

**Spring 2013**



**Land Based Treatment Programs:  
Promising Practices, Key Considerations, and  
Ideas for Action**

**Council of Yukon First Nations  
Health and Social Development Department**

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## **Acknowledgements**

Many individuals played key roles in the creation of this document.

This report highlights the opinions of Health and Social Directors of the Yukon First Nations; other staff of the Health and Social Departments of the Yukon First Nations; and Health and Social Development Commission members. These individuals, who consented to have their names acknowledged in this document, include the following: Nina Bolton; Lloyd Caesar; Norma Germaine; Jackie Johnny; Roberta Jules; Robert van Lieshout; Rose-Marie Peter; Kyle Keenan; Glenna Tetlich; Rose Marie Vandermeer; and Frances Woolsey.

A special thank you is extended to the members of the Health and Social Development Commission.

In addition, many other individuals living in the Yukon were consulted for this project and their opinions are also featured in this report. These individuals, who consented to have their names acknowledged in this document, include the following: Bob Charlie; Phillip Gatensby; Lois Joe; Harold Johnson; Judith Kerr; Raghu Kolothumkattil; Andy Nieman; Dr. Bill Stewart; Vern Swan; Randall Tetlich; and Bobby Woods.

Several other individuals who reside outside of the Yukon provided information about programs based in the Yukon, matrix programs and other initiatives outside of the Yukon for this project. These individuals are as follows: Charles Anderson; Michael Cazon; Joseph P. Gone PhD; Suzi Kuerschner; and Hector Spence.

Two other participants preferred to remain anonymous.

All of these individuals were contacted given their knowledge of health and social issues and land based treatment initiatives. Comments have been presented in “people’s own words” as much as possible.

Valerie Laurie, Research Coordinator (CYFN) compiled the information in this report. Financial assistance for this project was provided by Health Canada through the Health Services Integration Fund (HSIF). Selected material was replicated from documents previously produced by CYFN. The References section on pages 46 - 47 outlines these sources.

## **Executive Summary**

### **Land Based Treatment Programs: Promising Practices, Key Considerations and Ideas for Action**

The necessity of land based programs for healing in the Yukon has been a topic of discussion within the Yukon First Nation community for many years (CYFN-1 – 2010; CYFN-2-2010; CYFN & Hanson and Associates (HA), 2011).

This document is intended to be a thought provoking collection of ideas about land based treatment programs in Canada and elsewhere. The document highlights what approaches, activities and models “have been tried” and “what could be” in the Yukon.

Information was gathered, primarily from late summer 2011 until spring 2012, from the following sources: interviews with people knowledgeable about land based programs intended for substance abuse treatment; a review of the literature about this topic; and a scan of the websites of different treatment programs.

An appreciative inquiry framework was used for this project. This approach was used as it allows for individuals to focus upon “what works” and then design initiatives based upon these identified *strengths* rather than perceived *problems or deficits*.

In general, the information presented in the report about land based programs pertains to the following:

- 1.) Location**
- 2) Spirituality and Culture**
- 3.) Assessment, Aftercare and Long Term Relationships**
- 4.) Models and Programming**
- 5.) Funding, Governing Body and Working Together**

**Highlights of sections of this report are as follows:**

**1. Discovery** - This section outlines the characteristics of various land based healing treatment programs in the Yukon and elsewhere; promising practices of these initiatives; and a few of the challenges which participants identified. The promising practices which were identified are as follows:

- assessment of the client’s suitability for the program
- access to medical staff

- sufficiently long programs
- many different approaches to aftercare which exist such as: home visits; employment programs; employment at the land based treatment program after completing the program; “keeping in touch” through Facebook; and through community homes
- work with families in order to help them best relate to clients with FASD
- a wide variety of activities such as: hunting; fishing; circle work; drumming; berry picking; snowshoe making; knife making and course work
- hands-on, experiential activities suitable for everyone but particularly individuals with FASD
- openness and respect for individual’s spiritual beliefs
- having a psychologist available for clients
- good quality facilitators and resource people despite the cost
- programs with a deep spiritual foundation focused on healing

**2. Dream and Design** - This section builds on the information presented in the first section. Important considerations associated different possible land based treatment approaches and models are presented along with individual participant’s ideas in regard to “what might work” in the Yukon. Among many other suggestions, participants recommended the following:

- 24 hour counsellors
- Ensuring that Elders have an important role
- Numerous suggestions about what sort of programming might be appropriate for a land based program - aside from the long list of activities, which were outlined in the first section, the participants’ spoke of the need for instruction in several practical skills such as: parenting skills; instruction in self-employment; working with other people; and other job skills. The need for employment support after the completion of the program was also noted by several participants.
- More than anything else, the need for the development of aftercare services was mentioned by many participants.
- Still, participants said it would be important to always have the option of “going outside” for treatment as some individuals might prefer this more private option

**Participants suggested a variety of locations for programs. The different locations were as follows:**

- Multiple Location Models – ie. land based programs in 2,3,4, 6 or 14 locations
- A centralized program – different locations were suggested
- One location with 4 separate camps
- Seasonal Locations ie. Moving the program to different locations based upon the season

**Assortments of models, with different features, were also suggested by participants:**

- Day programs or summer programs for single moms
- Day programs focused on life skills with a land based component
- A centralized program outreach workers in the communities
- A largely self-sufficient healing community where individuals would live for 1-3 years
- Programs to accommodate families/a family camp
- A 3 step strengths based program with aftercare for 2 years i.e. Pretreatment 2.) Land-based intensive treatment for 2 weeks 3.) Transitional planning to prepare the individual to return to the community. This model would also include a collaborative circle of care and the training of community members with a natural inclination towards helping others.
- A 3 month long, 3 step, centralized land based program with a client centered aftercare program.
- A residential program at the Teslin Tlingit Council (TTC) former jail facility in Teslin with a land based component at a nearby camp
- One location with 4 separate camps. Each camp would focus upon a different aspect of teachings: the physical/east; mental/south; emotional/west and spiritual/north
- Four locations with 4 different focuses: the physical/east; mental/south; emotional/west and spiritual/north

Individuals indicated that it would be useful for clients to have the option to return to the program, as needed, after the initial round of the program. One suggestion was that the client should be able to use the program on a quarterly basis, a week at a time, or for 2 years after the initial completion of the program.

### **3. Delivery**

The final section of this report includes a brief summary of the most important findings featured in the report; suggested information on “how to” conduct an additional activity; and a list of resources.

**The third section, as mentioned, includes a step by step guide on “how to” conduct an additional 2-3 day session with 56 participants, selected by each First Nation, in order:**

- 1.) For participants to become equally familiar with all the issues and possible sites for a centralized land based healing, treatment centre in the Yukon
- 2.) To reach a consensus on contentious issues related to land based treatment programs such as the best suited location(s) for a program and

3.) To design collectively the best suited programming, pretreatment and aftercare system for a land based healing treatment program for the Yukon

The activities outlined are designed to accommodate the different ways that individuals learn and are drawn from established ways to effectively make mutually agreed decisions in groups.

Overall, the need for consultation with community members before launching a program and the importance of ongoing feedback from knowledgeable community members and clients was stressed by participants in this project. As one participant said, “The most important thing is to get validation from the community. Even the central program has to be assessed. What might work? What won’t...The answers are in the community.” Before planning any additional activities to gather further information and make decisions, however, it would be important to ensure that the activities are not in violation of any First Nation governance structure.

## **Introduction**

This document is intended to be a thought provoking collection of ideas about land based treatment programs in Canada and elsewhere. It results from an exploration of different approaches and possible models. The document highlights what approaches “have been tried” and “what could be” in the Yukon.

The focus of this report is upon therapeutic programs, which take place in remote settings in nature, specifically intended for people with substance abuse issues. This document arose from a project designed to find out what people “had to say” about land based healing treatment programs and then document all the key facts, opinions and insights in one document. Much of the information about different land based programs found in this report was summarized from individual’s accounts of their experiences with land based programs or their opinions of “what might work” based on their expertise in the health and social field. Other sources of information for this project included websites and other written materials.

It is well known that individuals whom attend substance abuse treatment programs are often facing other serious challenges in their lives and the effects of these realities also need to be addressed during the land based program and afterwards. A few of these realities include poverty; inadequate housing and employment; mental health issues; the intergenerational effects of Indian Residential School experience; and the effects of trauma.

It is important to place these realities in context. Treatment and healing are needed for many First Nations people as the building blocks for the First Nations communities to overcome what was systematically destroyed in the past through the residential school experiences and other colonizing practices.

On the other hand, it is important to remember that clients have personal strengths, abilities, and dreams. They have people in their lives who care about them such as community members and their families. Thus, in order to design effective programs one needs to look at the entire life of the client – the realities and the strengths.

Many substance abuse treatment options exist. Age old practices as well as new practices can be found within First Nations’ communities about ways to foster healing and well being in a holistic manner by addressing the mental, physical, social and spiritual aspects of a person. In addition, there is a large body of knowledge about other approaches currently used for addictions treatment in Canada and elsewhere. In some cases, these different approaches overlap.

Land based healing treatment programs are initiatives where the land itself is honoured, respected and involved in the healing process. In such a program, steps are taken to identify how



individuals' relationships with the land have been disrupted and how to renew this relationship (Kwanlin Dun First Nation (KDFN) & HA, circa 20011-2012). Not all of the programs featured in this report would necessarily have this characteristic; however, an effort was made to include programs which are based upon this deep spiritual connection with the spirits of the land. Steps were taken, however, to ensure that private, sacred knowledge is not included in this report.

Land based treatment programs were reviewed for this report providing that most of the activities associated with the program took place in the natural environment and the program incorporated “cultural therapy “ and/or “cultural activities.” Programs, for example, that include cultural therapy activities such as ceremonies, sessions on cultural teachings and language are featured. Most of these programs also include cultural activities such as hunting, gathering plants for medicines, crafts or other activities on the land.

### **Why did this project occur?**

The necessity of land based programs for healing in the Yukon has been a topic of discussion within the Yukon First Nation community for many years (CYFN-1 – 2010; CYFN-2-2010; CYFN & HA, 2011). Members of the Health and Social Development Commission, which includes the Health and Social Directors of all 14 Yukon First Nations, identified research about land based treatment programs as one of several priority areas for projects in the spring of 2011 (CYFN & HA, 2011) and work began on this project in the spring of 2012.

An announcement was made that 1 million dollars, over 5 years, would be made available from the Government of Yukon in order to launch a unified and centralized land based healing program around the same time (Stasyszyn, 2012). Shortly thereafter a working group was formed to discuss the issue. This announcement was not all related to this project but we thought it would be best to ensure it at least helped to enhance it.

Still, discussions with all the stakeholders would need to take place before reaching any sort of final decision about the best suited model or approach for land based programs in the Yukon in the long term.

The role of this document is to provide information for individual reflection and practical tools for group discussions about land based treatment programs in Yukon. This report is a “living document” and the intention is for it to be modified over time in order to include new information, fix any errors or omissions in reporting and incorporate additional comments. In addition, space is provided throughout the document for the reader to add additional ideas and personal reflections.

## Framework

An appreciative inquiry framework was used for this project. This approach was used as it allows for individuals to review “what works” and then design initiatives based upon these identified *strengths* rather than perceived *problems or deficits*. The process which is followed and the general questions individuals attempt to answer “along the way” are outlined below in Figure 1.



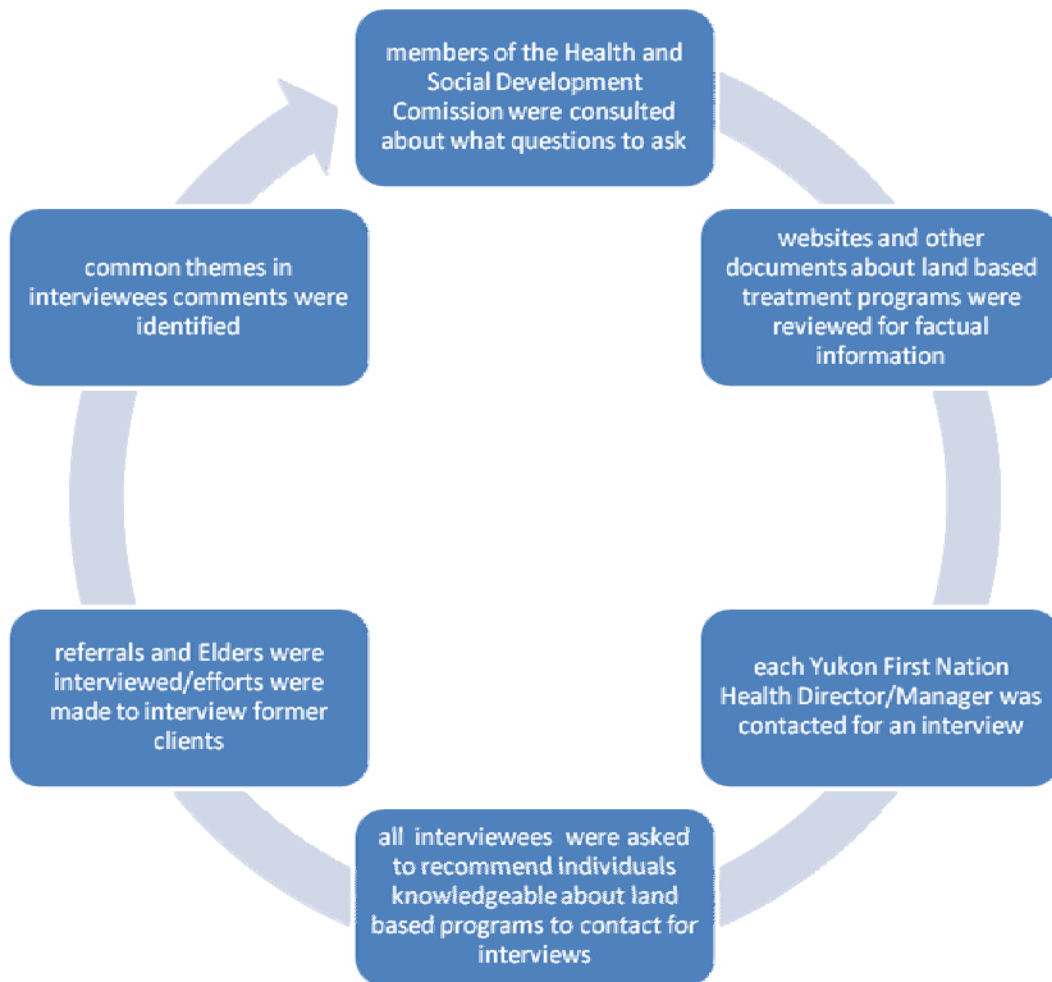
## Key Questions

Several open ended questions, which were reviewed by Health and Social Development Commission members, guided this information gathering. The two primary questions this exploratory investigation sought to answer were as follows:

- *What are the promising practices related to land based healing treatment programs that have existed in the past or currently exist? What works?*
- *What were the key themes and ideas found in participants' suggestions, opinions or reflections about different possible land based healing treatment approaches or*

## How Information Was Collected

Figure 2 shows the main ways information was collected for this report. Information gathering was a continuous process; participants often suggested other people to interview or documents.



*As there is not much written information about land based treatment programs in the Yukon and elsewhere the focus was on gathering information from the individuals who hold that knowledge.*

### Strengths and Limitations of this Investigation

Efforts were focused on inviting everyone knowledgeable about land based healing treatment programs in the different regions of the Yukon for an interview. It is still possible that individuals with unique opinions or important insights about land based programs were not

interviewed for a variety of reasons. In addition, it is possible that there was an overrepresentation of interviewees with the same point of view.

Other persons knowledgeable about land based healing treatment programs elsewhere were contacted for information and in some cases were interviewed about their experiences.

Individuals who were interviewed were members of the following groups:

- 12 Health and Social Staff of the First Nations including Health and Social Directors and Managers
- 12 Other Related Service Providers
- 2 Elders
- 1 Other

Former clients of land based programs were not interviewed although steps were taken to include their opinions. Comments from former clients found in reports and other written materials were included in this report in order to fill this gap.

### **Trustworthiness**

The purpose of this project was to explore ideas related to land based programs regardless of whether they were the most commonly held ideas. As a result, one or a few individuals might only hold some of the ideas or opinions presented in this report. Steps were taken to confirm factual information from a variety of sources when possible.

These findings should be considered as exploratory and subject to change. Conducting the activities outlined at the end of this report would be an effective means to validate the trustworthiness of these findings and establish any final conclusions.

### **Sections of this report are as follows:**

**1. Discovery** - This section outlines the characteristics of various land based healing treatment programs; the promising practices; and a few of the challenges which participants identified. This section includes questions for the reader about the topics raised to encourage further reflection.

**2. Dream and Design** - This section builds on the information presented in the first section. Important considerations associated different possible land based treatment approaches and models are presented along with participants' ideas in regard to "what might be." This section includes questions for the reader about the topics raised to encourage further reflection.

**3. Delivery** - The final sections includes a brief summary of the most important findings. It also includes suggested information, if wanted, on "how to" conduct a session in order to:

- answer any lingering questions about land based healing treatment program

- reach a consensus on contentious issues related to land based treatment programs
- and finally design a land based healing treatment program for the Yukon

## ***1. Discovery – What Is?***

### ***Overview of Land Based Programs, Promising Practices and Challenges***

- ***What are the promising practices related to land based healing treatment programs that have existed in the past or currently exist? “What works?”***

Finding land based healing treatment programs in the Yukon and elsewhere was a challenge as there is not a comprehensive directory of such programs. Internet searches and interviews uncovered land based programs in the Yukon; British Columbia; Ontario; Manitoba and different American states including Alaska with a large land based healing treatment component. These programs do not deliver all programming on the land but the programs have a cultural basis.

Many other sources of information were targeted aside from personal interviews. Searches of academic databases did not yield many relevant articles. Academics who currently conduct research in regard to the role of culture in addictions treatment provided several relevant “grey literature” articles and peer reviewed articles. In addition, evaluation reports and newspaper articles about the Yukon programs were obtained and reviewed.

Seemingly, not much has been written specifically about land based healing treatment programs or cultural immersion camps for substance abuse disorders (as they are sometimes called in the literature) for adults. Much of the academic literature, which exists, seems to pertain to programs for youth.

Many different programs with a land based component currently exist or have existed in the Yukon. These programs range from autonomous programs that are not associated directly with any First Nation or funding body to programs that are operated by a First Nation with or without financial assistance from other governments. Some of these programs are offered on an “as required” or on a sporadic basis and others have been in operation at regular intervals throughout the year for many years - either as a pilot project or as an ongoing program. In general, these programs host about 15- 20 individuals at a time.

The matrices in Appendix A outline a few of the characteristics of a selection of programs that currently exist or have existed and the promising practices individuals associated with each program. Most of the key findings presented on the matrices are summarized in the following section. There are a number of links to websites on the matrices, which will provide the reader with information about different programs.

It is important to keep in mind that many or all of these land based programs might share similar positive attributes. The purpose of highlighting promising practices is to provide examples of

people's opinions of "what is working." This information is not intended to provide a means to compare one program to another one.

Research is currently taking place to identify how the varied cultural practices of First Nations people in Canada and indigenous people elsewhere are employed to address addictions. A few of the many promising practices that have been identified through this research relate to the NNADAP (National Native Alcohol and Drug Abuse Program) renewal process. The renewal process refers to the steps that are being taken to generally improve the NNADAP treatment centres' services. Information on these promising practices to improve NNADAP treatment centres, particularly those steps that relate to culture, are included in this upcoming section as this information has some relevance to the development of land based programs in the Yukon. Currently there are no NNADAP treatment centres in Northern Canada.

A few of the **promising practices** of the programs that participants identified and/or are identified in written materials are presented below. These findings, in regard to the strengths of these programs, are categorized as follows:

**1.) Location**

**2) Spirituality and Culture**

**3.) Assessment, Aftercare and Long Term Relationships**

**4.) Models and Programming**

**5.) Funding, Governing Body and Working Together**

**1. Location**

*As mentioned, to widely varying degrees, a few different programs or places are used for addictions treatment and healing "on the land" in the Yukon. As one participant said "every [Yukon] First Nation has a land based program in their back yard." The primary similarities in these locations are that they are isolated from the First Nation community, are situated near a body of water and have basic amenities to different extents.*

**The following are a few of the primary land based programs that have been used for addictions and healing in the Yukon. These varied programs or sites are as follows:**

- From 1990-1999, there was a largely autonomous land based treatment program near Old Crow called Chuu-ttha (Water Mountain)
- Aishihik Healing Camp, developed by Champagne & Aishihik existed the past near Aishihik Lake
- Ta'Tla Mun Lake, near Pelly Crossing has been in operation as a land based treatment program for about 20 years with support from the Northern Tutchone Council.

- Little Salmon Carmacks First Nation has a camp at Airport Lake
- Jackson Lake, near Whitehorse, operates a pilot land based healing treatment program with Government of Yukon funding and support from KDFN. The site has been used for this purpose for over 20 years (KDFN&GHA circa 20011-2012). This site operates only when they have funding. There is currently no sustainable funding.
- A site near Teslin called “the camp across” is used by the Teslin Tlingit community to promote community wellness; however, it is not described as a camp for healing. In the past, a different property in Teslin was considered for a residential treatment program.
- A campsite, near Mayo, Ethel Lake, exists but it is presumably not in use. It is located on the traditional territory of the First Nation of Na-cho Nyak Dun.
- Land of Plenty (called R22) is a camp on the Dempster Highway. It is owned by the Tr’ondek Hwech’in.

Many other sites, primarily used as culture camps, exist throughout the Yukon.

Participants were in agreement that the location of a land based program has to be isolated to some extent. One person’s comment describes why some degree of isolation is important:

“Isolation - Disengages you from your former life. Clients are able to focus more on the task at hand. It is sort of surreal – a world that is set up for awhile [so that] you can get some work done. Everyone is alone and isolated.”

## **2. Spirituality and Culture**

*Many participants mentioned key spiritual practices and cultural activities that are the core of several land based healing and treatment programs in the Yukon and elsewhere. In some cases, a variety of services are offered through a centre designed to foster community wellness overall. Others stressed that it is important for staff members to not impose their beliefs on clients. Many participants explained that simply “being on the land” aids in healing for a variety of reasons.*

**Merit of Place** – Several participants described how the land assists individuals. A client’s awareness of the history and sacredness of a place to his or her community can have a powerful effect. In the case of Ta’Tla Mun Lake, for example, a participant noted that it is a special site that has been used by First Nations people for a long time; therefore, just being on the land increases clients’ sense of identity on a conscious and sub-conscious level. Another person when speaking of another site similarly said that “people identify safety with place.”

**The Land as Healer** - In addition, on a practical level, being on the land takes one away from the stresses of everyday life. On a deeper level, several participants alluded to the ways that the powerful energy associated with the land or spirits associated with the land heal. The following quotation summarizes this point of view:

“We create as best we can a sacred space for this to happen. Not just for First Nations people – for all. The difference between treatment and healing is huge...you create a sacred space and allow for the natural [to occur]. It sounds hokey but you allow for a miracle to take place.”

**Focus on Cultural Pride and Self-Reliance** – In different ways, participants indicated that the strength of a land based program is that individuals “move towards” healing when they grow in cultural pride and are self-reliant “on the land.” At Chuu-ttha and Ta’Tla Mun Lake, for example, participants live very simply and were responsible for caring for most of their needs.

**Spiritual Practices** – The primary spiritual practices and other practices that individuals used for healing in the Jackson Lake Men’s Program included: Circle Healing Work, a Sweat Lodge and a Spirit Pond Ceremony, Drumming and Songs and Cultural Land Based Activities (KDFN&HA circa 20011-2012). Overall, the focus of this program was described as the renewal of the relationship of the men with the land (KDFN&HA circa 2011-2012) – a relationship diminished by Indian Residential School experiences and other colonizing practices.

**Land Based Programs as a part of a Larger Community Healing Centre** - Spiritual practices used for treatment and healing purposes at Nelson House Medicine Lodge in Northern Manitoba include: fasting, picking medicines with Elders, Shaking Tents, Pipe Ceremony and Tie Up Ceremony. These activities take place on the land although the Healing Centre has a 20-21 bed NNADAP Residential Treatment Centre and a variety of other facilities, such as a sweat lodge, on the site that are available to community members. Thus, the land based healing treatment is one aspect of a larger initiative to foster greater community wellness through a variety of services.

**Balance Achieved by Respecting Beliefs** – One participant, when asked how to achieve a balance between mainstream beliefs and their First Nations beliefs, said that this balance is achieved at existing land based programs when workers respect people’s right “ to believe whatever they believe - unless that belief is harming another person or animal.” (This person, however, added that he was not referring to hunting and fishing.)

**Spirit of the Fire** – One person described how learning about fire and its significance is important. He said “How important it is to build a fire (without matches). Working with your mind and listening with your heart. That fire lives inside of us. We have to learn how to nurture it. Fire is like the fire inside of you...”

### **3. Assessment, Aftercare and Long Term Relationships**

*Participant’s accounts stressed that aftercare can take different forms. In general, aftercare usually involves a client following a self-designed plan (with guidance from a counsellor or other staff person) after treatment in order to maintain his or her sobriety. Alternative approaches to aftercare and promising practices of specific aftercare programs were shared by*



*participants during the interviews. In addition, participants offered their reflections about the benefits of assessment or screening before the program begins.*

**Assessment/ Pre-Treatment** – Assessment was mentioned as an important step by several of the participants. Pre-assessment ensures that a client is well and ready to “go into the bush”. For example, staff at the Nelson House Medicine Lodge will conduct a week long assessment in order to determine if a client should first go to another facility for detox before starting treatment. Other local programs assess clients in similar ways, however, one participant cautioned that it is important to follow established policies and not accept clients “at the last minute.”

**Screening** – Another participant stressed that it is important to not mix voluntary and involuntary clients in a program. This person explained, “It disrupts the dynamics of the group. One cannot deal with serious issues when you are dealing with someone with a “mocking, devil may care attitude.”

**Promising Practices Related to Aftercare** - Varied approaches to aftercare were mentioned during the interviews. The key is that these other approaches are based on the maintenance of close relationships with former clients for a long time. The following are a few examples:

- A Native American program in Alaska called the Copper River Native Association Hudson Lake Healing Camp employs former clients at the horse ranch where the program takes place. In addition, counselors in the community provide support to people through home visits.
- Chuu-ttha, a program with a First Nations approach, which existed near Old Crow, Yukon currently uses Facebook as a way to maintain long term relationships and weekly contact with people who attended the land based treatment program.
- Aftercare also takes place through a community home after treatment – this model is followed by a Native American program in Anchorage.
- The program at Ta’Tla Mun Lake works with clients in their homes to ensure that families are well aware of how to best relate to individuals with Fetal Alcohol Spectrum Disorder
- Employment programs were identified as an important part of aftercare. There is a federally funded employment program as a part of the Nelson House Medicine Lodge in Manitoba.

It was very clear from participants' responses during the interview that aftercare should be developed in the Yukon. In addition, clients of the Jackson Lake Men's Program also voiced this wish (KDFN&HA circa 20011-2012) during an evaluation.

**Continuity** – The Kwanlin Dun Health Centre outreach nurse, who works with clients in the community, also visits Jackson Lake. This continuity was identified as a strength because the nurse and client would likely know each other.

#### **4. Models and Programming**

*As mentioned, throughout the interview participants were asked to identify some of the strengths or positive practices of different land based programs and a literature review was conducted to gather additional information. There is some variance and many similarities in different individual's ideas about what sort of a model or programming "works." It was evident that many different populations are being served by different programs- youth; individuals that are involved with the justice system and have been ordered to attend a program and voluntary clients, men and women of different ages, families and individuals with FASD or other learning challenges. Any proposed land based healing program design would likely need to accommodate the diversity of people seeking programs.*

**Differences in Programming and Approach to Accommodate Different Populations** – Participants' accounts of different land based programs suggested that different approaches to land based healing have taken place over the years and a variety of different populations have been served over the years. A few programming highlights are featured below:

- While some participants saw the merit of course work and structured learning activities, others indicated that focusing upon being self-reliant for a long period of time on the land and learning about one's culture would result in positive personal change. In the case of Chuu-ttha, a family and adult program, for example, not much time was actually spent talking about addictions or "facts about alcohol."
- At Ta'Tla Mun Lake, aside from an array of hands on cultural activities, youth programming included instruction about: addictions, setting boundaries, impacts of actions, impacts of residential school, discrimination there are guest speakers to talk about sexually transmitted diseases and other topics.
- A Women's Program, hosted by Jackson Lake, focused on Caring for the Circle Within. In this approach the following steps took place in order to achieve healing:

**Week 1** – Love Connection -Focused on finding a sense of place, pattern and rhythm. consistent

**Week Two** – Dream/ Hope – Focused on reviewing dreams and setting goals.

**Week Three** – Face your Fears/Courage – Facing fears with new skills, ceremony and support.

**Week Four** – Action/Hard Work – Developing Aftercare Plans in order to be able to successfully generalize the personal changes started during the program [KDFN, The Psychology Centre (TPC)]

- The Men’s Program at Jackson Lake focused upon helping men deal with issues related to residential school, trauma, addictions, violence, loss and grief, personal and cultural skills for healthy living. However, the primary focus was described as the renewal of the relationship that the men had with the land (KDFN&HA circa 20011-2012). The primary practices that individuals used for healing in the Jackson Lake Men’s Program included: Circle Healing Work, a Sweat Lodge and a Spirit Pond Ceremony, Drumming, Songs and Cultural Land Based Activities such as hunting and fishing.

**Activities** - A variety of specific activities were mentioned by different participants as being strengths of different land based programs or “things that worked.” These activities included the following: consistent

- An orientation or introduction with staff and clients before the program began
- Hunting – different individuals mentioned that a highlight of one program was the time “staff got a moose”
- Knife making
- Talking circles
- Picking berries
- Drumming
- Music
- Fun activities like karate
- “B.S.’ ing around the fire” and
- Debriefing

In different ways, several individuals said that hands on cultural activities are effective as they instill a sense of pride and accomplishment.

**Accommodating Different Learning Styles and Challenges** – Participants mentioned the many ways that individuals learn and acknowledged that some participants are facing learning challenges due to Fetal Alcohol Spectrum Disorder (FASD). As a result, approaches “that work” are: hands-on activities, a lot of repetition, behavioral enactment and teaching through activity.

**Long Duration** – One individual with extensive experience with land based treatment healing programs stressed that 28 day programs are not long enough and a 90 day program, such as the

Chuu-ttha program in Old Crow, Yukon area was ideal. In addition, a family land based program, operated by Athabaskan people called “Old Minto Family Recovery Camp”, has a 35 day program. People’s suggestions about the ideal length of time for a program are outlined in the next section of this report.

**Visits from Medical Staff** - One of the identified strengths of the Jackson Lake program is that medical staff from the Kwanlin Dun First Nation Health Centre visit the program. As a result, clients have received care for underlying health issues such as urinary tract infections, cuts and infections.

**First Nations and “Clinical” Therapy** – One of the strengths of some programs, such as Jackson Lake and Ta’Tla Mun Lake, is the balance between First Nations’ programming, lead by someone knowledgeable in this area, and the presence and perspective of a psychologist. This strength was identified by clients in the evaluation report of a Men’s Program (Kwanlin Dun & Hanson and Associates, circa 2011-2012) and during interviews.

## **5. Funding, Governing Body and Working Together**

*Existing land based programs are governed in different ways and have different relationships with other service providers. The following are a few examples of how different programs are governed and the linkages with other service providers and funders.*

**Benefits of Financial Autonomy** – Financial independence removes the necessity of following criteria set by funders in regard to programming. The support of a program through direct payment from clients, as in the case of Chuu-ttha, was the most extreme way this challenge was overcome. One person offered this point of view: “It is not going to work if it is funded. Too many people will be telling you what to do.”

**National Native Alcohol & Drug Abuse Program (NNADAP) Renewal** - NNADAP funded residential treatment programs do not generally focus on land based healing treatment programs but steps are currently being taken to change NNADAP centres so that “culture is the foundation of programming rather than just an add-on.” (Confluence Research and Writing, 20, 2012).

So far, the renewal process has been directed towards broadening the scope and vision of programming. In particular, a new framework will allow for:

- More focus on community needs than individual treatment
- A strengths based approach
- The inclusion of all sectors such as employment and justice and
- A better understanding of the impact of colonization (Confluence Research and Writing, 20, 2012).

Currently, there are no plans for more NNADAP funded centres even though there are no NNADAP centres in the North.

**Different Types of Governing Bodies** – A few different types of governing bodies were identified with other possible options. One identified option was:

- community initiated, supported and operated with an aboriginal management committee (Preuss & Napanangka Brown, 2006)

**Funding Challenges** – Securing sustainable long term funding was one of the main challenges identified by participants. Aside from the obvious benefits of secure funding, one participant pointed out that qualified speakers and facilitators, many of whom are from the South, such as Dr. Gabor Mate, are costly. Regardless, as this person pointed out, it is important to offer good quality facilitators and resource people despite the cost.

**Keeping the Counselor Role Separate from the Manager Role** – One person cautioned that an ideal practice is to keep the counselor role separate from the manager role at a camp as participants have to feel that they can trust in the counselor and confide in him or her.

**Community Initiative** - A successful program in Australia, the Mount Theo Project, perhaps provides some “food for thought”. High rates of gas sniffing in the youth population of an indigenous community compelled community members to start a land based program, supported largely by Elders and resource donations, in an isolated location. The program is now funded by the Government of Australia and two Australian foundations. The success of the program is attributed to the fact the program was community initiated and operated by an aboriginal management committee. In addition, the warm relationship between the aboriginal and non-aboriginal staff are cited as one of the reasons for the success of the program as well as the multi-faceted approach which was taken i.e. prevention programs, work with youth and community leaders, a diversionary program, education and an outreach program. (Preuss, Napanangka Brown, 2006).

## **Challenges**

Challenges that were experienced in regard to land based programs were raised during the interviews. These challenges are listed below in order for the reader to consider that they could possibly arise in any land based program and reflect upon potential ways to address them. A list of challenges follows:

- Accommodating single parents unable to attend a residential program
- Providing program materials appropriate for individual’s literacy levels
- Insufficient aftercare
- Clients who start “using” shortly after completing a program
- Finding knowledgeable workers willing to live on the land i.e. people knowledgeable about counseling *and* living on the land
- Not a medical facility – no detox treatment
- “Some of the man-made laws have no place in the natural laws.”

- “Getting people [clients] to use their own power.”
- Ensuring that clients are open to a First Nations approach/spirituality
- Mixed gender and mixed age groups – best to avoid unless one is working with families or couples
- Finding a balance between structured and unstructured time
- Insurance costs /liability and
- It is best to avoid mixing voluntary and involuntary clients

### Reflection Questions:

#### Based on your experience and the material presented in this section:

- **Have any programs or important best practices of these programs been overlooked?**
- **What is working?**
- **When do programs have the greatest positive impact?**
- **What is done well?**
- **What energizes us? ( Tracon Training Consultants Corporation (TTCC) 2007)**

## ***2. Dream and Design – What might be?***

### *Overview of Key Considerations*

#### *What were the key themes and ideas in participants’ suggestions, opinions or reflections about different possible land based healing treatment approaches or models?*

It explained to the participants that the purpose was not to select a model best suited for the Yukon from a list. The purpose of the exercise was to identify and discuss the many considerations associated with different possible approaches and models and document individual’s ideas.

The next section summarizes “what participants had to say” during the interviews about the factors to consider in regard to different land based treatment models. There is material from written sources included in this section.

As mentioned, it is important to keep in mind that this report is primarily a collection of the varied opinions of individuals in regard to land based programs and only one or a few individuals might have expressed a particular opinion. As much as possible, however, similar opinions have been presented together.

It is only during the final stage of Delivery in the Appreciative Inquiry Process that steps can be taken to reach a final consensus about the features of the best suited land based healing treatment program for the Yukon.

#### **Participants’ comments have been divided into five categories:**

## 1.) Location

## 2) Spirituality and Culture

## 3.) Assessment, Pretreatment, Aftercare and Long Term Relationships

## 4.) Model and Programming

## 5.) Funding, Governing Body and Working Together

### 1. Location

*Several possible location options exist. Participant's individual responses suggest that there is no consensus on this issue. Participants identified several different possible locations for a central land based program and other individuals suggested models which featured multiple land based programs. These options are presented below and described further in sections #3 and #4 on the next few pages.*

#### **Different location ideas were as follows:**

- **2 locations** – a person thought that one program might not be sufficient to cover demand and 2 locations might be required.
- **3 -4 locations** - one suggestion was to have 3-4 land based treatment programs in 3-4 different regions of the Yukon.
- **4 locations with 4 different focuses** - the physical/east; mental/south; emotional/west and spiritual/north
- **1 location with 4 separate camps** - each camp would focus upon a different aspect of teachings: the physical/east; mental/south; emotional/west and spiritual/north
- **4 locations with 4 different focuses** - the physical/east; mental/south; emotional/west and spiritual/north
- **5-6 locations** – another suggestion was to build upon the main land based programs that exist and offer 5-6 programs
- **14 locations** – other participants thought there should be a land based healing program in each community
- **1 centralized program** – other people saw the value and feasibility of having one centralized, unified program. Several people cautioned that the current situation, of being compelled to select one location, has the potential to create a divide within the Yukon First Nation communities. Others expressed concern about “all the resources being based in Whitehorse”.
- **1 centralized program +multiple sites** – Others saw the value of providing a central land based program with community based programming with local outreach workers and local land based programs

- **Seasonal locations** – Another suggestion was to have a program in one community for one season and then move to another community for the next season and so on.

**Value of Confidentiality** - Several participants said it would be important to ensure that clients could continue to go outside of the Yukon for treatment even if a land based program is in place as some clients might prefer this option in order to protect their privacy.

**Isolation/Close to Town** – Different opinions were expressed in regard to the pros and cons of situating a land based program in a remote location or close to a town. Considerations included the following points:

- expenses would be greater in a remote location
- issues that would arise in the event of an emergency
- alcohol would be less accessible in a remote location

## **2. Spirituality and Culture**

*As one might expect, participants identified spirituality and culture as central to any initiative for land based healing and treatment intended for Yukon First Nations people. An issue that often arose in the interviews related to ways to respect all of the different Yukon First Nations cultures in a Yukon land based healing treatment model although many people felt it was more important to focus on similarities in culture; not impose one's beliefs ; or simply let individuals choose their own path.*

**Accommodate all Yukon First Nations' Beliefs through Outreach Workers** – One suggested model included the following features: one primary land based treatment program with some general cultural programming and trained, outreach workers in the client's home community able to provide culture specific aftercare including local land based programs and life skills instruction. Outreach workers would meet on a regular basis in order to offer support, share promising practices, and attend workshops.

**Elders** – The importance of Elders in any land based healing treatment model was stressed by most individuals.

**Accommodate all Yukon First Nations' Beliefs with Elders** – A person expanded upon how individual Elder's wisdom could be included in programming. He suggested that Elders from different spiritual communities could be present at a land based program so that they could advise individuals from different traditions. Alternatively, land based program workers could meet with Elders from different communities and learn from them the best ways to assist people.

**Practices from "Outside"**- The use of First Nation spiritual practices normally associated with First Nations from the South at land based treatment programs were viewed as problematic by a few individuals. However, other individuals felt that it is acceptable to use "whatever works"



providing that the client is able to choose. The importance of choice was repeated in several interviews.

**More the Same than Different** – Indeed several people felt that the accommodation of all Yukon First Nations cultures was not really an issue as First Nations beliefs are similar to each other. Instead, as one person said, “we should focus on shared human values”.

**Spiritual and Cultural Practices to Explore** – Specific cultural and spiritual activities that are used at different land based programs in the Yukon and elsewhere were featured in the Discovery section and in Appendix A - Matrices. Participants stressed that one should not forget about the importance of the spiritual aspect in programming. One person said the following practices should be researched in greater depth when designing Yukon land based programs: the role of plants in healing; and the role of drumming, song and dance in healing. This person suggested that one should explore the traditions native to the Yukon.

**Vision Quests** – One individual suggested that the land based program should begin with a Vision Quest. This spiritual practice involves an individual fasting and then spending time in isolation for 2 days and 2 nights with his or her head covered. This person explained that Vision Quests, a practice with a long history, have been used with inmates in penitentiary settings among other places and such an experience can transform an individual as the person is left alone with their thoughts and their ancestors. A Vision Quest, as this individual explained, “Teaches a person that you can’t quit in life. You have to be a fighter.” However, the person can end the Vision Quest when he or she chooses. The person further explained that a Vision Quest is a natural way to seek healing. As this person stressed: “Otherwise, [treatment programs] are just [for] crying the blues. There needs to be an element of personal sacrifice.” At the end of the Vision Quest the person is given new clothes to signify that he/she is a new person.

**Sundance** – The Sundance involves four days of fasting and dancing in order to achieve a connection with the Creator. An individual familiar with the Sundance said that in order for clients to participate in a Sundance “there would need to be specific people to teach it”. However, the Sundance was identified by this person as a powerful, beneficial spiritual practice which could be a part of a land based program.

**4 Directions and 7 Laws** – Although it takes many years for an individual to learn the teachings of the 4 Directions and the 7 Laws, a person felt that these important key teachings could be introduced at a land based healing treatment centre. These teachings could be addressed either at 4 different camps at one centralized program or at four different land based program locations.

### **Reflection Questions:**

**Are there any other ideas or considerations that should be taken into account in regard to spirituality and culture?**

### **3. Assessment, Pretreatment and Aftercare**

*More than anything else, individuals stressed the importance of aftercare. They offered a variety of suggestions of how pretreatment and aftercare could be delivered as a part of the Yukon land based healing model.*

**Value of Assessment** – Individuals stressed that pretreatment is a vital step as particular client issues might be related primarily to housing or other social factors and addressing these needs might actually eliminate the need for treatment. In addition, assessment and pretreatment would help to identify individuals who require detox services.

**Employment and Ongoing Support** – One person suggested that each First Nation should have a department devoted to aftercare with workers assigned to 5 individuals for a year. Among many other things, this person would ask what people need upon return to the community and whether they need support to find a job.

**People Involved in Aftercare** – Many individuals could play a role in an aftercare plan. Individuals that were mentioned by participants included: a sponsor, family, a motivational Elder and “lots of role models – someone that walks the walk and talks the talk to motivate people.” Agency representatives, who visit the communities, were identified as other good resources for clients.

**Case Plan** – A participant’s comment sums up a possible strategy for client case plans: “One solid case plan for this individual rather than 10 case plans. Someone is responsible for that. It could be the [land based treatment] program.” The person said that the case plan would feature long and short term goals for the client.

**Technology** – Participants were generally not keen on relying solely on technology (eg. telehealth, teleconferencing, Facebook) to deliver services to clients without “face to face” contact. A few people mentioned that technology could be used to keep a connection and offer support to clients. One individual said the benefit of clients having contact with workers from outside the community (through technology or “face to face”) is that, due to family or personal histories, individuals do not feel comfortable confiding in the person who is available for support in their community.

**Life Skills** - Several individuals recommended that life skills should be a central part of any aftercare plan. One person said that a life skills program would include teachings in healthy communication strategies and how to work through challenges and conflict. Several successful models that have been used in the past could be drawn upon for inspiration.

**Various Gaps** – Although an attempt was made to find the programs that are working and build upon these strengths, the reality is that a few key gaps exist and there is a need to expand existing services. One participant identified a variety of aftercare services that he would “like to see more of:” transition homes, activity groups, talking circles, ongoing counseling, drumming groups and efforts to bring the whole community into healing.

### **Reflection Questions :**

**Are there any other ideas or considerations that should be taken into account in regard to assessment, pretreatment and aftercare?**

### **4. Models and Programming**

*Participants raised several key points in regard to the types of activities that could take place at a land based treatment healing program and the model or structure of such a program. Their comments offer innovative ways to use First Nations culture as a foundation for programming and accommodate clients’ employment and learning needs and responsibilities as parents.*

**A number of different ideas for the model or structure of the program were raised by participants:**

- **A centralized land based healing program with culturally specific (or not) outreach workers and land based programs in the communities** – One suggested model included the following features: one primary land based treatment program with some general cultural programming and trained, outreach workers in the client’s home community able to provide culture specific aftercare including local land based programs and life skills instruction. Other individuals thought it was not important for the outreach workers to deliver culturally specific services. Outreach workers would meet on a regular basis in order to offer support, share promising practices, and attend workshops.
- **A three month long centralized land based healing program with a client-directed aftercare program** – One individual suggested a 3 month program. The first month would “separate those who are serious from those who are not”. Then, in the second month “intense work” would take place. The third month would involve integrating clients back into the community with follow-up circles and meetings. This model is a client centered model and the client would be supported in “exploring the options that they identify” for aftercare support.
- **A three step, strengths based, centralized land based healing program with aftercare for 2 years** - Another model was suggested with the following components: 1.) Pre-treatment to assess readiness one month prior to the start of the program 2.) Land-based intensive treatment for 2 weeks 3.) Transitional planning to prepare the individual to return to the community. This person recommended follow-up with the client for two years and said the client should be able to use the program (after the first

- **A residential program at the vacant, former TTC jail facility in Teslin with a land based component at a nearby camp** – Another individual suggested a centralized program based in Teslin which would build upon the strong relationships with service providers and a psychologist with ties to the region.
- **A Healing Community** – One person suggested a healing community as a model. In this model, individuals and their families would live in a self-sufficient community for 1-3 years in order to learn traditional ways and receive education and training based on their expressed needs. Although 1-3 years seems like a long time to attend a program, the accumulated time an individual might typically spend going “in and out of treatment” during their lifetime might actually amount to about a year. Costs would be minimal as clients would “live off of the land” and have community gardens to meet their basic needs. In addition, because of the nature of the model less time and money would be spent proving accountability to funders. Elders, rather than service providers, would play an important role in such a model. With such a model there would not be a formal aftercare plan; the client could return to the program for support as needed. Another important element of this model would be that the program would begin for an individual with a Vision Quest. In addition, clients and former clients would be relied upon to support individuals new to the community and help start up new healing communities in other locations.
- **4 Locations** – In this model there would be 4 land based programs in each traditional territory but not close to a town. The land based programs would serve the following communities: 1.) Northern and Southern Tutchone 2.) Kaska 3.) Tlingit and 4.) Vuntut Gwitch'in. Another suggestion was land based programs in four other locations: 1) Northern (including Vuntut Gwitch'in) 2.) Southern 3.) Kaska and 4.) Tlingit.
- **4 locations with 4 different focuses for 3 months** – This model would be based in four different locations: the physical/east, mental/south, emotional/west and spiritual/north. Clients would be introduced to the four different teachings in these locations. Instruction would include teachings about the 7 Laws as they relate to the 4 directions. Other spiritual activities such as the Sundance could perhaps be part of this model. The suggested time for this model would be 3 months. The family would be included in the last week of this program so that they could learn about the tools the individual has learned. There could also be longer family camps as a part of this model.
- **1 location with 4 separate camps for 3 months**- Each camp would focus upon an introduction to the different teachings: the physical/east, mental/south, emotional/west and spiritual/north. Instruction would include teachings about the 7 Laws as they relate to the 4 directions. Other spiritual activities such as the Sundance could perhaps be part

- **Day Program** – Two different types of day program models were suggested. One approach would be to provide a land based program for a day specifically for single parents unable to attend a regular land based program. The other suggested option was to have a day program largely focusing on life skills with a day land based component. An individual spoke of life skills programs that were successful in the past and could be drawn upon as models.
- **Programs for Single Parents** - One person also suggested a summer land based treatment program for mothers and their children (as a part of a larger residential land based program) in order to accommodate single parents unable to attend a program while their children are in school.
- **Seasonal Locations** – Another suggestion was to have a program in one community for one season and then move to another community for the next season and so on.
- **Family Programs** – Some participants stressed that family programs, although challenging, are required. The family is often the individual’s primary support system and they need to know the tools the individual has learned during a program. Ways to include families in a land based programs were to welcome family members to come to the program during the last week and then have separate programs just for families. One idea for a family program was as follows: “People could also have a family camp – a place where you would learn about your family – how we treat people; who our grandparents were; what were their roles.”

**Extended and Expanded Aftercare Programs as a Part of the Program** – There is a strong interest in transforming the aftercare services that exist in order to better meet individual’s practical challenges in regard to employment and the other necessities of life. In addition, others spoke of forming year long, two year long or lifelong relationships with people. Several people made suggestions of how to expand aftercare in order to better meet individual’s needs such as: aftercare support offered through the First Nations’ Health and Social Department for up to a year after the client leaves the program or longer. In addition, several individuals recommended that life skills should be a central part of any aftercare plan.

**Length of stay** – The range of suggestions for the length of the land based component ranged from 2 weeks to up to 3 years. Most individuals seemed to indicate that about 3 months would be the best length of program.

**A community initiative/reconsider confidentiality** – In different ways, several individuals said that many people need to be involved in a persons’ healing journey and there needs to be community support for their efforts. For example, participants suggested having a ceremony for

the individuals when they return to the community or “fixing up” the person’s home for their return. Other persons suggested community “circle checks” for people to talk about their lives after leaving treatment. Initiatives such as these ones challenge a few beliefs about the need for confidentiality.

**No Waiting Lists /Available Year Round** – Individuals voiced frustration over the application process and waiting lists for “outside” treatment centres. It is important to consider “how to make access to treatment quick” as once clients reach a decision to pursue treatment they want to act on it. For this reason, it is important to have a program available throughout the year.

**Spa or Rustic Camp?** - Individuals had differences of opinion in regard to whether a land based program should be rustic camp or “like a spa” (as one individual jokingly defined it). Although many participants stressed the value of clients being “self- reliant” while in a land based program others cautioned that basic necessities such as running water and permanent shelters would likely need to be available in order to meet funders’ requirements. Either way an evaluation of Jackson Lake Men’s Program noted that there was a need to improve the accommodations as a few of the clients found the shelters too cold at night (KDFN & Hanson and Associates, circa 2011 – 2112).

**Intrinsic Importance of Learning Survival Skills** -Several individuals mentioned to the basic importance of clients learning skills such as hunting, fishing and survival skills as many people no longer know how to survive in the wilderness.

**Services 24-7.**The need for “around the clock” services, including on-site counsellors throughout the day, were stressed by several participants as clients might require support at any time.

**Programming** – Numerous suggestions were made about what sort of programming might be appropriate for a land based program. Aside from the long list of activities and which are already taking place and were outlined in the first section such as hunting, talking circles, fishing and drumming and many other spiritual activities, individuals spoke of the need for instruction in several practical skills. These skills included: parenting skills; instruction on self employment; working with other people; and other job skills. Elders would play an important role as much as possible.

**Take Literacy Levels into Account** – Many participants offered suggestions of ways to account for many clients’ literacy issues and different learning challenges, some of which are the result of Fetal Alcohol Spectrum Disorder (FASD). As mentioned, many of these approaches are already in place in programs in the Yukon. Suggestions included: hands-on activities; a lot of repetition; behavioral enactment and teaching through activity; small but repeatable bits of information; sessions of a short duration; and the use of multiple modalities/different approaches.

**Training for Agency Representatives** – One participant suggested that additional training in alternative ways of teaching, such as experiential learning, would help agency representatives

more effectively share information with clients in a way that is more consistent with the rest of the programming of land based programs.

**Non-hierchal Approach** - It was stressed that there is a need to maintain a non-hierarchal, non-academic approach with clients or they will “shut-down”.

**Matrix** - Participants were generally not very familiar with the Matrix program and were hesitant to offer an opinion of the possible role of this community based abstinence program which has been adopted by a few communities in the Northwest Territories. One common caution, which was raised, was that the Matrix program is not designed by Yukon First Nations people and the approach has been imported from the South. One individual raised questions about how cultural teachers and Elders would fit in the program. Nonetheless, participants were open to learning more about the approach. Sources of information about this approach are included in the resources section of this report.

An individual familiar with this approach offered the following insight:“The films don’t work. One would need to revise the materials. It is an urban, slick model and it is not suited for people with FASD.”

**Comprehensive Community Based Program** - One advantage of having a comprehensive community based program, such as the Matrix or another community based program, would be that individuals who are hesitant to enter a treatment program would receive services and be in a position to be encouraged to seek treatment if necessary.

### Reflection Questions:

**Are there any other ideas or considerations that should be taken into account in regard to models and programming?**

## **5. Funding, Governing Body and Working Together**

*A few different strategies were volunteered about possible funding sources. Individuals also identified the need for a body, which would oversee any land based healing program(s). Others suggested different ways that all concerned individuals, groups and agencies could communicate with each other.*

**Cost Estimates** -Individuals estimated that the operation of a land based program for one year would cost \$200,000 or more. No cost analysis has been done; the cost could be much higher than this off-hand estimate.

**Questions concerning NNADAP** – Most individuals felt they needed more information about the process, criteria, required training and other considerations associated with funding through NNADAP in order to make an informed decision. However, many participants also voiced apprehension given the reputation of this organization.

On the other hand, other individuals saw the merit of pursuing a NNADAP treatment program as it would ensure that clients could pursue treatment, similar to the treatment they currently receive in NNADAP facilities in the South but in their home communities.

In addition, another person thought that Yukon might benefit by pursuing NNADAP funding for a centre for the following reasons: 1.) Consistent sustainable funding 2.) Traditional activities could be pursued at the centre 3.) Accreditation 4.) Assistance with capacity building and training.

**Other Possible Funding Sources to Explore** – A few individuals suggested that each First Nation could contribute funds to support a land based program(s).

Although most individual were not certain of what sort of governing body the land based program might have, a few individuals offered possibilities. The following are suggestions individuals made in regard to possible types of governing bodies:

- An interagency committee consisting of different service providers
- A neutral body, not tied to any one First Nation, with no bias towards different cultures and programs
- Not run by CYFN – there may be interference
- Independent of Government of Yukon Alcohol and Drug Services (ADS)
- A neutral body – a group of people not representing one first nation or a group
- The Health and Social Development Commission was identified as a group that could play a role in the land based program governance by acting in an advisory capacity to the Chiefs
- As a non- profit society with a board of directors

**Monitoring and Evaluations** - In order to “gauge one’s success” periodic assessments need to be conducted. A few individuals recommended assessments 6 months after the client completes the program. Another individual recommended a year later.

**Inter-departmental Information Sharing** - It was stressed that if one department of a First Nation, such as Justice, is operating a Land Based Program it is important for staff of that department to work closely with other departments such as the Health and Social Department. A communication strategy or agreement would presumably need to be in place in order to foster this information sharing.

**Linkages with other Service Providers** – Questions were asked during the interviews about “if and how” the land based treatment programs staff and clients would connect with other service providers during treatment or during pretreatment and aftercare. Whereas some individuals were supportive of greater linkages with other service providers as a part of an aftercare plan, others stressed it is “up to the client” to decide. A few of the possible linkages that were suggested included: working relationships with Yukon College to deliver life skills programs, continued



involvement of ADS to deliver detox services and connections with psychologists and counsellors. A person pointed out the importance of striking a balance between different types of service providers as they have different strengths. For example, psychologists do not necessarily address a client's spiritual needs despite their expertise in other areas.

**Clinical Supervision** – A clinical supervisor for all counsellors and any outreach workers was suggested by a participant.

**Answers are in the Community** - The need for consultation with community members before launching a program and the importance of ongoing feedback from knowledgeable community members and clients was stressed. The following quotation sums up this point of view:” The most important thing is to get validation from the community. Even the central program has to be assessed. What might work? What won't... The answers are in the community.”

### **Reflection Questions:**

**Are there any other ideas or considerations that should be taken into account in regard to funding, a governing body and working together?**

### **Dream and Design Reflection Questions:**

**Based on your experiences, and material in this report:**

**What is important for us to bring into the future in regard to land based programs?**

**How would we organize ourselves in order to deliver “our best?”**

**What would this ideal look like?**

**What has to be accomplished in order to move towards this ideal? (TTCC, 2007)**

### ***3. Delivery***

This document provides a glimpse of a few of the existing land based programs in the Yukon and elsewhere. The intention is to learn what might be possible in the Yukon based upon “what exists or has existed” and individual’s ideas of “what might be.”

Overall, the participants indicated that the main strength of land based programs is that all aspects of “being on the land” are therapy. As individuals grow in cultural pride and knowledge and are self-reliant on the land they “move towards” healing. Spirituality and spiritual practices are a key aspect of any land based program.

The first section of this report outlined a number of promising practices in regard to land based healing programs that could be a part of any future designs for land based treatment programs in the Yukon. These practices include, but are not limited to, the following:

- assessment of the client’s suitability for the program
- access to medical staff
- sufficiently long programs
- many different approaches to aftercare such as: home visits, employment programs, employment at the land based treatment program after completing the program and community homes
- work with families in order to help them best relate to clients with FASD
- a wide variety of activities such as: hunting, fishing, circle work, drumming, berry picking, knife making and course work
- hands-on, experiential activities suitable for everyone but particularly suitable for individuals with FASD
- openness and respect for individual’s beliefs
- having a psychologist available
- good quality facilitators despite the cost
- programs with a deep spiritual foundation focused on healing

Initiatives outside of the Yukon mentioned in the first section of this report provide “food for thought.” For example, offering land based healing treatment programs as a part of a much larger initiative and centre focused upon community wellness and spirituality such as Nelson House Medicine Lodge and many other similar healing centres elsewhere is perhaps a model to consider for the future.

The second section of the report, Dream and Design, included a variety of suggestions on how to build upon “what works” and imagine how land based programs could serve the Yukon First Nations people. Participants’ comments in this section indicated that there is a clear desire to better establish aftercare services and life skills so that clients have the tools to find work and

avoid “using.” Individuals spoke of life skills programs that were successful in the past and could be drawn upon as models.

Other suggestions related to better coordinate the efforts of all the service providers, friends, family members and all the other people involved in an individual’s life. Still, there is a need to further discuss how all the other existing services providers such as those provided through the Government of Yukon and organizations, such as Fetal Alcohol Syndrome Society of Yukon (FASSY) and Many Rivers Counseling, fit into an overall plan. Some participants felt this involvement should be directed by the client.

Other issues that arose in the Dream and Design section were:

- the need for 24 hour availability of counsellors
- the importance of Elders
- numerous suggestions about what sort of programming might be appropriate for a land based program. For example, aside from the long list of activities, which were outlined in the first section, participants discussed the need for programming in several practical skills such as: parenting skills, instruction on self-employment, working with other people and other related job skills.
- participants said it would be important to always have the option of “going outside” for treatment as some individuals might prefer this more private option

The wide variety of possible models that might be suitable for the Yukon First Nations people were featured in the Dream and Design section. These models included: day programs and summer programs for single parents with their children; slightly different three step programs (pretreatment, intensive treatment, aftercare); programs better able to accommodate families; a centralized program with outreach workers in the communities; a largely self-sufficient healing community where individuals would live for 1-3 years; and day programs focused on life skills with a land based component.

More than any consideration, issues in regard to the location of any future land based program need to be resolved in order to make a final decision. The location of a land based program remains is a contentious issue for some individuals – several possible locations for one land based healing program, which would serve the entire Yukon region, exist and there is currently no final consensus on this issue. For that matter, other possible models, involving more than one land based program, have been proposed by a few individuals and the feasibility of this option needs to be discussed if there is wide spread support.

This investigation identified the key subject areas where many participants said they do not currently have much information and are unable to offer firm opinions. Any next steps would need to address these realities so that any future discussions can be informed with information on these topics.

### **The most commonly raised areas included the following:**

- Matrix Community Based Programs
- The pros/cons and consideration associated with funding for a land based healing treatment centre through NNADAP
- Funding options
- A governing body for a land based treatment program

Solutions and strategies to clarify any issues and move past any impasses will only come from coming together to discuss the issues. Many of the participants cautioned that the current situation has the potential to divide the First Nations and several persons suggested that it would be wise for knowledgeable individuals from each community to come together to reach a fair, reasonable and equitable solution. The next section provides suggestions to further tap into the knowledge which exists in the Yukon; reach consensus on any contentious issues and design a land based program which will be acceptable to Yukon First Nations' people. The reality is that as circumstances change, it might be necessary to come together on a regular basis to take stock and decide collectively the best way forward.

### ***Possible Activities to Reach Decisions and Take Action***

The following proposed activities are intended to address the key issues, which were identified through this project and are highlighted in the previous summary. As the information in the summary suggests, a few questions remain to be answered and a final choice has not been made in regard to the location of potential land based programs in the Yukon. In addition, despite many excellent ideas and a shared interest in establishing pre-treatment and aftercare services, an agreed upon plan does not currently exist.

### **Guidelines**

*The possible outcome of such activities could be a tentative plan for land based program(s) in the Yukon. It is merely a suggested activity. It is not intended to interfere with any First Nation Government practices. Before planning any activities, it would be important to ensure that the activities are not in violation of any First Nations' governance structure. Given existing governance structures, separate group sessions in each First Nation community could be an alternative.*

These potential activities, adapted from a manual developed by the Canadian Institute of Cultural Affairs (CICA) published in 2004, are designed to accommodate the different ways that individuals learn and are drawn from established ways to make mutually agreed decisions in groups. Each step in each particular activity should be followed or individuals with varying learning styles will feel that they have not been heard or the process will be derailed. The references to Objective, Reflective, Interpretive and Decisional refer to the different ways individuals will process information.

On the other hand, other components of the session could be lengthened or omitted depending upon feedback from the group during the first session – the agenda setting session. The purpose of this flexibility is to ensure that participants are able to discuss the topics that they feel are relevant and take ownership of any outcomes.

These activities are designed to take place during one forum over several days.

**Number of participants:** 56 + invited guests

**Number of Groups:** 4 groups of 14 ie. 1 participant selected by each First Nation in each small group

**Composition of Groups:** 4 individuals selected by each of the 14 Yukon First Nation communities; it would be up to the community to decide who they would like to send to this meeting. Delegates do not have to be a member of the First Nation community. Each First Nation would select these individuals based upon their knowledge, wisdom and experience in regard to land based treatment programs and their willingness to participate in all of the sessions. Ideally, the individuals selected would include former clients of treatment programs and Elders.

In addition, each First Nation would be asked to recommend individuals to speak about the different land based programs in the Yukon and any key issues during the first session. It would be useful to administer a short survey to the delegates beforehand in order to gather this information. These invited guests would be asked to attend the rest of the sessions and answer questions as they arise. It would be beneficial to include former clients of land based healing programs and Elders.

### **Graphic Displays of Findings and Recording**

The main findings from the session could be graphically displayed on a large sheet of paper featuring small simple drawings (See the “Path to Wellness poster” in Appendix B).

Each group would be assigned a facilitator. However, it is extremely important for each group to have a trained recorder in order to accurately record individual comments on flip chart paper and to capture accurately each group’s plan in a comparable way.

### **Potential Organization of Workshop Days**

**Length of Overall Activity:** 15 – 22.5 hours over 2 - 3 days depending upon the agenda and budget

**Prayer** - An Elder would open and close the event with a prayer

#### **1.) Introductory Session - Presentations about Land Based Programs and Key Issues**

**9:00 - 12:00 – entire group**

This session's purpose would be to:

- introduce information about all the land based programs in the Yukon which might be suitable for a unified and centralized, land based healing program – this event would be an opportunity for any communities interested in pursuing this initiative to come forward
- present the main issues and topics that likely need to be discussed during the upcoming session based upon information in this report and other sources of information
- identify any parameters in regard to land based program design: cost, time frames and numbers of programs
- introduce a possible agenda for the meeting

This first session would include a series of presentations followed by a question period and summary by a facilitator. As mentioned, the presenters would include individuals recommended by the participants prior to the event.

Based upon the feedback featured in this report, it might be useful to have presentations about the following topics: NNADAP treatment centres, the Matrix Program, statistics on the numbers of Yukon First Nations citizens that currently use substance abuse services and also use the findings of this report among other topics.

## **2.) Focused Conversation to Set an Agenda**

### **1:00 -2:30 – small group session**

This first conversation session would provide an opportunity for participants to:

- integrate their opinions about land based treatment programs with any new material raised in the introductory session
- become familiar with the focused conversation approach which will be used in the sessions

### **Aim**

The goal of this activity would be to review the proposed agenda for the session and decide to approve it or suggest proposed changes to the agenda.

### **Steps to Conduct a Focused Conversation to Set an Agenda:**

**Step One** - A trained facilitator would ask participants in each of the 4 groups to reflect upon the morning's presentations and answer the following broad questions, in order, about the information. A few examples of the specific questions the facilitator would ask are on the following list:

- **Objective:** What are the important facts? eg. What did the presenters say were the key issues?

- **Reflective:** How do you feel about the information that was presented? eg. What was your gut level reaction to the information? What information angered, frustrated or excited you? What images came to your mind?
- **Interpretive:** What is the meaning of the information? eg. What are the most significant issues to discuss? Was any important topic missing?
- **Decisional:** Based upon what we know, can we move forward with this agenda or are changes needed? eg. What is our consensus?

**Step Two** - Brief presentations of the findings would be made to the group and any necessary changes to the agenda would be made during the session.

### 3.) Focused Conversation to Decide on a Location

#### 2:30 – 4:30 – small group session

The possible location of the land based treatment program will presumably arise as an agenda item. This conversation activity would provide an opportunity for participants:

- to discuss the pros, cons and different considerations associated with different location choices – based upon the material presented during the morning session and their own opinions

#### Aim

The goal of this activity is to reach a tentative, mutually agreeable decision about the location of a sustainable, unified and centralized land based healing treatment program in a fair, systematic way. This activity would also address any other contentious issues in regard to location. Depending upon participants' comments in the first session, modifications to the questions outlined below might be necessary. This decision is described as tentative as new information might be presented later during the event, which could change the participant's opinions.

#### Steps to Conduct a Focused Conversation to Decide Upon a Location:

**Step One** - A trained facilitator assigned to each group would ask participants to reflect upon the morning's presentations and their own opinions and answer the following broad questions. More specific questions would be asked as needed – a few examples are included below:

- **Objective:** What are the important facts and “things to consider” when making a decision about a location of a land based program? What are our choices? eg. What did the presentations suggest are the “things to consider” when making a decision about a location of a land based treatment program? What other factors could be taken into account? What possible location choices were identified in the sessions this morning?

- **Reflective:** How do you feel about the location choices? eg. What is your gut level reaction to the choices? What choices anger, frustrate or excited you? What images came to your mind in regard to the possible location?
- **Interpretive:** What is the meaning of the information? eg. What are the possible consequences of selecting different location choices? Do some options seem better to you than others? Was any important topic, option or choice overlooked?
- **Decisional:** Based upon what we have discussed, can we make a tentative decision about location? eg. What is our consensus?

**Step Two** - Brief presentations of each group's findings would be made to the larger group.

#### **4.) Introduction to the Second Day**

##### **8:30 – 9:15 – large group session**

The introductory session, lead by a facilitator, would highlight the main findings of the group sessions on the first day and refer to the large graphic display of the findings. Next, the facilitator would generally introduce the activities for the remainder of the day. A “circle check” would take place in order to identify any questions and to get feedback about the participants' experiences with process. Presenters from the previous day would be present in order to answer any questions and listen.

#### **5.) Consensus Workshop to Decide upon Potential Programming**

##### **9:15 – 12:00 – small group session**

The workshop would provide an opportunity for participants to discuss the types of programming and the specific activities that they believe should be a part of a Yukon land based treatment program. This activity could possibly be made shorter if time or cost is an issue as there already seems to be quite a bit of agreement about what sorts of activities would be offered at such a program.

**Aim** – to create a holistic programming plan for the land based treatment program.

**Focus Question:** What activities and programming would be a part of a holistic, land based healing, treatment program? Ie. How would such a program meet clients' physical, spiritual, mental and emotional needs?

#### **Steps to Conduct a Consensus Workshop to Decide upon Potential Programming:**

**Step One** – A trained facilitator assigned to each group would explain the proposed outcome – a holistic programming plan for the land based treatment program. The facilitator would then present the focus question and outline process and timeline for the activity.



**Step Two – Brainstorm:** Participants would first brainstorm on their own. They would select their best ideas and record them on paper cards. Next, participants would share their ideas with the rest of group and affix their cards to a sheet of paper.

**Step Three – Cluster:** Participants would cluster similar ideas (on the paper cards) together.

**Step Four – Name:** Next, participants would determine the main ideas in each cluster and discuss the ideas in the clusters. They would then name each cluster.

**Step Five – Resolve:** In this step participants would have a focused conversation (similar to the sessions on the first day) about the elements of the land based programming that they have identified. Next, they would put these different elements together into an overall plan.

**Step Six –** Each group would share their plan with the other groups.

The facilitator would need to be aware of a few of the issues that could arise in regard to programming and be prepared to ask questions to clarify any ambiguity in responses, superficial responses and/or overlooked topics. Topics to explore might include: individual programs and/or family based programs; how to best offer programs for men, women and people of different ages; how to accommodate people with brain based injuries, FASD and physical disabilities in programming; how to accommodate people of various Yukon First Nations and non-First Nations people; length of program; frequency of programs; and how to accommodate people of varied spiritual beliefs.

#### **6.) Consensus Workshop to Design a Pre-Treatment and Aftercare System 1:00 – 3:30 – small group session**

The intent of this activity is to reach a mutually agreeable pretreatment and aftercare system for a sustainable, unified and centralized land based healing treatment program in a fair, systematic way based on participants' ideas, fiscal realities and clients' interests. It is possible that land based treatment programs located in several of the communities could be a part of this system providing that participants indicate that this option is feasible. Ample time would need to be allowed for this session as there are considerable differences in people's ideas about this topic.

#### **Steps to Conduct a Workshop to Decide upon a Pretreatment and Aftercare Plan:**

**Step One –** A trained facilitator assigned to each group would explain the proposed outcome – a pretreatment and aftercare plan. The facilitator would then outline the process, timeline and present the focus question.

**Step Two – Brainstorm:** Participants would first brainstorm on their own. Then they would select their best ideas and record them on paper cards. Next they would share their ideas with the rest of group and affix their cards to a sheet of paper.

**Step Three – Cluster:** Participants would cluster similar ideas (on the paper cards) together.

**Step Four – Name:** Participants would then determine the main ideas in each cluster. Next they would discuss the ideas in the clusters and name each cluster.

**Step Five – Resolve:** In this step participants would have a focused conversation (similar to the sessions on the first day) about the elements of the pretreatment and aftercare plan that they have identified. Next, they would put these different elements together into an overall pretreatment and aftercare plan.

**Step Six** – Next, the participants would present the findings to the larger group.

The facilitator would need to be aware of a few of the issues that could arise in terms of aftercare and be prepared to ask questions to clarify any ambiguity in responses, superficial responses and/or overlooked topics. Issues to discuss might include: the role of Government of Yukon Alcohol and Drug Services (ADS) and other service providers in this system; possible sources of funding; who/what group will develop aftercare plans; employment programs; life skills training; and incorporation of Yukon First Nations culture and spirituality in aftercare programs/how to use First Nations culture as the foundation of aftercare plans.

## **7.) Final Summary, Potential Final Decision and Identifying Future Next Steps**

### **3:30 – 4:30 – large group**

At this juncture, each of the four groups would have a solid plan for a land based treatment healing, treatment program, as documented by each group's recorder, on large sheets of paper. Each plan would include: a location, programming and a pre-treatment and aftercare plan. Each plan will be informed by all the knowledge that exists locally about land based treatment programs and related matters. Participants would be given an opportunity to walk around the room and look at the different overall plans.

Participants could then be asked if they would like to swap or merge different elements of one design with another design in order to create other options.

Next, participants would select the model they prefer through further discussion if required.

### **In order to identify next steps the facilitator would ask the following questions:**

What progress have we made so far?

What have we learned so far?

Who else has expertise in this area?

What else do we need to explore? (CICA, 2004)

Some of the topics which might be considered as the next topics of discussion in future sessions are as follows: a governing body, funding arrangements, training and capacity building for staff. If time allows these topics could also be discussed during this event.

## ***Resources***

This list is a wide array of internet resources related to: land based healing treatment programs of all types; related training; and substance abuse and the role of culture and nature in healing. Inclusion on this list is not intended to be an endorsement.

Articles on similar topics are also available through CYFN's Health and Social Department. See the reference list of this document for articles.

### **Addictions Resources and Links:**

[http://www.artsandscience.usask.ca/colleenannedell/substance/Carleton\\_WebResources.html](http://www.artsandscience.usask.ca/colleenannedell/substance/Carleton_WebResources.html)

### **Canoe Journey:**

<http://tribaljournays.wordpress.com/>

### **Culture as Intervention – Exploring the Power of Culture to Heal Addictions:**

- You Tube Channel about Culture as Intervention [http://www.youtube.com/user/JaquiBarn?ob=0&feature=results\\_main](http://www.youtube.com/user/JaquiBarn?ob=0&feature=results_main)
- Questionnaire Responses, and Academic Articles about Culture as Intervention <http://www.addictionresearchchair.ca/creating-knowledge/provincial/sharing-the-role-of-aboriginal-traditional-culture-in-healing-from-addictions/what-is-being-shared/read/>

### **Matrix Resources:**

<http://nrepp.samhsa.gov/ViewIntervention.aspx?id=87>

Contact the Health and Social Department of CYFN for additional Matrix Resources

### **Rediscovery Program:**

<http://rediscovery.org/>

### **Sun Dance:**

[http://en.wikipedia.org/wiki/Sun\\_dance](http://en.wikipedia.org/wiki/Sun_dance)

[http://en.wikipedia.org/wiki/Sun\\_dance#Sun\\_Dance\\_in\\_Canada](http://en.wikipedia.org/wiki/Sun_dance#Sun_Dance_in_Canada)

*Resources (continued)*

**Training for Addictions Counselors that work in First Nation Communities**

<http://www.nечи.com/>

**White Bison / Wellbriety Movement:**

<http://www.whitebison.org/white-bison/white-bison-about.php>

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## Appendix A – Matrices

The following matrices provide information about different addictions treatment programs with a cultural component and/or a land based component in different regions.

### On the Land Programs – Analysis Past/ Present Programs - Yukon

Name of Program/Contact/ Location/Sources	Description	Promising Practices	Years of Operation
<b>Ancestral Voices</b>  <b>Marg Kormendy</b>  <b>near Dawson City</b>  <b>Sources: Interview</b>	Program for Youth		Not in operation
<b>Aishihik Healing Camp</b> <b>James Allen</b>  <b>Sources: Interviews</b>			Not in operation
<b>Airport Lake</b>  <b>Robert Potless</b> <b>Mary Tulk</b> <b>Dr. Bill Stewart</b>  <b>Carmacks</b>  <b>Sources: Interviews</b>	Uncles Program – helping people come together with others in their lives		
<b>Carcross</b>  <b>Brain Farrell</b>			
<b>Chuu-ttha Water Mountain</b>  <b>Randall Tetlich</b>  <b>near Old Crow</b>	90 days  Spring, Fall, Winter  individuals and families based upon Natural Law, Creator Law and Tribal Law	funded and operated independent of any First Nation or government department	1990 - 99  Not in operation program ended when



<p><b>Sources: Interviews</b></p>	<p>Focus: being self-reliant on the land</p>	<p>lengthy program - 90 days</p> <p>Aftercare involved forming relationships with individuals and staying in touch with them long after the program eg. Through face book</p>	<p>person who ran the program left it</p>
<p><b>Ethel Lake</b></p> <p><b>Na-cho Nyak Dun</b></p> <p><b>near Mayo</b></p> <p><b>Sources: Interviews</b></p>		<p>isolated location</p>	<p>Not in operation?</p>
<p><b>Frances Lake</b></p>			
<p><b>Jackson Lake Men's Program</b></p> <p><b>Kwanlin Dun First Nation - Department of Justice</b></p> <p><b>Persons involved with this program (at different times):</b></p> <p><b>Dr. Bill Stewart</b></p> <p><b>Johnny Brass</b></p> <p><b>Phil Gatensby</b></p> <p><b>Vern Swan</b></p> <p><b>(Sept. 2011 only)</b></p> <p><b>15 km southwest from Whitehorse</b></p>	<p>3 weeks duration</p> <p>Minimal funding from the Government of Yukon for 2011 -2012 and support from KDFN</p> <p>8 wall tents with a woodstove in each and 2 beds; a main cabin which accommodates up to 24 for meals and meetings; four cabins for staff and supplies</p> <p>Focus: healing experiences and tools for people to deal with issues related to residential school; trauma; addictions; violence, loss and grief; personal and cultural skills for healthy living; primary focus described as the renewal of the</p>	<p>ties with KDFN's Health Centre</p> <p>knife making</p>	<p>In operation for over 20 years</p> <p>3 men's programs took place from 2009-2011</p>

<p><b>Sources: Interviews</b></p>	<p>relationship between the men and the land Activities ( Men’s Program,Sept.2011):</p>	
<p><b>Rebuilding Connections: Final Evaluation Report (2011)</b></p>	<p>1.Circle Healing Work - Prayers and ceremonies to honour the land; circle healing work to identity how relationship with the land had been disrupted through residential school experiences and other impacts of colonization; trauma addressed through stories, teachings, ceremony, group exercises, talking circles and mutual support</p>	
<p><b>A Path to Wellness – Jackson Lake Land Based healing Men’s Program, September (2011)</b></p>	<p>2. Sweat Lodge and Spirit Pond Ceremony</p>	
<p><b>Aftercare needed in Haines Junction (2013)</b></p>	<p>3.Drumming and Songs</p> <p>4. Cultural and Land Based Activities- hunting, fishing, knife making, fish-net making, drum making and other arts and crafts, smoking meat and fish</p>	
	<p>Welcome Home Ceremony</p>	
	<p>Need for better aftercare identified by former program participants</p>	
	<p><i>See “A Path to Wellness” for additional information about programming, clients recommendations, and other recommendations</i></p>	
<p><b>Jackson Lake Women’s Program (2010)</b></p>	<p>5 weeks</p> <p>Caring for the Circle Within approach:</p>	<p>In operation for over 20 years</p>
<p><b>Kwanlin Dun First Nation - Department of Justice</b></p> <p><b>15 km southwest from Whitehorse</b></p>	<p>Week 1 - Love/ Connection</p> <p>Week 2 - Dream Hope</p> <p>Week 3 -Face your Fears</p> <p>Week 4 -Action/ Hard Work</p> <p>Week 5-Taking it Home</p>	<p>Women’s Program took place in 2010</p>
<p><b>Sources: Caring for the Circle</b></p>		

<b>Within (2010)</b>		
<b>Christmas Lake</b>	People who are in recovery are taken out on the land for 10 days	
<b>James Allen</b>		
<b>Phillip Gatensby</b>	The Gathering Power Program is delivered	
<b>Near Tagish</b>		
<b>Sources: Interviews</b>		
<b>De cho Lodge</b>		
<b>Cultus Bay Kluane</b>	Owned by Kluane and CAFN	Not in use – not feasible
<b>Sources: Interview</b>		
<b>Land Of Plenty/R 22 Lynn Rear</b>		
<b>near Dawson City Dempster Highway</b>		
<b>Sources: Interview</b>		
<b>Ted Howes Vuntut Gwitch'in</b>	Land Based Life Skills Program Started in May Received training funds	1996
<b>Sources: Interview</b>		
<b>Teslin The Camp Across</b>	2 week sessions about grieving Brought in Darcie Kerr (“modern” approach and Byron Roulette (spiritual approach) with TTC staff  Sobering up Camp With John Peter Senior	Good environment- not clinical- just talking around the fire  Follow up after 2 weeks and 6 months  Site is close but separate
<b>Sources: Interview</b>		

		Having qualified facilitators was key
<b>Teslin Cukless Camp</b>	Primarily used for “drying people off”	
<b>Sources: Interview</b>		
<b>Ta’Tla Mun Lake</b>	<i>Note- This program has been in operation for a long time (20 years) and the programming has likely varied over the years.</i>	<b>Youth Program -</b>
<b>Lois Joe</b>		Circa 1993 - ongoing
<b>Northern Tutchone Council</b>	Accessible by ATV ,plane and snowmobile	Out on the land: ice fishing, setting nets, hunting, snaring, hiking, ceremonies, talked about the medicine wheel;
<b>Other individuals that have been involved with this program (at different times):</b>	Programs on a quarterly basis – current focus is on justice programs and individuals with FASD	sessions on the mountain, collecting medicines and berries, sewing, artwork
<b>Nina Bolton</b>	10 cabins; kitchen; shower facility/room for 20	
<b>Suzi Kuerschner</b>	Pre-assessment and treatment	Everything interactive
<b>Andy Nieman</b>	Did one program youth , also programs for adults and families – specialize in programs for individuals with FASD; also do work in the home with families	Elders always on hand
<b>Dr. Bill Stewart</b>		Evening Counselors
<b>Near Pelly Crossing- 25 miles from main road</b>	Funders varied depending on program: Northern Tutchone Council wrote proposals. Currently no funding base – a challenge. In 2001-2008 had Aboriginal Healing Foundation Funds	<b>Adult Programs- Collaborative Circle of Care –</b>
	Examples of programming for youth: addictions, setting boundaries, impacts of actions, impacts of residential school, discrimination and guest speakers talking about various topics including STD’s	
	Everything done in a circle – circle work <a href="http://www.ahf.ca/funded-projects/northyukon-territory/northern-">http://www.ahf.ca/funded-projects/northyukon-territory/northern-</a>	

	<a href="#">tutchone-tribal-council</a>	Justice staff; family and other people who support the individual
<b>Sources: Interviews</b>		Isolation
		One of a few programs of it's kind in Canada
<b>Lake Laberge Camp</b>	culture camp only	
<b>Lake Laberge</b>		
<b>Alan Wade</b>		

### On the Land Programs – Analysis Past/ Present Programs – British Columbia

Name of Program/Contact	Location	Information and Description	p p	Years of Operation
<b>Camp Caribou</b>	Caribou Region			
<b>Carrier Sekani Family Services – Cultural Healing Camp</b>		<a href="http://www.csfs.org/files/addictions-recovery-program.php">http://www.csfs.org/files/addictions-recovery-program.php</a>		
<b>Gya'wa'tlaab Healing Centre</b>		<a href="http://firstnationstreatment.org/?p=197">http://firstnationstreatment.org/?p=197</a>		
<b>Kackaamin formerly Kakawis</b>		<a href="http://www.kackaamin.org/">http://www.kackaamin.org/</a>		
<b>Namgis</b>		<a href="http://www.namgis.bc.ca/SitePages/HomepageNEW.aspx">http://www.namgis.bc.ca/SitePages/HomepageNEW.aspx</a>		
<b>Round Lake</b>				
<b>Nenqayni</b>		<a href="http://www.nenqayni.com/programs/cultural-activities">http://www.nenqayni.com/programs/cultural-activities</a>		
<b>North Wind</b>		<a href="http://firstnationstreatment.org/?p=916">http://firstnationstreatment.org/?p=916</a>		Temporarily closed due to fire
<b>Tsow-tun le lum</b>				
<b>Three Voices of Healing Centre</b>		<a href="http://healingisajourney.com/">http://healingisajourney.com/</a>		

**Wilpsi'sat xw House of Purification**

**White Crow Village**  
**Nanaimo, British Columbia**      Live-in camps for individuals with FASD and their families called L.I.F.E.

<http://www.whitecrowvillage.org/>      8-10 sessions a year; 7-8 days long in B.C.

Staff available to travel to other locations

Focus : on the creation of a community and interdependence

Activities: hiking, swimming, crafts and classroom instruction and experiential activities for caregivers about FASD

Services available through the centre for other age groups including 12 step meetings

**On the Land Programs – Analysis of Past/ Present Programs - Alberta**

Name of Program/Contact	Location and Description	Promising Practices	Years of Operation
	Near Williams Lake		

**On the Land Programs – Analysis of Past/ Present Programs – Manitoba and Saskatchewan**

Name of Program/Contact/ Location	Description of Program	Promising Practices	Years of Operation
<b>Nelson House Medicine Lodge</b>	NNADAP residential treatment	Clients define “what they want” by answering questions when they begin the program	Since 1989
<b>Hector Spence</b> near Thompson, Manitoba	program: 20 bed; 8 week programs; gender specific; non-medical	25- 50 questions when they begin the program	
<a href="http://www.medicinelodge.ca/treatment01.html">http://www.medicinelodge.ca/treatment01.html</a>	Land Based Program is just one aspect of the Medicine Lodge’s		
<b>Source: website and interview</b>			

services - the entire centre is focused on activities that encourage wellness, cultural awareness, and prevention of substance abuse. Community members are welcome to use sections of the facility including a particular sweat lodge.

Land Based Programs include: fasting, picking medicines with Elders, Shaking Tents, Pipe Ceremony and Tie Up Ceremony

Year Round

Funder for the Treatment Facility– FNIHB

\*currently reevaluating all workshops in the 8 week program – see website for current schedule

**Peguis First Nation  
Selkirk Healing Centre**

Cultural Program

Clients decide when they would like to leave

**Source: interview**

## On the Land Programs– Analysis of Past/ Present Programs - Ontario

Name of Program/Contact/ Location	Description of Program	Promising Practices	Years of Operation
<p><b>Cat Lake</b> <b>Nishnawbe Aski First Nation –</b> <b>50 First Nations in Northwest</b> <b>Ontario</b></p> <p><b>Source:</b> <b>First Nations seek Healing by</b> <b>Reconnecting to the Land –</b> <b>Outdoor Activities seen as key to</b> <b>ending addiction crisis” (April 17,</b> <b>2012) CBC News, Thunder Bay</b></p>	<p>1.) For solvent abuse for youth</p> <p>activities: fishing and hunting</p> <p>2.) Adult program features camping out for weeks at a time and hunting for food</p> <p>community has been requesting land based treatment programs for 15 years – community currently in crisis with extremely high rates of addiction</p>		<p>2012</p> <p>adult treatment program- in development in spring 2012</p>
<p><b>Cat Lake</b></p> <p><b>Nishnawbe Aski First Nation –</b> <b>50 First Nations in Northwest</b> <b>Ontario</b></p> <p><b>Source:</b> <b>First Nations children send letter</b> <b>to addicted parents ( April</b> <b>15,2012)Associated Press</b></p>	<p>Support from Health Canada and band administrators</p> <p>Adult program: 1) detox/treatment using Suboxone for Oxycontin addiction</p> <p>2.) followed by a land based program for several weeks – in the bush with just the basics</p> <p>Activities: camping, hunting, fishing under the guidance of a health professional</p>		<p>scheduled to begin April 30<sup>th</sup>, 2012</p>



**On the Land Programs – Analysis of Past/ Present Programs in the United States of America – Alaska**

Name of Program/Contact/Location	Description	Promising Practices	Years of Operation
<p><b>Old Minto Family Recovery Camp Tanana Chiefs Conference 40 miles west of Fairbanks</b></p>	<p>Only accessible by boat, plane and snow machine</p>		<p>Since the 1970's</p>
<p><b>Source: Interview and website</b> <a href="http://www.tananachiefs.org/health-services/old-minto-family-recovery-camp-new/">http://www.tananachiefs.org/health-services/old-minto-family-recovery-camp-new/</a></p>	<p>Up to 35 days</p>		
	<p>No running water, no electricity, wood stoves for heat, a generator for power for food storage and phones, cabins</p>		
	<p>Focus: Using culture and traditions as a foundation; taught by Elders; to heal from trauma and substance abuse; program designed for Alaska Native (Athabascan) families although services are available to all</p>		
	<p>Activities: group and individual counseling, gathering firewood, fishing, hunting</p>		
<p><b>Graf Rheeneerhaanjii Tanana Chiefs Conference</b></p>	<p>Rural residential treatment program for youth</p>		
<p><b>10 miles west of Fairbanks</b></p>	<p>Located on 84 acres of land</p>		
<p><b>Source: Interview and website</b> <a href="http://www.tananachiefs.org/health-services/old-minto-family-recovery-camp-new/">http://www.tananachiefs.org/health-services/old-minto-family-recovery-camp-new/</a></p>	<p>Some land based programming</p>		

<b>Copper River Native Association Hudson Lake Healing Camp</b>	Horse related activities	Aftercare: Individuals work at the ranch as counselors and facilitators	Since the 1990's
<b>Source: Interview</b>			
<b>Tok, Alaska</b>	Only accessible by boat		
<b>Near Tok</b>			
<b>Source: Interview</b>			

**On the Land – Analysis of Past/ Present Programs in the United States of America – Other States**

Name of Program/Contact/Location	Description	Promising Practices	Years of Operation
<b>New Ventures</b>	New Mexico		
<b>Crystal Creek Lodge Treatment Centre Blackfeet Reservation</b>	1.)Native American Services – combines traditional beliefs with treatment.	( in press)	Circa 2011
<b>Browning, Montana</b>			
<b>Associative Director of Psychology &amp; American Culture, University of Michigan – Joseph P Gone PhD</b>	Governing Board oversight		
<b>Director, Crystal Creek Lodge – Patrick E. Calf Looking M.A</b>	Activities: Sweats, burning sage, smudge, other group activities specific to each “tribe;” dialogue with Elders on various aspects of traditions, wellness and healing, spiritual retreats, talking circles and arts and crafts		
<b>Sources:</b>			
<a href="http://www.blackfeetcd.org/services.html">http://www.blackfeetcd.org/services.html</a>	2.) In addition, the		Circa

**personal correspondence with Joseph P  
Gone PhD**

**American Indian Culture as Substance  
Abuse Treatment: Pursuing Evidence for a  
Local Intervention” (2011)**

community operated a land based program (cultural immersion camp for substance abuse) for a research study. The findings have not yet been documented by the researchers. Proposed activities associated with this summer long initiative included: “living off the land” eg. hunting, trapping, fishing, living in teepees, leather work, quill work, horse care, language lessons and rudimentary instruction in Blackfeet cosmology including oral tradition, basic ritual protocol and ceremony participation through the observance of the daily sweet grass ritual and attendance at bundle openings and Okan – the main Blackfeet ceremony centered on the sun; and the crafting of an individual pipe for personal prayer.

2012

## On the Land – Analysis of Past/ Present Programs - Australia

Name of Program/Contact	Location and Description	Promising Practices	Years of Operation
<p><b>Mount Theo Program</b></p> <p><b>Jean Napanangka Brown, Chairperson Mt. Theo Program</b></p>	<p>Northern Territory</p> <p>Over 50km from the nearest road</p> <p>On a culturally important site – a healing place with strong Jukurrapa (Dreaming)</p>	<p>The article identifies the main factors involved in the success of the program,</p>	<p>1994 - present</p>
<p><b>Karissa Preuss, Manager, Strong Voices Project</b></p>	<p>If a young person sniffs gas he/she is taken, with parental approval, to Mount Theo outstation for one month. This place is entirely run by community members and exists on land provided for this purpose by the community. In the early years community members provided resources. The program in 2006 was funded by the Australian Department of Health and Aging and two Australian foundations. If the youth returns to sniffing he/she is brought back to the program.</p>	<p>however, it cautions that the program is not a blueprint for other communities – it was developed in a specific context for a particular community</p>	
<p><b>Research asks why has this program worked while other similar programs have failed? ie. Reduced the number of gas sniffers in a community from 70% to nearly 0%.</b></p>			
<p><b>Source:</b></p> <p><b>Stopping Petrol Sniffing in Remote Aboriginal Australia: key elements of the Mt. Theo Program (May, 2006)</b></p>	<p>Water is supplied through a tap.</p> <p>Activities: Elders talk to youth about issues in their life and <i>jukurrpa</i> (dreaming); Elders love, care and pray for youth, hunting for bush foods, food is cooked on a campfire and everyone sleeps outside</p> <p>As time passed, other arms of service were developed: prevention programs, work with youth and community leaders, a diversionary program, education and an outreach program.</p>	<p><b>Main Factors:</b></p> <ol style="list-style-type: none"> <li>1.) multi-faceted approach</li> <li>2.) isolated location</li> <li>3.) community initiated, supported and operated with an aboriginal management committee</li> <li>4.) close partnerships</li> </ol>	

between  
 aboriginal  
 and non-  
 aboriginal  
 workers  
 5.) an ability  
 to operate  
 beyond  
 crisis  
 intervention

**On the Land – Analysis of Past/ Present Programs – Other Options and Approaches**

Name of Program/Contact	Description	Promising Practices	Years of Operation
<b>Matrix – General Information</b>  <b>Charles Anderson</b>  <b>Sources:</b>  <b>Article</b> <b>Interviews</b>	Focus is on lifestyle changes, training in relapse prevention, education about dependencies and family involvement  Cognitive model  Abstinence program – drug /alcohol testing usually part of the approach  Resource material available	Might be useful for individuals not interested in attending a residential program	1980's - present
<b>Matrix – Northwest Territories (NWT) Dehcho Health and Social Services Fort Province and Fort Simpson</b>  <b>Source:</b> <b>Outpatient Program Pilot Project Running in Fort Providence and Fort Simpson</b>	Community based model/not based in a treatment centre  Group sessions and individual therapy/ 12 step program once a week  16 week program/10 weeks in Fort Simpson  American directory of evidence based approaches highlights research about the effectiveness of this program  See: <a href="http://nrepp.samhsa.gov/ViewIntervention.aspx?id=87">http://nrepp.samhsa.gov/ViewIntervention.aspx?id=87</a>		Since 2011

## Appendix B – Paths to Wellness Poster

The following link, to a Government of Yukon resource from the Wellness Team, provides an example of the way a group discussion can be graphically displayed on a poster. Contact CYFN’s Health and Social Department for additional information about this approach.

[http://www.yukonwellness.ca/pdf/pathstowellness\\_drawing.pdf](http://www.yukonwellness.ca/pdf/pathstowellness_drawing.pdf)

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*The production of this guide was funded by Health Canada. The opinions expressed in this publication are those of the authors/researchers and do not necessarily reflect the official views of Health Canada or CYFN.*