

Whapmagoostui Nishiiyuu Land-based Miyupimaatisiin Program

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CHBSSJB Nishiiyuu Strategy

- Central to Nishiiyuu programs is the conviction that **nature (land) and culture heals.**
- The Nishiiyuu Program is built on Nitahuu Aschii Ihtuun (traditional land-based) knowledge and leadership of Cree elders.
- The Nishiiyuu Program is elder- and community-driven in partnership and collaboration with Cree institutions, local entities/organizations and the WFN leadership.

Whap Nishiiyuu Miyupimaatisiin Model (WNMM)

Strategic Goal 1:

- To develop, design, establish and implement a **land-based healing program** intended to improve and sustain the physical, emotional, mental and spiritual health WFN community members and other residents

Whapmagoostui Land-based Healing Pilot Projects

- Fall Journey to Awaschaadaaukach
 - October 16 – 24, 2014
- Winter Journey to Awaschaadaaukach
 - February 2016

1st Pilot Project (Fall 2014) - Objectives

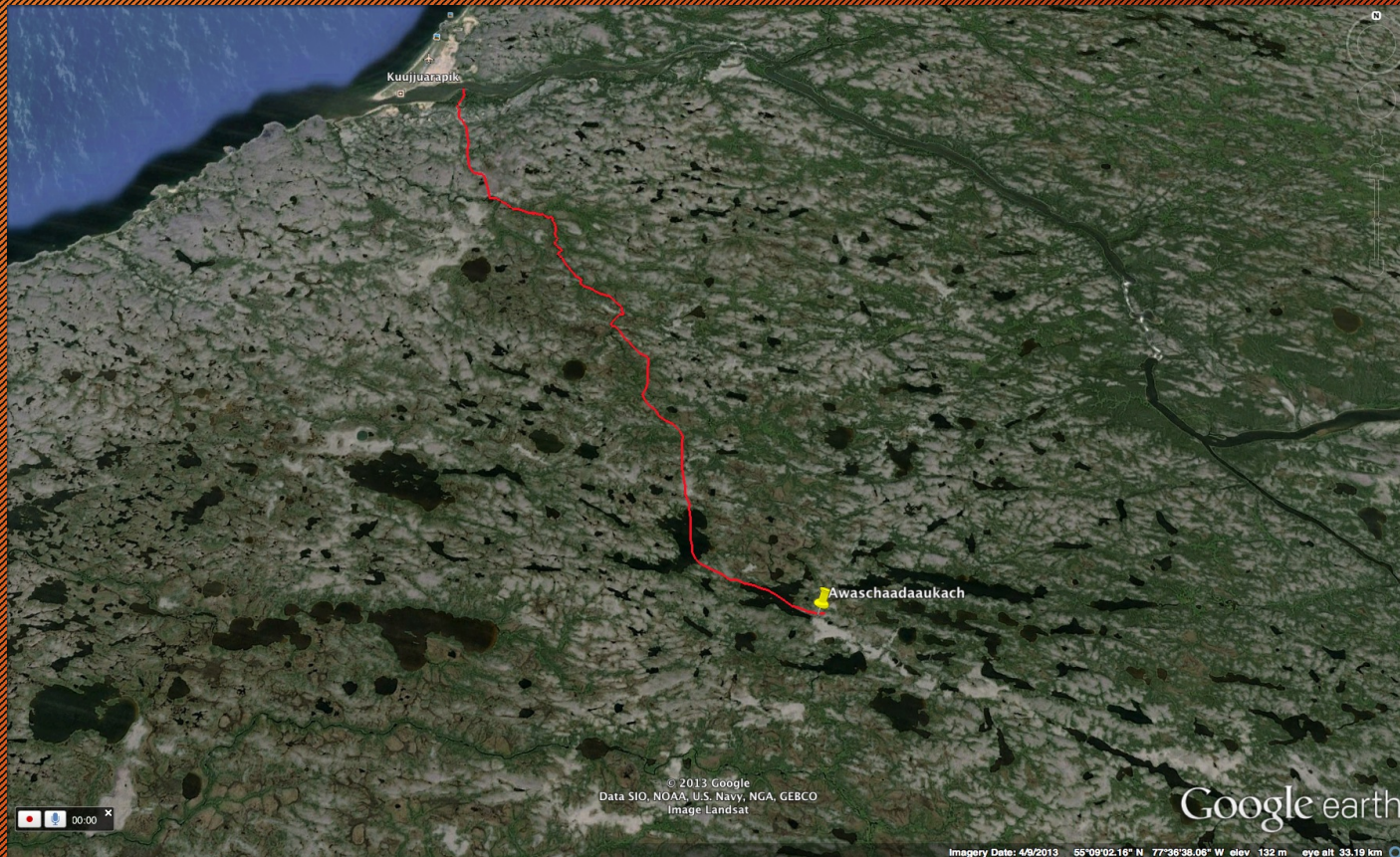
1. To contribute to crime reduction and prevention through the implementation of Land-based healing Program.
2. To provide an opportunity for a specific target group to experience land-based way of life and practical Eeyou healing methods and practices.
3. To connect youth at risk with Elders to receive teachings on land-based survival.
4. To conduct a pre-journey training of team and participants related to land-based survival skills and traditional teachings.
5. To prepare program implementation team, Elders and their helpers in working with participants in a land-based setting.
6. To provide aftercare for the participants of a land-based healing program.
7. To properly evaluate a land-based healing program

The Proposal (Presentation to Partners)

- 14-day Fall Land-based Journey:
 - Intake Process (14 participants)
 - Pre-journey training session
 - Land-based healing – skills and teachings
 - Aftercare plan
 - Program evaluation
- Budget \$60,000 (Actual \$47,000)

Journey to Awaschaadaukach 2014

14-Day Land-based Journey (23 km)



Community Support



Fall Journey Preparation - Recording of Events

- All land-based activities were filmed, archived
- Elders' teachings were recorded
- Training Videos



Fall Journey Preparation - Interviews with Elders

Interviews with Elders:

- Andrew Kawapit
- Maria Kawapit, Sr.
- Andrew Natachequan
- Maggie Natachequan
- Anne Sandy
- James Kawapit, Sr.
- Others



3-Day Preparation with Experienced Trainers

- Canoeing Techniques
- Water safety
- Human aspect:
 - Respect for others
 - Helping one another
 - Sharing of work



Pre-Journey Orientation Phase

- Gear & Equipment
 - Clothing, cookware, tent, other tools
- Water and Canoe safety
- Elders' teachings Re fall journey
 - Changes in weather, safety
- Portaging techniques
- Camp setting activities

Journey Activities

- Actual Journey (to Awaschaadaaukach)
 - Canoeing
 - Portaging
 - Camping
 - Sharing circles
 - Storytelling
 - Rest for the night

Program Implementation

- Base Camp: Onsite Traditional Skills Training
 - Eeyou life philosophy
 - Getting ready for the day
 - Hunting, fishing & trapping
 - Women's Role
 - Man's Role
 - Children's role according to gender
 - Camp maintenance
 - Sharing Circle
 - Planning activities for the following day
 - Storytelling



On-Site Traditional Teachings



On-Site Traditional Teachings by Elders

- Setting up camp (poles, boughs placement, entrance building, firewood fetching/chopping and safety)
- Canoeing techniques and water safety
- Portaging techniques & related teachings
- Survival and emergency measures
- Hunting, Fishing, Trapping
- Beaver butchering & pelt preparation

On-Site Traditional Teachings by Elders

- Bear Den Teachings
- Tree Identification (for traditional tool making)
- Paddle making
- Traditional martin/mink trap setting
- Rabbit snare preparation/setting
- Evening Beaver Hunt (and night travel home)
- Beaver trapping
- Land surveying

Journey home

- Canoeing downriver
- Portaging
- Camping
- Equipment & gear maintenance
- Working together
- Helping one another

ARRIVAL

- Community Welcome
- Socializing with family, friends, peers
- Community Feast



Aftercare

- Paddle making
- Carving knife making
- Counseling
- Peer support
- Healing circles
- Sharing circles

LESSONS LEARNED

- Pre-Journey Planning:
 - Consultation with Elders, community
 - Selection of Partners
- Development of Program
 - Program Coordination: Nishiiyuu Working Group/Whap Justice Committee
 - Communication Plan
- Implementation Plan
 - Establish implementation team
- Reporting, Monitoring & Evaluation

Winter Journey Pilot - Feb. 2016

- Preparation (intake, meetings with Elders, etc.)
- Partnerships
- Implementation
- Aftercare
- Program evaluation



Winter Journey

Group learned to:

- Dress well
- Decide what to bring along
- Place belongings on toboggan
- Pull toboggan
- Snowshoe while pulling toboggan



Winter Journey

Group learned to:

- Build winter camp
- Identify proper trees for poles
- Place poles and cover structure
- Get wood
- Chop and split wood



Winter Journey

Girls learned to:

- Place boughs inside the winter lodge
- Place poles across for hanging/drying clothes
- Cook traditional food over stove
- Prepare fish/ptarmigan



Winter Journey

Group learned to:

- Place net on a lake
- Place fish lines
- Read shoreline where fish is likely to frequent



Winter Journey

Group learned to:

- Place snowshoes, toboggan and other tools after use
- Split wood (participants took turns)



Winter Journey Challenges

Challenges

- Collaboration
- Coordination
- Implementation
- Inter-personal conflict

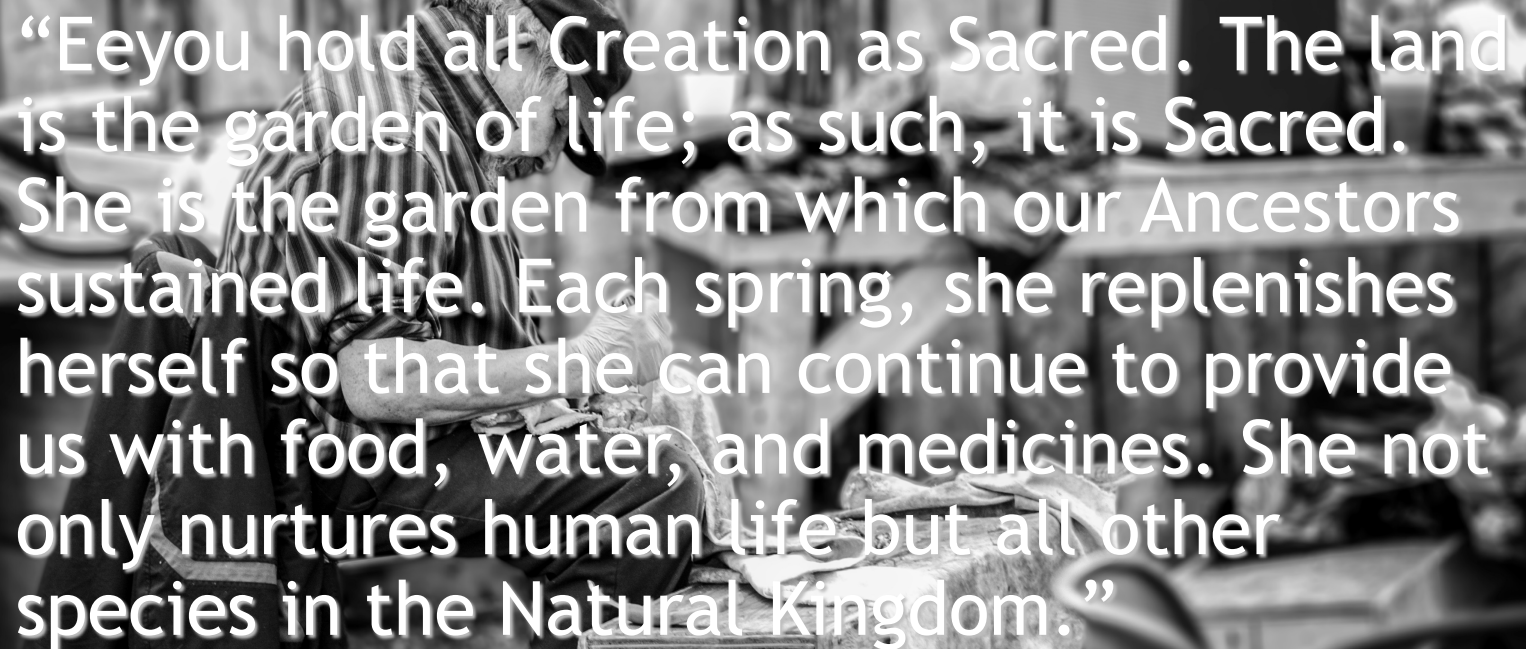
Solution

- Frequent Meetings
- Improve communication
- Hire experienced coordinators
- Involve Elders in dealing with inter-personal issues

Whap Nishiiyuu Miyupimaatisiun Model (WNMM) - NEXT STEPS

- Land-based Healing Lodge
 - Facilities to accommodate land-based healing programs
 - Land-based journeys in all seasons (spring, summer, fall, winter)
 - Specific target groups
 - Youth
 - Elders (as teachers)
- Partnerships (WFN Council, Justice, CBHSSJB, CTA, other entities that serve the community)
- Implementation, monitoring & evaluation
- Best practices

Conclusion - Statement of late Elder Andrew Kawapit - Whapmagoostui



“Eeyou hold all Creation as Sacred. The land is the garden of life; as such, it is Sacred. She is the garden from which our Ancestors sustained life. Each spring, she replenishes herself so that she can continue to provide us with food, water, and medicines. She not only nurtures human life but all other species in the Natural Kingdom.”

- Andrew Kawapit, Elder - Whapmagoostui First Nation



MEGWETCH!

THANK YOU!

MERCI!