REDEFINING HOW SUCCESS IS MEASURED
in First Nations, Inuit and Métis Learning

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

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INTRODUCTION

First Nations, Inuit and Métis have long advocated learning that affirms their own ways of knowing, cultural traditions and values. However, they also desire Western education that can equip them with the knowledge and skills they need to participate in Canadian society. First Nations, Inuit and Métis recognize that "two ways of knowing" will foster the necessary conditions for nurturing healthy, sustainable communities.

Over the last four decades, the importance of Aboriginal learning to community well-being has become a critical issue as First Nations, Inuit and Métis people continue to experience poorer health and higher rates of unemployment, incarceration, and youth suicide than non-Aboriginal people.

As the Standing Committee on Aboriginal Affairs and Northern Development affirmed in February 2007,

> "It is rare to find unanimity on any topic in the realm of public policy. When it comes to Aboriginal education, however, the now overwhelming consensus [is] that improving educational outcomes is absolutely critical to the future of individual Aboriginal learners, their families and children, their communities, and the broader Canadian society as a whole."[1]

Increasingly, Aboriginal communities are administering educational programs and services formerly delivered by non-Aboriginal governments. They are developing culturally relevant curriculum and community-based language and culture programs, and creating their own educational institutions.

Yet as Aboriginal people work to improve community well-being through lifelong learning, they recognize the need to identify appropriate measurement tools that will help them assess what is working and what is not.

Therefore, a key challenge for Aboriginal Peoples—and for educators and governments working with First Nations, Inuit and Métis to improve learning conditions—is to articulate a comprehensive definition of what is meant by "learning success," and develop and implement an appropriate framework for measuring it.

In January 2007, the Canadian Council on Learning (CCL) reported on the progress of Aboriginal learning in the *State of Learning in Canada: No Time for Complacency*. The release of the report marked CCL's formative effort to monitor and report more accurately on the holistic nature of Aboriginal learning across the lifespan.

CCL broadened the scope of research by including indicators such as Aboriginal languages and cultures, early development and learning, and community-based education. However, as the *State of Learning 2007* concluded, existing information does not lend itself to conveying a comprehensive picture of the state of First Nations, Inuit and Métis learning in Canada.

Although current data and indicators on Aboriginal learning provide useful information, they are limited for a number of reasons:

- Most research on Aboriginal learning is oriented toward the educational deficits of Aboriginal people, overlooks positive learning outcomes and does not account for the unique political, social and economic realities of First Nations, Inuit and Métis.

- Current data on Aboriginal learning focusses on youth and young adult learning (high school and post-secondary education). It does not monitor progress across the full spectrum of lifelong learning, from infancy through the lifespan of a human being.

- Indicators focus on years of schooling and performance on standardized assessments. They do not reflect the purpose or nature of holistic learning—engaging the physical, spiritual, mental and emotional dimensions—for First Nations, Inuit and Métis.

- Current data predominantly measure learning success within the framework of the formal educational system and do not reflect Aboriginal experiential learning and traditional educational activities outside the classroom.

The *State of Learning 2007* concluded that current indicators need to be broadened to reflect the holistic, lifelong nature of Aboriginal learning. To this end, CCL and its Aboriginal Learning Knowledge Centre are now working in partnership with First Nations, Inuit and Métis learning professionals, community practitioners, researchers and governments to define what is meant by learning success—and to identify the indicators needed to capture a holistic view of lifelong learning that reflects Aboriginal needs and aspirations.

In spring 2007, CCL organized a series of workshops and dialogues with First Nations, Inuit and Métis, to develop three draft Holistic Lifelong Learning Models. These adaptable, holistic learning models help map the relationships between learning purposes, processes and outcomes across the lifespan; affirm First Nations, Inuit and Métis values and beliefs; and provide the basis for developing frameworks to measure learning success.

REDEFINING HOW SUCCESS IS MEASURED IN FIRST NATIONS, INUIT AND MÉTIS LEARNING

Redefining How Success is Measured in First Nations, Inuit and Métis Learning reports on the progress of this cooperative initiative. The report:

- outlines the key characteristics of holistic lifelong learning for First Nations, Inuit and Métis as identified in the literature;
- identifies data gaps and challenges that limit our understanding of Aboriginal learning;
- presents three draft Holistic Lifelong Learning Models for First Nations, Inuit and Métis; and
- proposes how each model can be used to develop a national, holistic framework for measuring lifelong learning.

The learning models, framework and rationale outlined in this report support an alternative vision of Aboriginal learning. The Holistic Lifelong Learning Models themselves provide First Nations, Inuit and Métis people with an opportunity to articulate and explore—and for non-Aboriginal Canadians to appreciate—the value of Aboriginal holistic lifelong learning as an essential human endeavour that can benefit us all.

CCL and its partners in this initiative recognize the many challenges associated with implementing such an alternative vision *on the ground*, but are confident that the inherent depth and scope of the Holistic Lifelong Learning Models provide a solid foundation for identifying specific aspects of learning that need to be measured appropriately.

If decades of Aboriginal poverty and marginalization are to be reversed, there is an urgent need to re-examine what is understood as First Nations, Inuit and Métis learning and how it is measured and monitored. Comprehensive and accurate information can and must contribute to the development of policies and programs that meet the expressed needs and aspirations of First Nations, Inuit and Métis people. Most importantly, such information empowers the Aboriginal learner, the family, community and education system to effect meaningful change.

CHAPTER 1: Understanding First Nations, Inuit and Métis learning

1.1 Diverse peoples, diverse communities

To appreciate what is meant by Aboriginal holistic lifelong learning, it is important to understand that Aboriginal Peoples in Canada encompass hundreds of communities with profoundly diverse cultures, languages, and nation-based governance and treaty-related rights.[2]

Aboriginal Peoples in Canada comprise three main groups: First Nations, Inuit and Métis.[3] These groups are associated with a specific geographic location, such as a First Nation reserve, but also with residentially dispersed groups of people who share a common identity and who may or may not be living on their traditional lands, such as most Métis people.

However, the key elements that unite First Nations, Inuit and Métis as a group are their status on, and relationship to, this land;[4] their historical relationship to Canada as enshrined in Section 35 of the Constitution;[5] and international recognition of their indigenous rights. The United Nations Declaration on the Rights of Indigenous Peoples, adopted on September 13, 2007, addresses a wide range of individual and collective rights, including rights pertaining to education, health, employment and language.[6]

1.2 A growing Aboriginal population

The Aboriginal population is young and its numbers are growing. In the 2001 census, nearly 1 million (976,305) people identified themselves as Aboriginal, representing 3% of the Canadian population;[14] 60% were youth under the age of 29.[15] Inuit have the youngest population—nearly half (49%) were under the age of 20 in 2001.[16]

As the non-Aboriginal school-age population in Canada is expected to decline by nearly 400,000 children by 2017, the projected 374,200 Aboriginal school-age children in 2017 will constitute a larger proportion of Canada's children, especially in the Northern territories, Saskatchewan and Manitoba.[17] In Saskatchewan, for example, Aboriginal children make up more than 20% of the school-age population (ages five to 19), a proportion that is expected to grow to more than 33% by 2017.[18]

As Aboriginal children and youth enter the labour market in coming years, they will account for an increasingly high proportion of the working-age population, particularly in provinces and territories that have the highest proportion of Aboriginal people.[19] It is estimated that there are currently about 300,000 Aboriginal children and youth who could enter the labour force over the next 15 years[20] and help contribute to a predicted shortfall of 1 million workers across Canada by the year 2020.[21]

WHO ARE ABORIGINAL PEOPLES?

FIRST NATIONS
In 2001, 62% of Aboriginal people self identified as First Nations.[7] First Nations Peoples have unique relationships with Canada deriving from treaties or pre-existing Aboriginal rights. First Nations[8] includes both status and non-status Indians living on reserves (45%) or off reserves. The majority of First Nations individuals live in Ontario (188,315), British Columbia (179,025), Alberta (156,220), Manitoba (150,040) and Saskatchewan (130,190).[9] There are more than 50 known First Nations languages.[10]

MÉTIS
Métis people comprise 30% of Aboriginal people. The Métis are self-identified peoples of mixed Aboriginal and European ancestry, who are associated with recognized settlements located primarily in the western provinces of Alberta (66,055), Manitoba (56,795), British Columbia (44,265), and Saskatchewan (43,695), and in the provinces of Ontario (48,345) and Québec (15,850). Métis also comprise a significant proportion of the Aboriginal population of Newfoundland and Labrador. The traditional language of the Métis is Michif.[11] Métis are distributed evenly among large cities (39%), towns and small cities (29%), and rural areas (29%). Distinctive social and economic differences exist between Métis sub-populations living in, for example, remote northern Métis communities and those Métis residing in urban centres such as Winnipeg and Regina.[12]

INUIT
Inuit are from Arctic areas of North America, as well as from other countries with polar regions. They have diverse cultural traits and speak six dialects of Inuktitut. The Inuit population of 45,000 comprises 5% of Aboriginal people. Over 70% of Inuit live in the four Northern land-claim areas of Nunavik (northern Québec), Nunatsiavut (Newfoundland and Labrador), Inuvialuit (Northwest Territories) and Nunavut (where almost half the Inuit population reside). The majority of Inuit living outside the four Inuit regions live in urban centres.[13]

"The expansion of a youthful Aboriginal population occurring simultaneously with the ageing of the mainstream boomer population presents challenges for the childcare and education system as well as housing, but could also proffer previously unprecedented labour and employment opportunity for Aboriginal youth."[22]

—National Council of Welfare, 2007

1.3 First Nations, Inuit and Métis holistic lifelong learning

As the 1996 *Report of the Royal Commission on Aboriginal Peoples* noted, Aboriginal people advocate a holistic lifelong learning approach that will develop citizens "who can linguistically and culturally assume the responsibilities of their nation," while also preparing their children and youth "to participate in Canadian society."[23]

Despite their diverse cultures, histories and geographies, First Nations, Inuit and Métis people share a vision of learning as a purposeful, holistic, lifelong process. This vision entails certain shared principles and values that shape and influence how they see themselves in relation to the world, and that form the foundation of their learning.

Intrinsic to Aboriginal learning is the nurturing of relationships among the individual, the family, the community, the nation, and all of Creation.[24] Learning encompasses shared values and identity, developed through the learner's relationship to other persons and to the environment.[25]

Individual development and personal responsibility are viewed within the larger context of contributing to the collective. Aboriginal learning can be viewed as a process that naturally builds on *social capital*—a term that generally refers to the development of social relationships and networks based on trust and shared values that ultimately foster community well-being.[26, 27]

Many researchers maintain that Aboriginal people invest significant time and energy into building social capital, but it is often manifested in ways "that are not registered in terms of economic development."[28] From an Aboriginal perspective, social capital entails building and sustaining a healthy community based on an approach that values kinship networks and community relationships, and that reintegrates Aboriginal people's connection to nature and the land.[29] As Mignone suggests, an Aboriginal community with higher levels of social capital "would be expected to have a culture of trust, participation, collective action and norms of reciprocity."[30]

Key attributes of Aboriginal learning

To compartmentalize Aboriginal holistic lifelong learning may contradict the integrative nature of this perspective. However, such a compartmentalization is useful to help explain the perspective's essential qualities. A review of the literature on First Nations, Inuit and Métis learning identifies several key attributes of Aboriginal learning, which are described in detail below:

- Learning is holistic.
- Learning is a lifelong process.
- Learning is experiential in nature.
- Learning is rooted in Aboriginal languages and cultures.
- Learning is spiritually oriented.
- Learning is a communal activity, involving family, community and Elders.
- Learning is an integration of Aboriginal and Western knowledge.

Learning is holistic

The learning process simultaneously engages and develops all aspects of the individual—emotional, physical, spiritual and intellectual[31]—and of the collective. Individual learning is viewed as but one part of a collective that extends beyond the family, community and nation to Creation itself.

Knowledge is not classified into hierarchical competencies or disciplinary specializations; all knowledge, including knowledge of language, culture and traditions, and all existence (humans, animals, plants, cosmos, etc.) are related by virtue of their shared origins (the Creator).[32] Information tends to be framed around relationships such as the interconnectedness of humans, animals, plants, the environment and the Creator.[33]

*"Aboriginal **knowledge** is based on observation, direct experience, testing, teaching and recording in the collective memory through oral tradition, storytelling, ceremonies, and songs. The fact that Native science is **not fragmented** into specialized compartments does not mean that it is not based on rational thinking, but that it is based on the belief that all things are connected and must be considered within the context of that interrelationship. In order to maintain harmony and balance, this holistic approach gives the same importance to rational thinking as it does to spiritual beliefs and social values."[34]*

Learning is lifelong

Many Aboriginal Peoples such as the First Nations of the plains (Blackfoot, Cree, Dakota and others) use the Medicine Wheel—a circle divided into quadrants—to illustrate the progressive growth of self through a cyclical journey.[35] The Wheel also conveys the passage of the four seasons, the integration of emotional, physical, intellectual and spiritual aspects of human development, and the interconnectedness of all life.

The Medicine Wheel presents learning as a lifelong process connected to all stages of human development, beginning before birth and continuing through childhood to old age. Knowledge and wisdom, acquired through a lifetime of learning are transmitted to younger learners in a process that repeats itself with successive generations.

Learning is experiential

The traditional Aboriginal classroom consisted of the community and the natural environment. Each adult was responsible for ensuring that each child learned the specific skills, attitudes and knowledge they needed to function in everyday life.[36]

Experiential learning is seen as connected to lived experience, as in l*earning by doing*, and is structured formally through regular community interactions such as sharing circles, ceremonies, meditation, or story telling, and daily activities. *Isumaqsayuq* is an Inuit concept of learning through observation and imitation that occurs as part of daily family and community activities such as food preparation or hunting.[37]

Although experiential learning is most often associated with activities that occur outside the formal classroom, it is a purposeful and essential mode of learning for First Nations, Métis and Inuit.

Learning is rooted in Aboriginal languages and cultures

Landmark documents on Aboriginal learning, including *Indian Control of Indian Education* (1972)[41] and the *Report of the Royal Commission on Aboriginal Peoples (1996)*, affirm the pivotal role that languages and cultures play in successful Aboriginal learning. Through language, Aboriginal Peoples transmit cultural knowledge from one generation to another and make sense of their shared experience.[42, 43]

Aboriginal languages reflect the unique worldviews of Indigenous Peoples' toward their land, contains the "knowledge of technologies and life's rhythms of that specific place", and "is nothing short of a living, working, practical toolkit for survival in that specific region."[44]

Language connects Aboriginal people to their culture's system of values about how they ought to live and relate to each other.[45] As Aboriginal languages encode unique ways of interpreting the world, they are seen as inseparable from issues of Aboriginal identity[46] and the maintenance of Aboriginal knowledge systems.[47]

Learning is spiritually oriented

Central to the Aboriginal worldview is the pre-eminence of spiritual development that derives from a reverence for life and affirmation of the interconnectedness of all beings.[48]

LEARNING FROM PLACE

Learning is tied to place in ways that could be described as "spiritual." As Watkins suggests, Aboriginal people's relationship to the land is "not one of ownership per se, for we are owned more by the land, tied to it more strongly, than the land is owned by us. We are tied to it by obligations and responsibilities established by our ancestors in times far back, and we pass those obligations on to our children and grandchildren."[38] Integral to the learning process is knowledge of sacred places—such as burial sites and traditional hunting grounds—which tie the culture to the land and remind people "of their past and their future, their ancestors and their offspring, their spirit and their obligations."[39]

Cajete suggests that Indigenous scientific and cultural knowledge of local environments and pedagogy of place offer many opportunities for comparative research into how traditional Indigenous ways of learning and knowing can expand our understanding of basic educational processes for all students.[40]

"Learning from Place" is one of CCL's Aboriginal Learning Knowledge Centre's six areas of focus and explores how learning of traditional knowledge, processes and practices is related to living in a particular place.

To understand the reality of physical existence, to make 'knowing possible,' the individual turns inward to connect with the energy that manifests itself in all existence.[49] Spiritual experience is, therefore, equated with knowledge in itself and is manifested in the physical world through ceremony, vision quests and dreams.

Therefore, knowledge is a sacred object, and seeking knowledge is a spiritual quest.[50] Many Aboriginal people have conceptualized the *learning spirit* as an entity that emerges from the complex interrelationships between the learner and his or her *learning journey*. Battiste concludes that "when the spirit is absent, learning becomes difficult, unfulfilling, and, perhaps, impossible."[51]

Learning is a communal activity

The *Report of the Royal Commission on Aboriginal Peoples* noted the central role of family and community as lifelong educators:

> "Traditional education prepared youth to take up adult responsibilities. Through apprenticeship and teaching by parents, grandparents, aunts and uncles, skills and knowledge were shaped and honed. In the past, the respective roles of men and women in community life were valued and well established, with continuity from generation to generation, so that youth saw their future roles modelled by adults and elders who were respected and esteemed within their world."[52]

Thus parental and family involvement in community learning can entail diverse roles: parents and family as the first educators in the home, as central partners with the school and as advocates and key decision-makers for all children and youth.[53]

Elders play a key role as facilitators of lifelong learning. They teach responsibilities and relationships among family, community and creation, reinforcing intergenerational connections and identities.[54]

Elders transmit the community's culture through parables, allegories, lessons and poetry, presented over a long period of time. They play an important role in fostering culturally affirming school environments that link students, staff, families and community to Aboriginal cultures and traditions.[55]

Learning integrates Aboriginal and Western knowledge

Aboriginal learning is not a static activity, but rather an adaptive process that derives the best from traditional and contemporary knowledge.

As Inuit Elders have suggested, there is "great continuity between the past and the present, tradition and modernity. Inuit have always known how to adapt to new contexts. They do not just want to go back to the traditions of the past, but they also wish to apply Inuit traditions that have proven their value to solving modern problems. They wish to integrate the good and useful traditions from the past into modern institutions."[56]

> *"From the earliest days of contact, Aboriginal parents have had the deeply held desire for education that would equip their children to reap the benefits of the knowledge and technologies of the Euro-Canadian society. However, they have maintained a parallel desire to preserve their own ways of knowing, cultural traditions and heritage. For Aboriginal students, education is not an "either or" proposition, but a "yes and" situation."[57]*

Learning that integrates Western and Indigenous knowledge, research shows, can counteract the effects of cultural mismatch that have contributed to low participation of Aboriginal people in, for example, science and engineering and post-secondary programs.[58]

Over the last two decades, various learning projects in Canada and the United States have demonstrated the successful merging of Aboriginal and Western knowledge that offers students a balanced *two way*s of *knowing* approach.[59]

> ### ALASKA RURAL SYSTEMIC INITIATIVE (AKRSI)
>
> *Established in 1995 as a joint project of the University of Alaska Fairbanks, the Alaska Federation of Natives and the National Science Foundation, the AKRSI involves 176 schools and approximately 20,000 students (mostly Aboriginal) in a program to integrate local Aboriginal knowledge and pedagogical practices into all aspects of the education system. Over the years, the AKRSI has strengthened the quality of educational experiences and improved the academic performances of students in participating schools throughout rural Alaska.[60]*

CHAPTER 2: The need to redefine how success is measured in Aboriginal learning

2.1 CURRENT RESEARCH AND APPROACHES IN CANADA

> *As provinces and territories move to implement Canada-wide testing of students, the goals of education embodied in such testing are defined by non-Aboriginal authorities. Some Aboriginal parents and communities may share these goals, but it should not be assumed that they will place them above their own goals for the education of their children. Self-determination in education should give Aboriginal people clear authority to create curriculum and set the standards to accomplish their education goals.*
>
> —*1996 Report of the Royal Commission on Aboriginal Peoples*

As the 2007 *State of Learning in Canada* reported, current approaches to measuring First Nations, Inuit and Métis learning in Canada do not reflect Aboriginal people's articulation of holistic, lifelong learning.

Although government and researchers' approaches to monitoring and assessing holistic, lifelong learning often face significant information challenges (these are discussed later in this section), existing data and indicators provide the basis for broadening the scope of research to encompass the holistic attributes of Aboriginal learning.

Despite this, current research and approaches to measuring Aboriginal learning in Canada often:

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

Current approaches are oriented toward learning deficits

Some of the research on Aboriginal learning presents the learning deficits of Aboriginal people and overlooks the positive learning outcomes that many First Nations,

Inuit and Métis have achieved. Research viewed through a deficit lens tends to encourage the development of policy and programs that respond to a deficit instead of supporting the positive successes that lead to improved learning outcomes.[61]

For example, the most commonly reported indicator that measures success of Aboriginal learning is the high-school dropout rate. According to the 2001 national census, the proportion of Aboriginal people that did not attain a high-school diploma was more than 2.5 times higher than the proportion of non-Aboriginal Canadians. The gap in high-school attainment was highest for Inuit (3.6 times higher).

Figure 1: **Proportion of population aged 20 to 24 with incomplete high-school learning, 2001**
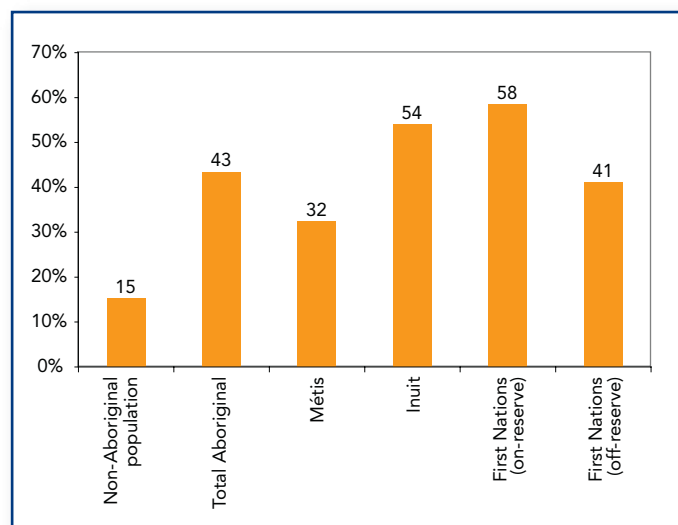
Source: Statistics Canada, 2001 Census

The presentation and interpretation of this information in the research, however, is rarely accompanied by contextual information to help demonstrate the multitude of barriers Aboriginal learners face as high-school students.[62, 63]

For example, many Inuit and First Nations students living on reserve have historically identified that their primary reason for dropping out of high school was the requirement to leave their community and travel long distances to attend the nearest high school. This meant they had to leave behind parents and community supports.[64, 65] Although access to community high schools in Nunavut has improved in recent years, Inuit students are now leaving high school primarily to enter the labour force, to help at home or to care for a child.

*PROMISING PRACTICES IN POST-SECONDARY EDUCATION*

The 2007 report on Aboriginal Post-Secondary Education from the Standing Committee on Aboriginal Affairs and Northern Development cited the following examples of successful Aboriginal initiatives.[66]

- *Since 1985, the Nunavut Sivuniksavut (NS) Program has offered Nunavut high-school graduates culturally appropriate transitional programming. The NS Program has an 80% completion rate and a high employment record for its graduates.*
- *The Prince Albert Grand Council in northern Saskatchewan carries out significant data-collection and tracking in relation to secondary and post-secondary learners and uses the results to enhance its policy formulation and decision-making.*
- *The First Nations Technical Institute offers a variety of diploma, degree and certificate programs, uses various delivery methods to reduce barriers to PSE, and has a 90% employment rate for graduates.*
- *Membertou First Nation in Nova Scotia works to obtain commitments from mainstream post-secondary institutions to invest in the community and treats post-secondary education as a top priority, financing every applicant.*

Current approaches do not account for social, economic and political realities

Current research tends not to recognize that the economic, health and social challenges that inhibit Aboriginal people's opportunities for lifelong learning well exceed those experienced by non-Aboriginal Canadians. In 2001, four out of 10 (41%) Aboriginal children aged 14 years or younger were living in low-income families, while nearly one-quarter (22%) of First Nations people living on reserve occupied sub-standard housing, compared to 2.5% of the general Canadian population.[71]

Figure 2: **Children under 15 years living in low-income families, 2001**
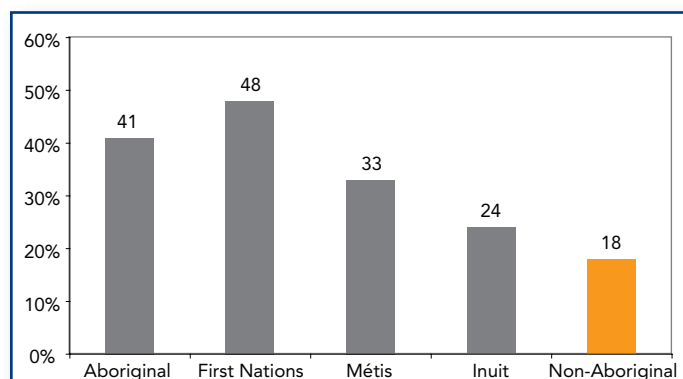
Source: Statistics Canada, Census 2001

Poor economic and living conditions also contribute to comparatively poor health. Diabetes among Aboriginal people occurs at rates three to five times higher than in the general Canadian population.[72] Although there is much variation among communities, suicide rates are five to seven times higher for First Nations youth than for non-Aboriginal youth. Suicide rates among Inuit youth are among the highest in the world, at 11 times the national average.[73]

DEFINITIONS AND CONCEPTS

Indicator:
For the purposes of this report, an indicator is defined as a statistic that helps quantify the achievement of a desired result or outcome.[67, 68] An example of an indicator is university completion rates.

Framework:
Given the broad scope and complexity of lifelong learning, a single indicator does not provide enough information to measure its outcomes. Thus, a series of indicators, or framework, is required. A framework helps define the scope of a concept such as lifelong learning and organizes the various structural components of that concept in a coherent way. A measurement framework provides the starting point for a planned approach to measuring success.[69, 70]

Measure:
For the purposes of this report, a measure defines how the indicators will be quantified and has specifically defined units. For example, a measure used to quantify the university completion rate indicator may be the proportion of the population aged 25 to 34 who completed a university degree.

The *Report of the Royal Commission on Aboriginal Peoples* affirms the disruptive impact of historical policies and legislation on the social, economic and cultural foundations of Aboriginal communities.[74] The imposition of the residential school system, the loss of lands, reduced access to resources and prohibitions regarding the practice of traditional ceremonies and Aboriginal languages all took their toll on the health and well-being of First Nations, Inuit and Métis.[75]

THE RESIDENTIAL SCHOOL SYSTEM

In 1891, the Government of Canada amended the Indian Act to make school attendance mandatory for every First Nations child between the ages of seven and 15, as part of a program to assimilate Aboriginal people into the Canadian cultural mainstream. By 1930, this had led to the creation of more than 80 residential schools.[76]

Many children were separated from their families and communities to attend residential schools, where they suffered from sexual, physical, and mental abuse.[77] The 1996 Royal Commission on Aboriginal Peoples concluded that many of the current challenges facing Aboriginal communities, including violence, alcoholism and loss of identity, spirituality and language, can be tied to the residential school experience.[78]

Aboriginal leaders have also pointed to systemic impediments to lifelong learning. Non-Aboriginal educational systems, for example, often lack the capacity to teach Aboriginal culture, languages, traditions, values and approaches to learning.[79] Many reports on Aboriginal learning have described racism and discrimination in the learning experiences of Aboriginal people,[80] which has prompted many Aboriginal people to distrust non-Aboriginal educational systems and has hampered the progress of some Aboriginal students.

Current approaches do not monitor the full spectrum of lifelong learning

Current approaches to measuring Aboriginal learning tend to focus on a particular stage of formal learning such as early-childhood or secondary-school education. These approaches reflect the respective jurisdictional responsibilities of provincial and territorial education systems but may conflict with First Nations, Inuit and Métis perspectives on learning as an ongoing process integral to all stages in life.

Measurement approaches that focus on discrete stages in formal learning of youth often do not allow for the monitoring of learners' progress during educational transitions, such as between high school and post-secondary school, when many Aboriginal learners enroll in university and college entrance programs to upgrade their skills.[81]

For example, existing information on Aboriginal adult learning is limited, revealing some of the challenges that governments and researchers face when measuring lifelong learning for First Nations, Inuit and Métis. One of the frequently reported indicators analyzes Aboriginal adult literacy using the International Adult Literacy and Life Skills Survey (IALSS).[82] IALSS identifies that in 2003, Aboriginal adults living in cities in Manitoba and Saskatchewan, in the Northwest Territories and Yukon, as well as the Inuit in Nunavut, scored, on average, lower in prose literacy[83] relative to the overall Canadian population.

Figure 3: **Proportion of Aboriginal and non-Aboriginal population with prose literacy below level 3, aged 16 and over, Canada, 2003**
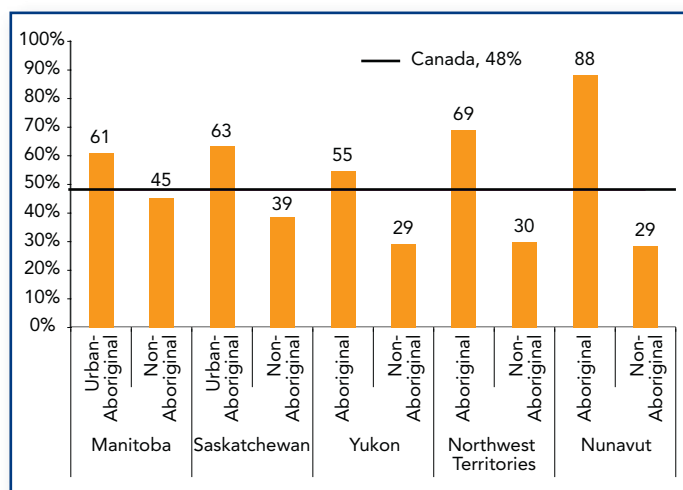
Source: Statistics Canada. Building on our Competencies: Canadian Results of the International Adult Literacy and Skills Survey 2003. (Ottawa: 2005).
Note: *IALSS is limited to select cities and territories in Canada, was conducted only in English and French and was not available in any Aboriginal language. Since 60% of Nunavummiut who took part in the survey identified Inuktitut as the language for which they use on a regular basis, the results are limited and can be misleading in identifying the complete literacy skills for Inuit adults.[84]*

There are no available data that measure work-related learning for First Nations, Inuit and Métis adults. Yet workplace-training data on the general population indicate that most adult learning and education in Canada consists of job-related training; in almost all other countries surveyed by the OECD, job-related training accounted for more than 80% of all education and training courses taken by adults.[85]

Current approaches do not reflect the holistic nature of First Nations, Inuit and Métis learning

Holistic learning engages and develops all aspects of the individual: emotional, physical, spiritual and intellectual. Yet current measurement approaches focus primarily on cognitive and intellectual development,[88] relying on standardized assessments that test intellectual *performance* rather than the development of the *whole person*.

> *"We cannot talk about being an intelligent person without knowledge of and access to all the levels of our intelligence capacity—i.e., the intelligence of the body, the mind, heart and spirit. The intelligence of the mind, for instance, does not operate to its fullest creative, discriminating, and encompassing potential without its active partnership with the intelligence of the heart."*
>
> *—First Nations Centre. Regional Health Survey Cultural Framework, 2005*

Furthermore, as provincial and territorial curricula, in general, are built on a Western knowledge foundation, current approaches to measuring learning among First Nations, Inuit and Métis tend not to reflect the acquisition of Aboriginal knowledge (traditional, spiritual, ecological, etc.), which is integral to issues of cultural continuity, identity and, ultimately, successful learning.

> *"Intelligence has been defined for us through the eyes of the Euro-American psychological and scientific culture. Its definition is limited in its application and understanding. What we have been pursuing as Indigenous people, since our involvement in education in the contemporary experience, is attempting to measure up to their definition of intelligence. To be as productive as they are, as successful as they are, to be as intelligent as they are. In doing so, we have lost the encompassing nature of our definition of intelligence—Indigenous intelligence."*
>
> *—First Nations Centre. Regional Health Survey Cultural Framework, February 2005*

One exception is the approaches used by most provincial and territorial governments to assess the holistic domains of early learning using data instruments, such as the Early Development Index (EDI), to research and measure children's readiness for school. Although data specific to First Nations, Inuit and Métis are limited, the approach recognizes the holistic domains of child development, including: physical, cognitive, language and communication skills, and emotional and social maturity.[89]

In British Columbia, for example, the EDI identifies that 39% of Aboriginal children are "not ready" for school in at least one of the five domains of child development, compared to 25% of non-Aboriginal children.

Figure 4: **Proportion of Aboriginal children under five years of age, in British Columbia, who are "not ready" for school, 2000–2004**

Chart legend: ■ Aboriginal Children ■ All Children

Domain	Value
Physical & well-being	23
Social Competence	16
Emotional	16
Language & cognitive development	20
Communication and general knowledge	13
1 or more domains (Aboriginal)	39
1 or more domains (All Children)	25
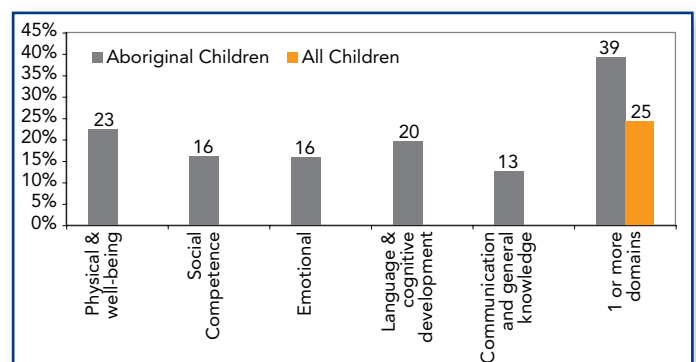
Source: Kershaw P, Irwin L, Trafford K, Hertzman C. (2005) The British Columbia Atlas of Child Development. Human Early Learning Partnership. Western Geographical Press, Vol 40.

Early childhood learning data instruments, like the EDI, help assess the many dimensions of early learning development. However, further analysis is needed to determine how these instruments can better reflect holistic, lifelong learning as defined by First Nations, Inuit and Métis by incorporating aspects such as the spiritual dimension of learning.

Current approaches do not measure experiential learning

For First Nations, Inuit and Métis, learning through experience—including learning from the land, Elders, traditions and ceremonies, and parental and family supports—is a widespread, vital form of learning.[90]

Data that measure experiential, non-formal and informal learning for Aboriginal people are not available; experiential learning remains *invisible* and undervalued although it continues to be an important mode of learning. Existing research tends to reinforce an assumption that only formal education is associated with successful learning and, by extension, with success in life.

OECD DEFINITIONS: TYPES OF LEARNING

The Organisation for Economic Co-operation and Development (OECD) distinguishes between three internationally recognized types of learning: formal learning, non-formal learning and informal learning.[91,92] Such distinctions may reflect boundaries that are more administrative than pedagogical.[93]

Formal learning is any clearly identified learning activity that takes place in an organized, structured setting, is associated with an institution of learning (such as a school or an employer offering formal training) and leads to a recognized credential. This includes formal instruction—primary, secondary and higher education—and vocational training.

Non-formal learning refers to learning that is often organized alongside formal educational or labour systems, but does not lead to formal qualifications. The learning is not usually evaluated, although it can be structured by the learning institution and is intentional from the learner's point of view.

Informal learning, which can also be referred to as experiential learning, can be unplanned or unintentional learning that occurs during everyday activities: work, family life, leisure, etc. It does not usually lead to certification.

For example, governments and researchers often report on post-secondary participation and attainment rates of Aboriginal people (represented by the completion of formal certificates and diplomas). According to the 2001 census, only 8% of Aboriginal people aged 25 to 34, and 4% of Inuit, had completed a university education in 2001, compared to 28% of the general population.

Although it is important to report structured learning that leads to a recognized credential, this information is often presented without recognizing the progress in experiential learning that occurs outside the classroom.

Figure 5: **Proportion of populations aged 25 to 34 who attained a college diploma, trades certificate or university degree, 2001**
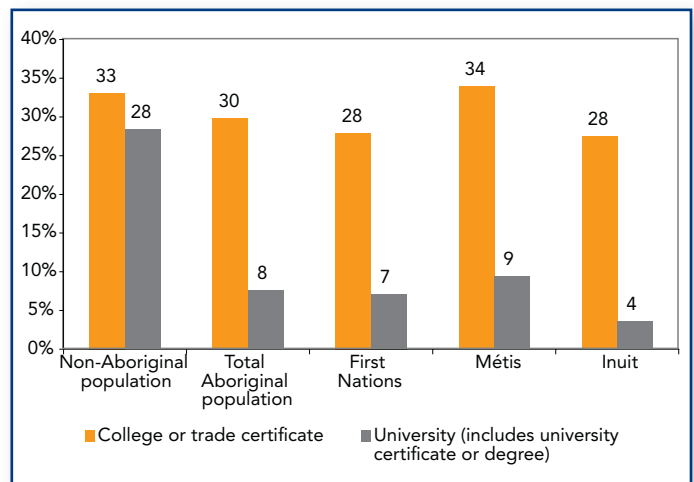
Source: Statistics Canada. Census 2001

2.2 INTERNATIONAL EFFORTS TO MEASURE INDIGENOUS LEARNING

The international community is encountering similar challenges in its efforts to measure progress in learning and well-being of Indigenous Peoples. Described below are two recent and ongoing international efforts that are developing measurement approaches designed to support improved learning outcomes and enhance community well-being for Indigenous Peoples.

United Nations Permanent Forum on Indigenous Issues

The United Nations Permanent Forum on Indigenous Issues (UNPFII) is examining data gaps and challenges in measuring health, human rights, economic and social development, environment, education and culture.[94]

The UNPFII initiated this work in 2004 by convening an international expert workshop on data collection and disaggregation for Indigenous Peoples.[95] The UNPFII has since organized a series of international meetings, including

a workshop held in Ottawa in 2006, to discuss data gaps and challenges in measuring the well-being of Indigenous Peoples. The objectives of the Ottawa workshop were to:

- Identify gaps in existing indicators at the global, regional and national levels that assess the situation of Indigenous Peoples and impact policy making, governance, and program development;

- Examine work being done to improve indicators so that they take into account Indigenous Peoples;

- Examine linkages between quantitative and qualitative indicators, particularly indicators that look at processes affecting Indigenous Peoples;

- Propose the formulation of core global and regional indicators that address the specific concerns and situations of Indigenous Peoples.[96]

During this workshop, the Australian representative identified that current indicators must go beyond governments' perceptions of success to ensure the "effective full participation of Indigenous people in all stages of data collection and analysis as an essential component of participatory development practice."[97]

The UNPFII has also identified other key issues, including:

- the need to align Indigenous-specific indicators with the United Nations' eight Millennium Development Goals (MDGs), 18 targets and 48 indicators;[98]

- the need for Indigenous Peoples to participate in data collection; and

- the need to develop culturally appropriate indicators that reflect Indigenous perspectives.[99]

New Zealand's Maori Statistics Framework

Since 2002, the state government of New Zealand has engaged Maori in the development of a statistical framework that measures the dimensions of Maori well-being.[100] The proposed Maori Statistics Framework reflects the "starting point for the planned development of a robust system of statistics for and about Maori."[101]

The framework is focussed on the collective aspirations of Maori well-being and is organized to reflect their various dimensions of well-being, including: sustainability of *Te Ao Maori* (the Maori world), social capability, human resource potential, economic self-sufficiency, environmental sustainability, empowerment and enablement.[102]

As statistical capacity building is seen as a key element for success, this initiative is ongoing. The state government of New Zealand foresees its role as one of facilitating Indigenous Peoples' efforts to develop their own statistical frameworks and data.[103]

2.3 CURRENT DATA CHALLENGES

Organizations often face constraints as they work to improve their approaches to measurement and refine the data-collection instruments used to measure progress in First Nations, Inuit and Métis learning. These constraints include: a lack of timely and reliable data, the existence of a gap between Aboriginal perspectives and government reporting frameworks, inaccessible data, issues of data ownership and control, and difficulties associated with comparing data.

A lack of timely and reliable data

The major source of data collection for Aboriginal Peoples in Canada remains the national census, which occurs every five years. The census offers many advantages for measuring the well-being of Aboriginal Peoples, such as an ability to compare similar data collected from year to year. However, the limited scope of the data and the duration of time between collection cycles poses a challenge for policy analysis.

Furthermore, the national census is designed as the primary vehicle for the collection of information on all Canadians; the data on Aboriginal people are but one of its many by-products. The census has limited capacity to accommodate the cultural, social or economic differences between and within First Nations, Inuit and Métis, or to address the specific data needs of Aboriginal people.

The development of a post-census Aboriginal Peoples Survey (APS) in 2001 has allowed for questions devoted to the needs of Aboriginal Peoples, such as the importance of languages and cultures. However, the APS has historically encountered some difficulties in attaining adequate samples for First Nations living on reserve.[104]

Gap between Aboriginal perspectives and government reporting frameworks

National governments and Aboriginal Peoples have different perspectives on how and why indicators are developed,[105] which may well stem from their respective views on what constitutes successful learning outcomes. For example, Western culture typically uses graduation and attendance rates as measures of success, whereas some of the *culturally appropriate* learning outcomes expressed by First Nations, Inuit and Métis include measures of ancestral language efficacy and exposure to festivals and ceremonies.

While most Aboriginal people acknowledge that both types of perspectives are important, there is little consensus as to how they can be integrated. If the definitions of success are not articulated well or recognized, the identification of appropriate measures becomes difficult.[106]

Some researchers propose an *intersecting space* (see Figure 6) whereby policy-makers and Aboriginal people can seek to build meaningful measurement.[107] This intersecting space, however, often requires the reduction or modification of Aboriginal people's perceptions of holistic lifelong learning and well-being to accommodate governments' measurement frameworks.

Figure 6: **The intersecting space for indicators of Aboriginal learning**

Intersecting space: shared perspective of learning and well-being and appropriate indicators
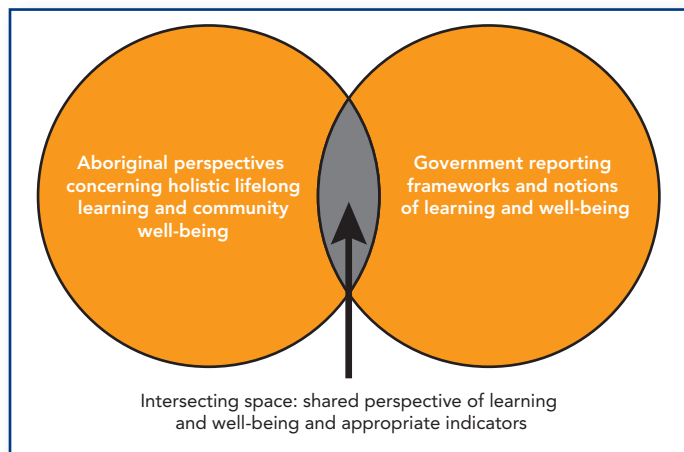
Source: Adaptation of model proposed by the Centre for Aboriginal Economic Policy Research at the Australian National University[108]

Other researchers maintain that the measurement of Aboriginal well-being cannot be limited solely to measuring intersections between non-Aboriginal and Aboriginal perspectives[109] because the information captured in this space would greatly compromise Aboriginal understandings of well-being.[110]

If Aboriginal people and governments are unable to establish a shared perspective of learning and well-being, indicators run the risk of becoming either irrelevant for Aboriginal Peoples or unable to inform effective government policy.

"Lifelong learning is a cornerstone for the federal government, from early childhood support through education, adult literacy and skills development… [This is] consistent with the traditional concept of lifelong learning held by many Aboriginal peoples."

—*Strengthening the Relationship: Report of the Canada-Aboriginal Peoples Roundtable, April 19, 2004*

Inaccessible information

The inaccessibility of Aboriginal learning information poses another major data challenge. Most researchers (Aboriginal and non-Aboriginal) rely on publicly available tables such as the national census produced by Statistics Canada.

Often limited in their depth and scope, these public tables tend not to provide the information needed to adequately respond to the specific requirements of Aboriginal learning research.[111]

Some government departments and academic institutions purchase data that enable more detailed analysis, and have the technical capacity to use available research centres. Unfortunately, Aboriginal organizations, institutions and individuals seem to be the least well-positioned to access (and then analyze) this information as they lack either the resources or inter-organizational relationships.

In 2002, the Auditor General of Canada highlighted the ongoing difficulties that First Nations communities face in reporting and accessing administrative data requested by the federal government. Although each First Nation community is required to submit over 168 reports annually to the federal government, they do not have access to the aggregation of this information which could assist them in local planning.[112]

Ownership and control of data

"One measure of success, then, in terms of establishing best practices in this area, is that Indigenous governing bodies begin to assume responsibility for the compilation of their own measurement indicators and progress in stages to their interpretation, presentation, replication, and dissemination with the ultimate goal of their application for local planning."[113]

First Nations, Inuit and Métis control of the data collection and measurement process is an urgent matter.[114] Typically, non-Aboriginal people control the collection, analysis and interpretation of data for Aboriginal people. However, First Nations, Inuit and Métis control of the process could help ensure that measurement approaches respond to their communities' needs, reflect their fundamental values, knowledge and understanding of the world, and produce relevant information that could lead to positive change.[115]

The First Nations Research Centre has led the way in identifying the principles of ownership, control, access and possession (OCAP) required in data collection, analysis and dissemination. The Assembly of First Nations concludes that the failure of government and researchers to recognize the importance of OCAP as a best practice in data ownership and collection has led to recurrent problems in obtaining quality information about First Nations communities.[116]

Although non-Aboriginal federal, provincial and territorial governments have faced challenges in implementing

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OCAP,[117] First Nations control over the First Nations Regional Longitudinal Health Survey (RHS),[118] for example, has demonstrated that applying the principles of OCAP to data collection and measurement is feasible.

The RHS is fully controlled by First Nations. Governance over data and information rests with First Nations communities who then take a strong interest in the data they collect. Access and use of this information at the community, regional or national level is dependent on an agreement signed by the appropriate First Nations organization (i.e., First Nations community, regional organization, or national assembly).[119]

Comparability of data

Comparing national, regional and community measures that pertain to Aboriginal and non-Aboriginal people presents many challenges.

While it is important to collect data that facilitates comparable measures, focussing on this need can produce measures that conflict with Aboriginal interests in developing data around complex issues such as cultural values and identity.

The RHS identifies that the primary concern of First Nations data collection is to ensure comparability between First Nations communities, instead of between First Nations and non-Aboriginal Canadians.[120] As standard non-Aboriginal data instruments tend to reflect government policy objectives and frameworks, RHS concludes that a priority for developing First Nations surveys is the incorporation of culturally relevant measures that recognize First Nations' perceptions of well-being.[121]

The comparison of measures of elementary and secondary-school education across provinces and territories presents additional challenges. This is because there are significant differences in jurisdictional approaches to developing indicators and implementing self-identification procedures for Aboriginal learners. Also, the efforts of First Nations schools to monitor and report on their students' progress—as described by the First Nations Schools Association in British Columbia (see Appendix A)—are not directly comparable to other off-reserve Aboriginal learning measures used by various provinces and territories.

Other countries face similar challenges in developing appropriate methods and instruments to measure learning progress of Indigenous Peoples,[122] making international comparisons difficult. Yet cross-national comparability of Indigenous data is important; it can enable the development of international benchmarks on national progress, point to instances of successful policy, and allow Indigenous Peoples to clearly compare their own circumstances with those of other nations.[123]

CHAPTER 3: Toward a holistic approach to measurement

In the chapter devoted to Aboriginal learning, the 2007 *State of Learning in Canada* highlighted the need for a new approach to monitor progress across the full spectrum of First Nations, Inuit and Métis lifelong learning.[124]

CCL, its Aboriginal Learning Knowledge Centre, and First Nations, Inuit and Métis, began working collaboratively to identify the tools and indicators needed to measure success in Aboriginal learning.

CCL recognized that the success of this initiative would depend on the leadership and vision of First Nations, Inuit and Métis. CCL has sought and gained the formal support of each of the five National Aboriginal Organizations in Canada: Assembly of First Nations, Inuit Tapiriit Kanatami, Métis National Council, Native Women's Association of Canada, and Congress of Aboriginal Peoples. Letters of support from the organizations' leaders can be found on CCL's website at www.ccl-cca.ca.

With Aboriginal support in place, CCL launched the "Redefining How Success is Measured in First Nations, Inuit and Métis Learning" initiative, with the primary goal of developing holistic lifelong learning models that can help map the relationships between learning purposes, processes and outcomes across the lifespan for First Nations, Inuit and Métis.

3.1 GUIDING PRINCIPLES

In undertaking this initiative, CCL respected the following guiding principles:

- All aspects of this initiative—workshops, drafts and revisions of the holistic lifelong learning models, etc.—are part of a larger, iterative process to measure success in Aboriginal learning;

- The process must ensure inclusiveness of First Nations, Inuit and Métis Peoples by working with communities to define and measure success, instead of imposing pre-determined solutions;

- Support for this initiative from First Nations, Inuit and Métis Peoples, through ongoing collaboration with the National Aboriginal Organizations, is essential;

- The process and its outcomes must reflect the cultural and regional distinctiveness among and between First Nations, Inuit and Métis people;

- Indicators that measure lifelong learning must be culturally relevant, responsive to community needs and grounded in research.

3.2 FIRST NATIONS, INUIT AND MÉTIS WORKSHOPS

To facilitate the development of the holistic lifelong learning models, CCL organized a series of workshops that brought together Aboriginal learning professionals, community practitioners, researchers and governments to begin identifying the many aspects of lifelong learning that contribute to success for First Nations, Inuit and Métis.

Two sets of workshops, held in the spring of 2007, involved the collaboration of more than 50 organizations and 100 individuals (see Appendix B for a complete list of partners involved in this initiative to date).

The objectives of the workshop were:

- to identify the areas of learning, suggested in three draft "Holistic Lifelong Learning Models," that foster success for First Nations, Inuit and Métis communities;

- to identify the indicators that are needed to measure learning progress for First Nations, Inuit and Métis communities, based on three draft "Holistic Lifelong Learning Models."

The first set of workshops took place on the Stony Plains Indian reserve of the Enoch Cree Nation near Edmonton, Alberta, on February 8 and 9, 2007. The workshops consisted of three separate sessions for First Nations, Inuit and Métis.

Imagination Group, 2007

To provide a starting point for workshop discussion, three distinct yet similar holistic learning models were presented, with the intention that participants would critique, modify or even discard the proposed models if necessary. (The initial holistic learning models presented at the first workshop in February 2007 are attached in Appendix C.)

TOWARD A HOLISTIC APPROACH TO MEASUREMENT

CCL used the following criteria to develop the initial draft holistic lifelong learning models:

- The models must reflect a holistic approach to lifelong learning.
- The models must map the relationships between learning processes and knowledge.
- The models must be culturally relevant.
- The models must communicate clearly and be easily interpreted.
- The models must have the capacity to measure First Nations, Inuit and Métis learning progress over time, and, if possible, to monitor their progress relative to one another and to non-Aboriginal communities.

Pauktuutit Inuit Women of Canada, 2007

Adverse weather conditions prevented many Inuit from attending the February workshop, which resulted in limited representation across all Inuit regions. CCL subsequently organized a one-day meeting with several of the February workshop participants to develop a revised draft holistic learning model as a new starting point for discussion at a second Inuit workshop in Iqaluit, May 2 and 3, 2007. (The revised Inuit holistic lifelong learning model presented at the May workshop is attached in Appendix D.)

The three initial holistic learning models for First Nations, Inuit and Métis were discussed, debated, revised and refined over the course of the workshops. The most current versions of the Holistic Lifelong Learning Models are presented in detail in chapter four.

SUMMARY OF FEBRUARY 2007 WORKSHOPS, EDMONTON

FIRST NATIONS SESSION

- *Overall, the holistic, cyclical and adaptable elements presented in the proposed draft learning model were recognized as important and the use of a living tree to present the flow of lifelong learning was accepted as a metaphor for a holistic lifelong learning model.*

- *Participants decided that the learning model (tree) should be "flipped" so that what was proposed as the leaves and branches of the tree would become the roots, or foundation, of the learning model.*

- *Participants recognized the many challenges in attempting to map how learning happens for First Nations and in identifying the relationships between the processes of learning and the various sources of knowledge.*

MÉTIS SESSION

- *Participants identified that the Métis understanding of the "Sacred Act of Living a Good Life" should be the focus of a Métis holistic lifelong learning model.*

- *Participants agreed that the holistic, non-Western, and self-generating aspects of the proposed draft model were effective in presenting learning from a Métis perspective.*

INUIT SESSION

- *Participants agreed that a tree was not appropriate as a symbol or metaphor of Inuit learning, and that further discussions on measuring success in Inuit learning would be welcomed.*

- *Participants recommended that a follow-up, Inuit-specific meeting take place in an Inuit community and that it would bring together Inuit from all regions.*

SUMMARY OF INUIT-SPECIFIC WORKSHOP, MAY 2007, IQALUIT

- *Participants were encouraged by the process and identified the importance for Inuit to lead and design a model of Inuit learning.*

- *Participants, in general, agreed that most elements presented in the proposed draft learning model (drum) were important, but were concerned that the use of a drum as a symbol of Inuit learning would not be culturally relevant for all Inuit regions.*

- *Participants suggested that Inuit Qaujimajatuqangit (IQ)[125] should form the foundation of any Inuit learning model.*

Reports for all workshop sessions are available on the CCL website at www.ccl-cca.ca.

CHAPTER 4: Three Holistic Lifelong Learning Models

The three draft Holistic Lifelong Learning Models are living documents to be developed, revised and adapted as First Nations, Inuit and Métis communities, organizations, institutions, researchers and governments continue to explore the models' efficacy as tools for positive change.

Each model uses a stylized graphic to convey the dynamic processes and relationships that characterize learning for First Nations, Inuit and Métis communities. The three images attest to the cyclical, regenerative power of holistic lifelong learning and its relationship to community well-being. Each learning model, and its description below, represents the outcome of ongoing dialogues with First Nations, Inuit and Métis.

4.1 FIRST NATIONS HOLISTIC LIFELONG LEARNING MODEL

For First Nations people, the purpose of learning is to develop the skills, knowledge, values and wisdom needed to honour and protect the natural world and ensure the long-term sustainability of life. Learning is portrayed as a holistic, lifelong developmental process that contributes to individual and community well-being. This process is both organic and self-regenerative in nature, and integrates various types of relationships and knowledge within the community.

The First Nations Holistic Lifelong Learning Model uses a stylized graphic of a living tree to depict learning as a cyclical process that occurs throughout the individual's lifespan. This learning tree identifies the conditions that foster cultural continuity and provide the foundation for individual learning and collective well-being.

The model contains four main components. They depict the dynamics that enable First Nations people to experience holistic lifelong learning as a purposeful developmental process. The components include: the sources and domains of knowledge (the roots), the individual's learning cycle (the rings), the individual's personal development (the branches) and the community's well-being (the leaves).

The roots: the learning foundation

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.

Just as the tree draws nourishment through its roots, the First Nations person learns both *from* and *about* the sources

and domains of knowledge, drawing upon a rich heritage of values, beliefs, traditions, and practices associated with balanced relations within and between all members (living and deceased) of the community. Any uneven root growth—expressed, for example, as family breakdown, loss of Aboriginal language or other symptoms of cultural discontinuity—can destabilize the learning tree.

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.

The learning rings: the stages of lifelong learning

A cross-sectional view of the trunk reveals the seven *Learning Rings of the Individual*. At the trunk's core, Indigenous and Western knowledge are depicted as two complementary, rather that competitive, learning approaches.

Surrounding the core are the four dimensions of personal development—spiritual, emotional, physical, and mental—through which learning is experienced. Thus learning is depicted as an integrative process that engages the whole person during any given learning activity.

The tree's rings portray how learning is a lifelong process that begins at birth and progresses through childhood, youth and adulthood. The rings depict the stages of formal learning, beginning with early childhood learning and progressing through elementary, secondary and post-secondary education, to adult skills training and employment. However, the rings also affirm the equally important role of experiential or informal learning throughout each life stage, as depicted by the lighter-coloured shading within each ring.

Learning opportunities are available in all stages of First Nations life, in a variety of contexts that include both informal and formal settings such as in the home, on the land, or in the school. Such a range of learning opportunities facilitates the transmission of intergenerational knowledge to the individual from the sources within the roots—from family members, community members and Elders. Implicit in the intergenerational transfer process is the understanding that each new generation is responsible to ensure the survival of the seventh generation. This understanding is depicted by the seven rings contained within the outer learning ring.

The branches: individual well-being and harmony

The individual experiences personal harmony by learning to balance the spiritual, physical, mental and emotional dimensions of their being. The model depicts these dimensions of personal development as radiating upward from the trunk into the tree's four branches; each branch corresponds to a dimension of personal development.

The emotional branch, for example, may exemplify the individual's level of self esteem or the extent to which he or she acknowledges personal gifts. Likewise, the intellectual branch may depict the level of critical thinking ability and analytical skills, the extent of practice of visioning and dreaming, or level of understanding and use of First Nations language.

The leaves: collective well-being

Growing from each branch is a cluster of leaves, corresponding to the four branches of *Collective Well-being*— cultural, social, political and economic. Vibrant colours indicate aspects of collective well-being that are well developed.

Collective well-being involves a regenerative process of growth, decay and re-growth. The leaves fall and provide nourishment to the roots to support the tree's foundation. Similarly, the community's collective well-being rejuvenates the individual's learning cycle. Raindrops depict learning guides such as mentors, counsellors, parents, teachers, and Elders. These individuals also provide the learner with opportunities to develop mentally, spiritually, emotionally and physically throughout the lifespan, and are an integral part of a cyclical, lifelong learning process.

The First Nations Holistic Lifelong Learning Model is premised on the understanding that the First Nation learner dwells in a world of continual reformation, where interactive cycles, rather than disconnected events, occur. In this world, nothing is simply a cause or an effect, but is instead the expression of the interconnectedness of life. These relationships are circular, rather than linear, holistic and cumulative, instead of compartmentalized. The mode of learning for First Nations people reflects and honours this awareness.

Figure 7: **First Nations Holistic Lifelong Learning Model**
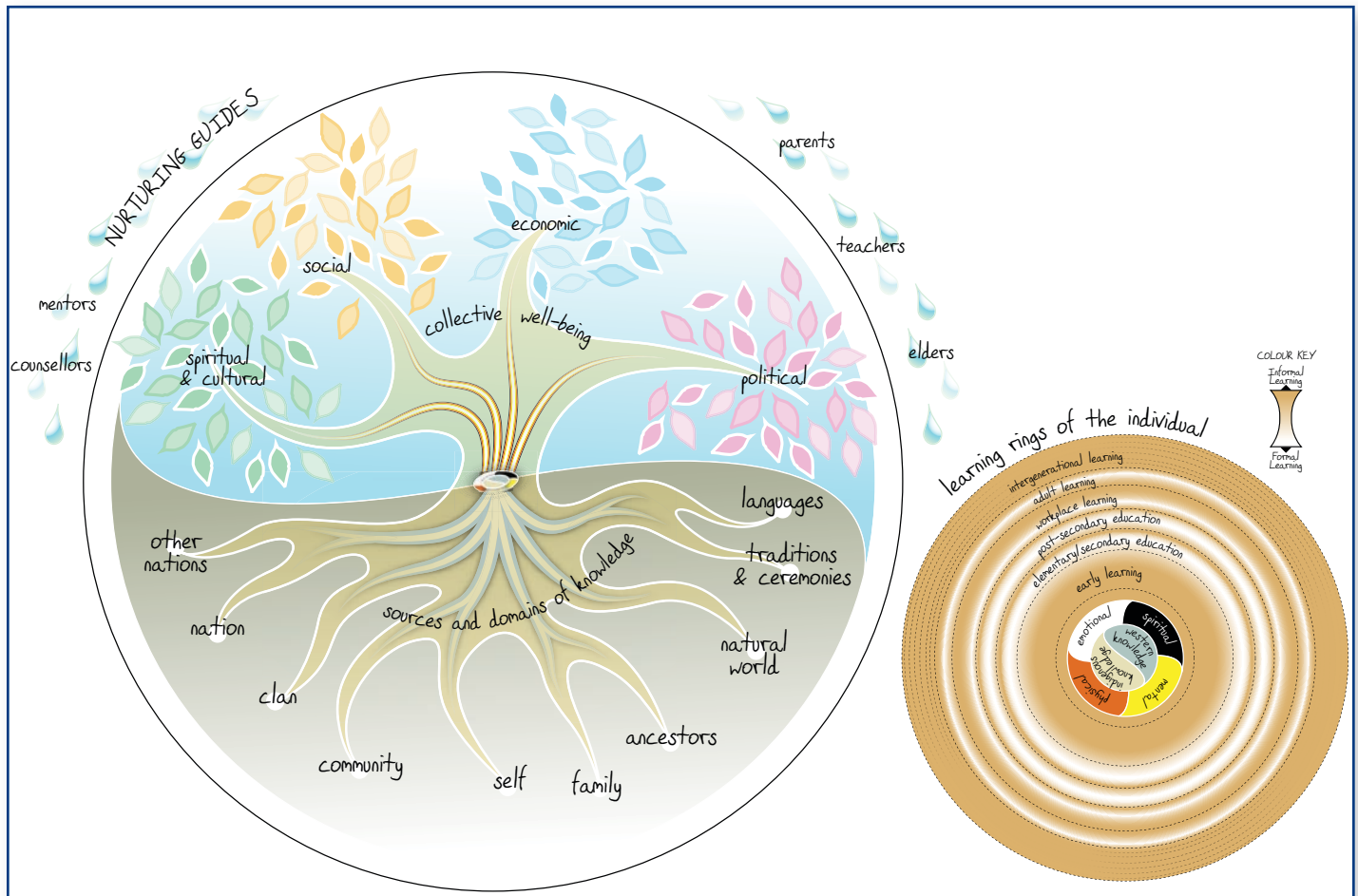
4.2 INUIT HOLISTIC LIFELONG LEARNING MODEL

The Inuit Holistic Lifelong Learning Model presents a stylistic graphic of an Inuit blanket toss (a game often played at Inuit celebrations) and a circular path (the *Journey of Lifelong Learning*) to portray the Inuk's learning journey and its connection to community well-being.

The model contains four main visual components that convey the Inuit approach to holistic lifelong learning. The components include: the determinants of community well-being, Inuit values and beliefs (the 38 community members), sources and domains of knowledge (the learning blanket), and the journey of lifelong learning (the pathway).

Thirty-eight community members: Inuit values and beliefs

Inuit lifelong learning is grounded in traditional Inuit Values and Beliefs, which are articulated in the model as a set of philosophical principles known as *Inuit Qaujimajatuqangit* (IQ). IQ has sustained Inuit for generations[126] and embraces all aspects of traditional Inuit culture, including values, worldview, language, social organization, knowledge, life skills, perceptions and expectations.[127]

IQ is based on three types of laws: natural laws (*maligarjuat*), cultural laws (*piqujat*) and communal laws (*tirigusuusiit*). It is structured on the traditional Inuit family-kinship model that has provided the means of transmitting ideas, values, knowledge and skills from one generation to the next.[128] Yet it is a *living technology*—a workable management model—which Inuit governments, such as Nunavut, and community institutions are now using to develop healthy, sustainable communities.[129, 130]

To illustrate the inherent importance of IQ, the model depicts 38 family and community members and ancestors—depicted as faint, receding figures—supporting a learning blanket. Each of the 38 figures represents an IQ value and belief, and the inclusion of ancestors alludes to the intergenerational passing of names, souls and selves across generations.[131] The *soul-name* or *atiq* embodies the social identity of the individual who is immortalized. As names are never exclusively held by individuals, kinship relations are complex; name sharers share a *community of spirit*.[132]

INUIT QAUJIMAJATUQANGIT (IQ): 38 VALUES AND BELIEFS [133]

1. *Resilience/Aokhaitok/ ˢdᴄ�－ᐊᐃᵃᓂᔆᑿ*
2. *Practice/Oktokatahutik/ ᐅᵇᑐᕐᐊᑿᓂᔆᑿ*
3. *Cooperation/Havakatigiiktot/ ᐃᑯᔆᑿᑎᑕᵃᓂᔆᑿ*
4. *Sharing/Pikutigiktot/ ᐊᒥᔆᑿᐅᐸᓂᔆᑿ*
5. *Love/Pikpagiktot/ ᓇᒪᑕᵃᓂᔆᑿ*
6. *Survival/Naovaktonikut/ ᐊᵃᓇᑯᔆᑐᐊᓂᔆᑿ*
7. *Conservation/Totkomablutik Piyuktot/ ᓄᵃᒍᖦᑐᵃᑕᐃᓂᔆᑿ*
8. *Teamwork/Havakatigihutik Havaktigiyait/ ᐱᓂᔆᑿᖮᑎᓂᔆᑿ*
9. *Resourcefulness/Toktohanik Atokpaktot/ ᐃᔆᑿᖦᑿᔆᑎᐊᑿᓂᔆᑿ*
10. *Patience/Nutakiokataktot/ ᔆᐸᓇᐃᓂᔆᑿ*
11. *Moving Forward/Hivumongaoyut/ ᔆᐅᐊᓂᔆᑿ*
12. *Mastery/Ayoihutik Ataaningoktot/ ᐱᓂᔆᑿᒥᓂᔆᑿ*
13. *Family/Elait/ ᐃᓗᐃᓂᔆᑿ*
14. *Listening/Tuhakataktot/ ᐅᖨᒦᓂᔆᑿ*
15. *Significance/Hivutuyunik Ihumagivaktait/ ᐅᐱᔆᑿᓂᔆᑿ*
16. *Adaptability/Ayuiktaktot/ ᐊᑯᐱᓇᔆᑿᒍᔆᑿᑯᐊᑿᓂᔆᑿ*
17. *Observation/Kungiahutik/ ᔆᐅᐱᔆᐊᓂᔆᑿ*
18. *Strength/Hakugiktot/ ᐱᑐᓂᔆᑿ*
19. *Volunteer/Ekayuyoktut/ ᐃᑯᐊᐅᐊᓂᔆᑿ*
20. *Taking the long view/Kungiaktot Takiomik/ ᐅᓂᔆᑯᔆᑐᒍᕉ ᐃᒥᒪᖦᔆᑿᐱᐊᑯᓂᔆᑿ*
21. *Consensus/Angikatigiktot/ ᐃᒥᒪᔆᑿᖨᐃᑯᓂᔆᑿ*
22. *Endurance/Ayokhaktot/ ᔆᖦᑯᐱᐊᔆᓂᔆᑿ*
23. *Strength/Piyunaniq/ ᐱᑐᓂᔆᑿ ᖮᵃᒥᓂᔆᑿ*
24. *Generosity/Tunikatahutik/ ᐅᵇᑯᔆᓂᔆᑿ*
25. *Respect/Pitiahutik/ ᐱᵇᑯᔆᐱᔆᓂᔆᑿ*
26. *Unity/Adjikikatigiblutik Havakatigiiktut/ ᐊᑯᐅᔆᑯᵇᑎᓂᔆᑿ*
27. *Unpretentious/Ekohimaitomik/ ᐱᐅᔆᒥᖨᓂᔆᑿ*
28. *Apologize/Aya Ayalikpaktot/ ᒪᒥᐊᑯᓂᐊᓂᔆᑿ*
29. *Acceptance/Pivaktait Nagogiblugit/ ᐊᐱᑯᖨᓂᔆᑿ*
30. *Oneness/Ataohikut Elagiyut/ ᐊᑯᐅᔆᐱᔆᐱᐅᑯᓂᔆᑿ*
31. *Interconnectedness/Elagikatigiyut/ ᐊᵇᑐᐊᖨᐅᐱᵃᓂᔆᖨᔆᑿ*
32. *Trust/Okpinaktok/ ᐅᵇᐱᓂᔆᑿᓂᔆᑿ*
33. *Helping/Ekayukatifiktut/ ᐃᑯᐊᔆᓂᔆᑿ*
34. *Responsibility/Pihimayakhait/ ᐱᔆᖦᔆᐱᔆᐅᒪᖨᓂᔆᑿ*
35. *Perseverance/Aghokhimaktokhak/ ᖮᐱᐃᔆᑿᑕᐃᓂᔆᑿ*
36. *Honesty/Ekoyuitot/ ᒥᐃᓂᔆᑿ*
37. *Equality/Adjikatigiyut/ ᐊᑯᐅᔆᐱᑎᔆᓂᔆᑿ*
38. *Improvisation/Nutangolaktot/ ᔆᓄᔆᑐᐱᵃᓂᔆᑿ*

The learning blanket: sources and domains of knowledge

The learning blanket portrays the *Sources and Domains of Knowledge*—culture, people, and *sila* (life force or essential energy) as well as their sub-domains—languages, traditions, family, community, Elders, land, and the environment. These areas of knowledge are illustrated by a variety of images drawn from Inuit life. Inuit learn *from* and *about* these sources of knowledge.

The blanket's circular shape reflects the Inuit belief in the interconnectedness of all life—the continuous cycle of life, death and regeneration that links the past, present and future.

The path: journey of lifelong learning

The Inuk's lifelong learning journey is cyclical, as represented by the path that revolves within the centre of the learning blanket. As the Inuk progresses through each life stage—infant and child, youth, young adult, adult, and elder—he or she is presented with a range of learning opportunities.

During each learning journey, the Inuk experiences learning in informal settings such as in the home or on the land, and in formal settings such as in the classroom. The Inuk is also exposed to both Indigenous and Western knowledge and practice, as depicted by the two colours of stitching along the rim of the learning blanket.

The Inuk emerges from each learning opportunity with a deeper awareness of Inuit culture, people and sila and with skills and knowledge that can contribute to the determinants of Community Well-being, identified as economic well-being, social well-being, environmental well-being and physical well-being. The Inuk returns to the path to continue his or her journey of lifelong learning.

Figure 8: **Inuit Holistic Lifelong Learning Model**
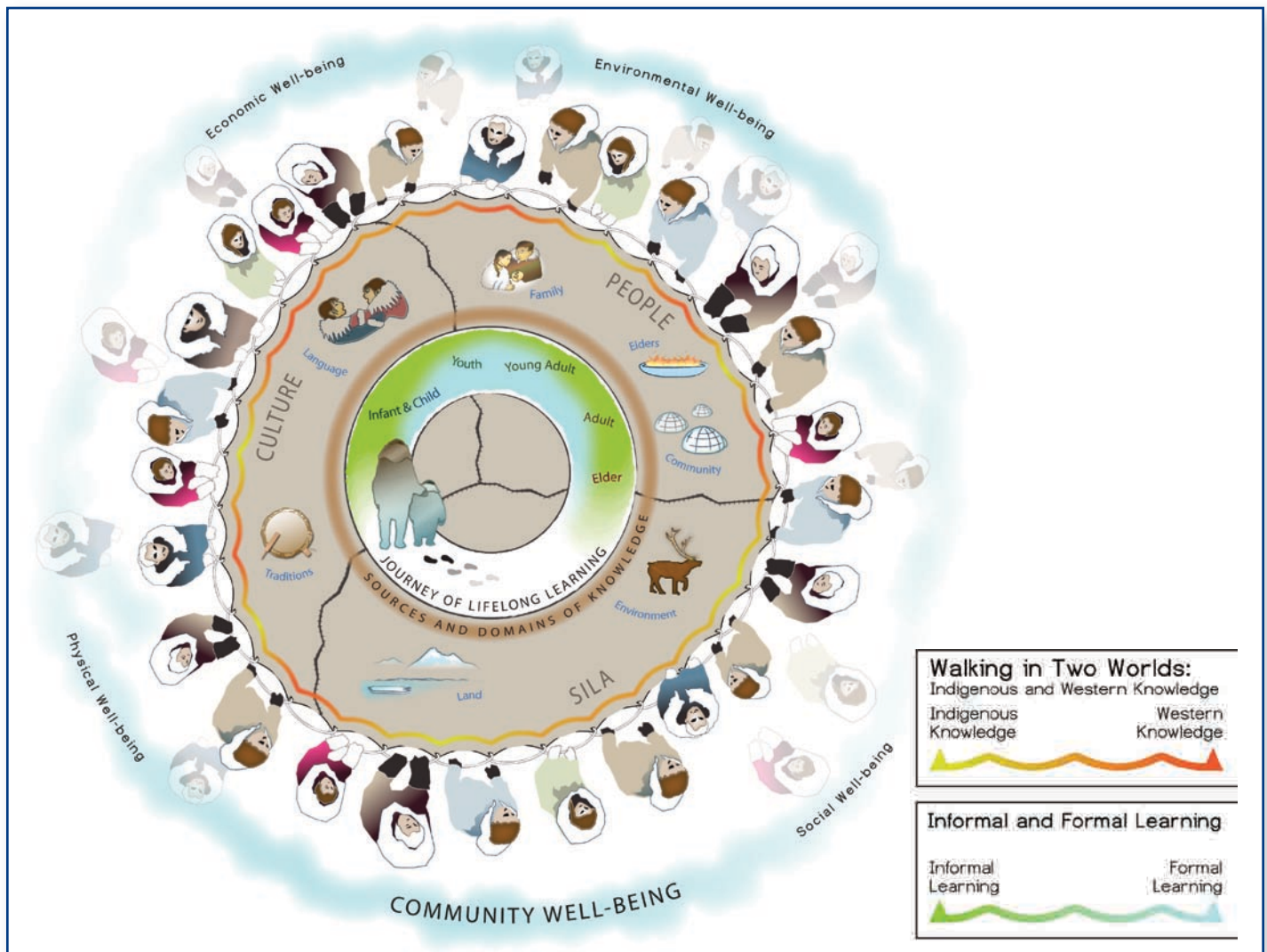
4.3 Métis Holistic Lifelong Learning Model

For the Métis people, learning is understood as a process of discovering the skills, knowledge and wisdom needed to live in harmony with the Creator and creation, a way of being that is expressed as the "Sacred Act of Living a Good Life." Although learning occurs through concrete experiences that occur in the physical world, this *learning by doing* is grounded in a distinct form of knowledge that comes from the Creator.

This sacred knowledge reveals the laws that govern relationships within the community and the world at large and provides the foundation for all learning. To illustrate the relationships between knowledge and the dynamic processes that comprise the "sacred act of living a good life," the Métis Holistic Lifelong Learning Model uses a stylized graphic of a living tree.

The tree depicts Métis learning as a holistic, lifelong process, an integral part of a regenerative, living system, as represented by the life cycle of the tree. Like the tree, Métis learning is governed by the Natural Order, an all-encompassing entity that regulates the passage of seasons and the cycles of birth, death and re-birth.

All life—and all learning—is interconnected through relationships that involve contributing to and benefitting from the well-being of each living entity. The individual learner is part of a wider community of learners within the Natural Order. This is conveyed by the single tree that occupies the foreground and by the forest of trees depicted in the background.

The individual and the collective are part of this inter-connected web of Creation. By respecting the physical and spiritual laws that govern the Natural Order, individual and collective balance and harmony are maintained.

The model contains four main components that represent various aspects of Métis learning. The components are: determinants of community well-being (the roots), the stages of lifelong learning (the learning rings), the sources of knowledge and knowing (the branches), and the domains of knowledge (the leaves).

The presence of these components suggests that the Métis learner, like the tree, needs certain learning conditions to attain optimum growth. Just as the regenerative capacity of the tree is affected by changing conditions throughout the natural cycle, the well-being of the individual (or tree) will be affected by the health of the forest of learners. The individual and the collective are co-dependents in this cycle of learning as harmony depends on reciprocal relations based on trust and shared values.

Roots: community well-being

The tree's roots represent the social, physical, economic, spiritual, political (self-determination) and health conditions or environments that influence individual and community well-being. The interconnectedness of these environments is depicted by the roots' convergence at the base of the tree—where *Indigenous Knowledge and Values* provide a stable foundation for the Métis learner. Family relations, Métis governance over education, access to employment opportunities, and the provision of health-care services are examples of conditions or environments that enable the individual to learn and practise the "sacred act of living a good life."

Learning rings: stages of lifelong learning

A cross-section of the trunk's Learning Rings depicts how learning occurs holistically across the individual's life cycle. At the trunk's core are the spiritual, emotional, physical and mental dimensions of the Métis self and identity that are simultaneously engaged in any learning activity. Individual identity reflects the collective sense of Métis nationhood that has been shaped by shared history, language and traditions, but is also influenced by proximity and exposure to neighbouring cultures.

Intergenerational knowledge and values are transmitted through the experiences that first influence individual development—learning from family and learning from community and social relations. These initial learning opportunities are represented by the two rings surrounding the trunk's core.

The integration of Western and Métis learning approaches is understood, and reflects the Métis history of union between two cultures, European and Aboriginal. The iconic image of the red Métis sash[134] located above the graphic, conveys this understanding of worlds co-joined. As an integral part of Métis cultural celebrations, the sash represents connectedness.[135] It symbolizes how Métis identity, language, culture, history and tradition are one and that the Métis vision for education is woven in.[136]

The five outer rings illustrate the stages of lifelong learning from early childhood through to adult. They depict the dynamic interplay between informal and formal learning, represented by the contrasting colours within each ring. Thus learning can occur in informal environments (at home, on the land) and in formal settings such as elementary, secondary and post-secondary institutions. Learning can also occur at different rates throughout the learner's life cycle, as depicted by the varied width of each learning ring.

Branches: sources of knowledge and knowing

Extending from the trunk are four branches, representing the *Sources of Knowledge and Knowing*. These sources of learning include the self, people, land, and language and traditions, and are based on relationships of mutual trust and respect. In acquiring knowledge from self and others, and in developing all aspects of the self in accordance with

THREE HOLISTIC LIFELONG LEARNING MODELS

Métis traditions and values, the individual takes personal responsibility for their behaviours. In this way, the Métis can contribute his or her talents and skills to fostering social and cultural cohesion through a sense of shared identity within the community.

Leaves: domains of knowledge

The clusters of leaves on each branch represent the domains of knowledge, such as knowledge of Michif and other Métis languages, and understanding of the natural history of the land, etc. The intensity of the leaves' colour indicates the extent of individual understanding in any knowledge domain.

The cycle of learning is a regenerative process. The leaves of knowledge eventually fall to the ground to provide nutrients to the soil, signifying how knowledge transmission enriches learning for the community as a whole. Yet learning is also a cumulative process that deepens awareness and understanding of self and others. The falling leaves are replaced by more vibrant leaves and both the individual learner and the community at large benefit. In this way, the well-being of the entire living tree, or learner, and the family of trees, or community, is sustained.

Figure 9: **Métis Holistic Lifelong Learning Model**
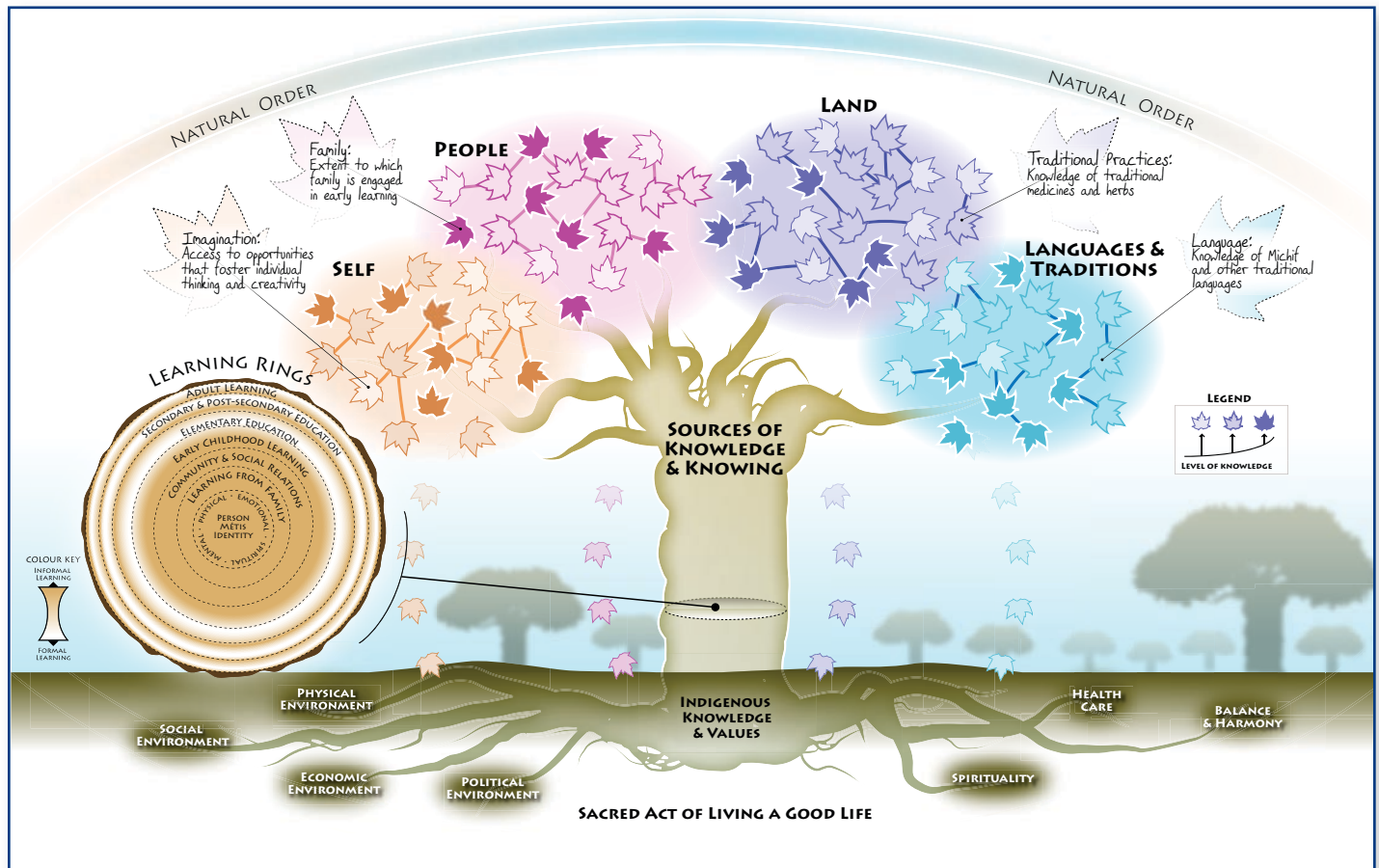
CHAPTER 5: Demonstrating the use of the Holistic Lifelong Learning Models

The implementation of new measurement approaches that reflect the elements of holistic, lifelong learning could have far-reaching impacts on assessing the progress of First Nations, Inuit and Métis learners.

New approaches to measurement could shift the focus of policy and program development from responding to deficits to building on strengths. Such approaches could connect learning opportunities across the lifecycle, recognize learning in non-formal and informal settings, and provide a common framework for First Nations, Inuit and Métis communities, governments, and researchers as they monitor and report upon the learning success of Aboriginal people. A holistic approach to measurement could highlight the many positive dimensions of First Nations, Inuit and Métis learning that are often overlooked and from which both Aboriginal and non-Aboriginal people can learn.

5.1 TOWARD A NATIONAL FRAMEWORK

At the national level, there is no holistic framework for measuring progress in lifelong learning for First Nations, Inuit and Métis. The three Holistic Lifelong Learning Models presented earlier could fill this need and provide the required national framework for measuring First Nations, Inuit and Métis learning.

To appreciate the complexity of holistic lifelong learning, it is necessary to identify and understand the components of this type of learning and their relationships to each other.[137] Understanding can be achieved through the development of conceptual models—such as the Holistic Lifelong Learning Models, which facilitate the development of a framework needed to measure progress in Aboriginal learning.

CCL anticipates that many organizations will use the Holistic Lifelong Learning Models as frameworks for measuring Aboriginal learning. These adapted frameworks will likely vary in scope and objectives, reflective of the different underlying domains and indicators that populate them. Aboriginal and non-Aboriginal organizations will need to work with First Nations, Inuit and Métis to implement these holistic measurement frameworks within their jurisdictions.

At the workshops organized by CCL in spring 2007, participants began to identify the national indicators needed to measure success in First Nations, Inuit and Métis learning. The objective of these discussions was not to identify a comprehensive list of learning indicators, but rather to develop a starting list that could be used for

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

—Society for the Advancement of Excellence in Education. Moving Forward in Aboriginal Education: Proceedings of a National Policy Roundtable, 2005[138]

future dialogue. CCL emphasized that a lack of existing data sources or current capacity to collect this information should not limit the development of a list of national indicators.

Time constraints did not permit all participants to discuss the national indicators required for measuring success in lifelong learning. However, most sessions began to use the elements of the Holistic Lifelong Learning Models as a basis to discuss the need for various indicators and measures.

CCL has applied the three Holistic Lifelong Learning Models to highlight the general data gaps that exist nationally. CCL will continue to work with First Nations, Inuit and Métis to identify indicators required to measure progress in Aboriginal learning.

In the meantime, the tables on the following pages illustrate how CCL has used the three Holistic Lifelong Learning Models as the basis for a national framework for measuring First Nations, Inuit and Métis learning. Although the indicators are organized across the various dimensions of lifelong learning, they are representative, rather than comprehensive.

As is common with many learning frameworks,[139] these indicators are of two different types: input indicators that occur within the learning system and output indicators that identify the achievement of desired learning outcomes. Indicators that measure the various factors that affect learning (such as the social and economic characteristics of a community) as well as the broader outcomes of well-being (such as employment and quality of life) are not included in the measurement framework. Instead, they are an element of the underlying conceptual learning model.

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DEMONSTRATING THE USE OF THE HOLISTIC LIFELONG LEARNING MODELS

Table 1: **Preliminary national framework: First Nations**

This table proposes examples of national indicators required to measure success in First Nations learning, based on the First Nations Holistic Lifelong Learning Model.

			PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)				
			Home	School/Institution	Community	Land	Workplace
STAGES OF LEARNING (RINGS OF TRUNK)	Early Learning	Formal Learning					*Not Applicable*
		Informal Learning	Extent to which parents read to children	Access to First Nations-specific ECE program	Access to organized activities (reading programs, play groups)	Interaction with family who help understand traditional practices	*Not Applicable*
	Elementary / Secondary Education	Formal Learning		High-school graduation rate		Exposure to school field trips to sacred sites	
		Informal Learning	Use of First Nations language at home	Participation in sports and recreation programs at school	Participation in First Nations ceremonies and festivals	Practice of First Nations traditional skills (hunting, trapping)	Availability of internship programs
	Post-secondary Education	Formal Learning	Participation in distance learning courses leading to a certification	University completion rate	Availability of community-based post-secondary programs		Availability of apprenticeship programs
		Informal Learning	Exposure to First Nations culture and traditions at home	Access to Aboriginal student centres and/ or support programs	Access to a community library	Use of celestial bodies (interpreting seasons, navigation, weather)	Availability of non-formal workplace training
	Adult Learning	Formal Learning		First Nations adults returning to school to complete high-school diploma			Participation in formal workplace training
		Informal Learning	Reading non-work related material at home		Community involvement and volunteering	Knowledge of traditional medicines and herbs	Self-directed learning through the Internet
	Inter-generational Learning	Formal Learning		Proportion of teachers in school who are First Nations			
		Informal Learning	Intergenerational transmission of First Nations culture at home	Involvement of Elders at schools	Exposure and interaction with Elders who help understand language and culture	Extent of use of traditional practices	Use of First Nations language in the workplace

Table 2: **Preliminary national framework: Inuit**

This table proposes examples of national indicators required to measure success in Inuit learning, based on the Inuit Holistic Lifelong Learning Model.

| | | | PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING) | | | | |
			Home	School/Institution	Community	Land	Workplace
LIFE STAGES (JOURNEY OF LIFELONG LEARNING)	Infant & Child	Formal Learning					*Not Applicable*
		Informal Learning	Intergenerational transmission of Inuktitut by family members	Availability of early literacy programs	Access to a community library	Time spent on the land with family and Elders	*Not Applicable*
	Youth	Formal Learning		Numeracy skill levels		Accessibility to camps or field trip activities on the land	
		Informal Learning	Reading non-school related material at home	Degree of parental involvement at schools	Participation in community sports and recreation programs	Knowledge of traditional harvesting practices	Availability of work experience opportunities
	Young Adult	Formal Learning	Participation in distance learning courses leading to a certification	College/Trades enrolment rate	Availability of community-based post-secondary programs		Participation in apprenticeship programs
		Informal Learning	Exposure to Inuit culture and traditions at home	Access to Aboriginal student centres and/or support programs	Access to broadband services	Extent of knowledge and understanding of natural history and land	Self-directed learning through the Internet
	Adult	Formal Learning		Inuit adults returning to school to complete high-school diploma			Availability of formal workplace training
		Informal Learning	Use of Internet at the home for educational purposes		Exposure to community programs that foster the transmission of culture	Extent of practice of stewardship towards the land	Extent of use of Inuktitut in the workplace
	Elder	Formal Learning					*Not Applicable*
		Informal Learning	Literacy levels	Involvement of Elders at schools	Participation in social groups and organizations	Extent of use of traditional practices	*Not Applicable*

DEMONSTRATING THE USE OF THE HOLISTIC LIFELONG LEARNING MODELS

Table 3: **Preliminary national framework: Métis**

This table proposes examples of national indicators required to measure success in Métis learning, based on the Métis Holistic Lifelong Learning Model.

STAGES OF LEARNING (RINGS OF TRUNK)			PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)				
			Home	School/Institution	Community	Land	Workplace
	Early Childhood Learning	Formal Learning					*Not Applicable*
		Informal Learning	Communication skills of children	School readiness	Access to museums in community	Interaction with family who help understand traditional practices	*Not Applicable*
	Elementary/ Secondary Education	Formal Learning		Reading skill levels		Participation in school field trips to sacred sites	
		Informal Learning	Use of Internet at the home for educational purposes	Extent to which Métis youth feel school is a safe learning environment	Access to Métis music, song, dance, art and/or craft activities	Practice of Métis traditional skills (hunting, trapping)	Participation in work experience opportunities
	Post-secondary Education	Formal Learning	Participation in distance learning courses leading to a certification	Access to bridging/ upgrading programs	Availability of community-based post-secondary programs		Participation in formal workplace training
		Informal Learning	Reading non-school related material at home	Participation in school clubs and/or organizations	Exposure to Elders who help transmit Métis language and culture	Knowledge and understanding of Métis history and relationship to the land	Participation in non-formal workplace training
	Adult Learning	Formal Learning		Métis adults returning to school to complete high school diploma			Employers offering formal training to employees
		Informal Learning	Extent to which individual identifies self as Métis person		Participation in community sports and recreation programs	Practice of collecting traditional medicinal plants and herbs	Levels of essential skills in the workplace

5.2 ONLINE TOOLS: IMPROVING ACCESS TO INFORMATION

CCL has introduced three online and interactive learning tools, accessible from CCL's website at www.ccl-cca.ca. These tools are designed for several purposes:

- *To provide an example of how to use the Holistic Lifelong Learning Models.* Using each learning model as a national framework for measurement illustrates how learning indicators and measures can be organized and arranged.

- *To disseminate information to a larger audience.* By taking advantage of the Internet, the online tools allow the living drafts of each Holistic Lifelong Learning Model to be viewed, analyzed and critiqued by a wider audience. This helps strengthen the learning models' accuracy and utility.

- *To increase access to data and indicators.* The online tools provide a place where data, indicators and research are easily accessible and navigable. They help researchers, governments and Aboriginal and non-Aboriginal people access and understand holistic measures of First Nations, Inuit and Métis learning.

- *To identify data gaps.* By organizing data through a holistic framework, the online tools help recognize and identify existing data gaps in First Nations, Inuit and Métis lifelong learning.

Métis Holistic Lifelong Learning Place

Main | About | Model | Roots | Trunk | Branches | Research | Feedback

Trunk & Domains

Learning From Family (2)
Family Engagement (2)
Intergenerational Learning (1)
Community & Social Relations (3)
Early Childhood Learning (5)
Elementary & Secondary Education (2)
Post-Secondary Education (3)
Adult Learning (3)

Indicators & Measures
Indigenous Knowledge (1)
Who Helps Children In Learning Their Ancestral Language

Who helps children in learning their ancestral language

The proportion of children's family and community members who help them learn their ancestral languages, according to Statistics Canada's Aboriginal Peoples Survey and the First Nations Regional Longitudinal Health Survey.

Overview

Overview

The proportion of children's family and community members who help them learn their ancestral languages

* Source: Statistics Canada, 2004. A Portrait of Aboriginal Children Living in Non-reserve Areas: Results from the 2001 Aboriginal Peoples Survey. Statistics Canada Catalogue no. 89-597-XIE. Ottawa.
** Source: First Nations Regional Longitudinal Health Survey: the Peoples Report, 2002-03. http://www.rhs-ers.ca/english/

CHAPTER 6: Summary and Future Directions

6.1 SUMMARY

First Nations, Inuit and Métis Peoples encompass hundreds of communities with profoundly diverse cultures, languages, and nation-based governance and treaty-related rights. Yet they share a vision of learning as a holistic process that integrates all knowledge and experience throughout each stage of life. Learning is spiritually oriented and experiential in nature, builds on a foundation of language and culture, and integrates Aboriginal and Western knowledge. It provides the foundation for building healthy, sustainable communities.

Although existing measures of success suggest that Aboriginal learning outcomes have improved over the last two decades, there is no broadly accepted framework for measuring how First Nations, Inuit and Métis learners are doing across the full spectrum of lifelong learning. Current data and indicators, while providing useful information about Aboriginal learning, do not convey an accurate or comprehensive picture of the state of First Nations, Inuit and Métis learning in Canada.

Limitations in research and measurement approaches

A number of constraints contribute to the limitations of existing research and approaches to measuring Aboriginal learning.

First, most research on Aboriginal learning is directed at the learning deficits of Aboriginal people and overlooks positive learning outcomes.

Second, current research on Aboriginal learning often does not recognize or address the fact that economic, health and social challenges inhibit Aboriginal people's opportunities for lifelong learning far more than they inhibit non-Aboriginal Canadians.

Third, current approaches to measuring Aboriginal learning focus on high school and post-secondary education. They do not monitor progress across the full spectrum of lifelong learning, from infancy through the lifespan of a human being.

Fourth, approaches to measuring Aboriginal learning focus on years of schooling and performance on standardized assessments—the cognitive domain of learning. They do not reflect the purpose or nature of holistic learning— engaging the physical, spiritual, mental and emotional dimensions—for First Nations, Inuit and Métis.

Finally, most research and measurement approaches do not report on the experiential learning of Aboriginal people or on traditional educational activities that occur outside the classroom.

Constraints to comprehensive assessment

Several factors impede the ability to provide a comprehensive assessment of First Nations, Inuit and Métis learning.

One such constraint is the lack of timely and reliable data. Data are collected infrequently and those that are collected tend not to address the specific circumstances of Aboriginal people.

Another constraint is the gap between Aboriginal perspectives and government reporting frameworks. National governments and Aboriginal Peoples have different perspectives on how and why indicators are developed, which may well stem from their respective views on what constitutes successful learning outcomes. Thus, indicators run the risk of becoming either irrelevant for Aboriginal Peoples or insufficient to inform effective government policy.

As well, non-Aboriginal people typically control the collection, analysis and interpretation of data for Aboriginal people. First Nations organizations have led the way in identifying principles of data ownership and control (OCAP), yet non-Aboriginal governments have experienced challenges in implementing these principles. The First Nations Regional Longitudinal Health Survey (RHS) is an example of how the principles of OCAP can be successfully applied to data collection and measurement.

Toward a holistic approach to measuring Aboriginal learning

Therefore, a key challenge for Aboriginal Peoples and for educators and governments working with First Nations, Inuit and Métis communities to improve learning outcomes is to articulate a comprehensive definition of what is meant by "learning success," and to develop an appropriate framework for measuring it.

The international community is attempting to address such issues in the research and collection of data about Indigenous Peoples. The United Nations Permanent Forum on Indigenous Issues (UNPFII) is examining data gaps and challenges across the areas of health, human rights, economic and social development, environment, education and culture. Similarly, the state government of New Zealand foresees its role as one of facilitating Indigenous Peoples' efforts to develop their own statistical frameworks and data.

CCL and its Aboriginal Learning Knowledge Centre are now working in partnership with First Nations, Inuit and Métis learning professionals, community practitioners,

researchers and governments to define what is meant by learning success—and to identify the indicators needed to capture a holistic view of lifelong learning that reflects Aboriginal needs and aspirations. With formal support in place from each of five national Aboriginal organizations in Canada, CCL launched the *Redefining How Success is Measured in First Nations, Inuit and Métis Learning* initiative.

Three Holistic Lifelong Learning Models

The three Holistic Lifelong Learning Models are the product of collaboration between CCL and First Nations, Inuit and Métis that began with exploratory workshops and consultations held in spring 2007. They are living documents to be developed, revised and adapted as First Nations, Inuit and Métis communities, organizations, institutions, researchers and governments continue to explore the models' efficacy as tools for positive change.

Each model uses a stylized graphic to convey the dynamic processes and relationships that characterize learning for First Nations, Inuit and Métis. The three images attest to the cyclical, regenerative power of holistic lifelong learning and its relationship to community well-being.

CCL anticipates that many organizations will use the Holistic Lifelong Learning Models as frameworks for measuring Aboriginal learning and identify ways to make progress. These frameworks will likely vary in scope and objectives, and will be populated by different underlying domains and indicators.

At the national level, there is no holistic framework for measuring progress in lifelong learning for First Nations, Inuit and Métis. CCL presents three examples of how the Holistic Lifelong Learning Models can be used as the basis for a national framework and organizes the indicators required to measure First Nations, Inuit and Métis learning.

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

All aspects of the *Redefining How Success is Measured in First Nations, Inuit and Métis Learning* initiative are part of a larger, iterative process. This initiative advocates that First Nations, Inuit and Métis Peoples be engaged in the process to define and measure success that reflects their cultural and regional distinctiveness, and that pre-determined solutions not be imposed. For the framework to succeed, indicators that measure lifelong learning must be culturally relevant, responsive to community needs and grounded in research.

6.2 FUTURE DIRECTIONS

A commitment is needed to engage in new approaches and new ways of thinking about measuring learning success and quality education for Aboriginal learners. CCL recommends that governments and researchers collaborate with First Nations, Inuit and Métis to ensure that holistic lifelong learning for Aboriginal people is understood and appropriately articulated, measured and reported.

Any process to redefine how success is measured in First Nations, Inuit and Métis learning should:

- *Identify the partners needed to address data gaps and challenges.*
  First Nations, Inuit and Métis communities, organizations and institutions, the federal government, provincial and territorial governments, educational authorities, academics, professionals and researchers, parents and Aboriginal students themselves all have a vested interest in Aboriginal learning. While each partner has an important role to play in measuring the progress of First Nations, Inuit and Métis learning, the sheer number of stakeholders illustrates how difficult it is to address the chronic data gaps and challenges identified in this report.

- *Foster a dialogue on data gaps and challenges in measuring Aboriginal learning.*
  Critical to this process is the need to address the capacity of government reporting frameworks to reflect Aboriginal perspectives on holistic, lifelong learning and community well-being. The multiple responsibilities and scope of activities that organizations must deal with need to be clarified. For example, federal governments require data that can inform national-level policy and programs, whereas community members and local program requirements tend to shape the information needs of communities.

- *Develop comprehensive information and data strategies to fill the data gaps on Aboriginal learning.*
  Strategies are needed at the community, regional and national levels to address existing data gaps on Aboriginal learning. In all situations, the process to develop these strategies must directly involve and take leadership from First Nations, Inuit and Métis people.

6.3 WHAT CCL WILL DO?

CCL will continue to support First Nations, Inuit and Métis as the leaders in this ongoing process and will work with its Aboriginal Learning Knowledge Centre, learning experts, researchers and governments to ensure that *Redefining How Success is Measured in First Nations, Inuit and Métis Learning* becomes a rallying point for significant change.

CCL will:

- *Continue to improve its understanding of the factors that impact holistic lifelong learning for First Nations, Inuit and Métis.*

  The Holistic Lifelong Learning Models for First Nations, Inuit and Métis represent living drafts that will evolve as our shared understanding is enriched.

- *Work with First Nations, Inuit and Métis to develop and implement a national framework for monitoring and reporting on Aboriginal learning.*

  CCL will use the Holistic Lifelong Learning Models as the basis to develop a national holistic framework that will annually report on the status of First Nations, Métis and Inuit learning. As persistent data gaps and challenges are addressed, CCL will work with Aboriginal Peoples to develop an Aboriginal Composite Learning Index that will help to measure and identify the learning opportunities that foster well-being in First Nations, Métis and Inuit communities.

- *Work with Aboriginal Peoples and federal, provincial and territorial governments to develop a national information and data strategy.*

  A national information and data strategy must identify multiple goals, methods of data collection and analysis, and groups of participants from whom data can be collected. To ensure that the strategy is useful and relevant, all partners must support it. CCL will coordinate a series of workshops across Canada that bring all partners together to discuss strategies to address the existing data gaps and challenges in Aboriginal learning.

- *Use the Holistic Lifelong Learning Models to foster a dialogue in Aboriginal learning.*

  CCL will continue to partner with interested organizations, institutions and/or governments to explore ways in which the Holistic Lifelong Learning Models can be used to foster a dialogue about holistic lifelong learning at the community, regional and/or national level.

APPENDIX A: Existing applications of holistic measurement frameworks

Although there is no national holistic framework for measuring lifelong learning for First Nations, Inuit and Métis, there are several Canadian and international initiatives that use a holistic approach to measure the well-being of Aboriginal Peoples.

This section explores how two organizations in Canada are moving toward a holistic approach to measurement that supports improved learning outcomes and enhanced community well-being. These organizations are:

1. First Nations Schools Association (FNSA): School Measures and Data Collection Project
2. Assembly of First Nations: First Nations Regional Longitudinal Health Survey

A-1 FNSA School Measures and Data Collection Project

(Written in partnership with the First Nations Schools Association and the First Nations Education Steering Committee)

The FNSA is a non-partisan organization committed to promoting First Nations control of education and to improving and supporting the development of quality and culturally appropriate education for First Nations students. The FNSA School Measures and Data Collection Project was initiated in 2004–05 and conducts surveys of First Nations schools, students and parents in British Columbia.

In 1998, the First Nations Education Steering Committee in British Columbia published a report entitled *Reaching for Success: Considering the Achievements and Effectiveness of First Nations Schools.* That report shared the results of an extensive consultation process aimed at defining standards for First Nations schools. Those standards were approved in 2004 as the foundation for the FNSA school measures and data collection framework.

Since the first pilot study in 2004–05, three years of data and research have been produced, enabling the FNSA to report data that reflect the values identified by First Nations schools themselves. The information is used to:

- identify and highlight areas of strength
- determine areas requiring greater support and resources
- highlight best practices for information-sharing purposes

Need for the FNSA Project

This project was undertaken in response to needs expressed by First Nations schools themselves. First Nations schools identified the need for:[140]

- *Ways in which First Nations schools can measure student progress and use data to track program and school effectiveness.* The FNSA project reflects indicators that First Nations schools will find appropriate and meaningful.
- *Clear measures of school effectiveness to help demonstrate the quality of First Nations schools' programming.* Prior to the FNSA project, it was unclear what measures First Nations schools were using to measure growth and there was no standardization in the data being collected. This situation has limited the ability of First Nations and the FNSA to highlight the important work being done in First Nations schools.
- *A response to increasing pressure for evidence that First Nations students are being provided quality educational opportunities.* By using substantive data and clear measures that First Nations schools selected, schools can ensure that the measures used appropriately respond to their circumstances and community needs.

The FNSA Project Framework

> *"Data can provide substantive evidence of what is happening in schools, which can help educators to monitor the success of their programs, make informed choices, and use resources more effectively. Data can also help people to better understand the challenges schools face, which can facilitate more meaningful dialogue about how to collectively support schools."*
>
> —*The First Nations Schools Association Third Annual School Measures and Data Collection Project 2006–2007, Final Report*

The framework designed for this project is based upon a belief that accurate information and data can help educators decide what actions to take to improve their schools.[141] The framework reflects the following assumptions:[142]

- *Data collection efforts must not be directed at monitoring First Nations schools' success in meeting arbitrary targets and/or identifying 'good' and 'bad'*

schools. The emphasis of this project is to monitor school growth over time, and identify ways to support schools that may be experiencing difficulties in specific areas.

- *First Nations schools are responding to a long history of difficult issues.* These include relatively high rates of unemployment and poverty, high numbers of students with special needs and limited funding to address these challenges. Any measure of student success for First Nations schools may reflect these realities, as it is difficult to separate these issues from measurements of learning.

- *Establishing appropriate measures, first and foremost, should be based on clear expectations of what schools and students should achieve.* First Nations schools were created to provide unique, culturally sensitive education environments that reflect and respect the needs of their students and the communities they serve. As such, their values and expectations are not always comparable to those of other schools and education systems. Measurements and data used in First Nations schools must reflect the schools' distinct standards.

- *It is important to use of a range of data and indicators in interpreting the effectiveness of school programming and planning for school improvement.* Student achievement data, satisfaction surveys, descriptions of successful school practices and demographic information all can be valuable for school planning.

- *The framework designed for this project is intended to create a safe environment for data collection.* By carefully managing the release of the information collected, promoting a focus on school growth and program planning and demonstrating that the data can be used in a positive way, the FNSA hopes to create an environment of trust and build support.

FNSA indicates that the data collected from this project since 2004 have begun to help First Nations schools enhance their programming. As well, the project has helped some schools meet their accountability and reporting requirements, using principles that were developed by First Nations schools for First Nations schools.[143]

The FNSA plans to continue to work with First Nations schools to ensure that the data and measures collected are used to identify appropriate programs and activities that can be implemented at both the school and provincial level.[144]

A-2 First Nations Regional Longitudinal Health Survey

(Written in partnership with the Assembly of First Nations)

The First Nations Regional Longitudinal Health Survey (RHS) is a national holistic health survey that collects and reports data concerning the on-reserve First Nations population

in Canada. It is longitudinal in nature and the content of the survey is based on both Western and traditional understandings of health and well-being.

The RHS was designed and implemented in response to the lack of reliable information on the health and well-being of First Nations. It acknowledges the need for First Nations to control their own health information. The survey allows for measuring changes in First Nations well-being over time, rather than simply providing comparisons with the well-being of mainstream society.[145]

The first RHS was piloted in 1997 and involved First Nations and Inuit from across Canada. In 2003, Phase 1 was completed and involved 22,602 surveys collected from 238 First Nations communities (Inuit communities did not participate in Phase 1). It is expected that the RHS will be released every four years, with Phase 2 and Phase 3 being released in 2007–08 and 2010–11, respectively.

As the first survey under complete First Nations control, the RHS is recognized as the "survey of choice" for First Nations.[146] Control and ownership of the survey rests with First Nations under the direction of a national First Nations Information Governance Committee, which includes representatives from regional and national First Nations organizations across Canada.

> *"Compared to other national surveys of Indigenous people from around the world, the 2002/2003 RHS was unique in First Nations ownership of the research process, its explicit incorporation of First Nations values into the research design and in the intensive collaborative engagement of First Nations people and their representatives at each stage of the research process."*
>
> *—Harvard Project on American Indian Economic Development (2006). Review of the First Nations Regional Longitudinal Health Survey (RHS) 2002–2003*

RHS Cultural Framework

The RHS is premised on the understanding that First Nations health and well-being is "the total (First Nations) health of the total (First Nations) person within the total (First Nations) environment."[147]

The cultural framework on the next page was developed to reflect this cultural definition of health and well-being and depicts the natural world as a circle, with the focus on First Nations people placed at the centre. The framework is best explained by moving around the quadrants of the circle, starting in the East with the "vision" or "ways of seeing."[148]

PARTNERS IN REDEFINING HOW SUCCESS IS MEASURED

Figure 10: **The RHS Cultural Framework**
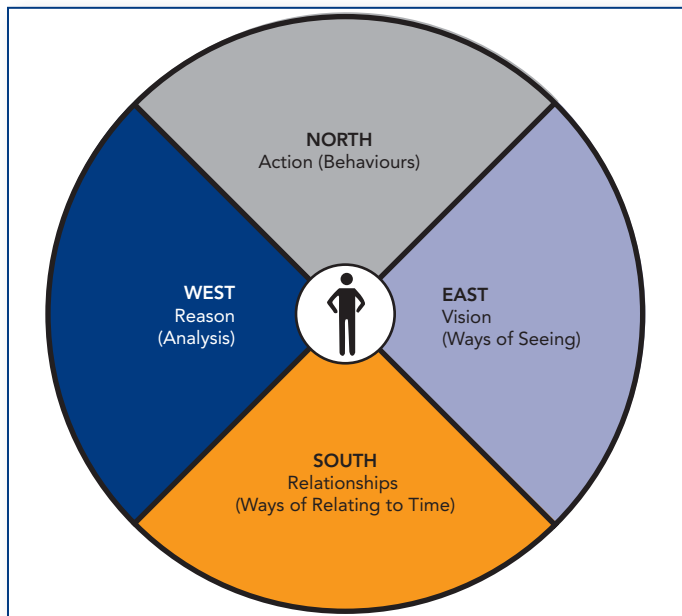
Source: First Nations Centre. (RHS) *Cultural Framework*. (Ottawa, 2005).

Vision—Ways of Seeing

Within a First Nations cultural paradigm, vision is considered the most fundamental of all the principles. Visioning First Nations' well-being involves examining the ideal state of First Nations health and well-being, including physical, mental, emotional and spiritual health issues. It establishes a baseline of the current situation, by which First Nation communities and stakeholders can measure their progress toward the ideal vision.

Relationships—Ways of Relating to Time

The southern quadrant refers to how First Nations relate to people and identifies the experiences that they encounter as a result of relationships built over time. It has the potential to reveal—at a particular point in time—attitudes about and understanding of individual, community and national wellness issues.

Reason—Analysis

With the western quadrant, also referred to as "learned knowledge," the individual becomes reflective, meditative and self-evaluative, and the broader determinants of health—such as education, income, family structure and housing conditions—are examined.

Action—Behaviours

The northern quadrant, also referred to as "movement," represents strength. It explores what actions have been done to reduce identified barriers to community well-being and identifies the ways to nurture First Nations people. This component activates positive program changes that will achieve the vision of First Nations to develop healthy children, families and communities.

The cultural framework provides the basis for the RHS content and influences what themes are covered, what questions are asked and, as a result, what type of information is produced. Indicators of wellness for First Nations are not useful unless they also address issues related to education, culture, language, worldview and spirituality. The framework helps justify and ground the content that falls outside typical health issues.

Figure 11 is an illustration of how the cultural framework provides the foundation for organizing the RHS survey and questionnaire.

Figure 11: **How the cultural framework was used to organize the survey and report**
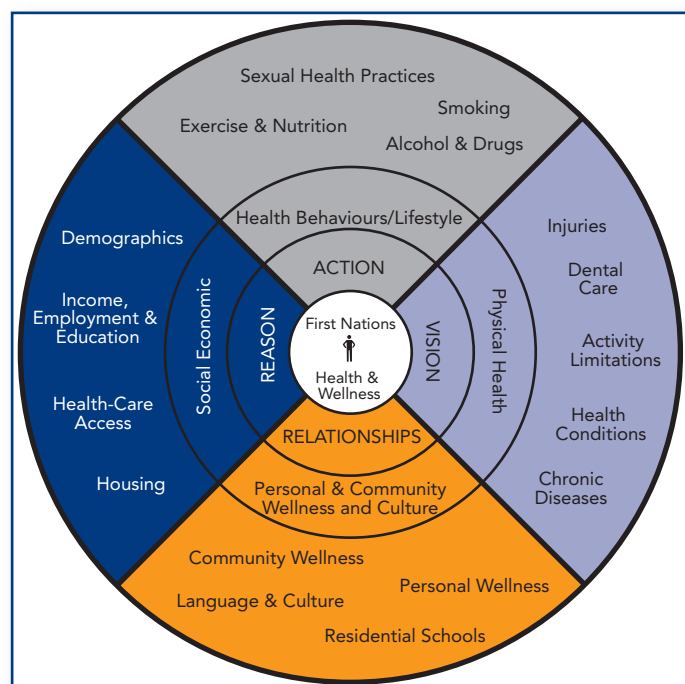
Source: First Nations Centre. *First Nations Regional Longitudinal Health Survey (RHS) 2002/03. Results for Adults, Youth and Children Living in First Nations Communities.* (Ottawa: 2005).

The RHS produces consistent data for First Nations across the country and enables them to collect, interpret and use the RHS data to facilitate community-based approaches to improving First Nations well-being.

> *"The goal of the First Nations Information Governance Committee is to replace the Western Based Analytical Framework with one based on principles common to all First Nations principles. This model is by no means complete, but represents a starting point that will be expanded and developed over time and with the building of relationships."*
>
> —*RHS Cultural Framework, February 2005*

APPENDIX B: Partners in redefining how success is measured

To date, the partners listed below have contributed to the development of the three *Holistic Lifelong Learning Models*.

Throughout this initiative, CCL has been working in partnership with organizations at the national, regional and community levels to develop three *Holistic Lifelong Learning Models* that can be used to measure learning progress for First Nations, Inuit and Métis communities. CCL also contracted Delsys Research Group Inc. and LeClair Infocom to help CCL and the participating organizations develop and graphically present the models.

As this ongoing process will involve partnerships with more Aboriginal learning professionals, community practitioners, researchers and analysts, this list will be updated.

Table 4: **Partners who contributed to the development of the First Nations Holistic Lifelong Learning Model, as of June 21, 2007.**

FIRST NATIONS HOLISTIC LIFELONG LEARNING MODEL	
NAME	ORGANIZATION
1. Genevieve Fox	Aboriginal Learning Knowledge Centre
2. Narcisse Blood	
3. Vivian Ayoungman	
4. Jennifer Neepin	Assembly of First Nations
5. Peter Garrow	
6. Shirley Fontaine	Assembly of Manitoba Chiefs
7. Anna Toneguzzo	Association of Canadian Community Colleges
8. Vincent Steinhauer	Blue Quills College
9. Jarrett Laughlin	Canadian Council on Learning
10. Linda Simon	Simon Management Services
11. Raymond Sioui	First Nations Education Council
12. Christa Williams	First Nations Education Steering Committee
13. Tim Thompson	First Nations Technical Institute
14. Trevor Lewis	
15. Wendy Bolton	Haisla Community School
16. Sean Muir	Healthy Aboriginal Network
17. Alfred Linklater	Human Resources and Social Development Canada
18. Catherine Smith	
19. Joel Shick	Indian and Northern Affairs Canada
20. Suzie Nepton	
21. Gwen Merrick	Manitoba First Nations Education Resource Centre
22. Howard Burston	
23. Lorne Keeper	
24. Darren Googoo	Membertou First Nation
25. Eleanor Bernard	Mi'kmaw Kina'matnewey
26. Lauretta Welsh	
27. Alfred Gay	National Association of Friendship Centres
28. Kristine Neglia	Native Women's Association of Canada
29. Jolene Saulis	
30. Verna Billy-Minnabarriet	Nicola Valley Institute of Technology
31. Diana Blackman	Northern Alberta Institute of Technology
32. Claudette Rain	

33. Amelia Clark	Old Sun Community College
34. Fritzi Woods	
35. Gerry Hurton	Prince Albert Grand Council
36. Marie Smallface Marule	Red Crow Community College
37. Roy M. Weasel Fat	
38. Darren McKee	Saskatchewan Learning, First Nations and Métis Education Branch
39. Ian Krips	Saskatchewan Teachers Federation
40. Jennifer Hingley	Saskatoon Public Schools
41. Scott Tunison	
42. Ruth Ahenakew	Saskatoon Tribal Council
43. Delbert Horton	Seven Generations Educational Institute
44. Linda Staats	Six Nations Polytechnic
45. Helen Raham	Society for the Advancement of Excellence in Education
FACILITATOR	
Marie Delorme	The Imagination Group

Table 5: **Partners who contributed to the development of the Inuit Holistic Lifelong Learning Model, as of September 1, 2007.**

INUIT HOLISTIC LIFELONG LEARNING MODEL	
NAME	**ORGANIZATION**
1. Alicee Joamie	Elder
2. Elizabeth Uliut Iksiktaaryuk	Government of Nunavut, Kivalliq School Operations
3. Pujjuut Kusugak	Government of Nunavut Department of Education
4. Nunia Qanatsiaq	Government of Nunavut, Department of Education, Curriculum and School Services Division
5. Darlene Gibbons	
6. Sheyla Kolola	Government of Nunavut, Department of Human Resources
7. Chirayath Mohanan	
8. Hannah Uniuqsaraq	Indian and Northern Affairs Canada
9. Maria Wilson	Inuit Tapiriit Kanatami
10. Jesse Tungilik	
11. Tracy Brown	
12. Donna Ann Rogers	Inuvialuit Regional Corporation
13. Maggie Shea	Kativik Regional Government
14. Louisa Thomassie	Kativik School Board, Nunavik
15. Paul Khatchadourian	
16. Pasha Puttayuk	
17. Harriet Keleutak	
18. Parfait Cemé	
19. Betsy Annahatak	
20. Bernadette Dean	Kivalliq Inuit Association
21. Sarah Townley	Labrador School Board, Nunatsiavut
22. Sophie Tuglavina	
23. Christine Nochasak	
24. Pelagie Owlijoot	Nunavut Arctic College
25. Angie Kubluitok	
26. Nellie Kusugak	
27. Rhoda Ungalaq	
28. Liz Fowler	

| 29. Melanie Paniaq | Pauktuutit Inuit Women of Canada |
30. Heidi Langille	
31. Patricia Prowse	Saskatoon Public Schools
32. Evelyne Bougie	Statistics Canada
33. Jarrett Laughlin	Canadian Council on Learning
34. Wenda Watteyne	Delsys Research Group
35. Eric Milligan	Delsys Research Group
36. Katie Burns	Delsys Research Group
FACILITATOR	
Blair Stevenson	Silta Associates

Table 6: **Partners who contributed to the development of the Métis Holistic Lifelong Learning Model, as of June 21, 2007.**

MÉTIS HOLISTIC LIFELONG LEARNING MODEL	
NAME	**ORGANIZATION**
1. Rita Bouvier	Aboriginal Learning Knowledge Centre, CCL.
2. Jarrett Laughlin	Canadian Council on Learning
3. Ted Amendt	First Nations and Métis Education Branch
4. Marc LeClair	LeClair Infocom
5. Kevin Pilon	Greater Saskatoon Catholic Schools
6. Calvin Hanselmann	Indian and Northern Affairs Canada
7. Bonny Cann	Métis Nation of Ontario
8. Susan Cardinal	Métis Settlements General Council
9. John Boyle	Northern Alberta Institute of Technology
10. Brian Gallagher	Saskatchewan Institute of Applied Science and Technology, Aboriginal Student Activity Centre
11. Cort Dogniez	Saskatoon Public Schools
12. Judy Okanee	Saskatoon Tribal Council
FACILITATOR	
Karon Shmon	Gabriel Dumont Institute

APPENDIX C: Initial Holistic Lifelong Learning Model, February 2007

To provide a starting point for workshop discussion, three distinct yet similar holistic lifelong learning models (example shown below) were presented at the first workshop on February 8 and 9, 2007 in Edmonton.

Figure 12: **Initial Holistic Lifelong Learning Model presented on February 8 and 9, 2007**
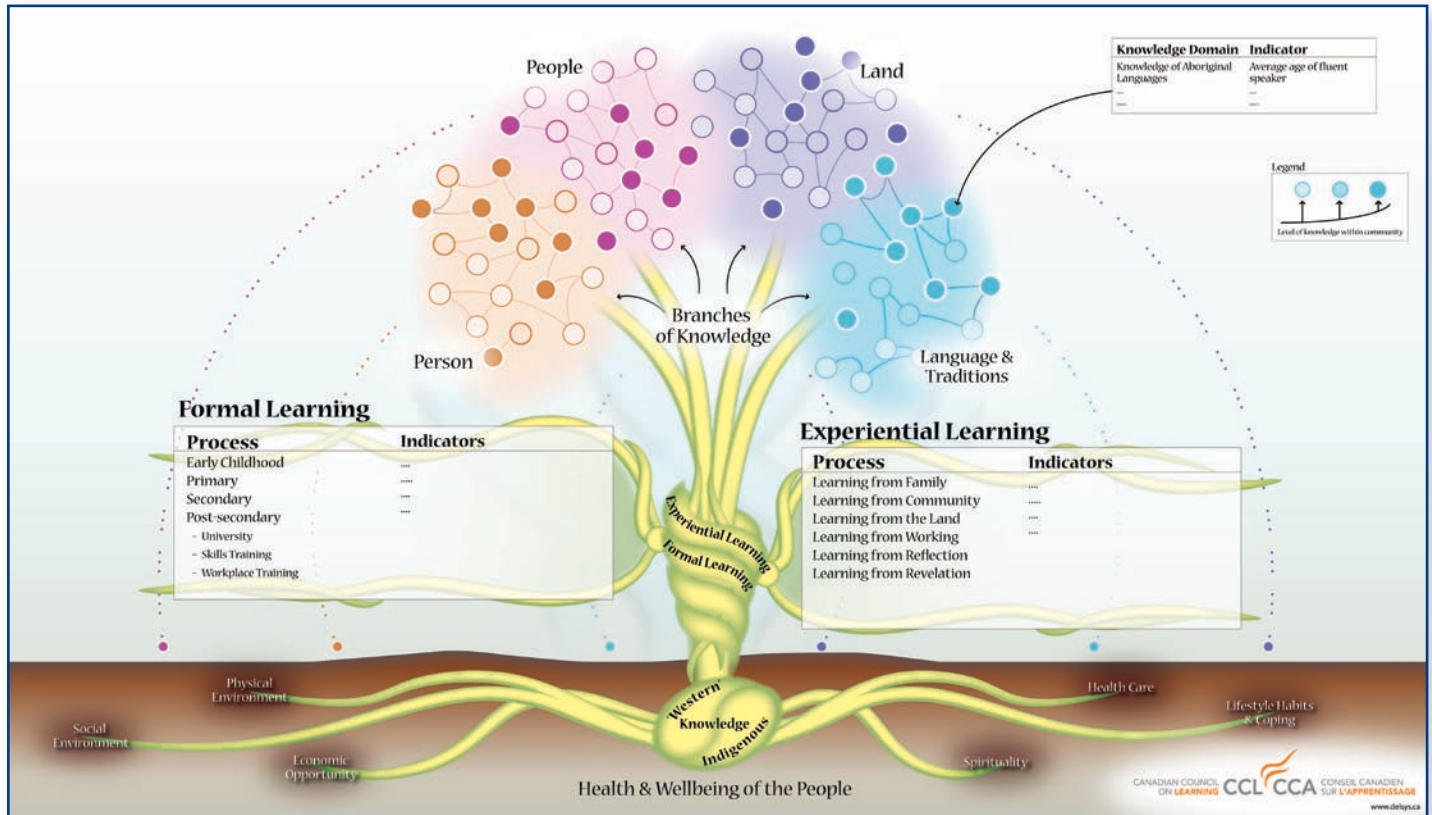
APPENDIX D: Revised Inuit Holistic Lifelong Learning Model, May 2007

A revised Inuit Holistic Learning Model (example shown below) was presented at the second Inuit workshop held in Iqaluit on May 2 and -3, 2007 to provide a new "starting point" for discussion.

Figure 13: **Revised Inuit Holistic Lifelong Learning Model presented on May 2 and 3, 2007**
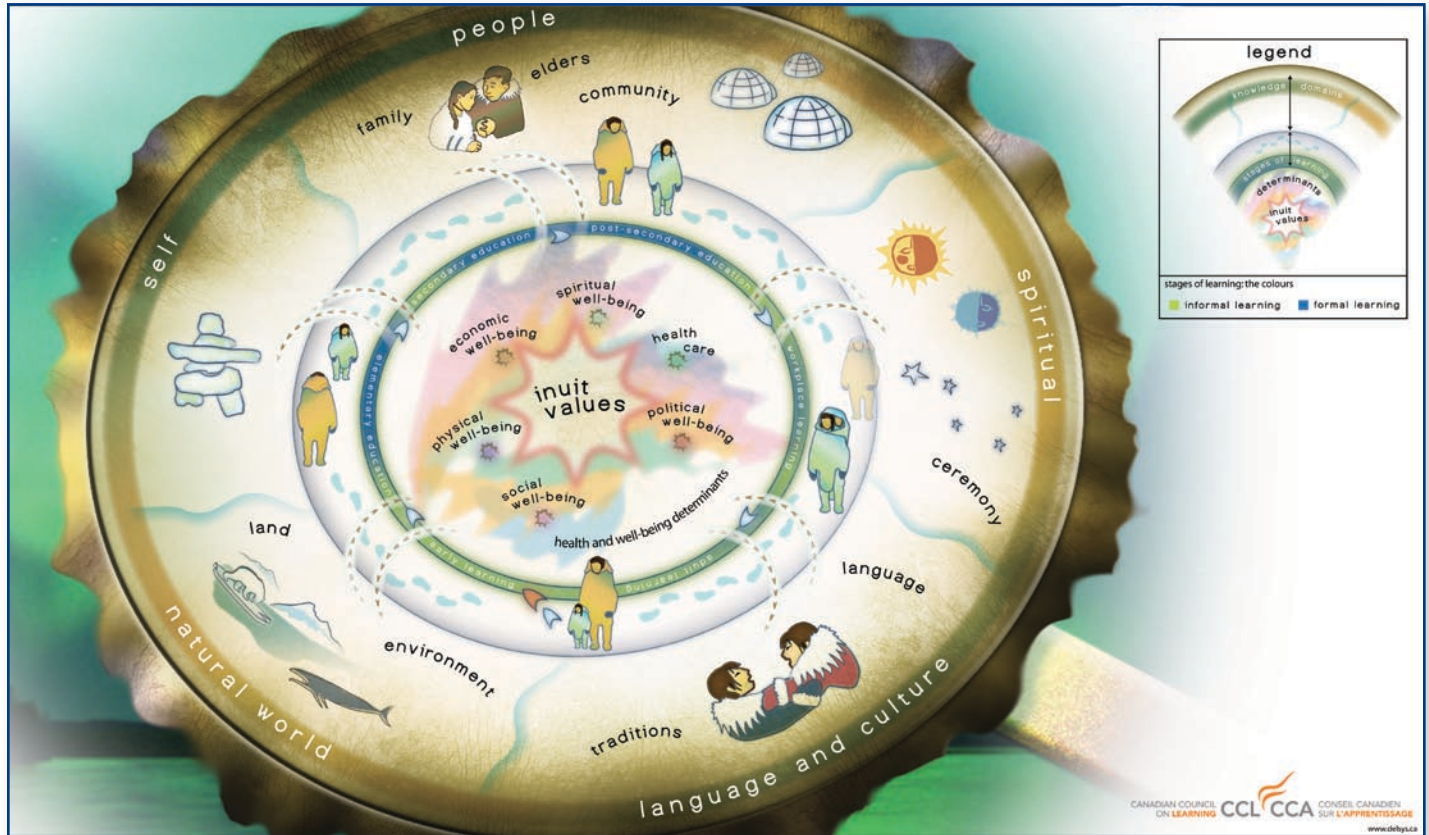
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4. *Reducing Health Disparities and Promoting Equity for Vulnerable Populations.*

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