



Mikon Project Organizational Chart

<p>Issues: Residential school syndrome: an intergenerational historical trauma.</p> <ul style="list-style-type: none">❖ Psychological, spiritual, physical and sexual abuse;❖ Dispossession of language, culture and identity;❖ The legacy: Trauma continues to affect the well-being of children, families and the community: depression, anxiety, domestic violence, neglect, suicidal thoughts, substance abuse...	
<p>Risk factor: Loss of ancestral wisdom and traditional knowledge</p>	
WHO?	PROJECT COLLABORATORS
	Supervisor: Simone Awashish, Director of Social Development and Employment
	Staff involved: Socio-professional advisors, monitoring agents and the success advisor – Social Development and Employment Sector
	Target clientele: Clients eligible for last resort financial assistance
	TRAINERS

	<p>Educator: Christian Coocoo Title: Cultural Services Coordinator</p> <p>Dossier : Atisokana acitc Pimatisiwin</p> <p>Specialized areas:</p> <ul style="list-style-type: none">■ Coordination;■ Cultural gathering;■ Knows the history of Atikamekw culture from the past to today;■ Tells and preserves the Atikamekw culture and the memory of our ancestors; <p>Role: Promote Atikamekw history and its territories - Pimatisiwin</p> <p>Responsibilities:</p> <ol style="list-style-type: none">1. Transmission of knowledge and skills related to the Atikamekw culture and its ancestral territories;2. Carry out an analysis of the repercussions to identify the benefits;3. Collaborative work with the success advisor, the monitoring agent and the socio-professional advisors.
	<p>Objectives pursued:</p> <ul style="list-style-type: none">■ Tells and explains facts experienced by our ancestors in Atikamekw territory;■ Tells and explains facts experienced by our ancestors in connection with the Atikamekw Culture;■ Transmits knowledge related to the history of our Atikamekw ancestors;■ Transmits knowledge related to the Atikamekw territory.

	<p>Educator: Sylvie Roy Title: clinical psychologist, M.A., consultant, speaker and trainer File: Cultural continuity</p> <p>Specialized areas:</p> <ul style="list-style-type: none"> ■ Meeting for professional and private support and/or guidance; ■ Assessment, support and clinical monitoring (social, community or professional); ■ Expertise in integration, educational inclusion and psycholegal; ■ Expertise in counseling and guidance. <p>Role: Promote awareness</p> <p>Responsibilities:</p> <ol style="list-style-type: none"> 1. Transmission of knowledge related to cultural continuity; 2. Conduct an impact analysis to identify the impacts; 3. Collaborative work with the success advisor, the monitoring agent and the socio-professional advisors. <p>Objectives pursued:</p> <ul style="list-style-type: none"> ■ Recount and explain the historical events experienced by First Nations (FN). ■ Draw connections between the difficulties and impacts experienced by FN. ■ Make participants aware that these historical elements are presented as risk factors. ■ Make participants aware that Atikamekw culture is a protective and healing factor.
	<p>Trainer: Madeleine Basile Title: Regional PSS-RQPI Coordinator – CNA La Tuque</p> <p>File: The PIMATISIWIN circle</p>

	<p>Specialized areas:</p> <ul style="list-style-type: none"> ■ Social work; ■ Prevention and intervention; ■ Individual health-resolution support and guidance for survivors; ■ Knowledge related to residential schools and intergenerational impacts; ■ Knowledge related to truth and reconciliation; ■ Establishment of healing programs (Mimerimowin and Koskikiwetan). <p>Role: Promote the PIMATISIWIN circle</p> <p>Responsibilities:</p> <ol style="list-style-type: none"> 1. Transmission of knowledge and skills related to the PIMATISIWIN circle; 2. Conduct an impact analysis to identify the impacts; 3. Collaborative work with the success advisor, the monitoring agent and the socio-professional advisors. <p>Objectives pursued:</p> <ul style="list-style-type: none"> ■ Help acquire the skills necessary to understand the different manifestations linked to colonialism; ■ Help reflect, discuss and learn about the themes that are covered (PIMATSIWIN Circle, Manito meskano, medicine, sweat lodge) ■ Communicate cultural and traditional knowledge through the sharing circle (Atisokan); ■ Promote exchanges with Atikamekw elders to help maintain relationships with Creation and enrich their understanding.
	<p>Educator: Lisette Petiquay Title: Director of educational, linguistic and cultural services.</p> <p>File: Popular education in the Atikamekw language</p> <p>Specialized areas:</p> <ul style="list-style-type: none"> ■ Teaching; ■ Educational intervention and inclusion;

- Coordination and leadership to provide cultural, educational and linguistic services;
- Planning and management;
- Conservation and safeguarding of documents related to Atikamekw culture and language.

Role: Promote the teaching of the Atikamekw language

Responsibilities:

1. Transmission of knowledge and skills related to the Atikamekw language;
2. Revitalize the Atikamekw language;
3. Conduct an impact analysis to identify the impacts;
4. Collaborative work with the success advisor, the monitoring agent and the socio-professional advisors.

Objectives pursued:

- Teach the Atikamekw language;
- Help and support speakers to reclaim, maintain and strengthen their Atikamekw language with a view to promoting linguistic revitalization;
- Raise awareness and sensitize speakers that learning the Atikamekw language represents the key element of their identity and the preservation of their culture.

	<p>Educator: Paul-Yves Weizineau</p> <p>Title: Atikamekw spiritual guide and traditional healer</p> <p>File: The medicine wheel and its four (4) dimensions</p> <p>Specialized areas:</p> <ul style="list-style-type: none">■ Drug addiction;■ Sociocultural and mental health prevention and intervention;■ Atikamekw Indigenous spirituality;■ Master of traditional ceremonies and rituals
	<p>Role: To promote the traditional teachings of NIN</p> <p>Responsibilities: Provide workshops, training that promotes</p> <ol style="list-style-type: none">1. Harmonization between personal, family and professional life;2. Personal growth and promotion of life in connection with culture, traditions, spirituality in connection with the philosophy of the human being;3. Conduct an impact analysis to identify the impacts;4. Collaborative work with the success advisor, the monitoring agent and the socio-professional advisors. <p>Objectives pursued:</p> <ul style="list-style-type: none">■ Transmits knowledge related to the teachings of the NIN medicine wheel;■ Transmits knowledge related to the teachings of the stars, the mathematics of NIN and the teachings of the Totems;■ Transmits knowledge related to the four teachings of the holistic approach according to the four levels (physical, mental, emotional and spiritual.

	<p>Educator: Karine Awashish Title: Founding member of the COOP and support</p> <p>File: Cultural Pride and Artistic Expression</p> <p>Specialized fields: Socioeconomic, cultural and artistic development</p> <p>Role: Promote Atikamekw cultural pride and artistic expression</p> <p>Responsibilities:</p> <p>1. Offer workshops, training that promotes;</p> <ul style="list-style-type: none">▪ Intergenerational transmission of knowledge;▪ The reappropriation of heritage▪ Cultural innovation <p>Objectives pursued:</p>
	<ul style="list-style-type: none">■ Aims at the cultural transmission of Atikamekw heritage through documentation activities and reinvestment of knowledge in creation;■ Focuses design on the creation of works of art and products, inspired by their heritage;■ Promotes economic autonomy through cooperation;■ Guides our next generation of young Atikamekw adults in developing their creativity and achieving their aspirations.

	<p>Educator: Nathalie Awashish</p> <p>Title: Natural caregiver</p> <p>File: The Seven Sacred Teachings (Values)</p> <p>Specialized areas:</p> <ul style="list-style-type: none">■ Indigenous spirituality;■ Holistic support and guidance (personal and professional);■ Medicine woman;■ Knowledge related to traditional Atikamekw customs and beliefs;■ Female Atikamekw leader <p>Role: Promote Atikamekw values associated with the seven sacred teachings.</p> <p>Responsibilities:</p> <ol style="list-style-type: none">1. Transmission of knowledge and skills linked to Atikamekw values;2. Conduct an impact analysis to identify the impacts;3. Collaborative work with the success advisor, the monitoring agent and the socio-professional advisors. <p>Objectives pursued:</p> <ul style="list-style-type: none">■ Transmits knowledge related to the 7 sacred teachings;■ Makes links with the seven Atikamekw teachings and values;
	<ul style="list-style-type: none">■ Transmits knowledge related to values and the totem (Mikinakw);■ Makes connections between Atikamekw values and the participant's family;■ Raises awareness and explains that these teachings are an integral part of the values of the Atikamekw spiritual philosophy (connection).

Educator: Raoul Weizineau

Title: Cultural Assistant

File: The teachings on the 7 grandfathers (shield of medicine)

Specialized areas:

- Traditional teacher;
- Medicine man;
- Knowledge related to traditional practices and activities;
- Supports and guides learners in traditional teachings.

Role: Promote cultural tradition

Responsibilities:

1. Transmission of knowledge and understanding linked to the Seven Grandfather teachings;
2. Conduct an impact analysis to identify the impacts;
3. Collaborative work with the success advisor, the monitoring agent and the socio-professional advisors.

Objectives pursued:

- Transmits knowledge related to the Seven Grandfather Teachings;
- Draws connections between the teachings of the Seven Grandfathers and the Medicine Shield.
- Supports and accompanies participants in the manufacture of the shield;
- Realizes and explains that its sacred teachings are an integral part of the values of Atikamekw philosophy.

WHAT?	Offer training to promote Atikamekw culture. Promoting culture is an important and essential step to adopt to promote inclusion and integration. A program of activities will be offered to our beneficiaries that will allow them to enrich their Atikamekw knowledge and skills. Using various means, ensure that integration and inclusion are related to themselves, that is, our clients. Above all, it is about finding meaning in their lives, rediscovering their values. We must encourage them to want to make changes because their thoughts are systematized. We must also encourage them to recognize vulnerability, to have the will to change and to question, in all honesty, their perceptions, their words, their actions and the situations that existed in the past. Oral tradition will be the main means of transmission because it will have a direct impact on understanding, but also, in a sense, this method will be much more vivid and more accurate.
WHERE?	To enhance our clients' experiences, activities will primarily take place in natural settings or on Atikamekw territory. Experiencing natural settings will have a positive impact on their performance, personal and professional development, and success. Nature provides a calmer, safer learning environment and fosters warmer, more cooperative relationships between participants. Connecting with Mother Earth has its benefits. It promotes grounding and engagement, rekindles concentration, and reduces stress.
WHEN?	In order to gain efficiency, an activity calendar will be developed to allow our partners and members of the project team (socio-professional advisors, monitoring agents) to plan effectively, consult the calendar as needed, determine tasks and better manage time (preparation and logistical organization).
HOW?	To harmonize the physical, mental, emotional and spiritual aspects of each participant, the team will favour a holistic approach that will better respond to the oral tradition of transmitting knowledge and skills. The goal is to decolonize sedentary habits versus nomadic practices to help our participants regain a state of balance. This approach will also be used to measure the impact of decolonization. Surveys/questionnaires and activity evaluations will serve as measurement tools to analyze the sociocultural, socio-educational, and socio-professional impacts within this component. If needed, a ritual or ceremony will be conducted to close the circle after each training session (e.g., for rebirth, forgiveness, mourning, or other purposes).
HOW MUCH?	All expenses related to this project will be allocated over three years from January 2023 to December 2025. In terms of expenses, a medium-term budget framework will be determined to cover the expenses of the activity programs. A forecast budget will be configured to record all project expenses for the year 2023. For example: honoraria, travel expenses (expense account), costs related to each activity (planning/organization), rentals, accommodation costs, meal costs, printing, promotional items.

WHY?	<p>The influence of Western culture is increasingly felt in the community, leading to a loss of ancestral knowledge and traditional savoir-faire. Implementing an activity program adapted to the Atikamekw reality, which values Atikamekw culture and addresses specific needs, will foster not only personal and professional growth but also the cultural, social, and economic development of the entire Atikamekw community. This will also help identify the sociocultural, socio-professional, and socio-educational impacts.</p> <p>Promoting the holistic model as a learning approach is a protective factor. The goal of this learning is to develop the necessary aptitudes, knowledge, values, and wisdom that contribute to individual and community well-being. Knowledge is a life process that must be integrated and experienced to be truly understood. Learning is viewed as a lifelong responsibility to comprehend the world we live in and to realize our personal capacities and talents. This knowledge teaches our people and helps model competent and respectful behavior.</p>
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Written by Annick Awashish, Success Counselor (September 2022)

