2009

The State of Aboriginal Learning in Canada:

A Holistic Approach To Measuring Success

CANADIAN COUNCIL ON LEARNING CCL CCA CONSEIL CANADIEN SUR L'APPRENTISSAGE

This publication is only available electronically through the Canadian Council on Learning's website, www.ccl-cca.ca/sal2009.

© 2009 Canadian Council on Learning

All rights reserved. This publication can be reproduced in whole or in part with the written permission of the Canadian Council on Learning. For permission, please contact: info@ccl-cca.ca. These materials are to be used solely for non-commercial purposes.

Cite this publication in the following format:
Canadian Council on Learning, The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success, (Ottawa: 2009). 77 pages.

Published in December 2009.
Ottawa, Ontario

ISBN 978-1-926612-30-0

Aussi disponible en français sous le titre, État de l'apprentissage chez les Autochtones au Canada : Une approche holistique de l'évaluation de la réussite (Ottawa : 2009). 77 pages

The Canadian Council on Learning is an independent, not-for-profit corporation funded through an agreement with Human Resources and Skills Development Canada. Its mandate is to provide evidence-based information to Canadians so they can make the best decisions about learning throughout all stages of life, from early childhood through to the senior years.

www.ccl-cca.ca

Canadian Council on Learning

Ottawa office

1410 – 50 O'Connor Street
Ottawa, ON K1P 6L2
613.782.2959
Fax: 613.782.2956

Vancouver office

1805 – 701 West Georgia Street
P.O. Box 10132
Vancouver, BC V7Y 1C6
604.662.3101
Fax: 604.662.3168

E-mail
info@ccl-cca.ca

About the cover

The cover of this report features a section of Leadership, a 1994 serigraph by Ojibway artist Roy Thomas (1949-2004). Born in Longlac, Ontario, Thomas was a founding member of the Woodland School of painting who drew his inspiration from ancient pictographs, Midewiwin scrolls, the works of Norval Morrisseau and legends his grandparents told him as a child.

Of Leadership, Thomas wrote "This print shows a young person taking the place of leadership after finding enough faith in himself through watching those before him. All the figures in this print are leaders in the same boat, having a common goal (the circle) which they are heading for."

"Leadership begins with taking control of your own life. Leaders are people who win for themselves so that others can benefit. They earn their place by learning from others and serving the people; they take risks without fear of failing."

Serigraph from the collection of Indian and Northern Affairs Canada (ARCHIVES No. 407199)

Leadership © Louise Thomas, www.ahnisnabae-art.com, louisethomas@ahnisnabae-art.com

Table of Contents

Executive Summary 4

Introduction 8
- Background of this Report 8
- Organization of this Report 9

Chapter 1: A Holistic Approach to Measuring Learning 10
- Understanding Aboriginal Learning 10
- The Holistic Lifelong Learning Models 11
- The Holistic Lifelong Learning Measurement Framework 14
  - Community Well-being Indicators 14
  - Toward More Complete Measurements 15

Chapter 2: Sources and Domains of Knowledge 18
- Learning from the World of People 19
  - Family 19
  - Elders 20
  - Community 22
- Learning from and about the Land 24
  - Traditional Skills 24
- Learning from and about Languages, Traditions, and Cultures 25
  - Languages 25
  - Traditions and Ceremonies 27
  - Culture 28
- Learning from and about Spirituality 29
  - Spiritual Development 29

Chapter 3: The Lifelong Learning Journey 31
- Infants and Children 31
  - Early Childhood Education 32
  - Early Learning in the Home 34
  - Early Developmental Milestones 36
- Youth 38
  - Learning in School 38
  - Learning at Home and in the Community 42
- Young Adults 46
  - Post-secondary Education 46
  - Learning at Home and in the Community 52
- Adults and Elders 55
  - Learning at Home and in the Community 55
  - Workplace Learning 56
  - Adult Literacy 57

Chapter 4: Conclusions and Future Directions 60
- Conclusions 60
- Future Directions 61

Community Well-being Indicators

Housing Conditions **21**

Social Well-being and Learning **23**

Residential Schools **30**

Family Living Arrangements **37**

Health and Learning **42**

Low-income Families **45**

Learning and Employment **51**

Demographics and Geography **54**

Racism and Learning **59**

Executive Summary

UNDERSTANDING ABORIGINAL LEARNING

Aboriginal people in Canada have long understood the role that learning plays in building healthy, thriving communities. Despite significant cultural and historical differences, Canada's First Nations, Inuit and Métis people share a vision of learning as a holistic, lifelong process.

Increasingly, governments, Aboriginal organizations and communities are making decisions and developing policies that reflect a better understanding and awareness of an Aboriginal perspective on learning. However, the effectiveness of these decisions still typically rely on conventional measurement approaches that offer a limited—and indeed incomplete—view of the state of Aboriginal learning in Canada.

Current measurement approaches typically focus on the discrepancies in educational attainment between Aboriginal and non-Aboriginal youth (in particular, high-school completion rates) and often overlook the many aspects of learning that are integral to an Aboriginal perspective on learning. As a result, conventional measurement approaches rarely reflect the specific needs and aspirations of Aboriginal people.

This situation is not unique to Canada. In a recent report, the United Nations stated "it is of utmost importance that Governments, indigenous peoples, donors and civil society organizations work together to ensure that special [measurement] approaches are devised to coincide with the aspirations of indigenous peoples[1]."

Without a comprehensive understanding of Aboriginal people's perspective on learning and a culturally appropriate framework for measuring it, the diverse aspirations and needs of First Nations, Inuit and Métis across Canada will continue to be misinterpreted and misunderstood.

BUILDING A NEW FRAMEWORK FOR MEASURING ABORIGINAL LEARNING

Until now, a comprehensive framework for measuring Aboriginal learning has not been available in Canada, or in fact most of the world. *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* represents the first application of such a framework and marks an innovative approach to measuring Aboriginal learning in Canada.

The Holistic Lifelong Learning Measurement Framework is based on the underlying structure of the First Nations, Inuit and Métis Holistic Lifelong Learning Models that were first published in 2007 by the Canadian Council on Learning (CCL).[2] These learning models were developed by Aboriginal learning experts across Canada, marking an essential first step toward the development of the present framework.

The new framework incorporates the elements common to all three learning models, while acknowledging and integrating elements that are unique to the learning perspectives of First Nations, Inuit and Métis people. It also provides a shared tool for monitoring progress in Aboriginal communities for future years.

The three main components of the Holistic Lifelong Learning Measurement Framework are: **Sources and Domains of Knowledge, The Lifelong Learning Journey** and **Community Well-being**.

Each component of the framework includes a set of indicators that contribute to a more complete assessment of Aboriginal learning. Taken together, these indicators illustrate the full range of learning opportunities that occur across the life cycle (from infancy through to the senior years) and in a variety of settings (school, home, community, workplace and the land).

This new expanded approach will, for the first time, provide Aboriginal communities across Canada with a comprehensive picture of both their learning strengths and challenges. Furthermore, the measurement framework identifies what we do not know, highlighting the critical areas where current indicators do not exist.

One of the goals of the Holistic Lifelong Learning Models was to convey the strong connection that exists between learning and well-being for Aboriginal people. This warrants the need to measure social and economic conditions (such as income, employment opportunities, incidence of diabetes) that contribute to (or impede) learning success.

As a result, the Holistic Lifelong Learning Measurement Framework includes various Community Well-being indicators to reinforce their relevance when analyzing and interpreting learning outcomes for Aboriginal people. Descriptions of these well-being indicators are featured in special feature boxes that appear throughout chapters 2 and 3.

KEY FINDINGS

By broadening the conventional scope of inquiry to a more holistic one, this framework provides a more complete picture of Aboriginal learning. Indeed, a new narrative emerges that supersedes the all-too familiar and distressing storyline that centers on learning deficits and academic shortcomings among Aboriginal youth.

Through this new approach we can gain a more complete understanding of Aboriginal learning in such key areas as early childhood education and youth participation in the community to learning about Aboriginal languages, traditions and culture.

The key findings of the 2009 report are presented below and are organized by the underlying components of the framework.

Sources and Domains of Knowledge

The Holistic Lifelong Learning Models highlight the fact that learning from—and about—culture, language and tradition is critical to the well-being of Aboriginal people. Indeed, the report finds that such activities play an important role in the daily lives of many Aboriginal learners and are commonplace in Aboriginal communities across Canada.

New information shows that more than one-quarter (28%) of all off-reserve Aboriginal children and 55% of Inuit children participated in, or attended, a cultural gathering, ceremony or activity, such as fiddling or drum-dancing.[3]

When it came to traditional activities (such as hunting, fishing or trapping) the report's findings show that half (50%) of off-reserve Aboriginal adults took part in at least one of these activities in 2006. The participation rates were even higher (68%) for Aboriginal people living in rural off-reserve communities and Inuit living in northern communities (86%).[4]

As the Holistic Lifelong Learning Models depict, Aboriginal learning is a highly social process that serves to nurture relationships in the family and throughout the community. These social relationships are a cornerstone for learning about ancestral language, culture and history; a fact that is emphasized in this report's findings.

New information shows that an overwhelming majority (nearly 98%) of Aboriginal adults regularly received some form of support (personal or emotional) from individuals in their community in 2006. At the same time, more than two-thirds (68%) of Inuit adults reported strong or very strong familial ties.[5]

Aboriginal children and youth reported that family provided the greatest support when it came to learning their ancestral language, as more than 41% of off-reserve Aboriginal children and 77% of Inuit children reported having someone in the community to help them understand their culture and history.[6]

The Holistic Lifelong Learning Models also depict the central role that Elders play in the promotion of lifelong learning for Aboriginal people. Elders teach about the importance of responsibility and relationships within the family and the community; all of which reinforces inter-generational connections and identities.

New information shows that in 2006 approximately four in 10 off-reserve Aboriginal youth interacted with Elders at least once a week (outside of school). Inuit youth reported the highest interaction with Elders (45%) followed by First Nations youth living off-reserve (40%) and Métis youth at 38%.[7]

The Lifelong Learning Journey

Recent research has shown that effective early childhood education programs can not only play an important role in preparing Aboriginal children for school, but can provide a solid foundation for their development throughout their lifespan.[8]

New information indicates that half (50%) of Aboriginal children living off-reserve in 2006,[9] and 44% of First Nations children living on-reserve,[10] were receiving some kind of regular child care—compared with an estimated 51% of Canadian children.[11]

Among those off-reserve Aboriginal children receiving child care in 2006, over half (52%) attended a day-care centre or a preschool program while the remaining were at a home setting. Inuit children were the most likely to be cared for in a day-care centre or preschool program (62%),[12] while First Nations children living on-reserve were the most likely to be cared for in a home setting (65%).[13]

Among off-reserve Aboriginal children receiving child care in 2006, 18% were in a setting that promoted First Nations, Inuit and Métis traditional and cultural values and customs. Inuit children (62%) were most likely to participate in Aboriginal-specific programs, followed by First Nations children living off-reserve (26%) and Métis children (15%).[14]

The familiar and concerning statistics of low high-school completion rates remain an important part of the picture of Aboriginal learning. In 2006, 40% of Aboriginal people aged 20 to 24 did not have a high-school diploma, compared to 13% among non-Aboriginal Canadians. The rate was even higher for First Nations living on reserve (61%) and for Inuit living in remote communities (68%).[15] These numbers are distressing given the importance of a high-school diploma in the pursuit of further education, training and employment.

The statistics are more positive in post-secondary education (PSE), where a growing proportion of Aboriginal people are completing their credentials. In 2006, 41% of Aboriginal people aged 25 to 64 had completed a post-secondary certificate, diploma or a degree. Although this rate was lower than that of non-Aboriginal people (56%), Aboriginal people were on more equal footing when it came to rates of attainment at the college level (19% vs. 20%) and the trades (14% vs. 12%). The wider discrepancy in PSE attainment is a direct result of differences in attainment at the university level, where only 8% of Aboriginal people had completed a degree compared to 23% of non-Aboriginal Canadians.[16]

Informal learning and experiential learning—including participation in social, cultural and recreational activities—helps foster a desire to learn among Aboriginal youth while helping with the acquisition of new skills. Yet until now, information on the state of Aboriginal people's informal learning has been limited.

New information reveals that in 2006, Aboriginal youth living off-reserve participated in extracurricular social activities at rates equal to or above Canadian youth. Almost one in three (31%) Aboriginal youth reported participating in social clubs or groups on a regular basis and 37% in art or music activities—compared to 21% and 27% of Canadian youth, respectively.[17,18]

In 2006, a large majority of off-reserve Aboriginal youth (70%) actively participated in sports outside of school and at least once a week—similar to the finding of 71% of Canadian youth in a similar survey.[19,20]

Although research suggests that most adult learning is work-related, studies also indicate that much of adult learning occurs informally at home and in the community. Community involvement, through such activities as volunteering, contributes to social cohesion and serves to foster a strong sense of attachment to neighbourhoods and communities.

In 2006, one-third (34%) of Aboriginal youth and more than half (56%) of Aboriginal adults living off-reserve volunteered in their community on a regular basis; while 70% of First Nations adults living on a reserve volunteered within the last year.

Increasingly, broadband internet services—including digital subscriber line (DSL), fixed wireless and cable—are becoming an essential part of the infrastructure that connects individuals, communities and organizations. It also plays a key role in cultivating lifelong learning by improving access to distance education and skills development. Access to these services and learning opportunities are particularly important for Aboriginal people, many of whom live in small, remote communities across Canada. However, many Aboriginal people have limited broadband access.

For example, First Nations people living on-reserve still rely primarily on slower dial-up internet service: according to Industry Canada only 17% of First Nations communities had access to broadband services in 2007 compared to 64% of other cities and small towns in Canada.[21]

However, many Aboriginal people are pursuing distance learning when and where possible. In 2006, 18% of off-reserve Aboriginal adults were enrolled in a post-secondary course through distance education. Among this group, those living in rural communities (20%) and smaller towns and cities (20%) were more likely to participate in distance learning than Aboriginal people living in larger cities (17%).[22]

IMPLICATIONS FOR CHANGE

Aboriginal communities, governments and researchers recognize the need to forge a common, balanced understanding of what constitutes success in Aboriginal learning. Failure to do so can result in information that is irrelevant to Aboriginal communities and fails to inform effective social policy.

The consequences of this conceptual disconnect are potentially harmful and can lead to, for example, assessments of Aboriginal learning that focus exclusively on failure—when in reality, many successes may exist.

The Holistic Lifelong Learning Measurement Framework introduced in this report is grounded in an Aboriginal vision of learning and thus provides the basis for informed policy and program development; the very changes that are necessary to develop the full potential of First Nations, Inuit and Métis.

While the framework and its indicators present a more complete and balanced assessment of the state of Aboriginal learning in Canada—one that highlights many strengths—this does not necessarily mean that the learning conditions in all communities are acceptable. Rather these strengths represent the kind of critical building blocks that can contribute to future improvements.

As this report affirms, more needs to be done to improve the learning outcomes of Aboriginal people in Canada. CCL hopes that Aboriginal communities, governments and researchers will use this Holistic Lifelong Learning Measurement Framework to monitor and report on the learning of Aboriginal communities.

The framework has the potential to shift the current focus of policy and program development from one that reacts to learning deficits alone, to one that recognizes, builds upon and celebrates strengths. In this context, a shared appreciation for Aboriginal learning is possible, one that is holistic, lifelong, and of benefit to all.

Introduction

"It is important…to establish a variety of indicators of success and tools of measurement, beyond performance on standardized tests. One size does not fit all; there are many kinds of learners, many kinds of learning, and many ways of demonstrating our accomplishments. Without better research and data, we don't know where we are going, where we want to go, and if we are getting there."

-- Society for the Advancement of Excellence in Education, *Moving Forward in Aboriginal Education: Proceedings of a National Roundtable*, 2005

BACKGROUND OF THIS REPORT

The *State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* is the culmination of a series of initiatives launched nearly three years ago by the Canadian Council on Learning (CCL) and its Aboriginal Learning Knowledge Centre, in partnership with Aboriginal learning experts, community practitioners and researchers from more than 70 organizations and governments.

The process began in January 2007 with the release of CCL's report *State of Learning in Canada: No Time for Complacency*. This report drew attention to the need for comprehensive pan-Canadian data that could accurately reflect the progress being made across the full spectrum of Aboriginal learning. Such information was considered critical to effective policy and program-development decisions.

In February 2007, CCL set in motion a process to redefine how success is measured in Aboriginal learning, focussing on two primary objectives:

- to explore and identify the many aspects of lifelong learning that contribute to success for First Nations, Inuit and Métis; and
- to identify the indicators needed to measure Aboriginal people's perspective of learning as a holistic, lifelong process.

In November 2007, CCL released *Redefining How Success is Measured in First Nations, Inuit and Métis Learning*, a report that highlighted the many reasons why conventional measurement frameworks provided only a partial picture of Aboriginal learning in Canada, citing that they often:

- are oriented toward measuring learning deficits,
- do not account for social, economic and political factors,
- do not monitor progress across the full spectrum of lifelong learning,
- do not reflect the holistic nature of First Nations, Inuit and Métis learning, and
- do not reflect the importance of experiential learning.

The report also featured the introduction of three Holistic Lifelong Learning Models* that help define what is meant by First Nations, Inuit and Métis learning. Each unique learning model illustrates the inter-relationships between learning and societal, economic and environmental well-being. The learning models provided the basis for—and the underlying structure of—the Holistic Lifelong Learning Measurement Framework introduced in this report.

* The Holistic Lifelong Learning Models were first published in CCL's report, *Redefining How Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007), www.ccl-cca.ca (accessed Oct. 10, 2009).

ORGANIZATION OF THIS REPORT

The *2009 State of Aboriginal Learning in Canada: A Holistic Approach to Success* is organized into four chapters:

Chapter 1 introduces the new, Holistic Lifelong Learning Measurement Framework used to measure the state of Aboriginal learning. The three main elements of this framework include: **Sources and Domains of Knowledge**; **The Lifelong Learning Journey**; and **Community Well-being**.

Chapter 2 provides an in-depth look at the **Sources and Domains of Knowledge** that serve as important contributions to Aboriginal learning as a holistic, lifelong process. This element of the framework includes the various learning indicators related to language, culture, the natural world and the world of people (family, Elders, community).

Chapter 3 provides an in-depth look at **The Journey of Lifelong Learning** that measures learning across the lifespan and in different environments such as school, home, community, work and the land. This element of the framework includes the various indicators related to learning for infants and children, youth, young adults, adults and elders.

Community Well-being indicators are featured throughout chapters 2 and 3. These indicators highlight how economic, health and social challenges can impact Aboriginal people's learning opportunities.

Chapter 4 provides concluding statements and an exploration of the road ahead.

Chapter 1: A Holistic Approach To Measuring Learning

UNDERSTANDING ABORIGINAL LEARNING

Aboriginal Peoples in Canada have long advocated their own values, cultural traditions and ways of knowing. Their perspective on learning reflects an enduring philosophy and way of living that integrates all knowledge and experience throughout each stage of a person's life.

Aboriginal learning is a highly social process that nurtures relationships within the family and throughout the community. These relationships serve to transmit social values and a sense of identity, and also help to ensure cultural continuity. As a result, the value of individual learning cannot be separated from its contribution to the collective well-being.

As identified in *Redefining how Success is Measured in First Nations, Inuit and Métis Learning*, an Aboriginal perspective on learning includes the following key attributes:

- **Holistic**—It engages and develops all aspects of the individual (emotional, physical, spiritual and intellectual) and the community, and stresses the interconnectedness of all life under the Creator.
- **Lifelong**—It begins before birth and continues through old age and involves the intergenerational transfer of knowledge.
- **Experiential**—It is connected to lived experience and reinforced by traditional ceremonies, meditation, storytelling, observation and imitation.
- **Rooted in Aboriginal languages and cultures**—It is bound to language, which conveys a community's unique values and worldview while ensuring cultural continuity.
- **Spiritually oriented**—It possesses a spiritual element which is fundamental to the learner's path to knowledge. This is manifested in spiritual experiences such as ceremonies, vision quests and dreams.
- **Communal activity**—It is a communal process in which parents, family, Elders and community have a role and responsibility.
- **Integrates Aboriginal and Western knowledge**—It is an adaptive process that draws from the best of traditional and contemporary knowledge.[23]

"[The purpose of Aboriginal learning] is to contribute to becoming a whole human being… This means that learning can be acquired only by being a full participant in life. This includes participating in the ceremonies, work life, joy and humour that exists in each Aboriginal community."

—Dr. Lorna Williams, Keynote address at the Aboriginal Learning Knowledge Centre's National Conference, 2008[24]

Aboriginal learning is a fully integrated and potentially all-encompassing process that permeates all aspects of the learner's life and their community. However, over the course of time, external influences (such as the residential school system) have obstructed this process, leaving many First Nations, Inuit and Métis people alienated from their true learning heritage.

Success for Aboriginal people requires the recognition—and, more importantly, the restoration—of this vision of lifelong learning.[25]

THE HOLISTIC LIFELONG LEARNING MODELS

Aboriginal people, educators and governments working with First Nations, Inuit and Métis communities to improve learning outcomes face two persistent challenges: how to articulate a comprehensive definition of what "learning success" means for Aboriginal people, and how to develop a culturally appropriate framework for measuring it.

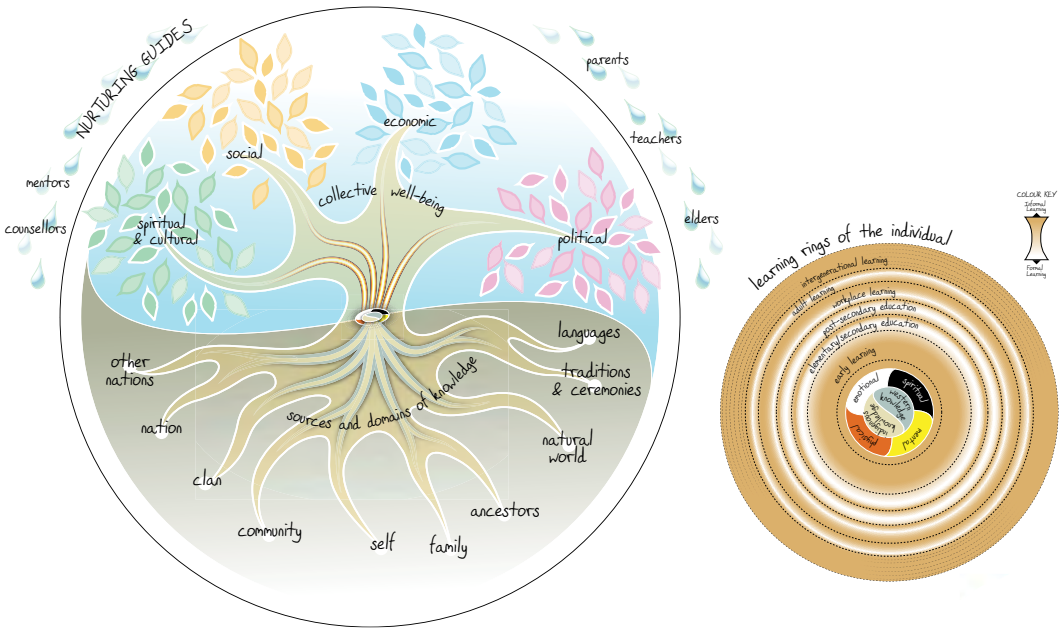
The innovative Holistic Lifelong Learning Models offers a solution to the first of these challenges.

The product of an ongoing collaboration between CCL and Aboriginal learning professionals,* the Holistic Lifelong Learning Models use stylized graphics to convey the unique learning perspectives of First Nations, Inuit and Métis people. (*See Figures 1.1, 1.2, 1.3*)

Widely acknowledged as a breakthrough for Aboriginal learning in Canada after their release in November 2007, the three learning models attest to the cyclical, regenerative nature of holistic lifelong learning and its relationship to community well-being. The learning models are living documents intended to be revised and adapted as CCL and its partners continue to explore their efficacy as tools for positive change.

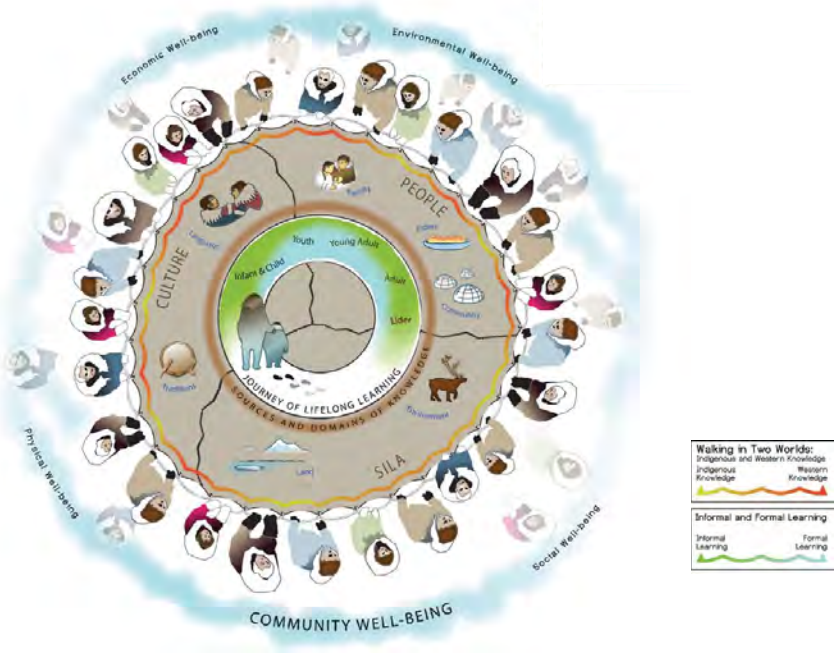
* The Holistic Lifelong Learning Models were developed in partnership by CCL, the University of Saskatchewan and the First Nations Adult and Higher Education Consortium (co-leads of CCL's Aboriginal Learning Knowledge Centre), and Aboriginal learning experts from across Canada. For more information on the development of the Holistic Lifelong Learning Models, and on the partners involved in their creation, visit CCL's website at www.ccl-cca.ca.

Figure 1.1: First Nations Holistic Lifelong Learning Model



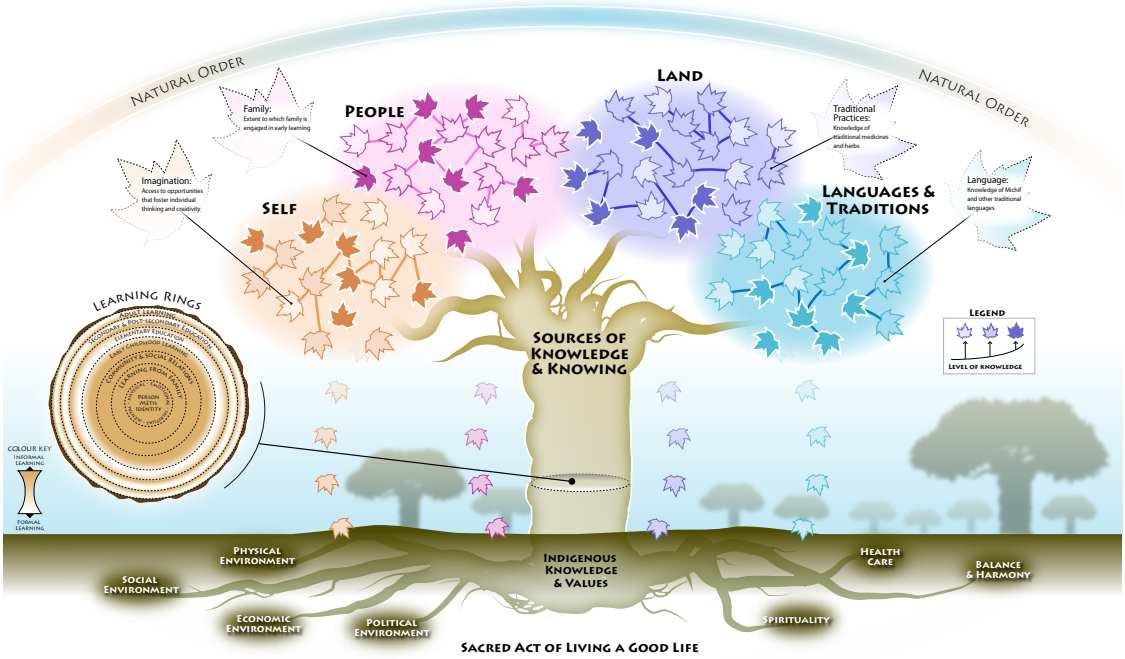
Source: Canadian Council on Learning, *Redefining how Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007).

Figure 1.2: Inuit Holistic Lifelong Learning Model



Source: Canadian Council on Learning, *Redefining how Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007).

Figure 1.3: Métis Holistic Lifelong Learning Model



Source: Canadian Council on Learning, *Redefining how Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007).

INTERACTIVE HOLISTIC LIFELONG LEARNING MODELS ONLINE

To further support this ongoing initiative, CCL has introduced three online and interactive learning portals, accessible from CCL's website at www.ccl-cca.ca. These newly developed portals provide an opportunity to demonstrate how the Holistic Lifelong Learning Models can be used to identify data gaps, disseminate information to a larger audience and increase access to data and indicators.

The interactive models provide a broader list of learning indicators for each of the First Nations, Inuit and Métis learning models.

THE HOLISTIC LIFELONG LEARNING MEASUREMENT FRAMEWORK

Although a few holistic frameworks for measuring progress in Aboriginal learning have been developed at regional and community levels, until now such a framework at the national level has not been available.

As the Holistic Lifelong Learning Models addressed the need for a comprehensive definition of what "learning success" means for Aboriginal people, the Holistic Lifelong Learning Measurement Framework presented here addresses the need for a culturally appropriate means to measure this success. (*See Figure 1.4*)

The Holistic Lifelong Learning Measurement Framework incorporates the elements common to all three learning models while acknowledging and integrating elements that reflect the unique learning perspectives of First Nations, Inuit and Métis learning. The framework also provides a shared tool for monitoring progress and setting standards for Aboriginal learning in Canada.

The Holistic Lifelong Learning Measurement Framework is organized into three overarching components:

1. **Sources and Domains of Knowledge**—This includes the sources and domains from which an individual learns from and about: people (family, Elders, community), languages, traditions and ceremonies, spirituality, and the natural world. Western and Aboriginal knowledge and learning approaches also exist within this component.

2. **The Lifelong Learning Journey**—This includes a wide range of formal and informal learning opportunities that occur in a number of settings (in and out of the classroom) and throughout four life stages: Infants and Children (0–5), Youth (6–18), Young Adults (19–34), and Adults (35–64) and Elders (65+).

3. **Community Well-being**—This includes the social, physical, economic, spiritual, political and health conditions that influence the learning process. This component depicts the individual and collective conditions that reflect an Aboriginal perspective on community well-being.

Subsequently, these three overarching components of the framework are organized into *domains, indicators* and *measures*. Domains are broad areas that describe each of the components of the Holistic Lifelong Learning Measurement Framework. Indicators measure the specific aspects of learning for each domain. Specific measures quantify each indicator and have a defined data source and unit.

Figure 1.4 shows how the selected measures relate to indicators, domains and the relevant component within the Holistic Lifelong Learning Measurement Framework.

For example, *Traditions and ceremonies* is one of several domains that fall under the Sources and Domains of Knowledge. *Participation in cultural ceremonies* is one of several indicators that are used to measure this domain, while the *Proportion of children participating in traditional cultural activities* is a specific measure of this indicator.

The indicators that populate the Holistic Lifelong Learning Measurement Framework are taken from several data sources, including the Aboriginal Peoples Survey and the Aboriginal Children's Survey administered by Statistics Canada, as well as the First Nations Regional Longitudinal Health Survey managed by the Assembly of First Nations.*

Community Well-being Indicators

It is well understood that lifelong learning is a vital ingredient to societal progress and enhanced community well-being. Each of the three Holistic Lifelong Learning Models portray the strong connection that exists between community well-being and learning throughout the life cycle.

For example, low performance on a literacy assessment may have as much (or more) to do with the specific conditions of the community they live in than with the individual performance of the learner. Therefore, any attempt to measure and assess learning progress must respect and identify the social, economic and demographic realities that contribute to—or impede—learning success.

* For more on information on the First Nations Regional Longitudinal Health Survey, see Appendix A in CCL's report, *Redefining how Success is Measured in First Nations, Inuit and Métis Learning*.

The need for contextual indicators is especially critical for Aboriginal learning given the diversity of communities that comprise First Nations, Inuit and Métis cultures and their varied geographical contexts (i.e., Inuit living in the North versus the South, urban versus rural Métis, or First Nations living on- or off-reserve).

As a result, the Holistic Lifelong Learning Measurement Framework includes various Community Well-being indicators to reinforce the relevance of social, economic and demographic conditions when interpreting learning outcomes for Aboriginal people. Descriptions for eight well-being indicators appear throughout chapters 2 and 3 in the form of special feature boxes.

Toward More Complete Measurement

Although the Holistic Lifelong Learning Measurement Framework includes the components that provide a comprehensive framework for Aboriginal learning, there are several data gaps that inhibit a complete assessment.

For example, data restrictions mean that gaps currently exist for certain domains in the framework such as *Self, Natural history* and *Land use*. Data gaps may also be a reflection of situations in which data are available, but limited to certain Aboriginal groups (i.e., First Nations people living on-reserve) or for certain life stages (i.e., adult learning).

Participants at the very first workshops organized by CCL in 2007 agreed, however, that the lack of data—or the current incapacity to collect this data—should not impede the development of the framework as a whole. These discussions led to the inclusion of the indicators seen in Figure 1.4. The indicators and measures are derived from existing data available in Canada and are not intended to be complete, but rather as complete as data restrictions currently allow.

International efforts to measure indigenous learning

The international community is encountering similar challenges as Canada in its efforts to more accurately measure progress in learning and well-being for indigenous peoples.

In New Zealand, the government has engaged the Māori people since 2002 in the development of their own statistical frameworks and data. The framework focuses on the Māori's collective aspirations of well-being and represents the starting point for the planned development of a robust system of statistics for, and about, the Māori.[26]

In Hawaii, a non-government indigenous organization developed a strength-based approach to measurement that provides a more balanced understanding of education and well-being for native Hawaiian communities. Called *ka'akālai kū kanaka*, this work is based on a conceptual model that includes five domains of well-being: social and cultural, material and economic, physical, emotional and cognitive.[27]

As well the United Nations Permanent Forum on Indigenous Issues—an international advisory body for issues relating to the rights of the world's indigenous peoples—is currently examining data gaps and challenges in the areas of Indigenous health, human rights, economic and social development, environment, education and culture.[28]

Figure 1.4: Holistic Lifelong Learning Measurement Framework

Sources and Domains of Knowledge

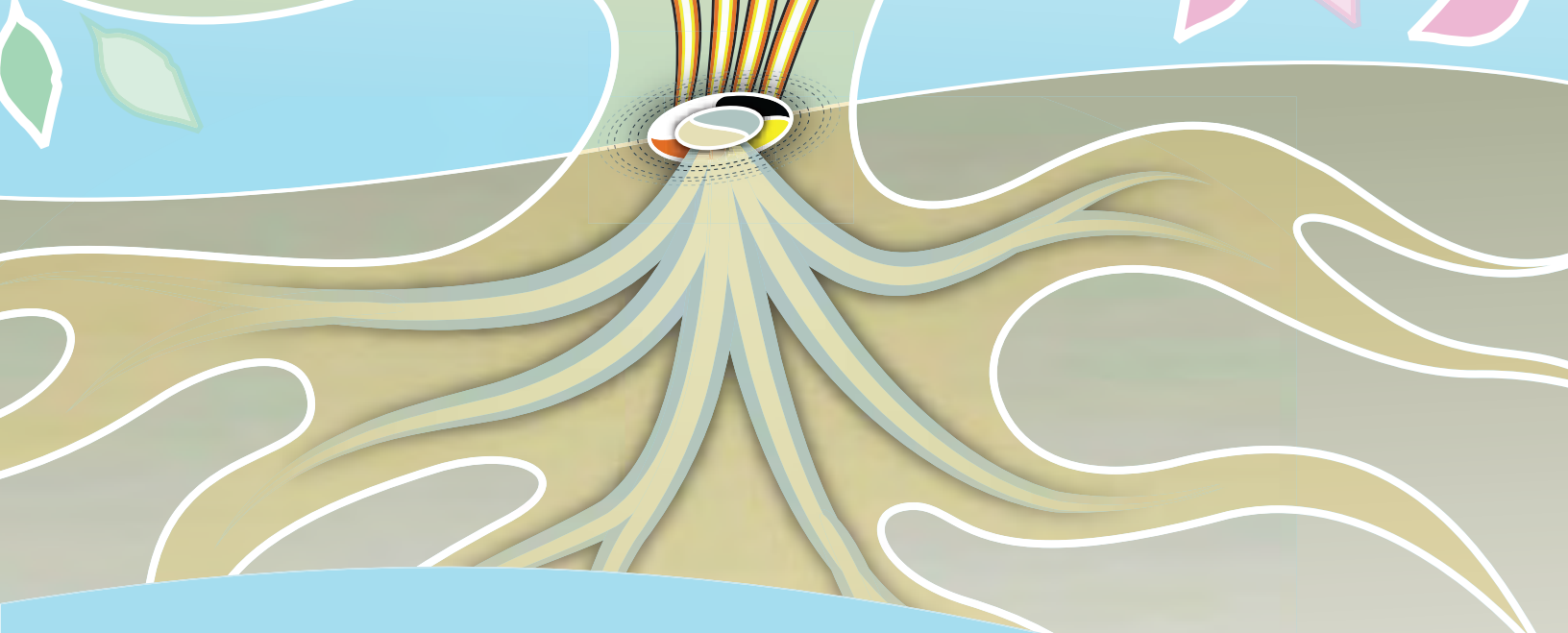
	Domain	Indicator*	Measure*
World of People	Self	*(Insufficient data available)*	*(Insufficient data available)*
	Family	Family support	Strength of ties with family members
		Family involvement	Importance of parental engagement in school
	Elders	Exposure to Elders	Amount of time spent with Elders
	Community	Community support	Degree of support from others in the community
Land	Natural history	*(Insufficient data available)*	*(Insufficient data available)*
	Traditional skills	Use of traditional skills	Participation in traditional hunting, fishing or trapping
	Land use	*(Insufficient data available)*	*(Insufficient data available)*
Languages, Traditions and Cultures	Languages	Language vitality	Sources of support for children learning their Aboriginal language
		Use of Aboriginal language	Degree of Aboriginal language use at home
	Traditions and ceremonies	Participation in cultural ceremonies	Participation of children in traditional cultural activities
	Culture	Cultural vitality	Availability of support for children to learn their culture and history
Spirituality	Spiritual development	Practice of spiritual teachings	How Métis maintain their spiritual well-being

Note:
* The indicators and measures identified in the Holistic Lifelong Learning Measurement Framework represent the most current information available to measure Aboriginal learning in Canada.

Figure 1.4: Holistic Lifelong Learning Measurement Framework

The Lifelong Learning Journey	Domain	Indicator*	Measure*
Infants and Children (0–5)	Early childhood education (ECE)	Enrolment in ECE opportunities	Type of child-care arrangement used
		Availability of Aboriginal-specific ECE programs	Does child-care arrangement promote Aboriginal values?
	Early learning in the home	Reading to children	Proportion of children who read or were read to daily
			Proportion of children who hear stories daily
	Early developmental milestones	Level of school readiness	Proportion of children who are 'not ready' for school
Youth (6–18)	Learning in school	Dropout rate	Proportion of incomplete high-school learning
			Reasons for not finishing high school
		School attendance	Degree of absenteeism from school
	Learning at home and in the community	Participation in extra-curricular activities	Participation in clubs or groups
			Participation in sports
			Participation in arts or music
		Community involvement	Youth volunteerism rates
Young Adults (19–34)	Post-secondary education	Completion rates	Proportion who completed a university program
			Proportion who completed a college program
			Proportion who completed a trade or apprenticeship program
	Learning at home and in the community	Distance education	Proportion enrolled in distance education courses
		Broadband access	Proportion of First Nations communities with access to broadband services
		Community involvement	Adult volunteerism rates
Adults (35–64) and Elders (65+)	Learning at home and in the community	Internet usage	Use of internet
	Workplace learning	Job-related training	Participation in job-related training
	Literacy levels	Adult literacy levels	Level of prose literacy proficiency

Note:
* The indicators and measures identified in the Holistic Lifelong Learning Measurement Framework represent the most current information available to measure Aboriginal learning in Canada.



Chapter 2: Sources and Domains of Knowledge

Lifelong learning for Aboriginal people is rooted in relationships with the natural world and the world of people (i.e., the self, the family, ancestors, clan, community, nation and other nations) and their experiences with languages, spirituality, traditions and ceremonies.

These complex relationships and experiences are represented in all of the Holistic Lifelong Learning Models as **Sources and Domains of Knowledge**, though the ways in which they are represented reflect the unique perspective of First Nations, Inuit and Métis people.

For example, the First Nations learning model depicts the Sources and Domains of Knowledge as 10 roots that support a tree; a symbol for the individual learner. Just as the tree draws nourishment through its roots, the First Nations person learns from and about the Sources and Domains of Knowledge. Through this process, the First Nations learner draws upon a rich heritage of values, beliefs, traditions and practices that come from a balanced relationship between all community members, living and deceased. Any uneven "root growth"—i.e., family breakdown or loss of Aboriginal language—can destabilize the learning tree.[29]

The Sources and Domains of Knowledge also depict the co-existence of Western and Indigenous knowledge and approaches to learning. Aboriginal learning is not a static activity, but an adaptive process that takes the best from traditional and contemporary knowledge, offering the learner a balanced *two ways of knowing* approach.[30]

This chapter identifies the available indicators that make up the Sources and Domains of Knowledge section of the Holistic Lifelong Learning Measurement Framework. These indicators, which encompass all stages of life from infant to elder, are arranged in four sections to reflect the four key elements contained in the Sources and Domains of Knowledge:

- **Learning from the world of people;**
- **Learning from and about the land;**
- **Learning from and about languages, traditions and cultures; and**
- **Learning from and about spirituality.**

LEARNING FROM THE WORLD OF PEOPLE

The central role that family, Elders and community play as educators in the lives of Aboriginal people was recognized more than a decade ago by the landmark *Report of the Royal Commission on Aboriginal Peoples*, which noted:

> **Traditional education prepared youth to take up adult responsibilities. Through apprenticeship and teaching by parents, grandparents, aunts and uncles, skills and knowledge were shaped and honed. In the past, the respective roles of men and women in community life were valued and well established, with continuity from generation to generation, so that youth saw their future roles modelled by adults and elders who were respected and esteemed within their world.**[31]

Family

Parents and family have diverse roles to play in their children's learning. They are the first educators in the home, the central partners with the school and the chief advocates and key decision-makers for children and youth.[32]

Aboriginal learners benefit from the support, wisdom and sense of unity and belonging that strong, healthy families provide. Research shows that the quality of family relationships can significantly affect a child's development and educational outcomes, largely because parenting styles and practices bear a strong influence on a child's attitudes and efforts in school.[33]

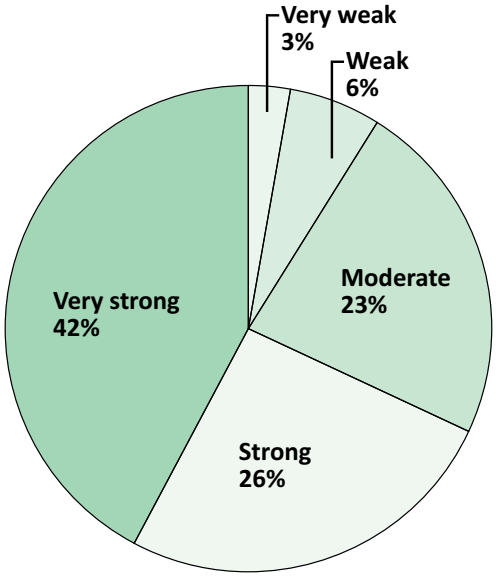
INUIT FAMILIES

The Inuit understanding of family encompasses much more than just parents and their children. The Inuktitut word for family,* qatangutigiit*, defines immediate family relations as including parents, children, grandparents, grandchildren, aunts, uncles and any other blood relatives.

It is not uncommon for an Inuit child to live with members of their* qatanguitgiit *for extended periods of time. In these situations the adults of the household are considered responsible for the care of the child, though the child is not viewed as being adopted.[35]

Statistics Canada's 2006 Aboriginal Peoples Survey (APS) asked Inuit adults living in the North about the strength of their ties with family members in their community. More than two-thirds (68%) of Inuit adults reported that their family ties were "strong" or "very strong" while only 9% said their ties were "weak" or "very weak" (*see Figure 2.1*). Family ties were strongest for older adults aged 65 and over (79%) and 35 to 64 (72%), relative to younger adults aged 20 to 34 (67%) and 15 to 19 (62%).[36]

Figure 2.1: Strength of ties between Inuit family members, Inuit adults aged 15 and over living in the North, 2006



Source: Statistics Canada, 2006 Aboriginal Peoples Survey—Survey of Living Conditions in the Arctic. Special tabulation, unpublished data received by CCL in 2009 through special request.

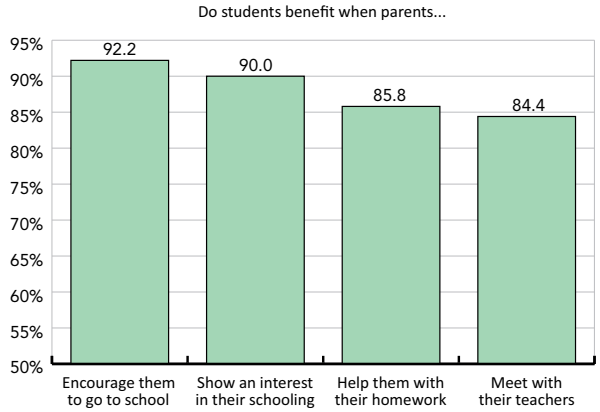
Parental and family engagement in children's learning at school is extremely important for several reasons: it can build parental confidence about formal education in an institutional setting, bring children closer to their teachers and help dispel cultural stereotypes—all of which can have a positive impact on children's learning.[37]

Unfortunately Canadian-wide data on the involvement of Aboriginal parents and families in the school system are limited. However, some information can be gleaned from the annual survey of First Nations schools in British Columbia. Since it was first conducted in 2004, the survey has shown a consistently high level (70%) of attendance at parent-teacher interviews for First Nations parents.[38]

Furthermore, an ongoing research project in Kangiqsujuaq, a small Inuit community in Nunavik northern Quebec, shows that the vast majority of parents believed that it was important for parents to be engaged with their children's learning process (*see Figure 2.2*). Most Inuit parents living in Kangiqsujuaq reported that they strongly believed that students benefit when their parents encouraged them to go to school (92%), showed interest in their schooling (90%), helped with homework (86%) and met regularly with their teachers (84%).

However, when asked how often they had visited their child's school because of a concern about their child 47% of parents said they had not done so in the past year.[39]

Figure 2.2: Importance of parental engagement to learning[a], Kangiqsujuaq, 2009



Note:
a Each percentage represents the proportion of Inuit parents who responded "yes" or "definitely yes" to the question: "Do students benefit when parents...".

Source: Preliminary survey results from 2009 research project titled, "Partnering with parents and communities in education," involving the collaboration of the Canadian Council on Learning, McGill University, Université de Montréal, Government of Nunavut, Government of the Northwest Territories, Kativik School Board and Nunatsiuvut Government (unpublished).

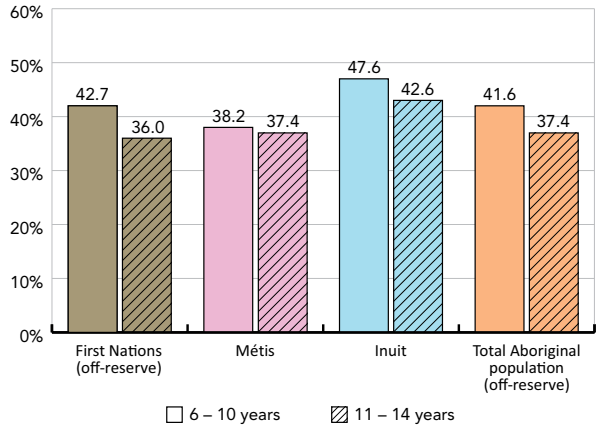
Elders

Elders play a key role as facilitators of lifelong learning in Aboriginal communities. They teach about responsibilities and relationships among family and community—reinforcing intergenerational connections and identities.[40] Elders transmit the community's culture through parables, allegories, lessons and poetry. They play an important role in fostering culturally affirming school environments that link students, staff, families and community to Aboriginal cultures and traditions.[41]

In 2006, approximately four in 10 off-reserve Aboriginal youth reported they spent time with Elders outside of school and at least once a week. Within this group, youth aged six to 10 years old (42%) were more likely than their older peers aged 11 to 14 (37%) to spend time with Elders. (*See Figure 2.3*)

Inuit youth reported the highest exposure to Elders (45%), followed by 40% of off-reserve First Nations children and 38% of Métis youth—though further research indicates that this latter finding may be a result of a lack of opportunity. A 2006 survey of Métis living in British Columbia found that 93% of Métis people would like Elders and youth to spend more time together.[42]

Figure 2.3: Proportion of Aboriginal youth who spent time with Elders after school, at least once a week, by age, 2006



Source: Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

Community Well-being Indicator #1

Housing Conditions

Research has shown a strong link between adequate housing and the well-being of individuals, and the communities they live in. Crowded housing contributes to a host of physical and mental-health problems, including the increased risk of transmission of several infectious diseases like tuberculosis and Hepatitis A.[43] Overcrowding can also increase the risk of physical injuries, mental health issues, family tensions and violence.[44]

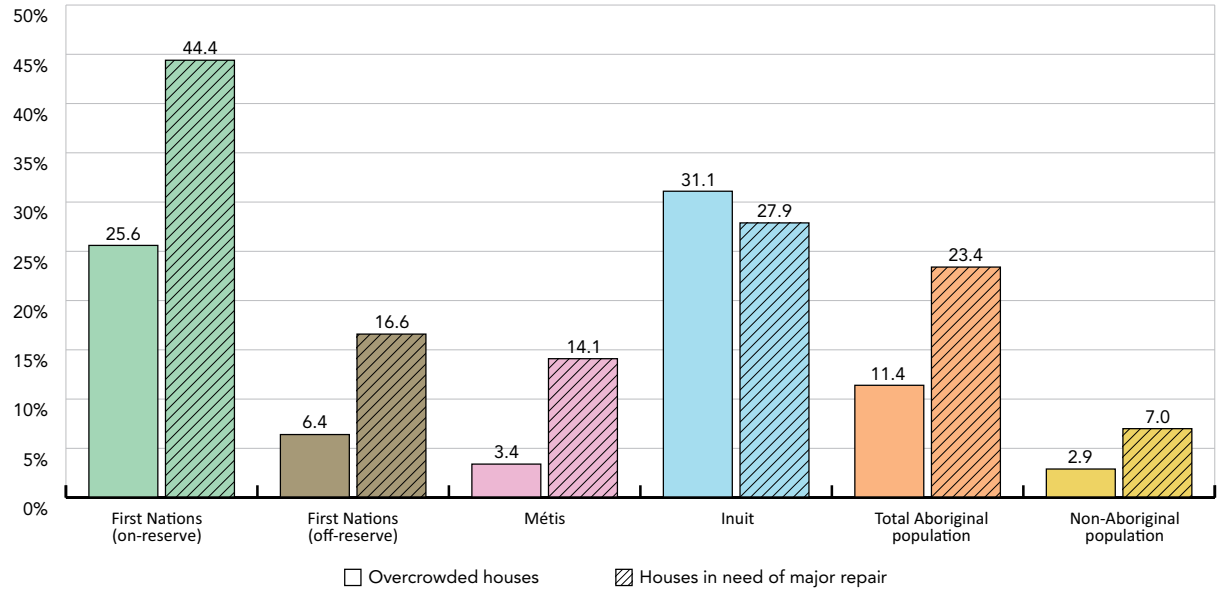
In 2006, 11% of Aboriginal people in Canada lived in homes with more than one person per room—nearly four times higher than the rate for non-Aboriginal people (3%). (*See Figure 2.4*)

Overcrowding posed the biggest challenge for Inuit living in the North, 31% of whom reported living in overcrowded housing. A lack of homeless shelters, combined with extreme winter conditions, make living outside dangerous in many Inuit communities. For these reasons Inuit are often taken into homes of friends and family, which may already be overcrowded.

Nearly one in four (23%) Aboriginal people reported that they lived in homes that required major repairs in 2006 compared to 7% of non-Aboriginal Canadians. (*See Figure 2.4*)

The poor condition of dwellings was especially common on-reserves, where about 44% of First Nations people reported living in homes that required major repairs. In contrast, about 17% of off-reserve First Nations people reported living in dwellings that required major repairs.

Figure 2.4: Proportion of Aboriginal and non-Aboriginal people living in overcrowded housing,[a] or in housing in need of major repairs,[b] 2006



Note(s):

[a] "Overcrowding" is defined here as more than one person per room. Not counted as rooms are bathrooms, halls, vestibules and rooms used solely for business purposes.

[b] "Houses in need of major repairs" are those that, in the judgement of the respondent, require major repairs to such things as defective plumbing or electrical wiring, and/or structural repairs to walls, floors or ceilings, etc.

Source: Statistics Canada, "Aboriginal Identity (8), Condition of Dwelling (4), Number of Persons per Room (5), Age Groups (7) and Sex (3) for the Population in Private Household of Canada, Provinces, Territories and Census Metropolitan Areas, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: July 29, 2008), Catalogue no. 97-558-XCB2006025.

Community

"A community-based approach [to learning] means that a unified approach is fostered and the people of the community are actively involved in the education systems …. It means Elders, family members, and community members are included in the learning process."

– Tradition and Education: Towards a Vision of Our Future, Assembly of First Nations, 1998[45]

Healthy connections within the community are key factors contributing to the overall well-being of Aboriginal people. The local community and neighbourhood play a major role in cultivating social relationships and interpersonal trust, and in developing role models. Research demonstrates that the connection between an Aboriginal community's social relationships and the educational outcomes of its members is strong.[46]

Further research indicates that the health and well-being of children is linked to the environment in which they are raised and to the people who surround them.[47, 48]

In 2006, off-reserve Aboriginal parents and guardians were asked to rate their perceptions of the communities they lived in. About one-half of Métis parents (55%), and 53% of off-reserve First Nations parents rated their communities as "very good" or "excellent" in terms of adequate facilities for children (i.e., community centres, rinks, gyms and parks).

For Inuit living within Inuit Nunangut (the Inuit homeland that stretches from the Northwest Territories to Labrador), 27% perceived their children's facilities as adequate, compared to 59% of those living outside it.[49]

Also in 2006, nearly one-half (45%) of Métis parents, 37% of off-reserve First Nations parents, 29% of Inuit living in Inuit Nunaat (and 46% of Inuit living outside of Inuit Nunaat) described their community as having "actively involved members."[50]

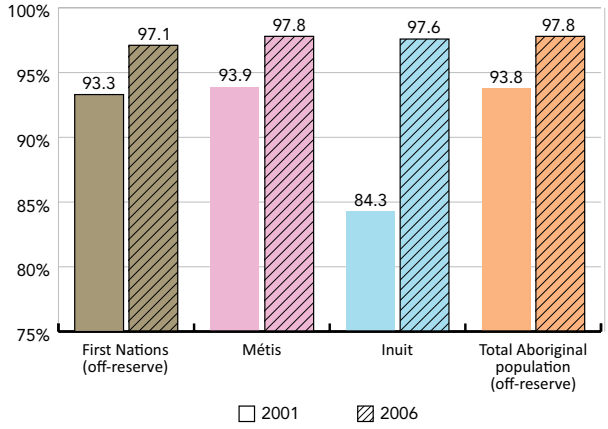
A sense of belonging to one's family and the wider community can have a bearing on an individual's sense of identity and the degree to which they participate in society. This strong sense of belonging common to most Aboriginal people has been compromised over the decades by a difficult history that has impacted their individual and community well-being.[51] As the Holistic Lifelong Learning Models depict, strong connections between family, clan, community, culture and Creation are needed for Aboriginal learning to thrive.

According to a 2002 survey for Indian and Native Affairs Canada (INAC), First Nations people living on reserve have the strongest sense of belonging to their family and community. Nearly nine in ten (87%) reported a "strong" sense of belonging to their family, followed by their community (69%), country (56%) and lastly their province (46%).[52]

Canadians also reported a comparably "strong" sense of belonging to their family (91%), followed by their country (81%) and province (71%). Canadians had their weakest attachment to their community, with 62% reporting a "strong" sense of belonging.[53]

Support from neighbours and friends are also quite high within Aboriginal cultures in Canada. In 2006, nearly 98% of Aboriginal people over the age of 15 and living off-reserve reported that they had received some form of support from others in their community "all or most of the time"—up from 94% in 2001 (*see Figure 2.5*). The largest increase over this five-year period was among Inuit youth and adults, from 84% in 2001 to 98% in 2006.

Figure 2.5: Proportion of Aboriginal youth and adults aged 15 and over who frequently received any kind of support[a] from people in the community, 2001 and 2006



Note(s):

a Types of support included: having someone who would "listen to you," "take you to the doctor," "show love and affection," "do something enjoyable with" or "talk about problems" all or most of the time.

Source: Statistics Canada, 2001 and 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

Community Well-being Indicator #2

Social Well-being and Learning

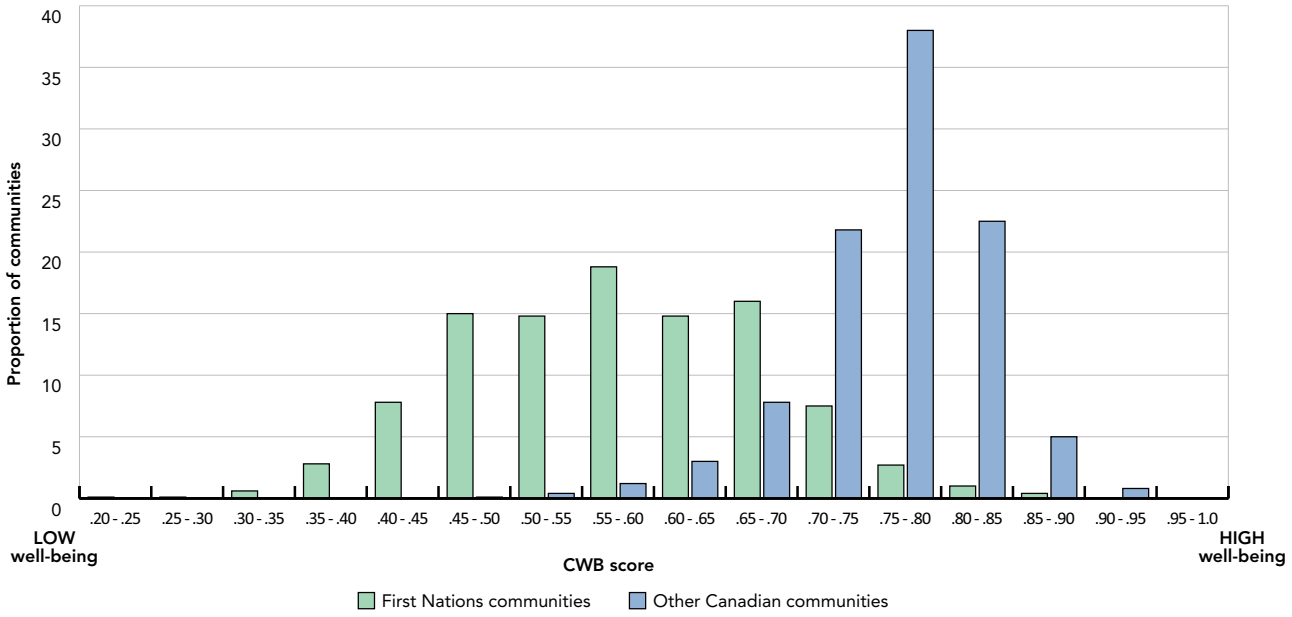
The Holistic Lifelong Learning Models reflect the strong association that exists between social well-being and the learning outcomes of Aboriginal people; as evidenced in the nature of relationships within families, communities and society as a whole.

A community's social strengths or weaknesses significantly contribute to the learning process of its members. Research shows that poverty, single-parent households or dysfunctional family relationships can negatively affect the learning outcomes of Aboriginal people.

To help monitor and report on the well-being of First Nations, Inuit and non-Aboriginal communities in Canada, INAC has developed a Community Well-Being (CWB) index. The index uses various indicators of socio-economic well-being (including education attainment, income, housing conditions and labour-force activity) to ascribe a "well-being score" between 0 and 1 to over 4,500 communities.[54]

Preliminary results from the 2006 index show a significant disparity between the well-being of on-reserve First Nations communities and other communities in Canada. (*See Figure 2.6*) In 2006, only one First Nations community landed in the index's top 100 communities, while the bottom 100 was populated by 96 First Nations communities.[55]

Figure 2.6: Distributions of Community Well-being index scores for First Nations and other communities in Canada, 2006



Source: Based on preliminary results from a presentation entitled "The Community Well-Being Index (CWB)," presented by Erin O'Sullivan on behalf of Indian and Northern Affairs Canada, at the 2009 Aboriginal Policy and Research Conference, Ottawa, March 9, 2009

LEARNING FROM AND ABOUT THE LAND

Historically, the traditional Aboriginal classroom was made up of the community and the natural environment surrounding it. In this context, adults were responsible for ensuring that every child learned the specific skills, attitudes and knowledge they needed to function in everyday life.[56] Given the importance of the natural world in everyday life, learning from the land was a critical part of the Aboriginal "classroom."

Watkins describes Aboriginal people's relationship to the land as "not one of ownership per se, for we are owned more by the land, tied to it more strongly, than the land is owned by us. We are tied to it by obligations and responsibilities established by our ancestors in times far back, and we pass those obligations on to our children and grandchildren."[57]

As a result, an integral part of the Aboriginal learning process is a healthy knowledge of sacred places such as burial sites and traditional hunting grounds, which help tie the culture to the land. As Watkins writes, sacred places also serve to remind Aboriginal people "of their past and their future, their ancestors and their offspring, their spirit and their obligations."[58]

Learning from place

"Place is the locus of all knowledge, its origin and function. We come from place and we grow in place. In developing relationship with place, one does not really learn about land, but one learns from land. Place is seen as fullness, as interactions, as thoughts planted. Place is not merely physical; it engages knowledge and contextualizes knowing." [59]

Learning from the land is an essential aspect of First Nations, Inuit and Métis learning, and entails a significant amount of experiential learning—a purposeful mode of learning that is most often associated with activities that occur outside the classroom.

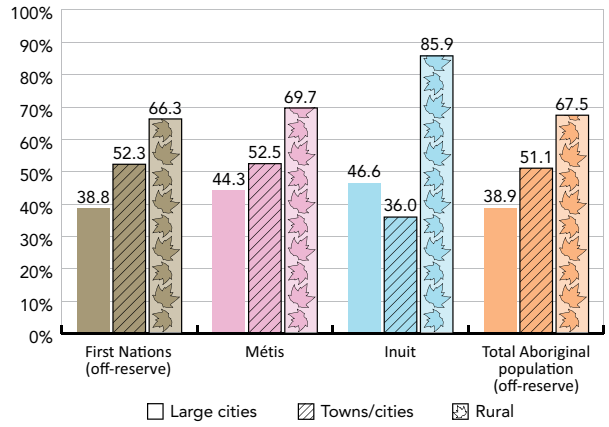
Experiential learning is connected to an individual's lived experience, as encapsulated in the term "learning by doing." The Inuit concept of *Isumaqsayuq*, for example, refers to learning that takes place through the observation and imitation of family and community activities such as traditional food preparation or hunting.[60]

Traditional Skills

According to Statistics Canada's APS, in 2006 half of all Aboriginal youth and adults living off-reserve had taken part in hunting, fishing, trapping or camping (a slight increase from 49% in 2001). The proportions were much higher for Aboriginal youth and adults living in rural areas (68%)—particularly Inuit living in northern communities (86%)—compared to those living in smaller towns (51%) and large cities (39%). (*See Figure 2.7*)

Further, First Nations, Métis and Inuit males were more likely (57%) to participate in the learning of such traditional skills than their female counterparts (45%).[61]

Figure 2.7: Proportion of Aboriginal youth and adults aged 15 and over who took part in hunting, fishing, trapping or camping, at least once a year, by area of residence, 2006



Source: Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

LEARNING FROM AND ABOUT LANGUAGES, TRADITIONS AND CULTURES

Learning for Aboriginal people is indelibly rooted in their ancestral languages, traditions and cultures. A number of landmark documents dealing with Aboriginal learning including *Indian Control of Indian Education* and *Canada's Report of the Royal Commission on Aboriginal Peoples*, affirm the pivotal role that they play in successful Aboriginal learning.[62, 63]

Languages

Aboriginal language and cultural continuity are inextricably connected. Through language, Aboriginal Peoples transmit cultural knowledge from one generation to another and make sense of their shared experience.[64, 65] Research shows that language contains Aboriginal Peoples' worldview of their land and provides the "knowledge of technologies and life's rhythms of that specific place… [And is] a living, working, practical tool kit for survival in that specific region."[66]

Language also connects Aboriginal people to their culture's system of values about how they ought to live and relate to each other. As Aboriginal languages encode unique ways of interpreting the world, they are considered inseparable from issues of Aboriginal identity and the maintenance of Aboriginal knowledge systems.[68, 69]

For many Aboriginal people, language is an important part of their sense of self. Language is embedded with the distinctive history, culture and identity of family, community, the land, and traditional knowledge.[70] A growing body of research affirms that learning and acquiring fluency in an Aboriginal language contributes to positive self-esteem and cultural continuity.[71, 72]

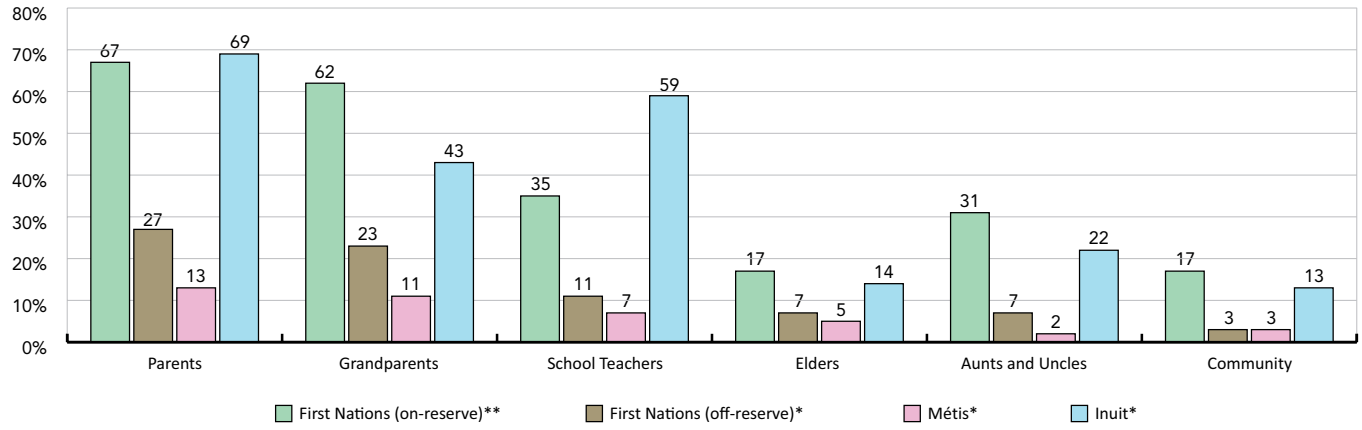
Recent research into bilingualism shows that Aboriginal-language immersion can significantly enhance the intellectual capacities of Aboriginal children.[73] A 20-year project with the Kativik School Board in Nunavik suggests that the impact of Inuit language-fluency on identity and self-esteem directly translates to an increase in academic achievement.[74]

Research in First Nations communities has found that those with a higher degree of language knowledge have seen significantly fewer suicides per capita; 13 suicides per 100,000 people compared to 97 per 100,000 in communities with less language knowledge.[75]

Similarly, further research shows that knowledge of traditional language binds Inuit community members together, enabling them to participate fully in community life.[76]

Figure 2.8 shows the distribution and form of home and community supports for Aboriginal children and youth to learn their ancestral language in 2006. For all Aboriginal people, parents and grandparents are a dominant source for learning their language. For Inuit children and youth, schools seem to play a significant role as well.

Figure 2.8: Sources of learning ancestral languages for Aboriginal children and youth, 2006



Sources:

* Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request. Measures for youth aged 6 to 14.

** Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007). Measures for children and youth aged 0 to 11.

According to Statistics Canada's APS, in 2006 42% of Inuit respondents indicated that they had been taught their Inuit language in their last year of high school. This figure was highest in Nunavik (71%) and Nunavut (61%) and lowest in Nunatsiuvut (27%) and Inuvialiut (25%).[77]

Many measures of Aboriginal languages currently exist, including "knowledge and comprehension of languages" and the "ability to speak and understand languages." Because family and parents play an important role in fostering language acquisition, this report uses the indicator "use of the language at home" to measure the learner's exposure to their ancestral language.

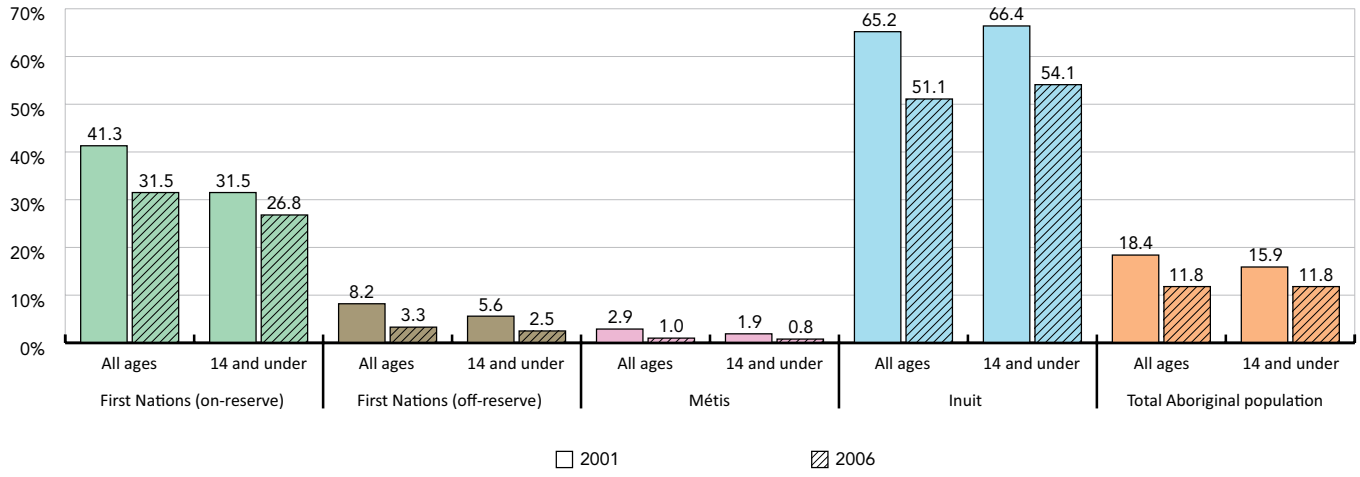
Although a majority of Aboriginal parents believe it is important for children to learn their ancestral language,[78, 79] a smaller proportion of Aboriginal youth are speaking their Aboriginal language than ever before. In 2006, 12% of children and youth under the age of 15 reported speaking their Aboriginal language at home; a decline from 16% in 2001, or nearly 10,000 fewer speakers. (*See Figure 2.9*)

More than half (54%) of Inuit children and youth spoke their Aboriginal language at home; the highest of all Aboriginal groups.

First Nations people of all ages living on-reserve also spoke their ancestral language frequently (41%), while only 3% of Métis spoke their language at home in 2006. (*See Figure 2.9*)

Furthermore, Aboriginal people living in rural areas in 2006 are more likely (12%) to speak their ancestral language at home than those living in smaller towns (4%) and larger cities (1%).[80]

Figure 2.9: Proportion of Aboriginal peoples who speak an Aboriginal language at home ,[a] by age, 2001 and 2006



Note(s):

a Home language in this report includes individuals who reported they speak an Aboriginal language most often at home, either exclusively or with another language.

Sources:

Statistics Canada, "Selected Language Characteristics (165), Aboriginal Identity (8), Age Groups (7), Sex (3) and Area of Residence (6) for the Population of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: Jan. 15, 2008), Catalogue no. 97-558-X2006015.

Statistics Canada, "Selected Demographic and Cultural Characteristics (205), Aboriginal Identity (8), Age Groups (6), Sex (3) and Area of Residence (7) for Population, for Canada, Provinces and Territories, 2001 Census – 20% Sample Data," Topic-based tabulation, 2001 Census of Population (Ottawa: 2003), Catalogue no. 97F0011XCB2001040.

Despite the widely recognized importance of language to Aboriginal learning and Canada's overall social and cultural well-being,[81] there has been a long-term decline in the learning and use of most Aboriginal languages.[82] A 2007 Statistics Canada report indicated that there were only a few of some 50 Aboriginal languages in Canada (including Inuktitut, Ojibway and various Cree dialects) that are expected to survive without concerted intervention.[83] Indeed, a recent national task force on Aboriginal languages in Canada concluded that the decline over the past six decades of mother tongue speakers has been dramatic; from 87% in 1951, to 21% in 2001 and 19% by 2006.[84]

Traditions and Ceremonies

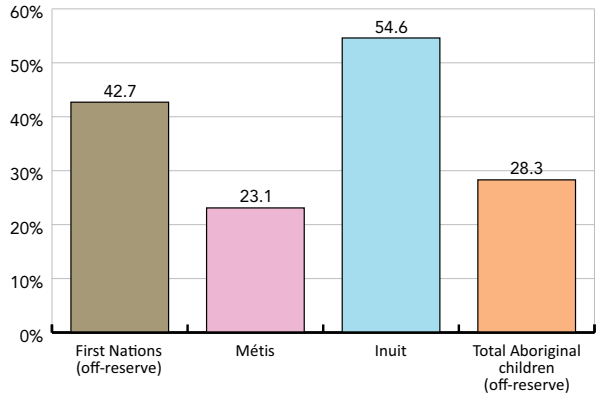
Aboriginal participation in cultural events varies widely according to the availability of the opportunities within a given community. For example, many young First Nations children living off-reserve often grow up in culturally diverse communities where Aboriginal people represent a small minority of the population. In such instances their ability to maintain ties to First Nations culture is more challenging than for those living on-reserve communities populated entirely by First Nations people.

According to Statistics Canada's Aboriginal Children's Survey (ACS), in 2006 18% of Aboriginal parents living off-reserve indicated that their community provided "very good" or "excellent" cultural activities for their children. Among Aboriginal groups, Inuit parents reported the highest levels of satisfaction with almost one in three (31%) saying they were satisfied with the cultural activities in their community.[85]

Despite reports of limited cultural opportunities, in 2006 28% of all off-reserve Aboriginal children aged five and under participated in or attended a culturally related activity such as singing, drum dancing, fiddling, gatherings or ceremonies in the preceding year (*see Figure 2.10*). Inuit children and First Nations children living off-reserve reported the highest rates of participation at 55% and 43% respectively, while Métis children had the lowest at 23%.

For Aboriginal children in rural communities. 32% participated in a culturally related activity, compared to 32% of children living in small towns and 25% in cities.[86]

Figure 2.10: Proportion of Aboriginal children aged five and under who participated in or attended traditional Aboriginal cultural activities in the past year,[a] 2006



Note:
[a] Includes those who reported taking part in this activity "more than once a day," "once a day," "more than once a week," "at least once per month," "at least once per year," and "less than once per year."

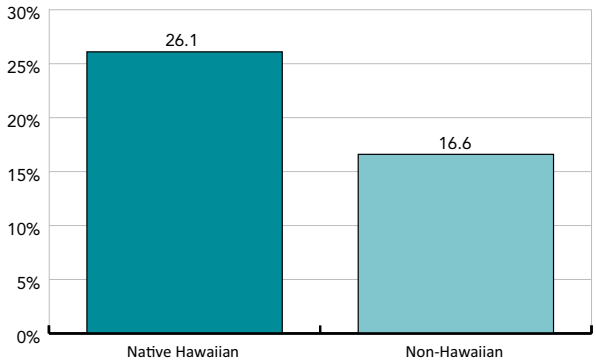
Source: Statistics Canada, Aboriginal Children's Survey, 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

International Comparison: Cultural Practices

Culture plays an important role in the lives of many Indigenous families, providing the foundation of learning. Learning about their cultural heritage helps Indigenous children, youth and adults build a strong ethnic identity, cultural pride and confidence in their own abilities.

More than one-quarter (26%) of Native Hawaiian families regularly engage in cultural practices, compared with 17% of non-Hawaiian families surveyed.

Figure 2.11: Proportion of Native Hawaiian families engaging in cultural practices, 2005



Source: S. K. Kana'iaupuni, N. Malone and K. Ishibashi, *Ka huaka'i: 2005 Native Hawaiian Educational Assessment* (Honolulu, HI: Kamehameha Schools, Pauahi Publications, 2005).

Culture

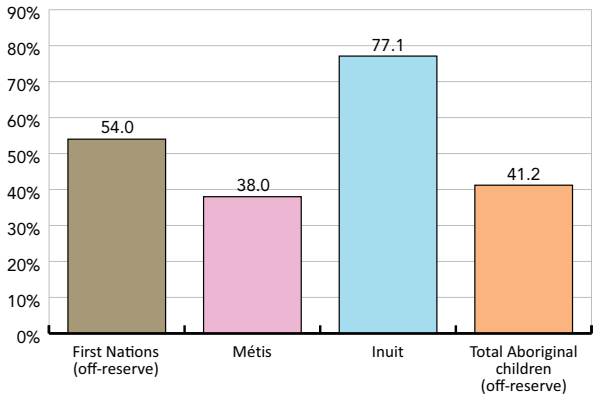
The Holistic Lifelong Learning Models convey the important role of culture in fostering the overall well-being of Aboriginal people. Recent analysis in Australia demonstrates that Indigenous people's strong attachment to traditional culture enhances outcomes across a range of socio-economic indicators.[87]

In 2002, the First Nations Regional Health Survey (RHS) asked First Nations people living on reserves across Canada about the importance of cultural events in their children's lives. Almost half (45%) of parents or guardians reported that such cultural events were "very important" in their children's life, and a further 37% reported that they were "somewhat important."[88]

According to Statistics Canada's ACS, in 2006 41% of off-reserve Aboriginal children reported that they had someone who helped them understand their Aboriginal history and culture. *(See Figure 2.12.)* This support was highest for Inuit children (77%) and lower for First Nations children living off-reserve (54%) and Métis children (38%).

Almost half (47%) of children in rural communities reported receiving cultural or historical support; slightly more than children living in small towns (43%) and large cities (37%).[89]

Figure 2.12: Proportion of Aboriginal children aged five and under who had someone to help them understand their culture and history, 2006



Source: Statistics Canada, Aboriginal Children's Survey, 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

LEARNING FROM AND ABOUT SPIRITUALITY

International research has shown that a reverence for life and an affirmation of the interconnectedness of all beings is central to an Indigenous worldview.[90] Acknowledgment of the spirit world and acceptance of spiritual gifts, such as dreams and visions, are a natural part of traditional life for Aboriginal people. Spiritual experiences are integral to each person's learning journey and are honoured through ceremony and relationships with the community's spiritual leaders.[91]

To understand one's physical existence—or to *make knowing possible*—the individual turns inward to connect with the energy that manifests itself in all existence.[92] Therefore, spiritual experiences are equated with knowledge in itself and are manifested in the physical world through ceremony, vision quests and dreams.

By extension, knowledge is perceived as a sacred object and the seeking of knowledge is seen as a spiritual quest.[93] For example, many Aboriginal people share the concept of a *learning spirit*, an entity that emerges out of the complex interrelationship between the learner and his or her learning journey. As Dr. Marie Battiste, the director of the Aboriginal Education Research Council at the University of Saskatchewan, writes "when the spirit is absent, learning becomes difficult, unfulfilling, and, perhaps, impossible."[94]

Spiritual Development

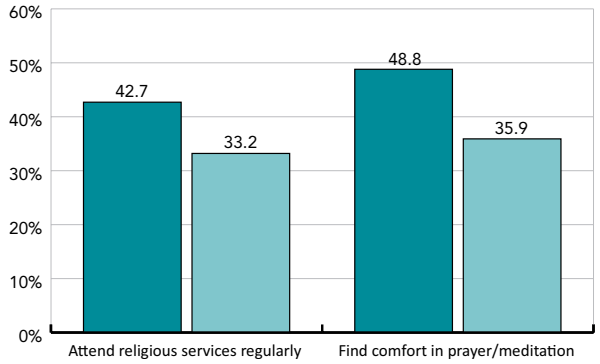
There are very little data that identify the extent to which First Nations, Inuit and Métis people practice and maintain their spirituality. In 2002, The RHS reported that 76% of First Nations adults living on-reserve considered traditional spirituality "important" while 70% considered organized religions (such as Christianity or Catholicism) important.[95]

According to the Métis supplement of Statistics Canada's APS, in 2006 45% of Métis respondents indicated that prayer was their main means in which they maintained their religious or spiritual well-being. Attendance at church, meditation and talking with Elders were also identified as primary sources.

International Comparison: Spiritual Practices

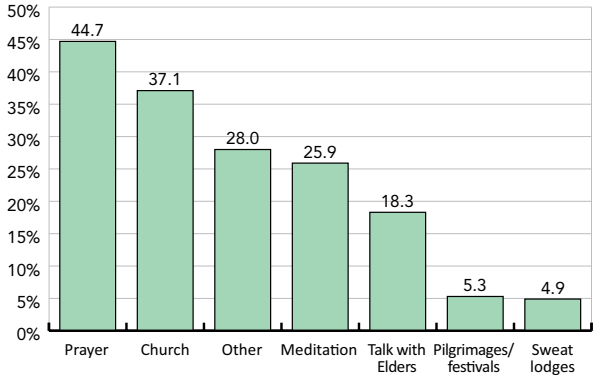
Spirituality plays an important role in the lives of many Native Hawaiian families. Almost half (49%) of Native Hawaiians find comfort in prayer or meditation and 43% attend religious services regularly, compared with 36% and 33% of non-Hawaiian families, respectively.

Figure 2.13: Proportion of Native Hawaiian families engaging in spiritual and religious practices, 2005



Source: S. K. Kana'iaupuni, N. Malone and K. Ishibashi, *Ka huaka'i: 2005 Native Hawaiian Educational Assessment* (Honolulu, HI: Kamehameha Schools, Pauahi Publications, 2005).

Figure 2.14: How Métis maintain their religious and spiritual well-being, 2006



Source: Statistics Canada, 2006 Aboriginal Peoples Survey – Métis Supplement. Special tabulation, unpublished data received by CCL in 2009 through special request.

Community Well-being Indicator #3

The Residential School System

On June 11, 2008 the Government of Canada issued a formal apology to the former Aboriginal students of residential schools, affirming the disruptive impact of historical policies and legislation.[96] The apology formally recognized that "this policy of assimilation was wrong, has caused great harm, and has no place in [this] country."[97]

The imposition of the residential school system, combined with prohibitions regarding the practice of traditional ceremonies and Aboriginal languages, the loss of traditional lands and reduced access to resources, have taken their toll on the health and well-being of First Nations, Inuit and Métis.[98]

In 1891, the Government of Canada amended the *Indian Act* to make school attendance mandatory for every First Nations child between the ages of seven and 15. By 1930, this had led to the creation of more than 80 residential schools operated largely by churches in partnership with the federal government.[99] In the North, a number of Inuit attended federally run hostels.[100]

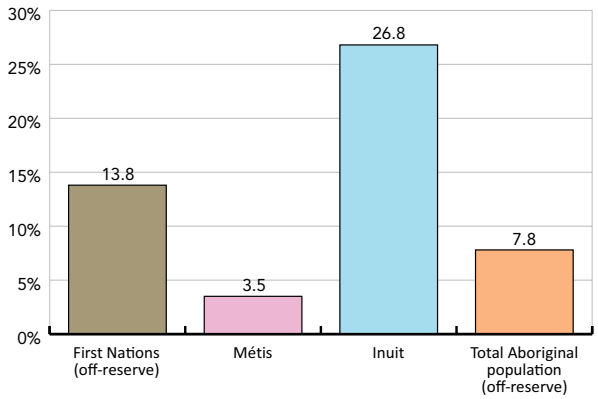
Many children were separated from their families and communities to attend residential schools, where they suffered sexual, physical and mental abuse.[101] Many of the current challenges facing Aboriginal communities—including violence, alcoholism and loss of identity, spirituality and language—can be traced to the residential school system.[102]

A 2006 study found that off-reserve First Nations youth of parents who had attended residential schools were less likely to do well at school than children whose parents had not.[103]

According to Statistics Canada's APS, 14% of off-reserve Aboriginal youth aged 6 to 14, 27% of Inuit, 14% of off-reserve First Nations and 4% of Métis had one or more parent who had been a student at a residential school.[104] (*See Figure 2.15*)

In comparison, information from the 2002 RHS shows that 17% of First Nations children and youth living on-reserve (under 12 years of age) had one or more parent who had attended a residential school.[105]

Figure 2.15: Proportion of Aboriginal youth aged 6 to 14 with parents who attended a residential school, 2006



Source: Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

Chapter 3: The Lifelong Learning Journey

Aboriginal people view learning as a lifelong process that begins at birth and progresses through childhood, youth and adulthood. This process is represented in each of the Holistic Lifelong Learning Models, and represents the full range of learning opportunities that occur across the life cycle and in a variety of settings (school, home, community, workplace and the land).

For example, the Inuit learning model depicts the Inuk's lifelong learning journey as a cyclical path that revolves within the centre of a learning blanket (which represents the Sources and Domains of Knowledge).[106] As the Inuk progresses through each life stage, he or she is presented with a range of learning opportunities in informal settings (such as in the home or on the land) and formal (such as the classroom). The Inuk emerges from each learning journey with a deeper awareness of the Sources and Domains of Knowledge and with the skills and information he or she needs to contribute more fully to community well-being. The Inuk then returns to the path to resume his or her **Journey of Lifelong Learning**.

This chapter identifies the available indicators that make up the Lifelong Learning Journey section of the Holistic Lifelong Learning Measurement Framework. These indicators are arranged in four sections to reflect the four life stages:

- **Infants and Children (0–5);**
- **Youth (6–18);**
- **Young Adults (19–34);**
- **Adults (35–64) and Elders (65+).**

INFANTS AND CHILDREN

A child's early life experiences can have a lasting impact on their development and future learning success. Parents, family, Elders and the community play a critical role in ensuring that children develop to their full potential and become a contributing member of the community. This is expressed by the fact that many Aboriginal cultures believe each child is a gift from the Creator, and that the purpose of a parent's life is to care for their children.[107]

According to the 2006 Census, approximately 131,000 Aboriginal children in Canada were under the age of six. Among Aboriginal children, 36% were First Nations living off-reserve, 31% were First Nations living on-reserve, 27% were Métis and 5% were Inuit. The proportion of Aboriginal children among all children in Canada is growing, especially in some western provinces and in the Territories. For example, 20% of all the children in Saskatchewan under the age of six are Aboriginal.[108]

Despite a young and growing Aboriginal population, a lack of data has hampered efforts to measure the progress and development of young Aboriginal children. The 2006 Aboriginal Children's Survey (ACS) and the 2002–2003 First Nations Regional Health Longitudinal Survey (RHS) were developed in order to improve measurement efforts among this age group, and have since provided a wealth of useful information about Aboriginal children across Canada.

Early Childhood Education

Children's early learning experiences affect their health, well-being and skill development, and lay the foundation for reading, writing, mathematics and science aptitudes over the long term. Research shows that effective early childhood education programs can help prepare Aboriginal children for school and provide a foundation for continuous development.

"Aboriginal people want to prepare their children for stronger academic performance, but their concerns go beyond a singular focus on cognitive development …. Most important, they see early childhood education as a means of reinforcing Aboriginal identity, instilling the values, attitudes and behaviours that give expression to Aboriginal cultures."

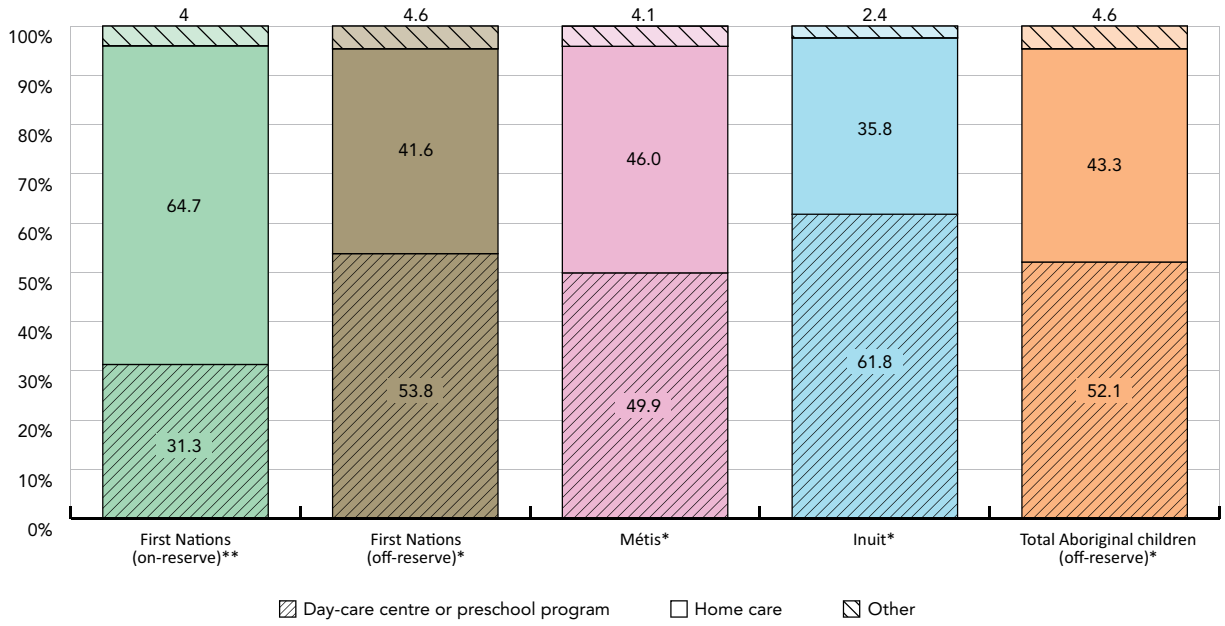
– Report of the Royal Commission on Aboriginal Peoples, Vol. 3, 1996[110]

According to Statistics Canada's ACS, in 2006 the majority of Aboriginal children living off-reserve (95% of Métis children, 92% of First Nations children and 90% of Inuit children) were receiving some kind of regular child care (either at a home or in an institutional setting) that offered learning activities such as songs, stories or learning-based play.[111] Nearly one-quarter (22%) of Aboriginal children living off-reserve were regularly in child-care arrangements where they were exposed to Aboriginal languages; the majority of which were Inuit (55%), followed by First Nations living off-reserve (6%) and Métis (3%). Inuit children living within Inuit Nunangut were the most likely (82%) of any group to have been in a child-care setting in which their Inuit language was used.[112]

New information indicates that 50% of all Aboriginal children living off-reserve in 2006,[113] and 44% of on-reserve First Nations children,[114] were receiving some kind of regular child care in 2002—compared with 51% of non-Aboriginal children.[115] As Figure 3.1 shows, among Aboriginal children in child care (either at a home or in an institutional setting) over half (54%) of off-reserve children attended a day-care centre or a preschool program, compared to 31% of on-reserve First Nations children. While Inuit children were the most likely to be cared for in a day-care centre or a preschool program (62%).

The majority of First Nations children (65%) and 43% of off-reserve Aboriginal children were in home day care (this includes care within the child's own home and care in another home; most on-reserve home day care being operated by a relative).

Figure 3.1: Type of child-care arrangement used by Aboriginal children aged five and under, 2006



Sources:

* Statistics Canada, Aboriginal Children's Survey, 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

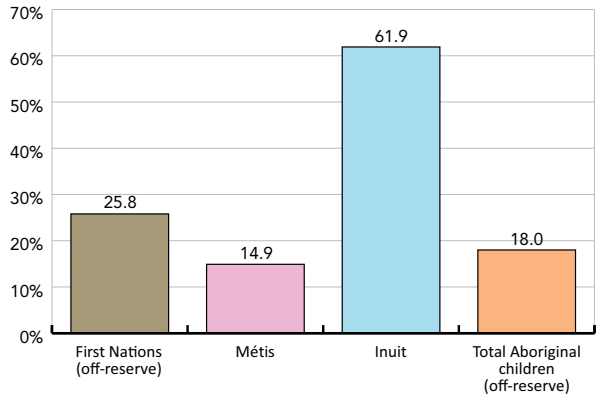
** Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007). Measures data for 2002.

Research suggests that Aboriginal children are more likely to perform well in school if they were enrolled in an early childhood or preschool program that was designed specifically for Aboriginal children. A good example of this is the Aboriginal Head Start program, a half-day preschool program developed and administered by local Aboriginal organizations. The RHS reported that children who attended the early childhood program showed better performance once in the elementary school system; 18% of First Nations children (aged six to 11) living on-reserve had repeated a grade in 2004 compared to 12% for children who had attended an Aboriginal Head Start preschool.[116]

Among off-reserve Aboriginal children currently receiving child care in 2006, 18% were in a child-care arrangement that promoted First Nations, Inuit or Métis customs and traditional and cultural values. Inuit children were most likely (62%) to participate in such Aboriginal-specific programs, a proportion significantly higher than off-reserve First Nations children (26%) and Métis children (15%). (*See Figure 3.2*)

More specifically, Inuit children living in Inuit Nunangut were the most likely (61%) of any Aboriginal group (including Inuit living outside Nunangut) to attend a child-care program that promoted traditional cultural values and customs. Within this group, 86% of Inuit children in Nunavik, 79% of children in Nunavut, 78% of children in Nunatsiuvut, and 60% of children in Inuvialuit were enrolled in an Aboriginal-specific form of child care.[117]

Figure 3.2: Proportion of Aboriginal children aged five and under who attended an Aboriginal-specific child-care program, 2006



Source: Statistics Canada, Aboriginal Children's Survey, 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

Early Learning in the Home

Children in Canada are usually expected to be able to read by the end of grade three. Research suggests that children who are not able to adequately read by this time are at high-risk of poor grades, high-school incompletion, chronic unemployment, low income and other difficulties into adulthood.[118]

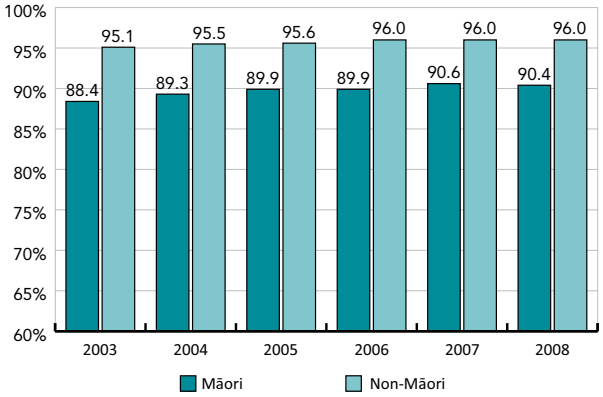
The majority of researchers agree that the development of healthy reading skills begins in the home. Studies show that children's reading, language development and literacy appreciation are benefitted when parents and other family members engage their children in literacy activities.[119]

As Figure 3.4 shows, 60% of Aboriginal children five years old and under were read to daily by their parents or other adults in 2001—a rate comparable to that of all Canadian children of the same age (66%). However, among Aboriginal children these rates vary significantly based on Aboriginal identify.

International Comparison: Early Childhood Education

Research indicates that between 2003 and 2008, Māori children living in New Zealand increasingly participated in early childhood education programs. In 2008, 90% of Māori children who were new to the school system had participated in an early childhood education program, compared with 96% of non-Māori children. One in four (25%) of Māori children who participated in an early childhood program were enrolled in a Māori immersion family program, or *Te Kōhanga Reo*.

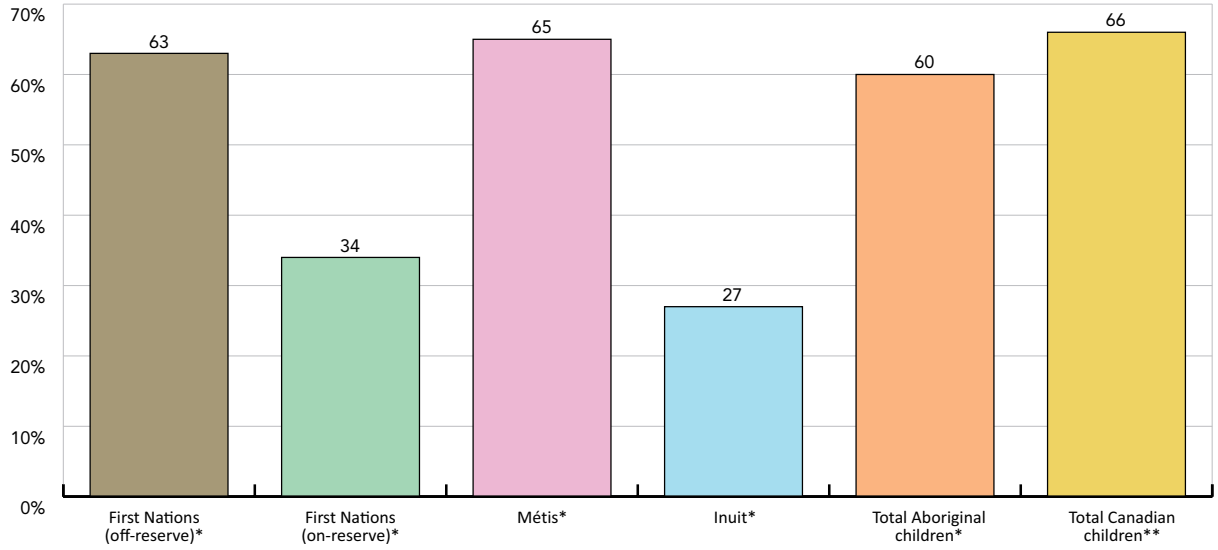
Figure 3.3: Proportion of new entrant Māori children who participated in Early Childhood Education prior to starting school, 2003–2008



Source: New Zealand, Ministry of Education, "Enrolments in licensed early childhood services," *Education Counts* [online], www.education-counts.govt.nz/statistics/ece/55413/55414 (accessed Oct. 14, 2009).

Although the rates for Métis children (65%) and First Nations children living off-reserve (63%) were comparable to the general population, only 34% of First Nations children living on-reserve and 27% of Inuit children read, or were read to, on a daily basis.

Figure 3.4: Proportion of children aged five and under who read or were read to daily, 2001



Sources:

* Statistics Canada, 2001 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

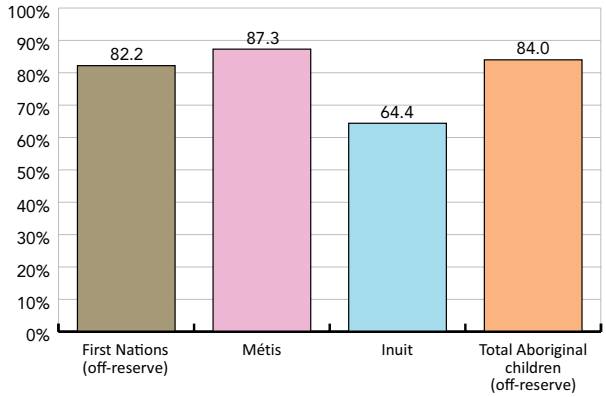
** Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 4, 2000–2001*. Special tabulation, unpublished data received by CCL in 2007 through special request. Measures the proportion of parents who read to their child daily.

Oral communication and storytelling are central parts of Aboriginal culture and a factor in Aboriginal peoples' well-being. They also serve as an important measure of early learning, especially for Inuit. This is due in large part to the fact that traditionally the Inuit did not possess a written language, meaning that their history, knowledge, values and beliefs were passed on through word-of-mouth and regular community interactions such as sharing circles, ceremonies, meditation and storytelling. Parents and grandparents will often use songs and stories to pass on information to their children.[120]

According to Statistics Canada's ACS, in 2006 the majority (84%) of off-reserve Aboriginal children aged five and under were told stories on a daily basis; either by their parents, family or other adults (*see Figure 3.5*). Almost two-thirds, or 64%, of Inuit children reported hearing stories—a rate that offsets the much lower proportion of Inuit children who reported reading, or being read-to, on a daily basis (*see Figure 3.4*). A majority of Métis children (87%) and First Nations children living off-reserve (82%) reported having heard stories the most often.

For all groups, off-reserve Aboriginal children aged two to five were exposed to oral storytelling the most (86%), slightly more than Aboriginal children aged one and under (80%).

Figure 3.5: Proportion of Aboriginal children aged five and under who hear stories daily, 2006



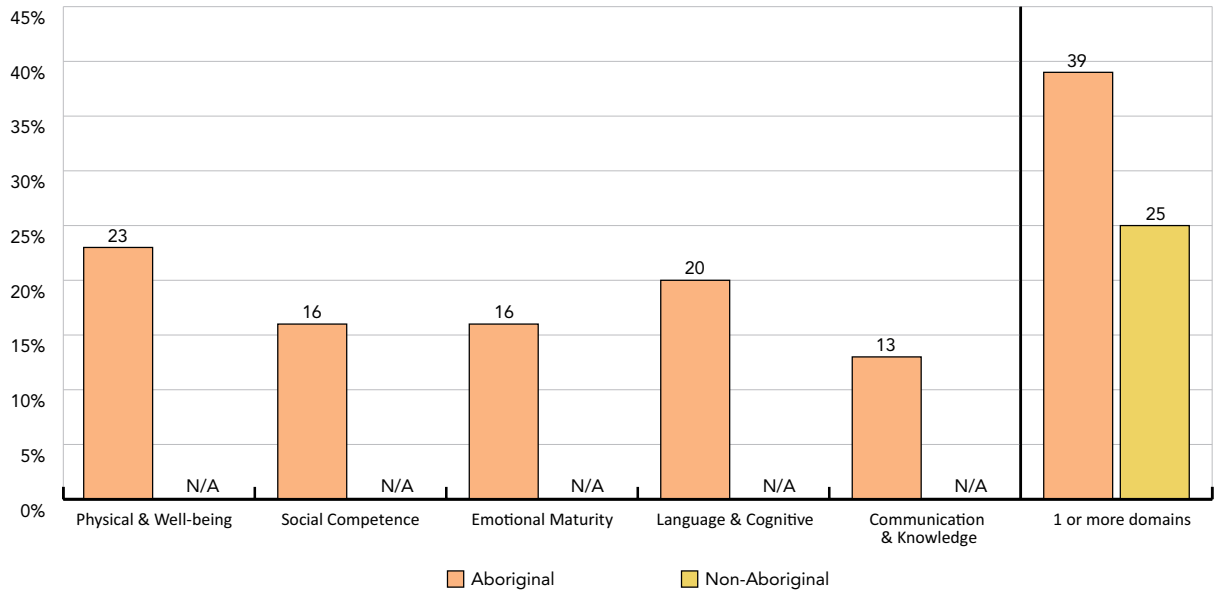
Source: Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

Early Developmental Milestones

An Aboriginal perspective on learning is holistic, meaning it engages and develops all aspects of the individual: emotional, physical, spiritual and intellectual.[121, 122] Several early learning instruments used to measure early development milestones of Canadian children reflect this perspective, such as the Early Development Index (EDI) and the Early Years Evaluation (EYE)—both of which are used to assess school readiness.[123] However, further analysis is needed to determine the effectiveness of these instruments in assessing early childhood learning for Aboriginal children.

Nevertheless, regional results across Canada can help improve our understanding of Aboriginal children's early development. For example, the EDI shows 39% of Aboriginal children in British Columbia are "not ready" for school in at least one of the five domains of child development.[124] This was higher than the same rate for non-Aboriginal children in the province, which was 25% (*see Figure 3.6*).

Figure 3.6: Proportion of Aboriginal and non-Aboriginal children under five years of age who are "not ready" for school, British Columbia, 2000–2004



Source: Paul Kershaw, Lori Irwin, Kate Trafford and Clyde Hertzman, *The British Columbia Atlas of Child Development*, Canadian Western Geographical Series, Vol. 40 (Victoria, BC: Human Early Learning Partnership and Western Geographical Press, 2005).

Community Well-being Indicator #4

Family Living Arrangements

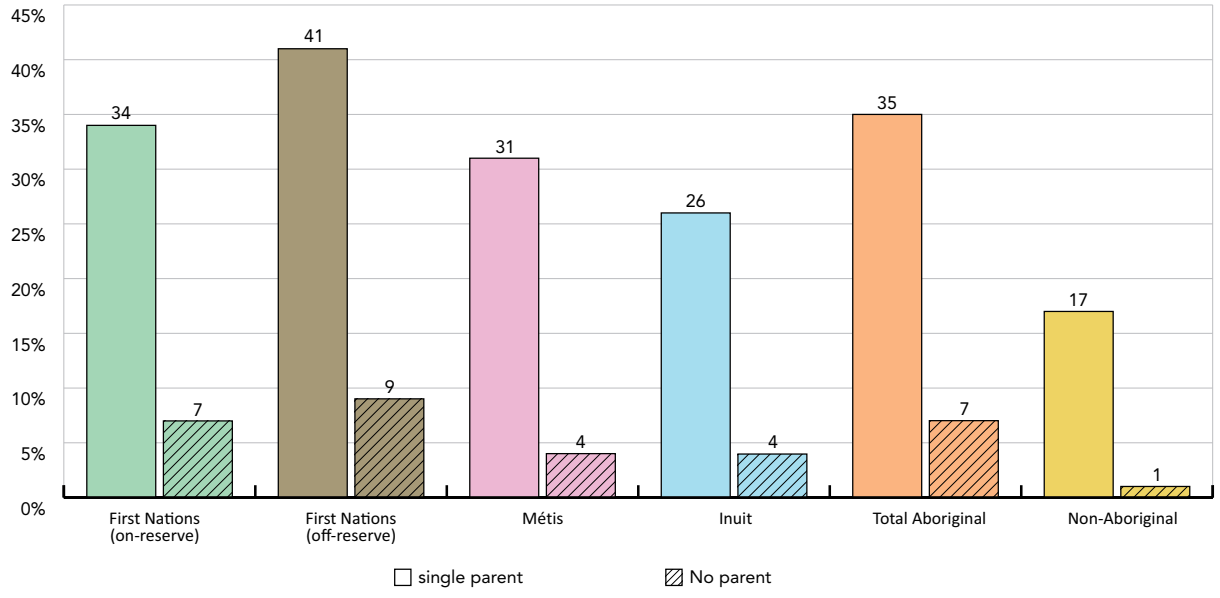
Children and youth depend on the support their parents provide throughout their life for their emotional and physical well-being. One of the prime means of this support is family living arrangements which can influence many aspects of their community life, and impact their overall well-being.

Though the majority of Aboriginal children and youth (under the age of 15) lived with both parents (58%) in 2006, another 35% lived in a single-parent home—a rate more than twice that of non-Aboriginal children (17%). (*See Figure 3.7*) A further 7% of Aboriginal children, and 1% of non-Aboriginal children, lived in a house with no parent present.[125]

Just over one-quarter (26%) of Inuit children and youth lived in single-parent families and another 4% lived with a grandparent or other relative. Traditional adoption practices among Inuit partially account for these rates. Inuit parents sometimes place their children with a relative to raise as their own, a tradition that has been passed down for thousands of years.[126]

Slightly more Métis children (31%) lived with one parent and only 2% lived with a grandparent or another relative. Just over one-third (34%) of First Nations children living on-reserve lived in a single-parent home compared with 41% of off-reserve First Nations children. A considerable share of off-reserve First Nations children also lived with relatives other than a parent.[127]

Figure 3.7: Proportion of Aboriginal and non-Aboriginal children and youth aged 14 and under who live in a home with only one parent, 2006



Source: Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

YOUTH

The importance of learning, particularly during the school years, is widely acknowledged around the world. From age six to 18, children and youth build upon the skills and knowledge they need to become successful adult learners. This is a critical period where young people develop attitudes about the value and purpose of learning, and *learn how to learn*, setting the stage for successful learning in all aspects of their adult lives.[128]

This stage of life is particularly important when it comes to Aboriginal learning, given the large—and growing—population of young Aboriginal people.

According to the 2006 Census, there are more than 1.1 million people in Canada who identify themselves as an Aboriginal person. Approximately 40% of whom are under 20 years old.[129]

While demographers project that the non-Aboriginal population of children will decline by nearly 400,000 children by 2017, the projected 374,200 Aboriginal school-aged children in 2017 will constitute a larger proportion of Canada's children, especially in the Territories, Saskatchewan and Manitoba.[130]

For example, in Saskatchewan Aboriginal children currently make up more than 20% of the school-age population (ages five to 19); a proportion which is expected to grow to more than 33% by 2017.[131]

Learning in School

Schools have always played a pivotal role in the lives of children, families and communities. From kindergarten through high school, schools equip children with a range of skills that provide a foundation for lifelong learning. Schools teach skills and knowledge while working to instil a love of learning, a sense of responsibility, community values and citizenship.[132]

First Nations, Inuit and Métis students attend various types of schools that vary from region to region. For example, the majority of Aboriginal students who live off-reserve attend schools that fall under provincial or territorial jurisdiction, ranging from larger schools in urban centres like Toronto to small, remote schools found in northern communities like Taloyoak, Nunavut.

The situation is different for First Nations people who live on-reserves. Research shows that in 2006, 62% of on-reserve First Nations students were enrolled in one of the 507 schools operated by First Nations communities and regulated by Indian and Northern Affairs Canada.[133]

Given the wide range of contexts across the country, existing indicators of academic success must be approached with a degree of caution; and the urge to over-simplify resisted. For example, Aboriginal learning indicators among Aboriginal youth can vary tremendously among Aboriginal groups, across geographic regions and between communities, rendering any attempts at generalization ineffective at best.

Dropout rate

Historically, the indicator most researchers have relied on to evaluate success in Aboriginal learning (in Canada and most other countries) has been the rate of high-school dropouts.

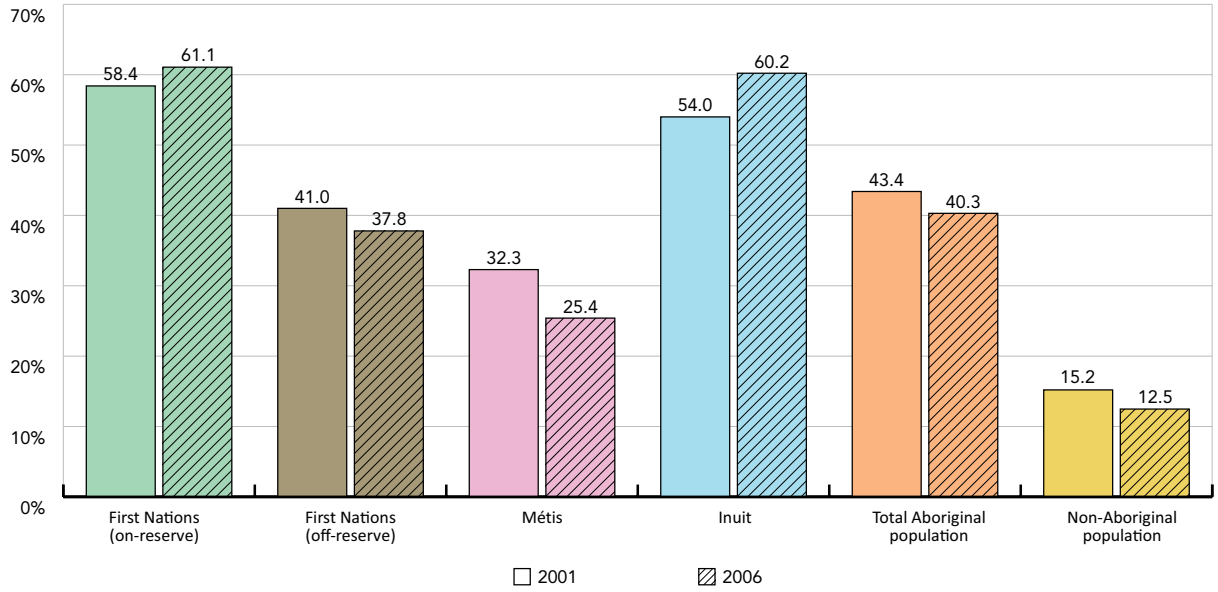
In Canada, researchers have typically used *the proportion of Aboriginal people aged 20 to 24 who have not completed high school* as a measure of this indicator (as this is the youngest age group for which it is reasonable to expect completion).

According to the 2006 Census, 40% of Aboriginal young adults aged 20 to 24 had not completed high school, compared with a rate of 13% for non-Aboriginal young adults (*see Figure 3.8*). This proportion has decreased among certain groups of Aboriginal young people, such as First Nations living off-reserve (from 41% in 2001 to 38% in 2006) and Métis (from 32% to 25%). However, a slight increase has occurred over the same five-year period among First Nations young people living on-reserve—from 58% to 61%—and Inuit, from 54% to 60%.

High-school incompletion rates vary widely from community to community across Canada and must be accounted for when analyzing these outcomes. For example, incompletion rates for First Nations living on-reserve range from a low of 38% in Prince Edward Island, to 47% in British Columbia, and to a high of 72% in Manitoba.

For Inuit communities, high-school incompletion rates range from a low of 34% for those living in urban centres to a high of 71% in Nunavut.[134]

Figure 3.8: Proportion of Aboriginal and non-Aboriginal young adults aged 20 to 24 with no high-school diploma, 2001 and 2006

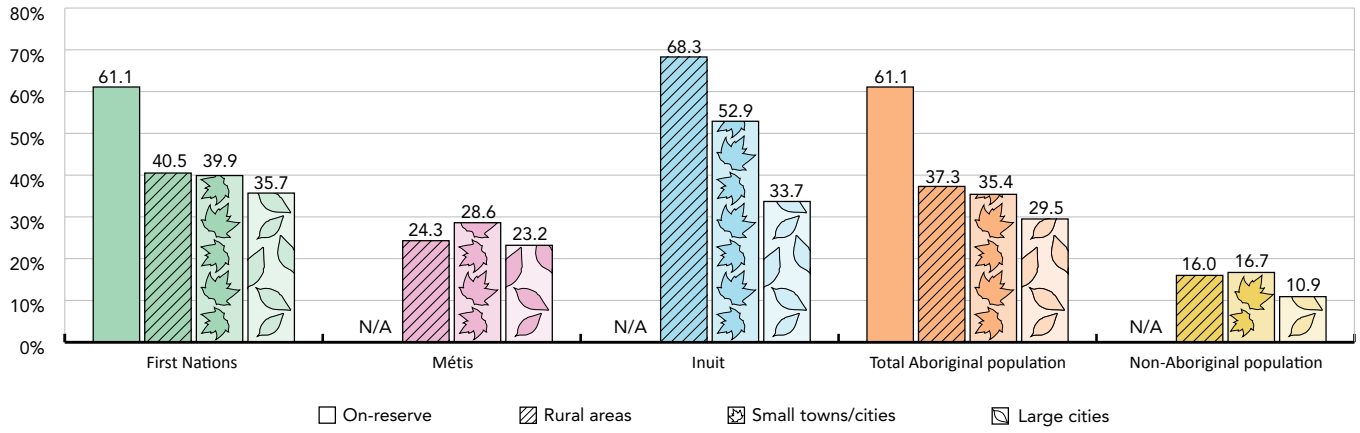


Source: Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

The high-school incompletion rates for Aboriginal and non-Aboriginal young adults living in large cities are lower (30% and 11%, respectively) than that of their counterparts living in rural areas (37% and 16%, respectively) or smaller towns and cities (35% and 17%, respectively).[135] (*See Figure 3.9*)

The contrast is especially striking with Inuit communities. In 2006, 68% of Inuit young adults living in rural settlements in the North had not completed high-school, a rate twice that of Inuit residing in large cities (34%).

Figure 3.9: Proportion of Aboriginal and non-Aboriginal people aged 20 to 24 with no high-school diploma, by area of residence, 2006



Source: Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

High-school incompletion can be the result of many variables, including student engagement, parental engagement and expectations, the school environment and relevant curriculum. Therefore it is important to examine the factors that influence changes in overall academic outcomes.

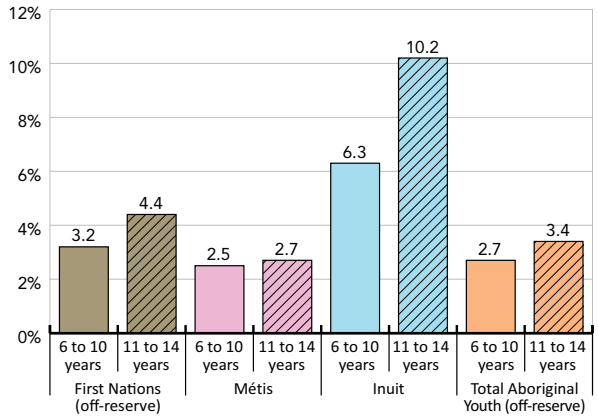
School attendance

Many students across Canada participate in a variety of school activities that foster a sense of belonging and an appreciation of the value of formal education. Others are less engaged and believe that their school experience has little to no bearing on their future and as a result gradually withdraw from school life and the learning benefits it provides.[136]

The most common means used to gauge student engagement is by examining absenteeism, often measured as attendance rates. Unfortunately Canada-wide attendance rates for First Nations, Inuit and Métis students are difficult to obtain due to the variety of education systems in which Aboriginal students are enrolled. However, the majority of educational institutions working with Aboriginal students have identified the importance of improving school attendance.

According to Statistics Canada's Aboriginal Peoples Survey (APS), in 2006 a small proportion (3%) of off-reserve Aboriginal children aged six to 14 reported being absent for two or more weeks during the school year (*see Figure 3.10*). The rates of absenteeism were highest among Aboriginal children aged 11 to 14 years old (3%) and for all boys, regardless of identity. School absenteeism was the highest for Inuit boys aged 11 to 14 (10%).[137]

Figure 3.10: Proportion of Aboriginal youth aged 6 to 14 who had been absent from school for two weeks or more, by age, 2006



Source: Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

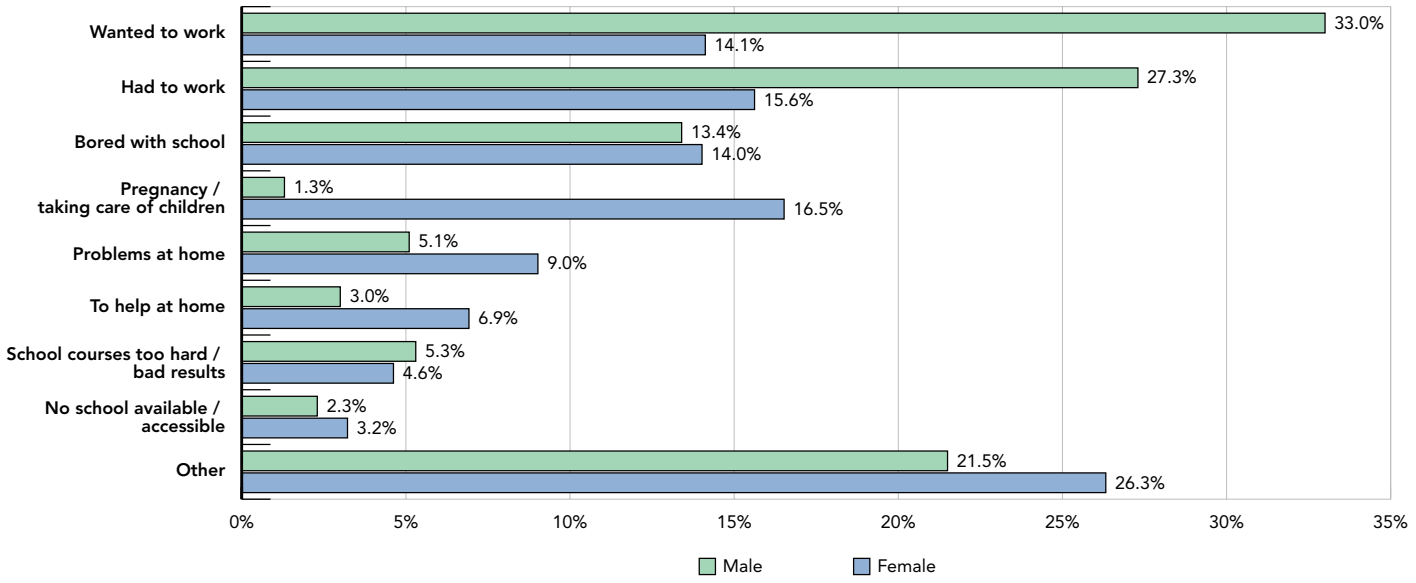
Education systems across Canada have traditionally reported that the highest Aboriginal absentee rates occur during the high-school years. For example, in British Columbia the First Nations Schools Association monitors attendance rates for approximately 120 First Nations schools. In 2007, it reported that nearly half of its high-school students (49%) were absent from school for 21 days or more.[138] In smaller Aboriginal communities in the Northwest Territories, attendance rates for high-school students were below 80% in 2003, meaning that on average each student was absent one out of every five days a year—or a total of 34 days per year.[139]

Other factors also contribute to the poor performance of Aboriginal learners. According to a 2006 INAC survey, Aboriginal students living off-reserve reported that the main reasons they left school were because they "wanted to work," "had to work," or were "bored with school." (*See Figure 3.11*)

In general, male and female students provided similar responses except for 17% of women who cited "pregnancy and taking care of children" as a reason. Further, more Inuit males (22%) reported being "bored with school" than First Nations and Métis youth.

In 2003, First Nations living on-reserve also cited the top reasons for leaving school early, which included: "pregnancy and family responsibilities" (20%), the "need to work to help support family" (18%) and "no interest in school" (12%).[140]

Figure 3.11: Main reasons for leaving school for Aboriginal students living off-reserve, by gender, 2006



Source: EKOS Research Associates Inc., *Survey of First Nations People Living Off-Reserve, Métis and Inuit. People Living Off Reserve – Final Report*, Submitted to Indian and Northern Affairs Canada (Ottawa: October 2006).

Community Well-being Indicator #5

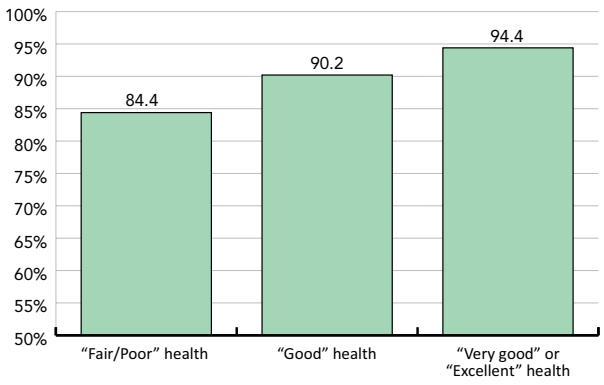
Health and Learning

It is important to recognize that community health conditions can impede the learning opportunities available to Aboriginal people—to a much greater extent than for non-Aboriginal Canadians. On average, the rates of disease, hunger and suicide are significantly higher among Aboriginal people than for the general Canadian population.

- Diabetes—Rates of diabetes are anywhere from three to five times higher among Aboriginal populations than in the general Canadian population.[141]
- Tuberculosis—The rates of tuberculosis for Inuit in 2006 was 23 times that of the general population in Canada.[142]
- Lung cancer—The rate of lung cancer among Inuit are among the highest of any population of people in the world.[143] This is most likely related to high smoking rates as more than half (58%) of Inuit adults smoke on a daily basis—more than three times the rate of non-Aboriginal adults (17%)—while another 8% report that they smoke occasionally.[144]
- Suicide—Though there is a wide variation among communities, suicide rates for First Nations youth are five to seven times higher than the rate among non-Aboriginal youth. Suicide rates among Inuit youth are 11 times the national average and rank among the highest in the world.[145]
- Obesity—In 2004, off-reserve Aboriginal people in Ontario and the West were two-and-a-half times more likely to be obese than non-Aboriginal people; the disparity was largest for women aged 19 to 30.[146]

The RHS shows a strong relationship between learning and health for First Nations youth living on-reserve. Recent data indicates that First Nations youth with higher health ratings tend to have higher rates of school attendance.[147]

Figure 3.12: Attendance rates for on-reserve First Nations youth aged 12 to 17, by self-assessment of health, 2004



Source: Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007).

Learning at Home and in the Community

Informal learning opportunities that occur outside of school often complement the formal learning of many young Canadians. Taking place either in the home or in the community, these activities range from participation in clubs and community groups, cultural and recreational activities (such as sports, music, dance) and volunteer work.

For many youth, these informal learning activities foster the desire to learn and reinforce positive attitudes about learning as a lifelong process. Informal learning serves as a means for people to participate in the community, gain new skills and learn how to socialize outside their family unit.[148]

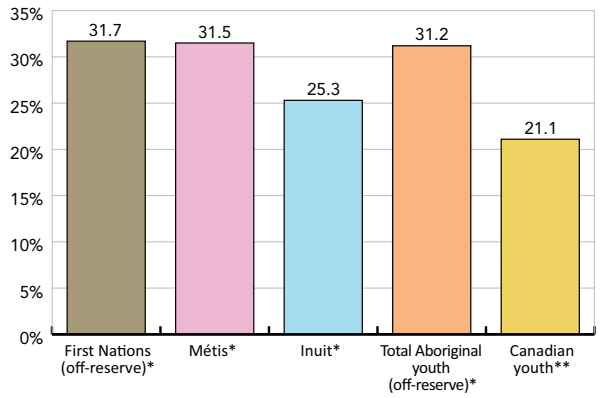
Research shows that participation in recreational and cultural activities is linked to increased expectations for young people about their future education. According to the National Longitudinal Survey of Children and Youth (NLSCY), young people in Canada who participate more frequently in recreational and cultural activities tend to complete college or university programs more often than those who participate less often or who never participate.[149]

Participation in clubs or groups

According to Statistics Canada's APS, in 2006 almost one-third (31%) of off-reserve Aboriginal youth (aged six to 14) participated in after-school clubs or groups at least once-a-week; a rate greater than that of Canadian youth of similar age (21%). (*See Figure 3.13*)

Among Aboriginal youth, off-reserve First Nations and Métis youth had the highest participation rates (32%), followed by Inuit youth (25%). Furthermore, Aboriginal girls were much more likely to participate in after-school clubs or groups at 38% than Aboriginal boys (25%)—regardless of identity.[150]

Figure 3.13: Proportion of Aboriginal and Canadian youth who participated in clubs or groups after school, at least once a week, 2006



Sources:

* Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

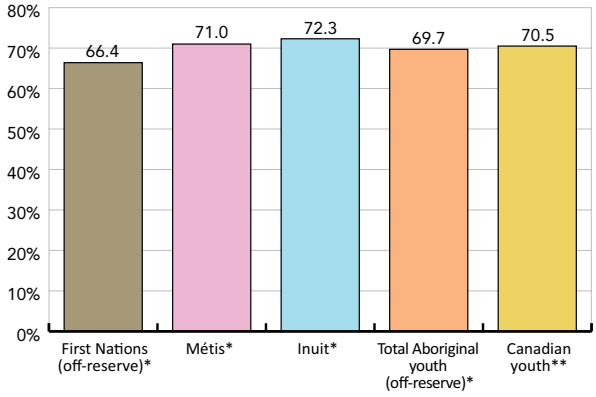
** Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 7, 2006–2007*. Special tabulation, unpublished data received by CCL in 2009 through special request. Measures youth aged 6 to 9 and 12 to 15.

Participation in sports

According to Statistics Canada's APS, in 2006 70% of Aboriginal youth living off-reserve reported that they had participated in a sports activity after school at least once a week; a similar finding among Canadian youth (71%) from a comparable survey (*see Figure 3.14*). However, the participation rate among Aboriginal youth has decreased significantly since 2001, when it was 81%; a common trend that is witnessed for youth across the country.[151]

Among Aboriginal youth, Inuit had the highest rates of participation in sports (72%) followed by Métis (71%) and off-reserve First Nations youth (66%). The participation rates of Inuit youth living in Inuit Nunangut were similarly high at 71%, but Inuit youth living in large cities and smaller towns were more likely to participate in sports and recreation programs (81% and 79%, respectively).[152]

Figure 3.14: Proportion of Aboriginal and Canadian youth who participated in sports after school, at least once a week, 2006



Sources:

* Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

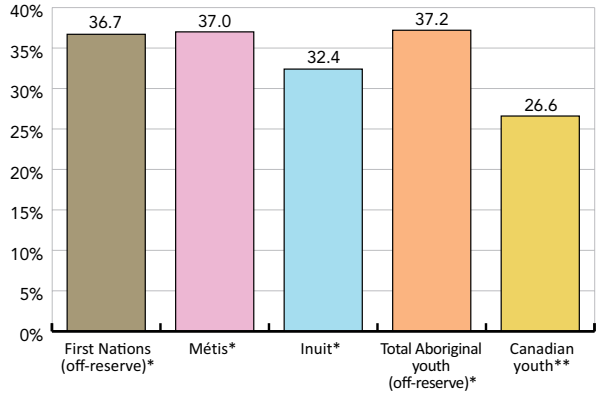
** Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 7, 2006–2007*. Special tabulation, unpublished data received by CCL in 2009 through special request. Measures youth aged 6 to 9 and 12 to 15.

Participation in arts and music

In 2006, 37% of off-reserve Aboriginal youth participated in art and music groups (or lessons) after school at least once a week, compared with 38% in 2001. Aboriginal youth are more likely than Canadian youth (27%) of a similar age to participate in art or music according to a comparable survey (*see Figure 3.15*).

Métis youth (37%) and off-reserve First Nations youth (37%) were the most likely to participate, followed by Inuit youth (32%). Aboriginal girls (43%) were more likely to participate in after-school art or music groups than Aboriginal boys (32%), regardless of identity.

Figure 3.15: Proportion of Aboriginal and Canadian youth who participated in art or music groups or lessons after school, at least once a week, 2006



Sources:

* Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

** Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 7, 2006–2007*. Special tabulation, unpublished data received by CCL in 2009 through special request. Measures youth aged 6 to 9 and 12 to 15.

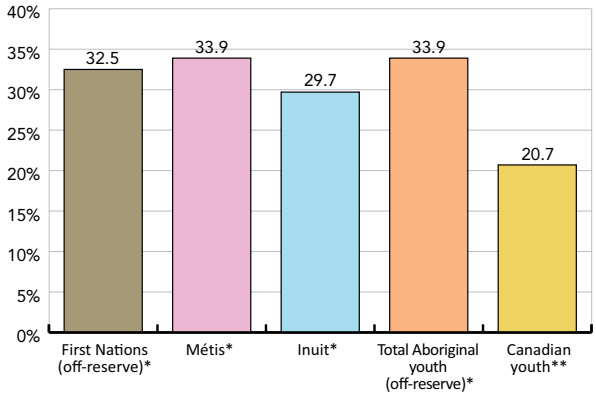
Youth volunteerism

Volunteerism strengthens the social fabric of communities, cultivates concern for and understanding of others and brings people together to work toward a common set of goals. As volunteers, individuals support each other and contribute to the communities in which they live. Volunteering also provides many types of learning opportunities that can lead to the development of new skills and wider social networks.[153]

As Figure 3.16 shows, 34% of Aboriginal youth aged 11 to 14 volunteered in their community at least once a week in 2006. According to comparable figures from the 2006 NLSCY, Aboriginal youth are more likely to participate in clubs and groups than Canadian youth (21%).

Métis youth (34%) and First Nations living off-reserve (33%) were most likely to participate, followed by Inuit youth (30%). Aboriginal youth living in rural communities were more likely to volunteer than Aboriginal youth living in large cities and smaller towns.

Figure 3.16: Proportion of Aboriginal and Canadian youth who volunteer in their community after school, at least once a week, 2006



Sources:

* Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

** Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 7, 2006–2007*. Special tabulation, unpublished data received by CCL in 2009 through special request. Measures for youth aged 12 to 15.

Community Well-being Indicator #6

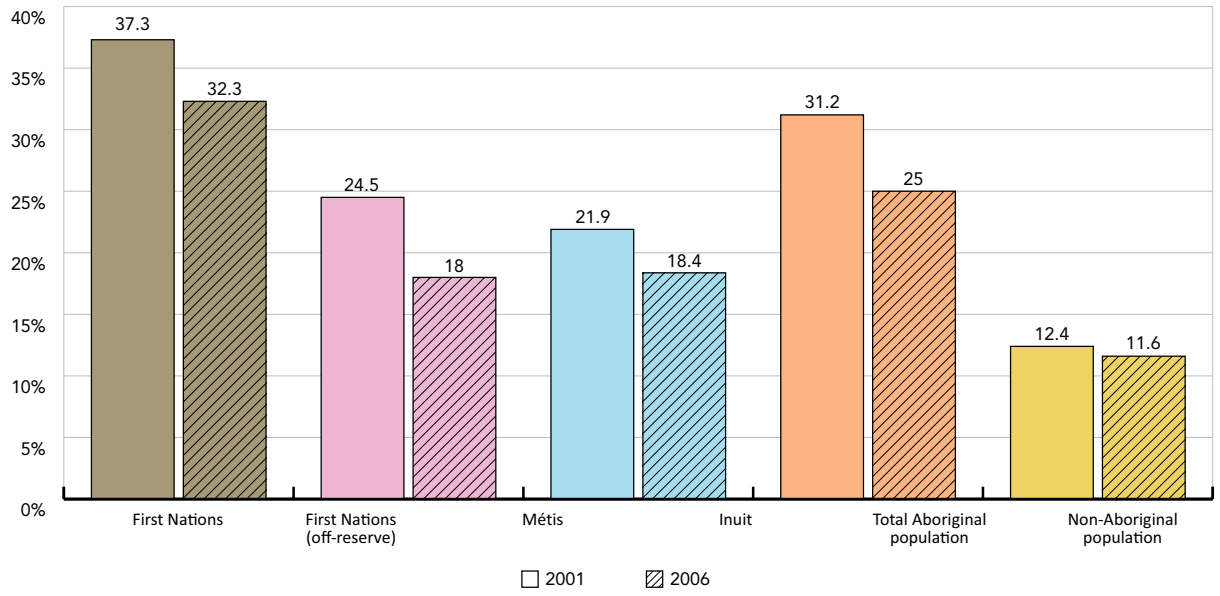
Low-income Families

Research affirms that low household incomes can negatively impact learning outcomes. Although the proportion of Aboriginal low-income families is decreasing, results from the 2006 Census show that more than twice as many Aboriginal families (25%) were living in low-income situations compared with 12% of non-Aboriginal families.[154]

Furthermore, twice as many (or 36%) Aboriginal children under the age of 15 were living in low-income families in 2006 than non-Aboriginal children (18%).[155]

Aboriginal people in Canada have a lower median income than the non-Aboriginal population. For non-Aboriginal Canadians, the average household income was almost $36,000 (before taxes) in 2005—$12,000 higher than the average $24,000 income for Aboriginal people. Research shows that at least half of this discrepancy can be directly attributed to educational attainment.[156] Household incomes were lowest for First Nations living on-reserve ($15,958) and highest for Métis ($28,226).[157]

Figure 3.17: Proportion of Aboriginal and non-Aboriginal low-income families, 2001 and 2006



Source: Statistics Canada, Census 2001 and 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

YOUNG ADULTS

In 2006 the median age of the non-Aboriginal population in Canada was 40, compared to a median age of 27 for the Aboriginal population.[158] This young-adult period is typically the time when individuals gain greater independence from their family and make pivotal decisions that can impact the rest of their adult lives, such as the pursuit of further education, participation in the labour market and personal lifestyle choices.

This transition is not necessarily a straightforward one. Some Aboriginal learners enter the labour market immediately, while others directly enrol in post-secondary education (PSE). Still others dip in and out of work, study and travel—or combine the pursuit of PSE with work experience and skills development.

Post-secondary Education

PSE is increasingly considered a key ingredient to economic and social success with a high-school diploma no longer being considered sufficient to equip young people with the advanced training, skills and credentials demanded by the workplace.[159] As Michael Mendelson (2006) suggests, the success of Aboriginal people in PSE should be of vital interest to all Canadians as our country's social and economic prosperity depends on Aboriginal people's improved educational outcomes (particularly in the western provinces and the North).[160]

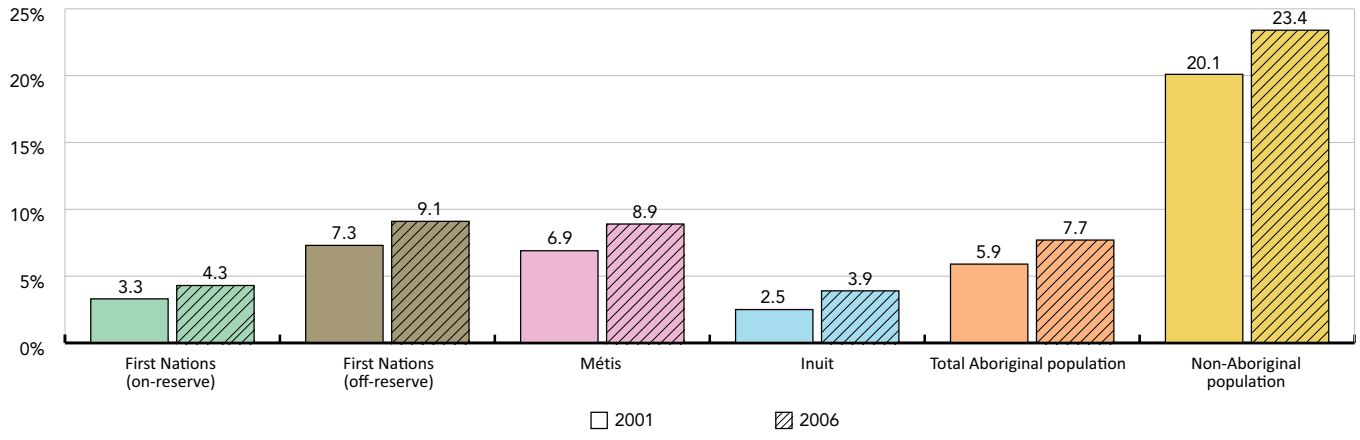
In 2006 an estimated 41% of Aboriginal people aged 25 to 64 had completed a post-secondary certificate, diploma or degree. Although this rate was significantly below that of the non-Aboriginal population (56%), Aboriginal people were on an equal footing with their non-Aboriginal counterparts at both the college and trade levels of attainment.[161]

Because of changes to Census questions, comparisons of PSE attainment rates between 2001 and 2006 are only possible at the university level. From 2001 to 2006, university attainment among Aboriginal people increased from 6% to 8%, but still remained well behind university attainment rates for non-Aboriginal people (23%). (*See Figure 3.18*)

In essence, the gap in overall post-secondary education between Aboriginal and non-Aboriginal people is directly related to the wide gap in university attainment.

First Nations people living on-reserve (4%) and Inuit (4%) had the lowest university attainment rates, while First Nations living off-reserve (9%) and Métis (9%) had the highest. Furthermore, Aboriginal people living in large cities (12%) had higher university attainment rates than Aboriginal people living in smaller towns (7%) and rural communities (6%).[162]

Figure 3.18: Proportion of Aboriginal and non-Aboriginal people aged 25 to 64 who have completed a university program, 2001 and 2006



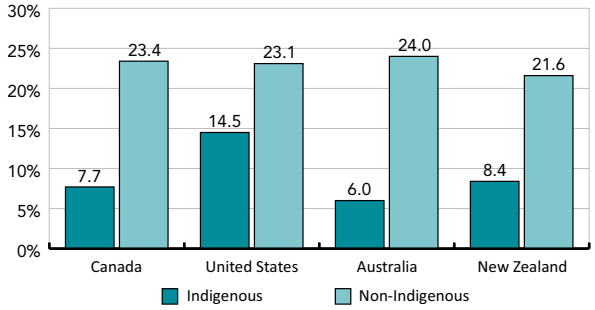
Source: Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

International Comparison: University attainment

According to recent research comparing performance in education across the world, Canada, Australia, New Zealand and the United States rank among the top countries in terms of university attainment.[163] However, a more in-depth look within each country reveals that there are significant differences in the rates of university attainment for Indigenous people compared to non-Indigenous people.

As Figure 3.19 shows, in 2006 Indigenous adults aged 25 to 64 are completing university programs above a bachelor's degree at rates significantly less than their non-Indigenous counterparts. The largest gap is found in Australia where 24% of non-Indigenous adults have attained a university degree—a rate four times greater than that of Indigenous people (6%). The smallest gap is found in the United States where nearly 15% of Indigenous adults have attained a university degree, compared to 23% of non-Indigenous adults.

Figure 3.19: Proportion of Indigenous and non-Indigenous adults aged 25 to 64 with a university degree above a bachelor's, 2006



Sources: United States Department of Commerce, Census Bureau, Current Population Survey (CPS), Annual Social and Economic Supplement 2005. Chart titled "Status and trends in the education of racial and ethnic minorities," presented in National Center for Education Statistics [website], (Washington: DC), http://nces.ed.gov/pubs2007/minoritytrends/tables/table_26_1.asp (accessed Nov. 25, 2009). Measures adults aged 25 and over, by race ("American Indian/Alaskan native" and "white").

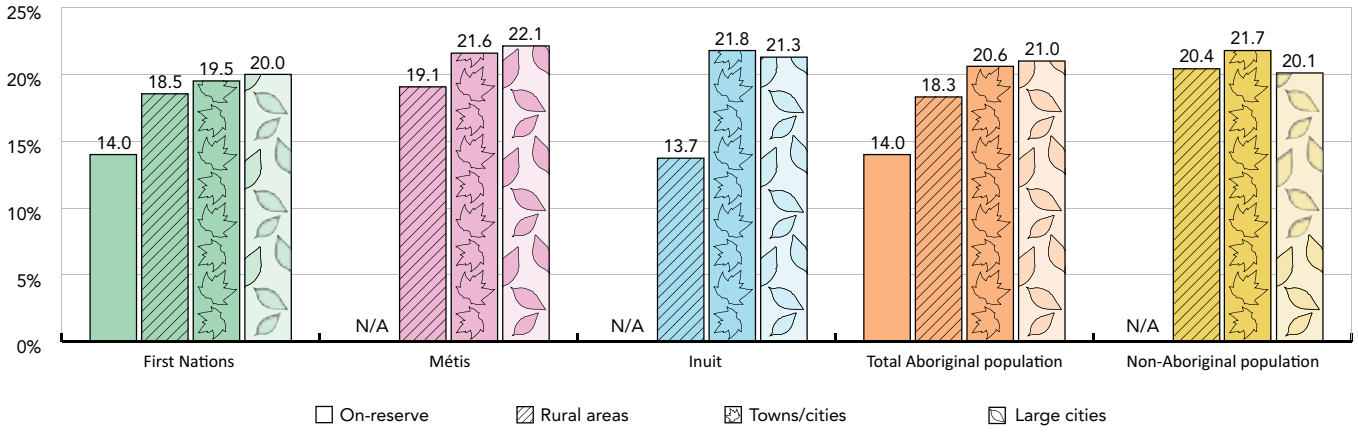
Australian Bureau of Statistics, "Education across Australia," Australian Social Trends, no. 4102 (Canberra: 2008), http://www.ausstats.abs.gov.au/Ausstats/subscriber.nsf/0/E75F10B762B24193CA25748E00129FCA/$File/41020_2008_10.pdf (accessed Nov. 25, 2009).

New Zealand, Ministry of Social Development, *The Social Report 2008* (Wellington, NZ: n.d.), http://www.socialreport.msd.govt.nz/documents/2008/social-report-2008.pdf (accessed Nov. 25, 2009).

Research shows that the majority of Aboriginal people who participate in PSE attend either a college or trade school, rather than a university. In 2006, the proportion of Aboriginal adults who had completed a college diploma was on par with non-Aboriginal adults (19% and 20%, respectively). Métis (21%) and off-reserve First Nations (20%) had the highest rates of college attainment, while First Nations living on-reserve (14%) and Inuit (17%) had the lowest attainment rates.[164]

Aboriginal people living in large cities (21%) and smaller towns and cities (21%) were more likely to have completed a college diploma than those living in rural communities (18%), regardless of identity (*see Figure 3.20*). First Nations people living on-reserve (14%) and Inuit living in northern rural communities (14%) had the lowest rates of college completion.

Figure 3.20: Proportion of Aboriginal and non-Aboriginal people aged 25 to 64 who have completed a college diploma or certificate, by area of residence, 2006



Source: Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

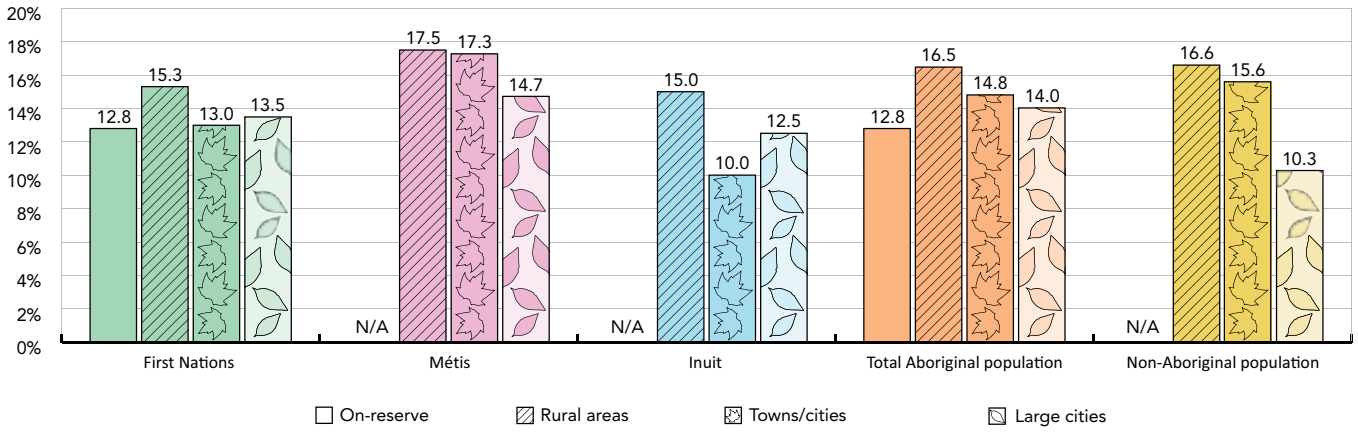
Furthermore, Aboriginal women were more likely (22%) to have completed a college degree than Aboriginal males (15%), regardless of identity—rates similar to that of non-Aboriginal women (23%) and men (18%).[165]

Skilled tradespeople play a vital role in maintaining Canada's competitive position in the global, knowledge-based economy. Labour-market demand for highly skilled and trained tradespeople continues to increase. The number of registrants in apprenticeship programs has grown considerably, a large proportion of them being Aboriginal.[166]

In 2006, a slightly higher proportion of Aboriginal adults (14%) completed a trade or apprenticeship certificate than non-Aboriginal adults (12%). The highest rates of attainment were among the Métis (16%), followed by First Nations living off-reserve (14%), First Nations living on-reserve (13%) and Inuit (13%).[167]

Aboriginal people living in rural communities were more likely (17%) to attain a trades certificate than those living in smaller towns and cities (15%) and larger cities (14%). (*See Figure 3.21*) This rural-urban tendency was especially true for Inuit living in northern rural communities (15%) and was similar for non-Aboriginal people (17%).

Figure 3.21: Proportion of Aboriginal and non-Aboriginal people aged 25 to 64 who have completed a trade or apprenticeship diploma or certificate, by area of residence, 2006



Source: Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

Furthermore, Aboriginal males were more likely (19%) to have completed a trades or apprenticeship certificate than Aboriginal females (10%), regardless of identity. This finding was similar to the rates among non-Aboriginal men (16%) and women (9%).

Although a lower proportion of Aboriginal adults—especially Inuit and First Nations living on-reserve—have attained a post-secondary degree, a 2005 EKOS survey of First Nations people living on-reserve found that 70% of young people aspire to pursue higher education. This indicates a clear gap between young Aboriginal people's PSE aspirations and their actual attainment rates.

Results of the 2005 EKOS survey indicated that personal, family and financial pressures were the main factors impacting both PSE attendance and completion among on-reserve First Nations young people. Respondents cited "lack of money" (17%), "lack of encouragement" (14%), and "problems with alcohol, drugs or pregnancy" as the main reasons for not pursuing post-secondary education.

According to Statistics Canada's Aboriginal Peoples Survey (APS), in 2006 off-reserve Aboriginal young people cited several main factors that impacted their attendance in and completion of PSE; "they got a job or wanted to work" (27%), "financial reasons" (18%) and "family responsibilities other than caring for own child" (12%). A significant proportion of Inuit young people stated that difficulties "being away from home" were also a main factor (9%).

Indigenous Institutes of Higher Learning

Indigenous Institutes of Higher Learning (IIHLs) are Aboriginal-operated educational institutions that have emerged in recent years in response to the need for post-secondary programs that would better meet the specific learning requirements of Aboriginal people.[172] An alternative to provincial colleges and universities, IIHL programs and curricula are developed from an Indigenous perspective that fosters learning—including knowledge of one's Aboriginal identity and language.[173]

IIHLs are designed to reach those students who would otherwise not participate in, or complete, post-secondary education including older students, women, lone parents and students with family responsibilities.[174] Though many IIHLs are located within Aboriginal communities to improve access for students living in remote locations, they can also be found in larger urban centres.

Canadian legislation and policy require most IIHLs to partner with provincial post-secondary institutions in order for them to grant diplomas, degrees and certificates.[175] In 2007, there were 45 IIHLs* across Canada with total enrolments of approximately 10,000 students.†

* List provided by the National Association of Indigenous Institutes of Higher Learning and updated to reflect those institutions that offer post-secondary programs.

† Enrolment figures estimated using information from reports by Indigenous associations (such as the Indigenous Association of Higher Learning in British Columbia and the Aboriginal Institutes' Consortium in Ontario) and from annual reports from individual institutions.

Community Well-being Indicator #7

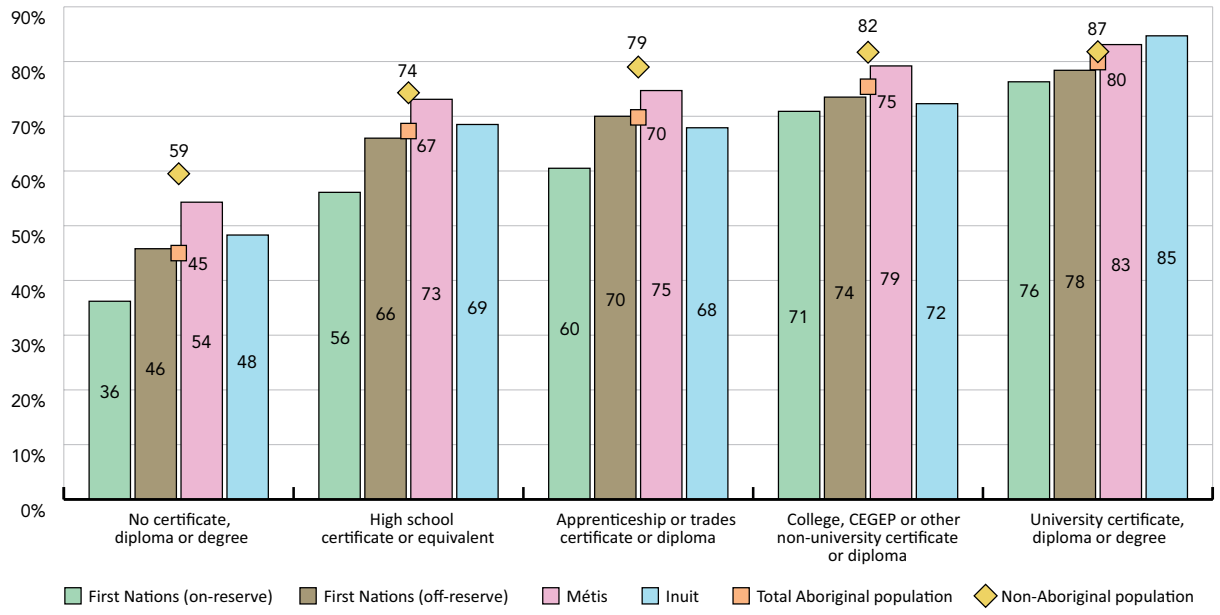
Learning and Employment

The Holistic Lifelong Learning Models illustrate the interconnections between learning and societal, economic and environmental well-being. Integrated within a single system, these relationships are mutually beneficial and affect all aspects of community life.

One of the best examples of this is the relationship between employment rates and educational attainment in Canada. Research shows that employment rates for Aboriginal and non-Aboriginal people alike increase dramatically with the completion of high-school certification—and continues to rise with the completion of post-secondary education (*see Figure 3.22*). In fact, there is no significant gap in employment rates for Aboriginal and non-Aboriginal Canadians who have attained a university degree.

The relationship between higher educational attainment and improved earnings extends even further. People with higher levels of education not only earn higher incomes, they are better able to make healthy lifestyle and environmentally sustainable choices, live longer lives, are more productive, and are more capable of contributing to their community.

Figure 3.22: Employment rate of Aboriginal and non-Aboriginal people aged 25 to 64, by level of education, 2006



Source: Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

Learning at Home and in the Community

Distance education

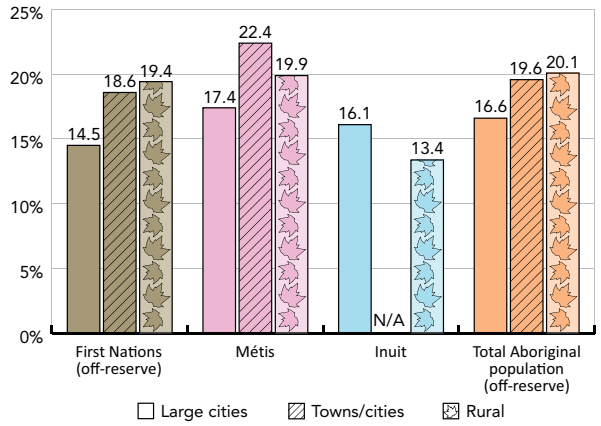
In a country as vast as Canada, geography can play a significant role in the ability for many young adults to participate in PSE. Indeed, smaller proportions of Aboriginal and non-Aboriginal people living in rural areas complete PSE than those in urban centres, especially at the university level.

Fortunately, distance education—or the use of information and communications technologies (ICTs) to support formal learning—is increasingly being looked to as a means of supporting people living in remote areas. Distance education provides learners with a virtual classroom in their homes and communities, enabling students to learn at their own pace and on their own time.[176]

According to Statistics Canada's APS, in 2006 18% of young off-reserve Aboriginal adults aged 20 to 34, and 18% of all off-reserve Aboriginal adults aged 15 to 64 took some form of post-secondary programming via distance education. For all Aboriginal adults, Métis (20%) and First Nations living off-reserve (17%) were more likely to take distance education courses than Inuit (14%).[177]

Aboriginal adults living in rural communities (20%) and smaller towns and cities (20%) were more likely to participate in distance learning than Aboriginal people living in cities (17%), where the majority of post-secondary institutions are located (*see Figure 3.23*).

Figure 3.23: Proportion of Aboriginal adults aged 15 to 64 who took a post-secondary course through distance education, by place of residence, 2006

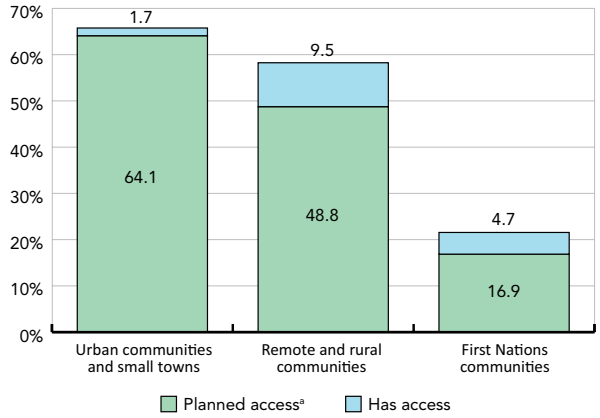


Source: Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

Though it is unknown how many young on-reserve First Nations adults are utilizing distance learning, it is expected that these rates would be much lower than that of other Aboriginal or non-Aboriginal adults. In order to effectively use distance education one requires reliable access to broadband internet services such as cable, digital subscriber lines (DSL) or fixed wireless. As a result such courses are simply not viable in regions where only slower, dial-up connections are available.[178]

For First Nations people living on-reserve the main form of internet remains dial-up access, which is readily available through telephone lines. According to Industry Canada, in 2007 only 17% of First Nations communities in Canada had broadband access, compared to 64% of cities and small towns and 49% of remote and rural communities (*see Figure 3.24*).

Figure 3.24: Proportion of communities with access to broadband service, by community type, 2007



Note(s):
[a] Planned access refers to those communities that are expected to obtain service through one of the programs administered by the National Broadband Office of Industry Canada.

Source: Industry Canada, Broadband Office. Special tabulation, unpublished data received by CCL in 2008 through special request.

Adult volunteerism

As stated in the youth section of chapter three, Aboriginal youth are more likely than non-Aboriginal youth to volunteer in their community. This also seems to be the case for Aboriginal adults.

Various surveys across Canada show that in 2006, 56% of off-reserve Aboriginal adults and 70% of on-reserve Aboriginal adults had volunteered in the last year, compared with only 46% of all non-Aboriginal adults.[179, 180, 181]

Available data indicate that First Nations adults living on-reserve are more likely than First Nations living off-reserve and Métis adults to volunteer in their community; and that Inuit adults are the least likely to volunteer. High rates of on-reserve volunteerism may correspond to the finding that 90% of First Nations adults strongly believe that they have a personal responsibility to make their community a better place for future generations.[182]

The 2007 Canadian Survey of Giving and Volunteering identifies that Canadians are more likely to volunteer later in life if they had participated in a range of community or youth activities during their primary and secondary schooling.[183] This principle may apply also to Aboriginal people. Aboriginal youth tend to participate more than non-Aboriginal youth in community activities, translating to higher volunteering rates for Aboriginal adults.

Community Well-being Indicator #8

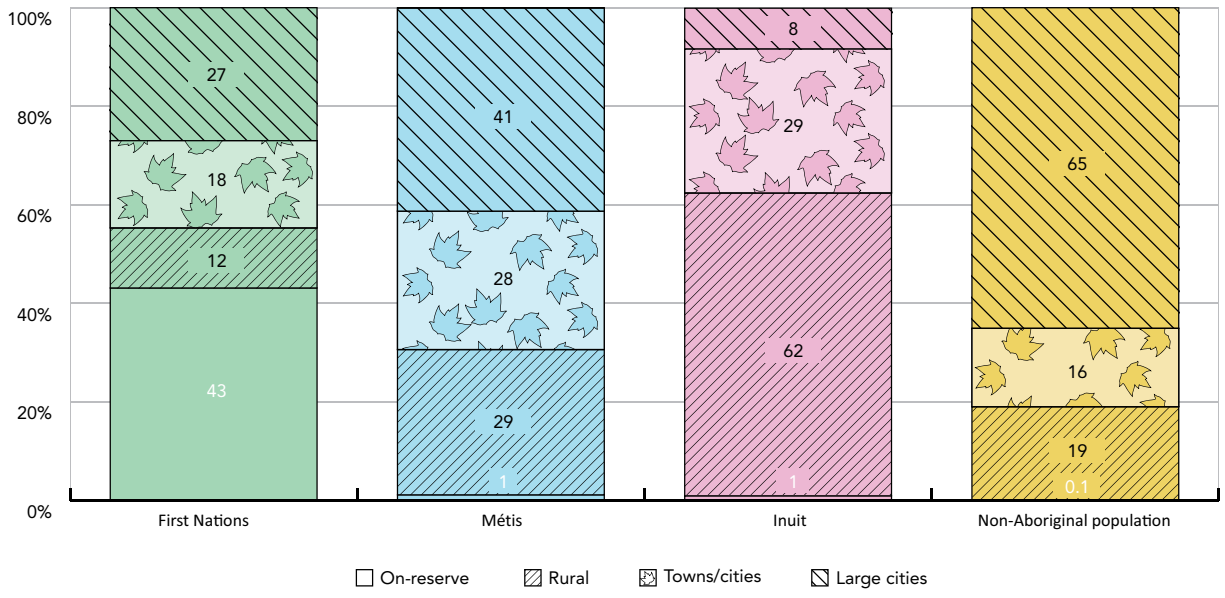
Demographics and Geography

Aboriginal Peoples in Canada encompass hundreds of communities with profoundly diverse cultures, languages, and nation-based governance and treaty-related rights. In 2006, more than 1 million people identified themselves as an Aboriginal person in Canada, or 3.8% of the total population—an increase from 3.3% in 2001 and 2.8% in 1996. Since 1996, the Aboriginal population has grown by 45%; a rate nearly six times faster than that of non-Aboriginal Canadians (8%).[184]

According to the 2006 Census, in 2006 43% of First Nations people lived on-reserve in one of the 615 First Nations communities in Canada. Most First Nations people living off-reserve were located in larger cities. Nearly seven of 10 (69%) Métis people lived in urban areas—a significant proportion (28%) of which lived in smaller cities and towns in Canada (*see Figure 3.25*).

For the 50,485 Inuit living in Canada who comprise 4% of the Aboriginal population, over 78% live in one of the 52 communities across Inuit Nunaat.[185] Approximately 11,000 Inuit live outside of Inuit Nunangut predominantly in Ottawa-Gatineau, Yellowknife, Edmonton and Montreal.[186]

Figure 3.25: Aboriginal and non-Aboriginal population, by area of residence, 2006



Source: Statistics Canada, "Aboriginal Identity (8), Area of Residence (6), Age Groups (12) and Sex (3) for the Population of Canada, Provinces and Territories, 2006 Census - 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: Jan. 15, 2008), Catalogue no. 97-558-X2006006.

ADULTS AND ELDERS

Aboriginal and non-Aboriginal adults of all backgrounds are currently experiencing—and will continue to experience—the demands of the new economy in their workplace and home lives. Increasingly, adults need to be continuous learners, able to identify and access the learning they require in order to remain competitive in the job market and to meet their personal goals and aspirations.

The role that learning plays in the lives of Aboriginal adults and elders can also have an important impact on family and community life. Adults and elders have a strong influence on the attitudes that children and youth develop about the value and purpose of learning. They also help demonstrate the link between increased skills or education and improved life opportunities, pass on traditional and cultural knowledge and serve as positive role models.

Despite the importance of adult learning, it remains misunderstood by many people. It is often equated with basic skills development (such as literacy) and work-related training. However, in its broadest sense adult learning refers to formal and informal learning opportunities in a wide range of contexts that include the home, the community, the land and the workplace.[187]

Learning at Home and in the Community

Although research suggests that much of adult learning is work-related, studies also indicate that it also occurs informally at home and in the community. However, the importance of informal learning opportunities to the adult learner is generally overlooked. Informal learning activities such as volunteering, self-directed learning and informal workplace learning can help adults gain new skills, expand their social networks and contribute to greater social cohesion.

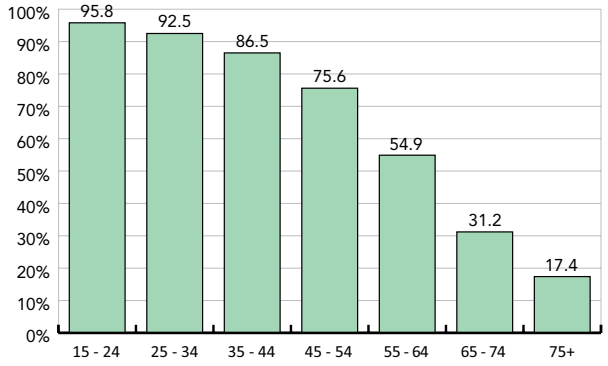
For Aboriginal adults and elders, learning at home and in the community occurs naturally through a range of daily activities. Some of this learning is purposeful rather than incidental, and can have numerous benefits. For example, *exposure to mass media and use of the internet* can connect Aboriginal adults with resources in their community, including informal learning opportunities.

Internet usage

According to Statistics Canada's APS, in 2006 80% of Aboriginal adults used the internet in the previous year.[189] Internet use decreased with age as Aboriginal people aged 15 to 24 were the most likely to access the internet (96%) followed by adults aged 25 to 34 (93%), adults aged 35 to 44 (87%) and adults aged 45 to 54 (76%). Internet usage decreases significantly for older Aboriginal adults aged 55 to 64 (55%), 65 to 74 (31%) and 75 years and over (17%). (*See Figure 3.26*)

Comparable data from Statistics Canada's General Social Survey shows that internet usage rates among Aboriginal people are slightly below those found among the general Canadian population. In 2007, 85% of non-Aboriginal adults aged 45 to 54 reported using the internet in the previous year, along with 70% of those aged 55 to 64, 45% of those aged 65 to 74, and 21% of those aged 75 and over.[190]

Figure 3.26: Proportion of Aboriginal adults who used the internet in last 12 months, by age, 2006



Source: Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

Workplace Learning

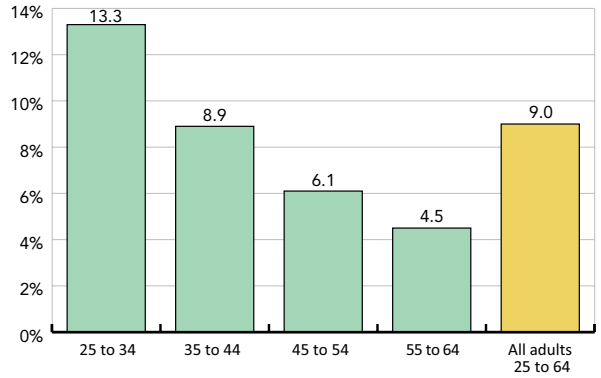
Job-related training

Job-related training, a broad indicator that includes any courses, workshops, seminars and training related to current or future employment, is intended to help working-age adults maintain and expand their job skills. Employees stand to benefit from such training through improved work performance, higher wages and better career opportunities. Employers can also benefit from job-related training through increased labour productivity.[191]

The lack of comprehensive data limits our understanding of the full extent of job-related training that Aboriginal people receive in Canada; particularly in the private sector. However, some understanding can be formed using data from Aboriginal Human Resource and Development Agreements provided by Human Resources and Skills Development Canada (*see textbox on next page*).

Under this federally funded program, nearly 1 of 10 (9%) Aboriginal people aged 25 to 64 received some sort of job-related training in 2008, such as literacy and essential skills training, skills development and employment assistance services (*see Figure 3.27*). Results from a comparable survey indicate that in 2006, 25% of working-aged Canadian adults participated in some form of job-related training, either at or outside the workplace.[192]

Figure 3.27: Proportion[a] of Aboriginal adults who participated in job-related training, by age, 2008–2009



Note(s):

[a] Proportion is calculated by using the number of Aboriginal adult Aboriginal Human Resource and Development Agreements clients as a proportion of the Aboriginal adult population who participated in the labour force, as identified in the 2006 Census.

Source: Human Resources and Skills Development Canada, *Aboriginal Human Resources Development Strategy (AHRDS)*. Special tabulation, unpublished data received by CCL in 2009 through special request.

It is important to note that these Aboriginal training figures do not include information about other important labour market programs, services and supports such as Labour Market Development Agreements and Labour Market Agreements provided by provinces and territories in Canada. These supports are aimed at increasing access to training for Aboriginal people and other individuals who are unemployed, and for employed individuals who are low-skilled and require essential skills training and/or recognized credentials.[193] In British Columbia, this would include on-the-job employment supports and classroom-based formal training provided by public, private and community trainers.[194]

Aboriginal Human Resource and Development Strategy

Funded by Human Resources and Skills Development Canada, the Aboriginal Human Resources Development Strategy aims to develop the employment skills of Aboriginal people across Canada so that they can participate more fully in economic opportunities. Funding is provided to 80 Aboriginal organizations across Canada that design, deliver or support employment programs and job-related services that best meet the unique needs of their communities.[195]

Adult Literacy

Research has shown that literacy can significantly impact an individual's well-being, contributing to increased employment, higher rates of community engagement, improved health and overall participation in society.[197]

However, comprehensive Canada-wide data on literacy rates among Aboriginal adults are not available. Rather, an analysis of the 2003 International Adult Literacy and Skills Survey (IALS) provides limited information about literacy rates among Aboriginal adults living in urban centres in Manitoba, Saskatchewan, the Northwest Territories and Yukon, as well as the Inuit in Nunavut.[198]

The IALS survey, which is undertaken only in English and French and not available in any Aboriginal languages, revealed lower prose literacy scores for Aboriginal adults compared to non-Aboriginal adults. On the prose literacy scale, more than six in 10 urban Aboriginal adults in Manitoba and Saskatchewan scored below Level 3, which is considered the minimum level for success in a knowledge-based economy. This compared with 45% of non-Aboriginal adults in Manitoba and 39% of non-Aboriginal adults in Saskatchewan (*see Figure 3.29*).

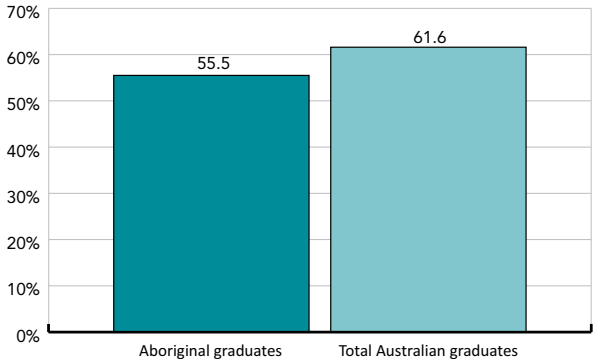
In the North, over half (55%) of Aboriginal adults in Yukon, about 69% in the Northwest Territories, and 88% of Inuit in Nunavut scored below Level 3. This compares with 29% for all non-Aboriginal adults in Yukon, 30% in the Northwest Territories and 23% of non-Aboriginal people in Nunavut. However, since 60% of survey respondents living in Nunavut identified Inuktitut as the language they use on a regular basis, the results can only partially identify the literacy skills of Inuit adults.[199]

International Comparison: Skills Training

Australia's government-funded Vocational Education and Training (VET) program supports Australian adults to attain employment-related skills needed to enter or re-enter the labour-force, retrain for a new job or upgrade skills for an existing job. In 2007, 5% of VET participants were Aboriginal.[196]

As shown in Figure 3.28, more than half (56%) of Aboriginal graduates from government-owned technical and further-education (TAFE) institutes and universities reported that their employment circumstances had improved after completing their course, compared with 62% of all Australian graduates.

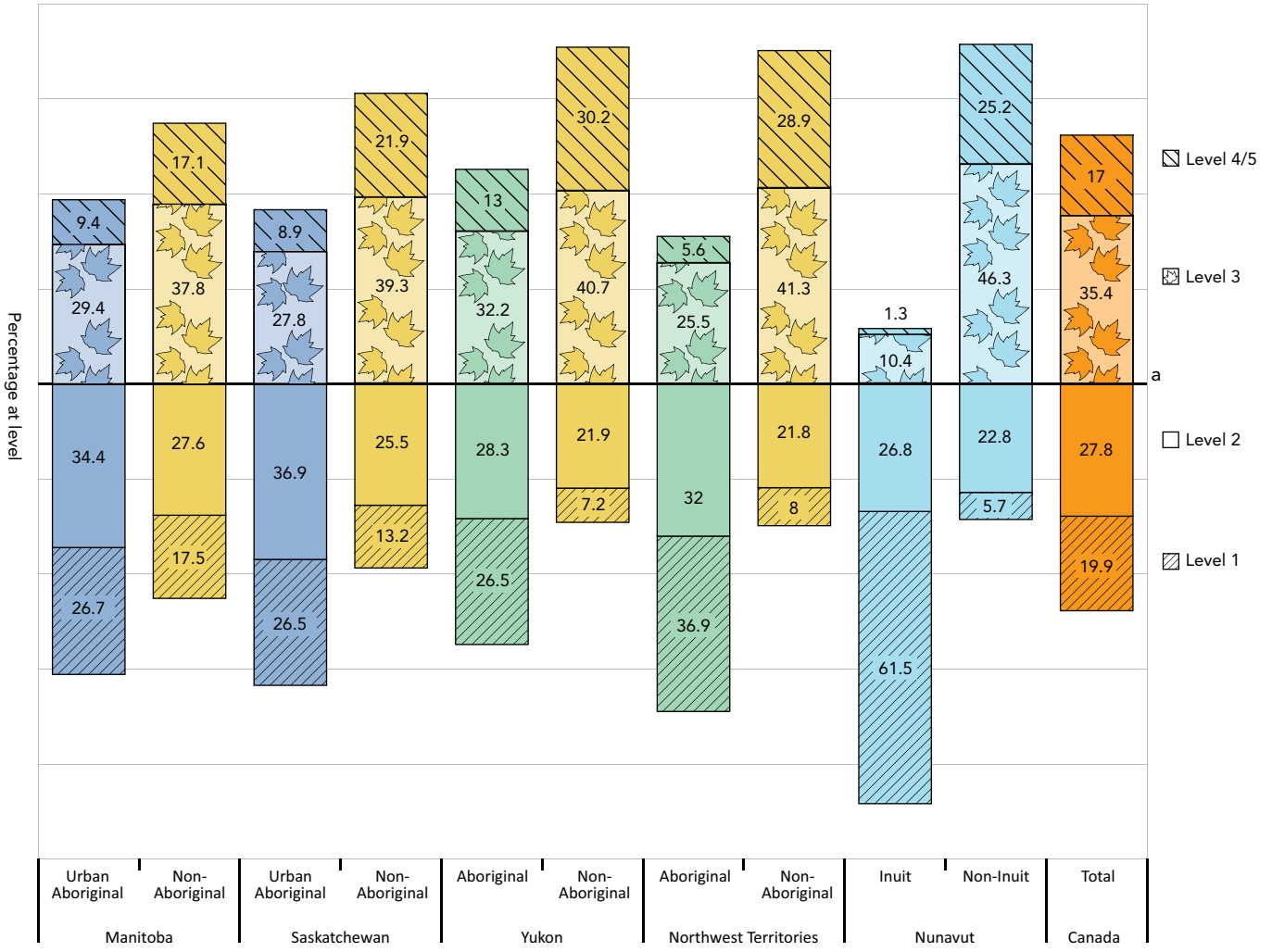
Figure 3.28: Proportion of Aboriginal training graduates who improved their employment circumstances, Australia, 2007



Note:
a Proportion represents the percentage of graduates from government-owned technical and further education, the primary providers of Australia's government-funded VET in Australia.

Source: Australia, Productivity Commission, Steering Committee for the Review of Government Service Provision, *Report on Government Services 2009* (Canberra: Productivity Commission, 2009). Available at: www.pc.gov.au/gsp/reports/rogs/2009 (accessed Oct. 14, 2009).

Figure 3.29: Distribution of prose literacy proficiency levels for Aboriginal and non-Aboriginal people aged 16 and over, by area of residence, 2003



[a] **Note**: Level 3, which is considered the minimum level for success in a knowledge-based economy
Source: Statistics Canada, *Building on our Competencies: Canadian Results of the International Adult Literacy and Skills Survey 2003* (Ottawa: 2005), Catalogue no. 89-617-XIE.

Literacy results in Canada and around the world affirm the strong relationship between literacy performance and educational attainment. IALS data show that Aboriginal people in Canada with the lowest levels of educational attainment also have the lowest prose literacy scores. However, when controlling for educational attainment, there remains little difference in literacy performance for urban Aboriginal adults compared with non-Aboriginal adults, although the gap remains considerable when comparing the literacy performance of Aboriginal and non-Aboriginal adults living in the three territories.[200]

Document proficiency levels, often considered a better assessment of functional literacy, reveal a similar picture. In 2003, 60% of Aboriginal adults living in urban centres in Manitoba and Saskatchewan and 88% of Inuit living in Nunavut scored below Level 3 on document literacy levels, compared with 42% of non-Aboriginal people.[201]

Community Well-being Indicator #9

Racism and Learning

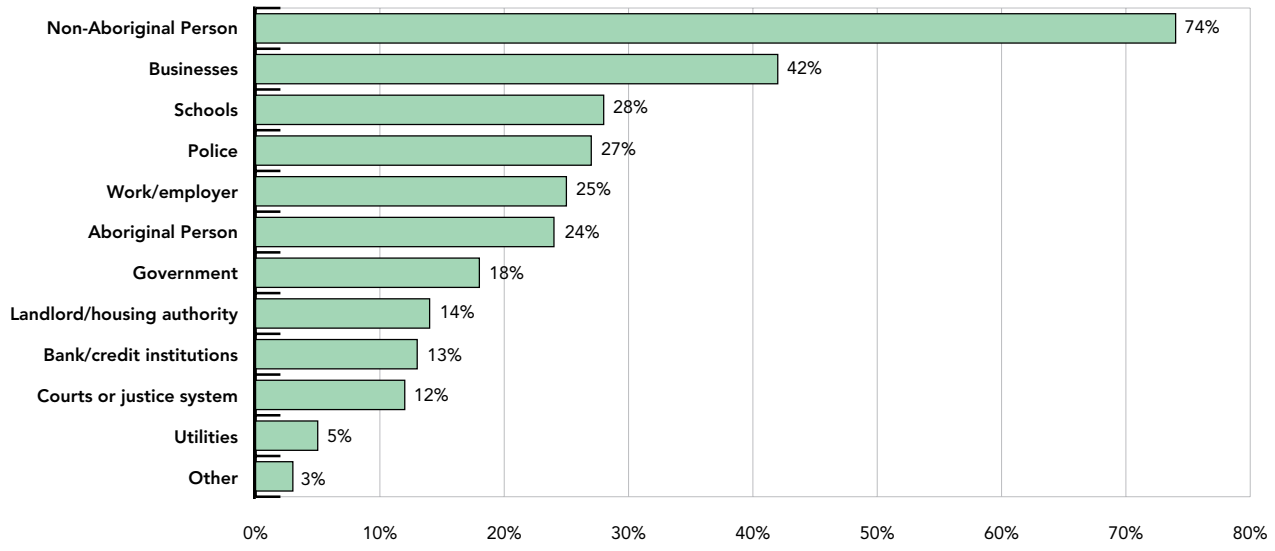
As stated in the landmark 2002 report written by the Minister's National Working Group on Education, "systemic racism, racist remarks and racist attitudes have a profound affect [sic] on academic success."[202] The majority of the research on this issue points to the impact of racism on Aboriginal children and youth in schools and institutions across Canada. However, racism affects Aboriginal learners of all ages.

According to an EKOS survey, in 2006 42% of off-reserve Aboriginal people reported being exposed to racism or discrimination over the last two years; a rate that decreased slightly since 2003 (46%).[203] Reports of racism were similar among First Nations people living on-reserve, four of 10 of whom reported being the subject of racism in 2005.[204, 205]

For off-reserve Aboriginal adults racism or discrimination was most often experienced by older adults (especially those aged of 45 to 54), First Nations people, males and those living in large cities.[206]

As figure 3.30 shows, among those Aboriginal people living off-reserve who reported racism or discrimination, 74% indicated it came from a non-Aboriginal person, followed by businesses (42%), schools (28%), police (27%) and 25% at work or from an employer.

Figure 3.30: Sources of racism or discrimination among off-reserve Aboriginal people, 2006



Source: EKOS Research Associates Inc., *2006 Survey of First Nations People Living Off-reserve, Métis and Inuit—Final Report*, Submitted to Indian and Northern Affairs Canada (Ottawa: October 2006).

Chapter 4:
Conclusions and Future Directions

CONCLUSIONS

T*he State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* represents an important milestone for Aboriginal people—and Canada as a whole.

The report and the Holistic Lifelong Learning Measurement Framework introduced in it, mark the most comprehensive assessment of learning to date for First Nations, Inuit and Métis communities. The end result of this is a more balanced understanding of Aboriginal learning, one that includes strengths and challenges; and one that will hopefully serve as an important counter-weight to years of incomplete reporting and negative stereotypes.

The indicators contained in this framework offer new information that allows for a more complete picture of the state of Aboriginal learning in Canada. For example, this report offers a greater appreciation of the important role of informal learning within Aboriginal communities and the value of strong family and community bonds in facilitating lifelong learning.

This report and its innovative new framework highlights the importance of understanding the full extent of lifelong learning for Aboriginal people, and acknowledges the central role of an Aboriginal perspective on learning that is integral to the well-being of First Nations, Inuit and Métis communities.

That being the case, the multiple strengths described in this report do not mean that learning conditions in some communities are optimal, rather they should be seen as critical building blocks for future improvement.

CCL believes that the new framework is critical to informing effective social policy and program development. By broadening the scope of inquiry, the framework opens the way for innovative solutions that address the expressed needs and aspirations of Aboriginal people.

Yet the framework also tells us what we do not know. It highlights critical data and information gaps in our understanding of various aspects of Aboriginal learning throughout the life cycle. For example, we lack information about the progress of Aboriginal adults in the workplace or data that specifically addresses the learning experiences of First Nations people living on-reserve—a group that accounts for more than one-quarter (26%) of Aboriginal people in Canada.

These data and information gaps are recognized within the framework and as an acknowledgement that further work remains before a complete assessment of the state of Aboriginal learning can be achieved.

FUTURE DIRECTIONS

CCL is committed to monitoring and reporting on the state of Aboriginal learning in Canada, and this report marks a significant achievement in this regard. In the coming months we will continue to work with Aboriginal learning experts, governments and researchers to ensure that the Holistic Lifelong Learning Measurement Framework becomes a springboard for effective change. The next steps in this ongoing effort are as follows:

- The continued use of the Holistic Lifelong Learning Measurement Framework as a tool to monitor progress in learning for First Nations, Inuit and Métis communities.

- The development of an Aboriginal Learning and Information Data Strategy (ALIDS) that will address the data and information gaps that currently impede a complete assessment of Aboriginal learning in Canada. CCL will continue working with its partners to ensure the ALIDS addresses several key objectives: the identification of multiple goals for Aboriginal learning, the methods needed for effective data collection and analysis, and the organizations that need to lead data-collection efforts.

- The identification of opportunities to work with Aboriginal learning organizations, governments and researchers to apply the Holistic Lifelong Learning Measurement Framework to their local, regional and national efforts to measure success in learning.

- The identification of opportunities to work with Aboriginal learning organizations, governments and researchers to apply these tools to initiatives that extend beyond measurement, such as policy development, community planning, curriculum development or training programs.

Endnotes

1 United Nations Human Rights Council, *Human Rights Bodies and Mechanism: Study of Lessons Learned and Challenges to Achieve the Implementation of the Rights of Indigenous Peoples to Education: Report of the Expert Mechanism on the Rights of Indigenous Peoples,* Report no. A/HRC/12/33 (New York: Aug. 31, 2009), p. 25. Available at www.unhcr.org/refworld/docid/4ac1c3822.html (accessed Nov. 18, 2009).

2 Canadian Council on Learning, *Redefining how Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007), www.ccl-cca.ca (accessed Oct. 10, 2009).

3 Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa, Oct. 2008), Catalogue no. 89-634-X – no. 1.

4 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

5 Statistics Canada, 2001 and 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

6 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

7 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

8 Canadian Council on Learning, *State of Learning in Canada: No Time for Complacency* (Ottawa: 2007). Available at www.ccl-cca.ca (accessed Nov. 20, 2009).

9 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

10 Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007).

11 Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 6, 2004–2005.* Special tabulation, unpublished data received by CCL in 2009 through special request.

12 Statistics Canada, 2006 Aboriginal Children's Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

13 Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007).

14 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

15 Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

16 Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census - 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

17 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

18 Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 7, 2006–2007.* Special tabulation, unpublished data received by CCL in 2009 through special request.

19 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

20 Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 7, 2006–2007.* Special tabulation, unpublished data received by CCL in 2009 through special request.

21 Industry Canada, Broadband Office. Received by CCL through special request.

22 Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

23 Canadian Council on Learning, *Redefining how Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007), www.ccl-cca.ca (accessed Oct. 10, 2009).

[24] Malreddy Pavan Kumar, *Seeing Ourselves in the Mirror: Giving Life to Learning. Report of the Aboriginal Learning Knowledge Centre's Second National Conference in Partnership with the First Nations Steering Committee* (Saskatoon and Calgary: University of Saskatoon and First Nations and Higher Adult Education Consortium, 2008).

[25] Paul Cappon, "Measuring success in First Nations, Inuit and Métis learning," *Policy Options* (Ottawa: Institute for Research in Public Policy, May 2008), pp. 60–66.

[26] Whetu Wereta and Darin Bishop, *Towards a Māori Statistics Framework.* Report submitted by the Māori Statistic Unit, Statistics New Zealand to the Meeting on Indigenous Peoples and Indicators of Well-Being, Aboriginal Policy Research Conference, Ottawa, March 22–23, 2006.

[27] S. K. Kana'iaupuni, N. Malone and K. Ishibashi, *Ka huaka'i: 2005 Native Hawaiian Educational Assessment* (Honolulu, HI: Kamehameha Schools, Pauahi Publications, 2005).

[28] United Nations Permanent Forum on Indigenous Issues, *Report of the Meeting on Indigenous Peoples and Indicators of Well-being,* Ottawa, October 22–23, 2006. Report submitted to the UNPF11, 5th Session (New York: May 15–16, 2006).

[29] Canadian Council on Learning, *Redefining how Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007), www.ccl-cca.ca (accessed Oct. 10, 2009).

[30] Brian Rice and John Steckley, "Lifelong learning and cultural identity: Canada's native people," *Livelong Learning: Policies, Practices, and Programs,* Michael J. Hatton, ed. (Toronto: School of Media Studies, Humber College, 1997), pp. 216–228.

[31] Canada, Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples* (Ottawa: Canada Communications Group, 1996).

[32] Barbara Kavanagh, *The Role of Parental and Community Involvement in the Success of First Nations Learners: A Review of the Literature.* A Report to the Minister's National Working Group on First Nations Education (Ottawa: Indian and Northern Affairs Canada, no date).

[33] S. K. Kana'iaupuni, N. Malone and K. Ishibashi, *Ka huaka'i: 2005 Native Hawaiian Educational Assessment* (Honolulu, HI: Kamehameha Schools, Pauahi Publications, 2005).

[34] Tungasuvvingat Inuit, "Inuit Children" (2008) [website], www.tungasuvvingatinuit.ca/eng/children.htm (accessed Nov. 18, 2009).

[35] Tungasuvvingat Inuit, "Inuit Children" (2008) [website], www.tungasuvvingatinuit.ca/eng/children.htm (accessed Nov. 18, 2009).

[36] Statistics Canada, 2006 Aboriginal Peoples Survey—Survey of Living Conditions in the Arctic. Special tabulation, unpublished data received by CCL in 2009 through special request.

[37] David Corson, "Community-based education for indigenous cultures," *Language Culture and Curriculum* 11, no. 3 (1998): 238–249.

[38] Tindall Consulting, *Fifth Annual School Measures and Data Collection Project,* 2008/09—Final Report (Vancouver: First Nations Schools Association, March, 2009).

[39] Preliminary survey results from 2009 research project titled, "Partnering with parents and communities in education," involving the collaboration of the Canadian Council on Learning, McGill University, Université de Montréal, Government of Nunavut, Government of the Northwest Territories, Kativik School Board and Nunatsiuvut Government (unpublished).

[40] Tania Córdoba, *Aboriginal Literacy and Education: A Wholistic Perspective that Embraces Intergenerational Knowledge* (Toronto: Ontario Institute of Studies in Education of the University of Toronto, 2006). Available at www.cst.ed.ac.uk/2005conference/papers/Cordoba_paper.pdf (accessed Oct. 8, 2009).

[41] Saskatchewan Learning, *Aboriginal Elders and Community Workers in Schools: A Guide for School Divisions and their Partners,* 2001, www.education.gov.sk.ca/adx/aspx/adxGetMedia.aspx?DocID=237,140,107,81,1,Documents&MediaID=1836&Filename=eldoutgde.pdf (accessed Oct. 8, 2009).

[42] P. Hutchinson, M. Evans and C. Reid, *Report on the Statistical Description and Analysis of the 2006 Métis Nation of British Columbia Provincial Survey* (Vancouver: 2007).

[43] Public Health Agency of Canada, *Chief Public Health Officer's Report on the State of Public Health in Canada* (Ottawa: 2008).

Endnotes

[44] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[45] Assembly of First Nations, *Tradition and Education: Towards a Vision of Our Future* (Ottawa: 1988).

[46] Jerry P. White, Nicholas Spence and Paul Maxim, "A new approach to understanding *Aboriginal educational outcomes: the role of social capital," Aboriginal Education: Current Crisis and Future Alternatives,* edited by Jerry White, Dan Beaver and Julie Peters (Ottawa: Thompson Educational Publishing, Inc., 2009), pp. 249–263.

[47] Lori Curtis, Martin D. Dooley and Shelley A. Phipps, "Child well-being and neighbourhood quality: evidence from the Canadian National Longitudinal Survey of Children and Youth," *Social Science and Medicine* 58, no. 10 (2004): 1917–1927.

[48] S. K. Kana'iaupuni, N. Malone and K. Ishibashi, *Ka huaka'i: 2005 Native Hawaiian Educational Assessment* (Honolulu, Hawaii: Kamehameha Schools, Pauahi Publications, 2005).

[49] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: Oct. 2008), Catalogue no. 89-634-X–no. 1.

[50] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: Oct. 2008), Catalogue no. 89-634-X–no. 1.

[51] Terrellyn Fearn, *A Sense of Belonging: Supporting Healthy Child Development in Aboriginal Families.* Prepared for the Government of Ontario by Best Start: Ontario's Maternal, Newborn and Early Child Development Resource Centre (Toronto: 2006).

[52] EKOS Research Associates, Inc., *Fall 2002 Survey of First Nations People Living On-Reserve—Final Report.* Submitted to Indian and Northern Affairs Canada (Ottawa: Dec. 2002).

[53] Statistics Canada, "Sense of belonging to local community, by age group and sex, household population aged 12 and over, Canada, 2005," CANSIM table 105-0390, Canadian Community Health Survey (CCHS 3.1) (2005).

[54] Mindy McHardy and Erin O'Sullivan, *First Nations Community Well-Being in Canada: The Community Well-Being Index (CWB), 2001* (Ottawa: Indian Northern Affairs Canada, 2004).

[55] Based on preliminary results from a presentation entitled "The Community Well-Being Index (CWB)," presented by Erin O'Sullivan on behalf of Indian and Northern Affairs Canada, at the 2009 Aboriginal Policy and Research Conference, Ottawa, March 9, 2009.

[56] V. J. Kirkness, "Aboriginal education in Canada: a retrospective and a prospective," *Journal of American Indian Education* 39, no. 1, Special Issue no. 2 (Fall 1999): 14–30. Cited in Barbara Kavanagh, *The Role of Parental and Community Involvement in the Success of First Nations Learners: A Review of the Literature.* A Report to the Minister's National Working Group on First Nations Education (Ottawa: Indian and Northern Affairs Canada, no date).

[57] Joe Watkins, "Place-meant," *The American Indian Quarterly* 25, no. 1 (2001): 41–45.

[58] Joe Watkins, "Place-meant," *The American Indian Quarterly* 25, no. 1 (2001): 41–45.

[59] Malreddy Pavan Kumar, *Seeing Ourselves in the Mirror: Giving Life to Learning. Report of the Aboriginal Learning Knowledge Centre's Second National Conference in Partnership with the First Nations Steering Committee* (Saskatoon and Calgary: University of Saskatoon and First Nations and Higher Adult Education Consortium, 2008).

[60] Joe Watkins, "Place-meant," *The American Indian Quarterly* 25, no. 1 (2001): 41–45.

[61] Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

[62] National Indian Brotherhood, *Indian Control of Indian Education,* Policy paper presented to the Minister of Indian and Northern Development (Ottawa: 1972).

[63] Canada, Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples* (Ottawa: Canada Communications Group, 1996).

[64] Marie Battiste, *Indigenous Knowledge and Pedagogy in First Nations Education: A Literature Review with Recommendations,* prepared for the National Working Group on Education and the Minister of Indian Affairs, Indian and Northern Affairs Canada (Ottawa: 2002).

[65] Yvonne Hébert, "The state of Aboriginal literacy and language education," in Marlene Brant Castellano, Lynne Davis and Louise Lahache, eds., *Aboriginal Education. Fulfilling the Promise* (Vancouver: UBC Press, 2000).

[66] Lesley Moody and Isabel Cordua-von Specht, "Stones: social capital in Canadian Aboriginal communities," in Ann Dale and Jenny Onyx, eds., *Social Capital and Sustainable Community Development: A Dynamic Balance* (Vancouver: UBC Press, 2005), pp. 127–140.

[67] Marcia Nickerson and Jay Kaufman, "Aboriginal culture in the digital age," *Policy, Politics and Governance* 10 (July 2005): n.p., http://ppforum.com/sites/default/files/aboriginal_culture_in_digital_age.pdf (accessed Oct. 8, 2009).

[68] Marlene Brant Castellano, Lynne Davis and Louise Lahache, eds., *Aboriginal Education: Fulfilling the Promise* (Vancouver: UBC Press, 2000).

[69] Yvonne Hébert, "The state of Aboriginal literacy and language education," in Marlene Brant Castellano, Lynne Davis and Louise Lahache, eds., *Aboriginal Education. Fulfilling the Promise* (Vancouver: UBC Press, 2000).

[70] Mary Jane Morris, "Aboriginal languages in Canada: emerging trends and perspectives on second language acquisition," *Canadian Social Trends* (Ottawa: Statistics Canada, May 2007), Catalogue no. 11-008.

[71] Michael J. Chandler and Christopher E. Lalonde, "Cultural continuity in the face of radical social change: language preservation as a protective factor against suicide in First Nations youth," Horizons 10, no. 1 (March 2008): 68–72.

[72] Task Force on Aboriginal Languages and Cultures, *Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nations, Inuit and Métis Languages and Cultures* (Ottawa: Department of Canadian Heritage, June 2005), Catalogue no. CH4-96/2005.

[73] Task Force on Aboriginal Languages and Cultures, *Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nations, Inuit and Métis Languages and Cultures* (Ottawa: Department of Canadian Heritage, June 2005), Catalogue no. CH4-96/2005.

[74] D. Taylor, *Partnering with Parents and Communities: Maximizing the Educational Experience for Inuit Students.* A discussion paper prepared for the National Inuit Education Summit (Ottawa: November 2007).

[75] D. Hallet, M. J. Chandler and C. Lalonde, "Aboriginal language knowledge and youth suicide," *Cognitive Development* 22, no. 3 (2007): 392–399. Available at www.psych.ubc.ca/~chandlerlab/Hallett,%20Chandler,%20&%20Lalonde%20(2007).pdf. (accessed Oct. 8, 2009).

[76] Shelley Tulloch, "Uquasirtinnik annirusunniq: longing for our language," *Horizons* 10, no. 1 (March 2008): 73–78.

[77] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[78] Evelyne Bougie, *Aboriginal Peoples Survey, 2006: School Experiences of Off-Reserve First Nations Children Aged 6 to 14* (Ottawa: January 2009), Catalogue no. 89-637X–no. 1.

[79] Assembly of *First Nations, First Nations Regional Longitudinal Health Survey (RHS),* 2002/03, (Ottawa: March 2007).

[80] Statistics Canada, "Selected Language Characteristics (165), Aboriginal Identity (8), Age Groups (7), Sex (3) and Area of Residence (6) for the Population of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: Jan. 15, 2008), Catalogue no. 97-558-X2006015.

[81] National Association of Friendship Centres, *National Friendship Centre Survey: Aboriginal Languages Programs* (Ottawa: March 2007).

[82] Mary Jane Morris, "Aboriginal languages in Canada: emerging trends and perspectives on second language acquisition," *Canadian Social Trends* (Ottawa: Statistics Canada, May 2007), Catalogue no. 11-008.

Endnotes

[83] Task Force on Aboriginal Languages and Cultures, *Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nations, Inuit and Métis Languages and Cultures* (Ottawa: Department of Canadian Heritage, June 2005), Catalogue no. CH4-96/2005.

[84] Task Force on Aboriginal Languages and Cultures, *Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nations, Inuit and Métis Languages and Cultures* (Ottawa: Department of Canadian Heritage, June 2005), Catalogue no. CH4-96/2005.

[85] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: Oct. 2008), Catalogue no. 89-634-X–no. 1.

[86] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: Oct. 2008), Catalogue no. 89-634-X–no. 1.

[87] Alfred Michael Dockery, *Culture and Wellbeing: The Case of Indigenous Australians* (Perth, Australia: Curtin University of Technology, 2009).

[88] Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007).

[89] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: Oct. 2008), Catalogue no. 89-634-X–no.1.

[90] Cathy Richardson and Natasha Blanchet-Cohen, *International Survey on Adult Education for Indigenous Peoples – Country Study: Canada:* Adult Education and Indigenous Peoples in Canada (Hamburg, Germany: UNESCO Institute for Education, 2000). Available at www.unesco.org/education/uie/pdf/Canada.pdf (accessed Aug. 6, 2009).

[91] Yvonne Vizina, *Nourishing the Learning Spirit: Elder's Dialogue* (Ottawa: Aboriginal Learning Knowledge Centre, Canadian Council on Learning, 2008).

[92] Cathy Richardson and Natasha Blanchet-Cohen, *International Survey on Adult Education for Indigenous Peoples – Country Study: Canada:* Adult Education and Indigenous Peoples in Canada (Hamburg, Germany: UNESCO Institute for Education, 2000). Available at www.unesco.org/education/uie/pdf/Canada.pdf (accessed Aug. 6, 2009).

[93] Raven Sinclair, "PAR and Aboriginal epistemology: a really good fit," *Aboriginal and Indigenous Social Work,* www.aboriginalsocialwork.ca/special_topics/par/epistemology.htm (accessed July 30, 2009).

[94] Scott Tunison, *Aboriginal Learning: A Review of Current Metrics of Aboriginal Learning Success.* A draft report prepared for the Aboriginal Learning Knowledge Centre in partnership with the Canadian Council on Learning (Ottawa: Canadian Council on Learning, 2007). Available at www.ccl-cca.ca/pdfs/ablkc/Report_ScottTunisons_Apr2009_EN.pdf, (accessed Oct. 14, 2009).

[95] Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007).

[96] Canada, Office of the Prime Minister, "Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system," *Stephen Harper, Prime Minister of Canada* [website], www.pm.gc.ca/eng/media.asp?id=2149 (accessed Oct. 8, 2009).

[97] Canada, Office of the Prime Minister, "Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system," *Stephen Harper, Prime Minister of Canada* [website], www.pm.gc.ca/eng/media.asp?id=2149 (accessed Oct. 8, 2009).

[98] Canada, Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples,* Vol. 3 (Ottawa: Canada Communications Group, 1996).

[99] Marie Battiste and Sheelagh McLean, *State of First Nations Learning,* Prepared for the Canadian Council on Learning (Saskatoon: Aboriginal Education Research Centre, University of Saskatchewan, 2005). Available at: www.ccl-cca.ca/NR/rdonlyres/4F9A3F29-7170-4812-ADA7-3CA468F00ED/0/StateOfFirstNationsLearning.pdf (accessed July 15, 2007).

[100] David King, *A Brief Report of the Federal Government of Canada's Residential School System for Inuit* (Ottawa: Aboriginal Healing Foundation, 2006).

[101] National Indian Brotherhood, *Indian Control of Indian Education,* Policy paper presented to the Minister of Indian and Northern Development (Ottawa: 1972).

[102] Canada, Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples* (Ottawa: Canada Communications Group, 1996).

[103] Evelyne Bougie, Aboriginal Peoples Survey, 2006: School Experiences of Off-Reserve First Nations Children Aged 6 to 14 (Ottawa: January 2009), Catalogue no. 89-637-X–no 1.

[104] Statistics Canada, 2006 Aboriginal Peoples Survey, children and youth component. Special tabulation, unpublished data received by CCL in 2009 through special request.

[105] Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007).

[106] Canadian Council on Learning, *Redefining How Success is Measured in First Nations, Inuit and Métis Learning* (Ottawa: 2007), www.ccl-cca.ca (accessed Oct. 10, 2009).

[107] Public Health Agency of Canada, *Aboriginal Children: The Healing Power of Cultural Identity,* www.phac-aspc.gc.ca/dca-dea/programs-mes/aboriginal-autochtones-eng.php (accessed June 24, 2009).

[108] Statistics Canada, "Aboriginal Identity (8), Area of Residence (6), Age Groups (12) and Sex (3) for the Population of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," 2006 Census of Population (Ottawa: 2008), Catalogue no. 97-558-XCB2006006.

[109] Canadian Council on Learning, *State of Learning in Canada: No Time for Complacency* (Ottawa: 2007). Available at ccl-cca.ca (accessed Nov. 20, 2009).

[110] Canada, Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples* (Ottawa: Canada Communications Group, 1996).

[111] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: October 2008), Catalogue no. 89-634-X–no. 1.

[112] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: October 2008), Catalogue no. 89-634-X–no. 1.

[113] Statistics Canada, *Aboriginal Children's Survey, 2006: Family, Community and Child Care* (Ottawa: October 2008), Catalogue no. 89-634-X–no. 1.

[114] Assembly of First Nations, First Nations Regional Longitudinal Health Survey (RHS), 2002/03 (Ottawa: March 2007).

[115] Statistics Canada, *National Longitudinal Survey of Children and Youth, Cycle 6, 2004–2005.* Special tabulation, unpublished data received by CCL in 2009 through special request.

[116] Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03,* (Ottawa: March 2007).

[117] Statistics Canada, 2006 Aboriginal Children's Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

[118] Julia O'Sullivan and Janet Goosney, *Get Ready, Get Set, Get Going: Learning to Read in Northern Canada* (Thunder Bay: Lakehead University, Centre of Excellence for Children and Adolescents with Special Needs, 2007).

[119] Julia O'Sullivan and Janet Goosney, *Get Ready, Get Set, Get Going: Learning to Read in Northern Canada* (Thunder Bay: Lakehead University, Centre of Excellence for Children and Adolescents with Special Needs, 2007).

[120] Nunavut Literacy Council, Unipkausivut: *Building Language and Literacy Skills through Oral History* (2004), www.nunavutliteracy.ca/english/resource/unipkausivut/unip.pdf (accessed Oct. 13, 2009).

[121] Canada, Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples* (Ottawa: Canada Communications Group, 1996).

[122] Priscilla George (Ningwakwe), *The Holistic/Rainbow Approach to Aboriginal Literacy* (Ontario: 2001), www.nald.ca/FULLTEXT/abo-hol/cover.htm (accessed July 16, 2009).

[123] Canadian Council on Learning, *State of Learning in Canada: No Time for Complacency* (Ottawa: 2007). Available at ccl-cca.ca (accessed Nov. 20, 2009).

[124] Paul Kershaw, Lori Irwin, Kate Trafford and Clyde Hertzman, *The British Columbia Atlas of Child Development,* Canadian Western Geographical Series, Vol. 40 (Victoria, B.C.: Human Early Learning Partnership and Western Geographical Press, 2005).

Endnotes

[125] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[126] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[127] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[128] Canadian Council on Learning, *State of Learning in Canada: Toward a Learning Future* (Ottawa: 2008), www.ccl-cca.ca (accessed Oct. 7, 2009).

[129] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[130] Edward B. Harvey and René Houle, *Demographic Changes in Canada and their Impact on Public Education* (Toronto: The Learning Partnership, 2006).

[131] Edward B. Harvey and René Houle, *Demographic Changes in Canada and their Impact on Public Education* (Toronto: The Learning Partnership, 2006).

[132] Canadian Council on Learning, *State of Learning in Canada: No Time for Complacency* (Ottawa: 2007). Available at ccl-cca.ca (accessed Nov. 20, 2009).

[133] Simon Management Services, "A study of educational cost drivers to First Nations education," Unpublished study prepared for the Assembly of First Nations and Indian and Northern Affairs Canada, Band Operated Formula Funding Working Group (Ottawa: 2006).

[134] Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

[135] Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

[136] Jon Douglas Willms, *Student Engagement at School: A Sense of Belonging and Participation: Results from PISA 2000* (Paris: Organisation for Economic Co-operation and Development, 2003).

[137] Evelyne Bougie, *Aboriginal Peoples Survey, 2006: School Experiences of Off-Reserve First Nations Children Aged 6 to 14* (Ottawa: Statistics Canada, 2009), Catalogue no. 89-637-X–no 1.

[138] Tindall Consulting, *Fifth Annual School Measures and Data Collection Project, 2008/09 – Final Report* (Vancouver: First Nations Schools Association, March, 2009).

[139] Northwest Territories, Education, Culture and Employment, *Towards Excellence: A Report on Education in the NWT '05* (Yellowknife: 2005).

[140] EKOS Research Associates Inc. *Fall 2003 Survey of First Nations People Living On-reserve – Integrated Final Report,* Submitted to Indian and Northern Affairs Canada (Ottawa: March 2004).

[141] Health Canada, *Aboriginal Diabetes Initiative* (ADI)—"Eat right. Be active. Have fun. You can prevent diabetes" Campaign, www.hc-sc.gc.ca/ahc-asc/activit/marketsoc/camp/adi-ida_e.html (accessed Nov. 8, 2006).

[142] Public Health Agency of Canada, *Tuberculosis in Canada 2006* (Ottawa: 2008). Cited in Heather Tait, *Aboriginal Peoples Survey, 2006: Inuit Health Social Conditions* (Ottawa: Statistics Canada, December 2008), Catalogue no. 89-637-X–no. 1.

[143] Circumpolar Inuit Cancer Review Working Group, "Cancer among the circumpolar Inuit, 1989–2003. II. Patterns and trends," *International Journal of Circumpolar Health* 67, no. 5 (December 2008): 408–420.

[144] Heather Tait, *Aboriginal Peoples Survey, 2006: Inuit Health and Social Conditions* (Ottawa: Statistics Canada, December 2008), Catalogue no. 89-637-X–no. 1.

[145] Health Canada, "Suicide prevention," *First Nations, Inuit and Aboriginal Health,* www.hc-sc.gc.ca/fnih-spni/promotion/suicide/index_e.html (accessed July 29, 2009).

[146] Garriguet, Didier, "Obesity and the eating habits of the Aboriginal population," *Health Reports* 19, no. 1 (March 2008): 1–15, Component of Statistics Canada Catalogue no. 82-003-X Health Reports.

[147] Assembly of *First Nations, First Nations Regional Longitudinal Health Survey* (RHS), 2002/03 (Ottawa: March 2007).

[148] Canadian Council on Learning, *Securing Prosperity through Canada's Human Infrastructure: The State of Adult Learning and Workplace Training in Canada* (Ottawa: 2009), www.ccl-cca.ca (accessed Oct. 7, 2009).

[149] Andrew Jackson, Paul Roberts and Shelley Harman, *Learning through Recreation (Data Analysis and Review)*—A Report to the Laidlaw Foundation (Ottawa: Canadian Council on Social Development, May 28, 2001).

[150] Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

[151] Fidelis Ifedi, *Sport Participation in Canada, 2005* (Ottawa: Statistics Canada, 2008), Catalogue no. 81-595-MIE-no. 60.

[152] Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received received by CCL 2009 through special request.

[153] Canadian Council on Learning, *Composite Learning Index 2009* (Ottawa: 2009), www.ccl-cca.ca (accessed Oct. 5, 2009).

[154] Statistics Canada, Census 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

[155] Statistics Canada, Census 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

[156] Andrew Sharpe, Jean-Francois Arsenault and Simon Lapointe, *The Potential Contribution of Aboriginal Canadians to Labour Force, Employment, Productivity and Output Growth in Canada, 2001–2017,* (Ottawa: Centre for the Study of Living Standards, November 2007), Research Report No. 2007-4). Available at www.csls.ca/reports/csls2007-04.PDF (accessed Oct. 23, 2009).

[157] Statistics Canada, Census 2001 and 2006. Special tabulation, unpublished data received by CCL in 2009 through special request.

[158] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[159] Joseph Berger and Andrew Parkin, "The value of a degree: education, employment and earnings in Canada," Chapter 1 in *The Price of Knowledge,* Vol. 4 (Montreal: Canada Millennium Scholarship Foundation, 2009), www.millenniumscholarships.ca/en/research/PriceKnowledge.asp. (accessed Dec. 7, 2009).

[160] Michael Mendelson, *Aboriginal Peoples and Postsecondary Education in Canada* (Ottawa: Caledon Institute of Social Policy, July 2006).

[161] Statistics Canada, *Educational Portrait of Canada*, 2006 Census (Ottawa: March 2008), Catalogue no. 97-560-X.

[162] Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

[163] Statistics Canada, *Education Indicators in Canada: An International Perspective* (Ottawa: 2009), Catalogue no. 81-604-X.

[164] Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

[165] Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

[166] Marinka Ménard, Frank Menezes, Cindy K. Y. Chan and Merv Walker, *National Apprenticeship Survey: Canada Overview Report, 2007* (Ottawa: Statistics Canada, 2008), Catalogue no. 81-598-X no. 1.

Endnotes

[167] Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

[168] Statistics Canada, "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population (Ottawa: March 4, 2008), Catalogue no. 97-560-X2006031.

[169] EKOS Research Associates, Inc., *2005 Survey of First Nations People Living On-reserve –Final Report,* Submitted to Indian and Northern Affairs Canada (Ottawa: 2006).

[170] Indian and Northern Affairs Canada, *The Landscape: Public Opinions on Aboriginal and Northern Affairs* (Ottawa: 2005), Catalogue no. R1-23/2005E.

[171] Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

[172] Katenies Research and Management Services and Chignecto Consulting Group Inc., *Review of the Indian Studies Support Program Component of the PSE Program* (Ottawa: Assembly of First Nations, 2006).

[173] Katenies Research and Management Services and Chignecto Consulting Group Inc., *Review of the Indian Studies Support Program Component of the PSE Program* (Ottawa: Assembly of First Nations, 2006).

[174] Katenies Research and Management Services and Chignecto Consulting Group Inc., *Review of the Indian Studies Support Program Component of the PSE Program* (Ottawa: Assembly of First Nations, 2006).

[175] Aboriginal Institutes' Consortium, *Aboriginal Institutions of Higher Education: A Struggle for the Education of Aboriginal Students, Control of Indigenous Knowledge, and Recognition of Aboriginal Institutions* (Ottawa: Canadian Race Relations Foundation, August 2005).

[176] Canadian Council of Learning, *State of E-learning in Canada* (Ottawa: May 2009), www.ccl-cca.ca (accessed Oct. 7, 2009).

[177] Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

[178] Industry Canada, *Stronger Communities for a Stronger Canada: The Promise of Broadband,* Report of the National Selection Committee, Broadband for Rural and Northern Development Pilot Program (Ottawa: 2004).

[179] EKOS Research Associates Inc. *2006 Survey of First Nations People Living Off-reserve, Métis and Inuit –Final Report,* Submitted to Indian and Northern Affairs Canada (Ottawa: Oct. 2006).

[180] Statistics Canada, *Caring Canadians, Involved Canadians: Highlights from the Canada Survey of Giving, Volunteering and Participating* (Ottawa: 2008), Catalogue no. 71-542-XIE.

[181] EKOS Research Associates, Inc., *2005 Survey of First Nations People Living On-reserve–Final Report,* Submitted to Indian and Northern Affairs Canada (Ottawa: 2006).

[182] EKOS Research Associates, Inc., *2005 Survey of First Nations People Living On-reserve –Final Report,* Submitted to Indian and Northern Affairs Canada (Ottawa: 2006).

[183] Statistics Canada, *Caring Canadians, Involved Canadians: Highlights from the Canada Survey of Giving, Volunteering and Participating* (Ottawa: 2008), Catalogue no. 71-542-XIE.

[184] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[185] Heather Tait, *Aboriginal Peoples Survey, 2006: Inuit Health and Social Conditions* (Ottawa: Statistics Canada, Dec. 2008), Catalogue no. 89-637-X–no. 1.

[186] Statistics Canada, *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census* (Ottawa: 2008), Catalogue no. 97-559-XIE.

[187] Canadian Council on Learning, *State of Learning in Canada: Toward a Learning Future* (Ottawa: 2008), www.ccl-cca.ca (accessed Oct. 7, 2009).

[188] Canadian Council on Learning, *State of Learning in Canada: Toward a Learning Future* (Ottawa: 2008), www.ccl-cca.ca (accessed Oct. 7, 2009).

[189] Statistics Canada, 2006 Aboriginal Peoples Survey. Special tabulation, unpublished data received by CCL in 2009 through special request.

[190] Statistics Canada, General Social Survey 2007, Cycle 20 (Ottawa: 2007), Catalogue 89-625-XWE.

[191] Canadian Council on Learning, *2009 Composite Learning Index Indicator,* Indicator Fact Sheet: "Participation in job-related training," www.ccl-cca.ca/CCL/Reports/CLI/CLI2009/2009Factsheet6.htm (accessed Oct. 7, 2009).

[192] Canadian Council on Learning, 2009 *Composite Learning Index Indicator,* Indicator Fact Sheet: "Participation in job-related training," www.ccl-cca.ca/CCL/Reports/CLI/CLI2009/2009Factsheet6.htm (accessed Oct. 7, 2009).

[193] Human Resources and Skills Development Canada, *Labour Market Development Agreements,* www.hrsdc.gc.ca/eng/employment/partnerships/labour_market_development/index.shtml (accessed Oct. 14, 2009).

[194] WorkBC, LMA/LMDA, www.workbc.ca/lma_lmda/ (accessed Oct. 14, 2009).

[195] Human Resources and Skills Development Canada, *Aboriginal Human Resources Development Strategy (AHRDS),* www.hrsdc.gc.ca/eng/employment/aboriginal_employment/index.shtml (accessed Oct. 14, 2009).

[196] Australia Steering Committee for the Review of Government Service Provision 2009, *Report on Government Services 2009* (Canberra: Productivity Commission, 2009). Available at: www.pc.gov.au/gsp/reports/rogs/2009 (accessed Oct. 14, 2009).

[197] Canadian Council on Learning, *State of Learning in Canada: No Time for Complacency* (Ottawa: 2007). Available at www.ccl-cca.ca (accessed Nov. 20, 2009).

[198] Statistics Canada, *Building on our Competencies: Canadian Results of the International Adult Literacy and Skills Survey 2003* (Ottawa: 2005), Catalogue no. 89-617-XIE.

[199] Statistics Canada, *Building on our Competencies: Canadian Results of the International Adult Literacy and Skills Survey 2003* (Ottawa: 2005), Catalogue no. 89-617-XIE.

[200] Statistics Canada, *Building on our Competencies: Canadian Results of the International Adult Literacy and Skills Survey 2003* (Ottawa: 2005), Catalogue no. 89-617-XIE.

[201] Statistics Canada, *Building on our Competencies: Canadian Results of the International Adult Literacy and Skills Survey 2003* (Ottawa: 2005), Catalogue no. 89-617-XIE.

[202] Indian and Northern Affairs Canada, Minister's National Working Group on Education, *Our Children—Keepers of the Sacred Knowledge: Final Report of the Minister's National Working Group on Education* (Ottawa: 2002).

[203] EKOS Research Associates, Inc., *2006 Survey of First Nations People Living Off-reserve, Métis and Inuit –Final Report,* Submitted to Indian and Northern Affairs Canada (Ottawa: Oct. 2006).

[204] EKOS Research Associates, Inc., *2005 Survey of First Nations People Living On-reserve –Final Report,* Submitted to Indian and Northern Affairs Canada (Ottawa: 2006).

[205] Assembly of First Nations, *First Nations Regional Longitudinal Health Survey (RHS), 2002/03* (Ottawa: March 2007).

[206] EKOS Research Associates, Inc., *2006 Survey of First Nations People Living Off-reserve, Métis and Inuit –Final Report, Submitted to Indian and Northern Affairs Canada* (Ottawa: Oct. 2006).

Bibliography

Aboriginal Institutes' Consortium. *Aboriginal Institutions of Higher Education: A Struggle for the Education of Aboriginal Students, Control of Indigenous Knowledge, and Recognition of Aboriginal Institutions.* Ottawa: Canadian Race Relations Foundation, Aug. 2005.

Assembly of First Nations. *First Nations Regional Longitudinal Health Survey (RHS), 2002/03.* Ottawa: March 2007.

Assembly of First Nations. *Tradition and Education: Towards a Vision of Our Future.* Ottawa: 1988.

Australia. Productivity Commission. Steering Committee for the Review of Government Service Provision. *Report on Government Services 2009.* Canberra: Productivity Commission, 2009. Available at www.pc.gov.au/gsp/reports/rogs/2009 (accessed Oct. 14, 2009).

Australian Bureau of Statistics. "Education across Australia." *Australian Social Trends,* no. 4102. Canberra: 2008, www.ausstats.abs.gov.au/Ausstats/subscriber.nsf/0/E75F10B762B24193CA25748E00129FCA/$File/41020_2008_10.pdf (accessed Nov. 25, 2009).

Battiste, Marie. *Indigenous Knowledge and Pedagogy in First Nations Education: A Literature Review with Recommendations.* Prepared for the National Working Group on Education and the Minister of Indian Affairs and Northern Development, Indian and Northern Affairs Canada. Ottawa: 2002.

Battiste, Marie, and Sheelagh McLean. *State of First Nations Learning.* Prepared for the Canadian Council on Learning. Saskatoon: Aboriginal Education Research Centre, University of Saskatchewan, 2005. Available at: www.ccl-cca.ca (accessed July 15, 2009).

Berger, Joseph, and Andrew Parkin, "The value of a degree: education, employment and earnings in Canada." In *The Price of Knowledge,* Vol. 4, Chapter 1. Montréal: Canada Millennium Scholarship Foundation, 2009. Available at www.millenniumscholarships.ca/en/research/PriceKnowledge.asp. (accessed Dec. 7, 2009).

Bougie, Evelyne. *Aboriginal Peoples Survey, 2006: School Experiences of Off-reserve First Nations Children Aged 6 to 14.* Catalogue no. 89-637X, no. 001. Ottawa: Statistics Canada, Jan. 2009.

Brant Castellano, Marlene, Lynne Davis and Louise Lahache, eds. *Aboriginal Education: Fulfilling the Promise.* Vancouver: UBC Press, 2000.

Canada. Office of the Prime Minister. "Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system." June 11, 2008. *Stephen Harper, Prime Minister of Canada* [website], www.pm.gc.ca/eng/media.asp?id=2149 (accessed Oct. 8, 2009).

Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples.* Ottawa: Canada Communications Group, 1996.

Canadian Council on Learning. *Composite Learning Index 2009.* Ottawa: 2009, www.ccl-cca.ca (accessed Oct. 5, 2009).

Canadian Council on Learning. *Redefining How Success Is Measured in First Nations, Inuit and Métis Learning.* Ottawa: 2007, www.ccl-cca.ca (accessed Oct. 10, 2009).

Canadian Council on Learning. *Securing Prosperity through Canada's Human Infrastructure: The State of Adult Learning and Workplace Training in Canada.* Ottawa: 2009, www.ccl-cca.ca (accessed Oct. 7, 2009).

Canadian Council of Learning. *State of E-learning in Canada.* Ottawa: May 2009, www.ccl-cca.ca (accessed Oct. 7, 2009).

Canadian Council on Learning. S*tate of Learning in Canada: No Time for Complacency.* Ottawa: 2007. Available at www.ccl-cca.ca (accessed Nov. 20, 2009).

Canadian Council on Learning. *State of Learning in Canada: Toward a Learning Future.* Ottawa: 2008, www.ccl-cca.ca (accessed Oct. 7, 2009).

Canadian Council on Learning. "Participation in job-related training." Indicator fact sheet in *2009 Composite Learning Index Indicator.* Ottawa: 2009, www.ccl-cca.ca/CCL/Reports/CLI/CLI2009/2009Factsheet6.htm (accessed Oct. 7, 2009).

Canadian Council on Learning, McGill University, Université de Montréal, Government of Nunavut, Government of the Northwest Territories, Kativik School Board and Nunatsiuvut Government. "Partnering with Parents and Communities in Education." 2009 research project, preliminary survey results. Unpublished.

Cappon, Paul. "Measuring success in First Nations, Inuit and Métis learning." *Policy Options* 29, no. 05 (May 2008): pp. 60–66.

Chandler, Michael J., and Christopher E. Lalonde. "Cultural continuity in the face of radical social change: language preservation as a protective factor against suicide in First Nations youth." *Horizons* 10, no. 1 (March 2008): 68–72.

Circumpolar Inuit Cancer Review Working Group. "Cancer among the circumpolar Inuit, 1989–2003. II. Patterns and trends." *International Journal of Circumpolar Health* 67, no. 5 (December 2008): 408–420.

Córdoba, Tania. *Aboriginal Literacy and Education: A Wholistic Perspective that Embraces Intergenerational Knowledge.* Toronto: Ontario Institute of Studies in Education of the University of Toronto, 2006. Available at www.cst.ed.ac.uk/2005conference/papers/Cordoba_paper.pdf (accessed Oct. 8, 2009).

Corson, David. "Community-based education for indigenous cultures." *Language Culture and Curriculum* 11, no. 3 (1998): 238–249.

Curtis, Lori, Martin D. Dooley and Shelley A. Phipps. "Child well-being and neighbourhood quality: evidence from the Canadian National Longitudinal Survey of Children and Youth." *Social Science and Medicine* 58, no. 10 (2004): 1917–1927.

Dockery, Alfred Michael. *Culture and Wellbeing: The Case of Indigenous Australians.* Perth, Australia: Curtin University of Technology, 2009.

EKOS Research Associates, Inc. *Fall 2002 Survey of First Nations People Living On-Reserve—Final Report.* Prepared for Indian and Northern Affairs Canada. Ottawa: Dec. 2002.

EKOS Research Associates, Inc. *Fall 2003 Survey of First Nations People Living On-reserve—Integrated Final Report.* Prepared for Indian and Northern Affairs Canada. Ottawa: March 2004.

EKOS Research Associates, Inc. *2005 Survey of First Nations People Living On-reserve—Final Report.* Prepared for Indian and Northern Affairs Canada. Ottawa: 2006.

EKOS Research Associates, Inc. *2006 Survey of First Nations People Living Off-reserve, Métis and Inuit—Final Report.* Prepared for Indian and Northern Affairs Canada. Ottawa: Oct. 2006.

Fearn, Terrellyn. *A Sense of Belonging: Supporting Healthy Child Development in Aboriginal Families.* Prepared for the Government of Ontario by Best Start: Ontario's Maternal, Newborn and Early Child Development Resource Centre. Toronto: 2006.

Tindall Consulting. *Fifth Annual School Measures and Data Collection Project, 2008/09—Final Report.* Vancouver: First Nations Schools Association, March 2009.

Garriguet, Didier. "Obesity and the eating habits of the Aboriginal population." *Health Reports* 19, no. 1 (March 2008): 1–15. Statistics Canada Catalogue no. 82-003-X.

George (Ningwakwe), Priscilla. *The Holistic/Rainbow Approach to Aboriginal Literacy.* Ontario: 2001, www.nald.ca/FULLTEXT/abo-hol/cover.htm (accessed July 16, 2009).

Hallet, D., M. J. Chandler and C. Lalonde. "Aboriginal language knowledge and youth suicide." *Cognitive Development* 22, no. 3 (2007): 392–399. Available at www.psych.ubc.ca (accessed Oct. 8, 2009).

Harvey, Edward B., and René Houle. *Demographic Changes in Canada and their Impact on Public Education.* Toronto: The Learning Partnership, 2006.

Health Canada. Aboriginal Diabetes Initiative (ADI)—"Eat right. Be active. Have fun. You can prevent diabetes." Campaign. Ottawa: 2003, www.hc-sc.gc.ca/ahc-asc/activit/marketsoc/camp/adi-ida_e.html (accessed Nov. 8, 2009).

Health Canada. "Suicide prevention." *First Nations, Inuit and Aboriginal Health* [website], www.hc-sc.gc.ca/fnih-spni/promotion/suicide/index_e.html (accessed July 29, 2009).

Hébert, Yvonne. "The state of Aboriginal literacy and language education." In Marlene Brant Castellano, Lynne Davis and Louise Lahache, eds., *Aboriginal Education. Fulfilling the Promise.* Vancouver: UBC Press, 2000, pp. 55–75.

Human Resources and Skills Development Canada. *Aboriginal Human Resources Development Strategy (AHRDS)* [website], www.hrsdc.gc.ca/eng/employment/aboriginal_employment/index.shtml (accessed Oct. 14, 2009).

Bibliography

Human Resources and Skills Development Canada. *Aboriginal Human Resources Development Strategy (AHRDS).* Special tabulation. Unpublished data received by CCL in 2009 through special request.

Human Resources and Skills Development Canada. *Labour Market Development Agreements* [website], www.hrsdc.gc.ca/eng/employment/partnerships/labour_market_development/index.shtml (accessed Oct. 14, 2009).

Hutchinson, P., M. Evans and C. Reid, *Report on the Statistical Description and Analysis of the 2006 Métis Nation of British Columbia Provincial Survey.* Vancouver: 2007.

Ifedi, Fidelis. *Sport Participation in Canada,* 2005. Catalogue no. 81-595-MIE-no. 60. Ottawa: Statistics Canada. 2008.

Indian and Northern Affairs Canada. *The Landscape: Public Opinions on Aboriginal and Northern Affairs.* Catalogue no. R1-23/2005E. Ottawa: 2005.

Indian and Northern Affairs Canada. Minister's National Working Group on Education. *Our Children—Keepers of the Sacred Knowledge: Final Report of the Minister's National Working Group on Education.* Ottawa: 2002.

Industry Canada. *Stronger Communities for a Stronger Canada: The Promise of Broadband.* Report of the National Selection Committee, Broadband for Rural and Northern Development Pilot Program. Ottawa: 2004.

Industry Canada, Broadband Office. Unpublished data received by CCL in 2008 through special request.

Jackson, Andrew, Paul Roberts and Shelley Harman. *Learning through Recreation (Data Analysis and Review)—A Report to the Laidlaw Foundation.* Ottawa: Canadian Council on Social Development, May 28, 2001.

Kana'iaupuni, S. K., N. Malone and K. Ishibashi. *Ka huaka'i: 2005 Native Hawaiian Educational Assessment.* Honolulu, HI: Kamehameha Schools, Pauahi Publications, 2005.

Katenies Research and Management Services and Chignecto Consulting Group Inc. *Review of the Indian Studies Support Program Component of the PSE Program.* Ottawa: Assembly of First Nations, 2006.

Kavanagh, Barbara. *The Role of Parental and Community Involvement in the Success of First Nations Learners: A Review of the Literature.* A Report to the Minister's National Working Group on First Nations Education. Ottawa: Indian and Northern Affairs Canada, no date.

Kershaw, Paul, Lori Irwin, Kate Trafford and Clyde Hertzman. *The British Columbia Atlas of Child Development.* Canadian Western Geographical Series, Vol. 40. Victoria, B.C.: Human Early Learning Partnership and Western Geographical Press, 2005.

King, David. *A Brief Report of the Federal Government of Canada's Residential School System for Inuit.* Ottawa: Aboriginal Healing Foundation, 2006.

Kumar, Malreddy Pavan. *Seeing Ourselves in the Mirror: Giving Life to Learning. Report of the Aboriginal Learning Knowledge Centre's Second National Conference in Partnership with the First Nations Steering Committee.* Saskatoon and Calgary: University of Saskatoon and First Nations and Higher Adult Education Consortium, 2008.

McHardy, Mindy, and Erin O'Sullivan. *First Nations Community Well-being in Canada: The Community Well-being Index* (CWB), 2001. Ottawa: Indian Northern Affairs Canada, 2004.

Ménard, Marinka, Frank Menezes, Cindy K. Y. Chan and Merv Walker, *National Apprenticeship Survey: Canada Overview Report, 2007.* Catalogue no. 81-598-X no. 1. Ottawa: Statistics Canada, 2008.

Mendelson, Michael. *Aboriginal Peoples and Postsecondary Education in Canada.* Ottawa: Caledon Institute of Social Policy, July 2006.

Moody, Lesley, and Isabel Cordua-von Specht, "Stones: social capital in Canadian Aboriginal communities." *In Social Capital and Sustainable Community Development: A Dynamic Balance,* edited by Ann Dale and Jenny Onyx. Vancouver: UBC Press, 2005, pp. 127–140.

Morris, Mary Jane. "Aboriginal languages in Canada: emerging trends and perspectives on second language acquisition." *Canadian Social Trends* 1, no. 83 (May 2007): 19–27. Statistics Canada Catalogue no. 11-008.

National Association of Friendship Centres. *National Friendship Centre Survey: Aboriginal Languages Programs.* Ottawa: March 2007.

National Center for Education Statistics [website]. Washington: DC, n.d., http://nces.ed.gov/pubs2007/minoritytrends/tables/table_26_1.asp (accessed Nov. 25, 2009). Measures adults aged 25 and over, by race ("American Indian/Alaskan native" and "white").

National Indian Brotherhood. *Indian Control of Indian Education.* Policy paper presented to the Minister of Indian Affairs and Northern Development. Ottawa: 1972.

New Zealand. Ministry of Education. "Enrolments in licensed early childhood services." *Education Counts* [online], www.educationcounts.govt.n.z./statistics/ece/55413/55414 (accessed Oct. 14, 2009).

New Zealand. Ministry of Social Development. *The Social Report 2008.* Wellington, N.Z.: n.d., www.socialreport.msd.govt.nz/documents/2008/social-report-2008.pdf (accessed Nov. 25, 2009).

Nickerson, Marcia and Jay Kaufman. "Aboriginal culture in the digital age." *Policy, Politics and Governance* 10 (July 2005). Available at http://ppforum.com/sites/default/files/aboriginal_culture_in_digital_age.pdf (accessed Oct. 8, 2009).

Northwest Territories. Department of Education, Culture and Employment. *Towards Excellence: A Report on Education in the NWT '05.* Yellowknife: 2005.

Nunavut Literacy Council. *Unipkausivut: Building Language and Literacy Skills through Oral History.* 2004, www.nunavutliteracy.ca/english/resource/unipkausivut/unip.pdf (accessed Oct. 13, 2009).

O'Sullivan, Erin. "The Community Well-being Index (CWB)." Presented, on behalf of Indian and Northern Affairs Canada, at the 2009 Aboriginal Policy and Research Conference. Ottawa: March 9, 2009.

O'Sullivan, Julia, and Janet Goosney. *Get Ready, Get Set, Get Going: Learning to Read in Northern Canada.* Thunder Bay, ON: Lakehead University, Centre of Excellence for Children and Adolescents with Special Needs, 2007.

Public Health Agency of Canada. "Aboriginal Children: The Healing Power of Cultural Identity." *Aboriginal Head Start* [website], www.phac-aspc.gc.ca/dca-dea/programs-mes/aboriginal-autochtones-eng.php (accessed June 24, 2009).

Public Health Agency of Canada. *Chief Public Health Officer's Report on the State of Public Health in Canada.* Ottawa: 2008.

Rice, Brian, and John Steckley. "Lifelong learning and cultural identity: Canada's native people." *In Livelong Learning: Policies, Practices, and Programs,* edited by Michael J. Hatton. Toronto: School of Media Studies, Humber College, 1997, pp. 216–228.

Richardson, Cathy and Natasha Blanchet-Cohen. *International Survey on Adult Education for Indigenous Peoples—Country Study: Canada: Adult Education and Indigenous Peoples in Canada.* Hamburg, Germany: UNESCO Institute for Education, 2000. Available at www.unesco.org/education/uie/pdf/Canada.pdf (accessed Aug. 6, 2009).

Saskatchewan Learning. *Aboriginal Elders and Community Workers in Schools: A Guide for School Divisions and their Partners, 2001,* www.education.gov.sk.ca/adx/aspx/adxGetMedia.aspx?DocID=237,140,107,81,1,Documents&MediaID=1836&Filename=eldoutgde.pdf (accessed Oct. 8, 2009).

Sharpe, Andrew, Jean-Francois Arsenault and Simon Lapointe. *The Potential Contribution of Aboriginal Canadians to Labour Force, Employment, Productivity and Output Growth in Canada, 2001–2017.* Research Report No. 2007-4. Ottawa: Centre for the Study of Living Standards, November 2007. Available at www.csls.ca/reports/csls2007-04.PDF (accessed Oct. 23, 2009).

Simon Management Services. "A study of educational cost drivers to First Nations education." Unpublished study prepared for the Assembly of First Nations and Indian and Northern Affairs Canada, Band Operated Formula Funding Working Group. Ottawa: 2006.

Sinclair, Raven. "PAR and Aboriginal epistemology: a really good fit." March 2003. *Aboriginal and Indigenous Social Work* [website], www.aboriginalsocialwork.ca/special_topics/par/epistemology.htm (accessed July 30, 2009).

Statistics Canada. *Aboriginal Children's Survey, 2006: Family, Community and Child Care.* Catalogue no. 89-634-X, no. 001. Ottawa: October 2008.

Statistics Canada. 2006 Aboriginal Children's Survey. Special tabulation. Unpublished data received by CCL in 2009 through special request.

Statistics Canada. "Aboriginal Identity (8), Area of Residence (6), Age Groups (12) and Sex (3) for the Population of Canada, Provinces and Territories, 2006 Census – 20% Sample Data." 2006 Census of Population. Catalogue no. 97-558-XCB2006006. Ottawa: 2008.

Bibliography

Statistics Canada, "Aboriginal Identity (8), Condition of Dwelling (4), Number of Persons per Room (5), Age Groups (7) and Sex (3) for the Population in Private Household of Canada, Provinces, Territories and Census Metropolitan Areas, 2006 Census – 20% Sample Data," Topic-based tabulation, 2006 Census of Population, Catalogue no. 97-558-XCB2006025. Ottawa: July 29, 2008.

Statistics Canada. *Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census.* Catalogue no. 97-559-XIE. Ottawa: 2008.

Statistics Canada. 2001 Aboriginal Peoples Survey. Special tabulation. Unpublished data, received by CCL in 2009 through special request.

Statistics Canada. 2006 Aboriginal Peoples Survey. Special tabulation. Unpublished data received by CCL in 2009 through special request.

Statistics Canada, 2006 Aboriginal Peoples Survey—Métis Supplement. Unpublished data received by CCL in 2009 through special request.

Statistics Canada. 2006 Aboriginal Peoples Survey—Survey of Living Conditions in the Arctic (Supplement). Unpublished data received by CCL in 2009 through special request.

Statistics Canada. *Building on Our Competencies: Canadian Results of the International Adult Literacy and Skills Survey 2003.* Catalogue no. 89-617-XIE. Ottawa: 2005.

Statistics Canada. *Caring Canadians, Involved Canadians: Highlights from the Canada Survey of Giving, Volunteering and Participating.* Catalogue no. 71-542-XIE. Ottawa: 2008.

Statistics Canada. Census, 2006. Special tabulation. Unpublished data received by CCL in 2009 through special request.

Statistics Canada. Census, 2001. Special tabulation. Data received by CCL in 2009 through special request.

Statistics Canada. *Education Indicators in Canada: An International Perspective.* Catalogue no. 81-604-X. Ottawa: 2009.

Statistics Canada. *Educational Portrait of Canada, 2006 Census.* Catalogue no. 97-560-X. Ottawa: March 2008.

Statistics Canada. General Social Survey 2007, Cycle 20. Catalogue 89-625-XWE. Ottawa: 2007.

Statistics Canada. "Labour Force Activity (8), Aboriginal Identity (8), Highest Certificate, Diploma or Degree (14), Area of Residence (6), Age Groups (12A) and Sex (3) for the Population 15 Years and Over of Canada, Provinces and Territories, 2006 Census—20% Sample Data." Topic-based tabulation. 2006 Census of Population. Catalogue no. 97-560-X2006031. Ottawa: March 4, 2008.

Statistics Canada. *National Longitudinal Survey of Children and Youth, Cycle 4, 2000–2001.* Special tabulation. Unpublished data received by CCL in 2007 through special request.

Statistics Canada. *National Longitudinal Survey of Children and Youth, Cycle 6, 2004–2005.* Special tabulation. Unpublished data received by CCL in 2009 through special request.

Statistics Canada. *National Longitudinal Survey of Children and Youth, Cycle 7, 2006–2007.* Special tabulation. Unpublished data received by CCL in 2009 through special request.

Statistics Canada. "Selected Demographic and Cultural Characteristics (205), Aboriginal Identity (8), Age Groups (6), Sex (3) and Area of Residence (7) for Population, for Canada, Provinces and Territories, 2001 Census – 20% Sample Data," Topic-based tabulation, 2001 Census of Population (Ottawa: 2003), Catalogue no. 97F0011XCB2001040.

Statistics Canada. "Selected Language Characteristics (165), Aboriginal Identity (8), Age Groups (7), Sex (3) and Area of Residence (6) for the Population of Canada, Provinces and Territories, 2006 Census—20% Sample Data." Topic-based tabulation, 2006 Census of Population. Catalogue no. 97-558-X2006015. Ottawa: Jan. 15, 2008.

Statistics Canada. "Sense of belonging to local community, by age group and sex, household population aged 12 and over, Canada, 2005." CANSIM table 105-0390, Canadian Community Health Survey 3.1. Ottawa: 2005.

Tait, Heather. *Aboriginal Peoples Survey, 2006: Inuit Health and Social Conditions.* Catalogue no. 89-637-X–no. 1. Ottawa: Statistics Canada, Dec. 2008.

Task Force on Aboriginal Languages and Cultures. *Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nations, Inuit and Métis Languages and Cultures.* Catalogue no. CH4-96/2005. Ottawa: Department of Canadian Heritage, June 2005.

Taylor, D. *Partnering with Parents and Communities: Maximizing the Educational Experience for Inuit Students.* Discussion paper prepared for the National Inuit Education Summit. Ottawa: Nov. 2007.

Tulloch, Shelley. "Uquasirtinnik annirusunniq: longing for our language." *Horizons 10,* no. 1 (March 2008): 73–78.

Tungasuvvingat Inuit. "Inuit Children." 2008. *Tungasuvvingat Inuit* [website], www.tungasuvvingatinuit.ca/eng/children.htm (accessed Nov. 18, 2009).

Tunison, Scott. Aboriginal Learning: *A Review of Current Metrics of Aboriginal Learning Success.* Draft report prepared for the Aboriginal Learning Knowledge Centre. Ottawa: Canadian Council on Learning, 2007. Available at www.ccl-cca.ca (accessed Oct. 14, 2009).

United Nations Human Rights Council. *Study on Lessons Learned and Challenges to Achieve the Implementation of the Right of Indigenous Peoples to Education: Report of the Expert Mechanism on the Rights of Indigenous Peoples.* Report no. A/HRC/12/33. New York: Aug. 31. 2009. Available at www.unhcr.org/refworld/docid/4ac1c3822.html (accessed Nov. 18, 2009).

United Nations Permanent Forum on Indigenous Issues. *Report of the Meeting on Indigenous Peoples and Indicators of Well-being, Ottawa, 22–23 March 2006.* Report submitted to UNPFII, 5th session. New York: May 15–16, 2006.

Vizina, Yvonne. *Nourishing the Learning Spirit: Elder's Dialogue.* Ottawa: Aboriginal Learning Knowledge Centre, Canadian Council on Learning, 2008.

Watkins, Joe. "Place-meant." *The American Indian Quarterly* 25, no. 1 (2001): 41–45.

Wereta, Whetu, and Darin Bishop, *Towards a Māori Statistics Framework.* Report submitted by the Māori Statistics Unit, Statistics New Zealand to the Meeting on Indigenous Peoples and Indicators of Well-being, Aboriginal Policy Research Conference, Ottawa, March 22–23, 2006. Available at www.un.org/esa/socdev/unpfii/documents/workshop_indic_bw.doc.

White, Jerry P., Nicholas Spence and Paul Maxim. "A new approach to understanding Aboriginal educational outcomes: the role of social capital." In *Aboriginal Education: Current Crisis and Future Alternatives,* edited by Jerry White, Dan Beaver and Julie Peters. Ottawa: Thompson Educational Publishing, Inc., 2009, pp. 249–263.

Willms, Jon Douglas. *Student Engagement at School: A Sense of Belonging and Participation: Results from PISA 2000.* Paris: Organisation for Economic Co-operation and Development, 2003.

WorkBC. *LMA/LMDA* [website], www.workbc.ca/lma_lmda (accessed Oct. 14, 2009).

CANADIAN COUNCIL ON LEARNING CCL CCA CONSEIL CANADIEN SUR L'APPRENTISSAGE