

HELPING THE HOMELESS COMMUNITY OF TORONTO SINCE 1985

— 2021 —

# NA-ME-RES

ANNUAL REPORT

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#EVERYCHILDMATTERS

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**NA-ME-RES STRIVES TO PROVIDE A CARING, COMPASSIONATE AND SAFE ENVIRONMENT AS WELL AS OPPORTUNITIES TO DEVELOP THE SKILLS, KNOWLEDGE AND CONFIDENCE REQUIRED TO LEAD HEALTHY AND SELF-DETERMINED LIVES.**

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## Mission

Through a culture-based approach that addresses the holistic needs of its clients, Na-Me-Res' (Native Men's Residence) mission is to provide temporary, transitional and permanent housing to Indigenous men experiencing homelessness in Toronto while providing outreach and support services to the broader Indigenous homeless population.

## Vision

Na-Me-Res ensures that Indigenous people experiencing homelessness have access to a continuum of culturally appropriate supports that will assist them in securing stable, safe and affordable housing while helping them to achieve their personal goals and aspirations.

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## Values

Na-Me-Res is a community organization with proven practices in integrated culturally relevant social service delivery. Na-Me-Res strives to support a caring, compassionate and safe environment that addresses the physical, mental, emotional and spiritual needs of its clients. It also provides opportunities for them to develop the skills, knowledge and confidence required to lead healthy and self-determined lives.



WELLNESS JOURNEY STORY

## Roland B.



**Originally from Wikwemkong First Nation, Roland has been a part of the Na-Me-Res community since 2016. He first came to Toronto when he found work in the city.**

Not long after, he realized that the cost of living in the city was pricey. Prior to moving to the big city, Roland was struggling with his alcohol addiction. Roland could not afford housing and found himself stuck. His friend told him about Na-Me-Res. When Roland arrived at Na-Me-Res, he immediately felt a sense of community.

While at Na-Me-Res, Roland would often help at the local community garden, participate in life skills such as the weekly sharing circles with an Elder and go on nature walks with the Case Manager. He expressed that the nature walks were a favourite of his because he loved to be outdoors, and it helped clear his mind.

Roland disclosed that the staff at Na-Me-Res really made a difference in his life. He would go on to say that the staff supported him in many aspects of his life and there was a positive energy inside the shelter that was welcoming. Roland was quite busy at Na-Me-Res as he kept up with daily chores. One time Roland had so many chore points that he was given a ticket to a Raptors' game – he will always be grateful for that opportunity and memory that Na-Me-Res gave him.

Along with other opportunities, Roland expressed that being in a sober environment really helped him stay on the right path and encouraged him to stay sober for longer periods of time. Today, Roland is currently housed and living on his own; he has a job and is more self-sufficient than he has been in a long time. For all the time spent at Na-Me-Res over the years, Roland is beyond grateful for the staff and the support he received while in the shelter. He went on to say that he is thankful for the friends he made while at Na-Me-Res because he still keeps in touch with many of the other residents.

For Roland, Na-Me-Res was almost like a “little rez,” meaning he felt comfortable because of the number of Indigenous men that were also staying at the shelter while he was there. This made it easier for him to adapt to Toronto and get back on his feet because community was vital in feeling connected with himself again.





A MESSAGE FROM THE  
**Executive Director**

**Ahneen friends,**

It has been a distinct privilege to serve our community as the Na-Me-Res Executive Director. It has been a challenging year for our staff and myself who have been working in person offering services to our clients during this pandemic. I am amazed by our staff and their commitment to continue doing our good work and delivering in-person services during a pandemic.

I am proud that Na-Me-Res has extended our reach by increasing our services in Toronto and into other regions to better serve Indigenous peoples experiencing homelessness. Na-Me-Res now provides street outreach services to homeless Indigenous peoples in York Region. We also expanded our Native Inmate Liaison Officer (NILO) services to the Maplehurst Correctional Complex in Milton. Furthermore, Na-Me-Res also expanded to provide support services to Indigenous homeless individuals in the various isolation and recovery hotels. In addition, we are working towards getting two new affordable housing projects underway that will create 29 units of affordable housing for our clients.

I am extremely grateful to all the Na-Me-Res staff who have been keeping our services operating during this pandemic. When I think of the Seven Grandfather teachings, I think of the teaching around bravery when it comes to our staff; they have demonstrated this quality by coming to work and providing services to those who need it.

The future for Na-Me-Res looks promising as we continue to grow: a new low-barrier shelter is on the horizon for Na-Me-Res. I just cannot wait until we open for operations, which might be three years from now.

I would like to say *chi-miigwetch* (big thanks) to our Circle of Directors, staff, funders and donors. Na-Me-Res would not be able to do the great work in supporting Indigenous homeless people without your support!

*Miigwetch,*

*Steve Teekens*

**Steve Teekens  
Executive Director**

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## WELLNESS JOURNEY STORY

# Nathan A.

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**Originally from M'Chigeeng First Nation, Nathan first left northern Ontario around 10 years ago as he came to Toronto in hopes of finding work.**

Nathan had been struggling with his own battles of addiction when he arrived in Toronto. Soon after he arrived, a friend told him about Na-Me-Res and the supports offered specifically for Indigenous men. Nathan came to Na-Me-Res and he immediately felt welcomed. He soon realized that this was a place he could call home away from home.

Nathan had been in and out of Na-Me-Res since he came to the city. During his time at the shelter, Nathan would participate in the men's sharing circle and felt comfortable sharing what was on his mind. Nathan also took part in the traditional sweat lodge from time to time as this was a great way to clear his mind of any negativity holding him back. Even though Nathan would only sometimes go to the sweat lodge ceremonies, it still brought him closer to his culture and he would start feeling more connected and grounded to himself.

Nathan spoke highly of the staff at Na-Me-Res and how they really went out of their way to help him. The Case Managers were a tremendous support and always made him feel appreciated. Even though he was in and out of the shelter, each time he returned, he was warmly welcomed. Living in a big city with limited support for Indigenous men, Nathan was able to feel comfortable in his own skin at Na-Me-Res. Having that extra support mentally, emotionally, physically and spiritually gave Nathan more confidence to leave the shelter when he found suitable housing.

This past year, Nathan has been successfully housed and is now living in the east end of Toronto. Nathan is working and has become self-sufficient – which he has not felt in years. He expressed how Na-Me-Res helped keep him on a straight path even when the road was bumpy. Nathan is thankful to have found a place to live and is always grateful for Na-Me-Res. He thanked the shelter and staff for helping him get back on the right track again.







A MESSAGE FROM THE  
**President**

**Boozhoo kina. Greetings everyone.**

It is my pleasure to bring you greetings and send you our best wishes on behalf of the Circle of Directors, management and staff of Native Men's Residence. It goes without saying that this year has been another historic and incredibly challenging year for many people – especially those experiencing homelessness.

Recently, we marked the first ever National Day for Truth and Reconciliation. People from all across Indigenous lands honoured the survivors of Indian Residential School, and remembered those children who didn't come home. People from all walks of life reflected on the meaning of truth and the future of reconciliation in Canada.

Reconciliation has been an ongoing dialogue since before the launch of the Truth and Reconciliation Commission (TRC) in 2007. But what exactly is Reconciliation and what does it mean for those experiencing homelessness? That's a question that housing advocates, Indigenous peoples and all Canadians should be working towards answering – together.

We all know that First Nations, Métis and Inuit experience homelessness in disproportionate numbers compared to others in Canada. Here in the city, our relatives must seek refuge through the shelter system, couch surfing with family and friends, or by living in camps in city parks. Homelessness does not discriminate among our peoples. There are still far too many men, women and two-spirit peoples, Elders, youth and families making their way in life without a home.

For us, at Native Men's Residence, Reconciliation means taking action that will lead us to the elimination of homelessness for Indigenous peoples. It is that goal that drives our work every day and should be a goal for all our allies.

According to Anishinaabe teachings, to do this good work, *mno nookiwin*, means we all must have a hand in the work. It's not just a role for elected officials, homelessness advocates and support agencies; there is a role for everyone in the elimination of homelessness.

Na-Me-Res is well-positioned to do this work and play a pivotal role in co-development and collaboration in the elimination of homelessness.

Through our strategic plan, Native Men's Residence is looking to the future in enhancing our programs and services, creating new opportunities for deeply affordable housing and even changing the way we deliver shelter services by establishing a new harm reduction shelter. We also have embarked in extending our reach outside of Toronto with new programs in York Region and in regional correctional facilities. Our recent partnerships within the health and social sectors have been instrumental in addressing COVID-19.

As with Reconciliation, governments at all levels play a pivotal leadership role in implementing action to address homelessness. The Government of Canada has set targets to reduce chronic homelessness by 50 per cent by 2027. At Na-Me-Res, we call upon all governments to work together with Indigenous peoples to eliminate homelessness entirely.

But that cannot be done in isolation. There must be a role for those experiencing homelessness, their support agencies and all Indigenous communities. If there was ever a need for meaningful partnership, this is the time.

This call to end homelessness is not about building our organization and expanding our facilities, programs and services. It's all about doing that good work, *mno nookiwin*, because we love and care for those Native men and Indigenous peoples who have a right to a home, security and a good life of their own.

In friendship,

*Bob Goulais*

**Bob Goulais**  
**President, Circle of Directors**



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WORDS FROM

## Na-Me-Res' Chef

**Aaniin, Douglas Trudeau nidishinikas,**

I am from the Ojibway and Mohawk nation, and I am Turtle clan. I grew up in Windsor, ON, and spent most of my adulthood on the West Coast. I have been a Red Seal Chef for the past 15 years. The experiences and people along the journey have been full of ups and downs, yet something I will cherish. But nothing has been so rewarding or has meant as much to me as what I do now working here at Na-Me-Res. I have been the Head Chef here now for the past year, and I am extremely humbled to be given this opportunity to share my gifts and passion for food with our clients and team. I sit back and kind of chuckle with all the time over the years stressing over writing recipes for restaurants, teaching teams, flying all over, training other chefs, and being on menus for money, where now, I just give it away. The only difference is the cutlery and really awesome guests.

I am reminded of a story of a lady who was pouring coffee in an airport on Xmas eve who was very energetic and happy, and really wanted to know who and how you were. Real genuine and compassionate. Long story short, the lady made such an impact on a man who at the time was going through a difficult stage in his life. He had to go back and ask her, why was she so nice? "Why so happy? All this over pouring me a cup of coffee?" She simply replied, "I am pouring happiness into your cup." I really like to implement that with my attitude and efforts here. "I am cooking happiness into our clients." Regardless of what is going on in everyone's life, I have an opportunity to make the day a little better with my food that comes from my heart and is fresh and healthy.

The past year has had some challenges with COVID, where interactions and the chance to get to know everyone and talk and learn are far and few because of the need for physical distancing.

I hope to be able to get some clients together in the future where we can all go and explore the land and learn to hunt, fish, butcher and cook – real quality life skills one can have for a lifetime. I also hope to be teaching life skills for cooking here at Na-Me-Res so that when our guys transition into housing, they can apply some techniques and safety to their eating habits.

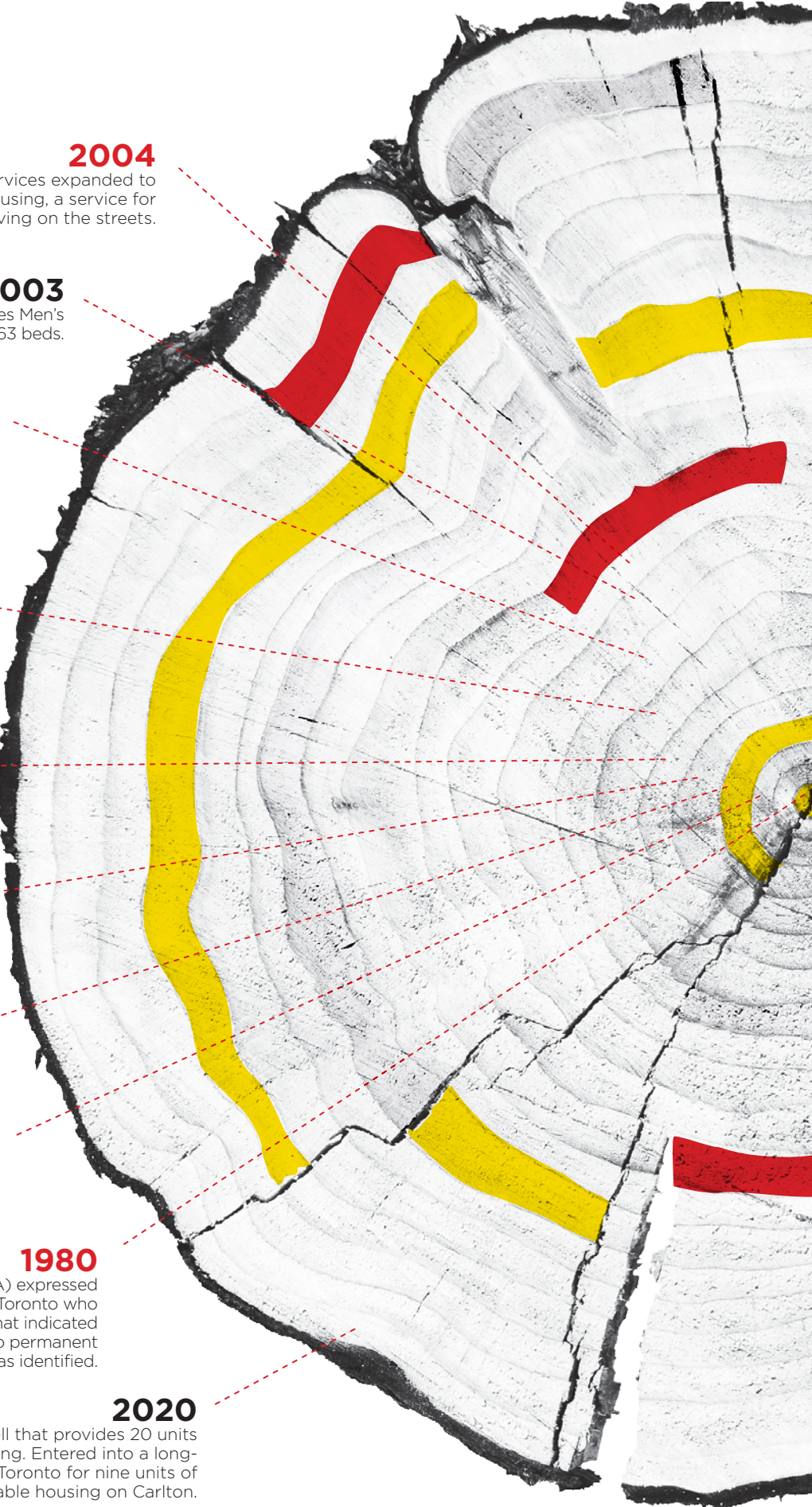
I look forward mostly to breaking away from the colonial cooking and learning, and preparing foods from our ancestors and the land that provide all our proper nourishments for our bodies. I truly believe our bodies are like cars: we need good fuel and oils to keep us running properly, and we had a very cleansing and nutritional diet back in the day that provided all of that for us. This is where I hope to have my next culinary journey take me with new teachings, inspirations, and pushing new limits for great pre-colonial cooking.

**Miigwetch  
Sincerely,  
Chef Douglas Trudeau**

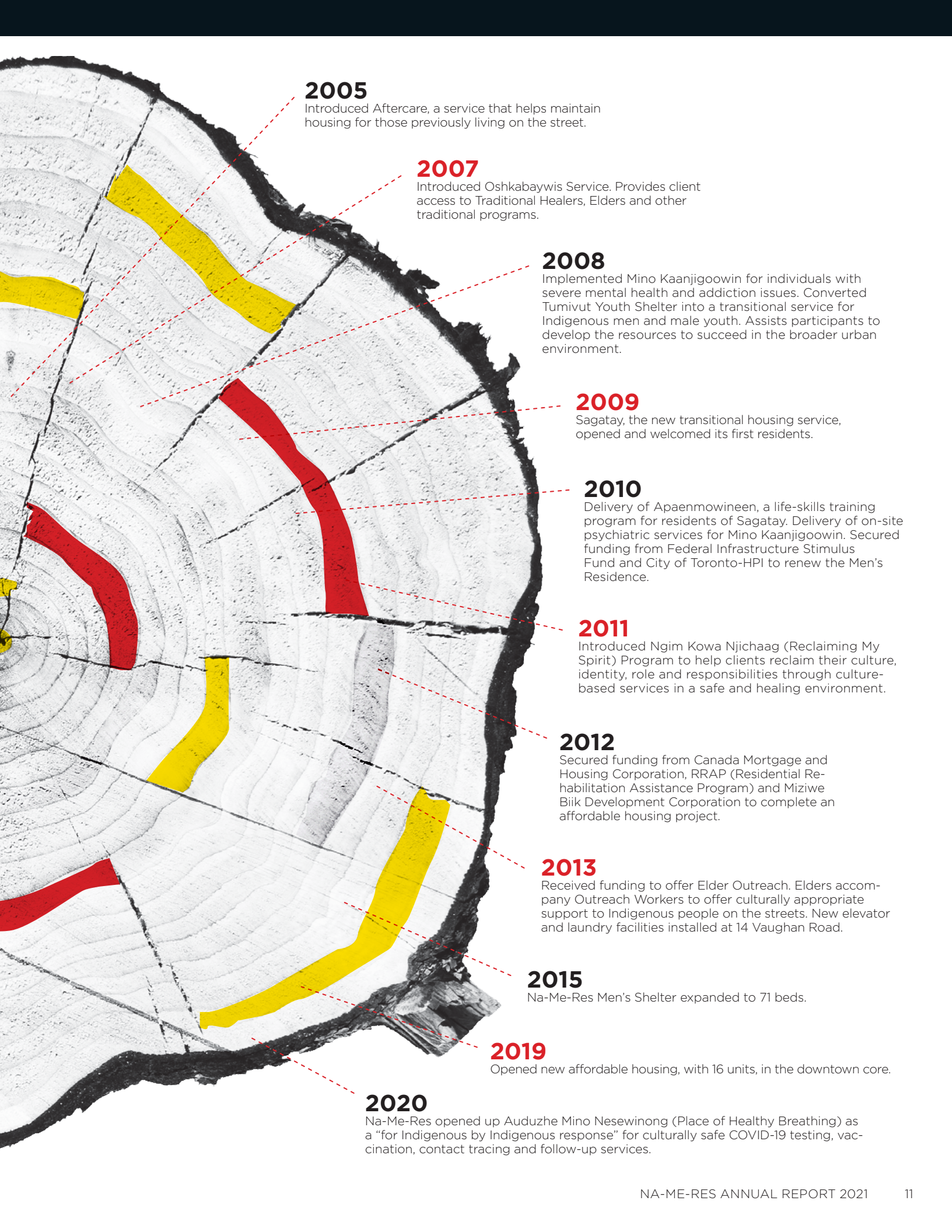




## Brief History

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- 2004**  
Outreach Services expanded to include Mobile Housing, a service for people living on the streets.
- 2003**  
Increased capacity of Na-Me-Res Men's Shelter from 26 to 63 beds.
- 2002**  
Opened Tumivut Youth Shelter. Outreach Services expanded to include Shelter Access, a shelter-to-shelter transportation service for people living on the street.
- 2001**  
Outreach Services expanded to include Gimme Shelter, a case-management service for people living on the street.
- 1995**  
Outreach Services began with Street Help, a harm-reduction service for people living on the street.
- 1989**  
Became member of the United Way of Greater Toronto.
- 1985**  
Opened 26-bed shelter for Indigenous men without a place to live.
- 1983**  
Circle of Directors formally established and incorporated Na-Me-Res as non-profit charitable organization.
- 1980**  
The Ontario Native Women's Association (ONWA) expressed concern about the number of Indigenous men in Toronto who had nowhere to live. ONWA conducted a study that indicated 66 per cent of Indigenous men surveyed had no permanent address. A need for emergency shelter was identified.
- 2020**  
Purchased property on Coxwell that provides 20 units of deeply affordable housing. Entered into a long-term lease with the City of Toronto for nine units of deeply affordable housing on Carlton.





## 2005

Introduced Aftercare, a service that helps maintain housing for those previously living on the street.

## 2007

Introduced Oshkabaywis Service. Provides client access to Traditional Healers, Elders and other traditional programs.

## 2008

Implemented Mino Kaanjigoowin for individuals with severe mental health and addiction issues. Converted Tumivut Youth Shelter into a transitional service for Indigenous men and male youth. Assists participants to develop the resources to succeed in the broader urban environment.

## 2009

Sagatay, the new transitional housing service, opened and welcomed its first residents.

## 2010

Delivery of Apaenmowineen, a life-skills training program for residents of Sagatay. Delivery of on-site psychiatric services for Mino Kaanjigoowin. Secured funding from Federal Infrastructure Stimulus Fund and City of Toronto-HPI to renew the Men's Residence.

## 2011

Introduced Ngim Kowa Njichaag (Reclaiming My Spirit) Program to help clients reclaim their culture, identity, role and responsibilities through culture-based services in a safe and healing environment.

## 2012

Secured funding from Canada Mortgage and Housing Corporation, RRAP (Residential Rehabilitation Assistance Program) and Miziwe Biik Development Corporation to complete an affordable housing project.

## 2013

Received funding to offer Elder Outreach. Elders accompany Outreach Workers to offer culturally appropriate support to Indigenous people on the streets. New elevator and laundry facilities installed at 14 Vaughan Road.

## 2015

Na-Me-Res Men's Shelter expanded to 71 beds.

## 2019

Opened new affordable housing, with 16 units, in the downtown core.

## 2020

Na-Me-Res opened up Auduzhe Mino Nesewinong (Place of Healthy Breathing) as a "for Indigenous by Indigenous response" for culturally safe COVID-19 testing, vaccination, contact tracing and follow-up services.



**U**nfortunately, due to the pandemic, Na-Me-Res did not host a traditional pow wow on or around National Indigenous People's Day on June 21 at Fort York this year. The COVID-19 restrictions prevented us from hosting our pow wow at Fort York. However, Na-Me-Res was able to host a Vaccine Pow Wow with our wonderful partners from University of Toronto and our partners that help us to operate Auduzhe Mino Nesewinong. The sounds of drumming and dancers still rang out loud and proud.

The event was dubbed Vaccine Pow Wow. It took place on June 18 at U of T's Varsity Stadium. The vaccine clinic was by pre-booked appointments where people coming for their vaccine were able to take in First Nation, Inuit and Métis performers while they waited. Among the First Nation performers we had some very talented hand drummers and various pow wow dancers who represented most of the pow wow dance categories. The master of ceremonies took time to explain the significance of each dance style. The Inuit performers also shared their dance styles, songs and stories.

We hope to resume the Na-Me-Res annual pow wow at Fort York again next year. Let's all keep our fingers crossed!



# Na-Me-Res VACCINE POW WOW











## O Ninjiin Wi Naadmow (Our Hands Will Help You)

SERVICES IN YORK REGION

**T**he Regional Municipality of York, also called York Region, is a regional municipality in southern Ontario, between Lake Simcoe and Toronto. It replaced the former York County in 1971, and is part of the Greater Toronto Area and the inner ring of the Golden Horseshoe.

The 2016 census population was 1,109,909, with a growth rate of 7.5 per cent from 2011 to 2016. The Government of Ontario expects its population to surpass 1.5 million residents by 2031. The largest settlements in York Region include Markham, Vaughan and Richmond Hill.

Na-Me-Res has expanded into this region and decided to do so because of the growing needs of the Indigenous community in the region. The community was underserved and so it was a great fit for Na-Me-Res to support the Indigenous people in this area.

The goal has been to have an outreach presence; therefore two Indigenous Outreach Workers were hired for these positions.

The Indigenous Outreach Workers provide support by using a holistic and culturally safe approach with their clients. This approach is extremely important because not many other services in the region work within this cultural framework. The team in York Region has networked and partnered with other agencies in the region to build relationships. They inform other workers in York Region of the practices and culturally safe ways to work with the Indigenous community, which builds a safer and more supportive network for the client. The Indigenous Outreach Workers take the time and care to provide support and empower their clients by respecting the knowledge and strength of each cli-

ent. The team has slowly been able to build a foundation of trust and respect with the Indigenous homeless population since they started in April 2021. The trust has been established by using the Medicine Wheel and Seven Grandfather teachings as a way to connect to the wellness of each client.

An example of the support they are providing in the community is where they were able to support a pregnant Indigenous woman fleeing abuse and living in a tent with her two small children. The two Indigenous Outreach Workers were able to work together to create a safety plan, bring her donated food, and set her up with a prenatal worker. They also worked to ensure that there was a plan in place for her children while she delivered the baby. The woman had no support from family or friends after leaving her abuser. Once she delivered her baby, the workers were able to get her and her children into a shelter, which protected her from her abuser. The team is working to get this family into Indigenous family transitional housing within the next six months.

The Indigenous Outreach Workers are mobile and out in the community for most of their work. They are working in collaboration with other community service providers and together are working to build trusting relationships with the clients. In comparison to other mainstream services, the team works a few evenings out of the week to accommodate the needs of the clients that they work with.

Na-Me-Res hopes to build a solid foundation in this community and the goal is to further expand services to this region to support the Indigenous community.



# Affordable Housing

## **Na-Me-Res (Native Men's Residence) Affordable housing**

Na-Me-Res has been an Indigenous deeply affordable housing provider in Toronto for 10 years. All our tenants are Indigenous men who have formerly been homeless. Na-Me-Res has a track record of acquiring properties and converting them into attractive affordable housing for our clients.

Our affordable housing projects are intended to help address the acute need for more affordable and supportive rental housing for Indigenous residents of modest incomes. The projects will assist with housing single Indigenous males, some with mobility issues.

## **O'Gitchidaa Mushkiki Wigwam (OMW)**

O'Gitchidaa Mushkiki Wigwam (OMW) is the affordable housing units located in Parkdale; when translated into the English language it loosely means the Warriors Medicine House. Na-Me-Res owns the two houses, both of which opened in September 2012.

Na-Me-Res clients can transition to OMW as tenants. When clients transition to OMW, workers are in place to help ensure a successful tenancy. Workers offer suggestions on ways to effectively deal with budgeting, conflict resolution and other housing aftercare matters. The units are affordable housing, which means they are 57 per cent of the depth of market rent in their neighbourhood. OMW offers an opportunity for clients to have permanent housing.

## **Kinew Poonii Waahkiiganaan - Golden Eagle Landing**

Kinew Poonii Waahkiiganaan is a 16-unit affordable housing building located in the Cabbagetown area of Toronto. The first floor of the building has accessible units for tenants who may have accessibility or mobility issues. This is Na-Me-Res' newest affordable housing; it opened in June 2019. This new housing will not even scratch the surface in dealing with

the shortage of affordable housing in Toronto. We are pleased that through this housing we are empowering some formerly homeless Indigenous men with a real opportunity to grow roots and create positive opportunities for themselves.

## **Affordable housing projects in the works**

Na-Me-Res purchased a 6,631 square-foot plot of land on the east side of Toronto in October 2020. The project will involve demolition of the existing single-story structure and site preparation for development. A total of 20 affordable units will be provided on-site: a mixture of bachelor, one-bedroom units, and four barrier-free one-bedroom units.

Na-Me-Res also has been selected to be the operator of another affordable housing project. This project is in the preliminary stages. When the renovations are completed in early 2023, we will have a combination of bachelor and one-bedroom units for a total of nine units of affordable housing. The location of this housing project is in the downtown east side of Toronto.





## Nursing Services

**It is with some sadness** that I am writing this document for the Annual Report. As I am planning to retire, this will be the last one. As I reflect on the last few years, I am happy to see what we have accomplished, despite the restrictions of COVID-19 over the last 16 months.

The role of a full-time Nurse in the shelter was a newish concept to the organization; there had been another nurse working here but as a mental health case manager. To have a nurse looking at the physical health needs of the residents was different. Initially, the reception was mixed. Some of the guys were thrilled while others were not. There was little or no trust of this role amongst many people. This was more historical than anything else. My first objective was to break down this barrier.

Nurse Ratchett, I'm not. The office was transformed into more of a drop-in place. Residents were encouraged to drop in just to talk. Life skills were offered at first as an incentive. The candy jar was always full. The door was usually open unless there was someone in the office. Indigenous art was on the wall. The change in the relationship was dramatic. The residents started to trust me and engage with me on a personal level.

To help guide the programming, a needs assessment was done, at six weeks; again at six months and at 12 months. Consistently, the residents stated a strong interest in health promotion activities and learning about good health practices.

We started small. One of the most successful events, in the first year, was the virtual walk across Ontario. The idea was to do 10,000 steps a day. Each 10,000 steps corresponded with a leg of the journey. There were prizes along the way for the first ones to arrive in various places. It was a 10-day competition, but some guys finished it in half the time.

Another very successful initiative was the Smoking Cessation Program. We partnered with Cancer Care Ontario and Toronto Public Health to run a weekly program to help people

quit smoking. (This program ran for over a year.) This was supported by the Toronto Public Health Department, who offered 1:1 counselling and nicotine patches to whoever wanted it. This was capped off by a catered dinner and a Frisbee game with a premier team.

We were successful in obtaining funding for six cycles of education on Diabetes Prevention. This was a comprehensive program that addressed diabetes prevention in three ways: exercise, diet and a formal class part. It was peer led. We were extremely fortunate in our lead, Carl Campbell. He embraced the material and made it relevant to our residents. Our attendance went from six to seven to a consistent 30. Same thing with the Yoga Class – started very small and grew. We added Mindfulness to it, and we had 10 people attend the classes. We tried Okichitaw martial arts for about 16 weeks, but the pickup was limited amongst the residents.

Over the years, we offered many other opportunities to learn. The Speakers Series was an ongoing thing and included topics like Male Health (read Prostate), the need for water conservation, infection control practices, and information about specific diseases that affect the Indigenous community disproportionately higher than other segments of the population. (A fun opportunity to learn was the afternoon of games that we offered. It included Health Jeopardy, Healthy Heart card games, crafts and food. It was based on the curriculum that had been offered in the previous few months.)

Research indicates people who are homeless do not get screened to create a baseline profile. Here we made a point of screening all our residents over the age of 50 for colon cancer and lung disease, and did a complete blood panel. We did this on an annual basis to ensure the best health outcomes for our population.

We partnered with many agencies to ensure that we were able to address the needs of our population including Toronto Public Health, Cancer Care Ontario and the University of Toronto. This facilitated some of the programming including Lung Screening and Smoking Cessation.

We were also in the position of being able to partner with the University to provide educational opportunities to students in the faculties of Nursing, Medicine and Pharmacology, as well as Urban Design. For many of these students, it was their first encounter with the Indigenous culture. Needless to say, an understanding of the culture was always a learning objective.

COVID-19 was a whole new challenge for all of us. There was a huge educational component to it. Our residents rose to the challenge and did all that we asked of them: extra hand-washing, sanitizing, testing, education. The proof of this is that our shelter didn't have a COVID outbreak during the first year.

In summary, I believe that our residents have been well served by our Health Team. I think that the presence of a Registered Nurse was invaluable to our residents. I am happy to say that the fear of being in a medical office seems to have broken down. And it's been fun!

**Pat Stevens**  
**Nurse**



# Mashkikii;aki'ing (Medicine Earth)

MEDICINE WHEEL GARDEN



**N**a-Me-Res has been actively involved in the stewardship of a beautiful garden in Hillcrest Park since 2003. Coincidentally, Mashkikii;aki'ing (Medicine Earth) Medicine Wheel Garden is Toronto's first Indigenous community garden.

The gardening experience for our residents and staff has been a very positive learning experience. Nurturing the garden and watching seedlings grow into mature plants that are harvested is a fulfilling teaching and healing experience. Not only do our staff and residents work with the soil and grow Indigenous plants, they also harvest them, and learn to make teas and salves and about the medicinal properties of the plants. Additionally, some of the plants grown in the garden are some of our sacred medicines.

Working in the garden has been a wonderful way for our Sagatay and Na-Me-Res residents to get in touch with Mother Earth and learn to grow, nurture and harvest medicinal and sacred plants. We are grateful for the partnership we have with the Stop Community Centre in sharing their space and for working alongside our guys to help them learn about planting.







# Programs & Services

## In 1985,

Na-Me-Res began offering emergency shelter to Indigenous men who were without a place to live. Since then a greater understanding of the underlying causes of Indigenous homelessness has emerged. As an Indigenous organization, Na-Me-Res strives to meet the physical, mental, spiritual and emotional needs of all clients by providing them access to its multidisciplinary care team, which includes traditional Elders and Teachers, Case Managers, Counsellors, Client Care and Support Workers, Street Outreach Workers, Housing Support Workers, Aftercare Workers, Registered Nurse (RN), Psychiatrist, Medical Doctor (MD), Oshkabaywis (spiritual helpers), Life Skills Co-ordinator and other community-service providers as identified. Based on a culturally responsive, strengths-based case management approach to client care, these programs include:

### **Sagatay**

(A New Beginning)

26 Vaughan Road

Sagatay is a safe and supportive learning and housing environment with 25 beds for Indigenous men. Programs offered provide residents with the opportunity to develop the skills required to succeed in the broader urban environment as strong, self-confident Indigenous men.

### **Apaenmowineen**

(Having Confidence In Myself)

This three- to six-month life-skills program is offered in a safe and supportive learning environment at Sagatay. Workshops include, but are not limited to: healthy living, drumming, literacy, community gardening, sharing circles, financial literacy, creative writing, traditional teachings, photography, addictions programming and employability workshops.

### **The Men's Residence**

14 Vaughan Road

Clients who are homeless are provided with temporary shelter, assistance and support to





secure housing appropriate to their needs. To meet the increasing number of Indigenous men who come to Toronto for a better life, the residence has grown since 1985 from a 26- to a 71-bed residence.

### Ngim Kowa Njichaag

(Reclaiming My Spirit)

The goal of the Ngim Kowa Njichaag program is to assist all Na-Me-Res clients in claiming their culture, identity, role and responsibilities through the delivery of culture-based services within a safe, healing environment.

### Mino Kaanjigoowin

(Changing My Direction In Life)

Through this program, clients challenged with severe mental illness and addiction issues are provided with intensive case management to meet their particular needs. As with all Na-Me-Res programs, the goal of Mino Kaanjigoowin is to assist clients in securing and maintaining housing appropriate to their needs.

### Outreach and Mobile Housing

We provide Indigenous-specific outreach services using a mobile approach that includes Van Outreach Workers, Mobile Housing Workers and Elders. They engage with male and female Indigenous homeless clients who may be active substance users to secure housing, develop crisis plans, and provide services and referrals to assist clients to develop a greater sense of cultural awareness. The Elder outreach component has an Elder who can greet and offer traditional and cultural ceremonies that can be performed where clients are found, creating a spiritual, cultural and traditional connection lost to Indigenous people through the colonization process. The service provides teachings and ceremonies that focus on Indigenous customs, values and traditional practices while recognizing and respecting the distinctiveness among our Indigenous cultures.

KINEW POONII  
WAAHKIIGANAAN  
(GOLDEN EAGLE  
LANDING)

SAGATAY

O'GITCHIDAA  
MUSHKIKI  
WIGWAM

NILOs (Native Inmate Liaison  
Officers) at Toronto South  
Detention Centre & Ontario  
Correctional Institute

OUTREACH

MEN'S RESIDENCE

**Continuum  
of care**

MINO  
KAANJIGOOWIN

### Indigenous Outreach & Support Services

20A Vaughan Road

This service is provided to people living on the streets and in seasonal shelters, providing them with support and assistance as they transition from streets to homes or hostels to homes. To ensure clients remain successfully housed, an Indigenous-specific case-management service called Aftercare is provided for each client enrolled. Our goals are to manage issues that arise once housed. These issues can include the need for a primary healthcare provider, ID clinics, neighbourhood meal sites, food banks and walk-in clinics.

### Indigenous Housing Aftercare

This service provides follow-up supports to newly housed individuals referred from the Streets to Homes program. Three Aftercare Workers provide case management supports that address a wide range of presenting issues including eviction prevention, housing maintenance, mental and physical health, community integration, spiritual needs and support. The overall goal of the project is to support homeless individuals to effectively transition into housing and build their stability by addressing all elements of their health and well-being using an Indigenous approach.

### Big-eya-waah-anduyaun

(A lot of people going home)

This project has four High Needs Workers and one Moderate Needs Worker. The high needs workers use intensive case management to support Indigenous clients who are newly housed and at risk of losing their housing. The moderate needs follow-up worker works with clients housed through the Na-Me-Res emergency shelter program. All follow-up workers provide case management support that addresses the clients' spiritual, physical, mental, and emotional needs. This includes housing eviction prevention, housing maintenance and community integration.

### 17th Annual Strawberry Ceremony of Missing and Murdered Indigenous Women and Girls

On February 14, Valentine's Day, the Sagatay staff and clients volunteered their time to help serve lunch at the 17th Annual Strawberry Ceremony. The men of Na-Me-Res have been supporting our sisters for this ceremony for years. It is important for our men to support and help raise awareness about our Missing and Murdered Indigenous Women and Girls.

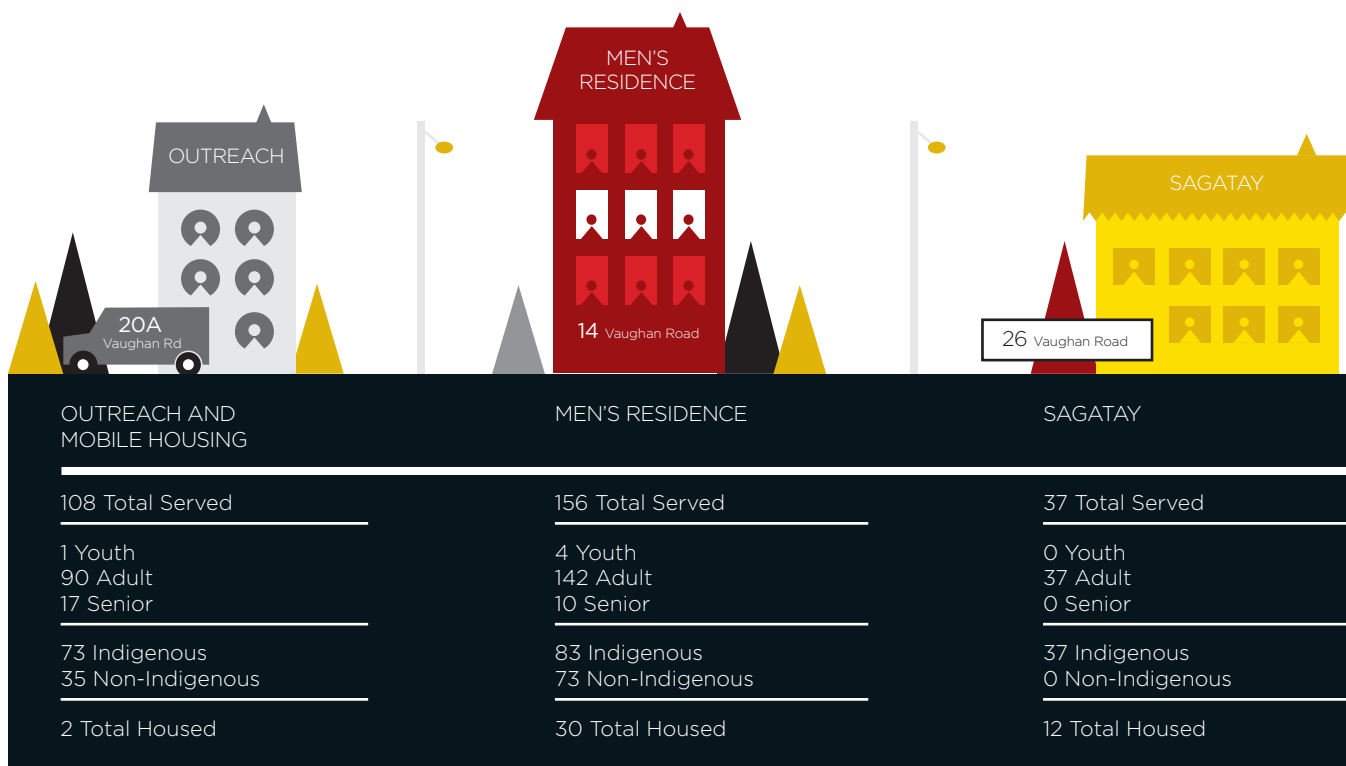
## Cree & Ojibway Language Classes

### Cree Language Classes

At Sagatay, the Cree language classes have been taught by Jimmy Dick for a little over five years. The residents really enjoy the classes that Jimmy teaches. In addition to learning the Cree language, participants also get to know the history and culture of the Cree people. Jimmy also teaches songs in the language and facilitates storytelling.

## Annual Shelter Statistics

April 1, 2020 - March 31, 2021



### TOTALS

320 Total Served

5 Youth

288 Adult



Nishnaabemowin Classes

Na-Me-Res is fortunate that we have both John Roy and Alex Jacobs teach the Ojibway language to our residents. Miigwetch to Alex for writing the following:

Teaching Nishnaabemowin (Language, Culture, Spirituality, etc.) is an honour. I find that many of the students understand how we all have the same behaviours, it is like blood memory, which stems from our language and culture. We are all spiritual beings and that helps us during troubled times, as does our humour; these are our survival

tools. In the language of our people, we always acknowledge the living and non-living, the love that is used with pejoratives (derogatory), dubitative (doubt) and preterits (past).

Students learn the meaning of Boozhoo, which does not stem from the French word Bonjour. The word Boozhoo comes from our creation story...the first man (Weneboozhoo, Nanaboozhoo), who thought that people would forget about him. The Creator told him that the people would always say his name... Normally students are able to read and speak within the first class by learning the double writing system, seven vowels and consonants.

**NOTE:** For accurate representation of numbers, the Total numbers beneath do not include the figures listed in O’Gitchidaa Mushkiki Wigwam and Kinew Poonii Waahkiiganaan since they are part of Outreach and Mobile Housing, Na-Me-Res, Sagatay and Mino Kaanjigoowin.



MINO KAAJIGOOWIN

19 Total Served
0 Youth
19 Adult
0 Senior
18 Indigenous
1 Non-Indigenous
1 Total Housed

O’GITCHIDAA MUSHKIKI WIGWAM

22 Total Served
0 Youth
22 Adult
0 Senior
22 Indigenous
0 Non-Indigenous
22 Total Housed

KINEW POONII WAAHKIIGANAAN (GOLDEN EAGLE LANDING)

16 Total Served
0 Youth
16 Adult
0 Senior
16 Indigenous
0 Non-Indigenous
16 Total Housed



NA-ME-RES

# COVID Response

## **Auduzhe Mino Nesewinong** ("Place of Healthy Breathing")

Auduzhe Mino Nesewinong ("Place of Healthy Breathing") delivers culturally sensitive supports and services to the community, while bridging the gap in access to healthcare often experienced by Indigenous peoples. The site offers Indigenous clients a suite of services including integrated COVID-19 testing, case management, contact tracing, outreach supports and referrals.

The Auduzhe Mino Nesewinong testing facility was launched in connection with the We Count COVID-19 Indigenous Database Research Project, which tracks the spread and impact of COVID-19 in Indigenous communities drawing from data collected at the Testing Centre. It also ensures that Indigenous clients who receive supports and services are respected, empowered, and always in control of their personal information.

Part of the program is the COVID-19 assessment centre, which is community-directed and focused on Indigenous peoples, who identify as First Nations, Métis or Inuit, so they can receive integrated COVID-19 testing, including case management, contact tracing, outreach supports and referrals. The program assessment centre also supports those who live or work directly with Indigenous populations.

## **We Count COVID-19 Research**

As the COVID-19 pandemic struck in the spring of 2020, it quickly became apparent that gaps in First Nations, Inuit

and Métis (FNIM) health information systems, particularly with respect to timely, accurate and comprehensive tracking of infectious disease spread across geographies and jurisdictions, was going to hamper public health disease response. The We Count COVID-19 Project was funded by Indigenous Services Canada and is focused on the rapid implementation of a demonstration sub-project to address these data gaps and bolster public health responses in an urban COVID-19 epicentre (Toronto).

The over-arching goal for the We Count COVID-19 Project is to work in partnership with local urban FNIM health and social service providers to rapidly design, implement, evaluate and share an Indigenous community led and situated FNIM-specific COVID-19 case identification and public health follow-up demonstration program in Toronto.

As part of this project, we actively support local, regional and national dissemination and application of information, tools, methods and reporting, including support for development of similar programs for FNIM living in urban and related homelands across Canada. Despite the ambitious nature of this project and some initial funding delays, we opened the Auduzhe Mino Nesewinong Clinic and linked community outreach, rapid community case management and contact tracing program and We Count COVID-19 database in Toronto on October 19, 2020. Vaccination clinics began at the site on February 23, 2021.

While this project has seen many successes large and small, key achievements to date include:

- Recruitment and retention of Indigenous-led clinical, research and outreach teams that provide culturally safe COVID-19 health and social supports, testing, case management, contact tracing and epidemiologic information gathering.
- Co-development and implementation of an Indigenous community-led COVID-19 case management and rapid contact tracing program that is harmonized with and faster than Toronto Public Health responses, and includes a tailored and high-quality Indigenous contact tracing training course.
- Completion of over 800 COVID-19 tests and 6500+ vaccinations for FNIM individuals, their families and



health and social service providers in a holistic and culturally safe manner.

- Initiation of outreach COVID-19 testing that has improved access to testing for FNIM families with children and Elders.

*We Count COVID-19: Demonstrating an Integrated and Indigenous Led Public Health Approach to First Nations, Inuit, and Métis (FNIM) COVID-19 Case Identification and Response in Urban and Related Homelands* is a project at Well Living House (WLH), Centre for Urban Health Solutions, St. Michael's Hospital, in partnership with Seventh Generation Midwives Toronto (SGMT) and Na-Me-Res, and with support from a local reference group of additional urban Indigenous and allied health and social service providers, and other interested regional and national partners.

### COVID Response Indigenous Navigators

The role of the COVID Response Indigenous Navigators (CRIN) is to support the Indigenous clients in eight shelters located throughout Toronto, Etobicoke and Scarborough as well as the testing and vaccination clinic at Auduzhe Mino Nesewinong. There are currently two full-time Navigators working between eight shelters and the Auduzhe clinic located at 22 Vaughn Road.

The hotel programs have partnered with various supportive agencies to provide marginalized populations with the safety and on-site services needed to administer comprehensive care to the residents at these sites. Community agencies operating these COVID isolation hotel shelter programs are long-established organizations that work with homeless populations. On-site at each hotel there are services that all residents can access such as housing, medical assessment, addiction counselling, harm reduction, financial support and recreational programs. The role of the CRIN is to connect with the Indigenous clients and offer them Indigenous-specific supports or referrals such as housing, applying for status or renewing status card, advocacy within the medical system as well as navigating financial benefits. Each CRIN has their own strengths they bring to the position in terms of cultural background and experience, which clients benefit from and have said they appreciate.

Connecting with the staff at each site and having consistent communication and open dialogue has been key to providing the Indigenous clients with support from the CRIN and on-site staff. Shelter managers and intensive case workers update the CRIN on any issues that arise with the Indigenous clients when the CRIN is off-site, including if the Indigenous client has been permanently housed and is no longer at the shelter. Networking with the third-party agencies while on-site has proven to ensure consistent comprehensive care between all organizations for the Indigenous clients. If there is a COVID outbreak at any site, the CRIN know right away and the CRIN do not return to the site until given the all-clear. If a CRIN is concerned about contacting COVID, the testing site at Auduzhe is where they would be tested.



The clinic at Auduzhe Mino NeseWINong is an Indigenous-led testing, vaccine and research clinic servicing the Indigenous population in Toronto. The testing and vaccination hours fluctuate in response to the cases that get reported. The clinic is open throughout the week, including Saturdays, to accommodate as many people as possible. The CRIN's role at the clinic is to be a screener, which involves being trained in infection control procedures by one of the clinic doctors. Once training is complete, the role is to ensure that all clients who enter the building are scheduled or there is space to accommodate them. The CRIN wears full PPE and asks clients to sanitize and put on a fresh mask and sanitize again. The CRIN allows the clinician enough time in between clients to sanitize the room, and also sanitizes the high-touch surfaces in the lobby and stays in the "hot" zone, so no cross-contamination happens with other staff. Signed consent forms and research forms are collected at the end of

each day, and numbers of how many participants, vaccinated and tested are discussed at the biweekly clinical meetings. Some clients are nervous and small children are unsure of the process. Providing emotional support and telling the clients what is happening at each step is integral to the level of safety and confidence in the process that the clients feel. If a client tests positive, they are immediately referred to the Four Points isolation hotel, and are provided secure door-to-door transportation, cultural support and advocacy on-site.

Both the clinic shifts and time at the shelters have elements of providing emotional, physical, mental and cultural support to Indigenous clients. Constant communication of the process, offering smudge, and ensuring the comfort, safety and support of the client is crucial to the client having a favourable experience at Auduzhe. In the shelters, consistent contact, offering medicine smudge kits, advocacy, and navigation within bureaucracy systems has been key to seeing progress with clients. The extension of the contracts speaks to the importance of this position and how much it is needed.

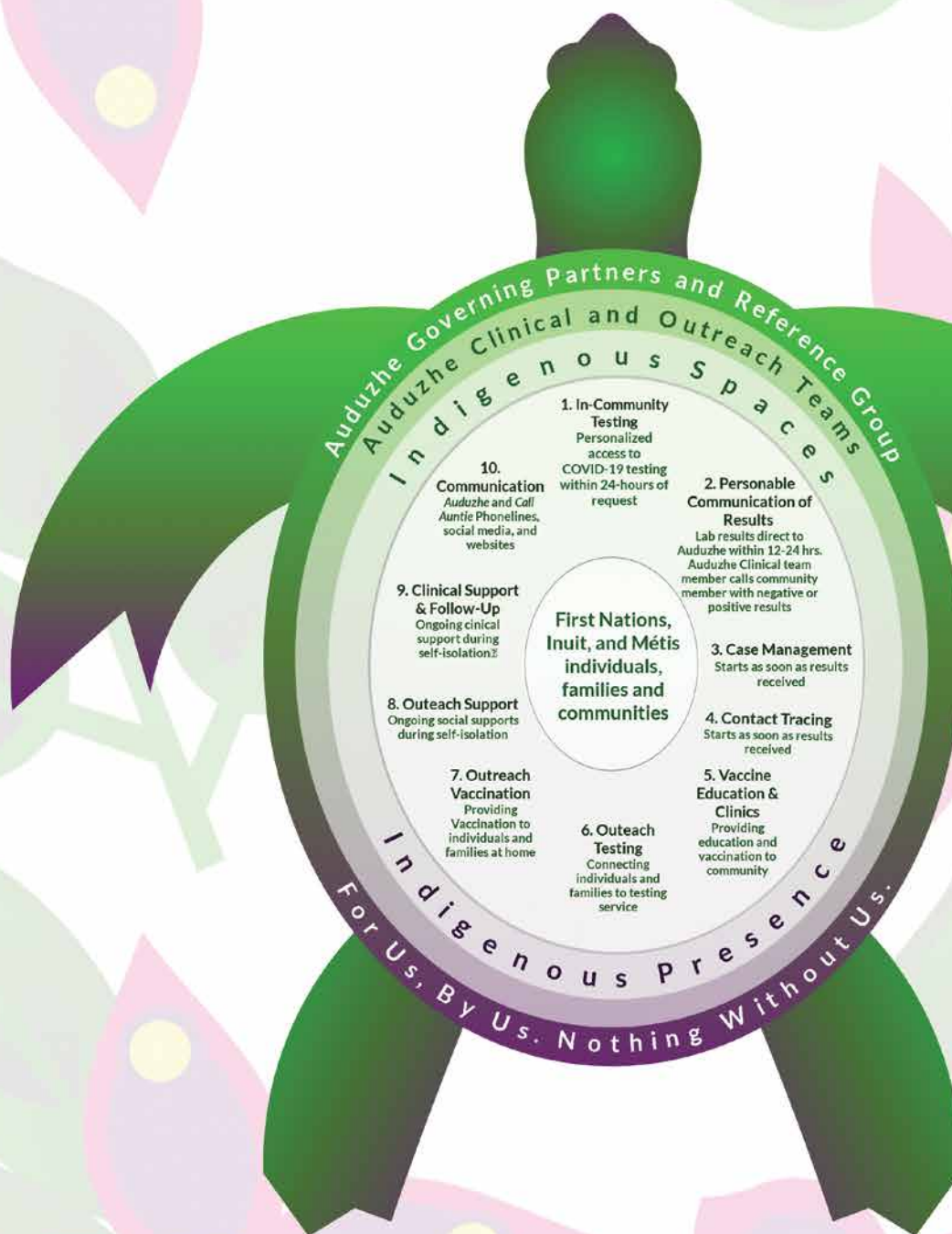




# Audzhe Mino Nesewinong COVID-19 Response Model

## For Us, By Us. Nothing About Us Without Us.

**Goal:** Work together in a good way to provide culturally safe, timely, and easy to access COVID-19 testing, testing follow-up, and contact tracing for First Nations, Inuit, Métis and their families in Tkaronto.





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# Acknowledgements

**Chi-miigwetch to our donors and funders.**  
**They provide us with the financial resources we need to deliver our programs and services.**

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## Donors

Alica Butt  
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Bob Fugere  
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Sylvania Fiorini  
Tina Gaudette  
Trinity St. Paul's United Church  
Uwe Krebs  
York Lions Bingo

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Telus Mobility  
Toronto Foundation

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## Funders

Aboriginal Labour Force Development Circle  
Miziwe Biik Aboriginal Employment & Training

United Way of Greater Toronto & York Region

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## City of Toronto

Homelessness Partnership Initiative  
Homelessness Prevention Program  
Housing Help Within Shelters  
Shelter Support Housing and Administration

## Federal Government

Ministry of the Solicitor General

## Provincial Government

Canada Mortgage and Housing Corporation  
- Urban Native Housing  
Correctional Services Canada  
Heritage Canada  
SEED



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### Community Partners 2020-2021

Aboriginal Shelters of Ontario	Not Far From the Tree
Alexandra Park Neighbourhood Learning Centre	OAHAS (Ontario Aboriginal HIV/AIDS Strategy)
Anishnawbe Health Diabetes Education Team	Ontario Arts Council
Art Gallery of Ontario	Petroglyphs Provincial Park
Blue Door Shelter	Red Pepper Spectacle Arts
Book Club For Inmates	Royal Ontario Museum
CAMH Aboriginal Addiction Services	Ryerson University
Canadian Mental Health Association (Opening Doors Project)	Seventh Generation Midwives Toronto
Centre for Wise Practices in Indigenous Health - Women's College Hospital	Social Enterprise Development Innovations (SEDI)
Cobs Bread	St. Michael and All Angels Church
Community Resources & Initiatives, Natalie Zlodre	Street-to-Trail
Costco	Tarragon Theatre
Daily Bread Food Bank	The STOP Community Food Centre
DineSafe - Toronto Public Health - City of Toronto	Toronto Aboriginal Support Services Council (TASSC)
Fort York	Toronto Hostel Training Centre - Life on Track Sessions
Furniture Bank	Toronto Writers Collective
Indigenous Education Initiative, OISE/ University of Toronto, Dr. Suzanne Stewart	University Health Network
Inner City Health Associates - Dr. Herschler, Dr. Wertman, Dr. Shoush	University of Toronto, Faculty of Medicine, Faculty of Nursing, Athletics, Pharmacy
Mainstay Housing	University of Toronto, Woodsworth College (Transitional Year Program)
	Vance Latchford
	Well Living House - St. Michael's Hospital

"I felt comfortable because of the number of Indigenous men that were also staying at the shelter... This made it easier for me to adapt to Toronto and get back on my feet because community was vital in feeling connected with myself again."

—ROLAND B.

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### Student Placements

Carol Peng and Elizabeth Limanto - Pharmacology, University of Toronto	Anna Sheikh and Mathew Leung - Urban Design, University of Toronto
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### Local Politicians

Honourable Dr. Carolyn Bennett, MP  
Toronto St. Paul's  
Jill Andrew, MPP Toronto St. Paul's  
Councillor Josh Matlow, City Councillor Ward 12 St. Paul's

Councillor Gord Perks, City Councillor Ward 4 Parkdale - High Park  
Councillor Kristyn Wong-Tam, City Councillor Ward 13 Toronto Centre

### Visiting Elders and Traditional People

James Carpenter  
Jimmy Dick  
Morris Antone

# Na-Me-Res Team

Administration



Men's Shelter



Outreach



Auduzhe Mino  
Nesewinong







A chi-miigwetch goes out to all our staff, former and current, for their contribution to the work of Na-Me-Res in delivering quality services to Indigenous people experiencing homelessness through a culture-based approach addressing clients' mental, physical, emotional and spiritual needs."

#### Current employees

Ansah, Prince	Jacko, Dustin
Bach, Brian M	Jardin, Erwin
Bates, Donna	Joseph, Ginette
Bavcevic, Ivica	King, Janice
Beaucage, Shane	LaBrecque, Albert
Bentz, Chris	Luckman, Jileesa
Bobiwash, Allen	MacDonald, Morris
Brunette, Rickey	Marche, Shawn
Buttar, Pavan	McComb, Andrew
Cecchetto, Andrew	Misquadis, Ray
Dart, Herbert	Namgyal, Thonyon
DeCorte, Christopher	Obazee, Charles
Freeman, Justin	Osawamick, Amsay
Gaudet, Gabe	O'Selmo, Clive
Harris, Frances	Peltier, Caledja
Hasan, Sibtain	Peters Ackroyd, Reva
Hashie, Verna	Pitawanakwat, Steven
Hookimawillillene, Andy	Roy, Clarence
Horsley, Samantha	Roy, Jane
Jack, Lawrence	Roy, John
Jacko, Brandon	Sanchez, Tarah

#### Former employees

Bowen, Desiree	Kitchemokman, Sheena
Cometa, Darwin	Nadjiwon, Patrick
Cote, Farrahlyn	Nicholson, Vanessa
Elie, Tammara	Rezaie, Omid
Hamilton, Sadie	Russel, Dawn
Howe, Robert	
Kelly, Meagan	
Kimewon, Crystal	



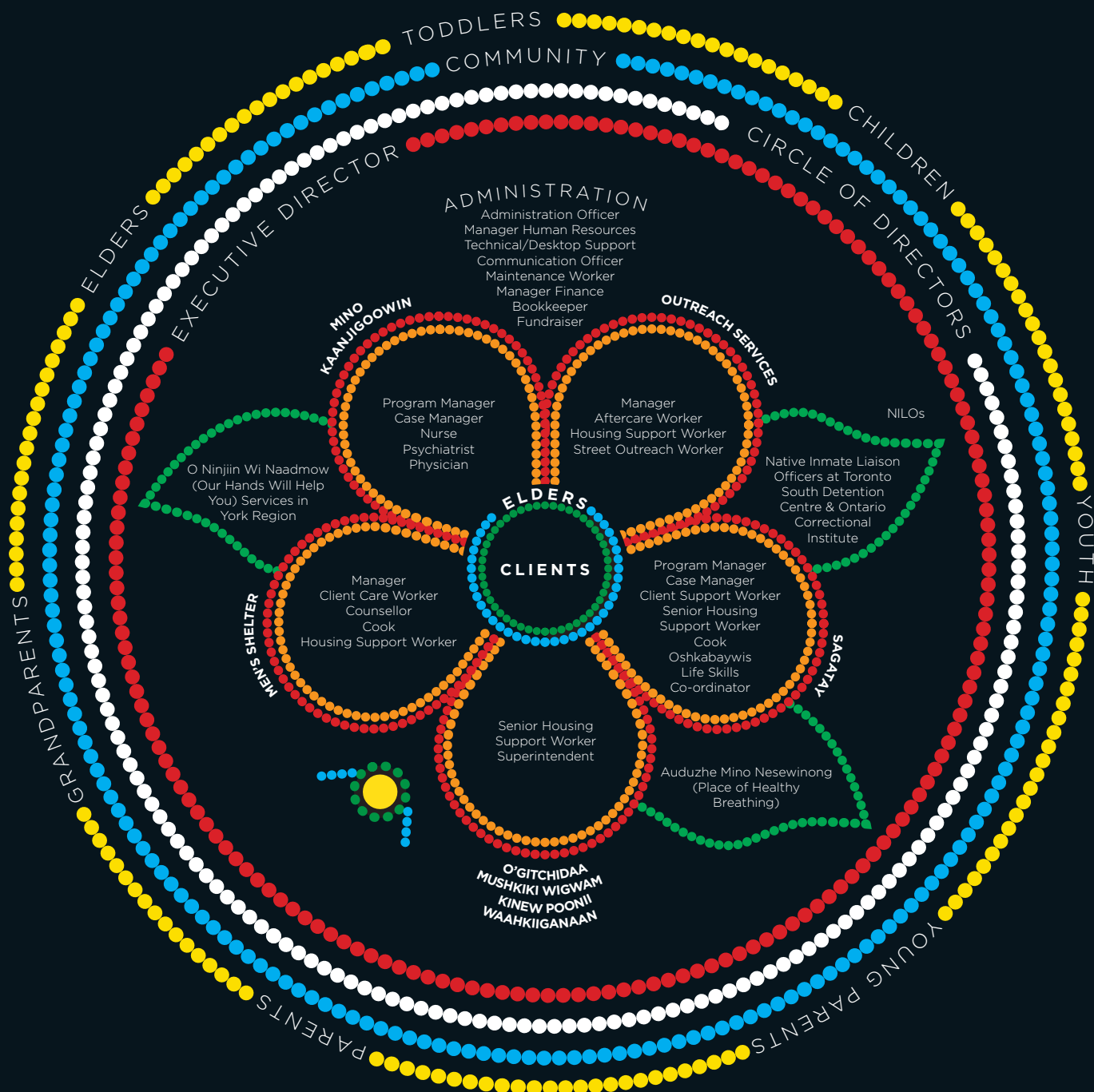
# Governance

## NA-ME-RES ORGANIZATION CHART

### Circle of Directors

Bob Goulais, President  
Riley Kucheran, Vice-President  
Rob Lackie, Treasurer  
Edith Moore, Secretary  
Lori Mishibinijima, Director

Tanner Tootoosis, Director  
Cyndy Baskin, Director  
Seth Zuk, Director  
Shane Young, Director  
Randy Pitt, Director





Inspired by a RESIDENTIAL SCHOOL survivor Phyllis Jack Webstad who recalled her first day of residential school being stripped of clothes including her new orange shirt her grandmother bought her, which was never returned. I honour the residential school survivors the ones who never

## Contact

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### Sagatay

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M6G 2C4

P: (416) 651-6750  
F: (416) 652-3138  
E: [sagatayprogram@nameres.org](mailto:sagatayprogram@nameres.org)

If you would like to contribute, please contact our fundraiser at (416) 651-6750 ext. 2233 or e-mail at [fundraising@nameres.org](mailto:fundraising@nameres.org)



WORKING WITH COMMUNITIES IN  
PEEL, TORONTO  
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Native Men's Residence