



Stó:lō



United Way

Better
at Home

United Way helping seniors
remain independent.

Better at Home is funded by the Government of British Columbia.

Territory



Better at Home

Report & Recommendations: October 2013

Prepared by Michelle Morning Star Doherty

United Way helping Elders remain Independent



Table of Contents

Acknowledgements

1. Introduction

1.1 'Better at Home'	5
1.2 Description of the local community development approach	6
1.3 Methodology and Data Sources	7
1.4 Stó:lō Territory Map	8
1.5 Fraser Health Regions Map (East, North, South)	9
1.6 Age specific Aboriginal Population counts for Fraser Health	
1.7 Stó:lō Territory: First Nation Communities & Population	10

2. Culture, Health and Wellness: BC First Nation Elders

2.1 Holistic Approach	11
2.2 Community Strengths and Community Issues	12
2.3 Traditional Models of Wellness	13
2.4 Improve Services	

3. Community

3.1 Description of the Stó:lō People	14
3.2 Community Development Activities	15
3.3 Elder Survey, Focus Group & Social Indicators: Results, Better at Home Basket of Services Priorities	
3.3.1 Cheam	16
3.3.2 Chawathil	17
3.3.3 Seabird Island	18
3.3.4 Shxw'ow'hamel	19
3.3.5 Tzeachten	20

4. Stakeholder Questionnaire: Community Gaps & Assets

4.1 Stakeholder Questionnaire: Results, Better at Home Basket of Services Priorities	21
3.1.1 Cheam	22
3.1.2 Seabird Island	23
3.1.3 Shxw'ow'hamel	24
3.1.4 Stó:lō	25
3.1.5 Sts'ailes	26

5. Summary: Elder & Stakeholder Results Better at Home

Basket of Services Priorities	29
5.1 Summary of Elder Priorities	
5.2 Summary of Stakeholder Priorities	
5.3 Combined Elder & Stakeholder Summaries	

6. Transportation

6.1 STAR – Seniors Transportation Access and Resources	30
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7. ‘Honouring our Elders’ Community Delivery Service Teams	
7.1 <i>Need vs. Resources</i>	33
7.2 <i>Empowering Elders in their own Homes and Communities</i>	34
7.3 <i>The Cultural Component</i>	
7.4 <i>Security of Elders</i> .	
7.5 <i>Certified Criminal Record Check</i>	35
7.6 <i>How to Obtain a Certified Criminal Record Check</i>	
7.7 <i>Vulnerable Sector Checks</i>	36
7.8 <i>Management – Community Delivery Service Teams</i>	37
8. Suggested Opportunities for Service Integration/Coordination	
8.1 <i>Collective Impact Initiatives</i>	38
8.2 <i>Integration of Services</i>	40
8.3 <i>Elders as a Priority: Partnerships with Fraser Valley Agencies, Schools and Universities</i>	41
9. Qualified Donees and Charitable Organizations	
9.1 <i>Canada Revenue Agency (CRA) – First Nations & Qualified Donee Status</i>	38
9.2 <i>From the Vancouver Foundation</i>	
9.3 <i>Qualified Donees</i>	
9.4 <i>Qualified Donee – Municipal or Public Body Performing a Function of Government ... in Canada</i>	44
9.5 <i>Application Process</i>	47
10. Community Readiness	
10.1 <i>Explanation of community readiness that reflects community consultations and meetings</i>	49
10.2. <i>Potential Risks</i>	
10.3 <i>Key Criteria for Agency Selection – Stó:lō Health (with support from Seabird Island)</i>	50
11. Recommendations and Next Steps	
11.1 <i>Timeline</i>	51
11.2 <i>Program Continuity and Evaluation</i>	
11.3 <i>Overall ‘Better at Home’ Considerations</i>	
12. Social Enterprise	52
12.1 <i>Building Your Social Enterprise Workshop PowerPoint Thumbnails</i>	53

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It was a great honour to meet with Elders and the Stakeholders who care for them while researching and writing the Stó:lō Territory Better at Home Report and Recommendations.

Elders carry the wisdom, knowledge and traditions in First Nations culture.

It is absolutely essential that Elders are cared for as they cared for their Elders before and during a difficult and challenging time in our history. The banning of our ceremonies and language, and the removal of children from their homes has profoundly affected our Elders and the generations that followed them.



The opportunity to help to develop the Better at Home Program for Elders in Stó:lō Territory is an experience I will never forget.

Yalh Yuxw Kw a s Hoy

All my Relations!

A handwritten signature in black ink that reads "Michelle Morning Star Doherty". The signature is written in a cursive, flowing style.

Michelle Morning Star Doherty

1. Introduction

1.1 'Better at Home'

'Better at Home' is a program that helps Elders with simple day-to-day tasks so that they can continue to live independently in their own homes and remain connected to their communities.

The program is funded by the Government of British Columbia and managed by the United Way of the Lower Mainland, with services delivered by a local non-profit organization, band or municipality.

The 'Better at Home' program is designed to address the specific needs of local Elders, allowing communities to choose from the following *Basket of Services*:

- Friendly Visiting
- Snow Shoveling
- Simple Home Repairs
- Transportation to Appointments
- Light Yard Work
- Grocery Shopping
- Light Housekeeping

Michelle Morning Star Doherty of Turtle Island Indigenous Education Corporation was contracted as the Stó:lō Territory Community Developer to assess community readiness, identify Elders' assets, needs and priorities in regard to the 'Better at Home' Basket of Services.

This report reflects the findings of the Community Developer and will be used by Stó:lō Territory to design an appropriate local 'Better at Home' program that meets community needs.

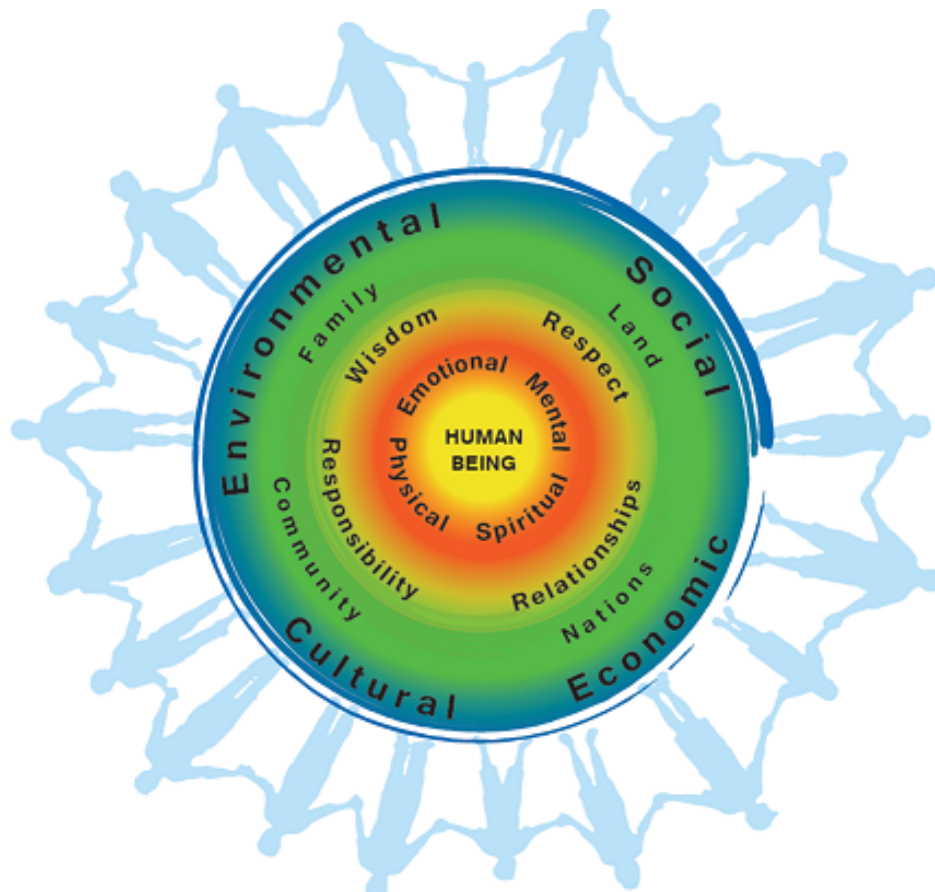
1.2 Description of the local community development approach

Approaches to health, wellness and community development focus on the potential of a broad range of assets that include Elders and Stakeholders, Community, Education and Employment Development Managers, and participants in Employment, Training and Skills Programs.

The health and wellness of Elders is vital to the health of First Nation communities and this approach supports a holistic community development process is both traditional and contemporary.

The [First Nations Health Authority's](#) perspective on Wellness starts with their 'Wellness Streams':

- [Being Active](#)
- [Healthy Eating](#)
- [Maintaining a Healthy Body Weight](#)
- [Nurturing Spirit](#)
- [Respecting Tobacco](#)



[Source: First Nations Health Authority Wellness Model](#)

1.3 Methodology and Data Sources

Documentary analysis: We reviewed information provided by Stakeholders, Statistics Canada and other data sources as well as notes from all community based sessions

Focus Groups: We facilitated in-person group discussion sessions and surveys with Elders interested in the project.

We held a meeting to present 'Better at Home' and the *Basket of Services* to Elders and Stakeholders at Cheam, Shxw'ow'hamel, Sts'ailes and the Stó:lō Elder Council.

At Cheam and Shxw'ow'hamel, we presented the 'Better at Home' program, conducted a survey, focus group and Stakeholder input on the same date. The Stó:lō Elder Council did not complete the Elder Survey due to time constraints, however they made suggestions about the 'Better at Home' Project and distinctive elements were noted.

We aggregated the data collected and forwarded it to the Stakeholders that responded before presenting the Report at the Stó:lō HUB Meeting and the Stakeholder Meeting on Thursday, October 10th. The Community Developer's Final Report & Recommendations were submitted to United Way of the Lower Mainland. The Stó:lō Territory proposal was submitted before October 31, 2013.

Stakeholder Questionnaires: Due to busy schedules, most Stakeholders completed the Questionnaire and submitted it via email to the Community Developer.

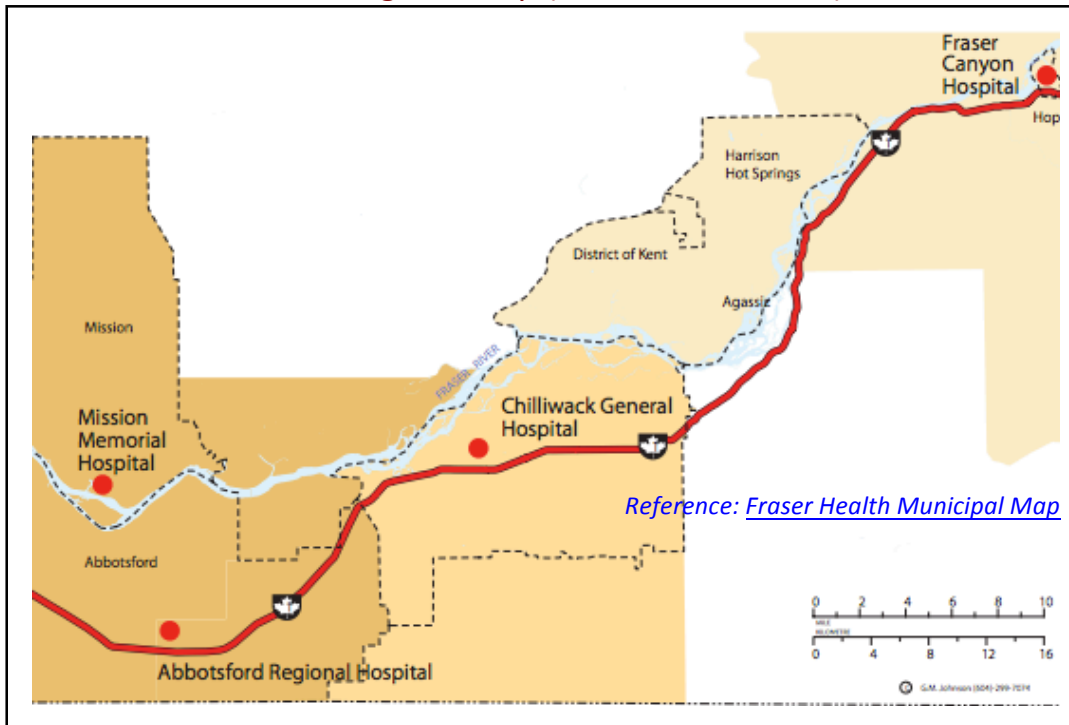
Survey Analysis: We conducted an analysis of data collected and presented the findings on October 10th, 2013.

1.4 Stó:lō Territory Map

Bands within Stó:lō Territory were included in the 'Better at Home' Project, (with the exception of Kwantlen and Matsqui due to their location).



1.5 The Fraser Health Regions Map (East, North, South)



1.6 Age specific Aboriginal population counts for Fraser Health

TABLE 4. Aboriginal Population by Fraser Health HSDAs, by Age Groups, 2006

Age group	Fraser East	Fraser North	Fraser South	Fraser Health	BC
0-9	2,910	1,450	2,300	6,655	34,200
10-19	3,280	2,245	3,095	8,610	40,995
20-29	2,025	1,640	1,780	5,460	27,630
30-39	1,830	1,650	1,845	5,310	26,800
40-49	2,235	1,710	2,095	6,030	30,465
50-59	1,200	995	1,355	3,540	19,910
60-69	640	450	625	1,710	10,280
70+	295	185	285	765	5,800
All ages	14,405	10,325	13,375	38,105	196,075

Source: 2006 Census, Statistics Canada.
Reference: [Profile of Aboriginal People in the Fraser Valley 2010](#).

In 2006, the population of Aboriginal women and men aged 50+ in the Fraser Health Regions was 6,030 (not 6,015 as previous table):

Age	Fraser East	Fraser North	Fraser South	Fraser Health Total
50 - 59	1,200	995	1,355	3,550
60 - 69	640	450	625	1,715
70+	295	185	285	765
Total:	2,135	1,630	2,265	6,030

1.7 Stó:lō Territory: First Nation & Tribal Council Communities & Population

<i>Community & Location</i>	<i>Population: Total Members</i>	<i>Population: On-Reserve</i>
Aitchelitz, Sardis	42	20
*Boothroyd, Boston Bar	279	69
*Boston Bar, Boston Bar	260	88
Chawathil, Hope	572	303
Cheam, Rosedale	511	187
Kwaw-kwaw-aplit, Chilliwack	43	29
Leq' a: mel, Deroche	392	118
Popkum, Rosedale	10	1
Scowlitz, Lake Errock	350	n/a
Seabird Island, Agassiz	921	544
Shxwhá:y Village, Chilliwack	390	59
Shxw'ow'hamel, Hope	183	77
Skawahlook, Agassiz	85	7
Skowkale, Sardis	246	154
Skwah, Chilliwack	505	238
Soowahlie, Cultus Lake	369	150
*Spuzzum, Yale	267	46
Squiala, Chilliwack	199	106
Sts'ailes, Agassiz	1060	475
Sumas, Abbotsford	272	n/a
Tzeachten, Chilliwack	483	237
*Union Bar, Hope	119	7
Yakwekwioose, Sardis	67	32
Total Members	7,884	3,046

Source: Aboriginal Affairs and Northern Development First Nation Profiles 2013

* Boothroyd, Boston Bar, Spuzzum and Union Bar will receive 'Better at Home' Services through the [Boston Bar North Bend Enhancement Society](#).

2. Culture, Health and Wellness: BC First Nation Elders

Elders are essential to the health and wellness of First Nations communities and individuals in British Columbia. Ergo, the health and wellness of Elders is critical to the health and wellbeing of First Nations communities and individuals. It has always been thus since the beginning of time.

The interconnectedness of culture, health and wellness has not diminished over the past 155 years, since the colonization of what is known today as British Columbia, Canada.

2.1 A Holistic Approach

“A holistic approach encompasses more than just the individual. It must also consider relationships with and impacts of the family and community.

“The first component influences the next three and is built on the principle of Holistic Wellness as the goal for all First Nations and Aboriginal people in BC.

- *Culture, language, values, traditions, spirituality, worldviews and the environment are essential elements for the promotion of health and wellbeing*
- *Elders play a critical role by serving as carriers of knowledge, teachers, and role models*
- *Some of the practices and ceremonies include the use of Traditional Healers, Storytelling, Prayers, Smudging, River Cleansing, Healing Circles, Sweat Lodges, Pipe Ceremonies, Sun Dances, Fasting, Feasting, Winter Ceremonies, and Burning Ceremonies”*

*Reference: A Path Forward: BC First Nations and Aboriginal People’s
Mental Wellness and Substance Use - 10 Year Plan”
First Nation Health Authority*

2.2 Community Strengths and Community Issues

Reported Community Strengths outlines the self-perceived strengths that BC on-reserve First Nations adults 18+ reported in their community (Table 20 below).

The four most commonly cited strengths were the family values in their community (64.4%), followed by their community Elders (46.3%), traditional ceremonial activities (35.7%) and social connections (33.9%).

TABLE 20: REPORTED COMMUNITY STRENGTHS⁹ – BC ON-RESERVE FIRST NATIONS ADULTS (AGE 18+), 2008-10 RHS

	Per Cent (95% CI)
Family values	64.4% (59.1-69.5%)
Elders	46.3% (40.7-52.0%)
Traditional ceremonial activities (e.g. powwow)	35.7% (29.6-42.3%)
Social connections (community working together)	33.9% (28.6-39.6%)
Community/health programs	32.1% (26.0-38.9%)
Use of First Nations language	29.7% (24.2-35.9%)
Awareness of First Nations culture	29.5% (24.1-35.5%)
Education and training opportunities	25.9% (19.7-33.4%)
Good leisure/recreation facilities	24.1% (19.3-29.7%)
Strong leadership	22.7% (18.4-27.8%)
Natural environment	18.0% (14.2-22.4%)
Low rates of suicide/crime/drug abuse	14.2% (11.3-17.6%)
Strong economy	7.3% (5.1-10.2%) ^E
Other	F

E – High sampling variability (CV>0.16). Interpret with caution.

F – Extreme sampling variability (CV>0.33) or small sample size (n≤5).

*Reference: Healthy Children, Healthy Families, Healthy Communities BC Provincial Report
2008-10 First Nations Regional Health Survey*

2.3 Traditional Models of Wellness

91 out of 123 First Nation Health Centres found that approximately one-third of Health Centres offer traditional medicines and over half of communities include traditional practices in their health programs.

Health Centres integrate traditional practices in various ways, including sweat lodges, medicine wheel teachings and bathing ceremonies, and through funding healers and Elders to attend important meetings or gatherings, opening and closing prayers, and holding traditional feasts and ceremonies. Addictions, mental health and Elders programs were the three health programs that incorporated traditional medicine most frequently.

Over 90% of respondents believed that there should be more use of traditional medicines or practices in their community. To do so, respondents recognized that they would need community support, and “start with introducing and rebuilding awareness of the forms of traditional medicines, so later the people will come to participate in comfort”.

Traditional Models of Wellness: Environmental Scan Summary
First Nations Health Council 2010

2.4 Improve Services

Through the creation of a First Nations Health Authority and supporting a First Nations population health approach, First Nations will work collectively to improve all health services accessed by First Nations

Support health and wellness planning, and the development of health program and service delivery models at local and regional levels.

Consensus Paper: British Columbia First Nations Perspectives on a New Health Governance Arrangement - Directive #3
First Nations Health Council 2010

3. Community

3.1 Description of the Stó:lō People

The Stó:lō and known and commonly referred to in ethnographic literature as the Fraser River Indians or Lower Fraser Salish, are a group of First Nations peoples inhabiting the Fraser Valley and lower Fraser Canyon of British Columbia, Canada.

Their language is Halq'eméylem, the "Upriver dialect" of Halkomelem, one of the Coast Salish languages. Stó:lō is the Halq'eméylem word for "river." The Stó:lō are the river people (source: http://en.wikipedia.org/wiki/Stó:lō_people).

The 'People of the River' are closely related through their culture, language, traditions, familial and geographic connections, with the Bands located primarily in rural areas. There is limited to no access to public transport

There is little to no access to public transit for Elders living in the majority of Bands, and therefore there is less frequent access for them to attend meetings, enjoy social outings, Grocery Shopping, etc.

These factors create increased social isolation, therefore the more isolated Bands should receive special consideration and priority in terms of the enhanced transportation service 'Better at Home' could provide.

3.2 Community Development Activities

The following communities responded to the Community Developer’s request to visit to speak with Elders and Stakeholders in 23 communities about ‘Better at Home’, which included a presentation and discussion (focus group).

Community	Stakeholder Questionnaires	Elder Presentation	Elder Survey Focus Group
Cheam	2	1	9
Chawathil			10
Seabird Island	2		26
Stó:lō	1		
Stó:lō Elder Council		1	
Sts’ailes	3	1	
Shxw’ow’hamel	1	1	7
Tzeachten			5

The Elder Survey was completed on-site, as well as some of Stakeholder Questionnaires.

Some communities did not request a presentation and completed the Questionnaire and Survey via email and/or fax that helped to inform asset mapping in Stó:lō Territory.

The consultation process helped to create Stó:lō Territory’s roadmap and the development of the final report.

3.3 Elder Survey, Focus Groups & Social Indicators: Results, Better at Home Basket of Services Priorities

A combined total of 57 Elders from Stó:lō Territory participated in surveys and focus groups. Elders were also asked to prioritize needs in relation to non-medical home support services and the ‘Better at Home’ Basket of Services.

3.3.1 Cheam Elder Survey, Comments & Suggestions, Basket of Services Priorities

Survey & Focus Group	9
Sex	Female x 2 Male x 5 N/A: 2
Age	80+ x - 75+ x 2 70+ x 2 65+ x 3 55+ x 2
Household	Living Alone x 2 Husband/Wife x 2 Children x 2 Grandchildren x 2 Other x 1
Social Indicators:	
Access to Healthy Food	Yes x 7 No x 1 Y/N x 1
Elders Living Alone	2
Social Connectedness	Yes x 6 No x 2 Y/N x 1
Accessible Transportation	Yes x 5 No x 1 Y/N x 2

Cheam Priorities:

Better at Home 'Basket of Services'

1. Friendly Visiting
2. Transportation
3. Light Yard Work

3.3.2 Chawathil Elder Survey, Comments & Suggestions, Basket of Services Priorities

Survey & Focus Group	10
Sex	Female x 1 Male x 4 n/a: 5
Age	80+ x -- 75+ x 1 70+ x 2 65+ x 2 55+ x 5
Household	Living Alone x 1 Husband/Wife x 8 Children x 7 Grandchildren x 1 Other x
Social Indicators:	
Access to Healthy Food	Yes x 8 No x 1 Y/N x 2
Social Connectedness	Yes x 7 No x 2 Y/N x 1
Accessible Transportation	Yes x 9 No x Y/N x 2

Priorities - Basket of Services

1. Friendly Visiting
2. Snow Shoveling
3. Light Yard Work / Simple Home Repairs

3.3.3 Seabird Island Elder Survey, Comments & Suggestions, Basket of Services Priorities

Survey & Focus Group	Total: 26
Sex	Female x 11 Male x 11 N/A: 4
Age	80+ x -- 75+ x 1 70+ x 7 65+ x 1 55+ x 11 N/A x 6
Household	Living Alone x 4 Husband/Wife x 13 Children x 11 Grandchildren x 3 Other x 2
Social Indicators:	
Access to Healthy Food	Yes x 14 No x 3 Y/N x 7 N/A x 2
Social Connectedness	Yes x 20 No x 4 Y/N x 1 N/A x 1
Accessible Transportation	Yes x 22 No x 1 N/A x 3

Priorities - Basket of Services

1. Light Yard Work
2. Friendly Visiting
3. Simple Home Repairs

3.3.4 Shxw'ow'hamel Elder Survey, Comments & Suggestions, Basket of Services Priorities

Survey & Focus Group	Total: 7
Sex	Female x 4 Male x 2 N/A: 1
Age	80+ x -- 75+ x -- 70+ x -- 65+ x 1 55+ x 6 N/A x --
Household	Living Alone x 0 Husband/Wife x 5 Children x Grandchildren x 4 Other x 2
Social Indicators:	
Access to Healthy Food	Yes x 7 No x -- Y/N x -- N/A x --
Social Connectedness	Yes x 5 No x -- Y/N x 1 N/A x 1
Accessible Transportation	Yes x 3 No x 3 N/A x 1

Priorities - Basket of Services

- 1. Light Yard Work**
- 2. Friendly Visiting**
- 3. Grocery Shopping / Light Housekeeping**

3.3.5 Tzeachten Elder Survey, Comments & Suggestions, Basket of Services
Priorities

Survey & Focus Group	Total: 5
Sex	Female x 2 Male x 1 N/A: 2
Age	80+ x 1 75+ x 2 70+ x 1 65+ x 1 55+ x -- N/A x --
Household	Living Alone x 3 Husband/Wife x 2 Children x -- Grandchildren x -- Other x --
Social Indicators:	
Access to Healthy Food	Yes x 5 No x -- Y/N x -- N/A x --
Social Connectedness	Yes x 4 No x 1 Y/N x -- N/A x --
Accessible Transportation	Yes x 5 No x -- N/A x --

Priorities - Basket of Services

- 1. Snow Shoveling**
- 2. Light Yard Work**
- 3. Light Housekeeping**

4. Stakeholder Questionnaire: Community Gaps & Assets

4.1 Stakeholder Questionnaire: Results, Better at Home Basket of Services Priorities

In First Nations culture, including Stó:lō Territory, Elders are the greatest community assets.

In Stó:lō Territory, many of the Elders that responded to the Survey still live in their own home, or in multi-generational homes. They are vital and independent, and would welcome the opportunity to connect with other Elders and Youth in their community.

Stakeholders from Cheam, Seabird Island, Shxw'ow'hamel, Stó:lō and Sts'ailes responded to the request to complete the Stakeholder Questionnaire.

The Stakeholder Questionnaire comprised a series of questions relating to gaps and assets in their community now, and their opinions about which Elder demographic were in the greatest need.

They were asked to prioritize the 'Better at Home' Basket of Services they felt would be most beneficial to their community, and were also asked to share their thoughts.

Each Stakeholder completed the Questionnaire individually, and responses included in this section are verbatim.

4.1.1 Cheam Stakeholder Questionnaire

	Respondent A:	Respondent B:
What supports and/or services are you providing Elders now?	<i>None. We are not being heard</i>	<i>Simple home repairs</i>
What are the best things your community offers to Elders now?	<i>None</i>	<i>N/A</i>
Are there any gaps in your community that you notice?	<i>Transparency</i>	<i>Food bank</i>
What groups need the most attention in your community?	<i>All</i>	<i>All</i>
What age group has the greatest need for Better at Home services?	<i>50+</i>	<i>50+</i>
What priority would you place on Better at Home services?	<i>1. Transport 2. Snow Shoveling 3. Light Yard Work</i>	<i>1. Grocery Shopping 2. Light Housekeeping 3. N/A</i>
What communities do you serve?	<i>Cheam</i>	<i>Cheam</i>
Do you think there are Elders in your community who are underserved?	<i>All members</i>	<i>N/A</i>
Is there anything else you would like to add?	<i>Cheam Administration seems like a secret society</i>	<i>N/A</i>

Note: Respondent A requested to complete the Stakeholder Questionnaire rather than the Elder Survey as she is the Elder Advocate in her community

4.1.2 Seabird Island Stakeholder Questionnaire

	Respondent A	Respondent B
What supports and/or services are you providing Elders now?	<i>Elders in our community receive home and community care. This includes housekeeping and personal care as needed including meals on wheels. We have drivers for medical appointments.</i>	<i>Transportation, calling Elders re meetings, information sessions</i>
What are the best things your community offers to Elders now?	<i>Our community offers excellent health care and home support. We have:</i> <ul style="list-style-type: none"> • <i>Elders' programming</i> • <i>A van Elders booked for a weekly shopping excursion</i> <i>We also have:</i> <ul style="list-style-type: none"> • <i>Elder Resource Groups</i> • <i>Seabird Island Elders</i> • <i>Elders House of Teaching and Learning Advisory Group</i> <i>Note: Many of Seabird Island communities have Elders' Groups</i>	<i>Transportation, medical, dental, special needs MOW</i>
Are there any gaps in your community that you notice?	<i>Elders are sometimes not included in community events except as an afterthought. Some elders are lonely.</i>	<i>Not all Elders are treated the same</i>
What groups need the most attention in your community?	<i>There are lots of men who are just moving into the senior category and they are not used to reaching out for help.</i>	<i>All Elders need to be treated the same</i>
What age group has the greatest need for Better at Home services?	<i>N/A</i>	<i>50+</i>
What priority would you place on Better at Home services?	<ol style="list-style-type: none"> <i>1. Friendly Visiting</i> <i>2. Light Yard Work</i> <i>3. Simple Yard Repairs</i> 	<ol style="list-style-type: none"> <i>1. Transport</i> <i>2. Simple Home Repairs</i> <i>3. Light Housekeeping</i>
What communities do you serve?	<i>We provide services to our community. We also provide a range of services but not always home care, to 10 other communities in our region.</i>	<i>Fraser Valley</i>
Do you think there are Elders in your community who are underserved?	<i>N/A</i>	<i>Yes, not everyone is treated the same</i>
Is there anything else you would like to add?	<i>Partner Resources: Seabird College, Seabird Island Community School, Agazzis Secondary School</i>	<i>N/A</i>

4.1.3 Shwx'ow'hamel Stakeholder Questionnaire

	Respondent
What supports and/or services are you providing Elders now?	<i>Home Visits, Light house duties personal hygiene, transportation to appointments</i>
What are the best things your community offers to Elders now?	<i>N/A</i>
Are there any gaps in your community that you notice?	<i>N/A</i>
What groups need the most attention in your community?	<i>The elderly and single mothers struggle with daily activities, doctor and dentist appointments, and housework</i>
What age group has the greatest need for Better at Home services?	<i>65+</i>
What priority would you place on Better at Home services?	<i>1. Light Housekeeping 2. Snow Shoveling 3. Light Yard work</i>
What communities do you serve?	<i>Fraser Valley, mainly Shwx'ow'hamel, Cheam, Squiala</i>
Do you think there are Elders in your community who are underserved?	<i>Yes, there are no services provided to the elders besides the CHR/NURSE home visits that are provided through Seabird Island</i>
Is there anything else you would like to add?	

4.1.4 Stó:lō Stakeholder Interview / Questionnaire

	Respondent:
What supports and/or services are you providing Elders now?	<i>Stó:lō Hub connects with Elders through meetings</i>
What are the best things your community offers to Elders now?	<i>Coqueleetza Elders, House of Elders, Qwi:qwest'om Elders</i>
Are there any gaps in your community that you notice?	<i>N/A</i>
What groups need the most attention in your community?	<i>N/A</i>
What age group has the greatest need for Better at Home services?	<i>50+</i>
What priority would you place on Better at Home services?	<i>1. Friendly Visiting 2. Transport 3. Light Housekeeping</i>
What communities do you serve?	<i>11 Stó:lō Nation Bands</i>
Do you think there are Elders in your community who are underserved?	<i>Yes, we have received feedback from during our kitchen table discussions & health asset mapping</i>
Is there anything else you would like to add?	<i>N/A</i>

4.1.5 Sts'ailes Stakeholder Questionnaire

	Respondent A	Respondent B	Respondent C
What supports and/or services are you providing Elders now?	<i>Home & Community Care, Elder Advocacy</i>	<ul style="list-style-type: none"> •Home Care Nursing and Home Support Services (Personal Care and Assistance, Light Housekeeping Tasks) •Elders Program Worker who coordinates activities with the Elders •Village Maintenance keeps driveways and roadways clear in winter 	<i>Home & Community Care</i>
What are the best things your community offers to Elders now?	<i>Personal care, light housekeeping, safety equipment / construction</i>	<ul style="list-style-type: none"> •Elders Meetings and luncheons at least once a month •Pamper Day for the Elders: every second month (offer hairdressing services, massage, foot care, Reiki, etc. •Support for fundraising activities •Weekly Doctor on site •Weekly Nurse tea time every 2 weeks •Practitioner on site •Weekly Chiropractor on site •Regular home visits • Lots of cultural events throughout the year •3 Longhouses on Reserve 	<i>Honouring Elders is done yearly for 6 Elders at a time, occasional outings to a show with dinner</i>

4.1.5 Sts'ailes Stakeholder Questionnaire (continued)

	Respondent A	Respondent B	Respondent C
Are there any gaps in your community that you notice?	<i>Yes, all those identified in the following question</i>	<ul style="list-style-type: none"> •Lawn cutting services, wood cutting, basic home maintenance / repair •Heavier housekeeping tasks (falls outside the scope of practice) •Transportation services especially for off reserve doctor visits •Ability to provide respite care services in the clients home 	<i>Need for handicap equipment, Transportation to appointments & shopping</i>
What groups need the most attention in your community?	<i>Elders, Parents, young Grandparents, Youth (teens), young Adults</i>	• <i>Elders who live alone and or have limited personal resources (family or financial)</i>	<i>Elders that are "shut-ins," Youth 13+ need to be kept busy & out of trouble</i>
What age group has the greatest need for Better at Home services?	<i>65+</i>	<i>70+</i>	<i>60+</i>
What priority would you place on Better at Home services?	<ol style="list-style-type: none"> 1. Transport 2. Light Housekeeping 3. Friendly Visiting 	<ol style="list-style-type: none"> 1. Transport 2. Light Housekeeping 3. Simple Home Repairs 	<ol style="list-style-type: none"> 1. Transport 2. Simple Home Repairs 3. Grocery Shopping

4.1.5 Sts'ailes Stakeholder Questionnaire (continued)

	Respondent A	Respondent B	Respondent C
What communities do you serve?	<i>Sts'ailes</i>	<i>Between Mission and Agassiz, near Hemlock Valley</i>	<i>Sts'ailes</i>
Do you think there are Elders in your community who are underserved?	<i>N/A</i>	<i>I believe our Elders are not underserved. Our Elders are after for their physical, mental and emotional needs. Some do have higher needs around help to maintain their homes and property (cutting the grass, Snow Shoveling, etc.</i>	<i>N/A</i>
Is there anything else you would like to add?	<i>N/A</i>	<i>Mostly our Elders are very active, independent and quite involved in community affairs. Their ongoing care and support is very important to our staff and Leadership of the community</i>	<i>We also provide Home & Community Care that does light housework</i>

5. Summary of Elder & Stakeholder Better at Home Basket of Services Priorities

5.1 Summary of Elder Priorities

Community	Priority 1	Priority 2	Priority 3
Cheam	Friendly Visiting	Transportation	Light Yard Work
Chawathil	Friendly Visiting	Snow Shoveling	Light Yard Work = Simple Home Repairs
Seabird Island	Light Yard Work	Friendly Visiting	Simple Home Repairs
Shxw'ow'hamel	Light Yard Work	Friendly Visiting	Grocery Shopping = Light Housekeeping
Tzeachten	Snow Shoveling	Light Yard Work	Light Housekeeping

Ranking:

1. Light Yard Work x 5
2. Friendly Visiting x 4
3. Simple Home Repairs x 2 / Light Housekeeping x 2 / Snow Shoveling x 2
4. Transportation x 1 / Grocery Shopping x 1

5.2 Summary of Stakeholder Priorities

Community	Priority 1	Priority 2	Priority 3
Cheam (A)	Transportation	Snow Shoveling	Light Yard Work
Cheam (B)	Grocery Shopping	Light Housekeeping	N/A
Seabird Island	Friendly Visiting	Light Yard Work	Simple Home Repairs
Shxw'ow'hamel	Light Housekeeping	Snow Shoveling	Light Yard Work
Stó:lō (A)	Friendly Visiting	Transportation	Light Housekeeping
Stó:lō (B)	Transportation	Simple Home Repairs	Light Housekeeping
Sts'ailes (A)	Transportation	Light Housekeeping	Friendly Visiting
Sts'ailes (B)	Transportation	Light Housekeeping	Simple Home Repairs
Sts'ailes (C)	Transportation	Simple Home Repairs	Grocery Shopping

Ranking:

1. Transportation x 6 / Light Housekeeping x 6
2. Simple Home Repairs x 4
3. Light Yard Work x 3 / Friendly Visiting x 3
4. Grocery Shopping x 2 / Snow Shoveling x 2

5.3 Combined: Elder & Stakeholder Summaries

1. Light Housekeeping x 8 / Light Yard Work x 8
2. Transportation x 7 / Friendly Visiting x 7
3. Simple Home Repairs x 6
4. Snow Shoveling x 4
5. Grocery Shopping x 2

6. Transportation

Transportation is essential to deliver all of the non-medical services ‘Better at Home’ provide. Transportation is especially critical in Stó:lō Territory due to the distances between communities.

6.1 STAR—Seniors Transportation Access and Resources

The [Seniors Transportation Access and Resources \(STAR\)](#) initiative is worthy of further investigation for the purposes of Elder transportation to and from Stó:lō communities.

STAR is an initiative of Vancouver based [Better Environmentally Sound Transportation \(BEST\)](#), a non-profit society that has worked since 1991 to make transportation sustainable and affordable for all British Columbians. For two decades BEST has worked with BC’s top community development agencies, corporations and government, playing a significant role in BC’s transportation policy and culture. The members of the STAR team each have many years of experience in transportation, non-profit entities and business.

STAR Initiative coordinator [Tracey Axelsson](#) welcomes enquiries from Stó:lō Territory communities. She understands the needs of Elders in the Fraser Valley through her work with the Fraser Basin Council and Community. She has also served on the Aboriginal Business Services Network board, so she has first hand knowledge of some of the challenges facing Stó:lō Territory communities.

The information following is from the [Better Environmentally Sound Transportation’s \(BEST\)](#) website that links the [Seniors Transportation Access and Resources \(STAR\)](#) Initiative.

“Whether visiting the doctor or friends and family, no matter where Elders need to go or why, their mobility—the ability to get around—is a necessity of life. To come and go as you please should be simple and easy, as well as affordable.

“However, from financial concerns to physical issues, seniors face challenges in accessing the transportation services they need. The [STAR](#) Initiative, in conjunction with hundreds of Senior’s agencies province-wide, is about overcoming these challenges. By providing a variety of flexible and secure financing options for participants, STAR makes it possible for more people to participate in transportation programs more easily. And by leveraging its size and reach, STAR makes transportation programs more sustainable for the agency by assuming much of the administrative burden and by providing access to long term funding.

“BEST has designed the STAR initiative with two very clear objectives:

- To make transportation accessible, convenient and affordable for seniors; and
- To support the agencies that work with seniors by saving them time and providing resources that enhance the programs they develop

“In its simplest terms, STAR acts as a “resource hub” at the centre of a suite of services that provides tools, best practices and information. It has been developed for a diverse group of agencies, all of whom share the goal of supporting the delivery of accessible and affordable transportation services to seniors. STAR also supports programs for active living, transitioning from driving, as well as the development of public policy in support of Seniors transportation solutions.

“A key feature of STAR is the “Individualized Transportation Account” (ITA). Participants and/or their agencies make deposits to their ITA’s in advance based on their estimated use, so, after that, all they have to do is book their rides. The amount placed in the ITA reflects the amount the participant will spend on transportation over the course of a number of years, a year, or even just a month. STAR delivers monthly statements that alert participants when their ITA’s need to be replenished. The financing decision, and the amount to deposit, is at the discretion of members and/or their families and caregivers.

“STAR will manage all further administrative elements. The agency no longer needs to manage financial transactions: reports are prepared for them, fees from the participants are remitted to them monthly, and participants are notified about their monthly transportation use, its overall cost, and the share that has been paid from their ITA’s. And, more ways to pay means more Elders can access the services they need.

“STAR has developed a number of financing tools providing seniors with the option to pay in cash or cash equivalents, secured line-of-credit, or gifts-in-kind, including securities and property transfers.

“Those employed by agencies that help and support First Nation Elders know more than anyone the enormous amount of time and resources expended on transportation. Study after study shows that agencies cite the “transportation issue” as the number one issue with which they need help. STAR will support agencies here in two transformative ways:

- *Financial* - STAR will bring major financial support to agencies in the form of grants and sponsorships to be generated by STAR over the course of the initiative’s development and execution.
- *Administration* - The responsibility of managing much of the administration will be lifted from the shoulders of agency staff. STAR will manage all payments and reports, freeing up agency staff, which will maintain total control over all operations, booking and staff. STAR offers business services, but does not provide transportation services or make any decisions about those services.

“There will be cost savings, too. For as STAR grows, and becomes adopted by more agencies, overall costs will decrease and savings will be passed on to Elders and agencies in the form of less expensive per-trip costs. On all levels, transportation will become more convenient, more accessible and more affordable.

“In consulting with seniors agencies over the course of developing the STAR initiative, BEST has learned that these benefits alone will make STAR a highly valuable option for Elder’s agencies province-wide.”

The STAR Initiative is partially funded by United Way of the Lower Mainland.

7. 'Honouring our Elders' Community Delivery Service Teams

Through Elder Surveys, Stakeholder Questionnaires and discussions, the Community Developer has ascertained that there is great need for Better at Home services in Stó:lō Territory that will help Elders stay in their own homes.

One suggestion is a work-experience and service delivery team tentatively titled 'Honouring our Elders' Community Delivery Service Teams.

7.1 Need vs. Resources

The cost of labour to deliver the Better at Home Basket of Services will greatly diminish the number of Elders that could be supported through the \$100,000 per year for two years grant for a total of \$200,000 distributed quarterly.

Therefore, a possible solution would be to utilize Stó:lō Territory community members - especially youth and young adults undertaking programs that offer Prepare for Employment and Skills Training, e.g. culinary, carpentry, etc.

- Elders agencies would work with Social Development, Education & Training departments in Stó:lō Territory to develop, design and implement the 'Honouring our Elders' Community Delivery Service Teams
- 'Honoring our Elders' Community Delivery Service Teams would *volunteer* their services as an essential component of their Training to provide services for Elders such as those they have requested - Light Housekeeping, Light Yard Work and Snow Shoveling - to make their lives more comfortable

Community Delivery Service Teams would:

- Comprise 4 or more individuals that are undertaking prepare for Employment, Education & Skills Development programs
- Use and practice the Skills they are learning to benefit Elders
- Be provided with lunch and refreshments
- Be provided with the tools required to complete the work

Fuel, insurance and maintenance of vehicles to transport Teams to deliver services would be required. Tools and equipment will also need to be transported from home to home, community to community, as well as the removal of refuse generated through the 'Better at Home' services, e.g. Light Yard Work (fallen leaves and twigs, weeds and grass clippings).

7.2 Empowering Elders in their own Homes and Communities

The key to the success of this concept would be to give Elders the power to assess the 'Honouring our Elders' Community Delivery Service Teams that provide services in the Elder's home.

While the quality of service is important, so are the social skills that will be gained by the Teams.

Each member of the Team would be 'interviewed' by the Elder whilst they are at their homes for 15-30 minutes. They could ask Elders questions that they will think about before hand, and Elders could ask them questions.

A form would be provided for Elders to fill out and individuals would be required to write a report/essay on their experience and what they have learned.

Communication Skills are vital to success, especially when finding and securing employment, and if they would like to set up their own company in the future.

7.3 The Cultural Component

In days of old, Elders were taken care of by the community, not just their immediate relatives or the government as it is today. It is vital to weave the cultural component into communities, especially to connect Youth with Elders.

Our Elders hold the knowledge, history and culture of the community's Ancestors. They lived their lives during a difficult and challenging time in the long history of First Nations people. The Elders did not have the resources and benefits that many First Nations people have today, e.g. Education, Skills Development, Resources for Training, etc.

It is important that Stó:lō Territory Elders are taken care of today so that they can pass their culture onto younger people as it has been done since the beginning of time.

It is critical that that culture is not lost.

7.4 Security of Elders

Elders have stressed that security is of great importance to them. It is also of great importance to those who care for them.

7.5 Certified Criminal Record Check

'Honouring our Elders' Community Service Delivery Team members would be required to undergo a Certified Criminal Record Check, which can be done at no cost as they would be volunteering their services.

Team members would be required to wear photo ID and appointments would be made with the Elder via the Elder Representative before providing Better at Home Services.

7.6 How to Obtain a Certified Criminal Record Check – RCMP

If the paperwork and fingerprints are provided electronically, the waiting time for processing a Certified Criminal Record Check is 3 days.

The benefit to Team Members would be to include this information on their resumes if they successfully pass.

[How to Obtain a Certified Criminal Record Check - Civil Fingerprinting Screening Services](#)

Steps to Follow:

- Full set of fingerprints required
- Reason for Application
- Personal Information
- Identification of police service or fingerprinting agency
- Processing fee
- Final step (checklist)
- Full set of fingerprints required

To conduct a criminal record check we require a full set of fingerprints, including both rolled and flat impressions of all ten fingers. Complete all fields on the fingerprint form.

Incomplete forms will be returned to the applicant unprocessed. If you are IN CANADA you must have your fingerprints taken on form C-216C at your local police station or private accredited fingerprinting agency.

NOTE: After 90 days, the Canadian Criminal Real Time Identification Services destroys fingerprint submissions relative to civil screening (including vulnerable sector checks) when the search process is completed. The fingerprints are not added to the RCMP National Repository of Criminal Records and are not searched for future purposes.

7.7 Vulnerable Sector Checks – RCMP

If you will be working or volunteering with vulnerable members of society such as children, the elderly or persons with disabilities, you may need to complete a vulnerable sector (VS) check. Examples of positions that may require a VS check include teachers, social workers, day-care workers, nurses and children's sports coaches.

A VS check is designed to protect vulnerable Canadians from dangerous offenders by uncovering the existence of a criminal record and/or a pardoned sexual offence conviction and is recommended as part of an overall employment or volunteer screening process. The results of the check can help to determine whether an individual is suitable to work in positions where they will be in close contact with vulnerable people.

[Getting a Vulnerable Sector Check](#)

A VS check is initiated by the local police in the jurisdiction where you live. Not all paid or volunteer positions require this type of check, so your prospective employer or organization should tell you what information you need to bring with you for police to start the check.

The police will use the Canadian Police Information Centre (CPIC) system as well as their own database to conduct a background search based on your name, gender and date of birth. If your gender and date of birth match to a pardoned sex offender record, you will be asked to provide fingerprints to confirm your identity. Be assured that:

This is not an accusation of criminality: Prints are used to confirm your identity only
Your fingerprints will be destroyed after 90 days - when the check is complete. As with all civil checks, the RCMP does not keep your prints on file and they will not be searched for future purposes

Fingerprinting for a Vulnerable Sector Check

If your fingerprints are required for a VS check, the police service can take your prints or may refer you to an RCMP-accredited private fingerprinting company that is able to submit prints electronically.

Electronic Civil Fingerprinting

Electronic processing significantly reduces processing times when there is no match to an RCMP fingerprint holding. Find an authorized police service

Know your options! If your police service cannot submit prints electronically, you can request to have your prints taken by an RCMP-accredited fingerprinting company or by another police service that does have the technology. It's easy - all you'll need is a Letter of Instruction from your police service and your identification.

Find Police jurisdictions that can take fingerprints electronically in support of VS checks
Find RCMP-Accredited Fingerprinting Companies that can take fingerprints electronically in support of VS checks

If your fingerprints cannot be submitted electronically, your VS check may take longer. For updated processing times, please visit the Processing Times page.

7.8 Management - Community Delivery Service Teams

A Coordinator would work with the following departments within Stó:lō Territory to minimize the time that would be required to undertake the concept:

1. Health Directors and Managers
2. Social Development Directors and Managers
3. Elder Representatives that would help to assess individuals in need in their communities
4. Employment & Training Directors and Managers
5. Band Governments including Chief & Council, Executive Bands
6. Elders Groups:
 - Stó:lō House of Elders
 - Qwi:qwest'om Elders
 - Elders House of Teaching and Learning Advisory Group
 - Seabird Island Elders Group
 - Elder Groups from other Stó:lō Territory Communities
7. Stó:lō Alternative School, Secondary Schools in Mission, Agassiz, Hope
 - Students, Social Development Departments
8. Other relevant departments and individuals
9. University of the Fraser Valley (UFV)
 - Student Practicum
 - Student Volunteers
 - Develop and expand existing connections
10. Fraser Health Authority: Home & Community Care

Note A: The concept will be managed, marketed and developed through utilizing technology. Youth will work together with Elders to help them to connect socially through the internet (computers, teleconferencing, texting, etc.)

Note B: Many Stó:lō Territory communities have Elders' Groups

8. Suggested Opportunities for Service Integration/Coordination

Throughout the community development process the Community Developer acted as a “mirror” for the community. This is a critical stance that reflects back to the community its own developmental stage and state.

8.1 Collective Impact Initiatives

The Community Developer also held a vision that pointed towards increased collaboration and a gap free continuum of services for Elders. This was also essential to the process. *Kania and Kramer, 2011 note that “large-scale social change requires broad cross-sector coordination, yet the social sector remains focused on the isolated intervention of individual organizations.”*

Collective Impact Initiatives are a type of collaboration that differs from typical collaboration processes as they require long-term commitments by people from different sectors to solve a specific social problem.


Their actions ideally should be supported by five key developmental activities that contribute to this outcome.

These include:

1. A desire to create collective impact – this requires all partners to have a shared vision for change through agreed upon actions;
2. Development of a shared and common measurement system;
3. Agreement upon mutually reinforcing activities (each stakeholder focuses on activities they excel at in a way that supports and coordinates with the other partners);
4. Development of deep levels of trust and a desire to uncover common motivations, and;
5. Resources to coordinate the time and attention needed to make the collaboration successful.

In a time of shrinking resources and increased competition, we need innovative solutions for impactful collaboration that can eventually serve to provide more integrated frameworks of service delivery in our communities.

The diagram below is helpful in thinking about how this type of collaboration requires higher capacities and enhanced skills and relationship development in the community.

Integration	Process	Purpose
Low 	Networking	The exchange of information for mutual benefit. This requires little time and trust between partners. Clearing house for information.
	Coordination	Exchanging information and altering activities for a common purpose. Match and coordinate needs and activities. Limit duplication of services.
	Cooperation	As above plus sharing resources. It requires a significant amount of time and high level of trust between partners.
	Collaboration	In addition to the other activities described, collaboration includes enhancing the capacity of the other partners for mutual benefit and a common purpose. Building interdependent systems to address issues and opportunities. Sharing resources and making equal commitment.
High	Integration	Fully integrated activities with single budget, management and accountability processes.

Adapted from: [Integrated Health Promotion: a practice guide for service providers \(2003\)](#)

8.2 Integration of Services

Integration of Services to Elders is needed in order to enhance service delivery of “Better at Home” in Stó:lō Territory:

- a) Address the most isolated, at risk Elders as priority through ‘Better at Home’ especially those who are geographically or socially isolated, or who live alone aged 65+
- b) Address the needs of Elders in Care Homes through Stó:lō Territory, e.g. friendly visiting
- c) Address the needs of Junior Elders aged 50+ who have chronic health problems
- d) A need to address the geographic realities of Stó:lō Territory
- e) Development of enhanced ‘Honouring our Elders’ Service Delivery Teams in each Stó:lō Territory location that has Education, Training and Employment Centres that can fulfill the needs of Elders requesting the ‘Better at Home’ Basket of Services. A security system must be initiated with all Service Delivery individuals to ensure Elders feel, and are, safe
- f) Continue to develop long-term collaboration between medical and non-medical supports so that seamless services provide greater continuity for Elders.

Addressing complex issues in our communities requires an articulated “story” in the minds of the people to address the interconnected pieces they believe are necessary to bring about the change they are working for and the processes by which that change might happen.

Sometimes a theory of change is clearly articulated; sometimes it is embedded in the structure and assumptions of the plan.

We take the view that a clearly articulated theory of change allows all those involved in a project to grapple with the complexity of what is required to bring about meaningful change and work with each other most effectively

8.3 Elders as a Priority: Partnerships with Fraser Valley Agencies, Schools and Universities

Emotional, mental and spiritual support of Elders to help them to stay in their own homes has not always been a priority in Stó:lō Territory or in the Fraser Valley in general.

Stó:lō Nation Health Manager Jeanine Lynxleg suggested that prioritizing the needs of Elders could be strategized and developed as follows:

1. We should be working with:

- *Social Development (some communities run their own, some do not)*
- *Community Development*
- * *Secondary Schools with different training aspects*
- *Alternative School at Stó:lō, Mission, Hope, Agazzis*
 - *Principal, Social Development Departments, Students*
- * *Participants in social assistance including:*
 - *Work Opportunity Placement (WOP)*
 - *Justice system (people coming back into society)*
- *BladeRunners (Stó:lō)*
- *Stó:lō Aboriginal Skills & Employment Training (SASET)*

2. We need to pull all the potential partners in for a 1–day brainstorming session to ascertain who has what, what has what, and that is where we would get statistics such as the number of Youth, Elders, that they have in some of their departments

3. Fraser Health Authority needs to come in to talk about this

4. University of the Fraser Valley. Students doing practicums would volunteer their services

“We would start with that. Once we get it cleared and we can put together a presentation there. We have to have this concept paper (Better at Home Report & Recommendations) at the Caucus table.”

“We can invite Fraser Health Authority, Home & Community Care.”

“We need to talk about culture.”

“Stó:lō Elders Lodge – they have asked for Youth Volunteer. We depend a lot on the staff to speak with the Elders.”

“We need to connect and link with the justice program, office people.”

“Had a summer student that goes to the Lodge to do activities. In her school, she gets credits and I had to write a letter on her behalf with the amount of hours she volunteered, etc.”

“We should also be looking at Chilliwack school, it’s not a First Nation School. That’s another area to be developed.”

“Attracting Youth will have to appeal to youth and will have to ‘go viral’. We have to use social media as Youth will not respond to a newsletter – we need to utilize social media, maybe using technology that can be done via videoconference, Skype, etc. where they can relate to each other. Two worlds would connect – Elders would use technology and Youth can go to the Sweat Lodge or Ceremony. The Elders have to be interested in connecting. We also need an analysis of generation gaps.”

9. Qualified Donees and Charitable Organizations

As funding is limited for First Nations education, social, community and economic development, the Community Developer strongly suggests that communities in Stó:lō Territory register with CRA as a Qualified Donee.

Financial contributions in the form of partnerships with public, private and corporations is becoming the norm with regard to First Nations education (in particular), potential partners will be interested in receiving a charitable tax receipt for their contributions.

It is of vital importance that Stó:lō Territory Communities apply separately or individually to become a Qualified Donee.

If you do not apply now, Stó:lō Territory Communities will not be placed on the CRA's Qualified Donee List on January 1, 2014, which will make it even more difficult to develop and secure financial contribution partnerships.

9.1 [Canada Revenue Agency \(CRA\) - First Nations & Qualified Donee Status](#)

The important information contained in this document requires your attention should your Stó:lō Territory Communities or those that you work with are interested in investigating the possibility of applying for *Qualified Donee Status* with the CRA.

The Community Developer compiled excerpts from the Vancouver Foundation and the Canada Revenue Agency relating to First Nation Bands, Nations, Tribal Councils or Organizations for your information and action.

9.2 [From the Vancouver Foundation](#)

As of January 2014, only registered municipal and public bodies included on the CRA's list will have qualified donee status.

However, organizations that apply before January 1, 2014, and that can show that they met the requirements to be a municipal or public body performing a function of government in Canada as of January 1, 2012, will be given qualified donee status retroactive to that date.

9.3 [Qualified Donees](#)

Under the *Income Tax Act*, qualified donees are organizations that can issue official donation receipts for gifts they receive from individuals and corporations. Registered charities can also make gifts to them.

Qualified donees are as follows:

- a registered charity (including a registered national arts service organization);
- a registered Canadian amateur athletic association;
- a listed housing corporation resident in Canada constituted exclusively to provide low-cost housing for the aged;
- a listed Canadian municipality;
- ***a listed municipal or public body performing a function of government in Canada;***
- a listed university outside Canada that is prescribed to be a university, the student body of which ordinarily includes students from Canada;
- a listed charitable organization outside Canada to which Her Majesty in right of Canada has made a gift;
- Her Majesty in right of Canada or a province; and
- the United Nations and its agencies.

While Her Majesty in right of Canada or a province and the United Nations and its agencies are qualified donees, they do not have to be included on our listings to be recognized as such.

[9.4 Qualified Donee – Municipal or Public Body Performing a Function of Government in Canada](#)

Municipal or public body performing a function of government in Canada within the meaning of paragraph 149(1)(c) of the Act

Municipal body

The term “municipal body” is not defined in the Act. However, we consider a municipal body to have similar characteristics to a municipality. In this regard, a municipal body is typically considered to be a body established or exercising a power under a municipal act or a similar statute of a province or territory with respect to governing the affairs or purposes of a geographic area and is accountable to those governed by it.

Public body

The term “public body” is also not defined in the Act. A public body is typically a body that acquires both its existence and its authority from a statute enacted by a legislature, and whose functions and transactions are for the benefit of, and affect the whole community of, persons to which its authority extends.

Generally, a public body has a governance purpose and is accountable to those governed, regulated or represented by it.

Generally, a public body is:

- ***An Indian band as defined in the Indian Act with procedures to elect Chief and council. Other Aboriginal governments with election procedures.***
- ***A body (whether incorporated or not, the members of which may be elected or appointed) established under or as a result of implementing a statute with specific authorization and duties assigned by the statute to the body to develop, administer or regulate governance functions.***

Further, in our view, if a public body is incorporated, the federal government or a provincial or territorial government, or the “public” that the corporation is serving or representing should have some specific control over the actions and operation of the corporation and the corporation should be accountable to either that government or that public.

Accordingly, performing a function of government may be demonstrated by the following:

Laws and Taxation

- Enacting and enforcing laws, by-laws or rules which all citizens (or, in the case of an Indian band or other Aboriginal government, all of the band’s or other Aboriginal group’s citizens or members) must follow.
- Imposing and collecting taxes.

In the case of an Indian band or other Aboriginal government:

- Negotiating and implementing a treaty or self-government agreement with the Crown (e.g., a federal, provincial or territorial government), and continued administration of the agreement.
- An Indian band has passed by-laws under both sections 81 and 83 of the *Indian Act*.
- An Indian band has passed by-laws under both section 81 of the *Indian Act* and subsection 5(1) of the *First Nations Fiscal and Statistical Management Act*.
 - Being responsible for and providing provincial-type services or a range of municipal-type government services as follows:
 - Provincial-type services
 - Education
 - Health care
 - Protection of the environment
 - Natural resources
 - Designation of park land and other special use property

- Municipal-type services
 - Sewage removal
 - Waste disposal
 - Water treatment and delivery
 - Building of infrastructure
 - Maintenance of infrastructure (such as sewers, public buildings and maintaining and clearing of roads)
 - Public transit
 - Fire protection services
 - Police services
 - Paramedic/ambulance services
 - Recreational services
 - Social services
 - Library services

Note that any one of these activities or services may not be sufficient for the entity to be considered a municipal or public body performing a function of government; it depends on the scope of the service or activity.

The explanatory notes explain that proposed subsection 149(11) of the Act is added to define, for the purposes of section 149, the geographical boundaries of a municipal or public body performing a function of government in Canada. The explanatory notes state:

“For example, if a particular self-governing First Nation meets the definition of “a public body performing a function of government in Canada,” it is intended that the relevant geographic boundary would delineate the area where the self-government agreement, or the statute enacting self-government powers, provides the First Nation authority to impose direct taxes.

As a second example, if a particular Indian Band meets the definition of “a public body performing a function of government in Canada,” it is intended that the geographic boundary of the Indian Band be the band’s reserves as defined in the Indian Act. Similarly, if a particular school board meets the definition of “a municipal or public body performing a function of government in Canada” it is intended that the geographic boundary of the school board be the area of jurisdiction of the board as defined by provincial legislation or regulation.”

9.5 Application process

As mentioned, your Directorate is currently developing the process for a municipal or public body performing a function of government in Canada to apply for registration as a qualified donee (the “Applicant”). You have requested assistance with respect to the documentation required of an Applicant for registration as a qualified donee.

In our view, an Applicant must clearly provide support to indicate that it is a municipal or public body performing a function of government in Canada. Presently, as there is no prescribed form to apply for registration, an Applicant should submit a letter to the CRA (Charities Directorate) and include documentation such as the following:

- Identifying information of the Applicant, i.e., name, mailing address, business number, tax services office and tax centre servicing the entity.
- A statement as to whether, to the best of the Applicant’s knowledge, the issue of whether the Applicant is a municipal or public body performing a function of government in Canada, within the meaning of paragraph 149(1)(c) of the Act, is being considered or has previously been considered by the CRA.
- If the Applicant has previously been determined by the CRA to be a municipal or public body performing a function of government in Canada, a copy of the determination letter or of the advance income tax ruling letter, or any other relevant correspondence previously issued by the CRA.

Example:

An Indian band that is a public body performing a function of government in Canada

Generally, the CRA has accepted that an Indian band or Indian organization that clearly provides government services and is accountable to either the federal, or a provincial or territorial government, or directly to the band members it represents, is a public body. An Indian band is considered to be performing a function of government if it demonstrates that it performs functions and provides services in a manner generally exhibited by a government.

Along with the general information described above, information and documentation that support an Indian band’s application would be:

- The fact that the Indian band is a band as defined in subsection 2(1) of the *Indian Act*. This information can be verified on the Aboriginal Affairs and Northern Development Canada website.
- A statement with respect to the members of the band and the reserves over which the band has responsibility, or in the case of a self-governing First Nation, the lands transferred to it pursuant to a land settlement agreement or self-government agreement.

- A description of the election procedures of the Chief and council (generally the election procedures are in accordance with the provisions of the *Indian Act*).
- If the Indian band has section 81 and 83 bylaws passed pursuant to the *Indian Act*, or section 81 of *the Indian Act* and section 5 of the *First Nation Fiscal and Statistical Management Act*, copies of the bylaws should be submitted.
- If applicable, information explaining that the Indian band is involved in the negotiation of a settlement agreement with Canada or a province or territory and will continue to be involved in the administration and implementation of the settlement agreement. This can be evidenced by documentation such as letters of intent to negotiate a treaty, information relating to the stage of the treaty negotiation, or agreements entered into relating to the implementation of taxes.
- A description of the programs and services for which the First Nation is responsible and is providing. These programs and services may be supported with a copy of agreements between Health Canada and/or Aboriginal Affairs and Northern Development Canada.

10. Community Readiness

10.1 Explanation of community readiness that reflects community consultations and meetings

Seabird Island Health will be the Lead 'Better at Home' Agency for Elders residing in Stó:lō Territory.

Better at Home has been working with Seabird Island throughout the Better at Home process, and is the agency best positioned to collaborate and coordinate services.

Seabird Island, with support from Stó:lō will;

- Develop a collaborative plan to identify the competencies and assets of each community
- Create a 'Better at Home' Advisory Committee comprising Elders and Stakeholders
- Develop a safe and secure enhanced Volunteer and enhanced Work Experience Team / 'Honouring our Elders' Community Delivery Service Teams to provide 'Better at Home' services

10.2 Potential Risks

The key risks include not following through on the suggestions outlined in item 7. *Suggested opportunities for service integration/coordination.*

The other key risks include:

- a) Inability to address the most isolated, at risk Elders as priority through "Better at Home"
- b) Breakdown in addressing the geographic realities of Stó:lō Territory
- c) Failure to develop supports and services for Junior Elders aged 50+ with chronic health conditions
- d) Lack of development of a strong enhanced Volunteer and enhanced Work Experience Bank and administration to ensure safety of Elders / 'Honouring our Elders' Community Delivery Service Teams
- e) Collaboration collapse between Stó:lō Territory Bands

10.3 Key Criteria for Agency Selection – Seabird Island

- i. Capacity including financial, human resources, ability to provide range of services, Volunteers / Community Development Service Teams training and recruitment (oversight and management), scheduling, matching and training of clients and contractors, outreach skills to clients and other service providers
- ii. Knowledge of the client group / access to Elders
- iii. Recognition of the diversity of each community
- iv. Collaboration between Stakeholders and Elders
- v. Flexibility/Adaptable over time
- vi. Listening Skills
- vii. Promotional skills (Referrals, outreach, match referral with service delivery)
- viii. Physical infrastructure/location
- ix. Need foundation – Volunteers/Community Delivery Service Teams and coordination
- x. Connecting to First Nations
- xi. Address safety of clients in home

11. Recommendations and next steps

11.1 Timeline

Timelines for the community development process creates the conditions for more fulsome, deep community engagement and involvement. This should continue to be considered in future community development timelines.

11.2 Program Continuity and Evaluation

The need to calculate Return On Investment (ROI), evaluation and sustainability are important considerations in the 'Better at Home' program.

11.3 Overall 'Better at Home' Considerations

- Recommendation to include Social Return on Investment (SROI) and cost benefits analysis in calculations for the program to make the case for continued funding
- Need for long term funding that is based on the Social Return on Investment and cost benefits analysis
- Need to investigate setting up a Qualified Donee status and/or Charitable Status immediately
- It will be detrimental to the health and wellbeing of Elders, Junior Elders and Stakeholders to provide 'Better at Home' services and then have them taken away if funding is lost

These resources and options could be considered for social return on investment evaluations:

- i. [Vancity: Demonstrating Value](#)
- ii. [Caledon Institute: Social Return on Investment: Strengths & Challenges](#)
- iii. [Tamarack Institute:](#)
Literature Review of Evaluation Methods & Methodologies, Community Development Evaluation Research

12. Social Enterprise

The benefits of developing a Social Enterprise for long-term sustainability should not be overlooked. According to 'social enterprise' definitions on the website of Vancouver-based organization [Enterprising Non-Profits](#);

- *“Social enterprises are businesses owned by non-profit organizations, that are directly involved in the production and/or selling of goods and services for the blended purpose of generating income and achieving social, cultural, and/or environmental aims. Social enterprises are one more tool for non-profits to use to meet their mission to contribute to healthy communities.”* Social Enterprise Council of Canada

- *“Social enterprises are businesses whose primary purpose is the common good. They use the methods and disciplines of business and the power of the marketplace to advance their social, environmental and human justice agendas.”* Social Enterprise Alliance, USA

- *“A social enterprise is a business that trades for a social and/or environmental purpose. It will have a clear sense of its ‘social mission’: which means it will know what difference it is trying to make, who it aims to help, and how it plans to do it. It will bring in most or all of its income through selling goods or services. And it will also have clear rules about what it does with its profits, reinvesting these to further the ‘social mission.’”* Social Enterprise, UK

- *“A social enterprise is an organization that applies commercial strategies to maximize improvements in human and environmental well-being, rather than maximizing profits for external shareholders. Social enterprises can be structured as a for-profit or non-profit, and may take the form of a co-operative, mutual organization, a social business, or a charity organization.”* Wikipedia

Despite the differences however, there are common themes across all definitions: they are businesses; they create community impacts and social values; and they limit or don't have distribution of profits and assets to individual shareholders. So rather than a defined thing, social enterprises are much more a means to achieve value, measuring success with a 'blended value bottom line.'

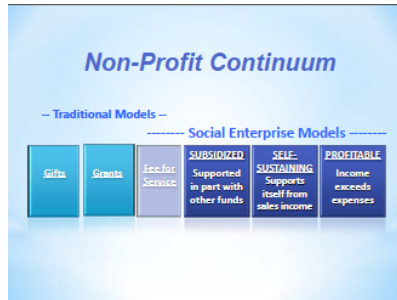
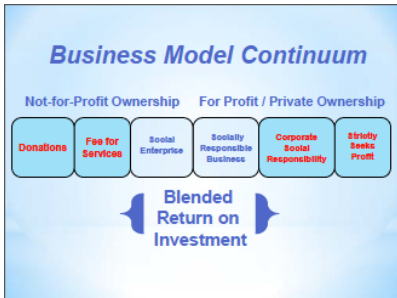
An Example of Social Enterprise could be:

Stó:lō could develop the 'Honouring our Elders' Community Delivery Service Teams into a Social Enterprise Initiative that could offer services on and off-reserve such as those provided through 'Better at Home' e.g. Jim's Mowing, Husband for Hire, Merry Maids, Execu Clean (gutters, power washing, dryer vents), etc.

This type of a Social Enterprise would employ community members, build capacity and provide Elders with the services they need.

12.1 Building Your Social Enterprise Workshop PowerPoint Thumbnails

An excellent information document about Social Enterprise is from Enterprising Non-Profits. Thumbnails from the ['Building Your Social Enterprise Workshop'](#) PowerPoint as presented at the BC Rural Summit 2012. Click the link to access the .pdf



Mission

Fiddleworks – Music Program on Salt Spring Island
 Fire Hall Theatre
 Valemount Curling Club



Financial Sustainability

Restore: Habitat for Humanity in Vancouver and Nanaimo
 Atira Property Management in Vancouver
 Penny Lane Retail Store in Summerland




Reality Check!!!

Not a Silver Bullet
Not a Quick & Easy Source of Cash
Won't Solve Dysfunctional Behaviour




Organizational Cultural Shift

Risk Aversion or Risk Analysis
 Being an "entrepreneurial" organization
 Profit or Grants
 Programs or Sales
 Focus on Customers and Products
 Assessing blend of business, mission, organization
 Dueling or Dual Purposes



Organizational Options

"In-house" Social Enterprise



Social Enterprise Within the Organization
 Example: Coast Landscaping



Single Purpose: SE is Organization
 Example: Potluck Catering

Separate Entity

For-profit Subsidiary (wholly or partially controlled)
 Non-profit Society – Cooperative - Joint Venture/Partnership



Wholly or Partially owned subsidiary
 Example: Atira Property Management

Is it legal for a charity to operate a social enterprise?

Yes, if ...

- It enhances the charitable mission
- Profits are not distributed to people with controlling interest in the organization, i.e. board, staff, etc.
- If Not BOTH of the above, then must be a "hands off" relationship
- "Destination of Funds" is not an acceptable policy

Financing Social Enterprise

Types of Money

- Donations
- Grants
- Sponsorships
- Equity
- Debt
- Patient Capital
- SALES!

Example of Sources

- Foundations / United Way
- Credit Unions
- Community Futures
- Philanthropists
- Investors
- e.g., Community Bonds



Resources, Workshops & Technical Assistance Grants

www.enterprisingnonprofits.ca
 Social Enterprise Learning Toolkits
 e-Library & Resources

Workshops and Events
 Business Development Grants

enp Technical Assistance Grants for Social Enterprise Planning

Organizational Readiness
 Enterprise Opportunity Identification
 (Under \$5000)

Feasibility Studies
 Marketing Plans
 Business Plans
 (Maximum \$10,000)

Use of enp Funds

- Funds for Planning and Development Process
- Funds pay for a consultant(s)
- Funds pay for staff [if directly involved and have the expertise and experience for enp grant role]
- Direct costs of planning activities
- NOT for operations nor for implementation
- No funds for overhead
- Not retroactive
- Preference for both organizational development and business planning

Basic Eligibility

Provincially or federally incorporated non-profit based in BC

Qualified recipient under CRA regulations: registered charity, First Nations government, municipality, school board

Charitable sponsor required if the applicant is not a qualified recipient under CRA regulations

Matching Funds

enp accepts cash or in-kind matching funds

- Matching funds must be directly related to the project for which you are applying
- In-kind related to direct costs of business planning and organizational development (not operating expenses)
- If staff time considered in-kind, demonstrate staff person will have designated time to conduct planning work (not just off side of desk)

Application Decision Process

The *enp* funding partners review and approve grants, and may offer you:

- Organizational or Enterprise Assessment Workshop
- Telephone or On-site Consultation
- Partial grant for less activity
- Fully funded grant as requested

Application Decision Process

- Proposal review process about 6 to 8 weeks
- Letter of offer of grant purpose and amount and then a cheque for the amount granted
- Offer of supports other than grant
- Technical Assistance provider coaching
- Nine months to complete project
 - Must submit planning project 'product'
 - Final report

Deadline 2013

BC Enterprising Non-Profits
Application

November 21, 2013

-END-