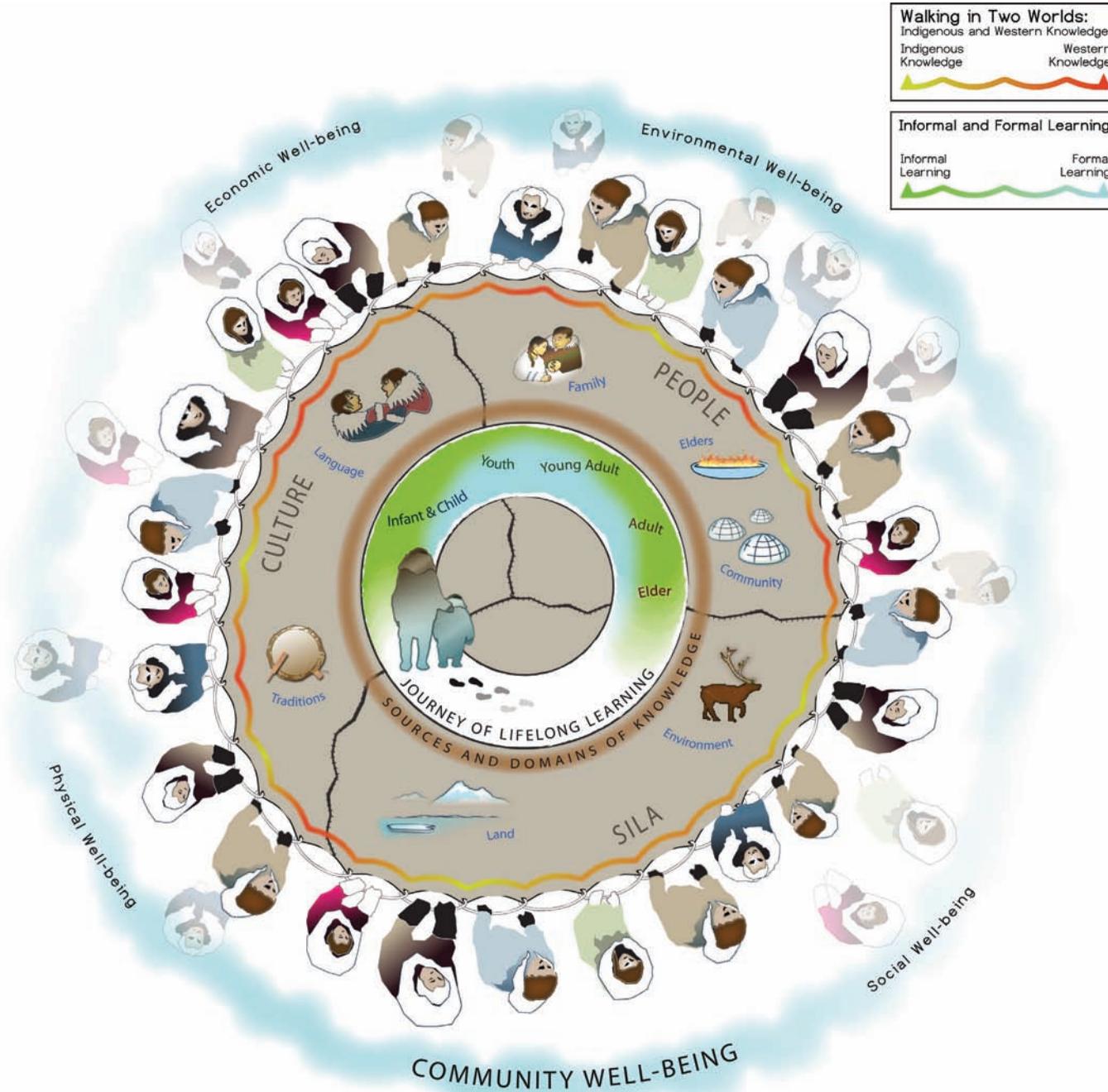


Inuit Holistic Lifelong Learning Model



Living DRAFT
Last Updated: September 24, 2007





The Inuit Holistic Lifelong Learning Model depicts the linkage between Inuit lifelong learning and community well-being, and can be used as a framework for measuring success in lifelong learning.

The Inuit Holistic Lifelong Learning Model is a result of ongoing discussions among Inuit learning professionals, community practitioners, researchers and analysts. For a complete list of individuals and organizations that have contributed to the development of this learning model, visit www.ccl-cca.ca.

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

Lifelong learning for Inuit is grounded in traditional "Inuit Values and Beliefs," as articulated in Inuit Qaujimagatuqangit (IQ). To illustrate the strength of IQ, the model depicts 38 family and community members "holding up" a learning blanket. Each of the 38 figures represents an IQ value and belief, and the inclusion of ancestors acknowledges the important role of "naming," a sacred Inuit tradition which fosters Inuk identity, kinship relations, and the transmission of intergenerational knowledge.

Within the learning blanket are the "Sources and Domains of Knowledge"—culture, people, and sila (life force or essential energy)—as well as their sub-domains (languages, traditions, family, community, Elders, land, and the environment).

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

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

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

* as described by the Government of Nunavut's 38 Inuit Qaujimagatuqangit (IQ) values and beliefs