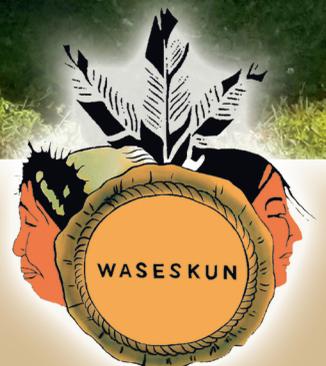


# WASESKUN HEALING CENTER

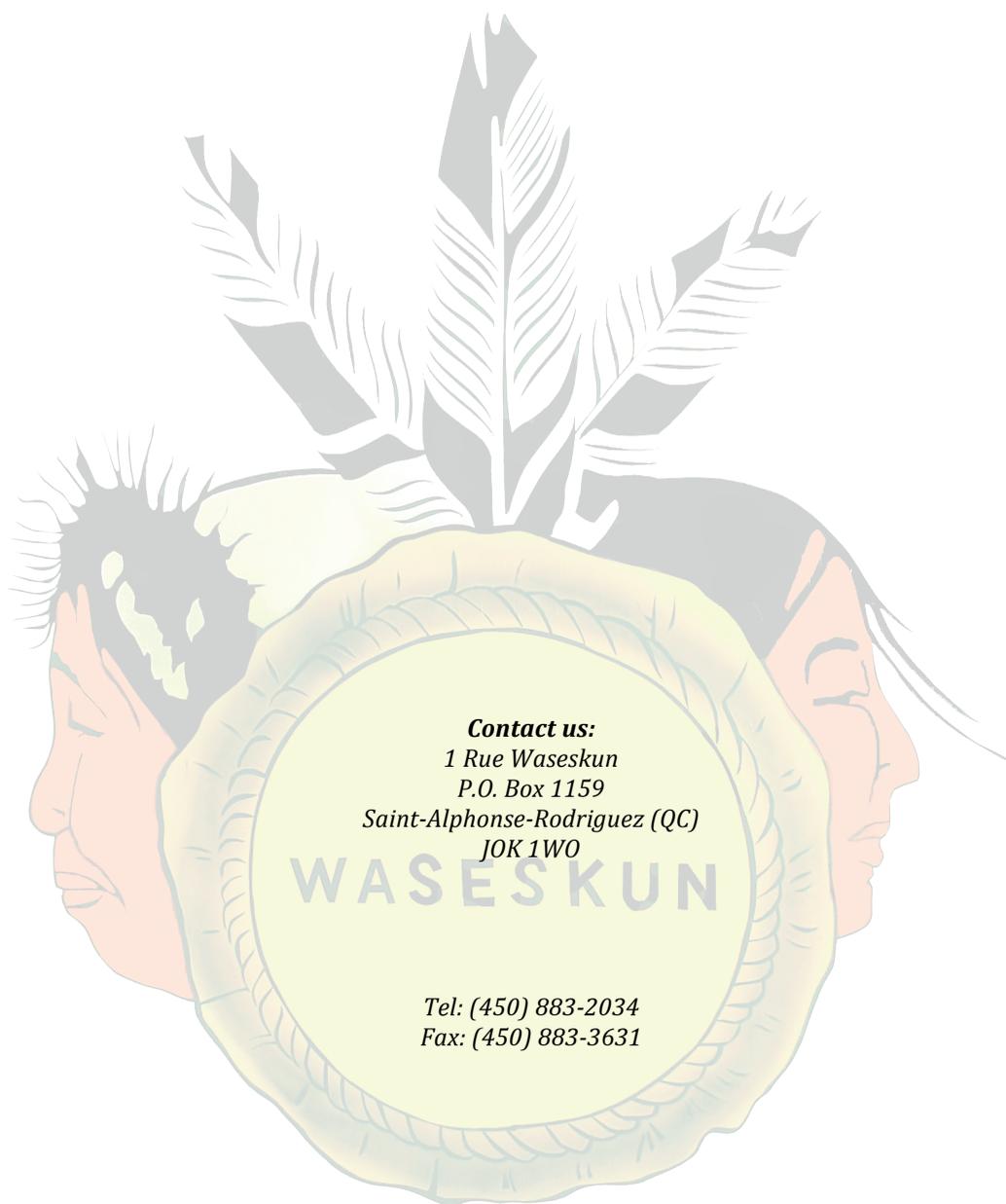


...A PERSONAL JOURNEY,  
A HEALING COMMUNITY...





*Waseskun is a Cree word referring to the time, just after a storm,  
when the dark clouds begin to part, the blue sky appears,  
and the first rays of sunlight shine through.*



**Contact us:**  
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**WASESKUN**

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Waseskun is accredited by Correctional Service of Canada (CSC) and Correctional Service of Quebec (CSQ).  
In addition, we contract directly with Native American, First Nations, Métis and Inuit Communities in North America.

*September, 2019 Edition*

## WASESKUN HEALING CENTER

Waseskun Healing Center, incorporated in 1988, is a non-profit Indigenous organization affiliated with Correctional Service of Canada (CSC) and Correctional Service of Quebec (CSQ), whose goal is to facilitate the holistic healing of Indigenous offenders who have committed crimes and violent acts, often related to drug and alcohol abuse, and have been transferred to Waseskun as residents in order to foster their successful re-entry into their families, communities and nations.



Waseskun works closely with the different indigenous communities of Quebec, Ontario, the Maritimes, and other Provinces across Canada, including the Northern regions. We accept private and community referrals as an alternative to the justice system, with support from the justice initiatives in the communities and funding from other sources.

Located in the foothills of the Laurentians in the Lanaudière region of Quebec, Waseskun provides a secluded and natural setting, vital to supporting our residents' healing journeys. Waseskun employs competent, professional personnel who offer advice, training, support and counselling to the residents.



## WASESKUN'S HOLISTIC HEALING APPROACH

Waseskun uses a holistic approach aimed at producing changes in negative lifestyle patterns, based on a deep sense of cultural and traditional values while providing the tools residents need for developing healthy relationships. We realize that “healing” is a multi-faceted and complex process.

Waseskun’s overall aim is to empower residents to accept responsibility for their own actions and understand the consequences they have created for themselves, their victims, families and communities. Our *Waseya Holistic Healing Program* uses a variety of methods aimed at enhancing residents’ self-esteem and self-concept as an Indigenous person. This healing process encourages and empowers residents to learn to lead healthy lifestyles and develop new skills to help them reach their full potential.



The general objective of Waseskun’s holistic approach is to re-establish healthy connections at all levels using traditional teachings, values, practices and ceremonies. Holistic Healing integrates the four sections of the medicine wheel, which creates greater stability and harmony between the physical, emotional, mental and spiritual aspects of one’s life. It empowers residents to regain their cultural identity, and work towards balance, wellness and personal enlightenment.

Waseskun has an Elder and three Helpers who give teachings, perform ceremonies, and guide and support residents on their healing journeys. As well, visiting First Nations and Inuit Elders come to Waseskun to share multi-cultural teachings with the residents and help facilitate their reintegration with their families and communities.

## WASEYA HOLISTIC HEALING PROGRAM

*Waseya*, a Cree word that means “Light of the Spirit”, is the umbrella for most Waseskun programs. The *Waseya Program* is objective oriented with focus on holistic healing. It encompasses all aspects of residents’ lives at Waseskun: from their original intentions, arrival and healing plans, to circles, 1-on1 therapeutic sessions, chores, committees, outings, education, skills development, traditional and cultural programs.

*Waseya’s* healing, cultural, educational and skills development components are structured so that each resident embarks on his own healing journey by moving along a sequence of Paths. The different spheres of the residents’ lives are addressed throughout the therapy, incorporated into a Healing Plan and assessed through their progress along the Paths.

The Paths Process begins with a personal retreat session that lasts a minimum four to seven days, as soon as a new resident arrives at Waseskun. This is an opportunity for the new arrival to reflect upon where he came from, why he has chosen to come to Waseskun and what issues he wants/needs to work on for his healing. During this solitary time, called *Lighting the Fire*, the new resident does not interact with the rest of Waseskun community and must remain in his room, except for getting his meals, exercise, and meetings with staff and peer support. During his time in *Lighting the Fire* the new resident shall develop a personalized Healing Plan, which maps out the work he shall be engaged with during his time at Waseskun. Once he presents his Healing Plan to his brothers and staff in a Community Circle, he moves onto *Waiting at the Edge*, followed later by *Path 1, 2, 3, and 4*, advancing to each based on his individualized needs and progress in his healing journey. With each subsequent Path residents go ever deeper into their healing. *Waseya* is not just a program; it's a way of life!

## WASEYA PROGRAM COMPONENTS

The *Waseya Holistic Healing Program* has many components to it, each designed to address specific aspects of healing with which the residents need help and guidance. Many *Waseya* Program Components are offered in a Circle where teachings are given, stories are told, and the residents open up to share their experiences, followed by carefully facilitated discussions to explore the issues being looked at in greater depth. Other *Waseya* Program Components are more hands-on, with the focus of activity being on learning through direct experiences of doing and creating.

*\* It is important to note that within the great variety of activities and components offered under Waseya, that they are not all offered simultaneously and thus are not always available.*

### 1. POWER AND CONTROL

*Power and Control* touches on sexuality, violence, spirituality, culture and learning about limits and boundaries, to help residents look at all these issues differently. The residents learn to think differently by being exposed to diverse perspectives and opening their minds. They are also taught to use logic and common sense. Residents are encouraged to drop their defences and let go of whatever masks they use to hide behind, so they can clearly look at issues of blame, responsibility, and acceptance of what is.



## 2. HEALTHY RELATIONSHIPS

In *Healthy Relationships* participating residents learn to face the fact that they have made choices in the past that got them into trouble, and how to take responsibility for changing by letting go of shame and choosing to stop re-offending. Residents learn to regard sexuality in a healthy way, and to understand that one is never going to have a healthy relationship outside if one doesn't have a healthy relationship inside.

## 3. ADDICTIVE BEHAVIORS AND THEIR UNDERLYING CAUSES

In *Addictive Behaviours and Their Underlying Causes*, the consequences of addictions on individuals, families and communities are closely examined. It is designed to address what residents need emotionally, mentally, spiritually and physically in order to change their behaviour patterns. All abuses and hurts at all levels are addressed so that they can be let go, while they get equipped with tools to apply when they are triggered, instead of returning to substance abuse and deviant behaviour.

## 4. THE ROOTS OF ANGER

*The Roots of Anger* provides opportunities for residents to open up and share about experiences that impacted on their lives, and how past events could have been altered if there had been good communications and tools to manage their anger. We identify what triggers each resident's anger and why and explore the roots of their problems, helping them to start trusting and opening-up so they can learn the practice of managing anger, so it no longer manages oneself.



## 5. LIVING IN THE COMMUNITY

*Living in the Community* is a *Waseya* program component that helps residents get reacquainted with life on the outside after a time spent inside so as to prepare for reintegration back into society. This involves an interactive process of learning, enabling residents to acquire knowledge and to develop attitudes and practical day-to-day life skills that help form healthy behaviors, encourage responsible management of their personal affairs, and support balanced living.

*Living in the Community* helps residents learn how to budget, shop on limited income, clip coupons for shopping, apartment hunt, look for employment, produce a CV, etc. They will learn the things they need to know when they leave *Waseskun* that a half-way house won't teach them. There are theory sessions that show residents how to perform day-to-day life skills, as well as outings to stores, restaurants and banks, so they get used to interacting with people and making exchanges in the public.

## 6. HEALTH AND WELLNESS

*Waseya's Health and Wellness* Program Component teaches residents about physical health and nutrition and shows them how to engage with a diet and routine of exercises designed to achieve balance in their holistic health. Native healing beliefs and practices are reviewed, combining physical, emotional, mental and spiritual aspects related to achieving and maintaining well-being.

## 7. PARENTING

*Waseya's Parenting* Program Component begins with the understanding that parents are our first teachers and have an enormous influence on a developing child. *Parenting* aims to identify and understand abusive behaviors, actions, patterns and cycles, with the goal of learning how to replace them with more healthy practices. Focus is placed on the importance of learning to not transfer current or past trauma to the next generation, thereby breaking the cycle of abuse.

## 8. HONOURING OUR TRADITIONS

*Waseya's Honouring Our Traditions* Program Component helps residents find who they really are and to understand the process of cultural re-discovery. Whatever may have happened in the past does not change the essential essence of who a person is, nor their cultural identity, even if they have been brought up disconnected from it. We empower residents to get beyond their guilt and shame to help them re-connect with their traditional roots and engender a sense of pride in and acceptance of who they are. A Waseskun Wampum Belt was created by residents in this program depicting peoples' life journeys, while telling the story of healing along the way; it is used in many Ceremonies performed at the Center.

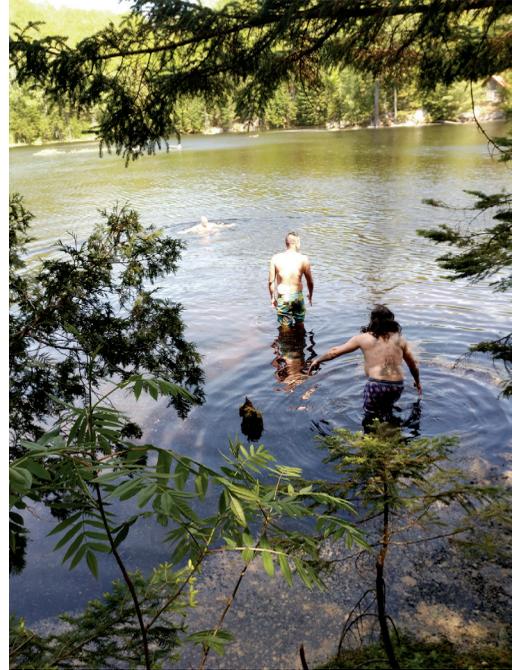


## 9. INTENSIVE LAND PROGRAM

*Waseya's Intensive Land Program* relies on our ancestral and traditional ways to address the needs of Waseskun residents, many who have become institutionalized and are in need of practical skills for living in this day and age. Residents who have lost the connection with Mother Earth and only know a city-based urban life need to become acquainted with Indigenous traditional ways that have been passed down from our ancestors.

The *Intensive Land Program* is designed to teach residents bush-craft and outdoor skills to help them to live outside of the walls of an institution. When the control of the guards and inmate hierarchy is taken away, how will a long-time incarcerated person react to living in society again? The bush-craft and outdoor skills learned will allow them to be truly free again.

Traditional men have the knowledge of how to live on the land. For warmth we gather wood and build a fire. For transportation we place one foot in front of the other. For light we ignite a lantern. What we haven't brought with us into the bush, we do without. The benefits we derive from living on the land provide us with a feeling of self-reliance and a linkage to our forebears. When we put residents in the same setting as our ancestors 200 years ago, they will flourish as new men.



The program starts with classes that teach the foundation of emergency survival, then expand to the basics of camping, fire-starting, first-aid, tying knots, and taking care of tools. We then advance to bush-craft shelter building techniques, performing ceremonies to reconnect with the land., and the harvesting of particular animals and medicines. Once the knowledge has been shared, we move into actual trips onto the land, one-day outings and seasonal multi-day camping trips. The men get to enjoy many outdoor activities when out on the Land, including swimming, boating and fishing.

## 10. INDIGENOUS CULTURE

Under the *Waseya* umbrella, we offer many cultural activities that include a variety of Indigenous traditions. Some are part of daily life at Waseskun, while others are offered as special focus sessions for specific periods of time.

*\* Please note that not all activities are held at the same time, as some are seasonal while others are held in rotation depending on resources and so, are not always available.*

### a. Circles

Circles provide an excellent and fair way for people to meet and exchange, where each person in the Circle is heard and respected as part of the collective whole. At Waseskun, many of Waseya's healing components are held in Circles, as are most of our traditional and cultural activities. We regularly have Elder's, sharing, teaching, and healing Circles as part of day to day life at Waseskun in order to advance the healing process and empower residents to fulfil their responsibilities.

**b. Arts and Crafts**

Many residents have creative skills and abilities. At Waseskun they have the opportunity to create and market their crafts. Some of the arts and crafts practiced by Waseskun residents include: painting, bead work, carving, leather crafts, embroidery, sewing and jewellery making. Sometimes residents learn traditional crafts, such as drum making, as part of their Waseya programming with instruction and guidance, while in other cases residents work on arts and crafts during their leisure time.



**c. Traditional Singing and Drumming**

At Waseskun residents learn to respect their own culture and those of others. Traditional Drum Songs help them find out who they really are and to understand this process of re-discovery. Singing and Drumming open residents to what their culture is and help them to learn about other cultures as well.

**d. Inuit Culture – *Nukivut* “Our Strength”**



Inuit residents are an important part of the Waseskun Healing community. *Nukivut* offers teachings specific to Inuit society through resource people, peer mentoring and sharing feelings, life stories and experiences in circles, including discussions surrounding traditional family values and the meaning of relationships in Inuit communities. *Nukivut* participants learn how: to forgive themselves; to have confidence in themselves and others; to trust people and to not be shy to ask for help. *Nukivut* also helps them feel empowered by developing: their personal and social abilities, their understanding of the underlying causes of alcohol and drug abuse, conflict resolution skills and tools for managing feelings so as to aid them on their healing journey and to help them better understand and deal with life’s challenges.

Traditional Inuit activities are organized and included within the *Waseya Program* at Waseskun, including Inuit games, soapstone carving, and receiving visiting Inuit Elders on a regular basis, with feasts of wild meat (country food) when available. Waseskun has a craft shed reserved for Inuit residents, equipped with tools dedicated to soapstone carving.

**e. Working with Hides**

Quebec's Ministry of Forests, Wildlife traditional activity mandate of injured and nuisance animals and is also kills. As well the Ministry seizes game



and Parks collaborates with the Waseskun. The Ministry harvests responsible for disposing of road that was illegally poached. They have

agreed and bring us animals from all three categories (harvested injured or nuisance animals, seized animals from poachers, and roadkill).



Waseskun takes any animals they collect, including game for fur and birds for feathers, and we use them for cultural activities. When fresh game is seized from a poacher or is killed by a warden it is possible that the meat may be good and when the Ministry determines that it is, we cook it in our outdoor kitchen and have a feast. We also receive meat and hides on occasion from a nearby Buffalo Farm.

Whenever we receive an animal, residents get to skin it and then work with the hides to tan and preserve them for fur, leather or rawhide.

Thus far we have worked with and processed many different hides from deer, moose, buffalo, bear and coyote hides, while often keeping the complete skull, claws and many of the bones for ceremonial purposes.

Working on the hides and using as much of each animal as possible is a form of respecting animals and giving thanks for all that they provide. It is an educational process as well through sharing and learning different techniques and an important way to reconnect with Mother Earth and Indigenous Cultures and Traditions.



**f. Organic Gardening**

Growing our own food and medicines lead us not only towards healthier bodies, but



healthier spirits as well! In *Waseya Organic Gardening*, residents learn about different types of gardens, soils and weather conditions, and gain hands-on knowledge of how to: plan, time and map out a garden; prepare the soils; sprout seeds; plant seeds and seedlings; tend to and water the plants as they grow; pull weeds and care for the garden; harvest food and medicines; and collect seeds for future safekeeping and use. We also compost our kitchen and grounds wastes which is then used to help enrich the soil and nurture the plants growing in the gardens.

**g. Traditional Feasts**

Whenever Waseskun gets donations of wild meats and fish, including from Quebec’s Wildlife Service, and during harvest time and special occasions we have a Feast, putting our outdoor kitchen to use for barbecuing the meat, cooking the vegetables and making bannock in the traditional way. Mmmm, yummy!



**11. SPIRITUALITY**

Under the Waseya umbrella, we perform many spiritual practices and ceremonies. Most come from First Nations and Inuit Cultures, while other beliefs and traditions are also respected and practiced by interested residents, e.g. Bible studies. Some practices and ceremonies are part of daily living at Waseskun, while others are offered on special occasions.

**a. Sacred Fire**

A Sacred Fire is lit for every ceremony performed and is kept burning for its duration until the ceremony is closed. It is the heart of the ceremony, where anyone can to come pray for one’s self, one’s goals, and for others. When one is hurt or has a troubled mind, it is good to go sit in front of the Sacred Fire; it provides calm, inspiration and comfort. At Waseskun a Sacred Fire is made for a resident when they are ready to do a personal ceremony to recognize the progress they have made along their healing journey.

**b. Sweat Lodge**



The Sweat Lodge ceremony is an ancient ceremony that is known by most Indigenous Nations, most often used as a purification and/or healing ritual to assist an individual in taking responsibility for his holistic health and healing (physical, emotional, mental and spiritual). At Waseskun the Sweat Lodge helps residents release the pain that they carry, and for many of them it is an essential part of their therapy. It is both an individual and group healing experience and helps build trust.

**c. Fasts**

Fasts are opportunities to make exchanges: one is humbled by the need for food in order to gain something spiritual that was previously lacking. No food or water is consumed during Waseskun fasts, excepting for traditional medicines, provided each day in the form of a tea. During the Fast each participating individual goes out to Waseskun's Land and camps alone in a tent in his sacred area in the woods to meditate, pray, reflect on their life, and go into deep healing. Body, mind, heart and spirit must be made ready for the person we will facing – Our self!

**d. Change of Seasons Ceremonies**

At each Solstice and Equinox, Waseskun holds a Change of Season Ceremony and Celebration, often with invited guests and families, to acknowledge the time in the natural world where there is change from one season to the next. By acknowledging what goes on in Nature we are reminded to do the same within. A traditional Feast is held as a central part of these Ceremonies to honor the foods that we eat in the different seasons.

**REBUILDING THE CIRCLE - FAMILY THERAPY, SOCIAL REINTEGRATION**



*Waseya Family Therapy* seeks to *Rebuild the Circle* that is broken when an Indigenous man is removed from his Family and Community due to incarceration. Through consultation with Elders and Case Management inside prisons, Waseskun identifies candidates who can benefit from family therapy. Once accepted to Waseskun, *Waseya Family Therapy* becomes an integral part of the selected resident's healing journey, and Helpers and Elders begin the work of preparing the resident to rebuild his broken Family Circle.

As this work progresses, the resident's family members are brought to the Waseya Family and Community Healing Centre (a beautiful, new facility at a separate location from the main Waseskun site) for week-long intensive healing sessions. Elders and Healers help

them as they prepare, individually as well as collectively, for open and honest communication with the resident.

Finally, residents and family members come together in joint healing sessions in which Elders and Healers guide them through the emotions, stressors and conflicts that arise when restoring the Family Circle.

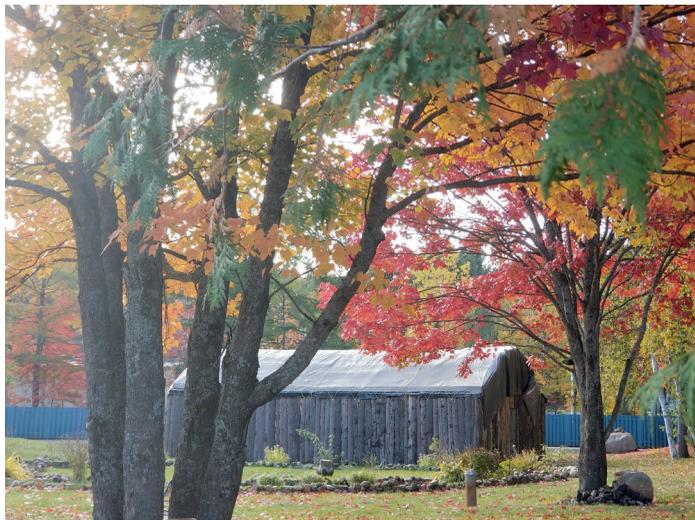
Waseskun also supports Communities through our *Rebuilding the Circle* Project by providing training and expertise to community support workers as they rebuild the bigger Circle following the resident's return, thereby providing a *Continuum of Caring* and fostering successful reintegration.

For those residents who will reintegrate to urban settings, Waseskun develops support structures, which do not necessarily incorporate Family Therapy. As needed, Waseskun holds training, strategizing and support sessions with Native organizations in cities, including with Friendship Centers and support networks.

As part of the *Rebuilding the Circle* Project Waseskun brings in Visiting Elders from different Nations to support cultural reconnection and social reintegration into communities.

## A TASTE OF WASESKUN

Waseskun is starting to offer a 1-3-day ETA/UTA program as a way of expanding our circle to Indigenous Inmates who may wish to familiarize themselves with our program by experiencing it first-hand. Upon approval by Waseskun and their correctional facility, inmates with the appropriate codes and qualifications can come to Waseskun to become oriented and introduced to our teachings and get to know our ways. Eligible inmates would need to be transported to Waseskun and escorted by correctional personnel, and depending on their status they could be left under our supervision for up to three days to participate in Waseskun activities, including the possibility of experiencing sweats and other ceremonies, visits to our Land, and teachings from Elders.



## BARBARA MONTOUR MALLOCH EDUCATIONAL RESOURCE CENTRE

At Waseskun we offer several types of educational programming, including literacy and language training, computer skills and correspondence courses. Residents can take classes on the premises, accredited through Quebec's Ministry of Education. These are offered when resources are made available through funding by either Correctional Service Canada or individual communities.

Computer courses are offered on the basic operation of computers and on using Microsoft Office. Residents are also free to take correspondence courses to further their education at the post-secondary or college levels, according to their personal aspirations. Education provided at Waseskun helps improve residents' self-esteem and increases their employability, facilitating their successful social reintegration.

Waseskun is developing an Educational Resource Centre, named after our first President, Barbara Montour Malloch, that will provide books, DVDs and other literature to allow residents to research and learn about many subjects as well as data bases and kits for learning Indigenous languages.

Residents are encouraged to write about their experiences, learning and healing in a journal, which helps improve their literary skills.

When they creatively express themselves through writing articles, stories and poems, some get published in our newsletter, *The Waseskun Circle*.



## EMPLOYMENT SKILLS PROGRAM

Waseskun, in conjunction with *Mizheekay*, offers the *Employment Skills Program* to our residents to help empower them to be better able to adjust to life when they return home and to follow their healing path to a brighter future. We offer basic training and hands-on experience in kitchen help, maintenance, woodworking and other related areas, when resources are made available. *Mizheekay* works towards developing different resources both inside and outside Waseskun (municipalities, community organizations and businesses). These may include woodworking and related projects and volunteer work in the surrounding communities, as they become available.



Through these opportunities, residents develop and perfect different skills, talents and abilities to help them succeed wherever they go in the next steps of their social reintegration. Some acquired skills can be seen as relevant work experiences, transferable to future employment. In 2014 Waseskun and Mizheekay acquired a sawmill, which is actively put to use by men in the program to cut boards from logs for use in many woodworking projects. This

provides participating residents the opportunity to gain experience and earn money from the results of their skilled work by selling woodworking products to the public.

## VOLUNTEER OPPORTUNITIES

Volunteer activities outside of Waseskun depend on the season and the availability. Activities range from general maintenance, tree-cutting and grounds work, to work requiring specific expertise. We network with local community groups and encourage residents to volunteer their services for their personal development, skills improvement and preparation for social reintegration. Some community resources we work with to send our residents to for day outings include *The Secret Garden*, *The Buffalo Farm*, and *KOINONIA Therapeutic Horse Centre*.



## **LIVING at WASESKUN**

### **1. COMMUNITY RESPONSIBILITIES**

As part of living at Waseskun, residents are required to perform daily chores in service of the community and for the maintenance of the center, such as food preparation, dishes, washing floors, cutting wood, tending the grounds and minor repairs.

### **2. LIVING QUARTERS**

Waseskun has two resident buildings, The Wolf and Bear Dens, with single private rooms. Each bedroom is approximately 8 feet by 14 feet, with a locking door. Each resident has a key to their own room and shares a fully equipped bathroom (tub, shower, sink and toilet) and a common area with 1 or 2 other residents in neighbouring rooms.



### **3. FACILITIES**

Waseskun has a small gym for exercise and working out. There are two TVs with satellite hook-ups in the main building, one of them being a big screen TV. Residents may have their own TV for use in their rooms; screens can be as large as 32 inches. Many residents have satellite hook-ups in their rooms. Video games are allowed, but any electronics with internet or Wi-Fi capabilities are not allowed at Waseskun. Cameras and personal computers are not allowed at Waseskun. Residents may have supervised access to onsite computers in the school computer lab. There are 6 pay phones available to the residents (calling cards at residents' expense).

### **4. LEISURE TIME and SOCIAL ACTIVITIES**

Residents can occupy their spare time in a variety of ways including: alone time, working out in our weight room, sculpting and carving in our Arts and Crafts Pavilion and/or Soapstone Carving Hut, and instructional, supportive, social activities that they organise, including a variety of workshops, Drumming Group and AA. As well, special activities are organised for Change of Seasons and Holidays (Christmas, New Year's, Easter, Halloween and Okiweh {Celebration of the Dead}) where the residents get a break from regular programming and take time to enjoy themselves and socialize with the rest of the community, playing games, team sports and friendly competitions. Smoking is allowed on Waseskun property, but only in designated outdoor areas.

## 5. COMMITTEES

As part of their healing, all residents choose at least one of many Committees (Tools and Crafts Committee, Community Council, etc.) to participate in, so as to learn and practice planning, management and taking responsibility. The committees plan events and outings and raise funds for Waseskun.

## 6. PEER SUPPORT

Residents who have reached a certain level in their healing process may be asked to act as peer support for new residents at Waseskun, acting as role model and guide, while helping them adjust to life at Waseskun.

## 7. CANTEEN

Waseskun manages a Canteen—which is stocked and run by residents with help and guidance from staff. A variety of snacks personal and hygiene products, and phone cards are sold, providing residents choices of many items that they may not otherwise have access to. Pizzas, hamburgers, hot dogs, French fries and poutine can also be purchased for residents' enjoyment. Special orders for clothing, electronics and other items can also be made through the Canteen, upon approval of a purchase request. Profits from the Canteen go to the Waseskun Community Fund, which is used to help pay for outings to traditional and cultural events.

## 8. VISITS & OUTINGS

Visits can be received from anyone on residents' visitor's list from 6:30 pm to 8:30 pm on weekdays and from 8:30 am to 8:30 pm on weekends and holidays. Visitors must be screened for approval. We have lodging for the families of section 81 residents who have private family visit (PFV) program. Residents can on occasion have visits with family outside of Waseskun, but in the case of incarcerated residents, only if you have an ETA or UTA program. As residents advance in their healing, some become eligible for outings to the store, internet café, and organized day trips, to help prepare residents for gradual social reintegration and for them to acquire some social skills to facilitate this transition. Organized day trips include outings for traditional and cultural activities, special interests, and for personal development.



## APPLICATION PROCESS and EXCLUSION CRITERIA

### Application Process

To apply to Waseskun you need to fill out an application form and write a letter of intention explaining why you want to come to Waseskun and which issues you want/need to work on for your healing.



If you are in a Federal Institution, you need the support of your Parole Officer (PO), so please ensure that you work closely with your PO in the preparation of your application and letter. As well, ask your PO for a *Consent for Disclosure of Personal Information* form, sign it and ask them to send it to us. To complete the process, your PO will have to request a Community Assessment (CA) or Community Strategy (CS), depending on your status. It is also advisable to have a good relationship with the ALO and Elder of your Institution and to participate in the programs they offer.

If you are in a Provincial Institution, you also need to complete an application form and write a letter of intention outlining the issues you want/need to work on for your healing. You should work closely with your Probation Officer in the preparation of these documents, as well as for signing and sending an *Autorisation de divulgation de renseignements personnels* form to us.

Community referrals require filling out an application form and letter of intention as well, and also require secured funding for your stay at Waseskun from community resources or other governmental programs.

Application forms can be picked up from your Parole Officer/Probation Officer, or call Waseskun's Liaison Officer at (450) 883-2034 ext. 228, to have one sent to you. *All applications are subject to meeting the requirements of your Institution and acceptance by Waseskun.*

## **Exclusion Criteria**

Waseskun will refuse an offender's application who:

- a) Has not yet completed his detoxification period;
- b) Requires constant psychiatric care;
- c) Requires constant medical or palliative care (e.g. dialysis, chemotherapy);
- d) Is on Methadone or Suboxone;
- e) Is actively linked to organized crime or gangs;
- f) Poses an unmanageable risk to the community.

Waseskun's Exclusion Criteria are a guide to ensuring that the men we accept are motivated and serious about their healing path. We base our decisions on information provided in the applicant's dossier; by Probation and Parole Officers, Elders, and other Correctional Service personnel; the letter of intention we receive from applicants; and on the sincerity expressed by the applicant during our conference call with him.

