

Aboriginal Adult Literacy: Nourishing Their Learning Spirits



Ningwakwe George

**Nourishing the Learning Spirit
Animation Theme Bundle
Literature Review**

ABORIGINAL LEARNING

Knowledge Centre

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Disclaimer

This report has been prepared for the Canadian Council on Learning's Aboriginal Learning Knowledge Centre by Ningwakwe (Priscilla) George. It is issued by the Aboriginal Learning Knowledge Centre as a basis for further knowledge exchange. The opinions and conclusions expressed in the document, however, are those of the author and do not necessarily reflect the views of the Aboriginal Learning Knowledge Centre or its members.

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The AbLKC is guided in its work by a consortium of more than 100 organizations and institutions, a steering committee, and six animation theme bundles (bundles) led by members of the consortium. The bundles are:

1. *Learning from Place - Narcisse Blood, Red Crow Community College Lethbridge, AB*
2. *Nourishing the Learning Spirit – Dr. Marie Battiste, College of Education, University of Saskatchewan, Saskatoon, SK*
3. *Aboriginal Languages and Learning – Dr. Leona Makokis, Blue Quills Community College, St. Paul, AB*
4. *Diverse Educational Systems and Learning – Saskatchewan Ministry of Education (Ted Amendt)*
5. *Pedagogy of Professionals and Practitioners – Dr. Sakej Henderson, Native Law Centre, University of Saskatchewan, Saskatoon, SK*
6. *Information Technology and Learning – Genesis Group, John and Debbie Simpson, Yellowknife, NWT*

From the start, the AbLKC recognized the reporting and monitoring function of the Canadian Council on Learning required a dialogue with Aboriginal Peoples to define successful learning from Aboriginal peoples' perspectives. Together with CCL, the national Aboriginal organizations and interested individuals who have taken up this work in communities and institutions across the country were invited to share their philosophies and understandings of successful learning. The result was three holistic learning models with shared philosophical values and principles. It is the view of the AbLKC that the iterative models, which can be found at our website www.ccl-cca.ca/aboriginallearning, will serve as a framework for development of indicators to report and monitor successful learning, as a framework in planning for successful learning for individuals and communities, and in discerning what is, indeed, a promising practice. We believe there are many other potential applications of these models.

In working toward an understanding of what constitutes successful learning and what Aboriginal peoples aspire to and need to succeed in their learning endeavours, AbLKC wishes to acknowledge that

what is available as evidence of success in the existing literature is partial, often unclear or undefined and may not always be representative of Aboriginal Peoples' perspectives. Responding to the aspirations and needs of Aboriginal learners means valuing their collective intellectual traditions and identities as Aboriginal peoples.

This publication, *Aboriginal Adult Literacy: Nourishing the Learning Spirit*, is available electronically (English only) on CCL's Aboriginal Learning Knowledge Centre website at www.ccl-cca.ca/aboriginallearning, the AERC website <http://aerc.usask.ca> and at the FNAHEC website <http://www.fnahec.org/>. An overview of the publication is available in English and French.

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For further information contact:

First Nations Adult and Higher Education Consortium

#132, 16th Avenue

Calgary, AB T2E 1J7

Ph: (403) 230-0080 Fax: (403) 212-1401

E-mail: vivian@fnahec.org

Web address: <http://www.fnahec.org/>

**Aboriginal Education Research Centre
College of Education, University of Saskatchewan**

Room 1212, 28 Campus Drive

Saskatoon, SK S7N 0X1

Ph: (306) 966-7576 Fax: (306) 966-1363

E-mail: marie.battiste@usask.ca

Web address: <http://aerc.usask.ca/index.html>

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OVERVIEW

This paper is a literature review on Aboriginal literacy from the perspective of an Aboriginal literacy worker and professional. It draws on approximately eighty sources including documents written by literacy and education practitioners (Aboriginal and non-Aboriginal) working with Aboriginal people; as well as scholarly literature written by health, science and adult education professionals on topics related to the holistic and healing approaches to education, literacy and life. These sources include theme areas such as: community-based (one-on-one, small group), institutional, workplace, family, health/well-being, oral history, working with Elders and seniors, and Aboriginal language programming. This paper is designed to provide information and possibly direction for the Aboriginal literacy field and its stakeholders, as to the efficacy of comprehending and nourishing the Learning Spirit.

Part I outlines the principles and foundations of the Aboriginal cosmology/worldview identified in the literature as it relates to literacy/education. Part II examines the implications of these principles and foundations for literacy/education. Part III gives concrete examples of Aboriginal literacy programming as it exists today—the challenges, the approaches, and the successes; it discusses the lessons learned from actual practice. Part IV summarizes the key ideas of this paper.

This literature review is geared towards Aboriginal adult literacy/education. It is understood that Aboriginal people view learning as lifelong and believe that it includes all ages beginning in the womb and even before. Similarly, the Aboriginal understanding is that learning continues after the Spirit finishes its earth journey and returns to the Spirit World; it is intergenerational in that all generations are constantly learning in their interactions with each other. However, funders and ensuing educational programming and institutions have historically geared their programs and services to discrete age groups. Family literacy is one way to address lifelong learning.

There are no comprehensive Canada-wide data on Aboriginal literacy rates in Canada. Information has been extrapolated from a number of sources as to Aboriginal educational success and its counterpart, the need for Aboriginal literacy programming.

The Canada portion of the 2003 International Adult Literacy and Life Skills Survey (IALLS or ALL as

it is more commonly referred to) gathered information on Aboriginal adults living in cities in Manitoba and Saskatchewan, in the Northwest Territories (NWT) and Yukon, as well as the Inuit in Nunavut. This survey covered only the official languages in Canada—English and French; that is, it did not include Aboriginal languages. This has important implications because the percentages of speakers of Inuktitut, which is considered to be one of Canada’s three flourishing Aboriginal languages, range as high as 90% or more in some regions of Canada.ⁱ Further, in the case of people for whom the Aboriginal language is their mother tongue, to speak English requires a process often referred to as “code-switching.”ⁱⁱ That is the Aboriginal language is structured differently from English. The mother-tongue speaker has to switch back and forth between the concepts, the words and the structures of both languages. This is a higher-order skill not understood by many who often see these people as speaking “broken English,” whereas, it would be more properly stated, “Aboriginal English.” Canadian Council on Learning (CCL) (2007, p. 99) asserts, “The future of Aboriginal literacy revolves around the relationship between Aboriginal languages and Canada’s two official languages.”

CCL (2007, p. 77) goes on to state that the IALLS identifies Level III on the prose and document literacy scales as the minimum required for adults “...to succeed in today’s economy and society.” While 42% of Canadian adults scored below Level III, “...more than 60% of the urban Aboriginal adults in Manitoba and Saskatchewan scored below level III, as did over half of the Aboriginal adults in Yukon, 69% in the NWT, and 88% of Inuit living in Nunavut.”

Malatest (2002, p. 1) found a wide gap in the Aboriginal and non-Aboriginal education rates citing that, “...statistical data indicated that the level of Aboriginal post-secondary education attainment was as low as a third of that of non-Aboriginals...” The Auditor General estimated that it would take 28 years to close the education gap between Aboriginal people living on reserves and the Canadian population (ACCC 2005, p. 4).

There is literature that points to a number of reasons for this education gap, most of which can be categorized as the following:

- historical (assimilation policies of education, particularly through but not limited to residential schools);
- geographic (many Aboriginal people live in remote and/or rural communities away from centres where secondary and post-secondary school programming takes place);
- cultural (practices in the institutional educational system differ from that Aboriginal culture,

particularly in the non-recognition of the role of Spirit in learning);

- individual and personal barriers (finances, daycare, transportation, histories of trauma and competing priorities such as family, to name a few); and,
- systemic (racism, disparities in resources, as well as the policies and practices of Indian and Northern Affairs Canada (INAC) which do not adequately address the high level of need in education).

The following literature reveals that many of these factors create blocks to success in learning: ACCC 2005; BASA 1998; CJNE 2003; George 2002, forthcoming; and, Jones, forthcoming. For example, the Association of Canadian Community Colleges (ACCC 2005, p. 9) states, “The post-secondary education culture does not reflect Aboriginal perspectives, traditions, and values, nor the diversity of Aboriginal communities and the differences in learning styles of Aboriginal students.” Further, the Canadian Council on Learning (2007, p. 81) asserts, “At the same time there has been little consideration of the importance of informal and traditional educational activities in the community. Informal community learning, including traditional arts and crafts, spiritual healing, traditional cooking and hunting, and other activities, is a widespread, vital—but too often unrecognized—form of Aboriginal learning.”ⁱⁱⁱ

The effects of these gaps, in particular in the cultural domain, is encapsulated in the words of Battiste (2007, p. 17), “The silence on spirituality in the classroom, except in denominational schools, has left a gap in learning which reduces education to the mind and skills, and removes the factor that fuels our passion for our work, love and meaning making.” Freire (1997, p. 47) puts it another way, “Such ideological separation between text and context, between an object and its reason for being, implies regrettable error; it involves taking away the learners’ *epistemological curiosity*.” Palmer (1987), as quoted by Speck in NDACE (Winter 2005, p. 6), refers to this type of objectivism in education^{iv} as a “seemingly bloodless epistemology.”

In spite of these barriers and gaps, Aboriginal literacy practitioners have been able to achieve pockets of success with learners, either through exercising Aboriginal control over Aboriginal education, or through implementing practices that they know in their hearts and Spirits work with Aboriginal learners.

Assumptions and Definitions

Aboriginal Peoples include those recognized under Sections 25 and 35 of The Constitution Act of Canada 1982—First Nations, Métis and Inuit. However, it is understood that a fair percentage of non-Aboriginal students participate in Aboriginal literacy programming, many of whom are English as a Second Language (ESL) students from other countries such as China. Epstein (1999) examined the Saskatchewan Indian Federated College's (SIFC) (not the First Nations University of Saskatchewan) academic development programs. In her interview with then Dean of Student Services Della Anaquod, Epstein learned that “when you come to SIFC, you see your reflection,” that is, you become empowered and confident in all aspects of who you are (Anaquod in Epstein, 1999, p. 44). Epstein went on to say that because of SIFC's environment of empowerment, “the College attracts other cultural groups, such as Chinese students who have had experiences with education systems that do not support them culturally or linguistically” (Epstein, 1999, pp. 44–45). The reason most often stated for this is that the ESL learners feel more comfortable with the holistic approaches to literacy being used in the Aboriginal community. Similarly, the concepts put forward in this paper are now finding their place in non-Aboriginal programming.^v (In fact, many non-Aboriginal literacy practitioners state that the current institutional educational approaches don't work for them either.) The word “Indigenous” is used throughout this paper to reflect that many of the beliefs held by the Aboriginal Peoples in what is now known as Canada are also held by Indigenous people of other countries around the world.

By drawing on scientific, educational and medical research related to the theme areas in this paper, the assumption is that these sources are now discovering and documenting what Indigenous people have known since time immemorial. It is further understood that much of this “knowing” has been transmitted orally, and has used different words. Those with access to authority and decision-making for literacy/educational programming are often more open to the words used in scientific, medical and educational research. In addition, many Aboriginal people have been socialized in the institutional educational system to put more faith in research, rather than Indigenous ways of knowing. In many cases, Indigenous ways of knowing have been buried under several layers of the effects of the aforementioned barriers in education, especially that of having another way of knowing other than Indigenous knowledge promoted in the educational system. In fact, this paper is structured such that,

wherever possible, it states the Aboriginal understandings first, then follows each understanding with the educational, medical and scientific research that has discovered these same underpinnings.

Aboriginal literacy practitioners have many demands on their time and energy. Consistently, the literature reveals that they want something practical that they can put to use immediately in their programs or in their communications with stakeholders—written or otherwise (BASA, 1998, p. 235; Horsman and Woodrow, 2007, p. 105–108). This paper is, therefore, written in plain language and uses direct quotes, to align with the policy of plain language advocated in much of the literature.^{vi}

PART I: ABORIGINAL LITERACY/EDUCATION PRINCIPLES AND FOUNDATIONS

The literature revealed that some important beliefs permeate the feelings, thoughts, words and actions of Aboriginal people; therefore, they create the foundation for Aboriginal literacy/educational programming.

Theme # 1: We are Spirit, Heart, Mind and Body

The most consistent theme in the literature is that Aboriginal and non-Aboriginal people alike hold the belief that we are spirit, heart mind and body. Hill (1999, p. 18), an Aboriginal educator, explains it like this, “...holistic...embraces the qualities and characteristics necessary ‘to become a whole person.’ A whole person denotes a human being who is capable of balancing his/her mental, emotional, physical and spiritual human capabilities both internally within oneself and externally in societal interaction with all life forms present throughout Creation.” Covey (2004, p. 21) states, “The fundamental reality is, human beings are not *things* needing to be motivated and controlled; they are four dimensional—body, mind, heart and spirit...If you study all philosophy and religion, both Western and Eastern, from the beginning of recorded history, you’ll basically find the same four dimensions—the physical/economic, the mental, the social/emotional and the spiritual.”

The Medicine Wheel, or the Wheel of Life used by Aboriginal people as a framework for life, and thus for literacy/education, shows pictorially the four part—Spirit, Heart, Mind and Body—as being equal in proportion. This paper assumes that the Spirit is the most important part. As Jones (forthcoming, p.

13) says, “The Spiritual part of yourself is the essence of who you are.” Orr (in NDACE, Number 85, Spring 2000, p. 60) articulates a similar view, “As Hill (1995) points out, the medicine wheel places the spirit at the center of the knowledge process and seeks balance between its four dimensions rather than privileging any one form of knowing—an insight important for all areas of adult education.” Zeph (also in NDCAE, Number 85, Spring 2000, p. 88) echoes that same sentiment, “Because spirituality is a core part of who we are and “a natural birthright” (O Murchu, 1998, p. ix), to neglect the spiritual is equivalent to neglecting the cognitive or emotional dimensions of the learning process...Given the general consensus that humans are spiritual beings who seek to make meaning out of life and their experiences, it is imperative that adult educators engage the spiritual and assist learners in making meaning and in answering their deepest questions.” From the field of medicine, Morse (2000, p. 5) concurs with this, “I suddenly understood I was a body within a soul, not the other way around.”

Theme # 2: We are one with Creation – Everything/Everybody is energy/Spirit

A second consistent theme in the literature is that we are a part of Creation; we are not separate from it. Put another way, we are **one** with Creation; what affects one element of Creation affects all the rest. Dumont (1997, p. 1) articulates it this way, “...The Great Spirit or Great Mystery...is the life spirit which flows through all the many different life forms within the total Creation...the spirit which flows inside every human being is of the same essence as the spirit which flows in all things within and throughout the total Creation.” Suzuki (1999, p. 7), a geneticist, asserts, “Native people often say, ‘The Earth is our mother.’ As a scientist, I have come to know that they are right. We are made of water, air, and the food we eat from the Earth’s soil. I’ve come to realize...that it is a mistake to think of the environment as something ‘out there,’ separate from us. We *are* the Earth.” Braden (2000, p. 21–22), who had careers in earth sciences and aerospace, has discovered that, “Ancient and indigenous traditions such as those of the native North and South Americans, the Tibetans and the Qumran communities of the Dead Sea...provide a unified view of creation, reminding us that our bodies are made of the same material as our earth...Supported by modern research, those 2,500-year-old texts suggest that events observed in the world around us mirror the development of beliefs within us....” Mark (2002, p. 48), a theologian, sums it up eloquently in this statement, “According to our modern understanding of physics, we might say metaphorically that God’s spirit is the energy that fills the universe. Energy is thus what makes everything live and have being. If there is no energy, there is no

universe, and if there is no energy, there is no life... scientists are now confirming what mystics, seers, sages, and prophets have been telling us for thousands of years—that we are not separate from the whole. We are part and parcel of the whole, the cosmos that is pulsating with energy.”

What is that “one,” or as Dumont (1997) calls it, “Creation, or Great Mystery?” Battiste (IPHRC 2006) describes it thusly: “It is that order that exists beyond us, beyond our knowing, beyond our birth, beyond our death. It is something else. It is something else and it is the implicate order. Some of us can touch that implicate order in ceremony, in our dreams, sometimes in inspirational moments when we call on the Creator and ask for help where we are (p. 23).” Mark (2002, p. 47) says it like this, “Einstein, while passionately studying physics, discovered what sages have been saying for thousands of years: that everything in our material world, animate and inanimate, is made of energy. We have come to learn that from galaxies to atoms, from bodies to thoughts, all things are energy fields of varying degrees of permanence, power, and clarity. Modern physics now teaches that the universe is an inescapable web of dynamic activity. Not only the universe is alive and constantly changing, everything in the universe affects everything else. Energies from the sun and earth penetrate each cell in our bodies. The earth, like a spaceship, is floating in the energy field of the universe.” That is, everybody and everything is/has Spirit; it is energy.

It follows that if everything is Spirit—that is, energy—then people are Spirit/energy. Energy is infinite; energy cannot be destroyed; it only changes form. In other words, people never die; all they do is change form, or worlds. Zona (1994, p. 42) uses a quote from a Duwamish Elder to illustrate this belief, “There is no death, only a change of worlds.” That people only change form has been documented by the medical field. Hunt (1998, p. 288), a physiological scientist, informs us, “Recently, the Polish physicist Slawinski recorded the flash of light that occurs at death. Apparently, death is a transition from one vibrational state to a higher one. He describes the “death flash” as 10 to 1,000 times stronger than the light radiation emanating from the body when it is alive.” More to the point, Hunt further states (p. 205), “Even more astonishing is the comment in the Journal of the American Medical Association stating we now have ‘...on record a large amount of data that cannot be ignored’ which is difficult to understand on any other grounds but reincarnation.”

Reincarnation is also termed as re-embodiment or other lives. A natural corollary to this information, then, is that we have what can be termed an eternal divine memory. This has major implications for

educational/literacy programming, because the spiritual literature asserts that unresolved issues, as well as great strengths, from previous lives are carried on into the next life.^{vii} It is not within the scope of this paper to discuss re-embodiment; however, it is within the scope of this paper to explore that the Spirit has a (learning) journey which starts before birth and continues beyond what some people term “death.” In other words, the Spirit enters this world with some ways of “knowing” already in place. The first understanding of “learning Spirit” in this paper uses “learning” as an adjective and “Spirit” as a noun. The Spirit is learning; it is a “learning Spirit.” Throughout this paper, Spirit is capitalized to denote its primacy. It is not capitalized in direct quotes from other sources to maintain as accurate a reflection as possible of that source. Further, when learning does not have a capital, as in “learning Spirit”, it refers to the Spirit that is learning.

Theme # 3: The Learning Spirit is About Fulfilling Purpose through Use of its Gifts

This leads to a third tenet that guides Aboriginal thought, and that arose from the literature review. It is that we all have a purpose for being here, and that we have been given “gifts” by the Creator to fulfill that purpose. As Cree Elder Abbie Burnstick says (Friesen, 1998, p. 41), “The Creator gave each person a special talent, and if they are in touch with their spirit and know their special work on this earth they will flourish. If people can keep doing what they are supposed to be doing, they can keep on living. People are supposed to support people so they can do what they are supposed to do – to carry out their identity.” Battiste (2007, p.23) adds, “...the foundation of this teaching resides in first, acknowledging that each person has a unique and personal journey through their life that will yield to their learning so that they find a way to express fully their own purpose, vision, and journey.” Inukshuk Management Consultants (IMC, 2000, p. 5) explains it from the Inuit standpoint, “As the child grows into an adult in the family context, he or she must develop a strong sense of inner worth and personal identity. Part of this awareness of “who I am” brings with it awareness that “I must have a purpose or direction in my life. Along with this sense of purpose comes an awareness of responsibility.”

Accompanying this purpose is a hunger or thirst to learn more about life, in order to go about fulfilling the Spirit’s purpose for being here. The second understanding of “Learning Spirit” in this paper refers to the State of Being that facilitates the seeking of knowledge that will help the Spirit fulfill its purposes for being in this Life, the “Spirit of Learning” or “Learning Spirit” inherent in every

opportunity in life. Where both Learning and Spirit are capitalized, as in “Learning Spirit,” it denotes that State of Being.

Theme # 4: Wisdom is Needed in Using Energy, or the Energy Uses Us

Because everything is Spirit, or energy, including human beings, then it follows that we need to be mindful of the other energy forms that could be influencing ourselves and the learners, and how our energy may be influencing the energy around us. The literature is clear that our feelings, thoughts, words and actions impact those around us. In fact, they can come back on us. For example, Zona (1994) quotes an Indigenous proverb that serves as a warning for people to be careful about the power of thought, “Thoughts are like arrows; once released, they strike their mark. Guard them well or one day you may be your own victim” (Navajo, p. 20). Williams (CJNE, p. 81) says this about words, “When we speak in the language, we think about what we are going to say to another human being. In this way, we are careful of what we are going to communicate so that we do not harm another’s physical being or spirit.” Smith (in Battiste, 2000, p. 212) words it thusly, “We need to be careful about how we label ourselves. The critical point here is the way in which labels can become self-fulfilling prophecies....” In other words, self-fulfilling prophecies are generated by the energy through feelings, thoughts and words, which then become actions. In that same vein, Braden (2000, p. 23) asserts, “These holistic perspectives suggest that world changes offer a rare opportunity to gauge the consequences of our choices, beliefs, and values in a dramatic fashion, as a feedback mechanism of sorts...the sooner we recognize our relationship with the world around us, the sooner we will recognize our inner choices of peace mirrored as gentle weather patterns, the healing of our societies, and peace between nations.”

That our thoughts, feelings, words and actions impact all of Creation, not just the human portion is a belief held by both Aboriginal and non-Aboriginal people. Hill (1999, p. 21) found that, “An Aboriginal understanding of spirituality means that an Aboriginal person is not only energy conscious, but also energy sensitive. He/she possesses a high level of awareness and openness to energy in all of its forms. All Aboriginal cultures derive their understanding of life from a spiritual base. Thus, spirit to spirit communication is facilitated through one’s understanding of energy, its movement and how it manifests throughout Creation. (Personal communication, E. Hill, 1993)” Pearsall (1998, p. xi) has a

similar finding, “Simple physics tells us that energy and information leave the body and go out into space. It reaches our loved ones and our pets and plants, it extends to the sky, and yes, logically, the electromagnetic fields expand into the “vacuum” of space at the speed of light, 186,000 miles per second.” (p. xi) To put it another way, Braden (2000, p. 187-188) reveals the following, “In 1947, Dr. Hans Jenny...developed a new science to explore the relationship between vibration and form...proved, beyond any doubt, that vibration causes a predictable pattern in the substance that it is projected into. *Thought, feeling and emotion are vibration.* Just like the vibrations in Dr. Jenny’s experiments, the vibrations of thought, feeling, and emotion create a disturbance in the “stuff” that they are projected into...we project our vibrations into the refined substance of consciousness. Each has an effect.”

Braden (1997, p. xiv) gives a clear message as to the power of this energy, and what activates it, “The path of internal technology remembers that each cell of our bodies is approximately 1.17 volts of electrical potential....the average body is composed of approximately 1 quadrillion cells. One quadrillion cells 1.17 volts of potential for each cell equal approximately 1.17 quadrillion volts of bio-electrical potential per person... The force of potential within you is activated and regulated through the manner in which you choose to conduct your life.” Further, in the same document, he suggests that it is our emotions that are most influential in activating the energy. In Aboriginal thought, it is incumbent upon us to direct energy through thoughts, feelings, words and actions wisely because whatever we put into the atmosphere will come back to the sender in some way, shape or form. This is the meaning of the phrase, “What goes around comes around.” Put another way, every moment, through feeling, thought, word and action, people are creating energy, and need to be mindful of the quality of that energy as it comes back to them sooner or later.

PART II: IMPLICATIONS OF THIS COSMOLOGY/WORLDVIEW FOR LITERACY/EDUCATION

The aforementioned beliefs of Aboriginal Peoples, imply that literacy/education must be approached differently than it is in current institutional educational programming. Policies, principles and practices will need to reflect those changes.

Given that various world philosophies and religions believe that we are composed of Spirit, Heart, Mind and Body, it makes sense that educational policies, principles and practices should recognize all

four parts of our Being. That is, reflective and affective education has every bit as legitimate a part in education, and even more so, as the cognitive or rational. George (1998, p. 16) explains, “Aboriginal literacy practitioners continually seek ways to nurture the Spirit, Heart, Mind and Body—for themselves, and for the learner.” Davis-Manigaulte, Yorks, Kasl (NDACE Spring 2006, p. 27), words it thusly, “We believe that transformative learning includes a holistic change in how a person both affectively relates to and conceptually frames his or her experience; thus, it requires a healthy interdependence between affective and rational ways of knowing.”

In fact, Aboriginal literacy/education practitioners believe affective and reflective educational practices to be the foundation for enhancing cognitive capacities. Battiste (2002, p. 16) asserts, that what “Western or modern education...ignores is the knowledge that comes from introspection, reflection, meditation, prayer, and other types of self-directed learning.” Hill (1999, p. 99) concurs, “In Aboriginal thought, the six senses of sight, hearing, smell, touch, taste, and the extra-sensory perception known as intuition are viewed as doorways for the influx of information pertinent to an Aboriginal person’s learning and human development.” Chickering et al (2006, p. 8), adult educators, quote: “...Karen Armstrong...Men and women have a potential for the divine, and are not complete unless they realize it within themselves.” From Braden (1997, p. 65), “Generating signals of reference, it is our heart that provides the opportunity for our brain to function optimally...**our heart entrains the brain** (highlights by the author of this document) and our brain in turn entrains each cell of our body.” Mark (2002, p. 230) agrees with this, “For Huxley, the most fundamental missing element in our current educational curriculum is the body. “Non-verbal humanities” would include educating our emotions and also grounding our youngsters in spiritual tools, knowledge and techniques.” Zohar and Marshall (2000, p. 6) postulate Spiritual Intelligence (SQ) in their view, “...SQ...integrates *all* our intelligences. SQ makes us the fully intellectual, emotional and spiritual creatures that we are.” In other words, it is important to engage Spirit and Heart in literacy/educational programming, as well as Mind and Body.

To go beyond print-based information in the classroom is to provide other means of expression and ways of being for people. Jones (forthcoming, p. 12) explains her perspective based on her own experiences and that of working with students, “My experience has been that many First Nations people, including me, have difficulty finding the correct words to express our ideas, emotions and thoughts. But when provided with images or words, they could then express a relationship to them and

open some discussion.” Mark (2002, p. 123) quotes Nobel laureate. “Brain scientists find it difficult to explain the right brain’s innate ability to exercise intelligence, because it lacks ability to express in words and concepts. These are expressed in many other ways, particularly through artistic and emotional expressions....our educational system, as well as science in general tends to neglect the nonverbal form of intelligence. What it comes down to is that modern society discriminates against the right hemisphere.”

Educators and medical practitioners suggest that the non-recognition of Spirit, Heart, Mind and Body, or both left and right brain, in the educational context has created the notion of separation in the minds of people. This is contrary to the tenet of oneness. This separation will need to be healed, and a methodology for doing so is suggested by Weenie (Stiffarm, 1998, p. 61). “The three phases of process pedagogy as healing are belonging, understanding and critical reflection. The circle is used as “a first step to overcoming isolation, self-denial, exclusion, being disenfranchised, alienation and loss of identity” (Regnier, 1994, p. 130). Chopra (2000, p. 176-177) offers another perspective when he poses two important questions for people to consider, “*What is my greatest strength? Unity*” and “*What is my biggest hurdle? Duality...yet this dualism falls apart once we heal the divisions between body, mind, and spirit.*”

From an Aboriginal perspective education is more than the accumulation of cognitive knowledge about the physical world. It is about receiving wisdom from, about and for the universe. “Knowledge is not secular. It is a process derived from creation, and as such, it has a sacred purpose (Battiste 2002, p. 14).” Hill (1999, p. 123) adds an accountability factor: “...the Aboriginal concept of accountability in education is much broader than simply meeting the needs of the adult learner, the institution, and society as a whole. It includes learning to be accountable for the impact that our human activity has on the earth and beyond.” Braden (2000, p. 241) echoes a similar sentiment; “From the perspective offered by ancient traditions and now supported by modern research, our ability to commune with the forces of the cosmos, to choose our path through time and determine our course of future history, may be the single most sophisticated and empowering force to grace our world.” From the field of cell biology, Lipton (2005, p. 161) asserts, “...human intelligence can only be fully understood when we include spirit ‘energy’ or what quantum physics-savvy psychologists call the ‘superconscious’ mind.”

A further implication is the need for education to recognize that the Spirit enters this earthwalk with

knowledge and gifts already in hand. Once recognized, there is then the need to tap into that knowledge and those gifts and fan them into being. Some people have been deemed “precocious,” “gifted” or a “prodigy” because of this knowledge/these gifts. That is, educators will need to see beyond the presenting factors/symptoms or socio-economic indicators of the students with whom they will be working, and instead see a “whole person” with tremendous potential which can be tapped through teaching that person to believe in himself/herself. George (1998, p. 16) explains it like this, “...treat the learner as a whole person, an individual with skills and strengths that he/she may not yet have recognized. Practitioners develop an invitational approach to literacy, a process by which people are cordially summoned to realize their relatively boundless potential.” This literature review borrows an eloquent poem in Covey that encapsulates the notion of assisting learners to recognize their gifts (2004, p. 39):

Unopened Birth Gifts

*“There are so many gifts
Still unopened from your birthday,
There are so many hand-crafted presents
That have been sent to you by God.
The Beloved does not mind repeating,
“Everything I have is also yours.”
There are so many gifts, my dear,
Still unopened from your birthday.*

Hafiz” (p. 39)

Learners can be taught how to choose what they say, think, feel and do. That Indigenous wisdom has always prescribed to this belief is demonstrated by Wilson Schaeff (1998, page devoted to March 21) as she documents the following by Nana Veary, a Hawaiian Kupuna; “Words have great power and should be used carefully. *Aloha*, for example, should not be seen as just a frivolous tourist greeting. *Alo* means the bosom of center of the universe, and *ha*, the breath of God, so to say this word is to appreciate another person’s divinity.” Emoto (2005) a Doctor of Alternative Medicine, postulates a way of choosing how to direct hado (vibrations, energy)—in his research, primarily through words and/or music—so that it is life-enhancing, “My research shows that hado changes water. If we dialogue with water with a positive attitude and with respect, water will definitely change. Even the water in a big lake can change. The water in your body can also change.” Emoto has written a series of books that provide compelling evidence for how people can choose words wisely and well to heal themselves and the planet. Emoto admonishes us to remember that our bodies are seventy percent water; that is, our

words are affecting seventy percent of our bodies, seventy percent of the outward manifestation of ourselves.

PART III: KEY LESSONS FROM ACTUAL PRACTICE IN EDUCATIONAL/LITERACY PROGRAMMING

History of Literacy Funding

The October 1, 1986 Federal Speech from the Throne conveyed to the Canadian public the following federal government commitment regarding literacy programming, that it will “...work with provinces, the private sector, and voluntary organizations to develop resources to ensure that Canadians have access to the literacy skills that are the pre-requisite for participation in our advanced economy.”

Accordingly, the National Literacy Secretariat (NLS) was established in 1987. The NLS provided an average of \$29–30 million per year in two streams:

- the national, which provided funding to national non-governmental organizations, provincial and territorial literacy coalitions, national literacy organizations and labour organizations to carry out initiatives that were national in scope; and
- the federal/provincial, which provided funding for the NLS to collaborate with the provinces and territories to fund projects that addressed regional and local needs.

Funding was available within five project/activity areas:

- developing learning materials;
- improving coordination and information sharing;
- improving access to literacy programs and outreach;
- increasing public awareness of literacy issues; and

- conducting research.^{viii}

This funding meant that Aboriginal communities and organizations across Canada, some for the first time, could develop and deliver literacy programs and/or approaches based on the strengths, interests and aspirations of their individuals/communities rather than their deficits. (Though funding was now available for these programs, Aboriginal communities had to compete with non-Aboriginal programs for the dollars.) Many of these programs are community-based; that is, Aboriginal controlled. However,

many also operate through school boards, community colleges and workplaces. These programs are required to adhere to the policies of their particular setting, which have varying degrees of being amenable to Aboriginal approaches to literacy/education.

Challenges Become Opportunities

In Aboriginal thought, the Spirit enters this earthwalk with a purpose for being here, and with gifts for fulfilling that purpose. In effect, the learning Spirit has a Learning Spirit. It has a hunger and a thirst for learning about one's surroundings, to discern what is useful for him/her to know, and what is not. That time of learning has often been called a "wondrous" time.^{ix}

Historically, the experience of Aboriginal people within the institutional educational system has been the opposite. In the educational environment, including but not limited to residential schools, Aboriginal people experienced spoken and unspoken messages that it was not okay to be who they were. The effect has been an erosion of spirit, or as Swanson (CJNE 2003, p. 61–62) postulates, "Those who attend literacy programs are the same people who [as children] experienced disillusionment and discouragement." Practitioners do honour the strength and resilience that learners exhibit in coming to literacy programming. For example, Jones (forthcoming, p. 1) says, "Working with Anishnabek people...has provided me with a respect for the resiliency of my people." Battell et al (2004, p. 5) echo a similar sentiment, "What we all knew was that effective ABE/Literacy practitioners have a deep passion for what is possible, and that ABE/Literacy instructors are in awe of their students' spirit and bravery in the face of hardships. Paulo Freire, credited by some as the "father of many of the concepts that make up Development Education,"^x stated that hope must be rooted in practice, that our task is "*... to unveil opportunities for hope, regardless of the obstacles.*"^{xi} In fact, hope in the learners has been found to be a factor in their success. George (2007, Discussion Paper # 2, p. 1) discusses the role of hope and cites Goleman (1994) who makes explicit the link between hope and educational achievement, "...the late Dr. C.R. Snyder...University of Kansas psychologist who "*...discovered that hope was a better predictor of their [college students'] first semester grades than were their scores on the SAT, a test supposedly able to predict how students will fare in college (and highly correlated with IQ).*" Snyder as referenced in George (2007) went on to develop hope scales for each of children and adults, as well as tips for teaching hope. Snyder placed his suggestions into three categories:

- Goal Tips;
- Pathways Tips; and
- Agency Tips.

Aboriginal literacy practitioners believe that the learners who walk through their doors have some semblance of hope; otherwise, they would not be taking that important step of enrolling in a literacy program. The literature reveals that many Aboriginal literacy practitioners have been assisting learners in the very ways Snyder suggests, and that they are doing it either intuitively, or from having experienced success from implementing such strategies into their own lives.^{xii}

To gain a better understanding of some of the factors that may be affecting a learner's ability to learn, the June 1998 Ontario Native Literacy Coalition (ONLC) Position Paper Program Reform compiled statistics from the 1991 Aboriginal Post-Censal Survey for those who identified with an Aboriginal group. Those statistics are as follows:

- 8.3% said the availability of food was a problem;
- 24.7% said their support network was a Native worker/agency;
- 24.7% had experienced a suicide;
- 67.1% had experienced unemployment;
- 39.2% has experienced family violence;
- 24.5% had experienced sexual abuse;
- 47.9% had experienced drug abuse;
- 61.1% had experienced alcohol abuse;
- 14.9% had experienced rape; and
- 30.1% reported having a disability.

The ONLC goes on to say that these statistics are for the general Aboriginal population, and that they may even be higher for participants in a literacy program. It is believed that these factors create blocks to learning—that they may affect a learner's ability to be “present” in the learning process, physically and otherwise. That is, the Learning Spirit is buried under several layers created by the feelings, thoughts, words and actions related to the learning Spirit of the learners that may be affected one or more of the above-noted experiences. For example, an Aboriginal literacy practitioner in downtown Toronto has stated emphatically that she takes it as a given that all of the learners will have experienced some type of trauma. Still another's empirical observation is that all of the learners in the program are dealing with one or more symptoms of “residential school syndrome.”^{xiii} Empirical research indicates that this same sentiment is shared by other practitioners.

Compounding the effects of trauma are the factors outlined on page 2 of this paper—the historical,

cultural, geographic, individual/personal and personal barriers to education/literacy. In fact, literacy practitioners consider it an act of immense courage on the part of the learners to seek yet another opportunity to improve their literacy/education skills, in spite of past setbacks. Accordingly, George (forthcoming) has borrowed a term from Naparstek (2004) to describe learners as “invisible heroes.” Such an act can be seen as the learning Spirit’s effort to re-engage the Learning Spirit.

The practitioners knew instinctively the effects these indicators would have on the learners’ ability to learn either through their own personal experience or that gained vicariously. This literature review makes explicit some of those effects, and categorizes those effects according to the model developed by the First Nations Technical Institute (FNTI) which has a learning outcome for Spirit, Heart, Mind and Body as follows:

1. Spirit – an attitude or insight (What my intuition tells me);
2. Heart – a feeling about self or others (What I feel);
3. Mind – knowledge (What I Know);
4. Body – skills (What I can Do, or What I have done). (George, 2007, p. 2)

How Trauma Affects the Learners Spiritually

Learners often come to literacy programming with several layers of issues that need to be resolved before cognitive/academic learning can take place; that is, they must be addressed before the Learning Spirit can be fully re-activated. Changing learners’ attitudes towards themselves becomes the primary goal. For example, Jones (forthcoming, p. 5) states, “The spirit is the part deep within you that makes you who you are; for many of our learners their spirit had been broken...To reach the spirit of a person and lighten the load they have carried for many years requires patience, perseverance, positive thinking and unconditional caring.” In describing Navajo ways of learning, Benally in Flake (2000, p. 15) states, “When we are not taught in this way, drawing on all four areas of knowledge, we become spiritually, emotionally, socially, physically and environmentally impoverished. We become narrow in our views and cannot see the connection between all knowledge. We wind up perpetuating the imbalance within and between ourselves, other people and the natural world.”

How Trauma Affects the Learners Emotionally

Battiste (2002, p. 27) is emphatic about the effect of institutional educational practices on the feeling world of Aboriginal learners, “The self-doubt it has generated within Aboriginal students has made them discount their inherent capacities and gifts.” Some of the literature refers to this self-doubt as the need for a positive cultural identity. Tisdell (2003, p. 147) has this to say about such an identity, “In order to move to an overall positive cultural identity, according to these cultural identity development models, individuals will go through a process of unlearning what they have unconsciously internalized. Part of this process is learning their own history from the perspective of members of their own culture, reclaiming what has been lost or unknown to them, and reframing what has often been cast subconsciously as negative in more positive ways.” However, some Aboriginal learners are in learning situations facilitated by non-Aboriginal practitioners or tutors. What matters in such cases is the openness of the non-Aboriginal teacher to facilitating this reframing. In this way, they make possible a positive intercultural interaction which assists the learner to better function in a multicultural society. In the words of Joseph Couture, “In order to survive in the twentieth century, we must really come to grips with the white man’s culture and the white man’s ways...we must stop lamenting the past—to be fully Indian today we must become bilingual and bicultural. But, in so doing, we will survive as Indian People, true to our past. We have always survived. Our history tells us so (Friesen, 1998, p. 63).” CCL (November 2007, p. 7) puts it another way, “From the earliest days of contact, Aboriginal parents have had the deeply held desire for education that would equip their children to reap the benefits of the knowledge and technologies of the Euro-Canadian society. However, they have maintained a parallel desire to preserve their own ways of knowing, cultural traditions and heritage. For Aboriginal students, education is not an “either /or” proposition, but a “yes, and” situation (David, 2004). Formal learning may be thought of as an obligation, by teachers, administrators, Elders, Old People, and traditional teachers, to validate students’ epistemologies, inspire a passion for lifelong learning, and nourish learners’ gifts given by the Creator.

How Trauma Affects the Learners Mentally

The literature is clear on the effects of the aforementioned barriers to the participation and success of Aboriginal learners in the institutional educational system. Battiste (2002, p. 17) puts it this way, “The studies do not reveal the irrational shadow of the process of oppression and repression in schools that

do not animate the consciousness or abilities of Aboriginal students to be productive, but coercively sap those capacities into experiences of boredom, resignation, and despair.” Mark (2002, p. 220) says this about the focus on one way of knowing – the cognitive – resulting in the exclusion of other ways of knowing in the educational setting, “Joseph Bogen, a neurosurgeon involved in split-brain research, believes that research on hemispheric differences has important implications for education. He argues that the current educational system neglects the development of important “nonverbal” abilities. As a result, he claims, ‘We are starving one half of the brain and ignoring its potential contribution to the whole person.’”

The literature is also clear that past traumatic life and school experiences cloud the intellect, and thus impede the Learning Spirit. George (2007, Discussion Paper # 1, p. 3) asserts, “In my view, violence and trauma and how they affect people’s feelings about themselves have created blocks to learning.” Naparstek (2004, p. 81) explains it from a cognitive stance, “It’s often hard for trauma survivors with active symptoms to learn and retain new information, especially complex verbal material... It is not that these survivors cannot stay with a given task, but rather that they are *hyper vigilant*. Only when sufficiently calmed, can they attend to the meaning of words.” (p. 85) Goleman (1995, p. 79) adds another perspective, “When emotions overwhelm concentration, what is being swamped is the mental capacity cognitive scientists call “working memory”—the ability to hold in mind all information relevant to the task at hand.” Mark (2002, p. 154) explains the efficacy of practitioners investing the time and energy to help learners change their thinking about the world and about themselves, “It is estimated that you have approximately forty thousand thoughts every day and that the majority is negative. Also you repeat between 55 and 65 percent of the thoughts from the previous day.” Rann and Rann Arnott (2005, p. 220), make explicit the effects of negative cyclical thinking, “The negative emotions and thoughts act as filters or blocks to the flow of Infinite Intelligence and Power into our world or affairs. Even worse, as we discussed earlier, they are actually *attractors* of negative experiences.”

When practitioners assist learners in recognizing their negative thoughts and changing them into positive ones, it shifts the aggregate energy formed about individuals, thereby enabling their energy field to attract more positive energy forms into that person’s life in the way of experiences and people. This has the effect of starting to peel back the layers of energy that impede the Learning Spirit. Dirx

(NDACE 109, Spring 2006, p. 16) points out the efficacy of addressing emotion in the classroom, “Prevailing views often regard their manifestation as a potential disruption of the learning experience, a need that has to be addressed before actual learning can take place, or a potential for motivating students to learn...While research is increasingly demonstrating that emotion is not the enemy of reason (Imel, 2003), as Ruggiero suggests, relatively few scholars and practitioners in adult and higher education regard emotion as integral to the meaning-making process and as demonstrative of underlying and largely unconscious forms of meaning associated with learning.” In that same resource, Taylor (p. 93) quotes Dirckx thusly, “by exploring unconscious emotional issues with students, the educator will often not only address the dynamics that contribute to a resistance in learning, but potentially initiate a process of individuation – “a deeper understanding, realization, and appreciation of who he or she is.” Put another way, exploring emotions honours the learning Spirit by assisting in finding the lesson in each situation, and facilitates the re-awakening of the Learning Spirit.

How Trauma Affects the Learners Physically

The aforementioned statistics from the ONLC Position Paper reveal that 30.1% of those who identified with an Aboriginal group reported having a disability. Literacy Alberta’s factsheet, Literacy and Disabilities, points out that, “Aboriginal people with disabilities are more likely to have low literacy and experience systemic racism, which impedes accessibility to community services including literacy programs.” (*In this fact sheet, disabilities include physical, intellectual, visual, psychiatric and/or hearing-related. Information on learning disabilities is available in a separate fact sheet called Literacy and Learning Disabilities*).^{xiv} Cooper (2005, p. 4) uses a quote from Elder Janice Longboat, a Mohawk traditional teacher and healer, on how the body provides important information to its owner: “our whole body is Indigenous literacy.” In that same vein, Myss (2004, p. 66) explains her conclusions after thirty years’ experience in energy medicine, “I have taught for many years that, ‘Your biography becomes your biology...’” That is, less than life-affirming experiences can be a factor in disabilities and/or illness, and disabilities have been shown to perpetuate a cycle of less than life-affirming experiences.

In Terms of Energy

The Aboriginal community uses the terms “good medicine” or “bad medicine” to refer to what happens when the energy generated by our feelings, thoughts, words and actions go out into the universe and affect another Being—human or otherwise.

The literature consistently documents the neuro-chemical reactions that feelings, thoughts, words and actions can have on the user’s/sender’s body. Good feelings, thoughts, words and actions set off positive, life-affirming or health inducing reactions; conversely, negative feelings, thoughts, words and actions set off negative, life-negating or health harming reactions. Zona (1994, p.115) offers a Hopi proverb that serves as a warning in this regard. “Do not allow anger to poison you.” Covey (2004, p. 178) uses an eloquent quote by Mahatma Ghandi that parallels that sentiment, “Anger is an acid that can do more harm to the vessel in which it stands than to anything on which it is poured.”

The literature recognizes what Aboriginal people have said about feelings, thoughts, words, and actions generating an energy that has an effect on everything in the environment, including people. Nerburn (1999, p. 3) quotes the immortal words of Chief Seattle, Suqwanish and Duwamish, “All things are connected. Whatever befalls the earth befalls the children of the earth.” Hunt (1996, p. 48) asserts that, “Fields that are no longer connected to a substance, but instead to behaviors and thoughts, have been classified by the English biologist Rupert Sheldrake as morphogenic fields.” In that same vein, Pearsall (1998, p. 119) discusses Morphic Resonance Theory pioneered by English scientist Rupert Sheldrake. It suggests “that the recipient is tuning into what he calls *morphic fields*, or *invisible infinite nonlocal organizing fields* that connect everything and everyone in ways we do not yet understand.” Hunt goes on to put it another way, “One’s thoughts, especially when amplified by intent or emotion, leave an imprint on matter... Previous thought forms may remain as fields in places such as buildings, powerfully affecting susceptible people who resonate with them.” (p. 139)

In other words, feelings, thoughts, words and actions create an energy form in the place where they occurred. People sensitive to energy will be affected by those forms. This captures the notion of unintended receivers of the energy. The most crucial places where they occur are in and around the bodies of the people generating them. It can be said that people carry an energy form about them that is the aggregate of their feelings, thoughts, words and actions, attracting to it similar energy. Aboriginal and indigenous traditional teachers have long understood this. Research is now documenting the

wisdom in the efforts of Aboriginal literacy practitioners assisting learners to address and resolve their feelings that perpetuate negative energy.

Fortunately, research is also documenting a way to put this energy to work for us. Aboriginal thought suggests that feeling our oneness with Creator/Creation through ceremony, meditation, prayer, or being in nature is a way of cleansing our energy, or dissolving energy forms that are less than life-affirming. For example, Stiffarm (1998, p. 60) uses the words of Willie Ermine to explain that, “Ultimately, it was in the self that Aboriginal people discovered great resources for coming to grips with life’s mysteries” (1995, p. 108). Seeking out inner guidance through “subjective experiences and introspection” (Ermine, 1995, p. 102) is the first step. This introspection can be attained through ceremonies, such as sweat lodges, fasting and sun dances.” Hunt (1996, p. 261) has discovered this same belief, “All healing rituals and ceremonies stimulate mystical levels of consciousness. In fact, they are directed toward the spiritual or mystical aspects of illness and healing rather than the disease or its physiological components. When shamans diagnose, they focus on consciousness problems, not the pathological entity.” Similarly, Braden (1997, p. 154) asserts that “Shifting life patterns from within your body by shifting your viewpoint is, perhaps the single most powerful tool that you have available to you for the remainder of this lifetime ... Rather than engineer the technology *out there* to address the consequences of our past condition, why not become the technology? Why not feel the feelings, emote the emotions and think the thoughts that allow our shifting to a state of being where bacteria, virus, change and even death are of little consequence? Why not become the cures from within?”

Challenges that Still Need Opportunities

Concurrent with the practitioners experimenting with helping learners find the “key” that would open their blocks to learning, i.e., re-energize the Learning Spirit, came a series of systemic challenges, for which it is difficult to find ways to turn them into opportunities.

The funders have increasingly moved to a framework for the development, delivery and evaluation of literacy programming that measures learners’ progress quantitatively, and requires that these measurable outcomes be met within a short timeframe, usually within a funding cycle which is most often a year. That is, currently literacy programs that rely on funding through the National Literacy

Secretariat, now known as the Office of Literacy and Essential Skills (OLES) do not have core, long-term, sustainable funding. This makes it difficult to do any long-term planning; in fact, turnover amongst practitioners is high as a result.

For the large part, funders use measures that focus on getting learners job-ready so that Canada can compete in a global economy and increase its Gross Domestic Product (GDP).^{xv} The GDP of a country is defined as the total market value of all final goods and services produced within a country in a given period of time (usually a calendar year). It is also considered the sum of value added at every stage of production (the intermediate stages) of all final goods and services produced within a country in a given period of time. Aboriginal literacy practitioners, on the other hand, according to Johnny (2005, p. 2) see learner success as “aligned with interests in self-determination, community, development, cultural revitalization, healing and wellness, as well as economic development.” Such aspirations are measurable, but not in the ways the funders expect, and may require more time than the reporting periods of the funders allow. Westell (2005, p. 18) sums up the effects of funders’ expectations in this quote by William, “We start out by making the important measurable, and end up making only the measurable important.” The work of the Canadian Council on Learning (CCL) with the Aboriginal Learning Knowledge Centre (ABLKC) on “Redefining How Success is Measured in First Nations, Inuit and Métis Learning” sheds hope for the path forward in finding a way to make the important measurable.^{xvi}

In addition, the level of funding for Aboriginal literacy is insufficient to cover the expenses related to fully and effectively implementing a truly holistic approach. BASA (1998, p. 238) states that “Aboriginal literacy organizations throughout Canada...are existing ‘hand to mouth’...But clearly, the most pressing issue remains one of the adequacy of resources available to the movement in order to fund the operations of literacy programmes, professional and curriculum development, networking opportunities and curriculum resources.” The NADC puts it even more directly (George, 2002, p. 18), “Currently, many Aboriginal literacy programs receive \$40–\$50K per year. These dollars MUST cover both administration and delivery. This means that practitioners’ salaries are often less than \$30K annually...wages are either at or slightly above poverty level wages.” In direct contrast, a single administrator/teacher in the institutional educational system receives as much in salary as is allocated to an entire program in the community-based delivery system. And community-based practitioners are

having successes with the learners who were the casualties of the institutional system.

Often, practitioners are so busy with administering and delivering the program as to not have time to find the research that provides the wording that explains what they are doing and why. They have to rely on their intuition and instincts. This is not something peculiar to Aboriginal literacy/education programming; nor is it considered unscientific or un-businesslike. Mark (2002, p. 220) stipulates that, “Studies at Harvard Business School have found that managers and presidents of national and multinational organizations have attributed eighty percent of their success to acting on intuition and ‘gut feeling.’” Pert (1997) also talks about the role of intuition in her work as a neuroscientist.^{xvii} Horsman and Woodrow, editors for Literacy B.C.’s Research in Practice (RiP) initiative found that practitioners are constantly living RiP. They know what worked for them, and what didn’t. They try these approaches with the learners, and are continually on the search for other practical methodologies that will do the trick. Such trial-and-error and empirical approaches have been and continue to be a bona fide part of research. All that’s needed is a way to systematically gather, analyze and document information on the processes and results.

Approaches

With the advent of community-based Aboriginal literacy programming, Aboriginal literacy practitioners are determined not to replicate the system that failed Aboriginal people in the first place. In CJNE (2000, p. 32), George theorizes that the institutional educational system did not recognize the four parts of our Being as depicted in the Medicine Wheel. Rather, this system recognized and nurtured Mind through the accumulation of facts, and facts by the way that that system deemed it important for us to know. In some cases, it recognized and nurtured Body through physical education or subjects that emphasized the use and development of physical skills, such as woodworking and other similar subjects. That is, the institutional educational system focussed on 25–50% of who we are (Mind and perhaps Body), and it deemed the other 50 or 75% to be not within their purview (Spirit, Heart and in some cases Body). George postulates that this omission came as a result of what became known as the Cartesian era, which Pert (1997, p. 18) explains like this, “Rene Descartes, the philosopher and founding father of modern medicine, was forced to make a turf deal with the Pope in order to get the human bodies he needed for dissection. Descartes agreed he wouldn’t have anything to do with the

soul, the mind, or the emotions—those aspects of human experience under the virtually exclusive jurisdiction of the church at the time—if he could claim the physical realm as his own.” The institutional educational system has, by and large, implemented this same approach, with the difference being that they believed their focus to be the Mind, and that matters of the Spirit and Heart, and in some cases, Body belonged elsewhere.

The literature revealed a number of innovative ways in which Aboriginal literacy/education practitioners are recognizing and nurturing Spirit/Heart/Mind/Body in programming. CJNE (2003), Battell et al (2004), Battiste (2000), BASA (1998), Cooper (2005), George (forthcoming, 2007, 2002, 1997), Johnny (2005), Jones (forthcoming), Nunavut Literacy Council (2004), NWT Literacy Council (2002). In addition, empirical research by way of the activities requested and implemented at professional development events reveals that most Aboriginal literacy practitioners are on their own spiritual journey. In NDACE, #85, Spring 2000, Vogel (p. 20) articulates the effect of this on students, “When teachers are in touch with their own spiritual journeys, they engage learners in ways that encourage them to explore all dimensions of a topic. Recognition that spirituality permeates one’s entire being makes compartmentalization of the various aspects of learning a less viable way of engaging subject matter and students. How teachers listen to students and are vulnerable with them serves as a model for bringing the whole self to the table.”

For example, practitioners consistently strive to make the literacy program a welcoming environment, a place for the learners to explore their literacy-related issues and discover ways and means of resolving them. Learners are treated as a whole person, often for the first time in their lives. Intake is continuous and informal. Such is the case with non-Aboriginal community-based literacy programming as well. Aboriginal literacy/education practitioners often do not take notes as they get to know the learners. They understand from the core of their beings that such a note-taking process may inhibit the learners’ sharing. Rather, they record their observations in the learner’s file when the learner is not present. Initial assessment is often geared towards assessing what the learners already know and do, with a goal of building on that success. Vygotsky has referred to this as “scaffolding.”^{xviii}

In addition, the pace of literacy programming is flexible so as to respect the personal rhythms of the learners. Should learners need to take time to resolve a personal or family issue, practitioner’s honour

that need, and welcome the learners back whenever the learners feel ready to take up their studies again.

Talking Circles are used as a way of developing community. Through the use of Talking Circles, learners find that they are not alone in their issues; members of the circle (including the practitioner) discuss how they may have approached a similar issue. This then gives the learners an alternative way of looking at their lives and a practical tool to consider should a similar issue arise again. Cooper (2005, p. 27) explains that “The use of the circle in literacy classroom has also proven to be transformative...helped to focus learners and to help us all to remember that we are community.” The literature is clear that the transformative nature of literacy programming is about healing. In the words of Antone (CJNE, 2003, p. 10), “Many factors such as healing; self-determination; and reclamation of identity, language, and cultures play a major role in the complex issue of Aboriginal literacy.” Antone goes on to explain how these factors have an impact on the learners’ ability to learn, “In my present study of Aboriginal literacy, the findings indicate that the principal goal is to make Aboriginal people proud of who they are, and raise their self-esteem so that they have the skills to learn and succeed in their lives.” (p. 14)

Practitioners have been creative in assisting learners to explore their culture. In fact, many learners are exploring their roots for the first time. Examples (which almost always engage Spirit, Heart, Mind and Body) include:

- Positive messaging throughout the learning centre in the way of Aboriginal posters and pictures, displays of learners’ work (including print-based, as well as artefacts they’ve produced in classes such as in arts and crafts sessions). This indicates to the learners that what they’ve produced is valued, and encourages them to continue to learn.
- Arts and crafts lessons (in which participants learn the teachings about the item they are making, as well as the practical steps of creating that item. This process often involves reading, listening, planning and organizing. In many cases, the learners develop a marketable skill, along with its requisite money-management skills. Further, the learners acquire important information about their culture which contributes to a positive cultural identity.) The literature gives other benefits of arts-based activities on literacy and learning. For survivors of trauma, Goleman (1995, p. 209) says, “One way to get at the picture frozen in the amygdala is through art.” Rose and Nicholl (1997, p. 29-30) share findings on the role of the fun experienced by many learners in arts-based activities, “When the brain is in a state of positive emotional arousal, researchers note that opiate like “pleasure chemicals” called endorphins are released. This in turn triggers an increased flow of a neurotransmitter called acetylcholine. This is important because

neurotransmitters are the “lubricants” that allow connections to be made between brain cells. In simple terms, a brain enjoying itself is functioning more efficiently. So there’s a scientific basis for using art, drama, color, emotion, social learning, and even games as educational tools.”

- Visits with Elders or traditional teachers, either through going to wherever the Elders or traditional teachers are, or by inviting them in to give talks to the learners. Several programs have raised funds in innovative ways to cover the expenses for such visits. Learners either sell crafts that they have made in the program, or they sell food to the community through special luncheons or events, such as Pizza Day. A fair bit of planning by the practitioners and learners goes into these initiatives. Because the events involve money, such activities incorporate written/oral communication and numeracy. Feedback from practitioners and learners alike reveals that learners are quite enthused by these opportunities. The literature reveals the benefits of such collaboration and enjoyment. Rose and Nicholl (1997, p. 29-31) assert that, “...enjoyment, role playing, collaboration, and games are important elements in learning because they involve positive emotions...When you involve the limbic system in learning and teaching, i.e., deliberately involve the emotions - you harness powerful forces that make learning much more effective.” Further in the same document, they state that, “more attention needs to be paid to the value of emotion in teaching - it drives attention, which drives learning and memory...there are more neural connections going from the limbic emotional center to the intellectual cortex than vice versa - emotion is often a more powerful factor in influencing our behaviour than is logic” (p. 51).

A side benefit expressed by the practitioners is that the learners have opportunities to interact in a positive way with other community members. Most important, though, is that the learners are acquiring more cultural teachings that they can put to use in their lives. One example is the phrase often quoted by participants in a series of workshops with Aboriginal literacy programs operating in conjunction with the Toronto District School Board by Michael Thrasher, Métis teacher of Anishinabi culture and philosophy. He admonished people to consider, “...when you point a finger at someone, there’s three pointing back at you.” This forced workshop participants to examine themselves and the internal forces that caused them to react to a particular situation in a negative way.

- Trips/outings on the land such as to see the petroglyphs, to participate in a pow-wow, or to go picking medicines (sweetgrass, sage, tobacco and cedar). In fact, one innovative program in downtown Toronto grows these medicines in their roof-top garden. Learners are involved in the planting, growing, harvesting and use of the medicines. In such activities, learners are acquiring culture-based learning from place, and about the natural world. To reiterate, these activities involve oral and written communication, as well as numeracy.
- Journaling and music. As a result of workshops with learners, one practitioner was able to document some of the learning and growth that takes place through such activities. One learner literally remarked, “Literacy saved my life!” in referring to the fact that in writing about her experiences, she was able to learn to view them differently. She was able to reframe them so as to look at the learning that occurred, and to incorporate that learning into her interactions with

other learners, her family and community. In NDACE, # 85, Spring 2000, Zeph (p. 77) also captures the benefits of such an activity, “The encounter with the creative mystery of the divine is also being expressed more explicitly in such ways as journaling, painting, pottery, playing or listening to music, dreamwork, counselling, and bodywork. These many informal and voluntary expressions of the spiritual search are solid, accepted, and renewed forms of the classic spiritual search. (Brussat and Brussat, 1998).”

Further rationales and benefits of such activities are that they reflect the Aboriginal worldview, and that they are encapsulated consistently in the literature. In his presentation at the Canadian Teachers’ Federation Symposium on Aboriginal Issues 1999, Rattray (p. 2) offers a number of Aboriginal beliefs and values that are almost universal—the first of which he asserts that, “The aboriginal worldview is spiritual, not scientific.” In a panel presentation at the Council of Ministers of Education (CMEC) Forum on Adult Literacy, Prince George, B.C., June 2006, Brant expands on this; “Indigenous approaches to teaching and learning reflect three broad philosophical positions: multidimensionality of learning; holism (balancing the spirit, heart, mind and body); and relationality (kinship and the sense of belonging with the social and natural environment)...seven themes that provide a foundation for Indigenous approaches to literacy learning: cultural philosophy, culture-based curricula, prior learning assessment, learning circles and communities, principles of adult learning, reflective practice and self evaluation, and the characteristics of literacy practitioners.” (p. 40) In addition, Inukshuk Management Consultants (IMC, 2002, p. 7) advocate for the Inuit perspective on literacy as, “...four different types of literacy which correspond to the fundamental relationships within Inuit culture:

- Earth literacy,
- Family literacy,
- Personal literacy, and
- Community literacy.”

Aboriginal literacy practitioners also understand that literacy/educational programming must address the unique context of the participants. Inukshuk Management Consultants (IMC, 2002, p. 1) articulate this eloquently in the following statement which speaks to the perspective of the Inuit. “The learning context must be culturally relevant. If it is not, then by default the learning context will be the context of the dominant Qallunaat Culture [Euro-Canadian].” This literature review has already documented the detrimental effects of such an approach on several generations of Aboriginal Peoples. Wilson Schaefer (1995, page devoted to December 4) uses the moving statement from Rangimarie Turuki Pere, Maori Writer, which conveys another viewpoint, “One important belief is that Io Matua has given a unique heritage to each and every culture across the world. No culture is more or less important than

another – to suggest that there is, is to criticize the Creator.”

The literature discloses that the learners’ interest is captured in a culture-based approach. Quotes from learners about such activities include: “I learned to be proud of who I am...I learned how to pray and smudge. I’m learning Ojibway. I’ve been to Sharing Circles. I go to see a Traditional Counsellor every week...I just can’t get enough of my culture.” (George, forthcoming). It could be said that their Learning Spirit is being re-activated. The learners are beginning to acquire skills, knowledge, values and wisdom about themselves and the natural world.

By extension, practitioners feel that Aboriginal language and culture must be integrated in a meaningful and impactful way through literacy/educational programming. Crosscurrent Associates (1999, p. 38) believe that, “The Aboriginal languages describe and define a relationship with the land and Creator in a way that no other languages can. If the spiritual relationships defined in Aboriginal languages are more accurate and relevant than those of other languages and cultures, then we all lose if this perspective is lost.” Henderson in Battiste (2000, p. 252) expands on the use of Aboriginal languages in an educational setting; “Paulo Freire...argues that a critical consciousness of the cultural and historical roots of a people, as understood and expressed by them, is the foundation for their cultural emancipation. Moreover, he asserts that reformers must begin with the way in which a group communicates about its world.”

One of the most interesting ways in which practitioners incorporate one of the local Aboriginal languages into programming is to do a crafts-based activity, such as making medicine pouches, or having a language camp. During the planning phase, participants list the words they will need to know—side-by-side in both English and the local Aboriginal language. When participants can not come up with the word in class, they discuss it after hours with family and friends, making for a rich “share and discover” process. The learners then practice the words in both languages until they are familiar with them. Once the activity starts, only the Aboriginal language is encouraged. A fluent Aboriginal speaker noted that whenever he had difficulty recognizing the English word, he would look at its Aboriginal counterpart—then he would know immediately what the word says. (In doing so, he has demonstrated the advanced skill of “code-switching” between two languages.) Battiste (2000, p. 199) explains the benefits of these kinds of Aboriginal language activities in this way, “Where Aboriginal knowledge

survives, it is transmitted through Aboriginal language. There is clear and convincing evidence that student achievement and performance in school and pride in Aboriginal communities and heritages are directly tied to respect for and support of the students' Aboriginal languages."

Further, practitioners believe that it is imperative to recognize and honour Aboriginal ways of knowing, expressing and being in programming. One such way prevalent in Aboriginal literacy programming is that of dreams. For example, in CJNE (2003, p. 92-93), Keeshig-Tobias quotes Cajete, "Dreams are considered gateways to creative possibilities" (p. 65). Dreams or visions are recognized as "a natural means for accessing knowledge and establishing relationship to the world. They are encouraged and facilitated (p. 71). It is the telling of dreams—the accurate or as close to accurate communication—to which I draw your attention. This, I believe, is the beginning of literacy." In Battiste (2000, p. 184), Little Bear states it another way, "...the boundary between the state of being awake and the reality in dreamtime is almost nonexistent." (p. 82) In that same resource, Cajete makes explicit the link between dreams and learning, "The third foundation is the visionary or dream tradition based on an understanding that one learns through visions and dreams." Pert (2006, p. 156–157) explains the contribution of dreams to society; "There are many cases of scientific discoveries that came from researchers' dreams, which provided solutions to particular problems, and thus gave a new future to humanity...19th-century Russian chemist Dmitri Ivanovich Mendeleev...had a dream in which he saw the table laid out with all known 63 elements in place...the periodic table of elements...came into existence." More practically for the purposes of learners in literacy programs, Pert goes on to say, "...REM..."rapid eye movement" a physiological sign that a person is dreaming. We know that this plays a role in the reorganization and restoration of brain functions that involve problem-solving, memory consolidation, and creativity." (p. 158)

In a series of workshops facilitated by a literacy practitioner with Aboriginal learners in almost every province and territory across the country, the participants consistently wanted to talk about their dreams, both those that occurred during the dreamtime and their waking dreams. Rich discussions ensued about the symbolism in the dream and in the waking world. Their comfort level in doing this indicated either that they are accustomed to such discussions in their home literacy programs or that they would most certainly welcome the process.

In other words, Aboriginal literacy/education is mainly about the process, and not the product. The mainstream institutional educational system has been largely about product, or the “correct answer.” Its focus on grades, rather than process, has had a detrimental effect on Aboriginal students. “We explore how our society in general and education in particular tend to emphasize product and appearance, rather than process. This is reflected in the way students seem more focused on grades than on learning (Diamond NDACE 2005, p. 148).” In the words of Neil Postman, “Children enter school as question marks, and leave as periods.” The Learning Spirit is about turning adults back into question marks—and those question marks become about matters that are integral to helping them to recognize and nurture their gifts, and to fulfill their purpose for being here. ^{xix}

Successes

The literature documents a wide range of qualitative and quantitative successes in Aboriginal literacy learners through using the above-noted approaches. Beginning with meeting the funders’ requirements, practitioners can track how many learners went on to jobs, better jobs or further training. For instance, through learner portfolios, they are able to document, with evidence, the success and transition markers that learners have met. A number of learners in literacy programs attained their General Education Diploma (GED). The GED tests are an international secondary school equivalency examination program for adults, and they cover what secondary school graduates are expected to know in mathematics, writing, science, literature, and the arts. Candidates who successfully complete the tests can often earn a high school equivalency certificate. Many employers recognize the GED. The GED tests are offered in English and French. If learners pass the tests, then they are able to improve their job performance and advance in the workplace, accomplishments that not only contribute to the health of society but also nourish family wellness (Bailey, 2007). The Conference Board of Canada (2005) says that employers who encourage their employees to undertake training such as GED instruction not only bring “hard returns, such as increased productivity and improved workplace safety, [which] are among the most preferred business outcomes, [but] softer returns—such as improved morale, improved self-confidence levels and improved communication—[which] are not to be underestimated” (p. 8).

More than one literacy learner has gone on to become the coordinator of the very program that he/she came through. Still more become board members of the organizations that sponsor the literacy

programs in which they participate. A number of learners have won Canada Post Individual Achievement awards. One is now an award-winning author because of the writing skills he acquired in a literacy program. Many others have participated in Literacy Action Day, a federal initiative in which literacy practitioners and learners meet with Senators and Members of Parliament to educate them about the benefits of literacy. This participation requires a lot of planning, in the way of deciding the main points, then writing a speech, and practicing it.

An even more important way of viewing success is through a learner making qualitative changes in his/her life. In the Aboriginal worldview, success is not so much about getting top jobs that pay a lot of money. That is one view. In Aboriginal thought, success is about finding one's place in society, whatever that place may be, and to realize that he/she has a unique role to fulfill. In Battiste (2000, p. 265), Henderson explains it like this, "In most Aboriginal worldviews, people must struggle with the various keepers of the natural order to find and understand their gifts. No concept of equality in gifts exists in Aboriginal thought. Ecological forces uniquely gift each person. The process of recognizing and affirming one's gifts or talents is the essence of knowing."

Through being able to explore the role of emotions in their learning journey, learners are understanding better that their feelings, thoughts, words and actions related to trauma have created several layers of energy that have blocked their Learning Spirit. In discussing these issues in Talking Circles, writing about them in learning journals, or uncovering them through arts-based activities, they recognize that those emotions have fulfilled two roles in their lives:

- Learners gain the insight that they sometimes use those emotions in an effort to gain some semblance of control over people and/or situations; or,
- They see when their emotions are controlling them – the literature has referred to this as either an "emotional hi-jacking" (Goleman, 1994, Chapter 2) or "brain lock" (Doidge, 2007, p. 170).

Learners come to understand that neither one of these approaches is emotionally healthy, or even the authentic expression of their learning Spirit. They learn healthier ways to express those emotions to the betterment of themselves, their families and others with whom they interact. In this respect, the words of Vicki Lussier, a practitioner who was a panel participant at the first ever in Canada National Aboriginal Literacy Gathering (NALG) in Canada, Nakoda Lodge, Morley, Alberta, April 2000, sum it up nicely, "We think we're instructors. We're really healers." In CNJE, (2003, p. 5), Archibald

reiterates the theme of healing; “The learners at this literacy program were able to find a place to heal the spirit wounded in previous attempts in the educational system.” Through mastering their feelings, learners are able to begin working with their Learning Spirit, to develop an inner locus of control^{xx}, and find their voice.^{xxi} In NDACE # 104, Winter 2005, Diamond (p. 46) talks about an inner locus of control in another way “One participant discovered that students with stronger spiritual beliefs are more likely to define themselves ‘from the inside out.’” (Braden (2000, p. 27) explains the benefits of the shift in learners’ feelings, “Quantum physics suggests that by redirecting our focus – where we place our attention – *we bring a new course of events into focus* while at the same time releasing an existing course of events that may longer serve us.” Rose and Nicholl (1997, p. 52) make the link to education through recommending, “That’s why it’s so important that as learners we learn how to control our state of mind. And why teaching students how to recognize, acknowledge, and control emotions should be on every school curriculum. But it isn’t.”

Westell (2005, p. 2) found that, “In a study conducted at Bow Valley College...*A Study of Potential Incremental Success Factors Among Basic Education and Employment Preparation Students* - 50 students were surveyed which elicited the following potential success factors:

- the ability to listen to help understanding and learning;
- a positive attitude to learning;
- the ability to act on their own;
- the ability to participate with others;
- the ability to care for others in their lives;
- punctuality and attendance;
- grooming and personal hygiene;
- cultural tolerance and gender acceptance;
- work ethic and perseverance;
- coping skills and anger management; and
- improved social skills and use of appropriate language.”

The preceding actual practices in Aboriginal literacy programming have facilitated the further development of all of these factors in learners.

PART IV: SUMMARY OF KEY IDEAS

The literature review has revealed the great price society has paid for veering away from the sacred teachings of Indigenous people and faith traditions, the wisdom that they have carried since time

immemorial. No one feels this greater than Aboriginal people themselves. The statistics from ALL and the findings from the ACCC report highlight the education gap between Aboriginal and non-Aboriginal people. However, the literature does give some indications as to two kinds of Aboriginal educational successes. First, Aboriginal people who surmounted the barriers to education—including the socio-economic indicators created by “barriers to life”—and succeeded in the mainstream educational system. Second, Aboriginal people who reached success through creative practitioners who have implemented the fundamental principles of Aboriginal literacy/education as revealed by the literature review. Let us envision an educational system in Canada that supports Aboriginal people.

It is important to note that the work of Brunnen (September 2003, p. 1) offers a consideration at this point. His research found, “In a society characterized by early retirement, an aging population and declining birth rates, the number of individuals entering the labour market is forecasted to fall below the number of those exiting. The Aboriginal population presents a unique opportunity for policy makers to alleviate future labour market pressures.” Aboriginal literacy/education programming can play a crucial role in this.

Only now is research uncovering what indigenous teachings around the world have conveyed since time immemorial—that the holistic approach to education, that is, recognizing and nurturing Spirit, Heart, Mind and Body in the process is efficacious. A common theme in the literature is that we are Beings of greater power than we thought possible. It is through mastering our feelings, and controlling our thoughts, words and actions that we can return to the way life was meant to be. In Battiste (2000, p. 47), Yazzie explains it this way, “Ultimately, the lesson is that we, as Indigenous peoples, must start within. We must exercise internal sovereignty, which is nothing more than taking control of our personal lives, our families, our clans, and our communities.”

That is, education is not just about filling the mind with facts; it needs to include human development. “Our obsession with curricula has caused an unhealthy emphasis on curriculum development, and a disastrous neglect of human development. This neglect of human development is a “great brain robbery” with horrible consequences such as suicide, teenage pregnancy, drug addiction, abused children, battered women, and other violent crimes (Stoddard, in Flake, 2001, p. 31).” Rose and Nicholl (1997, p. 21) give compelling reasons for broadening the current narrow focus of education

when they advocate that, “the focus of schooling must be broadened from the acquisition of knowledge to include the development of wisdom, character, and emotional maturity. Our technical competence as a society is far outstripping our ability to make wise choices. We urgently need to address this mismatch.”

The literature consistently gave words from medical, scientific and non-Aboriginal adult education sources to demonstrate the wisdom of the Aboriginal cosmology/worldview. Time and again, the Aboriginal—and Indigenous—communities around the world have been attempting to educate those with access to authority and decision-making about the efficacy of placing Aboriginal and indigenous literacy/education into their own worldview (instead of incorporating the worldview into literacy/education). For example, Battiste (2000, p. 193) states, “The 1996 report of the Royal Commission on Aboriginal people...attests to the need for the transformation of knowledge, curriculum, and schools. It recognizes that the current curriculum in Canada projects European knowledge as universal, normative, and ideal. It marginalizes or excludes Aboriginal cultures, voices, and ways of knowing.” By and large, their recommendations have not been systematically implemented, save for the valiant efforts of the underpaid and overworked Aboriginal education/literacy practitioners who are able to exercise Aboriginal control over Aboriginal literacy/education—overtly or covertly—and who believe in that worldview from the depths of their hearts. Where this literature review differs from those previous attempts to educate is that it uses the words from sources that may be more credible to the decision-makers to supplement the words of Indigenous people; that is, research from the fields of medicine, research and education. It is hoped that in doing so, these teachings will have more effect.

In the words of Battiste (2002, p. 9), “It is clear, however, that the exclusive use of Eurocentric knowledge in education has failed First Nations children. Indigenous knowledge is now seen as an educational remedy that will empower Aboriginal students if applications of their Indigenous knowledge, heritage, and languages are integrated into the Canadian educational system.”

Indigenous knowledge has as its foundation the key ideas revealed through this literature review. Effective literacy/education programming needs to recognize and nurture Spirit, Heart, Mind and Body. Methodologies will need to include what Henderson advocates (in Battiste, 2000, p. 266), “Aboriginal learning is through all the senses and instincts.” Goleman (1995, p. 28) puts forward an excellent

reason for engaging Heart for learning, “In a sense, we have two brains, two minds - and two different kinds of intelligence: rational and emotional. How we do in life is determined by both - it is not just IQ, but emotional intelligence that matters. Indeed, intellect cannot work at its best without emotional intelligence. Ordinarily the complementarity of limbic system and neocortex, amygdala and prefrontal lobes, means each is a full partner in mental life. When these partners interact well, emotional intelligence rises - as does intellectual ability.” Childre et al (1999) have documented the effects on educational and workplace success through recognizing and nurturing the Heart by teaching children and adults simple techniques such as Freeze-Frame and Heart Lock-in (Chapters 4 & 10). Covey (2004, p. 55) articulates the reason for engaging Spirit, “But I do believe there is another dimension of intelligence that has not been treated in great depth elsewhere. And that is the role of spiritual intelligence in guiding and directing the other intelligences. In that sense, it is superior to the other intelligences.” Daes in (Battiste, 2000, p. 5) offers more specific reasons for engaging Spirit, “Moreover, it is our spiritual side that motivates us to pursue freedom, not our physical nature, our intellect, or our culture. A unique spirit within each of us strives to express itself, to be recognized, to have a name and a destiny. Each one of us is born with the innate spiritual optimism that our existence is not irrelevant but is an important part of the larger pattern of life.”

Holistic approaches to education are sometimes referred to as engaging both left and right brain. Malcolm and Nicholl (1997, p. 33) explain the role of each, “the left brain specializes in what are commonly labelled “academic” aspects of learning - language and mathematical processes, logical thoughts, sequences, and analysis...the right brain is principally concerned with “creative” activities utilizing rhyme, rhythm, music, visual impressions, color, and pictures - our “metaphorical mind” looking for analogies and patterns - also deals with certain kinds of conceptual thought - intangible ideas such as love, beauty and loyalty.” Mark (2002, p. 117) has this to add, “Experts in psychology and neuroscience have reminded us for some time that under the influence of positivistic scientific thinking, using mechanistic theories and the competitive modes of behavior, we are literally and predominantly using only one side of a *bipolar* brain – the left brain...Our educational system that emphasizes reading, writing, and arithmetic reinforces the neural circuitry in the left side of the brain.”

In addition, Mark (2002, p. 34) offers compelling lessons from the past, “Carl Sagan, the brilliant astrophysicist and biologist from Cornell, in *The Dragons of Eden* (1995) had some interesting ideas to

share concerning the left brain and right brain. Sagan observed that human beings have been able to create the most significant and durable aspects of culture and civilization – religion, culture, art, music, architecture, legal and ethical systems, science, and technology – because of the collaborative work of their left and right brains.” But more importantly, Doidge (2007) provides inspirational examples of doctors (pioneers in neuroplasticity) who have achieved success with patients who had a number of puzzling, even incurable, mental limitations. Using the dictum, “The neurons that fire together wire together” and its opposite, “The neurons that fire apart wire apart,” these researchers taught their patients techniques for overcoming seemingly insurmountable odds to change their prognoses and to go on to leading normal, productive lives. In effect, patients learned to develop and reinforce new circuits, while weakening those that were counter-productive.

Battiste (2002, p. 11) explains that indigenous knowledge is not static, it is “.....the holistic nature of Indigenous knowledge, which defies categorization. Indigenous knowledge is an adaptable, dynamic system based on skills, abilities, and problem-solving techniques that change over time depending on environmental conditions, making the taxonomic approach difficult to justify or verify.” She goes on to suggest that, “Educational reforms need to redefine literacy to affirm Aboriginal languages and consciousness as essential to Aboriginal learning and identity” (p. 18).

The Learning Spirit Has a Purpose and Gifts so We Need to Re-awaken the Learning Spirit

Battiste (2007, p. 10) talks about purpose in this way, “Being able to connect consistently to the inner forces of the self is one way that learners can seek to achieve optimally their life journey.” In that same document, Cajete (p. 183) refers to purpose in another way, “There is a shared body of understanding among many Indigenous people that education is really about helping an individual find his or her own face, which means finding out who you are, where you come from, and your unique character. That education should also help you to find your heart, which is that passionate sense of self that motivates you and moves you along in life. In addition, education should help you to find a foundation on which you may most completely develop and express both your heart and your face. That foundation is your **vocation** (highlights by the author of this document), the work that you do, whether it be as an artist, lawyer, or teacher...The goal is completeness.” Battiste (2002, p. 29-30) shares a view on the role of vocation in educational reform: “Indigenous knowledge presents several goals for educational reform:

acknowledging the sacredness of Life and experiences; generating the spirit of hope based on experience as a connection with others in creating a new and equitable future; generating the meaning of work as a **vocation and as a mission in life**; and developing the capacity to do everything to open a new cognitive space in which a community can discover itself and affirm its heritage and knowledge in order to flourish for everyone. In the dynamics of Indigenous knowledge, purposeful, meaningful lives are dignified and spiritual.” Lipton (2005, p. 144) states it like this: In the words of Mahatma Gandhi:

Your beliefs become your thoughts
Your thoughts become your words
Your words become your actions
Your actions become your habits
Your habits become your values
Your values become your destiny.

The Energy from Feelings, Thoughts, Words and Actions Has an Effect

That everybody and everything is energy is worded thusly by Little Bear in Battiste (2000, p. 77) “In Aboriginal philosophy, existence consists of energy. All things are animate, imbued with spirit, and in constant motion. In this realm of energy and spirit, interrelationships between all entities are of paramount importance, and space is a more important referent than time.” In that same resource, Henderson (p. 264) makes the link between energy and knowledge, “Understanding and attempting to contain the energies that infuse everything is the goal of Aboriginal knowledge.”

The literature is clear that negative feelings can impede learning, and that positive feelings can enhance learning. Pert (1997, p. 272) gives a perspective on why people need to master feelings, “Each of us has his or her own natural pharmacopoeia – the very finest drugstore available at the cheapest cost – to produce all the drugs we ever need to run our bodymind in precisely the way it was designed...our own endogenous drugs...Just as we can harness the power of our minds for physical healing, so can we do the physical things to help heal our feelings...” Bowell (2004, p. 68) explains what happens if people do not harness the power of their minds, “We have the choice of what we want to engage in and why. We are like a vacant house; if we do not choose the tenant that occupies our inner space, before long someone, anyone, will move in, take over and claim the house as their own.” This is a clear invitation to engage in guarding thoughts so that people create in their lives that which are beneficial to the learning Spirit.

Conclusions

In summary, the literature strongly suggests that current literacy/education policies, principles and practices would be more efficacious in reflecting the following:

- that we are Spirit/Heart/Mind and Body; therefore, each component part needs to be recognized and nurtured in programming;
- that we are not apart from Creation; rather, we are a part of Creation, in that everybody/everything is/has Spirit/Energy;
- that we all have a reason for being here in this Life. That is, we have a purpose, and gifts for realizing that purpose; and
- that we have a great power at our fingertips in managing the energy of which we are a part.

Accordingly, teachers as well as students will need to be made aware that all forms of energy in the way of feelings, thoughts, words and actions need to be filtered through a lens of what is healthy and beneficial. “Now I knew that teachers, instead of just providing the physical aspects of experiences, also should provide the high level vibrations to activate the mind fields of their students (Hunt 1996, p. 96).”

Those higher level vibrations can be provided in the way of meaningful learning activities that elicit positive emotions. “The real voyage of discovery consists not in seeking new lands but in seeing with new eyes (Pearsall 1998, p. xii).” Covey (2004, p. 62) states it in more practical terms, “We are a product of neither nature nor nurture; we are a product of choice, because there is always a space between stimulus and response. As we wisely exercise our power to choose based on principles, the space will become larger.”

This literature review closes in offering two reminders for educators to consider in evaluating how they are doing in incorporating the above into literacy/education programming and into life.

- From Braden (2000, p. 202-203), “Our body is the feedback mechanism, mirroring to us the quality of our choices of thought, feeling, emotion, breath, nutrients, and movement, and our honouring of life...Consciously or unconsciously, we choose the quality of six parameters: thought, feeling, emotion, breath, nutrient, and movement. For each of these parameters, we must ask whether we provide ourselves the highest quality of each that we are capable of.”
- From NDACE Number 85, Spring 2000, p. 10, Vella suggests, “Every educational event is movement toward a *metanoia*, the passage of spirit from alienation into a deeper awareness of

oneself. A spirited epistemology is based on the belief that all education is directed toward such a transformation...knowing anything is an opportunity for metanoia, which is a deeper realization of one's meaning and purpose.”

Recommendations

1. This literature review reveals that Aboriginal literacy/education practitioners are having successes with learners/students through using culturally-relevant/culture-based approaches that respond to individual and community aspirations/needs and that are grounded in research. The ABLKC recommends that mechanisms be provided for Aboriginal literacy/education stakeholders to systematically document these successes, while listing the learning outcomes - spiritual, emotional, mental and physical;
2. The ABLKC further suggests that funding for Aboriginal literacy programming be commensurate with the level of work that practitioners are doing, and to reflect that they are having successes with the very learners that the institutional educational system has failed;
3. The literature review further makes known that the Aboriginal literacy/education field views success as more than quantitative indicators, such as retention and completion rates. Qualitative changes in learners/students are a factor in retention and completion. The ABLKC proposes that a definition of success be developed in cooperation with First Nations, Métis and Inuit people to more accurately capture its qualitative and quantitative aspects.
4. The literature review also discloses that focussing on and building on the strengths and potential of learners/students, rather than their weaknesses/deficits, has the effect of re-awakening their Learning Spirit. The ABLKC suggests that assessment of students will need to change from deficient-oriented to “scaffolding” approaches.
5. The ABLKC recommends that pedagogy for teacher education programs, both Aboriginal and non-Aboriginal, be expanded to include methodologies for working with the whole learner – Spirit, Heart, Mind and Body. By extension, this means the methodologies and benefits of affective and reflective education.

Endnotes

To learn more about Inuktitut speakers and related information, refer to the Inuit Tapiriit Kanatami (ITK) web-site. <http://www.itk.ca/communications/technology-syllabics.php>

ii To learn more about “code-switching” as it relates to Aboriginal languages, refer to http://www.aboriginallanguagetaaskforce.ca/rpt/part4_e.html

iii To access more information on the literacy/education situation in Canada, and the CCL’s recommendations, go to Canadian Council on Learning (CCL). (2007) *State of Learning in Canada, No Time for Complacency*. Ottawa, ON available at http://www.ccl-cca.ca/NR/rdonlyres/5ECA2E9-D5E4-43B9-94E4-84D6D31BC5BC/0/NewSOLR_Report.pdf Chapter 5 is specific to Aboriginal learning, and has the following sections: Introduction, Indicators of Aboriginal Learning, Aboriginal languages and cultures, Early development and learning, School-based learning, Post-secondary education and skills training, Community-based education, and The Road Ahead.

For more recent findings and developments in Aboriginal education, refer to the Aboriginal Learning Knowledge web-site <http://www.ccl-cca.ca/CCL/AboutCCL/KnowledgeCentres/AboriginalLearning/index.htm>

iv *Spirituality in Higher Education*. *New Directions for Teaching and Learning*, Number 104, Winter 2005. Jossey-Bass, San Francisco, CA.

v The Ontario Literacy Coalition (OLC) has conducted research on the third domain used by the Ontario Ministry of Training, Colleges and Universities (MTCU) for literacy programs in Ontario to track learner progress, that of Self-Management and Self-Direction (SMSD). The other two domains are Communications and Numeracy. It is important to note that SMSD was added after the Aboriginal community submitted a field report to MTCU stating that a number of success and transition markers other than the cognitive were foundational to their work. To peruse the OLC report, refer to http://www.on.literacy.ca/pubs/smsdfld/smsd_fld.pdf

vi Horsman, Jenny and Woodrow, Helen (editors). *Focused on Practice, A Framework for Adult Literacy Research in Canada*. Harrish Press for Literacy BC, Vancouver, BC

vii For more information on re-embodiment/reincarnation, refer to Hunt, Valerie V. (1996) *Infinite Mind, Science of the Human Vibrations of Consciousness*. Malibu, California: Malibu Publishing.

viii For more information on the NLS, please refer to <http://www.hrsdc.gc.ca/en/cs/sp/hrsd/evaluation/reports/sp-ah-672-09-04/page05.shtml>

ix For more information on the stages of Life as viewed by Aboriginal traditional teachings, see Dumont, Jim. (1997) *Kinoomaadwinin “Teachings”*. Mississauga of New Credit, ON. While this document is specific to Anishnawbe (Ojibway), the remaining fifty or so language groups in Canada have similar values, and have produced their own materials locally to outline those values and practices.

x For more information on these concepts, please refer to <http://www.wayfinding.net/paulo.htm>

xi To learn more about what Freire has to see hope, see: Freire, Paulo. *Pedagogy of Hope*. Retrieved February 22, 2006, from <http://www.perfectfit.org/CT/freire5.html>

xii *Approaching Hope*. Retrieved from the internet February 22, 2006.

<http://www.sgi.org/english/Features/quarterly/0601/feature1.htm> (note by the author of this discussion paper – this link was valid on the date of retrieval)

xiii To acquire a perspective on “residential school syndrome”, refer to http://www.pimatisiwin.com/Articles/4.1C_ResidentialSchool.pdf

xiv For more information on literacy and disabilities, refer to <http://www.literacy-alberta.ca/pdf/facts/disabilities.pdf>

xv To learn more about the postulated relationship between literacy levels and the GDP refer to http://www.cdhowe.org/pdf/commentary_217.pdf

- ^{xvi} This report can be accessed at http://www.ccl-cca.ca/NR/rdonlyres/212C03D9-7B43-4F94-BAFB-784A3199F06E/0/Redefining_How_Success_Is_Measured_EN.pdf
- ^{xvii} For more information on intuition and how to make it work for you, see Schulz, Mona Lisa, M.D., Ph. D. (1998) *Awakening Intuition, Using Your Mind-Body Network for Insight and Healing*. Harmony Books, New York, NY. Intuition has often been referred to as the “sixth sense”. One can find more on this topic by keying “intuition” in any of your search engines.
- ^{xviii} For a perspective on Vygotsky and scaffolding, go to <http://www.bgcenter.com/Scaffold.htm>
- ^{xix} To learn more about how people are discussing this notion, refer to <http://www.rethinkingwork.com/subscription.html>
- ^{xx} To learn more about how Aboriginal literacy learners move from an outer locus of control to an inner, refer to <http://www.learningandviolence.net/lrnteach/reflprac/paper3.pdf>
- ^{xxi} To access more information on how Aboriginal literacy learners find their voice, go to <http://www.learningandviolence.net/lrnteach/reflprac/paper4.pdf>

Bibliography

Archibald, Joanne; Weber-Pillwax, Cora; Wilson, Peggy (editors) *Advancing Aboriginal languages and literacy. (2003). Canadian Journal of Native Education (CJNE), 27, (1): Pages 1-100*

This volume contains the papers presented at the Native Literacy and Learning – Aboriginal Perspectives Symposium, Ontario Institute for Studies in Education (University of Toronto, May 3-4, 2002, as well as papers on Aboriginal languages by various Aboriginal language practitioners/scholars/experts from across Canada.

Association of Canadian Community Colleges (ACCC) (2005). *Meeting the needs of Aboriginal learners. Ottawa, ON. Available at www.accc.ca/ftp/pubs/200507_Aboriginal.pdf*

In April and May 2005, ACCC conducted a study of Aboriginal programs and services at their member institutions. The authors conducted a literature review and an on-line survey. As well, they interviewed representatives from Aboriginal and northern ACCC member institutions. The report identifies barriers to Aboriginal learners’ participation in post-secondary education. As well, it outlines programs and services that are geared towards Aboriginal students. It concludes with a number of points that educators of Aboriginal students need to consider.

Bailey, A. (2007). *Connecting the dots...Linking training investment to business outcomes and the economy*. Ottawa: Work and Learning Knowledge Centre.

Battell, E., Gesser, L., Rose, J., Sawyer, J., Twiss, D. (2004). *Hardwired for hope: Effective ABE/literacy instructors. Cowichan, BC: Malaspina University-College. Available at www.nald.ca/fulltext/hwired/cover.htm*

A research team consisting of five long-time adult basic education practitioners in B.C., along with a “research friend” collaborated for two years to put into words “what many of us know in our minds and hearts.” They interviewed 17 other instructors. The resulting report lists practical

information such as: characteristics of effective instructors; as well as styles, strategies and skills.

Battiste, Marie. (2007). *Nourishing the learning spirit. Opening keynote address, Awasis 2007. Saskatoon, Saskatchewan.*

Awasis is a Special Subject Council of the Saskatchewan Teachers' Federation. Their goal is to have an annual conference with a view to improving Aboriginal education. Battiste is the lead of the "Nourishing the Learning Spirit" Theme Bundle of the Aboriginal Learning Knowledge Centre.

Battiste, Marie. (2002). *Indigenous knowledge and pedagogy in First Nations education: A literature review with recommendations. Ottawa, ON: Indian and Northern Affairs Canada.* Available at www.ainc-inac.gc.ca/pr/pub/kw/ikp_e.html

This paper was done in response to the Government of Canada's Education Renewal Initiative, a working partnership with First Nations with a view to improving the quality of life and education of Aboriginal Peoples in Canada. It was prepared for the National Working Group on Education and the Minister of Indian Affairs. The paper reviewed the literature on Indigenous knowledge, then it outlines an educational framework and recommended steps for improving and enhancing First Nations educational outcomes.

Battiste, M. (2000). *Reclaiming Indigenous voice and vision. Vancouver: UBC Press.* ISBN: 9780774807463

This book is a compilation of eighteen essays, primarily by indigenous authors, and is the result of an International Summer Institute on the cultural restoration of oppressed Indigenous peoples. The contributors address four issues: Western Door, Mapping Colonialism; Northern Door, Diagnosing Colonialism; Eastern Door, Healing Colonized Indigenous Peoples; and, Southern Door, Visioning the Indigenous Renaissance.

Sabourin, Beverly Anne & Associates (BASA) (1998). *The language of literacy: A national resource directory of Aboriginal literacy programs. Winnipeg, MB: Step by Step Early Learning Centre, Kahnawake First Nation, Quebec.* Available at www.nald.ca/library/research/langlit/intro1.htm

BASA is a First Nations consulting firm with several years' experience in Aboriginal literacy. This resource documents the activities of over ninety Aboriginal-controlled literacy programs across Canada, noting their successes and challenges. It identifies critical factors for success in Aboriginal literacy programming. The information was gleaned from telephone and face-to-face interviews with the practitioners in each of the programs.

Bowell, R. A. (2004). *The 7 steps of spiritual intelligence: The practical pursuit of purpose, success and happiness. Boston, MA: Nicholas Brealey Publishing.*

Bowell, a graduate of an honours degree course in philosophy at McGill University in Montreal, joined an international research team into spiritual intelligence that now operates in 18 countries worldwide. He facilitates courses, workshops and seminars across the U.K., Europe and the US. Drawing on real-life case studies and brain science, he offers practical steps for developing spiritual intelligence.

Braden, Gregg. (2007) *The Divine Matrix, Bridging Time, Space, Miracles, and Belief. Carlsbad, California: Hay House*

Braden is a former earth scientist and aerospace engineer. He is now an author, lecturer and guide to sacred sites throughout the world. Braden has searched for the understanding of Max Planck's

“matrix” by visiting remote monasteries in Egypt, Peru and Tibet, as well as through studying forgotten texts that were edited by the early Christian church. He includes the wisdom of Native American teachings and peoples in this resource.

Braden, G. (2000). *The Isaiah effect: Decoding the lost science of prayer and prophecy*. New York, NY: Harmony Books.

Braden is a former earth scientist and aerospace engineer. He is now an author, lecturer and guide to sacred sites throughout the world. Using the Isaiah Scrolls, considered to be the most important of the Dead Sea Scrolls which were discovered in 1946, he gives detailed examples of the effects of prayer. Braden utilizes research in quantum physics to explain how mankind chooses its future. He encourages us to use life-affirming messages of hope

Braden, G. (1997). *Walking between the worlds: The science of compassion*. Bellevue, WA: Radio Bookstore Press.

Braden is a former earth scientist and aerospace engineer. He is now an author, lecturer and guide to sacred sites throughout the world. Braden combines wisdom from two thousand-year-old texts with the latest research confirming the effect of emotion on our immune system. He encourages readers to reflect on how this applies to their lives.

Canadian Council on Learning (CCL) (2007). *State of learning in Canada: No time for complacency*. Ottawa, ON: CCL. Available at www.ccl-cca.ca

The Canadian Council on Learning was created in 2004 following series of nationwide consultations on innovation. It is an independent, non-profit corporation that promotes and supports research to improve all aspects of learning – across the country and across all walks of life. This report is a “comprehensive study of lifelong learning in Canada. It covers the full spectrum of learning, from early childhood and the formal schooling years, to workplace and community-based learning.”

Canadian Teacher’s Federation (CTF). (1999). *Many voices, many journeys: Symposium on Aboriginal issues in education*. Ottawa, ON. ISBN/ISSN:088989-362-4. Order online* at www.ctf-fce.ca/e/index.asp

Approximately 140 Aboriginal educators and administrators, CTF Member Organization staff and elected members, representatives from Faculties of Education, Departments of Education and Aboriginal organizations participated in this symposium. This report contains highlights from keynote and panel presentations, as well as brainstorming sessions.

Centre for Family Literacy (2002). *Foundational training for family literacy – Practitioners’ guide*. Edmonton, AB. (Aboriginal Appendix) Available through the Centre for Family Literacy cfla@aaal.ab.ca

This guide is the result of a collaborative effort involving numerous individuals and organizations across Canada. The Aboriginal Appendix was authored by a long-time Aboriginal literacy practitioner, who reviewed a number of documents from across Canada that had a focus on Aboriginal family literacy.

Chickering, A. W., Dalton, J. C., Stamm, L. (2006). *Encouraging authenticity & spirituality in higher education*. San Francisco, CA: Jossey-Bass.

The authors are considered experts in educational leadership and policy. They draw on a wide variety of examples that can be used to guide the integration of authenticity and spirituality into

curriculum, student affairs, community partnerships, assessment and policy issues. They “offer recommendations that pose no legal barrier to implementation.”

Chiefs of Ontario (CoO). (2005). *Manifesto on First Nations Education*. (Chapter on First Nations Literacy in Ontario) Toronto, ON. Available at www.chiefs-of-ontario.org/education/manifesto/First%20Nations%20Literacy%20in%20Ontario.doc

The author of this chapter is an Aboriginal literacy practitioner with eighteen years’ experience at the local, provincial, national and international level. She draws on her observations during that time, as well as gleaning insights through interviewing other Aboriginal educators working at the policy and support levels with Aboriginal students in Ontario.

Childre, D., Martin, H. & Beech, D. (1999). *The HeartMath solution*. New York, NY: Harper.

The authors have taught the techniques outlined in this book to individuals and corporate clients all over the world. The HeartMath Institute team consists of cardiologists, physicists, psychiatrists, and other experts in the medical field. They use scientific research to show that the heart is the control tower of the body’s systems and over health. The HeartMath team has developed practical techniques that balance heart rhythms and have a host of effects, including improved learning.

Chopra, Deepak, M.D. *The Book of Secrets, Unlocking the Hidden Dimensions of Your Life*. New York, NY: Three Rivers.

Chopra is a medical doctor, well-versed in the teachings of Vedanta and Bhagavid Gita, as well as quantum physics. Chopra has authored more than fifty books. He established the Chopra Center for Well Being in California in 1996. *Time* magazine honoured Chopra as one of the ‘top one hundred heroes and icons of the century and credits him as “the poet-prophet of alternative medicine.” In this book, Chopra expands on what he considers the fifteen secrets that can change our lives.

Chopra, Deepak, M.D. (2000). *How to Know God, The Soul’s Journey into the Mystery of Mysteries*. New York, NY: Three Rivers.

Conference Board of Canada (2005). *Building essential skills in the workplace*. Author.

Cooper, N. (2005). *The transformative nature of culture-based literacy provision in native literacy programs*. An unpublished M.A. thesis, Ontario Institute for Studies in Education, University of Toronto. Available at www.nald.ca/library/research/cooper/cooper.pdf

This is a thesis submitted by the author to conform with the requirements for a degree of Master’s of Arts, Department of Adult Education and Counselling Psychology. She gathered information from four Native literacy practitioners across Ontario to gain insights into their perceptions of culture-based approaches to literacy, to ascertain how such approaches are transformative for Native adult learners.

Council of Ministers of Education Canada (CMEC) (2007). *Report on the CMEC forum on adult literacy, June 19-20, 2006, Prince George, British Columbia*. CMEC Available at www.cmec.ca/publications/Report-AVED%20final_EN.pdf

Approximately 150 stakeholders in adult literacy from across Canada participated in this forum. There were keynote presentations and panel presentations by “experts” in the field. The authors of this

document are adult educators. One of the Aboriginal presenters, Janice Brant is an Aboriginal educator with experience at the local, provincial and national levels in Aboriginal adult education, in particular with culture-based Prior Learning Assessment Portfolios.

Covey, S. R. (2004). *The 8th habit, From effectiveness to greatness*. New York, NY: Free Press.

Dr. Stephen Covey holds an M.B.A. from Harvard University and a doctorate from Brigham Young University, where he taught organizational behaviour and business management. This book draws on his many years of experience facilitating workshops around the world, and inspires readers to reflect on our purpose for being here, and to help others do the same.

Crosscurrent Associates (1999). *Languages of the land: A resource manual for Aboriginal language activists*. Yellowknife, NWT: NWT Literacy Council. Available at: www.nwt.literacy.ca/aborig/land/language.pdf

NWT Literacy Council is a non-government organization that serves the whole NWT, promoting and supporting literacy development in all NWT official languages. Of the 11 official languages, 9 are Aboriginal and are categorized into three groups – Dene, Inuit and Cree. A Steering Committee, which included representatives from the following, was involved in the development of this manual: Gwich'in Social and Cultural Institute; Dene Cultural Institute; Native Communications Society; Elizabeth Mackenzie Elementary School; and, Deh Cho Divisional Education Council. It lists strategies for developing Aboriginal language resource planning, and provides information on resources that are available.

Doidge, N. (2007). *The brain that changes itself: Stories of personal triumph from the frontiers of brain science*. New York, NY: Penguin Group.

Norman Doidge is a psychiatrist, and psychoanalyst, as well as a researcher on the faculty at the Columbia University Center for Psychoanalytic Training and Research in New York. He is involved with the University of Toronto's department of psychiatry. This book is inspired by Doidge's witnessing of his patients' transformation from situations that were deemed beyond hope. He set out to explore the possibilities of neuroplasticity by interviewing scientific pioneers in neuroscience and patients who have benefited from neuro-rehabilitation. He documents the plasticity of the brain in changing its own structures and compensating for the most challenging neurological conditions.

Dossey, L. (1997). *Be careful what you pray for... You just might get it*. New York, NY: Harper Collins Publishers.

Dossey is the former chief of staff at Humana Medical City Callas and former co-chair of the Panel on Mind/Body Interventions, Office of Complementary and Alternative Medicine, National Institutes of Health. He is also the former executive editor of the journal *Alternative Therapies*. He is a recipient of the 2007 Pioneers of Integrative Medicine Award. In this book, Dossey draws on true stories, case histories and scientific analysis to document how prayer affects healing. He explores the "toxic" side of prayer, and gives compelling evidence for why we need to be mindful of our thoughts and wishes for another.

Dumont, J. (1997). *Kinoomaadwinin "teachings"*. Mississaugas of New Credit, ON.

Dumont is a traditional Anishnawbe teacher and a fourth degree Midewin of the Three Fires Midewin Lodge. He is a former Professor of Native Studies at Trent University. He now teaches in the Indigenous Masters Program of the Seven Generations Institute. This booklet was developed for

facilitators, teachers and students to recognize the “strengths and gifts inherent in the tradition and culture of all Ojibway Anishinabe.”

Emoto, Masaru. (2005) *The True Power of Water, Healing and Discovering Ourselves*. Hillsboro, Oregon: Beyond Words Publishing.

Emoto graduated from the Yokohama City University where he majored in American-Chinese Relations in the Department of International Relations, the Faculty of Humanities and Sciences. He received certification as a Doctor of Alternative Medicine from the Open International University. Through high-speed photography, he has been able to show the effects of thoughts and words – both destructive and loving – on the formation of water crystals. Given that our bodies are 70% water, Emoto postulates that thoughts and words also affect our bodies.

English, L. M. & Gillen, M. A. (2000). *Addressing the spiritual dimensions of adult learning: What educators can do. New directions for adult and continuing education. Number 85*. Jossey-Bass, San Francisco, CA. ISBN: 978-0-7879-5364-5

This volume is a collection of nine submissions by adult educators who are addressing the spiritual dimension in their work with students. The authors elaborate on topics such as incorporating a “spirited epistemology”, examining the spiritual lives of both educators and learners, developing strategies for encouraging spiritual development, and applying a “spirited epistemology” with adult learners. The editors note concerns and possible future directions for addressing the spiritual dimension with learners.

Epstein, R. (1999). Reflections on academic development: What we can learn from the South African experience. Unpub. paper.

Fenwick, Audrey. (2004). *From learning to teaching: An appreciative inquiry into the motivations of adult literacy learners*. The extract is available at www.nald.ca/crd/annotation.asp?id=371

This extract is from Fenwick’s unpublished master’s thesis, St. Francis Xavier University, Antigonish, Nova Scotia. The author gleaned information from selected literature on adult learning, motivational strategies for teaching and learning, as well as appreciate inquiry to provide a theoretical and methodological basis for the study. She conducted one-on-one interviews with 22 adult literacy learners.

Freire, Paulo. Notes by Ana Maria Araujo Freire, Translated by Donaldo Macedo and Alexandre Oliveira. (1997). *Pedagogy of the Heart*. New York, NY: The Continuum Publishing Company.

Freire was a Brazilian adult educator who worked with the rural poor in Brazil. He taught at Harvard for a few years. Freire is best known for his “critical pedagogy” which informs the work of many grass-roots and institutional educators.

Friesen, John W. (1998) *Sayings of the Elders*. Calgary, AB: Detselig Enterprises Ltd.

Friesen, Ph. D., D. Min., is Professor of Education in the Graduate Division of Educational Research at The University of Calgary. He teaches First Nations history and education. He has also served as Minister of the United Church of Canada on the Stoney Indian Reserve at Morley, Alberta. He has collected sayings that reflect “the depth and magnitude of First Nations’ wisdom.”

George, N. (forthcoming). *How spirit, heart, mind and body are being recognized in literacy programming*. Calgary, AB: Literacy Alberta.

Ningwakwe is an Aboriginal literacy practitioner with over twenty years' experience at the local, provincial, national and international levels. She is the author of several documents on Aboriginal literacy, including position papers, as well as research and resource documents. Ningwakwe is part of a team of adult literacy practitioners from British Columbia, Alberta and Ontario who undertook individual projects to explore violence and learning.

George, N. (2007). *The learner – A whole person. Discussion Paper # 1*. Available at www.learningandviolence.net/lrn/teach/reflprac/paper1.pdf

George, N. (2007). *Literacy: Inspiring hope. Discussion Paper # 2*. Available at www.learningandviolence.net/lrn/teach/reflprac/paper2.pdf

George, N. (2007). *Locus of control. Discussion Paper # 3*. Available at www.learningandviolence.net/lrn/teach/reflprac/paper3.pdf

George, N. (2007). *Helping learners to find their voice. Discussion Paper # 4*. Available at www.learningandviolence.net/lrn/teach/reflprac/paper4.pdf

George, P. (2002). *Position paper on Aboriginal literacy*. Toronto, ON: National Aboriginal Design Committee (NADC). Available at www.nald.ca/fulltext/position/position.pdf

George, P. (1997). *Vision guiding native literacy*. Owen Sound, ON: Ningwakwe Learning Press.

Godschild Miller, Carolyn, Ph. D. (1995, 2006) *Creating Miracles, A Practical Guide to Divine Intervention*. Novato, CA: An H.J. Kramer Book published in a joint venture with New World Library.

Godschild Miller holds a Ph. D. in experimental psychology, which she taught at the graduate and undergraduate levels for more than twenty years. She is a clinical psychologist in West Los Angeles. She spent more than twenty five-years researching the elements that are common in real-life miracles.

Goleman, D. (1994). *Emotional intelligence: Why it can matter more than IQ*. New York, NY: Bantam Books.

Daniel Goleman is an internationally known psychologist. He reported on the brain and behavioural sciences for *The New York Times* for many years. He is a co-founder of the Collaborative for Academic, Social and Emotional Learning at the Yale University Child Studies Center (now at the University of Illinois at Chicago). Goleman demonstrates what happens with people with a high IQ flounder, and those of a lesser IQ do well. He postulates “emotional intelligence” (EQ), which encompasses self-awareness, self-discipline and empathy.

Hawkins, D. R. (1995, 1998, 2002). *Power Vs. force: The hidden determinants of human behavior*. Hay House, Carlsbad, CA.

Hawkins is a lifetime member of the American Psychiatric Association, having had fifty years clinical experience. He is the current director of the Institute for Advanced Theoretical and Spiritual

Research. In this book, he draws on kinesiology to develop a scale for human consciousness, along with descriptions for each stage.

Hill, D. L. (1999). *Holistic learning: A model of education based on Aboriginal cultural philosophy*. An unpublished MA thesis, Adult Education, Saint Francis Xavier University, Antigonish, Nova Scotia.

This thesis was submitted in partial fulfillment of the requirements for the degree of Master of Adult Education through Saint Francis Xavier University, Antigonish, Nova Scotia. The author studied “Aboriginal process of learning and teaching that were holistic according to an Aboriginal definition of the term.” The paper utilizes findings from a number of sources including those found through a manual and computer search, and a review of the oral history of Aboriginal Peoples. “...holistic...embraces the qualities and characteristics necessary “to become a whole person.” A whole person denotes a human being who is capable of balancing his/her mental, emotional, physical and spiritual human capabilities both internally within oneself and externally in societal interaction with all life forms present throughout Creation.” (p. 18)

Flake, Carol L., Ph. D. (editor) (2001) *Holistic Education: Principles, Perspectives and Practices. A Book of Readings Based on Education 2000: A Holistic Perspective*. Brandon, VT: Holistic Education Press. ISBN 0-9627232-4-X

This document is a collection of approximately 50 submissions by holistic educators. It “builds on *Education 2000* and explores in much greater depth the theoretical underpinnings of its ten principles and offers a host of real-world applications...)

Horsman, J. & Woodrow, H. (editors). (2007) *Focused on practice, A framework for adult literacy research in Canada*. Vancouver: Harrish Press for Literacy.

This project brought together fourteen research teams (one for each province and territory, as well as one for the national Aboriginal community) to conduct an inventory of research in practice (RiP), to produce comprehensive recommendations based on that research, and to develop a framework for RiP, along with recommendations for how to support it. Those recommendations recognize the complexity of literacy work, the knowledge literacy workers hold, the value of reflective practice, the value of RiP, the supports needed, and the need for cross-sector collaboration.

Hunt, Valerie V. (1996). *Infinite mind: Science of the human vibrations of consciousness*. Malibu, CA: Malibu Publishing.

Hunt holds advanced degrees in psychology and physiological science from Columbia University. Dr. Hunt has conducted pioneering research of human energy fields. These experiments have documented “vibration patterns during pain, disease and illness, and in emotional and spiritual states.”

Indigenous Peoples’ Health Research Centre (IPHRC). (2006). *Sharing what we know about living a good life. Summit Report, Indigenous Knowledge Translation Summit, First Nations University of Canada, Regina, SK, March 2-5, 2006, Saskatoon, SK*.

This summit brought together Elders, health care providers, academic and community-based researchers, and health policy makers from around the world. The summit “arose out of widespread interest in the relevance of knowledge translation in Aboriginal communities.” The report summarizes issues raised through plenary and panel discussions, research project presentations, and a key stakeholder meeting.

Inukshuk Management Consultants (IMS). (2002). *Nunavut literacy development in the context of Inuit Qaujimagatuganginnut (IQ), (Inuit Traditional Knowledge): A discussion paper.* Nunavut Literacy Council (NLC), Cambridge Bay, Nunavut Territory. Available at www.nunavutliteracy.ca/english/resource/reports/paper/paper.pdf

The author facilitated a workshop on family literacy for the NLC in May 2002. Participants raised the issue of how to relate literacy to traditional Inuit culture, a culture that had a different understanding of literacy from that of the funders. The author was contracted by the NLC to "explore ways and means by which the basic values and principles of IQ can be brought forward to serve as a useful learning context for the development of modern literacy." He used his several years' experience working with Community Justice Committees in Nunavut, and with the Inuit IQ Task Force, along with interactions with Elders to formulate this discussion paper.

Johnny, Michael. (2005). *Policy implications for native literacy in Ontario. An unpublished MA thesis, Faculty of Arts and Science, Trent University, Peterborough, ON.*

This thesis was submitted in partial fulfillment of the Requirements for the Degree of Master of Arts in the Faculty of Arts and Science. It "explores the relationship of Native literacy programs in Ontario to the government agency that provides funding and support for its development and delivery." The author, a former Aboriginal literacy practitioner, trainer and consultant, describes this relationship as a "tension." He reviewed research-in-progress in Aboriginal literacy, and interviewed advisors and colleagues in the field. The thesis concludes with a number of recommendations "aimed at bridging a common understanding of Native literacy in Ontario."

Jones, C. (Forthcoming). *Unbalanced – The impact of residential school on second and third generations.* Calgary, AB: Literacy Alberta.

Christiana Jones is an Aboriginal educator of seventeen years' experience working Aboriginal adult literacy learners locally and provincially. She developed the Aboriginal version of AlphaRoute, an on-line literacy learning program. Jones is a former board member and President of the Ontario Native Literacy Coalition. This paper examines the impacts of residential school in the learners – many of the them second and third generation survivors - in the literacy program she coordinates on a First Nations community in mid-northern Ontario.

Lipton, B. (2005). *Biology of belief: Unleashing the Power of consciousness, matter & miracles.* Santa Rosa, CA: Mountain of Love/Elite Books.

Lipton, a cell biologist by training, taught Cell Biology at the University of Wisconsin's School of Medicine. As well, he conducted studies at Stanford University's School of Medicine. In this book, Lipton explains the mechanisms by which cells receive and process information. His thesis is that our biology is not controlled by our genes and DNA; rather, messages from our environment, including our positive and negative thoughts control our DNA.

Mark, C. W. (2002). *Spiritual intelligence (SQ): The symbiotic relationship between spirit and the brain, Insights into the postmodern journey of spirituality and holistic health.* Bloomington, IN: Author House.

Charles Mark holds a doctorate in intercultural history from Princeton Theological Seminary. In this book, he examines history, religion, culture and spirituality. He draws on brain research to examine differences and similarities between Eastern and Western paradigms and practices of spirituality. He helps readers to gain insight into the inter-relationship of Spiritual Intelligence (SQ), Rational

Intelligence (IQ) and Emotional Intelligence (EQ)

MétisNational Council (MNC) (1997). *Needs assessment study on literacy for Métis people.* Ottawa, ON. Available at www.nald.ca/library/research/assess/assess.pdf The MétisNational Council (MNC) was formed in 1983. Overall, the MNC's central goal is to secure a healthy space for the Métis Nation's on-going existence within the Canadian federation.

Morse, M., with Perry, P. (2000). *Where God lives: The science of the paranormal and how our brains are linked to the universe.* New York, NY: Cliff Street Books.

Morse is a practicing paediatrician and neuroscientist. He has been identified by Woodward-White's Best Doctors in America as one of the top paediatricians in the country. Morse has researched near death experiences (NDEs) in children and adults since 1980.

Myss, Caroline. (2004). *Invisible Acts of Power, Channelling Grace in Your Everyday Life.* New York, NY: Free Press.

Myss is an internationally renowned pioneer in energy medicine. Author of several books, and facilitator of workshops worldwide, she has had ample opportunity to observe "how we become channels for divine grace and a conduit for miracles through kind, compassionate, generous actions."

Naparstek, B. (2004). *Invisible heroes, survivors of trauma and how they heal.* New York, NY: Bantam Dell, A Division of Random House, Inc.

Belleruth Naparstek is a psychotherapist and author. She created *Health Journeys*, a guided imagery series. These recordings are used by pharmaceutical and insurance institutions, and more than 1,500 hospitals, mental health and recovery centers worldwide. In this book, she uses brain research to document the physical, cognitive, behavioural and emotional effects of trauma.

Nunavut Literacy Council (NLC). (2004). *Unipkausivut, building language and literacy skills through oral history.* Available at www.nunavutliteracy.ca/english/resource/unipkausivut/unip.pdf

The Nunavut Literacy Council promotes literacy and supports literacy initiatives in the four official languages of Nunavut - Inuktitut, Inuinnaqtun, English, and French. In 2002 the Nunavut Literacy Council was honoured with the Canada Post Literacy Award. The Council was nominated by the Department of Education for the Community Leadership award for our long-term achievement, innovation, leadership, and organizational excellence in furthering the cause of literacy.

NWT Literacy Council. (2002). *Multiple literacies, improving our support for Aboriginal literacy in the NWT.* Available at www.nwt.literacy.ca/aborig/mulit/Mulit.pdf

NWT Literacy Council is a non-government organization that serves the whole NWT, promoting and supporting literacy development in all NWT official languages. Of the 11 official languages, 9 are Aboriginal and are categorized into three groups – Dene, Inuit and Cree. The NWT Literacy Council looked at issues around literacy, in particular around Aboriginal literacy. They interviewed language coordinators, as well as people from language and cultural organizations, in six of the eight regions of the NWT.

National Indigenous Literacy Association (NILA) and OARS Training. (2004). *"Learner-Centredness" A survey of Aboriginal workforce/essential skills development programs and recommendations for implementation and delivery.* Winnipeg, MB. Available at

www.nald.ca/library/research/indigenous/indigenous.pdf

NILA, incorporated in 2003 after five years of development, is a non-profit, national Aboriginal literacy organization whose mandate is inclusive of First Nations, Métis and Inuit.

Ontario Federation of Indian Friendship Centres (OFIFC) (2005). *Literacy as a barrier to employment, addressing the literacy needs of Aboriginal people in Canada: A literacy review and discussion paper.* Available at www.ofifc.org/ofifchome/page/Document/UP_FILE/2006101795126FCT.pdf

The **Ontario Federation of Indian Friendship Centres (OFIFC)** is a provincial Aboriginal organization representing the collective interests of twenty-seven member Friendship Centres located in towns and cities throughout the province. The OFIFC administers a number of programs which are delivered by local Friendship Centres in areas such as health, justice, family support, and employment and training. This discussion paper and literature review looks at the interconnectedness of literacy issues. It provides an overview of the relevant resources, and how the OFIFC is addressing literacy and employment.

Ontario Native Literacy Coalition (ONLC) (1997). *Position paper on program reform.* Owen Sound, ON.

The Ontario Native Literacy Coalition (ONLC) is a non-profit, charitable organization one of four provincial umbrella organizations funded by the Ministry of Training, Colleges and Universities. Incorporated since 1988, and operating under the guidance of an elected Board of Directors, the ONLC is a provincial networking and field development organization supporting and serving Native literacy practitioners and learners in Ontario. This paper examined the points of agreement between the ONLC and the Ontario government on Program Reform, as well as the points on which they differ. It provides a number of recommendations for how to address those differences.

Pearsall, P. (1998). *The heart's code.* New York, NY: Broadway Books.

Paul Pearsall, a native Hawaiian, is a licensed clinical neuropsychologist, clinical professor at the University of Hawai'i, and on the Board of Directors of the Hawai'i State Consortium for Integrative Health Care. In this book, he draws on his extensive medical knowledge to assert that the heart contains stored information that it continually pumps throughout your body. Using experiences and insights gained from surviving Stage IV lymphoma, he entered the field of research and has postulated the heart's code. He encourages us to tap into the wisdom contained in our hearts to improve our health and lives.

Pert, C.B. (2006). *Everything you need to know to feel Go(o)d.* Carlsbad, CA: Hay House Inc. ISBN-13: 978-1-4019-1059-4

Pert is an internationally recognized psychopharmacologist. She is a former Research Professor at Georgetown University School of Medicine and Section Chief at the National Institute of Mental Health. She has published more than 250 scientific articles, and has lectured worldwide on pharmacology, neuroanatomy, and her own leading edge research on emotions and the bodymind connection.

Pert, C. B. (1997). *Molecules of emotion.* New York, NY: Scribner.

Candace Pert, a neuroscientist, discovered the opiate receptor in 1972. Pert has been a research professor in the Department of Physiology and Biophysics at Georgetown University Medical Centre in

Washington, D.C. She is currently Scientific Director of RAPID Pharmaceuticals. This book documents in story form her discovery of the biochemical links between consciousness, mind and body.

Perrin, B. (1998). *How to engage youth in literacy. Lessons learned from an evaluation of a cluster of youth and literacy projects* Toronto, ON: Burt Perrin Associates. Available at www.nald.ca/fulltext/perrin/perrinlit.PDF

This project explored different ways of enabling out-of-school/out-of-work (“at risk”) youth to get back into learning. The cluster involved four projects: Toronto ALFA Centre, Centennial College, Literacy Council of Lincoln and Conestoga College. The project identified overall trends, lessons learned and implications from across all the projects.

Quigley, A. B., Folinsbee, S., Kraglund-Gauthier, W. L. (2006). *State of the field report, adult literacy*. Angtigonish, NS: St. Francis Xavier University.

This project was conducted through Saint Francis Xavier University under the auspices of the Canadian Council on Learning. It is one of eight State of the Field reports on adult learning in Canada. A committee of seventeen adult literacy experts guided the project, and twelve other literacy experts contributed to the content.

R.A. Malatest & Associates. (2004). *Aboriginal peoples and post-secondary education, What educators have learned*. Montreal, QC: Canada Millennium Scholarship Foundation. Available at www.millenniumscholarships.ca/images/Publications/aboriginal_en.pdf

This paper looks at Aboriginal post-secondary education through the eyes of stakeholders working in the field. It describes practices and initiatives believed to help increase enrolment and completion rates. The main strategies identified are: access programs, community delivery, Aboriginal control of education, and partnerships between Aboriginal communities and mainstream educational institutions.

R.A. Malatest & Associates (2002). *Best practices in increasing Aboriginal postsecondary enrolment rates*. Council of Ministers of Education, Canada (CMEC). Available at www.cmec.ca/postsec/malatest.en.pdf

This paper utilized interviews with key stakeholders, as well as an in-depth review of the literature on Aboriginal postsecondary education. It identified barriers to Aboriginal participation in postsecondary education, as well as existing initiatives and programs endeavouring to address those barriers.

Rann, Michael C., Rann Arnott, Elizabeth. (2005) *Shortcut to a Miracle, How to Change Your Consciousness and Transform Your Life*. Santa Monica, CA: Jeffers Press.

Michael is Director of the Science of Mind Center in Chicago and Elizabeth is Director of the Science of Mind Center in Evanston, Illinois. The authors each have spent more than thirty years studying the principles underlying miracles. They apply research into quantum physics and human consciousness to show that *human beings are wired for miracles*. In their view, miracles are not the physical manifestations; rather, miracles are the changes in our consciousness that open the way for the physical manifestations.

Rose, M. & Nicholl, M. J. (1997). *Accelerated learning for the 21st century*. New York, NY: Dell Publishing.

The authors are senior members of Accelerated Learning Systems, Inc. of Great Britain. They

give lectures around the world on mastering learning. This book uses brain research to document the need for approaching learning differently than that being used by the majority of educational institutions. Citing best practices, they give practical techniques for enhancing learning in students.

Schulz, M. L. (1998). *Awakening intuition, using your mind-body network for insight and healing*. New York, NY: Harmony Books.

Mona Lisa Schulz holds a doctorate in behavioural neuroscience from the Boston University School of Medicine. She has conducted extensive research into health and brain research. In this book, Schulz encourages readers to see the link between states of health and life balance.

Hoppe, Sherry L.; Speck, Bruce W. (editors) (Winter 2005). *Spirituality in higher education. New directions for teaching and learning, Number 104*. San Francisco, CA: Jossey-Bass,

This publication is a collection of twelve essays by faculty and administrators that focus on the “need for students to develop their spiritual understanding of themselves as well as their intellectual development.”

Stephen, B., Lutra Associates (2004). *Seniors’ literacy in the NWT*. Yellowknife NT: NWT Literacy Council. Available at the NWT Literacy Council web-site www.nwt.literacy.ca/adultlit/senior/senior.pdf

This project sought to better understand the literacy needs and preferences of NWT seniors, and make recommendations for better and more relevant literacy supports and services for NWT seniors. It involved consultations with 75 informants primarily in Inuvik, Yellowknife, Fort Simpson, Fort Resolution and Wekweti, as well as case studies in Inuvik and Fort Resolution.

Stiffarm, Lenore A. (Editor). (1998). *As We See...Aboriginal Pedagogy*. Winnipeg, MB: Hignell

This resource is a collection of nine (9) essays by Aboriginal people/educators. It includes writings on writing circles; language; plants and medicines; modelling; the sacred circle; traditional parenting, public education and science.

Suzuki, D. & Vanderlinden, K. (1999). *You are the earth*. Vancouver, BC: Greystone Books.

Suzuki is a geneticist and the host of *The Nature of Things*. This book examines how the four elements of air, water, earth and fire contribute to life. It presents scientific facts, activities and ancient myths to explain why human beings need other living creatures and why we all need love.

Taylor, Edward W. (Taylor) (Spring 2006). *Teaching for change, fostering transformative learning in the classroom. New directions for adult and continuing education. Number 109*. (pages 1-95) Jossey-Bass, San Francisco, CA.

This volume is a collection of nine essays by practitioners and scholars “who have grappled with the fundamental issues associated with teaching for change (emotion, expressive ways of knowing, power, cultural difference, context, teacher authenticity, spirituality) in a formal classroom setting.”

Johnson, Sandra; Taylor, Kathleen (editors) (Summer 2006). *The neuroscience of adult learning. New directions for adult and continuing education. Number 110*. Jossey-Bass, San Francisco, CA

This volume is a collection of nine essays by neurobiologists, educators and clinical psychologists who have examined connections between how the brain functions and how to enhance learning. Topics include: 'executive' functions of the brain, how learning can 'repair' the effects of psychological trauma.

Tisdell, E. J. (2003) *Exploring spirituality and culture in adult and higher education.* (San Francisco, CA: Jossey-Bass)

Tisdell holds a Ph.D. in adult education from the University of Georgia. She is an associate professor of adult education at Pennsylvania State University, Harrisburg. Her research interests include diversity and equity issues in adult education, feminist pedagogy, and the connection of spirituality and culture in educational contexts.

Westell, T. (2005). *Measuring non-academic outcomes in adult literacy programs: A literature review.* Available at www.nald.ca/fulltext/measuring/measuring.pdf

Westell is a former literacy worker with many years of experience at the local, provincial and national levels. This literature review utilized over 100 references related to non-academic outcomes in adult literacy programs.

Whitely Hawkes, Ph. D. (2006) *Cell-Level Healing, The Bridge from Soul to Cell.* Hillsboro, Oregon: Beyond Words.

Whitely Hawkes received her Ph. D in biophysics from Pennsylvania State University in 1971 and was a postdoctoral fellow with the National Institutes of Health at the Oregon Regional Primate Research Centre. She has published numerous manuscripts in scientific journals. Following a near-death experience, Whitely Hawkes left those careers. She has explored indigenous healing traditions throughout Southeast Asia with renowned native healers.

Zohar, D., and Marshall, I. (2000). *Spiritual intelligence: The ultimate intelligence.* London: Bloomsbury Publishing.

Zohar studied Physics and Philosophy at MIT, and did her postgraduate work in philosophy, religion and psychology at Harvard. She was a Visiting Fellow at Cranfield School of Management, and now lectures around the world at international conferences. Marshall is a psychiatrist and psychotherapist.

Zona, Guy A. (1994) *The Soul Would Have No Rainbow If The Eyes Had No Tears, and other Native American Proverbs.* New York, NY: Touchstone.

Zona lives in Clearwater, Florida. He has compiled proverbs on several topics and from various cultures around the world into at least six books.