

# **Creating Home - Reclaiming the Self A Holistic Journey To Community Wellness**

A proposal to address the healing needs of the at-risk unemployed through cooperative housing construction, skills training, and personal development.



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## Executive Summary

*“It is not too much to say that housing is of the greatest importance because it affects the whole of our life in every way; for instance health, security and culture. Children grow up there, family life goes on there, and the greatest part of human life is spent there. Housing is related to human life day in and day out, and is the most important basis of the development of the total human personality in society.”*  
(Hayakawa, 1983, p.298)

Blue Quills First Nations College’s (BQFNC) long-term objective is to create a sustainable on-site timber home construction industry; foster business partnerships with our graduates; address the community and college housing deficit and its attendant problems (over-crowded living conditions, parenting difficulties, poor school performance among youth and children, abuse and trauma leading to addiction and violence); address chronic unemployment; and create healthy family environments across the lifespan by resolving a human being’s most basic need – affordable housing. These objectives will be accomplished in a holistic manner which will address social determinants of health through learning and living the traditional teaching stories that help *nehiyaw* (Cree people) to live *miyo pimatisiwin* (the good life). In addition, the project will at all times honor and promote the *tepakohp kiskinohamakewina* (seven teachings): *kihew sakihitowin* (love); *paskaw mostos kisteyitamowin* (respect); *maskwa sohkeyitamowin* (courage); *mistapew kwayaskatisiwin* (honesty); *mahikan pimameyimowin* (humility); *amisk kakehtaweyimowin* (wisdom); and *miskanahk tapwewin* (truth). It is these teachings, conducted in ceremony and protocol, that will ensure the success of the participants and the overall project.

The project will contribute to healing and infrastructure for individuals, families, BQFNC, the community, and the academic literature. The project will provide a better understanding of the correlation between providing housing and addictions treatment for the retainment of housing and maintainment of sobriety. This proposed project anticipates the complexity of both issues and will add to the research addressing both addictions and housing issues to promote community wellness. Interestingly, research exploring the experience of Indigenous peoples, addictions, and housing is almost non-existent. This project will create an opportunity to increase our understanding in this area.

Adults committed to an addiction-free lifestyle and willing to actively participate in their own rehabilitation will invest time and energy in a cooperative home-building project by engaging in construction, renovation, and marketing of solid timber frame home packages.

Each timber frame building package may be utilized as either student housing for BQFNC, a potential home for a program participant, or marketed as low income homes for First Nations. Other potential markets may include lakeside cottages or recreational cabins throughout Alberta and Western Canada.

Over each two year cohort, a minimum of 16 participants will receive instruction and acquire the skills to construct a solid timber frame structure. They will experience working in a fully-equipped production facility as a contributing member of a community development project and, as a result of their efforts, they will have the opportunity to transfer their acquired skills and experience into the public workforce. This will be a revolving program with 16-20 new participants entering each year. At the end of four years, it is anticipated that more than 80 students will complete the program with new life and trade skills.

Participants will also be provided with instruction intended to increase core life-skills including: Addiction Prevention Skills; Enhanced Family Relationship Skills; Leadership and Team-Building Skills; and Anger Management. Curriculum will be delivered through the use of classroom and experiential teachings grounded within an Indigenous approach to holistic healing. Participants will also be provided with direct access to Elders and trauma counseling on an ongoing basis.

Once program participants have completed their first year of this intensive learning and healing program, they will continue to be supported through a second year through monitoring, ongoing access to life-skills programs and program support. Two primary aspects of this support will include: 1) Maintaining an addiction-free lifestyle through BQFNC facilitated support groups, and 2) A focus on employment from a basic entry-level competency through to assisted facilitation of self-employment based on acquired skills.

# Blue Quills First Nations College



## **BLUE QUILLS – A CENTRE OF EXCELLENCE**

Since 1971, Blue Quills First Nations College (BQFNC) has been a locally-controlled Indigenous Education centre serving the academic and training needs of people of all cultures and encouraging everyone to experience studying in a unique socio-cultural academic environment. As an Indigenous non-profit educational institution, our prime objective is to promote a sense of pride in Indigenous heritage and reclaim traditional knowledge and practices. BQFNC is governed by seven appointed Board members, each representing one of the seven local First Nations communities: Beaver Lake, Cold Lake, Frog Lake, Whitefish Lake, Heart Lake, Kehewin, and Saddle Lake, plus one Elder from the Saddle Lake Cree Nation. These communities represent almost 17,500 Indigenous people.

Located approximately 200 kilometres northeast of Edmonton, Alberta, BQFNC occupies 240 acres of designated Reserve land near the town of St. Paul, Alberta. Originally built in the early 1930's and formerly a federally sponsored church operated Residential School, the College now houses upgrading, college, and university programs for central and north-eastern Alberta. In 2006, Blue Quills celebrated its 35<sup>th</sup> year as Canada's first Indigenous-controlled education centre. Throughout its 35 years, Blue Quills has invested in building relationships and partnerships including: Maskwachees Cultural College; Athabasca University; Saskatchewan Indian Federated College; University of Alberta; Grant MacEwan University; Lakeland College; Keyano College; Nechi Institute; University of Calgary; and San Diego State University. Through these partnerships, BQFNC has developed and participated in the on-site delivery of life-skills programs and trades programs as well as university undergraduate programs and university graduate programs.

Blue Quills is a founding member of the First Nations Adult and Higher Education Consortium. The goal of the eleven adult and post-secondary partnering institutions of FNAHEC is to provide quality adult and higher education, controlled entirely by people of the First Nations.

In 1998, Blue Quills initiated the Leadership and Management Program founded within a cultural paradigm designed to facilitate personal and organizational growth and change for all cultures of people. This program is the first degree offered by an independent Indigenous institution in Alberta and is transferable to mainstream institutions in the region. The launch of this program marked a definite transition for the College from being dependent on mainstream institutions and programming, to designing our own curriculum and delivery models reflecting the holistic paradigm.

In November 2000, BQFNC was accredited by the First Nations Accreditation Board, the most powerful and meaningful accreditation which comes from our peers, our communities and from the future employers of our graduates. Through the current structures and processes mandated by the Chiefs and the First Nations, this accreditation has allowed BQFNC to retain the integrity and the protection of our Treaty rights. The message that we believe in ourselves is an inspiration to our children and grandchildren; a message we carry from our ancestors; something we can leave to those who will come after us.

## **FACILITIES**

The Blue Quills College campus consists of two main buildings and several smaller support structures. The main building is the former Residential School which houses the administrative offices and classrooms for college and university classes. The main building also contains an IT lab, Arts Centre, library, and IT supports for the faculty and students. The trades centre, constructed in mid-1980, has four industrial shops as well as offices and classrooms. The shops have been significantly upgraded to facilitate professional trades training programs and, at this time, we have received interim provincial accreditation to run two trades programs for carpentry and welding. We are currently in the process of seeking funds to re-fit the pipefitting training lab. In 2001 new water and sewer lines were installed to the college to increase the infrastructure support for ongoing, new, and future program developments.

One of the priority concerns BQFNC has identified is the desperate need for appropriate student housing. Student rental accommodations are extremely difficult to find in northern Alberta and the housing shortages and travel distances from the surrounding First Nations communities present a variety of challenges for students wanting to succeed in school.

## **OUR PROGRAMS**

Blue Quills First Nations College has strong expertise in research and instruction grounded within traditional methodology and informed by academic credentials. The Faculty has a diverse background including a number of doctoral, graduate and undergraduate degrees in professions such as educational leadership, *iyiniw* (Indigenous) studies, education administration, recreation and sports, and social work. The College also enjoys outstanding administrative staff and an experienced student counselling and support team. In the last decade, Blue Quills has grown from a campus with administrative support for programs provided by other institutions into an independent Indigenous post-secondary institution with unique and effective program development and delivery.

Our Leadership & Management Program, launched in 1998, prepares graduates to work in public, corporate, and/or the small business environment - bringing unique knowledge and a skill-set that balances traditional Indigenous worldview with contemporary theory and practice.

The Cree Language Certificate Program supports the retention and transmission of the *nehiyaw* language. Our language carries our knowledge and the knowledge of this land. We believe that this knowledge is essential for the survival of all peoples.

Our Social Work, Education, and Arts program are preparing graduates for service in our communities and contributing to growth for our future generations. In June, 2010, BQFNC in collaboration with the Faculty of Social Work, University of Calgary, graduated 25 students from a site-based MSW program. Of the 25 students, 21 are of First Nations or Métis ancestry – the largest graduate-level cohort in the history of Canada. In Fall, 2010, BQFNC will begin an on-site collaborative M.Ed. program in partnership with the University of Alberta.

Most recently, we started delivering pre-trades training (upgrading for trades) for carpentry and welding in Fall 2009 with pipefitting planned for the Spring of 2010.

Each spring BQFNC hosts a week-long, land-based Cultural Camp and invites the public to experience a diversity of activities intended to provide an introduction to indigenous knowledge and life-ways in a contextual environment. Many of our partner organizations participate in this event.

We are confident that the expertise and skill we demonstrate in program development and program delivery ensures our success with education for people of all cultures. Our graduates are experiencing high levels of success at gaining and retaining employment in our own communities and in leadership roles in industry across a number of professions.

### **LEARNING PHILOSOPHY**

Blue Quills is committed to a learning philosophy grounded in Indigenous knowledge and methodology. In our experience, this type of learning is best accomplished with a focus on an effective process which will deliver sound results. We employ authentic Indigenous content and processes, facilitated by a team with lived experience that invites balance, understanding, learning, sharing, and growing. This approach supports transitions for people who have not had previous opportunity to learn about Indigenous people, knowledge, issues, and culture, or who have had limited positive exposure to the Indigenous experience. We also incorporate leading edge leadership concepts from researchers who are committed to creating healthier and more human workplaces everywhere.

The activities we practice and the information we share in the learning process are directly translatable to the workplace in staff-client relationships. Generally, we find that people first need to get to know one another and connect on a human level. From there, we move into information that will help workers understand the nature of the relationships between Indigenous peoples and service systems or general society. An overview of cultural knowledge allows participants to understand the world view and perspective of Indigenous people. Essential components in our learning process are the cultural and spiritual protocols, the grounding circles, the storytelling, the debriefing, and experiential shared learning.

While most teaching and training models are founded on the assumption that Indigenous people must fit into the “western world” it is clear that the training has not been achieving the desired results. We believe that new approaches to education and training for all peoples will contribute to a strengthened new reality. For our people, it is important that we respect and live by the teachings of our ancestors, which are different from the teachings of the ancestors of the people who share our lands. Finding a balance is the challenge we all face, and we are confident that effective partnerships will support improved opportunities for employers and employees.

# **Community-Based and Social** **Determinants of Health**

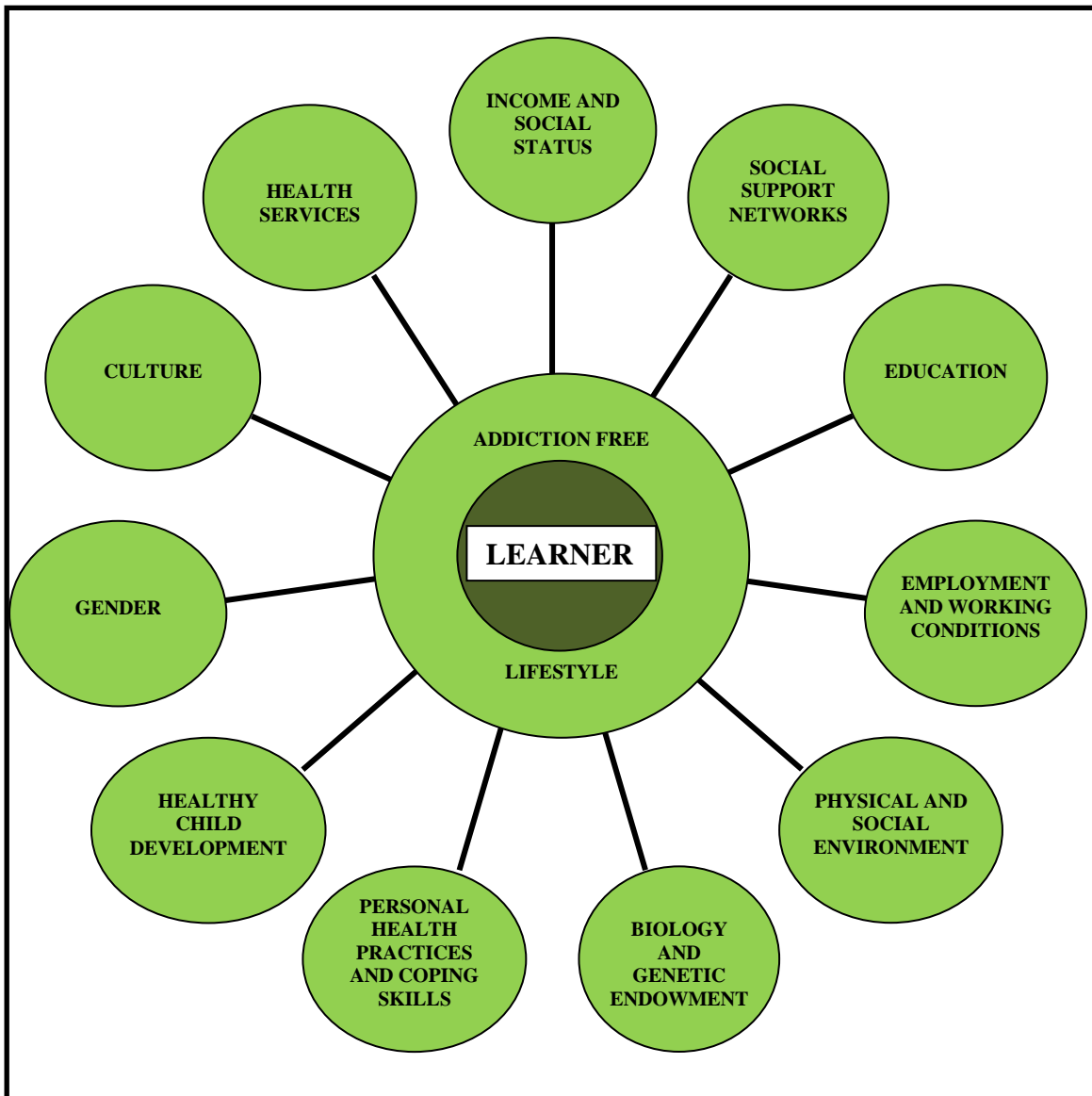
## **Social Determinants of Health – The Interconnectedness of One’s Well-Being**

The complexity of meeting the socio-economic needs of First Nations in Canada is not easily understood and addressed. In 1996, the Royal Commission on Indigenous Peoples looked at First Nation communities from a holistic perspective which included various aspects of the social determinants of health (as shown in the graphic on the following page)). Health Canada and First Nations & Inuit Health surveys (1999, 2000, and 2003) outline the fact that First Nation peoples continue to experience higher rates of chronic disease, stroke, cancer, obesity and diabetes than the general public. This is, in part, a result of the severe over-crowding and the poor living conditions in many First Nation communities. Youth represent a major proportion of those living in over-crowded homes as approximately 50% of the population is under the age of 25. As these young people have their own families, the over-crowding and housing shortage becomes even more acute – exacerbating issues of violence, trauma, health and addictions. In addition to living and health issues, unemployment is extremely high - anywhere from 50-80 percent or more depending on the location of the Nation.

The Social Determinants of Health graphic illustrates the complexity of the challenges faced when working with Indigenous students from the surrounding seven Nations. Focusing on individual solutions is not helpful in a First Nations context; the interrelated complexity of all presenting issues must be considered in any proposed solution. The Creating Home project embraces all the social determinants of health. Most importantly, it allows a range of training and supportive services to be provided in context. Historically, people at risk who must leave the community to receive treatment often return to the original unhealthy environment thus creating a high probability for relapse.

A major component of this project will focus on the issue of addictions and healing while concurrently meeting economic development, education, infrastructure and housing needs.

## Social Determinants of Health – The Interconnectedness of One’s Well-Being



# Timber Frame Construction, Program Phasing and Program Evaluation



## **TIMBER FRAME HOME CONSTRUCTION PROJECT**

### **Program Sponsors**

The Primary Program Sponsor is Blue Quills First Nations College with expertise in: health and healing in First Nations communities; the provision of social services in First Nations communities; First Nations research and program development; trades training; and expertise in solid timber frame home construction. Over the past few years BQFNC has partnered with a number of First Nations and government agencies to offer a selection of pre-trades oriented training programs, education, and social services training.

BQFNC is now proposing an innovative partnership with government agencies and First Nations communities that will provide training in timber frame home construction while simultaneously addressing vital community needs, engaging learners in healing and community development, and support the development of BQFNC infrastructure.

Given the urgent nature of this program, BQFNC is building on established partnerships with the surrounding First Nations agencies - Human Resources, Housing, Social Services, provincial and federal governments such as Alberta Employment and Immigration and INAC as well as established Canadian businesses and charitable foundations in order to access the financial resources needed to implement each of the five phases of the program.

**NOTE: In order to fully understand the process of this proposal, BQFNC recently completed the construction of a prototype timber structure as described in this proposal. Using existing funding and a team similar to the team outlined in the overall proposal the project team tested the feasibility of the process. It is the success of this pilot project that encourages us to seek to expand its usefulness. (See Photos Appendix B: Shell Plans Appendix C and cover page photo)**

### **Program Overview**

#### **Phase I: Research and Development of the Timber-Home Project: Funding**

Focusing on single-issue solutions to isolated problems is not helpful in a First Nations context; the interrelated complexity of a variety of presenting issues must be integrated into any proposed response. A review of the available literature revealed that there is an insufficient amount of programs for First Nations that address both their addictions and housing issues. Our initiative will provide a range of training and supportive services as well as meeting the housing needs of the community members and program participants involved in this program and assisting with student housing needs at BQFNC. In summary this project will focus on the issue of addictions and healing while concurrently meeting economic development, education, infrastructure and housing needs.

The current state of First Nations housing is an urgent matter. Canada Mortgage and Housing Corporation (1996) states: "more than half of Indigenous households are below housing standards" (p.2). When looking at the rural needs of Indigenous housing in Alberta the CMHC suggests that 36% of Indigenous people require adequate housing (CMHC, 1996). The Public Service Alliance of Canada (2008) states "The National Homelessness Secretariat has suggested that there might be 150,000 homeless people in Canada", and other experts suggest that the "actual" numbers are almost double for First Nations living on and off reserves. The issue of housing for First Nations people continues to increase as they are the fastest growing population

in Canada with “more than half of the First Nation and Inuit population under 25 years old” PSAC (2008).

Compounding the housing issue are the problems of community wellness and addictions facing many First Nations people. Much of the available research states that the correlation between housing needs and addictions support must be addressed in unison for success regarding a person’s sobriety and maintaining housing. (See Krauss, D., Serge, L., Goldberg, M, 2006; National Coalition for the Homeless, 2009; Tsemberis, S., & Eisenberg, R. 2000; & Homelessness and Addiction. (n.d). Similar to the Housing First Model, research is increasingly supporting the belief that a successful addictions treatment program must also include the provision of adequate housing. For example, Kertesz and colleagues (2009) suggest that more research needs to be done to provide a better understanding of the subsequent correlation between providing housing and addictions treatment for the retention of housing and maintainment of sobriety. This proposed project anticipates the complexity of both issues and will add to the research addressing both addictions and housing issues to promote community wellness. Interestingly, research exploring the experience of Indigenous peoples, addictions, and housing is almost non-existent. This project will create an opportunity to increase our understanding in this area.

A frequent theme in the literature is the connection between the historical experiences of colonization and oppression and the resulting negative social issues and current levels of homelessness in First Nations communities. In addition, clear links have been defined between intergenerational trauma and the experience of homelessness of First Nations people. The United Native Nations Society (2001) states that “Regardless of the various theories, the face of homelessness for Indigenous Peoples appears to have its nexus in colonization and that has resulted in structural barriers, which have led some Indigenous Peoples into homelessness and socio-structural deprivation (UNNS, 2001, p.16). Understanding Indigenous homelessness, and general homelessness, begins with an understanding of the historical connection to these chronic social conditions, which have affected Indigenous peoples for so long (p. 14).

In an attempt to provide an appropriate response to the complex issues of housing, community capacity building and addictions, the concept of timber frame home construction for the community members by community members, holds great promise in meeting the immediate needs of First Nations people. This specific type of project has not been previously undertaken as reflected by the absence of relevant literature. However, a slightly similar concept has been undertaken with the use of straw and sweat equity as a cost effective way to produce homes for Indigenous families in Saskatchewan, Manitoba and Northwestern Ontario (Simpson, 1999). The success of providing skills, employment and housing met the needs of the families the houses were intended for.

Based on the limited available literature there have been a variety of funding models and funding resources to address the projects such as this. For example, a straw bale project in Manitoba received funding from Canada Mortgage and Housing Corporation (CMHC) and a number of businesses donated materials (Simpson, 1999). The CMHC funding was received under the “Homegrown Solutions program”. In addition, Simpson states that “labour will be donated by co-op members through ‘sweat equity’” (Simpson, 1999, p. 3).

One of the important components of this program is increasing community capacity and sustainability. Consequently, it would be vital to provide skills training and personal support service for people involved in the program. Chard, Faulkner & Chugg (2009) suggested that engagement and occupation [is] “an important determinant of self-concept, self-identity, health and wellbeing” (as cited in Wilcock 1998, 1999, Zufferey and Kerr 2004). Additionally as

suggested in Healing Hands publication providing homeless individuals with housing and supportive services has become the “gold standard” towards achieving stability and sobriety (Healing Hands, 2003, p.1; Baskin, 2007).

Finally, this project is in keeping with other successful programs such as the Housing First Program now being implemented in many urban centre’s across Canada. Housing First believes that the best way to deal with issues such as substance abuse and violence (which perpetuate homelessness) is to provide stable housing from which these issues may be addressed. The alternative housing readiness approach of “fix the issues and then find a home” has not seen great success. Housing – having a home – is a basic human right.

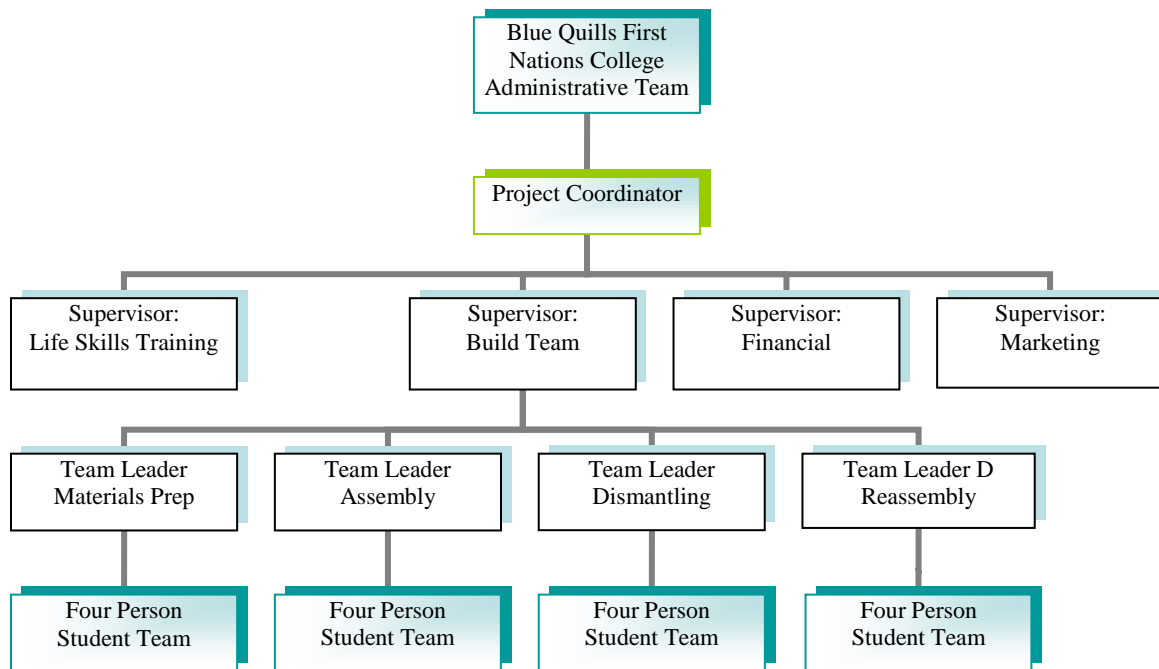


## Phase II: Program Development and Initial Shop Construction

Description: This phase will be implemented in two concurrent components. Component One will include the development of the Program specifics based on the existing research, the current experience and knowledge within Blue Quills (programming, Life Skills, Counseling etc.) and the recent experience gained from building the prototype classroom structure. The second component will involve the development and construction of an all-weather production facility (a 48' X 80' Quonset-type building) to be placed adjacent to the existing carpenter shop currently housed in the BQFNC trades building.

**Component One: Program Development.** As a consequence of the experience and knowledge at BQFNC, a large portion of this Phase has been completed. This component would consist of developing the program team and programming stages.

**Project Team:** The project team would include a Project Coordinator, four Supervisors (Life Skills, Building, Financial, and Marketing), four Team Leaders and 16 student team members. The Supervisors, with the Project Coordinator, would report to the existing BQFNC Board.



### Job Descriptions

**Project Coordinator:** Responsible for the overall coordination and management of the Program. Ensure that all program goals are being met, that funding, budget and finances are within acceptable guidelines and that Program Supervisors are meeting program goals and needs in their respective areas. This position reports directly to the BQFNC Administrative Team – in association with the four supervisors. This may be a half-time position.

Program Supervisors: There are four program supervisors with varying tasks.

- 1) Supervisor Life Skills: to ensure that all counseling/life skills etc. programs are being delivered effectively and meeting the needs of the program participants. This may be a full-time position.
- 2) Supervisor Build Teams: to ensure that all building functions are being met as per the program. This supervisor works closely with the four team leaders in order to meet the building requirements of the program. This is a full-time position.
- 3) Supervisor Financial: to ensure that all financial, budgeting, and reporting is being completed according to accepted accounting practices. This is a part-time job.
- 4) Supervisor Marketing: to market the timber frame homes with private clients, First Nations communities, etc.

Team Leaders: The four Team Leaders will become familiar with all aspects of production, training and safety. This training will make them interchangeable; each team leader will be capable of supervising all of the tasks associated with production. Therefore, initial training will focus primarily on the tasks related to all aspects of solid timber frame construction and personal skills training. In addition to learning the manufacturing and program delivery skills, these four individuals will be introduced to promoting and marketing activities. They will also be involved in long-term planning and infrastructure development for this project.

Student Team Members: The sixteen students (four to each Team Leader) would be responsible for successfully completing the Life Skills component of the Program: integrating into one of the four teams, acquiring trade skills as they progress through the four stages of the timber home building program.

**Component Two:** The funding and construction of an all-weather production facility measuring 48 feet by 80 feet (Quonset type) that will be equipped to handle early project stages of construction and assembly of timber homes. (As the project progresses, it is envisioned that this building may be used for equipment and materials storage as the program's success may require movement to a more permanent structure)

### **Phase III: Student Recruitment, Work Skills & Personal Development Program**

Recruitment: There will be an initial recruitment of 16 - 24 chronically unemployed adults with additional recruiting of similar numbers each year of the program. Participants, initially, will be drawn from the surrounding First Nations communities through a collaborative partnership between BQFNC and relevant First Nations agencies (i.e. social services, human resource development, etc.). It is an expectation that sponsoring agencies will contribute to program costs through the provision of living allowances, travel allowances, training allowances, etc. All participants will go through an appropriate intake, assessment and screening process.

Upon being accepted into the program, all participants will enter a three-month probationary period where they will be provided with integrated work skills training and life skills development courses. At the end of three months, participants will be evaluated for their readiness to move forward into the production facility. This 3-month entry phase will accommodate attrition and streaming of those individuals who may not want to proceed into the timber housing production. The objective of the first three months is to cultivate (at minimum) four cohesive teams.

Given that many applicants to the program will have experienced a variety of life challenges each student team member will have to commit her/himself to a recovery program of personal development, basic pre-trade skills development, and routine drug tests. Standard pre-trades requirements such as safety training and work maintenance skills are also necessary to prepare for entry into the production facility.

Refer to Appendix D for a description of workshops that participants will experience to facilitate their personal development. Please note that all of the life skills courses in Appendix D are currently part of the available curriculum at Blue Quills First Nations College.

## **Phase IV: Timber Housing Construction, & Program Timeline**

**Housing Construction:** After three months of probationary life skills and trades safety training, each student cohort will enter into 21 months of working full-time in the housing production facility. Students, under the direction of the Team Leader and the Project Supervisor, will be involved in each of the four phases of construction – material preparation, timber frame house construction pre-built onsite at BQFNC; dismantling the shell for transport; and re-assembly of the building package at its permanent site. See Appendix A for a detailed program timeline.

Based on experience with the prototype, it is anticipated that each cohort of students, at the end of their time in the program, will have produced approximately 16 - 20 timber frame house shells. The shells produced will be moved to a variety of permanent sites including: infrastructure sites at BQFNC, on-reserve sites as contracted by the housing divisions associated with the various First Nations communities and/or other sites as available and private sites within northeastern Alberta. For on-reserve sites, the First Nation housing division for that reserve will be responsible for infrastructure needs such as electricity, heating, plumbing, and appropriate foundations.

## **Phase V - Program Evaluation and Career Options**

### **PROGRAM EVALUATION METHODOLOGY**

#### ***Step 1 - Research Agreements & Memoranda of Understanding***

Where there are no prior relationships with an Indigenous program/community who wish to develop a research relationship, there may be a number of expectations on the part of the community as to what the evaluator must do in order to be prepared and to be accepted. The steps and expectations of the community and evaluator may be appropriately addressed in a non-binding Memorandum of Understanding with the community representatives. An MOU can outline in broad terms the understandings of the parties in the relationship-building process. However, the relationship-building process is very contextual and community specific and there is no set formula for building such a relationship.

Once an effective and respectful evaluation relationship has been established, it is appropriate to negotiate and set out the terms of the actual evaluation addressing many of the issues and points raised. A formal binding evaluation agreement between the community

***Indigenous program evaluation is not a process of measuring the attainment of preset goals but more a process of cultural rebuilding and defining future goals.***

authority and the evaluators should then be established. Evaluators must fully inform the community leadership or appropriate authorities and obtain prior approval from the community leadership or other appropriate authorities before an evaluation can be conducted in the community

***Step 2 - The principles of ownership access and control (OAC)***

Indigenous communities have the right to regulate the evaluation of programs within their communities. This includes the right:

1. To partner in an evaluation conducted within or about their programs/communities if so desired;
2. To informed collective consent; and,
3. To manage the evaluation process, including the creation of ethics review principles and procedures.

Indigenous programs/communities may have their own Evaluation Ethics Board and/or community evaluation protocols established. In this case, the Indigenous community has jurisdiction to require the evaluation conducted in their region or territory to comply with such procedures as are required by the local or regional Evaluation Ethics Board. Every effort should be made by evaluators to respect cultural diversity and pluralism within these communities.

The principles of ownership access and control (OAC) are key for Indigenous communities engaging in an evaluation. The community must be involved in the evaluation process.

***Community...includes the personal responsibility for the collective and, reciprocally, the collective concern for individual existence.***

Community in the context of an Indigenous worldview constitutes a structure of support mechanisms that includes the personal responsibility for the collective and, reciprocally, the collective concern for individual existence. Importantly, Indigenous conceptions of community often encompass relationships in a very broad sense, including relationships of human, ecological and spiritual origin. By collecting the stories/teachings, community-based evaluation differs from non-Indigenous community-based evaluation in distinct ways:

1. Defining who constitutes “community”, or those people who are involved with, have a vested interest in, or know enough about the program that they can tell their story to the person listening to the stories/teachings;
2. The number of storytellers is up to the main contact(s) to determine. The list is then given to the person collecting the stories/teachings;
3. Responsibility and accountability operate in different ways depending on the specific context of a particular evaluation and the specific context of a particular community and its authority structure.
4. Individuals may be merely members of a community or they may be the holders of sacred or traditional knowledge on behalf of a community (in a sense that may include the recognized spiritual deity, the Land and past and future generations);
5. The evaluator cannot assume that one political body has the authority. One must determine on a case-by-case basis the extent to which each type or level of authority has a role to play;
6. The “community” must be able to access the final document, as their words hold them accountable to the next stage of the process which necessitates the community coming back together with the program to facilitate any changes to the program in the future;
7. After the words are written down in report form, the stories/teachings are handed back to the main contacts with the expectation that they will engage the community in a development process that will help build, heal and de-colonize the program. Program

- changes could include; informing policy change that affects Indigenous peoples, changes to governance, or, programming;
8. Ownership of stories/teachings ultimately belongs to the program and “community” that participated in the evaluation.

### ***Step 3 – Obtaining the Stories/Teachings***

The process of obtaining the stories/teachings is made in partnership with Indigenous people, communities, or programs at the very beginning of the work, and the goal of the interviews/stories/teachings is to uncover both successes and barriers in the initiative, in the following areas:

#### ***1 - Harmony and Conflict***

**Harmony:** A state whereby an individual’s or community’s basic needs, core values, interests, and passions are woven through all of their activities via the understanding and free use of worldview on a daily basis– from personal relationships to community or Nation building.

**Conflict:** A state of tension due to perceived incompatibility of actions or goals. Conflict can occur at many different levels between Nations, communities, or individuals. Comfort levels with conflict situations, especially of an interpersonal nature, are low and, as a consequence, indications of occurring conflict or disagreement can be very subtle and culturally specific.

#### ***2 - Restoring Balance (Health) and Imbalance***

**Healing or Health:** Healing refers to personal and societal recovery from the lasting effects of oppression and systemic racism experienced over generations. For Indigenous people, it is important that health and healing is approached within a holistic wellness context where health means balance and harmony among the four aspects of human nature: physical, mental, emotional, and spiritual. Holistic wellness in Indigenous cultures is inseparable from emotional, physical, mental, and spiritual health and therefore “healing” must be dedicated to restoring balance in all four areas.

**Imbalance:** The opposite of healing or health as defined above.

#### ***3 - Inclusion and Exclusion***

**Social Exclusion:** Social exclusion affects an individual’s opportunity to find good work, decent housing, adequate health care, quality education, safe and secure living conditions as well as their treatment by the legal and criminal justice systems. A working definition of social exclusion is: a chronic scarcity of opportunities and access to basic and quality services, labor markets and credit, physical conditions and adequate infrastructure, and the judicial system. The complex problem of social exclusion appears to be intensified and more severe for individuals that belong to “multiply- excluded” groups for example, Indigenous women would experience a more intense form of exclusion than Indigenous men due to gender inequities.

**Social Inclusion:** Social inclusion is the process by which efforts are made to ensure that everyone, regardless of their experiences and circumstances, can achieve their potential in life. To achieve inclusion income and employment are necessary but not sufficient. An inclusive society

*Stories are told to entertain, to teach, to heal, and to transfer beliefs - but all stories come from human experience and need to be understood...*

is also characterized by a striving for reduced inequality, a balance between individuals' rights and duties and increased social cohesion.

#### ***Step 4 – Listening to Stories/Teachings as a Way of Understanding***

The story-gatherer/evaluator listens to stories/teachings as a way of understanding. Understanding should be:

1. Unstructured and not limited to any exact questions asked or the sessions held;
2. Each story-teller should be asked to provide information via storytelling so that Indigenous storytellers can provide input through an Indigenous worldview (lens) which is critical to understanding what is said;
3. Different forms of communication are employed to gain the most teachings possible;
4. The words of storytellers are not modified but used as they are spoken;
5. Consideration of the need for confidentiality may be expressed by some storytellers;
6. The only interpretation provided may be an attempt to pull together common concerns, or positive affirmations into specific chapters, or areas of focus for the future work of the program;
7. To provide context, the Indigenous worldview, the historic and socio-political context, and the current history of the community should be employed;
8. Traditional teachings such as balance, harmony, inclusion, sharing or caring should also be used as a framework for understanding the stories/teachings;
9. Each story should be framed within a cultural context or perspective when appropriate, as a way to understand from an Indigenous worldview, what the community has said. As examples, worldview, conflict and social exclusion are some of the contextual framework that may be used;
10. The exact words of the storytellers should be used, in most cases, as direct quotes from the records to provide a community voice, so that the program can use the areas of focus to inform their future work;
11. This way of understanding, assumes that changes are not finite, but instead form a part of a continuous movement towards de-colonizing and healing with no beginning and no end;
12. Areas of future focus should be limited to a maximum of four key areas of healing so that subsequent community development or social action can occur.

#### ***Step 5 – Presenting the Teachings - Results and Dissemination***

Primary members of the “communities” have a right to participate in the interpretation of data and/or review of conclusions drawn from the evaluation to ensure accuracy and sensitivity of interpretation. A review of the evaluation results by the primary community/communities should take place before the publication of the final evaluation report. Such a review ensures that sensitive information is not divulged to the public and that misrepresentations are corrected prior to wider dissemination.

***Knowledge lives within the  
community...***

The evaluator can suggest culturally relevant diffusions of knowledge through written publications and oral presentations to impacted Indigenous communities. This includes documentation of the undertaking of the project and of the results. The evaluator is the guardian of the data until the end of the project (or in certain cases, much longer) until the community assumes ownership of the final report.

Future work of the community must form a part of a continuous movement towards de-colonizing and healing with no beginning and no end. To assist in this community development process;

1. Findings should be presented within the context of understanding how they may be used to re-balance cultural, social, economic and political harmony;
2. Findings should be presented in a present day cultural, social, economic, and political context;
3. Future work must be limited to a few key areas of healing so that subsequent community development or social action can occur;
4. A structural analysis, which shapes personal and social problems within a larger cultural and historical framework, should be provided. Primary concern is with individual change as well as broader group, organizational, and institutional change. Emphasis is placed on changing interactions between people; thereby transforming social structures in ways, which build cooperation and equality.

Finally, an Indigenous model of program evaluation honours the voices and knowledge that exists within the community and agency and it is vital that those voices are heard clearly. As a consequence, minimal “external” interpretation is provided. The community voices are very clear.

*Where you end is often determined  
by the worldview you began with...*

### **Program Career Options**

Career Options: Each graduate will participate in ongoing support in the community offered through local options and BQFNC after-care elements. BQFNC can also offer the option of enrolling in an apprenticeship program at BQFNC to widen their career and employment options. Given the strong possibility of spin-off businesses that will be generated through the program’s existence (e.g. roof trusses, cabinets, glazing, roofing, eaves trough, foundation work, etc), BQFNC anticipates that program participants may acquire long-term employment related to the project.

Secondary businesses will emerge as the program develops and will thereby expand the number of individuals who can engage in entrepreneurial enterprises. These secondary businesses can include such processes as truss manufacturing, cabinet making, solar space and water heating, trucking, finishing (i.e.: painting, staining, chinking), window coverings, glazing, roofing, concrete and foundation work and all other aspects of home development.

It is anticipated that some of the program participants may express interest in entering into specific trades. Current options available at BQFNC include carpentry and welding. BQFNC has the capacity to expand into plumbing and electrical options as well.

### **Program Budget**

Budget estimates are based on costs at time of proposal. In addition, the building of a prototype timber frame classroom has provided more detailed information for budgeting purposes.

Please see Appendix F for a detailed budget.

**Cultural, Ceremonial and Protocol**  
**Teachings**

## Cultural, Ceremonial and Protocol Teachings

The students will also learn the traditional teaching stories that help *nehiyaw* (Cree people) to live *miyo pimatisiwin* (the good life). In addition, the project will at all times honor and promote the *tepakohp kiskinohamakewina* (seven teachings): *kihew sakihitowin* (love); *paskaw mostos kisteyitamowin* (respect); *maskwa sohkeyitamowin* (courage); *mistapew kwayaskatisiwin* (honesty); *mahikan pimameyimowin* (humility); *amisk kakehtaweyimowin* (wisdom); and *miskanahk tapwewin* (truth). It is these teachings, conducted in ceremony and protocol, that will ensure the success of the participants and the overall project.

Most importantly, the Medicine Wheel “illustrate[s] many teachings that can be expressed in sets of four and represented in the four cardinal directions...” (Hart, 2001, p.235). This includes teachings about the life cycle and the four stages of human development: child, teenager, adult and Elder (Hengen, 2010, p.6).

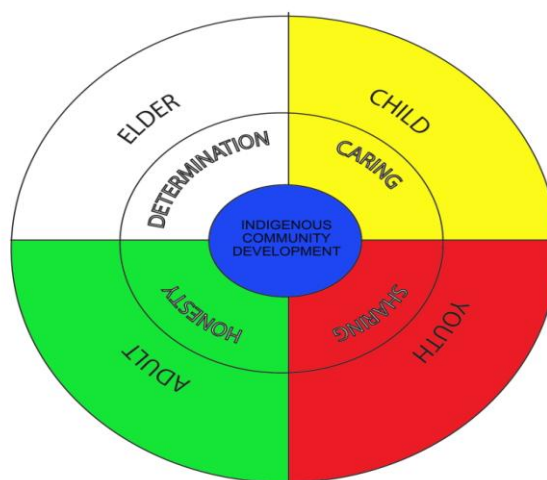
The First Direction is the East: the direction of childhood. The developmental task in this quadrant is to learn *belonging* by watching and play-acting of people and all things in Creation, as well as their own place at the heart of family and community life.

The Second Direction is the South: the direction of mastery. The developmental task in this quadrant is *learning new skills and behaviors* of a balanced life by spending time on the land, engaging in skill-building activities such as hunting, fishing, boating, and through storytelling, ancient legends and through ceremonies.

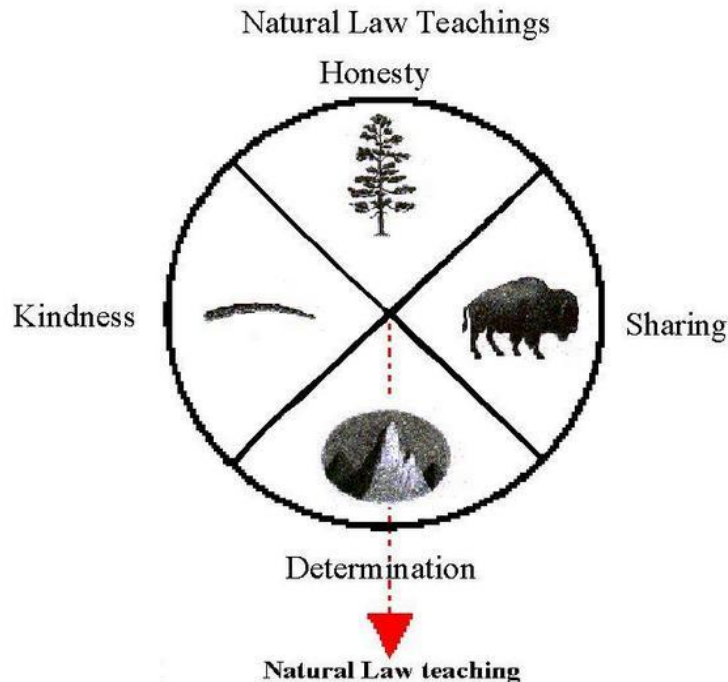
The Third Direction is the West: the direction of *interdependence*. The developmental task in this phase is to put the skills that have been acquired and one’s own special gifts into *service for the benefit of family, community and nation*.

The Fourth Direction is the North: the direction of *generosity*. This is the direction of the Elders whose developmental task, now that they know they belong and have learned and practiced many useful skills, is to *give away their wisdom*. This ensures the teachings continue into the next generations (Chansonneuve, p.24).

In each of these stages of growth, there are both opportunities to learn experientially and through the intentional sharing/teaching from others. Ideally, one would move through life in a balanced fashion, with equilibrium occurring between the four human states of emotional, physical, social and mental well being. If disruption occurs, the resulting imbalance can be reflected in a loss of connection to the sacred. “The role of traditional people, counselors and Elders is to help individuals find their own path to restoring balance by reawakening their connections to the sacred. Healing work is, therefore, considered sacred work...” (Chansonneuve, 2005, p. 24)



Rebuilding the relational infrastructure brings us full circle to the Four Laws and the Seven Teachings that inform most Indigenous cultures. These Four Laws are caring, sharing, honesty and determination. Caring will strengthen through *restoring parenting practices*; sharing is about *reclaiming the principle of reciprocity*; honesty is about ethical relations with all life through *relational accountability* at a personal and collective level; and *determination* is required to commit the time and energies to rebuild relationships utilizing circle processes. The Seven Teachings are the principles that underscore all movement within the cycle of life – love, respect, courage, honesty, humility, wisdom and truth. These teachings shape relational practice and provide the foundation for ‘terms of relationship’ to guide our work in restoring First Nations families and communities to health.



“Together we call each other into the circle. We call to the Creator, Mother Earth, and our Ancestors to hear our voice, as we stand together side by side as brothers and sisters, and commit to each other to do work for the common good of all. At the center of our circle is a spiritual core that we call upon to give us guidance for the benefit of many generations to come” (2010, Wicihitowin: Circle of Shared Responsibility and Stewardship, *Terms of Relationship*, City of Edmonton, Alberta).

### Conclusion

Blue Quills First Nations College’s long-term objective is to create a sustainable timber home construction industry on site; foster business partnerships with our graduates; address the community and college housing deficit and its attendant problems (over-crowded living conditions, parenting difficulties, poor school performance among youth and children, abuse and trauma leading to addictions and violence); address chronic unemployment and addiction problems; and create healthy family environments across the lifespan by tending to a human being’s most basic need – affordable housing.

## Appendix A - Program Time Frame and Student Intake

### Year One

Month 1	Month 2	Month 3	Month 4	Month 5	Month 6
Recruit/Train Team Leaders (4)	Recruit/Train Team Leaders (4)	Recruit/Train Team Leaders (4)	First Student Team Begin Six Month Life Skills Training	Life Skills Training	Life Skills Training
Interview for First Student Team (16)	Interview for First Student Team (16)	Interview for First Student Team (16)			
			Sales and Promotions	Sales and Promotions	Sales and Promotions

Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Material Preparation	Material Preparation	Material Preparation	Assembly	Assembly	Assembly
			Material Preparation	Material Preparation	Material Preparation
Life Skills Training Sales/Promotions	Life Skills Training Sales/Promotions	Life Skills Training Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions

### Year Two

Month 1	Month 2	Month 3	Month 4	Month 5	Month 6
Deconstruction	Deconstruction	Deconstruction	Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite
Assembly	Assembly	Assembly	Deconstruction	Deconstruction	Deconstruction
Material Preparation	Material Preparation	Material Preparation	Assembly	Assembly	Assembly
			Material Preparation	Material Preparation	Material Preparation
			Second Student Team Begin Six Month Life Skills Training	Life Skills Training	Life Skills Training
Interview for Second Student Team	Interview for Second Student Team	Interview for Second Student Team	First Student Team Refresher on Life Skills	First Student Team Refresher on Life Skills	First Student Team Refresher on Life Skills
Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions

Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Material Preparation (1 <sup>st</sup> and 2 <sup>nd</sup> team)	Material Preparation (1 <sup>st</sup> and 2 <sup>nd</sup> team)	Material Preparation (1 <sup>st</sup> and 2 <sup>nd</sup> team)	Assembly	Assembly	Assembly
Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite	Material Preparation	Material Preparation	Material Preparation
Deconstruction	Deconstruction	Deconstruction	Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite
Assembly	Assembly	Assembly	Deconstruction	Deconstruction	Deconstruction
Life Skills Training	Life Skills Training	Life Skills Training			
First Student Team Refresher on Life Skills	First Student Team Refresher on Life Skills	First Student Team Refresher on Life Skills			
Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions

Note: This flow chart presents the project process in a linear fashion. The actual process may be more iterative and circular, with crew members moving as required.

**Year Three**

Month 1	Month 2	Month 3	Month 4	Month 5	Month 6
Deconstruction	Deconstruction	Deconstruction	Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite
Assembly	Assembly	Assembly	Deconstruction	Deconstruction	Deconstruction
Material Preparation	Material Preparation	Material Preparation	Assembly	Assembly	Assembly
Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite	Material Preparation	Material Preparation	Material Preparation
			Third Student Team Begin Six Month Life Skills Training	Third Student Team Life Skills Training	Third Student Team Life Skills Training
Interview for Third Student Team	Interview for Third Student Team	Interview for Third Student Team	First Student Team Graduates	Second Student Team Refresher on Life Skills	Second Student Team Refresher on Life Skills
Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions

Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Material Preparation	Material Preparation	Material Preparation	Assembly	Assembly	Assembly
Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite	Material Preparation	Material Preparation	Material Preparation
Deconstruction	Deconstruction	Deconstruction	Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite
Assembly	Assembly	Assembly	Deconstruction	Deconstruction	Deconstruction
Third Student Team Life Skills Training	Third Student Team Life Skills Training	Third Student Team Life Skills Training			
Second Student Team Refresher on Life Skills	Second Student Team Refresher on Life Skills	Second Student Team Refresher on Life Skills			
Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions

**Year Four**

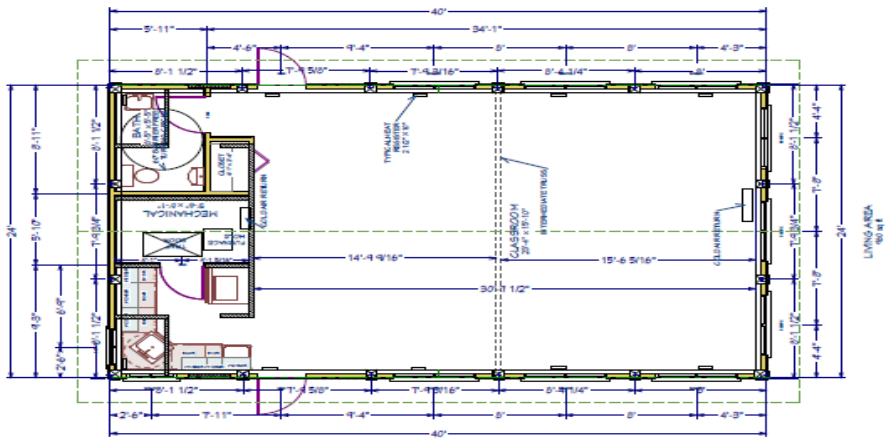
Month 1	Month 2	Month 3	Month 4	Month 5	Month 6
Deconstruction	Deconstruction	Deconstruction	Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite
Assembly	Assembly	Assembly	Deconstruction	Deconstruction	Deconstruction
Material Preparation	Material Preparation	Material Preparation	Assembly	Assembly	Assembly
Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite	Material Preparation	Material Preparation	Material Preparation
			Fourth Student Team Begin Six Month Life Skills Training	Fourth Student Team Life Skills Training	Fourth Student Team Life Skills Training
Interview for Fourth Student Team	Interview for Fourth Student Team	Interview for Fourth Student Team	Second Student Team Graduates	Third Student Team Refresher on Life Skills	Third Student Team Refresher on Life Skills
Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions

Month 7	Month 8	Month 9	Month 10	Month 11	Month 12
Material Preparation	Material Preparation	Material Preparation	Assembly	Assembly	Assembly
Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite	Material Preparation	Material Preparation	Material Preparation
Deconstruction	Deconstruction	Deconstruction	Re-assemble Onsite	Re-assemble Onsite	Re-assemble Onsite
Assembly	Assembly	Assembly	Deconstruction	Deconstruction	Deconstruction
Fourth Student Team Life Skills Training	Fourth Student Team Life Skills Training	Fourth Student Team Life Skills Training			
Third Student Team Refresher on Life Skills	Third Student Team Refresher on Life Skills	Third Student Team Refresher on Life Skills			
Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions	Sales/Promotions


Appendix B - Pictures of Prototype

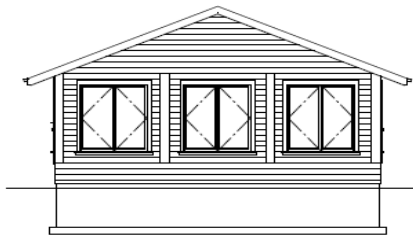


Appendix C – Blueprint of Timber Frame Classroom .

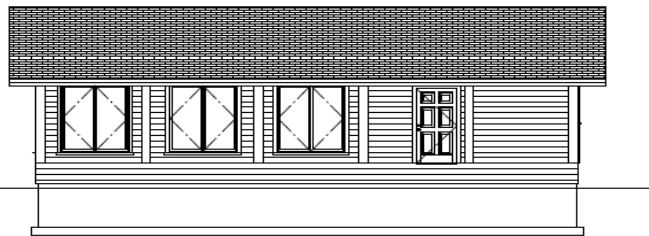


**MAIN FLOOR PLAN**

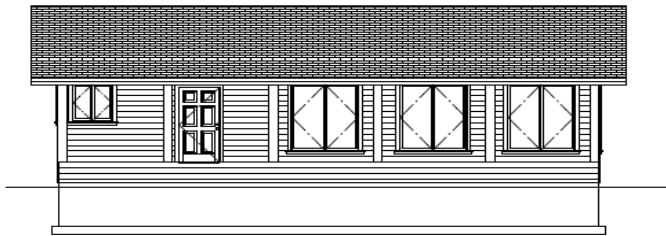
 <p>4934-44 avenue... 517 ave, Alberta. 780-445-5234... bedco@telus.net</p>	<p><b>BLUE QUILLS SCHOOL</b> PORTABLES BENDS <b>MAIN FLOOR PLAN</b></p>	10-04	3
		MAY 2010	



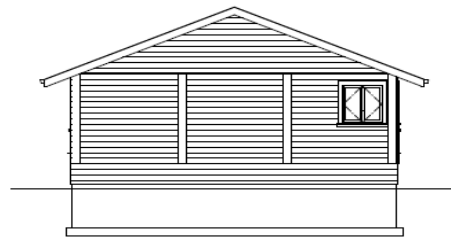
**NEW FRONT ELEVATION**



**NEW RIGHT ELEVATION**



**NEW LEFT ELEVATION**



**NEW BACK ELEVATION**

 <p>4934-44 avenue... 517 ave, Alberta. 780-445-5234... bedco@telus.net</p>	<p><b>BLUE QUILLS SCHOOL</b> PORTABLES BENDS <b>ELEVATIONS</b></p>	10-04	2
		MAY 2010	

## **Appendix D – Life Skills Programs**

### ***Family of Origin***

Using the 3 - 4 generation family genogram as a primary resource, participants will gain a better awareness of their present level of family functioning and how this level of functioning is connected with the family history of both spouses. Areas that will be explored through the genogram data include the following: impact of loss on the family life cycle, patterns of functioning across generations (e.g. replication of the emotional atmosphere), anniversary reactions, parenting styles, relational patterns (e.g. triangles and fused relationships), gender roles and expectations, values and beliefs, and the nature of Indigenous kinship systems. Additionally, due to the trauma of the residential school experience spanning six generations, participants will gain insight into the nature of intergenerational trauma, the transmission process, the impact of trauma on child development, and the personality characteristics of adult survivors (characteristics that have been transmitted from one generation to the next).

### ***Colonization/Decolonization***

This workshop provides survivors and their descendants with information on residential school history (i.e. in our area, Blue Quills Residential School and the Roman Catholic Church), and the Federal government's role in the following areas:

Collective and individual experiences

Effects of colonization (stereotypes, racism, inferiorities)

Language and culture

Family, community, economics

Relationship to addictive processes

Dehumanization

Social problems (psychic numbing, voicelessness)

Decolonization (giving voice, dialogue, empowerment, debriefing tools)

Re-claiming spiritual, cultural, political, social and economic control

### ***Communication***

This workshop requires participants to examine their own style of communication and distinguish between healthy and unhealthy styles of interaction. A strong emphasis is placed on practicing and mastering alternative approaches to communication that promote a supportive relationship environment as opposed to a judgmental and critical relationship environment. Other areas covered include constructive conflict resolution, the healthy expression of anger, and the process of reconstructing boundaries in relationships.

### ***Cultural Camp***

The cultural camp helps participants to embrace what they lost as children when they were stripped of the traditional extended family lifestyle. Participants will reconnect to the land spirituality and physically. They will experience fishing, hunting, food preparation, crafts, storytelling, teaching circles, sweetgrass, sweat ceremonies and pipe ceremonies as healing ways. Indigenous scientific knowledge and teachings and astronomy lessons will also be incorporated.

### ***Indigenous Parenting/Enhancing Family Self-Esteem***

Drawing heavily on teachings derived from traditional native parenting and contemporary literature on child guidance, this workshop is designed to teach parents a proactive problem solving process to the task of raising children. Areas covered include learning about and participating in traditional coming of age ceremonies such as rites of passage, reclaiming our traditional approach to parenting such as storytelling to teach values, learning and practicing age appropriate child guidance strategies, and learning and applying supportive communication skills in day-to-day family interactions.

### ***Healing through Loss***

This workshop is designed for adults who have experienced a traumatic childhood such as an alcoholic family environment. These adults have lost their childhood due to the “perpetual state of crisis” they experienced as children in an alcoholic family environment. With the help of traditional healing rituals, sacred songs, and a nurturing environment, survivors journey into the realm of their past, revisit their childhood memories of trauma (emotional, physical, sexual, etc.) and give voice to their painful legacy of shame and trauma. Through the discovery of their own voice, as well as a common voice, participants move from a state of isolation (brought about through self-shame) to a feeling of connection to others and a sense of belonging, and in doing so rediscover their humanity.

### ***Re-parenting the Self***

Participants are expected to have completed the “Healing through Loss” workshop before they participate in this workshop. In the first half of the workshop, through the use of guided imagery, participants revisit their “hurt child” and are guided through the experience of nurturing this hurt child. Additionally, they also re-experience feelings associated with a particular childhood memories such as being scolded or beaten by a parental figure. The guided imagery allows for participants to reach out and comfort this “hurt child.” The second half of the workshop provides participants with tools to help them engage in the re-parenting process in their day-to-day interactions. Participants will be expected to utilize these tools immediately and share their experience with each other. As participants learn to re-parent the self “mainly through the process of nurturing their “hurt child,” they will learn to connect as parents to their own children on a more meaningful level. Having learnt to hear, accept and love their “inner child,” they will in turn learn to hear, accept and love their own children.

### ***Couple Intimacy***

All couples participating in this workshop are expected to have completed the workshops “Healing through Loss” and “Re-parenting the Self.” Through the medium of drawing, writing, and collages, couples explore the mental, spiritual, sexual and emotional dimensions of their relationships. In a safe and supportive environment, couples are encouraged to share the pain of their journey and let go of the past, while celebrating the joy that has kept them together despite their pain. Additionally, through role play, couples will learn to differentiate between healthy and unhealthy relationship patterns, learn to handle disagreements constructively rather than destructively, and learn the process of rebuilding healthy boundaries in their relationship with each other and their extended family. As participants explore the different dimensions of their relationships, they will gain a deeper appreciation of the true nature of healthy intimacy: intimacy that allows people to come together and meet their needs spiritually, emotionally, mentally and sexually without sacrificing the self in the relationship.

### ***Community Wellness Leadership and Facilitation***

This workshop will help participants learn leadership skills for facilitating wellness workshops. Participants learn how to help others choose wellness, how to organize community wellness activities, learn how to fund-raise, and prepare promotions and participate in public relation campaigns. (This workshop can be modified to present the student with a focus on learning about themselves as a leader versus leadership and facilitation).

### ***Choosing Healthy Lifestyles***

Using the holistic model of the medicine circle (including the mental, emotional, spiritual and physical elements) this workshop will engage the participants in learning about traditional medicine, nutrition, holistic therapies including aromatherapy, message, reflexology, guided imagery, and meditation. Participants will learn about the importance of physical exercise/activity in the development of self-care plans. Choices and consequences with reference to physical health, diabetes, heart disease, smoking, and weight will be examined with the intent of teaching health restoration.

In this workshop participants celebrate wholeness, utilizing healing ceremonies, and other ways of caring for self including: the medicine wheel of holistic self care, the arts (learning about your creative self), filling the soul with beautiful things, inner child play, team building, being human, learning to laugh and play. In these activities participants will engage in physical play, role-play, drama, arts and crafts, etc.

***Looking at the Wellness Wheel - Focusing on Physical Wellness***

Taking a closer look at the composition and function of the physical body can bring about remarkable changes in the way we live. This module exposes five components of physical wellness: cardio respiratory endurance, joint flexibility, muscular endurance, muscular strength and body composition. You will learn about the health status of your body, how much energy your body uses in a day, the amounts of physical activity recommended for physical health, and the skills and insight into why we read food labels. This module also explores the active living lifestyles of our ancestors, and how we incorporated physical wellness into daily living.

## Appendix E – Trade Skills Training

1. CSTS – Construction Safety Training System: this safety training program for workers is a comprehensive program with specialized lessons :
  - Regulations
  - Personal Protective Equipment
  - Hazard Recognition and Control
  - Common Workplace Hazards and Control
  - Oil and Gas Industry Hazards and Control
  - Gas Hazards and Control Measures
  - Exploration Hazards and Control
  - Rig Hazards and Control
  - Production and Plant Hazards and Control
  - Work Procedures
  - Safety Communications
  
2. Hazard Assessment: This competency based course includes:
  - How to conduct the following types of hazard assessments:
    - Routine hazard assessments
    - Job safety analysis
    - Field level / site-specific hazard assessments
    - When equipment or processes are new or are changed
    - Evaluating hazardous products
  - Introduction to hazard identification, assessment and control
  - Benefits of hazard assessments
  - Hazard reporting
  - Determining your critical / hazardous tasks
  
3. WHMIS – Workplace Hazardous Materials Information System:  
This course informs students of:
  - your right to know what hazardous products you are dealing with on your worksite,
  - what the hazards are; how to read a MSDS (Material Safety Data Sheet),
  - how to read labels; rules about labeling,
  - where to find information on treatment if an accident were to occur.Knowledge of Basic Science in the Oil and Gas, Construction and Agricultural Industries which demonstrates the importance of safely working with hazardous materials is delivered in a comprehensive presentation which includes: instruction, video and overhead presentations, and classroom discussion. Booklet and handouts included.
  
4. TDG – Transportation of Dangerous Goods: This course is a comprehensive introduction to Transportation of Dangerous Goods. Students receive a three - year ticket after learning the following:
  - what are Dangerous Goods; the nine classes and their placards,
  - safe packaging and shipping
  - how to read and write a shipping document

- emergency actions to protect people and the environment in case of a spill or leak

For drivers, shippers, receivers and workers who have shipping/receiving activity on their worksite; especially relevant where a lot of shipping of Dangerous Goods takes place; required by many industries.

5. Standard First Aid/CPR: Standard First Aid course content including:

- Preparing to respond
- The EMS system
- Check, Call, Care
- Airway emergencies
- Breathing and circulation emergencies
- First Aid for respiratory and cardiac arrest
- Head and spine injuries
- Bone, muscle and joint injuries
- Wound care
- Sudden medical emergencies
- Environmental emergencies

Take-home materials

- Red Cross First Aid & CPR Manual

CPR course content including:

- Adult/Child/Baby CPR – one rescuer
- Adult/Child/Baby choking
- Barrier devices/pocket masks
- AED where legislation permits
- Adult/Child 2-rescuer CPR

Take-home materials

- Red Cross CPR/AED Manual

6. Fall Protection Awareness: In this course participants will understand the physics of falling, calculating fall clearance distance and the principles of fall arrest systems. Topics will include harness groups and fitting, equipment inspection, rescue after a fall as well as Occupational Health & Safety Code.

7. Fall Arrest – OSSA level: Fall arrest safety training, when to wear protective equipment and how to use it. This course will assist students in properly hooking up a safety harness and when to use it, connection to anchor points, the physics involved, as well the responsibilities of the employer, supervisor and worker. This program is recognized by the ACSA and is fully accredited by OSSA. The program was developed in accordance with the Alberta Construction Safety Association (ACSA) requirements and Oil Sands Safety Association (OSSA) guidelines. During this workshop the student will learn the basics of fall protection systems.

- Provide participants a general understanding of the safe and efficient use and care of fall arrest equipment.

- Meet your obligations under the Occupational Health and Safety Act & Regulations.
  - To insure all participants are knowledgeable in when and how to use fall arrest protection.
  - Give each participant an opportunity to use a safety harness and adjust correctly to his or her body type.
  - The physics of fall arrest
  - Capacity of fall arrest equipment
  - Environmental concerns
  - Proper connection to anchor points
  - Donning & fitting a harness each participant will demonstrate they know how to use the harness and make appropriate adjustment for correct fit
  - Proper storage of harnesses
8. Rigging Basics. This program contains:
- Government guidelines and legislation
  - Calculating weight
  - Various types of slings, hooks, and hitches
  - Planning and lift execution
  - Safety inspection of rigging
9. Overhead Crane and Rigging: This program was created by Manufactures Health and Safety and is designed to give workers the understanding and hands on experience of working with overhead cranes and jib cranes. Course Content:
- Government guidelines and legislation
  - Lift angles
  - Calculating weight
  - Centre of gravity & balance
  - Crane inspections and maintenance
  - Crane operation
  - Planning and lift execution
  - Safety inspection of rigging
10. Forklift Operator: this course training covers related topics including all operating instructions, warnings, and precautions for the types of lifts the operator will operate; differences between the lift and the automobile; controls and instrumentation: location, what they do, and how they work; engine or motor operation; steering and maneuvering; visibility (including restrictions due to loading); fork and attachment adaptation; operation and use limitations; vehicle capacity (weight and load center); vehicle stability (with and without load and attachments); vehicle inspection and maintenance the operator will be required to perform; refueling and/or charging and recharging batteries; operating limitations and instructions, warning, or precautions for the type of vehicle which the employee is being trained to operate.

11. **Defensive Driving:** The Defensive Driving program is a driver improvement program developed by the Canada Safety Council, for the benefit of drivers and employers of personnel who operate passenger size vehicles as part of their work tasks. Managers, fleet safety officers and administrators are encouraged to ensure that staff members who drive company vehicles; or drive personal vehicles on company business, complete a Defensive Driving Course at least every three years, as part of their due diligence in the promotion of corporate safety. The Defensive Driving Course is an established, proven program designed to produce: fewer company-vehicle collisions; less absenteeism due to injuries and court time; and life-long safe driving habits.
12. **Global Ground Disturbance I:** Level I is for anyone in Construction, Mining, Petroleum and other industries performing excavation activity (ditch & trench construction and ground removal) in a non-supervisory role. Students will learn (as set out by Global Training) about a Code of Practice, recognition of hazards, underground structures and emergency procedures. Participants will be able to identify the minimum sources for searching for underground structures and to know how to use permits and pre-job safety meetings effectively.
13. **Global Ground Disturbance II:** Level II is for anyone operating independently or issuing and receiving ground disturbance permits in Construction, Mining, Petroleum and other industries. Students must have a solid language competency to cover the extensive material about regulations, variances and emergency response plans for ground disturbance. Students will learn how to plan every step of a dig involving line location and types of exposure; and to create a plot plan/site drawing. How to perform a backfill inspection, to use permits, to conduct pre-job meetings and to deal with line/structure contact is also covered.
14. **Aerial Platform:** This course will contain the basic operational principles for both the vertical aerial platform (scissor lift) and the boom-supported aerial platform. Students will be taught what to look for in the operator's manual and will be encouraged to familiarize themselves with the specific machine that they will be operating at their worksite. The course of instruction includes both the theory of operation and hands on training. The learner will operate the Elevated Work Platform (EWP) for a sufficient period of time to demonstrate proficiency in the actual operation of the EWP and will obtain a certificate after successfully passing a comprehensive examination on the subject matter listed below:
  - Legislation, regulations and standards applying to safe operation
  - Purpose, function and basic concepts of the EWP operation.
  - Hazards associated with the operation of the EWP.
  - Safe operation strategies and considerations.
  - Selection of the right EWP for the job.
  - Familiarization with specific units and how they operate. (The importance of understanding the information contained in the operator's manual).
  - Mechanical components of the EWP.
  - Calculation of loads and understanding the safe operating envelope.

- Factors affecting stability.
- How to perform a pre-start inspection.
- Jobsite hazards and site inspections.
- Fall arrest and fall restraint considerations.
- Proficiency in the actual operation of an EWP.

15. H<sub>2</sub>S Alive - Hydrogen Sulphide Training. The course is designed to help workers become familiar with H<sub>2</sub>S/sour gas which includes:
- H<sub>2</sub>S Properties and the Initial Response Strategy - Properties of sour gas, where it is likely to be found, hazards to health (exposure limits and toxicity levels). Seven-step Initial Response strategy introduced and reviewed and applied to case studies.
- Respiratory Protective Equipment - The benefits and limitations of the 2 kinds of breathing apparatus (SCBA and SABA) that workers are likely to encounter are discussed. Students learn how to inspect, put on and use a SCBA (self-contained breathing apparatus).
- Detection of H<sub>2</sub>S - Instructions for using two kinds of gas detector devices (Bellows and Piston); introduction to electronic monitors and practice with sampling and testing air from miniature H<sub>2</sub>S environment.
- Rescue Techniques & Rescue Breathing - Practice of four basic rescue – lift techniques and rescue breathing (based on Canadian Heart & Stroke Foundation's guidelines).

## Appendix F – Program Budget Over Four Years

BUDGET ITEM	BREAKDOWN OF COST	TOTAL COST
<b>PHASE 1</b>		
<b>Start up costs for shop facility</b>		
38' x 100' portable quonset hut	Based on estimate	24,289.00
Forklift with telescopic mast - diesel (zoom boom)	Based on estimate	60,000.00
Utility Hook-ups for quonset	Power and gas based on estimates	8,000.00
Equipment:		
* Drill press	Based on estimate	5,000.00
* Chain Mortise	Based on estimate	1,500.00
* Hand Plane	Based on estimate	1,200.00
* band saw mill (with bed extensions, 15 blades and sharpener)	Based on estimate	14,223.00
* Power Shaper (Laser etching)	Based on estimate	12,000.00
Inspection/OH&S and Tickets	Based on estimate	5,000.00
	<b>PHASE 1 TOTAL COST</b>	<b>\$131,212.00</b>
<b>PHASE 2</b>		
<i>Student intake and program delivery</i>		
<b>Materials (For 16 log homes)</b>		
Wood	\$2,500/unit x 16 units	40,000.00
Windows	\$2,500/unit x 16 units	40,000.00
Doors	\$2,600/unit x 16 units	41,600.00
Sub-floor	\$700/unit x 16 units	11,200.00
Roof	\$1,600/unit x 16 units	25,600.00
Metal Roofing	\$3,000/unit x 16 units	48,000.00
Chinking	\$4,000/unit x 16 units	64,000.00
	<b>Materials Sub-total</b>	<b>\$270,400.00</b>
<b>Administrative Requirements</b>		
Program Coordinator & Liaison (half time)	\$40,000/year x 4 years	160,000.00
Program Coordinator & Liaison benefits @ 18%	\$40,000/year x 18% x 4 years	28,800.00
Building Team Supervisor	\$60,000/year x 4 years	240,000.00

Building Team Supervisor benefits @ 18%	\$60,000/year x 18% x 4 years	43,200.00
Life Skills Training Supervisor	\$60,000/year x 4 years	240,000.00
Life Skills Training Supervisor benefits @ 18%	\$60,000/year x 18% x 4 years	43,200.00
Marketing Supervisor	\$60,000/year x 4 years	240,000.00
Marketing Supervisor benefits @ 18%	\$60,000/year x 18% x 4 years	43,200.00
Financial Supervisor (half time)	\$30,000/year x 4 years	120,000.00
Financial Supervisor benefits @ 18% (half time)	\$30,000/year x 18% x 4 years	21,600.00
Elder Resource half time (over 4 years)	\$30,000/year x 4 years	120,000.00
Elder Resource benefits @ 18% (over 4 years)	\$30,000/year x 18% x 4 years	21,600.00
Team Leaders (4 Leaders at \$40,000/annum)	\$40,000/year x 4 years x 4 leads	640,000.00
Team Leaders benefits @ 18% (4 positions)	\$40,000/year x 4 years x 4 leads x 18%	115,200.00
Student Wages (\$15/hour w/ 11% vacation & source deductions)		
* Team 1 (20 people @ 40 hours/week x 48 weeks)	\$15/hr x 40 hours/week x 48 weeks x 20 people	576,000.00
* Team 1 vacation pay and source deductions	\$576,000/team 1 x 11% vacation & source deductions	63,360.00
* Team 1 & 2 (40 people @ 40 hours/week x 48 weeks)	\$15/hr x 40 hours/week x 48 weeks x 40 people	1,152,000.00
* Team 1 & 2 vacation pay and source deductions	\$1,152,000/team 1 & 2 x 11% vacation & source deductions	126,720.00
* Team 2 & 3 (40 people @ 40 hours/week x 48 weeks)	\$15/hr x 40 hours/week x 48 weeks x 40 people	1,152,000.00
* Team 2 & 3 vacation pay and source deductions	\$1,152,000/team 2 & 3 x 11% vacation & source deductions	126,720.00
* Team 3 & 4 (40 people @ 40 hours/week x 38 weeks)	\$15/hr x 40 hours/week x 38 weeks x 40 people	912,000.00
* Team 3 & 4 vacation pay and source deductions	\$912,000/team 3 & 4 x 11% vacation & source deductions	100,320.00
	<b>Staffing Sub-total</b>	<b>\$6,285,920.00</b>
<b>Program Delivery Requirements</b>		
Resources for workshops and counselling		5,000.00
Meetings/Workshops		5,000.00
Drug Testing Kits	\$3,000/year x 4 years (based on 60 tests per month)	12,000.00
Safety gear and supplies	First aid kits, eyewash, glasses etc.	5,000.00
* Boots - \$129/pair	80 students over 4 years x \$129/pair	10,320.00
* Coveralls - \$120/pair	80 students over 4 years x \$120/pair	9,600.00
* Safety glasses \$12/pair	80 students over 4 years x \$12/pair	960.00
* Hard Hats \$20/pair	80 students over 4 years x \$20/pair	1,600.00
* Work gloves \$10/pair	80 students over 4 years x \$10/pair	800.00
* Ear plugs \$34/box (box of 100)	3 boxes required over 4 years @ \$34/box	102.00
* Carpenter Apron \$18/each	80 students over 4 years x \$18/each	1,440.00

Safety Training for Students		
* Year 1 - 30 students various tickets	\$1,840/student x 25 students	46,000.00
* Year 2 - 20 students various tickets plus renewals	\$1,840/student x 20 students plus \$2,500 in renewals	39,300.00
* Year 3 - 20 students various tickets	\$1,840/student x 20 students	36,800.00
* Year 4 - 20 students plus ticket renewals	\$1,840/student x 20 students plus \$4,100 in renewals	40,900.00
Travel	\$5,000/year x 4 years	20,000.00
Professional Development for Life Skills Trainers	\$5,000/year x 4 years	20,000.00
IT Requirements	Includes computer, smartboard, CAD program, IT support	50,000.00
Cultural Requirements include:		10,000.00
* Ceremony		
* Protocol Offerings		
* Cultural Camp (\$5,000 committed to Cultural Camp)		
	<b><i>Program Delivery Sub-total</i></b>	<b><i>\$314,822.00</i></b>
	<b><i>PHASE 2 TOTAL COST</i></b>	<b><i>\$6,871,142.00</i></b>
	<b>PHASE 1 &amp; PHASE 2 TOTAL</b>	<b>\$7,002,354.00</b>
	Administrative Overhead @ 15%	1,050,353.10
	<b>TOTAL PROPOSED BUDGET</b>	<b>\$8,052,707.10</b>

(Note: for in-kind contributions, see next page)

## Blue Quills First Nations College In-Kind Contributions

<b>Blue Quills In-Kind Contributions Include:</b>		
Research and Development over 4 years		
<i>* Includes Research coordinator and assistant (1/2 time)</i>	\$75,000/year x 4 years plus 18% benefits	354,000.00
<i>* Research materials/resources and supplies</i>		10,000.00
<i>* Program evaluation/dissemination</i>	\$10,000/year x 4 years	40,000.00
Office space rental for the following (7 spaces total):	\$750/month/office x 12 months x 7 offices x 4 years	252,000.00
<i>*Program Coordinator</i>		
<i>*Building Team Supervisor</i>		
<i>*Life Skills Training Supervisor</i>		
<i>*Marketing Supervisor</i>		
<i>*Financial Supervisor</i>		
<i>*Elder Resource</i>		
<i>*Team Leaders (Shared space for all 4 leads)</i>		
Other Facility rentals include:		
<i>* Meeting rooms (once per month over 4 years)</i>	\$200/day x 1 day/month x 12 months x 4 years	9,600.00
<i>* 4-Directions room (once per month over 4 years)</i>	\$300/day x 1 day/month x 12 months x 4 years	14,400.00
<i>* Cafeteria use for meetings/workshops (once per month over 4 years)</i>	\$500/day x 1 day/month x 12 months x 4 years	24,000.00
WCB for Building Supervisor and Team Leads over 4 years	\$240,000 + \$640,000 x \$6.42/100 (2010 premium rate)	56,496.00
Use of carpentry lab over 4 years	\$2,000/month x 12 months x 4 years	48,000.00
Other building materials and consumables required		20,000.00
Carpentry equipment purchased by Blue Quills includes: <i>Various saws, joint planer, shaper, routers, joiner w/table, sanders and numerous hand tools required</i>		100,000.00
Utilities for quonset facility	\$2,000/month x 12 months x 4 years	96,000.00
Marketing in College Calendar and Career Fairs	Flat Rate	5,000.00
Program incentives and awards	\$5,000/year x 4 years	20,000.00
Orientations for each intake	\$1,000/intake x 4 intakes	4,000.00
Graduation for each intake	\$2,000/intake x 4 intakes	8,000.00
	<b>13% Blue Quills College in-kind contribution</b>	<b>1,061,496.00</b>

## Appendix G – The Voice’s of the Pilot Project Team

Four crew members were hired to build the prototype log home. Each crew-person received life-skills and professional training during the life of the project. After the prototype log home was completed, they shared their experience of being part of the project and a member of the team. Following are excerpts from their interviews.



Reed Cardinal: “I’ve learned new approaches to problem solving, to having patience, about the material used in log homes, learning a new kind of building (3:06). Every other job I’ve worked I’ve always started on the bottom...here we all started at the same place (7:00). I’ve gotten to learn to actually work...if this project was given a chance to spread its wings (11:26) I think it would go far 11:26) It has a future – right now we just caught a glimpse of it (13:40)...this has been the best thing and this is where I want to stay (16:00).”

Malcolm Moses: (Malcolm drove daily from Edmonton to the build site - 1.5 hours one way - and helped to pick up other workers on the way) “I am thankful to the Creator and all the others who helped us along the way to complete this log home. It has been very instrumental towards



my own personal career and my carpentry apprenticeship and towards fulfilling my dreams of building a home for myself and my children. (1:18). It is truly an honor for all of us to look forward to the dreams that are possible for all of us (2:25). Building this home helped me to reclaim myself and my manhood (4:00). This project provides homes for our children and our future (8:30)...

Lacy Cardinal: it (building the log home) made me feel like I was doing something good (2:00). At first I didn't think I would be able to do it, but you kind 'a just learn as you go (6:02). I would try to do it the way you (the program manager) told me – but if I found better ways to do it I would feel more comfortable to do it (6:30). I showed my girl pictures and she said “Mommy is that where you work – making houses? Are you going to make me a house?” and I said “I will one day” (7:18). It's not as hard as some people make it out to be – I can hear inside me a better person – and to be more dependable and positive (10:29). This job is what made me keep going in life – it makes me feel like I'm doing something worthwhile (11:20).



Cody Johnson: This project taught me about myself – what I am capable of (1:00). This project is good for somebody trying to get their foot in the door (1:22). I learned how to work as a team, to take responsibility, to help others, to listen, and I've learned not to give up. (2:06). I've benefited spiritually – being here at the college – to keep on the Red Road (2:50). This is one thing that balanced me out – I believe that I am on the right path (3:15). This is my chance – I'm proud of what I did and what I am going to do (4:15). I found this as a test for myself (5:28). I hope everyone can see the good in this and keep it going – it made me into a better person (6:01).



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