

Children need more support and improved quality of life
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Aboriginal children, especially those living in rural and northern Canada, are the most in need in the country when it comes to accessing the basic elements of quality of life, according to a study released in June by the Institute for Research on Public Policy.

Jessica Ball, a professor at the University of Victoria's School of Child and Youth Care, authored the report, entitled "Promoting Equity and Dignity for Aboriginal Children in Canada." Ball also calls more broad, community-led programs to deal with the issue.

"The report is really in two parts," she explained. "One is amalgamating all the available data on Aboriginal young children. My focus was the zero-to five-year-old crowd. The second part of the study was looking at promising practices."

In the first part of the study, Ball found that a large proportion of young Aboriginal children continue to lack adequate housing, food security, clean water and access to services.

One compounding factor was the impact of residential schools on generations of Aboriginal mothers and fathers, according to Ball.

"These children really need a lot more support than they're getting," she said. "The study tried to pull together information from a wide variety of different sources. Really it was the first time that we've been able to piece together a multi-dimensional portrait of how Aboriginal young people are doing and try to trace how they're doing back to their ecological or environmental circumstances."

Ball found high rates of hospitalizations and illnesses among First Nations children living on reserves and in the North.

"It just screamed out the need to really invest in more family support and improved quality of living conditions," she said.

Ball also noted the high rates of apprehension of Aboriginal children into the child protection system, particularly First Nations on reserve and Inuit children, she said. Up to 33 per cent of those children are living in protective custody in the care of the government, she added.

"The child welfare services that are funded by the department of Indian and Northern Affairs Canada seems to have an unlimited amount of money to remove children from

families and their communities and almost no funding to support families to be able to keep their children in their home or to retrieve their children once they've been apprehended," Ball said.

The second part of the study looked at solutions, and to deal with the crisis, the federal government should increase its investment in the Aboriginal Head Start program in order to significantly expand the program and other "family-centred, holistic, preventive and community-driven" initiatives, Ball recommended.

Aboriginal Head Start is a Health Canada-funded early childhood development program for First Nations, Inuit and Métis children and their families.

"We've had just over 10 years of experience with the Aboriginal Head Start program," she said. "We have seen a sustained commitment on the part of the federal government to the program and it's growing and growing. And not only is it a very positively received program it's also building a lot of Aboriginal capacity to deliver programs for Aboriginal young children and their families in communities, because there's a lot of training that's associated with it."

It is essential that Aboriginal people are involved in designing the programs intended to bring quality of life services to children.

"Aboriginal people know that they've got a wonderfully holistic understanding of what children need in order to develop optimally," she said. "And when they're given the resources and the latitude to be able to deliver programs in a community-driven way, in a culturally informed way, they're doing a wonderful job providing a comprehensive set of integrated services for Aboriginal young children within the context of their families, cultures and communities.

"My main message is to encourage that, to celebrate that, and that we hope that us non-Aboriginal folks as well as Aboriginal people can continue to encourage expansion of these kinds of community-driven and culturally informed initiatives."

Ball also recommends looking at increased services for children in the North, especially when it comes to health care.

"It's a problem for the families of the North when a child for example is hospitalized say in Winnipeg and then they return home with recommendations they continue to get physiotherapy or occupational therapy or speech language intervention," she said. "There's very little capacity for Aboriginal families to be able to access those services for their children."

Anishinabek developing own child welfare laws
Law Times Newspaper
Glenn Kauth
August 24, 2009

With one in 10 aboriginal children under the care of child welfare agencies in Canada, the Anishinabek Nation is developing its own laws in a bid to take over services for families in trouble from the province.



‘First and foremost . . . the responsibility of taking care of our children rests with us,’ says Grand Chief Patrick Madahbee.

“The idea is to put in place something that is more culturally relevant to the communities,” says Tracey O’Donnell, legal counsel to the organization representing 42 First Nations in Ontario stretching from Sarnia to Thunder Bay to Ottawa.

Over the coming months, the Anishinabek Nation will be holding consultations across the province on what such a law should entail. The sessions began in Thunder Bay this month and will conclude in Toronto on Nov. 18 and 19.

Officials hope to create a draft law that will go up for review and input by the 42 member nations next year with a view of getting approval by June. Then, it will be up to each community to implement its own version of the framework, says O’Donnell.

“First and foremost . . . the responsibility of taking care of our children rests with us,” says Patrick Madahbee, the grand council chief of the Anishinabek Nation.
“Removing kids from our communities is not the answer.”

Aboriginal communities have a long history of contact with provincial child welfare authorities, particularly since a 1965 agreement that gave Ontario the power to administer services for status Indians on reserve.

In the meantime, controversy has swirled over past practices that saw many aboriginal children end up with white parents, something native communities have since railed against as an injustice similar to that of residential schools.

“If one looks back historically at how Canadian society has dealt with aboriginal children, there have been huge mistakes that have resulted in lifelong harm,” says Nicholas Bala, an expert in family and children’s law at Queen’s University in Kingston.

As a result, he says, aboriginal communities have over the years taken back control of child welfare services by setting up their own agencies. In the Anishinabek case, the goal is to try to keep kids in troubled families within their own communities rather than sending them elsewhere.

Madahbee wants to see a greater focus on prevention, allowing parents accused of things like neglect to get help and counselling so their kids can stay with them. It’s unclear how a new law would mesh with existing provincial legislation and agencies, however.

In part, the idea is to create a framework that would allow the Anishinabek member nations to create their own services. But extending that concept to the legal realm would be complicated, Bala points out.

In most cases, new aboriginal agencies established in places like Manitoba operate under provincial legal structures.

In one case, the Spallumcheen Indian Band in British Columbia has run its own system under a bylaw it passed in 1980, but so far that model has been the exception. Doing so required the approval of the federal government, something other First Nations that have attempted to set up their own systems haven’t secured.

Bala notes another issue is jurisdiction. O’Donnell says the Anishinabek Nation will be claiming child welfare is an area of inherent jurisdiction under the aboriginal right to self-government.

“The Anishinabek are First Nations and they have inherent jurisdiction over matters that are integral to the nation. There’s nothing more integral to any nation than its people.”

Professor Brad Morse, an expert in aboriginal law at the University of Ottawa, says in the absence of a self-government agreement, the Anishinabek Nation would have to seek recognition of its own child welfare law from the federal and provincial governments.

But, he adds, given that the whole issue of self-government is unresolved, it’s uncertain what the result of any court action on that question would be.

On one hand, like O’Donnell, he says the Anishinabek Nation would have a case to make that child welfare is essential to its survival and therefore an inherent right. On the other hand, the provincial government could claim it had essentially extinguished aboriginal jurisdiction in that area by occupying it many years ago.

For now, Madahbee says the Anishinabek will try to make changes under the existing provincial law.

“Things have to be taken in steps,” he says, noting he will work with the provincial government on the issue. “If that doesn’t happen, we’re going to be implementing this anyway.”

With child welfare, questions remain about how effective aboriginal-run services have been. Bala says while keeping kids in their communities is laudable, it’s not always ideal in small places where there might not be enough appropriate foster families. Heritage should be one factor in determining the best interests of the child rather than the paramount one, he says.

At the same time, Morse says apprehension rates by aboriginal-run agencies have often been higher than those of provincial bodies. But while that casts a shadow on the whole notion of having separate laws and agencies, Morse argues the issue comes down to a lack of funding for aboriginal services by the federal government.

Nevertheless, Madahbee remains determined to carry out the Anishinabek project. Noting provincial agencies tend to identify aboriginal children in care as “client number so-and-so,” he’s vowing to change the system.

<http://www.lawtimesnews.com/200908245295/Headline-News/Anishinabek-developing-own-child-welfare-laws>

Elders Voices Website

Home Page:



Every line on the face tells of a story experienced rather than heard; every gesture and expression carries the weight of a cultural memory that has been guarded and preserved against the ravages of time and circumstance. These are the stories of Aboriginal Elders, the ones who remember and who speak to the ancient ways of ancient peoples.

In Aboriginal culture, the responsibility of keeping cultural traditions alive has been placed on the shoulders of the Elders. **Elders' Voices** is a testament to these remarkable men and women who have endured for the sake of their peoples. In its three sections, this website will take you through a multimedia journey tracing the tumultuous history of the Aboriginal people before and after the birth of Alberta and the Canadian nation. The site will also reveal how, through the work of Elders, Aboriginal cultures persisted despite forces that threatened to annihilate them. In the History section of this website, learn the story of the Aboriginal Peoples of the Northwest, and discover the context and meaning behind the work of Elders as well as the vital role Elders play in their communities.



In the Peoples section, the colourful range of Aboriginal cultures is listed through language and Treaty groupings.

In the Voices section, modern technology is married to ancient oral tradition through dynamic audio and video segments. The wisdom of the Elders can be shared here.

The Heritage Community Foundation is proud to present this timeless legacy in a bold new format. Welcome to **Elders' Voices**.

The History:

"As kids, we used to ask elders to tell us stories we already knew by heart. We'd say, 'Can you tell us about this or that historical event? What do you know about it?' What we were really asking for was their analysis, their particular interpretation of the event as it related to life."



History is an ever-evolving concept, and what it is varies from nation to nation. For European settlers it is written and passed down from one generation to the next. For Aboriginal Peoples, it is passed down through a series of complex and often interwoven stories and myths. One way does not take precedence over another.

The hundreds of generations of Aboriginal Peoples who have

made the prairie province their home for thousands of years have a multifaceted and rich history. This section will take you into various aspects of this history with special focus in attention given to those Aboriginal Nations who reside within the borders of what is now called the Province of Alberta.

For many Aboriginal Peoples, what it means to be Aboriginal is grounded in the historical context of their people and, more specifically, in the history of their respective Nations.

We cannot foretell the future, but we can gain a greater understanding of the present. Our hope for achieving an understanding about the present is through our Elders – The Keepers of Knowledge.

The Knowledge Keepers:



Before we can listen to the voices and the stories of Aboriginal Elders, or try to learn about life through their perspective, we must first understand who they are, and the importance of the role they play in the community.

Elders, also referred to as Faith Keepers, Clan Mothers, Spiritual Leaders, and Grandmothers and Grandfathers, are members of the Aboriginal community who have gained humble authority by displaying wisdom in life. Not all seniors become Elders, and not all Elders are seniors, though the latter is very common as wisdom is gained through experience. Elders, as keepers of knowledge and tradition, have been recognized by their communities and by the Creator, because they hold many important lessons in their hearts that they willingly share with others to make their community a better place.

"Elders do not hoard their knowledge. Their most important task is to pass it on, so that the culture of their people can stay vital and responsive to changing times and conditions. The continuity of their nations depends on them."-They are today's connection to a rich and beautiful past; a living link to the customs and beliefs of the ancestors who lived at peace with the land and with each other. They help to renew and perpetuate traditions, which are rooted in a shared past and are crucial to the identity of the Aboriginal Peoples today. They do this by passing on their culture – traditional languages, concepts and beliefs, and sacred spiritual practices – to the younger generations. Often, this is done during ceremonies such as the Sweat Lodge, which the Elders help conduct. They also lead by example, living their beliefs to bring the world closer to harmony.

Another important role filled by Elders is that of counsellor. When a person in the community has lost their way and asks for advice, an Elder provides gentle words of encouragement or guidance. Sometimes, all they need to do is lend an ear, or show patience, to help a hurt person heal. For generations, Elders have supported their community this way, helping to carry their people through turbulent times. When their culture was being threatened, or when their people were suffering from the effects of

negative influences, it was Elders who helped their communities hold on. They continue to do so today. Of course, the knowledge that the Elders are willing to share is not exclusive to their communities— they will help anyone who is in need of guidance. "[Elders] are teachers, philosophers, linguists, historians, healers, judges, counsellors— all these things and more."² They come from many communities, are of many ages, and have had unique experiences that have shaped their view of the world. Yet, they have one thing in common—the desire to help their people live the right way.

The Voices:

"From [women Elders] I have come to understand how they see words as having work to do; words make the world rather than merely referring to it."

In Aboriginal culture, the oral tradition is very complex. Aboriginal Peoples give a special place to the ability to speak with meaning and confidence. The birth of oral tradition lies in its immediacy and liveliness. For Aboriginal Peoples, the act of oration is powerful.

Aboriginal Elders are an example of those who have mastered the creative art of the human voice. Elders are living examples of the power of storytelling; their stories contain the power to transmit the social and cultural folklore, memories, histories, and laws of their peoples from generation to generation.

It begins with the telling of the story. Oral history can be defined in many ways among the Aboriginal Peoples. Stories can be told in ceremony as well as in everyday speech. Some Aboriginal Peoples view ceremony as the physical enactment of a story that was created by the ancestors or the spirit world. Although a ceremony may not mimic exactly that mythic moment it describes, it makes present for the people their connection with ancestral history and tradition.



The ceremony reveals the cultural truths found in the ancestral past. The re-enacting of ancient events also bears with it the thrust of social memory. It is this social memory that plays a key role in many Aboriginal cultures. Social memory is central in the construction of Aboriginal law. Social memory not only remembers what we would call the historical past, but more importantly it remembers the potent mythic past. Moral and religious values stem from this shared, remembered history.

The stories laid down by the ancestors set both the framework and the laws for the contemporary community. The practice of ‘remembering’ in the daily lives of Aboriginal peoples reaffirms their place in the social and physical world. For example, it confirms who they are, what they are to do, and, more importantly, what their relationship is to other beings and objects: animate and inanimate. Social remembrance retains both the ceremonial acts that we would call spirituality and the norms that we would call law. The

result is circular. Oral history is the crucial element in the ongoing transmission of identity but it also stems from that identity.

Oral history can be a way of showing the consequences of certain acts that are or would be extremely unlikely to occur, and by doing so set standards for the good, in tune and in balance with the 'natural' order. Should the teaching be broken, the result will have a tremendous consequence, usually of the kind we would associate with the supernatural. This kind of "teaching" component sets Aboriginal law apart from other ways of presenting law. Oral history provides access to the unusual for everyone who hears such stories. These special cases of encountering reality are not regarded as extraordinary—they are merely experiences accorded to the gifted; however, everyone potentially can experience them in dreams or in other culturally-acceptable ways.

Though many of these stories and story types are found almost everywhere in the world, what is so significant for Native North Americans is that their stories indicate who and what they are. Storytelling is not just the act of retelling a favourite tale with passive listeners. To say that it is a group sitting around the fire while an Elder or the societal authority relates a story of the ancestors is, in effect, stereotypical and narrow. Oral history is a re-connection to the unimaginable act that occurred in the ancestral past. The language within the stories told is laden with meanings. By extension, language is a creative arena within human life that can be directly linked to oral traditions.

Oral history is much like a case in law that is tried more than once...each time deals with the same facts, but the place, time and characters can shift the parameters of the case. No two authorities will tell the story the same way for the simple reason that no two people are on the same life journey. Therefore, each has his or her own spiritual take on the meaning, and the orator realizes the nature of the group receiving the story.

This multimedia presentation provides access to Aboriginal oral history. Through video segments, audio clips, and text articles, the stories and wisdom of the Elders, the keepers of knowledge, have been preserved for future generations to experience and enjoy. There is an increasing need to preserve such oral traditions in this manner. Time and circumstance have eroded many cultural foundations for the Aboriginal Peoples in Alberta and across Canada. It is not enough to translate into written text the stories of Aboriginal Elders, simply because it is impossible for the written form to articulate the cultural expressiveness of the oral tradition. The written word cannot capture the immediate moment of cultural transmission, or recreate the physical gestures or subtle nuances in tone that lend deeper context to the words spoken.

Aboriginal Elders are a living form of oral and visual cultural and historical expression, and the Elders' Voices project has undertaken to preserve this mode of expression through auditory and visual media. In this way, a living record of Aboriginal history is being compiled. As one explores these video and audio segments, one will see the faces, the gestures, and the expressions that will enrich the meanings of the words one hears.

The audio, video, and text resources for this project were provided through the generous donation of a number of organizations that are listed in the quicklinks section of this webpage. Click on the name of the desired organization to access their materials.

Ten Grandmothers Project:

This project begins the task of capturing and applying the wisdom of Aboriginal women. The Ten Grandmothers Project helps us understand the values of Aboriginal women that inform their behaviour, colour their lives and direct their choices. Ten grandmothers from different Aboriginal communities in Southern Alberta and Montana were interviewed. We asked them to share the advice they were taught as traditional women by their traditional mothers, about how to raise healthy, happy and respectful children and how to build a strong family unit. We asked them for their advice about how to bring Aboriginal cultural values back into the centre of family life.

The Aboriginal community is still very traditional in the sense that it respects and relies on Elders. These ten beautiful ladies each have similar backgrounds, they were raised in highly respected traditional families, or held sacred objects. The knowledge they provide us has guided Aboriginal people for thousands of years and is still valid wisdom that can be applied to help us deal more effectively with the stresses and strains of modern life.

Linda Many Guns

Nii Touii Knowledge and Learning Centre

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The Aboriginal Healing Foundation

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<http://www.abheritage.ca/eldersvoices/sitemap.html>

World Council of Elders website:

**World Council of Elders
Peace & Healing through Indigenous Spiritual Wisdom**

THE VISION

The World Council of Elders is a traditional council of indigenous wisdom-keepers from across the globe. These Elders are now willing to share ancient wisdom, and to integrate their spiritual insight and practical solutions with modern cultures and technologies. Their teachings will assist humanity in realizing peace, unification, full spiritual awareness and harmony with all peoples, our precious Mother Earth and all creation.

OUR MISSION

The World Council of Elders, Inc. is a global non-profit organization dedicated to supporting traditional indigenous Elders, world-wide, in awakening humanity to the urgent need to cherish and care for the Earth and all life. Our members are also committed to supporting the preservation of traditional cultures, languages, spirituality, healing practices and sacred lands so integral to this work.

WHO ARE THE ELDERS?

The traditional indigenous Elders share a deep spiritual connection with Mother Earth and her sacred places. They have much to teach us about how to restore the balance of life on Earth through love, compassion and understanding. These spiritual Elders are the guardians of a tremendous amount of ancient, universal wisdom. Their teachings have been kept safe, often hidden away for many generations, until they could be shared now, in this very special time of transformation.

WHY NOW ?

For many centuries & even millennia, native peoples have faithfully carried prophecies telling of this special time of transformation. This is an unprecedented opportunity for reawakening humanity and restoring balance with our natural environment. We see the changes in our world, and are all experiencing the shifting taking place. We feel the accelerated frequency of so many synchronous events in our own lives. When we listen with our hearts, we are aware of our connection with all beings, and the wisdom that each of us carries. In our changing times, all that is based in fear and separation is revealing itself and falling away.

The Elders can teach us to remember who we really are, and that our essence is truly only love. Humanity and each of us has an important purpose here on Earth, and there has never been a better time for all peoples to reunite as one family. This is the long-awaited time of co-creating planetary harmony through love and mutual respect. Together with the Elders, let's choose to manifest peace, joy, harmony and abundance for all beings.

OUR PROGRAMS

Elder Councils

- * developing global, regional & community-based indigenous wisdom councils
- * creating council gathering centers at sacred sites worldwide
- * forming affiliated non-profit organizations to support council work by region

Educational Outreach

- * facilitating indigenous wisdom experiential workshops & training for the public
- * distributing elder wisdom to the public via print, video, audio, music, art, etc.
- * expanding global website to share indigenous wisdom, culture & upcoming event info

Ceremonial Gatherings

- * sponsoring gatherings at sacred sites toward healing, forgiveness & transformation
- * sponsoring multiple peace & reconciliation events

Sacred Teachings

- * promoting preservation of sacred ancient records
- * supporting translation, publication & distribution of authentic ancient wisdom
- * Mayan Calendar Project - publication of authentic calendar and sacred teachings
- * Mayan Cosmology Project - sharing of ancient prophecies, cosmovision & healing methods
- * Living Wisdom Archiving Project - creating library of teachings of indigenous wisdom keepers

Sacred Site Preservation

- * setting-aside & protecting sacred lands from modern development & dishonoring practices

Fundraising Efforts

- * travel, research & materials associated with donor & membership cultivation, presentations, mailings, grant writing, etc.

HOW YOU CAN HELP

You can help bring the message of the traditional indigenous Elders to all peoples by becoming a member of the World Council of Elders, Inc. today !

The World Council of Elders is a non-profit, 501(c)(3) tax-exempt, educational organization.

Thank you for your support!

For more information, please contact us at:
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<http://www.sustainableresources.org/sr2004/Elders.htm>

Indigenous Elders and Youth Council website:

I.E.Y.C.

The Indigenous Elders and Youth Council (IEYC), is grassroots collective of Indigenous representatives from the Americas working toward the protection and preservation of Indigenous knowledge, language and culture. The group evolved from the International Indigenous Elders Summit 2004. This gathering brought together Indigenous knowledge carriers and youth from North, South and Central America to discuss historical trauma and Indigenous approaches to healing. At this time, a group of Elders and helpers expressed interest in continuing to work together promoting and protecting Indigenous languages, culture, knowledge, and traditional land bases.



“Indigenous knowledge is a complete knowledge system with its own epistemology, philosophy, and scientific and logical validity... which can only be understood by means of pedagogy traditionally employed by the people themselves” (Battiste and Henderson, 2000: 41). The diversity of Indigenous Peoples’ cultures and histories should not be presented as a barrier to international networking on Indigenous Knowledge translation, but as an opportunity to demonstrate the advantages of plural knowledge systems in contemporary contexts. A primary focus of the council has been on Indigenous knowledge translation to youth and community members. Over the last two years the council has developed a working partnership with the National Aboriginal Health Organization (NAHO), the Amazon Conservation Team (ACT) and the Indigenous Studies Program of McMaster University. These organizations have partnered to support the mission statement and objectives of the I.E.Y.C.

If you wish to contact us, the information below is provided for your convenience.

Indigenous Elders and Youth Council

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Objectives and Goals:

The I.E.Y.C. is committed to the following:

- Promoting and protecting Indigenous languages, culture, knowledge, the environment and traditional land bases.
- Develop educational resource materials, including documentaries to promote the preservation of Indigenous Knowledge.
- Provide an administrative focus for coordinating events such as the meetings of council members; gatherings of Elders and youth; the development of Indigenous knowledge projects.
- Provide support and coordination for initiatives that are undertaken such as Indigenous knowledge preservation and knowledge transfer.
- Accumulate and disseminate information about research and other activities pertaining to Indigenous knowledge and well being, such as information about cultural knowledge, the activities of the Council members, and development of resources promoting Indigenous knowledge.
- Undertake liaison activities with relevant parties, such as NAHO, related research programs and organizations, and International Indigenous networks.
- Increase the skill level of the youth. This will be accomplished by training and engaging youth in the organization of various events that promote Indigenous knowledge preservation and translation. Through participation youth will develop skills required in order to improve their future job prospects.

- Exploring understandings and build upon community capacities and strength of available resources that already exist within the community regarding Indigenous Knowledge Translation or Transmission.

The following goals have been developed:

- Facilitate youth involvement in Traditional ceremonies
- Retain and promote Indigenous languages
- Assist in Indigenous Knowledge translation to community members and youth – Areas of interest include:
 - Mental Health
 - Environmental Conservation including, Sacred Sites , Botany – medicinal plants,
 - Food – diet,
 - History - Creation Stories
- Create Educational Materials in the language
 - Audio
 - Films and/or documentaries
- Develop transferable skills among youth including effective communication, role modeling, coordinating, organizing and documenting
- Support community's and member's initiatives.
- The I.E.Y.C. believes that, traditional knowledge is often spiritual in nature and has to be recognized as a central component to any culturally relevant research and knowledge translation activities. In order to respect the spiritual foundation of the Council, the following protocol has been established at the previously mentioned symposiums. Members will follow the nine primary philosophical principle of Indigenous knowledge, which include cosmology, language, integrity/honesty, respect, reciprocity, quality of life, protection of knowledge, acknowledgement of traditional protocol and intent. Participating members will also abstain from alcohol and/or drug use. IEYC meetings and symposiums will be scheduled to coincide with ceremonial activities. The activities of the council will rotate to the respective communities of members. IEYC members will be open to participating in ceremonial exchanges. The council will abide by the directions from the Elders at the International Indigenous Elders Summit 2004, provided in the Declaration. The council will foster the growth and development of youth in the form of apprenticeship and ceremonial opportunities.



Is of the youth the council engaged in the following activities. Youth were an integral component of the successes accomplished. During this timeframe I.E.Y.C. planned a Unity Ride and participated in the Unity Walk in support of the Six Nations Land Reclamation starting from the Site to Six Nations Polytechnic to Chiefswood Park then on to the reclamation site located on the Plank Road tract in traditional Six Nations, Haudenosaunee territory. The Council has also participated at the Healing Our Spirit World Wide Gathering hosted in Edmonton, Alberta, August 7, 2006. At this time the Council was able to share the message of the International Indigenous Elders Summit 2004 by screening the documentary *Jidwa:doh "Let's Begin Again"* International Indigenous Elders Summit 2004. The council supported and assisted in the production of the documentary which highlights the Elders' understanding of historical trauma and speaks to healing collectively using Indigenous knowledge and traditional practices. It also raises consciousness of Indigenous peoples' struggle to preserve their knowledge and culture. The council has also been supporting the development of a second documentary entitled "Mothers of Our Nations". It is currently a work in progress, and focuses on the importance of women's roles. The focus is raising awareness and ending violence against Aboriginal women.

This documentary has also evolved from the Elders Summit and the message of the Elders declaration. These activities exposed youth to Indigenous Knowledge exchanges, Indigenous Knowledge translation, research skills and effective communication strategies. These activities also raised awareness around various training opportunities available to youth in the promotion, protection and conservation of Indigenous Knowledge. Youth gained hands on experience with Indigenous Knowledge and actively participated in knowledge translation, hence conservation.

- The I.E.Y.C has also successfully facilitated the proposal writing for the Traditional Knowledge Master Apprentice Program, which was granted \$68,000 to pursue the goals of the program. The focus of the master apprentice program is to train the apprentices, whom have the knowledge of Haudenosaunee speeches, to be able to carry out the ceremonial speeches for giving thanks, healing, weddings, and funerals.
- I.E.Y.C. has continued to build on its partnership with the National Aboriginal Health Organization, the Amazon Conservation Team and McMaster University's Indigenous Studies Programme. This partnership has lead to knowledge exchanges with the Union of Traditional Healers from the Colombian Amazon, the Waura of the Xingu Indigenous Park and the Indigenous people of Suriname, in partnership with the Amazon Conservation Team. The partners are currently developing plans for future exchanges between Traditional knowledge carriers and youth. Each of these activities has brought together Elders and youth to promote the preservation of Indigenous knowledge, while providing youth with opportunities to develop skills in the area of Indigenous Knowledge conservation and protection. Youth have also developed a number of transferable skills by collaborating with professionals in the development of educational resources intended to conserve Indigenous Knowledge.
- The Indigenous Elders and Youth council has also developed the following networking relationships. These relationships will enhance the ability of the council to secure additional funds for accomplishing the council's objectives.

The objects of the (Corporation) are:

1. Protect and preserve Indigenous languages, cultures, environments, arts and knowledge.
2. Provide an administrative focus for coordinating events such as the meetings of council members; gatherings of Elders and youth; the development of Indigenous knowledge projects.
3. Provide support and coordination for initiatives that are undertaken such as Indigenous knowledge preservation and knowledge transfer.
4. Accumulate and disseminate information about research and other activities pertaining to Indigenous knowledge and well being, such as information about cultural knowledge, the activities of the Council members, and development of resources promoting Indigenous knowledge. This will require the development of a communication strategy, a knowledge transfer strategy and a web site.
5. Undertake liaison activities with relevant parties, such as NAHO, related research programs and organizations, and international indigenous networks.

<http://www.ieyc.ca/>