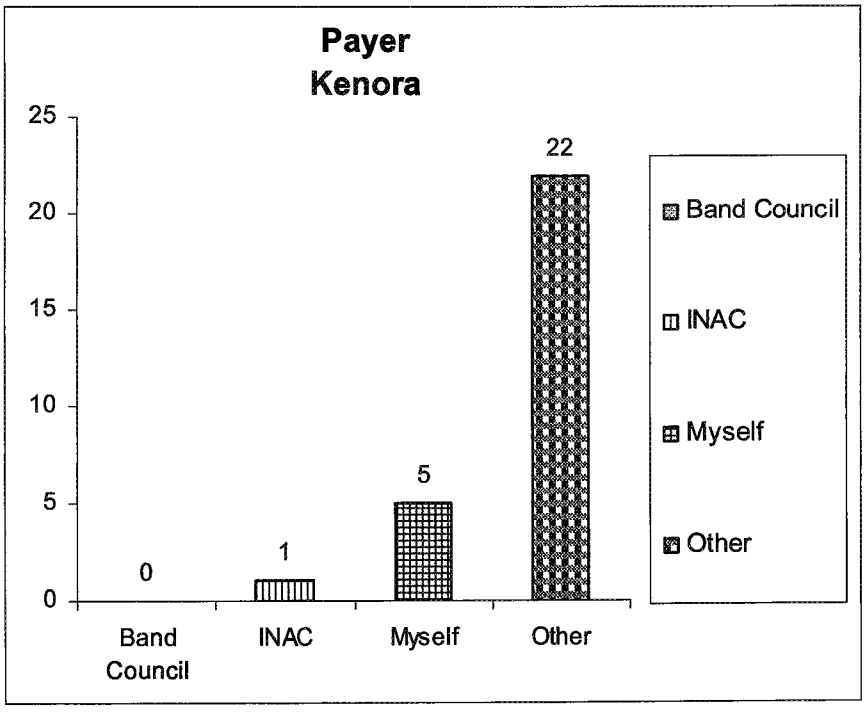
Table 1.10.2 – Table 1.10.5 depict who paid for accommodations by city/town.

Table 1.10.2: Payer – Fort Frances



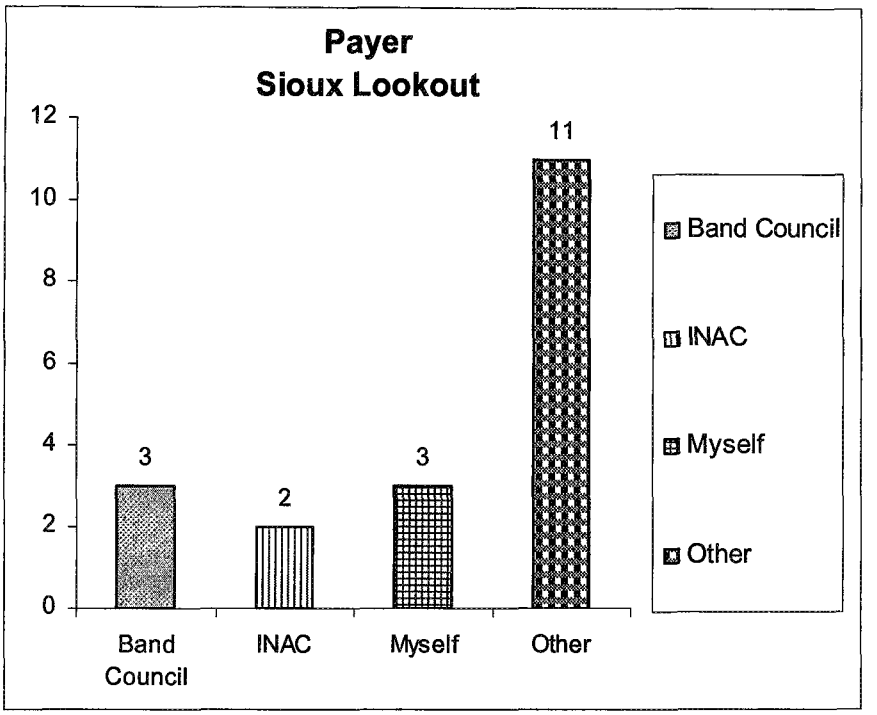
In Fort Frances, 41 per cent (or 7 of 17) of respondents indicated that they paid for their room themselves. Thirty-five per cent (or 6 of 17) of respondents in the region indicated "other" paid for their temporary housing. Twelve per cent (or 2 of 17) received support from their Band Council and INAC respectively.

Table 1.10.3: Payer – Kenora



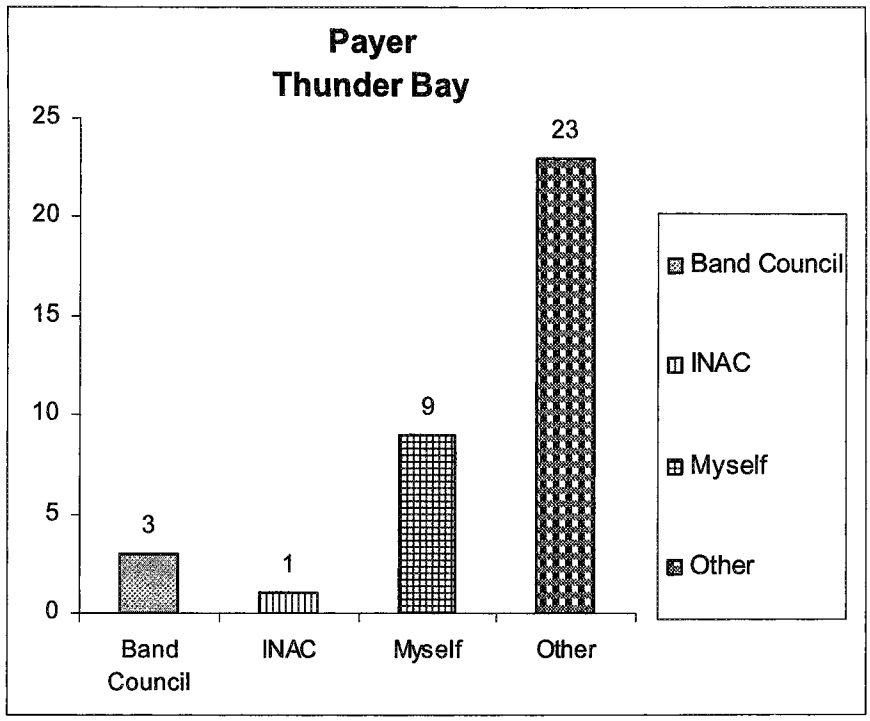
In Kenora, 54 per cent (or 15 of 28) of respondents in the region indicated "other" paid for their temporary housing; 18 per cent (or 5 of 28) of respondents indicated that they paid for their room themselves. 4 per cent (or 1 of 28) received support from INAC. None received support from their Band Council.

Table 1.10.4: Payer – Sioux Lookout



In Sioux Lookout, 58 per cent (or 11 of 19) of respondents in the region indicated "other" paid for their temporary housing; 11 per cent (or 3 of 19) of respondents indicated that they paid for their room themselves; 11 per cent (or 3 of 19) received support from their Band Council and 7 per cent (or 2 of 19) got support from INAC.

Table 1.10.5: Payer – Thunder Bay



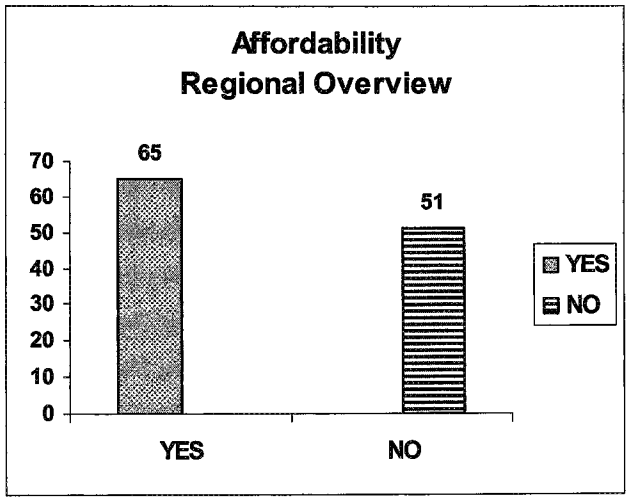
In Thunder Bay, 64 per cent (or 23 of 36) of respondents in the region indicated "other" paid for their temporary housing. 25 per cent (or 9 of 36) of respondents indicated that they paid for their room themselves. 8 per cent (or 3 of 36) received support from their Band Council and 3 per cent (or 1 of 36) got support from INAC.

1.11 Affordability

Respondents were asked if they felt the fee/rent was reasonable.

Table 1.11.1 depicts whether respondents thought that the amount of money they paid for temporary shelter was affordable or not in the region as a whole.

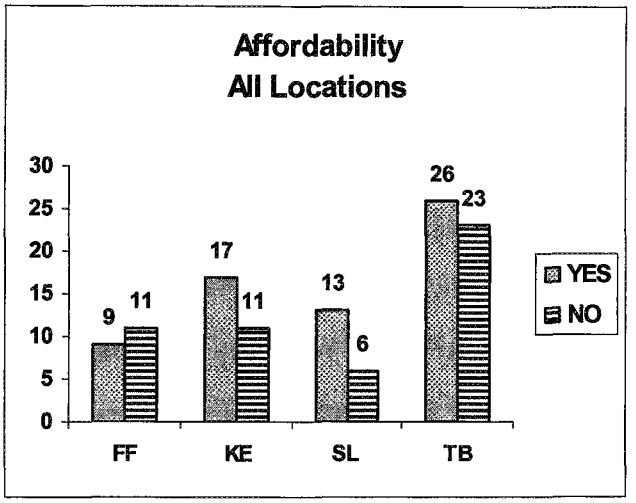
Table 1.11.1: Affordability, Regional Overview



Fifty-six per cent (or 65 of 116) of respondents indicated they felt what they paid for their accommodations was affordable; 44 per cent (or 51 of 116) did not.

Table 1.11.2 depicts whether respondents thought that what they were paying for temporary shelter was affordable, by city/town.

Table 1.11.2: Affordability All Locations



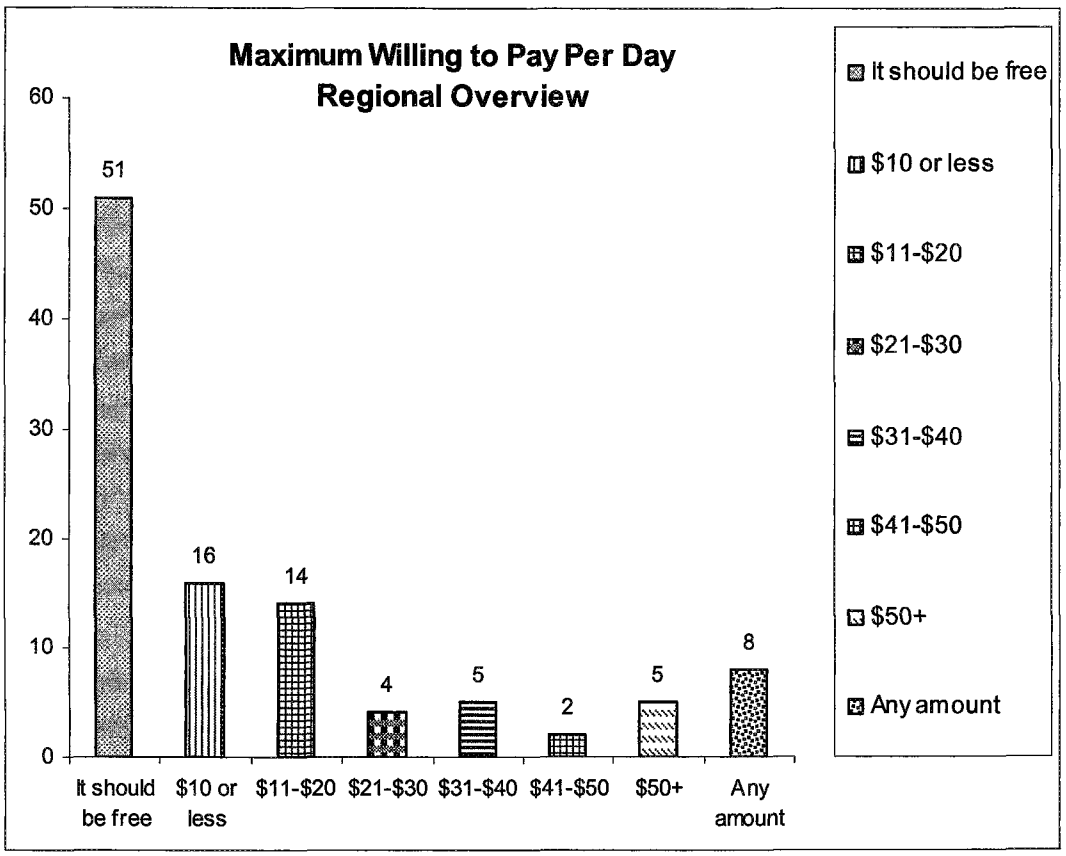
In Fort Frances, 45 per cent (or 9 of 20) of respondents felt what they paid was affordable; 55 per cent (or 11 of 20) did not. In Kenora, 61 per cent (or 17 of 28) of respondents felt what they paid was affordable. 39 per cent (or 11 of 28) did not. In Sioux Lookout, 68 per cent (or 13 of 19) of respondents felt what they paid was affordable; 32 per cent (or 6 of 19) did not. In Thunder Bay, 53 per cent (or 26 of 49) of respondents felt what they paid was affordable; 47 per cent (or 23 of 49) did not.

1.12 Maximum Payment

Respondents were asked what was the maximum amount they would be willing to pay for temporary shelter per day.

Table 1.12.1 illustrates the amount respondents were willing to pay across the region.

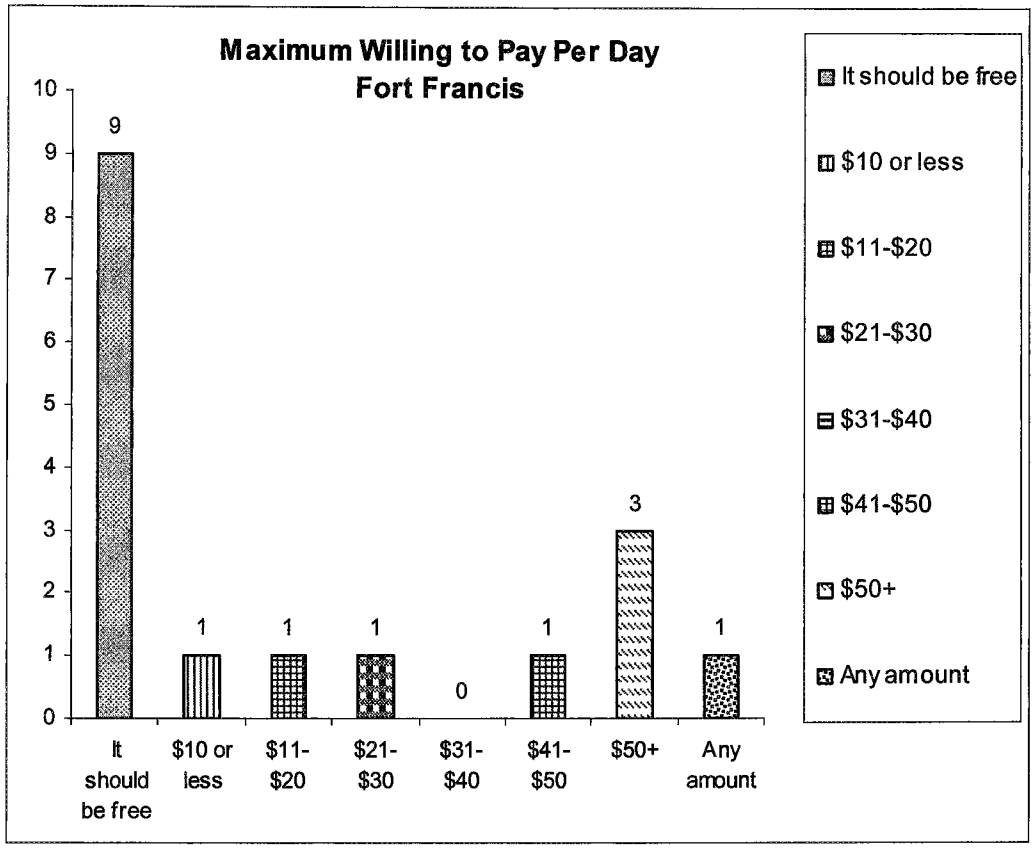
Table 1.12.1: Payer – Thunder Bay



Forty-nine per cent (or 51 of 105) of respondents in the region in general felt that temporary accommodations should be free; 15 per cent (or 16 of 105) of respondents said they'd be willing to pay $10 or less; 13 per cent (or 14 of 105) respondents would be willing to pay $11-$20; 4 per cent (or 4 of 105) said they'd be willing to pay $21-$30; 5 per cent (or 5 of 105) said they'd pay $31-$40; 2 per cent (or 2 of 105) of respondents said they'd pay between $41-$50; 5 per cent (or 5 of 105) said they'd pay more than $50 and 8 per cent (or 8 of 105) said they'd pay any amount.

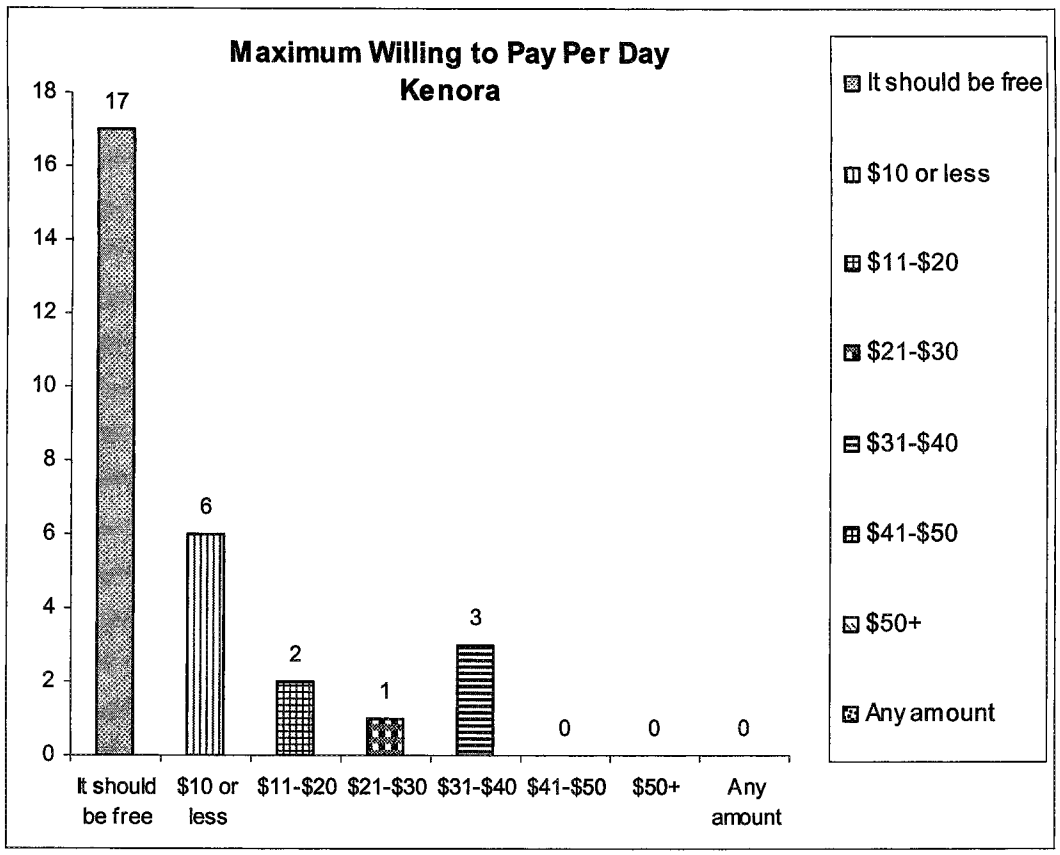
Table 1.12.2 to Table 1.12.5 depict the maximum respondents were willing to pay by city/town.

Table 1.12.2: Maximum Willing to Pay – Fort Frances



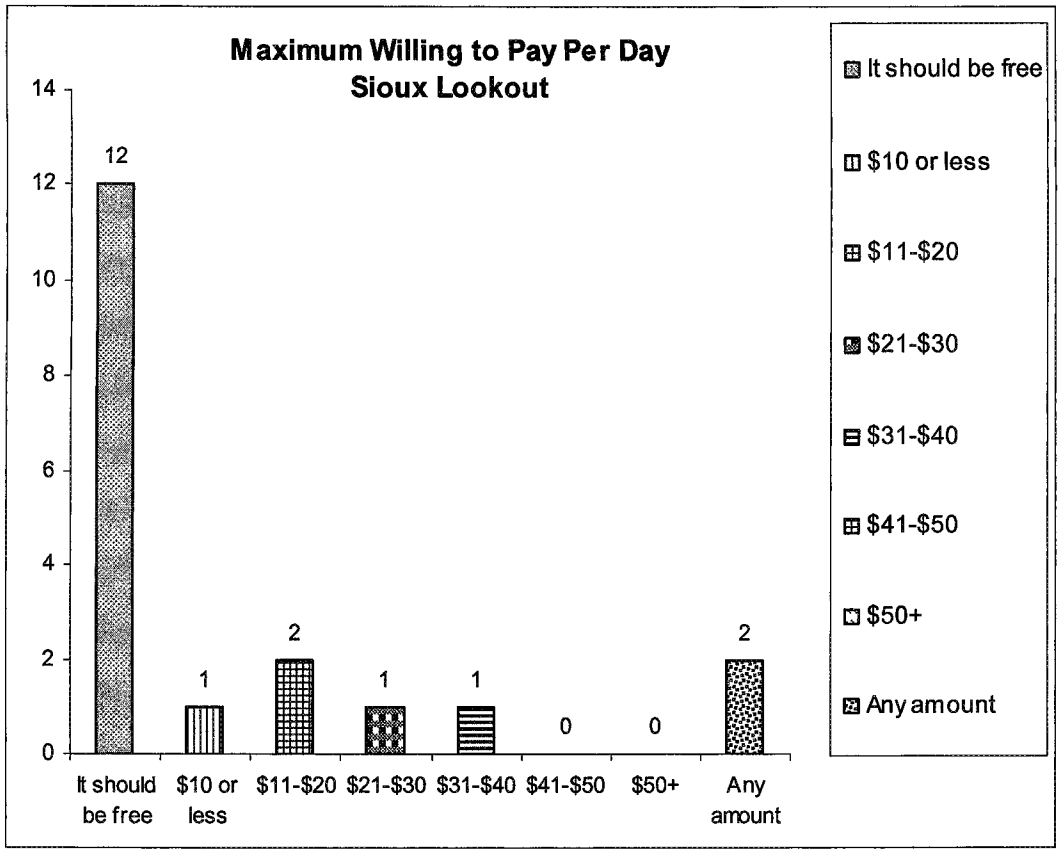
In Fort Frances, 53 per cent (or 9 of 17) of respondents felt temporary accommodations should be free; 18 per cent (or 3 of 17) respondents indicated they would be willing to pay $50+ for accommodations. Six per cent (or 1 of 17) of respondents indicated they'd be willing to pay $10 or less, $11-$20, $21-$30, or $41-$50 respectively.

Table 1.12.3: Maximum Willing to Pay – Kenora



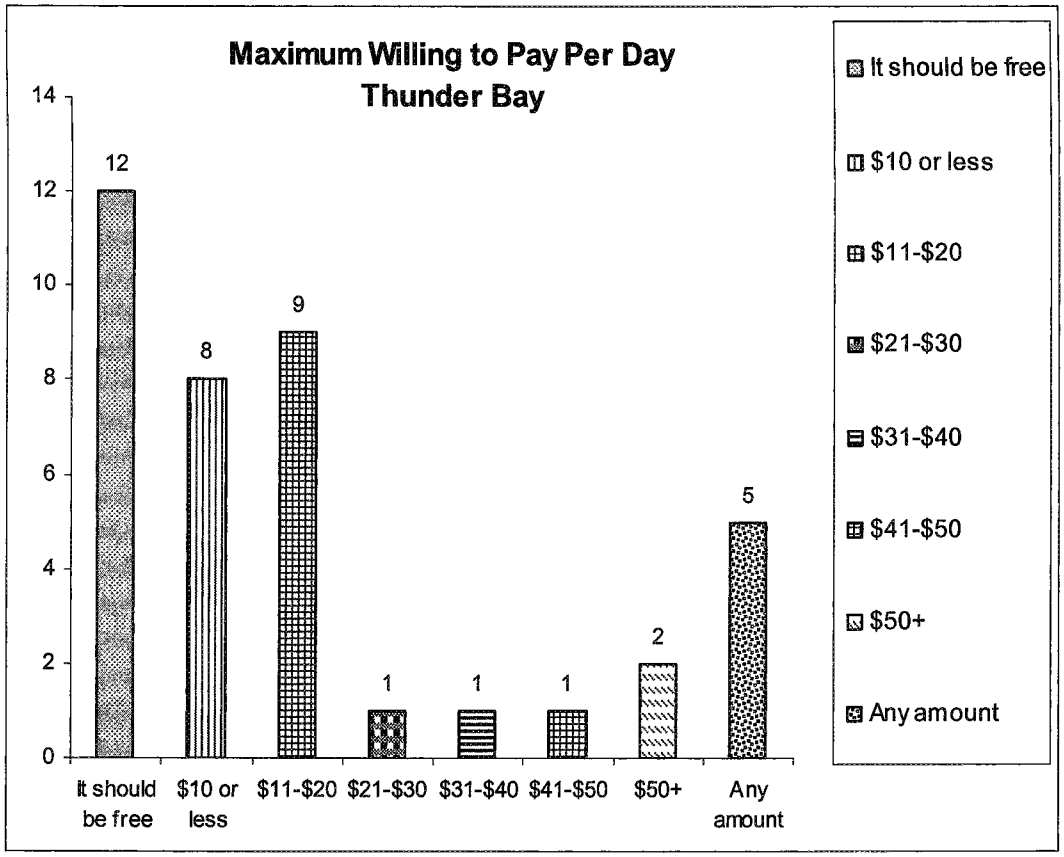
In Kenora, 59 per cent (17 of 29) of respondents felt temporary accommodations should be free. 14 per cent (or 4 of 29) said they'd be billing to pay $10 or less; 7 per cent (2 of 29) indicated they'd be willing to pay $11-$20; 3 per cent (or 1 of 29) of respondents said they'd pay $21-$30 and 10 per cent (or 3 of 29) indicated they'd be willing to pay $31-$40.

Table 1.12.4: Maximum Willing to Pay – Sioux Lookout



In Sioux Lookout, 63 per cent (or 12 of 19) of respondents felt accommodations should be free. 5 per cent (or 1 of 19) was willing to pay $10 or less, $21-$30, and $31-$40; 10 per cent (or 2 of 19) was willing to pay $11-$20 or any amount.

Table 1.12.5: Maximum Willing to Pay – Thunder Bay



In Thunder Bay, 31 per cent (or 12 of 39) of respondents said temporary accommodations should be free; 20 per cent (or 8 of 39) would be willing to pay $10 or less; 23 per cent (or 9 of 39) of respondents said they'd pay $11-$20. 3 per cent (or 1 of 39) indicated they'd be willing to pay $21-$30; $31-$40, or $41-$50 respectively and 5 per cent (or 2 of 39) said they'd be willing to pay more than $50; 13 per cent (or 5 of 39) of respondents indicated they'd be willing to pay any amount.

1.13 Feelings about Temporary Shelter

Respondents were asked how they felt about their current temporary living arrangements.

Accomodation Cost		
City/Town	***Accommodation Type***	***Fee***
Fort Frances		
	Hostel	• With available transportation, it is ideal; without personal transportation, it would be somewhat difficult

Accomodation Cost		
City/Town	***Accommodation Type***	***Fee***
	Hotel/Motel	• Okay • Good • More social activities for the community • Should be accessible and be able to make arrangements before hand • Very uncomfortable, old, low rating • With available transportation, it is ideal; without personal transportation, it would be somewhat difficult
	Room in Private House	• No lights, no heat, no water, no transportation; walk 5 miles to town, 5 miles back • Should be accessible and be able to make arrangements before hand
	Staying with Friends	• Good • No lights, no heat, no water, no transportation; walk 5 miles to town, 5 miles back • With available transportation, it is ideal; without personal transportation, it would be somewhat difficult
	Transition Home	• Too many rules and demands • No cooperation • Feel used • All right • Good - transportation provided; spoke my language (Oji-Cree) • It was okay, the location was excellent, just expensive • Paperwork for getting help takes too long • Suitable • I'm an amputee; the apartment is accessible
Kenora		
	Boarding House	• All right some times • Good • I don't mind; I have no problem • I work there five months of the year and find things adequate • It was satisfactory
	Hostel	• All right some times • Feel normal • It was satisfactory
	Hotel/Motel	• All right some times • Feel normal • I don't mind; I have no problem • It was private

Accomodation Cost		
City/Town	***Accommodation Type***	***Fee***
	Room in Private House	• Good for now • So far, okay
	School/University Residence	• All right some times • I don't mind; I have no problem
	Shelter	• Feel normal • I did not like to stay there • Too much drinking and drugs • Lonely; language barrier
	Women's Shelter	• For emergency reasons, I am staying here; everything is okay • Satisfactory • Helpful
	Staying with Friends	• All right some times • Good for now • I don't know the city well. I also don't know very many people in town • I don't mind; I have no problem • Okay • Transportation issues
	Transition Home	• Too many rules and demands; no cooperation; feel used
Sioux Lookout		
	Boarding House	• I feel like it's a good thing • They take care of everything
	Hostel	• Adequate • Good • It's all right • It's good • Okay
	Hotel/Motel	• Adequate • It's good • Okay • They take care of everything
	Staying with Friends	• All right • I feel very comfortable
	Transition Home	• All right
Thunder Bay		

Accomodation Cost		
City/Town	*Accommodation Type*	*Fee*
	Boarding House	• Expensive • Transportation is an issue • Have a hard time finding daycare in the surrounding area • Homesick • I wouldn't mind staying there until I finish high school • Feel okay; safe • Suitable • I'm an amputee; the apartment is accessible • Very Good
	Hostel	• I like my current living arrangement because it is close to downtown area which consists of a grocery store, drug store and the bank. • I don't want to be here; going to Edmonton • Suitable
	Hotel/Motel	• All of my transportation is provided by the lodge except for personal taxi trips • As a dialysis patient with no income, it is difficult to fulfill personal needs • Okay so far • I would rather have my own place • Suitable
	Room in a Private House	• I am comfortable; they treat me good • I feel good about it • Need transportation • Feel okay • Safe
	Shelter	• Good • I don't want to be here; going to Edmonton
	Women's Shelter	• Excellent
	Staying with Friends	• Crowded house but close to schools and bus route • I would rather have my own place • It is not to be permanent • Need transportation; feel okay; safe • Suitable
	Transition Home	• Good; transportation is provided • Excellent location, just expensive • Paperwork for getting help takes too long
	Other	• $500 - Apartment • $625/month - Renting a house • $800 - Native housing

Interviewees also commented on the fact that transportation was an issue and that it is difficult to get around some of the towns, particularly those without a public transportation system. Some

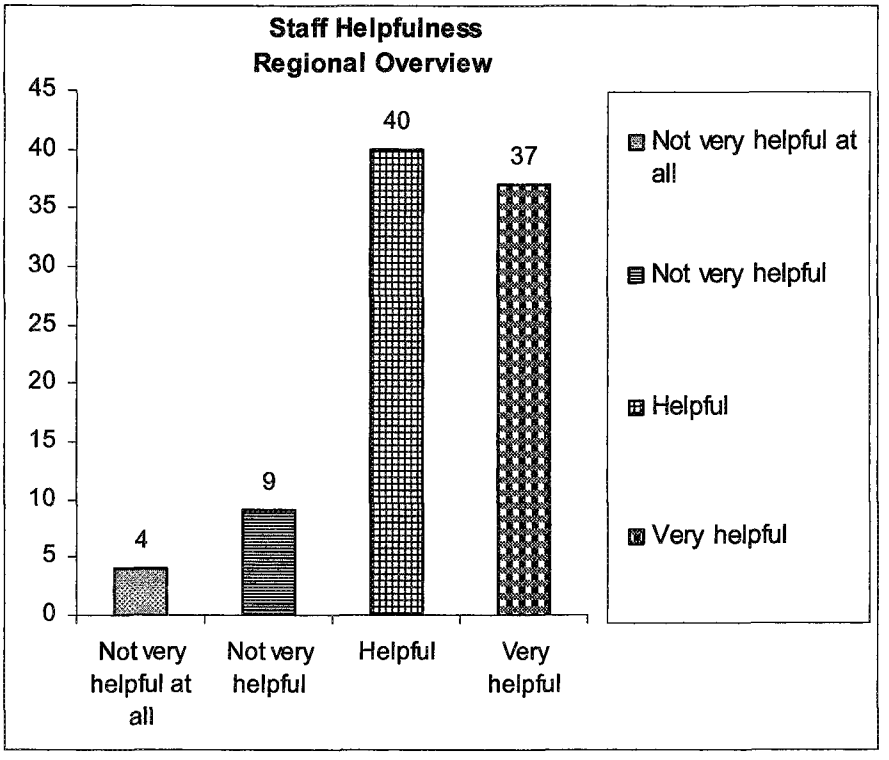
also expressed dissatisfaction with expensive fees, long waiting times and wished for more and better services. Perhaps most notable is the fact that many people expressed a desire for a place of their own.

1.14 Staff Helpfulness

Interviewees were asked how helpful the staff was at the temporary housing.

Table 1.14.1 depicts respondents' feelings about staff helpfulness.

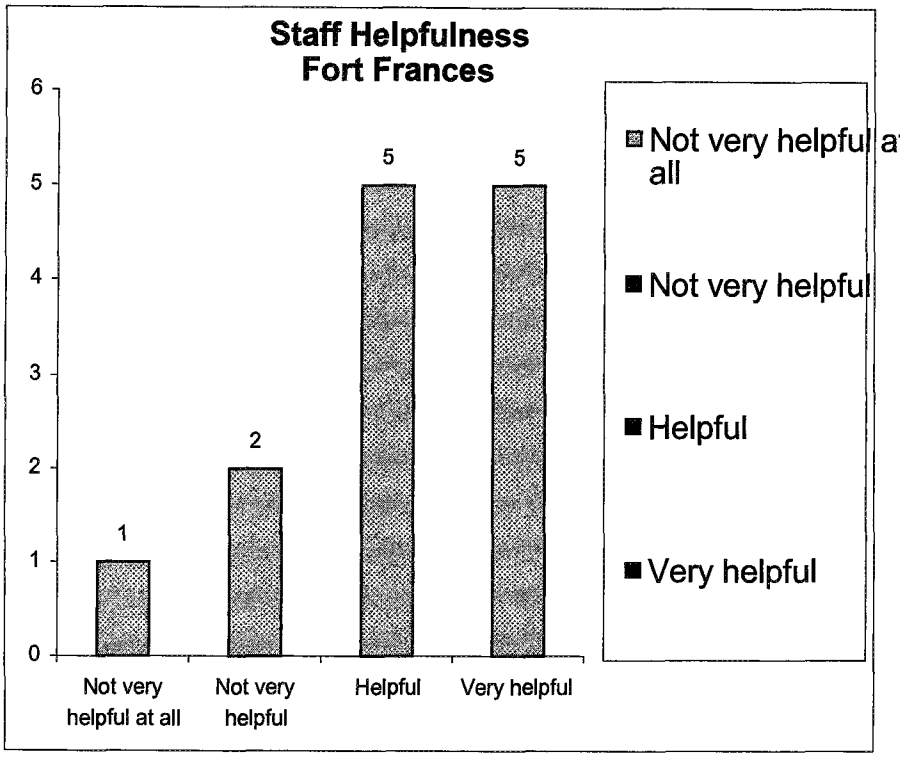
Table 1.14.1 Staff helpfulness Regional Overview



Forty-four per cent (or 40 of 90) of respondents in the region as a whole felt the staff at the temporary supportive housing was helpful; 41 per cent (or 37 of 90) felt that staff was very helpful; 10 per cent (or 9 of 90) felt staff was not very helpful and 4 per cent (or 4 of 90) felt staff was not very helpful at all.

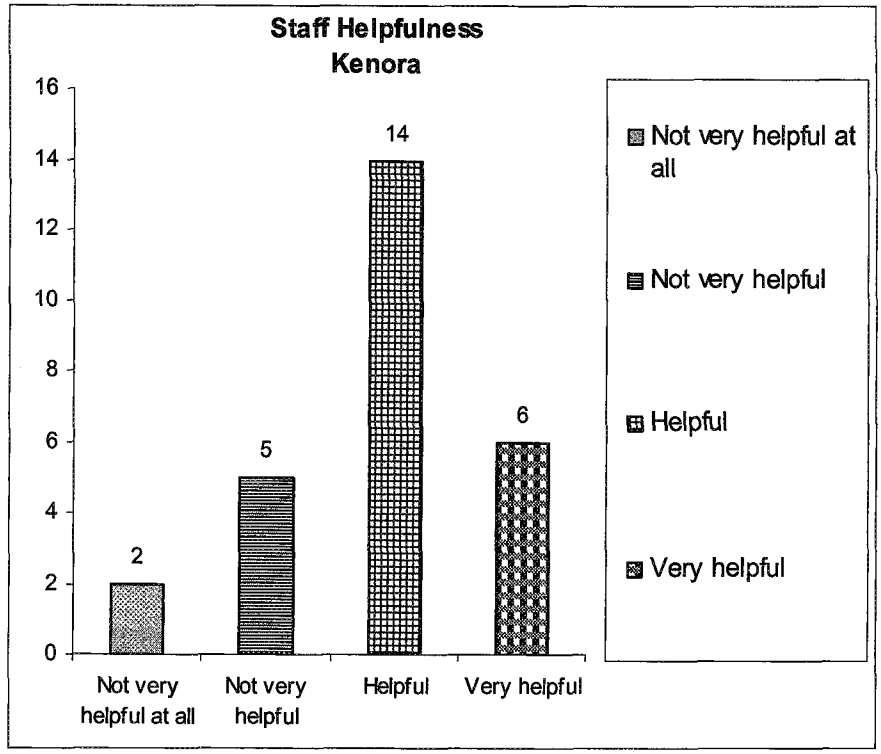
Table 1.14.2 – Table 1.14.5 depict feelings about staff helpfulness by city/town.

Table 1.14.2: Staff Helpfulness – Fort Frances



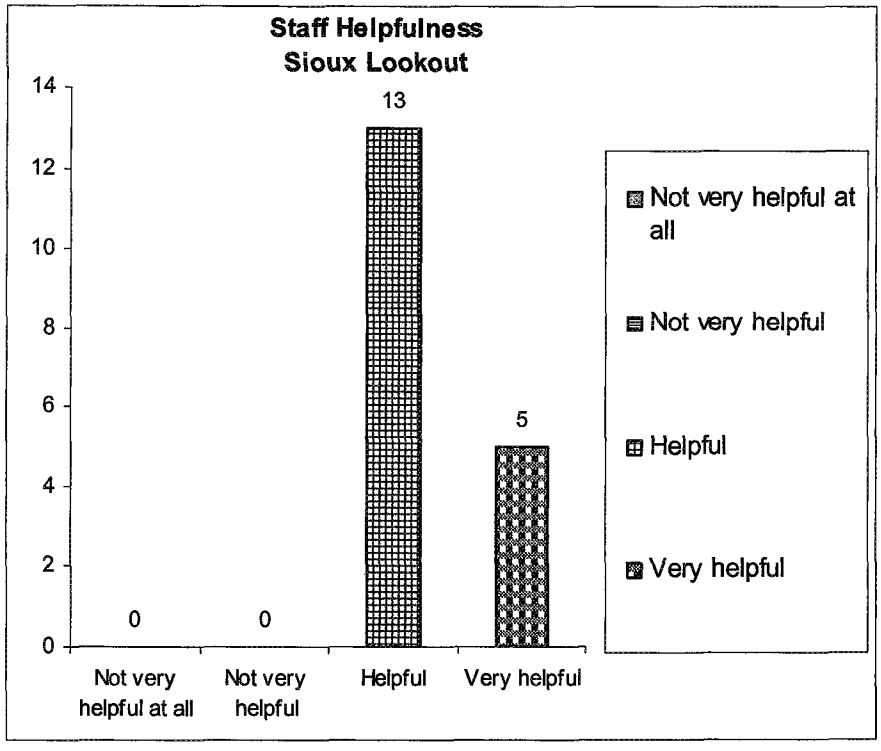
In Fort Frances, 38 per cent (or 5 of 13) of respondents felt staff was either helpful or very helpful respectively; 15 per cent (or 2 of 13) felt staff was not very helpful and 8 per cent (or 1 of 13) felt staff was not very helpful at all.

Table 1.14.3: Staff Helpfulness – Kenora



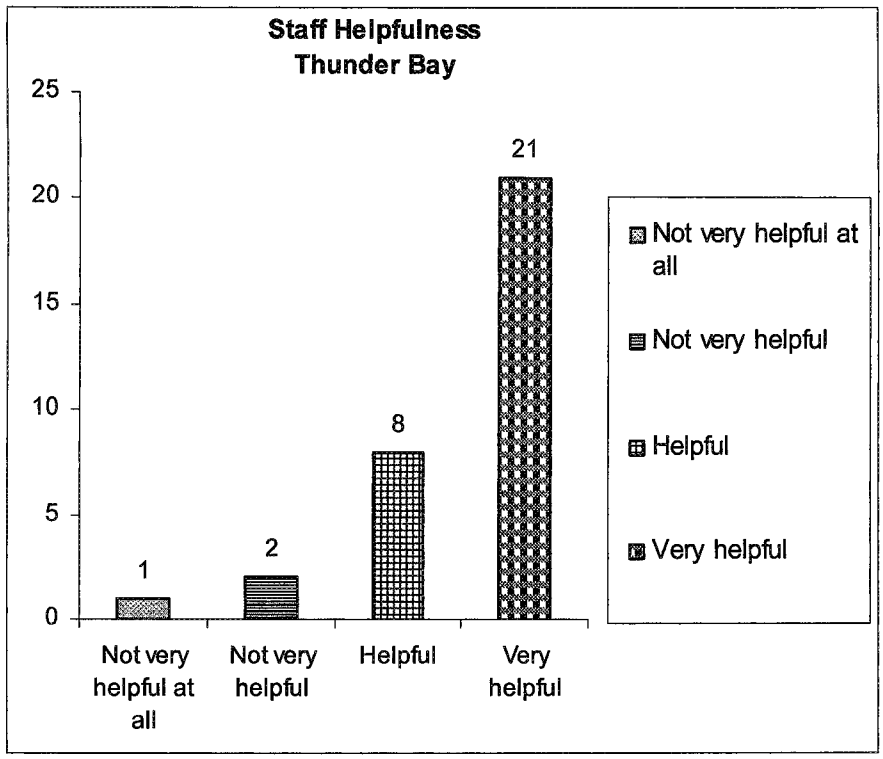
In Kenora, 51 per cent (or 14 of 27) of respondents felt staff was helpful; 22 per cent (or 6 of 27) felt staff was very helpful; 18 per cent (or 5 of 27) felt staff was not very helpful and 7 per cent (or 2 of 27) felt staff was not very helpful at all.

Table 1.14.4: Staff Helpfulness – Sioux Lookout



In Sioux Lookout, 72 per cent (or 13 of 18) of respondents felt staff was helpful; 28 per cent (or 5 of 18) felt staff was very helpful.

Table 1.14.5: Staff Helpfulness – Thunder Bay



In Thunder Bay, 66 per cent (or 21 of 32) of respondents felt staff was very helpful; 25 per cent (or 8 of 32) felt staff was helpful. 6 per cent (or 2 of 32) of respondents felt staff was not very helpful while 3 per cent (or 1 of 32) of respondents felt staff were not very helpful at all.

1.15 Understanding of Aboriginal Culture

Interviewees were asked how understanding staff was about Aboriginal people and cultures. The question did not yield quantifiable results. Nonetheless, a list of the type of responses is included here by accommodation type to illustrate the user perceptions of how well facilities reflect Aboriginal people's cultural needs.

Understanding of Aboriginal Culture		
City/Town	***Accommodation Type***	***Comments***
Fort Frances		
	Hostel	• Excellent • Is operated by Aboriginal personnel so it was very well done
	Hotel/Motel	• $ has no colour • Poor • Seems limited • Very • Yes
	Room in Private House	• $ has no colour • No
	Staying with Friends	• Very • Yes

Kenora		
	Bed and Breakfast	• Don't know • So far, they have not asked me anything about my culture but they do let me travel to cultural events
	Boarding House	• Don't know • Good • Normal understanding • Not too understanding because most staff were non-Native • Not very much • So far, they have not asked me anything about my culture but they do let me travel to cultural events • Very good
	Hostel	• Don't know • Normal understanding • Not too understanding because most staff were non-Native • They know a little
	Hotel/Motel	• Could be better • Don't know • Normal understanding • Not too understanding • Not very much
	Room in Private House	• Good • So far, they have not asked me anything about my culture but they do let me travel to cultural events
	Shelter	• Could be better • Don't know • Normal understanding • Not at all • Not too understanding • They are understanding • They know a little • First Nations people work here
	Transition Home	• Just a little

Sioux Lookout		
	Boarding House	• Very good, patient, and understanding
	Hostel	• A little bit • Don't know • Fairly good • Good • Probably helpful with the elderly who don't speak English • Racial problems arise • Really good • Very good, patient and understanding • Very understanding • Yes
	Hotel/Motel	• A little bit • Fairly good • Probably helpful with the elderly who don't speak English • Racial problems arise • Really good • Very good, patient and understanding • Well mannered
	Transition Home	• Very understanding
Thunder Bay		
	Boarding House	• Building manager very receptive and informed me that there were several Native people in the building • Not very • They are okay but they are not Native • Very • Very; they take in all races • It's cool
	Hostel/Lodge	• Most of the clients are of Christian faith. They don't seem to notice our Ojibway culture at all • Most of the staff is Aboriginal so they should know about First Nations and culture • Staff is basically First Nations people
	Shelter	• Good • Great • Most of the staff is Aboriginal so they should know about First Nations and culture • Not very • Sympathetic; yes • Very • Very; they take in all races • It's cool • Treat everyone the same • Top of the line

	Transition Home	• Building manager very receptive and informed me that there were several Native people in the building • Good • Non Natives didn't understand our needs but the Aboriginal people knew where we were coming from • Not very • Very

1.16 Cultural Events

Respondents were asked whether their accommodations offered any Aboriginal cultural events.

None of the respondents indicated that temporary accommodation locations offered any Aboriginal cultural activities on a regular basis. Some people indicated that cultural activities were offered from time to time. These included: sunrise ceremonies, smudging, traditional medicine, sweats, circles, crafts, and pow wows. It was more a tendency for accommodations to provide clients with referral services to other places that would provide an event or inform people of upcoming community events.

1.17 Aboriginal Staffing

Interviewees were asked how many Aboriginal people there were on staff there.

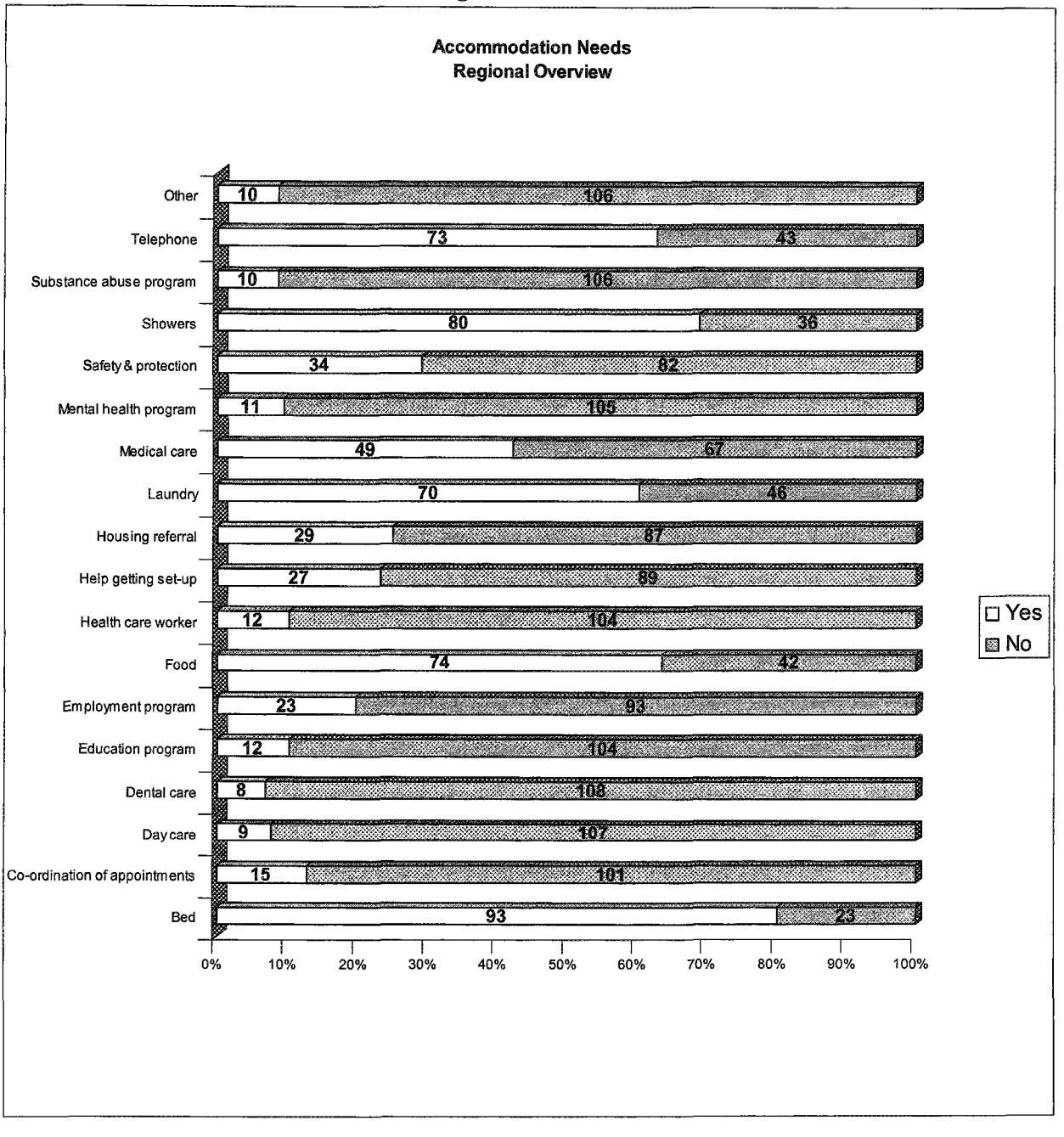
The question about whether there were Aboriginal people on staff was asked but the results did not yield reliable information and could therefore not be included in the discussion.

1.18 Accommodation Needs

Respondents were asked what their needs are when they visit a temporary accommodation.

Table 1.18.1 depicts what respondents felt were their needs when they visited a temporary accommodation.

Table 1.18.1 Accommodation Needs Regional Overview



The top five accommodation needs of respondents on a regional level were:

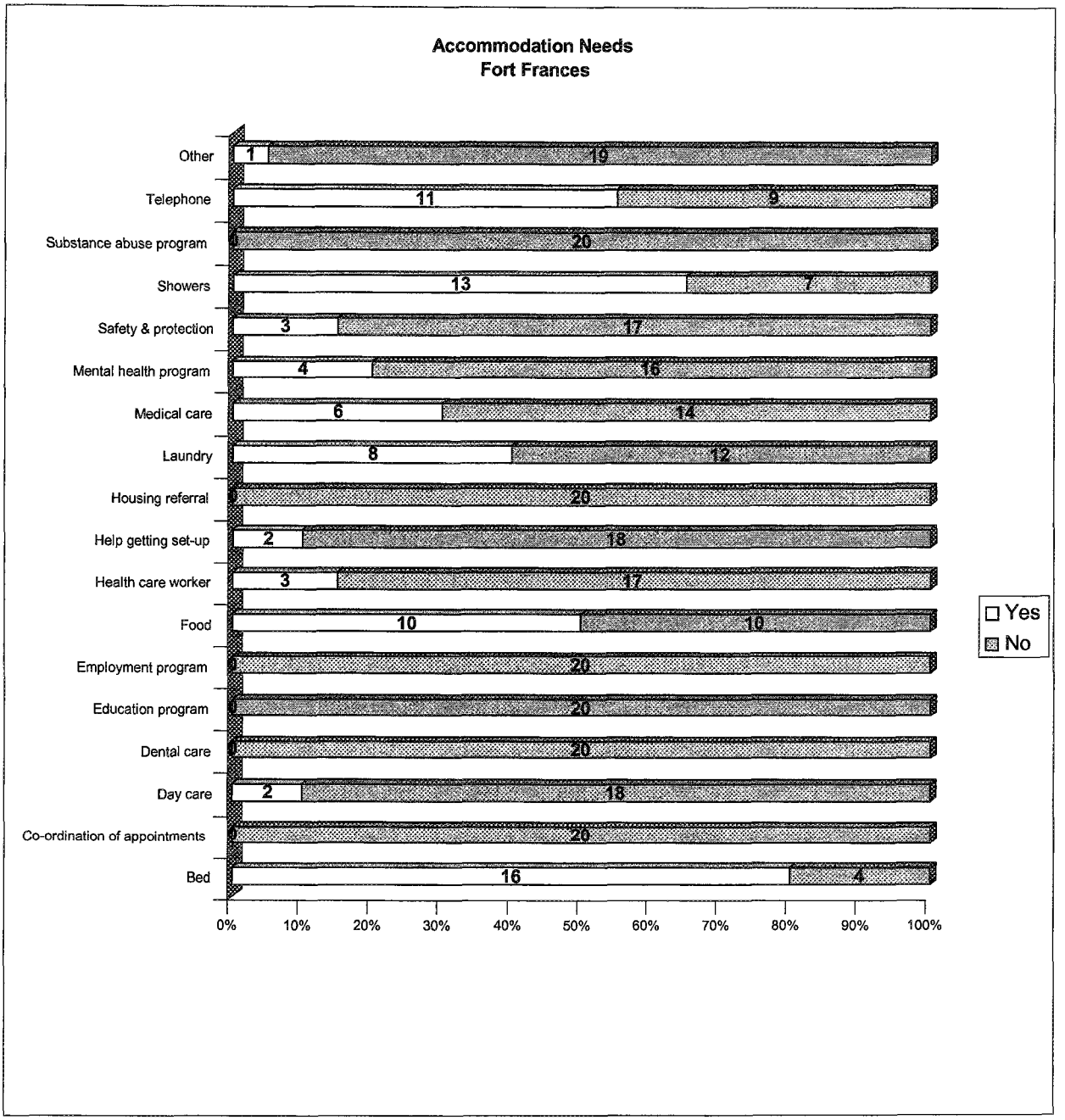
Bed – 80 per cent (or 93 of 116)
Showers – 69 per cent (or 80 of 116)
Food – 63 per cent (or 74 of 116)

Telephone – 64 per cent (or 73 of 116)
Laundry – 60 per cent (or 70 of 116)

The next most popular need was medical care (42 per cent or 49 of 116) followed by safety and protection (29 per cent or 34 of 116).

Table 1.18.2 to Table 1.18.5 depict accommodation needs by city/town.

Table 1.18.2: Accommodation Needs – Fort Frances



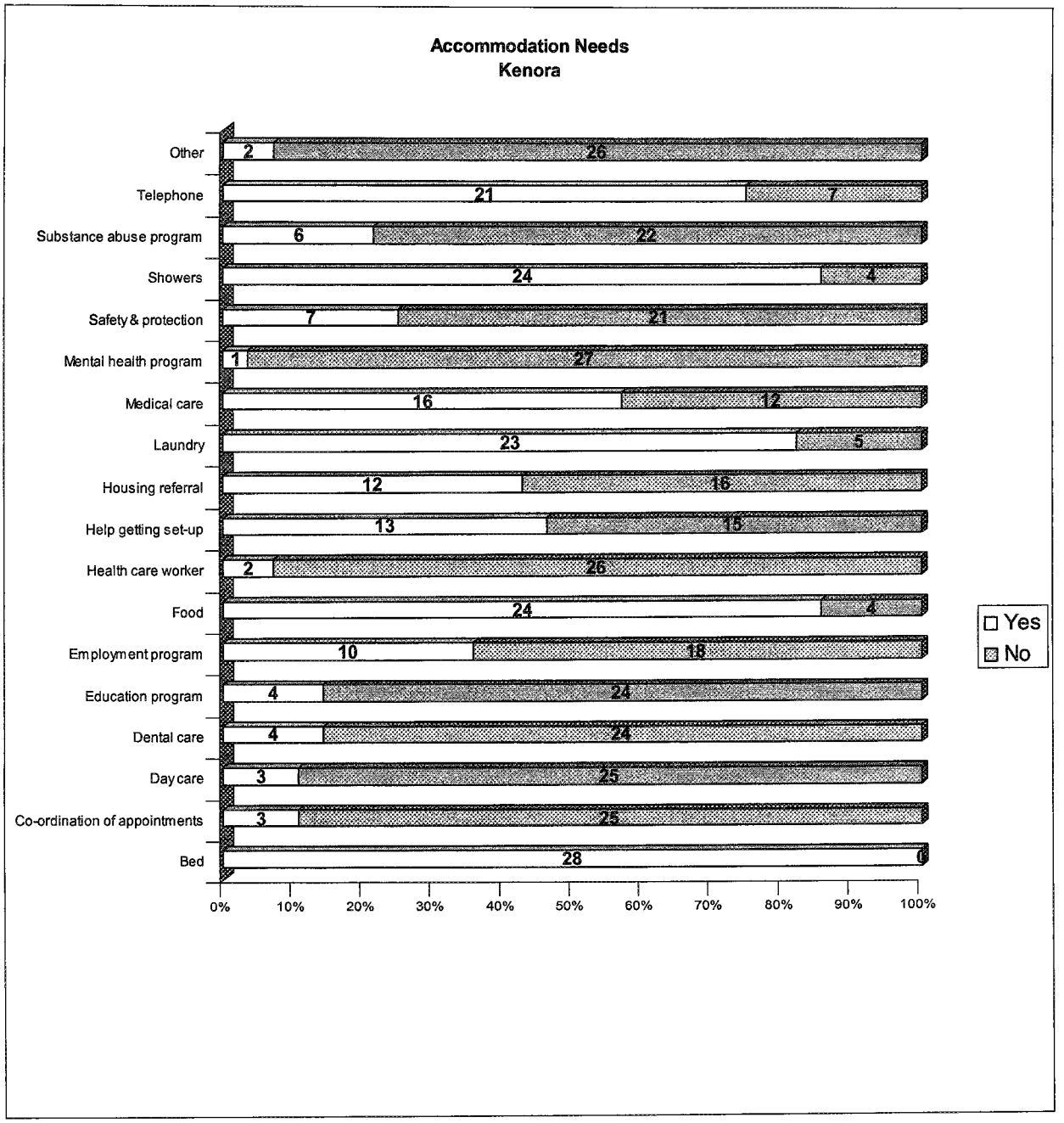
In Fort Frances, the top five accommodation needs of respondents were:

Bed – 80 per cent (or 16 of 20)
Showers – 65 per cent (or 13 of 20)
Telephone – 55 per cent (or 11 of 20)

Food – 50 per cent (or 10 of 20)
Laundry – 40 per cent (or 8 of 20)

The next most popular need was medical care (30 per cent or 6 of 20) followed by mental health programs (20 per cent or 4 of 20).

Table 1.18.3: Accommodation Needs – Kenora

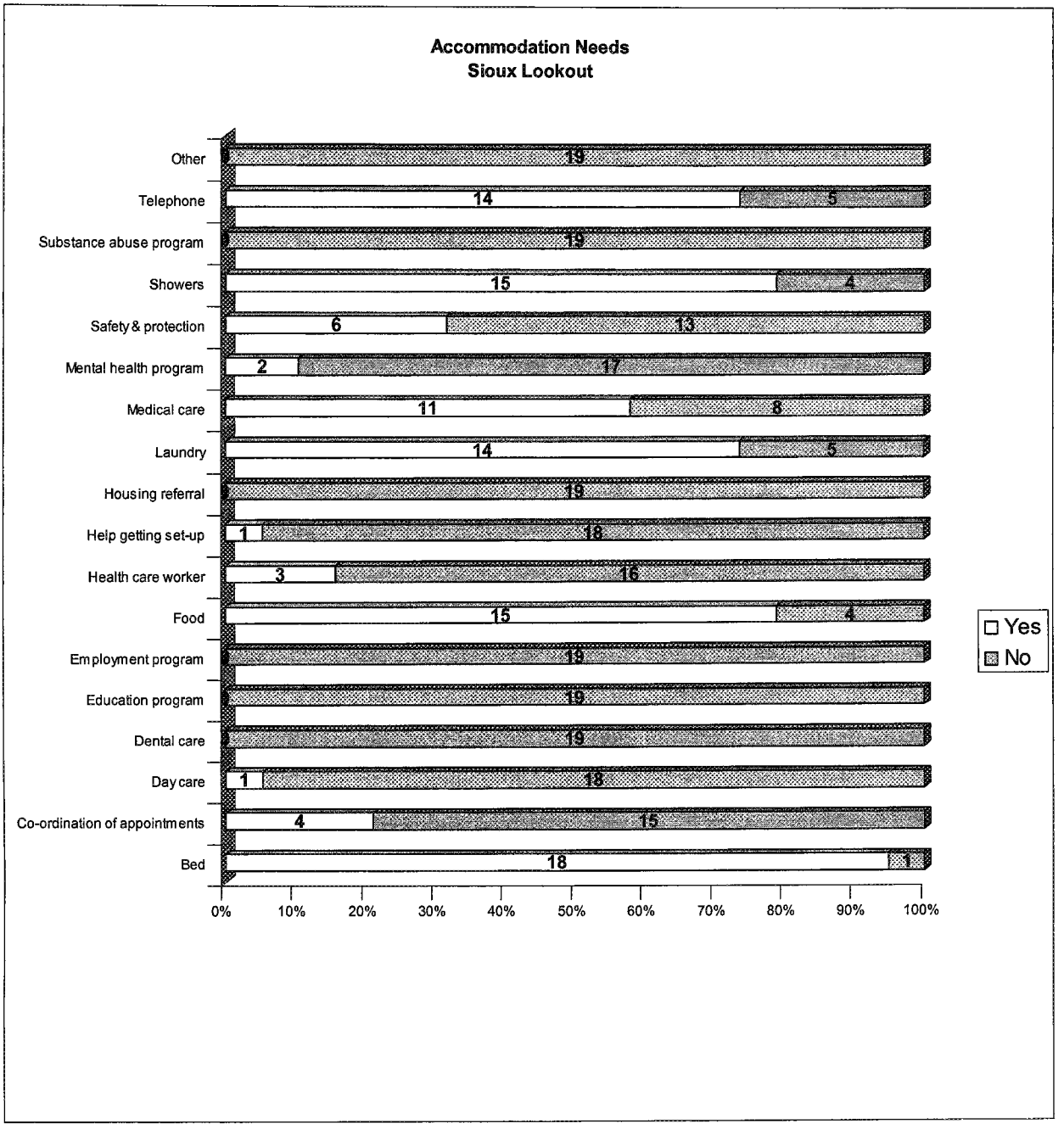


In Kenora, the top five accommodation needs of respondents were:

Bed – 100 per cent (or 28 of 28)
Showers – 86 per cent (or 24 of 28)
Food – 86 per cent (or 24 of 28)
Telephone – 75 per cent (or 21 of 28)
Laundry – 82 per cent (or 23 of 28)

The next most popular need was medical care (57 per cent or 16 of 28) followed by help getting set up on their own (46 per cent or 13 of 28).

Table 1.18.4: Accommodation Needs – Sioux Lookout

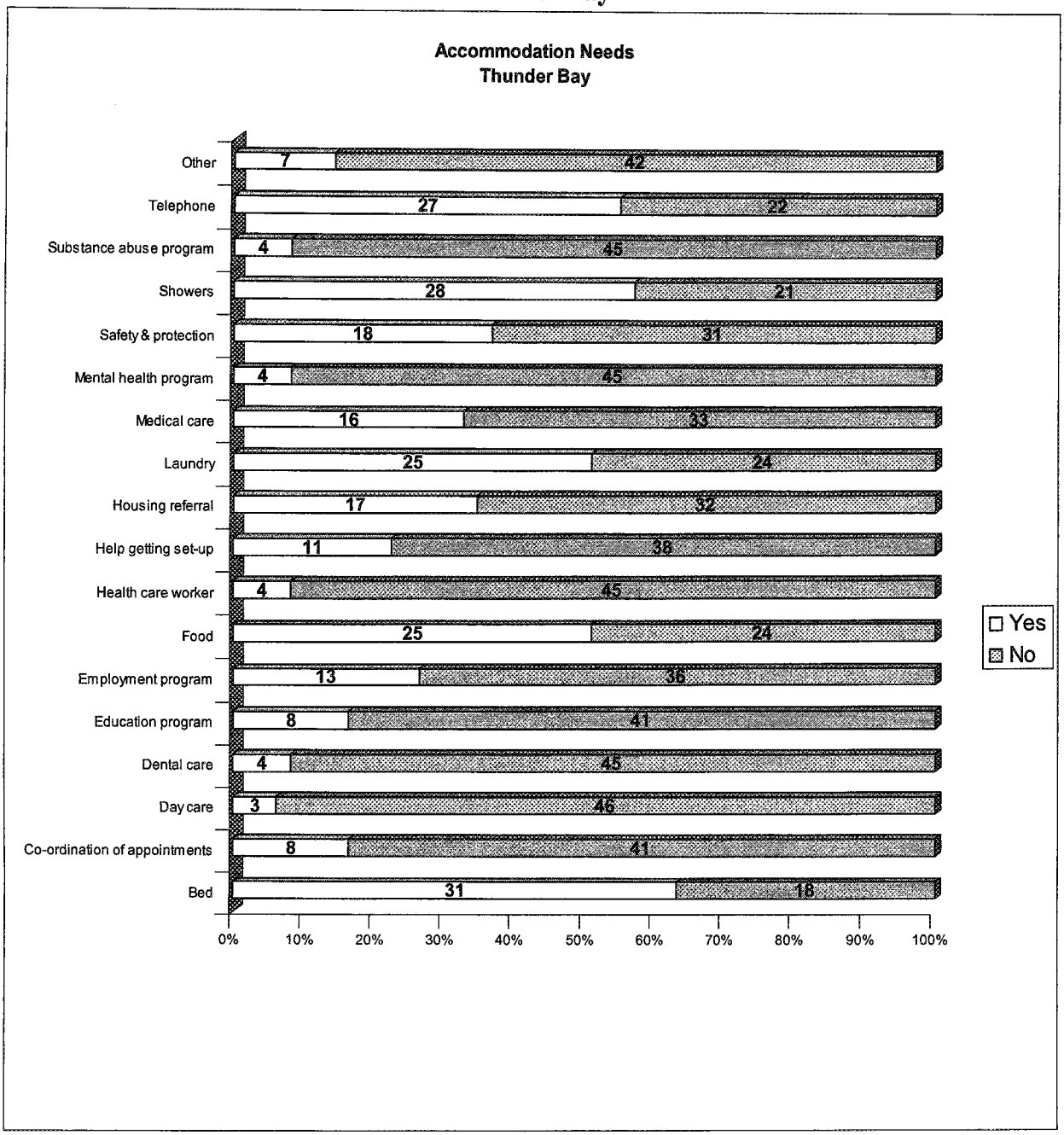


In Sioux Lookout, the top five accommodation needs of respondents were:

Bed – 95 per cent (or 18 of 19)
Showers – 79 per cent (or 15 of 19)
Food – 79 per cent (or 15 of 19)
Telephone – 74 per cent (or 14 of 19)
Laundry – 74 per cent (or 14 of 19)

The next most popular need was medical care (58 per cent or 11 of 19) followed by safety and protection (32 per cent or 6 of 19).

Table 1.18.5: Accommodation Needs – Thunder Bay



In Thunder Bay, the top five accommodation needs of respondents were:

Bed – 63 per cent (or 31 of 49)
Showers – 57 per cent (or 28 of 49)
Telephone – 55 per cent (or 27 of 49)
Food – 51 per cent (or 25 of 49)
Laundry – 51 per cent (or 25 of 49)

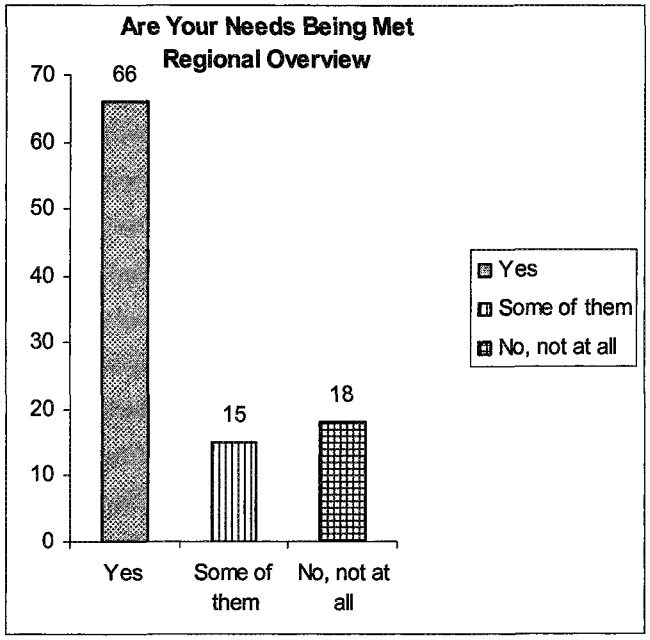
The next most popular need was safety and protection (37 per cent or 18 of 49) followed by housing referral (35 per cent or 17 of 49).

1.19 Needs Being Met

Respondents were asked if they felt their needs were being met with the temporary accommodations in town.

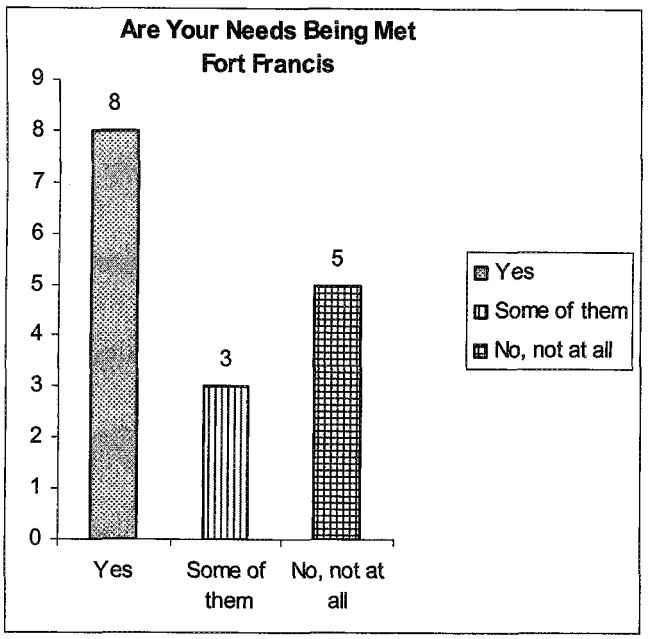
Table 1.19.1 depicts whether respondents felt their needs were being met in general, on a regional basis.

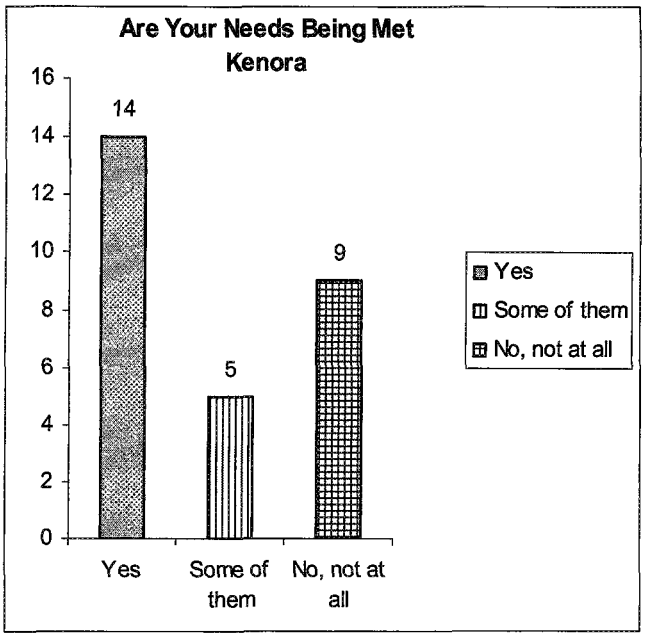
Table 1.19.1 Are Your Needs Being Met Regional Overview

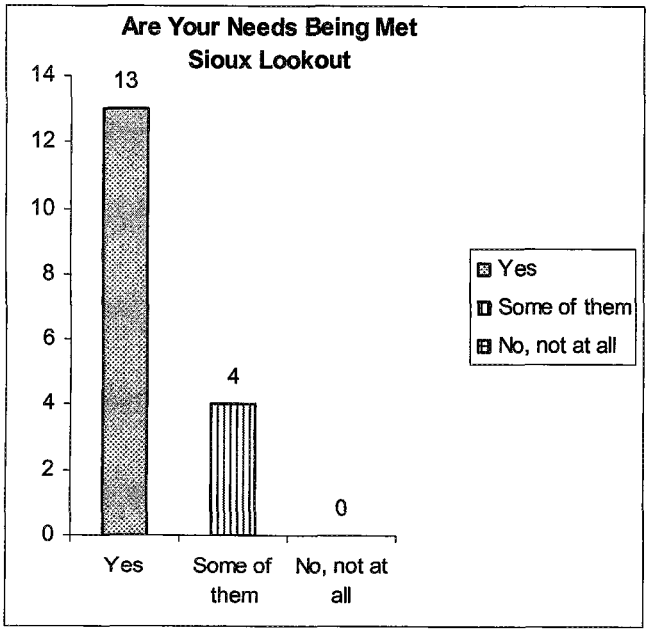


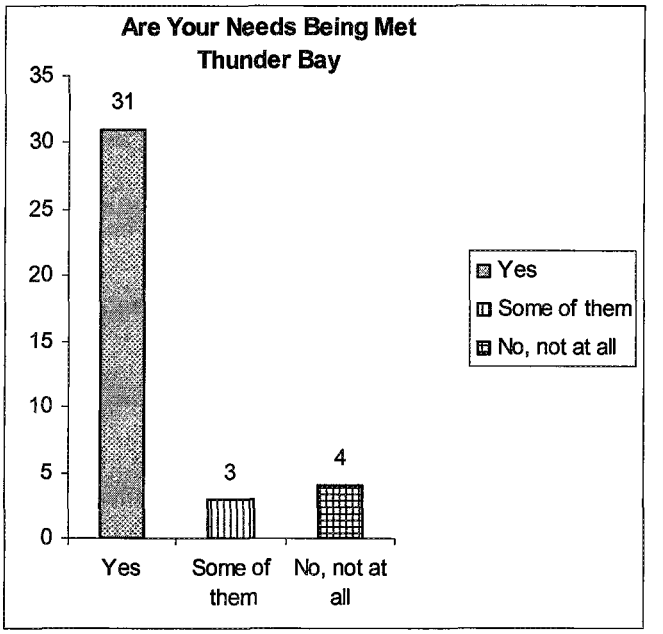
Sixty-seven per cent (or 66 of 99) of respondents across the region felt their needs were being met by the temporary accommodations in town; 15 per cent (or 15 of 99) said that only some of their needs were being met while 18 per cent (or 18 of 99) said that none of their needs were being met.

Table 1.19.2 depicts whether respondents felt their needs were being met by city/town breakdown.









Fifty per cent (or 8 of 16) of respondents in Fort Frances felt their needs were being met by the temporary accommodations in town;19 per cent (or 3 of 16) said that only some of their needs were being met while 31 per cent (or 5 of 16) said that none of their needs were being met.

Fifty per cent (or 14 of 28) of respondents in Kenora felt their needs were being met by the temporary accommodations in town;18 per cent (or 5 of 28) said that only some of their needs were being met while 32 per cent (or 9 of 28) said that none of their needs were being met.

Seventy-six per cent (or 13 of 17) of respondents in Sioux Lookout felt their needs were being met by the temporary accommodations in town; 23 per cent (or 4 of 17) said that only some of their needs were being met.

Sixty-three per cent (or 31 of 38) of respondents in Thunder Bay felt their needs were being met by the temporary accommodations in town; 8 per cent (or 3 of 38) said that only some of their needs were being met while 10 per cent (or 4 of 38) said that none of their needs were being met.

1.20 Improvements

Interviewees were asked what could be improved at their temporary accommodations. Responses were not quantifiable but they are listed here.

What Could Be Improved		
City/Town	***Where Respondents were Staying***	***Comments***
Fort Frances		
	Hotel/Motel	• Availability • Everything about housing • Monetary expenses • More Native housing • More shelters • Quality accommodations
	Room in Private House	• Availability • Everything • Everything about housing
Kenora		
	Bed and Breakfast	• The rooms need to be renovated
	Boarding House	• More culture • Nothing • Rooms • The availability; we need more places • The rooms need to be renovated • The stay could be longer • More one-on-one counselling
	Hostel	• Everything • Nothing • The rooms need to be renovated • The stay could be longer • More one-on-one counselling
	Hotel/Motel	• Affordable accommodations • Everything • If there was a temporary shelter that was free • More culture • Nothing • Providing the right kind of help that is right for me • The rooms need to be renovated
	Room in Private House	• More support • The rooms need to be renovated

What Could Be Improved		
City/Town	***Where Respondents were Staying***	***Comments***
	School/University Residence	• More culture • The rooms need to be renovated
	Shelter	• Everything • Lots more help • Nothing • Providing the right kind of help that is right for me • Whole thing • More Native people working in this field and understanding our needs • The stay could be longer; more one-on-one counselling
	Transition Home	• Just a little
Sioux Lookout		
	Boarding House	• It's good the way it is • Their attitude towards Elders
	Hostel	• Better accommodations • Everything • Nothing much • Their attitude towards Elders
	Hotel/Motel	• Anything to make people comfortable • Better accommodations • Their attitude towards Elders
	Transition Home	• Very understanding
Thunder Bay		
	Boarding House	• Having other friends with me • More housing for Native family big and small • Moving to Thunder Bay; disability was hard to receive • Nothing; pretty good • Understand Native people and their needs
	Hotel/Motel	• Better mattresses; cheaper price • Communication • For some organizations, better understanding of medical situation and circumstances under the treaty rights regarding providing medical services and support care • I am satisfied with the services being provided here. • Moving to Thunder Bay; disability was hard to receive

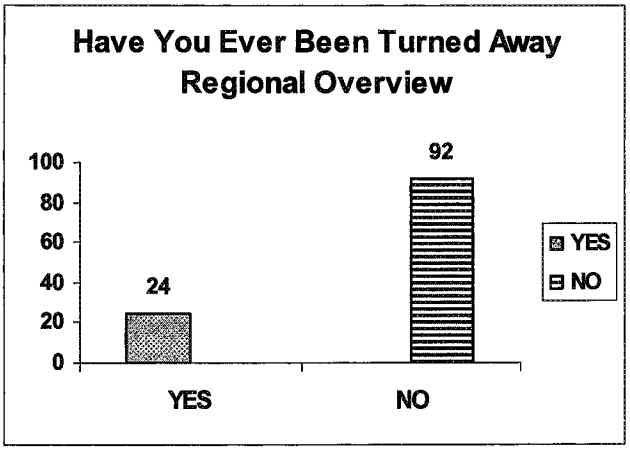
What Could Be Improved		
City/Town	***Where Respondents were Staying***	***Comments***
	Lodge	• I am satisfied with the services being provided here • The rooms could be locked • Telephone could be more accessible • More staff for weekdays and Saturdays • Meals could be delivered to residents • Curfews are not necessary
	Room in a Private House	• Better mattresses; cheaper price • More speed coming from Thunder Bay Housing and Native Housing • Moving to Thunder Bay; disability was hard to receive • Nothing; get cable and no phone • Nothing; pretty good
	Shelter	• Bigger place • I am here to sleep only • I am satisfied with the services being provided here • I don't know • More homes for men • Nothing; pretty good • Understand Native people and their needs • Top of the line • To make sure the house rules apply to all
	Staying with Friends	• Better mattresses; cheaper price • Easier access to options for accommodations • Faster approval • More available housing • Moving to Thunder Bay; disability was hard to receive • Nothing; pretty good
	Transition Home	• Easier access to options for accommodations • Moving to Thunder Bay; disability was hard to receive • Speedy paperwork, more affordable housing for disabled people • Need people who speak the Native language • Understand Native people and their needs

1.21 Ever Been Turned Away

Interviewees were asked if they had ever been turned away.

Table 1.21.1 depicts whether respondents had ever been turned away from a temporary accommodation.

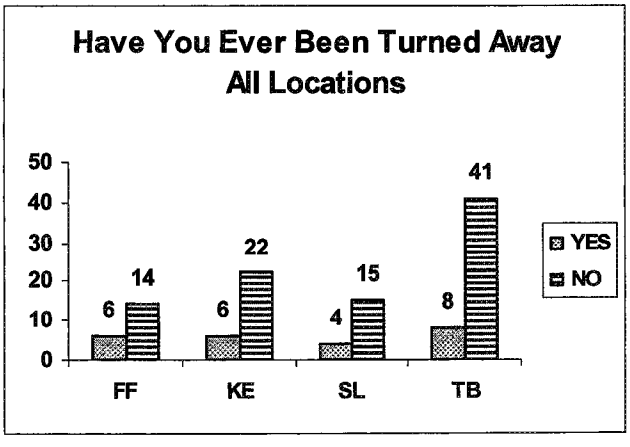
Table 1.21.1 Have You Ever Been Turned Away Regional Overview



In the region as a whole, 21 per cent (or 24 of 116) had been turned away; 79 per cent (or 92 of 116) had not.

Table 1.21.2 depicts whether respondents were every turned away by city/town breakdown.

Table 1.21.2 Have you Ever Been turned Away All Locations



In Fort Frances, 30 per cent (or 6 of 20) had been turned away; 70 per cent (or 14 of 20) had not.

In Kenora, 21 per cent (or 6 of 28) had been turned away; 79 per cent (or 22 of 28) had not.

In Sioux Lookout, 21 per cent (or 4 of 19) had been turned away; 79 per cent (or 15 of 19) had not.

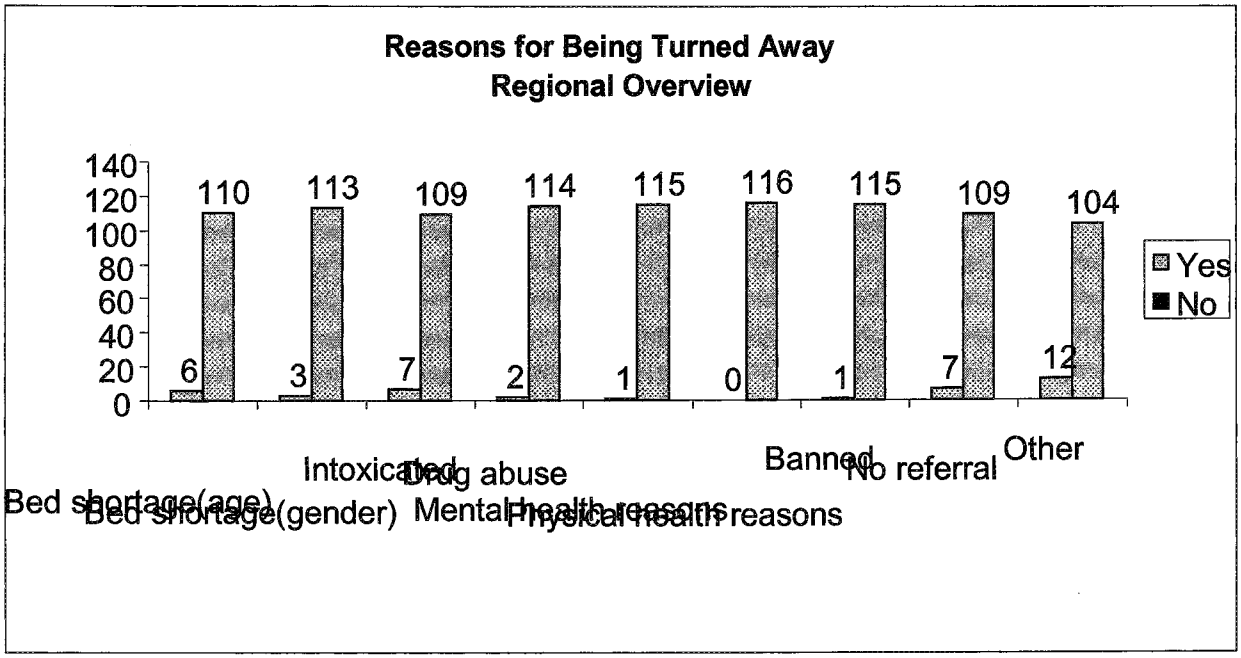
In Thunder Bay, 16 per cent (or 8 of 49) had been turned away; 84 per cent (or 41 of 49) had not.

1.22 Reasons for Being Turned Away

If they had been turned away, respondents were asked what reasons they were given for being turned away.

Tables 1.22.1 depicts why respondents felt they were turned away from temporary supportive accommodations in the region as a whole.

Table 1.22.1 Reasons for Being Turned Away Regional Overview

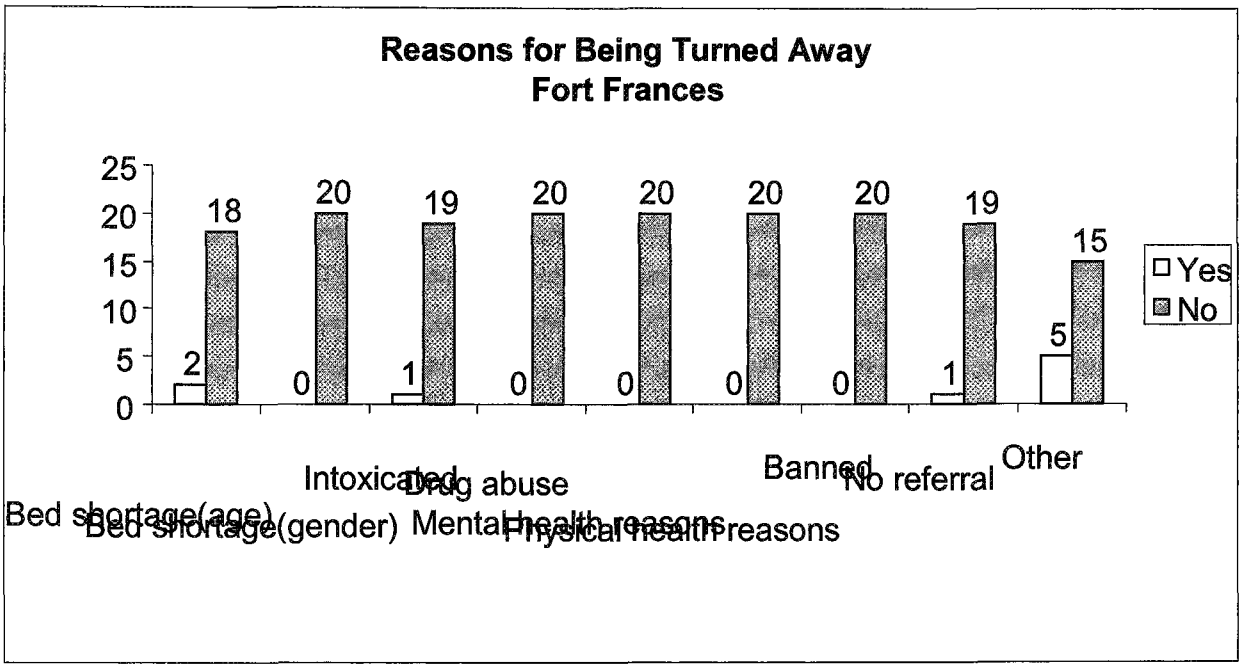


In the region as a whole, the top three reasons why people were turned away were:

Other – 10 per cent (or 12 of 116)
No Referral – 6 per cent (or 7 of 116)
Intoxicated – 6 per cent (or 7 of 116)

Table 1.22.2 – Table 1.22.5 depict reasons for being turned away by, city/town.

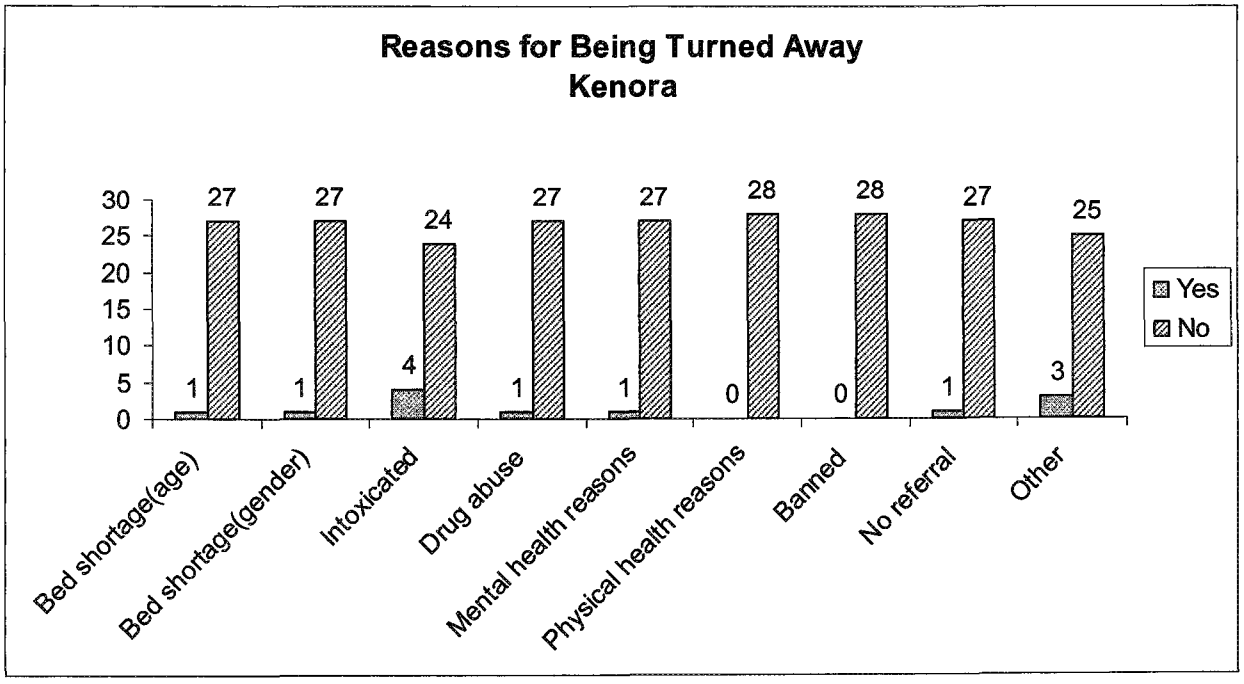
Table 1.22.2: Reasons for Being Turned Away – Fort Frances



In Fort Frances, the top three reasons why people were turned away were:

Other – 25 per cent (or 5 of 20)
Bed Shortage – 10 per cent (or 2 of 20)
No Referral or Intoxicated – 5 per cent (or 1 of 20)

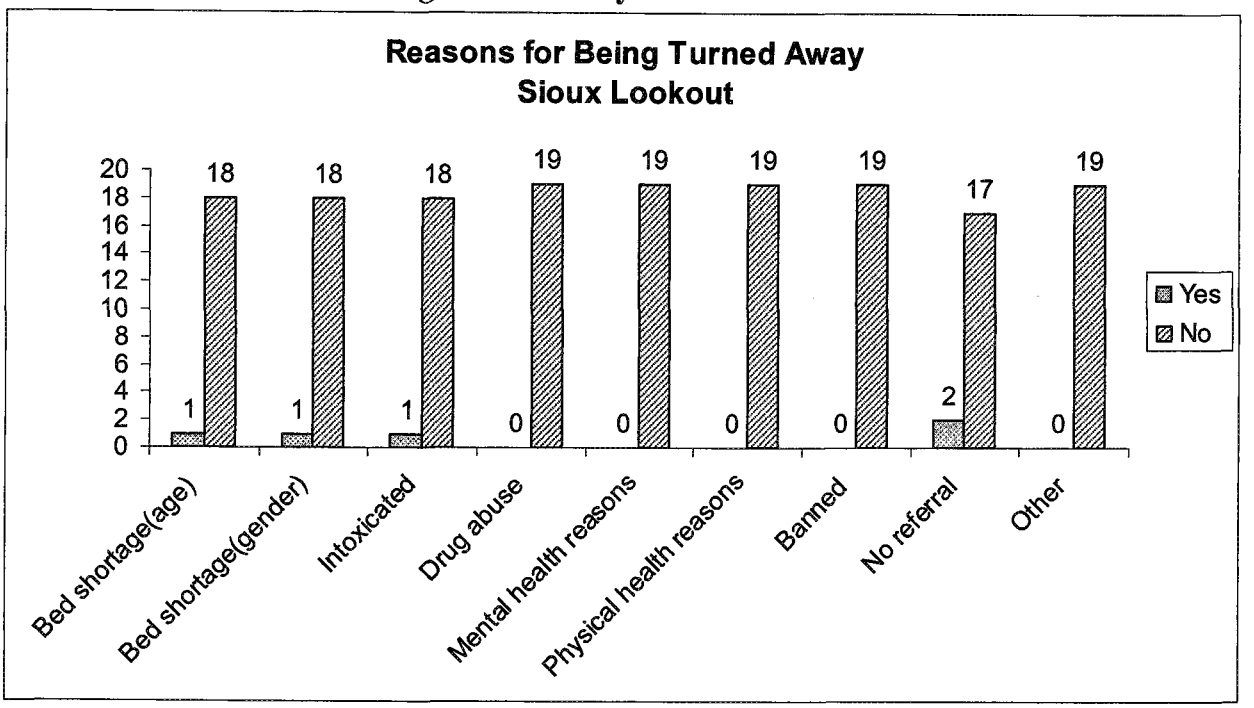
Table 1.22.3: Reasons for Being Turned Away – Kenora



In Kenora, the top three reasons why people were turned away were:

Intoxicated – 14 per cent (or 4 of 28)
Other – 11 per cent (or 3 of 28)
Bed Shortage – 7 per cent (or 2 of 28)

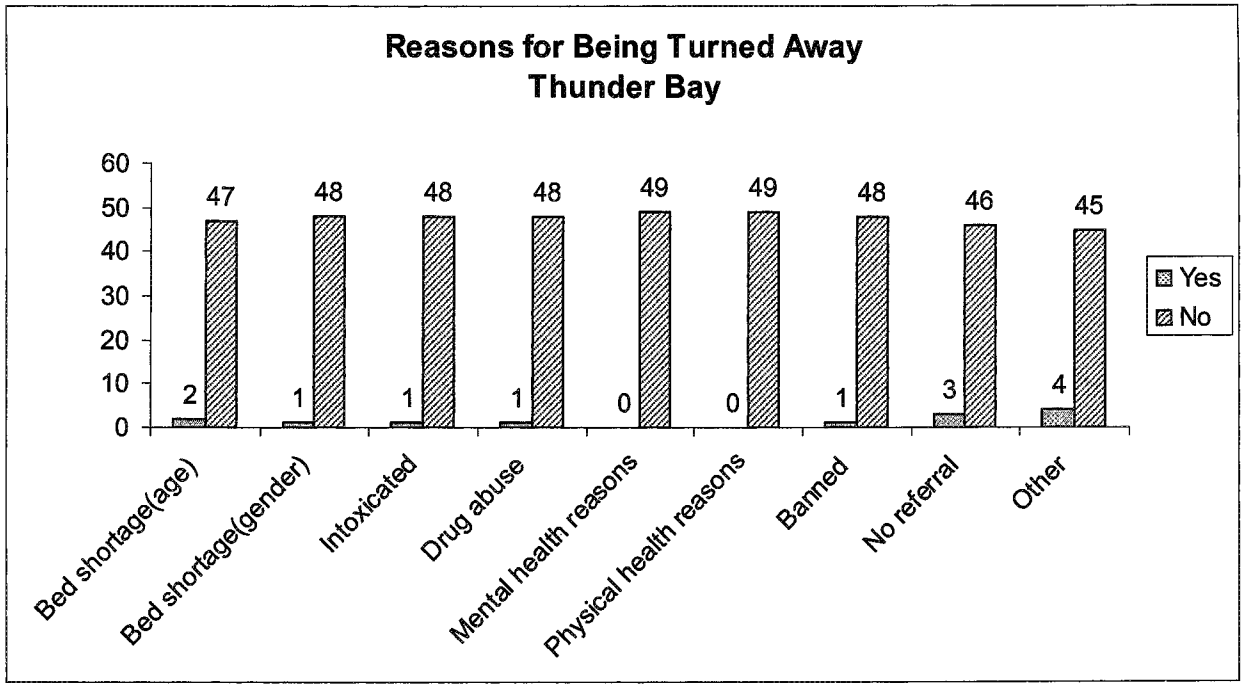
Table 1.22.4: Reasons for Being Turned Away – Sioux Lookout



In Sioux Lookout, the top three reasons why people were turned away were:

No Referral – 10 per cent (or 2 of 19)
Bed Shortage – 10 per cent (or 2 of 19)
Intoxicated – 5 per cent (or 1 of 19)

Table 1.22.5: Reasons for Being Turned Away – Thunder Bay



In Thunder Bay, the top three reasons why people were turned away were:

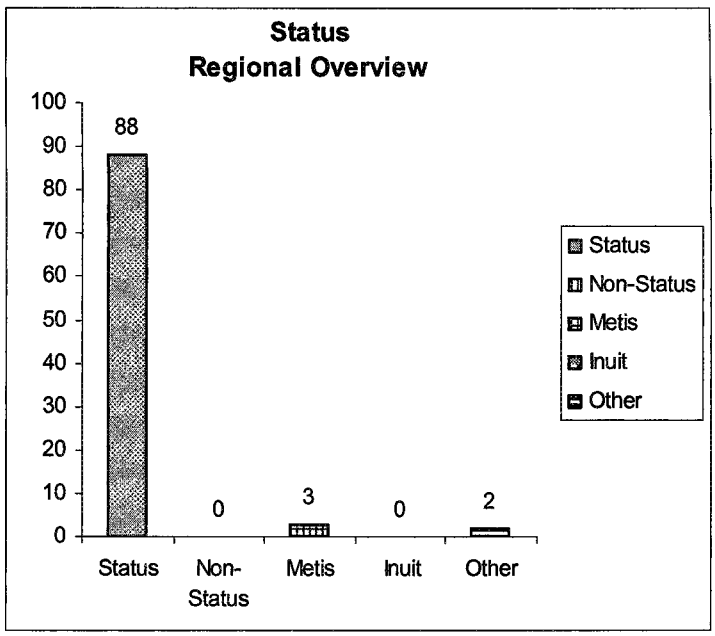
Other – 8 per cent (or 4 of 49)
No Referral – 6 per cent (or 3 of 49)
Bed Shortage – 6 per cent (or 3 of 49)

2.0 Survey Results - Demographics

Please note that there is a discrepancy between the number of people surveyed and the number of responses contained herein because some respondents opted to not complete the demographic section of the survey.

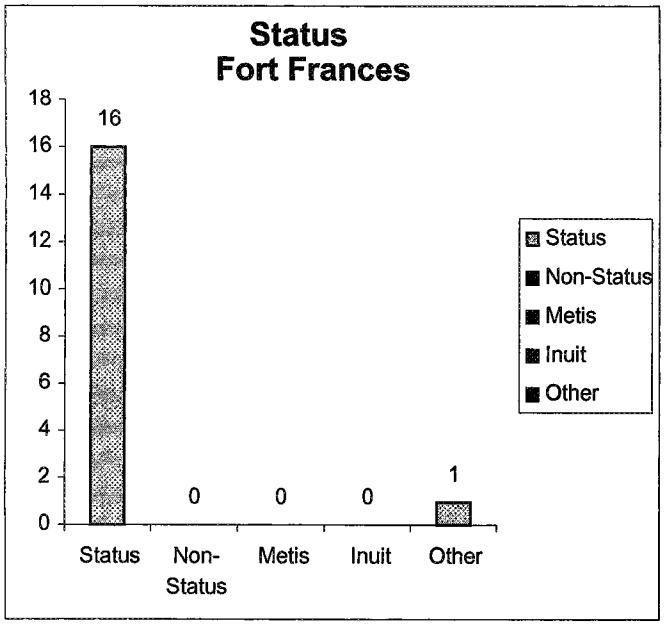
2.1 Status

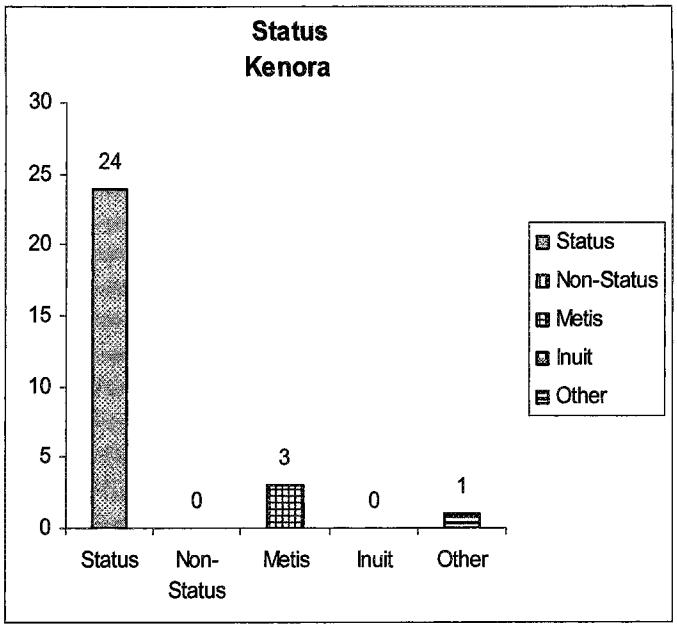
Table 2.1.1 depicts whether respondents were status Indians as per the *Indian Act* or not, on a regional basis.

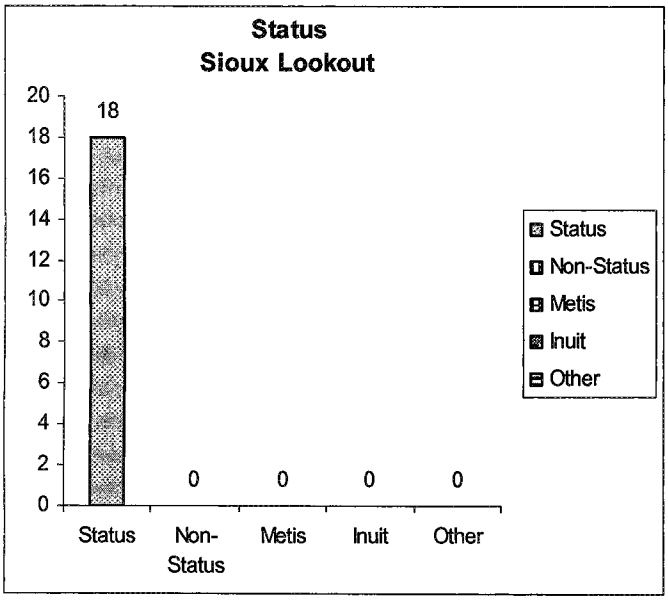


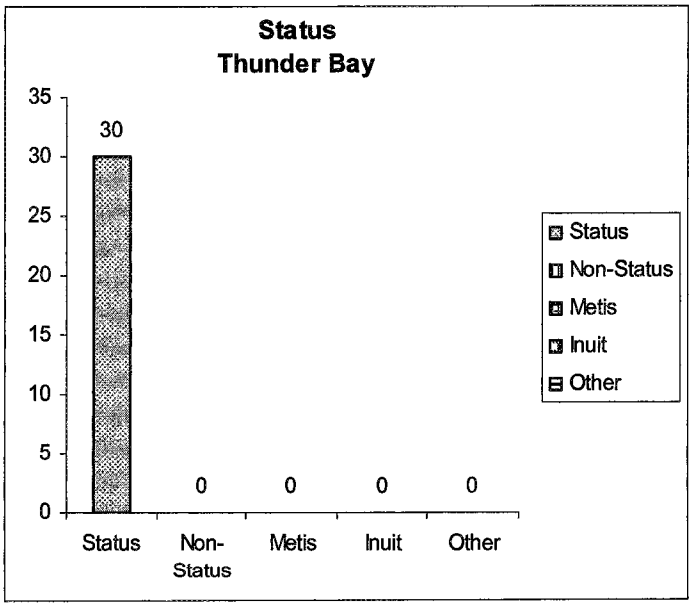
Ninety-five per cent (or 88 of 93) of respondents indicated that they were status Indians; 3 per cent (or 3 of 93) of respondents indicated they were Metis while 2 per cent (or 2 of 93) indicated they fell into the "other" category.

Table 2.1.2 depicts status by city/town.









In Fort Frances, 94 per cent (or 16 of 17) of respondents indicated they were status; 6 per cent (or 1 of 17) indicated "other".

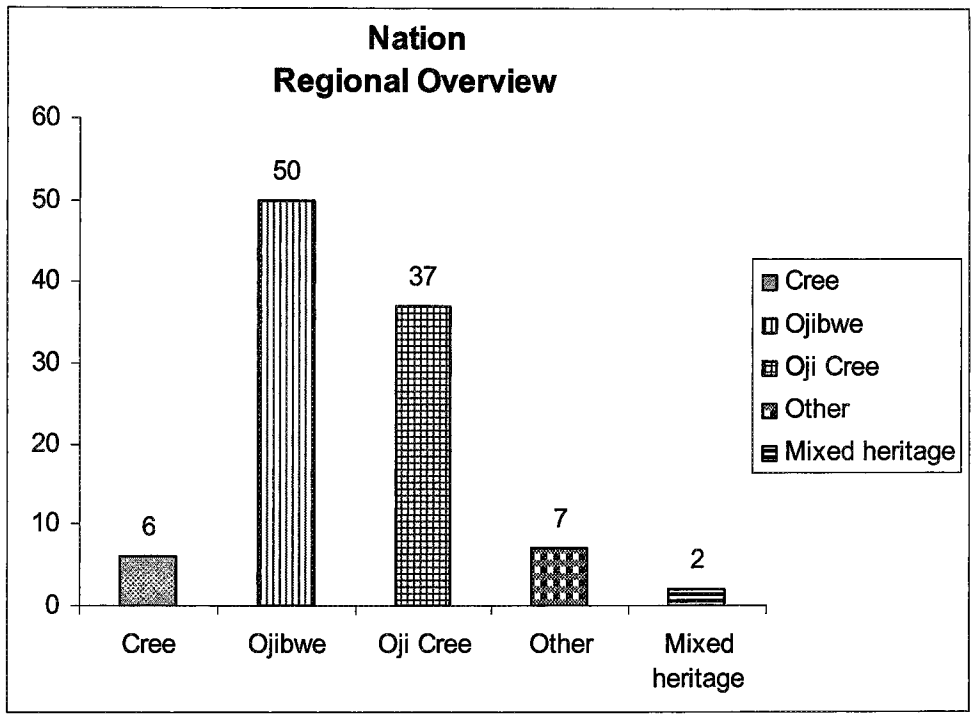
In Kenora, 86 per cent (or 24 of 28) of respondents had status; 11 per cent (or 3 of 28) of respondents indicated they were Metis and 4 per cent (or 1 of 28) indicated "other".

In Sioux Lookout, 100 per cent (or 18 of 18) respondents indicated they had status.

Likewise, in Thunder Bay, 100 per cent (or 30 of 30) of respondents had status.

2.2 Nation Affiliation

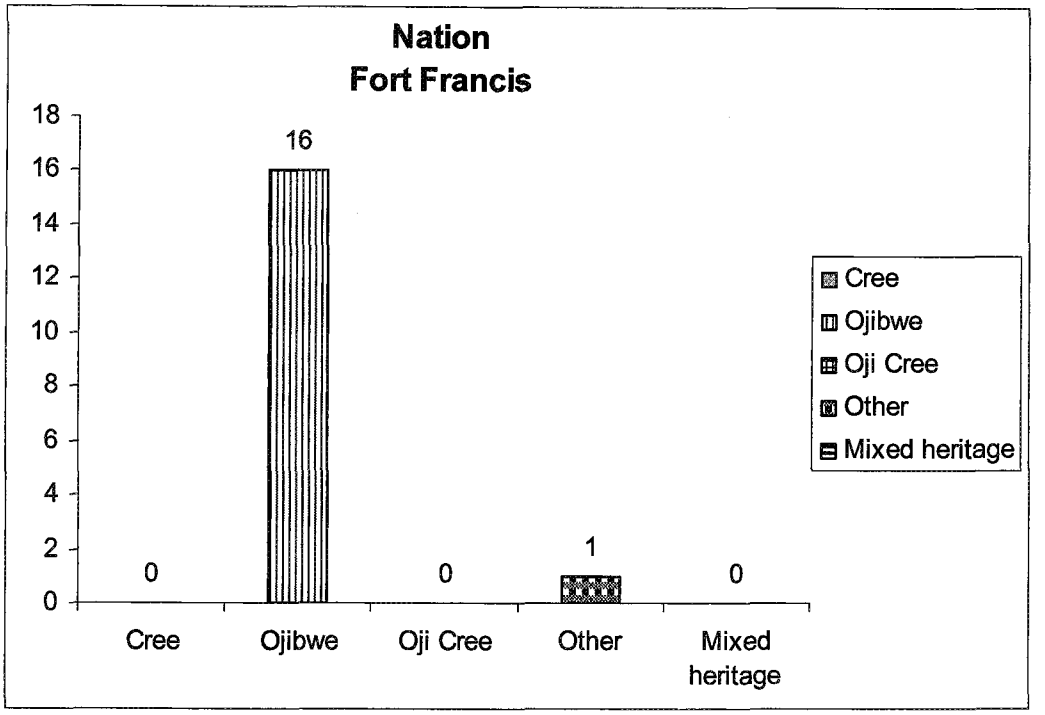
Table 2.2.1 depicts respondents' nation affiliation in the region as a whole.



Forty-nine per cent (or 50 of 102) of respondents in the region as a whole indicated they were Ojibway; 36 per cent (or 37 of 102) indicated they were Oji-Cree; 6 per cent (or 6 of 102) indicated they were Cree; 8 per cent (or 8 of 102) indicated "other". 2 per cent (or 2 of 102) was of mixed heritage.

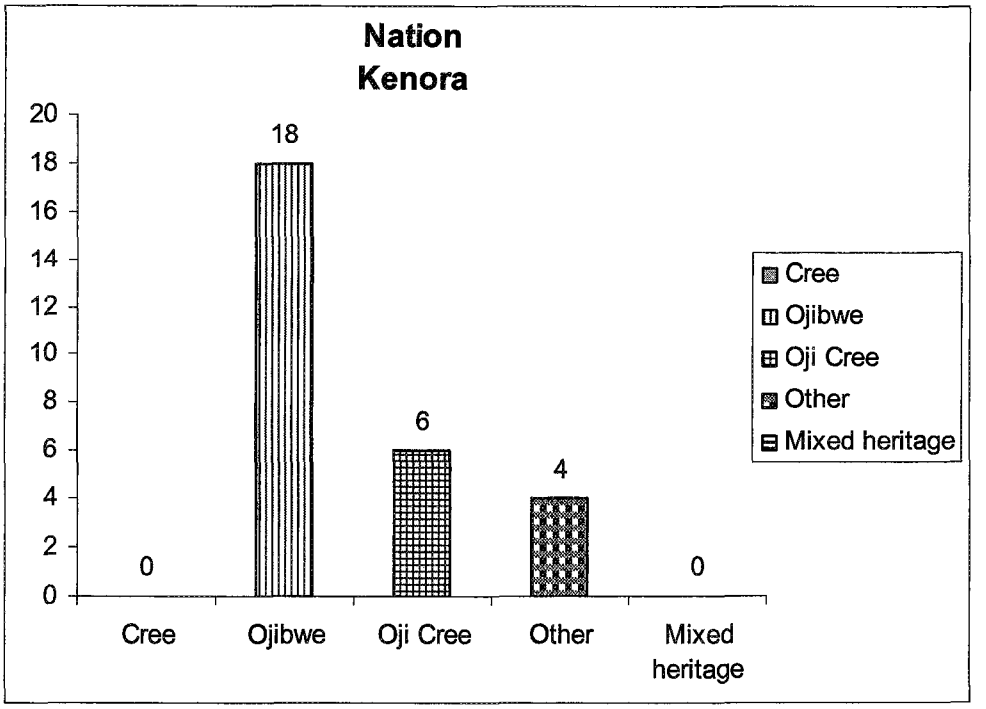
Table 2.2.2 – Table 2.2.5 depict current usage by city/town.

Table 2.2.2: Nation Status – Fort Frances



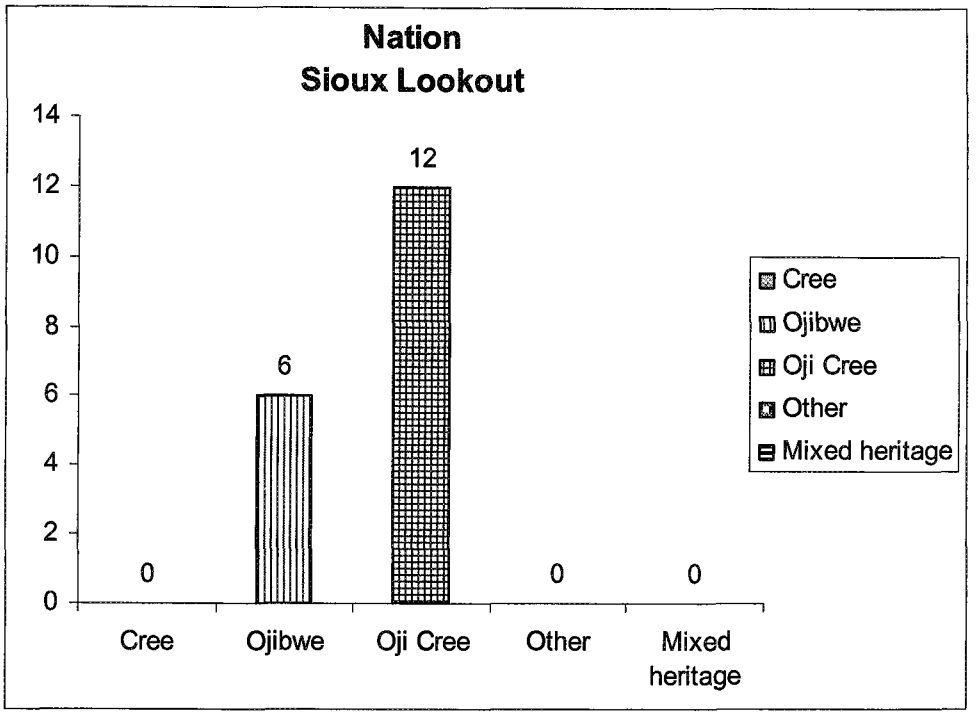
94 per cent (or 16 of 17) of respondents indicated they were Ojibway; 6 per cent (or 1 of 17) said they were "other".

Table 2.2.3: Nation Status – Kenora



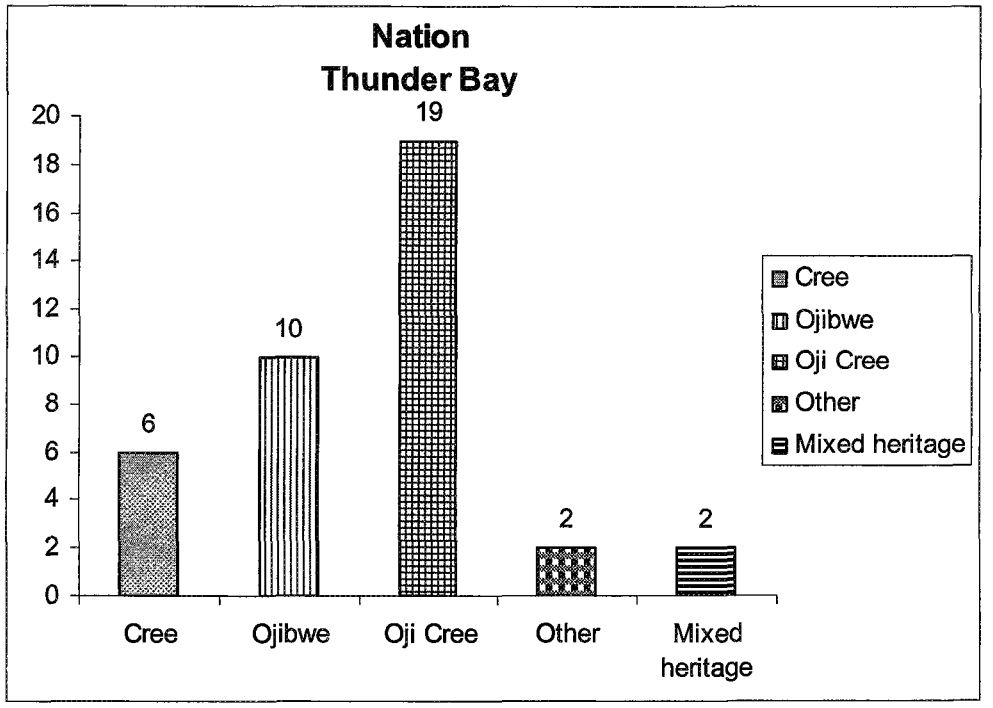
64 per cent (or 18 of 28) of respondents in Kenora indicated they were Ojibway; 21 per cent (or 6 of 28) indicated they were Oji-Cree. 14 per cent (or 4 of 28) indicated they were "other".

Table 2.2.4: Nation Status – Sioux Lookout



In Sioux Lookout, 67 per cent (or 12 of 18) indicated they were Oji-Cree; 33 per cent (or 6 of 18) of respondents indicated they were Ojibway.

Table 2.2.5: Nation Status – Thunder Bay

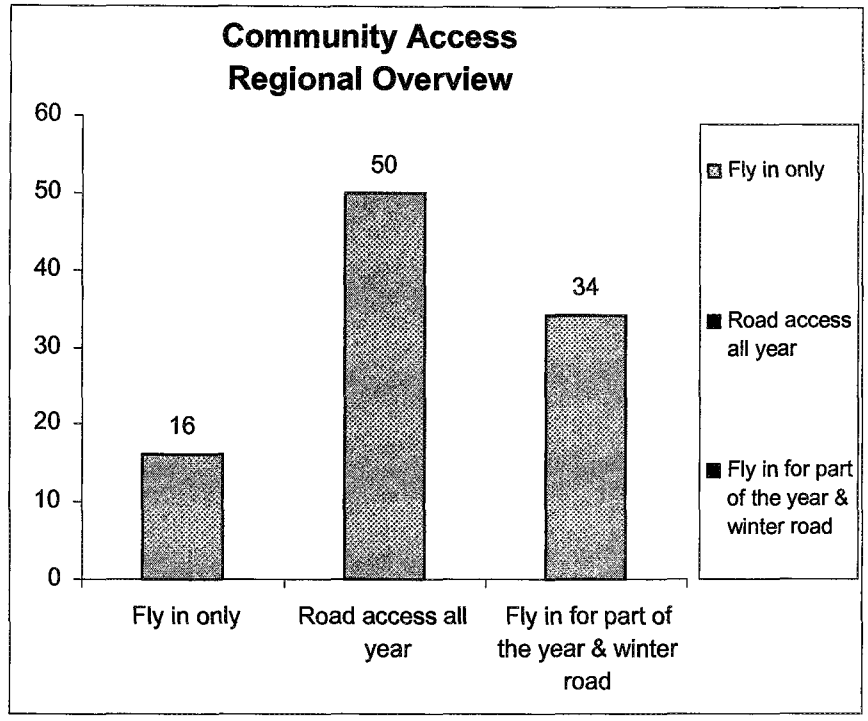


In Thunder Bay, 15 per cent (or 6 of 39) indicated they were Cree; 26 per cent (or 10 of 39) of respondents indicated they were Ojibway; 49 per cent (or 19 of 39) of respondents indicated they were Ojibway and 5 per cent (or 2 of 39) indicated "other." Five per cent (or 2 of 39) of respondents indicated they were of mixed heritage.

2.3 Community Access

Table 2.3.1 depicts whether respondents' communities were accessible by road or plane only.

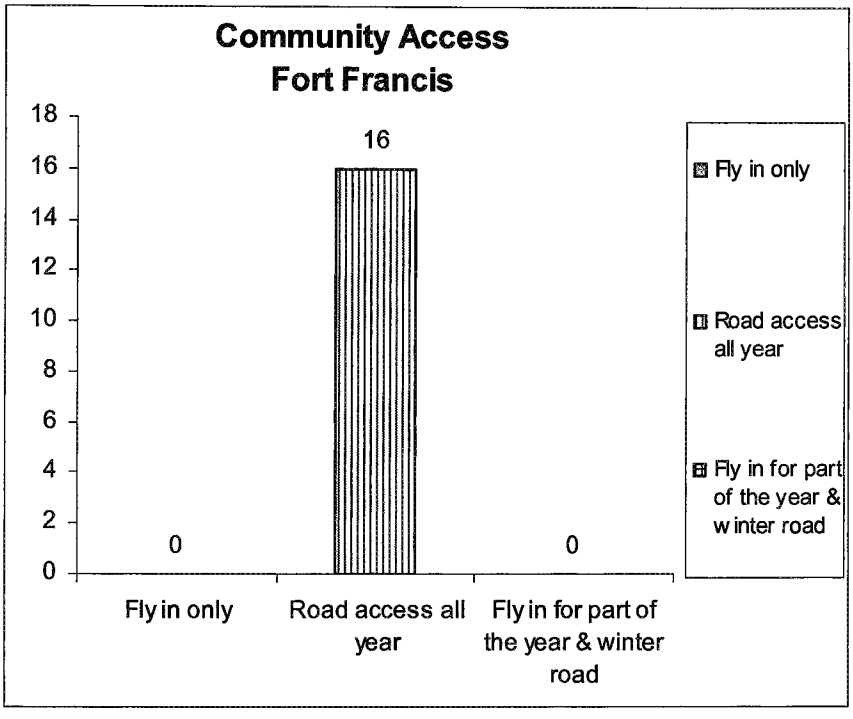
Table 2.3.1 Staff helpfulness Regional Overview



16 per cent (or 16 of 100) of respondents indicated they were from fly-in communities, 50 per cent (or 50 of 100) indicated their First Nations have year-round road access, and 34 per cent (34 of 100) of respondents indicated they were from communities that had a winter road.

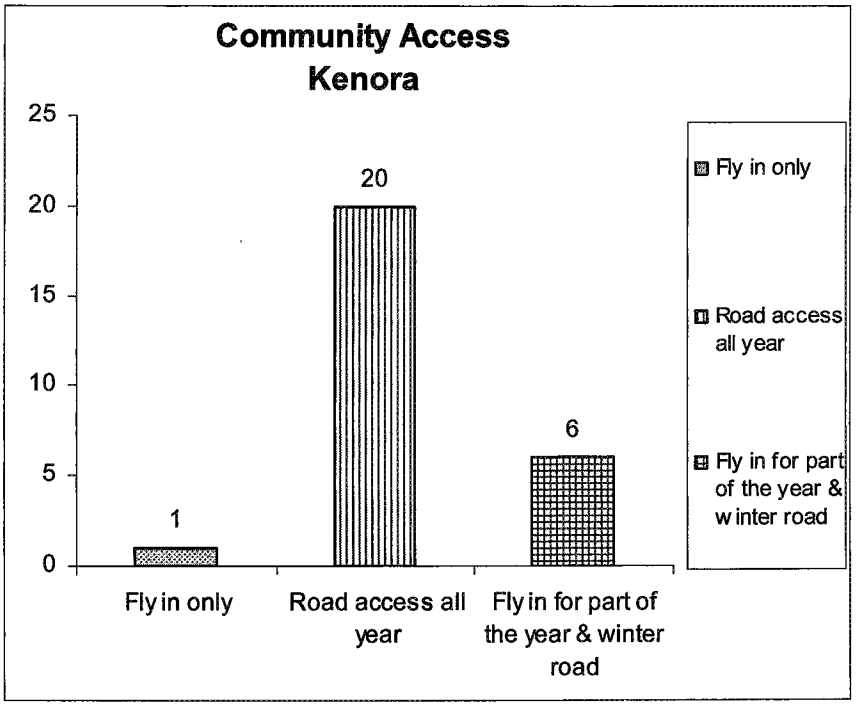
Table 2.3.2 to Table 2.3.5 depict current usage, by city/town.

Table 2.3.2: Community Access – Fort Frances



One hundred per cent (or 16 of 16) of respondents in Fort Frances indicated they were from First Nations that had year-round road access.

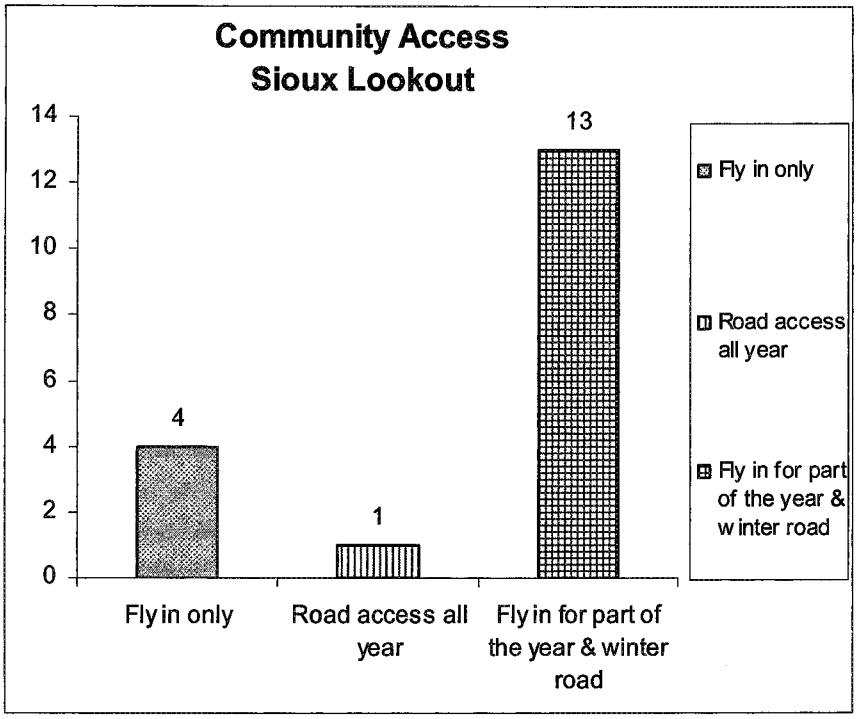
Table 2.3.3: Community Access – Kenora



Four per cent (or 1 of 27) of respondents in Kenora indicated they were from a fly-in First Nation. Seventy-four per cent (or 20 of 27) of respondents were from communities that have year

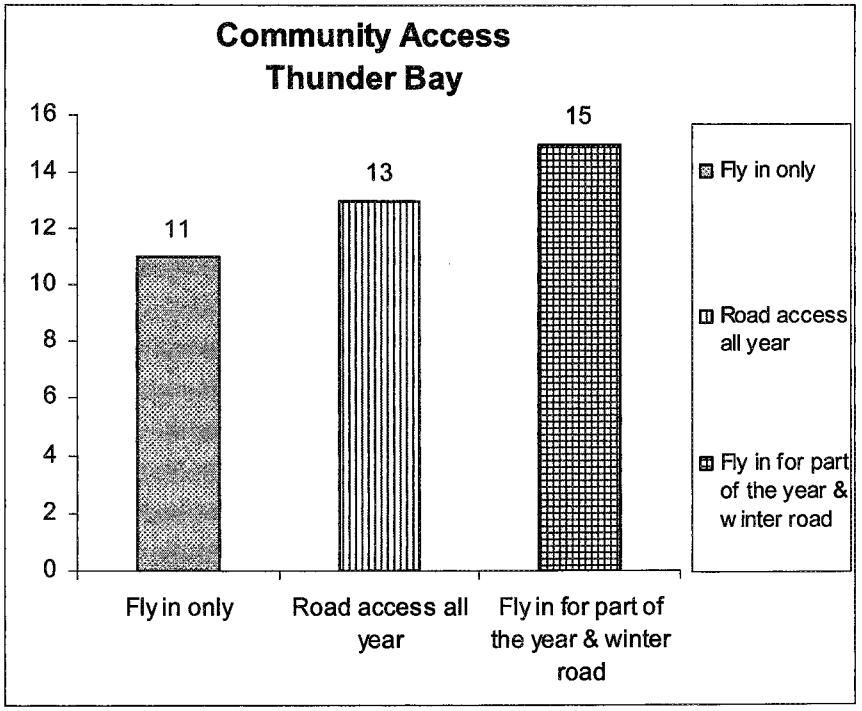
round road access; twenty-two per cent (or 6 of 27) of respondents were from First Nations that have winter roads.

Table 2.3.4: Community Access – Sioux Lookout



Twenty-two per cent (or 4 of 18) of respondents indicated they were from fly-in First Nations. Six per cent (or 1 of 18) of respondents indicated they were from communities with year-round road access while 72 per cent (or 13 of 18) indicated their First Nations had winter roads.

Table 2.3.5: Community Access – Thunder Bay

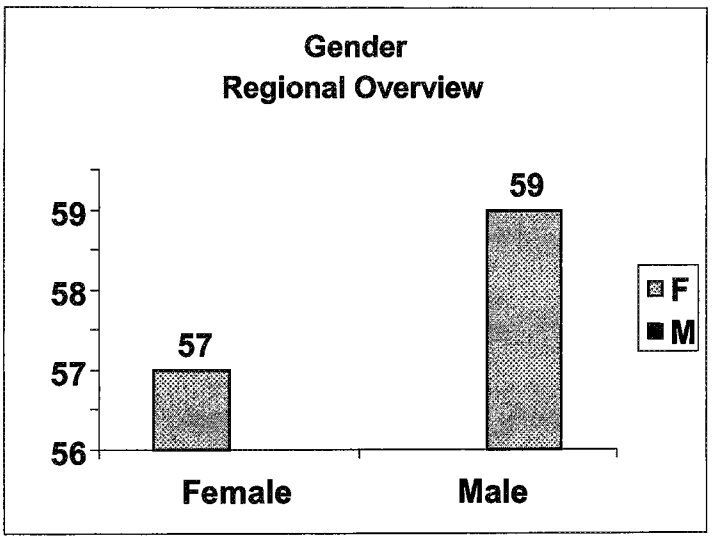


Twenty-eight per cent (or 11 of 39) of respondents indicated they are from fly-in communities; 33 per cent (or 13 of 39) are from road-access First Nations while 38 per cent (or 15 of 39) are from First Nations with winter roads.

2.4 Gender

Table 2.4.1 depicts respondents' gender in the region as a whole.

Table 2.4.1 Gender Regional Overview

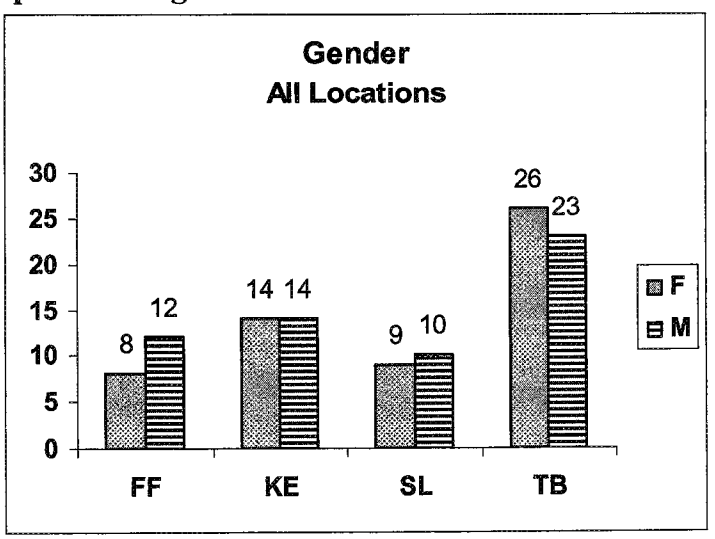


Overview

Forty-nine per cent (or 57 of 116) of respondents were female and 51 per cent (or 59 of 116) of respondents were male.

Table 2.4.2 depicts the gender breakdown of respondents in each of the four sites.

Table 2.4.2 Staff Helpfulness Regional Overview



In Fort Frances, 40 per cent (or 8 of 20) of respondents were female; 60 per cent (or 12 of 20) of respondents were male.

In Kenora, 50 per cent (or 14 of 28) of respondents were female; 50 per cent (or 14 of 28) of respondents were male.

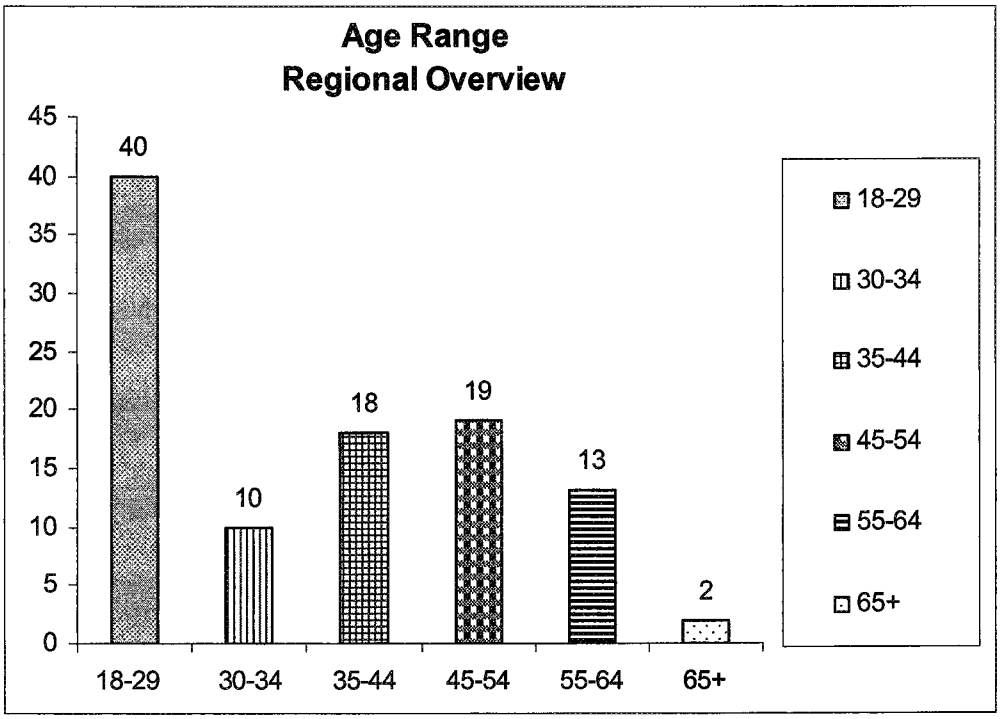
In Sioux Lookout, 47 per cent (or 9 of 19) of respondents were female; 53 per cent (or 10 of 19) of respondents were male.

In Thunder Bay, 53 per cent (or 26 of 49) of respondents were female; 47 per cent (or 23 of 49) of respondents were male.

2.5 Age Range

Table 2.5.1 depicts respondents' age range in the region as a whole.

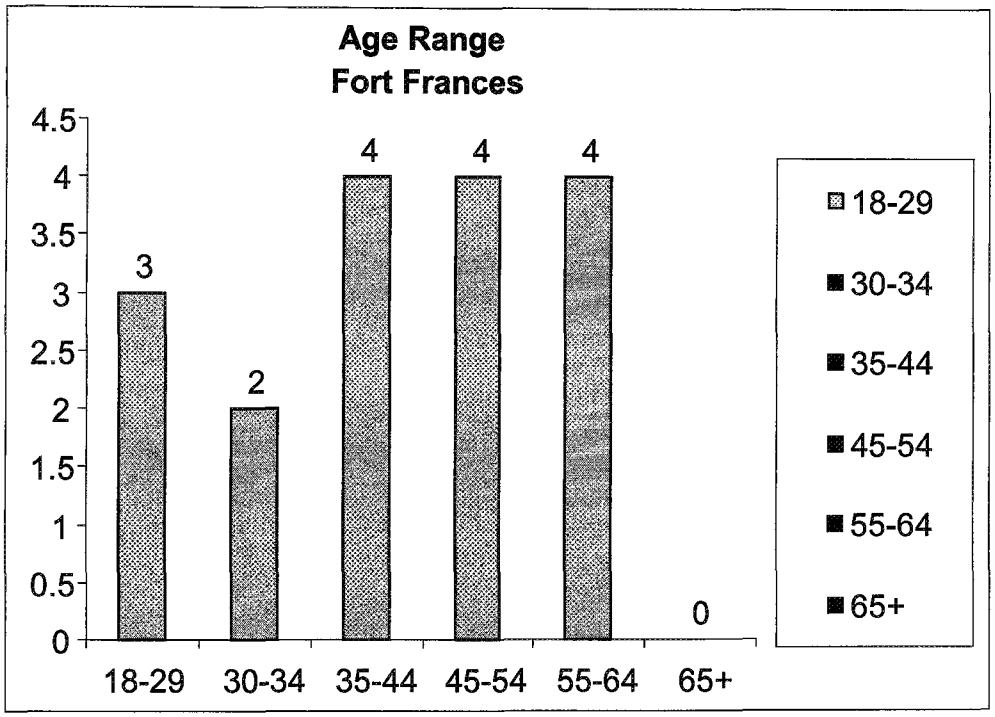
Table 2.5.1 Staff helpfulness Regional Overview



Thrity-nine per cent (or 40 of 102) of respondents were between 18-29 years of age; 10 per cent (or 10 of 102) of respondents were between 30-34 years old and 18 per cent (or 18 of 102) were between 35-44 years old. 19 per cent (or 19 of 102) of respondents were between 45-54 years old, 13 per cent (or 13 of 102) were between 55-64 and 2 per cent (or 2 of 102) were more than 65 years of age.

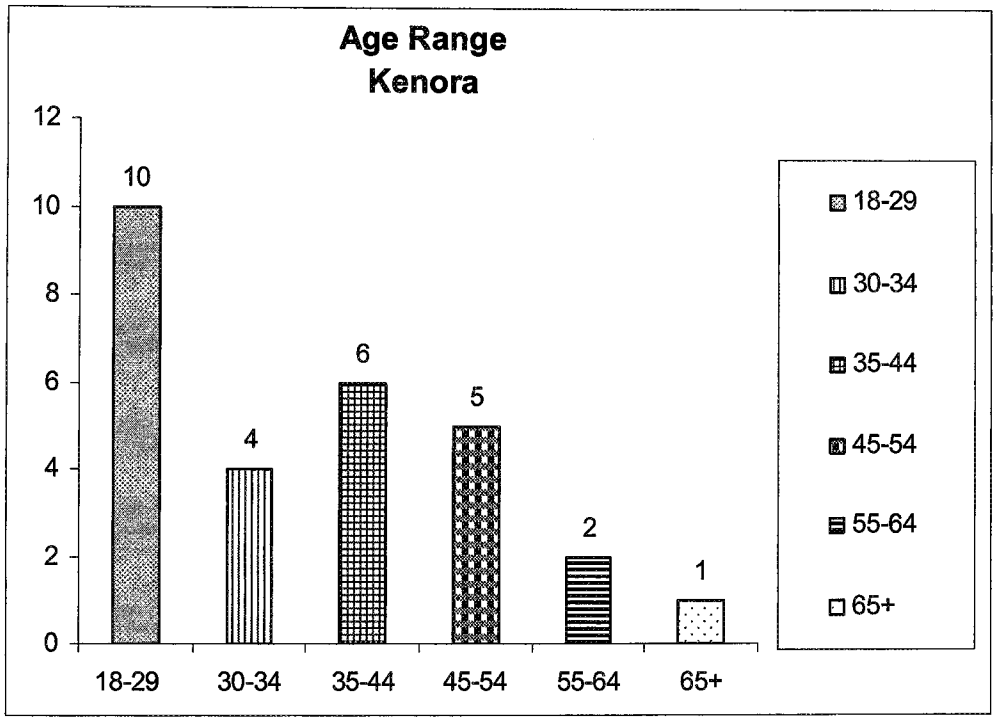
Table 2.5.2 to Table 2.5.5 depicts, by city/town.

Table 2.5.2: Age Range – Fort Frances



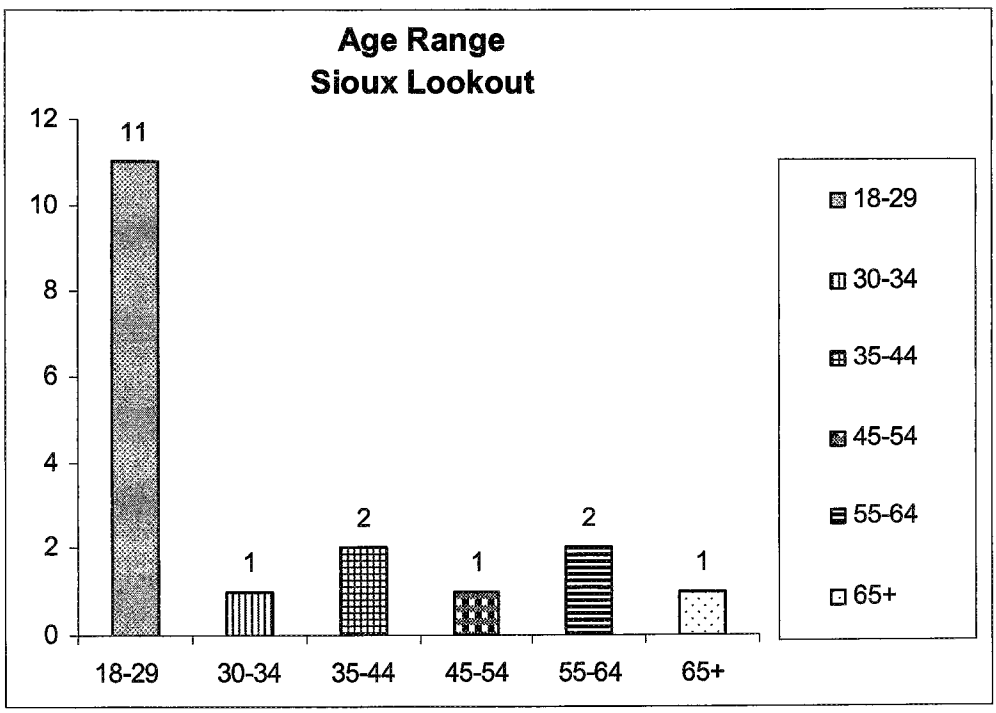
In Fort Frances, 18 per cent (or 3 of 17) of respondents were between 18-29 years of age. 12 per cent (or 2 of 17) of respondents were between 30-34 years old and 24 per cent (or 4 of 17) were between 35-44 years old. Likewise, 24 per cent (or 4 of 17) of respondents were between 45-54 years old and 24 per cent (or 4 of 17) were between 55-64 years of age. None were more than 65 years of age.

Table 2.5.3: Age Range – Kenora



In Kenora, 36 per cent (or 10 of 28) of respondents were between 18-29 years of age; Fourteen per cent (or 4 of 28) of respondents were between 30-34 years old and 21 per cent (or 6 of 28) were between 35-44 years old; 18 per cent (or 5 of 28) of respondents were between 45-54 years old, 7 per cent (or 2 of 28) were between 55-64 and 4 per cent (or 1 of 28) were older than 65 years of age.

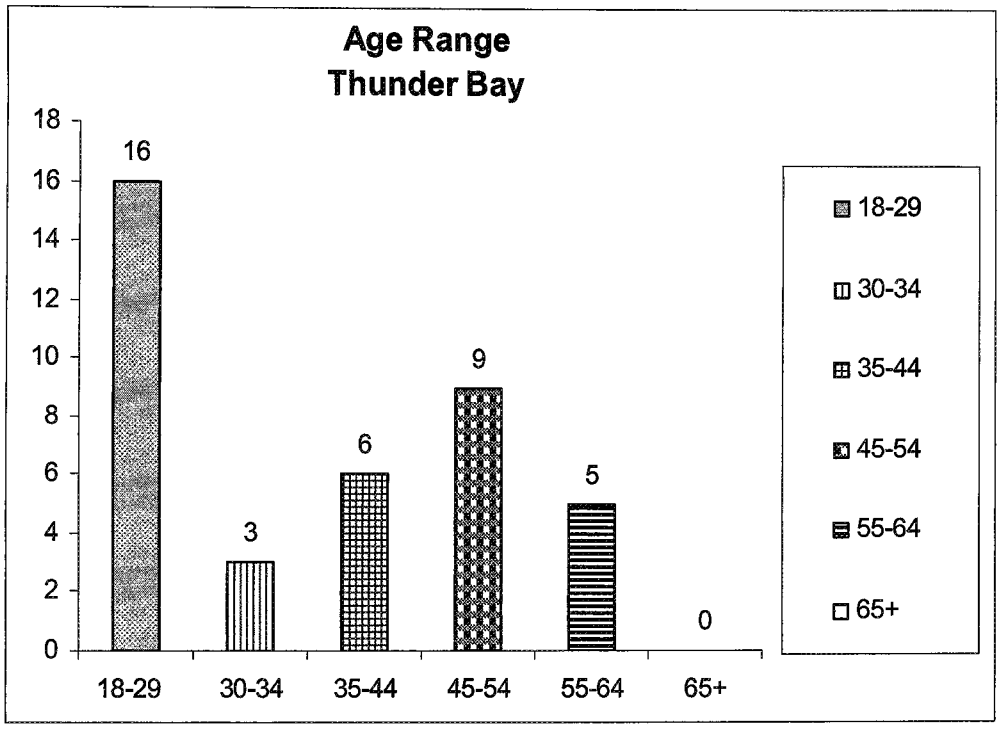
Table 2.5.4: Age Range – Sioux Lookout



In Sioux Lookout, 61 per cent (or 11 of 18) of respondents were between 18-29 years of age. 6 per cent (or 1 of 18) of respondents were between 30-34 years old and 11 per cent (or 2 of 18) were between 35-44 years old. 6 per cent (or 1 of 18) of respondents were between 45-54 years

old, 11 per cent (or 2 of 18) were between 55-64 and 6 per cent (or 1 of 18) were older than 65 years of age.

Table 2.5.5: Age Range – Thunder Bay

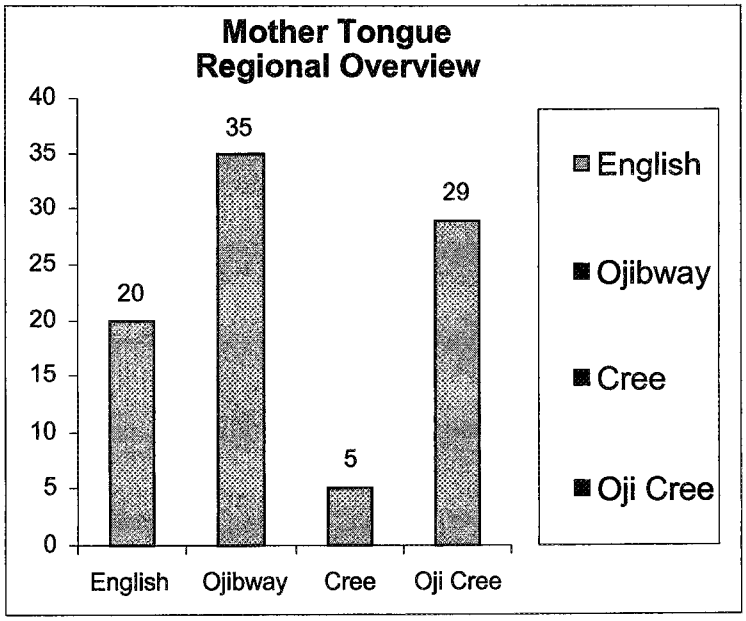


In Thunder Bay, 41 per cent (or 16 of 39) of respondents were between 18-29 years of age; 8 per cent (or 3 of 39) of respondents were between 30-34 years old and 15 per cent (or 6 of 39) were between 35-44 years old; 23 per cent (or 9 of 39) of respondents were between 45-54 years old, 13 per cent (or 5 of 39) were between 55-64 and none were older than 65 years of age.

2.6 Mother Tongue

Table 2.6.1 depicts respondents' mother tongue in the region as a whole.

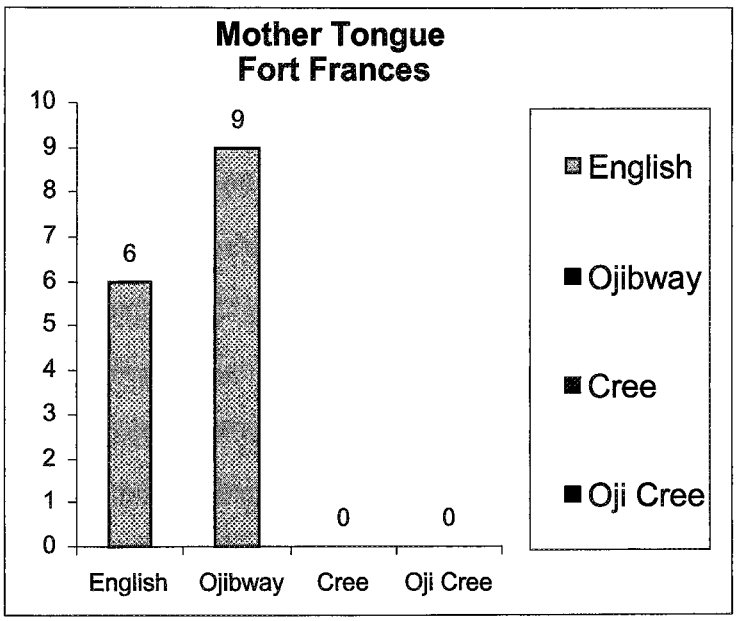
Table 1.14.1 Smother Tongue Regional Overview



22 per cent (or 20 of 89) respondents in the region as a whole spoke English as their mother tongue. 39 per cent (or 35 of 89) indicated Ojibway was their mother tongue; 6 per cent (or 5 of 89) indicated Cree was their mother tongue while 33 per cent (or 29 of 89) respondents indicated their mother tongue was Oji Cree.

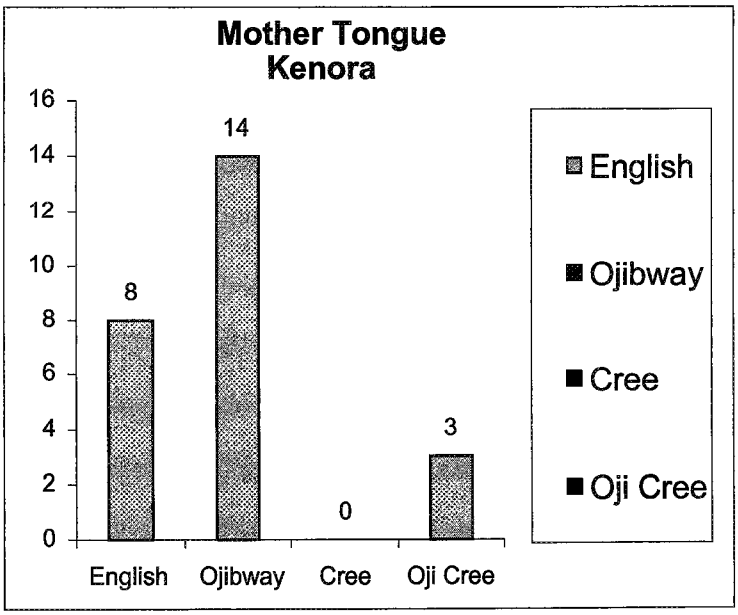
Table 2.6.2 – Table 2.6.5 depict mother tongue by city/town.

Table 2.6.2: Mother Tongue – Fort Frances



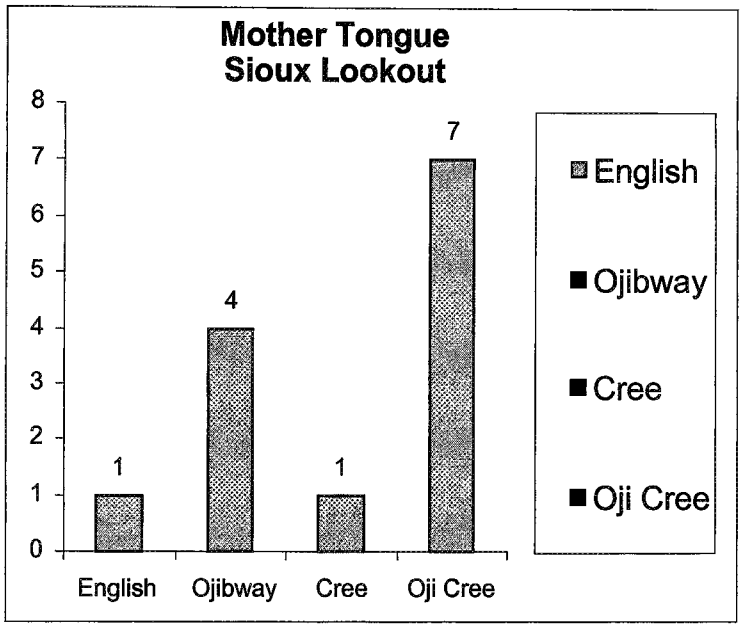
In Fort Frances, 40 per cent (or 6 of 15) of respondents spoke English as their mother tongue and 60 per cent (or 9 of 15) indicated Ojibway was their mother tongue.

Table 2.6.3: Mother Tongue – Kenora



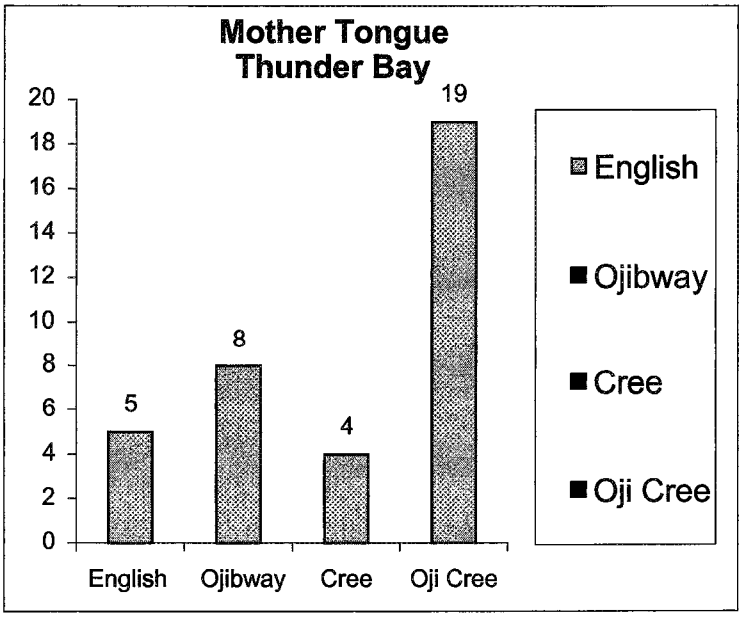
In Kenora, 32 per cent (or 8 of 25) respondents spoke English as their mother tongue; 56 per cent (or 14 of 25) indicated Ojibway was their mother tongue. None indicated Cree was their mother tongue and 12 per cent (or 3 of 25) respondents indicated their mother tongue was Oji Cree.

Table 2.6.4: Mother Tongue – Sioux Lookout



In Sioux Lookout, 8 per cent (or 1 of 13) respondents in the region as a whole spoke English as their mother tongue; 31 per cent (or 4 of 13) indicated Ojibway was their mother tongue; 8 per cent (or 1 of 13) indicated Cree was their mother tongue while 54 per cent (or 7 of 13) respondents indicated their mother tongue was Oji Cree.

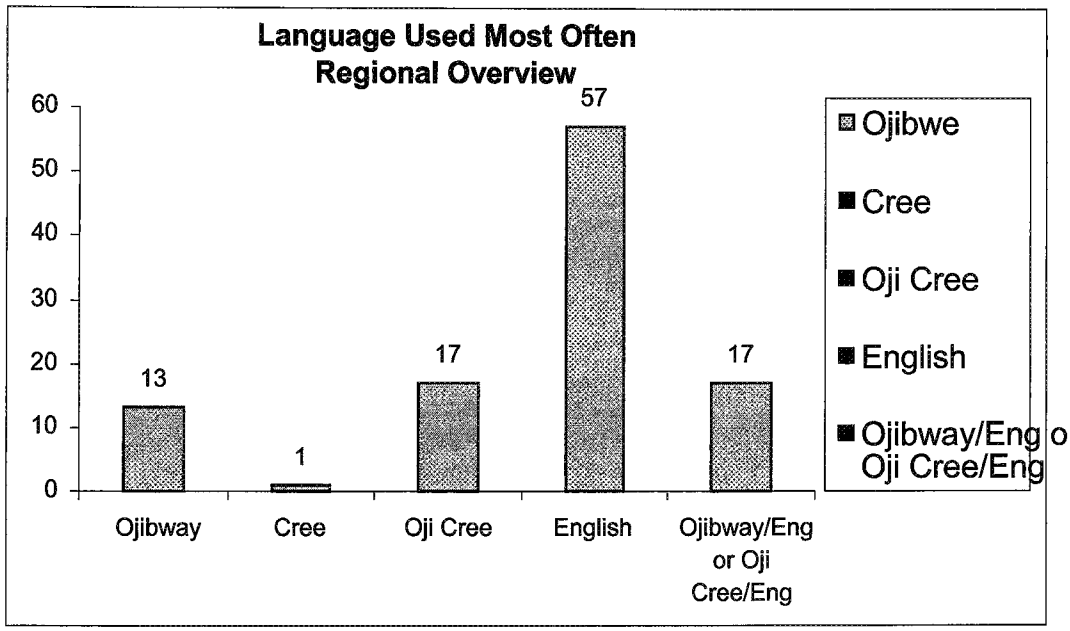
Table 2.6.5: Mother Tongue – Thunder Bay



In Thunder Bay, 3 per cent (or 5 of 36) respondents in the region as a whole spoke English as their mother tongue. 22 per cent (or 8 of 36) indicated Ojibway was their mother tongue; 11 per cent (or 4 of 36) indicated Cree was their mother tongue while 53 per cent (or 19 of 36) respondents indicated their mother tongue was Oji Cree.

2.7 Language Used Most Often

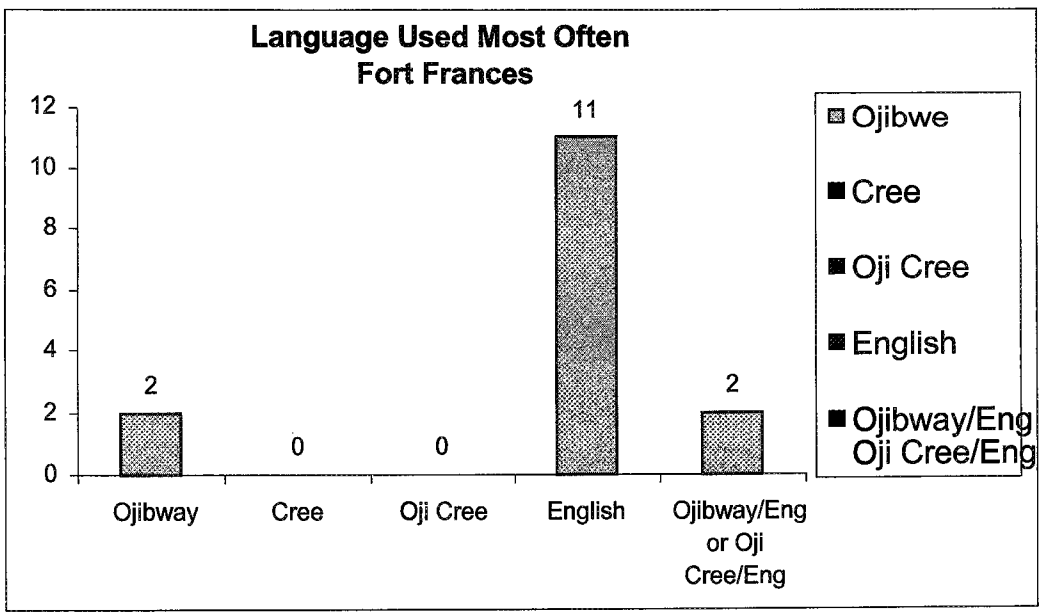
Table 2.7.1 depicts the language respondents use most frequently in the region.



In the region as a whole, 12 per cent (or 13 of 105) of respondents indicated they spoke Ojibway most often. Less than 1 per cent (or 1 of 105) indicated that Cree was the language they used most often; 16 per cent (or 17 of 105) indicated their most frequently used language was Oji Cree. 54 per cent (or 57 of 105) indicated English was their most frequently used language and 16 per cent (or 17 of 105) indicated it was a mixture of both English and the Native language.

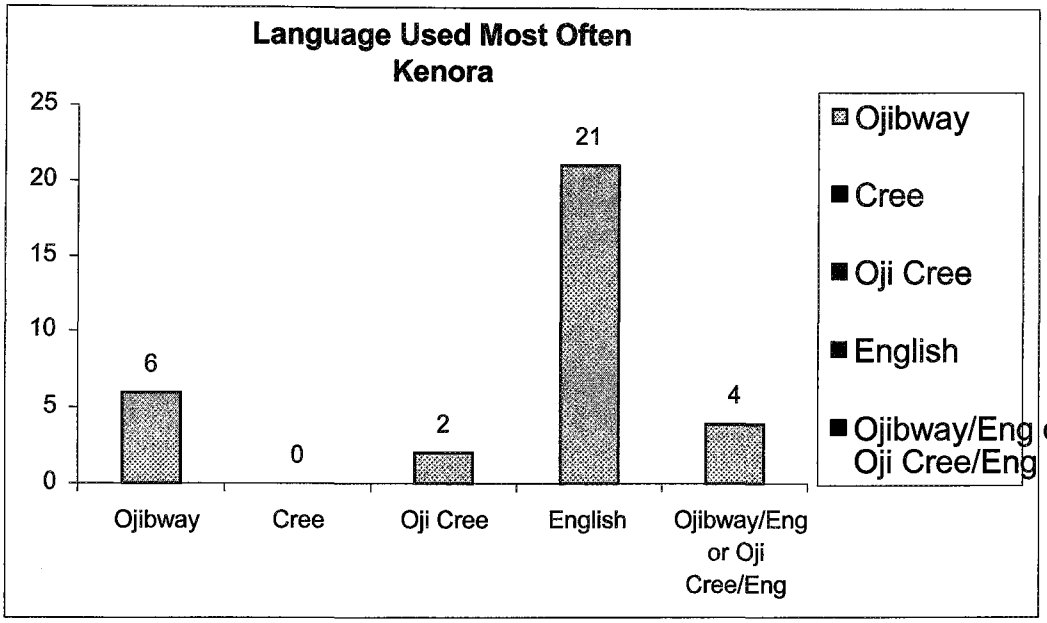
Table 2.7.2 – Table 2.7.5 depict language used most often by city/town.

Table 2.7.2: Language Used Most Often – Fort Frances



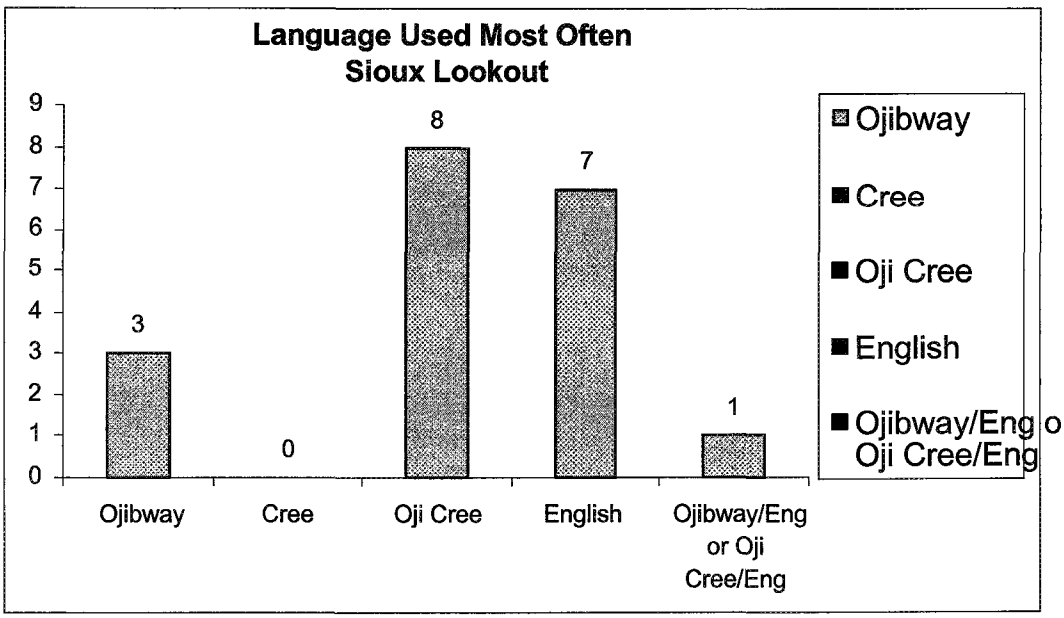
In the Fort Frances, 13 per cent (or 2 of 15) of respondents indicated they spoke Ojibway most often; 73 per cent (or 11 of 15) indicated English was their most frequently used language and 13 per cent (or 2 of 15) indicated it was a mixture of both English and the Native language.

Table 2.7.3: Language Used Most Often – Kenora



In the Kenora, 18 per cent (or 6 of 33) of respondents indicated they spoke Ojibway most often. 6 per cent (or 2 of 33) indicated Oji-Cree was the language they used most often; 64 per cent (or 21 of 33) indicated English was their most frequently used language and 12 per cent (or 4 of 33) indicated it was a mixture of both English and the Native language.

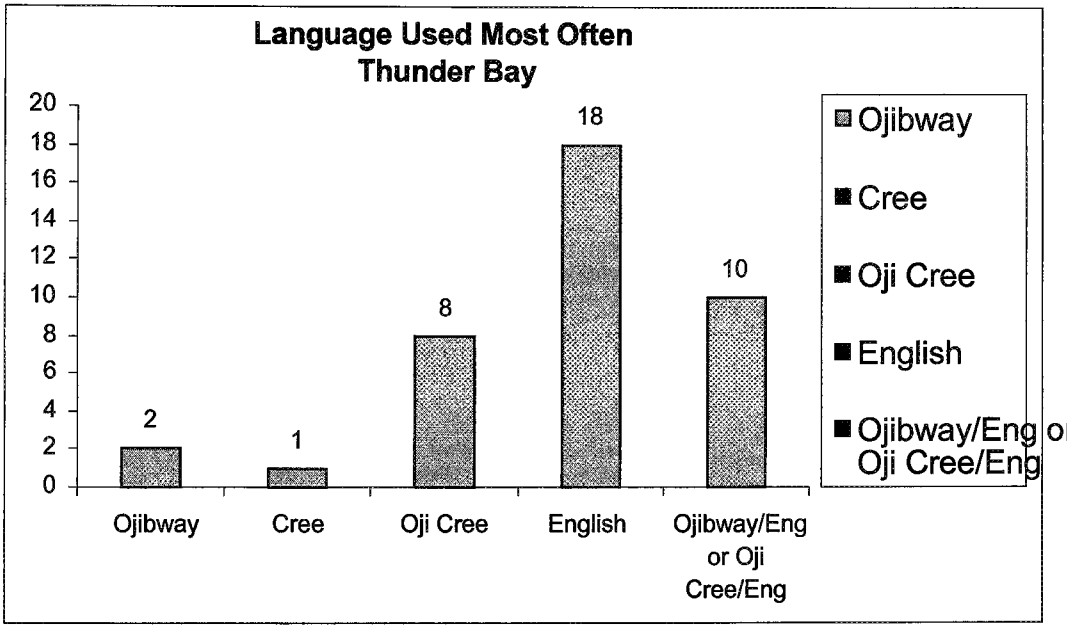
Table 2.7.4: Language Used Most Often – Sioux Lookout



In the Sioux Lookout, 16 per cent (or 3 of 19) of respondents indicated they spoke Ojibway most often. 42 per cent (or 8 of 19) indicated Oji-Cree was the language they used most often. 37 per

cent (or 7 of 19) indicated English was their most frequently used language and 7 per cent (or 1 of 15) indicated it was a mixture of both English and the Native language.

Table 2.7.5: Language Used Most Often – Thunder Bay

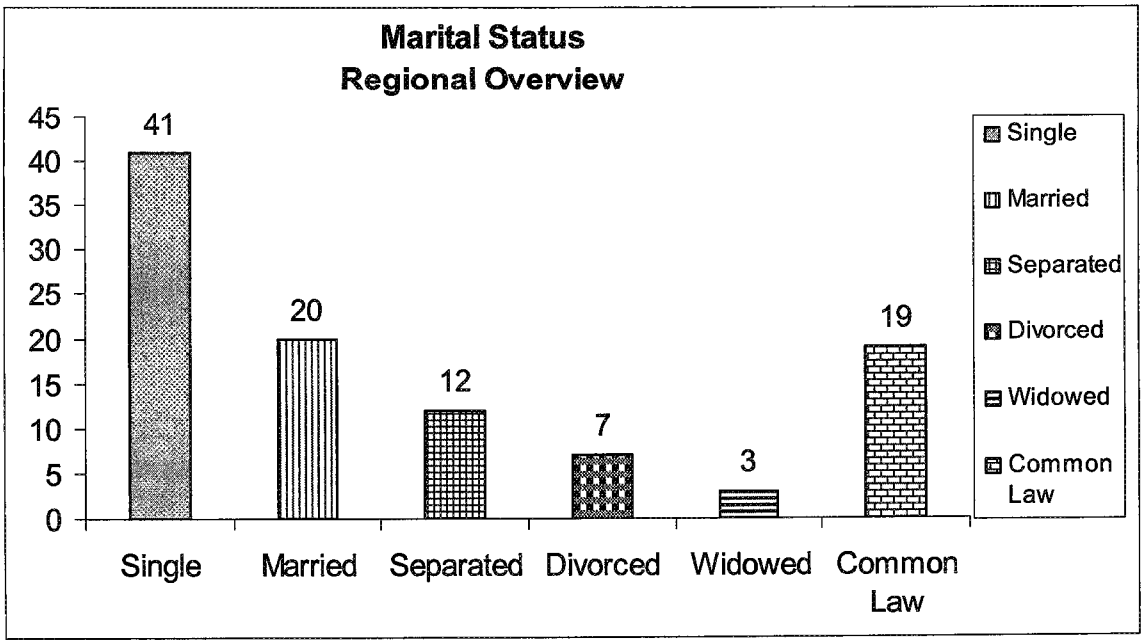


In the Thunder Bay, 5 per cent (or 2 of 39) of respondents indicated they spoke Ojibway most often. 3 per cent (or 1 of 39) indicated they used Cree most frequently; 20 per cent (or 8 of 39) indicated Oji-Cree was the language they used most often; 46 per cent (or 18 of 39) indicated English was their most frequently used language and 26 per cent (or 10 of 39) indicated it was a mixture of both English and the Native language.

2.8 Marital Status

Table 2.8.1 depicts respondents' marital status.

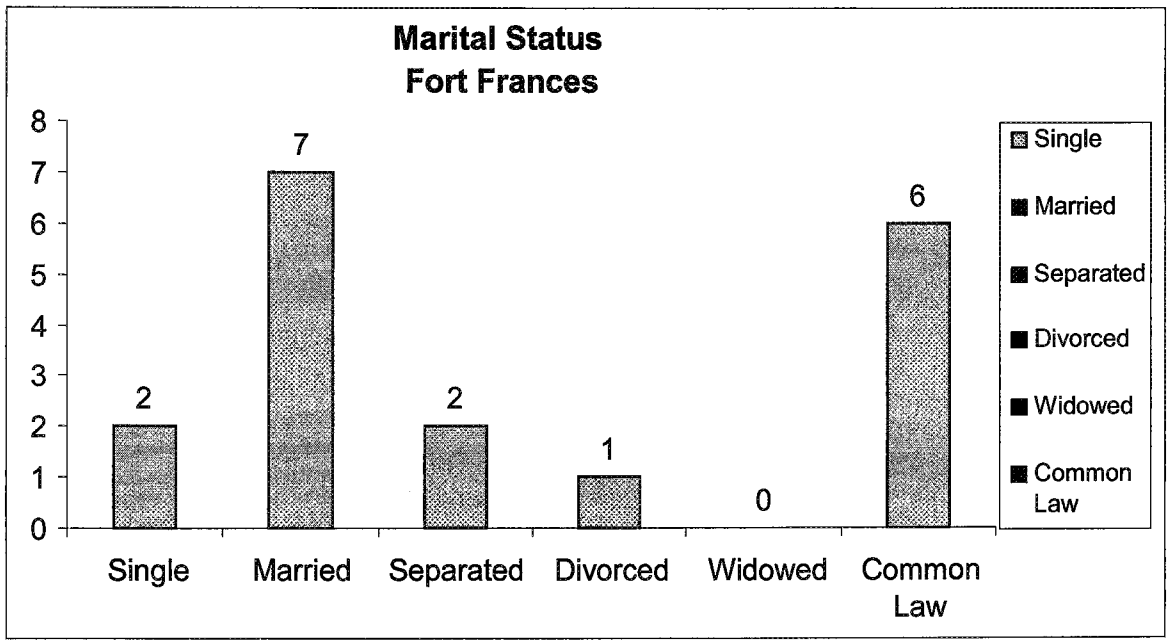
Table 1.14.1 Marital Status Regional Overview



In the region as a whole, 40 per cent (or 41 of 102) of respondents indicated they were single; 20 per cent (or 20 of 102) of respondents were married;12 per cent (or 12 of 102) was separated, 7 per cent (7 of 102) were divorced, 3 per cent (or 3 of 102) was widowed and 19 per cent (or 19 of 102) indicated they were common law.

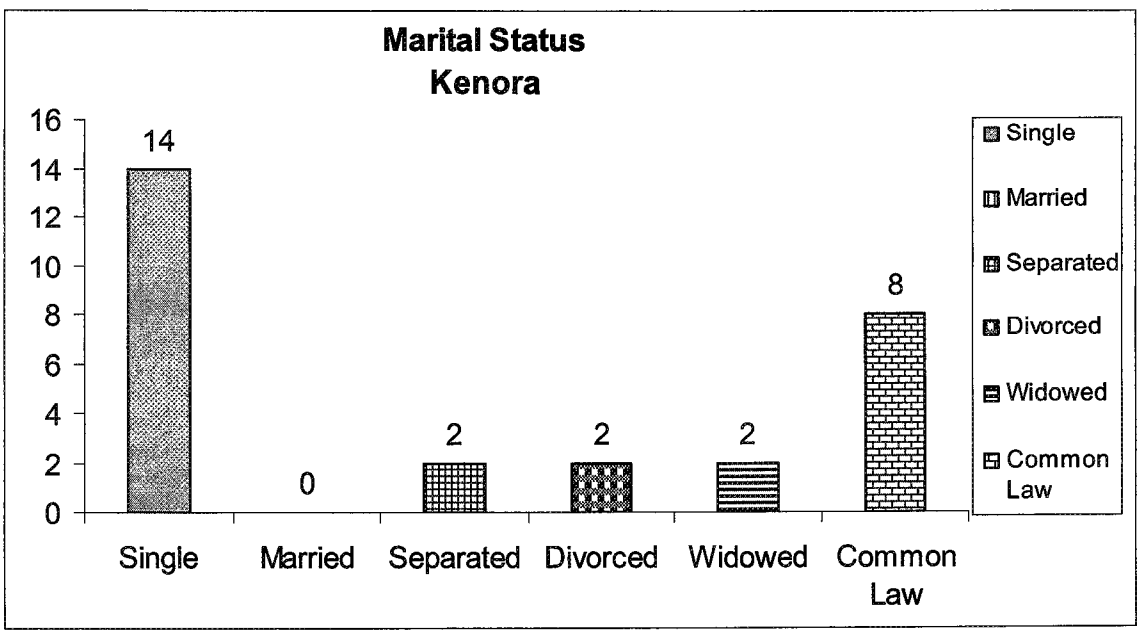
Table 2.8.2 – Table 2.8.5 depict marital status by city/town.

Table 2.8.2: Marital Status – Fort Frances



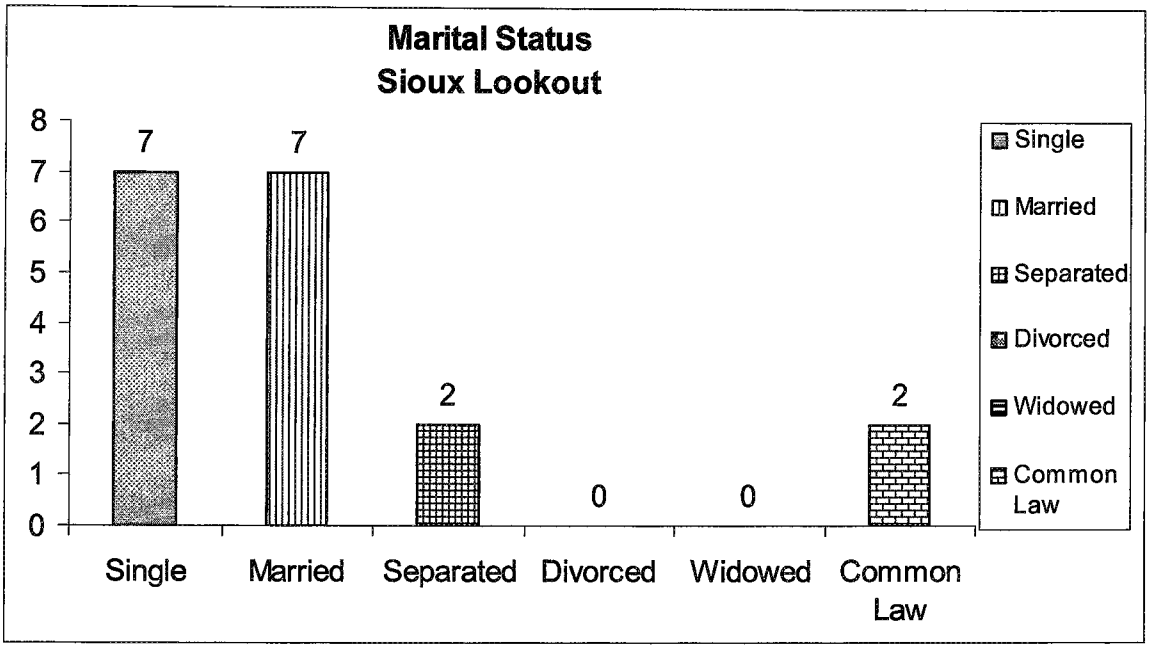
In Fort Frances, 11 per cent (or 2 of 18) of respondents indicated they were single; 39 per cent (or 7 of 18) of respondents were married; 11 per cent (or 2 of 18) was separated, 6 per cent (1 of 18) was divorced; 33 per cent (or 6 of 18) indicated they were common law.

Table 2.8.3: Marital Status – Kenora



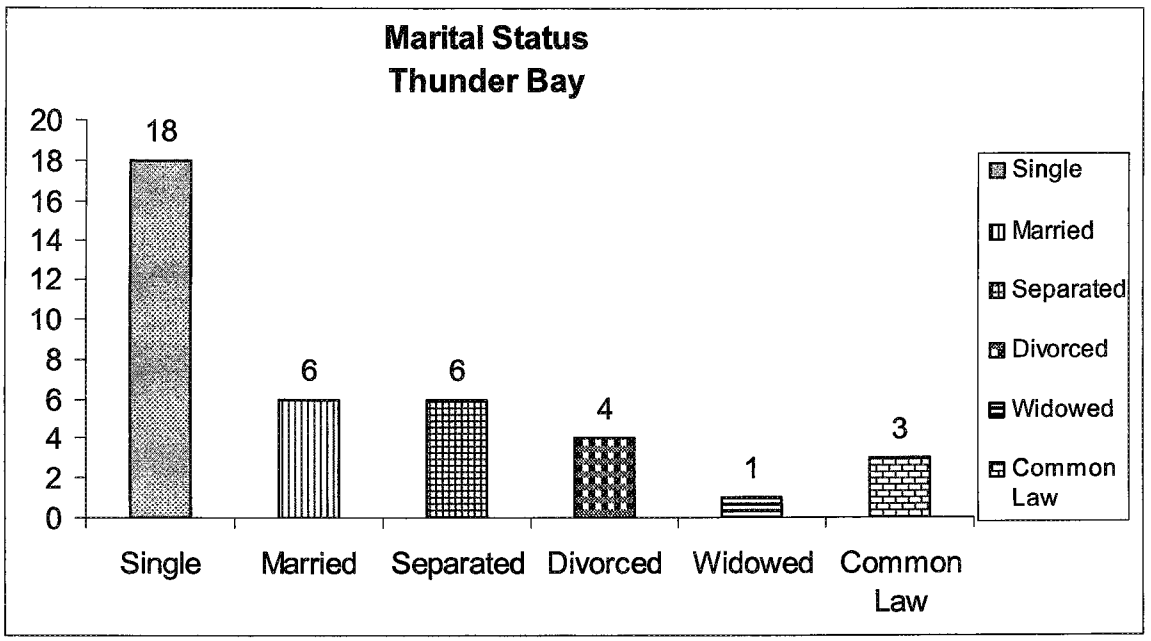
In Kenora, 50 per cent (or 14 of 28) of respondents indicated they were single. None were married. Seven per cent (or 2 of 28) was separated; 7 per cent (2 of 28) was divorced; 7 per cent (or 2 of 28) was widowed; 29 per cent (or 8 of 28) indicated they were common law.

Table 2.8.4: Marital Status – Sioux Lookout



In Sioux Lookout, 39 per cent (or 7 of 18) of respondents indicated they were single; 39 per cent (or 7 of 18) of respondents were married; 11 per cent (or 2 of 18) was separated; 11 per cent (or 2 of 18) indicated they were common law.

Table 2.8.5: Marital Status – Thunder Bay



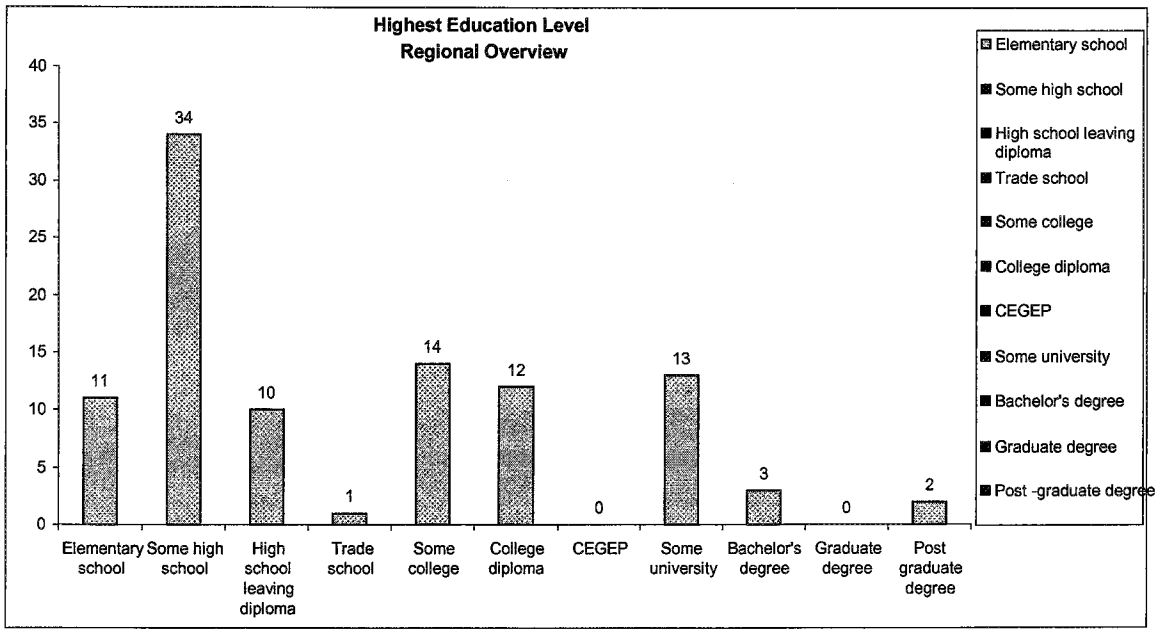
In Thunder Bay, 47 per cent (or 18 of 38) of respondents indicated they were single. 16 per cent (or 6 of 38) of respondents were married. 16 per cent (or 6 of 38) was separated, 10 per cent (4 of

38) was divorced, 3 per cent (or 1 of 38) was widowed and 8 per cent (or 3 of 38) indicated they were common law.

2.9 Highest Level of Education

Table 2.9.1 depicts respondents' highest level of education.

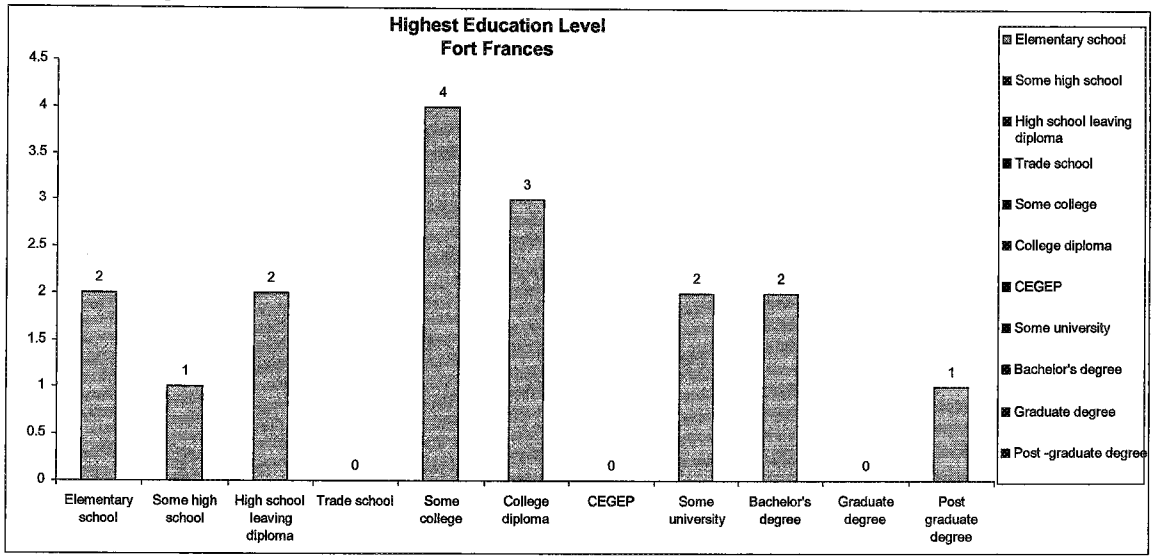
Table 2.9.1 Highest Level of Eduction



In the region as a whole, the highest level of education among 11 per cent (or 11 of 100) of respondents was elementary school. Thirty-four per cent (or 34 of 100) of respondents had some high school. 10 per cent (or 10 of 100) of respondents had a high school leaving diploma; 1 per cent (or 1 of 100) of respondents had trade school; 14 per cent (or 14 of 100) of respondents had some college education and 12 per cent (12 of 100) had a college diploma; 13 per cent (or 13 of 100) had some university, 3 per cent (or 3 of 100) had a Bachelor"s degree and 2 per cent (or 2 of 100) had a post-graduate degree.

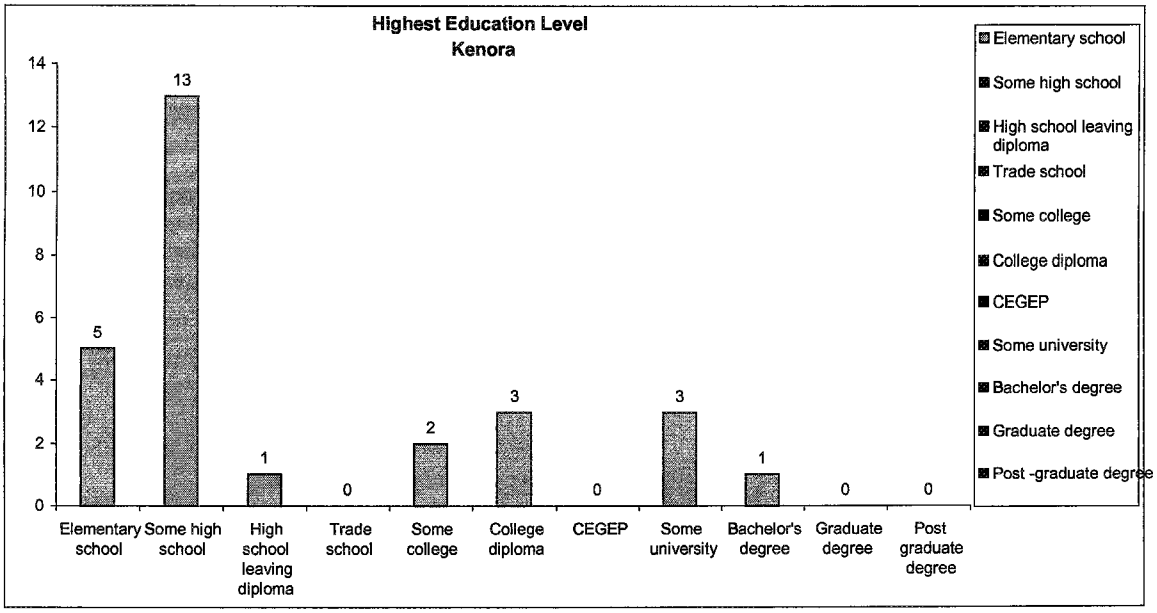
Table 2.9.2 to Table 2.9.5 depict highest level of education by city/town.

Table 2.9.2: Highest Level of Education – Fort Frances



In the Fort Frances, the highest level of education among 12 per cent (or 2 of 17) of respondents was elementary school; 6 per cent (or 1 of 17) of respondents had some high school; 12 per cent (or 2 of 17) of respondents had a high school leaving diploma. None had trade school; 23 per cent (or 4 of 17) of respondents had some college education and 18 per cent (3 of 17) had a college diploma; 12 per cent (or 2 of 17) had some university; 12 per cent (or 2 of 17) had a Bachelor's degree and 6 per cent (or 1 of 17) had a post-graduate degree.

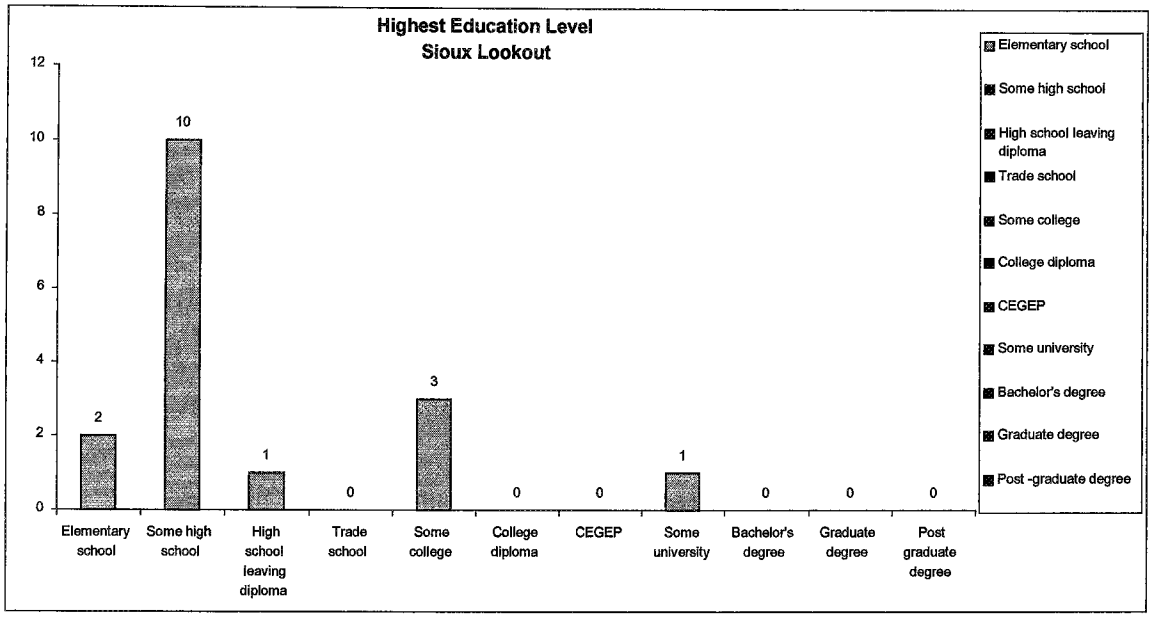
Table 2.9.3: Highest Level of Education – Kenora



In Kenora, the highest level of education among 18 per cent (or 5 of 28) of respondents was elementary school; 46 per cent (or 13 of 28) of respondents had some high school; 4 per cent (or 1 of 28) of respondents had a high school leaving diploma. None had trade school; 7 per cent (or 2 of 28) of respondents had some college education and 11 per cent (3 of 28) had a college

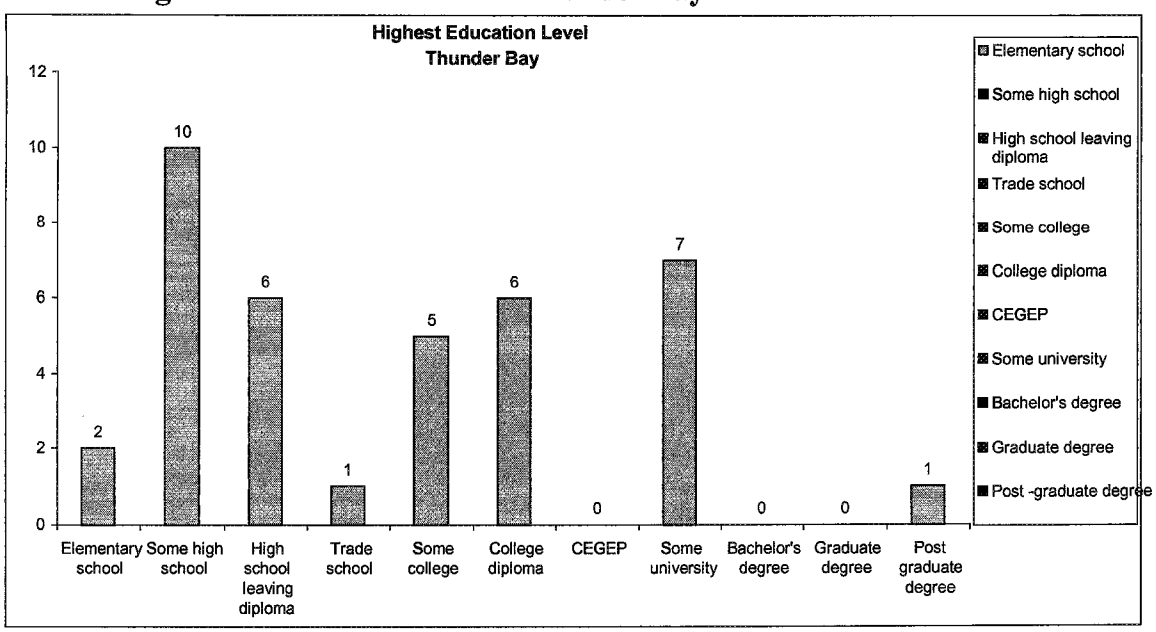
diploma; 11 per cent (or 3 of 28) had some university, 4 per cent (or 1 of 28) had a Bachelor"s degree and none had a post-graduate degree.

Table 2.9.4: Highest Level of Education – Sioux Lookout



In Sioux Lookout, the highest level of education among 12 per cent (or 2 of 17) of respondents was elementary school; 59 per cent (or 10 of 17) of respondents had some high school; 6 per cent (or 1 of 17) of respondents had a high school leaving diploma. None had trade school. Eighteen per cent (or 3 of 17) of respondents had some college education and none had a college diploma. Six per cent (or 1 of 17) had some university. None had a Bachelor's degree, or a graduate or post-graduate degree.

Table 2.9.5: Highest Level of Education – Thunder Bay



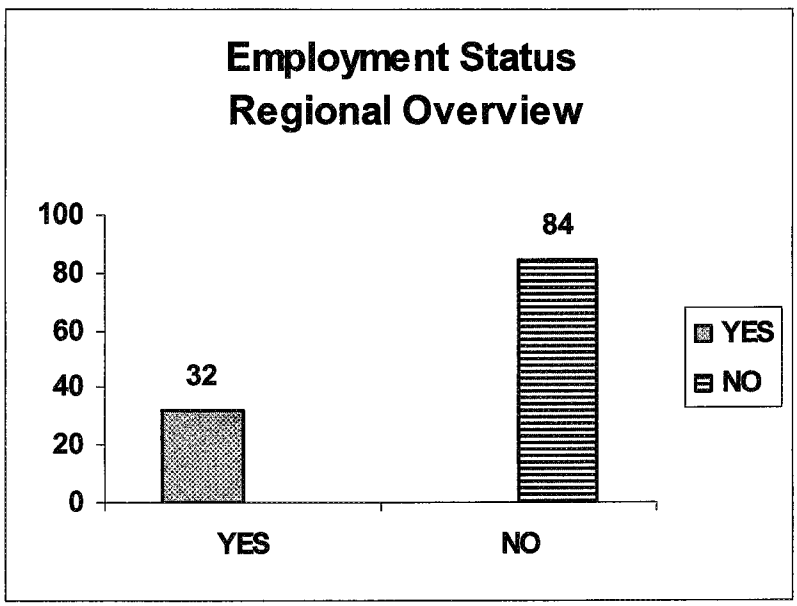
In Thunder Bay, the highest level of education among 5 per cent (or 2 of 38) of respondents was elementary school; 26 per cent (or 10 of 38) of respondents had some high school;16 per cent (or 6 of 38) of respondents had a high school leaving diploma. 3 per cent (or 1 of 38) of respondents

had trade school. Thirteen per cent (or 5 of 38) of respondents had some college education and 16 per cent (6 of 38) had a college diploma. Eighteen per cent (or 7 of 38) had some university and 3 per cent (or 1 of 38) had a post-graduate degree.

2.10 Employment

Table 2.10.1 depicts respondents' employment status.

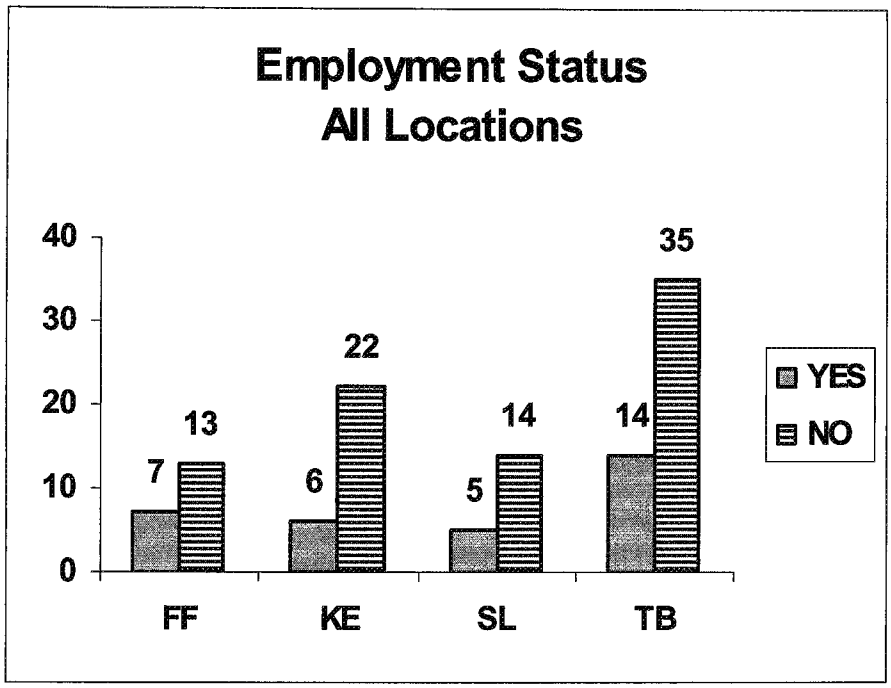
Table 2.10.1 Employment Status Regional Overview



In the region as a whole, 28 per cent (32 of 116) of respondents indicated that they were employed. Conversely, 72 per cent (or 84 of 116) of respondents indicated they were not.

Table 2.10.2 depicts the employment status by city/town.

Table 2.10.2 Employment Status All Locations



In Fort Frances, 35 per cent (7 of 20) of respondents indicated that they were employed. Conversely, 65 per cent (or 13 of 20) of respondents indicated they were not.

In Kenora, 21 per cent (6 of 28) of respondents indicated that they were employed. Conversely, 79 per cent (or 22 of 28) of respondents indicated they were not.

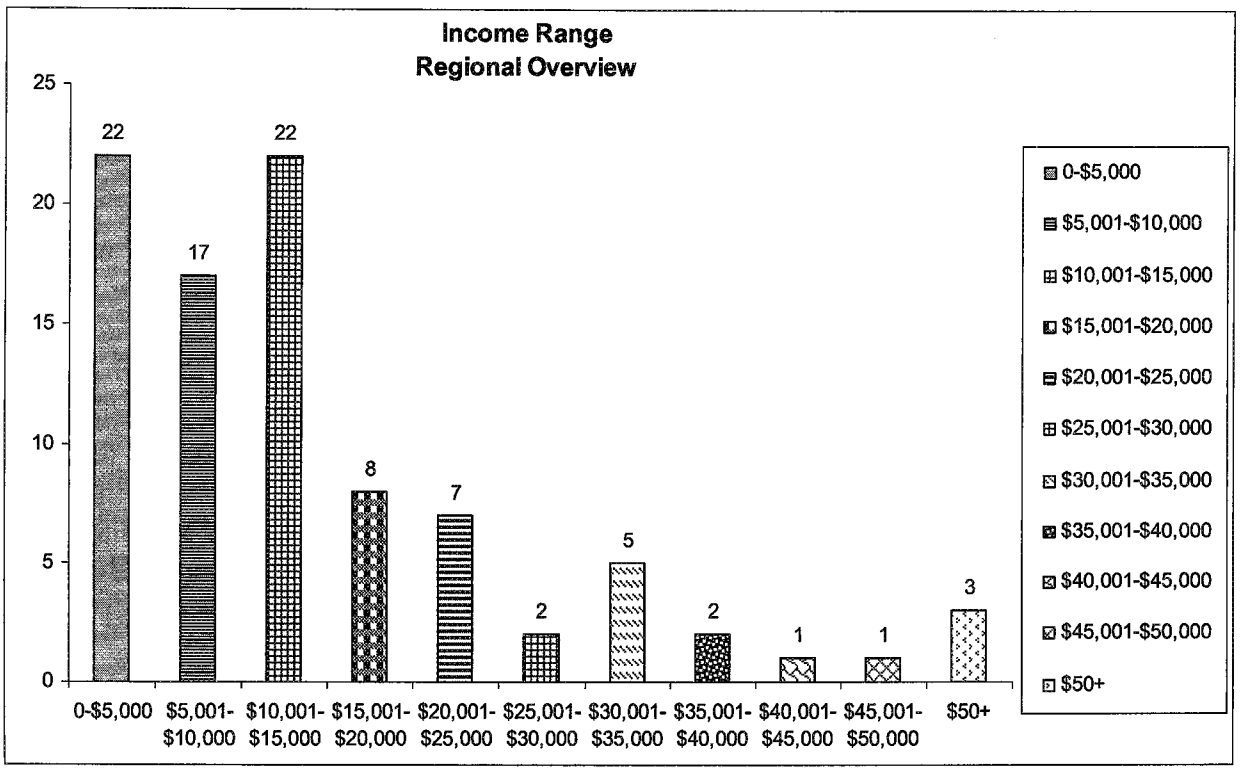
In Sioux Lookout, 26 per cent (5 of 19) of respondents indicated that they were employed. Conversely, 74 per cent (or 14 of 19) of respondents indicated they were not.

In Thunder Bay, 29 per cent (14 of 49) of respondents indicated that they were employed. Conversely, 71 per cent (or 35 of 49) of respondents indicated they were not.

2.11 Income Range

Table 2.11.1 depicts respondents' income range.

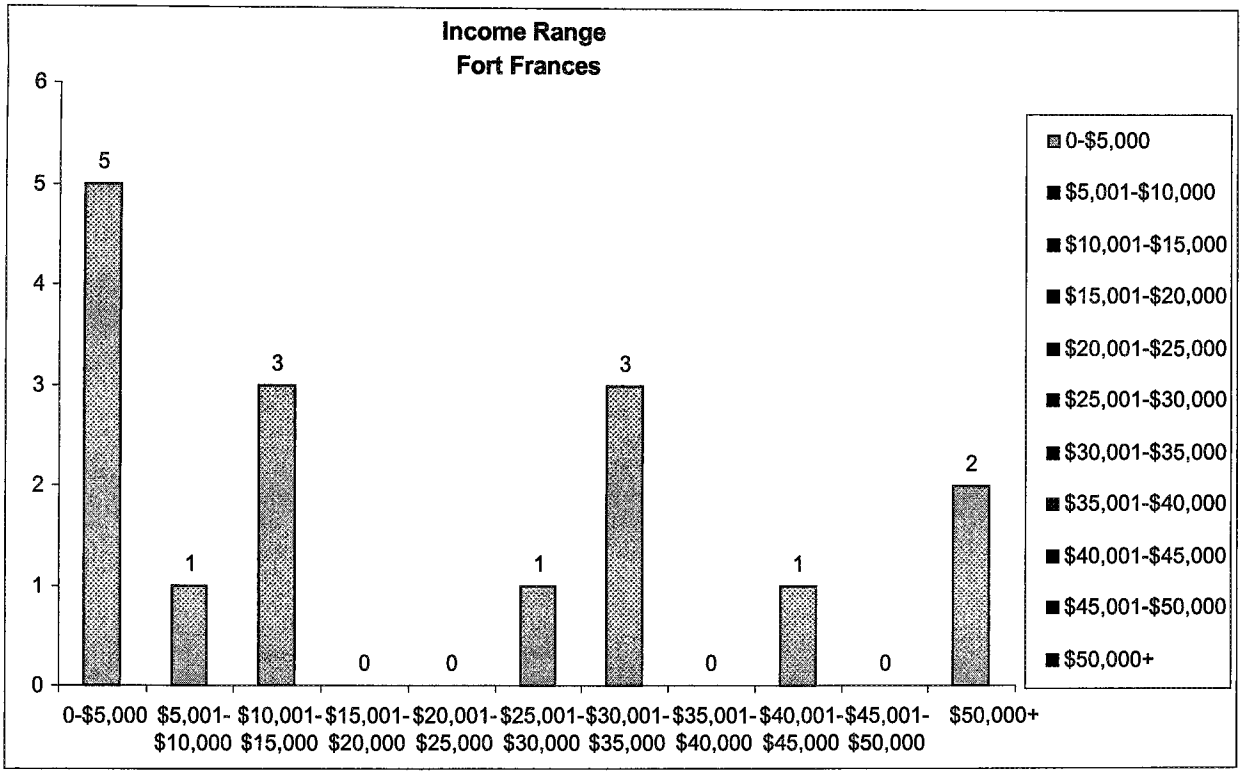
Table 2.11.1 Income Range Regional Overview



In the region, 84 per cent (or 76 of 90) of respondents earned less than $25,000 per year. More specifically, 24 per cent (or 22 of 90) respondents indicated their income range was 0-$5,000 per year. Nineteen per cent (or 17 of 90) earned $5,001-$10,000; 24 per cent (or 22 of 90) respondents indicated their income range was $10,001-$15,000 per year; 17 per cent (15 of 90) respondents indicated they earned $15,000-$25,000 per year. Only 16 per cent (or 14 of 90) of respondents earned more than $25,000 per year and only 3 per cent (or 3 of 90) earned more than $50,000 per year.

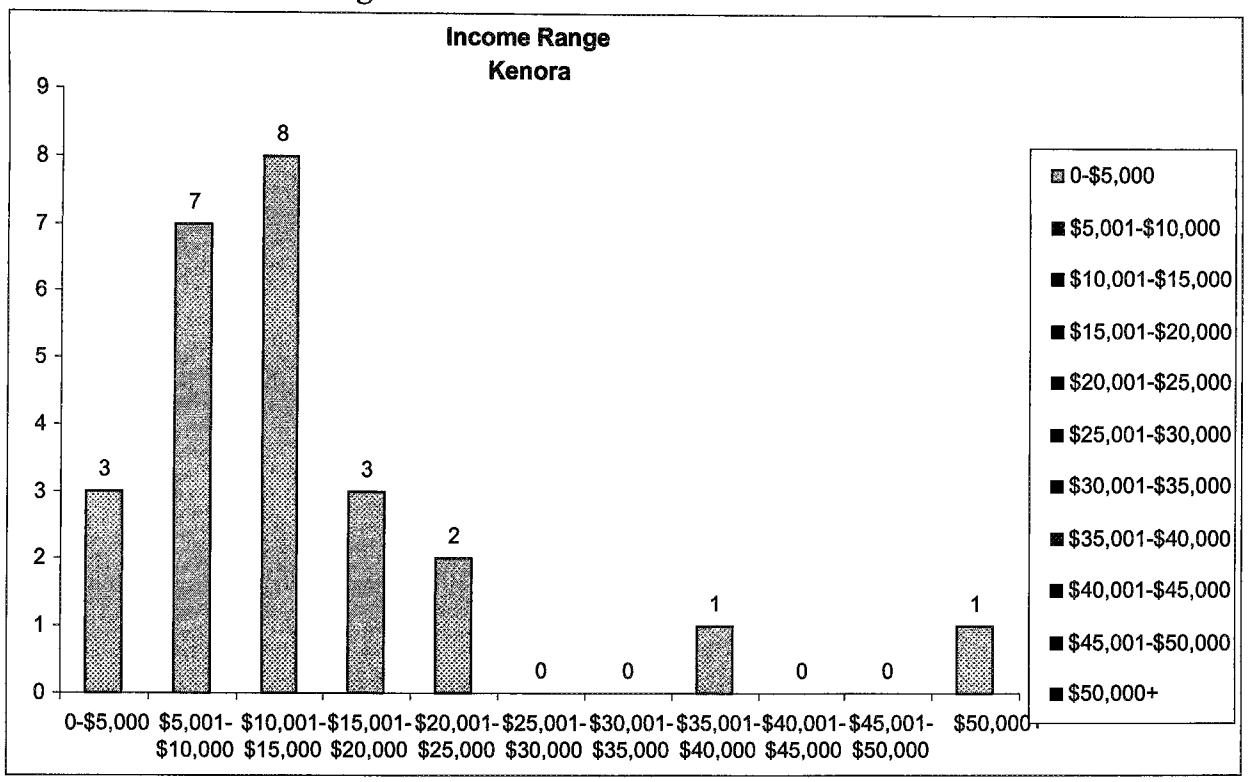
Table 2.11.2 to Table 2.11.5 depict mother tongue by city/town.

Table 2.11.2: Income Range – Fort Frances



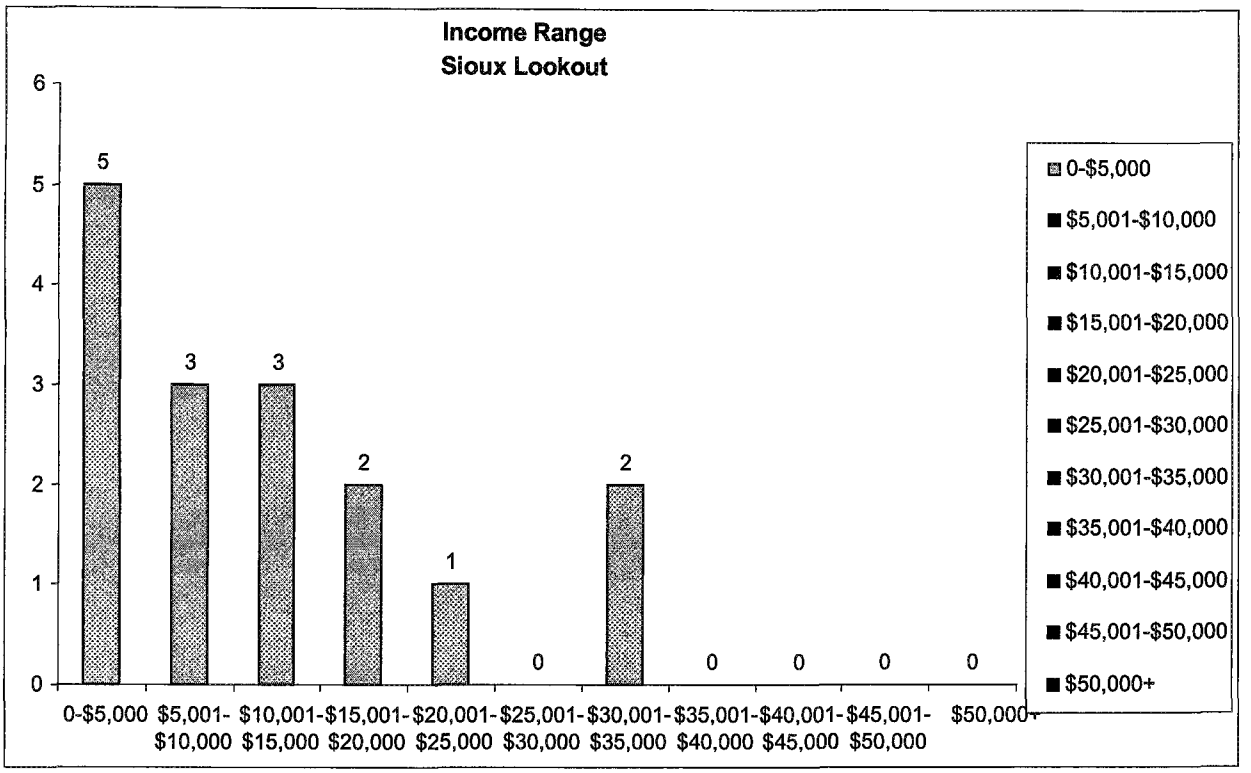
In Fort Frances, 56 per cent (or 9 of 16) of respondents earned less than $25,000 per year. More specifically, 31 per cent (or 5 of 16) respondents indicated their income range was 0-$5,000 per year. Six per cent (or 1 of 16) earned $5,001-$10,000; 19 per cent (or 3 of 16) respondents indicated their income range was $10,001-$15,000 per year. No respondents indicated they earned $15,000-$25,000 per year; 44 per cent (or 7 of 16) of respondents earned more than $25,000 per year and 12 per cent (or 2 of 16) earned more than $50,000 per year.

Table 2.11.3: Income Range – Kenora



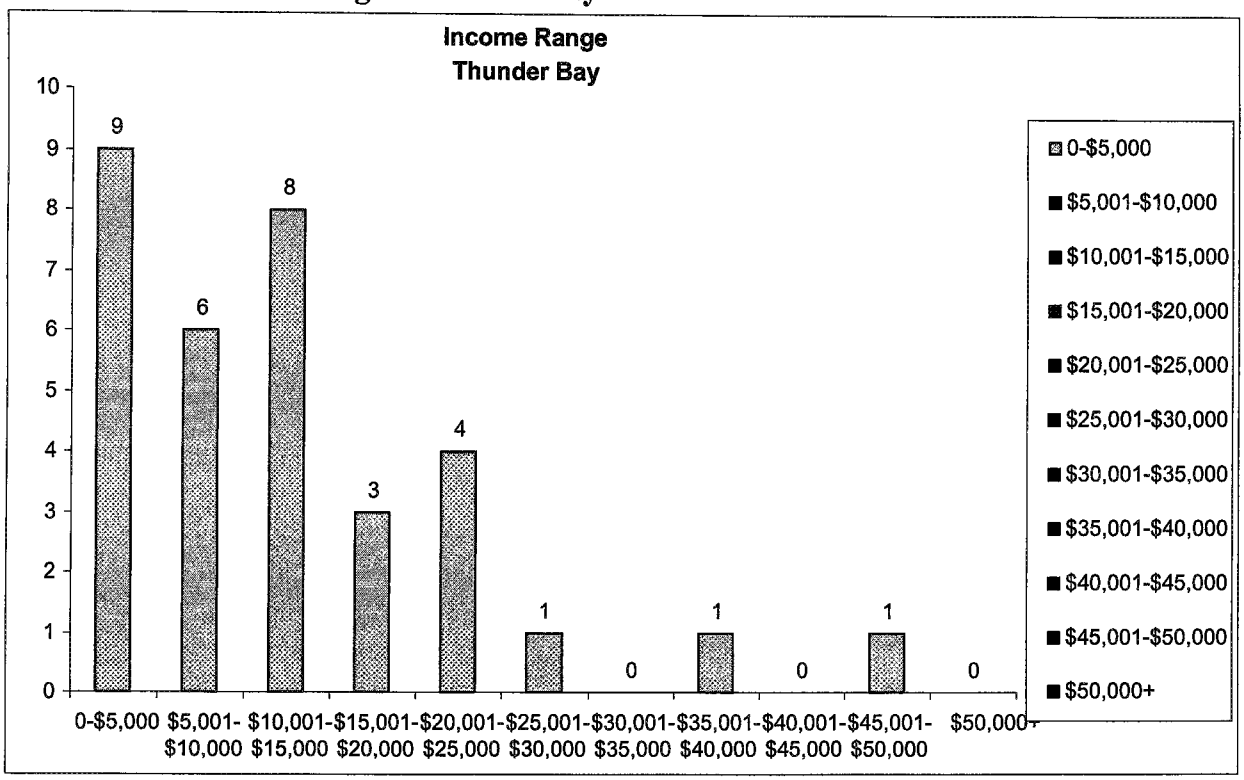
In Kenora, 92 per cent (or 23 of 25) of respondents earned less than $25,000 per year. More specifically, 12 per cent (or 3 of 25) respondents indicated their income range was 0-$5,000 per year. Twenty-eight per cent (or 7 of 25) earned $5,001-$10,000; 32 per cent (or 8 of 25) respondents indicated their income range was $10,001-$15,000 per year; 20 per cent (5 of 25) respondents indicated they earned $15,000-$25,000 per year. Only 8 per cent (or 2 of 25) of respondents earned more than $25,000 per year and only 4 per cent (or 1 of 25) earned more than $50,000 per year.

Table 2.11.4: Income Range – Sioux Lookout



In Sioux Lookout, 87 per cent (or 14 of 16) of respondents earned less than $25,000 per year. More specifically, 31 per cent (or 5 of 16) respondents indicated their income range was 0-$5,000 per year. Nineteen per cent (or 3 of 16) earned $5,001-$10,000. Similarly, 19 per cent (or 3 of 16) respondents indicated their income range was $10,001-$15,000 per year; 19 per cent (or 3 of 16) respondents indicated they earned $15,000-$25,000 per year. Only 12 per cent (or 2 of 16) of respondents earned more than $25,000 per year; 12 per cent of respondents (or 2 of 16) fell in the $30,001-$35,000 income category. None earned more than $50,000 per year.

Table 2.11.5: Income Range – Thunder Bay



In Thunder Bay, 91 per cent (or 30 of 33) of respondents earned less than $25,000 per year. More specifically, 27 per cent (or 9 of 33) respondents indicated their income range was 0-$5,000 per year. Eighteen per cent (or 6 of 33) earned $5,001-$10,000; 24 per cent (or 8 of 33) respondents indicated their income range was $10,001-$15,000 per year. 21 per cent (7 of 33) respondents indicated they earned $15,000-$25,000 per year. Only 9 per cent (or 3 of 33) of respondents earned more than $25,000 per year and none earned more than $50,000 per year.

TEMPORARY SUPPORTIVE HOUSING FOR ABORIGINAL PEOPLE AND THEIR FAMILIES

APPENDIX F

QUESTIONNAIRE FOR HOUSING PROVIDERS

Temporary Supportive Housing for Aboriginal People and Their Families

Consent Forms and Questionnaires for Interviews with Service Providers

Temporary Supportive Housing for Aboriginal People and Their Families

Consent Form for Participation

1. The Researchers

Lori Ann Roness and Amanda Marlin, Associates
Chignecto Consulting Group Inc.

2. Introduction to the Study

We invite you to take part in a research study for Canada Mortgage and Housing Corporation (CMHC) to assess the temporary supportive housing situation for Aboriginal people in northwestern Ontario.

Many Aboriginal people travel from their community to regional centres, such as Sioux Lookout, Fort Francis, Kenora or Thunder Bay for personal, medical, or education reasons and they need somewhere to stay temporarily. They might stay in shelters, residences, hotels, or with friends and family, etc.

You are being asked to participate in one interview. It could take place in person or over the telephone with one of the researchers. Or it could happen via e-mail or fax, at your convenience. The interview will take no more than 30 minutes of your time.

3. Your Consent to Participate and Your Signature

I, the participant, agree to participate in this research project and I understand that:

1) My participation in this project is voluntary. I may answer only those questions I feel comfortable with and I can end my participation at any time.

2) My privacy will be protected throughout the research. All information gathered during the interview will be kept entirely confidential as only the two researchers will have access to the primary data. I will be identified by a code number (including a research site number) to everyone else. No quotes will be used without my written or verbal consent and no details will be given that will reveal my identity.

3) All information gathered is for research purposes only.

4) While always maintaining my confidentiality, the findings will then be combined and published in a report for Canada Mortgage and Housing Corporation (CMHC).

5) If I have any questions about the research, interview procedure, or any of the questions asked, I can ask for clarification.

6) I can receive information concerning the research at a later date by contacting the researchers.

7) You have my permission to write down/record my answers for the purpose of ensuring accuracy.

8) You have my permission to use my quotes in the presentation of results provided I will remain anonymous.

9) Participant's signature:_____ Date: _____

☐Check this box if participant gave verbal or e-mail consent. Date:

4. Type of Interview

☐In person
☐Over the telephone
☐Via e-mail
☐Via fax

In the event that you have any difficulties with, or wish to voice concern about, any aspect of your participation in this study, feel free to contact us. You will be provided with a copy of this consent form for your records. Your participation and time is very valuable and appreciated and we would like to thank you in advance.

Should you require any further information concerning this project you may contact Marcelle Gareau at Canada Mortgage and Housing Corporation 1-800-668-2642 extension 3649.

_____ Date: _____
Lori Ann Roness, Associate
E-mail: lar@chignectogroup.ca

_____ Date: _____
Amanda Marlin, Associate
E-mail: amanda@chignectogroup.ca

Chignecto Consulting Group Inc.
14 Weldon St. Sackville, NB E4L 4N2
Telephone: 506-536-2378
Fax: 506-364-0194

Research Site:
Provider Interviewee Code #:
Interviewer:

Aboriginal People and Temporary Supportive Accommodations in Northwestern Ontario

Questionnaire for Service Providers

Introduction to the Interview

Please read and sign (if possible) a consent form from Chignecto Consulting Group Inc. Strict confidentiality will be maintained at all times. You do not have to answer questions you are not comfortable with, and the interview can end at any time. As well, please feel free to ask for clarification at any time. While the interview should take no more than 30 minutes, please take your time in answering the questions. There are no right or wrong answers, we are simply interested in your experiences and what you think.

This interview will explore the kinds of experiences you've had in providing temporary housing and/or other services to Aboriginal members, what challenges you've faced, whether or not you feel their needs are being met, and what you believe could be improved.

If you would like to receive a copy of the report please inform the interviewer. We are creating a separate list for individuals or agencies that would like a copy.

In-person Interview

If this interview is taking place in person, please feel free to let me know at any time if you do not wish to answer a question, or would like to stop the interview. Please sign the consent form before we begin.

E-mail Interview

If this interview questionnaire has been sent to you via e-mail, please read everything carefully and respond by clicking the appropriate boxes in each question. Please give your consent through e-mail and send everything back to me.

Faxed-out Interview

If this interview questionnaire has been sent to you via fax, please read everything carefully and respond by checking the appropriate boxes in each question. Please sign the consent form and fax everything back to me. (Fax #: 506-364-0194)

Telephone Interview

If this interview is taking place over the telephone, please feel free to let me know at any time if you do not wish to answer a question, or would like to stop the interview. As well, may we have your permission to take notes during the interview? Please give verbal consent.

Purpose of Study

Many Aboriginal people travel from their community to regional centres, such as Sioux Lookout, Fort Francis, Kenora or Thunder Bay for personal, medical, or education reasons and they need somewhere to stay temporarily. This project will access the temporary housing needs in North Western Ontario.

Definition of Temporary Supportive Accommodations

For the purposes of this interview, we define temporary supportive accommodations as those which people use for a short period of time and may or may not offer supportive services, such as employment programs, substance abuse programs, day care, food, clothing, laundry, outreach, etc. Temporary housing may include but is not limited to hotels, motels, bed and breakfasts, shelters, halfway houses, churches, transition homes, school and university residences, etc.

Interview Questions

Your experiences providing temporary accommodations and/or other services to Aboriginal people.

1. What is your agency's name?

2. How long have you been in operation?

3. What type of temporary accommodation do you provide?

   - ☐ Bed and breakfast
   - ☐ Boarding house
   - ☐ Dormitory
   - ☐ Hostel
   - ☐ Hotel/motel
   - ☐ Room in private house
   - ☐ School or university residence
   - ☐ Shelter (type: such as homeless, battered women, etc.)
   - ☐ Transition home
   - ☐ Other:

4. What other services and programs do you provide?
   - ☐ Bed
   - ☐ Day care
   - ☐ Dental care
   - ☐ Education program
   - ☐ Employment program/Help finding a job
   - ☐ Food
   - ☐ Help getting set up on your own
   - ☐ Housing referral
   - ☐ Laundry – self serve
   - ☐ Laundry service
   - ☐ Medical care
   - ☐ Mental health program
   - ☐ Security
   - ☐ Showers
   - ☐ Substance abuse program
   - ☐ Telephone
   - ☐ Traditional healing activities (example: sweats lodge)
   - ☐ Translation services
   - ☐ Other:
   - ☐ Other:

5. Is this an Aboriginal agency?
   - ☐ Yes
   - ☐ No

6. Where is the agency located?
   - ☐ Thunder Bay
   - ☐ Kenora
   - ☐ Fort Francis
   - ☐ Sioux Lookout
   - ☐ Other:

7. What geographic area does the agency service?

8. How many people do you have room for?
   - ☐ 1-5
   - ☐ 6-10
   - ☐ 11-20
   - ☐ 21-30
   - ☐ 31-40
   - ☐ 40+

9. Are your beds over or under used? Please explain.

10. How many people in general use your services on a monthly basis?
    - ☐ Less than 5
    - ☐ 5-10
    - ☐ 10-20
    - ☐ 21-30
    - ☐ 31-40
    - ☐ 40+

11. Have you had to turn anyone away?
- ☐ No
- ☐ Yes - If so, why?

12. What is the average length of stays for your clients?

13. Who can stay at your facility?
- ☐ Men only
- ☐ Women only
- ☐ Women and children only
- ☐ Families
- ☐ Co-ed, but no one under 16 years of age
- ☐ Co-ed, with children (everyone)
- ☐ Aboriginal people

14. How many clients to do you tend to have in each age category?
- 18-29 #
- 30-34 #
- 35-44 #
- 45-54 #
- 55-64 #
- 65+ #

15. How many children (up to 18 years old) are usually using your facility at any given time?

16. Do they tend to arrive alone?

17. Have you noticed a change in the type of person that uses your facility over the last while? Please explain.

18. a) Where do you advertize your services?
- ☐ Aboriginal organization, e.g., NAN, Grand Council Treaty #3

- ☐ Band Councils
- ☐ Conference
- ☐ District health units
- ☐ Healthcare providers
- ☐ Internet
- ☐ Newspaper
- ☐ Outreach
- ☐ Phonebooks
- ☐ Radio
- ☐ Schools
- ☐ Television
- ☐ Travel agents
- ☐ Tribal Councils
- ☐ Word of mouth
- ☐ Other:

19. What kind of advertizing do you do?
    - ☐ Brochures
    - ☐ Displays
    - ☐ Flyers
    - ☐ Newspaper ads
    - ☐ Posters
    - ☐ Radio ads
    - ☐ Television ads
    - ☐ Other:

20. How often do you advertize your services?
    - ☐ Daily
    - ☐ Weekly
    - ☐ Monthly
    - ☐ Rarely
    - ☐ Other:

21. What services are you near?

22. Is your facility within walking distance of:

- ☐ Airport
- ☐ Bus station
- ☐ Bus stop
- ☐ College/university
- ☐ Day care
- ☐ Elementary school
- ☐ Friendship centre
- ☐ Grocery store
- ☐ Health clinic
- ☐ High school
- ☐ Hospital
- ☐ Laundry
- ☐ Shopping
- ☐ Other:

23. What do your services and programs cost?

Bed	$
Day care	$
Dental care	$
Education program	$
Employment program	$
Food	$
Help getting set up on your own	$
Housing referral	$
Laundry	$
Medical care	$
Mental health program	$
Security	$
Showers	$
Substance abuse program	$
Traditional healing activities	$
Translation services	$
Other:	$
Other:	$

24. Who pays for the services?

- ☐ Client
- ☐ First Nation Band Council
- ☐ Health Canada
- ☐ Indian Affairs
- ☐ Other:

25. Where does your funding come from?

26. Approximately how many of your clients are Aboriginal?

- ☐ Less than 5
- ☐ 5-10
- ☐ 10-20
- ☐ 21-30
- ☐ 31-40
- ☐ 40+

27. Of your Aboriginal clients, approximately how many come down from the reserve?

- ☐ Less than 5
- ☐ 5-10
- ☐ 10-20
- ☐ 21-30
- ☐ 31-40
- ☐ 40+

28. Of your Aboriginal clients, how many people live in or around town?

- ☐ Less than 5
- ☐ 5-10
- ☐ 10-20
- ☐ 21-30
- ☐ 31-40
- ☐ 40+

29. Do you notice a difference in the needs of people who live on reserve and those who live in or around town?

- ☐ Yes
- ☐ No

a) If yes, please explain: (For example, do those who live on reserve have difficulty finding transportation, etc.?)

30. Why do Aboriginal people stay at your facility? (Check all that apply)

- ☐ Attending school
- ☐ Cuts to welfare
- ☐ Dental appointment
- ☐ Escaping abuse
- ☐ Escaping from spouse
- ☐ Evicted
- ☐ Family conflict
- ☐ Homeless/living on the streets
- ☐ Local appointment or meeting
- ☐ Looking for permanent housing
- ☐ Medical appointment
- ☐ Mental health reasons
- ☐ No or low income
- ☐ Pregnancy
- ☐ Recently moved to this city/town
- ☐ Released from prison
- ☐ Rehabilitation (physio)
- ☐ Released from hospital
- ☐ Safety
- ☐ Substance abuse treatment
- ☐ Translation services
- ☐ Unsafe premises at home
- ☐ Visiting friend/family at the temporary accommodation
- ☐ Visiting friends/family in the area
- ☐ Was robbed
- ☐ Other:
- ☐ Other:

31. Have you formed any linkages or partnerships with:

- ☐ Federal programs/agencies
- ☐ Provincial programs/agencies
- ☐ Municipal programs/agencies
- ☐ Other:

Please explain.

32. Do you offer services specifically for Aboriginal people?

- ☐ Yes
- ☐ No

a) If yes, what are they:

b) If not, please explain:

33. Do you have an outreach worker specifically to help Aboriginal people?

34. Do you have Aboriginal people on your staff?

☐ Yes
☐ No

a) If so, how many?

b) What are their roles?

35. What challenges do you face in terms of providing temporary supportive accommodations to Aboriginal people? (Check all that apply.)

- ☐ Difficulty finding qualified staff
- ☐ Difficulties in getting people off the streets
- ☐ Lack of translators
- ☐ No/low funding
- ☐ No/low funding for services and programs
- ☐ No/low funding for an outreach worker
- ☐ Not enough funding to pay staff
- ☐ No Aboriginal staff
- ☐ Not enough beds
- ☐ Not enough food
- ☐ No services for Elderly
- ☐ No daycare for families
- ☐ Other:
- ☐ Other:

36. What are your successes in terms of servicing Aboriginal clients?

37. What other things have you tried in terms of serving your Aboriginal clients that were not very successful?

38. Why do you think these attempts were not successful?

39. What do you need to be even more successful in terms of offering services to Aboriginal people?

- ☐ More advertising
- ☐ More beds
- ☐ More food
- ☐ More funding
- ☐ More outreach activities
- ☐ More services (such as:)
- ☐ More services specifically for Aboriginal clients
- ☐ More staff
- ☐ Training on culturally appropriate services
- ☐ Other:
- ☐ Other:

40. Do you think there are enough temporary accommodations for Aboriginal people in your city?

- ☐ Yes
- ☐ No

b) If no, please elaborate.

41. Can you refer us to other agencies that offer temporary housing to Aboriginal people?

42. What is your role in the organization?

43. Do you have any additional comments or questions about temporary shelter services to Aboriginal people?

44. Would you like a free copy of the research report?

☐ Yes
☐ No

If so, please provide your contact information:

Name:
Address:

If you do not want to provide your contact information, you can also place an order with the call center in a year from now at 1-800-668-2642.

Thank you for participating!

If this interview was not done in person or over the telephone, please send your responses to:

Lori Ann Roness
E-mail: lar@chignectogroup.ca

Or

Amanda Marlin
E-mail: amanda@chignectogroup.ca

Chignecto Consulting Group Inc.
14 Weldon St. Sackville, NB E4L 4N2
Telephone: 506-536-2378
Fax: 506-364-0194

TEMPORARY SUPPORTIVE HOUSING FOR ABORIGINAL PEOPLE AND THEIR FAMILIES

APPENDIX G

CASE STUDY REPORT

Temporary Supportive Housing for First Nations in Northwestern Ontario

Case Study Report

Table of Contents

Appendices

Temporary Supportive Housing for Aboriginal People and Their Families

Case Study Report

1.0 Case Studies

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1.1 Purpose

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The purpose of the case studies concerning temporary housing providers was to explore the types of situations agencies have in providing temporary housing and/or other services to Aboriginal people, what challenges they face, whether they feel user needs are being met and what could be improved.

The questionnaire for housing providers made inquiries concerning:

1. length of operation
2. type of accommodation provided
3. services and programs
4. Aboriginal agency
5. location of agency
6. service area
7. capacity
8. usage
9. average length of client stays
10. clients, e.g., Aboriginal, number, age, children, etc.
11. advertisement
12. proximity to other services
13. cost
14. source of funding
15. Aboriginal client needs
16. reasons for usage
17. partnerships
18. Aboriginal services
19. staffing
20. challenges
21. improvements

1.2 Methodology

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While the survey of Aboriginal users of temporary housing provided an overview of their experiences with temporary housing and their needs, case studies allowed for a more thorough analysis of the implications of these choices that will help speak to future policy directions. Identification of case study sites occurred through the key informants and by using the snowball technique. It involves the researcher determining subjects who in turn identify other individuals who meet the research criteria. Twelve managers were interviewed as part of the case study.

Please see Appendix E, Questionnaire for Housing Providers, for a sample case study interview questionnaire.

1.3 Timelines

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The case studies were held between October 18 and November 15, 2004.

1.4 Challenges

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Fort Frances posed a bit of a challenge because it did not offer many options to choose from. The town does not have any shelters; people in need of shelters use the one in Atikokan, 150 miles east of Fort Frances. Within Fort Frances, it seems most users of temporary housing use the motels, which do not offer any special services and are simply fee-for-service establishments ($85+ per night). As such, we interviewed the Friendship Centre, which provides services for Aboriginal people in the town and surrounding area.

The biggest challenge in completing the case studies was scheduling the interviews. Because of agency work schedules, it was difficult to book interviews. All interviews were to have been done in-person. Interviews were booked over the course of two weeks. However, two appointments were cancelled and interviews with those service providers were conducted over the telephone. While in Thunder Bay, we also became aware that one Aboriginal provider, who we originally thought only offered programming also offers temporary supportive housing. As a result, we added that provider to our interview list. While an in-person interview could not be arranged that week, the provider did complete the questionnaire and faxed it back to us. As a result, Chignecto Consulting Ltd. completed 12 case studies instead of the requisite ten.

It is also important to note the following:

- There are no high school residences. Students from the north stay in private households, which are not readily identifiable.

- University and college residences are not included on the list because these agencies rent out their rooms to whoever applies (and who can afford it). The research focus was not applicable to that context.
- The only medical hostel is located Sioux Lookout. The hospitals in Thunder Bay, Fort Frances and Kenora are provincial hospitals. It was impossible to confirm whether they offered temporary accommodation services; several attempts were made to contact the hospitals with very few results. One person indicated that to his knowledge, no such services were available. The hospital in Sioux Lookout is a federal hospital[1] set up to deal with the entire Zone[2] and as such, it serves a significant number of Aboriginal people.

Specifically, the sites interviewed were:

Town	*Facility*	*Type*
Fort Frances		
	Fort Frances Friendship Centre	Friendship Centre
Kenora		
	Kenora Fellowship Centre – Temporary Shelter	General Shelter
	Morning Star Centre	Detox Centre
	Saakaate House Women's Shelter	Women's Shelter
Sioux Lookout		
	First Step Women's Shelter	Women's Shelter
	Wii-chi-way Gamik "Out of the Cold" Supportive Housing Shelter	General Shelter
	Sioux Lookout First Nation Health Authority Client Services (Hospital Hostel)	Hospital Hostel
Thunder Bay		
	Beendigen Inc.	Women's Shelter
	Faye Peterson Transition House	Women's Shelter
	John Howard House	Men's Transition Home
	Shelter House	General Shelter
	Wequedong Lodge	Medical Transition

Interviews were conducted at the following types of locations:

[1] A federal hospital means a hospital owned or operated by Canada (as opposed to owned or operated by a province).
[2] The Sioux Lookout Zone includes 28 First Nations located north of Sioux Lookout all the way to Hudson's Bay. It has a catchment population of 16,000 people.

Site Type	*Total Number*	*Location*
Women's Shelters	4	1-Kenora 1-Sioux Lookout 2-Thunder Bay
Detox Centre	1	1-Kenora
Friendship Centre	1	1-Fort Frances
Men's Transition Home	1	1-Thunder Bay
Hospital Hostel	1	1-Sioux Lookout
General Shelter	3	1-Kenora 1-Sioux Lookout 1-Thunder Bay
Medical Transition	1	1-Thunder Bay

Please see Appendix 2, Contacts, for a list of case study contact names.

2.0 Results

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The narrative below reflects the information gathered as a result of the interviews conducted with agency managers. The statistics associated with average number of nights, percentage of Aboriginal clientele, gender break downs, etc. are estimates.

2.1 Fort Frances

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2.1.1 Fort Frances Friendship Centre

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The Healing and Wellness Coordinator, Peggy Loyie, was interviewed over the telephone on November 10, 2004.

2.1.1.1 Contact Information

United Native Friendship Centre
P.O. Box 752
516 Portage Avenue and 616 Mowat Avenue
Fort Frances, ON
P9A 3N1

Telephone: 807- 274-8541
Fax: 807- 274-4110
Website: http://www.unfc.org/
Contact: Peggy Loyie, Healing and Wellness

E-mail: unfcahw1@jam21.net

2.1.1.2 History of the Program

The United Native Friendship Centre was incorporated on January 23, 1973. In April 1991, a new facility opened. The Friendship Centre currently has three buildings. Approximately 200 people use the Friendship Centre's services monthly.

2.1.1.3 Programs and Services

The Friendship Centre offers the following programs:

- Youth Justice Program
- Aboriginal Healing and Wellness Program
- AHW L'il Eagles Program
- Urban Aboriginal Multipurpose Youth Centre Program
- Native Literacy Program
- Aboriginal Drug and Alcohol Program
- O-GI Employment Services
- Aboriginal Family Support Programs
- Native Combined Courtworker Programs
- Aboriginal Healthy Babies
- Aboriginal PreNatal Nutrition
- Aboriginal Life-Long Care
- Aboriginal Head Start

The Friendship Centre is not a temporary accommodations facility. It will pay for hotel accommodations for one to two nights for people who are in need of a room, for a short term. It does this approximately 40 times per year. The Friendship Centre provides referral services to other agencies in town and it tries to help clients find housing, if needed. If someone with status (status Indian) requires shelter services, the Friendship Centre will take them across the border to International Falls, Minnesota to use the shelter there.[3]

The Friendship Centre offers a food bank and community kitchen. The food bank is open everyday and there is no restriction on its hours. Sometimes staff has even been called in during off hours if an emergency arises where people are badly in need of food. Often the same people use the food bank. When people come to the food bank, the Centre asks them to fill in a form. It is an informal assessment tool. It is also a way to get to know the person and find out what their

[3] Status Indians can freely cross the Canada-USA border to work in the United States as the United States government recognizes the Jay Treaty, 1794. Canada does not.

needs are above and beyond their food needs so that staff can better help them. A community kitchen is held every Thursday when people come together at the Centre to cook a meal.

2.1.1.4 Advertising

The Friendship Centre advertises its services through the local cable channel and bi-monthly at its interagency meeting, which is comprised of social service representatives in the community. The Centre also participated in community events, such as health and trade fairs. The Friendship Centre does not regularly advertise formally, only as the need arises.

2.1.1.5 Clientele

Over 80 per cent of the Centre's clients are Aboriginal: there are also non-Aboriginal clients. The only program that is exclusively for Aboriginal clients is the Head Start[4] program and that is because it is specifically funded by Health Canada's First Nation and Inuit Health Branch. The majority of Friendship Centre clients are from Fort Frances.

2.1.1.6 Partnerships and Linkages

The Friendship Centre has formed partnerships and linkages with a variety of agencies in and around Fort Frances, including the Interagency Council, Metis, the Aboriginal Healing and Wellness Strategy and the health access centre.

2.1.1.7 Fees

Clients generally do not pay for services. However, there is a membership fee of five dollars and some services are pay-what-you-can. Otherwise, the Centre raises funds through fundraising activities, for example, a pancake breakfast or a fish fry.

2.1.1.8 Funding

The Centre receives some funding from the Ontario Federation of Indian Friendship Centres. The Centre opted to use its funding to help people stay in their homes. Accordingly, it established a rent bank and a utility bank. The rent bank involves setting aside funds to help applicants cover last month's rent or to help them cover rent arrears to avoid eviction. The Centre then works with clients who access the rent bank to help them better manage their money and stay within budget.

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[4] Head Start "projects typically provide half-day preschool experiences that prepare young Aboriginal children for their school years by meeting their spiritual, emotional, intellectual and physical needs. All projects provide programming in six core areas: education and school readiness; Aboriginal culture and language; parental involvement, health promotion; nutrition; and social support." http://www.phac-aspc.gc.ca/dca-dea/programs-mes/ahs_overview_e.html#top, retrieved January 20, 2005.

Generally, access to the rent bank is one-time only. If, however, someone who accesses the rent bank pays the money back, they may be able to access it again. This is unusual though. The utility bank is similar; it enables applicants to access a small pool of funding to help them pay their utility bills.

2.1.1.9 Staffing

There are approximately 18 Aboriginal staff and a total staff of 31. Six of the 18 Aboriginal staff are coordinators (managers) and the remainder occupy staff positions. The Executive Director is also Aboriginal. The Centre has four outreach workers for Aboriginal people who focus on: homelessness, life long care, Aboriginal healthy babies, healthy children and prenatal nutrition.

2.1.1.10 Cultural Activities

The Friendship Centre does hold cultural activities from time to time and have people to assist with these activities. Activities include drum socials, youth drumming, craft circles, e.g., beading and sweat lodge ceremonies.

2.1.1.11 Successes, Challenges and Recommendations

The Friendship Centre did not comment on their successes or methods that had not proved to be very successful in terms of serving its clients.

Personnel noted that over the years, there seems to be a higher proportion of people who are described as "working poor" accessing services at the Centre. At the same time, the Friendship Centre is offering more programs and services so the increase in clientele could be a reflection of the Centre's growth as well.

Excessive gambling was noted as a growing problem and more and more people seem to be putting themselves at risk by too much gambling in casinos and bingo halls. This problem has a direct repercussion on housing because if people lose their money, they are unable to pay their rent or utilities or buy food.

The Centre indicated that it faces serious funding challenges that impact its ability to adequately provide programs and services that people need. The Centre also indicated that Fort Frances does not have enough beds or accommodations, for people who need them on a temporary basis, or affordable low-income housing. In terms of temporary accommodations, the Centre saw a need for a secure women's shelter, a temporary shelter where people can access a bed, meals, rest, and link up with other services to help them reorient themselves in a positive direction. People need an opportunity to become stable in their housing so they can establish a positive routine.

The general opinion was that there are not enough temporary accommodations for Aboriginal people in and around Fort Frances. To make services even more successful in terms of Aboriginal people, the Friendship Centre cited needing more funding to provide more food, beds, outreach activities and overall, more services.

2.2 Kenora

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2.2.1 Kenora Fellowship Centre

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An interview was conducted with the Centre's supervisor, Doris Horne, on October 26, 2004.

2.2.1.1 Contact Information

Kenora Fellowship Centre
208 Water St.
Kenora, ON
P9N 1S4

Telephone: (807) 468-5538
Fax: 807- 468-9063
Website: N/A
Contact: Doris Horne, Supervisor
E-mail: N/A

2.2.1.2 History of the Program

The Centre has been in operation for 12 years.

2.2.1.3 Programs and Services

The Kenora Fellowship Centre runs a soup kitchen and drop-in centre throughout the year as well as a shelter during the winter months. It is not Aboriginal-specific but serves many Aboriginal clients.

Fellowship Centre services include: assisting clients in finding a job, providing food, helping getting people set up on their own, making housing referrals, self-serve laundry, a secure facility, showers, a substance abuse program, traditional healing activities and translation. A nurse visits the centre once a week to offer a street clinic which is accessible to everyone.

During the winter months the hostel opens nightly and can accommodate between 20 and 30 people, with separate areas for men and women. Thirty-five to 75 people visit the drop-in centre

on a daily basis for warm meals. The Centre has never turned anyone away. The Centre uses its library for overflow and, as mentioned, in the winter, it may put people up in hotels so that people are not left out in the cold.

The Centre is located downtown, beside the courthouse. It is within walking distance of many services such as the college, Friendship Centre, health clinic, grocery store and other shopping.

2.2.1.4 Advertising

The Fellowship Centre does not need to advertise its services. It does not have enough space for any more people.

2.2.1.5 Clientele

The centre is not strictly for Aboriginal people; its services are open to everyone, both men and women. It does not accept children unless they are with a parent or family. Children rarely arrive alone and there are only about two children that stay at the centre during any given month. The majority of clients are between the ages of 30 and 64. There has been a change in the type of clientele. There seems to be a lot more people with mental illnesses, possibly because of facility closures elsewhere. There also seems to be a high ratio of drug-dependent people, whose addictions become a mental illness.

Although the Fellowship Centre is not specifically Aboriginal, 60 per cent of its clients are. Most of these people arrive from northern First Nations but many have also lived in Kenora for a while.

Aboriginal people seem to stay at the Centre for various reasons, including cuts to welfare, escaping abuse, being evicted, family conflict, homelessness, looking for permanent housing, coming to town for medical appointments and safety. The Centre is reluctant to house pregnant women and helps them find alternative shelter. The concern is that pregnant women may get hurt in an environment filled with people who can be abusive or who are mentally unstable.

There seems to be differences in the needs of Aboriginal people from remote First Nations and those who have been in town for a while. People from northern First Nations are not as aware of southern life or programs and services, and are often overwhelmed by living in town.

2.2.1.6 Partnerships and Linkages

For the most part, the Fellowship Centre has formed partnerships with federal agencies, and to a certain extent with the Ontario government. There is not much partnership with the municipal government.

2.2.1.7 Fees

There is no fee for clients but it costs about $15 to $20 per person for the daily drop-in centre and soup kitchen. The daily cost for the winter shelter is unclear.

2.2.1.8 Funding

Health Canada, Indian Affairs and Human Resources Development Canada (HRDC) have funded the winter shelter. Kenora Social Services funds the summer programs.

2.2.1.9 Staffing

Approximately half the staff is Native (four of eight employees). Aboriginal staff helps with translation and interpretation. The Centre does not have an outreach worker who assists specifically for Aboriginal people but the Centre's supervisor visits people who do have housing to provide support.

2.2.1.10 Cultural Activities

The Centre does offer services specifically for Aboriginal people, such as sharing circle days.

2.2.1.11 Successes, Challenges and Recommendations

The Fellowship Centre commented that the key to achieving this success is to love their clients and to let them know that people care and that fundamentally, people are all the same. The Centre did not specifically comment on methods that had not proved very successful.

Like most temporary accommodation services, the Fellowship Centre faces regular challenges while providing temporary supportive services. It is difficult to find qualified staff. The main challenge is the lack of funding which makes it difficult to find qualified staff. Services for the elderly are insufficient.

The general opinion at the Centre is that the housing situation in Kenora is deplorable. For example, one apartment block has no windows and is a potentially dangerous fire traps.

In order to be more successful, the Fellowship Centre could use an increase in funding which would allow for more beds, food, outreach activities and staff and training on culturally appropriate[5] services for Aboriginal people.

2.2.2 Morningstar Centre

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An interview was conducted with the program manager, Patti Dryden-Holmstrom, on October 26, 2004.

2.2.2.1 Contact Information

Morningstar Centre
6 Metheson St. S.
Kenora ON
P9N 1T5

Telephone: (807) 468-5749
Fax: (807) 468-3363
Website: N/A
Contact: Patti Dryden Holstrom, Program Manager
E-mail: pdryden@hwdh.on.ca

2.2.2.2 History of the Program

The Morningstar Centre is a detox or withdrawal management program. It has been in operation for 27 years in its current location. It existed elsewhere before but it is unclear for how long.

2.2.2.3 Programs and Services

The Centre has 28 acute care beds for intoxicated people to spend the night and 12 care beds (six male, six female) in the withdrawal management program. The acute care beds are currently running at full capacity as are the 6 longer term care beds for men. However, the 6 female longer term care beds are underused. As well, child care services are not available at the Centre.

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[5] Many of the facilities interviewed stressed the need for culturally appropriate services. What follows is a brief overview of what that entails: "An understanding of the cultural values of the First Nations people is critical in developing culturally appropriate services. First Nations people have a different "world view" and approach problems and seek solutions differently than mainstream society. Culturally appropriate services are based on five critical principles: culturally based strategies, community-based strategies, the extended family, involvement of elders and the participation of the youth." (Doug Durst, *It's not what, but how! Social Service Issues Affecting Aboriginal Peoples: A Review of Projects*, 2000, http://www.uregina.ca/spr/pdfs/notwhatbuthow_summary.pdf.

The Centre offers a range of other services, including food, laundry, security, showers, substance abuse programs, telephones, traditional healing activities and translation services.

Approximately 260 people pass through the doors of the detox centre per month. Every night people in need of the acute care beds are turned away due to lack of space. People stay only one night in the acute care beds as per the Centre's policy, but each person is offered the opportunity to stay longer in the care beds and participate in the withdrawal management program. Those in the program (the 12 care beds) often stay approximately two weeks, but some stay up to a month or more. Everybody is welcome, including Aboriginal people. Both men and women can stay at the centre, but no one under the age of 16 is allowed.

The Morningstar Centre is located in downtown Kenora. It is close to a variety of services, such as the bus, a college, day care, elementary and high schools, grocery stores, shopping and restaurants. The Centre can also make arrangements to transport people to the Kenora airport.

2.2.2.4 Advertising

The Morningstar Centre rarely advertises. It has been in operation a long time and it does not have the money to advertise. It also does not have space for any more people. However, it sends information in the mail to specific groups, such as senior high school students. It also sets up displays at health fairs. The Morningstar is listed in the telephone directory, but it is assumed that most advertising is done by word of mouth.

2.2.2.5 Clientele

The majority of people who visit the Centre are between the ages of 18 and 44 years old. Very few people over 55 frequent the centre. There seems to be a change in the clientele. For example, there has been an increase in the number of people aged between18 and 24; this may be due to the change in drug use patterns in the community. As well, there has been an increase in people who have mental health and addictions issues.

While the Centre is not specifically designated for Aboriginal people, approximately 80 per cent of clients are Aboriginal. Of these clients, it is difficult to say how many come directly from First Nation communities, and how many are from Kenora but who are transient. However, there seems to be a difference in the needs between those who come from a First Nation and those from town. For example, Aboriginal people from town are much more aware of local programs and services whereas clients from remote communities need more help to learn about what is available and how to access the services.

Aboriginal people tend to stay at the facility for various reasons, such as escaping abuse, being evicted, having a family conflict, being homeless and living on the streets, safety, using the substance abuse treatment program and because they are under the influence of drugs and/or alcohol. The cost of living in Kenora is quite high and many people have difficulty finding housing. Furthermore, people who have addictions contribute to the problem.

2.2.2.6 Partnerships and Linkages

The Morningstar Centre has formed valuable linkages and partnerships with almost every agency in Kenora, as well as with the government of Ontario.

2.2.2.7 Fees

There is no daily/weekly/ or monthly fee per client at the Morningstar Centre. Clients are not charged for services. The program manager was uncertain to the exact cost to the Centre to provide services and accommodation to one person, but her estimate is in the range of $350.00 per day. A subsequent e-mail from the manager explained that the majority of service hours are spent in intake (79 per cent). Intake involves getting clients set up with acute care accommodations. Fewer service hours are spent replying to individual information requests (13 per cent) and a range of possible crises (8 per cent).

2.2.2.8 Funding

The Ontario Ministry of Health and Long-Term Care funds the program.

2.2.2.9 Staffing

There is no outreach worker assigned specifically for Aboriginal people, but there are six Aboriginal people on staff who work at the front desk as unit attendants. There is a total of 17 staff.

2.2.2.10 Cultural Activities

The Centre also offers services specifically for Aboriginal people, such as traditional healing, sweats and other events on an individual basis.

2.2.2.11 Successes, Challenges and Recommendations

In terms of its successes, the Centre has a long tradition of working with Aboriginal people and building trust. The Centre is flexible and offers different services in various delivery formats. No commentary was made regarding the methods that had not proved very successful.

The Morningstar Centre faces many challenges in offering services to Aboriginal clients. The most important challenge is a the lack of funding for services and an outreach worker. The Morningstar Centre would like to send outreach workers to northern communities because that is where many of their clients come from. The prohibitive cost of travel and lack of funds makes this difficult. The Centre feels that outreach workers would help tackle issues such as spouse abuse, homelessness, drug and alcohol abuse, etc. at their sources, e.g., in the communities they stem from. Outreach workers would visit communities and talk to women in their homes and inform them of the services the Centre provides and that there is a "way out" for abused women and children. Outreach workers would also provide community education to raise local awareness about spousal abuse, drugs, alcohol, etc. and how to prevent and address these issues.

To add to its success, the Centre requires extra staff and case to help people at home after they have completed their treatment at the Centre. Most importantly, more funding is needed to provide better care. Given the high number of Aboriginal clients, the Centre felt it should be able to qualify for funds specifically for their Aboriginal clients.

There is a lack of temporary accommodations for Aboriginal people in Kenora. A year round shelter is desperately needed. There is also a need for short term transitional housing for families and a tremendous need for more long-term affordable housing.

2.2.3 Saakaate House Women's Shelter

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An interview was conducted with Mercedes Alarcon, a transitional support worker, on October 26, 2004.

2.2.3.1 Contact Information

Saakaate House Women's Shelter
PO Box 49
Kenora, ON
P9N 3X1

Telephone: 807-468-5491
Fax: 807-468-7870
Website: N/A
Contact: Mercedes Alarcon, Transitional Support Worker
E-mail: N/A

2.2.3.2 History of the Program

Saakaate House Women's Shelter has been providing services and accommodations for abused women and their children for the past 18 years. The shelter serves Kenora and the Rainy River District as well as all Aboriginal communities in northwestern Ontario. However, it is not an Aboriginal-specific shelter.

2.2.3.3 Programs and Services

Saakaate House offers specific services and programs such as are daycare, food, housing referrals, laundry, showers, telephones, traditional healing activities, abuse programs and a crisis support line. Saakaate House offers referral services and follows up with its clients. The staff also helps women find suitable permanent accommodations and permanent income.

The Shelter is supposed to offer only 16 beds but it usually stretches its capacity to 24 women and children, including Aboriginal women. It is at full capacity almost all year long. In an emergency, it can accommodate 40 people or more. In any given month, there are approximately 30 women and children staying at Saakaate House. Staff has had to turn people away due to a lack of beds. However they will attempt to find alternate accommodation elsewhere in the community, such as a hotel or another shelter.

On average, women stay at the shelter for six weeks, which is the maximum stay allowed, although people can get extensions. It is difficult to find an apartment in Kenora and sometimes this takes more than six weeks. The majority of women who stay at the shelter are between 21 and 39 years of age. At the time of the interview, 13 children were staying at the shelter and ranged in age from two months to 14 years old. Children must arrive with their mother/caretaker unless they are 16. However, at age 16, only girls are permitted to arrive alone; boys are no longer permitted entry if they arrive alone.

There are no shelters on First Nations so Saakaate House provides transportation to women who want to escape abuse. Saakaate House also offers transportation for children staying at the shelter to participate in recreational activities taking place at the youth centre.

All important services are located within walking distance of the shelter, such as doctor's offices, shopping facilities, counselling agencies, grocery stores, restaurants, social services, adult education, the housing office and more.

2.2.3.4 Advertising

Saakaate House advertises its services through newspapers, outreach, the telephone directory and the radio. It distributes brochures around Kenora, at district health units and in Aboriginal agencies. It sets up booths and displays as well. Advertisment is done on a daily basis.

2.2.3.5 Clientele

Although the shelter is not specifically an Aboriginal organization, roughly 90 per cent of the clients are Aboriginal. It is believed that about 50 per cent of clients come directly from a First Nation, while 40 per cent come from around the town of Kenora.

Many First Nation schools lack resources and have difficulty offering quality programming. As a result, many mothers come to Kenora to put their children in better schools and will stay during the intake process and while visiting their children who are attending a Kenora school. Medical services are also lacking in First Nation communities so women may stay at the shelter while seeing a doctor.

Aboriginal women and children tend to stay at Saakaate House for a number of reasons, which include: school, lack of income due to unemployment or cuts to welfare, escaping abuse, eviction, family conflicts, homelessness, looking for permanent housing, no or low income, safety and unsafe premises at home.

Services are open to all women although most are Aboriginal. If translation services are needed, staff at the shelter contact a translator at the Friendship Centre.

2.2.3.6 Partnerships and Linkages

Saakaate House has formed partnerships and linkages with provincial programs (which provide funding) and with local women's agencies. The shelter works with other women's agencies in Kenora, such as Women's Place, to advocate for more women's services in the Kenora area.

2.2.3.7 Fees

There is no cost to clients staying at the shelter.

2.2.3.8 Funding

Ontario Ministry of Community and Social Services partially fund the program along with fundraising.

2.2.3.9 Staffing

Out of a total of 11 staff, there are four Aboriginal people on staff (two permanent staff and two relief workers). They provide services to the crisis line, referrals, peer counselling, safety planning and in general, they assist women who are living in the house to resolve their problems. There is no outreach worker specifically assigned to Aboriginal people.

2.2.3.10 Cultural Activities

Saakaate House also offers services specifically for Aboriginal people, such as smudges and trips to sweat lodges. It also networks with Aboriginal agencies, such as the Nitchee Friendship Centre. The house invites its clients to participate in programs offered by these other agencies. It also offers transportation.

2.2.3.11 Successes, Challenges and Recommendations

Saakaate House successes include offering women safety and providing support that they need at the moment. They provide referral and follow up and make sure that women get what they need at the moment. No more specifics were provided in terms of what Saakaate House has tried that has not been successful.

Saakaate House faces various challenges in providing services to Aboriginal people. The major challenge is lack of funding for services, programs, staff and outreach workers, as well as food and extra accommodations. There is not enough money to keep the daycare worker and the position will be terminated at the end of this year.

Challenges include the lack of accommodation for women who want to come to Kenora. There is not always room at Saakaate House. Establishing a support network in Kenora, such as family or friends, is also a challenge. In some cases women have had to return to their First Nation because they did not have a support network. Due to a lack of housing in Kenora, some women have returned to their abusive partners. Some women and girls want to come to Kenora because they believe their lives will be better even if they do not know anyone in town. The lack of employment for women in Kenora also presents a challenge.

Some changes that would increase the House's success include and increase in education in First Nations communities concerning abuse. Outreach activities in communities are often not well attended because people are scared to leave their houses or they do not want others to know about their situation. As well, more funding, more services (such as translation) and more staff are needed. There should also be more training on culturally appropriate services.

Though it is only for abused women, Saakaate House will make allowances for and may help homeless or transient women. There is no temporary supportive housing in Kenora specifically for Aboriginal people. The local Friendship Centre is trying to set up housing for families, but they are encountering the not-in-my-backyard syndrome. Likewise, Women's Place, another organization, is attempting to set up accommodations for women. Apparently, there used to be a hotel operated by the Friendship Centre for low income people and it mainly had Aboriginal visitors. Nearby residents complained about the type of people it was attracting and therefore it is

being renovated as a condominium to attract a different set of people. Racism against Aboriginal people in Kenora was also cited as a problem.

There has been a community group set up in Kenora to address the issue of housing for Aboriginal people and apparently a research study is underway but it has not been finished yet. It was not possible to determine which community group is doing the research study.

2.3 Sioux Lookout

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2.3.1 First Step Women's Shelter

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An interview was conducted with the Director, Paula Digiacinto, on October 27, 2004.

2.3.1.1 Contact Information

First Step Women's Shelter
PO Box 1208
Sioux Lookout, ON
P8T 1B8

Telephone: (807) 737-1438
Fax: (807) 737-3177
Website: N/A
Contact: Paula Digiacinto, Executive Director
E-mail: N/A

2.3.1.2 History of the Program

First Step was initiated in 1986.

2.3.1.3 Programs and Services

First Step is a shelter and transition home for abused women and children. It offers various services and programs, including beds, child care, assistance finding employment and setting up apartments, food, housing referrals, laundry, security, showers, telephone, traditional healing and translation services. Staff also provides assistance with court cases and lawyers, etc. The main reason why Aboriginal women access the shelter is to escape abuse and their spouse. The shelter also offers outreach services and a transitional support worker.

The Shelter has 14 beds and has a 90-99 per cent occupancy rate over the year. Between 20 and 30 women use the shelter during a month. If the Shelter is full, personnel will not turn anyone

away. They will find room for the women even if it is just a couch for the night. The Shelter may also transport the women to sister shelters. However, if women are intoxicated they are not allowed to stay at the shelter.

The average amount of time a person will stay at First Step is usually six to ten weeks but this depends on housing availability. It tends to take a long time to find an apartment or house in Sioux Lookout. Women and children are allowed to stay at the facility, but male children are only allowed up until age 16. Children are only allowed if they arrive with their mother/caretaker, except for single teen moms, who are welcome.

First Step is within walking distance of downtown Sioux Lookout. It is within walking distance of the elementary and high schools, the Friendship Centre, hospital, grocery stores and other shopping facilities.

2.3.1.4 Advertising

In terms of advertising, most people know about First Step. Band Councils in particular know about First Step as they are partners. However, First Step also advertises in newspapers (monthly) and telephone directories. It offers yearly presentations in the schools and also relies on word of mouth. It also advertises through brochures, displays and posters.

2.3.1.5 Clientele

Although First Step is not specifically an Aboriginal agency, approximately 80 per cent of its clients are Aboriginal. In addition, 75 per cent to 80 per cent of its Aboriginal clients come from northern First Nations. Its catchment area includes many First Nations communities including:

Angling Lake	Bearskin Lake
Fort Hope	Fort Severn
Frenchmen's Head	Fry Lake
Hudson	Kasabonika
Kejick Bay	Kingfisher Lake
Lansdowne House	Long Dog Muskrat Dam
New Osnaburgh	Pickle Lake
North Caribou Lake	Ponask
Rocksand	Sachigo Lake
Saugeen Nation	Savant Lake
Sioux Lookout	Slate Falls
Summer Beaver	Webequie
Whitefish Bay	Wunnumin Lake

Many people go to Sioux Lookout for help because there are more social agencies and supports in that area than in First Nations communities.

2.3.1.6 Partnerships and Linkages

First Step has formed several partnerships with Band Councils, the local Friendship Centre, legal aid, the high school and elementary school, Child and Family Services, Child Welfare, Ontario Provincial Police (OPP), Community Counselling and many other organizations.

2.3.1.7 Fees

Clients are not charged when they use First Step's services.

2.3.1.8 Funding

Funding comes from the Ontario Ministry of Community and Social Services.

2.3.1.9 Staffing

At First Step there is no outreach worker who specifically works with Aboriginal clients. The outreach worker at First Step works with all clients, including Aboriginal people. Out of a total of 21 staff, there are four Aboriginal people on staff (two support workers and two board members).

2.3.1.10 Cultural Activities

First Step does not offer services specifically for Aboriginal people. However, if an individual or a group would like a ceremony or other event, the staff will do what they can to bring someone in or organize what is needed. First Step promotes a policy of holistic healing.

2.3.1.11 Successes, Challenges and Recommendations

One of First Step's successes is being able to provide a service and helping women leave abusive situations. It has been unsuccessful in lobbying the Ontario government for increased funding for transportation costs. It has also been unsuccessful in expanding services for remote northern communities.

First Step faces various challenges in providing services to Aboriginal people. It is difficult to find qualified staff and a lack of funding is a major concern. It lacks funding for services, programs, an outreach worker and salaries. First Step also has difficulty finding and retaining Aboriginal staff. As well, First Step would like to be able to send an outreach worker to the

northern communities, but limited funds do not allow it. It is extremely expensive to transport women and children from their fly-in communities. Like other shelters, First Step feels outreach workers could help women by raising awareness concerning the issues and impacts of spouse abuse, homelessness, drug and alcohol abuse, etc., in the community leading to prevention. They could help them break the cycle of abuse as well as help themselves.

There is a lack of understanding of the chronic issues women in remote northern communities face, for example, physical abuse by their partners, a lack of escape, child abuse, drugs and alcohol. Funding for services in remote communities should also be provided soo people would not have to leave their communities.

There is no apparent change in the clients who use the services of First Step although mental health issues appear to be increasing as is substance abuse issues with women who have been over-prescribed prescription drugs.

To be even more successful in offering services to Aboriginal people, First Step requires funds for advertising, beds, food, funding, outreach activities and services specifically adapted to Aboriginal clients and staff. Training on culturally appropriate services would also be helpful.

There are not enough temporary accommodations for Aboriginal people in Sioux Lookout. There is a 0 per cent vacancy rate for rentals and rent is quite expensive even for substandard units. There is a need for second stage housing in Sioux Lookout. P need transition apartments as a step between a crisis situation in a shelter and total independence. Staff would teach clients important skills, such as how to pay bills, budget and cook. First Step is currently lobbying for second stage housing in Sioux Lookout.

2.3.2 Wii-chi-way Gamik Out of the Cold Shelter

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An interview was conducted on October 27, 2004 with Jay Curtis and Deb Cider who are on the Wii-chi-way Gamik board, as well as Neil Michelin who is the transitional support coordinator.

2.3.2.1 Contact Information

Wii-chi-way Gamik (including Out of the Cold Shelter)
Box 674
Sioux Lookout, ON
P8T 1B1

Telephone: (807) 737-4574 (Jay Curtis); (807) 737-7499 (Neil Michelin)
Fax: 807-737-2076
Website: www.nitawin.ca

Contact: Jay Curtis, Deb Cider, (Co-chairs); Neil Michelin, Transitional Support Coordinator
E-mail: manager@nitawin.ca (Jay Curtis)

2.3.2.2 History of the Program

In 2001, the Homelessness Committee of Sioux Lookout changed its name to Wii-chi-way Gamik. This is the second year that all its services have operated under one roof. This winter, the shelter will celebrate its eighth season.

2.3.2.3 Programs and Services

Wii-chi-way Gamik offers a 12-bed homeless/emergency shelter and a 14 bed transitional living quarters. The transitional living quarters is intended to assist people in getting back on their feet and provide a transition between shelter living and total independence. Wii-chi-way Gamik accepts both men and women. Children are not allowed in the shelter but are welcome with their family to the transitional living quarters. If children use the facility they usually arrive with their family. The majority of clients are between 30 to 54 years of age. Younger people (for example, those 29 and under) tend to stay at the shelter for longer periods of time.

Wii-chi-way Gamik has a soup kitchen and a food bank year round and a winter shelter. It has a day program which offers food, counselling and employment assistance. It also collects furniture for people moving out. It helps with housing referrals and getting people set up on their own in Sioux Lookout. The facility provides laundry services, showers, telephones and translation services. It also offers traditional Aboriginal healing activities, such as sharing circles, smudging ceremonies and trips to other organizations offering such activities. Clients can also obtain clothing vouchers from the local Salvation Army. Wii-chi-way Gamik links people to the support services they need.

Wii-chi-way Gamik is an Aboriginal agency, operating under the Sioux Lookout Friendship Centre. While 99 per cent of their clients are Aboriginal, their services are available to everyone. The majority of its clients come from 28 First Nations to the north but the agency also has guests from the United States, Quebec and British Columbia. The beds are always over-used; the shelter does not have enough space to accommodate everyone in need. It sees well over 40 people every month and it is sometimes forced to turn people away almost nightly during the winter shelter. This may be because the shelter has reached its capacity or because people do not meet the shelter's criteria. These criteria include following house rules, an 8 pm curfew, completing an intake form, doing chores and not being intoxicated. Clients must not use rough language and fighting is never tolerated.

Clients stay at the facility anywhere from one night to indefinitely. However, the majority of people visit the facility for just a few days.

The Wii-chi-way Gamik facility is close to downtown Sioux Lookout and within walking distance of a variety of services including the college, daycare, schools, the Friendship Centre, grocery store, health clinic, the hospital and other services and shopping facilities. As well, people can take a one-hour walking trail to the airport.

2.3.2.4 Advertising

Wii-chi-way Gamik advertises in a number of ways as needed. It distributes pamphlets to Aboriginal organizations and sends notices up north to Band Councils. It also advertises in the telephone directory, writes press releases for the newspaper and does interviews on the radio.

2.3.2.5 Clientele

Approximately 520 clients use the shelter every year and almost 100 per cent are from northern First Nations. Only five or six people who use the facility in any year may actually be from Sioux Lookout.

There seems to be a difference between clients from the north and local clients. For example, town people use Wii-chi-way Gamik because they are or because they do not want to walk three or four miles to get home during bad weather.

The Out of the Cold Shelter is a convenient place to stay. Reasons why people from northern First Nations stay at the Shelter include: medical appointments, banned from their community for excessive alcohol use or an offence, or missing their airplane back to their First Nation community (on purpose or not). Others have come to town for similar reasons and have been forced to leave their hotel room for inappropriate behaviour and need a place to stay for the night. Others have decided to extend their stay in Sioux Lookout before returning home.

In the past, clients tended to be transients and homeless. Now, Wii-chi-way Gamik has started to see an increase in families and people who have been evicted, and who face community issues, such as being banned from their home communities. The staff said that more and more people are aware about their services.

2.3.2.6 Partnerships and Linkages

Wii-chi-way Gamik has formed numerous linkages and partnerships including:

Sioux Lookout Hospital	Community Counselling Agencies
Health Canada	Friendship Centre Addictions Services
Department of Justice (funding)	Ontario Provincial Police

Ambulance	Ontario Works
Churches	Salvation Army
First Nation and Local Highs Schools	Sunset Women's Aboriginal Circle

2.3.2.7 Fees

The staff at Wii-chi-way Gamik charges clients what they can afford to pay for the services offered. It is basically a goodwill donation. It charges up to $10 a night for food and a bed. If clients have been given a shelter allowance, then they are charged $325 per month to stay at the shelter or $35 per night on average.

2.3.2.8 Funding

For the most part, the organization operates through charity. It gets some grant money and donations from the northern communities and Kenora Services District Board. Staff and board members also support some fundraising activities. Volunteers also make and donate soup for the soup kitchen.

2.3.2.9 Staffing

Four of five staff at Wii-chi-way Gamik are Aboriginal people. Aboriginal staff includes the summer program coordinator and three out of the four Out of the Cold staff. The facility does not have an Aboriginal outreach worker.

2.3.2.10 Cultural Activities

The facility offers services specifically for Aboriginal people but they are available to everyone. Services are driven by Elder recommendations and community needs. Clients are linked to traditional healers at the Friendship Centre although caution must be exercised when offering traditional healing practices because many Aboriginal people are Christians.

2.3.2.11 Successes, Challenges and Recommendations

Wii-chi-way Gamik successes include doing what it can to help people who have lost their children to social services. Wii-chi-way Gamik provides life skills training so clients can regain custody of their children. It provides safe accommodation and visits to the children if possible. Staff also links clients with services they need. Staff helps clients get status cards, social insurance numbers, a place to live, doctor's appointments, reading glasses, prescriptions, etc. Once people have a place to call home that is safe, affordable and in good condition, they can look for a job.

Wii-chi-way Gamik faces many challenges in attempting to provide temporary supportive accommodations to Aboriginal people. The key challenge is funding for services, programs, an outreach worker, staff, beds and food. It also has difficulty getting homeless Aboriginal people off the streets.

Because Wii-chi-way Gamik is in a town setting, clients are faced with constant temptation (for example, establishments that serve liquor). People who want to make a change in their lives may also be easily pulled back into addictions by other clients who frequent the shelter. Different facilities are needed for different needs. For example, homeless mothers with children experience difficulties when they are in the same setting as other clients who are inebriated.

Wii-chi-way Gamik suggested a land-based program as a way to be increase their success in combating substance abuse. This idea came from the Elders but there is not enough funding to develop it. A land-based program would take people out on the land for extended periods of time; they would learn traditional skills and healing in a remote area, far-removed from drugs and alcohol.

Outreach workers can only help if they are on the front line in the northern communities. In doing so, outreach workers could help tackle issues at their core, in the communities, before people feel the need to leave. The staff considered this a very big oversight in the system.

Thus, to be even more successful and help more Aboriginal people, Wii-chi-way Gamik requires more of the following: beds, food, funding, outreach activities, services (such as transitional supportive housing) and training concerning culturally appropriate services. Mostly, housing is needed. Wii-chi-way Gamik would like to own some apartments that could generate revenue to pay for other services and staff, an increase in affordable housing, the creation of second stage housing, an addictions centre complimented by a land-based healing program.

There are not enough temporary supportive accommodations for Aboriginal people in Sioux Lookout. Sioux Lookout is not only a community of 5,000 residents but a hub for many Aboriginal people who repeatedly come from northern First Nations to access services unavailable in their remote, fly-in communities (for example, health care). Therefore, urban housing is needed. First Nations are funded by Indian and Northern Affairs Canada (INAC) based on the number of members on the INAC Band list but some of those people on the list may not actually be living in the community. Places like the Out of the Cold Shelter house these people but do not receive adequate funding.

2.3.3 Sioux Lookout First Nation Health Authority Client Services Hospital Hostel

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An interview took place over the phone with Darrell Quedent, Manager of Client Services, on November 15, 2004.

2.3.3.1 Contact Information

Sioux Lookout First Nation Health Authority Client Services Hospital Hostel
Box 1300
61 Queen St.
Sioux Lookout, ON
P8T 1B8

Telephone: (807) 737-1802
Fax: (807) 737-1076
Website: N/A
Contact: Darrell Quedent, Manager Client Services
E-mail: N/A

2.3.3.2 History of the Program

The Sioux Lookout First Nation Health Authority opened its Hospital Hostel in 1990.

2.3.3.3 Programs and Services

This Aboriginal agency services all regions north of Sioux Lookout and most of the First Nations in the Sioux Lookout District. The Hospital Hostel, hotels and private homes welcome Aboriginal men, women, children, families and the elderly who have been medically referred or who are escorting others. Aboriginal people will seek accommodations with Client Services while accessing medical, dental and mental health services. Some may be pregnant, be in need of physiotherapy, or have recently been released from the hospital. Others may be on their way to other medical facilities and need accommodations while waiting for their connecting flights. The Hostel also offers translation services. On average, people stay two to three days.

Beds in the Hospital Hostel are quickly filled on a daily basis and an average of 1,013 people use the hostel every month. When the 39 beds in the hostel are full, clients are provided a room at local hotels ($100+/night) and in a few private boarding homes. On average 1,085 clients use hotels and 196 use private accommodations every month. Because of arrangements with local hotels and private homeowners who rent out rooms to accommodate the overflow, Sioux Lookout First Nation Health Authority Client Services has a 100 per cent accommodation rate for approved and referred clients.

The Hospital Hostel offers its guests a variety of services. All guests, whether staying at the Hostel, a hotel or in a private home, are transported to the Sioux Lookout hospital cafeteria for all meals. If they have arrived in Sioux Lookout after the cafeteria closes at 6:30 pm, they are

offered a meal at their hotel. Clients are provided with ground transportation to and from the airport, the hospital and the pharmacy.

The Hostel and hospital are located six blocks to the downtown area of Sioux Lookout and are close to all services and amenities, such as schools, shopping facilities and the Friendship Centre.

2.3.3.4 Advertising

Client Services and the Hostel do not need to advertise their services because agencies and Band Councils know about them.

2.3.3.5 Clientele

The main goal of Client Services at the First Nation Health Authority is to serve First Nations members from northern remote communities. Therefore, roughly 100 per cent of clients are from northern First Nations, while only a few are from Sioux Lookout. However, occasionally, some local Aboriginal people are referred and have prior approval from Health Canada. They also have to be seen first by their local family doctor.

2.3.3.6 Partnerships and Linkages

The Sioux Lookout Hospital Hostel has formed partnerships with local hotels and other forms of temporary accommodation, such as private homeowners who provide rooms in their houses to accommodate overflow. As well, the Hospital Hostel staff works with the hospital staff in order to provide services such as medical care, meals and laundry services to clients.

In addition, the Hospital Hostel partners with the local Sioux Lookout taxi service to provide transportation for clients when they need to visit the pharmacy, get to medical appointments and travel to and from the airport.

The most important partnership the hostel has is with Health Canada, who refers Aboriginal people to their services.

2.3.3.7 Fees

Client Services charges all guests (approved patients, escorts and non-approved spouses) $20 per day to stay at the Hostel, hotels or in a private home.

2.3.3.8 Funding

Health Canada covers the rest of the costs and the hospital covers the costs of meals, laundry and other services.

2.3.3.9 Staffing

The vast majority of staff (34 out of 40) in the Client Services office and the hostel is Aboriginal. Staff looks after program services, client advocacy and social activities. Some of them are accommodation clerks and transportation drivers. The Manager of Client Services is also Aboriginal and oversees the general operation of all services for clients and guests, maintaining communication with the Sioux Lookout Hospital, building maintenance, etc.

2.3.3.10 Cultural Activities

The Hostel has a client activity program which includes spiritual, recreational and social activities such as bingo, cooking demonstrations, arts and crafts, etc. This allows guests to interact with each other.

2.3.3.11 Successes, Challenges and Recommendations

Sioux Lookout First Nation Health Authority Client Services Hospital Hostel successes include having a 100 per cent accommodation rate, providing clients with transportation and being able to fulfill the majority of client requests.

Client Services faces challenges in terms of providing temporary supportive accommodation to Aboriginal people. Housing in town is geared toward higher income people. Little housing is available for low income people, which includes First Nations members who must remain in Sioux Lookout for an extended period of time to receive long term care (for example, dialysis). After 30 days of staying at the Hospital Hostel, clients are referred to the Sioux Lookout Housing Authority and letters of support are written in order to assist clients in receiving priority for housing.

Client Services also has difficulty finding qualified staff, including translators. There are three main Aboriginal languages in the area (Cree, Ojibwe and Oji-Cree) and many different dialects, which makes it difficult to obtain an interpreter. Client Services lacks funding for services and programs and there are not enough services for the elderly, such as the provision of escorts.

Client Services requires increased funding in order to provide more beds, more services for their clients such as having drivers available 24 hours a day, seven days a week. Currently, taxis are used to pick up clients outside of regular office hours. Client Services is also attempting to get traditional foods served at the hospital such as moose, deer and wild rice. A country food diet would help combat illnesses, such as diabetes, which was non-existent until Aboriginal people

were introduced to western food. Currently, Client Services is also attempting to obtain funding to build a new facility including 100 beds, which would again be situated close to the hospital. This would eliminate the need to access hotels and private homes to accommodate overflow.

2.4 Thunder Bay

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2.4.1 Beendigen Inc.

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The Executive Director, Patricia Jurivee, completed a survey questionnaire and faxed it in early November, 2004.

2.4.1.1 Contact Information

Beendigen Inc.
Fort William First Nation Suite 103
100 Anemki Drive
Thunder Bay, ON
P7J 1A5

Satellite Office
1111 Victoria Avenue, 2nd Floor
Thunder Bay, ON
P7C 1B7

Programs and Services
Telephone: (807) 623-9579
Fax: (807) 622-5785

Administration Office
Telephone: (807) 622-1121
Fax: (807) 622-2240
Website: http://www.Beendigen Inc..com/index.html
Contact: Patricia Jurivee, Executive Director
E-mail: N/A

2.4.1.2 History of the Program

Beendigen Inc. was founded in 1978 by the Thunder Bay Anishnawbequek (Aboriginal women).

It was established as a Crisis Home for Aboriginal women and children in need of food and shelter when dealing with family violence. Also in the same year, the Native Alcohol Drugs

Assessment Prevention program was established by Beendigen Inc. to enhance the health and well-being of the First Nations People.

Recognizing the need for adequate housing when families leave the Crisis Home, Beendigen Inc. established Wakaigin I transitional housing in 1988. This first housing project was developed in conjunction with the construction of the new Crisis Home and consists of 14 semi-detached housing units. During the same year, the Outreach program was established to assist and support the families residing in these transitional units. Two years later, Beendigen Inc. developed Wakaigin II, which resulted in the construction of additional units designated for permanent housing.

In 1991, Beendigen Inc.'s Healing Our Own unit was created to respond to the need for post-crisis counselling for victims of family violence.[6]

The Community Support Program was initiated in 1993 and was implemented to improve the Physical, Mental, Emotional and Spiritual well-being of First Nation families living off their First Nation, with particular emphasis on those with children under six years of age. Presently, this program is now known as the Community Action Program for Children.

In 1997, the Aboriginal Pre\Post Natal Nutrition Program was developed to improve the nutritional health of Aboriginal mothers and their babies up to six months of age who live in the community of Thunder Bay.

The Transitional Support Worker Program was established in the summer of 2000 and was fully implemented by the fall of 2001. This program was initiated to encourage women to live free of violence by connecting them with the necessary community support. In conjunction with the Transitional Support Worker Program two mandated groups were initiated: "Living Free From Violence" and "Child Witness of Women Abuse."[7]

2.4.1.3 Programs and Services

The goal of Beendigen Inc.'s Wakaigin I Transitional Housing is to provide transitional and permanent housing, and to offer a range of community support services to families to facilitate healing and independence. Beendigen Inc.'s housing program consists of 20 three-bedroom units, 4 two-bedroom units and 2 four-bedroom units. The program operates on a Rent-Geared-to-Income-System under the guidelines established by the Thunder Bay District Social Services Administration Board according to the regulations of the *Tenant Protection Act.*

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[6] http://www.beendigen.com/2ndary_history/history.htm, retrieved November 17, 2004.
[7] http://www.beendigen.com/2ndary_history/history.htm, retrieved November 17, 2004.

Upon lease-up all residents are required to sign a standard Lease Agreement with Beendigen Inc.. Outreach services are provided for approximately one year to women and children who reside in the transitional housing units. [8]

The objectives of Beendigen Inc.'s crisis shelter are to provide short-term emergency food and shelter to Aboriginal women and their children who are in crisis, and to provide a comfortable home-like atmosphere, where women can receive the emotional support and counselling necessary to assess their situations and make positive changes in their lives. Beendigen Inc.'s Crisis Home is open 24 hours a day, seven days a week year round. No women or their children are refused admission based on their race, religion or ethnic origin although priority is given to Aboriginal women and their children who are experiencing abuse. Admission is based on availability of space at the shelter and if full, every effort is made to utilize other crisis homes in Thunder Bay and the surrounding area. [9]

Beendigen Inc. has a 24 bed shelter that functions at capacity most times. Between 21-30 people use the shelter on a monthly basis and more than 40 use other services that Beendigen Inc. provides on a monthly basis. The average length of stay at Beendigen Inc. is six weeks. Clients are not obligated to pay for the cost of their shelter themselves. Fees are covered by Health Canada and the Ontario Ministry of Community and Social Services.

The primary reasons why clients stay at Beendigen Inc.'s temporary housing facilities include: escaping abuse, escaping from a violent spouse, eviction and safety issues.

The shelter is staffed by residential counselors at all times who provide assistance to the clients. Services include: family assessment, service coordination, advocacy, counselling, resource development, education and crisis intervention. [10] Assessments are done with children to determine how family violence has affected them. Individual and group sessions that target issues such as family violence, budgeting, parenting, addictions and life skills are carried out on a daily basis. Child care workers are available during the weekdays.

Resident counsellors assist residents in obtaining housing through local housing providers or private landlords. Referrals are made to other agencies depending on the residents'needs. Beendigen Inc. also has an extensive outreach component and comprehensive community support that is available to families needing ongoing assistance when leaving Beendigen Inc. Crisis Home. It includes parenting skills, information geared to the prevention of child abuse, nutrition counseling and prenatal care. Support workers assist women in learning how to live free from violence by connecting them with necessary community support, such as: counseling

[8] http://www.beendigen.com/2ndary_history/history.htm, November 17, 2004.
[9] http://www.beendigen.com/2ndary_history/history.htm, November 17, 2004.
[10] http://www.beendigen.com/2ndary_history/history.htm, November 17, 2004.

geared to housing, parenting support, education upgrading, job training, income support, legal aid and health and wellness services. [11]

2.4.1.4 Advertising

Beendigen Inc. advertises its services in various venues, including the Aboriginal organizations, conferences, the district health unit, through healthcare providers, the Internet, the telephone directory and word of mouth. It produces information brochures and sets up displays. Internal programs are advertised monthly.

2.4.1.5 Clientele

The vast majority of Beendigen Inc. clients are Aboriginal. Of these clients, approximately 50-75 per cent come to Thunder Bay from northern First Nations while the remainder live in or around Thunder Bay. It has been observed that clients who come from remote First Nations have difficulty adjusting to the city and knowing the location of services. Translation is often an issue as is transportation and the need for employment. Non-Aboriginal people use Beendigen Inc.'s shelter services and access other Beendigen Inc. services as well.

2.4.1.6 Partnerships and Linkages

Beendigen Inc. has extensive links throughout the city and is well known among First Nations in the north. It is part of an informal referral network within the region and if Beendigen Inc. is full, it will contact other shelters, such as the Faye Peterson Transition House, to find shelter for someone in need.

2.4.1.7 Fees

Beendigen Inc. does not charge clients for services.

2.4.1.8 Funding

Beendigen Inc.'s funding comes from Health Canada and the provincial Ministry of Community and Social Services.

2.4.1.9 Staffing

Eighteen of the 25 staff at Beendigen Inc. are Aboriginal. Aboriginal staffing includes: the Executive Director, the clinical supervisor, counselors, staff within the outreach program, staff in

[11] http://www.beendigen.com/2ndary_history/history.htm, retrieved November 17, 2004.

the transition support, staff for the Community Action Plan for Children's program, childcare staff, pre and post natal program nurse, front line and relief workers at the shelter and kitchen staff. Beendigen Inc. also employs an outreach worker specifically to help Aboriginal people.

2.4.1.10 Cultural Activities

Programs and services are designed by Aboriginal people for Aboriginal people and ensure that the cultural and language needs of the Aboriginal clientele are met.

2.4.1.11 Successes, Challenges and Recommendations

An important success at Beendigen Inc. is the ability to provide Aboriginal-specific services and a home-like and safe atmosphere that is welcoming to Aboriginal women and children. Beendigen Inc.'s ability to hire qualified Aboriginal staff has also been an important element. The one concern the Beendigen Inc.'s staff expressed was their inability to successfully create linkages to police services in order to increase the safety of the women and children in their care.

In order to further its success in terms of offering services to Aboriginal people, Beendigen Inc. expressed a need for: more beds and food, more Aboriginal-specific services and the ability to hire more staff and to pay them competitive wages.

Beendigen Inc. does not feel there are enough temporary supportive accommodations for Aboriginal people in Thunder Bay. The Aboriginal population in Thunder Bay is increasing and likewise, so will the need for temporary supportive housing for Aboriginal people.

2.4.2 Faye Peterson Transition House

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The Executive Director, Debbie Ball, was interviewed on October 19, 2004.

2.4.2.1 Contact Information

Faye Peterson
PO Box 10172
Thunder Bay, ON
P7B 6T7

Telephone: (807) 345-0351
Fax: (807) 345-4550
Website: www.fayepeterson.org
Contact: Debbie Ball, Executive Director
E-mail: dball@fayepeterson.org

2.4.2.2 History of the Program

The Faye Peterson Transition House is a program of Crisis Homes Inc., a registered, non-profit organization that has been in operation since 1983. [12]

2.4.2.3 Programs and Services

Its mission is to "provide a safe and supportive shelter environment, crisis services, counselling, outreach, advocacy and prevention education to women and their children in Northern Ontario.".[13] To that end, the Faye Peterson Transition House provides the following services:

- Safe and secure shelter for women and children who have left abusive situations
- 24 hour, 7 days a week crisis line and counselors
- Emergency clothing for women and their children
- Confidential counselling
- Information and referrals
- Advocacy
- Follow-up services
- Education concerning violence against women

[12] http://www.fayepeterson.org/, retrieved on October 26, 2004.
[13] http://www.fayepeterson.org/, retrieved on October 26, 2004.

Faye Peterson Transition House provides a range of services to women and children who have experienced or are at the risk of experiencing violence.

As of March 1, 2004 the Faye Peterson Transition House has expanded to 24 beds for women and children and accommodates between 600 to 720 clients per month. The shelter is always full and does not turns anyone away. It can accommodate clients on cots if all beds are taken or staff will contacts sister shelters to see if one of them can take clients.

The average length of a client stay is six weeks. Fifty percent of the women return to their partners while the remainder wait for more permanent housing.

Their services include the provision of meals and transportation to and from hospital or medical appointments. The Faye Peterson Transition House will also pay for a woman's transportation costs to leave her community in her search for safety. Although women are encouraged to go to a shelter in the nearest town to their community, this is not always possible because there are no shelters near remote First Nations.

The Faye Peterson Transition House provides programs such as group and one-on-one counselling, parenting skills, the 50 plus group and child witness programs. Staff may also accompany clients to help them find a permanent place to live, register for employment insurance, etc.

The Faye Peterson Transition House also provides food hampers to assist women on Ontario Works[14] because many of these women do not obtain enough support to feed their families adequately.

2.4.2.4 Advertising

The Faye Peterson Transition House advertises its services in various ways. It distributes flyers to Aboriginal organizations, doctors offices, Aboriginal health organizations, etc. Newspaper advertising usually occurs around Christmas as a thank you ad to supporters. Radio and television promotion usually occurs as a result of being interviewed on issues surrounding the prevention and abuse of women. It is listed in the telephone directory under Faye Peterson Transition House and in the Yellow Pages TM under "social service agency" but it has not been successful at being listed under the emergency numbers at the front of the telephone directory.

[14] Implemented in 1998, Ontario Works is the new way of delivering welfare and employment services in Ontario. It brings financial assistance and help in getting off welfare into one program. Ontario Works is a mandatory program for most welfare recipients who must participate in activities to be eligible for benefits while you are receiving assistance (http://www.google.ca/search?hl=enandq= per cent22what+is+ontario+works per cent22andbtnG=Google+Searchandmeta=cr per cent3DcountryCA, January 20, 2005).

Outreach promotion is generally done through the transition support worker and outreach worker who work with former residences.

2.4.2.5 Clientele

The Faye Peterson Transition House is not an Aboriginal agency. However, 35-40 per cent of its clients are Aboriginal. And, at least 50 per cent of the Aboriginal clients come down from northern First Nations while the other 50 per cent live in or around Thunder Bay.

There seems to be some differences in the needs of people who live in First Nations and those who live in town. People in town seem more familiar with the types of services available. They are also much more assertive in articulating their wants and needs. Women living in remote First Nations might not be as familiar with the range of services and may be less apt to verbalize their needs.

It was not possible to determine how many clients fall into different age categories. However, the largest group of clients is between 21 and 42 years of age and the vast majority of children are under six years of age. Generally, there are 11-12 children under the age of 18 using the facility at any one time. There are also many women who have children but who arrive at the House alone as their children are in foster care.

2.4.2.6 Partnerships and Linkages

The House works in close partnership with Aboriginal agencies, such as the Aboriginal women's shelter, Beendigen Inc. and the Friendship Centre.

There is a strong link and referral network among the shelter's sister shelters, which are:

1. Atikokan Crisis Centre (Atikokan);
2. Beendigen Inc. (Thunder Bay);
3. Community Residence Women's Shelter (Thunder Bay);
4. First Step Women's Shelter (Sioux Lookout);
5. Geraldton Family Resource Centre (Geraldton);
6. Hoshizaki House (Dryden);
7. Kitchenuhmaykoosib Equaygamik (Kitchenuhmaykoosib Inninuwug – Big Trout Lake First Nation);
8. Mang-otawin (Eabametoong First Nation);
9. Marjorie House (Marathon);
10. New Starts for Women (Red Lake) and;
11. Saakaate House (Kenora).

The House is also part of a coordinating committee to end the abuse of women in Thunder Bay and District.[15]

2.4.2.7 Fees

The Faye Peterson Transition House does not have a per diem fee. Nor does it charge for any other service.

2.4.2.8 Funding

Ninety-two per cent of the Faye Peterson Transition House funding is from the provincial government through the Ministry of Community and Social Services. For example, it receives funding for approximately $30,000/bed/year for the residential component. The crisis hotline and outreach or support programs are financially supported by small grants such as the crime prevention program, community donations and fundraisers.

2.4.2.9 Staffing

Four of the 14 staff (or 29 per cent) are Aboriginal; one of three managers is Aboriginal. Aboriginal staff holds the following positions: transitional support worker, two front line counselors and the finance manager.

The House does make a concerted effort to hire Aboriginal personnel. It also has a strong link with Confederation College and is a student placement site.

2.4.2.10 Cultural Activities

While the House does not offer traditional Aboriginal programming per se, some women prefer to practice spiritual activities such as smudging and they are welcome to do so. The House also has certain traditional items which Aboriginal clientele are welcome to use.

There is not a great need for translation services. In the past six years, translation services have only been required twice. Under such circumstances, translators were accessed through the Regional Multicultural Centre.

2.4.2.11 Successes, Challenges and Recommendations

The Faye Peterson Transition House has been successful in keeping women safe once they arrive at the House. It also provides safety planning to help women once they leave the shelter. Clients

[15] See www.committeetoendwomanabuse.ca.

also know that they can return if they need to. The Faye Peterson Transition House personel believes that being consistent in how it serves all women is important. The shelter staff have a very strong anti-racism, anti-oppression position and regularly examines policies from an Aboriginal perspective.

The House is very successful at providing shelter, safety planning and group support services. In order to be even more successful in terms of offering services to Aboriginal people, the House requires more outreach and transition workers. Women really need support once they leave the shelter. They need assistance in coping with their lack of finances and lack of support. Faye Peterson Transition House staff would like to see the development of drop-in centres, fitness programs and other recreational activities for both the women and their children.

In terms of challenges with Aboriginal clients, staff has noted that Aboriginal women do not always feel comfortable disclosing information that could assist the shelter with assessing their needs, for example they may be embarrassed or ashamed about their situation.

In terms of a change in the type of clients person that use the shelter, the staff noted that there seems to be more women who have children in foster care. Women are now being held more accountable for spousal violence in terms of their responsibility to protect their children from abuse and for not dealing with issues that put their children at risk.

There are not enough temporary supportive housing accommodations for Aboriginal people in Thunder Bay. The Aboriginal population is increasing rapidly as people are leaving their First Nations community and relocating to urban centers. Thunder Bay and District are not ready for that exponential growth in Aboriginal population and the need for services that allow for community integration through permanent housing, schools and advocacy.

2.4.3 John Howard House

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The Executive Director, Mr. Ambi Chinniah, was interviewed on October 19, 2004.

2.4.3.1 Contact Information

John Howard House
John Howard Society of Thunder Bay
132 North Archibald Street
Thunder Bay, ON
P7C 3X8

Telephone: (807) 623-5355
Fax: (807) 623-4191
Website: N/A
Contact: Mr. Ambi Chinniah, Executive Director
E-mail: jhsotbay@norlink.net

2.4.3.2 History of the Program

In Canada, John Howard Societies operate independently at the provincial level through incorporation under the appropriate provincial legislation and come together as The John Howard Society of Canada through a "federation" type of relationship. In this way, John Howard Society allows for strong local autonomy and control of programs, while benefiting from the long range collective planning and mutual support of the Society across Canada.[16]

There are provincial/territorial Societies in each of the 10 provinces and in the Northwest Territories. Local branches and affiliates are associated with each provincial/territorial Society. Across Canada, there are 78 John Howard Society offices providing 451 programs serving clients, clients' families and the public at large.[17]

Direct service to individuals is delivered primarily by the local branches and affiliates. The John Howard House in Thunder Bay is one such affiliate.

John Howard House has been operating in Thunder Bay for 57 years. It has been providing temporary housing to newly released offenders for the last five years. It is a male-only facility for people 18 years or older. The average age is 20-25 years old.

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[16] http://www.johnhoward.ca/directory/jhsprog.htm, retrieved on October 29, 2004.
[17] http://www.johnhoward.ca/jhsback.htm, retrieved on October 29, 2004.

2.4.3.3 Programs and Services

The John Howard House offers the following services:

1. Office Drop-In and Direct Services – Counselling is provided to offenders, ex-offenders and others who have been involved with the criminal justice system. Assistance is provided to meet the basic needs of accommodation, employment and personal and family difficulties through direct intervention, as well as referral to other community services. Emphasis is on the individual's improved functioning and re-integration in the community.
2. Institutional Services and Discharge Planning – The above services are extended to inmates of the District Jail and the Thunder Bay Correctional Centre.
3. Victim/Offender Services – Offers support, advocacy and counselling for victims, offenders and their family members.
4. Community Education - Through presentations to concerned groups in the community, the agency promotes awareness of the criminal justice system and its impact on the community.
5. Community Service Order – The program accepts referrals from the courts to assist people in planning and fulfilling an established number of hours of volunteer work which have been designated as their sentence. The program includes both adults and young offenders 16 to 17 years of age.
6. Parole Supervision – Through formal supervision of individuals released on National Parole and mandatory supervision, assistance is provided to take practical steps towards re-integration into the community through the development of personal and social skills within one's self, one's family and the general community.
7. Bridges Group – The House acts as a catalyst for ex-offenders. Responsible citizens (ex-offenders) in the community guide released offenders to cope with problems of re-integration in the community.
8. Choices – Through presentations within the educational system, school children are encouraged to maintain a crime-free lifestyle. School's drug/alcohol and crime prevention program is presented by carefully screened members of the Bridges Group.
9. Volunteer Development – Volunteers are screened and developed to be involved in administration, prison visitations, counseling, student placements and other society activities.[18]

The John Howard House has 60 rooms which contain a small fridge and a bed and nine apartments. Fifty to 55 rooms/apartments are full on a monthly basis. The average stay is six to eight months. The House has never had to turn anyone away.

[18] http://www.johnhoward.ca/directory/ont/jhsont3.htm#Thunder, retrieved October 29, 2004.

The John Howard House is about community living. People can come and go as they please as long as they respect the curfew. The House is a stepping stone for the clients to ultimately live on their own. The goal is to help people self-regulate and become self-empowered.

2.4.3.4 Advertising

The John Howard House does not advertise its services and relies on word of mouth for promotion. It does have information located in the information section at the district jail.

2.4.3.5 Clientele

The type of client has remained fairly stable over the years. The clients at John Howard House are very much a reflection of who is in the correctional system. As such, as the rate of Aboriginal incarceration has increased, so too have Aboriginal clients at the John Howard House.

Sixty-five percent of the House's clients are Aboriginal and all the clients come to the John Howard House after being released from prison. None come directly from their First Nation.

2.4.3.6 Partnerships and Linkages

The John Howard House has strong linkages with the community. It partners with organizations, such as Shelter House, the Salvation Army, the Regional Multicultural Centre and parole services.

2.4.3.7 Fees

A room at John Howard House costs $325 per month. An apartment costs $425 per month. Usually, clients start out by renting a room and then "graduate" to an apartment. The next step is to get a place of one's own. The client is ultimately responsible for paying his rent. However, if the client receives Ontario Works payments, the John Howard House prefers to arrange that the rent be deducted by Ontario Works and sent directly to the House by Ontario Works.

Approximately 20 per cent of the current clients are not paying rent. The House does not expect any rent when people first arrive from jail. If the John Howard House was not there, these clients would become homeless because they do not have any money. Once people get a job or receive Ontario Works payments, they start paying rent. However clients have criminal records and so have difficulty finding employment.

2.4.3.8 Funding

The John Howard House is a United Way agency. As such, administrative costs and direct services are covered through United Way campaigns. These include pick up from jail, discharge services, etc. However United Way does not fund the transition home element. It is a floating project that is sustained from the rents collected by the residents and supplemented by fundraising. The John Howard House does not receive any federal funding.

2.4.3.9 Staffing

The John Howard House does not have any Aboriginal employees out of a total of six staff. It does have some Aboriginal volunteers. There is no paid outreach position.

2.4.3.10 Cultural Activities

The John Howard House does not provide Aboriginal-specific programming. It does however refer clients to the Thunder Bay Native Friendship Centre.

2.4.3.11 Successes, Challenges and Recommendations

The John Howard House comments that its successes include offering people with community living and a place where they can come and go as they please. It is a stepping home for people to live on their own, become self-regulated and empowered.

In terms of Aboriginal people, the John Howard House would benefit from more funding and Aboriginal staff.

There are not enough temporary accommodations for Aboriginal people. Thunder Bay needs more accommodations for women.

2.4.4 Shelter House

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The Executive Director, Cal Rankin, was interviewed on October 19, 2004.

2.4.4.1 Contact Information

Shelter House Thunder Bay
80 Simpson Street S.
Thunder Bay, ON
P7E 6N4

Telephone: (807) 623-8182
Fax: (807) 622-6328
Website: www.shetlerhouse.on.ca
Contact: Cal Rankin, Executive Director
E-mail: cranking@shelterhouse.on.ca

2.4.4.2 History of the Program

Shelter House is a non-profit organization which was established in 1980. In 1984, Shelter House relocated to the corner of Victoria and Simpson Streets in Thunder Bay. The building was constructed by volunteers using a limited budget, and donated materials.

Shelter House is not an Aboriginal organization although the majority of Shelter House clients tend to be Aboriginal. Approximately 51 per cent of clients are Aboriginal and 85-90 per cent of soup kitchen clients are Aboriginal. Originally, most of the Aboriginal clientele came to Thunder Bay from their First Nation but some have now been in Thunder Bay for a while. Shelter House estimates that 60 per cent of Native clients come from outside of the Thunder Bay area while 40 per cent come from the area.

2.4.4.3 Programs and Services

Shelter House provides short-term relief to those in need of shelter, food, clothing and advocates on their behalf to access resources in the community. [19] Shelter House services people from Thunder Bay and northwestern Ontario. Clients sometimes stay at the House until they can find better housing.

[19] http://www.shelterhouse.on.ca/, retrieved on October 29, 2004.

Shelter House provides the following services:

1. There are a total of 34 beds (28 beds for men and seven beds for women). However, it does house up to 40 people at times.
2. The kitchen provides an average of 340 meals per day for clients, the soup kitchen, and food hampers.
3. Referrals, outreach, life skills, crisis intervention and work experience programs.
4. For three afternoons per week, (Mon. Wed. and Fri.) volunteers help individuals looking for suitable clothing.
5. The drop-in lounge opened in the fall of 1989 and offers a safe environment to the residents and clients of Shelter House during the day. It provides access to educational, recreational and employment opportunities. [20]

Although Shelter House does not have a formal counseling service staff assist clients with employment/income support applications and provide advocacy. The shelter has linkages throughout the city and provides clients with referrals to organizations that can help them with challenges concerning health, housing, legal matters, employment, etc. Shelter House actively engages in community development.

Homelessness is not stactic. Sometimes the Shelter House is completely full and sometimes it is not. January is always a busy month at Shelter House, probably because of the Christmas season. People often find they overspend for the holidays and then have trouble meeting their payments in the new year. However, there does not seem to be a clear pattern for the fluctuations in occupancy.

The average occupancy rate is 60 per cent. Shelter House has never turned anyone away because of a lack of space. It does however reserve the right to turn people away if they are intoxicated or violent of if they have a history of violence.

The Shelter House is open to men, women and youth (16 years and older). On occasion, the House does provide shelter for parents and their children until they can find alternative accommodations. Roughly 65 per cent of clients are men, 25 per cent are women and 10 per cent are youth (between 16-21 years). Though some youth may arrive alone, most of them tend to arrive with two or three others. The average length of stay is less than three weeks.

2.4.4.4 Advertising

[20] http://www.shelterhouse.on.ca/, October 29, 2004.

Shelter House advertising is done only with regards to fundraising. There is a considerable amount of fundraising and staff is involved in educating the public about homelessness. Shelter House advertises fundraising events on the radio where staff is often interviewed regarding matters concerning homelessness.

Shelter House does not promote its services to clients. Clients hear about the shelter through word of mouth and referrals from other agency staff who work in the areas of justice and health care.

2.4.4.5 Partnerships and Linkages

Shelter House actively works with Aboriginal organizations like Nishnawbe Aski Nation and Matawa Tribal Council. It also has partnerships with agencies in Thunder Bay and the district.

2.4.4.6 Fees

The Shelter House does not charge its clients any fees.

2.4.4.7 Funding

Shelter House's sources of funding can be broken down as follows:

1. 25 per cent Municipal Funding
2. 25 per cent Ontario Works per diem
3. 25 per cent Shelter House Fundraising
4. 20 per cent Community Donations
5. 5 per cent Grants

There is minimal funding from the federal government although Shelter House did access funding for an outreach worker through the Urban Aboriginal Initiative.

In terms of costs, real costs are approximately $100 per day per client. This includes residence and operating costs but not the soup kitchen. Over 100,000 meals are served per year through the donation of food and labour. Shelter House relies on volunteers who provide the Shelter with over 50,000 hours annually.

2.4.4.8 Staffing

50 per cent of the staff (11 of 22) at Shelter House are Aboriginal and are concentrated in the roles of support staff and front line workers. The Shelter House used to have an Aboriginal

outreach worker two years ago, whose salary was funded through the Urban Aboriginal Initiative. When the outreach worker was employed, Shelter House was doing much more for the Aboriginal Community. For example, the outreach worker ran a healing circle. There was also an Aboriginal Alcoholics Anonymous group that was well attended. However, Shelter House lost this position and associated funding when the Urban Aboriginal Initiative. changed its funding focus.

2.4.4.9 Cultural Activities

Shelter House does not offer services specifically to Aboriginal people. Its services are offered equitably to everybody. Although Aboriginal staff attempts to meet the needs of Aboriginal clients by linking them with Aboriginal agencies. This is particularly crucial for people who come from northern First Nations and who are not aware of the services within the urban centre.

Most of the Aboriginal clients do not require translation services and for those who do Shelter House links with other organizations or uses volunteers or other clients who speak the language to help out. People who come from northern First Nations seem to have more of a language barrier.

2.4.4.10 Successes, Challenges and Recommendations

Shelter House counts among its successes the ability to provide outreach and linkages to community organizations. Another important success is working with the Aboriginal community and being able to build trust among its clientele. One of its approaches is to offer volunteer opportunities for Aboriginal people who may not be able to volunteer elsewhere. For example, if people have a criminal record, they are often restricted in their volunteering ability.

Aboriginal people tend to use Shelter House because there is a lack of affordable housing. Clients, both Aboriginal and non also have trouble managing their funds and budgeting.

Although the community has been successful in providing short term shelter the challenge is that long term affordable housing is not available. Many clients who use the soup kitchen do so because once their rent is paid they cannot afford to buy food for their families. Shelter staff note that the need for food and meals is increasing.

Because of the high proportion of Aboriginal clients, the Shelter House indicates that it would always benefit from having more Aboriginal staff. An Aboriginal outreach worker would be in a position to maintain linkages with Aboriginal organizations and work with the Aboriginal community.

The Shelter House would also like to see additional programs for Aboriginal people. For example, it would like to implement a life skills in house training which would focus on the development of employment skills. Staff would also like to see a focus on healing circles in order to assist clients to 'debrief' and heal from their traumas which continue to hold them back in their lives.

Shelter House does not feel there are enough adequate temporary accommodations in Thunder Bay that are clean and can be used without stigma and that keep their clients' dignity in tact. In view of this Shelter House is building a new facility which will provide more beds in the form of separate male, female and youth dorms. The opening is planned for December 2005.

Shelter House staff noted there has been a change in the type of clientele. In the last five years, the clients have become short term and the focus is on accessing more permanent housing and other resources. Before that, clients were chronically homeless. There is also an increasing number of Aboriginal clients.

2.4.5 Wequedong Lodge

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The Executive Director, Charles Morris, was interviewed on October 19, 2004.

2.4.5.1 Contact Information

Wequedong Lodge Administration Office:
R.R. #4, 100 Anemki Drive, Suite 104
Thunder Bay, ON
P7J 1A5
Tel: (807) 622-2977
Fax: (807) 626-9365

Lodge I:
228 S. Archibald Street
Thunder Bay, Ontario P7E 1G3
Tel: (807) 623-1432
Fax: (807) 623-8155

Lodge III:
750 MacDonnell Street
Thunder Bay, Ontario P7B 4A6
Tel: (807) 345-7270
Fax: (807) 345-8448

Website: www.weqlodge.org
Contact: Charles Morris, Executive Director
E-mail: cmorris@weqlodge.org

2.4.5.2 History of the Program

Wequedong Lodge is a non-profit, charitable organization which was established in 1984. The Lodge has two locations: a 12-bed facility and a 31-bed facility.

2.4.5.3 Programs and Services

Wequedong Lodge provides accommodations and support services to approved medical services clientele from Northwestern Ontario First Nation communities who come to Thunder Bay for

health care reasons.[21] Its catchment area includes the 50 First Nations in Northwestern Ontario, from Nishnawbe Aski Nation (Treaties Number 5 and Number 9), Grand Council Treaty Number 3 and the Anishinabek Nation (Robinson-Superior).

Should a First Nation's Band Council request that relatives of clients who are severely ill be allowed to stay at the Lodge, they will be accommodated in return for payment. There is usually one party of this type per month consisting of approximately four to five people (or 50-60 people annually). Their average length of stay is 3-4 days. If a client has a non-Aboriginal escort, the Lodge will provide accommodations for that escort as well.

Wequedong Lodge's services include:

1. Transportation is provided for airport and bus arrivals and departures and for medical appointments. Residential care workers also pick up prescriptions for clients. Wequedong Lodge provides transportation services for clients not staying at the lodge but such clients need a proper referral from their community nursing station.
2. Accommodations that are smoke-free and wheelchair accessible. This includes a lounge.
3. Three meals are provided daily and special dietary needs can be accommodated; snacks and beverages are provided at prearranged times.
4. Translation Services in Ojibwe, Cree and Oji-Cree are available upon request.

There are 43 beds in total. Wequedong Lodge is funded for 14 of these beds by Health Canada. Anything over 14 beds is considered to be overflow. Generally speaking, the hostel is full three days per week. When there are no beds left at the lodge, clients are accommodated at hotels or motels in Thunder Bay. Wequedong Lodge has negotiated an agreement with various establishments so prices are capped for their clients. Prices range between $60 to $70 per night for overflow clients and Wequedong Lodge pays the hotel bill and then submits the overflow invoice to First Nations Inuit Health Branch (Non-Insured Health Benefits) for reimbursement. This ensures that the Lodge does not refuse services.

The Lodge serves approximately 5,000 clients a year or 416/month. The average client stay is 2 days.

2.4.5.4 Advertising

The Lodge does not undertake advertisement of any kind. It does however have a website: http://www.weqlodge.org.

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[21] http://www.weqlodge.org/, October 28, 2004.

2.4.5.5 Clientele

One hundred percent of the clients are from First Nation communities outside of Thunder Bay. Ninety-percent of the clients come from First Nations north of Sioux Lookout. Ten percent come from the north shore and the Treaty Number 3 area.

Ninety-five percent of the clients are adults. Five percent are children and official MSB policy is such that minors require an escort. As such, the children who stay at the Lodge are accompanied by an adult and do not arrive alone. A more detailed breakdown of client age groupings was not available. Ninety percent of the clients speak a Native language.

2.4.5.6 Partnerships and Linkages

Wequedong Lodge is a completely independent organization. It has not formed any partnerships with government or First Nations associations per se. It is apolitical and has no Tribal affiliations. It does however belong to the Thunder Bay Aboriginal Interagency Council.

2.4.5.7 Fees

Clients do not pay any per diem rates or fees to use the Lodge.

2.4.5.8 Funding

All funding is through Medical Services Branch of Health Canada (MSB). 14 beds are paid for through annual based funding and fees are based on annualized base funding. Beds 15-25 are charged out (to government) at $70/night and beds 26-43 are charged at $97/night. The fee for beds 26-43 ($97/night) is used to cover hotel/motel bills.

MSB does not pay for infants under two years old and provides 50 per cent of the per diem for children between the ages of 2-12. MSB's rationale is that children under 12 do not eat as much as adults and babies and toddlers do not need an individual bed.

Wequedong Lodge is not remunerated for day clients who come to the hostel to use the services to rest between treatments or appointments. The Lodge uses existing resources to accommodate day clients with transportation to and from the airport, meals, translation services and referrals.

Staffing

100 per cent of the staff is Aboriginal (14 full time staff and 30 relief workers). Different positions include residential care workers, drivers, translators, cooks, housekeepers, referral clerk, etc. Such staff has been unionized for about 10 years. There are also administrative personnel who include the executive director, finance administrator, file supervisor and executive assistant. The Lodge does not have an outreach worker since the Lodge is referral based only.

2.4.5.9 Cultural Activities

All Lodge services are designed with an Aboriginal clientele in mind. For example, meals might be more traditional, e.g., wild meat.

2.4.5.10 Successes, Challenges and Recommendations

The Lodge used to run multiple programs supported by numerous funders. However, since 2000, the Lodge has limited its programming to only accommodations for people seeking health services and therefore, to only one funder. This was largely done in order to stabilize its financial situation and eliminate its deficit. As of 2004, the Lodge paid off its operational deficit owed to earlier funders.

Another success included the formulation of a strategic plan which focuses on bringing together Lodge services under one roof and on stabilizing itself financially. To reach financial stability, the Lodge has undertaken a number of actions, including a debt reduction plan, meeting fiscal year-end targets and proactive management.

From an administrative perspective, the Lodge has been successful in finding qualified personnel who can identify trends in their areas of expenditures, e.g., forecasting, that helps the Lodge maintain fiscal responsibility, implementing a debt reduction plan and meeting fiscal targets. It also has been successful in employing proactive management.

The Lodge has been very successful in employing an Aboriginal labour force who can relate to clientele in their language of choice. Thus, the staff understands the cultural needs and approaches of the clients and can relate to them in Aboriginal ways.

Wequedong Lodge faces the challenges of needing more beds. The Lodge requires 50-60 beds in a single facility, rather than having two separate locations.

Qualified relief staff is also difficult to find. Potential relief staff who collect Ontario Works benefits and are offered the opportunity to work have their income deducted from their benefits.

But, the overall deductions may be greater than their earned income and this proves to be a disincentive.

Wequedong Lodge would also like to be in a position to provide staff with professional development training. For example, on-site staff require training on risk management and how to deal with aggressive clients and administrative staff needs management training and staff relations training.

3.0 Observations and Conclusions

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A number of commonalities pervade the case interviews. All agencies interviewed stressed the need for more temporary supportive shelter for everybody, but particularly for Aboriginal people. There is also a lack of affordable stable long-term housing which is contributing to the increasing need for temporary supportive shelter.

Most of the organizations are financially strapped. While many of them receive some funding from the provincial and/or federal government, this funding is insufficient to cover all costs associated with delivering existing programs and services. Furthermore, agencies interviewed indicated that many programs, services and staffing positions have had to be cut because of insufficient funding. As such, even though the agencies offer a wide variety of services, they are unable to provide the full range required because of funding challenges. All of the agencies indicated that they are compelled to augment government funding with fundraising. Fundraising, however, takes up considerable time and takes attention away from client needs and program delivery. Thus, more funding is required to provide better care.

At the individual level, government support, e.g., Ontario Works, is regarded as being insufficient and people cannot adequately meet their living costs and so are compelled to access supportive housing to help alleviate some of the challenges. However, there are often long waiting lists for more permanent housing, compelling people to turn to temporary shelters.

Drug addictions, mental illness and gambling appear to be influencing the rising demand for temporary supportive housing.

A large proportion of clientele at temporary supportive housing are Aboriginal regardless of whether the facilities were set up to specifically work with Native people. The growing Aboriginal population and their movement from First Nations to urban centres are directly impacting the ability of organizations, programs and services to meet Aboriginal people's needs; there must be a concerted effort to strategize and plan for this boom.

In order to better meet Aboriginal client needs, more Aboriginal outreach workers are required. Aboriginal people tend to be more comfortable dealing with Aboriginal staff.

There does seem to be a difference in the needs between those who come directly from a First Nation community and those from town. People who come directly from their First Nation are not as aware of programs and services in and around town and may not be as proactive about verbalizing their needs and desires. People living on a First Nation do not have much access to support services and temporary supportive housing, particularly emergency shelters and are often compelled to move south for help. But, when they move off their First Nation, they lose access to Aboriginal-specific services. Aboriginal people, particularly those coming from the north, often lack a strong network of family and social support and are therefore left isolated.

Finding qualified and stable Aboriginal staff is a challenge. Aboriginal staff has an in-depth understanding of the particular challenges that Aboriginal people face. Aboriginal people often prefer to use Aboriginal agencies. Often, they will not use a non-Aboriginal service, particularly if there are no Aboriginal staff, perhaps because they feel that Aboriginal staff understands their situation and their culture better.

Perhaps most notable is the fact that none of the organizations interviewed provided only shelter. All provided an assortment of support programs and services, even if only in an informal away. This suggests that temporary supportive housing is only one piece in a much larger puzzle of providing appropriate, sufficient, affordable and accessible services to Aboriginal people.