



*Community Dialogues on First Nations Holistic Lifelong Learning*

LEARNING AS A COMMUNITY FOR RENEWAL AND GROWTH



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## ABORIGINAL LEARNING

Knowledge Centre

The Assembly of First Nations gratefully acknowledges the financial support from Canadian Council on Learning - Aboriginal Learning Knowledge Centre.

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Our sincerest thank you to the hundreds of Indigenous scholars and wise Elders whose visionary contributions began to identify and describe First Nations, Inuit and Métis Peoples learning as holistic and lifelong.

Special thank you to the Canadian Council on Learning, its Aboriginal Learning Knowledge Centre, the Animation Theme Bundles – Learning from Place, whose collaboration and participation in Community Dialogues on the First Nations Holistic Lifelong Learning Model guaranteed its success and added compassion and meaning to the dialogues.

Special thanks to the Community Leads in each community:

Shandell McCarthy – Whitehorse, Yukon

Terry Clarke – Onion Lake, Saskatchewan

Chief Marianna Couchie, Fran Couchie – Nipissing, Ontario

Special thank you to the community of Timiskaming, Quebec, who worked very hard with the AFN to bring the Community Dialogues on the First Nations Holistic Lifelong Learning Model to their community. Unfortunately, the visit was cancelled due to severe weather. We truly thank Mr. Allan Laronde, Director of Education, Mr. Clifford Polson, Post Secondary Coordinator and Chief Conrad Polson who collaborated with the AFN to their fullest extent. We do hope to conduct the Community Dialogues in Timiskaming First Nation in the near future.



## CHAPTER 1

### INTRODUCTION

The Assembly of First Nations (AFN)<sup>1</sup>, First Nations learning experts and communities are working in partnership with the Canadian Council on Learning (CCL) and its Aboriginal Learning Knowledge Centre (ABLKCC)<sup>2</sup> to redefine how success is measured in First Nations learning.

The primary goal of the “Redefining how Success is measured in First Nations, Inuit and Métis” initiative<sup>3</sup> is to develop the appropriate tools needed to measure learning progress for *Aboriginal Peoples Holistic Lifelong Learning Model*.

The *First Nations Holistic Lifelong Learning Model*<sup>4</sup> is the outcome of a February, 2007 workshop that brought together First Nations learning professionals, community practitioners, researchers and governments to begin discussing and identifying the many aspects of lifelong learning that contribute to success for First Nations. The *First Nations Holistic Lifelong Learning Model* is a living draft that will be continually discussed and modified, and is available at [www.ccl-cca.ca](http://www.ccl-cca.ca)

The learning model represents the link between lifelong learning and community well-being, and was used as a framework for measuring success in lifelong learning for First Nations peoples.

Given the strength of the *First Nations Holistic Lifelong Learning Model* and its relationship with community well-being, the AFN brought this learning model to three First Nations communities to help understand how the tool could be used to improve the outcomes of First Nations learners and ultimately community well-being.

It is through the ongoing work between the Canadian Council on Learning and the Aboriginal Learning Knowledge Centre that the AFN Education Sector and its vision for First Nation education clearly indicated that this exceptional partnership could advance the use of the First Nations Holistic Lifelong Learning Model. Community Dialogues were seen as the vehicle to use the model as a culturally appropriate and relevant tool for community planning and development and to work with communities to identify the economic and social benefits that come from lifelong learning.

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1 See Appendix A for a description of the AFN, CCL and ABLKCC.

2 The Canadian Council on Learning has identified five key areas of learning in Canada: Aboriginal Learning, Adult Learning, Early Childhood Learning, Health and Learning and Work and Learning ([www.ccl-cca.ca](http://www.ccl-cca.ca)).

3 The 2007 report, “Redefining How Success is Measured in First Nations, Inuit and Métis Learning,” as well as the three Holistic Lifelong Learning Models, can be accessed at [www.ccl-cca.ca](http://www.ccl-cca.ca).

4 First Nations Holistic Lifelong Learning Model. Available at [www.ccl-cca.ca](http://www.ccl-cca.ca)

## PROJECT PURPOSE AND OBJECTIVES

### PURPOSE

The purpose of holding a series of Community Dialogues was to test if/how First Nations communities could use the First Nations Holistic Lifelong Learning Model to help address their learning needs, ultimately in the future, to develop a “Community Guide” to be shared across Canada. The AFN, the Canadian Council on Learning and its Aboriginal Learning Knowledge Centre requested four communities to host Community Dialogues to explore two specific objectives.

With the assistance of the Chiefs Committee on Education and the National Indian Education Council (CCOE/NIEC)<sup>5</sup>, the AFN’s regional network of education technicians and leaders, four communities were identified to participate in the Community Dialogues:

- Council of Yukon First Nations – Whitehorse, Yukon
- Onion Lake Cree First Nation – Onion Lake, Saskatchewan
- Nipissing First Nation – Nipissing, Ontario
- Timiskaming First Nation – Notre-Dame-du-Nord, Quebec.

Unfortunately, the Community Dialogues in the Algonquin community of Timiskaming First Nations had to be cancelled at the last minute due to a severe snow storm and had to return home. It is hoped that if the Community Dialogues continue, Timiskaming First Nations will be the first to be visited.

### OBJECTIVES

To organize a series of Community Dialogues that would:

1. Gather the key learning partners in each community who have a stake in influencing learning outcomes for First Nations across all ages.
2. To use the First Nations Holistic Lifelong Learning Model to discuss:
  - a. How and where learning occurs within each First Nations community.
  - b. The importance of learning in enhancing community well-being.
  - c. The conditions in the community that impact learning.
  - d. The role of each community partner in contributing to learning.

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<sup>5</sup> AFN, Chiefs Committee on Education (political leadership) and the National Indian Education Council (education experts).

## CHAPTER 2

### METHODOLOGY (PROCESS)

The Assembly of First Nations, as project coordinator began the process of delivering Community Dialogues by:

- Providing coordination and initial contact with the four Community Dialogue communities to determine dates, meeting rooms, audio/visual needs, catering and costs, and confirming an Elder for each visit and proper protocol for gifting;
- Preparation of the proposal and budget;
- Arranging travel and lodging for all ABLKC/CCL and AFN participants;
- Producing summary reports of each dialogue and distribution back to the communities;
- Providing draft notes from each Community Dialogue to ABLKC and CCL for review and comment;
- Use live chat forums as follow up to the final report and on-going dialogues on the AFN Education website ([www.afneducation.ca](http://www.afneducation.ca)). Chats to be saved to a text file for reporting requirements. This would be a cost effective way of maintaining a continuing relationship with the communities;
- Conducting at least three teleconferences with each community as additional contact;
- Analyzing all the summary reports and work with ABLKC and CCL to develop Final Report on Community Dialogues;
- Presentation of results at conferences as appropriate, including the ABLKC 2nd Annual Conference in Vancouver, BC (February 28-March 1, 2008)<sup>6</sup>;
- Development of workshop tools such as a Facilitator's Guide, Evaluation Form and Agenda<sup>7</sup>.

### CODE OF ETHICS

The Assembly of First Nation, the Canadian Council on Learning and its Aboriginal Learning Knowledge Centre adhere to the principles and procedures of OCAP (Ownership, Control, Access, and Possession)<sup>8</sup> that ensured ethical practices while conducting the Community Dialogues in that:

- All participating First Nations were involved in all aspects of the Community Dialogues regarding feedback, input, consultation and participation in the analysis, interpretation for accuracy and appropriateness and approved these prior to the public release or publication.
- Meaningful participation in the Community Dialogues was voluntary.
- Anonymity was ensured and recorded in a group manner such that individuals cannot be identified.
- Standards of conduct to ensure neither individuals nor the community were harmed or exploited as a result of their participation in the Community Dialogues.
- Trust, mutual respect, shared responsibility and honesty were the ethical foundations of all Community Dialogues<sup>9</sup>.

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6 AFN. "Fulfilling a Dream." *Through Community Dialogues on First Nations Holistic Lifelong Learning*. Presentation to the ABLKC 2<sup>nd</sup> Annual Conference, Vancouver, BC, February 29, 2008.

7 See Appendix B, Workshop Materials.

8 First Nation Centre. (2007). *OCAP: Ownership, Control, Access and Possession*. Sanctioned by the First Nations Information Governance Committee, Assembly of First Nations. Ottawa: National Aboriginal Health Organization.

9 First Nations Centre. (2007). *Considerations and Templates for Ethical Research Practices*. Ottawa: National Aboriginal Health Organization.



## COMMUNITY ENGAGEMENT

The Assembly of First Nations was well positioned to initiate engagement with First Nations communities through their network with the AFN's Chiefs Committee on Education (CCOE) and the National Indian Education Council (NIEC). This existing network enabled the AFN to access communities through the bi-monthly teleconferences with CCOE/NIEC to gauge interest in the dialogues. The response was immediate and within two weeks, four First Nations communities were identified and commitments were made with the Council of Yukon First Nations (Whitehorse); Onion Lake First Nation, Saskatchewan Nipissing First Nation, Ontario; and Timiskaming First Nation, Quebec.

A written proposal was submitted to the Aboriginal Learning Knowledge Centre (ABLKC) for funding and reflected a partnership between ABLKC, the Canadian Council on Learning (CCL) and the AFN.

Teleconferences were held with the ABLKC, CCL and AFN:

- to outline the objectives of the dialogues
- to determine the desired outcomes of the dialogues
- to develop a team approach to review all correspondence, agenda, facilitator's guide, evaluation form and community goals grid
- to engage Community Leads who participated in teleconferencing, telephone calls or emails and to request their assistance in identifying key participants, disseminate all information to participants and prepare for the workshop sites
- to encourage Community Leads to work with their communities to change the agenda, the grids, and facilitator's guide to reflect their unique needs

Community Leads were identified from each community, who then disseminated the information to leadership, programs and services and other key informants. They developed a local core group that worked extremely hard to coordinate people, information and ensured workshop materials were available and a meeting venue was adequate for plenary and break-out groups.

Communities also provided co-facilitators to guide the process in partnership with the AFN/ABLKC/CCL facilitators within the five Life Stages that were identified as:

Early Years – 0-5 years  
Youth – 6-18 years  
Young Adults – 19-29 years  
Adults – 30-64 years  
Elders<sup>10</sup>

Training was provided through a half-day Pre-Workshop to community representatives who were then divided into small groups for each of the 5 Life Stages. Each was given a Community Facilitator's Guide<sup>11</sup> and an overview of how the two-day workshops would occur. Community co-facilitators were introduced to the Holistic Lifelong Learning Community Goals grid<sup>12</sup> and how it applied to the five Life Stages by focusing participants on setting priorities through identifying:

- Existing Learning Opportunities
- Goals
- Existing Supports
- Outcomes (short, medium and long-term)
- Additional/New Requirements (manpower, resources, costing...).

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<sup>10</sup> See Appendix B: How learning occurs in my community.

<sup>11</sup> See Appendix B: Community Facilitator's Guide.

<sup>12</sup> See Appendix B: Holistic Lifelong Learning Community Goals Grid

Within each group, participants used the learning model to share and discuss the importance of learning in their community and were asked specific questions:

- *What are the learning opportunities that exist in my community, including in the home, at school, at the workplace and on the land?*
- *What are the learning opportunities that are needed in my community?*

The Assembly of First Nations/Aboriginal Learning Knowledge Centre and the Canadian Council on Learning (AFN/ABLK/CCL) began the first “*Community Dialogues on the First Nations Holistic Lifelong Learning Model*” in Whitehorse, Yukon on January 21-22, 2008.

## EVALUATION AND MEASUREMENT OF PROJECT SUCCESS

Debriefing sessions followed each day’s workshop for immediate feedback. AFN/ABLK/CCL team prepared the feedback sheets and provided photocopies for participants to review for the next day’s workshop.

- Workshop Evaluation Sheets<sup>13</sup> were completed by each Community Dialogue, identifying what worked and what improvements could be made.
- Follow-up teleconference call was made to key participants from each community within 3 weeks of their community dialogue to prepare for a workshop presentation at the ABLK 2nd Annual Conference in Vancouver on February 29, 2008.
- Feedback on Draft Final Report was sought to ensure accuracy.

Unfortunately, the Live Chat module for the AFN Website was not accessible at the time of this report. It is hoped that the AFN will initiate discussion groups with each community to continue follow-up on the implementation or strategic planning using the Holistic Lifelong Learning Model. Plans for future discussions can then be saved to a text file and archived for future reference.

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<sup>13</sup> See Appendix B: What is a Learning Community? Community Dialogues Workshop Evaluation.

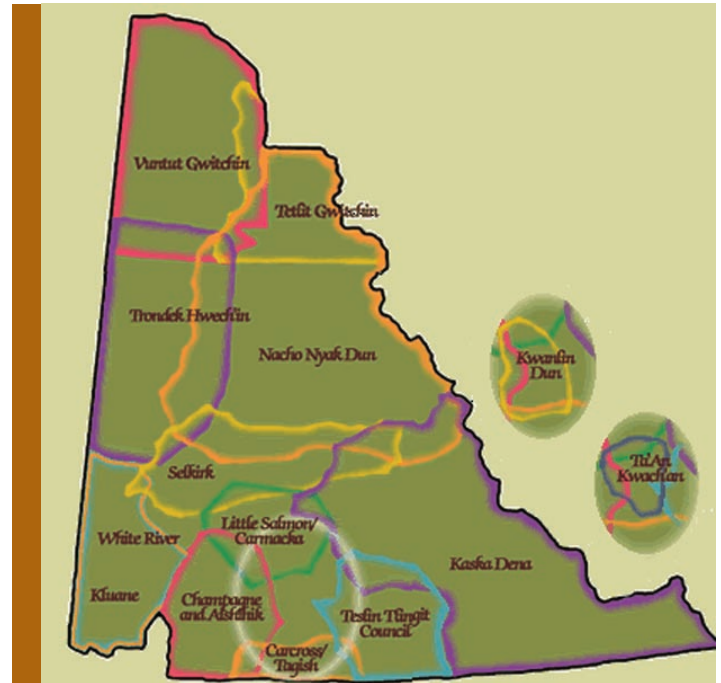
## CHAPTER 3 WHITEHORSE, YUKON COMMUNITY DIALOGUES

### DESCRIPTION OF THE YUKON COMMUNITIES

There are 14 First Nations and 8 language groups in the Yukon, with First Nations having a population of approximately 32,000 within a total land area of 484,000 square kilometers.

In 2004, the Council of Yukon First Nations, Self Government Secretariat, initiated a proposal to Indian and Northern Affairs Canada (INAC) to collaborate on the delivery of First Nation education in the Yukon. To prepare and meet the educational and training needs of their children, they believed that “Self Governing First Nations must become more directly involved in the education of their citizens” ([www.cyfn.net](http://www.cyfn.net)).

At the present time, education in the Yukon is administered entirely by the Government of the Yukon, but both First Nations and the Government of the Yukon have equal authority. Should a First Nation wish to exercise full control or negotiate shared responsibility over education, there is a process in the Umbrella Final Agreement, Chapter 24, which provides this option. There are currently four First Nations who have begun this process.



The Yukon Education Reform project, begun in August 2005, issued its Final Report in December 2007, and the Council of Yukon First Nations is working toward developing an implementation plan through community consultations with the Department of Education ([http://www.education.gov.yk.ca/pdf/ed\\_reform\\_report.pdf](http://www.education.gov.yk.ca/pdf/ed_reform_report.pdf)).

Prior knowledge of the Yukon Education Reform and its newly released findings, along with many years of experience in delivering programs and services in the Yukon, assisted the CYFN to identify what was currently available:

- First Nations Program and Partnership Unit
- Curriculum Working Group
- Education Advisory Committee
- Cultural funding
- Community Education Liaison Coordinators Programs
- Yukon Chiefs' Committee on Education
- President's Advisory Committee on First Nation Initiatives

While the CYFN could identify existing resources, they had noted that there was no central coordinating body to ensure that those resources were meeting the needs of their communities. In general, there was a lack of cohesiveness and clear goals and directions. In spite of the many great First Nation education initiatives, they were consistently hampered with implementation due to a reliance on other source funding.

## THE WORKSHOPS

Following the Yukon Education Reform Report, it was thought that the workshops by the AFN/ABLKC/CCL Community Dialogues on First Nations Holistic Lifelong Learning Model would be a timely fit to assist and provide direction to the CYFN's desire for follow up activities. It was stated that the model was visually appealing and represented a non-linear model of what lifelong learning means to First Nations Peoples. A Pre-Workshop was held on January 20, 2008 and the two-day workshop held on January 21-22, 2008.

Encouraged to explore and make the First Nation learning process more meaningful, participants remarked that they would use a river as a symbol that represents their holistic lifelong learning – the river is a source of life, knowledge exchange between the young and Elders and held centuries of historical meanings for the Nations of the Yukon.

During this two-day workshop, there were approximately 75 participants representing all Yukon First Nations and several senior representatives from the territorial Government of the Yukon, including the Minister of Education. There were individuals who represented a cross section of programs and services delivered throughout the Yukon First Nations.



## SHARING STORIES, SUCCESSES AND DREAMS

Identifying existing learning opportunities is an important exercise in seeing and valuing what precious resources survive within communities and nations. The Yukon Community Dialogues strongly identified Elders, Clan/Nation, Language, Traditions and Ceremony, and parents, children and youth as being central to existing learning/teaching opportunities.

Throughout the five Life Stages groups (Early Learning; Youth, Young Adults, Adults and Elders), the Nation, Clan, Elders, family, language, culture and spirituality emerged as a core to their social, economic and community well being.

The Elders group asked for more learning exchanges between youth, with space and programs made available in schools. Traditional knowledge could be passed to the youth and others by:

- Elders/Youth developing a dictionary – names of places, plants, birds, cosmos, etc.
- Teaching on the land – children pick medicines for the Elders with a curriculum on plants, the songs and ceremonies, and in the language, with parents actively involved to learn the language too
- Elders teaching the old stories, clan knowledge, beading, carving, weaving, trapping, harvesting
- Creating inter-generational learning/talking circles

The Young Adults group noted that there are mentors to teach the language, provide traditional teachings such as potlatch, rites of passage, knowledge of sacred sites but communities need to speak their languages more and language learning should be free and accessible to all, through workplace, using ICT to its fullest.

They noted the need for facilities:

- Treatment Centres for each community – with prevention/intervention programs to address FASD, Alcohol and Drug Abuse, and homelessness – that offers counseling on the land
- Housing needs – but train youth in home building with focus on northern energy efficient designed homes – such as log scribing
- Safe homes for students in transition or those seeking medical services from smaller communities to larger cities – need for safe and secure environment

The Early Years group identified:

- Schools must share space with Elders, students and teachers,
- Provide Parent Advocates to help other parents navigate school systems and provides support for parents,
- Create a Crisis Response Team to be trained in dealing with social-emotional issues such as suicide, etc.,
- Ensure that all teachers achieve cultural competency when teaching First Nation students, and
- Integrate First Nations culture throughout the K-12 curriculum.



The Youth group stated that more travel support for students is required and suggested:

- Providing more exchange programs within Canada and with other Indigenous Peoples
- Elders teaching traditional laws - collecting stories and identifying kinship ties on a database to document and share – more learning on the land – look at revising school calendar for certain community schools
- After-care transitioning programs for children who have been away from home
- Need improved access to NNADP programs, awareness and prevention programs, training programs for parents and community members – in ICT
- Develop Yukon and community prevention programs – with leadership identifying this as a priority
- Identified the Carmack Mentoring /After Care Program as successfully showing positive results
- Mentoring program to teach youth to deliver Wilderness camps and the language.

The Adult group identified children, traditional parenting skills, the land, community gatherings, various media, social groups, Elders Council and several education programs as existing learning opportunities. They identified several goals to be achieved as:

- Culturally appropriate holistic child care – with easy access to the adult learner to pursue their education
- Value of traditional knowledge, standards for success according to traditional Elders and teachers – making available lessons in traditional culture and incorporating TK into policy development at every level
- Courses in land claims, self-government, traditional values, leadership training, affects of residential schools & intergenerational trauma
- Provide more exchanges of communication between different tribal entities/offices
- Provide Open-Access Learning with credit for Prior Learning

## IDENTIFYING PRIORITIES

The Yukon Community Dialogues was unique in that there were 10 of the 14 First Nations, 8 language groups, and individuals who worked in different programs and services throughout the vast territory of the Yukon. The First Nations Holistic Lifelong Learning Model enabled those individuals to identify five important priorities:

### PARENTAL INVOLVEMENT

- Provide family oriented programs that are organized by the youth; transition or orientation programs for parents/families/students moving in to Whitehorse; providing parents with training in modern technology so parents understand the benefits and potential harm of Information and Communication Technology (ICT's); provide more opportunities for parents and teachers to meet outside the school to establish relationships between school and home in a non-threatening manner; learning circles for parents – prenatal & Infant learning programs

### LANGUAGE AND CULTURE

- Evening and daytime language classes with Elders including cultural teaching – to include young moms & dads
- Land based teachings on environment, storytelling, Clan/kinship teachings, rediscovery of sacred places, reviving dance and song groups
- Elders taking an active role on boards/committees, programs, activities to represent community
- Need to affirm ourselves and time to talk about what is important to us as Indigenous Peoples (Elder's Talking Circles)

### INCREASED COMMUNITY INVOLVEMENT

- Professional development to include more parents/community
- Provide more mentoring programs for First Nations in all professions and trades
- More community involvement in public schools – more space for First Nations students, Resource people, Elders
- Have Child Development Centre team to work with family on transitions to school, volunteering
- Build community schools – “Open Door” policy to share programs, activities, health programs, Food for Learning, early access to language and cultural teachings

### HOUSING

- Discussions noted housing and apartment shortages for families and a need for shelters for men and women.
- Identified need for host families in Whitehorse when First Nations must travel for education or health reasons.

### SUPPORT FOR INDIVIDUALS AND COMMUNITIES

- Students need safe housing/host families when in transition from small communities to larger cities, with an identified need for student academic and personal support
- Youth Safe Houses and Latch-key programs
- Need for workplaces to support language learning and intergenerational learning circles, counseling for drug and alcohol addictions, with on-going after care, provide programs for the homeless and unemployed
- Recreation programs for 0-5 years old – encourage participation from everyone
- Moving collectively to build Nation capacity for programs/services, strategy development, share research and best practices.

By interacting with the model, participants were able to see how holistic lifelong learning spans age groups, occurs at different times, different places and throughout our lives.

## NEXT STEPS

The challenge in defining what can be done immediately and what can be done in the intermediate and long term requires that the Community Dialogues be an ongoing process. Participants stated that they had gained valuable experience in using the holistic model and plan to use this knowledge for continued consultation, discussion and development of an action plan for their communities.

The participants suggested that one First Nation use the model on a curriculum project that combines First Nation and “Western” learning; to distribute the information and process with others so that each could share how they can apply the model to any program, service or department and within any community. The workshop also revealed that the model was a good foundational piece to begin discussions on school improvement planning.

Community Dialogues provided an opportunity for all groups to share what was important. One such project widely supported will use technology to map their traditional territories to identify traditional place names, uses of specific areas for hunting, gathering and fishing and other sacred sites.

The Yukon is a vast territory with fourteen diverse Nations. The Community Dialogues showed the reality of distance between First Nation communities in the North. Discussions on how to provide information in a timely and cost effective manner led to suggestions of using the present website or developing another one, as a good way of communicating but would require someone to post the data on the website. Developing a resource manual on where to find funding sources and other supports for their First Nation communities was also suggested.

The Council of Yukon First Nations determined that their next steps would be:

- Post outcomes of the Community Dialogues on their website ([www.cyfn.net](http://www.cyfn.net))
- Distribute the information to all Yukon First Nations
- Organize a two-day workshop to follow up with communities on what has been done
- Provide direction to Education funding agencies.



## ONION LAKE, SASKATCHEWAN COMMUNITY DIALOGUES

### DESCRIPTION OF THE ONION LAKE COMMUNITY

The Cree Nation at Onion Lake, Saskatchewan was the first reserve created under the Saskatchewan Claims and Implementation Act (Bill C-37) on May 28, 2003 and is the largest Treaty Land Entitlement reserve in Saskatchewan comprising more than 87,000 acres of land. Onion Lake is a large community situated about 50 kilometres north of Lloydminster on the border of Alberta and Saskatchewan. The reserve is divided into two sections: Makaoo and Seekaskootch; Onion Lake First Nation is an independent band in Treaty # 6 Territory.



Onion Lake Cree Nation has four schools with a Board of Education responsible for setting the direction of education.

**Kihew Wiscton** offers Nursery to Grade 3 Cree Immersion and hosts the Education Administration Offices and the Post-Secondary programming offered on-reserve. Kihew Wiscton illustrates the Onion Lake Cree Nation Government's commitment to education since the school was built without INAC funding.

**Pewasenakwin Primary School** offers Nursery to Grade 3 education to 350 students and provides an Elder for the students and staff.

**Chief Taylor Elementary School** provides 400 students with Grades 4 to 7 education and an Elder for students and staff.

**Eagleview Secondary School** offers Grades 8 to 12 to 350 high school students and two Elders for student and staff.

The mission statement of Onion Lake's education system states, "...education should be responsive to social, political and economic realities of the community and the world ...and must prepare our students to participate with competence in both Cree Nations and Non-Cree Nations worlds, and to appreciate the merits of both" (<http://www.onionlake.ca/education.html>).



## THE WORKSHOPS

The Onion Lake Board of Education review their policies and procedures each year for strategic planning and had decided to take advantage of the AFN/ABLK/CCL Community Dialogue Workshops. The Director of Education provided excellent advice and assistance in identifying key participants to the Assembly of First Nations to host the Community Dialogues on the *First Nations Holistic Lifelong Learning Model*. Onion Lake had a clear vision of how they saw the Community Dialogues working and suggested changes to the Agenda and Facilitator's Guide, which were in keeping with the process of being guided by community.

A Pre-Workshop session was given on January 23, 2008 and the two-day Community Dialogues were held on January 24-25, 2008 with about 71 participants from their schools, community Elders, programs and services and leadership. They felt that there must be reconciliation with Mother Earth and Education and that everything is interrelated and



that the Holistic model had potential to guide their strategic planning. The Director ensured a meeting place for the dialogues and provided the AFN/ABLK/CCL facilitators with two vehicles to travel to and from their hotels. Participants were identified for their expertise and placed within specific Life Stages of Learning to optimize group dialogue. Elder Andrew Wapass kindly conducted a Sweatlodge for participants the evening before the workshops.

## SHARING STORIES, SUCCESSES AND DREAMS

Unique to the Onion Lake Community Dialogues, the question was asked, "What would Onion Lake look like in the next 20 years?" Their hopes for the future included:

- A greater sense of pride – valuing the importance of Cree on this land
- More food production moving towards food self-sufficiency – community gardens
- Community with strong sense of leadership, culture, tradition
- Onion Lake would be a role model for other communities – a healthy thriving community
- More sports, Sundances, sober dances, winter festivals – support for strong inter-generational engagement
- Youth finishing high school and more post-secondary graduates
- Cree language continuing to be the foundation of our youth (100% Cree speakers)
- Helping parents to teach the children
- Inter-agency meetings with different groups working together
- Leadership supporting and following through with plan created by the community
- Government giving the community the opportunity to bring back our way of learning...it needs to come back full circle
- Being conscious/aware of influences (history, policy, modernization) which contribute to deterioration of language

- Onion Lake will be self-sustaining
- Need to be consistently recognizing the good things that the community members are bringing to the well-being of the country. [It] can start with words or community posters. Not just when they have passed on.
- Conscious that it will be a long journey – it won't happen if we don't try!

## IDENTIFYING PRIORITIES

Onion Lake Cree Nation participants worked very hard over two days to identify many common priorities for their community, many of these priorities focused on the wellness of their people. The nine common priorities are:

1. Healing – Healthy Communities – Community Pride
  - Support for addiction free lifestyle
  - Collective well-being, healing and de-colonization
  - Parenting skills like Healthy Families
  - Need rehabilitation centre build here on spiritual healing and health
  - Drop-in Centre – Soup Line – food bank
2. Parenting – Traditional Values – Virtues
  - Parental involvement at home and in school to support their children towards a healthier lifestyle
  - Traditional virtues and values taught and practiced at home
  - Need facility to teach Parenting skills
  - Respect
3. Kinship – Genealogy – Protocols
  - Kinship – Youth need to know who they are related to. Accessible information on their history and genealogy; development of family trees
  - Children need to understand their values, kinship, protocols (i.e. Elders need to assist children to learn traditional protocols and values)
  - Genealogy classes/education
4. Language
  - Develop strong language base at the home at all ages
  - Involvement of Elders in experiences and speaking the language at the schools
  - Expansion of immersion program in the schools
  - Language programs/classes for adults in the school/community (more online resources for Cree)
5. Elder Engagement
  - Keep Elders involvement with children in the home
  - Elders to transfer knowledge/stories/myths/legends – night (bedtime) stories
  - More Elders to teach cultural component in schools – curriculum that is community-centred (to know self, treaty rights and meaning, etc.)
  - Community opportunities to visit with Elders to learn about more traditional parenting and child-rearing practices, why and how they were used, etc.
  - Need forum where Elders can address questions of the younger generations
  - Revitalization and sustaining traditions and ceremonies, practice and/or knowledge of
  - School staff (workers in general) able to seek advice from Elders

6. Resource Centre (Cultural, Indigenous, Knowledge)
  - Need something like a library or resource centre where people can go to get stories, the teachings of Elders
  - Museum/treaty office to learn about ancestors, keep the treaties alive with more knowledge, keep our history alive
  - Baby Centre – to include Elders in these centres at the same time a craft area for parents, sewing centre. To also have a program with parents while they are at these centres. Teaching traditional knowledge and skills
7. Learning to Work Together – Sharing as a community
  - Learning to work together as a team concept (i.e. school + communities = activities. We need to bridge the school and community services (all agencies)
  - Relationship building with all agencies and families
  - Proactive agencies
8. Learning from the Land – Environmental Responsibilities
  - Increase opportunities for students to experience and understand the land (hunting and trapping taught from Elders, berry picking and youth hunting, gun safety)
  - Respect for the places where the medicinal and food plants grow, so they are not developed over; practice of gathering food plants with families and children; greenhouse to use for growing, teaching about, and renewing the use of medicinal herbs
  - Better stewardship of water, air, plants, animals (stop polluting, plant some trees). Learn to be aware of the animals, hear them, know what's going on
  - Need to know how to connect to the earth, sun, moon, constellations
  - Greenhouse for native medicinal plants (Mentor medicinal and plant gathering)
  - Environmental awareness – recycle centre
  - Environmental protection classes and mentoring (for our children) and for food security
9. Entrepreneurship – Employment Opportunities
  - Part-time employment opportunities (weekends, after school) for youth
  - Investing to make sustainable support for family
  - Pre-apprenticeship classes to the high school curriculum (e.g. welding, carpentry, mechanics)
  - Training in the oil field services
  - Work experience, employment opportunities
  - Employment for the disabled
  - More on reserve working opportunities.

Through discussions, the participants noted the wealth of resources they already had and identified those that were needed in the short, medium and long term planning. They noted that interagency linkages need to be strongly forged to provide schools, students and families with a team approach to care.

Suggestions such as building a rehabilitation centre to provide spiritual healing and health, a Drop-in Centre that could provide community members with a food bank, soup line and space to teach Parenting Skills, language for all ages, and environmental education.

They identified that youth need to know their history and genealogy and to develop family trees that are supportive of building strong Cree identities and healthy youth and community.

Elders must be involved in the home, schools and in other programs and services to impart valued traditional knowledge. Others suggested needing a library/resource centre or museum where traditional knowledge is documented and accessible to community.

Pre-apprenticeship classes were suggested to be added to the high school curriculum and to develop more part-time employment opportunities for youth and the disabled.



## NEXT STEPS

The Cree First Nation of Onion Lake has begun their Strategic Planning following the Community Dialogues on Holistic Lifelong Learning. Workshops with education personnel were held in February 2008, as a follow up to the dialogues; the outcomes of the two-day dialogues were shared. Planned post-secondary programs will provide students with opportunities to study on reserve as well.

# NIPISSING, ONTARIO COMMUNITY DIALOGUES

## DESCRIPTION OF THE NIPISSING COMMUNITY

Nipissing (Nbisiing) First Nation Peoples are of Algonquin Ojibway descent who have lived in the area of Lake Nipissing for at least 9,600 years. In 1853, the original land base was 89,000 acres. Nipissing is a signatory of the 1850 Robinson Huron



Treaty and over the decades, the Nipissing First Nations have repatriated 60.9% of their traditional territory. The total on and off reserve Nipissing population is 3,964, with a total on reserve population of 2,650.

The Nipissing historical clans or Dodems were the Blood, Birch Bark, Heron, Beaver and Squirrel. Present day Dodems are the Heron, Beaver, Eagle, Mink, Owl, Lynx, Hawk, Fox, and Wolf. The first recorded contact with Europeans was by Champlain in 1615. Traditionally, the Nipissing were represented by a “head man” of each family but since 1880, Chiefs and Councils have been elected.

Elementary students are bused to off-reserve schools but offers secondary education in the community.

**Nbisiing Secondary School** is a provincially inspected private secondary school offering a wide variety of high school courses with an emphasis on the needs and aspirations of First Nations’ students. The school offers a wide range of secondary school courses that lead to a provincial secondary school diploma (<http://www.nbisiing.com/index.html>).

## THE WORKSHOPS

The team from the Assembly of First Nations, Aboriginal Learning Knowledge Centre and its Animation Theme Bundle, Learning from Place arrived in North Bay on January 26 to begin preparations for the Pre-Workshop for community facilitators on January 27. There was a high level of energy as the AFN/ABLKCC began the Pre-Workshop; copies of all documents were reviewed and questions were answered by team. The community facilitators appreciated the guidance provided by the AFN/ABLKCC team and how they were encouraged to adapt the process to their satisfaction.

Materials that had been sent from Ottawa had arrived and much of the pre-planning and preparations at the Nbisiing Secondary School gym had already been done by the local facilitators and volunteers. There were approximately 55 participants, with more attending on the second day.



The Community Lead commented that there was a good cross-section of the community: high school students, parents, staff from the Early Years Program, two Daycares, Health Program, staff from the Nipissing Secondary School, the Education Office, Employment Office, Chief and several Band Councilors, Elders, representatives from the local School Boards, and a few staff members from the local University and College. She noted that the college professor from the “Indigenous Wellness and Addictions Prevention Program brought his whole class to the session. Many young adults from the community and a number of other First Nations communities from Ontario and Quebec also attended.

It was noted that having the Holistic Lifelong Learning Model posted on the wall for each of the five Life Stages provided a good visual reminder. As well, the use of “sticky notes” that participants added their comments to the model. Participants enjoyed being invited to walk around and add their thoughts to other Life Stage groups that ensured everyone had a chance to be heard.

The Community Lead and the facilitators valued the “debriefing” after each day – it offered the community an objective perspective, which is sometimes necessary “so that we don’t forget to acknowledge or recognize what we do have. It is easy to become overwhelmed in the day to day activities...”

## SHARING STORIES, SUCCESSES AND DREAMS

Nipissing participants shared their visions and hopes for the future and many said “it is time we look into the community and what we have to offer rather than tending to take our youth out to activities so much. We need to work more creatively when planning program events to remind everyone of what we have right here!”

Others noted that the Community Dialogues provided participants with a challenge to “think outside of the box,” “make learning meaningful and personal for all our community members!”

Many Elders began to reflect on what existed before and had been forgotten – times when the whole community would gather for a picnic. Everyone had a task; several people would be in charge of cooking the beans in the sand by the beach and would begin this work at least two days ahead of the event. Others were in charge of cooking the meat and fish. NHL hockey players came, even Premiers. This was a time of great pride for the community of Nipissing.

They talked about Lake Nipissing – a source of legends, sustenance and travel and raising the issue of water rights. They spoke of the times of berry picking, making fishing nets and acknowledged that they still had this knowledge and skills but had not taken the time to document all they knew and to pass on to the next generation.

Many spoke of sharing the knowledge and understanding of traditions, a return to the naming ceremonies and how to give thanks – a museum/cultural centre could hold these documents and be available to everyone. Many want more family gatherings and to learn the community genealogy and to build relationships through regular communications.



Hopes for their community includes more housing so many living outside of their territory can return. They would like to have their own newspaper as a means of sharing Elders' stories and traditional knowledge, learning of their community's history. It was suggested that a planned Elder's Lodge should be near the daycare so there can be interaction of young and old. Elders want their voices heard and to be valued. Many spoke of safe neighborhoods, more day cares, parenting support and guidance and looking at the feasibility of having their own bank, a recycling program and a safe place for traditional healing.

After the first day, when all the participants added their "sticky notes" to the Model, they realized how resource rich they were; in human resources, in the land, in the language and culture. As the Community Lead stated:

*We were shown quite clearly what we have to offer; now it is up to us to continue opening the door to the possibilities that exist!*

## IDENTIFYING PRIORITIES

Following the two-day Community Dialogue in Nipissing First Nation, the participants identified the overarching priorities that applied to all age groupings. They are:

- Language programming for all people and to create a place to speak the language.
- Record the history of our community, video tape the places of significance and develop land use mappings.
- Create more opportunities to learn from and participate in cultural events.

## NEXT STEPS

The Community Lead noted two immediate positive developments following the Community Dialogue sessions. One secondary student decided he wanted to apprentice with one of Nipissing's Knowledge Keepers to learn more about the teachings, customs and ceremonies of the Anishinabe. Two college students want to obtain a teaching certificate so they can return to their home communities to promote the importance of maintaining their languages and to teach in their schools.

It was noted that staff from the Nipissing Land Department and Forestry Program need to be involved in developing the second priority of recording the history; videotaping places of significance and developing land use mappings and in future will also include them in curriculum development.

After the Community Dialogues ended, the community began a rigorous follow up:

- A librarian applied for grant funding to host a summer language immersion camp and is working with the Culture and Heritage Committee.
- The Education Director is working with the Principal and staff of the Nipissing Secondary School to provide staff training in curriculum enhancement in science, math, technology, literature and add an outdoor education course to teach setting nets, animal and plant studies form a traditional knowledge base and to add the Seven Grandfather Teachings and Medicine Wheel Teachings to the Student Handbook.
- The Day Care children will have an Elder present to hear the language as it is naturally spoken.
- Teaching staff will be expected to teach outside the classroom to include the community and on the land, with staff from the Land Development and Fisheries and Forestry programs to take part in teacher development programs.
- The Director of Education will present to the Nipissing Managers' Meeting to actively involve other programs and services through regular meetings/

- The Health Program will establish a Critical Incident Response Team with training for various age groups in the community, and actively seek youth to play a role in preventing/responding to critical incidents in the community.
- Health Program staff have already started to implement Anishinabe language and culture in community meetings and sessions by offering tobacco to traditional pipe and sacred bundle carriers.
- One local School Board has initiated talks for “purchase of services” for the delivery of the Anishinabe language program.
- Nipissing is exploring ideas for learning exchanges with children from provincial schools to come to Nipissing First Nation to learn on the land.
- Nipissing has begun discussion to make programs and services more accessible for community members by providing more flexible and extended hours of operation.
- Exploring the use of the Nipissing Secondary School as a multi-purpose facility, i.e. Exciting summer youth programs.
- Providing Adult Language programs and classes to Band staff to encourage more Anishinabe use in the office.



## CHAPTER 4

### WORKSHOP EVALUATIONS

Workshop Evaluation Sheets<sup>1</sup> were developed using the Likert Forced-Choice Scale with an even number of responses and no neutral or undecided choice. In this situation, the respondent is forced to decide whether they lean more towards the “agree or disagree” end of the scale for each item.

Participant attendance in the two-day Community Dialogues in all three communities remained high, resulting in very good rates of return of the evaluation sheets (49.7%).

It was important that all participants understand the Life Stages of Holistic Lifelong Learning. To gauge participant understanding of the five Life Stages and how learning occurs in the community, Whitehorse participants responded with 83.3% stating they agreed/strongly agreed; Onion Lake with 92% and Nipissing with 97%. A few participants disagreed they had a clear understanding of the five Life Stages: Whitehorse (16.7%), Onion Lake (8%) and Nipissing (3%).

Acquiring a clear understanding of the First Nations Holistic Lifelong Learning Model was a critical component of the Community Dialogues. Participants were given the “How Learning occurs in my community” grid and asked if they had acquired a clear understanding of those learning opportunities that currently exist in their community and to identify those occurring:

- In the community;
- In the home;
- At school;
- At the workplace; and
- On the land<sup>2</sup>.

#### IN THE COMMUNITY:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	8%	0%	6%
Agree	67%	65%	56%
Strongly Agree	25%	35%	39%

#### IN THE HOME:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	4%	3%	0%
Disagree	8%	19%	6%
Agree	63%	57%	58%
Strongly Agree	25%	22%	36%

<sup>1</sup> See Appendix B Workshop Evaluation Form

<sup>2</sup> Figures have been rounded.

AT SCHOOL:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	21%	8%	6%
Agree	46%	41%	44%
Strongly Agree	33%	51%	50%

AT THE WORKPLACE:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	25%	5%	6%
Agree	58%	70%	64%
Strongly Agree	17%	24%	31%

ON THE LAND:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	5%	0%
Disagree	13%	11%	6%
Agree	42%	57%	44%
Strongly Agree	46%	27%	50%

Participants in the Community Dialogues were then given the “Holistic Lifelong Learning Community Goals Grid”<sup>3</sup> that focused on:

- Existing Learning Opportunities;
- Goals;
- Existing Supports;
- Outcomes (short, medium and long-term);
- Additional/New Requirements (manpower, resources, costing, etc.).

Onion Lake adapted their Community Goals grid<sup>4</sup> - on Holistic Lifelong Learning to focus on:

- Goals/Objectives
- Resources
- Responsibilities
- Timeline
- Evaluation

Reflecting back to the Holistic Lifelong Learning Model and the Community Goals Grids, participants were asked to explore what learning opportunities were needed in their communities throughout the five Life Stages and did they leave the workshops with a clear understanding of this learning objective<sup>5</sup>.

3 See Appendix B Holistic Lifelong Learning Community Goals Grid

4 See Appendix B – Onion Lake Learning Community Goals Grid - Priorities

5 Figures have been rounded.

IN MY COMMUNITY:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	8%	0%	3%
Agree	58%	43%	42%
Strongly Agree	33%	57%	56%

IN THE HOME:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	8%	8%	0%
Agree	67%	57%	56%
Strongly Agree	25%	35%	44%

AT SCHOOL:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	13%	3%	6%
Agree	63%	57%	53%
Strongly Agree	25%	41%	42%

AT THE WORKPLACE:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	8%	11%	8%
Agree	67%	57%	64%
Strongly Agree	25%	32%	25%

ON THE LAND:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	3%	0%
Disagree	13%	8%	6%
Agree	46%	51%	53%
Strongly Agree	42%	38%	42%

Through dialogue within the five Life Stage groupings and sharing through plenary sessions and informal gatherings, participants generally had a clear understanding of how their communities could support their identified learning opportunities.

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	13%	0%	6%
Agree	58%	62%	56%
Strongly Agree	25%	38%	39%

To envision what a successful learner and a learning community would look like was important to move from a concept or vision to reality. Participant responses:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	4%	0%	0%
Disagree	8%	0%	0%
Agree	63%	62%	58%
Strongly Agree	25%	38%	42%

Participants were asked if, following the Community Dialogue, they could now personally identify what/who impacts on the success of learning and their responses were:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	0%	0%	0%
Disagree	4%	0%	0%
Agree	71%	62%	58%
Strongly Agree	25%	38%	42%

Another important aspect of the Community Dialogues was to bring the *First Nations Holistic Lifelong Learning Model* to life – to be used and modified to reflect the uniqueness of each community and meet their education, social, economic, health, cultural and linguistic needs. Participants were asked to respond to the question if they would continue to be actively involved in this learning experience; their responses:

	Whitehorse	Onion Lake	Nipissing
Strongly Disagree	4%	0%	0%
Disagree	13%	0%	0%
Agree	50%	43%	31%
Strongly Agree	33%	57%	69%

## OVERALL QUALITY OF THE WORKSHOPS

- Approximately 55% of all respondents agreed that the quality of information was sound/relevant while 46% strongly agreed;
- Workshop content was clear and understandable - 44% agreed; 52% strongly agreed.
- Workshop materials and/or visuals were helpful – 53% agreed, while about 46% strongly agreed.
- 73% of all respondents strongly agreed that facilitators were helpful and able to communicate effectively.

## CHAPTER 5

### CONCLUSIONS

In November 2007, discussions began between the Assembly of First Nations, the Canadian Council on Learning and the Aboriginal Learning Knowledge Centre to explore the possibilities of holding a series of Community Dialogues in different regions of the country. The purpose of those dialogues would be to test if/how First Nations communities could use the First Nations Holistic Lifelong Learning Model to help address their learning needs. In the long term, the Community Dialogues would contribute to the development of a “Community Guide” to be shared across Canada.

The objectives were to hold a series of Community Dialogues that would gather the key learning partners in each community who have a stake in influencing learning outcomes for First Nations across all ages, and to use the First Nations Holistic Lifelong Learning Model to discuss:

- a. How and where learning occurs within each First Nations community.
- b. The importance of learning in enhancing community well-being.
- c. The conditions in the community that impact learning.
- d. The role of each community partner in contributing to learning.

The *First Nations Holistic Lifelong Learning Model*<sup>6</sup> is one of three Learning Models developed in consultation with First Nations, Inuit and Métis Elders, learning professionals, community practitioners, researchers and analysts.

The sources and domains of knowledge (roots) in the model have been described as,

*Lifelong learning for First Nations people is rooted in the individual’s relationships within the natural world and the world of people (self, family, ancestors, clan, community, nation and other nations), and in their experiences of languages, traditions and ceremonies. These sources and domains of knowledge are represented by the 10 roots that support the tree (learner) and the Indigenous and Western knowledge traditions that flow from them.*

*The model affirms the importance of integrating Western and Indigenous knowledge and approaches to learning. Thus the learning tree depicts the co-existence of Indigenous and Western learning within the root system, and their ultimate convergence within the trunk, the site where individual development and the process of lifelong learning is manifested<sup>7</sup>.*

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<sup>6</sup> See Appendix B First Nations Holistic Lifelong Learning Model.

<sup>7</sup> Canadian Council on Learning. (2007). Redefining how success is measured in Aboriginal learning: Holistic lifelong learning models. Online: [www.ccl-cca.ca](http://www.ccl-cca.ca)

The Community Dialogues were guided by work already completed by hundreds of learned Elders and all formal and informal educators, by acknowledging that meaningful learning and teachings are indeed found in the home, in schools/institutions, in the community, on the land and in the workplace.

There was agreement that current learning indicators used by schools, researchers and governments do not measure the full human potential over the lifespan and a more holistic approach was needed to measure the individual and collective well-being of First Nations' communities.

In December 2007, the AFN took this idea to the Chiefs Committee on Education and the National Indian Education Council to suggest four communities to host the Community Dialogues. Originally, four communities offered to host the Community Dialogues: Council of Yukon First Nations, Whitehorse, Yukon; Onion Lake Cree Nation, Onion Lake, Saskatchewan; Nipissing First Nation, Nipissing, Ontario; and, Timiskaming First Nation, Notre-Dame-du-Nord, Quebec.

It was truly disappointing that the Community Dialogues in Timiskaming First Nation was cancelled due to a severe snow storm.

Each community was unique in its development and its specific needs:

- Council of Yukon First Nations, Whitehorse, Yukon was a gathering of many small communities that came together as one;
- Onion Lake First Nation, Saskatchewan was one large independent community
- Nipissing First Nation, Ontario was one small community.

Yet, all communities were similar in that they all viewed the sessions as opportunities to focus on education as a top priority; focus on the interrelatedness of all programs and services, including leadership, that impact on holistic lifelong learning. There was a strong emphasis on learning on/from the land, with Elders playing a prominent role in sharing traditional knowledge in the language. The three communities are all moving forward with plans to continue the dialogue to include other programs, services and agencies in their strategic planning.

Language, culture, ceremonies, documenting histories, songs, stories, sacred sites, gathering medicines, kinships/clans, naming ceremonies and bringing this knowledge to the classrooms and to all community members were important to all.

The outcomes from the three Community Dialogues clearly indicate that communities have strong commonalities. Community members identified the following shared priorities:

1. To live in safe, healthy communities – living in balance (physical, mental, emotional and spiritual);
2. Increase parental and community involvement by providing opportunities for learning through teaching of traditional values throughout the lifespan; in the home, at school (including Early Learning), on the land and in the community and workplace;
3. Understanding and becoming aware of our generational ties through clan/kinship and genealogy;
4. Increase the use and fluency of their languages among learners of all ages and in all areas of community life;
5. Ensuring the active and meaningful engagement of Elders throughout the community, as teachers, decisions makers and role models;
6. Providing more learning spaces to facilitate the transfer of historical, linguistic, cultural and Indigenous knowledge;
7. Building trusting relationships through consistent communications with all agencies, organizations and families;
8. Increasing community understanding of the roles and responsibilities of their territorial stewardship, through experiencing the teachings on and from the land;

9. Provide mentoring/ employment opportunities for all professions and for all community members, with a focus on the youth.

As a comparison, *Learning Cities* began in Europe and Australia with an understanding of “learning as multi-dimensional and comprehensive; they devise ways of bringing learning and people together, in order to develop the social and economic fabric of the community.”<sup>8</sup> While European and other large cities reinvent themselves to resuscitate their economies, Indigenous Peoples are on a path of rediscovering their rich and powerful cultures and histories and the central role they will play in developing First Nations learning communities.

Differences in First Nations’ languages, cultures, histories and geographical location matter not – All my relations.

## CONTINUING THE DIALOGUES

The Workshop Evaluations indicate that the participants deeply appreciated the *First Nations Holistic Lifelong Learning Model – Community Dialogues*. It was important to the AFN/ABLKC/CCL team that the model is useful and has meaning to them as individuals and as community members. Comments from a few participants speak to the importance they attached to the dialogues and wanting to keep the momentum on-going.

Valuable feedback from one community participant suggested revisiting the communities. The participant noted it was great that outside resources (AFN/ABLKC/CCL) came to introduce the Learning Model but it is so easy to fall back into old habits. It was suggested that the AFN/ABLKC/CCL team host a workshop with program managers to guide the process to improve collaboration with programs and services and tie it all in for long lasting holistic lifelong learning results. Also noted was the importance of leadership’s role in committing to the model’s integration into the community’s programs and services. While it is equally important to have a “buy-in” from the program and services managers, it is vital that leadership fully support the required networking and relationship building that is so important for its successful implementation.

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<sup>8</sup> Canadian Council on Learning. (November 15, 2007). *Learning Cities: Optimizing Economic and Social Well-being through Lifelong Learning for All*.

## COUNCIL OF YUKON FIRST NATIONS

I enjoyed the meaningful dialogue that happened within our group (older learner 30-60). This is a flexible model that can be utilized in every aspect of life.

Thanks to Shandell for pushing for this knowledge exchange to take place here. Thanks to CCL, ABLKC, AFN people for coming to Yukon, to hear our voices and desires and to share what you know too.

I really enjoyed the breakout sessions, and learned about different communities within the Yukon. I've met new relations from all across Canada, and I will take what I've learned and experienced back to my community. Sharing is so important; other people are our mirror; I'm grateful to have this opportunity to "take pride in my hide."

[Community Dialogues] needs to be available to the FNs at the community level, FN Governments and Leadership.



## POSITIVE SUGGESTIONS

I would like to see the template we used in the workout session be changed to a circle template. It would be more consistent to the model we've used and I feel that it would flow better during the process. The facilitators were excellent – very organized, down to earth and approachable.

Provide successful community examples from dialogue locations. This would help participants to envision and materialize what the model looks like in action and how it could nourish a community. The process needs at least another \_ -1 day. Our group was challenged with time and weren't able to complete our goals.

In the "next steps" I would like to see a follow up meeting on "what have I done?" with that – I think it would be a good idea if I brought with me one of the "Resource People" that helped me – whether it be – the Elder who came into the school to lead a class in traditional medicine or the community member who came out & helped with our culture camp, or someone who came into the school and helped me in class – explaining where the traditional territories & what clans they were from, etc. I would like to let others know how "I" have used the tools I got from the workshops.



## ONION LAKE FIRST NATION, SASKATCHEWAN

A much needed approach and “good medicine” for our minds, hearts and spirit – both on a personal level and at our community level.

It is an asset, a positive factor when other Aboriginal peoples are strong participants in it.

We are all human beings and when we work as a whole – together – we can only gain strength.

Thank you for opening my eyes, ears & heart to all the needs that is still here. I will do my best to be an advocate for learning for the next seven generations, as my forefathers did for me.

We as a community needed this time and direction to talk about our vision. We will continue to discuss and plan our education for all ages. Education of kinship, language, virtues and cooperation as members of Onion Lake.

The 2-day community dialogue was greatly appreciated and much needed to give the community a better understanding. Many community members were able to voice their concerns and ideas.



Very important. It is time to work for community, to meet the needs for our children, youth, adults & Elders. It is about time.

### POSITIVE SUGGESTIONS

The tree diagram was not useful because it was not connected to the worksheets; too many goals were identified; Excellent discussions in groups; more community workshops are necessary.

*“Wish we had 2 more days. Really made you think of life in general.”*

## NIPPISING FIRST NATION, ONTARIO

Networking has begun to make positive impact – need to refocus and continue to keep connection.

Thank you for this learning model – first time exposed to this – feel this is positive for our communities, as a learning guide. Thank you for your work!!

This workshop was helpful to me & for the future of my community. I thoroughly enjoyed the two days and I'm sure that my students enjoyed the workshop also. I'm very proud of the direction that this workshop went. I have waited a long time to see something like this to happen in my community. Now I would like to see all this begin to move ahead for my community. We have been separated for so long & I hope that this is the beginning of the community to heal as a nation. Miigwetch!

It motivated us to draw on our community resources & knowledge. We still have time to acknowledge our ways. We can determine our destiny. Miigwetch to the Creator for placing this on our journey.

This is an awesome process that empowers communities to own their own processes.



## POSITIVE SUGGESTIONS

It is important to work on a first step. The time is too short before we lose our most valuable resource, our Elders. It is a time for action.

This is the first time that I have seen a group tackle this topic head-on to identify our needs. This could be used as a model for our Chief & Council to gather information from our community – in what direction our nation needs to go, depending. Thanks to Chief Marianna for providing us with this opportunity.

## NEXT STEPS

It is important that discussions related to the implementation of the Holistic Lifelong Learning Model be on-going. It is also important not to leave each community in isolation and hope that they have applied the learning model. It is important to consider the following:

- How is the process being implemented?
- Who is identifying any changes since the workshops?
- Who is keeping the momentum going?
- How can AFN/ABLK/CCL assist in guiding the ‘buy-in’ or networking so critical for Holistic Lifelong Learning?

In addition to looking into the possibilities of revisiting the three communities and providing additional workshops in others, the following activities are planned.

## ABORIGINAL LEARNING KNOWLEDGE CENTRE 2<sup>ND</sup> ANNUAL CONFERENCE

The ABLKC 2nd Annual Conference in Vancouver, British Columbia on February 29, 2008 provided a venue for the presentation on the Community Dialogues to a greater audience. Presenting their perspectives were:

Canadian Council on Learning – Jarrett Laughlin

Aboriginal Learning Knowledge Centre – Genevieve Fox

Assembly of First Nations – Peter Garrow

Council of Yukon First Nations – Whitehorse Community Lead – Shandell McCarthy

Onion Lake Cree First Nation, SK – Community Presenter – Sid Pauls

Nipissing First Nation, ON – Community Lead – Chief Marianna Couchie

Due to the success of the Community Dialogues, it is hoped that they can continue in 2008.

## AFN WEBSITE DISCUSSION GROUPS

The Assembly of First Nations is adding modifications to their present website and will host Chat Line that will enable the three communities to share their experience with one another or with other regions.

## LIST OF FACILITATORS

### CANADIAN COUNCIL ON LEARNING

Jarrett Laughlin - Ontario

David Holtzman – British Columbia

### ABORIGINAL LEARNING KNOWLEDGE CENTRE

Genevieve A. Fox - Alberta

Dr. Vivian Ayoungman - Alberta

Rita Bouvier - Saskatchewan

Maria Wilson - Ontario

### ABLK – ANIMATED THEME BUNDLES

Narcisse Blood - Alberta

Ryan Heavy Head - Alberta

Deb Simpson – Northwest Territories

Susan LeDrew – Northwest Territories

### ASSEMBLY OF FIRST NATIONS

Peter Garrow – Ontario

Linda Cree - Quebec

Brenda Merasty – Saskatchewan

Michele Price - Ontario

Gerry Hurton – Saskatchewan

Rene Pollett - Ontario



## APPENDIX A - THE ASSEMBLY OF FIRST NATIONS

The Assembly of First Nations (AFN) is the national organization representing First Nations citizens in Canada. The AFN represents all citizens regardless of age, gender or place of residence.

The AFN's vision for education is:

All First Nations learners will achieve their full potential supported by a comprehensive system under First Nation jurisdiction that addresses their intellectual, spiritual, emotional and physical needs through quality lifelong learning, grounded in First Nations' languages, cultures, traditions, values and world views.

The AFN Education Sector mandate is as follows:

- To consult, inform and coordinate with First Nations in all regions on education issues and assist First Nations by lobbying governments on their behalf through policy development and analysis;
- To advance the development of quality First Nations education systems through projects and initiatives inclusive of elementary/secondary education, special education, post-secondary education, jurisdiction, funding, accountability, languages and culture; and
- To increase educational attainment and opportunities for First Nations students and youth.

The AFN is guided by the Chiefs Committee on Education (CCOE), regional representatives of their peoples, the National Indian Education Council (NIEC), First Nations experts in education, and our supporters and partnerships with:

- Aboriginal Learning Knowledge Centre
- Canadian Council on Learning
- Association of Canadian Community Colleges
- Association of Universities and Colleges of Canada
- Canadian Federation of Students
- National Association of Indigenous Institutes of Higher Learning
- Council of Ministers of Education, Canada
- Canadian School Boards Association.

It is through the ongoing work between the Canadian Council on Learning and the Aboriginal Learning Knowledge Centre that the AFN Education Sector and its vision for First Nation education clearly indicated that this exceptional partnership could advance the use of the First Nations Holistic Lifelong Learning Model as a tool for community planning and development, and help communities achieve the economic and social benefits that come from lifelong learning.

# APPENDIX A - CANADIAN COUNCIL ON LEARNING

## OUR VISION

To be a catalyst for lifelong learning across Canada

## OUR MISSION

To improve lifelong learning across the country by:

- Informing Canadians about the state of learning in Canada;
- Fostering quality research on learning;
- Facilitating evidence-based decisions about learning through knowledge exchange to ensure that success stories are shared and repeated; and
- Becoming Canada's authoritative resource on learning issues.

The Canadian Council on Learning (CCL) is an independent, non-profit corporation that promotes and supports research to improve all aspects of learning - across the country and across all walks of life. Funded by Human Resources and Social Development Canada, CCL was created in 2004 following a series of nationwide consultations on innovation. Canadians agreed that lifelong learning is essential to make Canada a world leader in innovation, skills and learning.

CCL acts as catalyst and enabler of continuous learning in Canada. As such, it provides the evidence for public consideration of learning issues; but does not engage in policy prescriptions or in educational programming - since these are already facets in the purview of governments, employers, unions, parents, and communities<sup>1</sup>.

First, the creation and support of national knowledge centres (KCs) that are led from each of Canada's five regions makes optimal use of regional interest, expertise, and engagement with learning. Each KC has an appropriate degree of autonomy in establishing national communities of interest for one of the five CCL key learning themes; but financial accountability is centralised. Because each KC is governed through both regional and national participatory processes, this model maximizes the possibility that Canadians will act - through policy and practice - on the evidence that CCL provides. As a result, CCL avoids the pitfall of being a mere "think-tank". Instead, its support for its KCs acts as an enabler and agent of change and progress without unnecessary centralised CCL control.

Second, the functions of Research and of Monitoring and Reporting, although supported by the expertise of CCL's five KCs, are centrally managed. This allows for consistency of emphasis, of analysis, and of reporting. It also allows for national peer review processes for all research that is supported by CCL.

Third, the model allows CCL to draw the links among its learning themes located in the KCs, by establishing "cross-cutting issues" that touch on all five KCs and on all aspects of learning. These are: culture, gender, e-learning, literacy, and francophone-minority settings.

The creative balance established by CCL is uniquely Canadian. It allows for a decentralised educational model to become an advantage in national thinking out of directions for a distinctive Canadian learning culture<sup>2</sup>.

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<sup>1</sup> Canadian Council on Learning. Online: [www.ccl-cca.ca](http://www.ccl-cca.ca)

<sup>2</sup> Canadian Council on Learning. Formative Evaluation: Appendix. Perspectives of the CEO on CCL's unique role in Canada. Online: [www.ccl-cca.ca](http://www.ccl-cca.ca)

## APPENDIX A

### ABORIGINAL LEARNING KNOWLEDGE CENTRE

#### PURPOSE

To effect individual, community and institutional change in learning to advance the social, cultural, economic and political development of First Nations, Inuit and Métis peoples, recognizing Indigenous peoples' relationships to Canada, their relationships to place and naturalizing Indigenous world views, knowledge, experiences and perspectives.

#### PRINCIPLES, BELIEFS, VALUES AND COMMITMENTS

##### HOLISTIC APPROACH

Aboriginal peoples view education as a vital area for holistic and lifelong learning — based on spiritual, intellectual, emotional and physical being—as vital in meeting their social, cultural, economic and political aspirations. Learning is acknowledged as a lifelong process that requires both formal and informal opportunities for learning for all ages.

##### INCLUSIVE APPROACH

Land, the knowledge and skills in and from place, language and culture are all integral parts of the learning and education process among Aboriginal peoples.

The work of the Knowledge Centre is inclusive of the perspectives of the First Nations, Inuit and Métis people regardless of where we live, work and raise our children.

Active involvement of parents, elders, and community is essential to building a successful learning continuum and healthy, resilient communities. Aboriginal people must actively participate in all aspects of education and curriculum development, including in what languages it is to be delivered.

##### RESPECTFUL APPROACH

The role of Aboriginal Peoples across Canada in developing and controlling their own learning activities must be recognized, resourced, and realized. The work of the centre is carried out with an emphasis on discourses of gifts, contributions, relationships, sustainability, drawing strength from, honoring, holism, balance and responsibility etc. versus discourses of difference which perpetuates pathologies, problematizing and culturalism.

Demonstrate respect for local community and cultural protocols on Inuit, First Nations and Métis lands and the intellectual property rights of the First Nations, Inuit and Métis people; respecting their diverse histories and contexts (<http://www.ccl-cca.ca>). Acknowledging that Aboriginal people have their own definition and perspectives of what constitutes success.

The Knowledge Centre will strive to identify knowledge gaps and inequalities for Aboriginal peoples in order to develop learning and research activities within ethical principles and will ensure that the communities are of the owners of the research.

## APPENDIX B - FIRST NATIONS HOLISTIC LIFELONG LEARNING MODEL

### DESCRIBING THE MODEL

The First Nations learner dwells in a world of continual re-formation, where interactive cycles, rather than disconnected events, occur. In this world, nothing is simply a cause or an effect, but the expression of the interconnectedness of life. These relationships are circular, rather than linear, holistic, and cumulative rather than compartmentalized. The mode of learning for First Nations people reflects and honours this understanding.

Lifelong learning for First Nations peoples is grounded in experiences that embrace both indigenous and Western knowledge traditions, as depicted in the tree's root system, "Sources and Domains of Knowledge". Just as the tree draws nourishment through its roots, the First Nations person learns from and through the natural world, language, traditions and ceremonies, and the world of people (self, family, ancestors, clan, community, nation and other nations). Any uneven root growth can de-stabilize the learning system. The root system also depicts the intertwining presence of indigenous and Western knowledge, which forms the tree trunk's core, where learning develops.

A cross-sectional view of the trunk reveals the "Learning Rings of the Individual". At the ring's core are the four dimensions of personal development—spiritual, emotional, physical, and mental—through which learning is experienced holistically. The tree's rings portray how learning is a lifelong process that begins at birth and progresses through childhood, youth and adulthood.

Learning opportunities are available in all stages of First Nations life. They can occur in both informal and formal settings such as in the home, on the land, or in the school. The stages of learning begin with the early childhood phase and progress through elementary, secondary and post-secondary education, to adult skills training and employment. Intergenerational knowledge is transmitted to the individual from the sources within the roots.

The First Nations learner experiences the various relationships within indigenous and Western knowledge traditions through their emotional, mental, spiritual and physical dimensions. The tree's extended branches, which represent the individual's harmony and well-being, depict the development of these experiences. The individual's well-being supports the cultural, social, political and economic "Collective Well-Being", represented by the four clusters of leaves.

Just as leaves provide nourishment to the roots and support the tree's foundation, the community's collective well-being rejuvenates the individual's learning cycle. Learning guides, mentors, counsellors, parents, teachers, and Elders provide additional support and opportunities for individuals to learn throughout their lifespan.

The *First Nations Holistic Lifelong Learning Model* is a result of ongoing discussions among First Nations learning professionals, community practitioners, researchers and analysts. (See a complete list of individuals and organizations who have contributed to the development of this learning model.)



## APPENDIX B – FACILITATOR’S GUIDE

### COMMUNITY FACILITATOR’S GUIDE

#### INTRODUCTION TO THE FACILITATOR’S GUIDE:

This guide is divided into four modules for ease of use by the facilitator. This workshop will be dynamic, interactive and facilitate community discussion and decision making. The facilitator’s role is to assist community members in understanding how lifelong learning occurs within their community, in the home, at school, at the workplace and on the land for the identified life stage groups.. The Life Stages consist of Infant and Child (0-5 years), Youth (6-18 years), Young Adult (19-29 years), Adult (30-64 years) and Elder (65+ years). The facilitator will assist the community members in identifying what learning opportunities are needed in their community and how the community can support these learning opportunities.

#### MODULE ONE: Presentations (DAY ONE)

This module will provide community participants with the purpose and objectives of the workshop and the importance of lifelong learning. As well participants will be provided with a basic foundation of information about the First Nations Holistic Lifelong Learning Model and the theme bundles currently being worked on by the Aboriginal Learning Knowledge Centre.

#### MODULE TWO: Community Sharing (DAY ONE)

This module will provide community participants with the opportunity to share and discuss what learning opportunities exist in their community, in the home, at school, at the workplace and on the land. Community members will also analyze and discuss what learning opportunities are needed in their community and how the community can support these learning opportunities. The discussion of these topics will all occur on day one of the workshop.

It will be the job of the facilitators, the AFN staff, CCL staff and ABKLC staff to meet and debrief after day one and move the information the community has provided onto the holistic lifelong learning community goals grid to be utilized on day two by the community members.

#### MODULE THREE: Community Planning (DAY TWO)

This module is designed to empower the community through the development of goals, outcomes and a plan forward. The development of a community plan forward to strengthen the lifelong learning process within the community is important for the success, health and well being of all community members. Community members will establish learning goals for each of the 5 life stages and as well develop an understanding of what community supports exist within the community to support the identified goals. Community members will identify measurable outcomes and identify additional or new requirements to meet their identified goals.

#### MODULE FOUR: The Future (DAY TWO)

In this module, community members will have developed the Holistic Lifelong Learning Community Goals Grid which supports the community in the development of lifelong learning goals. To move forward on their community goals for lifelong learning, community members will have an understanding of the impacts on the success of learning. As well the community will have their community plan forward which promotes their attainable community goals that meet the needs of lifelong learning in their community.

## MODULE ONE: PRESENTATIONS (DAY ONE)

In this module, workshop participants will be provided information about *First Nations Holistic Lifelong Learning Model*. As well the Aboriginal Learning Knowledge Centre will provide information about the theme bundles (areas of research). Through this foundation of information, participants will develop the following:

- A basic understanding of the *First Nations Holistic Lifelong Learning Model*
- A basic understanding of the Aboriginal Learning Knowledge Centre theme bundles
- A basic understanding of lifelong learning in the community

### SUPPLEMENTAL MATERIALS:

- Power point projector
- Participants Kits (copies of presentations as handouts for participants)
- Coloured dots (5 different colours)
- Name tags
- Scissors

### INTRODUCTION:

- As participants register for the workshop, organizers must put a coloured dot on each participants name tag. This will be the process used to disseminate people into the 5 different life stage groups.
- Or: if the community has suggestions or a way to divide up their members into 5 different life stage groups, this support is greatly appreciated.

### PRESENTATIONS:

- **9:30 a.m.** - Presentation ONE: AFN/ABLKC to present the purpose and objectives of the dialogue.
- **10:00 a.m.** - Presentation TWO: CCL – to present the Holistic Lifelong Learning Model.
- **10:45 a.m.** - Presentation THREE: ABLKC to present the Aboriginal Learning Theme Bundles.

### LARGE GROUP DISCUSSIONS | 11:30 a.m. :

These discussions are at the discretion of the community. The organizers may wish to consult with the community and provide an opportunity to community members to present their objectives for the workshop session, discuss lifelong learning examples that occur within the community, or they may wish to address some lifelong learning issues or concerns. If the community wishes to provide lifelong learning examples from the community, the organizers may wish to solicit lifelong learning examples from the community prior to the workshop to ensure everyone is prepared. A community member (ie: education counsellor, Director of Education... etc.) may want to deliver this section to the large plenary highlighting issues that the community may want to address as they discuss lifelong learning in their community. We must utilize all types of examples from different ages and different modes of learning so that people are thinking about community lifelong learning and not just education.

## MODULE TWO: COMMUNITY SHARING (DAY ONE)

In this module community members should develop the following:

- An understanding of the importance of “How Learning occurs in my Community”
- An understanding of what learning opportunities exist in my community, including in the home, at school, in the community, at the workplace and on the land.
- An understanding of what learning opportunities are needed in my community.
- An understanding of how the community can support these learning opportunities.

### SUPPLEMENTAL MATERIALS:

- 5 or 6 Large laminated copies of the holistic lifelong learning model
- 2 types of coloured post-it notes (yellow and blue)
- Markers for each group (5 – 10 total)
- 5 rolls Masking tape
- Flip chart paper (enough for 5 -6 flip chart stands)
- 6 flip chart stands

### SMALL GROUP DISCUSSIONS: (DAY ONE)

Steps for facilitating small group discussions

1. Prior to the beginning of the small group session, each small group facilitator may want to ensure all supplies are in the designated room or location for the small group discussions. The supplies required will be;
  - a large laminated copy of the holistic lifelong learning model which is to be taped to the wall
  - a copy of the questions to be addressed in the small group markers yellow and blue post-it notes (enough for 3 -5 notes of each colour for each participant, the post-it notes should be at least 3” x 3”)
  - a flip chart stand and flip chart paper
  - masking tape
  - Scissors
2. Introductions (1:15 p.m.):
  - Have each participant do a quick roundtable of introductions, name, family affiliation or role in the community.
3. The facilitator may want to review a list of rules for their group such as;
  - Respect the opinions of fellow group members.
  - Allow everyone a chance to speak and express their opinions.
  - Listen, value and do not judge the opinions of others.
4. The facilitator may want to identify roles for group members, such as;
  - A **recorder** (for when we get to the part where participants ideas must be written on the flip chart paper).
  - A **reporter** to report the groups’ findings to the larger group.
  - A **timekeeper** to ensure everyone is on task and reminds the group of when we must take health breaks, have lunch or end the exercise.
5. Facilitator will hand out 3 – 5 yellow post-it notes to each group participant.

6. Facilitator will reveal the following question that is written down on the flip chart paper:  
***“What are the learning opportunities that exist in my community, including in the home, at school, in the community, at the workplace and on the land for (identify life stage)?”***
7. Each participant will write down one answer on each of their sticky notes. Each participant will have 3 – 5 sticky notes to place on the learning model.
8. The facilitator will encourage the participants to walk up to the holistic learning model and place their post-it notes on the learning model.
9. Once all of the post-it notes are placed on the learning model, the facilitator will read out each yellow post-it note to the larger group.
  - Some participants may feel the need to discuss or explain some of the notes.
  - Some group members may feel the need to group some of the post-it notes, or they may want to add more answers they have thought of.
10. The facilitator will now hand out 3 – 5 blue post-it notes to each group participant.
11. The facilitator will reveal the following question that is written down on the flip chart paper:  
***“What are the learning opportunities that are needed in my community for (identify life stage)?”***
12. Each participant will write down one answer on each of their sticky notes. Each participant will have 3 – 5 sticky notes to place on the learning model.
13. The facilitator will encourage the participants to walk up to the holistic learning model and place their post-it notes on the learning model.
14. Once all of the post-it notes are placed on the learning model, the facilitator will read out each blue post-it note to the larger group.
  - Some participants may feel the need to discuss or explain some of the notes.
  - Some group members may feel the need to group some of the post-it notes, or they may want to add more answers they have thought of.
15. The facilitator will reveal the following question that is written down on the flip chart paper:  
***“How can the community support these learning opportunities for (identify life stage)?”***
  - The facilitator will write down all of the participants’ answers on the flip chart paper and as each piece of flip chart paper is filled, they will be taped to the walls.
  - The facilitator will want to ensure that the participants are addressing how the community can support the learning opportunity written on each blue post-it note. (To ensure this happens, the Facilitator should re-write each statement from the blue post-it note on the flip chart and then write the answers of the participants).
  - This section can be moved to Day 2 if there is insufficient time.

#### ROUND ROBIN:

1. Each facilitator will stay with their groups' learning model and supply new group members with yellow or blue post-it notes and encourage discussion and additions to the model.
2. Each facilitator may need to do a quick overview of their model as the groups change, if people do not seem to understand the process the original group had undertaken.

#### HOMEWORK AND DEBRIEFING:

1. The facilitators, AFN staff, CCL and ABKLC staff will debrief and prepare for the next day.
2. At the end of the day, each facilitator, AFN staff, CCL and ABKLC staff will ensure that the Holistic Learning Community Goals grid is filled in and ready for presentation by the groups for the next day.
3. The grid will be utilized by the facilitators and should be in a power point format for easy presentation, as well the workshop participants will want paper copies to be able to write on and take home for further thought.

## MODULE THREE: COMMUNITY PLANNING

In this module community members should develop the following:

- Learning goals for each of the 5 life stage groups.
- An understanding of what community supports exist within the community to support the identified goals.
- Measurable outcomes and identify additional or new requirements to meet the identified goals.

#### SUPPLEMENTAL MATERIALS:

- Each group's learning model will be on table 1 for presentation by the small group facilitator or by the group appointed recorder.
- A paper copy of table 1 will be provided to all workshop participants.
- A paper copy of table 2 will be provided to all workshop participants, moving the post-it notes onto a table that discusses goals and outcomes.

#### DAY ONE SUMMARY (Large group plenary):

1. The main group facilitator will ask each small group facilitator to identify their group appointed reporter (or it may be the small group facilitator) to share what learning opportunities currently exist, what is needed and what the community should support.

#### SMALL GROUP DISCUSSIONS:

1. As each goal is read by the facilitator, the group should review the existing supports and see if any more can be listed by the community members. Supports may involve people, programs, the land, buildings anything within the community that can support the goal identified by the community.
2. Ask people what can be contributed to support the goal to help meet the outcomes listed.
3. As each outcome is discussed the facilitator should encourage short, medium and long term targets/ benchmarks that will show success and let the community know they are reaching their goal.

4. Additional or new requirements that are identified should be listed on the grid as well and this can include manpower, resources, funding, working with other agencies or attempting to arrange something that has never been tried before. Creativity and specificity should be encouraged.

## MODULE FOUR: THE FUTURE

In this module community members should develop the following:

- A community understanding of the impacts on the success of learning.
- A community understanding of attainable community goals that meet the needs of lifelong learning community.
- The start of a community plan forward for lifelong learning in the community.

### LARGE GROUP DISCUSSIONS:

- Each small group facilitator or group appointed reporter will present their lifelong Community Goals Grid.
- The Main Group facilitator should summarize basically what the small groups have presented and emphasize the work the community has completed in identifying a plan forward to build capacity and enhance the lifelong learning process in the community.
- It should also be emphasized that the Community Goals Grid is only the beginning in building upon the goals for lifelong learning.

### CLOSING REMARKS:

- At the end of the sessions, we must thank everyone for their help, input and support. We should remind them that we will be combining all of their information together and we should identify someone (main community contact or main community facilitator) who will disseminate all of the information through their processes.
- The Community Holistic Lifelong Learning Dialogues is an exciting and challenging exercise to encourage communities to identify their strengths and opportunities that create a successful learning community.
- This process allows communities to discuss lifelong learning and to identify goals utilizing their strengths and resources to address issues and develop healthy lifelong learning processes.
- Developing strong community based lifelong learning systems will build a stronger, healthier and dynamic community.

## APPENDIX B – WORKSHOP EVALUATION FORM

### What is a Learning Community? - Community Dialogues –

#### WORKSHOP EVALUATION

Community: \_\_\_\_\_

Date: \_\_\_\_\_

How would you rate the following?

**1. I have a clear understanding of the five Life Stages and how learning occurs in my community**

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
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**2. I have a clear understanding of what learning opportunities exist in my community:**

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

IN THE HOME:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

AT SCHOOL:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

AT THE WORKPLACE:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

ON THE LAND:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

**3. I have a clear understanding of what learning opportunities are needed in my community:**

IN THE HOME:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

AT SCHOOL:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

AT THE WORKPLACE:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

ON THE LAND:

Strongly disagree 1	Disagree 2	Agree 3	Strongly agree 4
------------------------	---------------	------------	---------------------

**4. I have a clear understanding of how the community can support these learning opportunities**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

**5. I can envision what a successful learner and a learning community may look like**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

**6. I can identify what/who impacts on the success of learning**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

**7. I feel I will continue to be actively involved in this learning experience**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

**8. The quality of information presented was sound/relevant**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

**9. Workshop content was clear and understandable**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

**10. Workshop materials and/or visuals were helpful**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

**11. Facilitators were helpful and able to communicate effectively**

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

GENERAL COMMENTS:

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Would you like follow up?  Yes  No

Would you be interested in participating in an on-line Discussion Group to continue exchanging knowledge on the First Nations Holistic Lifelong Learning Model?  Yes  No

**PLEASE PROVIDE YOUR CONTACT INFORMATION (MAIL/PHONE/EMAIL).**

Mailing Address: \_\_\_\_\_

Phone: (        ) \_\_\_\_\_ - \_\_\_\_\_ Email: \_\_\_\_\_

NIÀ:WEN



## APPENDIX B – AGENDA

### ONION LAKE FIRST NATION AGENDA

#### What is a Learning Community? - Community Dialogues –

#### AGENDA

Objectives of Community Dialogues:

The series of community dialogues have two specific objectives:

1. To gather the key community partners who have a stake in influencing learning outcomes for First Nations across all ages.
2. To use the First Nations Holistic Lifelong Learning Model to discuss:
  - How and where learning occurs within each First Nations community.
  - The importance of learning in enhancing community well-being.
  - The conditions in the community that impact learning.
  - The role of each community partner in contributing to learning.

#### DAY I

8:00	Pipe Ceremony
9:00 a.m.	<b>WELCOME &amp; INTRODUCTIONS</b> <ul style="list-style-type: none"> <li>• OPENING PRAYER – Andrew Wapass</li> <li>• WELCOME – AFN, ABLKC</li> <li>• INTRODUCTIONS – Roundtable</li> </ul>
9:30 a.m.	<b>OVERVIEW OF THE NEXT TWO DAYS</b> <ul style="list-style-type: none"> <li>• PURPOSE &amp; OBJECTIVES OF DIALOGUE – AFN, ABLKC</li> <li>• OVERVIEW OF AGENDA – Facilitator</li> </ul>
10:00 a.m.	<b>WHAT IS HOLISTIC, LIFELONG LEARNING?</b> <ul style="list-style-type: none"> <li>• DISCUSS HOLISTIC LIFELONG LEARNING MODEL – CCL</li> </ul>
10:30 a.m.	HEALTH BREAK
10:45 a.m.	<b>ABORIGINAL LEARNING THEME BUNDLES</b> <ul style="list-style-type: none"> <li>• ABORIGINAL LEARNING KNOWLEDGE CENTRE THEME BUNDLES – ABLKC</li> </ul>
11:30 a.m.	<b>LARGE GROUP DISCUSSIONS</b> Roundtable discussion on lifelong learning in the community.
12:15 p.m.	LUNCHEON
1:15 p.m.	<b>SMALL GROUP DISCUSSIONS</b> Participants will split into five groups (by “life stage”) and fill in the “How Learning occurs in my Community” table by answering the following questions: <ol style="list-style-type: none"> <li>1. What are the learning opportunities that exist in my community, including in the home, at school, in the community, at the workplace and on the land?</li> <li>2. What are the learning opportunities that are needed in my community?</li> <li>3. How can the community support these learning opportunities?</li> </ol>
2:45 p.m.	HEALTH BREAK

- 3:00 p.m. SMALL GROUP DISCUSSIONS (continue as needed)
- 4:00 p.m. ROUND ROBIN and Prioritizing of Goals  
Participants circulate to other groups and add any further information.
- 4:30 p.m. OVERVIEW OF DAY 2  
Discuss the Agenda for Day 2

## DAY 2

- 8:30 a.m. BREAKFAST
- 9:30 a.m. OPENING REMARKS
- SMALL GROUP DISCUSSIONS -  
Each group (life stage) will review charts prepared from previous day's discussion. Each group will then begin discussions on filling in the Onion Lake discussion chart provided.
- 10:45 a.m. HEALTH BREAK
- 11:00 a.m. SMALL GROUP DISCUSSIONS *continue*
- 12:15 p.m. LUNCHEON
- 1:15 p.m. LARGE GROUP DISCUSSIONS  
Each group present and discuss their answers.
- 2:45 p.m. HEALTH BREAK
- 3:00 p.m. SUMMARY & NEXT STEPS  
• WHAT HAVE WE LEARNED? – Roundtable  
• CLOSING REMARKS, NEXT STEPS – AFN, ABLKC
- 4:00 p.m. CLOSING PRAYER

## APPENDIX B – AGENDA WHITEHORSE & NIPISSING FIRST NATIONS

### What is a Learning Community? - Community Dialogues –

#### AGENDA

Objectives of Community Dialogues:

The series of community dialogues have two specific objectives:

1. To gather the key community partners who have a stake in influencing learning outcomes for First Nations across all ages.
2. To use the First Nations Holistic Lifelong Learning Model to discuss:
  - How and where learning occurs within each First Nations community.
  - The importance of learning in enhancing community well-being.
  - The conditions in the community that impact learning.
  - The role of each community partner in contributing to learning.

#### DAY I

9:00 a.m.	WELCOME & INTRODUCTIONS <ul style="list-style-type: none"><li>• OPENING PRAYER – Elder</li><li>• WELCOME – AFN, ABLKC</li><li>• INTRODUCTIONS – Roundtable</li></ul>
9:30 a.m.	OVERVIEW OF THE NEXT TWO DAYS <ul style="list-style-type: none"><li>• PURPOSE &amp; OBJECTIVES OF DIALOGUE – AFN, ABLKC</li><li>• OVERVIEW OF AGENDA – Facilitator</li></ul>
10:00 a.m.	WHAT IS HOLISTIC, LIFELONG LEARNING? <ul style="list-style-type: none"><li>• DISCUSS HOLISTIC LIFELONG LEARNING MODEL – CCL</li></ul>
10:30 a.m.	HEALTH BREAK
10:45 a.m.	ABORIGINAL LEARNING THEME BUNDLES <ul style="list-style-type: none"><li>• ABORIGINAL LEARNING KNOWLEDGE CENTRE THEME BUNDLES – ABLKC</li><li>• FILM – “LEARNING FROM PLACE”</li></ul>
11:30 a.m.	LARGE GROUP DISCUSSIONS Roundtable discussion on lifelong learning in the community.
12:15 p.m.	LUNCHEON
1:15 p.m.	SMALL GROUP DISCUSSIONS Participants will split into five groups (by “life stage”) and fill in the “How Learning occurs in my Community” table by answering the following questions: <ol style="list-style-type: none"><li>1. What are the learning opportunities that exist in my community, including in the home, at school, in the community, at the workplace and on the land?</li><li>2. What are the learning opportunities that are needed in my community?</li><li>3. How can the community support these learning opportunities?</li></ol>
2:45 p.m.	HEALTH BREAK

- 3:00 p.m. SMALL GROUP DISCUSSIONS (continue as needed)
- 4:00 p.m. ROUND ROBIN  
Participants circulate to other groups and add any further information.
- 4:30 p.m. OVERVIEW OF DAY 2  
Discuss the Agenda for Day 2

## DAY 2

- 8:30 a.m. BREAKFAST
- 9:30 a.m. OPENING REMARKS
- LARGE GROUP DISCUSSIONS - SUMMARY OF DAY 1  
Each group (life stage) present and discuss with the whole group their part of the table that identifies what learning opportunities the community has, needs and should support.
- 10:45 a.m. HEALTH BREAK
- 11:00 a.m. SMALL GROUP DISCUSSIONS  
Participants will split into five different groups (by “life stage”) and discuss the following questions for their life stage:
1. What/Who impacts on the success of learning?
    - Use the First Nations Holistic Lifelong Learning Model to discuss the sources of knowledge and the factors in the community that have a role in impacting learners
  2. If all the opportunities and supports were available, what would a successful learner and their community look like?
    - Use the First Nations Holistic Lifelong Learning Model to discuss the relationship between learning and individual and community well-being.
- 12:15 p.m. LUNCHEON
- 1:15 p.m. LARGE GROUP DISCUSSIONS  
Each group present and discuss their answers to the two questions.
- 2:45 p.m. HEALTH BREAK
- 3:00 p.m. SUMMARY & NEXT STEPS
  - WHAT HAVE WE LEARNED? – Roundtable
  - CLOSING REMARKS, NEXT STEPS – AFN, ABLKC
- 4:00 p.m. CLOSING PRAYER - Elder

## APPENDIX B HOW LEARNING OCCURS IN MY COMMUNITY

### HOW LEARNING OCCURS IN MY COMMUNITY

The table below identifies examples of learning opportunities or activities that occur in my community for each life stage, from infant to elder.

#### INFANT & CHILD (0-5)

	<b>PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)</b>				
	Home	School/Institution	Community	Land	Workplace
Life Stages (rings of trunk) INFANT & CHILD (0-5)	What exists in our community?	What exists in our community? Example: Head Start (First Nations-specific ECE program)	What exists in our community? Example: Reading programs, play groups.	What exists in our community?	What exists in our community?
	What do we need in our community?	What do we need in our community? Example: Early literacy program	What do we need in our community? Example: Community library	What do we need in our community?	What do we need in our community?
	How do we support this?	How do we support this?	How do we support this?	How do we support this?	How do we support this?

## YOUTH (6-18)

<b>PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)</b>						
		Home	School/Institution	Community	Land	Workplace
Life Stages (rings of trunk) <b>YOUTH (6-18)</b>	<i>What exists in our community?</i>		<i>What exists in our community?</i> <i>Example: Elementary school</i>	<i>What exists in our community?</i> <i>Example: Participation in ceremonies and festivals</i>		<i>What exists in our community?</i>
	<i>What do we need in our community?</i>		<i>What do we need in our community?</i> <i>Example: First Nations language classes</i>	<i>What do we need in our community?</i>	<i>What do we need in our community?</i> <i>Example: School field trips to sacred sites</i>	<i>What do we need in our community?</i> <i>Example: Participation in internship programs</i>
	<i>How do we support this?</i>		<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>

## YOUNG ADULT (19-29)

		<b>PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)</b>				
		Home	School/Institution	Community	Land	Workplace
Life Stages (rings of trunk) <b>YOUNG ADULT (19-29)</b>	<i>What exists in our community?</i> Example: Exposure to First Nations culture and traditions at home	<i>What exists in our community?</i>	<i>What exists in our community?</i> Example: Participation in ceremonies and festivals	<i>What exists in our community?</i>	<i>What exists in our community?</i>	
	<i>What do we need in our community?</i> Example: Access to distance learning courses	<i>What do we need in our community?</i>	<i>What do we need in our community?</i> Example: Access to community-based post-secondary programs	<i>What do we need in our community?</i>	<i>What do we need in our community?</i> Example: Workplace training programs	
	<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>	

## ADULT (30-64)

<b>PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)</b>						
		Home	School/Institution	Community	Land	Workplace
Life Stages (rings of trunk) <b>ADULT (30-64)</b>	<b>What exists in our community?</b> <i>Example: Reading at home</i>	<b>What exists in our community?</b> <i>Example: Adults returning to school to complete high school diploma</i>	<b>What exists in our community?</b>	<b>What exists in our community?</b>	<b>What exists in our community?</b> <i>Example: Self-directed learning through the Internet</i>	
	<b>What do we need in our community?</b>	<b>What do we need in our community?</b>	<b>What do we need in our community?</b>	<b>What do we need in our community?</b>	<b>What do we need in our community?</b>	
	<b>How do we support this?</b>	<b>How do we support this?</b>	<b>How do we support this?</b>	<b>How do we support this?</b>	<b>How do we support this?</b>	



## ELDER (65+)

		<b>PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)</b>				
		Home	School/Institution	Community	Land	Workplace
Life Stages (rings of trunk) ELDER (65+)	<i>What exists in our community?</i> <i>Example: Intergenerational transmission of First Nations culture at home</i>	<i>What exists in our community?</i> <i>Example: Involvement of Elders at school</i>	<i>What exists in our community?</i>	<i>What exists in our community?</i>	<i>What exists in our community?</i>	
	<i>What do we need in our community?</i>	<i>What do we need in our community?</i>	<i>What do we need in our community?</i>	<i>What do we need in our community?</i>	<i>What do we need in our community?</i>	
	<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>	<i>How do we support this?</i>	

APPENDIX B  
 HOLISTIC LIFELONG LEARNING COMMUNITY GOALS GRID

**HOLISTIC LIFELONG LEARNING COMMUNITY GOALS GRID - I**

Existing Learning Opportunities	Goals	Existing Supports	Outcomes (short, medium and long-term)	Additional/New Requirements (manpower, resources, costing, ...)

APPENDIX B  
ONION LAKE LEARNING COMMUNITY GOALS GRID  
PRIORITIES

**ONION LAKE COMMUNITY GOALS - HOLISTIC LIFELONG LEARNING**

Goals/Objectives	Resources	Responsibilities	Timeline	Evaluation

APPENDIX C:  
AFN POWERPOINT – ABLKC 2<sup>ND</sup> ANNUAL CONFERENCE



ASSEMBLY OF FIRST NATIONS

***“Fulfilling a Dream”***

***Through Community Dialogues  
On  
First Nations Holistic Lifelong  
Learning***

Presentation to the ABLKC 2nd Annual Conference  
Vancouver, BC  
February 29, 2008



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ASSEMBLY OF FIRST NATIONS

**Our Vision:**

All First Nation learners will achieve their full potential supported by a comprehensive system under:

- **First Nation jurisdiction that addresses their**
- **intellectual, spiritual, emotional and physical needs through**
- **quality lifelong learning, grounded in**
- **First Nations’ languages, cultures, traditions, values and worldviews.**



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## ASSEMBLY OF FIRST NATIONS

### We are guided by:

- **Chiefs Committee on Education**
  - Regional representation of their peoples
- **National Indian Education Council**
  - First Nations experts in education
- **Our supporters and partnerships with:**
  - Aboriginal Learning Knowledge Centre
  - Canadian Council on Learning
  - Association of Canadian Community Colleges
  - Association of Universities and Colleges of Canada
  - Canadian Federation of Students
  - National Association of Indigenous Institutes of Higher Learning
  - Council of Ministers of Education, Canada
  - Canadian School Boards Association



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## ASSEMBLY OF FIRST NATIONS

### Community Dialogues: Why?

#### The Purpose:

To hold a series of Community Dialogues to test how First Nations communities can use the *First Nations Holistic Lifelong Learning Model* as a tool for community planning and development, helping communities achieve the economic and social benefits that come from lifelong learning.



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## ASSEMBLY OF FIRST NATIONS

# Community Dialogues: How?

- Gather community partners together who have a stake in influencing learning outcomes for First Nations across all ages and use the **First Nations Holistic Lifelong Learning Model** to discuss:
  - How and where learning occurs within each First Nations Community;
  - The importance of learning in enhancing community well-being;
  - The conditions in the community that impact learning; and
  - The role of each community partner in contributing to learning



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## ASSEMBLY OF FIRST NATIONS

# Community Dialogues: Who?

- Networking with the CCOE & NIEC, the AFN, with their partners ABLKC & CCL announced the Community Dialogues:
  - Response was swift and immediate
  - CCOE/NIEC put forward community names
- Council of Yukon Indians, Whitehorse, Yukon
  - Jan. 20 – 23
  - Community Lead: Shandell McCarthy
- Onion Lake First Nation, Saskatchewan
  - Jan. 23 – 25
  - Community Lead: Terry Clarke
- Nipissing First Nation, Ontario
  - Jan. 27 – 29
  - Community Lead: Chief Marianna Couchie
- Timiskaming First Nation, Quebec
  - Jan. 30 – Feb. 1
  - Community Lead: Allan Laronde
  - Cancelled due to inclement weather
  - Hoping to reschedule



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## Community Dialogues: The Process

### Community Sharing

- Community representatives were divided into small groups for each of the 5 life stages - Infant and Child (0-5 years), Youth (6-18 years), Young Adult (19-29 years), Adult (30-64 years) and Elder (65+ years).
- Within each group, participants used the learning model to share and discuss the importance of learning in their community and were asked the specific questions:
  1. *What are the learning opportunities that **exist** in my community, including in the home, at school, in the community, at the workplace and on the land?*
  2. *What are the learning opportunities that are **needed** in my community?*
- The facilitators convened after the day one discussion and combined the information from each group (life stage) into a *Holistic Lifelong Learning Community Goals Grid* to be used for community planning on the following day.



## Community Dialogues: The Process

### Community Planning

- Community representatives were again working in small groups to use the *Holistic Lifelong Learning Community Goals Grid* and develop goals, expected outcomes and a plan forward.
- Together, community members established learning goals for each of the five life stages as well as developed an understanding of the existing community supports that can help support these goals.
- This resulted in the beginning of a 'community plan' that identifies the communities strengths and opportunities that will help create a successful learning community.





## ASSEMBLY OF FIRST NATIONS

### Collaboration

- Communities were encouraged to change the agenda, the grids, etc., to reflect their unique needs
- All communities provided co-facilitators to guide the process within the five Life Stages (a pre-workshop was offered):
  - Early Years – 0-5 years
  - Youth – 6-18 years
  - Young Adults – 19-29 years
  - Adults – 30-64 years
  - Elders



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## ASSEMBLY OF FIRST NATIONS

### Preliminary Findings

- Each community was unique in its development and its specific needs:
- **Council of Yukon Indians, Whitehorse, YK**
  - Many small communities came together as one
- **Onion Lake First Nation, Saskatchewan**
  - One large independent community
- **Nipissing First Nation, Ontario**
  - One small community



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## ASSEMBLY OF FIRST NATIONS

### Preliminary Findings: Similarities

- All communities viewed the sessions as opportunities to focus on **education as a top priority**; focus on the **interrelatedness** of all programs and services, including leadership, that impact on holistic lifelong learning.
- Strong emphasis on learning on/from the land with **Elders** playing a prominent role in sharing traditional knowledge in the language.
- **Language, culture, ceremonies, documenting histories, sacred sites, medicines** and bringing this knowledge to the classrooms and to all community members.
- All communities using the dialogues to develop **strategic plans with timelines**.



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## ASSEMBLY OF FIRST NATIONS

### Next Steps for AFN

- Co-write a Final Report with CCL and ABLKC, due March 2008.
- Forward Report to participating communities
- Forward to all CCOE/NIEC members
- Post on AFN Education Secretariat website –<http://www.afneducation.ca>
- Propose another series of Community Dialogues, with priority to visit Timiskaming, QC
- Continue supportive actions for the **First Nations Holistic Lifelong Learning Model!**



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ASSEMBLY OF FIRST NATIONS

## For Further Information




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APPENDIX D:  
CCL POWERPOINT – ABLKC 2<sup>ND</sup> ANNUAL CONFERENCE

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



**What is a Learning Community?**  
**First Nations Holistic Lifelong Learning**

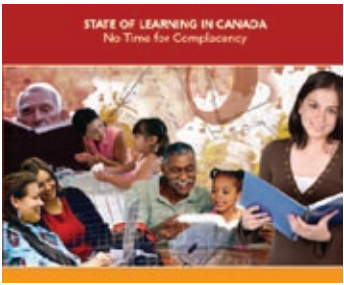
CANADIAN COUNCIL ON LEARNING CCL CCA CONSEIL CANADIEN SUR L'APPRENTISSAGE

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**Redefining Success in Aboriginal learning**

**2007 State of Learning in Canada Report**

- In January 2007, CCL and the ABLKC highlighted the need for a new approach to monitor progress across the full spectrum of Aboriginal lifelong learning and launched the initiative, ***Redefining How success is Measured in Aboriginal learning.***
- Current approaches and indicators do not convey an accurate or comprehensive picture of the state of First Nations, Inuit and Métis learning in Canada.



2

## Working in partnership

- In undertaking this initiative, CCL and the ABLKC identified that the process must ensure inclusiveness of First Nations, Inuit and Métis peoples by working with communities to define and measure success.
- CCL received formal support for this initiative from the leaders of the National Aboriginal Organizations in Canada.



3

## What is First Nations, Inuit and Métis learning?

- Despite diverse cultures, histories and geographies, First Nations, Inuit and Métis people share a vision of learning as a purposeful, holistic, lifelong process.
- To compartmentalize Aboriginal holistic lifelong learning may contradict its integrative nature, however, it is useful to help explain the perspective's essential qualities.

### Key attributes of Aboriginal learning

- *Learning is holistic;*
- *Learning is lifelong;*
- *Learning is experiential;*
- *Learning is rooted in Aboriginal languages and cultures;*
- *Learning is spiritually oriented;*
- *Learning is a communal activity;*
- *Learning integrates Aboriginal and Western knowledge.*

4

## Toward a holistic approach to measurement

### First Nations, Inuit and Métis Workshops

- In the spring of 2007, CCL and the ABLKC organized a series of workshops that brought together Aboriginal learning professionals, researchers and governments from over 50 organizations.
- The objectives of the workshops were:
  - Propose three draft “Holistic Lifelong Learning Models”;
  - Identify the indicators that are needed to measure learning progress for First Nations, Inuit and Métis communities.



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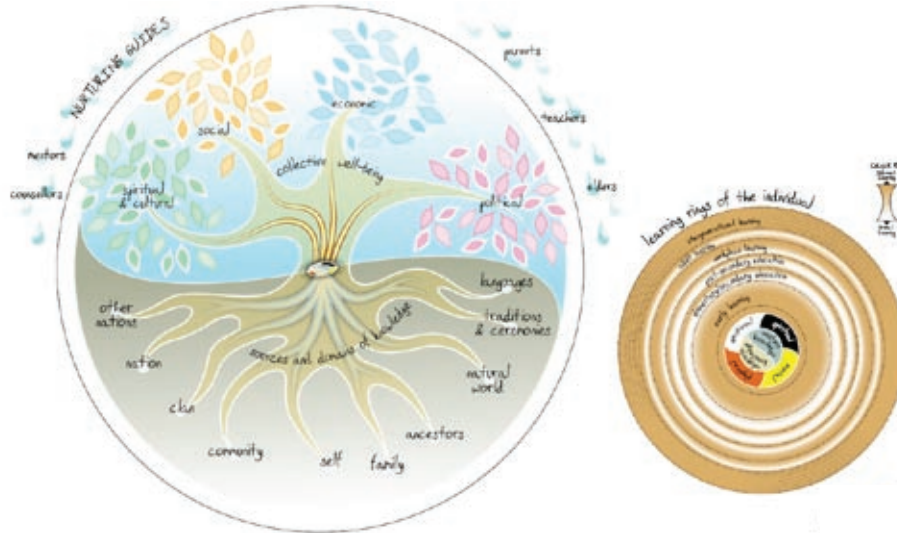
## Holistic Lifelong Learning Models

- The workshops resulted in the development of three *Holistic Lifelong Learning Models* that will help redefine how success is measured in First Nations, Inuit and Métis learning.
- The three learning models are *living documents* that will be revised and adapted by First Nations, Inuit and Métis communities, organizations, institutions, researchers and governments.
- Each model uses a stylized graphic to
  - Convey the relationships between learning purposes, processes and outcomes
  - Describe the cyclical, regenerative nature of holistic lifelong learning and its relationship to community well-being.

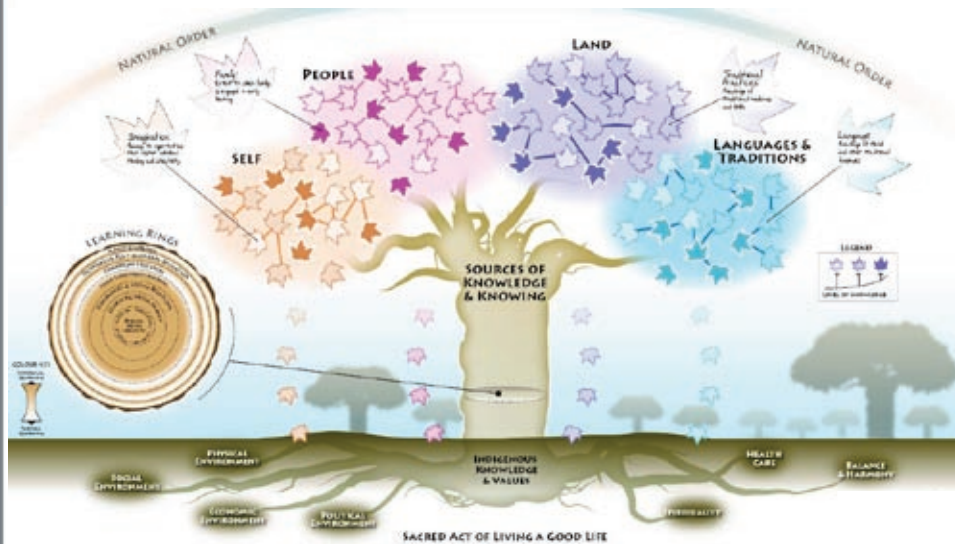


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## First Nations Holistic Lifelong Learning Model



## Métis Holistic Lifelong Learning Model



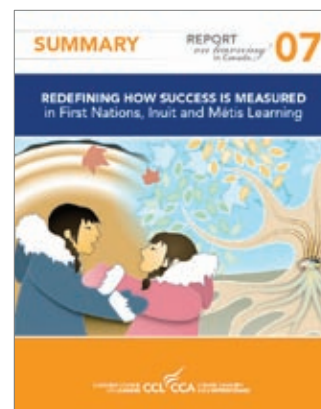
## Inuit Holistic Lifelong Learning Model



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## Next steps for CCL

- CCL's 2007 Aboriginal Learning report, *Redefining How success is Measured in First Nations, Inuit and Métis learning*, was released on November 20, 2007.
- Working with partners to apply the Holistic Lifelong Learning Models to their work (assessment, curriculum, community planning, teacher training)
- Continue to improve our understanding of holistic lifelong learning for First Nations, Inuit and Métis;
- Working with Aboriginal Peoples, federal, provincial and territorial governments to develop a national Aboriginal Learning Information and Data Strategy (ALIDS).



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## Acknowledgements

### CCL would like to thank:

- First Nations, Inuit and Métis learning professionals and researchers who contributed to the development of the Holistic Lifelong Learning Models. Without your leadership, vision and knowledge, the success of this initiative would not be possible.
- The National Aboriginal Organizations—Assembly of First Nations, Inuit Tapiriit Kanatami, Métis National Council, Native Women's Association of Canada, and Congress of Aboriginal Peoples—for providing ongoing support for this initiative.
- The directors, coordinators and Animation Theme Bundle leads of CCL's Aboriginal Learning Knowledge Centre for their demonstrated commitment to First Nations, Inuit and Métis learning.

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