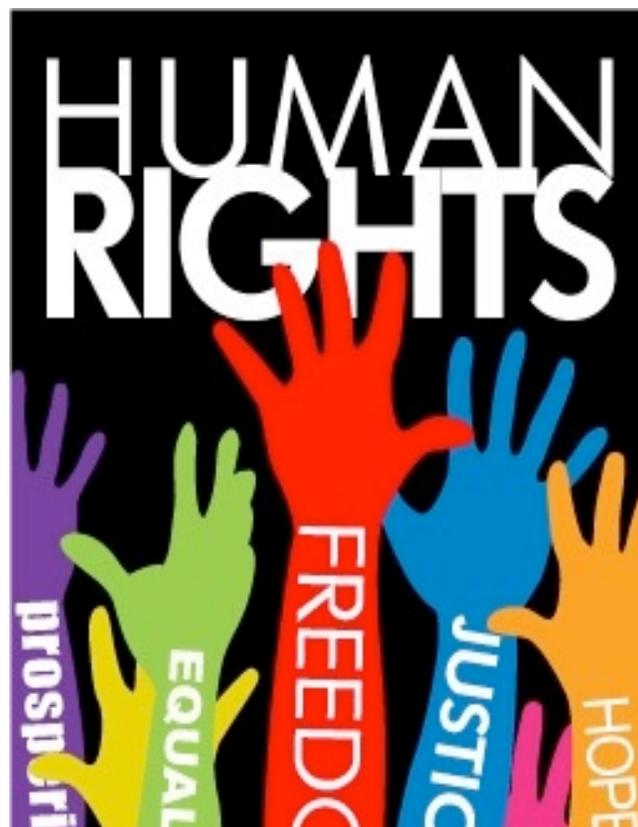




ACCESS TO JUSTICE HANDBOOK FOR ELDERS





THUNDER BAY INDIAN FRIENDSHIP CENTRE

TABLE OF CONTENTS

Access To Justice, Elders Project, Thunder Bay, ON...	3
The Sessions.....	6
Theme One: What Are Human Rights.....	7
Theme Two: <i>Violence Against Indigenous Women and Girls</i>.....	14
Walking With Our Sisters.....	16
Safety Tips for You.....	17
Safety Tips for Your Grandchildren.....	18
Forms of Elder Abuse.....	19
Reporting a Missing Person.....	20
Programs that Support Families.....	23
Events that Remember Stolen Sisters.....	25
<i>What We Said About Violence Against Women</i>.....	26
Theme Three: Housing Rights.....	31
Theme Four: Income Maintenance.....	34
(Cpp, Old Age, Ei, Odsp, Ow, Direct Deposit)	
<i>What We Said About Housing and Income</i>.....	48
Theme Five: Self Care	50
<i>What We Said About Self Care</i>.....	55
Who You Can Call.....	57

Access to Justice, Connecting Communities: Our Project with Thunder Bay Elders

This project was funded by the Law Foundation of Ontario, and coordinated through the Thunder Bay Indian Friendship Centre. A goal of the project was to share Human Rights knowledge with the Elders so that they can share this with their families and the broader community. We recognize the important role that Elders play as “trusted intermediaries” in our communities, and that we go to Elders for support, or when we need to confide about something. By working with Elders around themes of Human Rights, we are teaching them, so that they too, can teach us. We build our knowledge from Elders, and they are the backbone of our culture. Elders are chosen by community, and supported because of their experiences and knowledge.

skills and knowledge our Elders group have:

- Birthing, childrearing, family, and relationships,
- Medicine, Plant, and Star knowledge,
- Trapping, hunting, maps, and land use management,
- Historical knowledge about Inherent Rights to Education, Land, Learning.
- Craftspeople: blanket making, tickinagans, moccassins, drums, beading, medicine pouches, quilts, etc.
- Cooks
- Singers, musicians, artists, educators, and caregivers,

- Politicians, Chiefs, and past Leaders, and Veterans,
- Witness to Treaties, and Signatories of the Treaties,

From June 2014 until November 2014, the Elders met with the Access to Justice Coordinator for seven sessions. Over these sessions we learned and shared about Human Rights and Income Maintenance, and the last session was to evaluate what we learned and what we would like to see. This booklet is a reference for the Elders which contains information which shares what we learned.

Sessions lasted from 11:00 a .m. - 3:00 p.m. and included lunch. Each session provided a workshop on a topic. They are listed on the next page. We also created a quilt together which tells of our stories around Human Rights. This artistic creation shares who we all are, and is an expression of our time together. Each workshop had anywhere between 15 participants up to 35 with volunteers. We started at 11:00 a.m. with a presentation on a Legal Education topic, we then broke for lunch, then discussed the presentation after lunch and ended with a craft. We began our Human Rights quilt in July, and this is how we spent most of our time together. We spent time sewing, cutting, and telling stories about one another. We learned about each other through our time together.

We ensured that the sessions would be respectful, and that Elders would be treated with care. We wanted to make

sure that we took into consideration all the different and unique ways we learn. The idea of making a craft together came up- doing a Human Rights Blanket/Wall Hanging. Raven Spade gladly took on the sewing of the quilt, and we greatly appreciated her taking on such a large task. For some of sessions we played games (i.e.) Human Rights Bingo. We did this once with words translated into Anishinawbe Mowin, with Human Right themes.

A committee supported the project and consisted of the following and met throughout to discuss best practices:

- Charlene Baglien, Thunder Bay Indian Friendship Centre
- Kathy Spence, Thunder Bay Indian Friendship Centre
- Beth Ponka, Kinna-aweya Legal Clinic
- Jamie McGinnis Counsel, Human Rights Legal Support Centre
- Jim Chicago, Elder Support
- Michelle Richmond-Saravia, Access To Justice Coordinator

Lastly, these workshops were facilitated in a manner where the Elders decided on the priority areas, and were encouraged to reflect each session on previous sessions, and talk and share. They can identify what target areas are of importance for them. Elders gained confidence, however, it was important to keep meeting and keep sharing time together, and ideas. We were fortunate to have Sarah Beardy attend each session and she translated the

workshops from English to Ojibway-Cree. This was critical in ensuring all Elders participated, and felt like they belong.

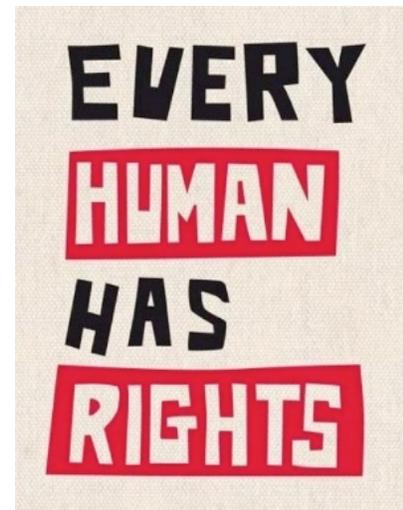
Legal Education Sessions

June 2,	<i>Introduction to Human Rights (1 of 6)</i>
July 7,	<i>Human Rights: Focus on Violence against Indigenous Women and Girls) (2 of 6)*Safety Tips: Kayla Moses, Victim Support ONWA: will discuss supporting victims and their families, reflecting on safety for seniors and Elders living in the city. 17 Elders, 7 Staff/Volunteers.</i>
August 11,	<i>Landlord/Tenant (3 of 6)*Human Rights focus on housing & accessing housing. 21 Elders, 12 Volunteers.</i>
September 11,	<i>Income Maintenance (4 of 6) -Old Age Security -ODSP -non-insured Health -importance of supplement, & why -importance of income tax filing 22 Elders, 10 Staff/Volunteers.</i>
September 23,	<i>Human Rights: Community engaging activity, group sharing, & art activity. Information sharing. (5 of 6) Lunch & Visit WWOS at the Thunder Bay Art Gallery & Sharing afterwards. 16 Elders, 8 Staff/Volunteers</i>
October 9,	<i>Self-Care and Human Rights. (6 of 6) & Celebratory Feast/Certificate Giving. 20 Elders, 5 Staff/Volunteers</i>

Theme One: What Are Human Rights?

In Ontario's we have the *Human Rights Code*, the first in Canada, was enacted in 1962. The following information comes from the Ontario Human Rights Code. The *Code* prohibits actions that discriminate against people based on a protected *ground* in a protected *social area*. Protected grounds are. This means no person or place can deny you services or a right to be there because of the following:

- Your age
- Your ancestry, colour, race
- Your citizenship
- Your ethnic origin
- Your place of origin
- Your creed
- If you are disabled or limited,
- Your family status
- Your marital status (including single status)
- Your gender identity, gender expression
- If you are in receipt of public assistance (in housing only)
- If you have a record of offences (in employment only)
- Sex (including pregnancy and breastfeeding)
- Sexual orientation



Age

Age is a protected ground under the *Code*, This means that you cannot be discriminated against because of your age where you work or live, or go to get a service. In the *Code*, age is defined as being 18 years or older, or age 16 or older in housing if you have withdrawn from parental control. Some special programs and benefits, such as seniors' discounts or youth employment programs, exist to address genuine age-related needs. However, when you are unjustifiably treated differently because of your age, that's age discrimination.

Creed

Under the Ontario *Human Rights Code*, discrimination because of creed and religion is against the law. Everyone should have access to the same opportunities and benefits, and be treated with equal dignity and respect, regardless of their religion.

Religion includes the practices, beliefs and observances that are part of a faith or religion. It does not include personal moral, ethical or political views. Nor does it include religions that promote violence or hate towards others, or that violate criminal law.



Disability

The *Code* protects people from discrimination and harassment because of past, present and perceived disabilities. “Disability” covers a broad range and degree of conditions, some visible and some not visible. A disability may have been present from birth, caused by an accident, or developed over time.

There are physical, mental and learning disabilities, mental disorders, hearing or vision disabilities, epilepsy, mental health disabilities and addictions, environmental sensitivities, and other conditions.

Family and marital status

The *Code* includes two grounds that provide protections for persons in relationships: marital status and family status.

“Marital status” is defined in section 10 of the *Code* as “the status of being married, single, widowed, divorced or separated and includes the status of living with a person in a conjugal relationship outside marriage”, including both same-sex and opposite sex relationships.

“Family status” is defined as “the status of being in a parent and child relationship.” This can also mean a parent and child “type” of relationship, embracing a range of

circumstances without blood or adoptive ties but with similar relationships of care, responsibility and commitment. The grounds of marital and family status intersect to cover a range of family forms, including lone parent and blended families, as well as families where the parents are in a ‘common law’ relationship.

Gender identity and gender expression

Under the Ontario *Human Rights Code*, discrimination and harassment because of gender identity or gender expression is against the law. Everyone should be able to have the same opportunities and benefits, and be treated with equal dignity and respect including transgender, transsexual and intersex persons, cross-dressers, and other people whose gender identity or expression is, or is seen to be, different from their birth sex.

In 2012 “gender identity” and “gender expression” were added as grounds of discrimination in the Ontario *Human Rights Code*. To fully address the new *Code* grounds, as well as the significant legal decisions, policy changes and other developments since its first policy, the OHRC released a new Policy on preventing discrimination based on gender identity and gender expression in April 2014.

Race and related grounds

Under the Code, every person has the right to be free from racial discrimination and harassment in the social areas of

employment, services, goods, facilities, housing accommodation, contracts and membership in trade and vocational associations. You should not be treated differently because of your race or other related grounds, such as your ancestry, ethnicity, religion or place of origin.

Receipt of public assistance

In housing, the Code protects tenants against discrimination based on receipt of public assistance. “Public assistance” – more commonly referred to as social assistance – includes Ontario Works, OSAP, ODSP, Old Age Security, Employment Insurance, etc.

Some housing providers have negative attitudes towards people who are poor. They may take several steps that could contravene the Code, such as:

- screen out prospective tenants based on stereotypes about poverty and poor people
- impose illegal rental criteria (such as security deposits)
- provide substandard housing-related services
- harass tenants
- be more quick to try to evict.

Record of offences

In employment, a person cannot be discriminated against in employment because of a “record of offences.” Employment decisions cannot be based on whether a person has been

convicted and pardoned for an offence under a federal law, such as the Criminal Code, or convicted under a provincial law, such as the Highway Traffic Act. This provision applies to convictions only, and not to situations where charges only have been laid.

Employers must look at a person's record of offences and consider whether the offence would have a real effect on the person's ability to do the job and risk associated with them doing it. Employers can refuse to hire someone based on a record of offences only if they can show this is a reasonable and bona fide qualification.

Examples of this might be:

- A bus driver with serious or repeated driving convictions
- A daycare worker who works alone with children who is convicted of child sexual abuse in a daycare setting.

Sex

The Code does not specifically define the ground of "sex," but the OHRC considers it to be related to a person's biological sex, male or female. Men and women receive equal protection under this ground. The ground of "sex" also includes a broader notion of "gender," which can be described as the social characteristics attributed to each

sex. The Code protects men and women from harassment and discrimination, including assumptions about their abilities that result from stereotypes about how men and women "should" behave, dress or interact. The right to equal treatment without discrimination because of sex also applies to pregnancy.

Sexual orientation

"Sexual orientation" is a personal characteristic that forms part of who you are. It covers the range of human sexuality from lesbian and gay, to bisexual and heterosexual. Sexual orientation is different from gender identity, which is protected under the ground of "sex." The *Code* makes it against the law to discriminate against someone or to harass them because of their sexual orientation. This right to be free from discrimination and harassment applies to employment, services and facilities, accommodation and housing, contracts and membership in unions, trade or professional associations. Homophobic conduct and comments are prohibited as part of the *Code's* protection against discrimination based on sexual orientation, no matter what the target's sexual orientation is, or is perceived to be.



Theme Two: Violence Against Indigenous Women And Girls



Over 1,181+ native women and girls in Canada have been reported missing or have been murdered in the last 30 years. Many vanished without a trace with inadequate inquiry into their disappearance or murders paid by the media, the general public, politicians and even law enforcement. This is a travesty of justice.

Walking With Our Sisters is by all accounts a massive commemorative art installation comprised of 1,763+ pairs of moccasin vamps (tops) plus 108 pairs of children's vamps created and donated by hundreds of caring and concerned individuals to draw attention to this injustice. The large collaborative art piece will be made available to the public through selected galleries and locations. The work exists as a floor installation made up of beaded vamps arranged in a winding path formation on fabric and includes cedar boughs. Viewers remove their shoes to walk on a path of cloth alongside the vamps.

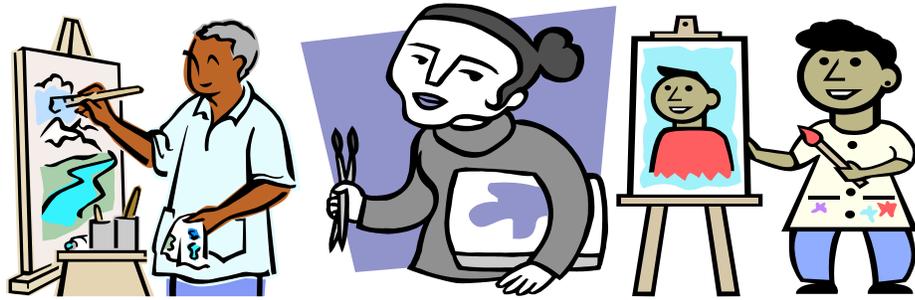
Each pair of vamps (or “uppers” as they are also called) represents one missing or murdered Indigenous woman. The unfinished moccasins represent the unfinished lives of the women whose lives were cut short. The children’s vamps are dedicated to children who never returned home from residential schools. Together the installation represents all these women; paying respect to their lives and existence on this earth. They are not forgotten. They are sisters, mothers, aunties, daughters, cousins, grandmothers, wives and partners. They have been cared for, they have been loved, they are missing and they are not forgotten.

Over 3000 people visited the Art Gallery for the *Walking With Our Sisters*. The vamps came to Thunder Bay for the commemorative art installation from September 19 – October 12, 2014. We attended the Art Gallery on September 23, 2014 as a group activity. This show is now finished however the art gallery is open from:

Tuesday to Thursday - 12:00 noon to 8:00 pm

Friday to Sunday - 12:00 noon to 5:00 pm

The cost is \$1.50 for Elders, and children under 12 are free. For adults, it is \$3.00.



WALKING WITH OUR SISTERS



A special part of our time together was also in attending the Walking With Our Sisters Art Commemoration. This experience was an emotional one as many of us are survivors of violence ourselves, or have lost someone precious to us

because of violence. Attending the Commemoration was important because it gave us a chance to spend time together and learn about this important topic which hurts many of our families. It also gave us the time to see what phenomenal work is being done to raise awareness and to witness this art show. The Elders shared that we all need to do something to prevent violence against our sisters, daughters, granddaughters, aunties, and mothers. Violence is not a part of our culture.



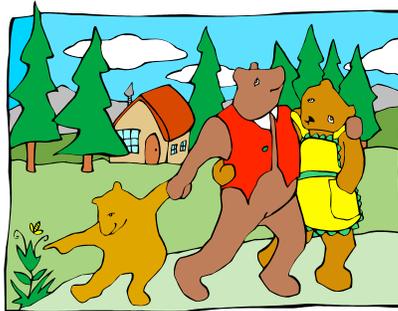
HUMAN RIGHTS AND SAFETY

Safety was talked about at our Bead In in July. We talked about safety because of the disproportionate and high number of missing and murdered Indigenous women. Some of us noted feeling unsafe. Being aware of our surroundings is very important, as well as having the support of friends.

Prevention tips

- Walk only in well-lit areas.
- Do not burden yourself bulky purses or packages.
- Never display large sums of money in public.
- Go shopping in pairs or in a group.
- Walk in the centre of the sidewalk, away from alleys and doorways.

- If you suspect you are being followed, cross the street, go to the nearest home, gas station or business and call the police.
- Be aware of your surroundings and avoid areas that increase your chances of being assaulted.
(Taken from the RCMP, Seniors Guidebook on Safety)



Safety Tips to Share with your Grandchildren

It's easy to incorporate safety into your routine. Here are some general safety tips.

- ✓ When going out or travelling, tell friends or family where you are going and who will be there.
- ✓ Avoid hitchhiking.
- ✓ When getting into a car with someone you don't know, write down or text the license plate to someone you trust.
- ✓ Carry a mobile telephone and make sure it is charged.
- ✓ Carry an emergency whistle.
- ✓ Enroll in a self-defence course.
- ✓ Learn about programs and services in your community, at work and at school.
- ✓ Check our recommended resources as well as other safety resources available on the Internet.
- ✓ Get in the habit of using these safety tips at home, school and work, and when you are out.
- ✓ Always be aware of your surroundings.
- ✓ Trust your instincts.



Forms of Elder Abuse

- Neglect (by others)
- Physical Abuse
- Sexual Abuse and Sexual Exploitation
- Psychological and Emotional Abuse
- Economic Abuse (stealing or misusing an elderly person's money or possessions)
- Institutional Abuse (overcrowded, substandard and/or unsanitary living environments)
- Violation of Rights (restricting liberty and privacy)
- Spiritual Abuse
religious and
customs or

(Taken from the RCMP,
Safety)

***You can report
who you trust, or**



(restricted or denied
spiritual practices,
traditions)

Seniors Guidebook on

**abuse to a worker
a family member can**

advocate on your behalf.

Reporting a missing person

There are no rules on when to report a missing person. You can do it as soon as you want. There is NO 24 hour rule of waiting to report. You can follow these steps to help with your reporting.

1. Know Whom to Contact

- Always begin by contacting your local police department. Depending on where you are in Canada, this could be the Royal Canadian Mounted Police (RCMP); a provincial police service, such as the Ontario Provincial Police (OPP) or the Sûreté du Québec (SQ); a municipal police service; or a First Nations police service.

Local detachment of the RCMP: Look in your

phonebook or call your local operator.

- Ontario Provincial Police (OPP): 1-888-310-1122
- Sûreté du Québec (SQ): 1-800-771-1800
- If your child is missing or you see a missing child,
- call Child Find Canada at 1-800-387-7962 (24 hours
- a day) for additional services
- Thunder Bay Police at 684-1200

2. Ask to file a Missing Person Report

3. Offer as many details about the person you are filing the report, for example:

- Hair colour
- Eye colour
- Weight
- What they were last wearing
- Where they were last seen
- Who they could possibly be with
- Places they go.

4. Other details: Keep Your Own Notes & track everything

- Date and time

-

- Badge number (ID number)

-

- Report number

-

- Officer in charge

(Adapted from the Native Women's Association, Navigating the Missing Person's Process)

MISSING

First Name Middle Name LAST NAME
was last seen on **Month ##th 2010**
in the **City, XX**



Age at Disappearance: XX
Background:
Height: X'X" (XXX cm)
Weight: XXXlbs (XX kgs)
Hair Colour: Colour
Eye Colour: Colour
Distinguishing Features: Tatoos or Piercings, Scars
Clothing Worn at time of disappearance: Clothing, Jewlery
File #: XXXX
Agency: XXXX Police Service

(Insert photo above)

Additional Information:

(INCLUDE FIRST AND LAST NAME), where she has last been seen, who she may have been with. List any activities she may have been doing, if she requires any medication or any other needs. Anyone with information on (First Name's) whereabouts is urged to contact the police.

(First Name) is very much missed by her family and friends.
If you have any information please contact any of the following agencies:

Police Service at (XXX) XXX-XXXX
[email](#) address
Crime Stoppers at 1-800-222-TIPS (8477)

This Missing Persons template was created by the Native Women's Association of Canada (NWAC) as part of their Sisters In Spirit (SIS) initiative. It is adapted from the Manitoba Chiefs of Police template. For more information on NWAC's SIS research or to review our toolkits, please visit www.nwac.ca .

Taken from the Native Women's Association COMMUNITY RESOURCE GUIDE: What Can I Do to Help the Families of Missing and Murdered Aboriginal Women and Girls?

Programs that support families

The Thunder Bay Indian Friendship Centre has programming to help support families in the following areas:

- Akwe:go Program
- Aboriginal Alcohol / Drug Worker Program
- Aboriginal Family Support Program
- The Gladue Services Program
- Kizhaay Anishinaabe Niin Program
- Anishnawbe Skills Development Program
- Aboriginal Community Council Program
- Courtworker Program
- Life Long Care Program
- Apatisiwin Employment Program
- Youth Justice Committee Program
- Community Support Program
- Aboriginal Healing And Wellness
- Urban Aboriginal Healthy Living Program
- Wasa-Nabin
- Children's Wellness Program



The Ontario Native Women's Association has the following programs to help all women and their families including:

- Aboriginal Diabetes Education
- Aboriginal Healthy Babies Healthy Children
- Aboriginal Justice Program
- Aboriginal Problem Gambling Awareness
- Building Aboriginal Women's Leadership
- Challenge4Change
- Community Health Outreach
- Community Wellness Program
- Mental Health
- Nihdawin "My House - A Place Where I Live" Program
- Youth in Transition Worker Program

Anishinawbe Mushkiki is an Aboriginal Community Health Centre established as a primary health care facility within the District of Thunder Bay.

They have the following programs:

- Healthy Eating Active Living
- Community Access Program



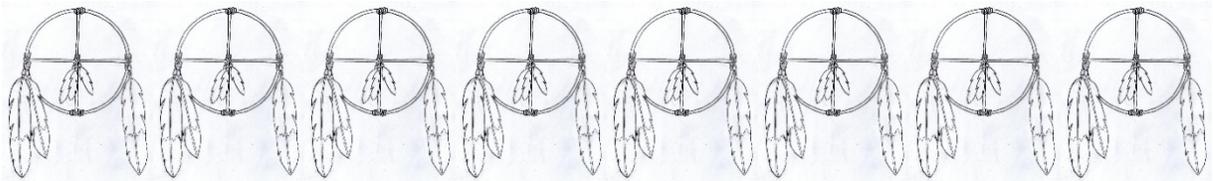
- Fasd Child Nutrition Program
- Traditional Healing Programs
- Health Promotion
- Diabetes Program
- Clinic Service

Events that remember our Stolen Sisters

The Full Moon Memory Walk occurs in Thunder Bay and is a sacred memorial walk in support of family and friends - To raise awareness for our vanished mothers, daughters, aunts, grandmothers- This happens in the fall in September. For more information on this you can check with the Ontario Native Women`s Association.

On October 4, every year, communities come together from across Canada to honour the lives of missing and murdered Indigenous women and girls. You can call the Ontario Native Women`s Association for more information.

"We gather to honour our lost sisters and their families. We gather to show we are a united front," notes the Sisters In Spirit Candle Light Vigil website.



What We Said About Violence Against Women

- The question was asked, how do we see our Rights being violated?
- Stories were shared of how Status Cards which are used for Tax Exemption, and merchants or store clerks appeared angered that we were using them. There were reported verbal attacks, and we could sense it in their body language. There was an intimidation not to use them.
- Stories were also shared of youth having stuff thrown at them, and that they felt threatened.

- Stories were shared of youth being injured at schools in the city and then parents had not been notified, in some cases serious injuries. Parents lacked advocacy, and fear repercussion if they responded to every issue.
- Concerns of children and mothers being stereotyped.
- We shared stories of how we felt schools may not feel kind or safe, then how could they support learning?
- There were stories shared of policing and First Nations people.
- We were concerned about how violence was inflicted upon our families by the police, some experiences impacting our own daughters and granddaughters.
- There was a desire to improve relationships between police and schools, and First Nation and Metis people in general.
- In the workshop, the Elders reflected on what it meant to “reclaim power”
- A story was shared about how a rain puddle splashed a woman by a driver. The woman danced in the puddle as a way “reconciling” the situation. The story of laughing things off was shared as an intervention. Some of us felt this was a crime, and not something we should laugh

off. We should be able to walk anywhere, at anytime, without people harming us. We would not find humour in such an act.

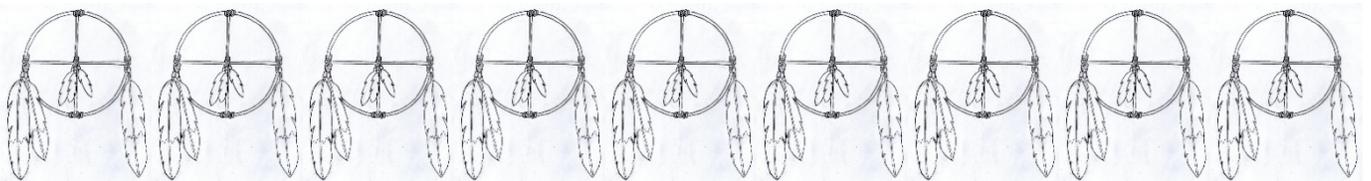
- Another woman shared about have a slushie thrown at her. We were appalled.
- Another story was told about being left at the bus stop with her children because the bus would not allow for her stroller to be on the bus.
- Advice given to the younger generation to be strong, and to continue to have pride. To also self-advocate.
- She shared about impact of racism on children, and that it starts at a young age.
- Current situation in Thunder Bay is hard, and young women are at risk.
- One Elder mentioned about how their home was taken when they were sick. This was on-reserve.
- One female Elder noted the importance of standing tall, even in the face of discrimination she may face, and does face. She talks about the importance of walking straight, and that it is them, not you.”
- A suggestion to have a talking circle after with a Traditional Elder after the Walking With Our Sister event

because of the intense emotions that occurred. Some of us were triggered into our own experiences where we had experienced trauma. A story was shared about an experience in working with women in the prison for women in Kingston, Ontario, and the crimes that these women committed were in response to how they had been abused in horrific ways. The need to support women was expressed, especially those suffering from violence. While we felt very touched by the art, we also felt a great deal of sadness. We also felt a sense that something needs to be done, and we were not sure the answer, but we know its important work. This was shared by three or four of the women Elders, that we need to continue to support women, and to do something. Another woman Elder shared how connected the event to the art gallery made her feel. She enjoyed the company of her peers in attending outings such as this one to the Art Gallery. Some of us shared stories of loss, and grief. Some of us shared stories of our own personal experiences, where our lives were impacted by violence, and poverty.

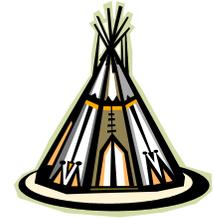
- It was noted that we need to continue to respecting why people do not attend, our histories, our interactions, tell of our reasons for why we may chose not to attend.

- The need to protect our children was a concern that was raised, and we all felt that raising children in the cities was difficult, and different barriers contribute to safety concerns that we have as parents.
- The importance in education around consumption of alcohol, and drug use in communities. It was noted that the parent/child education is missing.
- Lack of money and jobs contribute to the feelings of helplessness.
- Transfer of knowledge is important, and in giving people a purpose.
- Utilizing Elders knowledge such as hunting, beading, quilting, land use, etc. is important.
- Insight into the situation in Thunder Bay. Thoughts around youth having problems in the city linked to being alone, not having street sense, lacking resources, and feeling far away from home is a concern for the Elders.
- The importance of paying Elders for their knowledge.
- Elders- when they pass knowledge it is reciprocal, and there needs to be a genuine effort to respect this.
- Impact of alcohol abuse and families is a problem, and needs to be addressed more.

- Lack of support around traditional healing activities, how can we facilitate this more.
- Impact of lack of help or support, a reality for urban Elders.
- Suggestions for more land based programs, such as Junior Rangers programming.
- Thoughts to include Elders more in classrooms, so they could share their skills and knowledge.
- We knew when we started to talk about Human Rights, we understand our right to be here is given to us by the Creator. We understand our Inherent Rights to our territories, our children, and our connections to our families.



Theme Three: Human Rights And Housing



Getting Evicted (Taken From Cleo-Community Legal Education Ontario)

Tenants can be evicted only for the reasons listed in Ontario's Residential Tenancies Act (RTA). Here are some examples:

Non-payment

By far, the most common cause of eviction is tenants being behind in their rent payments. This is sometimes called non-payment of rent or "arrears" of rent. This can mean being even **one day** late or **one dollar** short.

Persistent late payment

Fortunately, a tenant who gets a notice for non-payment can cancel it by paying the **full amount** of rent owing before the date set out in the notice. But there is a limit to how often a tenant can do that.

Unfortunately, the law doesn't say exactly what the limit is, just that a tenant can be evicted if they "persistently" fail to pay the full amount by the due date. It's up to the Landlord and Tenant Board to decide what that means on a case-by-case basis.

Some other reasons for eviction

The RTA lists many other reasons for eviction, including:

- **disturbing** other tenants or the landlord, for example, with very loud parties late at night
- causing "undue" **damage**, which is more than normal wear and tear
- doing something **illegal** on the property or in the unit, for example, dealing drugs
- seriously risking the **safety** of other people in the building, for example, severe hoarding or clutter that creates a fire hazard

Even tenants who have done nothing wrong can sometimes be evicted simply because of the landlord's plans for the rental unit. For example, the landlord may want to:

- **live in** the unit
- use it for a **different purpose**
- do major **repairs or renovations**

What if the landlord does have a good reason and has given the right notice?

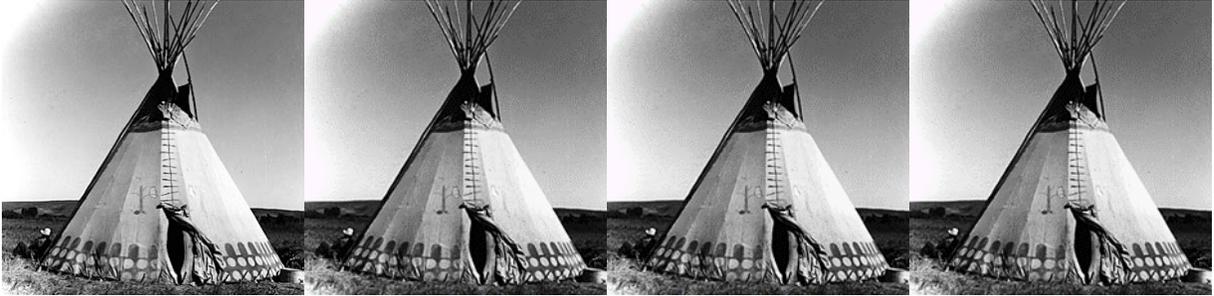
Even if the landlord has done everything right, a tenant who does not want to move should keep these things in mind:

- Sometimes eviction can be avoided by working out a **settlement**, which is a compromise that both the landlord and tenant can agree to. A common example is

an agreement for the tenant to pay off the rent owing in installments.

- The landlord has to be able to **prove** the reason that they gave is true. In some cases, the landlord's story might not hold up to the close attention and questioning that can happen at a Landlord and Tenant Board hearing.

Even if the landlord proves their case, the Board still has the power to **delay** or **refuse** an eviction. If a tenant decides not to fight the eviction, they may still want extra time to find a new place. And if the eviction is for a "no-fault" reason like renovations or the landlord moving in, the tenant might have rights they should find out about. These could include getting money from the landlord because they had to move or having the option of moving back in later.



Theme Four: Income Maintenance

Income Security (From Kinna Aweya Session)

CPP: You can apply as early as age 60. You must reapply every year. The amount you will receive is based on your income and contributions. From age 60-65 you will be phased over to ODSP from Ontario Works. From Disability you will go onto Old Age Security.

The Canadian Government is going paperless. Because of this is important that you call them and arrange to have direct deposit. You will need your Bank Information- this is your Transit number, Bank Account Number, and Institution Number.

If you require a translator to help you with this, or need special help, you can arrange to do this by having them call for you, but you need to be there with them. You will be asked to provide your Social Insurance number, your Birthdate, and your name. They will then ask if it is okay for

you to have this third party, or your helper, speak on behalf of you. Many people do this. Make sure it is someone you trust such as a worker you know well. They are also located at 975 Alloy Drive, and you can go there and speak with a representative between business hours of 8:30 a.m. to 4:30 p.m.

If you are denied, you can call Kinna-aweya Legal Clinic. Their number is 344-2478 for help on your claim. They are located at 86 Cumberland Street South.

Other Programs which the Clinic will support you with include the Canadian Pension Plan, Ontario Disability Support Program, or the Ontario Pension Plan.

Things to remember: Always update your address if you move, and make sure you are signed up for Direct Deposit. You have a right to have help with any of your claims by using a third party whom you trust to make calls for you, and with you, if you are having a problem with Income Security.

If you think you have a complaint or have been rejected on Disability pensions (CPP) and programs (ODSP) then you can call Kinna-Aweya legal clinic on 86 Cumberland Street South. Telephone: (807)344-2478 Fax: (807)345-2842 Toll Free: 1-888-373-3309

Their hours are the following:

Regular Office Hours:

Monday - Friday: 9:00 am - 12 noon & 1:00 pm - 5:00 pm

Intake for new matters:

Monday, Wednesday, Friday – 9:00 am to 3:00 pm

OLD AGE SECURITY - 1-800-277-9914

The Old Age Security (OAS) pension is a monthly payment available to most Canadians 65 years of age who meet the Canadian legal status and residence requirements. You must apply to receive it.

In addition to the Old Age Security pension, there are three types of Old Age Security benefits:

- **Guaranteed Income Supplement**

If you live in Canada and you have a low income, this monthly non-taxable benefit can be added to your OAS pension.

- **Allowance**

If you are 60 to 64 years of age and your spouse or common-law partner is receiving the Old Age Security pension and is eligible for the Guaranteed Income Supplement, you might be eligible to receive this benefit.

- **Allowance for the Survivor**

If you are 60 to 64 years of age and you are widowed, you might be eligible to receive this benefit.



- **CANADA PENSION PLAN 1 – 800-277-9914**

Appeal through Social Security Tribunal

Almost all individuals who work in Canada contribute to the Canada Pension Plan (CPP). The CPP provides pensions and benefits when contributors retire, become disabled, or die.

- **Retirement pension**

You can apply for and receive a full CPP retirement pension at age 65 or receive it as early as age 60 with a reduction, or as late as age 70 with an increase.

- **Post-retirement benefit**

If you continue to work while receiving your CPP retirement pension, your CPP contributions will go toward post-retirement benefits, which will increase your retirement income.

- **Disability benefits**

If you become severely disabled to the extent that you cannot work at any job on a regular basis, you and your children may receive a monthly benefit.

- **Survivor benefits**

When you die, CPP survivor benefits may be paid to your estate, surviving spouse or common-law partner and children.

- **Pension sharing**

Married or common-law couples in an ongoing relationship may voluntarily share their CPP retirement pensions.

- **Credit splitting for divorced or separated couples**

The CPP contributions you and your spouse or common-law partner made during the time you lived together can be equally divided after a divorce or separation.

- **Other death benefits offered by the Government of Canada**
- Veterans Affairs Canada - Death Benefit
Offers a lump sum when a Canadian Forces member dies in the line of duty.
- Aboriginal Affairs and Northern Development Canada - Decedent Estates Program
Manages the estate of a deceased First Nation individual who lived on a reserve before their death.

EMPLOYMENT INSURANCE – 1 - 800 206-7218

Appeal through Social Security Tribunal

Employment Insurance (EI) provides temporary financial assistance to unemployed Canadians who have lost their job through no fault of their own, while they look for work or upgrade their skills.

Canadians who are sick, pregnant, or caring for a newborn or adopted child, as well as those who must care for a family member who is seriously ill with a significant risk of death or who must provide care or support to their critically ill or injured child may also be assisted by Employment Insurance.

ONTARIO DISABILITY SUPPORT PROGRAM

Appeal to local office and Social Benefits Tribunal

Food, shelter, diabetic/surgical supplies, hearing aid, wheelchair batteries, glasses, drug card, dental care, medical travel and transportation, Employment benefits

#111 – 435 James Street South

473-3130 or toll free 1-800-465-5561

DISCRETIONARY BENEFITS FOR ODSP & ONTARIO WORKS – 766-2111

Appeal limited to local office

No appeal to Social Benefits Tribunal

Assistive Devices Top Up fee (walker, wheelchair), hearing aids, blood pressure monitor, Obus forme, braces/splint/cast/cane/crutches/air boot, breast pump, compression stockings, CPAP supplies, custom orthotics, dentures, feeding tubes, custom-made orthopaedic shoes, household adaptive equipment (raised toilet seat, grab bar/shower chair, jar opener, back sponge, dressing stick), mastectomy bra, 911 Alert system (installation only; not monthly rental fees), Epi-Pen, lice shampoo, automatic

ONTARIO WORKS

Appeal to local office and Social Benefits Tribunal

Food, shelter, diabetic/surgical supplies, hearing aid, wheelchair batteries, glasses, drug card, dental care, Employment benefits

Thunder Bay 231 May Street South, 766-2111

8:30 – 4:30 To apply for Ontario Works: 766-2110

M - F

ONTARIO WORKS - EMPLOYMENT BENEFITS

Appeal limited to local office

No appeal to Social Benefits Tribunal

Alarm clock, clothing, haircut, bicycle, bus pass, self-help books, criminal reference check, driver's license renewal, driver's test, limited tools, safety gear, wagon for newspaper/ flyer delivery, fees to apply to Ontario University Application Centre, professional certification fees (obtain / renew / reinstate), graduation fees, lock box for methadone, pre-fitness test, union dues (reinstatement due to lapsed fees) medication dispenser, blood tests not covered by Ministry of Health

DISCRETIONARY BENEFITS FOR ONTARIO WORKS ONLY –

Appeal limited to local office

No appeal to Social Benefits Tribunal

car seat, stroller, crib, toddler bed, housekeeping/meal preparation during illness or post-surgery

ONTARIO WORKS - OTHER ITEMS

Appeal limited to local office

No appeal to Social Benefits Tribunal

Bank statement if OW asks for bank information

Identification and new Status Card

HOW ONTARIO WORKS CAN HELP YOU: HEALTH BENEFITS

If you are receiving Ontario Works, you and your family may be eligible for certain health-related benefits.

Prescription drug coverage

You and your family will receive coverage for prescription drugs that are:

- listed in the Ontario Drug Formulary, and
- prescribed by an approved healthcare professional.

Dental coverage for children

You are eligible to receive basic dental coverage for your children.

Vision Care

You may be able to get help to pay for vision care expenses for your children, such as:

- prescription eyeglasses
- eyeglass repairs.

Eye Examinations

The Ontario Health Insurance Program (OHIP) covers eye examinations for people who are:

- under 20 years of age, or

- 65 years of age or older.

If you are between the ages of 20-64, Ontario Works will cover the costs for routine eye exams once every 24 months.

Diabetic or surgical supplies and dressings

If you have a prescription for these items, and do not have any other coverage (e.g. from the Canadian Diabetes Association), Ontario Works may cover these costs.

Travel and transportation for medical purposes

If you need to attend appointments for medical reasons, Ontario Works may cover these costs. This includes going to medical, rehabilitation, or counselling appointments.

Assistive Devices

The Assistive Devices Program of the Ministry of Health and Long-Term Care pays for 75% of the cost of an assistive device. If you do not have coverage for the remaining 25%, Ontario Works may pay for it.

Assistive devices help people with physical disabilities and can include:

- mobility devices (e.g. wheeled walkers and wheelchairs)
- visual aids
- hearing aids
- orthotics/prosthetics
- speech devices (e.g. teletypewriters)

- medical supplies
- respiratory devices.

Ontario Works may also help you with the cost of an assessment for an assistive device.

Extended Health Benefits

If you have high health costs and no longer qualify for financial help from Ontario Works, Extended Health Benefits may be available to help you. Depending on your needs, you may be able to get help to cover the cost of items such as:

- prescription drugs
- basic dental care
- eyeglasses
- hearing aids
- diabetic supplies
- surgical supplies and dressings
- transportation for medical appointments.

You may be eligible for these benefits if:

- you were eligible for Ontario Works in the month before accessing Extended Health Benefits
- you no longer qualify for financial help under Ontario Works because your income from other sources is too high

- you are no longer eligible for Ontario Works because you received a payment for loss of income under the 1986-1990 Hepatitis C Settlement Agreement.

City of Thunder Bay	(807) 766-2100
231 May Street	Fax: (807) 345-7921
South	Toll Free: 1-877-281-2958
Thunder Bay, ON P7E 1B5	Monday - Friday 8:30 - 4:30

ALWAYS ASK FOR A DECISION IN WRITING!

GET LEGAL HELP RIGHT AWAY!

Most importantly, if you or someone you know is denied benefits, get help from Kinna-aweya Legal Clinic

Thunder Bay, 86 Cumberland Street South, 344-2478

ENROLLING TO DIRECT DEPOSIT

Your name, address and date of birth;

- Your payment type(s) and the associated personal identifier(s), for example: your Social Insurance Number (SIN) or your file number; and
- A "Void" cheque or your bank account information.

By telephone

Canada Revenue Agency

- Canada Child Tax Benefit (CCTB)
- Universal Child Care Benefit (UCCB)
- Tax Refunds
- Goods and Services Tax (GST) / Harmonized Sales Tax (HST) Credits

18009598281

Service Canada

- Canada Pension Plan (CPP)
- Old Age Security (OAS)

18002779914

Teletypewriter (TTY): 18002554786

- Employment Insurance (EI)

18002067218

TTY: 18005293742

- Canadian Government Annuities

18005617922

- Apprenticeship Grants

18667243644

TTY: 18669099757

Government of Canada Pension Centre

- Federal public service pension plan

18005617930

TTY: 5065335990

(collect calls accepted)



If your payment is not included on this list, you can find contact information for all other federal [departments and agencies](#) on the Government of Canada Web site or by calling 1800OCanada (18006226232)



What We said about Housing and Income Maintenance

- Housing is an issue, in particular on one income.
- Questions around applying earlier than age 60.
- Concerns around electronic banking, and accessing support to change information. It was suggested that Lifelong Care work on this.
- Concerns around moving, and ensuring information goes to the right place. If we apply electronically than we don't have to worry about this.
- Different rules if you've worked on reserve, and you would have to know if you paid into certain plans.
- Interest in what was available for supplements (i.e.) When in receipt of Social Assistance, or ODSP- if not for them, but for family members, and Special Diet Supplement. Many others to list and have been included in the Access To Justice Booklet that has been designed for the Elders of Lifelong Care, and who attended the educational workshops.
- Participants learned that if they are denied benefits, they can call Kinna-aweya for support with their claim.
- Participants learned about how you should not agree to something you feel you cannot do, or are capable of

doing. For example, with Ontario Works, you can be cut off if you agree to more than you can do and commit to doing. It was noted that when a primary caregiver has children under the age of 4 they are exempt from work, and or/Work Exempt.

- Elders spoke of concerns around losing homes back in the community, say if an illness happened and they were made to leave to live in the city, this caused great Sadness and concern.
- Programs such as Lifelong Care gave them great support and they felt a part of something.



THEME FIVE, SELF CARE

SELF CARE CHECKLIST

Self-care is care provided “for you, by you.” It's about identifying your own needs and taking steps to meet them. It is taking the time to do some of the activities that nurture

you. Self-care is about taking proper care of yourself and treating yourself as kindly as you treat others. Those who work on the frontline can forget to care for themselves. Remember to care for yourself! Elders in our group mentioned that the practice self-care by doing the following:

- ✓ Cultural activities that make them feel good like crafts, beading, singing, and arts.
- ✓ Taking walks.
- ✓ Knitting and other crafts,
- ✓ Model shop(airplanes, and vehicles)
- ✓ Visiting with friends.
- ✓ Going to music evenings with friends at the Bluegrass at The Castlegreen Community Centre is in County Park at 213 Castlegreen Drive. The weekly jam session is held every Tuesday (September to June) at the Castlegreen Community Centre from 7:00 p.m. to 10:00 p.m. Everyone is welcome, listeners and players alike. There is a door fee of \$2 which covers the cost of coffee and cake served at the sessions, a weekly 50/50 draw, and general funding for benefits provided to Guild members. The music is strictly bluegrass and only acoustic instruments are allowed, but anyone, regardless of skill

level, is welcome to participate in the music to the best of their ability.

- ✓ Music was said to be very important.
- ✓ Celebrating birthday parties together and potlucks
- ✓ Land based activities(berry picking, medicine picking, gardening, trapping).
- ✓ Elders felt a loneliness in the city, and that being with each other helped greatly. This was true especially for those who lacked family in the city, and extended family.



PHYSICAL-BODY

- How do I feel today? Any aches or pain? Feel good?
- Who do I connect with that makes me feel good?
- Is there something I can do that makes me feel better physically?

MENTAL-MIND

- Is there something new I can learn? Do I have something I can teach?
- What brings me joy, that I can start doing again?
- Is there music that I can play that makes me feel good?

EMOTIONAL-FEELINGS

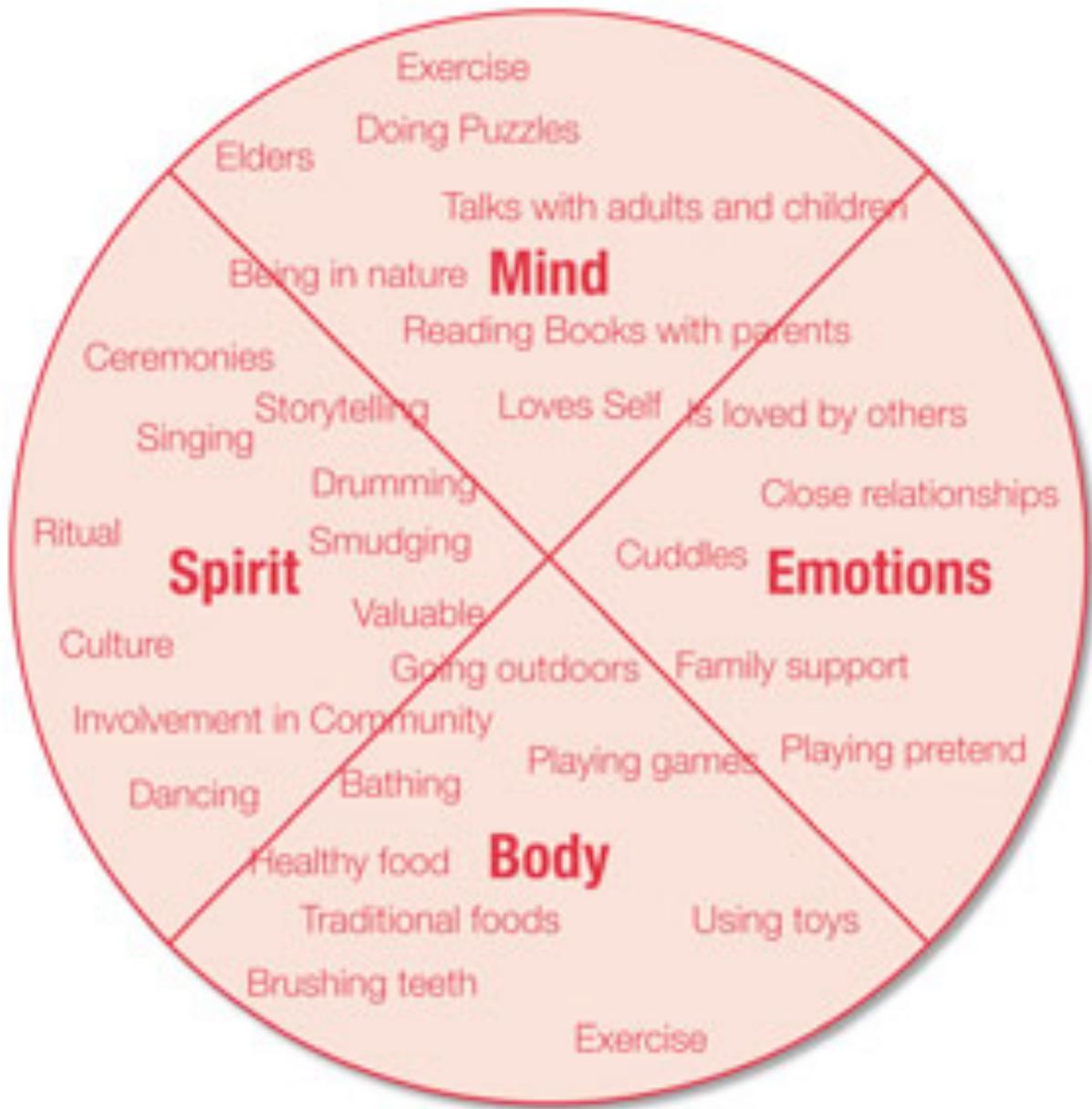
- What are activities that I can do on the Land that make me feel good while living in the city, and being safe?
- Where can I go and feel connected and happy on the Land in the city? Who can I bring with me?
- Who can I visit that makes me feel good?

SPIRITUAL-SPIRIT

- When you are outdoors what is it you see that makes you feel connected to the Land?
- Do I have a place to meet with people who make me feel good?

Is there something I should be doing this season to honour myself and my community?

Taken from <http://www.mindingourbodies.ca/>



What We Said About Self Care

- Do a mapping of all skills of the Elders and share with them, so they will have an idea of who is skilled in what. In our group alone we have Post-Secondary Graduates, certified tradesman, bead workers, leather workers, craftspeople, hunters, mothers, and Grandmothers. We also have trappers, veterans, mechanics, and past political people: Chiefs. We want to feel connected to the community, and share what we know.

- We noted the following activities as ones we enjoyed:

Connections to life affirming activities in Thunder Bay: the following were noted as favourite activities for Elders:

- Castlegreen Music and Singing
- Bingo
- Youth Rallies
- Model Shop
- Writers Group/library
- Sharing our stories about our successes

Other ideas included:

Any art activities, such as water colour painting, games nights, knitting, and storytelling. They said they would love to see more celebratory events, such as quarterly birthday parties. Every four months do a birthday party which

celebrates the group of people who fall under that season. They thought the 15th of the month would be a good time-

* *January 15th* to celebrate all Winter Babies (those born in Dec., Jan. Feb.),

* *April 15th* to celebrate all Spring Babies (those born March, April, May) ,

* *July 15th* to celebrate all Summer Babies (those born June, July and August), and

* *October 15th* to celebrate all Fall Babies (those born Sept, Oct. and Nov).

They noted birthdays were lonely in the city, and that many lived away from family. They felt that a celebratory party could happen, even a potluck style. Something simple, something fun. Some music, and games. Mostly acknowledgement would be the important part. The lack of acknowledgement was hard for them, they felt lonely, no family and no extended family. This idea brought a lot of joy to them. They felt feasts were a good idea in acknowledging different seasonal changes.

They noted social activities helped them to build relationships with one another which builds trust such as Games Night, Coffeehouses, knitting, and storytelling. They felt they wanted to have activities at night time to do as well.

Music was cited as being really important

They spoke of a past event and that it was a success, this was at a Charlie Pride which they fundraised for.

Healing and Crisis:

“As a Residential School Survivor, no knowledge of what happened, how can one person help me as an individual? I am sure there is someone capable to help us, someone traditional” (Male Elder)

There was grief noted, that caused great personal pain, and that these experiences were very painful to remember. Especially when there was alcohol or drug abuse, and this person was close to you. (Male Elder)

“Traditional Healers: there are many willing to work. We need someone to work with us, so that we can have a Self-Care Plan. We need to access them. The choice of direction needs to be supported, and not all health concerns can be addressed by a doctor or a nurse (speaks to the social support, and need for culturally appropriate care). It was noted that we need to believe in our ability to call upon our own people to help in crisis. The comment was that we are capable to handle and to help in our efforts. The belief that accessing our own grassroots people was seen as a great

strength. Depending on white ways too much, rather than accepting our own ways. We are capable in handling crisis.

CONTACTS: WHO TO CALL

1. HUMAN RIGHTS OR HOUSING ISSUES

Human Rights Complaints: If you think you have a Human Rights complaint, you can find help at Kinna-Aweya legal clinic on 86 Cumberland Street South. The direct line is (807) 345-2694 or Toll Free: 1-888-673-6586. Fax: (807)345-2842

Housing Issues and Complaints: If you think you have a Housing Issue regarding evictions you can call Kinna-Aweya legal clinic on 86 Cumberland Street South. The direct line is (807) 345-2694 or Toll Free: 1-888-673-6586. Fax: (807)345-2842.

Every situation is different, so tenants should try to get legal help and advice, whether they are thinking of moving out or fighting to stay

Housing Security Fund – 766-2111

IMPORTANT* Intake with Kinna Aweya is taken on Mondays, Wednesdays, and Fridays 9:00- 3:00.

2. PROGRAMS IN THUNDER BAY

- 1. The Thunder Bay Indian Friendship Centre** is located at 401 North Cumberland Street Thunder Bay, ON P7A 4P7. You can call them at 807-345-5840.
- 2. The Ontario Native Women's Association** is a located at 380 Ray Blvd. Thunder Bay, Ontario Canada P7B 4E6. They can be reached at phone: (807) 623-3442 Toll Free: 1-800-667-0816 Fax: (807) 623-1104
- 3. Anishnawbe Mushkiki** is located at 29 Royston Court Thunder Bay ON P7A 4Y7 They can be reached by telephone: (807) 343-4843 Or clinic at telephone: (807) 343-4819

HOURS OF OPERATION

Monday – Friday

9:00 am – 5:00 pm

WALK-IN-CLINIC

Monday and Wednesday

1:30 pm – 4:30 pm

Please call 343-4819 to book an appointment with a Nurse Practitioner or Physician. Only available to registered clients.

SERVICES OFFERED

- Pre/Postnatal Care
- Family Health Care
- Immunization
- Social Systems Navigator
- Sexual Health Counselling
- Screening/Monitoring of Chronic Illnesses
- Diabetes Program
- Referral Services to Specialists
- Dietician
- Diabetes Health Educator
- Foot Care Nurse
- Chiropracist

3. EVENTS THAT REMEMBER OUR STOLEN SISTERS

For more information on the Candle Light Vigil call the Ontario Native Women's Association –call or visit them at (807) 623-3442 -8429

Sharon Johnson leads the Full Moon Memory Walk in memory of her sister, Sandra Johnson. This memorial walk is to honour and remember our missing and murdered Anishinabe & Metis women in Northwestern Ontario. The memorial walk takes place every full moon in September in

Thunder Bay, Ontario. You Can call the Ontario Native Women`s Association for information on this at 623-3442.



THUNDER BAY INDIAN FRIENDSHIP CENTRE

