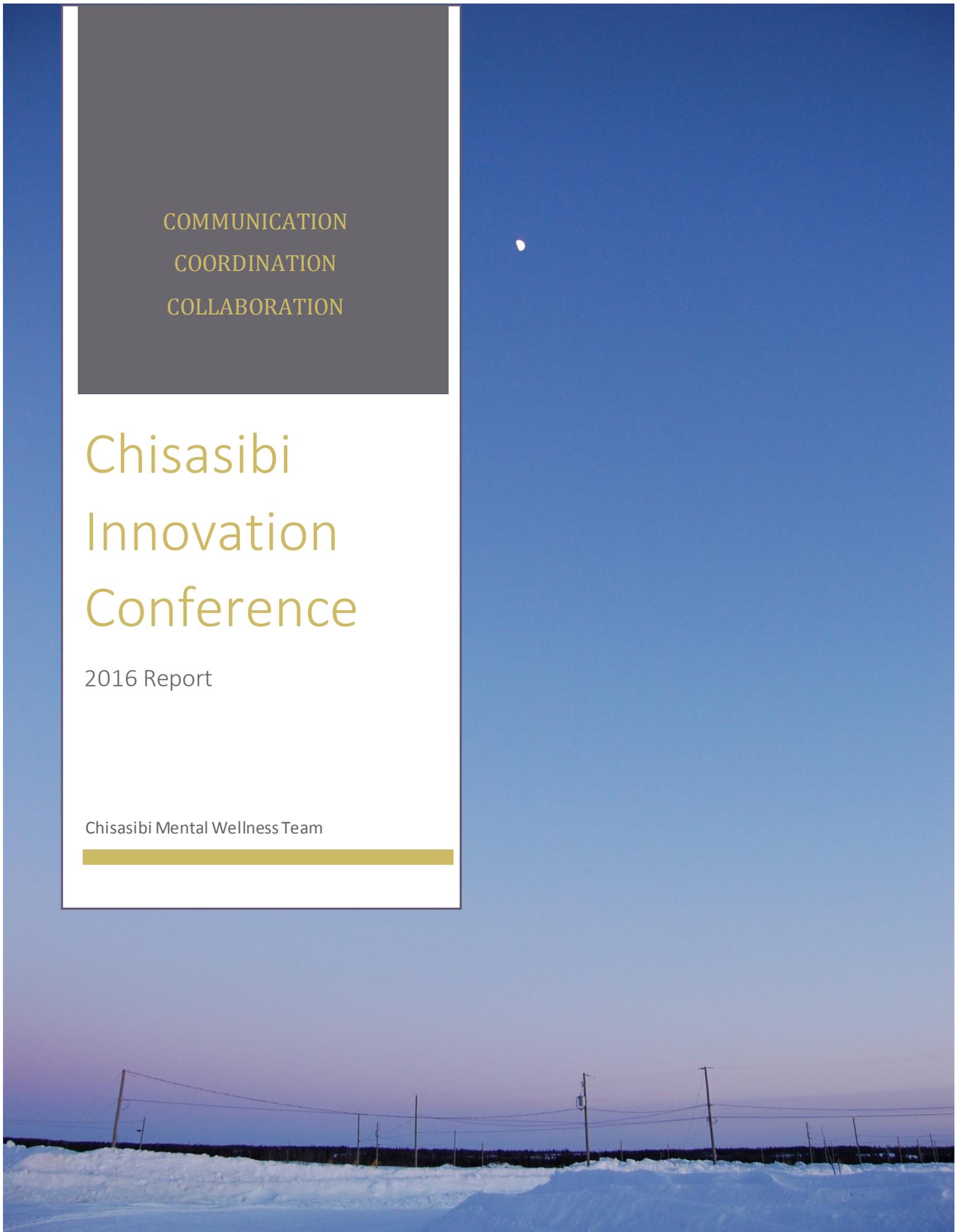


COMMUNICATION
COORDINATION
COLLABORATION

Chisasibi Innovation Conference

2016 Report

Chisasibi Mental Wellness Team



INVITED PARTICIPANTS



DARLENE S. BLACKSMITH, IAMP



PAULA NAPASH, CYC



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LINDA L. SHECAPIO, CWEIA



ERIC HOUSE, CBSC



ROGER ORR, RETODAZE



From left to right: Ralph Makokis (Nechi Institute), Irene Rupert-Pepabano, Maina Elizabeth Braeskin, George Fireman, William Bearskin, Denise Perusse, Linda Bearskin, Eric House, Larry House, and Karen Napash.

We would like to congratulate the class of 2016 Community Addictions Training for successfully completing the course. Thank you all for the hard work and dedication to making our community a better place. Mishtamiikwehch!

CHISASIBI INNOVATION CONFERENCE

COMMUNICATION COORDINATION COLLABORATION

2016 REPORT

Prepared by Ioana Radu, PhD for the [Chisasibi Mental Wellness Team](#)

INTRODUCTION

The Chisasibi Innovation Conference was held March 14 to 17 and was organized by the Chisasibi Metal Wellness Team.

The purpose of the three-day conference was to ensure community input on existing Chisasibi Wellness Strategy initiatives and priorities and to identify proposed interventions to address those priorities. Special emphasis was placed on the need for more effective communication, coordination, and collaboration (the 3 Cs) among local entities and with other regional agencies.

THE CONFERENCE PRIORITY AREAS

- ⊗ Explore current discourses on the intersection between wellness and justice in Aboriginal contexts
- ⊗ Explore the dimensions of miyupimaatsiium and identify priority actions based on Eeyou knowledge and approaches
- ⊗ Supplement models of social justice, especially land-based models and initiatives aimed at addressing the social determinants of health
- ⊗ Identify and develop formal collaboration frameworks among local entities

The conference consisted of a welcoming feast that was held at the Elders' Lodge on March 14th. The following two days (March 15 and 16) consisted of panel presentations, with the 15th reserved to progress reports from the Chisasibi Mental Wellness Team (CMWT) and Iiyuu Ahtaawin Planning process. The rest of the presentations were given by various local and regional groups with one guest speaker, Mrs. Tanya MacKenzie from the Yukon Community Wellness Court. Two group workshops were also held with the participants, one in the afternoon and one on the last morning.

Overall, the theme of the conference – communication, coordination, collaboration – was timely and very relevant to both the community members and the participating presenters and local service providers. **Collaboration** being both an emerging issue in the context of the regional planning process as well as a challenge to overcome locally in Chisasibi.

The **social determinants of health** were a second common thread in most presentations underlining the increased need and relevancy of strengthening communication between stakeholders (among service providers and between service providers and community members).

The **workshops** were designed to help identify possible gaps in service provision and potential pilot projects/services in the community, keeping in mind the need to integrate culture in the design and delivery of services and projects. We used blank integration tables (see appendix **X**) to help participants identify specific gaps and needs for each of the target population (awash, uschiniichisuu, chishaayiyuu). A major gap identified was services for **special needs**,

especially for adults with special needs and their families.

PREPARATIONS AND ATTENDANCE

Initially the conference was intended to address issues of justice and Indigenous alternatives to the penal system, but some cases overseen by the Justice Committee that involved individuals with mental health issues, as well as the crisis in Val d'Or that brought to light instances of police abuse and systemic racism toward Aboriginal women, underlined the need to look at community needs from a broader perspective. From the Iiyuu Ahtaawin process and the meetings held in Laval in 2014, it became evident that the discussions should focus instead on collaboration and cooperation among service providers and community members but also to find opportunities for regional processes to respond to realities in Chisasibi. This was an opportune moment to focus on this theme as Chisasibi continues to focus on creating good relations locally and harmonize local and regional processes in ways that support innovation and build capacity locally, whether by integrating Eeyou knowledge and healing in social and health services provision or by making available Aboriginal centered wellness training in the community.

For this purpose the CMWT sent invitation letters to all the service providers in the community including the CHB (public health, Nishiiyuu Department, local CMC director, the Mental Health Department), the local women groups and CWEIA, the Chief & Council, the Youth Council, and the Justice Committee. In preparation for the conference the [CMWT also posted on the website](#) the Chisasibi 5-Year Wellness Strategic Plan and the integration documents that were presented at the January 2016 Chief & Council meeting, for which it received a supporting resolution for the integration of Eeyou culture in service provision.

The conference was video and audio recorded and it should be made available on the local TV channel, including some of the power point

presentations made. On average we had 15 participants throughout the three days and a half, with Clarence Snowboy, the local CMC director and Jill Torrie, CHB Public Health present throughout the conference.

TWO MAIN THEMES

The two main themes underlying the conference were the **social determinants of health and social innovation**. The social determinants of health in Aboriginal contexts is modelled on the Thunderbird Partnership Foundation main mental health strategy [Honoring Our Strengths](#). "The framework outlines a continuum of care in order to support strengthened community, regional, and national responses to substance use issues. This framework is intended to guide the design, coordination, and delivery of services at all levels of the system. It also provides guidance on an approach to community development that prioritizes mental health and well-being and relies upon community and cultural strengths." In addition this model is in line with the Cree Board of Health strategic directions and the [Iiyuu Ahtaawin Planning Process](#).

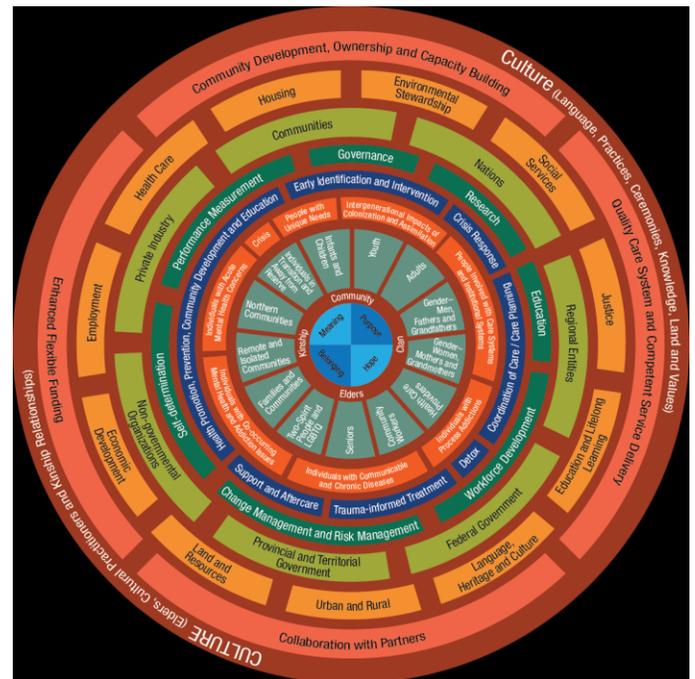
In adopting the model presented by the Honoring our strengths framework the CMWT has developed the *Integrating Eeyou Culture in Service Provision* working document, which established by Chief & Council resolution a formal collaboration between the Miyupimaatisiun Committee and the Justice Committee to achieve a **comprehensive and holistic continuum of service in Chisasibi that are built on the cultural values as expressed by Chisasibi elders**.

WHAT ARE SOCIAL DETERMINANTS OF HEALTH?

At every stage of life, health is determined by complex interactions between social and economic factors, the physical environment, and individual behavior. These factors are referred to as 'determinants of health'. They do not exist in isolation from each other; together they determine health status. The Public Health Agency of Canada (PHAC) recognizes **twelve determinants of health**: culture, gender, health services, income and social status, social support networks, education and literacy, employment and working conditions, social environments, physical environments, personal health practices and coping skills, healthy child development, and biology and genetic endowment. In Indigenous contexts social justice issues such as racism, discrimination and inequalities in peoples' power and resources function as determinants of health due to the particular colonial history and contemporary discrimination (FNMWC, 2014; WHO, 2008).

*The key task for supporting wellness is to facilitate connections at each of these levels and across the four directions. This balance and interconnectedness is enriched as individuals have **purpose** in their daily lives whether it is through education, employment, care giving activities, or cultural ways of being and doing; **hope** for their future and those of their families that is grounded in a sense of identity, unique indigenous values, and having a belief in spirit; a sense of **belonging** and connectedness within their families, to community and culture; and finally a sense of **meaning** and an understanding of how their lives and those of their families and communities are part of creation and a rich history (FNMWC, 2014: 5).*

In applying this model to an Aboriginal context, we can expand it with culture as foundation and considering the ways that the historical legacy of colonial policy has impacted the types of health and social services available to Aboriginal patients as well as how these interact with the other social determinants of health such as housing, education, justice, employment or land (quality of the environment). Building a model in which culture encompasses these determinants the Thunderbird Partnership Foundation proposed the following (please see appendix X for a clear image):



Source: [Honouring Our Strengths: A Renewed Framework to Address Substance Use Issues Among First Nations People in Canada](#) (Thunderbird Foundation)

At the core of the model the idea of whole health – balance of mental, physical, spiritual and emotional behavior – purpose, hope, meaning, and belonging. Culture becomes the foundation for all interactions and ways of doing for individuals, families, communities, institutions and nations. **Based on this, the conference aimed to identify how different departments and entities can work together to achieve miyupimaatisiin.**

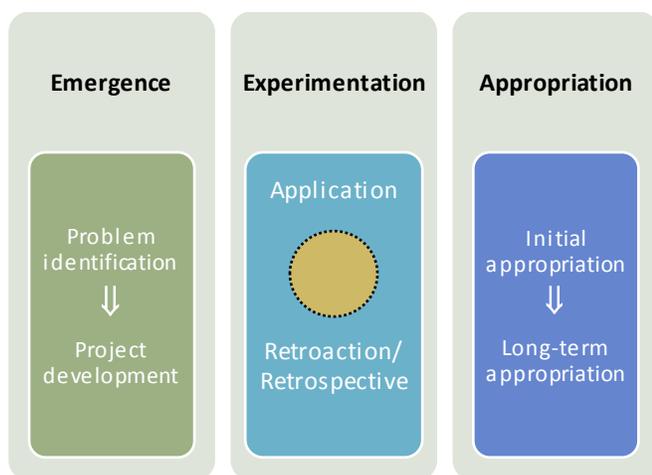
WHAT IS SOCIAL INNOVATION?

Social innovation is a new idea, approach or intervention, a new service, a new product or a new law, a new type of organization that responds more effectively, sustainably or justly than existing solutions to a well-defined social need. Social innovation is a solution that has been developed and adopted by an institution, an organization or a community that produces a measurable benefit for the collective rather than for certain individuals. A social innovation has transformative systemic impact in the long term (Volynets, 2015; RQIS, 2011).

While in some aspect social innovation breaks with established ways of thinking and doing, in an Aboriginal context, it is still anchored in culture and positive cultural identities. Although it is forward looking, knowing the history and cultural values of the community is foundational element of social innovation done in a good way (NAFC, 2015).

Social innovation includes other aspects such as social enterprise, social finance, and social economy. These concepts reflect a model that achieves both economic and social value. But social innovation is not limited to social economy and can include other aspects such as education, job integration, social justice, or performing arts.

A model provided by the [Reseau Quebecois en Innovation Sociale](#) is as follows:



In other words social innovation is:

- ⊗ Something new
- ⊗ Responds to existing inappropriate solutions
- ⊗ Based on cultural values
- ⊗ Responds to a social need
- ⊗ Involves engaged stakeholders
- ⊗ Has measurable collective benefits
- ⊗ Necessitates interaction and collaboration
- ⊗ Engenders systemic transformation
- ⊗ Is continuously evaluated (system change)

The Land-based healing program example

For Chisasibi the Land-based healing program presents an example of local social innovation because it:

- ⊗ Created a new healing model
- ⊗ Filled the gap in justice services
- ⊗ Is based on iiyiyu pimaatisiwin
- ⊗ Responds to the need to reduce incarceration and promotes wellness
- ⊗ Reduced incarceration and strengthened reintegration
- ⊗ It is delivered in collaboration between many stakeholders: Band, Justice Committee, Miyupimaatisiun Committee, CBHSSJB (ongoing)
- ⊗ It is a pilot project supported by the CBHSSJB & nationally (Thunderbird Foundation, Health Canada)
- ⊗ Ongoing evaluation and adjustment – with similar projects now undertaken with the Youth Council and local elders

The conference aimed to integrate the idea of social innovation in the context of miyupimaatisiun in Chisasibi, including the establishment of a wellness center as a hub for local collaboration and coordination of wellness services, including aspects of social economy, education, and research.

IIYUU AHTAAWIN MIYUPIMAATISIUN PLANNING (IAMP)

Darlene Shecapio Blacksmith



The IAMP initiative was initiated to respond to two issues: tackle chronic issues through good planning and to respond to government evidence-informed planning formulas. The mission of the IAMP is to “facilitate regional and local entities and groups developing a strategic plan for miyupimaatisiun through consultation and consensus, and through development and integration of work plans”. The objective is to align the regional Eeyou Istchee Strategic Plan with the community-led and owned Miyupimaatisiun plans. The IAMP administrative structure has been set up to provide support for local coordination in communities so that they can respond to their unique needs in a way that takes into consideration the specific history and current realities.

Planning Responsibilities		
IAMP Facilitation	Community Partner	Regional Partner
<ul style="list-style-type: none"> ⊗ Consortium of regional and local partners ⊗ Common framework for collaboration and outcomes ⊗ Community development/adjustment of Miyupimaatisiun strategic plan and work plan ⊗ Regional work plans to better align with community priorities ⊗ Regional and Local Gatherings 	<ul style="list-style-type: none"> ⊗ Chief and Council take leadership ⊗ Have an assigned on-the-ground team ⊗ Transparency with all IAMP partners ⊗ Have a Miyupimaatisiun plan ⊗ Take part in all IAMP Phases 	<ul style="list-style-type: none"> ⊗ Provide plain language document describing their work ⊗ Align their work plan with community priorities ⊗ Work to collaborate better support communities collectively and as individual entities and groups ⊗ Transparency with all IAMP partners ⊗ Take part in all IAMP Phases

Priorities identified at the regional meeting held on October 28-30, 2015, align with the social determinates of health, indicating that collaboration and coordination among service providers, leadership and community members is vital. These priorities were:

- ⊗ Housing
- ⊗ Substance abuse
- ⊗ Unemployment
- ⊗ Obesity/Diabetes
- ⊗ Loss of Community Spirit
- ⊗ Intergenerational Trauma
- ⊗ School Dropouts
- ⊗ Family Dysfunction/Broken Homes

Comments from the participants

- C Communication is lacking in the community – among the local service providers and within the CHB administration
 - A “*We have what we need for healing, we are giving it back to the people*” - To this end IAMP will strengthen the communication strategy in the communities but also within the CHB. It is better to have the community make the decisions and prioritize because it knows what it was like in the history and what the community needs. For Chisasibi, so far Larry House and Abraham Bearskin are the main contacts and facilitators. Communication strategy needs to be established among the employees because they tend to work in isolation in addition to constant change of management that hinders the process.
- C Locally, the Miyupimaatisiun has limited capacity to be fully engaged in the process because the members already have full-time employment. The signing of the contribution agreement at the band level was slow coming and office costs were too high. The process was therefore a little slow locally. Even the Nishiiyuu Department is not informed of the planning process.
 - A We have a challenge to break the silos both at the service providers and locally in the community. People have been used to work in isolation and shifting this will take time which is why it takes longer to put the process in place. Taking longer can also be an opportunity for the community to reassess what has and hasn't worked and adjust accordingly.
 - A Jill Torrie, Public Health, introduced an assessment initiative if the IAMP that will take place in the coming months. The process follows the *development evaluation* model, meaning that the research team will develop the evaluation in close collaboration with the community. This evaluation has the potential to strengthen the process going forward by putting at its center the needs of the community and better reorient the IAMP team to emerging issues and challenges.

CHISASIBI YOUTH COUNCIL

Paula Napash, Youth Chief

The thirteen-member Chisasibi Youth Council (CYC) has recently began collaborating with the Chisasibi Miyupimaatisiun Committee when Youth Chief, Paula Napash, joined the Committee in 2015. This collaboration is a natural progression of the Youth Council's mandate in the community, which is:

- ⊗ To examine the problems and issues facing youth of Chisasibi;
- ⊗ To make recommendations to the Band regarding programs, services and activities for the youth in Chisasibi;
- ⊗ To present a positive role model for youth and local residents;
- ⊗ To participate in the development and implementation of programs, services and activities regarding youth;
- ⊗ To create, plan and carry out local youth community activities and events;
- ⊗ To participate with the parents, elders, school authorities, community service agencies and fellow youth of the quality of life in Chisasibi;
- ⊗ To promote improved understanding and knowledge by youth of traditional values and culture;
- ⊗ To improve the social and leadership skills of youth;
- ⊗ To increase understanding and familiarity by youth of Cree history, Cree government and laws specifically affecting the Cree people;
- ⊗ To assist the Band in the administration of matters relating to youth of Chisasibi;
- ⊗ To seek funding and resources in order to carry on its activities.



In the past year the CYC has organized many activities in the community including a Radio Show, Mamoweedow festivities including a Dab Eeyou challenge, and active living events in October and November. Since 2009, the CYC has funded and managed the **Gift form the Heart Foundation**, perhaps the most important initiative that has rallied the whole community during the holiday season. The mission of the Foundation is to help youth, and especially young parents during Christmas by providing food baskets and toys. In 2015, 120 families and over 300 children benefited from this initiative.

In February 2016, the CYC invited Larry House, the director of the Chisasibi Mental Wellness Team (CMWT) to make a presentation to the Council regarding the programs available through the CMWT and especially the land-based healing program. A camping Trip Beeyakuchusheetch (Sealhunter's Camp) was organized during the last week of February and Eddie Pash was invited. He worked with the youth one-on-one, took the group hunting and oversaw their work around the camp. As he usually does for the healing program, he held evening lectures about Eeyou culture and historical developments in the

community. The camping trips organized by the CYC take place every season and youth are either self or family referred or they are referred by a local agency such as: Youth Protection, Cree Justice Department (young offenders, court orders), social services, James Bay Eeyou School, at-risk youth, or the Group Home.



Every evening, the youth gathered at the main cabin and looked forward to Eddie's teachings. The Chisasibi Youth Council highly recommends Elder Eddie Pash to come to all Youth Camping Trips to talk to the youth. The teachings that Elder Eddie has to offer are very profound and they are of great interest to the youth. The Chisasibi Youth Council plans to have camping trips every season so we will need help talking to the youth. The camping trips are a wonderful example of community collaboration and we look forward to working with Miyupimaatisiun in the near future.

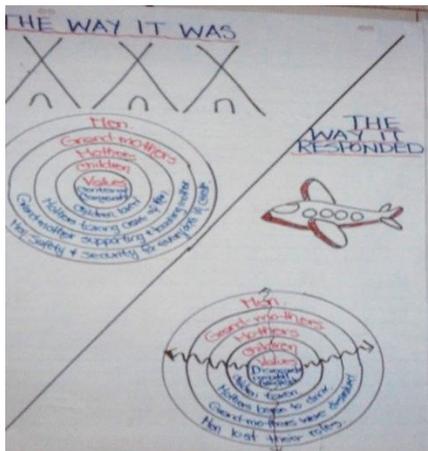
The Chisasibi Youth Council will pursue building collaboration with various entities in the community and other communities including the Inuit. A new week-long activity aimed at raising awareness and inspiring youth to lead an addiction free life will be implemented in 2016 – Sober is Sexy Week. Taking concrete steps to maintain miyupimaatisiun will run transversally and be built in most activities organized by the CYC. The seasonal bush programs is such an initiative that will be co-hosted and organized with the Chisasibi Mental Wellness Team. The CYC will also participate at the Dialogue for Life Conference and at the Youth and Elders Conference. Besides opening more opportunities to volunteer or develop a local business, the CYC will also begin to collaborate to provide support for special needs in Chisasibi; a topic that was discussed at length during our conference and whose results are presented at the end of the present document.

CREE WOMEN OF EYYOU ISTCHEE ASSOCIATION

Linda L. Shecapio

We always hear about the bad things that have happened to our people. We need to know our history so that we know where we are. We are a matriarchal society but we have to bring back women's voices and listen to their perspective. I am very proud of the work that is being done in Chisasibi.

The presentation opened with an acknowledgement of listening to the ancestors' message through ceremony in order to give meaning to the work that CWEIA is doing throughout Eeyou Istchee. A main focus for CWEIA is to build collaboration between agencies, including guidance from the elders, hence the importance of grassroots that is especially evident in the work done in Chisasibi. As regional and even local communities dialog with community members is essential since that is where the answers are. Who can know better what is needed than the community members? And this is especially important for Eeyou women, who despite improvement, there is still a lot of work to be done. The impacts suffered throughout history have destabilized the social fabric of Eeyou Istchee.



Eeyou values where are the center of our circle of relationships with each circle drawing strength from the central values and protecting the inner layers. Women have a very important role in the community; they are the keepers of culture, language and values that hold families and communities together and in balance; they protect the children and ensure their wellbeing and education. As a young child she remembers her grandma who taught and educated the youngsters.

In the inner circle, the child is protected by the love of those that surround them. It was the residential schools that broke these circles and that took away not only the children but our roles and responsibilities.

Women today suffer violence, poverty, poor mental health and overall poor wellbeing, yet few services are there to protect them. The lower participation of women in leadership positions at all levels and in most Eeyou institutions means that there is less awareness of their needs and priorities. For these reasons CWEIA has developed a 5 Year Strategic Plan that aims to reduce these disparities and support Eeyou women to restore their cultural and social role in the Eeyou society.

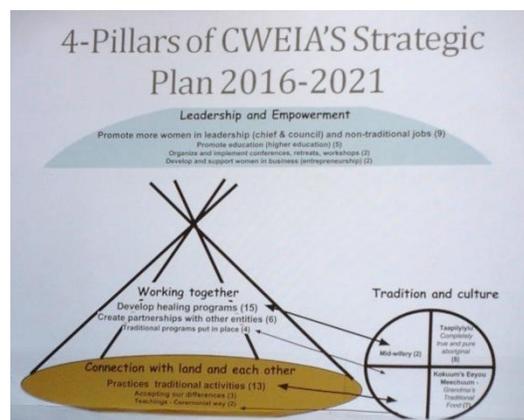
Even though these needs were identified in 1990s when Bella Mianscum advocated for the women and received a resolution from all Chiefs to recognize CWEIA, it was only in 2009 when it was officially instituted with an official board of directors and a specific agreement with CRA. The vision for the next 5 years will work to bring about traditional social structures, closeness to Mother Earth, connection to each other, the land and Creation; and good communication. The vision is dynamic to take into consideration emerging issues, especially since CWEIA has 13 regional members in all the Cree communities including members from Val d'Or, Wasaw-Sibi, Senneterre and Chibougameau, and has representation at all ages including elders and youth representatives.

The big challenge for the organization is the little or no funding that raises barriers and difficulties operating in and serving the communities.

Even though we are underrepresented we are leading the healing of our nation. In our homes we can see the women becoming stronger and we see the homes becoming safe and sustainable and contributing the healing of the community.

A recent focus group on Collective Entrepreneurship showed that this is a priority for women, and the Strategic Plan will remain flexible to accommodate the needs of the members.

Among these priorities the focus will be on developing programming along the 4 pillars of the Strategic Plan: support women in leadership; business and other less traditional roles; connection with land and each other; dealing with rooted issues such as lateral violence and look for ways of healing for women, in a culturally safe way. In looking at the vision for 2030 we need to remember that it can be only achieved by working together in unity. Although the possibilities are endless, CWEIA will focus on mobilizing more women to become involved in our organization and take on leadership roles in their communities and families.



Empowering Message for International Women's Day

*I am Eeyou/Eenou woman
I recognize my own power and the important
balance of my body, mind, emotions and spirit. My
self-love, self-respect and self-acceptance influence my
beliefs, choices, feelings, and my level of strength and self-confidence;
together, these qualities dictate my place in the
world and allow me to reach for my dreams.
My awareness also guides me towards my inherent worth.
At times, I fall but I will not give up on myself. I treat
myself, and others, as sacred beings. I will honor my truth
and respect myself. I am a life-giver, life-nurturer, and a
life-educator. My health and wellness is vital to my family.
I am a role model of good and positive behavior. The life
skill teachings I received provide me with direction and are
rooted in my Eeyou/Eenou identity, language and cultural
values supporting me as I grow strong and resilient.
I must honor my responsibility to teach and live the
teachings given to me by my mother, grandmothers and
my ancestors. My role as a woman and a mother is
fundamental to my family and community, as it is vital for
the health and wellness of the Eeyou/Eenou nation.
I strive to cultivate dynamic and vibrant future
generations. I am Eeyou/Eenou woman.
Published in the nation Feb. 19, 2016*

Comments from participants

C How do you see the regional local collaboration working?

A We have always relied on the regional and foreign structures. We need to mobilize the present structures locally because of the heavy regional bureaucracy. We need to encourage each other is about our values of respecting and empower. In order to do that we need to begin from our gifts to be able to achieve.

YUKON COMMUNITY WELLNESS COURT (YCWC)

Tanya MacKenzie, Coordinator

The YCWC officially opened in 2007 and is part of a long and rich history of alternative justice models in Yukon that include elders panels, circle sentencing, peacemakers court, youth justice panels and domestic violence treatment options court, to name a few. It was developed as a response to high incidence of cases before the courts with offenders having issues including addictions, mental health, trauma, poverty or concurrent issues.

The objectives of the Court include:

- ⊗ Reducing the “revolving door” of recidivism
- ⊗ Enhancing Public Safety
- ⊗ Ensuring the needs of victims are addressed
- ⊗ Building capacity of core partners
- ⊗ Enhancing the use of alternative justice approaches

I looked at my life, it could only get worse. The name of the court says it all-wellness. That's what I want. I'm involved in addictions and it has ruined everything-my relationship, my family and my home. I want to make a change.

As an interjurisdictional and interdepartmental institution the governing structure of the YCWC reflects this in the composition of its Steering Committee which includes: the RCMP, Health and Social Services, Legal Aid, Crown, Offender Supervision and Services, Victims Services, Judiciary, Council of Yukon First Nations.

Referrals to the YCWC are made once a criminal charge is laid by the RCMP and the case goes before the court. At this first appearance the offender is given the option sit with the YCWC. Adherence is voluntary and the client can be referred either by the lawyer, the RCMP officer, family, friend or community, in addition to self-referral. Once the client has opted for the YCWC she/he must plead guilty, sign a waiver for periodic checks and abide by the bail conditions. The following outlines the YCWC process once the client has opted for it:

The wellness court gave me the realization that it's not going to happen unless I do it myself. I realize that you have to really want to change or it won't work. Without the wellness court I wouldn't be able to do it. I wanted the help; but I didn't know how to get it. I had to make the decision to live. Because of being in wellness court I am doing well, I've got goals in my life and I am making progress toward them.

THE YUKON COMMUNITY WELLNESS COURT PROCESS



- Client must have a substance abuse issue, mental health issue or cognitive issue
- Client must also meet the legal criteria
- Client must show personal motivation to address their issues
- Assessments are carried out by the primary case manager

- Assessment period to gain more in depth understanding of a clients problem areas
- Individualized wellness plan is developed
- Primary focus on addictions, mental health and cognitive issues
- Other determinants of health are also addressed
- Client is very involved in the process

- Wellness Plan is filed with the court
- Client starts their wellness journey
- Checks in with the Judge every 2 weeks
- Engages in programing, treatment, assessments
- Total time 18-24 months

- The Justice Wellness Center provides transition planning services and functions as a wrap around support services hub for clients
- Clients receive programing
- Meet with probation officer, psychologist, addictions counsellor
- Work on resume, life skills programing
- Traditional Healing and Wellness Programing
- Soup, coffee, tea, safe place

- Discharge planning in advance of sentencing date
- Judge sentences client after completion of the wellness plan
- Clients progress and participation taken into account
- Sentencing can include circle sentencing and other first nations justice models
- Clients who do well may avoid incarceration and receive community based dispositions
- Clients who do not fully complete will also be given credit for the work they have been done

THE WELLNESS PLAN

The wellness plan focuses on the determinants of health that can include any combination of the following depending on the client circumstance and needs: substance abuse, mental and physical health, housing, financial wellbeing, education, family\community support, leisure\recreation, spirituality, emotional wellbeing, parenting, etc. For example the client may be homeless and suffer from concurrent mental health issues and addictions. Thus, the wellness plan may include in addition to treatment, temporary housing at a local shelter, job seeking support, and aid with identification papers and IDs (as many homeless do not have a health card). Another example can be that the client is a young mother with in care. Her wellness plan may include parenting workshops, budgeting, job seeking assistance, family reintegration that can lead to supervise visits or relocation of her children in the community or with her extended family.

The combination of services is dynamic, depending on how the client progresses in her/his wellness journey. The approach is client-centered, meaning that the client is always part of the development of the wellness plan in collaboration with the wellness team. Nonetheless the process is rigorous and requires frequent meetings, check-ins, random drug/alcohol testing and close monitoring by the primary case manager. The frontline staff usually has pre-court meetings to discuss the evolution of the client and address any issues before the appearance before the judge.

CLIENT DEMOGRAPHICS AND EVALUATION

The client base is made up of 75% male and 25% female, with an approximate total of 100 participants that have received credit in their sentencing for their involvement in the YCWC. Of these 58 % identified as first nations and 42 % Caucasian or other. In terms of concurrent disorders or issues, 52% had addictions issues, 26 % mental health and addictions, 11% cognitive issues and addictions, 5 % cognitive issues, 3% mental health, 3% mental health and cognitive issues.

Of the 100 clients that participated in the Wellness Court 36 have fully completed the 2 year program and the reminder 64 have spent significant time in the YCWC this receiving significant reduction in their sentence. In terms of short-term outcomes 96% made significant progress in dealing with their addictions, 82% made progress in dealing with their mental health issues, and 75 % of first nations clients reconnected with their first nation.

I met this one other lady in the wellness court, I knew her from the street and now she looked so healthy. She told me if you are willing to do the work it will work for you. Some days something shitty happens but then I think about how I used to handle it, it may sound weird but some days I'm happy to go through the pain because I know I'm making progress.

To identify and evaluate the long-term success of the program the clients were tracked on average for 26.4 months and was shown that while in the program the rate of reoffending was 8% for substantive charges and 20% for administrative charges. After full completion of the program the rates of reoffending were 12% and 4% respectively, and after partial completion these were 30% and 60% respectively. These results show that that CWC court is achieving admirable results with the partially completed group and excellent results for those who fully completed. In March 2016

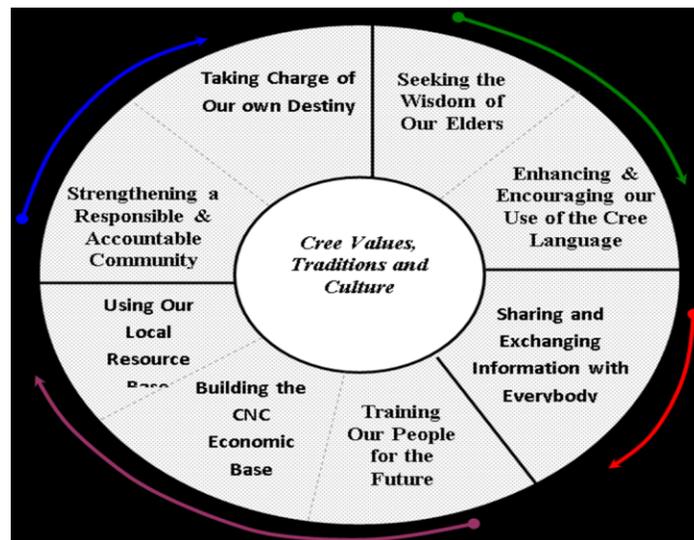
the YCWC had 28 individuals enrolled in CWC court and each week between 2 and 5 individuals are referred for a suitability assessment hoping to enter into CWC court.

CHSASIBI BUSINESS SERVICE CENTER

Eric House, General Manager

The presentation reflected on “What are the obstacles to our vision of Chisasibi in 2020?” considering the intersection of socioeconomic dynamics in the community (or the social determinants of health) regarding the factors that can impact an individual or family’s social standing and economic status in Chisasibi. Some of these may include: ethics, fairness and results of policies; theories and institutions that may result in a different standard of treatment and opportunities based on socioeconomic status.

Model of community integrated development based on Eeyou culture and values



Disproportionate Poverty Levels	The most impacted individuals tend to be women and children, who often are single parent families in which the revenues tend to be below the poverty line which in Canada is \$34,829 for a family of 4.
Disparities in Health	People of lower socioeconomic status are less likely to have equal access to quality health care and more likely to develop health problems. They are also more likely to live in areas where they are exposed to environmental toxins, suffer from poor nutrition and develop health conditions.
Low Education Attainment	Education is both a cause and an effect of socioeconomic status. People of lower socioeconomic status are less likely to be educated. Neither society nor the families of disadvantaged students invest in their education, and as a result, these children have reduced employment levels and make lower wages.
Justice System Inequalities	poor people are more likely to be arrested and be processed through the courts, face harsher treatment than others who can pay court fees, and overall have lower access to government services which undermines their success at reintegration.

The environment is often a reflection of socio-economic status. The connection to the land needs to be strengthened. The “community” includes traditional hunting grounds.

A short appraisal of some barriers to achieving successful integrated community development are:

- ⊗ The high cost of materials and transportation.
- ⊗ Non-payment of rent (and fines).
- ⊗ Outdated formulas from INAC, CMHC, etc. not factoring in the real costs.
- ⊗ Feeling insignificant leads to not being heard.
- ⊗ Personal agendas versus community vision, rooted in old resentments and the internalization of unresolved personal issues.
- ⊗ People in key positions with unresolved residential schools issues.
- ⊗ No commitment, continuity, or consistency.
- ⊗ Weak communication systems.
- ⊗ Reactive (not pro-active) responses- always crisis.
- ⊗ Dependency on “outside forces and sources” to do it for you.
- ⊗ Cree culture is really practiced on the land but this vision is mostly about the community and village.
- ⊗ Spending money on outside resources
- ⊗ Language barrier when involving Elders.
- ⊗ Translation into Cree (instead of from) especially of major documents like agreements.
- ⊗ Technical terms that do not translate well (legal, medical, science & technology, etc.)

Strategic Directions for 2020



LOOKING FORWARD TOWARDS COMMUNITY INTEGRATED DEVELOPMENT



The Chisasibi Innovation Conference aimed to build dialogue among service providers, local institutions and groups, and community members around issues of service integration, social economy and wellness. The last workshop by Roger Orr made clear the need to take responsibility, locally, for miyupimaatisiin. As the drawing illustrates, Chisasibi is like a family travelling in a boat. The parents have to work well together and respect each other to ensure that the children are protected and safe. The journey is a reflection of both the individual skills and knowledge of the parents, but also of their capacity to steer the

boat together through rough waters. If the parents don't paddle well together then the boat will not move forward. In the same way, for Chisasibi to achieve its vision of a safe and prosperous community, local institutions and community members need to work in a good way. As the regional and local representatives have aptly explained the groundwork for building collaboration is set; Chisasibi needs to assume local control of these processes and services to ensure that they respond to the community members' needs and priorities.

SPECIAL NEEDS

The issue of services for individuals with special needs and their caregivers was brought up by community members during the three days. Some observations focused especially on individuals with special needs that become adults and tend to fall through the cracks in the system. Concerns were raised related to pressure from service providers to relocate adults with special needs in institutions in the south, which placed a lot of emotional burden on their families and caregivers that prefer to keep them in Chisasibi, among family and friends. Although young people with special needs benefit from services at the school or elsewhere, such as the occupational therapist who works with youth at the summer camp, adults with special needs do not have a specific place and space in which they can be welcomed and cared for.

Our children don't belong down south because it is not their society, they belong here with us. Sure they have more resources but my choice is my choice as a parent and I have a right as a mother. I speak for him on his behalf. He wants to stay here and he knows what he wants and he also has his rights to make his decision. Why not bring the services at home where he is comfortable?

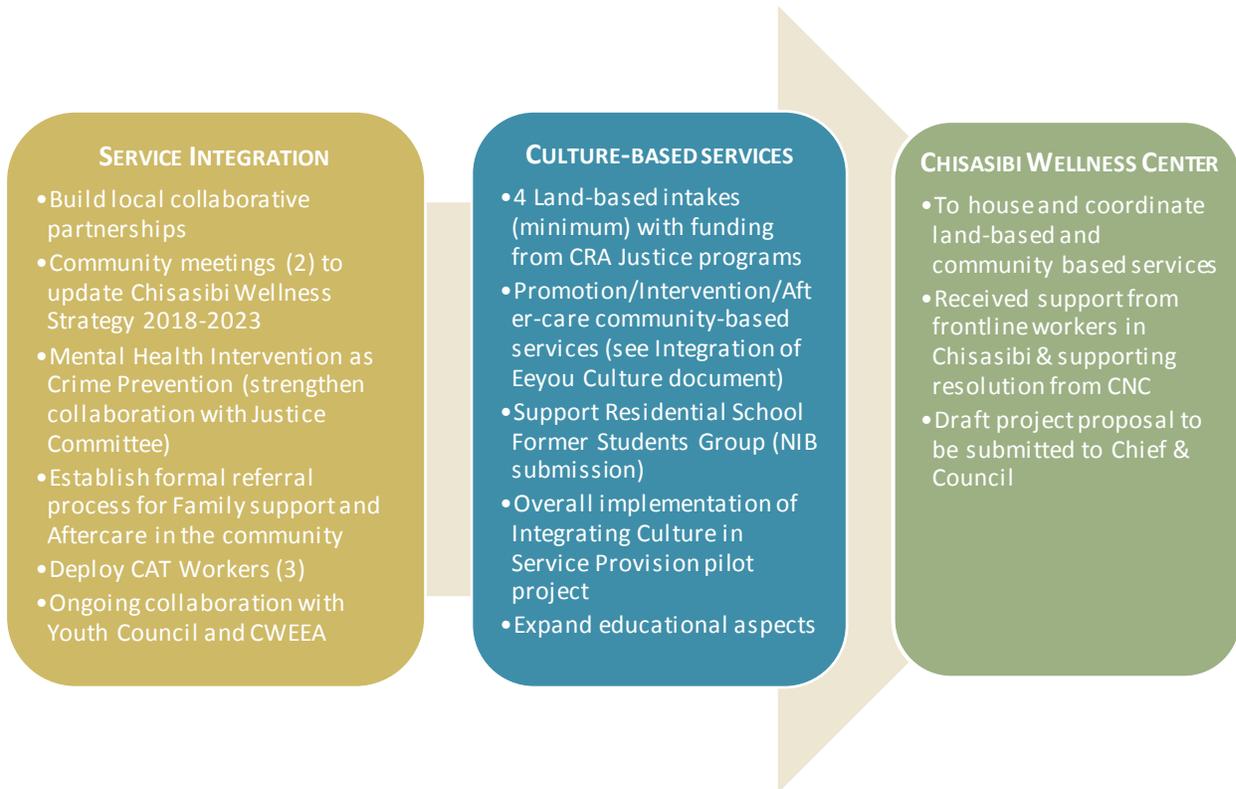
It was recommended that a specific place for adults with special needs be designated, along with a camp to offer a traditional setting. Respite for family and caregivers was very important, not only to those that can take a break from a very demanding lifestyle, but also to allow for self-care. The IAMP representative suggested that interested community members can ask for a focus group on the issue in order to come up with appropriate solutions, an initiative that was supported by the local CMC director. The recommendations can be found in the tables presented at the end of this document.



The Chisasibi Innovation Conference confirmed that community members deem Cree healing methods as a complementary dimension to an integrated model of wellbeing and living a good life. As the tables in Appedix B show, opportunities to expand Eeyou culture and healing programming in Chisasibi are only

limited by the immagination and willingness to work together. To establish a structured process for implementing Iiyiyiu healing in service provision necessiates the community taking chances in doing things differently; trusting that elders and other cultural resources will guide the choices; engaging leadership, regional institutions and local service providers in collborating and responding to community priorities; and learning as we go along in order to make better decisions in the future. Ultimately, Chisasibi aims to flourish and nurture spaces and places where people are happy and healthy. In other words we need to trust that innovation is hard work, but it can lead to sustainable systemic transformation.

Some of the priorities identified by the Chisasibi Menatl wellness team include:





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