

2008 – 2009

# PRIMARY RESEARCH REPORT

*The Road Not Yet Taken...*

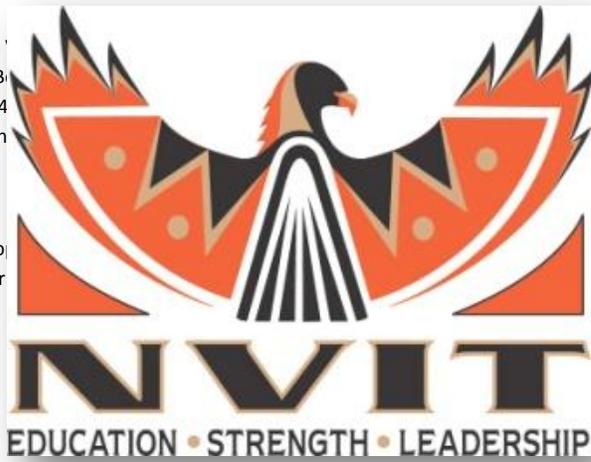
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Ministry of Advanced Education and Labour Market Development

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## Nicola Valley Institute of Technology

Our Collective Vision for the Institution is that Nicola Valley Institute of Technology (NVIT) becomes the school of choice for Aboriginal students because it has a reputation for producing quality graduates; offers an extensive choice of programs relevant to the interests and needs of Aboriginal students and communities; provides a rich educational and cultural campus environment in which to learn and work; has the active and dedicated leadership of a First Nation Board of Governors, and a qualified and committed staff, the majority of which are Aboriginal; and successfully serves as a catalyst to the Aboriginal communities in the quest for education, development and greater self-determination.

NVIT's Mission is to provide quality Aboriginal education and support services appropriate to student success and community development. To carry out this mission NVIT will contribute the following outcomes (subject to available resources): Comprehensiveness; Community Development; Innovation and Flexibility; Institutional Collaboration and Partnerships; Accredited Courses and Programs; Elders and Culture; and Student Success.

The overarching value that NVIT promises to uphold is a commitment to Aboriginal cultures and traditions. To ensure continual support of this commitment, NVIT embraces the following values: respect for the dignity, rights, cultures, beliefs of all people; the continual growth and development of individuals and communities; honesty and trust in relationships; openness in communication; balance and harmony in all activities; critical self-examination and a willingness to admit both strengths and weaknesses; people making decisions for themselves; care and support for others and respect for the earth; and accountability to ourselves, the Elders, the students, the communities and to the provincial government.

NVIT's distinctive competency is that we are unique in the post-secondary system because it has distinctive qualities. The distinctive qualities that NVIT continues to work toward and preserve are as follows: it is a First Nation governed public post-secondary institution; educational programs and services are reflective of Aboriginal perspectives, values and beliefs; Elders are on campus to guide and support staff and students; the majority of its staff is Aboriginal; it has knowledge and expertise relative to Aboriginal issues, local, national, and international, historic and contemporary; it offers a learning and work environment that allows for the free expression and practice of Aboriginal values and ways; and it has the ability to deliver programs in communities.

# Acknowledgements

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St'at'imx Elder, Gerry Oleman, teaches that when an Elder or any other Knowledge Sharer shares teachings with us they lay them at our feet and it is up to us to pick up these gifts and carry them with us. During the "Aboriginal Indigenization Initiative" we have received gifts in many forms that have contributed to this initiative. Without the involvement of practitioners, community members, literacy organizations, government and resource people this initiative could not be as comprehensive and relevant. I would like to *thank.....*

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It is important to recognize and acknowledge the team that allowed this to happen:

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## Methodology

Researching

The Indigenization of Aboriginal Literacy has been an inclusive process, drawing upon many primary and secondary sources. As an inclusive process, this project has employed an array of methodologies. First, extensive use was made of survey questionnaires that were designed to elicit the knowledge of key stakeholders in Aboriginal literacy: Elders, practitioners, Aboriginal adult learners. Focus groups were also conducted in Vancouver, Merritt, and Prince George. To give this research further depth and breadth, researchers also conducted interviews with key practitioners. Of uttermost importance for the ongoing development of Aboriginal literacy in British Columbia today, the interviews dealt with the topic of sharing information and establishing communication networks between literacy cohorts with the objective of ensuring the availability and dissemination of “best practices” and “literacy program delivery models.”

Around

Heavily focused on garnering feedback from Aboriginal communities in British Columbia, this research initiative for the NVIT Indigenization of Aboriginal Literacy held a number of adult, family, and workplace literacy projects in B.C. Research methodology has also consisted of interviews with Elders who wanted to share their stories about language and literacy. Hence an interview team has been travelling across various regions of British Columbia to obtain audio-video recordings of the stories of the Elders to be made accessible on the NVIT Literacy website.

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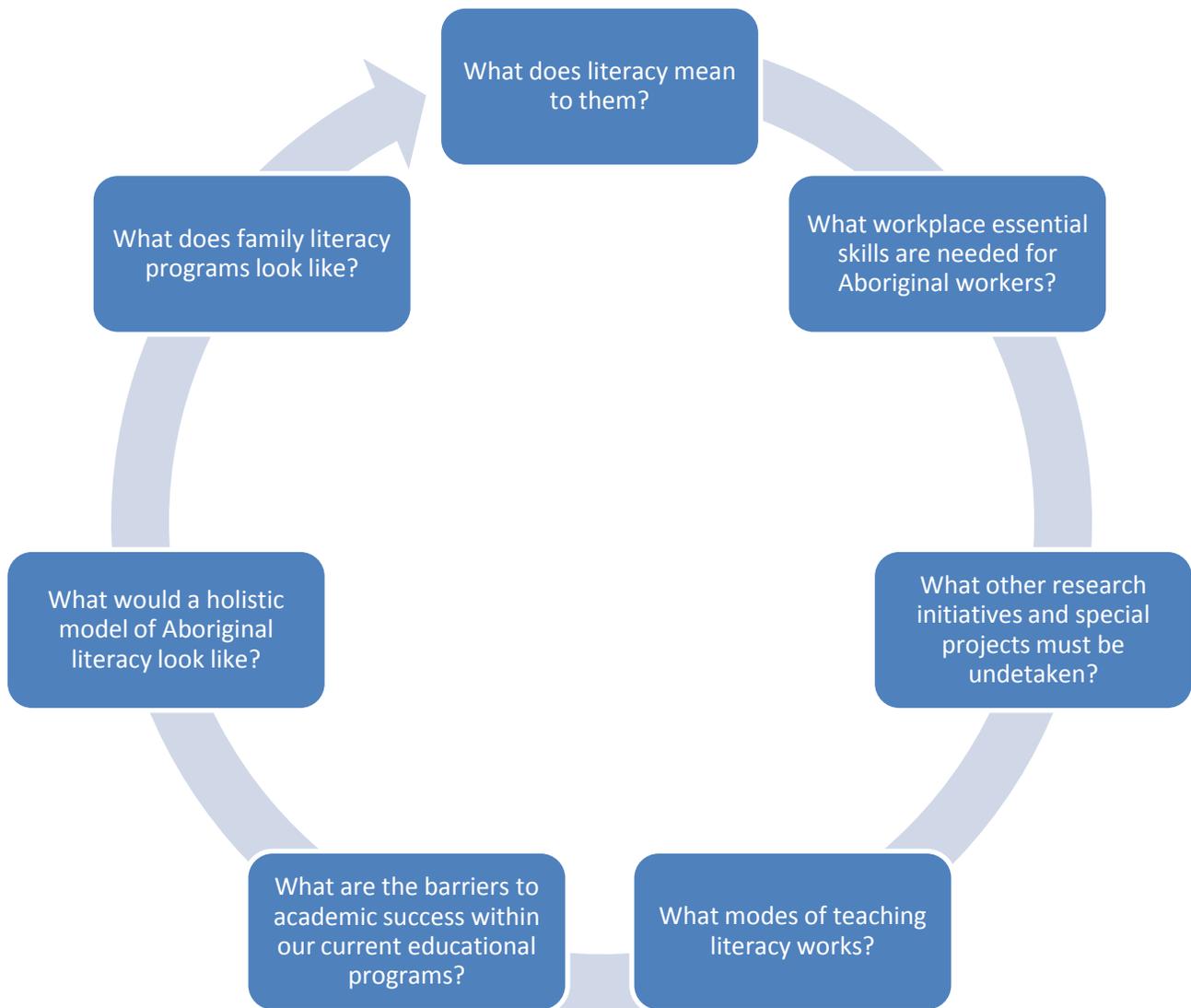
The “field research” that comprises part of the foundation for the Indigenization Strategy of Aboriginal Literacy has been tabulated in the form of “raw data.” This raw data takes the initial form of the verbatim responses from the Elders, practitioners, Aboriginal adult learners, and focus groups. To make sense of this data, researcher Joyce Schneider has quantified the data by classifying the data into thematic categories and statistically calculating them into overall percentages. To further aid in the reader’s comprehension of this massive amount of information, Schneider translated the statistical averages of the different responses into graphs, charts, and tables in addition to providing lists of the verbatim responses.<sup>1</sup>

Province

Another methodology was also used to further amplify and clarify the numerous voices of the participants who have generously lent their support to this literacy project. In order to allow these voices to speak for themselves, the direct and sometimes indirect quotations of the Elders, literacy practitioners, Aboriginal adult learners and focus groups have been arranged in narrative (or story) form to speak on the questions and issues that were addressed to them.

This type of analysis is referred to as a *qualitative* as opposed to a quantitative analysis. By elaborating upon the responses of the participants, it is believed that the hopes, knowledge, and concerns of the voices will reveal themselves with a greater and vivid clarity of their original intentions. It should not be assumed that this qualitative analysis is intended to replace or supersede the quantitative analysis. Rather, the qualitative analysis is mainly intended to supplement the latter and to provide a space for listening to participant voices to discover:

<sup>1</sup> To review this extensive quantified data on “The Indigenization of Aboriginal Literacy,” please consult Appendices A – N situated at the back of this document.



# Primary Research Report: “The Road Not Yet Taken”

## Introduction

In the Primary Research Report, one of the Elders responded to the question “What does Aboriginal literacy mean to you?” with an answer as provocative as it was enigmatic: literacy is “the beginning of a road not yet taken.” As a symbolic figure of speech, “a road not yet taken” conjures up the possibility of an unknown journey filled with wondrous possibilities. It is a positive image full of hope and optimism in what has yet to be tried. Recalling the American Poet Robert Frost’s poem “The Road Not Taken,” the phrase suggests that this road of literacy may lead to exciting new developments in the robust communities of Aboriginal people. In order to embark on the journey down this road, we need to develop new strategies for teaching literacy that will accommodate the multiple educational and social needs of Aboriginal adult learners and communities. To determine what these needs are, we need to listen to the voices of the Elders, adult learners, and literacy practitioners contained in this document. We also need to listen to the voices to highlight those current educational barriers that are curtailing the academic success of Aboriginal students. If we are attentive to the voices and understand their wisdom, concerns, and proposals, we will begin to travel along that road not taken to develop indigenization strategies for literacy that will enable learners and communities to meet their goals and aspirations.



Aboriginal literacy is a life-long learning venture. While we need to examine the literacy needs of Aboriginal adult learners, we also need to review the areas of Family Literacy Programs and Aboriginal Workplace Essential Skills. By understanding these domains of literacy with greater insight, we can accomplish two central goals: (1) we can note the current strengths occurring in these integral stages of literacy education and (2) observe what types of additional support we need to provide to improve the extant programs. Unless we conduct a complete survey of the Aboriginal literacy landscape, we cannot both celebrate and build upon the promising features of this landscape and propose areas of future development that will enable our Aboriginal learners and communities to succeed in every possible way.

# I. The Voices of the Elders

## The Meaning and Benefits of Literacy

When listening to the voices of the Elders, we learn that literacy has far-reaching implications that extend to many facets of the lives of Aboriginal people. Plainly speaking, literacy has multiple purposes that lead to all sorts of benefits. The responses of the Elders relating to the meaning and benefits of literacy might be examined under three thematic categories:

- A. Community Concerns and Aspirations;
- B. Social Gains and Life Skills;
- C. Education and Professional Success.

### A. Community Concerns and Aspirations

For the Elders, literacy education has a primary role in the community because of its capacity to ensure the cross-generational survival of the community. This cultural survival might be promoted by telling stories (legends) to the children and transferring Aboriginal “traditional ways” to them. The goal of this literacy education is not only to pass Aboriginal history and knowledge and culture onto the “next generation,” but also to produce “new great leaders.”

In addition to cultural survival, literacy education provides important social glue. Literacy education might enable family members to write to each other “to keep in touch.” Or, equally important, literacy builds stronger relationships between Elders and the youth, particularly when Elders role-model various literacy practices to the young to inspire and teach them.

### B. Social Gains and Life Skills

According to the Elders, literacy is necessary to perform some of the basic literacy tasks in daily life, such as interpreting signs and symbols, reading a Doctor’s orders, or understanding danger signs. Elders have also stated that literacy is also an important capacity to improve one’s ability to interact with society, socially and recreationally. In an intellectual and experiential sense, literacy enables one to understand how society functions, such as understanding the laws.

### C. Education and Professional Success

Literacy also leads to educational and professional success. As one Elder succinctly put it, literacy “[o]pens doors that were closed.” By attaining higher levels of literacy, community members develop self-esteem, earn degrees, and increase opportunities for employment. Furthermore, literacy might encompass a range of knowledge and skills, from written (and reading) literacy to computer literacy to the development of advanced theoretical literacy.

According to their responses, the Elders perceive literacy as an all-inclusive skill whose benefits range from those skills that enable people to perform the daily tasks of their lives (opening up bank accounts or filling out job application forms) to those skills necessary to earn college-university degrees. At the centre of the Elder’s understanding of literacy exist the children, families, and the community. To ensure the continued survival and development and success of Aboriginal communities, literacy is essential to transmit Aboriginal culture and ways of knowing as well as to learn new knowledge and skills. Overall, literacy is the means by which learners engage Aboriginal society and Western society. One Elder’s comment is wonderfully expressive of this bicultural sentiment: Literacy means “to learn and live more freely with the world.”

One Elder stressed the importance of enlightening Western society by sharing “our history [with] the mainstream society.” In short, Western society also *needs to become literate in Aboriginal culture and knowledge*. Another Elder explains: “Western society needs to learn to listen and respect” Aboriginal ways rather than assuming the posture of cultural superiority.

### “Cultural Sharing Within Aboriginal Adult and Family Literacy Programs”

Sharing culture as a form of pedagogy within Aboriginal Adult and Family Literacy Programs may educate Aboriginal learners of cultural differences that exist between them. Such sharing might also enable them to shed apprehensions of others and appreciate these differences. It also seems likely that this pedagogy of sharing cultural differences might also be practiced within *multi-cultural educational environments* to achieve different yet valuable outcomes.

Generally speaking, pedagogies founded upon the objective of raising mutual cultural awareness might be described as a variant of *multicultural studies*, which seeks to instill within learners a knowledge and sensitivity toward the “cultural other.” Pursuing a more intensive approach to this pedagogy, different cultures might attempt to engage in cross-cultural dialogues to eliminate prejudice and foster harmonious inter-cultural relations. This latter pedagogy fosters cultural literacy that produces the understanding for genuine cross-cultural understanding and opens up the possibility of socio-political and economic partnerships in the future. The second alternative to this “pedagogy of cultural sharing” surpasses existing “cultural sensitivity training programs” and perhaps even highly developed “Native Studies Programs.”

In their proposals for sharing culture, the Elders suggest two alternatives—an approach based upon traditional cultural practices and another based on a more conventional approach to education. As for traditional pedagogy, Aboriginal cultures might be shared through spiritually uplifting practices of singing, dancing and drumming. Since Aboriginal knowledge is often experienced by hands-on learning, gardening, sewing, knitting, crocheting, weaving, painting and carving might be culturally informative and personally fulfilling ways to share culture.

One Elder proposes that the artistic production of personal books is also rife with possibilities for sharing cultures. By producing books, each student participating in such a literacy classroom might have the opportunity “to tell and record their stories,” as another Elder remarks.

One traditional manner in which to practice this pedagogy of sharing is to institute an Elders’ Circle as an integral component of Literacy programs. Through the venue of an Elders’ circle, Elders might discuss Aboriginal culture, tell oral stories, and teach Aboriginal languages.

From a more conventional perspective, one Elder voiced a concern that curriculum must be developed to accurately portray Aboriginal culture. Also concerned about how Aboriginal people are historically represented, another Elder stated that curriculum needs to illustrate how the “impact of European Settlement” affected North American Aboriginal peoples and what Aboriginal-initiated actions are presently being pursued to address these issues.

This pedagogy of cultural sharing might encourage Aboriginal learners to participate in the momentous healing process of decolonization and self-affirmation. It might also provide enlightenment to non-Aboriginal learners about the historic challenges that confront Aboriginal peoples. Envisioning this pedagogy as leading to a transformational politics, one Elder declared that the development of a cultural bifocal perspective could contribute to positive inter-cultural alliances and partnerships: We “must look at both worlds. Joining force with other cultures.”

What is the ultimate value of cultural sharing? It could increase inter-cultural understanding that might reduce ethnic hostilities and combat systemic racism. What other advantages might be enjoyed? The short answer to this question is that the forces of globalization have created the geopolitical and socio-economic conditions where people must interact with one another. To reduce the possibility of conflict and increase the possibility of mutual prosperity, inter-cultural literacy courses and programs might be a major landmark on the road not yet taken.

## II. The Voices of the Practitioners

### The Meaning and Definition of Aboriginal Adult Literacy

Literacy is not simply a matter of being able to read and write. It is not even a matter of possessing the laudable skills of being able to think critically and to write academic essays. While literacy includes communication via the clear and concise manipulation of language to produce knowledge in written texts, it is also much more, because literacy is the very medium by which we experience the world. Literacy is one of the ways in which we speak, act and live in the world. Literacy is *a way of being*.

Responding to the survey questions regarding the meaning and definition of literacy, the practitioners define literacy in a broadly inclusive way that encompasses a pragmatic and experiential dimension.

On a *practical level*, when learners develop their literacy skills, they are able to analyze and evaluate information to “make decisions,” which is the emotional and cognitive compass that allows us to orient ourselves through the complex world. Opening up bank accounts, applying for loans, or filling out job applications are also acts of a practical literacy necessitated by a print-dominated and text-based world.

According to another practitioner, literacy education ensures a gamut of social development: literacy enhances the lives of families and communities. Literacy also promotes self-worth and provides life-skills, such as teaching learners to manage finances and health and even deal with domestic violence.

Within the practical domain, literacy also includes academic subjects that lead to the acquisition of academic skills and career development. One practitioner comments on his/her practices: “I have been teaching in the area of economic literacy, critical thinking literacy, planning and management literacy.”

The *existential dimension* of literacy resounds with emotional and spiritual depth. One practitioner evokes this depth: literacy is a “rich mixture of oral and written skills, culture, spirit.” Mostly bereft in Western models of literacy, spirituality might be construed as the heartbeat of Aboriginal literacy.

Not ordinarily considered to be part of a standard literacy education in the post-secondary system, literacy might function as a medium of healing, because writing about the self can lead to self-awareness that is the beginning of the healing process, an insight offered by another practitioner.

In one of its more creative aspect, literacy might include within its orbit various forms of self-expression and talents. In the words of another practitioner, literacy is experientially defined as the “way we communicate (read, write, speak, draw, dance, sing, learn, teach) and interact with the world.”

The practitioners tell us that literacy education must be holistic by engaging the intellect, emotions, and spirit. Literacy must also be holistic by enabling learners to participate more fully in the world, in which personal and social barriers fall away. When literacy is holistic by equipping learners with everyday practical skills and academic skills and by helping them to develop emotionally and spiritually, literacy “empowers [... students] to take control of their lives and break down barriers to personal success.”

Such an important objective for a holistic literacy education has two consequences.

First, the indigenization strategies that we develop must be adaptable for teaching learners who possess different levels of literacy competency. Since learners possess different talents and begin at different skill levels, these strategies must be able to bring all learners forward, because it is only then that all individuals and all Aboriginal communities will benefit from the multiple exciting possibilities of literacy.

Second, the practitioners tell us that literacy might take an array of different forms, such as economic literacy and critical thinking. These academic forms of literacy are important in attaining professional success. Yet what role do the arts play in

our conception of literacy and in our courses? To reiterate what one practitioner said in a breathlessly sweeping statement: literacy is experientially defined as the “way we communicate (read, write, speak, draw, dance, sing, learn, teach) and interact with the world.”

One of the inferences to be drawn from this evocative statement is that literacy is not just about managing our daily affairs, however paramount that function of literacy may be. But literacy *is also creativity*. To understand what the phrase “literacy is creativity” might mean, we need to recognize that while creativity may allow us to express the powerful drama of our lives, creativity also allows us to transform our societies. Through the literacy of artistic creation (drama, novels, painting, music, video documentaries), Aboriginal learners might raise the critical awareness of others to motivate them and their communities to transform their worlds for the better—to create positive social change. Considered within a social context, artistic literacy in its varied forms should play a greater role in our literacy programs beyond the English composition courses that are compulsory at the post-secondary level.

### **NVIT as a Hub for Aboriginal Curricula and Resources**

Practitioners were asked if they saw a benefit in NVIT serving as a Hub for Aboriginal Curricula and Resources. While the question seems relatively straightforward that requires a simple “yes” or “no” answer, the question is a question of the utmost political magnitude. In order to appreciate this magnitude, we first need to distinguish what such a Hub for Aboriginal Curricula and Resources would not be. For one thing, it would not be a centralized authority that would attempt to uniformly impose literacy practices upon communities. It is more realistic to conceive of such a hub as an Aboriginal Literacy Resource Centre and support network for practitioners teaching throughout British Columbia.

This hub would not be based upon a hierarchical model but a collaborative model of organization, in which NVIT would serve as a Resource Centre housing the best practices of literacy education. One practitioner posed the question: “How would this [hub] work?” Another practitioner’s comment provides a response to this question, I “[w]ould like involvement/input.” To translate this scripted exchange between the comments, NVIT as a Hub for Aboriginal Curricula and Resources would require the involvement of practitioners, Elders, learners, Indigenous communities, and Aboriginal educational organizations. NVIT may serve as a primary Resource Centre for Aboriginal curriculum; however, unless those of us working in Aboriginal literacy prove willing to share our best practices and curriculum, we condemn ourselves to work in isolation where progress will be slower and success will be minimal.

While NVIT has already begun the work by developing an Indigenization Framework for teaching Aboriginal literacy, producing a Practitioner’s Guide, creating an Elder’s map and compiling a curriculum resource of Fundamental English modules, the literacy project needs the collaboration and cooperation of practitioners and communities to capitalize and build upon this initial success. Undoubtedly, we need to build an Aboriginal Literacy Resource centre. But we also need to create the progressive momentum of an Aboriginal literacy movement in which not just a few learners are earning graduate degrees or certificates in the trades, but all Aboriginal learners have these options open to them. If we do not pool our resources, we may lose the opportunity to provide our students the best education possible.

### **Barriers to Implementing the Indigenization Framework**

When they were asked what potential barriers might hamper the implementation of the Literacy Indigenization Framework, the practitioners expressed several concerns that are readily addressed.

The first concern is based on the rationale that non-Aboriginal practitioners may lack interest or knowledge in “approaching literacy from an aboriginal epistemological perspective.” This concern is reinforced by the comment of another practitioner who proposed that some Aboriginal people prefer to be “serviced by Aboriginal people.” Both concerns raise the issue of the necessity of practitioners possessing the cultural and pedagogical knowledge sufficient to teach literacy to Aboriginal learners.

To answer this legitimate concern, NVIT's preparation of the Framework, the Practitioner's Guide, the Literacy modules and other related resources are designed to provide this kind of extra support to literacy practitioners. Moreover, NVIT proposes to provide the necessary training to practitioners.

The second concern voiced deals with the challenge of motivating learners to improve their literacy skills and remain committed to their learning. This challenge of motivation is increased when one considers the fact that literacy skills "cannot be obtained other than by massive and active communication."

To formulate these concerns into a question: How do practitioners motivate learners to improve their literacy skills throughout their educational careers? While the Indigenization Framework provides a solution to this challenge, the short answer is that learners will become committed to literacy education

- when their own existing literacy skills and personal experiences and culture are validated within the classroom;
- when their learning is self-directed and supported by a cohort of their peers;
- when the instructor serves in an actively supportive role and key resource person rather than as an oppressive authority;
- when their learning has a practical and beneficial impact upon their communities; and,
- when their literacy assignments include experimenting with technological forms of literacy, using the mass media as a source of personal and social empowerment.

The third concern deals with the relevance of the Indigenization Framework to individual Aboriginal communities and nations in Canada. As one practitioner explains, one foreseeable barrier is when the framework is "not responsive to individual community needs and therefore [is] lacking in buy in." To phrase this same concern within a much wider social context, another practitioner asked: "How can this [the development and implementation of an Indigenous Framework] be done addressing the needs of the diverse cultures of All Aboriginal people recognized under the Canada Constitution?"

Common to both responses is the concern if it is possible to develop an Indigenization Framework for Aboriginal literacy that is responsive to different Aboriginal communities. To respond to this concern, it is necessary to emphasize that the purpose of this framework is neither to determine the literacy needs of communities nor to impose specific curriculum content upon them. Rather, the framework is composed of a set of teaching strategies adaptable to a multitude of Aboriginal cultural contexts.

## **NVIT, Training of Practitioners, and the Indigenization Framework**

There can be no doubt that many Aboriginal communities possess the professionals and resources to articulate their well-defined literacy goals. Given the knowledge, expertise, and good working relationships between communities, practitioners, and local schools, there is also little doubt that these partnerships will develop the appropriate curriculum to meet the literacy goals of the communities. However, there is still the matter of implementing the indigenization literacy strategies to teach the curriculum. To provide support to communities, NVIT proposes to deliver training to practitioners on how to implement the indigenization strategies to create an integrated literacy program. Without providing this necessary training to practitioners who could use the guidance in addition to the supplementary resources, we may develop the most promising program *guaranteeing* the improvement of literacy rates among Aboriginal learners, but we may fall short of full implementation of this program.

## A Holistic Approach to Literacy Program Development and Delivery

Asked to envision what a holistic approach to Literacy Program development and delivery might look like, the instructors responded in various ways, depending upon how they interpreted the word “holistic.” Their responses fall into two main conceptual categories: content and teaching strategies.

### A. Curriculum Content

One of the responses that stressed the necessity of traditional Aboriginal content spoke of teaching about *all life*, including the entire biosphere and the “four elements.” To quote, “Holistically, this method of teaching involves all walks of life: People, animals, plants, air, water, fire, etc.” According to this practitioner’s comment, ecological knowledge is deemed as another form of literacy—*eco-literacy*.

One comment describes a holistic approach as “one that encourages learners to use their whole bodies in learning and to explore their Aboriginal history, culture, and politics in creative ways.” To learn with the “whole body” and in “creative ways” suggests physically interactive and innovative methods for learning curriculum, which are pedagogies that might be explored using traditional ways of knowing.

Holism within Aboriginal education has a very specific connotation: “Based on the 4 elements of the Medicine wheel,” a holistic approach to literacy includes the “teachings of the spirit, heart, mind, [and] body.” Modeling an Aboriginal literacy program upon the culturally and pedagogically rich symbol of the Medicine Wheel should guide curriculum development to address the needs of the whole learner.

This notion of literacy education educating the whole person has been expressed in a different way by another practitioner. Accordingly, a holistic approach to literacy education would “take into consideration the theory and teaching of multiple intelligence[s].” For example, these intelligences might include: verbal, emotional, bodily, ecological, mathematical-logical, musical, and spatial.<sup>2</sup>

### B. Teaching Methodology

The holistic teaching methodologies proposed by the practitioners were for the most part those pedagogies that favored Aboriginal learning styles. One practitioner proposed that the “delivery” of literacy should be “student-centered,” meaning focused on the individual educational requirements of the student rather than upon the teaching styles favored by the instructors. Aptly expressed by another practitioner, a student-centered pedagogical approach “focuses on the goals of the learners.”

As noted by the practitioners, there are several other approaches to teaching literacy that are compatible with Aboriginal learning styles and should prove effective as teaching pedagogies. One practitioner suggests the use of “sharing circles to give all students voice” and “cooperation” among partners and small groups. To “go beyond a classroom/academic setting” is another teaching strategy.

Added to these teaching methods that will yield all sorts of learning benefits and outcomes, there is the approach of “literacy immersion [combined] with a program to change value systems.” To rephrase, Aboriginal learners must be fully immersed in literacy programs grounded soundly in Aboriginal values.

In responding to what a holistic approach to literacy development and delivery would look like, practitioners invoked the image of the Medicine Wheel, which is a symbol suggestive of both teachings (curriculum content) and a mode of delivery (teaching styles). It would therefore appear that traditional Aboriginal teachings and instructional and learning styles should

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<sup>2</sup> The theory of “multiple intelligences” is based on the work of Howard Gardner. For reference, see *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books, 1983.

inform the core of an Aboriginal literacy program. Thus, indigenization strategies must incorporate culturally relevant curriculum and pedagogy.

## The Learning Outcomes of an Aboriginal Adult Literacy Program

The learning outcomes of an Aboriginal Adult Literacy Program should be based upon a series of Indigenous values, themes, and subject areas, according to the Practitioners. Overall, these outcomes form a cultural aggregate of Aboriginal knowledge and world-views that are readily translatable into curriculum. Some of the potential curricular streams that emerge from this cultural aggregate are:

### Curricular Streams of an Aboriginal Adult Literacy Program

- Learning in and for the Community
- Respecting the Environment
- The Wisdom, Guidance, and Support of the Elders
- Sharing and Practicing traditional teachings and cultural practices
- Giving back/reciprocity
- Feeding the Body and Soul

It is important to stress that although that this cultural aggregate of Aboriginal learning outcomes and curricular streams have emerged within discussion groups in British Columbia, they arguably have a relevance to other Aboriginal communities—both inside and *outside of BC*. Hence respect for the environment, the principle of giving back/reciprocity, and the concept of feeding the body and soul may be important areas of development for the Haida and Secwepemc as they are for the Ojibwa and Cree.

To elaborate upon what some of these learning outcomes and curricular streams might look like, the practitioners have suggested that for the outcome of “Learning In and For the Community,” Aboriginal learners must acquire those literacy skills necessary to “return [...] and help support their communities.” In a similar vein, another practitioner writes that the development of individual learners should also serve to develop and benefit the communities: “Individual self-development flows into the community.” Using these outcomes as a guide, curriculum must be created relevant to the needs of the community.

Since Nature is a “core value” for many Aboriginal people, and since it is a primary economic base (in terms of resource extraction) for many Indigenous communities, it is not surprising that “respecting the environment” should become a learning outcome and curricular stream onto itself. “To walk lightly on the earth,” as articulated by one practitioner, is an eloquent expression of this respect for Nature. In practical terms, Indigenous ecological knowledge must be developed into curricula and implemented to teach Aboriginal learners to inhabit and derive benefits from the earth according to traditional ways.

Listed among the outcomes of literacy programs is the wisdom, guidance, and support of the Elders. In full recognition of the fact that since time immemorial Aboriginal Elders have been an invaluable source of traditional knowledge, some practitioners proposed that Elders need to be integrated as teachers within literacy programs, because “Elders are a source of leadership, learning and success stories.”

The outcome—sharing and teaching traditional teachings and cultural practices—is bursting with possibilities for curricular materials to be utilized in literacy programs to enable Aboriginal students to attain a wide range of literacy skills. Given the fact that traditional teachings and cultural practices are bound to vary from community to community, from nation to

nation, the actual curriculum may assume a different content depending upon the culture. To share a traditional teaching and cultural practice might include the Northwest coast custom of “local feasts/potlatches,” according to one practitioner.

Giving back/reciprocity is another important literacy outcome. To achieve this outcome, both the values and objectives inherent in the curriculum of literacy programs must ensure that Aboriginal learners contribute to their communities in a significant way—either through actual classroom projects or through a professional capacity. Various defined by the practitioners, giving back might be construed as “community service,” “mentoring others,” and the “need to continue good practices with others.”

Curriculum should also be developed to fulfill the outcome of feeding the body and soul. This outcome is based on the imperative that holistic Aboriginal literacy programs should be guided by the Medicine Wheel to take into account of the needs of the whole learner—the mind, body, emotions and the spirit. Feeding the body and soul might focus on the “health, fitness and personal well-being” of the learner. Stated in psychological terms, feeding the body and soul should “increase self worth and self-esteem.”

This cultural aggregate of learning outcomes that is translatable into curricular streams should form the content of Aboriginal literacy programs. Typically, college composition classes do not have course content other than learning to compose academic essays in conformance with the norms of Standard English. In other words, writing topics and themes must be added so that learners *have something to write about*. This is why many mainstream composition courses include an English literature component to furnish learners with “objects of study” to learn academic writing and critical thinking. To provide Aboriginal learners with a culturally appropriate learning context—the topics and themes required of writing classes—the curriculum streams identified by the practitioners should form the foundation of Aboriginal literacy programs. When students compose academic essays, they might write an essay about the local ecology, an interpretation of an Elder’s story, or a proposal for community development.

### III. The Voices of Adult Learners

#### Resources

Aboriginal adult learners are at the centre of literacy programs. If literacy programs are developed to suit the diverse needs of Aboriginal learners (and their communities), they must be holistic models of pedagogy based upon the Medicine Wheel. These models must also incorporate Indigenous curriculum. However, even the best literacy program will not achieve its potential unless students are provided with those additional supports that will enable them to participate *on a full-time basis in literacy programs*.

When learners were asked about what resources they lacked to succeed in their courses and programs, they mentioned the lack of the basic necessities of food and housing. They also noted that they lacked: educational funding, transportation, school supplies, tutors/mentors, etc. Besides these all-important material necessities, learners disclosed that they often lack a critical “sense of belonging.” For learners to feel that they do not belong within a mainstream educational environment suggests that they lack a necessary Indigenous cultural space in which student identities might be affirmed and encouraged.

Lacking these resources to support them in their literacy education, Aboriginal learners will be unable to take advantage of and reap the benefits from the literacy programs that have been developed for them.

#### Sources of Discouragement When Attending Classes or Courses

One indicator if a literacy program is meeting the needs of Aboriginal learners is to ascertain student satisfaction and/or discouragement. Voicing their discouragement, Aboriginal learners responded to four areas where this discouragement is most acutely felt. Discouragement arose from “Outside factors,” “Personal fears, struggles, and situations,” “Classroom environment,” and “Learner ancestry.” These sources of discouragement can and do sabotage the learning process for Aboriginal learners.

The discouragement that Aboriginal learners experience in terms of outside factors can often be quite serious, such as “needing time to adjust to [a] big city” that can induce a form of culture shock within a learner who may have originated from a rural community. The “regular stressors of life” can often be multiple and even catastrophic. Three learners voiced a

very worrisome source of discouragement, which should give practitioners pause to consider the life-circumstances of some students: “[...] funding has always been an issue. I have a hard time committing to class when I worry about my next meal.”

For instructors who have been either teaching in mainstream schools or have been teaching for years, it may be the case that these instructors lose touch with how Aboriginal learners are feeling within literacy classrooms. In other words, instructors may lose an empathetic connection to students. If instructors prove unable or unwilling to design their curriculum and adopt teaching approaches that allay the “personal fears, struggles, and situations” of Aboriginal students, then instructors are not reaching their students and are failing to facilitate their progress in meeting the learning objectives of the courses.

The personal fears, struggles, and situations of Aboriginal learners must be formally acknowledged if literacy programs and appropriate teaching strategies are to increase the success rate of students.

When asked if they had ever felt discouraged when attending courses, some students explained that they felt “a little shy.” Explicit in identifying a reason for learner reticence, another learner explains: “The only way I ever felt discouraged in class was the feeling of embarrassment of my answers being wrong and a judgment of students.” What might be inferred from this response is the observation that learning environments that do not encourage a diversity of viewpoints or that tacitly censure “incorrect responses” will inevitably discourage learners from taking risks—the *hallmark of creative thinkers*.

This sense of personal discouragement came in other forms. For example, four learners alluded to the fact that they felt discouraged when they “don’t understand” the curriculum or the instructor. In respect to the homework assignments, another learner explained that discouragement arises “when it comes to writing papers and when there was too much reading assignment[s].” A real detriment to successful learning, such personal fears and insecurities are exacerbated by other sources of discouragement.

In addition to “outside factors” and “personal fears, struggles, and situations,” Aboriginal learners express discouragement with the classroom environment. There were concerns dealing with the curriculum, the demeanor and competency of the instructor, and the classroom dynamics. Discouraged by non-Indigenous curriculum, one learner stressed the necessity of having “First Nations content.” As well, a learner felt discouraged because our “instructor didn’t deliver the course in a respectful way.” Responding with a similar sense of discouragement, another learner explained: “I felt I could not cope with the course because things were not explained” by the instructor. Besides being discouraged by the course content and the attitude and delivery of the instructor, another student noted that he/she experienced discouragement when the class is absent of stimulating “interaction” between students.

When it comes to the reality that Aboriginal learners may need to participate in a classroom where the dominant educational space does not accommodate their ancestry, learners may feel discouraged either because they are a visible minority (“you’re the only FN person”) or by the possibility that there is “prejudiced instructors.” Precipitated by being a “minority” within an atmosphere of tacit or overt racism, Aboriginal learners are placed in an uncomfortable and *frequently debilitating position* where learning becomes impossible. Giving voice to an experience that is often representative of other Aboriginal learners, one student explains the painful isolation and academic consequences of learning in a cultural and educational environment not supportive of his/her Indigenous identity: “When I was in elementary and public [secondary] school, I was a minority so I hid in the back and no one missed me or encouraged me. I let my low self-esteem and embarrassment get in the way of success so I gave up.”

“Outside factors, “Personal fears, struggles, and situations,” “classroom environment,” and educational spaces that are inimical to Aboriginal learners are all primary sources of discouragement for Aboriginal people. Many of these formidable challenges might be rectified by the formation of Aboriginal literacy programs that are utterly empathetic to and supportive of the physical, emotional, intellectual, and spiritual needs of learners. After identifying these multiple challenges that discourage Aboriginal learners from enjoying the benefits of education, Aboriginal literacy programs—founded upon a comprehensive and integrated set of Indigenization strategies—must be developed out of the very best of Indigenous pedagogies. When we develop and implement these indigenization strategies in our Aboriginal literacy programs, we will begin to address in a positive and successful manner the mental health and self-esteem of learners; the curriculum and modes of instruction; and the value systems and personal biases of instructors. Unless we are able to make the culturally appropriate and pedagogically efficacious changes in our literacy programs, these multiple and injurious sources of discouragement will function as a solid invisible glass wall to prevent Aboriginal learners from achieving the academic, professional, and social success that they richly deserve. If enabled to experience success, Aboriginal learners will assist in the development of their communities—progressing along the road not yet taken.

### I. The British Columbia Association of Aboriginal Friendship Centres

In the Final Report of the British Columbia Association of Aboriginal Friendship Centres (BCAAFC), they identified gaps in the delivery of Aboriginal Family Literacy. These gaps were interpreted as needs, such as the need for a definition that includes various modes of Literacy (a wide range of culturally relevant forms of creative and symbolic expression) that challenges the dominant Western definition of literacy. Hence there is a “need for multi-modal interpretations of literacy and the deconstruction of Western [concepts] of literacy.” Besides redefining literacy to accommodate multiple forms of literacy, the “community awareness” of Family Literacy Programs needs to be raised and there needs to be more “partnership building” among like-minded institutions. “Culturally relevant literacy resources,” too, are needed to augment and build upon the existing instructional capacities of Family Literacy programs.

Members of the BCAAFC reviewed their concerns about Family literacy programs and proposed approaches for delivery of them. In terms of concerns, one commentator alluded to the critical issue of the protection of intellectual property rights: “Aboriginal family literacy lies within Aboriginal people, and therefore must be protected and preserved among Aboriginal people” (Richard Van Camp).

Similar to Adult Aboriginal Literacy programs, Family Literacy Programs should be designed according to a “holistic frame of literacy, whereby literacy engages the spiritual, emotional, cognitive and physical development of Aboriginal people” (Ningwakwe). Thus literacy should be “multi-modal” and holistic.

Founded upon multi-modal definitions of literacy, Family Literacy Programs are culturally vibrant and plural, combining a variety of types of literacy, such as “song, narrative, language (both English and Indigenous), humor, and costume” (Art Napoleon). If combined, these types of literacy become an awesome tool of instruction, particularly for children whose beings would thrive amid such richness.

No matter how practitioners might envision the content and delivery of Family Literacy Programs, the bottom line is that “programs must reflect the needs of communities and support the variety of ways literacy emerge[s] in practice.” This is to observe that literacy needs might arise unique to communities.

What are the strengths and assets that support a successful Aboriginal Family Literacy Program delivery? The BCAAFC identified several of these strengths /assets that could serve as a model for other programs.

For example, Family Literacy Programs that fall under the auspices of the BCAAFC are designed to reinforce “positive self-identity.” Since programs “recognize that youth have knowledge and [the] capacity to share,” they “empower youth to share their gifts,” which is a powerful form of literacy development, considering that this approach builds upon the skills that youth already possess. Just as programs “demonstrate and promote male leadership and positive role modeling for youth,” they “provide maternal supports and healthy role modeling for women, particularly young mothers.”

“Reciprocal learning” is another strength practiced by the Family Literacy Programs within the purview of the BCAAFC. Moving beyond teacher-centered doctrines of pedagogy, Family Literacy programs “find a balance between ‘we teach them, they teach us’: programs support and learn from participants.” One example of reciprocal learning is the practice of “intergenerational reading circles where families unite together,” which is practice that bonds family members together and role models reading for children.

Responsive to the needs of all Aboriginal communities, programs seek “community input into program planning.” Hence programs “cross cultural/Nation boundaries by inviting input and direction from community and family members.” To put this ideal into practice, programs “include youth councils, Elder councils, and other administrative bodies to ensure accountability to diverse community needs.”

Practicing “coalition-building among literacy providers,” Family Literacy Programs seek to reduce “competition among service providers and eliminate [...] tendencies to re-invent the wheel.” In the Aboriginal spirit of sharing, programs also “share resources, staff, best practices and experiences.”

Perhaps one of the greatest strengths and assets of the Family Literacy Programs managed by the BCAAFC is their best teaching practices. The inclusiveness of these best practices demonstrates a passionate care and concern for the holistic welfare of the members of their participating communities.

Some traditional teaching practices include: basket making; vest and button blanket making; Medicine Wheel teachings; local plant gathering; feasting and traditional teachings about food; prayer, drumming, song, and dance.” While there is training in the use of technology for Elders to learn technological literacy, children engage in competitive rope-skipping “using songs in local languages” to teach literacy in Aboriginal languages. For those learners who do not have the means to access the actual physical sites of the programs, “transportation is provided.” Outreach Family Literacy assistance is provided by Book Buses referred to as “Words-on-Wheels.” Lastly, one of the best practices of the programs is that they use “both English and Indigenous languages throughout the program” to reinforce both languages.

## II. Adult Learners

### Family Literacy Activities

Literacy training begins in the home. When and if parental involvement in the literacy education of children is not what it could be, children are deprived of important learning opportunities that will disadvantage their literacy development in their later education. Hence BC First Nations Head Start literacy programs for pre-school Aboriginal children are so critical for literacy success. The active interest and support of parents in the literacy education of their children is another contributing success factor.

When researchers asked how Aboriginal adult learners encouraged or participated in family literacy activities in the home, their range of responses fell under the following four thematic headings:

1. Emotional Support;
2. Everyday Practical Activities;
3. Traditional Indigenous Pedagogy;
4. Conventional Forms of Education.

Emotional support for the education of children can often be quite direct: “I talk to the younger ones about education and how important it is to the community and yourself.” Leading by example and telling stories about one’s own experiences is another personal testimony to supporting children in their literacy education: “Encouragement [comes from] leading by example and sharing my experiences and how I felt.” Personal experience also plays a role in another learner’s response: “I lecture my little sister about attending school and how to deal with systemic racism.” According to another adult learner, emotional encouragement to children is provided by “courtesy, helpfulness, up-lifting support and unconditional Love and respect without hesitation.” While each of these forms of support may differ in their approach, the message to children is clear: education is an important pathway to their future.

Everyday practical activities provide Aboriginal adult learners with another means for teaching and supporting the literacy education of children. One learner described: “I often end up listing things for shopping lists,” which provides children with the opportunity to learn spelling, vocabulary, and printing. Preparing household budgets allow children the opportunity to be introduced to practical numeracy.

Family literacy activities also include traditional forms of education that have a strong creative and spiritual impulse. Instructing children in the practices of “smudging, prayer, meditation, drumming, and self-care” are some of the traditional Family literacy activities. Celebrating heritage by teaching “arts and crafts” is another traditional way of engaging children. To “share [...] knowledge and past experiences” is another way of developing literacy in children based upon the oral method of education.

More conventional methods of Family Literacy education begin with parents reading to their children and vice versa: “I read to my children and they read to me.” When children have arrived at a more advanced level of literacy development, it is possible for parents to engage their children in more conceptually sophisticated levels of discussions. One learner spoke of developing “problem-solving skills” in children,” while another learner proposes discussing topics and reflecting upon values with children. In a statement that invokes a holistic vision, another learner proposes that Family literacy might include: “Reading, everyday outings, education lessons, workbooks, music, [and] team sports.”

What is clear from listening to the responses of the Aboriginal adult learners is that they already provide or are capable of providing a range of literacy support within the family. It is necessary to consider, however, that Aboriginal parents who have not received the benefits of literacy education might be unable to provide children with the support that they need to prepare children for the K – 12 system. If Aboriginal parents are going to be fully prepared to provide Family literacy support within the home, local Aboriginal literacy programs in the nearby community or post-secondary institutions will need to provide Family literacy training to these parents who must have materials and instructional techniques.

## Workplace Essential Skills Literacy

### I. Focus Groups

The researchers presented the focus groups with a list of Aboriginal Workplace Essential skills:

1. Understanding and ability to use reports, letters, and equipment manuals;
2. Communicating effectively;
3. Understanding and ability to use documents (safety instructions, assembly directions, maps etc);
4. Understanding and ability to use numbers by themselves or charts and tables;
5. Thinking critically and acting logically to solve problems and make decisions;
6. Using computers, technology, tools and information systems effectively;
7. Ability to build and work in teams;
8. Positive attitude toward change;
9. Willingness and ability to learn for life.

Asked if there were any skills missing from the list to be covered in an Aboriginal Workplace Skills program, the responses of the focus groups referred to two main areas: Employer-Employee Relations and Skills Development.

#### Employer-Employee Relations

Within the context of the present discussion, to build employer-employee relations is to create a social environment that will instill in Aboriginal employees a sense of belonging and value and autonomy. To create such an environment, it is necessary to “foster a sense of belonging for Aboriginal workers in the non-Aboriginal workplace environment.” Part of this process might be accomplished when employers “build worker confidence.” One way to boost worker confidence is to reassure Aboriginal employees that “everyone has a place and purpose,” which is an Aboriginal credo that has traditionally made some Indigenous nations exemplars of egalitarian societies in which everybody has a role, everyone is equal.

Since Aboriginal employees may be more hesitant to ask questions than non-Aboriginal workers because of personal shyness or communication protocols unique to the individual culture, Employers need to encourage the “asking of questions.” Cultural differences might also require that employers adopt policies that rely less on judgmental and punitive

ways of correcting the mistakes of workers and more on requesting Aboriginal workers to reflect upon what they have learned from mistakes: employers should “discuss what has been learned from mistakes as opposed to [imposing] disciplinary action.”

Since systemic racism might be part of the invisible emotional furniture of a workplace, “cultural safety training for all staff” might be necessary as a precaution against a racially biased work environment.

## **Workplace Skills Development**

In addition to the development of the nine workplace essential skills mentioned at the beginning of Section V, the focus groups mentioned several other areas of skills that might be considered for development. Acknowledging the importance of the skills that workers already possess, one participant of the focus group proposed: “Recognize and build on the skills workers bring with them.” Part of a workplace skills training program might also “incorporate employee mentorship in the workplace.”

To tap into the individual talents, imaginations, and creativity of Aboriginal workers, employers should make an investment in fostering “creativity, intuition, [and] thinking outside the box in employees.”

“Conflict resolution [workshops] for all staff” will equip employees with the skills to work harmoniously.

It is important to note that all of these proposals will produce more confident, autonomous, and successful Aboriginal employees in whatever field or industry within which they choose to work.

## **What needs to be done to facilitate a College-to-Workplace Transition?**

When focus groups were asked how colleges might facilitate the transition of students from colleges to the workplace, their combined answers virtually mapped out a whole program. One participant proposed—as an initial foundation for learners—a Confidence Building program that would include workshops or courses on: “life-skills, job readiness, anger management, [and] safety programs.”

Professionals visiting the college would also make the college-to-workplace transition more viable: “Have someone from your field come in and give feedback on their [sic] experiences, questions and concerns.” In addition to guest speakers, a participant suggested learners should take “field-trips—especially [. . . to] businesses to see what you are going to be doing first-hand (on-site learning).”

The college-to-workplace transition could also be implemented by having partnerships with government and businesses to create opportunities for learners to participate in “job shadowing” and “practicums.”

## **II. Adult Learners**

### **The Development of Workplace Skills**

In order to make a successful transition from their educational careers to employment in the job market, Aboriginal Adult learners must consider what types of workplace skills that they will need to develop. Requested to respond to a series of inter-related literacy skills normally required in an office-type environment (whether business or government), learners felt that they needed development in the areas of reading texts, writing, speaking, critical thinking, and using documents and computers with writing ranking the highest among those skills needing improvement. Numeracy and interpersonal skills were also identified as in need of development. Unless Aboriginal literacy programs furnish students with the workplace literacy skills to enter the workforce, they will be under-preparing growing numbers of Aboriginal learners to take their place in the economy and reducing their options for the future.

## Workplace Contributions to Success on the Job

Researchers asked Aboriginal learners what contributions by their employers would enable them to be successful. The most highly ranked “contributor to success” was “cultural knowledge.” Where cultural knowledge may be either minimal or lacking, learners felt that “cultural sensitivity training” would inform non-Indigenous employers of the unique cultural differences of Aboriginal employees. When employers possess Aboriginal cultural knowledge and greater sensitivity to their Indigenous employees, employers will have the critical resources to create a workspace of mutual understanding and respect that will enhance the possibilities of success for both Indigenous employees and their employers.

Flexibility upon the part of employers was ranked highly among Aboriginal learners. Given the cultural differences between Western society and Aboriginal society, employers may need to be flexible to Aboriginal people whose cultures, deeply intertwined with spiritual beliefs and practices, may require flexibility when it comes to traditional observances, e.g., the momentous event of naming ceremonies.

Necessary, too, is providing training to Aboriginal employees, such as “certificate training programs.”

When Aboriginal literacy programs develop the workplace skills of Aboriginal learners with increased commitment, along with employers adopting policies to support the unique cultures of Aboriginal adults, the latter will take their place in the workforce in greater numbers and with greater success.

## Recommendations

### I. Adult Literacy

For Aboriginal Adult Literacy Programs, it is recommended:

- ✦ That courses in basic literacy skills be developed to enable adult learners to accomplish the basic yet indispensable literacy tasks of every-day life;
- ✦ That courses based upon a pedagogy of cultural sharing be developed to foster more harmonious social relations between Indigenous and non-Indigenization people to reduce racial tension and to meet the economic and political challenges of the 21st century;
- ✦ That Literacy education must be holistic based upon the teachings of the Medicine Wheel to address the spiritual, emotional, cognitive and physical needs of the whole learner;
- ✦ That the indigenization strategies for Aboriginal literacy must incorporate culturally relevant curriculum and teaching methodologies;
- ✦ That NVIT serve as a Provincial Resource Centre for Curricula which will store and disseminate the latest innovations in curriculum development and teaching pedagogies;
- ✦ That NVIT provide training for practitioners to assist in the complete and successful implementation of the Indigenization Strategies;
- ✦ That artistic creativity in its varied forms should play a greater role in our Aboriginal literacy programs as it is instrumental in producing social awareness and social transformation;

- ⊕ That Aboriginal traditional knowledge—or any curriculum that serves the development of the needs of Indigenous communities—be incorporated into Aboriginal literacy programs as the content of those programs;
- ⊕ That more funding be made available to Aboriginal learners to enable them to fulfill their basic living needs and to pay for the exorbitant cost of education in order to attend Aboriginal Literacy Programs and to enter the workforce to become self-fulfilled and autonomous;
- ⊕ That indigenization strategies for Aboriginal Literacy Programs be adopted to address in a positive and successful manner the mental health and self-esteem of learners; the curriculum and modes of instruction of programs; and the potentially biased value-systems of instructors.

## **II. Family Literacy**

- ⊕ For Family Literacy Programs, it is recommended:
- ⊕ That NVIT provide a program and courses in Family Literacy Instruction to train Family literacy educators to go out and assist in literacy development in the communities;
- ⊕ That NVIT provide local workshops and innovative curriculum for parents who wish to become more proactively involved in fostering literacy development in their children.
- ⊕

## **III. Aboriginal Workplace Essential Skills**

- ⊕ For Aboriginal Workplace Essential Skills Development, it is recommended:
- ⊕ That NVIT offer seminars for government and the businesses community on the cultural requirements and differences of Aboriginal employees;
- ⊕ That NVIT develop a comprehensive program on Aboriginal Workplace Essential Skills Development for students who wish to enter directly into the job market;
- ⊕ That NVIT develop partnerships with government and the business community to enable NVIT students to participate in the work-experience of practicums.

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- II. Findings

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- I. Report Templates
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### F. Environmental Scan of Aboriginal Literacy and Workplace Essential Skills Program

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### G. Emailed Surveys Tracking List

### H. Key Informants' Organizational Affiliations

### I. Map of Communities Surveyed via Telephone

### J. Key Informant Interview Data

### K. Elder Interviews

### L. Aboriginal Adult Literacy

### M. Aboriginal Family Literacy

### N. Academic Forum Findings

1. *I Scan of Aboriginal Literacy and Workplace Essential Skills Programs 2009*. This compilation includes lists of: *Aboriginal Adult Literacy Programs and/or Education Support Contacts*, *Aboriginal Workplace Essential Skills/Employment Programs*, *Aboriginal Family Literacy Programs*, and *Aboriginal Educational Institutions* in the province of British Columbia at the time this report was written.
2. Appendix K provides samples of writings from the perspective of a learner in 1985 and a sample of the same person's writing some 20+ years later.

# Appendix A

## Elders

- I. Survey Questions
- II. Findings

## In the Spirit of sharing: Supporting Aboriginal Adult Literacy

The Nicola Valley Institute of Technology (NVIT) is developing a framework for the Literacy Indigenization Strategy. Upon the completion of this project NVIT will: research and review Aboriginal adult literacy, family and workplace/essential skills; identify data & program gaps; develop an Indigenization framework for Aboriginal adult literacy; develop three fundamental English modular units; develop a practitioner's training package; provide a two-day forum for practitioners, post-secondary institutions and Aboriginal organizations to discuss and solicit input; and to seek partnerships with significant connections.

### Elder's Literacy Survey

The participation of literacy practitioners, resource people, community members, Elders, students and literacy organizations is crucial for the success of this initiative. NVIT respectfully invites any input, suggestions, thoughts, ideas, resources, curriculum and participation in this project.

**Contest:** We will be having a draw in each area for an NVIT Jacket for survey participants after the closing date of December 19th, 2008. This requires each survey participant – if they choose – to identify themselves on this survey, but the names on the survey will not be used in anyway in our research documents.

Name: \_\_\_\_\_

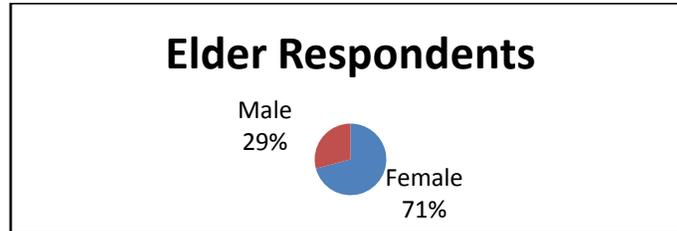
1. What does literacy mean to you?
2. Can you share a story about reading and/or writing?
3. In what way does/can literacy benefit your family or community?
4. How can we respectfully share our cultures in Aboriginal adult or family literacy programs?

Survey conducted by the Literacy Coordinator, Sr. Researcher or Jr. Researcher from the Nicola Valley Institute of Technology (NVIT) Vancouver campus, 200 – 4355 Mathissi Place, Burnaby, BC V5G 4S8.

*Thank you for taking the time to complete this survey and for your interest in literacy*

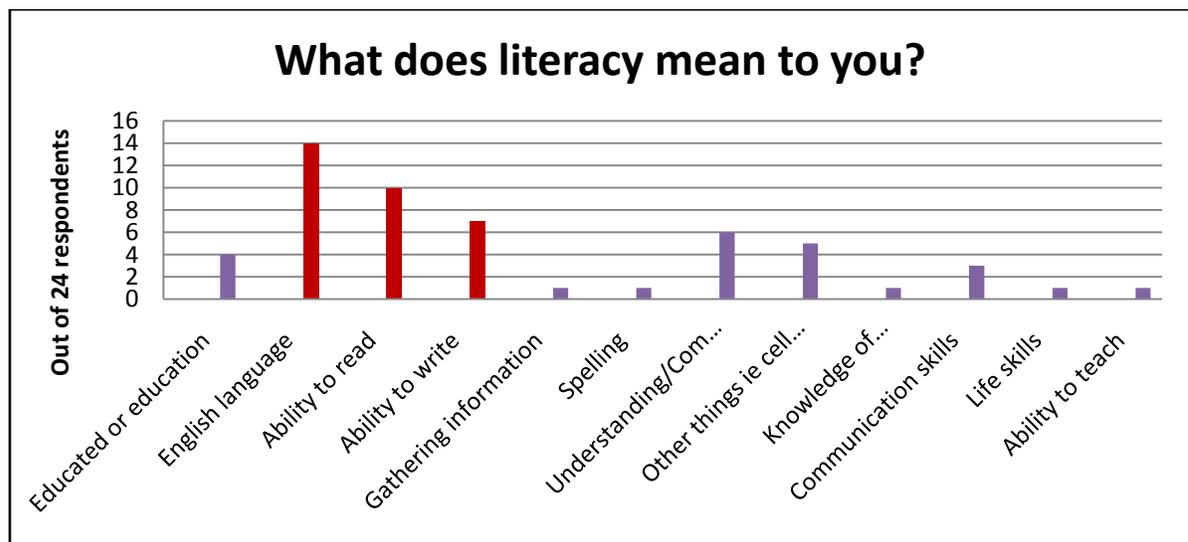
## II. Findings

A total of 25 Elders completed the Elder survey. Eighteen were female and seven were male.



Responses to the Elder Survey were narrative in nature and have been presented in the following bar graph and verbatim quotations:

### What does literacy mean to you?



56% of Elder respondents felt literacy was tied to the English language and 12% saw literacy through a broader lens and stated the following:

- *It means more than just reading and writing, ABC's, and 1,2,3's. It means much more... the ability to use a cell phone, computer tech, interpret signs and symbols. A more rounded education, social abilities.*
- *Educational knowledge, theory material, love of reading/writing skills, computer skills.*
- *Critical for life skills.*
- *Education and family*

One respondent also noted that literacy did not mean much as he or she does not read or write. Another indicated that literacy is *"knowing our traditional ways and learn to transfer it to our children."* The concepts of communication and speaking skills were also included in two of the responses. One respondent wrote that literacy is *"the beginning of a road not yet taken"*.

**Can you share a story about reading and/or writing?**

Narrative responses to this question included:

- *When I first started school I did not understand any English at all it took me awhile to catch on but look at where I'm at now – NVIT!*
- *I started my education with Native language*
- *I will have to work on this if I'm called to do this.*

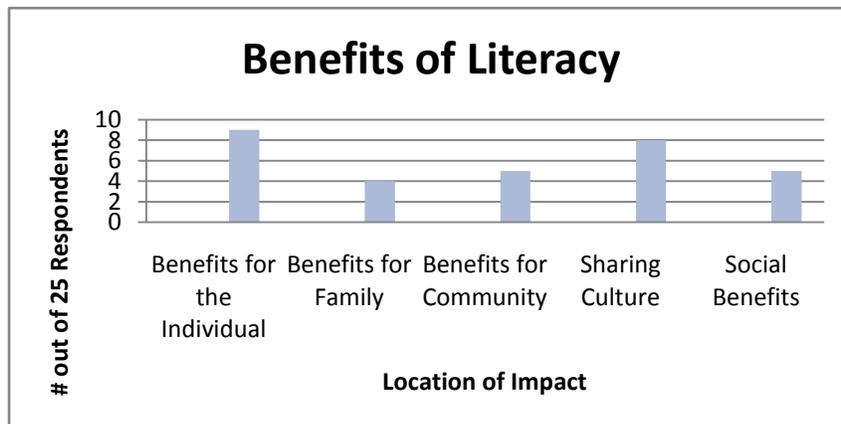
Responses that included a story, or the beginnings of one, included:

- *When I was young about 9-11. I would go visit Elders. They would ask to make a grocery list for them. I couldn't spell. For the word sardines I'd draw a fish.*
- *One of my adult literacy clients (brain injured) wanted to learn how to sign his disability cheques rather than use an "x". He went on to learn many more skills, this is a most motivating story to keep me involved in adult literacy.*
- *Childhood around 7 yrs Old. Sleigh for Christmas—Boxing day uncle brings him a dog with a harness. Dog was trained to pull. He hooked up the dog to go 3 miles.*

**In what way does/can literacy benefit your family or community?**

Responses to this question have been categorized according to the following "locations of impact":

1. Benefits for the Individual
2. Benefits for Family
3. Benefits for Community
4. Sharing Culture, and
5. Social Benefits



Examples of responses for each category are as follows:

Benefits for the Individual:

- *Opens doors that were closed*
- *Literacy helps members of a community develop self-esteem. It also helps with employment opportunities (2x).*
- *Learn in order to communicate, being able to read Dr's orders*
- *Knowledgeable participation*
- *Being able to connect schoolwork into to-days language*
- *Knowing danger symbols*

#### Benefits for Family:

- *Literacy can benefit my family by getting educated & be able to go to college get a degree in any program they want*
- *My sisters & brothers--- children are new great leaders*
- *Family writing to each other keeping in touch*
- *It benefits young children*

#### Benefits for Community:

- *Every way! Without literacy Today's city's would not be*
- *To learn and live more freely with the world*
- *To have more community activities, games, ladies groups--- youth groups*
- *We can benefit by learning the facts, the laws in order to create unity and wholesome living*

#### Sharing Culture:

- *History gathered to bring forward to the next generation*
- *Coming to TRU to the classes and sharing the sweat and Medicine Wheel*
- *I read lots to my grandchildren and children I work with. Short stories like legends.*
- *Today's life and standing--- blending of 2 cultures*
- *Traditional beliefs*
- *Western society needs to learn to listen and respect*
- *To relate our history/culture to the mainstream society*
- *Build relationship between Elders & Youth. Role model*

#### Social Benefits:

- *It helps people make social contacts*
- *To attend functions, going to movies, concerts, etc*
- *Understand to socialize, to communicate*
- *To understand the function of our society*

#### **How can we respectfully share our cultures in Aboriginal adult or family literacy programs?**

Almost 50% of the Elders indicated the best approach to respectfully sharing our cultures in Aboriginal literacy programs was through use of the oral tradition. Examples of their responses included:

- *Share songs and dance, drumming*
- *By encouraging Aboriginal clients to tell and record their stories (if they wish to, of course) (2x)*
- *Through story telling Aboriginals need to share (4x)*
- *Literally speak about our culture as it was taught by our elders*
- *Circles Elders group*
- *Just keep coming and talk to the children about learning*
- *Teaching our language (2x)*
- *Hands on learning*

The next most frequently provided response to this question dealt with approaches that decolonize and/or present accurate histories/information about Aboriginal peoples:

- *By using material that depicts an accurate portrayal of Aboriginal culture*
- *By studying the impact European Settlement had on North American aboriginal peoples and steps that are presently being taken to address those issues*
- *Literally speak about our culture as it was taught by our elders. Whenever we had contact*

- *They took away our rights and our cultures our language now we are getting out things like (sewing) (gardening) (carving)*

Elders also believe that both traditional and Western forms are needed:

- *By offering help or giving materials needed--- books etc*
- *Using circles; books; making books; drumming; songs volunteered at schools for 15 years (Art)*
- *Stories, gardening, sewing, knitting, crochet, weaving*
- *Encourage younger generation to get the best education they can starting from literacy improving our way of life*
- *Must look at both worlds*

11% of Elder respondents indicated an approach that stemmed from the sharing of all cultures:

- *Joining force with other cultures*
- *By asking the students to make or wright something about How there people lived!*

# Appendix B

## Practitioners

- I. Survey Questions
- II. Findings

Table 1: Educational InstitutionType

Table 2: Areas of Involvement

Table 3: Respondent Identities

Table 4: Prior Learning Assessment

Table 5: Important Outcomes

## In the Spirit of sharing: Supporting Aboriginal Adult Literacy

### Practitioners Literacy Survey Comprehensive (Includes Survey A,B,C)

The Nicola Valley Institute of Technology (NVIT) is developing a framework for the Literacy Indigenization Strategy. Upon the completion of this project NVIT will: research and review Aboriginal adult literacy, family and workplace/essential skills; identify data & program gaps; develop an Indigenization framework for Aboriginal adult literacy; develop three fundamental English modular units; develop a practitioner's training package; provide a two-day forum for practitioners, post-secondary institutions and Aboriginal organizations to discuss and solicit input; and to seek partnerships with significant connections.

The participation of literacy practitioners, resource people, community members, elders, students and literacy organizations is crucial for the success of this initiative. NVIT respectfully invites any input, suggestions, thoughts, ideas, resources, curriculum and participation in this project.

**CONSENT:** Your participation in this anonymous survey is your authorization for NVIT to use the survey results and excerpts from the interview/survey in the final report and may be included in publications to come from this research, but not limited to the aforementioned. Any comments or concerns resulting from your participation in this survey may be directed to the Literacy Coordinator – Marla M. Pryce, M.Ed at 604.602.3433 or the Dean of Instruction & Student Success – Dr. Gerry William at 250.378.3314.

*Thank you for taking the time to complete this survey and for your interest in literacy*

Survey conducted by the Literacy Coordinator, Sr. Researcher or Jr. Researcher from the Nicola Valley Institute of Technology (NVIT) Vancouver campus, 200 – 4355 Mathissi Place, Burnaby, BC V5G 4S8.

**Contest:** We will be having a draw in each area for an NVIT Jacket for survey participants on December 19th, 2008. This requires each survey participant – if they choose – to identify themselves on this survey, but the names on the survey will not be used in anyway in our research documents.

Name: \_\_\_\_\_

1. What city do you teach in? \_\_\_\_\_
2. What type of educational institution/organization do you teach in?  
 College/University

- Aboriginal Public College
- Aboriginal Private College
- BC Aboriginal Friendship Centre
- Non-profit Organization delivering Adult Literacy \_\_\_\_\_
- Other: \_\_\_\_\_

3. Please identify what area of literacy you are involved in?

- General Aboriginal Adult Literacy
- Aboriginal Family Literacy
- Aboriginal Workplace/Essential Skills
- General Adult Literacy (Aboriginal/Non-Aboriginal)
- Family Literacy (Aboriginal/Non-Aboriginal)
- Workplace/Essential Skills (Aboriginal/Non-Aboriginal)
- Other: \_\_\_\_\_

4. Please tell us about yourself; are you a...

- |                          |     |                          |    |                          |
|--------------------------|-----|--------------------------|----|--------------------------|
| Literacy teacher         | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Literacy Coordinator     | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| School District employee | Yes | <input type="checkbox"/> | No | <input type="checkbox"/> |
| Other: _____             |     |                          |    |                          |

are you...

- Aboriginal    Métis    Non-Aboriginal

5. What percentage (%) of your employees self-identify as Aboriginal? \_\_\_\_\_

6. What does literacy mean to you and your organization?  
\_\_\_\_\_

7. How would you define Aboriginal Adult Literacy? Or can you please provide us with input into the definition below.  
\_\_\_\_\_

To date this is what we have crafted based on community and practitioners input:  
Aboriginal adult literacy is the transmission of cultures, orality, symbolic systems and communicating from within our own diverse nations. It is a tool that provides equal opportunities for each individual within our communities to become multi literate/multi lingual and have a choice to participate in western society, while revitalizing and preserving our cultures, languages and governance systems. AND, most importantly, it legitimizes and empowers Aboriginal ways of knowing, being and doing.

8. Would it be beneficial to your Institute/Program if NVIT was established as a hub for Aboriginal Curricula and resources?

Yes

9. Do you foresee any possible barriers/concerns for practitioners incorporating an Aboriginal adult literacy framework?

Yes  No

If so, what possible barriers do you see?

---

10. Would it be beneficial to your organization to have NVIT provide training on the newly developed Indigenization framework?

Yes  No

11. What resources do you need in order to support the Aboriginal learners in your classrooms?

---

12. What do you think a holistic approach to literacy program development and delivery would look like?

---

13. Do you know of any resources, curriculum, studies, stories, best practices, literacy programs or courses, community initiatives, literacy framework documents, Practitioner's training packages...that would help us in this initiative? Please tell us about them.

Literacy resources, studies, curriculum, models, contacts, organizations, etc

Organization

Web Address

Essential Connections

History

Primary Address

Satellite Centres

Outreach Programs

Hours of Operation

Transit Accessibility

Accessibility Challenges

Literacy Programs

Offered

Client Groups Served

Language Supported

Service Delivery Models

Participation Challenges

Partnerships

Other

14. Can you identify any service gaps in Aboriginal literacy in your area?

---

15. How satisfied are you with the prior learning assessment of Aboriginal student's?

1  (Not at all) 2  (somewhat satisfied) 3  (Uncertain) 4  (Satisfied) 4  (Very satisfied)

16. Do you agree with the current approaches to testing learners? Yes  No

If no, do you have any best practices you can share with us?

---

17. The words tests, assessments, scores.....tend to scare the students. Do you have another suggestion that would be less intimidating for the students?

---

18. What significance do the texts you are using in your literacy programs/courses have for the individual's cultural identity?

---

19. How does your pedagogical approach and the purpose of literacy as communicated by the institution relate to the Aboriginal learner's motives and sense of identity (and more subtly, what messages does a reading and writing curriculum communicate about the value of the learner's culture)?

---

20. How do you feel the tasks assigned in your courses relate to the Aboriginal learner's cultural identity?

1  (Not at all) 2  (somewhat) 3  (Uncertain) 4  (Related) 4  (Extremely Related)

21. Do you think Aboriginal learners must change the nature of their self-concept in order to do what is asked in your courses?

Yes  No

22. When considering an Aboriginal adult literacy program model, what outcomes do you feel are important to include?

Learning in and for community	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Considering and respecting the Environment	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Elder's guidance, support and affirmation	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Sharing, practicing and respecting traditional teachings	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Giving back	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Feeding the body and soul	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Leadership strengthening	Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Other:				

---

23. Can you elaborate on what those outcomes could include?

Learning in and for community \_\_\_\_\_

Considering and respecting the ecosystems \_\_\_\_\_

Elder's guidance, support and affirmation \_\_\_\_\_

Sharing, practicing and respecting traditional teachings \_\_\_\_\_

Giving back \_\_\_\_\_

Feeding the body and soul \_\_\_\_\_

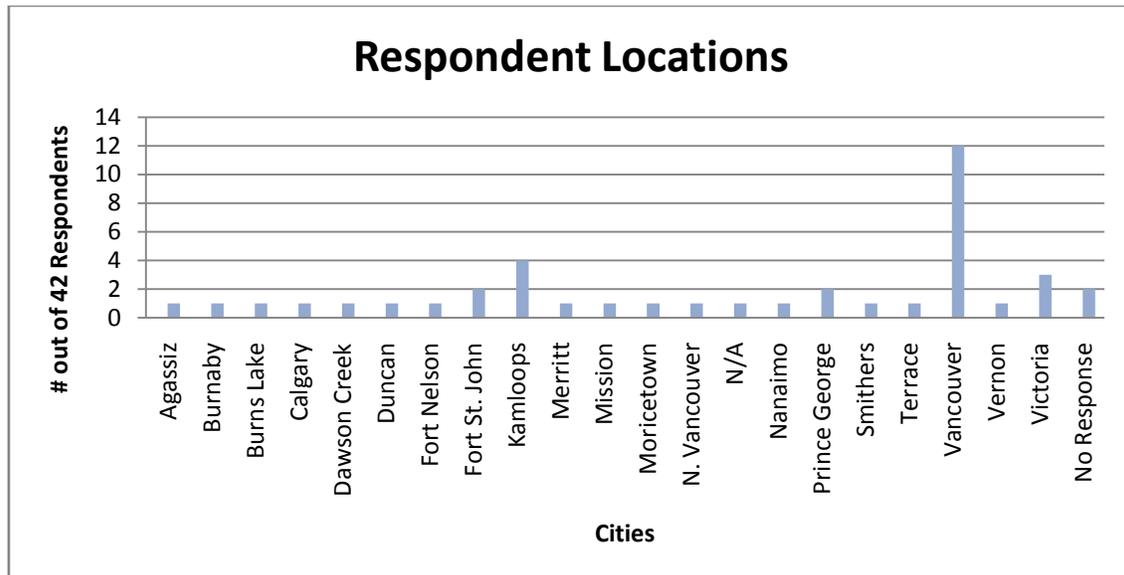
Leadership strengthening \_\_\_\_\_

Other \_\_\_\_\_

## II. Findings

### 1. What city do you teach in?

Respondents indicated they teach in the following cities:



### 2. What type of educational institution/organization do you teach in?

**Table 1: Educational Institution Type**

Institution Type	Frequency of responses	Percent distribution
College/University	6	14%
Aboriginal Public College	3	7%
BC Aboriginal Friendship Centre	10	24%
Non-profit organization delivering adult literacy	8	19%
No Response	5	12%
Other	10	24%
Count	42	100%

Examples of other institutions identified included:

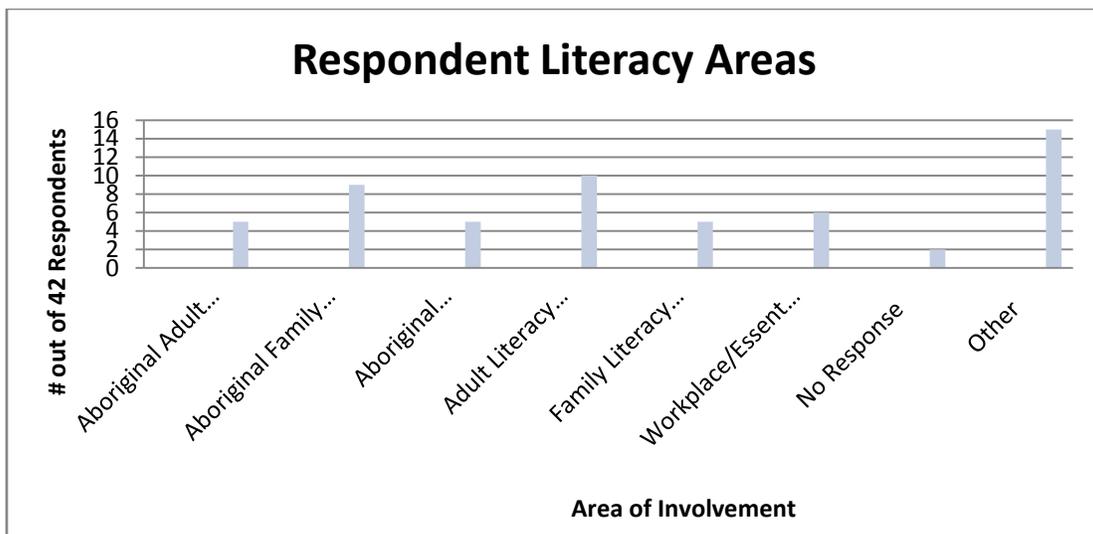
- *public school*
- *Surrounded by Cedar Child Family Service*
- *school district 22 Vernon PUBLIC SCHOOL Ab. Ed k-7*
- *on reserve Adult Education Band supported Education Society Nominal roll/FNESC*
- *Federal Funded Program Employment Services*
- *Templeton Secondary School*
- *Private College delivering ABE to Federally Incarcerated Students*
- *Knowledgeable Aboriginal Youth Organization*
- *Aboriginal AHRDA*
- *Aboriginal cultural drop in-DTES*

### 3. Please identify what area of literacy you are involved in?

**Table 2: Areas of Involvement**

Area of involvement	Frequency of responses	Percent distribution
Aboriginal Adult Literacy	5	12%
Aboriginal Family Literacy	9	21%
Aboriginal Workplace Skills	5	12%
Aboriginal/Non-Aboriginal Adult literacy	11	26%
Aboriginal/Non-Aboriginal Family Literacy	5	12%
Aboriginal/Non-Aboriginal Workplace Skills	6	14%
Other	15	36%
No Response	2	5%
<b>Count</b>	<b>42</b>	

Several respondents indicate their involvement lies in more than one area as identified in the survey question options.



26% of respondents stated that they work in a general adult literacy program that serves Aboriginal and non-Aboriginal learners, and 12% indicate they work strictly with the Aboriginal adult learner. When compiling the environmental scan of Aboriginal literacy programming for this project, the author sifted through long lists of BC programs before coming across the occasional Aboriginal focused program. This is likely due to the fact that the percent of the Aboriginal population is quite small in comparison to the non-Aboriginal and English as a Second Language population that many of the programs target.

21% of respondents work in Aboriginal family literacy programs, whereas only 12% indicate they serve Aboriginal and non-Aboriginal families in the program they are involved in.

The percentage of respondents who indicated they worked in Aboriginal and Aboriginal/non-Aboriginal workplace essential skills programs are almost equal at 12% and 14% respectively—with a difference of one more respondent involved in the mixed group of learners than in the strictly Aboriginal program. One possible explanation for this may be the ever growing concern about shortages of skilled labour in this

province. Many government reports consider the increasing Aboriginal populations and the need to utilize this resource to address the gaps.<sup>3</sup>

The area of literacy involvement expressed most by the practitioner respondents was in areas other than those listed on the survey. 15 of the respondents are involved in the following areas of literacy:

- *Aboriginal Education K-12*
- *ABORIGINAL INFANT DEV. PROGRAMS*
- *Academic course content-sometimes/have to help students to understand the requirements within an academic setting*
- *ADULT BASIC EDUCATION*
- *cultural literacy*
- *digital literacy (ICT skills)*
- *Elementary K-7*
- *Employment Services*
- *Literacy drop-in, bridging to college program*
- *Mathematics/computers/numbers*
- *PARENTING LITERACY, YOUTH LITERACY ELDERS LITERACY*
- *Secondary School*
- *SMALL BUSINESS-ENTREPRENEURSHIP*
- *Surrounded by Cedar Child Family Services ( Foster children)*

#### 4. Please tell us about yourself. Are you a . . .

Respondents identified as being the following:

**Table 3: Respondent Identities**

Respondent is:	Frequency of responses	Percent distribution
Literacy Teacher	5	14%
Literacy Coordinator	7	20%
School District Employee	4	11%
No Response	3	9%
Other	16	46%
Count	42	100%

Examples of other job titles respondents indicated included:

- *Private College Employee*
- *employment consultant*
- *College Instructor*
- *Youth Worker*
- *Program Coordinator*
- *Post -secondary institute instructor*
- *First Nation Support Staff*
- *Math teacher*
- *PROV. ASSISTANT FOR ABORIG. INFANT DEV. PRGRMS.*
- *Workshop facilitator*

- *teacher/counsellor*
- *teacher & facilitator.*
- *Program Director*
- *Aboriginal Studies*
- *Cultural Sharing Coordinator*
- *LIBRARIAN – INSTRUCTOR*

At this point in the survey the question of ancestry was raised. Only 3 respondents answered this question out of the 42 surveys submitted: one came from a Métis practitioner and two were submitted by practitioners who self-identified as Aboriginal. Other options to choose from included: non-Aboriginal.

## 6. What does literacy mean to you and your organization?

**Examples of responses to what literacy means to the survey participant and/or his/her organization included:**

12 of the 28 respondents who provided an answer to this question included reading, writing, education, and/or English in their responses. All 100% of respondents indicated that literacy deals with much more than simply the ability to read and write. Examples included:

- *To feel comfortable with information and make decisions*
- *Ability to function within community/healthy families*
- *support students/job skills/cultural awareness and identity*
- *Opportunity/equality*
- *To evolve one's knowledge*
- *Necessary for success*
- *Communicating and understanding Loving & learning*
- *Transparency in passing on information*
- *Enhancing the lives of families; parents, children and the community. To promote self-worth; provide life-skills, managing finances, health and dealing with domestic violence*
- *The way we communicate (read, write, speak, draw, dance, sing, learn, teach) and interact within our world*
- *Literacy is too vague. But I have been teaching in the area of economic literacy, critical thinking literacy, planning and management literacy*
- *A) UNDERSTANDING AND PRACTICING ABORIGINAL WAYS OF KNOWING AND LEARNING B) PRACTICING BICULTURAL LEARNING*
- *Self awareness of healing and learning to heal starts with self*

## 7. How would you define Aboriginal Adult Literacy?

**Practitioners defined Aboriginal adult literacy accordingly:**

- *HAVING THE COMMUNICATION SKILLS NECESSARY TO UNDERSTAND YOUR CULTURE, PARTICIPATE ACTIVELY IN YOUR SOCIETY AND GAIN CAPACITY FOR EMPLOYMENT*
- *Celebrating culture and language*
- *Too big of a question*
- *For them to grow, more understanding of growth*
- *Preserving FOOD teaching and collaborating*
- *elders/youth in bridging of history awareness*
- *Technical reading and writing (banking, job applications, etc)*
- *Any Aboriginal person over the age of 18 that needs education to address literacy in a subject*

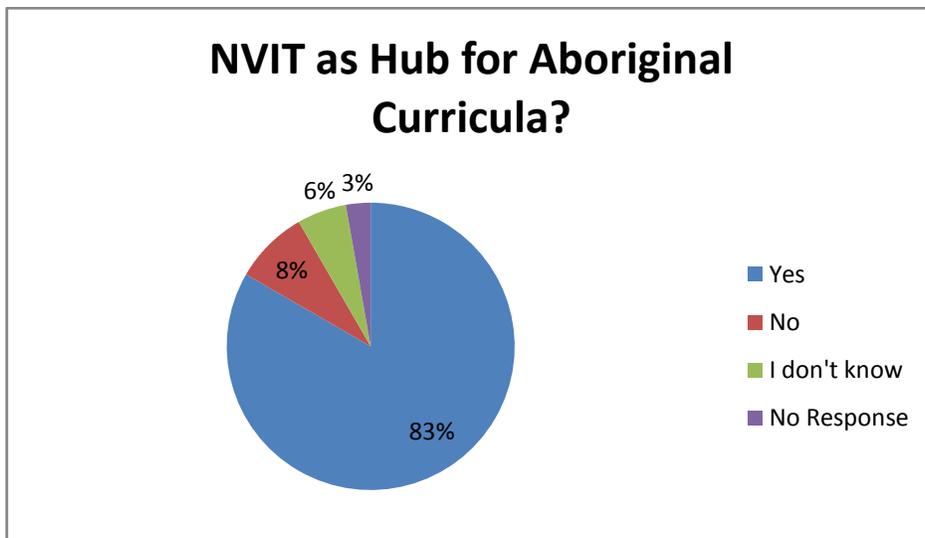
- *I support the definition provided, very thoughtful and all encompassing*
- *A holistic Aboriginal-value based approach to literacy. Encompass my oral and written language. Numeracy and cultural knowledge*
- *ABORIGINAL ADULTS REINFORCE THEIR CULTURAL PRACTICES THROUGH LITERACY. LITERACY IS A TOOL TO REVITALIZE & PRESERVE OUR CULTURE, LANGUAGE AND GOVERNANCE SYSTEMS IN ORDER TO PROVIDE FUTURE OPPORTUNITIES TO THE NEXT GENERATIONS*
- *Learning is slow, fear gets in the way of wanting to learn*
- *A rich mixture of oral & written skills, culture, spirit*
- *I like the definition [provided] but the word “transmission” implies a one-way authoritarian style of education. I suggest you change it to “creation”, “development” or learning*
- *This is an amazing definition here, adding somehow that success in achieving this will go beyond academic*

NVIT provided a definition of Aboriginal Adult Literacy to the practitioners to elicit their response. The definition was based upon the original definition proposed by the Literacy Committee members, which is quoted in full:

*Aboriginal adult literacy is the transmission of cultures, orality, symbolic systems and communicating from within our own diverse nations. It is a tool that provides equal opportunities for each individual within our communities to become multi literate/multi lingual and have a choice to participate in western society, while revitalizing and preserving our cultures, languages and governance systems. AND, most importantly, it legitimizes and empowers Aboriginal ways of knowing, being and doing.*

**8. Would it be beneficial to your Institute/Program if NVIT was established as a hub for Aboriginal Curricula and resources?**

The following pie chart breaks down practitioner responses to the possible benefit of NVIT being established as a Hub for Aboriginal Curricula and Resources:



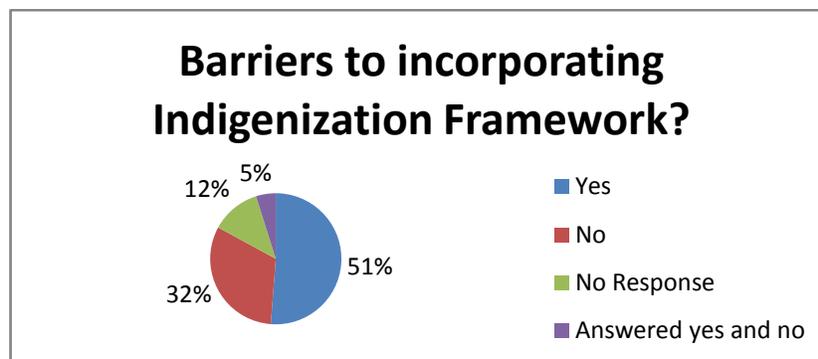
This question was posed to get a sense of how practitioners feel about a Central Resource Centre for accessing Aboriginal curricula and resources. The majority of respondents saw this as being beneficial to their work and only 3% of the respondents did not provide an answer either way to this question.

Respondents contributed the following accompanying thoughts on this subject:

- *How would this work?*
- *to provide a diversity of building blocks for curricula based on past successes*
- *can be NVIT or any other institute I'm not answering this question with full regard to NVIT*
- *If showed monthly*
- *Because once trained, school district could hire aboriginal persons*
- *not sure if there is a need, could be over lapping with many other resources*
- *UAFCS-isahuls*
- *would like involvement/input*

**9. Do you foresee any possible barriers/concerns for practitioners incorporating an Aboriginal adult literacy framework?**

The following pie chart reveals whether respondents saw the possibility of barriers/concerns for practitioners incorporating an Aboriginal Adult Literacy Framework



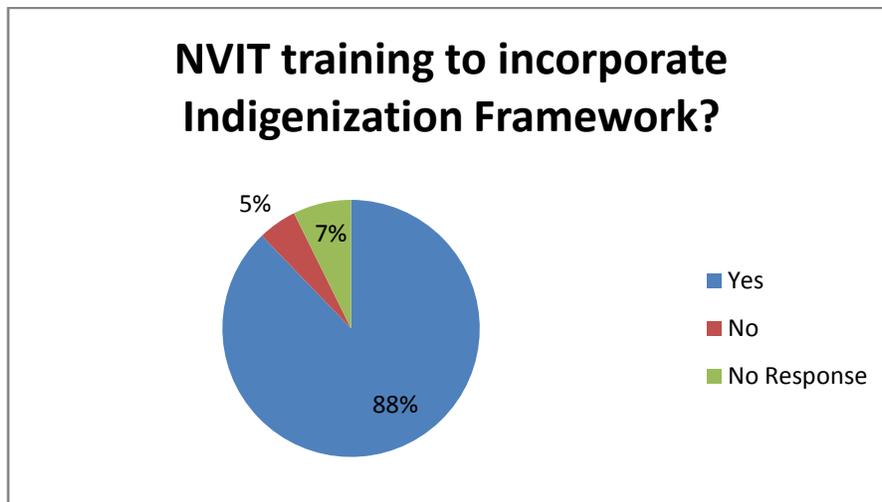
Examples of possible barriers identified by respondents included:

- *Participation*
- *Low interest in non aboriginal practitioners to genuinely learn and use*
- *The concerns are the continuance of the program itself*
- *Student centered*
- *Lack of knowledge in mainstream educators ie: benefits of approaching literacy from aboriginal epistemological perspective*
- *That certification could/ would be recognized*
- *reading; many children attend the Aboriginal Literacy and not many participants are adult learners throughout the events children are participants.*
- *Finding community support, sufficient volunteer resources*
- *Literacy cannot be obtained other than by massive amounts of active and practical communication*
- *There is a tendency to spend on conferences courses, purchase of materials etc which will achieve minimal results*
- *Not responsive to individual community needs and therefore lacking buy in*
- *Cultural lifestyle is frowned upon and not encouraged to explore- not embraced*

- *Not enough students, ineffective supports to refrain students culturally insensitivity*
- *Knowledge base, delivery tools, resource materials*
- *Funding support services*
- *Resistance from learners?*
- *Our community is moving forward. Chief Louie visit was inspirational -establishing a FASD center-moving beyond Residential School Issues--positive learning environment for young adults*
- *Funding, leadership in government*
- *Having the right Educators and facilitators doing their job. Something the clients can identify with, Aboriginal people felt uncomfortable (don't belong) in a non aboriginal setting. Prefer to be serviced by aboriginal people*
- *Expose as many First Nations to NVIT. Not many in the lower mainland know of the school*
- *Getting people motivated to improve their literacy and committing to it*
- *Geography and remoteness*
- *Attending the training, core funding to develop trust over time relational/ relationship based*
- *How can this be done addressing the needs of the diverse cultures of ALL Aboriginal people recognized under the Canada Constitution*
- *Funds: printing, honorariums and food costs*
- *There may be barriers at the high school level- elementary should not be*

**10. Would it be beneficial to your organization to have NVIT provide training on the newly developed Indigenization Framework?**

The breakdown of affirmative, negative, and neutral responses to this question is represented by the following pie chart:



- *It's sharing knowledge not training must embrace collaboration*
- *VSB Teachers*
- *Only if it relates to a collaborative approach*
- *Curious-how would the framework be different/compliment what is currently out there?*

## 11. What resources do you need in order to support the Aboriginal learners in your classrooms?

Respondents indicated that they require the following resources to support Aboriginal learners in their classrooms:

- *Multi-media videos, programs, interactive lessons that tie traditional knowledge and skills to course outcomes*
- *Computers, books (First Nations), Language CD's (FN Lang)*
- *Culturally appropriate material that also addresses the needs of our employee, partners, who are often not aboriginal themselves. Aboriginal people need the skills to participate and succeed in western society*
- *Elders, support for adult learners; younger generation need to be supported for further learning strategies, support*
- *Leveled guided reading story books w/ Aboriginal content and teachings for reading levels*
- *20-60 intermediate-secondary high interest low vocab*
- *Adult focus material- age levels, reading levels*
- *Resources won't do it. New non classroom processes are necessary*
- *The big thing is to have sufficient volunteers, adequate physical space and elders to teach tutors, - ---*
- *especially non aboriginal ones, how to teach aboriginal culture*
- *Housing, food, jobs a minimum level of security*
- *Culture*
- *Books, tapes, etc.. Staff and their support*
- *More aboriginal stories at the basic level, more aboriginal examples in curriculum (Math, science, history, language etc..*
- *Transportation, support/ liaison worker*
- *Stories from their culture and of famous AP role models, accurate historical records of Aboriginal culture- history, proud contact and of AP contribution to Canadian Life*
- *Space*
- *Relevant resource materials*
- *More than just explaining how to write- should encompass how to do*
- *Curriculum-we are developing/ share with other northern isolated communities*
- *Support high school drop outs--achieve meaningful literacy*
- *Increased numbers of elders that get recognition for their traditional teachings and cultural knowledge*
- *Reading materials for Aboriginal learners-most novels, books appear too juvenile, a lot of material we gather tends to be created for the elementary school level.*
- *Aboriginal teachers to teach the language educated aboriginal people who know their culture, roots, traditional libraries, internet web sites. Aboriginal people advocate respectfully to prominent resources like university*
- *Materials and dollars*
- *We really don't get enough, aboriginal people in our organization to make it priority or a need*
- *More exposure to the various Aboriginal cultures*
- *Faculty and NVIT to visit reserves to feel the atmosphere there*
- *Elementary materials. Our students are 7-11 years old*
- *Culturally relevant books*
- *Mentors/ Tutors*
- *Shared resources examples of what works in other towns*
- *Native teachers in the school district*

- *Learning centres that support basic literacy skills*
- *Computer based aboriginal DVD's learning programs*
- *Basic funds for copying and food supplies*

## **12. What do you think a holistic approach to literacy program development and delivery would look like?**

**According to the practitioners, a holistic approach to literacy program development and delivery might include the following:**

- *Northern Coastal Nation language and history*
- *To be able to present literacy in such a manner that crosses all sectors of study when learning words*
- *It would take into consideration the theory and teaching of multiple intelligence*
- *Co/construction of knowledge Howard Gardner*
- *Start small and grow, start fun and grow, start with success and grow*
- *Not sure yet*
- *Not to focus on literacy as the only outcome but to also focus on personal growth in all areas, to build character and encourage person to evolve*
- *Humor, storytelling, movement, music*
- *Food, spiritual, song, dance, language*
- *The only way would be a combinations of both traditional and western ideas*
- *Healing circle- Local herb teachings. Teachings of the spirit, heart, mind, body*
- *It would include: oral, visual and written work, it would involve both the heart and the mind, it would encourage looking out as well as looking in*
- *Using custom workshops based on cultural and spiritual learnings*
- *Would address all areas of culture incorporate various delivery methods to meet the unique needs of those hoping to become literate. Discuss teaching methods with Aboriginal community members who have also faced this challenge and have overcome these barriers.*
- *Possibly role models*
- *Incorporating the awareness of what is happening in the movement of our aboriginal people in respect to healing to our elders and bridging our young, youth and family. Being mindful to basic teachings of harmony to basic tools related to mother earth, father sky 4 directions and the animals who fit la direction. Most elders can relate to the medicine wheel. Holistically, this method of teaching involves all walks of life. People, animals, plants, air, water, fire etc..*
- *Acknowledge the residential holocaust that is now taking forum, acknowledge history of all Aboriginal suppression and how we are resilient and still overcoming hurt and negativity.*
- *Include brain gym, SOT activities-physical aspect usually is left out. Cost for materials are usually too expensive for Aboriginal programs.*
- *I believe it would go beyond a classroom/ academic setting.*
- *HELP! Being working out, would like new ideas.*
- *The use of protocol-as used in story telling; the rules of ancient native people; you are born with it-not just into it.*
- *Unsure*
- *Attempt to incorporate elders, elders are non-threatening and respected.*
- *Learners participate in the entire process more emphasis on oral presentation and respect for oral history elimination of the literacy bet, teacher and learner.*
- *Inclusion of life skills in the school or program.*
- *One based on the 4 elements of the Medicine wheel, and that takes account of past traumatic experiences our learners have experienced. Also one that encourages learner to use their whole bodies in learning and to explore their Aboriginal history, culture, and politics in creative ways.*

- *Drop-in setting (no formulated program), food for the brain (daily soup), Peer mentors-essential-*
- *Programming to include culture-FN stories, singing, prayers, written*
- *Inclusive*
- *Participatory in approach, dealing with diverse needs, needs in a flexible manner, enhancing capacity for FN communities to develop their own programs (not only literacy) Look at development wheel (Napoleon).*
- *A holistic approach focuses on the whole person. It would teach writing, reading, aboriginal culture, boost self respect and self esteem and teach practical life skills, such as job application, cover letter ect..*
- *Literacy immersion together with a program to change value systems.*
- *A program where one focuses on the goals of the learners.*
- *Sharing circles to give all students voice, sharing knowledge helping each other in class, partners-small groups, co-operation, hands on concrete materials, reporting on improvements as a group and individual*
- *Sense of belonging; importance of identify with families*
- *Culturally appropriate material that also addresses the needs of our employee, partners, who are often not aboriginal themselves. Aboriginal people need the skills to participate and succeed in western society*
- *More communication and sharing of stories, tools, resources; must meet or exceed other programs and deliverables. Hands on community work, develop community capacity*
- *Emotional: study skills, life skills built into every college, programs as a first semester course*
- *Spiritual: Celebrate, successes of teachers, students, monthly newsletter to share tools, tips, stories, photos, podcasts*
- *Physical: tools that have Ab stories related directly to teaching outcomes, videos, websites, workbooks, and just text books*
- *Mental: ALL teachers/ administrators need pro D on benefits of holistic approved*
- *Traditionally the transfer of knowledge starts with the family. Therefore literacy programs need to incorporate a family oriented delivery system*
- *Student centred*

Information provided in response to question 13 of the comprehensive version of the Practitioner Survey has been incorporated into the *Environmental Scan of Aboriginal Literacy and Workplace Essential Skills Programs* found in Appendix F of this document.

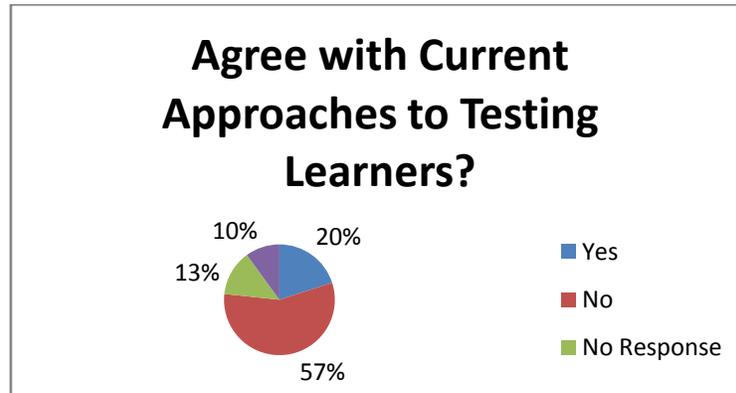
#### 15. How satisfied are you with the prior learning assessment of Aboriginal student's?

**Table 4: Prior Learning Assessments**

Level	of Satisfaction	Frequency of responses	Percent distribution
1.	Not at all	9	30%
2.	Somewhat Satisfied	11	37%
3.	Uncertain	6	20%
4.	Satisfied	3	10%
5.	Very Satisfied	0	0%
6.	No Response	1	3%
Count		30	100%

## 16. Do you agree with the current approaches to testing learners?

This pie chart indicates the how respondents feel about the current approaches to testing learners:



Examples of *other* included:

- *Somewhat*
- *Unsure of approaches (2x)*

If “no,” do you have any best practices you can share with us?

Examples of best practices in testing learner competencies included:

- *I am not a teacher but constantly see how our students struggle*
- *Project Base Learning in Community*
- *It doesn't necessarily lead to the ability, to function in an academic setting*
- *To give credible understanding to Native students with real cultural knowledge to share with school-to be recognized in True Earth*
- *More depth is needed i.e a more precise evaluation is needed*
- *I am confident in how our school tests*
- *I would like to see a culture free test developed-no time-oral possible (2x) + written tests*
- *Testing for learning styles are completed but opportunity to teach in the identified styles is limited by facilities and mixed classes*
- *Puberty ceremonies, sharing genealogy-ensuring youth know who their relatives are*
- *English as a second language*
- *Include culture and history*
- *CALP-Bench mark FASD students/ maturational issues*
- *AFL-Assessment for learning*

**17. The words tests, assessments, scores.....tend to scare the students. Do you have another suggestion that would be less intimidating for the students?**

Suggestions for terminology that is less intimidating to the student than *tests, assessments* and *scores* included:

- *Not off hand, but agree there needs to be a change*
- *Develop a culture free oral assessment*
- *Motivation to do their best and the “family”/ community support*
- *Use our language and traditions*

- *Discussion prior to writing exams about expectations to eliminate fear and clarify what is required*
- *Yes, give them a life problem to solve, Right now we have a strong focus on "life experience"*
- *Interviews*
- *I informally assess and develop a realistic learning plan with them*
- *Some learners need a different approach to testing their knowledge, such as verbally or pictorially*
- *Sharing knowledge, improvement, success chart*
- *Call it a learner survey, tell them it's to help you learn more about what their skills are*
- *Proper instructions prior to tests and assessments to set a comfortable atmosphere and explain the purpose and goal of testing*

**18. What significance do the texts you are using in your literacy programs/courses have for the individual's cultural identity?**

**The following observations about the significance that texts being used have for the individual's cultural identity included:**

- *Mostly oral is created with various events! Generational (passed from generation to generation)*
- *Eaglecrest books are good for Aboriginal students*
- *Some have no significance*
- *More the use of American Media-info = 500 Nations series*
- *Use elders in community to enrichment content IRP's from Ministry of Education*
- *Aboriginal infant dev programs-showing aboriginal history and stories*
- *We do workshops based on Cultural diversity and cultural differences in the work place*
- *I try to use texts with Aboriginal content-sometimes it can be difficult to find them*
- *I try my best to use a variety of books from many cultures*
- *We use "Creating A Path" book. They fill in everything they can about who they are and we search for answers they don't know*
- *Moderate in my courses it is universal material. Some books culture specific but mostly universal*
- *We don't use any, we create our own*
- *We don't use many texts*
- *The texts do not = building a FN library*
- *Engage action research in an active teaching environment*
- *I am not a teacher but I know that many texts that are used in our school system are very biased*
- *None*
- *The texts are reading books, dvd's and music Cd's through these the individual Cultural identity is shown respect, acceptance, relevancy and pride.*

**19. How does your pedagogical approach and the purpose of literacy as communicated by the institution relate to the Aboriginal learner's motives and sense of identity (and more subtly, what messages does a reading and writing curriculum communicate about the value of the learner's culture)?**

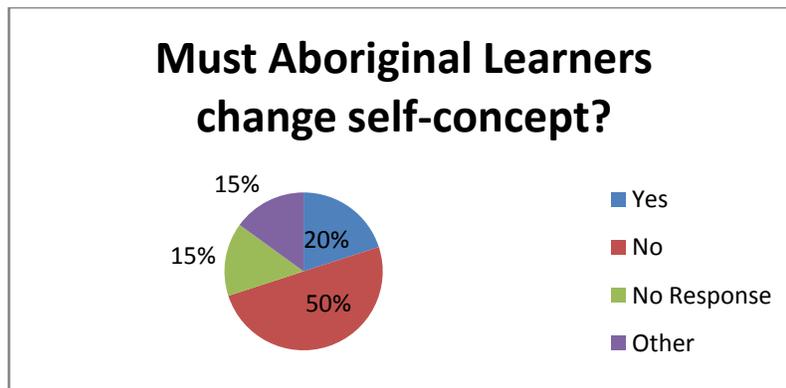
**Responses to the question of how practitioner pedagogy and the purposes of literacy as communicated by the institution relate to the Aboriginal learner included:**

- *At present nothing*
- *The medium is the message and the learning process is what is absorbed first. A model that is not culturally appropriate invalidates the culture*
- *They are communicated quite well with our limited resources, however our current physical location limits our ability to share cultural activities with our students-we are off reserve*

- *I feel self esteem and confidence are empowered*
- *Not a teacher but I'd say far from enough*
- *Our program encourages student with literacy challenges to write about their culture at the holistically their writing/ literacy skills*
- *My approach is one of encouragement*
- *Specific to North Coast Nations using songs and arts*
- *There is not too big of a connection but as a teacher that has been involved in Aboriginal community, pride, confidence comes with knowledge which is a lot I am trying to build on*
- *Validates who, what, where, how you are in relation to this world*
- *I try to show how events have related to/ impacted Aboriginal learners so that they are aware of the impact on their identity. The reality is if our Aboriginal students want to engage in academic studies they need to be able to read and write-this doesn't mean you have to up on the oral component*
- *For those who are learning will be able to tell their stories and circumstances in more detail*
- *PEDAGOGICAL- what does that mean? This a full loaded question not too sure I understand? I know our Aboriginal students get motivated when an elder gives support*
- *We have developed culture-humanistic curriculum for Eng 12/ com 12 and essentials Math 11 working for us*
- *This school board doesn't sanction enough native resources= media, books, people to help bring the uniqueness of First Nations. Info is too out-dated; so is the understanding*
- *As above, no reference to the learners culture*
- *Everything, the student's first impression out of their comfort zone will determine whether they come back. Identity and belonging will directly impact "success"*
- *If you address person's culture you connect*
- *The children of Merritt area are determined to learn his/ her language, stories, drum, singing are strong.*
- *Some families attend as a whole to gain knowledge of worth*

**20. Do you think Aboriginal learners must change the nature of their self-concept in order to do what is asked in your courses?**

The following pie chart indicates the percentages of respondents who did and did not feel that the Aboriginal learner must change their self-concept in order to do what is asked in the respondents courses:

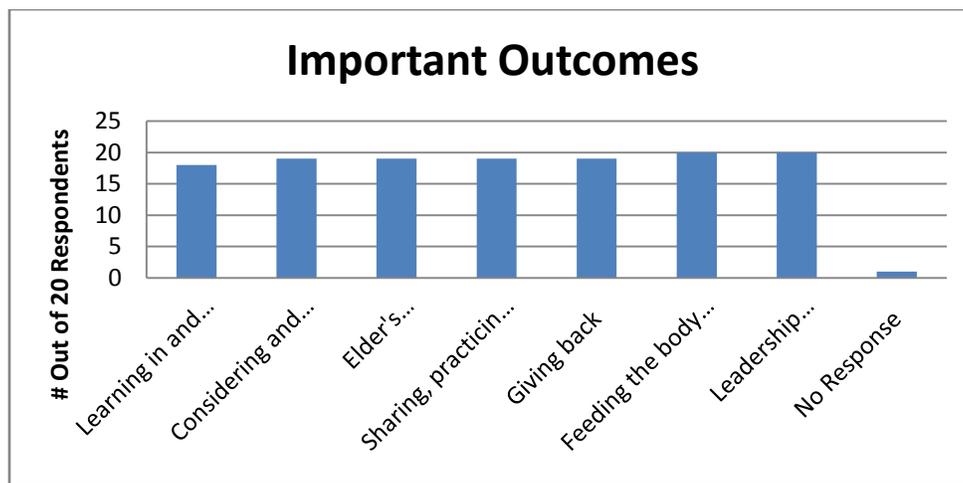


**21. When considering an Aboriginal adult literacy program model, what outcomes do you feel are important to include?**

Practitioners felt it was important to include the following outcomes when considering an Aboriginal adult literacy program model:

**Table 5: Important Outcomes**

Outcome	Frequency of responses	Percent distribution
Learning in and for community	18	90%
Considering and respecting the environment	19	95%
Elder’s guidance, support and affirmation	19	95%
Sharing, practicing and respecting traditional teachings	19	95%
Giving Back	19	95%
Feeding the body and soul	20	100%
Leadership strengthening	20	100%
No Response	1	5%
Count	20	



Examples of *other* outcomes considered important included:

- *Acceptance*
- *Ask the students. Let these surveys answer this premature question*
- *Identity*
- *part of a larger system*
- *Pride of identity, a belonging of increased capacity independence and able to obtain services; health, employment,*
- *Educational (training), social services*
- *This doesn't just apply to Aboriginal learners*
- *What has personal meaning, for the learners*

## 22. Can you elaborate on what those outcomes could include?

### Elaborated upon outcomes included:

Learning in and for community:

- *Where we are from, most stay or return to their community-so it's inclusion is important*
- *Variables within area do not carry a common social outcome-no unification to verify outcome*
- *Community activities/ participation*
- *Better understanding of how First nations people can get more from community based programs*
- *So that they can give return to and help support their communities*
- *Sharing and constructing knowledge provide to all learners*
- *Community must be involved in developing/ running literacy program*
- *What is needed is from the community (teachers, knowledge) and skills to improve community*
- *Individual self development which flows into the community*
- *Knowledge of services in community advocate for others*

Considering and respecting the environment:

- *Respecting, and protecting mother earth is important*
- *In the ancient lives this was consistent as intrinsic-now it's personal*
- *"Lake" project*
- *Better environment*
- *Respect for the environment we should all be doing this*
- *Ancient and new*
- *This is of interest culturally and is personally important*
- *To walk lightly on the earth-Respect; paperless, less book*
- *A part of Aboriginal belief system- needs to be practiced*
- *Role modeling for others to live "Green" lifestyle*

Elder's guidance, support and affirmation:

- *Elders relish being relied upon to teach cultural practices*
- *Commitment to on-going curricular, task is somewhat lacking; more traditional values needed*
- *Inclusion in language, share culture in curriculum*
- *Practical experience and vast knowledge*
- *Supports traditional guidance and history continuation*
- *While this helps build culture it may not build basic literacy skills*
- *One-on-one meetings with elders in the community*
- *Elders are a source of leadership, learning and success stories*
- *Transmission of the meaning of knowledge; self, community, legacy*
- *Very important, traditional stories and lessons, intergenerational learning*
- *Connecting Family inclusion of older family members*

Sharing, practicing and respecting traditional teachings:

- *Incorporate our Feast and Traditional system*
- *Having knowledge doesn't make you share-one must appreciate this*
- *Local feasts/ potlatches*
- *Connected to cultural past*
- *Sustaining their cultures*
- *Bring and reconnect with roots and values (for those who have lost part of their identity/culture)*
- *Builds emotional therapy*
- *In class learning and out of class activities i.e. rites of passage, community events*
- *Sharing is critical*
- *Transmission of culture and values*

- *Lessons past down from one another, keeping culture strong*
- *Mental, emotional, physical, spiritual wellness, connection to culture*

Giving Back:

- *Feast system*
- *Only if you feel this is appropriate, as protocol will dictate*
- *Feast system/ Volunteer in community--starting*
- *The need to continue good practices with others*
- *Respect and reciprocity*
- *Community Service*
- *Through mentoring others*
- *Volunteering*
- *Volunteering, passing on what they have learned*
- *Understanding the circle and how it enlarges*
- *A part of receiving, just a given to "practice"-reflects role modeling*
- *The knowledge and experience of the effects of giving to others*

Feeding the body and soul:

- *smudging, etc*
- *To bring about the understanding of what is pain-what is not, how to interpret to tell*
- *Healthier lifestyles*
- *We are more than just heart of just mind- this deals with the whole person*
- *Strengths- mental, emotional, readiness to learn*
- *Focus on health, fitness and personal well-being*
- *Bring food if you want a central class*
- *Holistic; body/ mind/ soul/ brain*
- *Increase self worth and self esteem*
- *Healthy growth*
- 

Leadership strengthening:

- *self esteem incorporated via essential life skills component*
- *Whether you feel smart enough to continue to evolve with your students/ people without dominance*
- *As learners continue they are increasing their role as leader- gaining confidence*
- *Respect for community leaders*
- *Provide support and guidance for their communities*
- *Embracing community sharing knowledge and learning*
- *Working with younger aboriginal youth on project with measurable goals*
- *Using gifts; leadership and supporting leadership*
- *Of course, the more self esteem one has, the stronger the lead*
- *Able to lead and role model for other community members/ youth/ students*

Other:

- *All of the above seem to include the development of the adult as a whole (holistic earlier) To encourage them to become more connected with life*
- *To create you before you enter understanding what is new-before you teach others to teach; who you are, first*
- *Stress the motivation part, Mid-life students need motivation from the low to have higher confidence in themselves to succeed later*
- *Pride of existence*

# Appendix C

## Adult Learner

### I. Survey Questions

### II. Findings

Table 6: Respondents Education Levels

Table 7: Respondent Age Groups

Table 8: Resources

Table 9: Instructor Qualities

Table 10: Workplace Skills

Table 11: Workplace Contributions

## In the Spirit of sharing: Supporting Aboriginal Adult Literacy

### Adult Learners Literacy Survey

The Nicola Valley Institute of Technology (NVIT) is developing a framework for the Literacy Indigenization Strategy. To be successful we need your input--- what do you have to say about literacy programs and how they are delivered? We feel the learner is at the centre of this project and look forward to hearing what you think, value and need when it comes to learning.

**CONSENT:** Your participation in this anonymous survey is your authorization for NVIT to use the survey results and excerpts from the interview/survey in the final report and may be included in publications to come from this research, but not limited to the aforementioned. Participants *may choose* to be video-taped and will need to sign a consent form (provided at the end of this survey). Any comments or concerns resulting from your participation in this survey may be directed to the Literacy Coordinator – Marla M. Pryce, M.Ed at 604.602.3433 or the Dean of Instruction & Student Success – Dr. Gerry William at 250.378.3314.

*Thank you for taking the time to complete this survey and for your interest in literacy*

**Contest:** We will be having a draw for 2 iPods for survey participants after the closing date of December 19th, 2008. Entry into the draw requires each survey participant – if they so choose – to identify themselves here. Please note, the names on the survey will be used **ONLY** for the draw.

Name: \_\_\_\_\_

1. What level of public education have you completed?

- 1 to 7
- 8 to 10
- 11 to 12
- School Learning Certificate \_\_\_\_\_
- Upgrading \_\_\_\_\_
- Diploma
- Degree
- Other \_\_\_\_\_

2. Can you please tell us what other types of learning you have participated in?

\_\_\_\_\_

3. What age bracket do you belong to?

- |   |   |
|---|---|
| <input type="checkbox"/> 13 to 16 years | <input type="checkbox"/> 31 to 40 years |
| <input type="checkbox"/> 17 to 20 years | <input type="checkbox"/> 41 to 50 years |
| <input type="checkbox"/> 21 to 25 years | <input type="checkbox"/> 51 to 60 years |
| <input type="checkbox"/> 26 to 30 years | <input type="checkbox"/> 61 to 70 years |

4. Has the lack of any of the following interfered with your ability to do well in school/courses? (Please check all that apply)

- |   |   |   |
|---|---|---|
| <input type="checkbox"/> Funding        | <input type="checkbox"/> Note-takers              | <input type="checkbox"/> Sense of Belonging |
| <input type="checkbox"/> Daycare        | <input type="checkbox"/> Recorded readings        | <input type="checkbox"/> School Supplies    |
| <input type="checkbox"/> Housing        | <input type="checkbox"/> Tutors/Mentors           | <input type="checkbox"/> Other: _____       |
| <input type="checkbox"/> Transportation | <input type="checkbox"/> Community Guest Speakers | _____                                       |
| <input type="checkbox"/> Food           | <input type="checkbox"/> Community Participation  | _____                                       |

5. What qualities should an instructor have? (Check all that apply.)

- |                                     |   |  |
|-------------------------------------|---|--|
| <input type="checkbox"/> Flexible   | <input type="checkbox"/> Caring                         | <input type="checkbox"/> Supportive      |
| <input type="checkbox"/> Respectful | <input type="checkbox"/> Good listener                  | <input type="checkbox"/> Easy to talk to |
| <input type="checkbox"/> Positive   | <input type="checkbox"/> Expects the best from students | <input type="checkbox"/> Other: _____    |
| <input type="checkbox"/> Fun        | <input type="checkbox"/> Uses many teaching styles      | _____                                    |
| <input type="checkbox"/> Energetic  | <input type="checkbox"/> Participates in community      | _____                                    |
| <input type="checkbox"/>            |   |  |

6. What workplace skills do you feel you need to work on? Check all that apply.

- |   |  |
|---|--|
| <input type="checkbox"/> Reading Text         | <input type="checkbox"/> Document Use                              |
| <input type="checkbox"/> Working with Numbers | <input type="checkbox"/> Writing                                   |
| <input type="checkbox"/> Speaking/Talking     | <input type="checkbox"/> Computer Use                              |
| <input type="checkbox"/> Working with others  | <input type="checkbox"/> Continuous Learning (On the job training) |
| <input type="checkbox"/> Thinking Skills      |  |
| <input type="checkbox"/> Other: _____         | _____  |

7. How can the workplace contribute to your success on the job?

- |   |  |
|---|--|
| <input type="checkbox"/> Cultural Knowledge | <input type="checkbox"/> Require Cultural Sensitivity Training |
| <input type="checkbox"/> Flexible           | <input type="checkbox"/> Provide training for WHIMS/H2S etc    |
| <input type="checkbox"/> Other: _____       | _____  |

8. How do you encourage or participate in learning with your family? EG. Read to your child, make shopping lists as a family, look at educational websites together, etc.

9. Have you ever felt discouraged when attending classes or courses? If yes, can you tell us why?

10. Is there anything else you would like to say about literacy programming for the Aboriginal Learner?

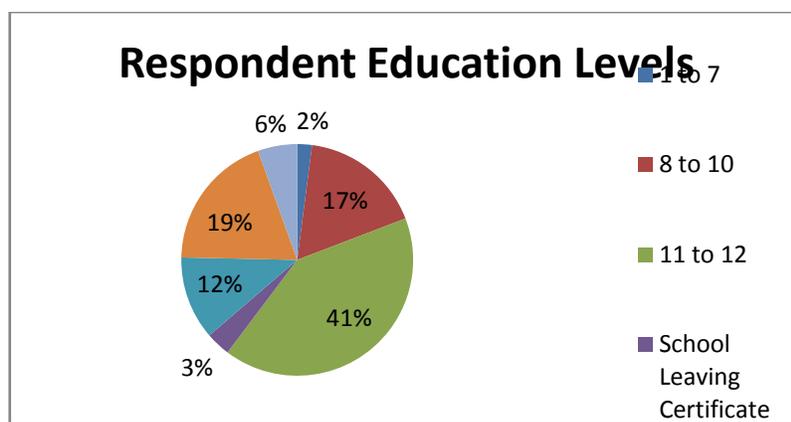
***Thank you for taking the time to share your experiences in literacy with us!***

## II. Findings

### 1. What level of public education have you completed?

**Table 6: Respondent Education Levels**

Level of Education	Frequency of responses	Percent distribution
Grade 7	3	2%
Grade 10	25	17%
Grade 12	60	41%
School Leaving Certificate	5	3%
Upgrading	17	12%
Diploma	28	19%
Degree	8	6%
Other	0	0%
Count	126	100%

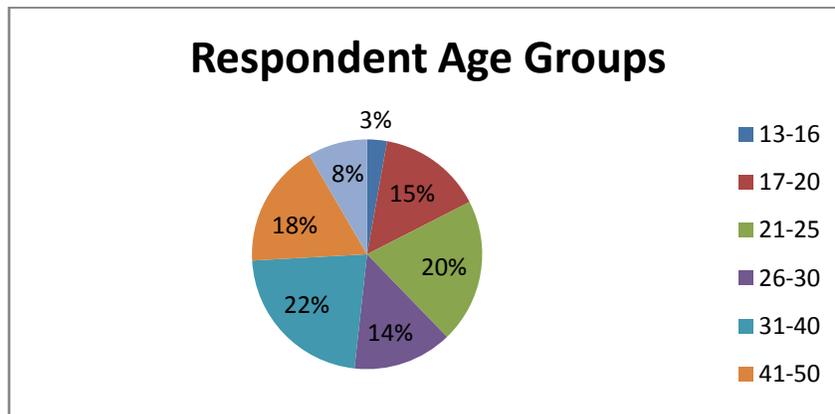


60/126 of the Learner respondents had completed grade 11-12, while 8/126 respondents had completed a degree program.

### 3. What age bracket do you belong to?

**Table 7: Respondent Age Groups**

Age Bracket	Frequency of responses	Percent distribution
13 to 16 years	4	3%
17 to 20 years	21	15%
21 to 25 years	29	20%
26 to 30 years	20	14%
31 to 40 years	32	22%
41 to 50 years	25	18%
51 to 60 years	12	8%
61 to 70 years	0	0%
Count	143	100%



With exception of the youngest (13-16) and most senior (61-70) year-age-groups, there was a fairly equal representation of the middle-range groups presented in the surveys completed. When compared to the 13-16 and 61-70 age groups, the middle-range groups are more likely to participate in post-secondary and/or adult literacy education systems.

**4. Has the lack of any of the following interfered with your ability to do well in school/courses?  
(Please check all that apply)**

Learners identified the following lack of resources interfering with their ability to do well in school/courses:

**Table 8: Resources**

Resource	Frequency of responses	Percent distribution
Funding	73	51%
Daycare	24	17%
Housing	33	23%
Transportation	39	27%
Food	34	24%
Note-takers	13	9%
Recorded readings	6	4%
Tutors/mentors	34	24%
Sense of Belonging	34	24%
Community guest speakers	19	13%
Community participation	16	11%
School supplies	37	26%
Other	21	15%
Count	147	

The lack of funding was cited by over half of the respondents (51%) as interfering with educational success. It is also important to note that a *sense of belonging* is as important to the learner’s ability to succeed in an educational program as are *food*, *tutors/mentors* and *housing*.

Some examples of other barriers learners have faced included:

- *Bull-headed people*
- *Alcoholism, addiction*
- *Age*
- *Time, pride*

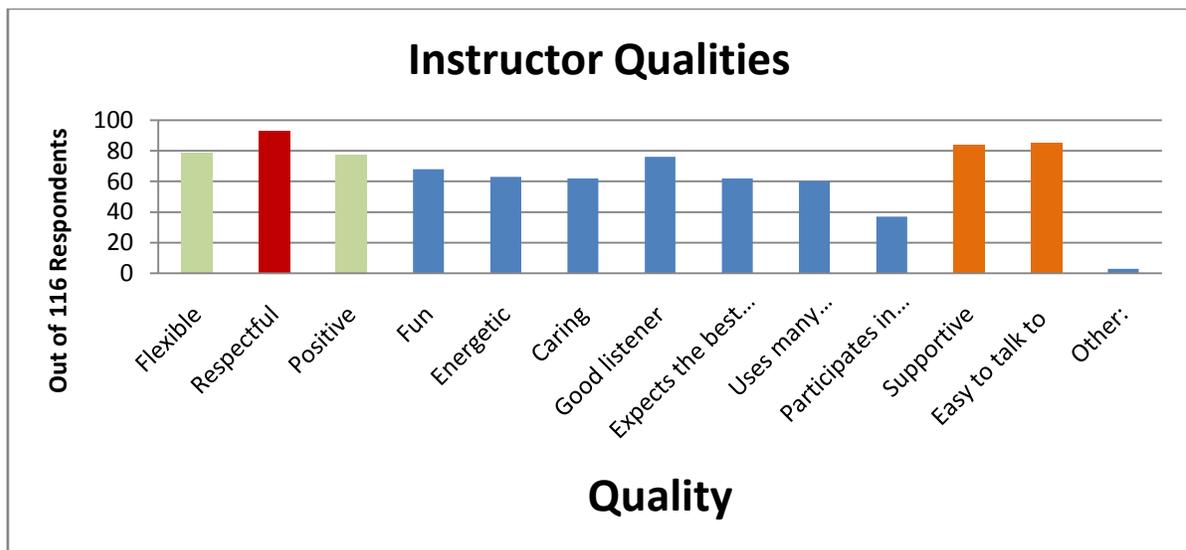
- Paper work--- applications for scholarships and grants
- The barriers I create for myself, eg. Taking on too much too early
- Trying to find out how to apply for classes, not enough academic advising
- Waitlists
- Daycare/childcare
- Having to deal with people not understanding me ... was too much
- Learning to study
- Discrimination
- Problems at home (adolescent children)
- No personal computer
- Trying to understand what's going on in class

**5. What qualities should an instructor have? (Check all that apply.)**

Learners mentioned the following qualities they felt instructors should possess:

**Table 9: Instructor Qualities**

Quality	Frequency of responses	Percent distribution
Flexible	79	68%
Respectful	93	80%
Positive	77	66%
Fun	68	59%
Energetic	63	54%
Caring	62	53%
Good listener	76	66%
Uses many teaching styles	60	52%
Supportive	84	72%
Expects the best from students	62	53%
Participates in community	37	32%
Easy to talk to	85	73%
Other	3	3%
Count	116	



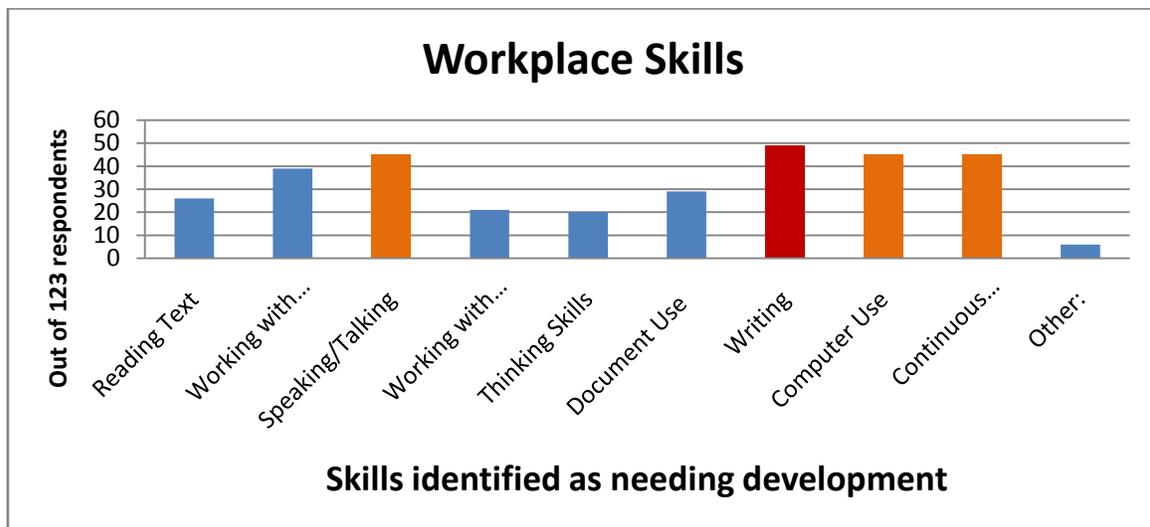
Respect was considered more important than any other quality for instructors to possess, according to 93/116 learners who responded to this question. *Easy to talk to* (85/116) and *supportive* (84/116) were also considered important instructor qualities. Also important were instructors who are flexible (79) and positive (77). The need for positive connections with supportive instructors was also expressed in all NVIT focus group discussions held for the purposes of this project.

**6. What workplace skills do you feel you need to work on? Check all that apply.**

Learners identified the following workplace skills as necessary for development:

**Table 10: Workplace Skills**

Skill	Frequency of responses	Percent distribution
Reading text	26	21%
Working with numbers	39	32%
Speaking/talking	45	37%
Working with others	21	17%
Thinking skills	20	16%
Document use	29	24%
Writing	49	40%
Computer use	45	37%
Continuous learning (On the job training)	45	37%
Other	6	5%
Count	123	



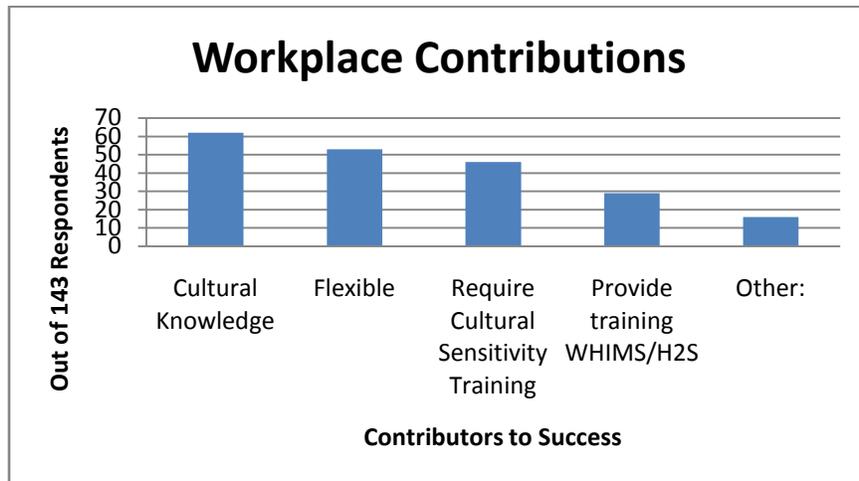
Although learners regard *writing*, *computer use*, *continuous learning* and *speaking* skills most in need of development when considering their current workplace skills, it is important to note they felt the need to enhance all areas of workplace skills.

**7. How can the workplace contribute to your success on the job?**

Learners identified the following as contributing to their success on the job:

**Table 11: Workplace Contributions**

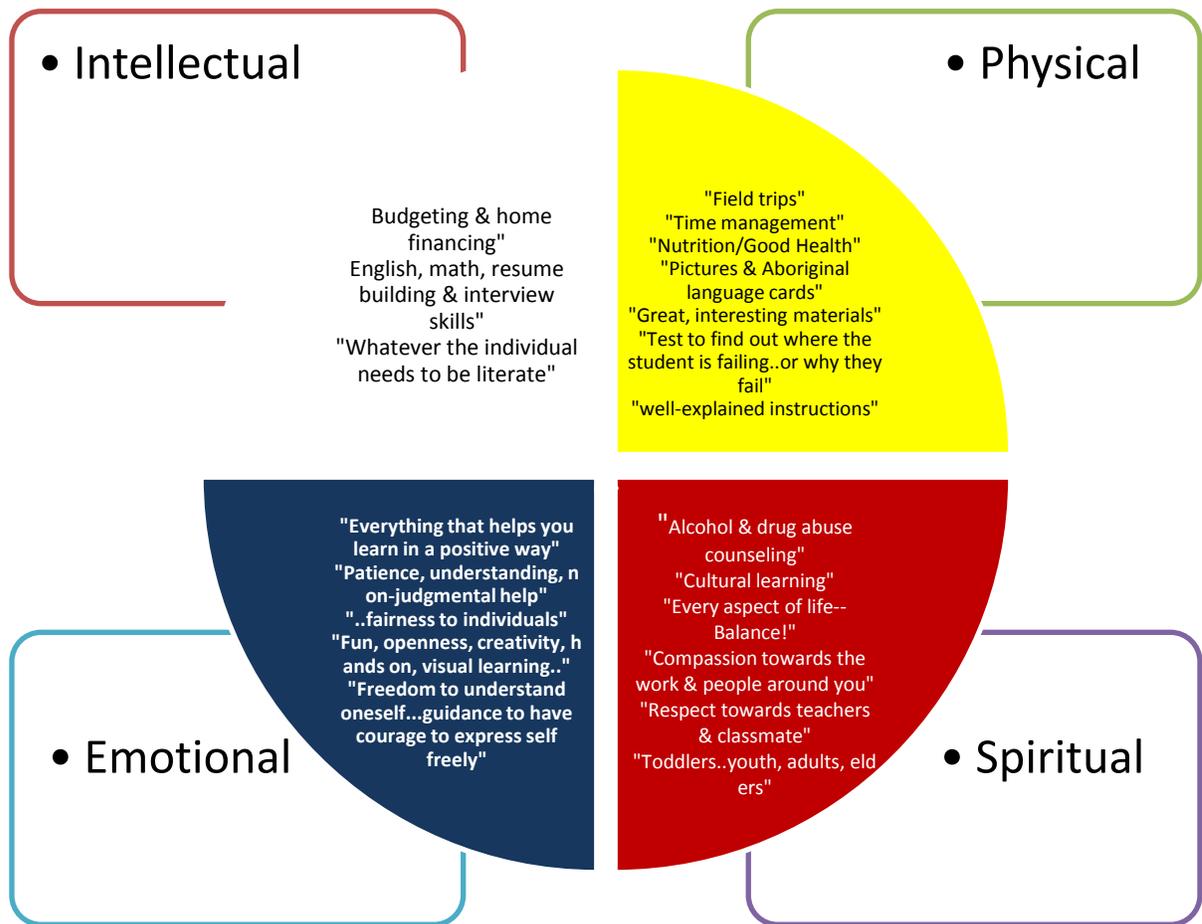
Workplace Contribution	Frequency of responses	Percent distribution
Cultural Knowledge	62	53%
Flexibility	53	46%
Requires cultural sensitivity training	46	40%
Provides training for WHIMS/H2S etc	29	25%
Other	16	14%
Count	116	



More than 50% (62/116) of respondents identified employers having *cultural knowledge* as being a contributor to their success in the workplace. *Flexibility* (53/116) and *cultural sensitivity training* (46/116) were also seen as being more important than the *provision of certificate training programs* (25/116) in the workplace.

**At this point in the survey learners were asked to provide narrative responses to a number of questions. Examples of responses have been collated and presented verbatim.**

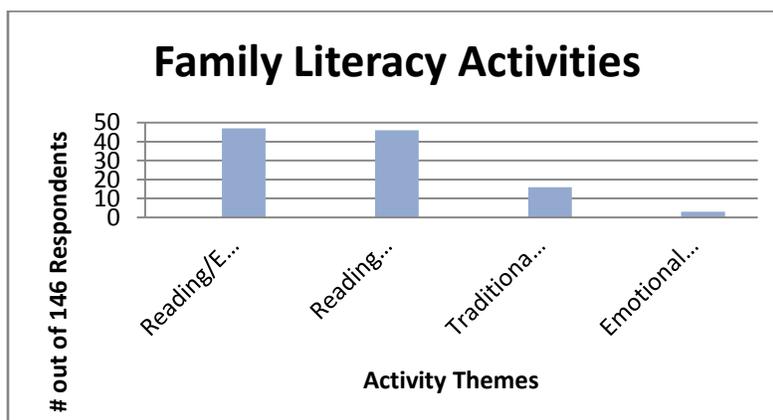
When asked what an adult literacy program should include, respondents identified a variety of characteristics that fell within all domains of the learner. Responses have been categorized within the 4 quadrants of the Medicine Wheel to provide a visual representation of the need for considering the whole learner when delivering adult education:



Based upon the suggestions that fall in each domain on the Medicine Wheel, it is clear that respondents see a need to focus greater attention on the physical, emotional and spiritual aspects of the learner.

**8. How do you encourage or participate in learning with your family? Do you read to your child, make shopping lists as a family, look at educational websites together, etc.?**

Respondents indicated the following as family literacy activities they engage in at home:



47/146 (32%) of respondents felt family literacy dealt with some aspect of reading and/or education:

- *I read with my children and they read to me*
- *Just making sure homework is completed*
- *I often end up listing things for shopping lists*
- *Talk to the younger ones about Education and how important it is to the community and yourself*

46/146 (31.5%) of the learner respondents felt that family literacy was about reading and/or education and more:

- *Budget*
- *We do reading, drawing, language, dance*
- *Reading, everyday outings, educational lessons, workbooks, music and team sports*
- *I lecture my little sisters about attending school and how to deal with systemic racism*

16/146 (11%) of the respondents connected family literacy with a traditional aspect of learning:

- *Smudging, prayer, meditation, drumming, self care*
- *Share my knowledge and past experiences*
- *Arts and crafts--- celebrate heritage*
- *Discussion of topics and reflection of values*

3/146 (2%) of learner respondents connected family literacy with the emotional aspect of learning:

- *COMMUNICATION, PROBLEM SOLVING*
- *Courtesy, helpfulness, up-lifting support and unconditional Love and respect without hesitation*
- *Encouragement leading by example and sharing my experiences and how I benefit*

Analysis of learner responses reveals that learners identify themselves as struggling with reading and writing. This presents practitioners with the challenge to encourage learners to develop other forms of literacy skills that they already possess, which are equally important as reading and writing in Standard English.

### **3. Have you ever felt discouraged when attending classes or courses? If yes, can you tell us why?**

**Participants who felt discouraged when attending classes or courses expressed the following four factors as contributing to their discouragement:**

1. Outside Factors
2. Personal fears, struggles, situations
3. Classroom environment
4. Learner Ancestry

Examples of each category have been cited, verbatim, in the following chart:

Outside Factors	Personal Fears, Struggles, Situations
<ul style="list-style-type: none"> <li>• <i>I think regular stressors of life</i></li> <li>• <i>..funding (3x) has always been an issue I have a hard time committing to class when I worry about my next meal</i></li> <li>• <i>Time to adjust to big city (2x)</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>... a lot of people always complete things faster than me (2x)</i></li> <li>• <i>When behind in attendance (2x)</i></li> <li>• <i>Count understand what I read. Mostly just got by with basic I learn from grandchildren</i></li> <li>• <i>Discouraged by personal problems brought on by other co workers</i></li> <li>• <i>I have no family members who live close by makes it difficult to be here at times</i></li> <li>• <i>Just a little shy (3x)</i></li> <li>• <i>Didn't pay attention in class that's why I dropped out. Thought I was cool and my friends were more important</i></li> <li>• <i>I was just nervous that I would fail</i></li> <li>• <i>When it comes to writing papers and when there was too much reading assigned</i></li> <li>• <i>At times I don't understand (4x)</i></li> <li>• <i>Only when I'm not prepared</i></li> <li>• <i>The only way I ever felt discouraged in class was the feeling of embarrassment of my answers being wrong and a judgment of students</i></li> <li>• <i>Lack of confidence and self-determination</i></li> </ul>

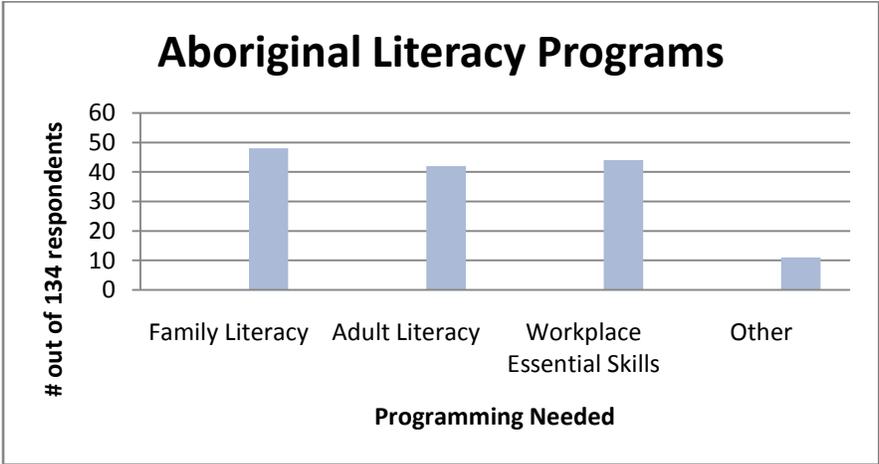
Classroom Environment	Learner Ancestry
<ul style="list-style-type: none"> <li>• <i>Yes, my teacher was way too moody</i></li> <li>• <i>Workload (2X)</i></li> <li>• <i>...Systemic racism</i></li> <li>• <i>Yes, the communication 12 course does not meet post sec requirements</i></li> <li>• <i>Having materials that are more FN content, something more positive...</i></li> <li>• <i>..this happened because our instructor didn't deliver the course in a respectful way</i></li> <li>• <i>Only in some classes where the engagement is not present; no interaction</i></li> <li>• <i>Because school is boring and feels like it takes a lot of my life</i></li> <li>• <i>When instructors do not encourage.. or they mark inappropriately</i></li> <li>• <i>When instructors are prejudiced (2x)</i></li> <li>• <i>Need more SUPPORT</i></li> <li>• <i>No close friends, only aboriginal</i></li> <li>• <i>Walking into a room and you're the only FN person, getting looks like you're not supposed to be there or you've gotten lost</i></li> <li>• <i>Feeling ignored, passed by</i></li> <li>• <i>Some teaching styles are too dry and not enough breaks, too much writing, not enough stretching</i></li> <li>• <i>Instructors putting you on the spot...</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Yes, well I'm native, so my literacy skills are low</i></li> <li>• <i>When I didn't tell my friends I was native when I did they didn't talk to me</i></li> <li>• <i>Of course a lot of people used to be racist towards me and my friends</i></li> <li>• <i>..run in with the instructor being the only FN man</i></li> <li>• <i>In a non-aboriginal setting and other races not knowing my past generation understanding</i></li> <li>• <i>Prejudiced instructors</i></li> <li>• <i>When I was in elementary &amp; public school I was a minority so I hid in the back and no one missed me or encouraged me. I let my low self esteem (3x) and embarrassment of being Native get in the way of success so I gave up</i></li> <li>• <i>Discouraged because I felt displaced</i></li> <li>• <i>You're the only FN person</i></li> </ul>

<ul style="list-style-type: none"> <li>• <i>Instructor can't remember what he is doing or said</i></li> <li>• <i>Criteria keeps changing</i></li> <li>• <i>No support material for lecture</i></li> <li>• <i>Difficult to communicate with instructors</i></li> <li>• <i>I have felt I could not cope with the course because things were not explained...</i></li> <li>• <i>Some instructors are not people friendly</i></li> </ul>	
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Five of the 119 respondents indicated that they have not felt discouraged when attending classes or courses, which translates into 4%. This means that 96% of the adult learners who responded to this question have, for one reason or another, felt discouraged in the classroom. It is unfortunate that 23% of them cited the classroom environment as being the main contributing factor to that discouragement and, although it will take time, this factor can and needs to be addressed.

**4. Is there anything else you would like to say about literacy programming for the Aboriginal Learner?**

The following chart represents learner responses to this question:



More respondents see the need for more *family literacy* and *workplace essential skills* programs in the Aboriginal community and 11 respondents also indicated that *other* types of Aboriginal literacy programs were needed.

# Appendix D

## Focus Groups

- I. Survey Questions
- II. Findings

Table 12: Categorized Responses to Question 2

## I. Survey Questions

### Aboriginal Literacy Focus Group Questions

#### **Large Group Focus question:**

1. What does Aboriginal literacy mean to you?

#### **Small group focus questions:**

2. What does an Aboriginal learner who is working on increasing his/her literacy skills need most from a Literacy program?
3. Is there anything not on the posted list\* that you feel should be covered in an Aboriginal workplace skills program? (Vancouver & Prince George Focus Groups)
  - 3.a) For you as students what do you think the college can do for you to make the transition from college to the workplace? (Merritt Focus Group)
4. What does Aboriginal family literacy mean? Is there anything that needs to be made available to Aboriginal families who want to develop their family's literacy skills?

\* Workplace Skills List posted on flipchart

1. Understanding and ability to use reports, letters, and equipment manuals
2. Communicating effectively
3. Understanding and ability to use documents (safety instructions, assembly directions, maps etc)
4. Understanding and ability to use numbers by themselves or charts and tables
5. Thinking critically and acting logically to solve problems and make decisions
6. Using computers, technology, tools and information systems effectively
7. Ability to build and work in teams
8. Positive attitude toward change
9. Willingness and ability to learn for life

### Focus Group Responses

Three focus group sessions were organized to target adult learners in Vancouver, Merritt, and Prince George, British Columbia. Responses were recorded by group facilitators on flip chart paper and later transcribed into word documents for inclusion in report writing and curriculum and framework development. Participants also completed the surveys at the end of the focus group session with the support of the facilitators when needed. Door prizes of one iPod shuffle and three memory sticks were awarded at the end of each session to encourage and reciprocate participants for contributing to the session.

#### *Vancouver Focus Group*

The first focus group was facilitated by Stephaney Ameyaw, Seneida Rivera and Joyce Schneider at the NVIT campus in Vancouver on December 8, 2008. As with the Prince George session, group participants disclosed the need to feel connected to and comfortable with the other members in the group before contributing to the focus question discussions. This session was attended by learners and one representative from SUCCESS Employment Services.

#### *Prince George Session*

The second focus group was held in Prince George on December 11, 2008 at the Prince George Native Friendship Centre and was hosted by the *Learning Circle Literacy Program* coordinator, August Horning. The session was facilitated by Joyce Schneider and Stephanie Ameyaw and was attended by a mixture of adult learners, practitioners and Elders.

#### *Merritt Focus Group*

The third session was held at the NVIT campus in Merritt on December 11, 2008 and was facilitated by Marla Pryce, Krista Wilson and Seneida Rivera. The session was attended by a group of fourteen Adult learners.

#### **What does Aboriginal Literacy mean to you?**

The Vancouver and Merritt focus groups did not make any additions to the definition for Aboriginal literacy that was initially developed for the purposes of this research project. (The definition is posted in the text box below). However, the Prince George group contributed a broad range of concepts and ways of being they felt were important to defining Aboriginal adult literacy.



#### *Focus Group Responses (Combined group responses)*

- *A sense of belonging (for all generations)*
- *Need to be understood to feel safe*
- *A sense of community and adequate support services is essential*
- *“It’s all about connecting and positivity” approachability, reassurance and comfort—having someone to turn to when needed*
- *“I am part of a greater whole” and community comes together to do things as a whole*

- *We need to come together*
- *There is a recognition of both oral and written knowledge*
- *Elders (as values and knowledge-carriers) need to be part of it--- positive support as in the past*
- *“What did you learn as opposed to what did you memorize?”*
- *The youth are seen as mentors for the younger ones*
- *Religion may not have a place in the classroom, but the spirit does*
- *Strengthened spiritual connections between Elders and youth*
- *Blending of cultures--- for student success*
- *Program availability from just starting to learn through to post-secondary*
- *Taking back our language(s)--- materials and places provided for language instruction*
- *Feeling safe to make mistakes--- and opportunities to make corrections with support--- “We need to know who we are.... to hear we have skills, knowledge, that we can learn and we are valued before we can learn.”*
- *Having dedicated teachers for retention*
- *An understanding that forcing learners to conform leads to withdrawals*
- *Not just the students need to be flexible*
- *Learners can go at their individual pace*
- *Dance is celebrated*
- *Gaps in knowledge lead to being labeled ‘stupid’ and other names --- need to stop this*
- *Interactive ways of learning*
- *Develop a framework for self development and growth, strengthening family ties*



**2. What does an Aboriginal Adult learner who is working on increasing his/her literacy skills need most from a literacy program?**

The responses to this question fell into four common themes: Instructor Qualities, Curriculum, Process and Resources

**Table 12: Categorized Responses to Question 2**

Instructor Qualities	Curriculum
<ul style="list-style-type: none"> <li>• Budgeting, math essentials, computer literacy and essential skills</li> <li>• Functional and practical based programs as opposed to instructional based</li> <li>• Elective courses need to feed into student’s chosen path, otherwise they appear ‘useless’ and this is not motivating for the student (relevance)</li> <li>• Curriculum that is a blend of western and Aboriginal teachings</li> <li>• Traditional teachings (art, sweats, and pow wows, etc), traditional skills and development</li> <li>• Literacy and survival skills need to be accredited</li> <li>• Comic books (visual &amp; hands on) than transition to more text laden books</li> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>• To know students’ opinions are valued--- the ability to choose their own learning materials</li> <li>• More guidance</li> <li>• “In-tune” instructors and tutors –who do not go too fast, too slow--- who adjust to the learner’s needs</li> <li>• Spirit nurturing</li> <li>• Consistent relationship building</li> <li>• Teachers take more active roles--- are available</li> <li>• How we came to be--- clashes with what is taught in schools</li> </ul>
Process	Resources

<ul style="list-style-type: none"> <li>• Journal-writing to develop a more personal experience and foster enthusiasm about learning</li> <li>• Consistent relationship building</li> <li>• Flexible course scheduling</li> <li>• Maximum interactions with teachers/students: group discussions</li> <li>• Learners “need to know who they are first... and they have a gift”</li> <li>• Take the best of both worlds</li> <li>• Confidence building</li> <li>• Incentive – based instruction/learning (ie. Lap top)</li> </ul>	<ul style="list-style-type: none"> <li>• Increased support --- currently one person is doing the work of four</li> <li>• Proper advocacy for learners via student council and/or administrative boards</li> <li>• “Knowledge of opportunities” (for years this particular learner did not know there was support/programming out there to help her)</li> <li>• Elder participation</li> <li>• More teacher training</li> <li>• Availability of career opportunities</li> <li>• Daycare</li> <li>• Affordable and accessible transportation that accommodates class times</li> <li>• Increased library hours</li> <li>• Proper nutrition available for students who need it</li> </ul>
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**3. Is there anything missing on the workplace essential skills list that you feel needs to be covered in an Aboriginal workplace skills program?** [See Appendix D – Survey Questions] (Vancouver & Prince George Focus Groups)

Upon review of the 9 essential skills the focus group participants felt it important to consider the following when seeking to enhance the workplace essential skills of the Aboriginal worker:

- *The wholeness, spirituality and culture of the worker*
- *Holistic approaches to essential skills that enhance quality of life*
- *Opportunities for self-reflection*
- *“Practice what you preach”*
- *Develop strong relationships in the workplace*
- *Discuss what has been learned from mistakes as opposed to disciplinary actions*
- *Foster worker self-awareness, sense of self*
- *Build worker confidence*
- *Encourage asking of questions*
- *Conflict resolution training for all staff*
- *Methods of instruction--- diversify as needed*
- *Racism (Cultural safety training for all employees)*
- *Literacy is part of all workplace activities*
- *Employers participate in traditional activities*
- *Issues of ‘professionalism’ and how to act (PG participant referred to Aboriginal peoples’ tendencies to use humor to connect and how it can be misinterpreted in the workplace as not being serious, etc*
- *Foster a sense of belonging for Aboriginal workers in the non-Aboriginal workplace environment*
- *Everyone has a place and a purpose*
- *Inaccurate perceptions about Aboriginal peoples need to be addressed/corrected*
- *Incorporate employee mentorship in the workplace*
- *Fostering creativity, intuition, thinking outside the box in employees*
- *Recognize and build on the skills workers bring with them*

Question 3 for the Merritt focus group was adapted to better suit the group of participants in attendance and was altered accordingly:

**3a) For you, as students. what do you think the college can do for you to make the transition from college to the workplace? (Merritt Focus Group only)**

Responses included:

- *Have someone from your field come in and give feedback on their experiences, questions and concerns*
- *Job shadowing/internships*
- *Dress for success*
- *Field-trips--- especially in businesses to see what you are going to be doing first-hand (on-site learning)*
- *Orientation is very crucial when starting a new position*
- *A Building Confidence program:  
Life Skills  
Job readiness  
Anger management  
Safety programs*
- *Transition period from school to work (practicum)*
- *Graduate students speak to new students*
- *Administration keeps in touch with former students*

# Appendix E

## **Pilot Projects & Communities served**

- I. Report Templates
- II. Project, Community & Focus

## I. Report Templates

### BCAAFC Interim Report

Report completed by: \_\_\_\_\_ Title: \_\_\_\_\_

Organization: \_\_\_\_\_

Pilot Project Title: \_\_\_\_\_

Project Delivery Dates: \_\_\_\_\_

Report Submitted on: \_\_\_\_\_

Please submit 1 hard-copy of your report to Joyce Schneider, 200-4355 Mathissi Place, Burnaby, BC V5H 1B4 and an e-file copy to [jschneider@nvit.bc.ca](mailto:jschneider@nvit.bc.ca)

Be sure to attach a list of expenditures to date with your report.

### BCAAFC Interim Report

Please list the Aboriginal literacy programs and the demographics of those served by BC Friendship Centres.

Please identify the Aboriginal literacy needs that you hope to address by facilitating this gathering, e.g., capacity building, resource development/sharing, etc.

#### Gathering Update

Please tell us how many participants have confirmed their participation in the Aboriginal Literacy Family Nest:

Provide a brief summary of the topics that key note speakers, conference discussions, presentations, etc will cover:

Have you experienced any challenges/barriers in your efforts to deliver this project? If yes, please explain. Is there anything else you would like to share in this report?

***Please attach a list of expenditures to date.***

### BCAAFC Final Report

Be sure to attach:

1. A list of expenditures to date with your report
2. If you haven't already done so, please attach a list of the Aboriginal Literacy programs delivered by BCAAFC. A template has been attached for your convenience. We are requesting this

information to ensure the valuable literacy programs and services delivered in BC by Friendship Centres is included in our Literacy Data base, which will be available to learners, practitioners, etc., across the province.

3. Please feel free to attach any literacy success stories from your communities that you would like showcased in our final report and/or on our website.

## BCAAFC Final Report

### Gathering Update

Please tell us how many participants attended this Aboriginal Literacy Family Nest.

Please identify how the gathering addressed gaps in Aboriginal family literacy program delivery. Please summarize the highlights of the Gathering, e.g., what learning and understanding emerged from this process that will enable BCAAFC program staff to deliver stronger, more comprehensive, culturally appropriate literacy programs? (Describe any best practices, resources, tips and tools, etc., that were shared/identified)

What gaps, in your opinion, still exist in Aboriginal Family Literacy Program delivery?

What would you identify as being the top 3 greatest needs in Aboriginal communities when it comes to accessing and succeeding in literacy courses/programs?

## ENG 020/030 Pilot Projects Interim Report

Report completed by: \_\_\_\_\_ Title: \_\_\_\_\_

Organization: \_\_\_\_\_

Pilot Project Title: \_\_\_\_\_

Project Delivery Dates: \_\_\_\_\_

Report Submitted on: \_\_\_\_\_

Please submit 1 hard-copy of your report to Joyce Schneider, 200-4355 Mathissi Place, Burnaby, BC V5H 1B4 and an e-file copy to [jschneider@nvit.bc.ca](mailto:jschneider@nvit.bc.ca)

Feel free to contact Joyce at 604.603.3444 if you have any questions about the requirements of this report.

### Please attach to this report:

1. a list of expenditures to date
2. your course enrolment list

3. an updated timeline—noting what section in the course the class is currently at and the ENG 020 expected completion date
4. Completed Student/Practitioner/Elder surveys
5. If you haven't already done so—a copy of your Instructor's credentials with current resume and contact information
6. If there is an Elder in your community who is interested in being interviewed about literacy—please let us know how we can proceed to make arrangements to do so:
7. Please feel free to attach any literacy success stories from your community that you would like showcased in our final report.

### **ENG 020 Interim Report**

Please list what you, your instructor(s), students, Elders, other community members, etc., feel are barriers or challenges for Aboriginal students participating in literacy and/or other mainstream education programs.

Do you, your instructor(s), students, Elders, other community members, etc., have any 'best practices' or suggestions to share around delivering educational programming that promotes Aboriginal student success?

Does your community have access to curriculum, resources, instructors, funding, etc., that is culturally appropriate to your community members? If yes, please list them here. If no, please make note of the missing items and please indicate what you feel is needed to correct the situation. Feel free to include items not listed.

**ENG 020 Course Update:**

How did you assess the students who are participating in the ENG 020 Course?

Which lesson did your class start at?

What would your instructor(s) say is the best part of the ENG 020 course curriculum?

What would your students say is the best part of the ENG 020 course curriculum?

Is there anything needed/missing in the ENG 020 course curriculum? For example, are there any challenges in delivering this course curriculum?

At this point in course delivery, would your instructor(s) have any comments as to how this curriculum does or does not address gaps in your community? How does it compare to mainstream methods of literacy instruction? \_\_\_\_\_

On a scale of 1-5, please rate your level of overall satisfaction with the ENG 020 curriculum.

1	2	3	4	5
Uncertain	Not Satisfied	Somewhat Satisfied	Satisfied	Very Satisfied

Is there anything else you would like to share in this report?

\_\_\_\_\_

Thank you.

## ENG 020/030 Pilot Projects Final Report

**Please attach to this report:**

1. A list of expenditures to date;
2. If there is an Elder in your community who is interested in being interviewed about literacy— please let us know how we can proceed to make arrangements to do so—we will be posting a map of BC on our website with links to video footage of Elders in as many communities as possible:

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3. Please feel free to attach any literacy success stories from your community that you would like showcased in our final report.

### ENG 020/030 Final Report

*Collection of this requested information is one of the reasons behind piloting these projects—please share as much information as possible. Feel free to add another page to address these or any other questions/issues that came up for you through delivery of this project and/or about Aboriginal literacy in general. Your thoughts/best practices/concerns, etc., will be voiced in our final report to the Ministry of Advanced Education and Labor Market Development.*

**Please complete the following:**

**ENG 020 Results**

	# of students	Started with session:	Successfully completed session:
Total			

**ENG 030 Results**

	# of students	Started with session:	Successfully completed session:
Total			

Please feel free to add any comments you feel the need to add regarding student completion rates, final grades, attendance issues, etc:

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Did the learners in ENG 020 and 030 have access to tutors? If yes, please indicate the number of tutorial hours provided.

Considering the curricula focused on fundamental literacy skill building, did your students enter the ENG 020 and 030 courses with any feelings of social stigma? Were these feelings reduced through the course of delivering ENG 020 and 030? If yes, please tell us how this was manifest in terms of student behavior. For example, how might you empower learners to feel a stronger sense of self-esteem about their literacy skills?

What would you say are the next steps for your community of learners? How would you move forward from ENG 020 and 030? Do you have what is needed to do so? If not—please tell us what is needed.

**ENG 030 Course Specific questions:**

Were the ENG 030 students the same group of students who participated in the preceding ENG 020 course? If yes, please share any comments regarding comparisons between the 020 and 030 curricula as noted by yourself and/or your students.

Did delivery of the ENG 030 course work provide students with an increased awareness of the value of improved literacy skills? If yes, how so?

What would your students say is the best part of the ENG 030 course curriculum?

Would you or your students change or add anything to the ENG 030 course curriculum? For example, this course incorporated tutorial time within each lesson---was this useful?

On a scale of 1-5, please rate your level of overall satisfaction with the ENG 030 curriculum.

1	2	3	4	5
Uncertain	Not	Somewhat	Satisfied	
Very	Satisfied	Satisfied		

If your level of satisfaction is less than 5, please tell us what is needed to bring your rating up to a 5.

Would you say that culturally appropriate literacy programs are accessible to Aboriginal learners in your community? If yes, please tell us what is available. If no, please tell us what is needed.

In your opinion, what needs to be included in all literacy programming for the Aboriginal learner?

Is there anything else you would like to share in this report? For example, specific recommendations that you would like the Ministry of Advanced Education and Labour Market Development to hear, best practices, etc.

**PAFC Pilot Project Interim Report**

Report completed by: \_\_\_\_\_ Title: \_\_\_\_\_

Organization: \_\_\_\_\_

Pilot Project Title: \_\_\_\_\_

Project Delivery Dates: \_\_\_\_\_

Report Submitted on: \_\_\_\_\_

Please submit 1 hard-copy of your report to Joyce Schneider, 200-4355 Mathissi Place, Burnaby, BC, V5H 1B4.

Feel free to contact Joyce at 604.603.3444 if you have any questions about the requirements of this report.

**Please attach to this report:**

1. A list of expenditures to date;
2. Your program enrolment list;
3. An updated timeline—noting what section in the program participants are currently at and the expected completion date;
4. Completed Student/Practitioner/Elder surveys;
5. If there is an Elder in your community who is interested in being interviewed about literacy—please let us know how we can proceed to make arrangements to do so as we will be posting a map of BC on our NVIT website with links to video footage of Elders in as many communities as possible.
6. Please feel free to attach any literacy success stories from your community that you would like showcased in our final report.

**Interim Report**

Please list what you, your instructor(s), students, Elders, other community members, etc., feel are barriers or challenges for Aboriginal families participating in family literacy and/or other mainstream education programs.

Do you, your instructor(s), students, Elders, other community members, etc., have any 'best practices' or suggestions to share around delivering educational programming that promotes Aboriginal family literacy success? For example, how might you empower learners to feel a stronger sense of self-esteem about their literacy skills?

Were tutors made available to the learners in this program? If yes, how many hours of tutorial were provided?

Does your community have access to curriculum, resources, instructors, funding, etc., that is culturally appropriate to your community members? If yes, please list them here. If no, please make note of the missing items and please indicate what you feel is needed to correct the situation. Feel free to include items not listed.

**Pilot project update:**

What gaps in Aboriginal family literacy is this project successfully addressing and how?

What, in your opinion, still needs to be addressed to further support Aboriginal learner success?

Have you faced any challenges in the delivery of this pilot project? If yes, please tell us about them.

In your opinion, is there sufficient opportunity and ease of access for families in your community to participate in culturally relevant and appropriate literacy programs? If not—what is needed?

Is there anything else you would like to share in this report?

## PAFC Interim Report

### Please attach to this report:

1. A list of expenditures to date;
2. Your program enrolment list
3. An updated timeline—noting what section in the program participants are currently at and the expected completion date;
4. Completed Student/Practitioner/Elder surveys;
5. If there is an Elder in your community who is interested in being interviewed about literacy—please let us know how we can proceed to make arrangements to do so as we will be posting a map of BC on our NVIT website with links to video footage of Elders in as many communities as possible.
6. Please feel free to attach any literacy success stories from your community that you would like showcased in our final report.

Please list what you, your instructor(s), students, Elders, other community members, etc., feel are barriers or challenges for Aboriginal families participating in family literacy and/or other mainstream education programs.

Do you, your instructor(s), students, Elders, other community members, etc., have any 'best practices' or suggestions to share around delivering educational programming that promotes Aboriginal family literacy success? . For example, how might you empower learners to feel a stronger sense of self-esteem about their literacy skills?

Were tutors made available to the learners in this program? If yes, how many hours of tutorial were provided?

Does your community have access to curriculum, resources, instructors, funding etc that is culturally appropriate to your community members? If yes, please list them here. If no, please make note of the missing items and please indicate what you feel is needed to correct the situation. Feel free to include items not listed.

### Pilot project update:

What gaps in Aboriginal family literacy is this project successfully addressing and how?

What, in your opinion, still needs to be addressed to further support Aboriginal learner success?

Have you faced any challenges in the delivery of this pilot project? If yes, please tell us about them:

In your opinion, is there sufficient opportunity and ease of access for families in your community to participate in culturally Is there anything else you would like to share in this report?

## II. Project, Community & Focus

Project Name	Community	Focus
ENG 020	Lytton	Adult Literacy
ENG 020/030	Lillooet (2 communities)	Adult Literacy
Haahuupa Family Literacy	Port Alberni	Family Literacy
Literacy Nest Gathering	BC Association of Aboriginal Friendship Centres	Family Literacy
Literacy Our Way	Skidegate	Family Literacy
ENG 020/030	ACCW	Adult Literacy

# Appendix F

## **Environmental Scan of Aboriginal Literacy and Workplace Essential Skills Program**

- I. Aboriginal Adult Literacy Programs and/or Education Support Contacts in BC
- II. Aboriginal Workplace Essential Skills/Employment Programs in BC
- III. Aboriginal Family Literacy Programs in BC
- IV. Aboriginal Educational Institutions in BC

## I. Aboriginal Adult Literacy Programs and/or Education Support Contacts in BC

Program Name	Location	Contact Information
Aboriginal Access Coordinator University of the Fraser Valley	Abbotsford	604-702-2615
Saanich Adult Education Centre – Aboriginal Community Literacy	Brentwood Bay	250-652-2214 <a href="http://www.sisb.bc.ca/saec/contact.htm">http://www.sisb.bc.ca/saec/contact.htm</a>
Aboriginal Life Skills Program First Nations Training & Consulting Services	Brentwood Bay	<a href="mailto:edith@fntcs.com">edith@fntcs.com</a>
First Nations Coordinator Douglas College	Burnaby	604-527-5565
Smumlem Society Cultural, Educational, Workplace and other activities	Castlegar	250-365-0960 <a href="mailto:crystal@hawkemployment.ca">crystal@hawkemployment.ca</a>
<i>Ayamihcikewin</i> Chetwynd Aboriginal Literacy Program ( <i>Tansi</i> Friendship centre)	Chetwynd	250 788-2996
Futures Corrections Education	Chilliwack	604-792-9277
Futures Sto:lo Campus	Chilliwack	604-792-1741 or -792-9277
Support for Learners <i>Shxw̓ha:y</i> First Nations Community Centre	Chilliwack	604-792-9316
Literacy through Cultural Immersion NVIT CALP	Coldwater	604-602-3433 <a href="mailto:mpryce@nvit.bc.ca">mpryce@nvit.bc.ca</a>
Aboriginal Education Coordinator College of the Rockies	Cranbrook	1-877-489-2687 ext.3243
First Nations Coordinator Kwantlen Polytechnic University	Delta/Richmond/Surrey/Cloverdale	604-599-2269
Plant the Seed Literacy Program	Fort St. James	250-996-7019 <a href="http://www.literacybc.ca/Bulletins/BC%20Literacy%20Directory%20Update%20Spring%202008">www.literacybc.ca/Bulletins/BC%20Literacy%20Directory%20Update%20Spring%202008</a>
Coordinator for Aboriginal Students Thompson Rivers University	Kamloops	250-371-5508
First Nations Coordinator Thompson Rivers University	Kamloops	250-392-8009
Secwepemc Cultural Education Society	Kamloops	250-828-9779 <a href="mailto:naep@ocis.net">naep@ocis.net</a>
Aboriginal Access and Services Coordinator Okanagan College	Kelowna	250-762-5445 ext. 4322
Book Bus	Lillooet and area	250-256-7944 <a href="http://www.literacybc.ca/Bulletins/BC%20Literacy%20Directory%20Update%20Spring%202008">www.literacybc.ca/Bulletins/BC%20Literacy%20Directory%20Update%20Spring%202008</a>
First Nations Student Services Vancouver Island University	Nanaimo	250-740-6510
En'owkin Centre	Penticton	250-493-7181 <a href="mailto:enowkin@vip.net">enowkin@vip.net</a>
<i>Haahuupa</i> Adult Literacy Program (Port Alberni Friendship Centre)	Port Alberni	Irene Robinson, Literacy Coordinator <a href="mailto:irobinson@pafriendshipcentre.com">irobinson@pafriendshipcentre.com</a>
Learning Circle Literacy Program (Prince George Native Friendship Centre)	Prince George	August Horning, Literacy Coordinator <a href="mailto:literacy@pgnfc.com">literacy@pgnfc.com</a>
Tutoring <i>Dze L K'ant</i> Friendship Centre Society	Prince George	250-564-8011

**Aboriginal Adult Literacy Programs and/or Education Support Contacts in BC (2)**

Program Name	Location	Contact Information
First Nations Education Support Services College of New Caledonia	Prince George	250-561-5818
Adult Learning Quesnel Tillicum Native Friendship Centre	Quesnel	250-564-6574, ext. 203
Remote Aboriginal Community Access to Literacy	Samahquam	
Aboriginal Coordinator, Student Services Langara College	Vancouver	604-323-5645
Aboriginal Adult Basic Education Native Education Centre	Vancouver	604-873-3772
Drop-in Programs Aboriginal Front Door Society	Vancouver	604-697-5666 <a href="http://www.aboriginalfrontdoor.ca">http://www.aboriginalfrontdoor.ca</a>
Aboriginal Services Coordinator Vancouver Community College	Vancouver	604-871-7105
Urban Native Youth Association	Vancouver	604-254-7732 <a href="mailto:unyainfo@unya.bc.ca">unyainfo@unya.bc.ca</a>
Carnegie Community Centre	Vancouver	604-665-2289 <a href="http://vancouver.ca/commsvcs/CARNEGIECENTRE/">http://vancouver.ca/commsvcs/CARNEGIECENTRE/</a>
<i>Eslha7an</i> Learning Centre SD 44	Vancouver	604-985-7711
First Nations Advisor Capilano University	Vancouver	604-986-1911 local 3067
Aries One-to-One Tutoring with Youth Frontier College	Vancouver	604-713-5848 <a href="mailto:vancouver@frontiercollege.ca">vancouver@frontiercollege.ca</a>
Aries Project Vancouver Friendship Centre	Vancouver	604-251-4844 ext 352 <a href="mailto:unyainfo@unya.bc.ca">unyainfo@unya.bc.ca</a>
First Nations Academic Upgrading Victoria Native Friendship Centre	Victoria	250-384-3211 ext.308
First Nations Academic Upgrading Songhees Employment and Training Centre	Victoria	250-386-4161
Aboriginal Tutor Training Program Literacy Victoria	Victoria	250-381-3755
First Nations Advisor Camosun College	Victoria	250-370-3659

## II. Aboriginal Workplace Essential Skills/Employment Programs in BC

Program Name	Location	Contact Information
ITA Designated Carpentry Level 1 Training Facility Trades Entry Program C.O.R.E. Training Facility	Abbotsford	1-888-850-0832 <a href="http://www.mnbc.ca">www.mnbc.ca</a>
Seabird Island Band Employment and Training Centre	Agassiz	1-800-788-0322 <a href="http://www.seabirdisland.ca">http://www.seabirdisland.ca</a>
<i>Smumlem</i> Society Cultural, Educational, Workplace and other activities	Castlegar	250- 365- 0960 <a href="mailto:crystal@hawkemployment.ca">crystal@hawkemployment.ca</a>
Aboriginal Employment and Training Services	Castlegar	250-304-2246 <a href="http://www.lcafn.ca">http://www.lcafn.ca</a>
North Island <i>Nuu-chah-nulth</i> Tribal Council Aboriginal Management Board	Campbell River	250-286-3487 <a href="http://www.nviats.com">http://www.nviats.com</a>
North Vancouver Island Aboriginal Training Society	Campbell River	250-286-3455 <a href="http://www.nviats.com">http://www.nviats.com</a>
<i>Dissenemuclm-michigan</i> Project ( <i>Tansi</i> Friendship Centre)	Chetwynd	Annette Carter, Literacy Coordinator <a href="mailto:abcarter@persona.ca">abcarter@persona.ca</a>
Sto:lo Nation Human Resource Development	Chilliwack	604-858-3691 <a href="http://www.snhrd.ca">http://www.snhrd.ca</a>
Sto:lo Nation Employment Assistance Services	Chilliwack	1-877-847-3288
Integrated Cultural Literacy Program ( <i>Wachiay</i> Friendship Centre)	Courtenay	Danielle Hoogland, Literacy Coordinator <a href="mailto:wedlidi@wachiay.com">wedlidi@wachiay.com</a>
KNC Employment Services & <i>Ktunaxa Kinbasket</i> Aboriginal Training Council (KKATC)	Cranbrook	250-489-2464 <a href="http://www.ktunaxa.org/employment/services.html">http://www.ktunaxa.org/employment/services.html</a>
Family Cultural & Literacy Education Program ( <i>Nawican</i> Friendship Centre)	Dawson Creek	Rose Finney, Literacy Coordinator <a href="mailto:programming@nawican.org">programming@nawican.org</a>
Trades and Apprentice Welding C Métis Program at Northern Lights College	Dawson Creek	1-866-463-6652 <a href="http://www.nlc.bc.ca">http://www.nlc.bc.ca</a>
Family Literacy Project ( <i>Hiiye'yu Lelum</i> Friendship Centre)	Duncan	Stacy Whonnock, Literacy Coordinator <a href="mailto:Fl.hof@shawcable.com">Fl.hof@shawcable.com</a>
Coast Salish Aboriginal Employment & Training Society	Duncan	250-746-0183 <a href="http://www.coastsalishemployment.com">http://www.coastsalishemployment.com</a>
Fort Nelson Employment Services — Fort Nelson Aboriginal Friendship Society	Fort Nelson	250-774-3114 <a href="http://www.fortnelsonemployment.ca">http://www.fortnelsonemployment.ca</a>
North East Native Advancing	Fort St. John	250-785-0887

Society Various Workplace skills development programming		<a href="http://www.nenas.org">http://www.nenas.org</a>
Northeast Aboriginal Skills and Employment Partnership NEASEP	Fort St. John	250- 785-0887 <a href="http://www.nenas.org/upcomingprograms.html">http://www.nenas.org/upcomingprograms.html</a>
Nurturing Hands Project (Fort St. John <i>Keeginaw</i> Friendship Centre)	Fort St. John	Anita Lee, Executive Director <a href="mailto:anitalee@bluenova.ca">anitalee@bluenova.ca</a>
Shuswap Nations Tribal Council Society	Kamloops	250-282-9789 <a href="http://www.cipahrd.org">http://www.cipahrd.org</a>
IIFS Aboriginal Literacy Project (Interior Indian Friendship Centre)	Kamloops	Russell Chambers, Literacy Coordinator <a href="mailto:Russchambers2002@yahoo.com">Russchambers2002@yahoo.com</a>
Aboriginal Apprenticeship and Industry Training	Kamloops	250-828-9842 <a href="http://www.secwepemc.org/aaitp.html">http://www.secwepemc.org/aaitp.html</a>

### Aboriginal Workplace Essential Skills/Employment Programs in BC (2)

Program Name	Location	Contact Information
Aboriginal Employment Services	Kamloops	250-544-4556
Family Literacy Project ( <i>Ki-Low-Na</i> Friendship Centre)	Kelowna	Kara Otko, Literacy Coordinator <a href="mailto:administration@kfs.bc.ca">administration@kfs.bc.ca</a>
Okanagan/ <i>Ktunaxa</i> Aboriginal Management Society	Kelowna	250-769-1977 <a href="http://www.otdc.org">http://www.otdc.org</a>
Lillooet Employment Centre	Lillooet	250-256-0606 <a href="mailto:lec@cablelan.net">lec@cablelan.net</a>
Osoyoos Indian Band — Employment Services	Oliver	1-888-565-2711 <a href="http://www.oib.ca">http://www.oib.ca</a>
Healing to learn---learning to heal (Merritt <i>Conayt</i> Native Friendship Centre)	Merritt	Darlene Harris, Literacy Coordinator <a href="mailto:Quelot2007@yahoo.ca">Quelot2007@yahoo.ca</a>
Penticton Indian Band - Employment Counseling	Penticton	1-877-495-3210 <a href="http://www.pib.ca">http://www.pib.ca</a>
Prince George Nechako Aboriginal Employment & Training Association	Prince George	250-561-1199 <a href="http://bcahrds.ca/pgnaeta">http://bcahrds.ca/pgnaeta</a>
Richmond Aboriginal Leadership and Life-skills for Youth	Richmond	604-271-7600 ext.102 <a href="http://www.rysa.bc.ca">www.rysa.bc.ca</a>
First Nations Training and Consulting Services	Saanichton	250-652-7097 <a href="http://www.firstpeoplescanada.com">http://www.firstpeoplescanada.com</a>
<i>Tsawout</i> Education and Training Centre	Saanichton	250-652-4287 <a href="http://www.tsawout.ca">http://www.tsawout.ca</a>
Tree of Life Self-Employment Training Program <i>Kla-how-eya</i>	Surrey	604-580-8885 <a href="http://www.seedsbdc.com">http://www.seedsbdc.com</a>
ESSENTIAL SKILLS for ABORIGINAL FUTURES Métis Employment & Training	Surrey	604-582-4791 Ext. 2 <a href="http://www.mpcbc.bc.ca/mhrda/mhrda.html">http://www.mpcbc.bc.ca/mhrda/mhrda.html</a>
Aboriginal Community Careers Employment Services Society	Surrey	604-582-4791 Ext. 4
Skeena Native Development	Terrace	250-635-1500

Society		<a href="http://www.snds.bc.ca">http://www.snds.bc.ca</a>
Aboriginal Community Careers Employment Services Society	Vancouver	604-913-7933 <a href="http://www.buildingfuturestoday.com">http://www.buildingfuturestoday.com</a>
First Nations Employment Society	Vancouver	604-605-7194 <a href="http://www.fnes.ca">http://www.fnes.ca</a>
Métis Nation of BC	Vancouver	604-801-5853 <a href="http://www.mnbc.ca">http://www.mnbc.ca</a>
Aboriginal Connections to Employment	Vancouver	604-687-7480
<i>Es/ha7an</i> Employment and Training Centre	Vancouver	604- 985-7711
Touch of Culture (TOC) Native Training Institute	Vancouver	1-866-980-2443 <a href="http://www.toclegends.com">http://www.toclegends.com</a>
<i>Stitsma</i> Employment Centre	Vancouver	604-985-7711
Rainbow Spirit Employment Development	Victoria	250-478-6003 <a href="http://www.rainbowspirit.ca">http://www.rainbowspirit.ca</a>
Career Employment Education Resources (CEER)	Victoria	250-384-3211 <a href="http://www.vnfc.ca">http://www.vnfc.ca</a>
Cariboo-Chilcotin Aboriginal Training Education Centre Society	Williams Lake	250-392-2510 <a href="http://www.ccatec.com">http://www.ccatec.com</a>

### III. Aboriginal Family Literacy Programs in BC

Program Name	Location	Contact Information
Qwllayuw Aboriginal Head Start	Campbell River	250-286-3044 <a href="mailto:crabs@oberon.ark.com">crabs@oberon.ark.com</a>
Little Fry Preschool	Campbell River	250-286-3466 <a href="mailto:lfls@oberon.ark.com">lfls@oberon.ark.com</a>
Comox Valley Aboriginal Head Start	Courtenay	250-334-2477 <a href="mailto:cvahs@shawcable.com">cvahs@shawcable.com</a>
Aboriginal Family Literacy Project (Fort Nelson Aboriginal Friendship Centre)	Fort Nelson	Sandra Ursulak, Literacy Coordinator <a href="mailto:programdirector@northwestel.net">programdirector@northwestel.net</a>
Prophet River Band Literacy Resource Centre	Fort Nelson	
North East Native Advancing Society (North East)	Fort St. John	250-785-0887 <a href="http://www.nenas.org">http://www.nenas.org</a>
Four Seasons Program: Traditional Knowledge, Traditional Learning (Lillooet Friendship Centre)	Lillooet	Kama Steliga <a href="mailto:kama@lillooetfriendshipcentre.org">kama@lillooetfriendshipcentre.org</a>
Book Bus	Lillooet and area	250-256-7944 <a href="http://www.literacybc.ca/Bulletins/BC%20Literacy%20Directory%20Update%20Spring%202008">www.literacybc.ca/Bulletins/BC%20Literacy%20Directory%20Update%20Spring%202008</a>
Aboriginal Family Literacy Program (Mission Indian Friendship Centre)	Mission	Barbara Hance, Literacy Coordinator <a href="mailto:literacy@mifcs.bc.ca">literacy@mifcs.bc.ca</a>
Future 4 Nations Head Start	Mission	604-820-4567 <a href="mailto:coordinator@f4n.ca">coordinator@f4n.ca</a>
The Legacy Project and Walking with the Elders ( <i>Tillicum Lelum</i> Aboriginal Friendship Centre)	Nanaimo	Vicki White, Literacy Coordinator <a href="mailto:vickiwhite@shaw.ca">vickiwhite@shaw.ca</a>
Family Tree Literacy Project (Prince George Native Friendship Centre)	Prince George	August Horning, Literacy Coordinator <a href="mailto:literacy@pgnfc.com">literacy@pgnfc.com</a>
Power of Friendship Aboriginal Head Start	Prince George	250-564-1840 <a href="mailto:randerson@pgnfc.com">randerson@pgnfc.com</a>
Prince George Aboriginal Head Start	Prince George	250-563-3884 <a href="mailto:dmurphy@pgnfc.com">dmurphy@pgnfc.com</a>
Aboriginal Family Literacy Project (Prince Rupert Friendship House)	Prince Rupert	Andrea Weinmeyer, Literacy Coordinator <a href="mailto:andreaweinmeyer@hotmail.com">andreaweinmeyer@hotmail.com</a>
Cedar Road Aboriginal Head Start	Prince Rupert	250-627-4010 <a href="mailto:igcedarrd@citytel.net">igcedarrd@citytel.net</a>
<i>Haahuupa</i> Family Literacy Program (Port Alberni Friendship Centre)	Port Alberni	Irene Robinson, Literacy Coordinator <a href="mailto:irobinson@pafriendshipcentre.com">irobinson@pafriendshipcentre.com</a>
Read with Me, Play with Me North Cariboo Aboriginal Family Literacy	Quesnel	250-992-9157
Literacy Helps Us Blossom (Smithers <i>Dze L K'ant</i> Friendship Centre)	Smithers	Laura Koopmans, Literacy Coordinator <a href="mailto:aboriginalfamilylit@hotmail.com">aboriginalfamilylit@hotmail.com</a>
Sea to Sky Children First (Contact for various children's programming)	Squamish, Whistler, Mt. Currie, N'Quatqua, D'Arcy, Skatin, Samahquam, and Tipella/Port Douglas.	604-815-9115 <a href="http://www.seatoskychildrenfirst.ca/readin_groom.html">http://www.seatoskychildrenfirst.ca/readin_groom.html</a>
Awashuk Aboriginal Head Start Program	Surrey	604-584-4430 <a href="mailto:vhickman@sacsbcc.org">vhickman@sacsbcc.org</a>
Homework Club <i>Kla-how-eya</i>	Surrey	604-584-2008, ext 1205
Kermode Aboriginal Family Literacy Program (Terrace Kermode Friendship Centre)	Terrace	Carmen Stewart, Literacy Coordinator <a href="mailto:Aborgfamilit-kfs@telus.net">Aborgfamilit-kfs@telus.net</a>
Kermode Friendship Society Aboriginal Head Start	Terrace	250-635-4906 <a href="mailto:headstart-kfs@telus.net">headstart-kfs@telus.net</a>

## Aboriginal Family Literacy Programs in BC (2)

Program Name	Location	Contact Information
Blue Boxes Literacy BC	<i>Ts'kw'aylaxw and T'it'q'et</i>	250-256-7944 <a href="mailto:lala@lillooet.bclibrary.ca">lala@lillooet.bclibrary.ca</a>
Eagles Nest Aboriginal Head Start	Vancouver	604-253-3354 <a href="mailto:eagles.nest@telus.net">eagles.nest@telus.net</a>
Singing Frog Aboriginal Head Start	Vancouver	604-253-5388
Weaving the Fabric of our Family through our stories (Vancouver Aboriginal Friendship Centre Society)	Vancouver	Sandra Hilyer, Literacy Coordinator <a href="mailto:literacy@vafcs.org">literacy@vafcs.org</a>
Family Literacy Program (First Nations Friendship Centre)	Vernon	Marilyn Evans, Literacy Coordinator <a href="mailto:Fnes-marilyn@shawbiz.ca">Fnes-marilyn@shawbiz.ca</a>
<i>Snc'c'amala?th</i> Okanagan Indian Band Early Childhood Education Centre	Vernon	250-545-3800 <a href="mailto:okibdc@okanagan.org">okibdc@okanagan.org</a>
Creating a Path Literacy Project (Victoria Native Friendship Centre)	Victoria	Jessica Stephens, Literacy Coordinator <a href="mailto:Jessica.stephens@redcross.ca">Jessica.stephens@redcross.ca</a>
Intergenerational Care of our children through Traditional ways of knowing (Cariboo Friendship Society)	Williams Lake	Lucille Mack, Project Manager <a href="mailto:Caribou.popstaff@shawcable.com">Caribou.popstaff@shawcable.com</a>
Little Moccasins Learning Centre Aboriginal Head Start	Williams Lake	250-398-6841 <a href="mailto:cariboo.lmlc@shawcable.com">cariboo.lmlc@shawcable.com</a>

#### IV. Aboriginal Educational Institutions in BC

Program Name	Location	Contact Information
Seabird Island Indian Band	Agassiz	604-796-3061 <a href="mailto:shariwhite@seabirdisland.ca">shariwhite@seabirdisland.ca</a>
<i>Nuxalk</i> College ( <i>Lip'Alhayc</i> School)	Bella Coola	250-799-0008 <a href="mailto:educadmin@hotmail.com">educadmin@hotmail.com</a>
<i>Saanich</i> Adult Education Centre	Brentwood Bay	250-652-2314 <a href="http://www.sisb.bc.ca/saec/index.htm">http://www.sisb.bc.ca/saec/index.htm</a>
<i>LÁU, WELNEW</i> Tribal School	Brentwood Bay	250-652-1811 <a href="http://www.lauwelnew.ca">http://www.lauwelnew.ca</a>
Nicola Valley Institute of Technology (NVIT)	Burnaby/Merritt	1-877-682-3300 <a href="mailto:mpryce@nvit.bc.ca">mpryce@nvit.bc.ca</a>
Burns Lake Native Development Corporation	Burns Lake	250-692-3188 <a href="mailto:monty.palmantier@lakebabine.com">monty.palmantier@lakebabine.com</a>
Ted Williams Memorial Learning Centre	Burns Lake	250-692-2329 <a href="mailto:llacerte@telus.net">llacerte@telus.net</a>
<i>Neskonlith</i> Education Centre	Chase	250-679-2963 <a href="mailto:martham@neskanlithband.com">martham@neskanlithband.com</a>
<i>Penelakut</i> Adult Learning Centre	Chemainus	250-246-4041 <a href="mailto:lillianmorton@yahoo.ca">lillianmorton@yahoo.ca</a>
Sto:lo Nation	Chilliwack	604-824-2672 <a href="mailto:thelma.wenman@stolonation.bc.ca">thelma.wenman@stolonation.bc.ca</a>
Coqualeetza Cultural Education Centre	Chilliwack	604-858-9431 <a href="http://www.coqualeetza.com/">http://www.coqualeetza.com/</a>
Coldwater Education Services	Coldwater	250-378-6174 <a href="http://www.coldwaterband.com">http://www.coldwaterband.com</a>
Quw'utsun Syuw'entst Lelum' Culture and Education Centre	Duncan	250-715-1022 <a href="http://www.cowichantribes.com">http://www.cowichantribes.com</a>
Community Education Authority Fort Nelson First Nation	Fort Nelson	250-774-7651, ext. 249 <a href="mailto:Jacky.riggs@hotmail.ca">Jacky.riggs@hotmail.ca</a>
<i>Tl'azt'en</i> Adult Learning Centre	Fort St. James	250-648-3227 <a href="mailto:wayne.bulmer@tlazten.bc.ca">wayne.bulmer@tlazten.bc.ca</a>
<i>Kwadacha Dune Tiiy</i>	Fort Ware	250-471-2002 <a href="mailto:cathy.seymour@kwadacha.com">cathy.seymour@kwadacha.com</a>
<i>Wah-meesh</i> Learning Centre	Gold River	250-283-2015, local 2135 <a href="mailto:coordinator@xplornet.com">coordinator@xplornet.com</a>
<i>Gitksan Wet'suwet'en</i> Education Society	Hazelton	250-842-0216 <a href="mailto:tracey.woods@gwes.ca">tracey.woods@gwes.ca</a>
Community Futures Development Corporation of Central Interior First Nations	Kamloops	250-828-9833 <a href="mailto:geri@cfdfcofcifn.com">geri@cfdfcofcifn.com</a>
<i>Secwepemc</i> Cultural Education Society	Kamloops	250-828-9779 <a href="mailto:yvonne.fortier@secwepemc.org">yvonne.fortier@secwepemc.org</a>
<i>Kitamaat</i> Village Council/Kitimat Valley Institute	<i>Kitamaat</i> Village	250-632-3315 <a href="mailto:hcdsmanager@haisla.ca">hcdsmanager@haisla.ca</a>
<i>Gitwangak</i> Education Society	<i>Kitwanga</i>	250-849-5330 <a href="mailto:azettergreen@hotmail.com">azettergreen@hotmail.com</a>
Chemainus Native College	Ladysmith	250-245-3522

		<a href="mailto:charlotte.elliott@cfnation.com">charlotte.elliott@cfnation.com</a>
The Upper <i>St'át'imc</i> Language, Culture and Education Society	Lillooet	250-256-7523 <a href="http://www.uslces.org/index.html">http://www.uslces.org/index.html</a>
Daylu Dena Council Education Committee	Lower Post	250-779-3191 <a href="mailto:dayludena@lincsat.com">dayludena@lincsat.com</a>

### Aboriginal Educational Institutions in BC (2)

Program Name	Location	Contact Information
<i>N'kwala</i> School	Merritt	250-350-3370 <a href="mailto:shelley_nkwala@msn.com">shelley_nkwala@msn.com</a>
<i>Muskoti</i> Learning Centre	Moberly Lake	250-788-9754 <a href="mailto:anorris@saulteau.com">anorris@saulteau.com</a>
<i>Ts'zil</i> Learning Centre	Mount Currie	604-894-2300 <a href="mailto:loretta.stager@lilwat.ca">loretta.stager@lilwat.ca</a>
<i>Wilp Wilxo'oskwhl Nisga'a</i>	New Aiyansh	250-633-2292 <a href="mailto:kkervel@wwni.bc.ca">kkervel@wwni.bc.ca</a>
<i>En'owkin</i> Centre/ (Okanagan Indian Education Resources Society)	Penticton	250-493-7181 enowkin@vip.net
<i>a-m'aa-sip</i> Learning Place	Port Alberni	250-723-1331 <a href="mailto:jangreen@nuuchahnulth.org">jangreen@nuuchahnulth.org</a>
<i>Haahuuipayak</i> Adult Education Centre	Port Alberni	250-723-0740 <a href="mailto:uushtupsik@shawcable.com">uushtupsik@shawcable.com</a>
First Nations Training and Development Centre	Prince Rupert	250-627-8822 <a href="mailto:brendlei@citytel.net">brendlei@citytel.net</a>
Cheam Education Centre	Rosedale	604-794-7924 <a href="mailto:sandrav@cheamband.com">sandrav@cheamband.com</a>
Sechelt Indian Band Education Centre	Sechelt	604-885-6016 <a href="mailto:rmjoe@sechelnation.net">rmjoe@sechelnation.net</a>
<i>Kyah Wiget</i> Education Society	Smithers	250-847-1477 <a href="mailto:caroline.george@morictown.ca">caroline.george@morictown.ca</a>
<i>Nus Wadezuhl</i> Adult Education Centre	<i>Takla</i> Landing	250-996-7877 <a href="mailto:ajanet45@hotmail.com">ajanet45@hotmail.com</a>
Native Education College	Vancouver	604-873-3761 <a href="mailto:hmartin@necvancouver.org">hmartin@necvancouver.org</a>
Chief Dan George Centre for Advanced Education	Vancouver	604-268-7872 <a href="http://www.cdgc.ca">http://www.cdgc.ca</a>
First Nations Education Steering Committee (FNEC)	Vancouver	1-877-422-3672 <a href="http://www.fnesc.ca">http://www.fnesc.ca</a>
First Nations Schools Association	Vancouver	1-877-422-3672 <a href="http://www.fnsa.ca">http://www.fnsa.ca</a>
Indian Residential School Survivors Society	Vancouver	1-800-721-0066 <a href="http://www.irsss.ca">http://www.irsss.ca</a>
Aboriginal Nations Education Division	Victoria	250-475-4124 <a href="http://www.sd61.bc.ca">http://www.sd61.bc.ca</a>
<i>Heiltsuk</i> College	<i>Waglisla</i>	250-957-2724 <a href="mailto:hcollege@telus.net">hcollege@telus.net</a>
<i>Heiltsuk</i> Cultural Education Centre	<i>Waglisla</i>	250-957-2626 <a href="http://www.hcec.ca">http://www.hcec.ca</a>
Cariboo Chilcotin Weekend University	Williams Lake	250-392-7361 <a href="mailto:weekend.u@nstq.org">weekend.u@nstq.org</a>

## Appendix G – Emailed Surveys Tracking List

Organization	Surveys Emailed to:	Phone Number
Literacy Victoria	<a href="mailto:info@plv.ca">info@plv.ca</a>	250.381.3755
Songhees Employment Learning Centre	<a href="mailto:selc@selc.bc.ca">selc@selc.bc.ca</a>	
Victoria Native Friendship Centre	<a href="mailto:sandra@vnfc.ca">sandra@vnfc.ca</a>	250.384.3211
Adult Learning Development Association	<a href="mailto:enquiry@alda-bc.org">enquiry@alda-bc.org</a>	604.683.5554
Urban Native Youth Association	<a href="mailto:unyainfo@unya.bc.ca">unyainfo@unya.bc.ca</a>	604. 255.1326
En'owkin Centre	<a href="mailto:enowkin@vip.net">enowkin@vip.net</a>	250.493.7181
North Vancouver School District	<a href="mailto:info@nvsd44.bc.ca">info@nvsd44.bc.ca</a>	604.903.3444
Secwepemc Cultural Education Society	<a href="mailto:yvonne.fortier@secwepemc.org">yvonne.fortier@secwepemc.org</a>	250.828.9779
Native Education College	<a href="mailto:lprince@necvancouver.org">lprince@necvancouver.org</a>	604.873.3773
Continuing Education SD 57	<a href="mailto:tsaunders@sd57.bc.ca">tsaunders@sd57.bc.ca</a>	250.564.6574
Prince George Public Library	<a href="mailto:mkelly@lib.pg.bc.ca">mkelly@lib.pg.bc.ca</a>	250.563.9251 loc 105
School District 57	<a href="mailto:dpreston@sd57.bc.ca">dpreston@sd57.bc.ca</a>	250.561.6800 loc 313
College of New Caledonia	<a href="mailto:vannice@cnc.bc.ca">vannice@cnc.bc.ca</a>	250.562.2131 loc 281
Okanagan College (Vernon)	<a href="mailto:cabernathy@okanagan.bc.ca">cabernathy@okanagan.bc.ca</a>	1.800.289.8993
College of the Rockies	<a href="mailto:creston@cotr.bc.ca">creston@cotr.bc.ca</a>	
Literacy Nanaimo	<a href="mailto:info@LiteracyNanaimo.org">info@LiteracyNanaimo.org</a>	250.754.8898
Courtenay Adult Learning Centre	<a href="mailto:callsmgr@mars.ark.com">callsmgr@mars.ark.com</a>	250.338.9906
Delta School District	<a href="mailto:continuingeducation@deltasd.bc.ca">continuingeducation@deltasd.bc.ca</a>	604.940.5550
Laubach Literacy of BC	<a href="mailto:laubach@telus.net">laubach@telus.net</a>	250.376.5241
Learning Difficulties Centre of BC	<a href="mailto:cshaw@thelddc.com">cshaw@thelddc.com</a>	250.564.8011
Constituency Assistant to Jenny Kwan MLA	<a href="mailto:stuart.alcock@leg.bc.ca">stuart.alcock@leg.bc.ca</a>	
Literacy Now (Fort St John)	<a href="mailto:ackerman@pris.ca">ackerman@pris.ca</a>	
<b>ABEABC Regional Representatives</b>	<b>Surveys Emailed to:</b>	<b>Phone Number</b>
LyraWarkentine (Cariboo-Okanagan)	<a href="mailto:lyratar@ocis.net">lyratar@ocis.net</a>	250.679.3262
Andrea Eaton (Delta/Surrey/Fraser Valley)	<a href="mailto:andreaeaton99@hotmail.com">andreaeaton99@hotmail.com</a>	604.597.0205
Velma McKay (Kootenay/Boundary)	<a href="mailto:mckay@cotr.bc.ca">mckay@cotr.bc.ca</a>	250.489.2751 ext 8423
Janet Webster (Metro Vancouver)	<a href="mailto:janet.webster@kwantlen.ca">janet.webster@kwantlen.ca</a>	604.599.2549
August Horning (North Central)	<a href="mailto:literacy@pgnfc.com">literacy@pgnfc.com</a>	250.564.3568 ext 228
Jill Auchinachie (Vancouver Island)	<a href="mailto:auchinac@camosun.bc.ca">auchinac@camosun.bc.ca</a>	250.370.4489
<b>Regional Literacy Coordinators</b>	<b>Surveys Emailed to:</b>	<b>Phone Number</b>
Helen DempsterDouglas/Kwantlen/Vancouver	<a href="mailto:helendempster@telus.net">helendempster@telus.net</a>	
Judy Brooks (North Island College)	<a href="mailto:jbrooks@thehub.literacy.bc.ca">jbrooks@thehub.literacy.bc.ca</a>	
June Hughes (Malaspina University College)	<a href="mailto:jhughes@thehub.literacy.bc.ca">jhughes@thehub.literacy.bc.ca</a>	
ChristabelleKux-Kardos (Northern Lights College)	<a href="mailto:ckux-kardos@thehub.literacy.bc.ca">ckux-kardos@thehub.literacy.bc.ca</a>	
Arlene Herman (Northwest Community College)	<a href="mailto:aherman@nwcc.bc.ca">aherman@nwcc.bc.ca</a>	
Margaret Sutherland (Selkirk College)	<a href="mailto:msutherland@thehub.literacy.bc.ca">msutherland@thehub.literacy.bc.ca</a>	
Julia Dodge (UCFV)	<a href="mailto:julia.dodge@ucfv.ca">julia.dodge@ucfv.ca</a>	

Columbia Basin Alliance for Literacy Programs	Surveys Emailed to:	Phone Number
Arrow & Slokan Lakes	<a href="mailto:rpalmer@thehub.literacy.bc.ca">rpalmer@thehub.literacy.bc.ca</a> <a href="mailto:jcliff-marks@thehub.literacy.bc.ca">jcliff-marks@thehub.literacy.bc.ca</a>	250.265.3876
Castlegar	<a href="mailto:amurdoch@thehub.literacy.bc.ca">amurdoch@thehub.literacy.bc.ca</a>	250.365.6061
Cranbrook	<a href="mailto:pweston@thehub.literacy.bc.ca">pweston@thehub.literacy.bc.ca</a>	250.427.5565
Creston	<a href="mailto:lsteward@thehub.literacy.bc.ca">lsteward@thehub.literacy.bc.ca</a>	250.866.5596
Elk Valley	<a href="mailto:lmiller@thehub.literacy.bc.ca">lmiller@thehub.literacy.bc.ca</a>	250.425.0601
Golden	<a href="mailto:crowede@telus.net">crowede@telus.net</a>	250.439.9665
Grand Forks	<a href="mailto:leastwood@thehub.literacy.bc.ca">leastwood@thehub.literacy.bc.ca</a> <a href="mailto:cluke@thehub.literacy.bc.ca">cluke@thehub.literacy.bc.ca</a>	250.442.2533
Kaslo	<a href="mailto:bszuta@thehub.literacy.bc.ca">bszuta@thehub.literacy.bc.ca</a>	250.353.7691
Kimberley	<a href="mailto:kroberts@thehub.literacy.bc.ca">kroberts@thehub.literacy.bc.ca</a>	250.427.4468
Nelson	<a href="mailto:jexley@thehub.literacy.bc.ca">jexley@thehub.literacy.bc.ca</a>	250.352.6698
Revelstoke	<a href="mailto:tspannier@thehub.literacy.bc.ca">tspannier@thehub.literacy.bc.ca</a>	250.837.6669
Salmo	<a href="mailto:lmacdonald@thehub.literacy.bc.ca">lmacdonald@thehub.literacy.bc.ca</a>	250.357-2874
Slokan Valley	<a href="mailto:cnichol@thehub.literacy.bc.ca">cnichol@thehub.literacy.bc.ca</a>	250.355-0032
Trail	<a href="mailto:kfryer@thehub.literacy.bc.ca">kfryer@thehub.literacy.bc.ca</a>	250.364.1275 ext 247
Valemount	<a href="mailto:jweeks@thehub.literacy.bc.ca">jweeks@thehub.literacy.bc.ca</a>	250.566.9107
Windermere	<a href="mailto:bknight@thehub.literacy.bc.ca">bknight@thehub.literacy.bc.ca</a>	250.346.3248

## Appendix H – Key Informants’ Organization Affiliations

### Key Informants’ Organizational Affiliations

#### Organization

ACCESS (Friendship Centre location)  
 BCIT Aboriginal Services  
 BladeRunners  
 Britannia  
 CarnegieLearning/ Literacy Centre  
 Cedar Walk  
 Chemainus Native College  
*Dena Le eh* Learning Centre  
*Eslha 7’an* Learning Centre Squamish Nation School  
 First Peoples Heritage Language and Cultural Council  
 Front Door  
 Langara College  
 Métis Family Services  
 Pivot Legal Society  
 Red Way  
 Shine a Light Literacy Program  
 SUCCESS Employment Services  
 Templeton Secondary School  
 UNYA “Mentorship Program”  
 Vancouver Friendship Centre



## Appendix J – Key Informant Interview Data

The bulk of this information was gathered through informal visits conducted by research assistants, Stephaney Ameyaw and Seneida Rivera, with key staff persons involved in Aboriginal literacy and/or support programs in the greater Vancouver area. These researchers were aware of and practiced culturally respectful approaches to engaging Aboriginal communities/organizations while adhering to the articles of the *Freedom of Information and Protection of Privacy Act*. This means that prior to the administration of surveys, these researchers contacted Aboriginal literacy program staff and made arrangements to meet with them to learn about the programming offered by their organizations and to share information about the Literacy Indigenization Strategy of NVIT. After exchanging program information and, in some cases, best practices and gaps in Aboriginal literacy program delivery, all three versions of the survey were presented with requests to visit the programs and to assist with the administration of the surveys to program participants. Practitioner, August Horning, had indicated that programs do not typically have the budget to hire tutors to assist with survey completion and to honor his input the junior researchers made themselves available to facilitate and support this process. Also, in the spirit of reciprocity NVIT, researchers volunteered at a community kitchen sponsored by the Vancouver Friendship Centre prior to the administration of surveys in that organization.

A number of important points were raised in the conversations with these front-line workers. Literacy workers spoke of the need for programs to promote and foster decolonization processes as well as the need for programs to be nurturing and supportive. The BC Association of Aboriginal Friendship Centres advocates for the use of bi-cultural education models to ensure learners attain the skills needed to succeed in the two worlds in which many of their participants live. An emphasis on the social needs of the learner was expressed in a variety of ways, including the need for *mentors* as opposed to *tutors*, the development of social ties through the provision of social activities, sharing meals and traditional activities. Transformative collaboration, project-based learning, and a process of co-constructing knowledge were highlighted in conversations with a representative from Langara College. These practitioners also had much to say about the significance of attending to the learner's personal needs in ways that include:

- Essential skills are addressed in the curriculum to enable smoother transitions into the workplace for Aboriginal communities;
- Workshops relevant to the learner's life outside of the program, such parenting skills, navigating various ministry systems and resources, interpreting court orders, completing daycare subsidy applications are made available;
- Programs are flexible and adaptable to diverse learning styles;
- Instructors/practitioners consider and are sensitive towards the impacts of 500 years of colonization and individual behaviours and histories;
- Delivery of curriculum and programs are from a strengths/assets-based approach;
- Opportunities for learners to "*take initiative and develop their own knowledge*" are provided; and,
- Support and emphasis is placed on the positive skills, innate abilities and attributes of the learner.

Gaps in services that were identified through this process of information sharing included the non-availability of Aboriginal programming outside the clinical and faith-based sectors (down-town east side) and a strong need for after-school programming. Sandy Hilyer, Vancouver Friendship Centre literacy coordinator, indicated there is a significant shortage of literacy materials that focus on Aboriginal traditions and a need for flexibility in program delivery by providing programs that fit the parents'/learners' schedules and/or designing hub models of service delivery that serve Elders, families and children in one accessible location.

## Appendix K – Aboriginal Adult Literacy

### ENG 020 and/or 030 Pilot Project Summaries

The community of Lytton and 2 communities in Lillooet (*Xwisten* and *Xaxl'ip*) identified in their responses the need to enhance literacy skills in their communities via the Request for Proposals distributed by NVIT. In response to the request of the Aboriginal communities, NVIT developed and indigenized curriculum for the fundamental English literacy courses, English 020 and English 030. These 3 communities piloted the curricula from October 2008 through March 2009 and feedback from instructors and project coordinators was incorporated into the research report and the curriculum itself.

### Community Descriptions



#### ***Xwisten* or Bridge River First Nation**

The Bridge River Indian Band is located in the beautiful mountains of British Columbia within the *St'at'imc* Nation. The *Xwisten* community is located 11 kilometers northwest of the town Lillooet.

*Xwisten* has approximately 400 band members and nearly half of the members live on the reserve. Bridge River Administration is responsible for numerous services for its members: health, education, social development, housing, community development, economic development and other administrative services.

The Bridge River Indian Band is affiliated with the Lillooet Tribal Council and the *St'at'imc* Chiefs Council.

*Xwisten* means "smiling place," because of the abundance of fish, which made the *N'Xwistenmec*—Smiling People—smile all the time. <http://www.xwisten.ca/>. Eight

community members participated in the piloting of ENG 020 and Eng 030.

#### ***Xaxl'ip* or Fountain First Nation**

Formally known as Fountain Band, *Xaxl'ip* is a First Nations government located about 10 miles (15km) from the Village Lillooet on Highway 99 south in the Central Interior-Fraser Canyon region of British Columbia. *Xaxl'ip* is a member of the Lillooet Tribal Council, which is the largest grouping of band governments of the *St'at'imc* people. [http://www.xaxlip.ca/index\\_files/Page371.htm](http://www.xaxlip.ca/index_files/Page371.htm). Nine community members participated in the piloting of ENG 020 and ENG 030.

#### **Lytton First Nation**

The Lytton First Nation people are part of the Salish linguistic group, speaking the *Nlaka'pamux* language. According to statistics compiled by the Department of Indian and Northern Affairs, in the year 2004, there were 1,727 Lytton First Nation members. Approximately 730 members reside on one of the reserves, 160 members reside on other First Nation communities and 881 reside off-reserve. Of those residing off-reserve, a large majority lives in the cities of Kamloops, Chilliwack and Vancouver.

The Lytton First Nation's social structure resembles a traditional Aboriginal style, which is characterized by a profound respect for Elders. As most other societies that rely on oral tradition for communications, the

Lytton First Nation members teach their youngsters by example. During the summer months, for instance, it is not uncommon to see entire families heading towards the Fraser River to catch salmon.

The generosity of Lytton First Nation members is easily noticed in the community's customs and traditions. For example, the first salmon caught by a fisherman is always given away. Similarly, a youngster's first deer is also given away as a present. Young people often fish and hunt for those unable to do it. [http://www.lyttonfirstnations.ca/the\\_people.htm](http://www.lyttonfirstnations.ca/the_people.htm).

Sixteen community members participated in the piloting of ENG 020, and due to unavoidable circumstances that impacted the entire community, this group was unable to participate in the piloting of ENG 030 as was originally planned.

### **Alouette Correctional Centre for Women: Building Bridges: Community Reintegration Through Education**



Alouette Correctional Centre for Women (ACCW) was opened in April 2004 as a facility for female offenders who are classified to open or medium security. Inmates are housed in three cottage-style residences.

*The Building Bridges: Community Reintegration Through Education Program* has been successfully running at the Alouette Correctional Centre for Women since May

2007. Over 100 women have participated in the Nicola Valley Institute of Technology Indigenous Studies 050 and 060 through delivery of this program. *Building Bridges* is based on a student-centered and collaborative learning/ teaching pedagogy in which Aboriginal worldviews are privileged and celebrated. Courses are interactive and include a variety of First Nations' teaching strategies that include: reflective writing, art, music, video, guest speakers, storytelling and group and individual assignments. *Building Bridges* serves to facilitate and improve incarcerated women's

- Indigenized literacy opportunities;
- Reading and writing skills, life skills, and cultural knowledge;
- Spiritual, emotional, intellectual and physical growth and empowerment;
- Continuity in post-release educational programming; and
- Successful community reintegration through community support, acceptance and accountability.

Through delivery of the *Building Bridges* program, it was expressed by the students, project coordinator and deputy warden that increased First Nations' programming and curriculum that spans all levels of Adult Basic Education, including Adult Literacy, was needed.

The instructors that piloted the English 020 and/or English 030 curriculum in three First Nations' communities indicated that some of the challenges learners face when participating in literacy and/or other educational programs includes:

- *Negative experiences in the education system*
- *Lack of confidence in personal abilities and fear of giving ‘wrong’ answers*
- *Fear of continued failure at school*
- *Feeling judged for sharing about their cultures*
- *Time commitments --- difficult when students are working and raising families*
- *Transportation*
- *Child care support*
- *Lack of incentives for attending*
- *Poor prerequisite skills*

A presentation on the NVIT Literacy Indigenization Strategy to instructors who work with incarcerated Aboriginal learners in British Columbian institutions revealed that these practitioners often feel negatively stereotyped by the past negative educational experiences that their students bring in to the classroom with them. (*Matsqui Correctional Institution, January 2009*) To have this common barrier to learner success expressed in two very different classroom environments is indicative of the paramount need for educators and learners to find a way to establish and maintain relationships that are built on mutual respect and, as noted by a number of Aboriginal scholars referenced in this document, that ensure all involved in the knowledge-sharing process are aware of and committed to the sacredness of the relationship between the educator and the learner. Designing course curriculum delivery that establishes this important initial connection can provide any classroom community with an opportunity to recognize the strengths and commonalities shared within the group while demonstrating that not all instructors and/or learners are the same as instructors and/or learners experienced in the past.

**ENG 020 and 030 instructors identified a number of best practices utilized in delivery of educational programming that promotes Aboriginal student success:**

- *Discuss the challenges/rewards of formal education*
- *Stick with it until we all get it... [students] are not allowed to just not get it, so they always feel successful*
- *Local support (Band office, education)*
- *Supply transportation, books, supplies*
- *Sharing experiences with other community members*

The Lillooet community instructors noted that they have access to culturally appropriate curriculum through NVIT, Lillooet Tribal Council, and the *Xaxl'ip* Education department. One instructor commented that the basic literacy module ENG 020 developed by NVIT is “*very culturally relevant*” and helps to balance previous curriculum.

**In the interim report for ENG 020, instructors were asked what they liked most about the curriculum:**

- *The lay-out. Easy to follow--- room to move around.*
- *The definitions in boxes and then exercises after to practice. Without doing the practice work people will forget all the definitions.*
- *We really had fun with the activities and discussions. One of our discussions on the 8 values was brought up three nights in a row. We finally decided that for our group, we needed to add ‘Humour’ to the list.*
- *I also liked the way the program worked up in such small increments that students experienced success.*

**Comments on what the students liked best about the ENG 020 curriculum included:**

- *Ease of use, success-oriented*
- *Culturally sensitive topics, words, examples.*
- *The students felt like they were experiencing success.*

**Responses to the question regarding missing components in the ENG 020 curriculum and/or challenges in delivering it revealed the following:**

- *Need to include a Novel or Legends Study*
- *Include more charts or pictures to explain concepts*
- *Use cartoons, something visual about the lessons, especially for parts of speech*
- *Some trouble coordinating the grammar activities with the lessons*
- *The biggest challenge I faced was having students attend classes four nights a week. All of my students have jobs or families and this was a huge commitment.*
- *We also had one of our students pass away and I have had great difficulty keeping the students working on their projects since this occurred.*

The challenges identified speak volumes to the need for flexibility in course and program delivery in First Nations communities. Community protocols/events take precedence over time constraints that structure course delivery. If there is a death in one of the learner's families in a mainstream classroom it is likely to impact one or two students in the school, while a loss in a First Nations' community classroom it is more likely to impact everyone in the class as well as everyone in the community. It is important to honor Aboriginal ways in more than a superficial manner—in an authentic and tangible way. To honor the words shared by our pilot project instructors, we strongly encourage flexibility in programs delivered to Aboriginal learners—and in particular those courses being delivered in First Nations' communities.

**In the interim report ENG 020 instructors were also asked to comment on how the curriculum did or did not address gaps in their community and how it compared to mainstream approaches to literacy instruction.**

The following observations were submitted:

- *I love the program and have even used it with some of my grade six and seven students. The curriculum has covered many areas in a simplified manner. Both my adult students and my 6/7 students had little difficulty understanding the concepts being taught.*
- *Easily achieved sets of work... addresses basic literacy issues.*
- *The course does not address problems in learning. A few I see include lifestyle, drugs, drinking, improper foods, sleep patterns, depression, etc.*

**The ENG 020 interim report concluded with an opportunity for instructors to share anything they felt the need to share and one instructor expanded on the challenge she faced in delivering the course in her community:**

*Our community has had several deaths since this course began and this has greatly affected the implementation and success of the program. Two students lost their mother and brother within two and half months. Another student is married to one of these women. I deeply regret that these will influence the successful implementation of the program. Had it not been for these events, I truly feel this course would have been extremely successful.*

At the time this report was being written, this instructor had managed to bring a few of the students back to the classroom with hopes of getting them through ENG 020. Unfortunately, tragedies such as these are all too familiar in our Aboriginal communities and it is important that framework development and indigenized curriculum be delivered by educated instructors who are aware of and sensitive towards the circumstances and realities of the learners in their classrooms.

## Appendix L – Aboriginal Family Literacy

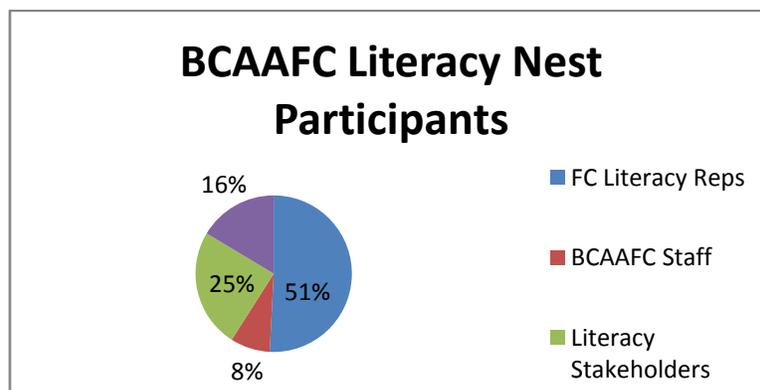
### Aboriginal Family Literacy Nest Gathering

The BCAAFC works to strengthen literacy for Aboriginal communities across the province through culturally appropriate community-driven programming. In 2007/08, twenty-two Friendship Centres delivered Aboriginal Family Literacy programs that were unique to each community. The programs ranged from one-on-one tutoring, reading and writing, cultural programs, to computer literacy skills for Elders. All programs had the goal of supporting the healing and learning process. (BCAAFC response to the NVIT Literacy Indigenization Strategy RFP)

To facilitate the gathering of data on best practices and gaps and to conduct an environmental scan of Aboriginal Family Literacy (AFL) programs in BC, the NVIT Literacy Indigenization Strategy funded and supported the British Columbia Association of Aboriginal Friendship Centre's (BCAAFC) "Second Annual Aboriginal Family Literacy Nest Gathering" held in Richmond, BC, from October 27<sup>th</sup> to 29<sup>th</sup>, 2008.

BCAAFC's purposes for hosting this event were identified as an opportunity to address current gaps in the association's ability to deliver AFL programming, namely to facilitate capacity-building among Aboriginal Family Literacy programs and communities, to support the key priorities of the BCAAFC initiative, and to increase access to Aboriginal focused literacy approaches and resources for both literacy practitioners and Aboriginal families.

Thirty-one Friendship Centre literacy representatives, five BCAAFC staff, fifteen literacy stakeholders and ten special invited guests for a total of sixty-one delegates attended the conference.



With 92% of the gathering participants identified as Literacy representatives, staff and stakeholders, the information on best practices, needs and gap identification presented in the BCAAFC Final report comes directly from the front-line workers currently delivering Aboriginal Family Literacy programs in the province of British Columbia through the BCAAFC.

**The Final Report that was submitted to NVIT identified the following gaps in the delivery of Aboriginal Family Literacy programs:**

- *A need for raising community awareness and partnership building*
- *Identification of emerging themes in Aboriginal Family Literacy*

- A need for multi-modal interpretations of literacy and the deconstruction of Western conceptualizations for literacy
- A need for culturally relevant literacy resources

**A number of approaches to and considerations about delivering culturally appropriate AFL programs included:**

- *The integrity of Aboriginal literacy lies in the holistic frame of literacy, whereby literacy engages the spiritual, emotional, cognitive and physical development of Aboriginal people. (Ningwakwe)*
- *. . . the inter-connectedness of song, narrative, language (both English and Indigenous), humor and costume in Aboriginal family literacy; it is multi-modal (Art Napoleon)*
- *Be cautious, and ask permission to ensure that the purposes for which he uses language, story and song for performance do not jeopardize the integrity of his ancestors’ literacy (Art Napoleon)*
- *An understanding of cultural protocol, reciprocity, ownership and protection of literacy knowledge is a critical component of AFL (Art Napoleon)*
- *Aboriginal Family Literacy is a movement to decolonize Aboriginal communities. (Chief A-in-Chut Shawn Atleo)*
- *Accountability to knowledge through memory and oral transfer is another critical component of AFL*
- *Aboriginal Family Literacy lies within Aboriginal people, and therefore must be protected and preserved among Aboriginal families (Richard Van Camp)*
- *...programs must reflect the needs of their communities and support the variety of ways literacy emerges in practice*

**BCAAFC identified a number of strengths and assets that support successful AFL program delivery:**

Strength/Asset	Example
Adaptable	<ul style="list-style-type: none"> <li>• Flexible funding and reporting out structures</li> <li>• Programs support families as collectives</li> <li>• Programs do not discriminate by age/capacity</li> <li>• Age categories for reporting are blurred and reflect an Indigenous worldview</li> </ul>
Positive Self-identity	<ul style="list-style-type: none"> <li>• Knowledge transfer is reciprocal between youth, Elders and family members</li> <li>• Programs recognize that youth have knowledge and capacity to share and empower youth to share their gifts</li> <li>• Programs move away from one-directional knowledge transfer, i.e. Elder to child</li> <li>• Programs demonstrate and promote male leadership and positive role modeling for youth</li> <li>• Programs provide maternal supports and healthy role modeling for women, particularly young mothers</li> <li>• Through photography and documentation, programs support positive self identity among participants</li> <li>• Programs support Aboriginal families regardless of their traditional and/or cultural connectivity</li> </ul>
Goal Setting	<ul style="list-style-type: none"> <li>• Programs establish practices that support/check-in with participants to encourage setting and making of short and long term goals</li> <li>• Programs promote healing and self-reflection which are integral to goal setting and follow-through</li> </ul>
Intergenerational and	<ul style="list-style-type: none"> <li>• Programs foster intergenerational learning which reflects</li> </ul>

Reciprocal Learning	<p>Indigenous learning methods</p> <ul style="list-style-type: none"> <li>• Programs find a balance between ‘we teach them, they teach us’: programs both support and learn from participants</li> <li>• Programs offer intergenerational reading circles where families unite together</li> <li>• Programs support whole families by placing the needs of the child at the centre of service delivery</li> </ul>
Coalition-Building among Literacy Providers	<ul style="list-style-type: none"> <li>• Programs support and promote coalition-building with other literacy and other services providers in the community (i.e. Parents as Literacy Supporters (PALS), Aboriginal Literacy and Parenting Skills (ALAPS), Good Food Box, Farmer’s Market and post-secondary institutions</li> <li>• This approach reduces competition among service providers and eliminates tendencies to re-invent the wheel</li> <li>• Programs also share resources, staff, best practices and experiences</li> </ul>
Community Input into Program Planning	<ul style="list-style-type: none"> <li>• Programs cross cultural/Nation boundaries by inviting input and direction from community and family members</li> <li>• Programs include youth councils, Elder councils, and other administrative bodies to ensure accountability to diverse community needs</li> <li>• Literacy programs promote ‘succession planning’ whereby the youth are ‘mentored’ into future leadership and administrative roles in programming</li> </ul>
<b>Strength/Asset</b>	<b>Example</b>
Promising and Best practices	<ul style="list-style-type: none"> <li>• Basket making</li> <li>• Vest and button blanket making</li> <li>• Medicine Wheel teachings</li> <li>• Local plant gathering</li> <li>• Feasting and traditional teachings about food</li> <li>• Words-on-wheels/Book Bus</li> <li>• Elder technology training</li> <li>• Healthy eating and lunch program</li> <li>• Prayer, drumming, song and dance</li> <li>• Competitive skipping rope using songs in local languages</li> <li>• Transportation to programs is provided</li> <li>• Use of both English and Indigenous languages throughout the program</li> </ul>

## Appendix M – Academic Forum Findings

A strong and recurring concept that was presented in a number of these academic gatherings included the need for instructors to recognize, affirm, draw out and build upon the beauty and inherent gifts of the learner. “Students need to see the beauty in themselves” and instructors need to recognize that we all have a purpose and we all have the gifts that will help us meet that purpose. It is the instructor’s role to help students see their own gifts and to “nourish the learning spirit.” (*Ningwakwe*, 2008) Peter Cole discussed the importance of “reciprocal and nurturing education” that values “intuition and reason . . . negotiating points of view and levels of acceptance” while “building and working together”. (Cole, 2008) When considering indigenization processes, this *Stl’at’imx* scholar believes that the “vision has to be shaped for everyone, including those yet to come--- so we have to leave space.” This sentiment was echoed in the Indigenization workshop presented by Janice Simcoe at the ABEABC conference where they stated that “everything is open to evolving because everything is living.” (ABEABC Conference, 2008)

Gwen Point, wife of Lieutenant-Governor Steven Point, stated in her opening plenary at the ABEABC conference in Victoria that “students are reflections of their instructor” (ABEABC Conference, 2008) and it is clear that *Ningwakwe’s* belief that “it is a sacred relationship we enter into with our students as teachers” (ABEABC Conference, 2008) would reflect well on the students who participate in this instructor’s classroom. These concepts of equality and respect are sorely lacking in far too many British Columbian classrooms at all levels of learning. The incorporation of concepts and worldviews garnered from Aboriginal traditional ways of being, doing, knowing and teaching into public systems of education is necessary for closing the gaps that currently exist between Aboriginals and mainstream society in education, health and well being.

This same idea of equality was also prevalent at the CASIE meeting held at the UBC Longhouse in May of 2008. A delegate at this gathering of minds stressed the need to approach Aboriginal education from the perspective of a “stand me beside you” system of knowledge-sharing. This UNBC instructor spoke to the importance of sharing knowledge from a place of equality where it is recognized that knowledge-sharing is a two-way process. One does not stand above another (as the *expert*) to transmit information or knowledge, experiences or understandings, but instead *stands beside* the person or persons with whom he or she is sharing information/skills and is clearly open to not only transmitting but to receiving information/ideas. (CASIE Meeting, 2008)

No instructor knows or has experienced everything his/her learner knows or has experienced. Knowledge-sharing that begins from this understanding models the “stand me beside you” approach to education and has the potential to address a number of the gaps identified by learners and instructors alike in that it would begin the process by ensuring all learners are made aware of the knowledge/skills/experiences/understandings they bring with them. This builds confidence and opens the door to new and/or deeper understandings and skill development built on each learner’s strengths/assets. This concept of “stand me beside you” also demonstrates a ‘we’re in this together’ attitude that reflects the idea of a relationship that is built on mutual respect, trust and support.

It is also important to note the idea of a healing pedagogy that was raised by another participant at this event. (CASIE Meeting, 2008) In light of the many negative past experiences of Aboriginal peoples with mainstream education systems, the voluntary entry into literacy programs or post-secondary institutions for Aboriginal peoples represents an important part of the healing journey. Education has become so important to our Aboriginal communities that we now willingly choose to participate in learning environments that, for the most part, continue to neglect the need to reflect and value Aboriginal pedagogies and/or worldviews. An ability to return to an environment that was, for many, ranging from inhospitable to hostile, demonstrates the resiliency of Aboriginal learners moving forward in the healing process.