

ABORIGINAL WOMEN

A Profile from the 1996 Census

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INTRODUCTION

First Nations communities, policy makers, community leaders and other stakeholders can benefit greatly from a socio-economic profile of Aboriginal people in their communities, their regions and nationally. This publication focuses on Aboriginal women since their experience, and the socio-economic variables used to profile them, reveal a population group distinct from non-Aboriginal women, as well as Aboriginal men.

Gender and race impact on the socio-economic well being of Aboriginal women as individuals, as mothers and as members of their communities. Understanding the unique challenges facing Aboriginal women is therefore an integral part of any strategy to build stronger peoples, communities and economies. The objective of this report is to provide a demographic and socio-economic profile of Aboriginal women in Canada which reveals the distinct challenges facing this group and help inform and support the policy making process.

Data in this report are made available from DIAND's core tabulations and specialized data extractions from the 1996 Census of Population. The report is divided into seven main sections which examine population, language, family, education, labour force, income and mobility characteristics of Canada's Aboriginal women by ethnic group (Inuit, North American Indian, and Métis). Where appropriate, comparable statistics are also provided for the total Canadian population, and the male population.

The **Notes to Users** section of this report will provide readers with information on how Aboriginal data are derived from the Census, as well as how to interpret population counts based on differing definitions of Aboriginal, and from non-census sources such as the Indian Register. The section also provides details on interpreting data on Registered Indians on and off reserve. Readers are strongly encouraged to review this section before proceeding.

NOTE TO USERS

The 1996 Census and Aboriginal Data

The 1996 Census introduced several changes to the questions pertaining to the Aboriginal population asked in the 1991 Census. The changes have allowed for multiple definitions of the Aboriginal population, each with different population counts. Users of census data should understand the differences in definitions between census years, which in turn affect the comparability of the Total Aboriginal, Inuit, Métis, and North American Indian populations across censuses.

The difference in counts arises in 1996 with the inclusion of a new question on Aboriginal Identity (Q18), in addition to the Ethnic Origin (Q17), Band Membership (Q20) and Registered Indian (Q21) questions asked in 1991. 1996 Identity based data cannot be compared directly with the ancestry/origin based data from previous censuses.¹

As explained above, the 1996 Census includes a new lens to view the Aboriginal population. This lens is "identity", measured by responses to the question, "Is this person an Aboriginal person, that is, North American Indian, Métis or Inuit (Eskimo)?"(Q18). North American Indian (NAI), Métis, and Inuit were the printed choices given, with the instruction to mark the circle(s) that best apply. From this question, identity based population counts were obtained for NAI only, Métis only, and Inuit only, as well as for those who claimed multiple Aboriginal identities.

Differences in counts also resulted from changes made to the Ethnic Origin question (Q17). Prior to 1996, counts of Aboriginal persons were derived primarily from a question that asked respondents about their ancestry. In both the 1991 and 1996 Censuses, respondents were asked: "To which ethnic or cultural group(s) did this person's ancestors belong?". In 1991, 15 of the most frequent origins were listed and respondents were asked to mark as many as were applicable. In addition, two blank spaces were provided for other responses, and several other origins were provided as examples. In 1996, the questionnaire did not provide a list of answer categories, and instead provided four blank spaces for respondents to write in their origins. Examples of origins were provided as illustrations, and for the first time, "Canadian" was included among the examples. These modifications, in particular the inclusion of "Canadian" resulted in a major change in the way ethnic origins were reported. The number of "Canadian" responses was higher, suggesting that respondents who had previously reported themselves of alternative ancestry reporting their ancestry as Canadian in 1996.² This may have had an impact on the pattern of responses for Aboriginal origins.

Understanding the Differences in Aboriginal Population Counts

The questions from the 1996 Census pertaining to Aboriginal people can be combined and analysed in many different ways. The definition of Aboriginal used by INAC (Indian and Northern Affairs Canada) in this publication combines answers from all four "Aboriginal" questions asked in the 1996 Census. According to this definition, the Total Ab-

1. Statistics Canada, *The Daily, January 13, 1998*, Catalogue no. 11-001E.

2. Statistics Canada, *The Daily, January 13, 1998*, Catalogue no. 11-001E.

original Population in Canada is 1,170,190. “Aboriginal” refers to those who reported themselves as Treaty Indians or Registered Indians (Q21), *and/or* as having Aboriginal identity (i.e. North American Indian, Inuit, or Métis) (Q18), *and/or* with one or more Aboriginal ethnic origins (Q17), *and/or* having membership in an Indian Band or First Nation (Q20). This population is referred to as the ancestry or ethnic origin Aboriginal population.

In their January 13, 1998 release of Aboriginal data, Statistics Canada reports an Aboriginal population of 799,010. This population is referred to as the Aboriginal Identity Population, and is derived from responses to three questions on the 1996 Census form. It includes those persons who reported identifying with at least one Aboriginal group, i.e. North American Indian, Métis or Inuit (Eskimo) (Q18) *and/or* who reported being a Treaty Indian or a Registered Indian (Q21) *and/or* who reported they were members of an Indian Band or First Nation (Q20).¹

While these two definitions of Aboriginal are prevalent, others are also used by Statistics Canada and INAC. For example, Statistics Canada presents the Aboriginal ancestry only population in certain data products such as the Nation and Dimension Series'. INAC also recognizes different definitions in its policy research, such as identity only, ancestry only, and the legal definition of Registered Indian as defined by the *Indian Act*. Users of Aboriginal data should be aware of the definitions used in any data product.

Understanding the Differences in Registered Indian Population Counts

The 1996 Census reported approximately 488,000 Registered Indians. In contrast, the Indian Register, which is maintained by INAC, recorded approximately 611,000 for the same year. These differences result from methodological and conceptual differences, as well as incomplete enumeration and undercoverage on the part of the 1996 Census.

One difference in methodology arises from the different purpose and time line of the two federal counts. Chapter I, Section 5 (1) of the *Indian Act* requires that the name of every person entitled to be a Registered Indian be recorded and maintained by INAC. Roll-ups for the Register are completed as of December 31.

In contrast, the *Statistics Act (1971)* directs the Chief Statistician of Canada to undertake a comprehensive census of the population on a decennial basis. Additionally, a five year census of reduced scope and breadth is also required. The 1996 Census took place during February and March in remote communities in the North, and on May 14th in the rest of Canada. At least seven months of additional life events (births and deaths) for Registered Indians was captured by the Register, in comparison to the Census. (It should be noted that reporting lags sometimes occur between the occurrence of a given life event and its report and recording in the Indian Register.)

1. Statistics Canada, *The Daily, January 13, 1998*, Catalogue no. 11-001E.

A second methodological difference arises from the source of data. The Indian Register operates on the basis of registry groups, which maintain and update their links with individual Registered Indians continuously throughout the year. The Indian Register covers all Registered Indians, regardless of their locations (including those outside Canada) or living arrangements. In contrast, the census is a self-reporting survey that takes place once every five years. Census data present a domestic count of those present in Canada on Census Day.

Finally, the 1996 Census experienced incomplete enumeration and undercoverage with seventy-seven Indian reserves and settlements, which accounts for most of the difference between the census count and that produced by the Indian Register.¹ In the 1996 Census, there were an estimated 44,000 people living on those reserves, primarily Registered Indians, resulting in under-representation of the on-reserve Registered Indian population.

Differences in On-reserve Population Counts

It is the responsibility of INAC to work with Statistics Canada to identify legal reserves and Indian settlements to be recognized in the census. Statistics Canada uses this legal definition of Indian reserves and settlements to define on-reserve communities. When INAC formulates its on-reserve count, it includes the population on legally defined reserves and Indian settlements (including those on reserves, on Crown Land, and on Indian settlements) as well as the population living in certain other areas under INAC jurisdiction.

INAC Census Core Tabulations

The socio-economic indicators presented in this report were derived from 1996 Census Core Tabulations prepared for INAC by Statistics Canada. These data use INAC's definitions of "Aboriginal" and "on-reserve" and are used in INAC publications. The data maintained in INAC's census core tabulations are provided at various levels of census geography. These include census subdivisions, census metropolitan areas, provinces/territories and national aggregations. These terms are defined by Statistics Canada. INAC also maintains a custom geography by band and tribal council, which represents roll-ups of reserves as defined by INAC (census subdivisions).

Indian Register Data

The sections on Population and Family in this publication contain data derived from the Indian Register. Before Indian Register data can be used to calculate demographic indices, adjustments need to be made for the late and under reporting of births and deaths. While most births are reported within five years of their occurrence, others have a much longer reporting lag. The same is true for the reporting of deaths. Demographic indices such as the rate of natural increase, crude death and birth rates, and the fertility rate in this publication were derived from the adjusted Indian Register counts.²

1. Statistics Canada, *The Daily*, January 13, 1998, Catalogue no. 11-001E.

2. Registered Indian Population Projections for Canada and Regions 1998-2008, http://www.ainc-inac.gc.ca/pr/sts/reg_e.html

Terms Used in this Publication

Total Aboriginal Population: Refers to those persons who reported identifying with at least one Aboriginal group, i.e. North American Indian, Métis, or Inuit(Q18) *and/or* those who reported being a Treaty Indian or a Registered Indian as defined by the *Indian Act* of Canada(Q21) *and/or* those with one or more Aboriginal ethnic origins(Q17), *and/or* those who were members of an Indian Band or First Nation(Q20).

Registered Indians: A Registered Indian is a person registered as an Indian according to the *Indian Act*. In the 1996 Census, Statistics Canada observed this legal definition in Question 21. Thus the census data for Registered Indians refers to those who reported registry under the *Indian Act* of Canada. This count is distinct from the Indian Registry maintained by INAC, as noted in the discussion “understanding the differences in Registered Indian counts” above.

Inuit¹: An Aboriginal people in northern Canada, who primarily live north of the tree line in Nunavut, the Northwest Territories, Northern Quebec, and Labrador. The 1996 Census count presented in this publication refers to those respondents who were not Registered Indians and reported identifying as Inuit (Q18).

Métis¹: People of mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit, or non-Aboriginal people. The 1996 Census count presented in this publication refers to those respondents who were not Registered Indians and reported identifying as Métis (Q18).

Other Aboriginal comprises several groups:

- Persons who were not Registered Indian but reported identifying as North American Indian (Q18); as well as persons who were not Registered Indian, did not identify as Aboriginal, did not report Aboriginal ancestry, but who did report band membership (Q20). Together these comprise 18.7%
- Persons who were not Registered Indian, did not identify as Aboriginal but who reported Aboriginal ancestry. These account for 80.5%.
- Persons who were not Registered Indian but who reported multiple Aboriginal identity. These account for 0.9%

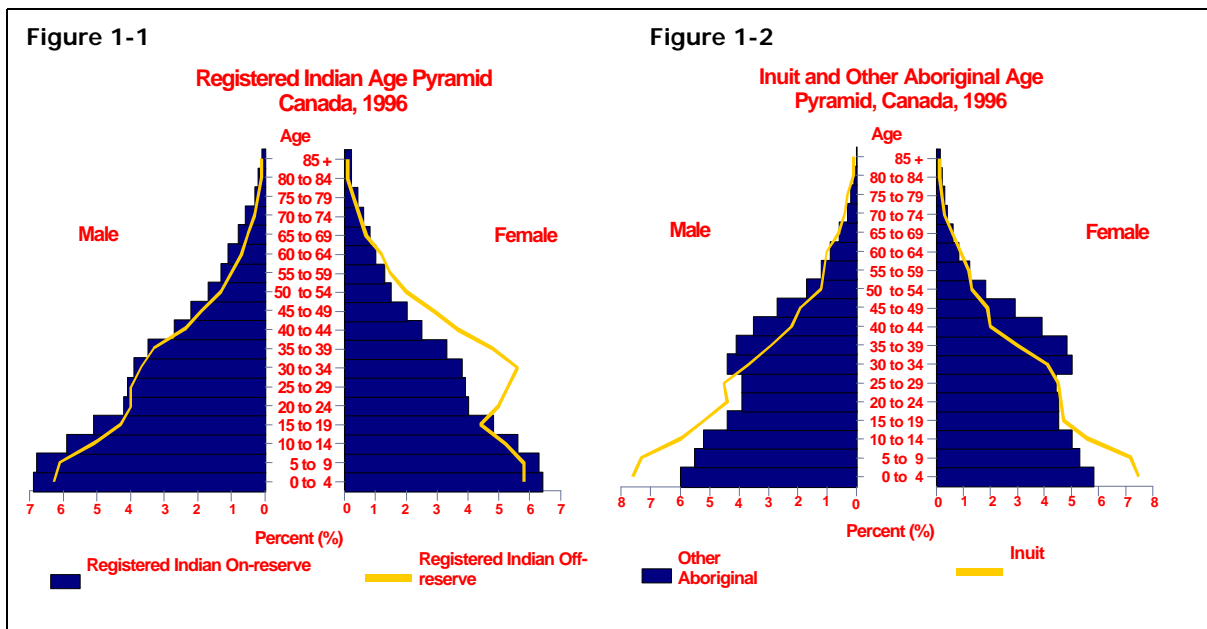
* We recognize that this larger aggregate conceals the different characteristics of the three groups that constitute it. The Aboriginal origin (not Registered, did not identify) portion of the Other Aboriginal count comprises 80.5% of the total group. It is important to recognize the influence this group’s characteristics will have on the overall total, and we recommend further analysis of each group on its own.

Non-Aboriginal population: This group is comprised of the balance of Canadians who did not indicate themselves as Aboriginal people in any way.

1. INAC Information Sheet, *Definitions*, March 2000, http://www.inac.gc.ca/pr/info/index_e.html

POPULATION

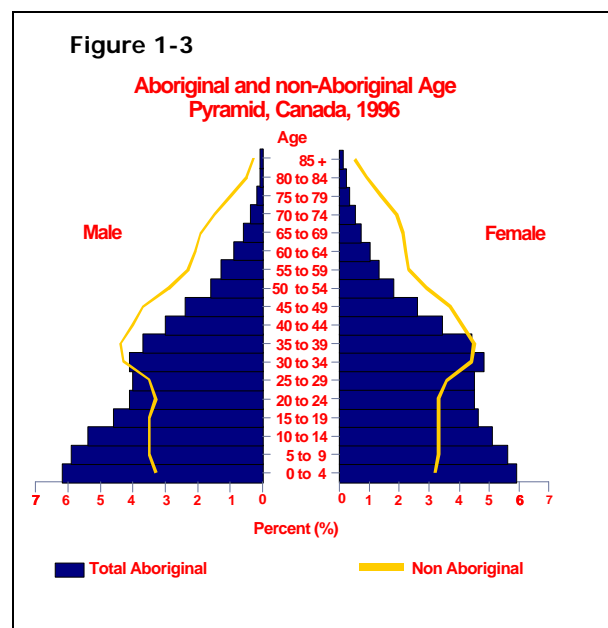
The curves of the population pyramid in Figures 1-1 to 1-3 represent visually the differences in population distribution between Aboriginal groups and the non-Aboriginal population in Canada. A youthful population is graphically depicted as a pyramid, with the bulk of the weight distributed near the bottom, and decreasing numbers moving towards the top. An aging population resembles a mushroom, with the cap of older population topping a more slender stem of young population.



The age distributions of on-reserve Registered Indians in Figure 1-1 form a pyramidal shape, indicating that the majority of this population is young. Inuit experience a similar situation, with an ever greater concentration of youth below ten years of age (Figure 1-2). The shape of the non-Aboriginal population pyramid (as illustrated in Figure 1-3 by the area under the light shaded line) resembles a person with arms outstretched. This shape reflects the large group of people aged 30-54.

Table 1-1 shows the percentage of population in each age group by ethnic designation.

Fifty percent of the Total Aboriginal female population are less than 24 years old, whereas 50% of Non-Aboriginal females were less than thirty-four. For most ethnic designations, the difference in the proportion of males and females in each age group were not large. Only in the older age categories, where different life expectancies exert their effect, are significant differences by sex discernible.



Age Group	Total Aboriginal	Registered Indian			Inuit	Métis	Other Aboriginal	Non-Aboriginal
		Total	On-reserve	Off-reserve				
0 - 4 (%)	11.5	11.7	13.2	10.5	15.0	10.6	11.3	6.3
5 - 9 (%)	11.0	11.7	13.0	10.6	14.4	10.3	10.3	6.5
10 - 14 (%)	10.0	10.4	11.4	9.5	11.4	9.5	9.7	6.6
15 - 19 (%)	8.9	8.8	9.8	8.0	9.5	9.4	8.7	6.4
20 - 24 (%)	8.7	8.7	8.2	9.1	9.3	8.9	8.7	6.4
25 - 29 (%)	8.8	9.0	8.1	9.7	9.0	8.7	8.6	7.0
30 - 34 (%)	9.3	9.1	7.8	10.2	8.3	8.9	9.8	8.6
35 - 39 (%)	8.5	7.9	6.8	8.7	6.1	8.5	9.4	8.9
40 - 44 (%)	6.7	6.0	5.1	6.7	4.1	7.0	7.6	8.2
45 - 49 (%)	5.2	4.7	4.1	5.3	3.8	5.5	5.6	7.4
50 - 54 (%)	3.5	3.4	3.2	3.6	2.7	3.8	3.4	5.7
55 - 59 (%)	2.5	2.8	2.7	2.8	2.3	2.8	2.2	4.6
60 - 64 (%)	1.9	2.1	2.1	2.1	1.9	2.1	1.6	4.3
65 - 69 (%)	1.3	1.5	1.7	1.3	1.1	1.6	1.1	4.1
70 - 74 (%)	1.0	1.1	1.2	0.9	0.6	1.1	0.9	3.7
75 - 79 (%)	0.6	0.6	0.8	0.5	0.4	0.7	0.5	2.7
80 - 84 (%)	0.3	0.4	0.5	0.3	0.2	0.4	0.3	1.7
85 + (%)	0.2	0.3	0.4	0.2	0.2	0.3	0.2	1.1

Dependency ratios can also be used to examine population distributions by age. A dependency ratio presents the dependent population (those aged <15 and >65) as a ratio of the working age or intermediate population (those aged 15-64). Table 1-2 shows dependency ratios for the different Aboriginal groups and the non-Aboriginal population. The Total Aboriginal population (including males and females) experienced a dependency ratio of 60 in 1996. This means that for every 100 Aboriginal people of working age, there were 60 dependents (old and young). The range of dependency ratios among ethnic designations is from 47 (non-Aboriginal population) to 77 (Inuit). The dependency ratio for Registered Indians differed significantly between populations located on or off reserves. On-reserve Registered Indians had a dependency ratio of 73, whereas the dependency ratio was 59 for Registered Indians living off reserves.

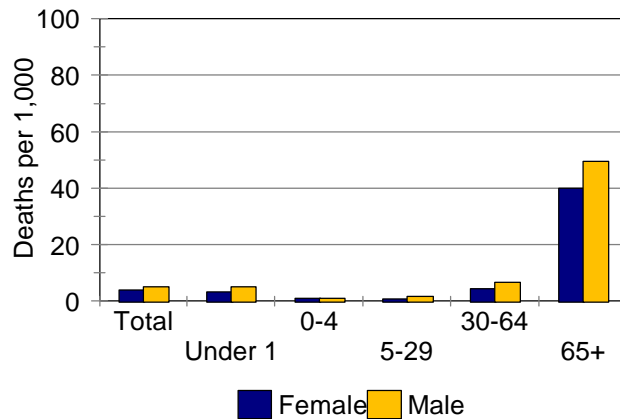
	Total Aboriginal	Registered Indians			Inuit	Métis	Other Aboriginal	Non-Aboriginal
		Total	On-reserve	Off-reserve				
Dependency ratio <15	54	60	65	54	73	48	51	30
Dependency ratio >65	5	6	7	4	4	6	4	17
Total dependency ratio	60	65	73	59	77	54	55	47

Among Aboriginal people, children accounted for the majority of dependents. For instance, the total Registered Indian population had 60 children (<15) and 6 elderly (65+) dependents for every 100 of working age. In contrast, elderly dependents (65+) accounted for a greater percentage of the non-Aboriginal population dependency ratio. Seventeen out of 47 dependents in the non-Aboriginal dependency ratio were in the 65+ age group. The patterns for dependency ratios reflect the patterns already revealed by the population pyramids, and suggest implications for services intended to relieve the burdens of care for the respective populations.

Figure 1-4 shows **death rates** for Registered Indians by sex and age.¹ A death rate shows the annual number of deaths per 1,000 population. According to adjusted Indian Register data, the death rate for the total population of Registered Indians was 4.6 in 1996. The death rate for Canada as a whole has remained consistent at 7.2.² While the rate for the general Canadian population is higher than that for Registered Indians, this is in part due to the higher average age of the Canadian population.

Figure 1-4

Crude Death Rates, Registered Indians, By Gender, Age Groups, Canada, 1996

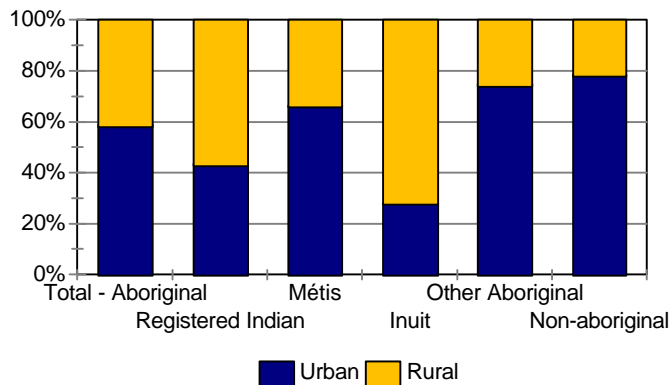


The **rate of natural increase** is the rate at which a population grows, without including the effects of migration. It is calculated by subtracting the crude death rate from the crude birth rate. The rate of natural increase for Registered Indians was 20 per 1,000 in 1996. In comparison, the rate of natural increase for the total Canadian population was 5.1 per 1,000 in the same year.²

The rate of natural increase also affects the **doubling time** of a population. As the name suggests, doubling time refers to the amount of time needed for a given population to double in size. The doubling time for the Registered Indian population is 37.1 years. This calculation assumes an average annual growth rate of almost 1.9% based on the period 1998-2008.¹

Figure 1-5

Total Population by Urban/Rural, 1996



1. Registered Indian Population Projections 1998-2008, http://www.ainc-inac.gc.ca/pr/sts/reg_e.html

2. Statistics Canada. *Annual Demographic Statistics*, Ottawa; Industry Canada, 1999, Catalogue no. 91-213-XPB

Figure 1-5 reveals striking differences among Aboriginal groups concerning the proportion of the population that reside in **urban versus rural** areas. Distribution of a population in rural, remote, or urban areas has implications for the socio-economic characteristics that follow. Inuit have the greatest percentage of their population concentrated in rural areas (72%), followed by Registered Indians (57%). According to Statistics Canada, urban areas have minimum population concentrations of 1,000 and a population density of at least 400 per square km. All territory outside urban areas is considered rural.¹ The Other Aboriginal population has an urban percentage similar to that of Non-Aboriginals (75 and 79% of the total population respectively).

1. Statistics Canada. 1996 Census Dictionary. Ottawa: Industry Canada, 1999. 1996 Census of Canada. Catalogue # 92-351-UPE, pg. 227

LANGUAGE

Language is instrumental in creating a strong cultural identity, and key in maintaining a vibrant culture. The Assembly of First Nations summarizes, “our languages are the essence of who we are as First Nations. It passes on our culture, traditions, history, legends, and spirituality from one generation to another”.¹ Thus the shrinking population speaking Aboriginal languages has significant implications that go beyond maintaining linguistic capabilities. As the number of language users decreases, the threat to languages increases. Indeed, Cree, Ojibway, and Inuktitut are the only three languages on solid ground.²

Table 2-1: Total Female population by Mother Tongue (%) and by Age Group, 1996

		Total Mother Tongue	English only	French only	Amerindian languages	Inuktitut only	English & Amerindian	French & Amerindian	All other languages
Total - Aboriginal Population	Total - Age groups	599,460	69.7	11.8	13.5	2.2	1.8	0.1	0.9
	0 - 4 years	68,900	78.2	7.1	9.5	2.7	1.4	0.1	1.0
	5 - 14 years	125,840	78.1	7.7	9.7	2.5	1.4	0.1	0.6
	15 - 19 years	53,380	75.3	9.5	10.7	2.4	1.4	0.0	0.7
	20 - 24 years	52,430	73.1	10.8	11.5	2.2	1.5	0.1	0.7
	25 - 34 years	108,680	70.3	11.9	12.8	2.2	1.9	0.1	0.8
	35 - 44 years	91,060	65.0	16.3	14.4	1.6	1.9	0.1	0.8
	45 - 64 years	78,420	54.9	17.3	21.7	2.2	2.5	0.2	1.2
65 years +	20,750	41.7	20.3	31.2	2.0	2.8	0.2	1.9	
Total - Registered under the Indian Act	Total - Age groups	252,825	63.5	3.3	29.2	0.0	3.6	0.2	0.3
	0 - 4 years	29,655	74.5	1.7	20.7	0.0	2.6	0.1	0.4
	5 - 14 years	55,740	74.3	2.2	20.3	0.0	2.7	0.1	0.3
	15 - 19 years	22,365	71.1	2.0	23.7	0.0	2.8	0.1	0.3
	20 - 24 years	21,970	67.4	3.5	25.5	0.0	3.2	0.2	0.3
	25 - 34 years	45,745	64.5	3.1	27.9	0.1	3.9	0.2	0.3
	35 - 44 years	34,945	56.9	4.5	34.0	0.0	4.2	0.1	0.3
	45 - 64 years	32,880	43.1	5.2	46.2	0.0	4.9	0.3	0.3
65 years +	9,520	28.5	6.4	59.4	0.0	5.0	0.3	0.4	
Métis	Total - Age groups	88,675	81.0	11.7	5.3	0.0	0.9	0.1	1.0
	0 - 4 years	9,370	89.6	6.5	2.7	0.0	0.5	0.0	0.6
	5 - 14 years	17,530	90.0	6.4	2.8	0.1	0.3	0.0	0.5
	15 - 19 years	8,340	87.5	7.9	3.3	0.0	0.5	0.0	0.7
	20 - 24 years	7,895	87.7	8.0	3.3	0.0	0.5	0.0	0.4
	25 - 34 years	15,595	83.4	10.1	4.6	0.0	0.9	0.1	0.9
	35 - 44 years	13,790	77.3	14.5	5.9	0.1	1.2	0.0	0.9
	45 - 64 years	12,535	63.9	21.4	10.7	0.0	2.0	0.3	1.8
65 years +	3,620	49.2	29.7	14.9	0.3	1.5	0.4	4.0	
Inuit	Total - Age groups	19,640	30.3	0.4	0.2	67.2	1.7	0.1	0.1
	0 - 4 years	2,945	34.3	0.7	0.3	62.0	2.5	0.0	0.3
	5 - 14 years	5,055	35.8	0.3	0.0	62.0	1.5	0.2	0.2
	15 - 19 years	1,860	29.8	0.5	0.0	67.7	1.9	0.0	0.0
	20 - 24 years	1,820	32.7	0.5	0.5	64.3	2.5	0.0	0.0
	25 - 34 years	3,385	29.2	0.3	0.3	68.5	1.5	0.0	0.4
	35 - 44 years	1,985	26.2	0.5	0.5	71.0	1.5	0.0	0.0
	45 - 64 years	2,110	18.2	0.5	0.5	80.1	0.7	0.0	0.0
65 years +	475	17.9	0.0	0.0	82.1	0.0	0.0	0.0	
Other Aboriginal	Total - Age groups	238,315	75.4	21.8	1.0	0.0	0.2	0.0	1.5
	0 - 4 years	26,930	83.2	13.8	0.7	0.0	0.3	0.0	1.9
	5 - 14 years	47,515	82.8	15.2	0.8	0.0	0.1	0.0	1.0
	15 - 19 years	20,800	78.9	19.0	0.8	0.0	0.1	0.0	1.2
	20 - 24 years	20,740	77.1	20.6	0.7	0.0	0.1	0.0	1.4
	25 - 34 years	43,955	74.8	22.6	0.9	0.0	0.1	0.0	1.4
	35 - 44 years	40,335	69.8	27.9	0.9	0.0	0.1	0.0	1.2
	45 - 64 years	30,900	66.4	29.5	1.7	0.0	0.3	0.0	2.0
65 years +	7,125	57.1	35.5	3.8	0.0	0.6	0.0	2.9	

1. http://www.afn.ca/Programs/Languages/state_of_emergency_concerning_ou.htm

2. Norris, Mary Jane. “Canada’s Aboriginal Languages” in *Canadian Social Trends*. Statistics Canada, Catalogue No. 11-008, Winter 1998

The longevity of a language can be tested by comparing the percentage of people claiming it as mother tongue across age groups. **Mother tongue** refers to the first language learned at home in childhood, and still understood by the individual at the time of the census.¹ If a certain language is more prevalent as mother tongue among the older age groups, this suggests that the language is in decline and that younger people are no longer learning that language as their mother tongue.

Table 2-1 shows the breakdown of mother tongues across age groups for the female Aboriginal population. The percentage of Aboriginal females who spoke an Amerindian language or Inuktitut as mother tongue dropped as age decreased for every Aboriginal group. For female Registered Indians on a reserve, there was a difference of 44% between those age 0-4 (35%) and those aged 65+ (79%) who spoke an Amerindian language as mother tongue. The loss of mother tongue was not as great for Inuktitut speakers. For Inuit females, the difference was only 19% between those aged 0-4 (63%) and those aged 65+ (82%). English only as a mother tongue also varied by age group. It was reported that 78% of all Aboriginal females aged 0-4, compared to 42% of their elders aged 65+, report English only as mother tongue.

Table 2-2: Total Female Population by Home Language, 1996

	Total Aboriginal	Registered Indians			Inuit	Métis	Other Aboriginal
		Total	On-reserve	Off-reserve			
Total - Home language	599,460	252,825	115,675	137,155	19,640	88,675	238,310
English only (%)	77.5	74.5	58.3	88.3	41.2	88.9	79.5
French only (%)	9.9	3.3	1.4	4.9	0.4	7.5	18.7
Amerindian and Inuktitut (%)	11.9	21.8	40.2	6.3	58.1	3.1	0.7
All other languages (%)	0.7	0.3	0.2	0.5	0.3	0.5	1.1

Looking back to Figure 1-5 on urban/rural population distribution, the Métis and Other Aboriginal populations had a higher percentage of their populations in urban areas. These groups also report a lower percentage of Aboriginal languages as **home language**, the language spoken most often in their home (Table 2-2). For instance, 3% of Métis and less than 1% of Other Aboriginal females reported an Aboriginal home language, whereas 58% of Inuit females reported an Aboriginal home language.

Certain measures have been developed to assess the health of a language. One such measure is the **index of continuity**. The index of continuity presents home language as a percentage of mother tongue (HL/MT). It provides a comparison between how many use that language in their homes, and how many people spoke a certain language in their youth and still understand it. A vibrant language will have more people reporting it as the language spoken at home than as mother tongue (greater than 100%). In contrast, a declining language will have fewer people who continue to use it in the home compared to the number who spoke it as mother tongue. Table 2-3 shows the index of continuity for Registered Indian females, living on and off reserves.

1. Statistics Canada. 1996 Census Dictionary. Ottawa: Industry Canada, 1999. 1996 Census of Canada. Catalogue # 92-351-UPE, pg. 70

Table 2-3: Total Registered Indian Females by Index of Continuity, 1996, On and Off-reserve

	On-reserve			Off-reserve		
	Mother Tongue	Home Language	Ratio of HL to MT (%)	Ratio of HL to MT (%)	Mother Tongue	Home Language
Total - Home language	115,675	115,675	100	100	137,150	137,155
English only	55,055	67,385	122	115	105,460	121,095
French only	1,380	1,590	115	97	6,870	6,695
Amerindian languages and Inuktitut	59,165	46,490	79	36	24,210	8,705
Algonquian languages	48,255	39,665	82	38	19,220	7,325
Attikamek	1,725	1,710	99	64	195	125
Algonquin	830	525	63	53	235	125
Blackfoot	1,465	1,005	69	34	710	240
Cree	27,325	23,250	85	42	11,915	4,970
Malecite	225	85	38	24	105	25
Micmac	3,160	2,425	77	26	380	100
Montagnais-Naskapi	3,380	3,275	97	61	580	355
Ojibway	7,805	5,415	69	26	4,645	1,190
Oji-Cree	2,310	1,970	85	43	420	180
Algonquian languages, n.i.e.	20	-	0	0	35	-
Athapaskan languages	6,385	4,630	73	38	2,415	920
Carrier	680	425	63	27	395	105
Chilcotin	215	175	81	40	150	60
Chipewyan	295	155	53	31	305	95
Dene	2,855	2,550	89	53	585	310
Dogrib	845	635	75	32	155	50
Kutchin-Gwich'in (Loucheux)	170	45	26	30	50	15
North slave (Hare)	85	50	59	56	45	25
South slave	825	425	52	47	480	225
Athapaskan languages, n.i.e.	405	180	44	15	240	35
Haida	55	10	18	0	60	-
Iroquoian languages	10	-	0	6	310	20
Mohawk	0	10	-	5	195	10
Iroquoian languages, n.i.e.	10	-	0	8	120	10
Kutenai	55	15	27	0	10	-
Salish languages.	705	360	51	22	245	55
Dakota/Sioux	1,805	1,360	75	12	300	35
Tlingit	45	10	22	22	45	10
Tsimshian languages	135	255	189	114	105	120
Wakashan languages	410	170	41	40	100	40
Amerindian languages, n.i.e.	65	20	31	20	650	130
Inuktitut(Eskimo)	15	-	0	44	90	40
All other languages	75	210	280	108	605	655

For the subtotal “Amerindian languages and Inuktitut”, there is a significant difference in the index of continuity between the female population living on and off reserves. The index of continuity for Amerindian languages and Inuktitut was 79% for on-reserve Registered Indian females. This means that 79% of those who learned an Amerindian language or Inuktitut in their childhood continue to speak it at home. In contrast, the index of continuity was 36% for Registered Indian females living off reserves. This difference reaffirms the association named earlier, between isolation and language maintenance. It also presents a challenge to Aboriginal people living off reserves who wish to maintain their linguistic heritage.

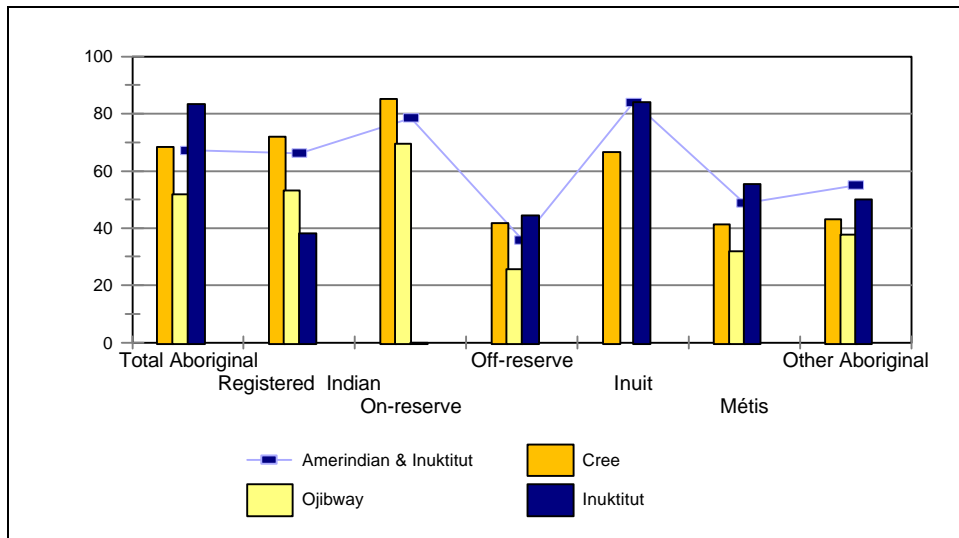
Table 2-4: Total Female Population by Index of Continuity by Language, 1996

	Total	Registered			Other
	Aboriginal	Indian	Inuit	Métis	Aboriginal
Total - Home language	100	100	100	100	100
English only	111	117	136	110	105
French only	84	100	94	64	86
Amerindian languages and Inuktitut	67	66	84	49	55
Algonquian languages	67	70	75	40	57
Attikamek	95	96	-	-	67
Algonquin	61	61	-	-	0
Blackfoot	57	57	-	-	0
Cree	68	72	67	41	43
Malecite	35	33	-	-	-
Micmac	71	71	-	-	57
Montagnais-Naskapi	93	92	-	100	99
Ojibway	52	53	-	32	38
Oji-Cree	79	79	-	-	50
Algonquian languages, n.i.e.	36	17	-	41	0
Athapaskan languages	65	63	0	88	45
Carrier	47	49	-	-	0
Chilcotin	64	64	-	-	67
Chipewyan	41	41	-	44	33
Dene	85	83	-	92	73
Dogrib	67	68	-	-	33
Kutchin-Gwich'in (Loucheux)	30	27	-	0	100
North slave (Hare)	50	52	-	-	-
South slave	49	50	-	100	0
Athapaskan languages, n.i.e.	32	33	-	-	0
Haida	8	8	-	-	-
Iroquoian languages	7	6	-	0	0
Mohawk	7	8	-	0	0
Iroquoian languages, n.i.e.	0	8	-	-	0
Kutenai	25	25	-	-	-
Salish languages.	45	44	-	-	100
Dakota/Sioux	66	66	-	-	83
Tlingit	22	22	-	-	-
Tsimshian languages	154	153	-	-	150
Wakashan languages	41	41	-	-	0
Amerindian languages, n.i.e.	23	21	-	-	38
Inuktitut(Eskimo)	84	38	84	56	50
All other languages	82	127	200	62	76

Table 2-4 shows the index of continuity across Aboriginal languages. Among the female population, languages such as Haida and Mohawk have a low percentage of people who continue to use them in their home. For these languages only about 8% of the Total Aboriginal population continue to use them. Conversely, the Tsimshian languages, spoken by some of BC's Aboriginal groups, have a high index of continuity at 154% for the Total Aboriginal female population. This may mean that interest in the language has been renewed, and more Aboriginal females are learning Tsimshian as a second language, though it was not their mother tongue. Figure 2-1 shows the index of continuity by ethnic designation for Amerindian languages and Inuktitut, as well as the three languages with the largest population, Cree, Ojibway, and Inuktitut.

In her article on Aboriginal languages, Mary Jane Norris compares the index of continuity for Aboriginal females and males. She notes that “language loss is most pronounced during the labour force years”, and that this trend is “particularly noticeable for women”.¹ Norris links this observation to Aboriginal women’s greater likelihood to leave reserves and move to locations with increased potential to marry non-Aboriginal men. Norris’ observations have great implications for the continuity of Aboriginal languages, especially in light of the role of women in raising children and transmitting culture.

Figure 2-1: Total Female Population by Index of Continuity by Language, 1996



Considering the low percentages of Aboriginals who continue to speak their native mother tongue, one would expect the use of English and French to be fairly high. **Knowledge of Official Languages** refers to “the ability to conduct a conversation in English only, French only, in both English and French, or in neither of the official languages”.² According to Table 2-5, more than 60% of females in all Aboriginal groups can conduct a conversation in English while the conversational ability in French ranges from 3% to 10%. Many Inuit females speak neither official language (16%). In light of the isolated location of most Inuit communities and the strong index of continuity for Inuktitut, this should not be surprising.

Table 2-5: Total Female Population by Knowledge of Official Languages, 1996

	Total Aboriginal	Registered Indians			Inuit	Métis	Other Aboriginal
		Total	On-reserve	Off-reserve			
Total - Official Language	599,460	252,825	115,675	137,155	19,640	88,675	238,310
English only (%)	80	89	88	90	78	83	69
French only (%)	6	4	5	3	3	4	10
Both English and French (%)	12	5	3	6	3	13	21
Neither English nor French (%)	2	2	5	0	16	0	0

1. Norris, Mary Jane. “Canada’s Aboriginal Languages” in *Canadian Social Trends*. Statistics Canada, Catalogue No. 11-008, Winter 1998, pg.14

2. Statistics Canada. *1996 Census Dictionary*. Ottawa: Industry Canada, 1999. 1996 Census of Canada. Catalogue # 92-351-UPE, pg. 70

FAMILY

Family is a social institution that reflects individual women's choices about reproduction, family decisions concerning children, as well as community factors, such as the availability of birth control and cultural values surrounding children. This chapter will look at Aboriginal women and their families, including variables such as census family structure, marital status, birth rate, and fertility.

Table 3-1: Total Female Population by Marital Status, 1996

	Total	Registered Indians			Inuit	Métis	Other	Non-Aboriginal
	Aboriginal	Total	On-reserve	Off-reserve				
Total - Marital status	599,465	252,830	115,675	137,155	19,640	88,675	238,320	13,881,780
% married*	34.3	32.7	33.5	32.1	33.1	33.7	36.2	47.3
% separated	2.9	3.1	1.9	4.1	1.5	3.3	2.7	2.3
% divorced	4.6	3.7	1.8	5.3	1.2	5.5	5.5	4.8
% widowed	3.2	3.8	4.3	3.3	3.0	3.4	2.6	7.5
% never married	55.0	56.7	58.6	55.2	61.2	54.1	52.9	38.2

* Includes common-law

A fair degree of similarity exists among women with respect to **marital status** (Table 3-1). All Aboriginal groups reported that more than 50% of women had never been married, while on the other hand, non-Aboriginals had a considerably lower percentage at 38%. Thirty-four percent of Aboriginal women reported being married compared to 47% for the female non-Aboriginal population. It should be noted that the category "married" includes those who are living common law. The percentage of women reporting themselves as "divorced" was lower for on-reserve Registered Indian women and Inuit women than the other groups. Non-Aboriginal women were almost twice as likely to report "widowed" status (8%), likely due to their more aged population.

Table 3-2: Census Families by Census Family Structure, 1996

	Total	Registered Indians			Inuit	Métis	Other	Non-Aboriginal
	Aboriginal	Total	On-reserve	Off-reserve				
Total - Census family structure	375,755	137,495	53,665	83,830	11,200	82,810	144,245	7,462,110
% Husband-wife families*	79.9	73.4	75.5	72.1	80.5	81.9	84.9	85.8
% Male lone-parent families	2.7	3.6	5.3	2.5	3.7	2.5	1.9	2.4
% Female lone-parent families	17.4	23.0	19.2	25.4	15.8	15.6	13.2	11.8

* Includes common-law

Marital status can be examined at an aggregate level through the variable **census family structure** (Table 3-2). This variable provides data for "husband-wife families" (including common-law), "male lone parents" and "female lone parents". The majority of census families, parents with their unmarried children who live in the same dwelling, in 1996 had two parents. Seventy-two percent of Registered Indian families living off reserve are dual-parent. This compares to 86% for non-Aboriginal families. Few census families, Aboriginal or non-Aboriginal, are lead by a male lone-parent. Just over 5% of Registered Indian families living on-reserve are male lone-parent compared to 2% for non-Aboriginal families. The percentage of female lone-parent families is 19% for Registered Indians on-reserve compared to 12% for non-Aboriginals. The prevalence of female lone-parent families was even higher for those living off reserves covering 25%

of these census families.

Across Aboriginal ethnic groups the **number of children** (includes children from adoption and blended families) in census families varies significantly. Readers should not confuse this with fertility rate which reflects the number of children a woman actually bears in her lifetime.

Figure 3-1: Number of Children, Non-Aboriginal Census Families, 1996

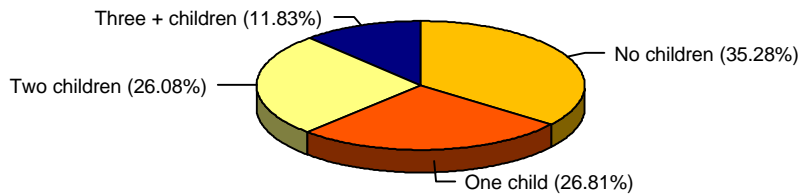


Figure 3-2: Number of Children, Inuit Census Families, 1996

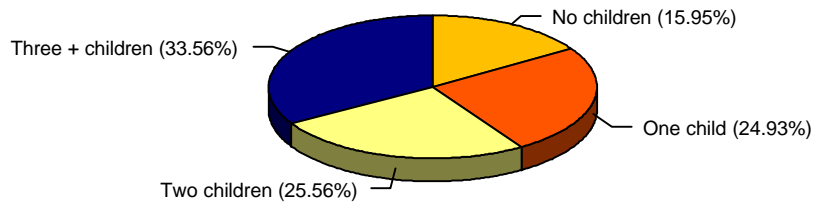
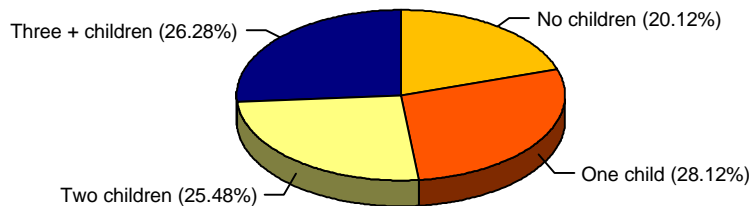


Figure 3-3: Number of Children, Registered Indian Census Families, 1996



Census families with no children were twice as common among non-Aboriginal families than among Inuit families. Among all groups, families with one or two children generally accounted for 25-30% of families each. A significant difference again appeared with regard to census families with three or more children. Non-Aboriginal families were far less likely to have three or more children (12%) than Inuit families (34%).

Figures 3-1 and 3-2 provide visual illustration of the number of children non-Aboriginal and Inuit families reported in the 1996 Census. More than half of Inuit families had two or more children, while more than half of non-Aboriginal families were childless or had only one child.

The **birth rate** is the annual number of live births per 1,000 people in a population. High birth rates can reflect the influence of biological, environmental or cultural factors on a population. High birth rates, for example, can be a response to a high infant mortality rate. In certain cultures, in which family members are needed to provide labour or social security, a high demand for offspring maybe present. The birth rate for Registered Indians in 1996 was 24.6 per 1,000. This means that for every 1,000 Registered Indians, approximately 25 babies were born. The birth rate for Registered Indians has been decreasing, and it is projected to fall to 21 by the year 2008.¹ The birth rate for the total Canadian population was 12.3 per 1,000 in 1996. Although the birth rate for Registered Indians is projected to fall, it is still two times that of the general Canadian population. This is consistent with a young population.

The **fertility rate** of a population reports how many children on average each 1,000 women will have during their child bearing years. The projected fertility rate for Registered Indians in 1996 was 2.7. Thus each woman per 1,000 would bear 3 children in her lifetime. There is a difference, however, in the projected fertility of Registered Indians living on and off reserves. Registered Indians living on reserves had a projected fertility rate of 3.2. This is significantly higher than the off-reserve projected fertility rate of 2.4.¹ The fertility rate of all Canadian women in 1996 was 1.6.²

1. Registered Indian Population Projections 1998-2008, http://www.ainc-inac.gc.ca/pr/sts/reg_e.html

2. Statistics Canada. Annual Demographic Statistics, Ottawa; Industry Canada, 1999, Catalogue no. 91-213-XPB, pg. 169

EDUCATION

In Canada today education is a key socio-economic building block that exerts a significant impact on other variables of well-being, such as employment and income. Many positive changes have been made to improve the educational opportunities and outcomes for Aboriginal people; including greater control over educational programs and more culturally appropriate material. However, there are still differences in the educational attainment of Aboriginal women versus non-Aboriginal women. A variety of factors may account for these differences; schooling requirements for regional jobs and access to education, for example.

An examination of the variable **highest level of schooling** reveals different patterns of educational achievement among the female population 15 and over. In the 1996 Census, respondents fifteen and over were asked to report the highest grade or year of elementary or secondary school attended, or the highest year of university or other non-university completed.¹ This variable captures years of school completed as well as degrees obtained.²

Figure 4-1: Female Population 15+ Not Attending School Full Time by Highest Level of Schooling, 1996

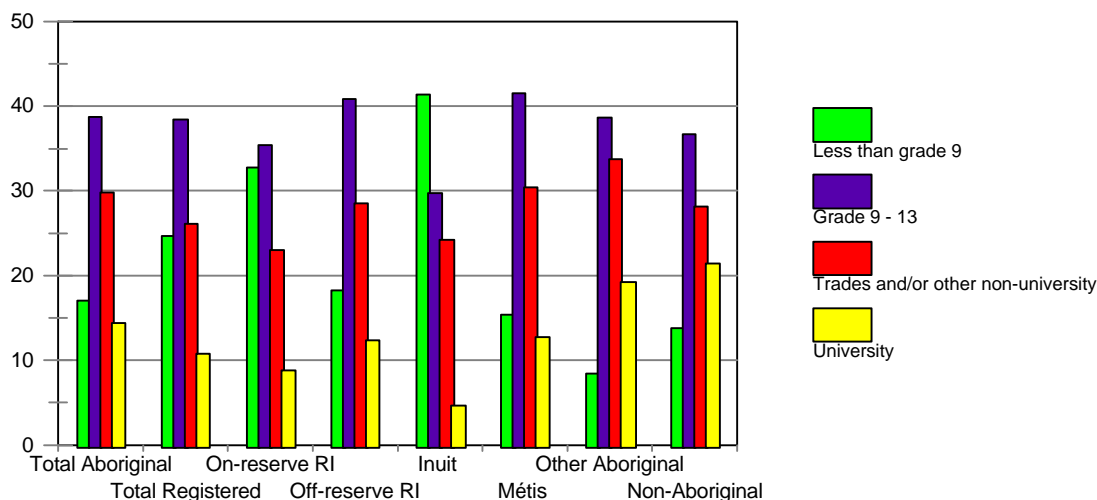


Figure 4-1 shows that the highest level of schooling achieved for Aboriginal women varies according to their ethnic designation and location. Forty-one percent of Inuit women possess less than a grade nine education compared to 14% of non-Aboriginal women. Only 5% of Inuit women reported university as their highest level of schooling compared to 21% of non-Aboriginal women. About 30% of Aboriginal women claimed trades level training as their highest level of schooling.

1. Statistics Canada. 1996 Census Dictionary. Ottawa: Industry Canada, 1999. 1996 Census of Canada. Catalogue # 92-351-UPE, pg. 103
2. Highest level of schooling should not be confused with graduation rate. Whereas the former is based on the population 15+, the latter is based on the ratio of those achieving certificates or degrees to those enrolled in that level of schooling.

Table 4-1: Female Population 15+ Not Attending School Full Time by Highest Level of Schooling, 1996

	Total Aboriginal	Registered Indians			Inuit	Métis	Other Aboriginal	Non- Aboriginal
		Total	On-reserve	Off-reserve				
Total - Highest level of schooling	333,990	135,805	60,035	75,770	9,400	51,320	137,465	9,860,985
Subtotal - Less than grade 9	56,895	33,510	19,680	13,830	3,890	7,895	11,600	1,357,990
No schooling or kindergarten only	6,735	4,310	3,265	1,045	1,165	575	685	117,110
Grades 1-4	7,445	4,315	2,675	1,640	485	1,150	1,495	182,180
Grades 5-8	42,710	24,890	13,735	11,150	2,245	6,170	9,410	1,058,700
Subtotal - Grade 9 - 13	129,400	52,190	21,250	30,940	2,795	21,300	53,115	3,615,600
(%) With secondary school graduation certificate	29.4	20.4	17.2	22.6	18.4	29.0	38.9	45.2
Subtotal - Trades and/or other non-university only	99,655	35,425	13,805	21,620	2,275	15,600	46,350	2,774,280
(%) With certificate or diploma	70.5	67.6	69.0	66.7	62.6	69.7	73.4	77.6
Subtotal - University	48,040	14,675	5,300	9,380	440	6,520	26,405	2,113,110
(%) With university degree	42.5	34.0	30.3	36.0	30.7	37.2	48.7	59.2
Subtotal - Post-secondary education	147,695	50,105	19,105	31,000	2,715	22,120	72,755	4,887,395
(%) Incomplete - without degree/certificate/diploma	38.6	42.2	41.7	42.5	42.7	39.9	35.6	30.4
(%) Complete - with degree/certificate/diploma	61.4	57.8	58.3	57.5	57.3	60.2	64.4	69.6

Table 4-2: Male Population 15+ Not Attending School Full Time by Highest Level of Schooling, 1996

	Total Aboriginal	Registered Indians			Inuit	Métis	Other Aboriginal	Non- Aboriginal
		Total	On-reserve	Off-reserve				
Total - Highest level of schooling	305,650	120,020	64,880	55,140	9,550	51,800	124,280	9,327,020
Subtotal - Less than grade 9	56,135	30,770	21,640	9,130	3,520	9,320	12,525	1,202,115
No schooling or kindergarten only	6,665	4,165	3,260	910	1,060	670	770	78,285
Grades 1-4	8,915	4,875	3,455	1,415	470	1,715	1,860	169,895
Grades 5-8	40,550	21,735	14,925	6,805	1,990	6,935	9,885	953,935
Subtotal - Grade 9 - 13	121,350	47,885	23,600	24,280	2,570	22,265	48,630	3,135,930
(%) With secondary school graduation certificate	27.0	19.8	15.5	23.9	16.5	26.2	35.1	40.2
Subtotal - Trades and/or other non-university only	92,380	31,880	16,170	15,705	3,115	15,455	41,930	2,787,690
(%) With certificate or diploma	75.6	71.1	71.3	70.8	73.4	77.9	78.4	81.5
Subtotal - University	35,785	9,480	3,465	6,020	345	4,765	21,190	2,201,285
(%) With university degree	43.9	28.1	20.3	32.5	30.4	37.6	52.6	64.7
Subtotal - Post-secondary education	128,165	41,360	19,635	21,725	3,460	20,220	63,130	4,988,970
(%) Incomplete - without degree/certificate/diploma	33.3	38.8	37.7	39.8	30.9	31.6	30.3	25.9
(%) Complete - with degree/certificate/diploma	66.7	61.2	62.4	60.2	68.9	68.3	69.7	74.1

Aboriginal populations living in more urban areas reported having higher levels of schooling than those in rural or remote areas. For example, 19% of Other Aboriginal women claimed university as their highest level of schooling, as did 12% of off-reserve Registered Indian women. This compares with 9% of on-reserve Registered Indian women and 3% of Inuit women. These data suggest that remoteness remains a significant barrier to improving educational attainment.

Tables 4-1 and 4-2 show highest level of schooling data by gender, for those not attending school full time. It is useful to focus on those not attending school full time to ensure that data on the highest level of schooling achieved are not skewed by including those who have not yet completed their educational training. Comparing table 4-1 to 4-2 women successfully complete a level of schooling (i.e. obtaining a graduation certificate, diploma or degree) at a higher rate than men. For example, 29% of Aboriginal women compared to 27% of Aboriginal men reporting grades 9 to 13 as their highest level of schooling, possess a secondary school graduation certificate. For non-Aboriginal women the completion rate is 45%. Other noteworthy differences may reflect the impact of geographic location. Completion rates for Registered Indian women living on a reserve and Inuit women are very similar. Only 17% of Registered Indian women living on a reserve and 18% of Inuit women having grades 9 to 13 as their highest level of schooling possess a graduation certificate. This compares to 23% for Registered Indian women living off a reserve and 29% for Métis women in the same group. For the on-reserve Registered Indian population, the difference in university completion between males and females is remarkable. Females with a degree accounted for 30% of those with university, ten percentage points greater than their male counterparts.

There was little variation among women with respect to **major field of study** for post-secondary education (Table 4-3). *Commerce, management, and business administration* was the most popular category of field of study for women. *Education, health, and social sciences* each accounted for 15-20% of women's post-secondary degrees. It is interesting to note that on-reserve Registered Indian women and Inuit women had a higher percentage of post-secondary study in *education, recreation, and counselling services*. These fields of study tend to be available in remote communities, while some of the others (i.e. engineering and applied sciences) tend to be taught in urban centres.

Table 4-3: Female Population 15 + with Post Secondary Degree by Major Field of Study

	Total	Registered Indians			Inuit	Métis	Other Aboriginal	Non -Aboriginal
	Aboriginal	Total	On-reserve	Off-reserve				
Total - Major field of study	124,090	41,830	15,435	26,390	2,095	18,195	61,960	4,360,540
Education, recreation & counselling services (%)	14.5	17.8	24.1	14.1	24.1	13.5	12.3	15.7
Fine & applied arts (%)	8.4	6.6	4.4	7.8	5.0	8.8	9.6	7.8
Humanities & related fields (%)	5.1	3.5	3.0	3.8	5.5	3.5	6.7	7.3
Social sciences & related fields (%)	13.6	16.1	15.2	16.7	9.3	12.6	12.2	10.0
Commerce, management & business administration (%)	28.9	27.5	24.4	29.4	29.4	30.9	29.3	28.7
Agricultural and biological sciences /technologies (%)	4.7	4.5	4.9	4.3	6.0	4.7	4.7	4.5
Engineering & applied sciences (%)	0.5	0.4	0.3	0.4	0.5	0.5	0.6	1.0
Engineering and applied science technologies and trades (%)	6.9	7.1	8.6	6.2	9.3	7.9	6.3	4.0
Health professions, sciences & technologies (%)	16.0	15.3	13.8	16.2	9.8	16.4	16.6	18.5
Mathematics & physical sci.s (%)	1.1	0.6	0.3	0.9	0.7	0.9	1.4	2.2
All other and no specialization (%)	0.3	0.5	0.8	0.4	0.5	0.1	0.3	0.2

Figures 4-2 to 4-4 illustrate one important effect of education on the labour force. For each employment statistic, women with higher education displayed more favourable statistics, irrespective of ethnic designation. The participation rate, the percentage of the population, aged 15 and over, who are working or actively searching for a job, and the employment/population ratio, the percentage of the population, aged 15 and over, who actually have a job, (Figure 4-2 and 4-3) both show higher rates for those with more education. The unemployment graph (Figure 4-4) clearly illustrates that women with a university degree had the lowest unemployment rate, while those with less than grade nine education had the highest unemployment rate among levels of schooling. The pattern experienced by non-Aboriginal women is repeated for other ethnic designations, although non-Aboriginals tended to experience higher rates of unemployment overall.

The unemployment rate for Total Aboriginal women with university as highest level of schooling (12%) is higher than that for non-Aboriginal women (5%). Off-reserve Registered Indian women and Inuit women also had a higher rate in the same situation. This discrepancy suggests that education is not enough to raise employment levels for Aboriginal women, and that other situational factors, such as discrimination or lack of opportunity also play an important role.

Figure 4-2: Labour Force Participation Rate (%) by Highest Level of Schooling, Females 15+, 1996

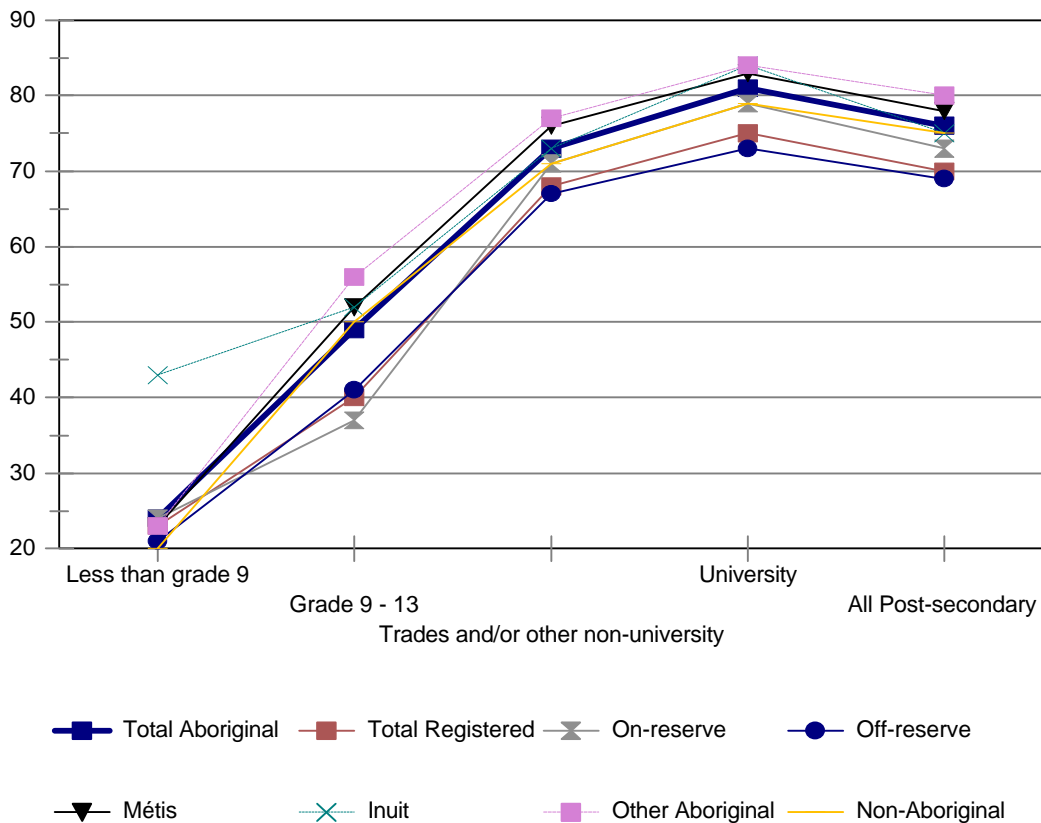


Figure 4-3: Employment/Population Ratio by Highest Level of Schooling, Females 15+, 1996

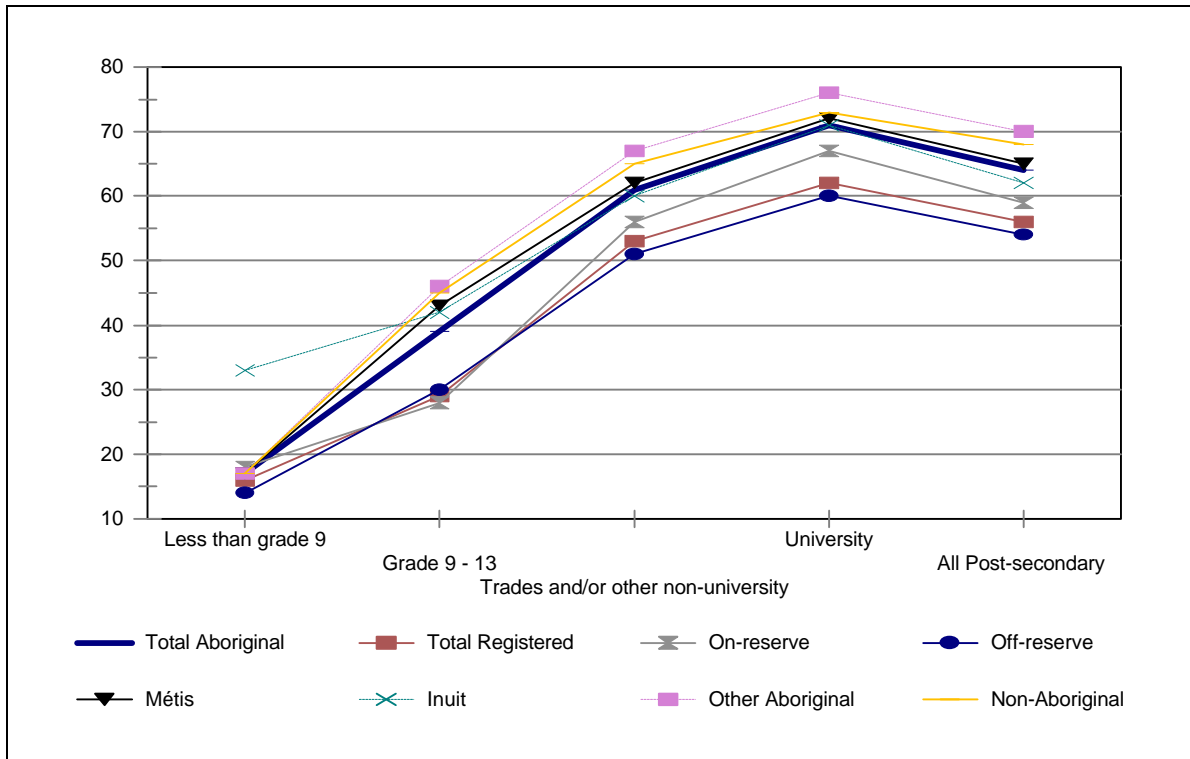
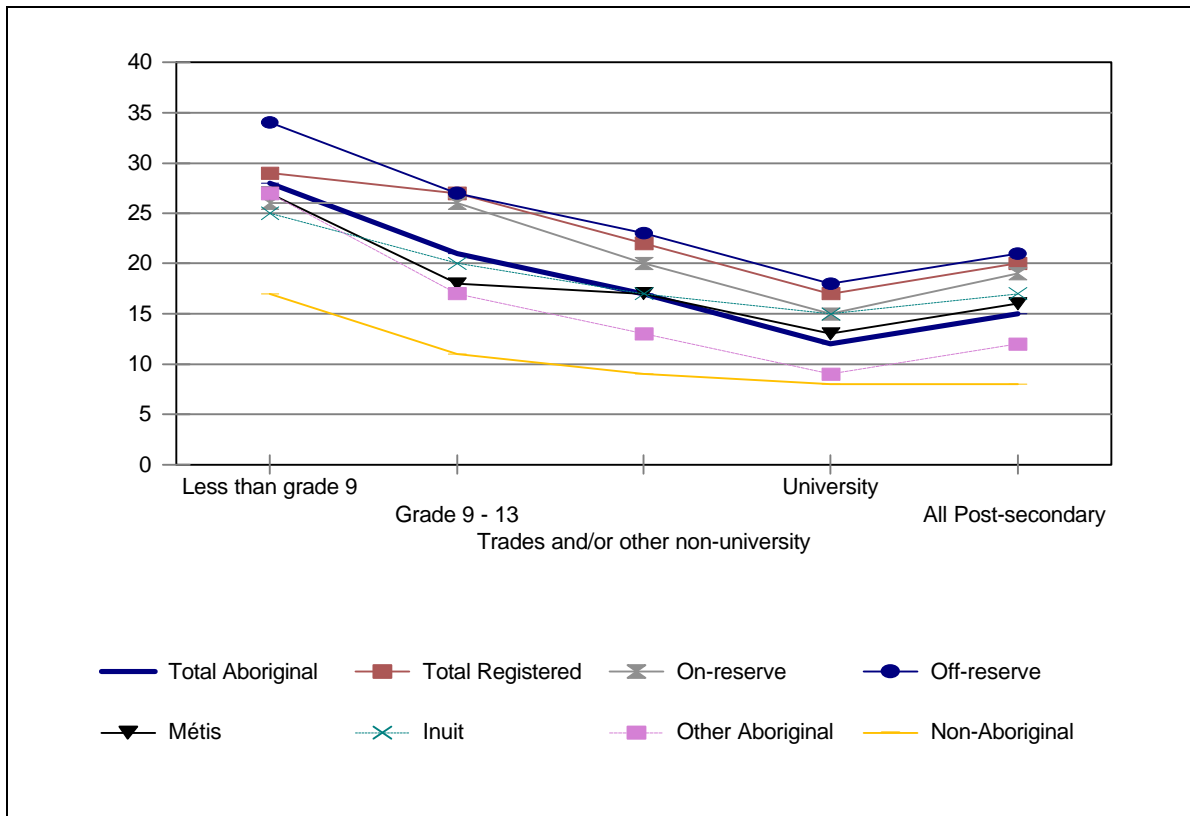


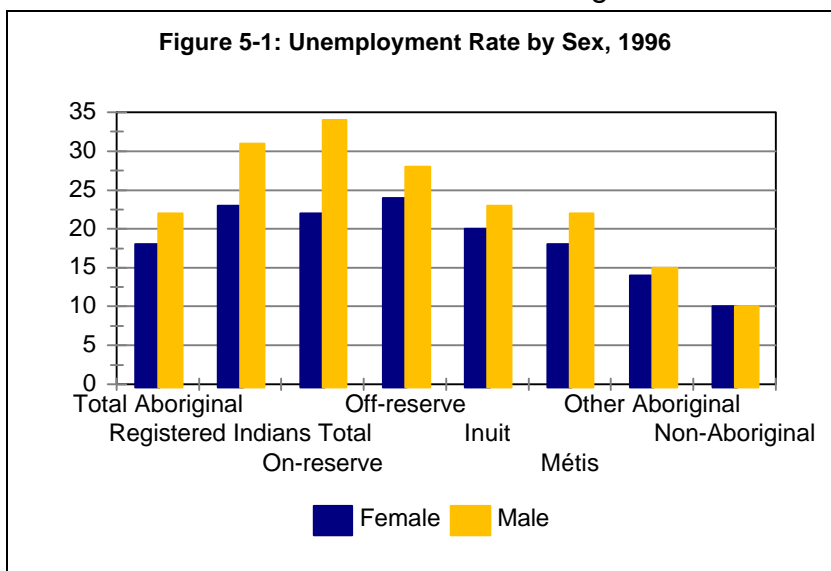
Figure 4-4: Unemployment Rate (%) by Highest Level of Schooling, Females 15+, 1996



LABOUR FORCE

The labour force section of the census addresses respondents' involvement with the wage economy. For those who participate in the labour force (regardless of whether they are employed or unemployed at the time of the census), various aspects of their participation are captured. On an aggregate level, labour force statistics such as unemployment rate tell the story of labour force participation. Also captured are occupation and weeks worked.

Readers should note that the non-wage economy is absent from this view of the labour force. This realm of life is particularly relevant for Aboriginal people historically, and still today to varying degrees. Activities such as fishing or hunting for sustenance rather than commercial purposes, bartering goods and services, and the unpaid labours that sustain a household are missing from the census picture of the labour force.



One economic measure familiar to most people is **unemployment rate**. This statistic determines the percentage of people who are actively seeking work but are unable to secure employment. It is obtained by taking the total unemployed population as a percentage of the total labour force. Figure 5-1 shows the unemployment rate for men and women across Aboriginal groups, as well as

for the non-Aboriginal population. For every Aboriginal group, men experienced a higher unemployment rate than women. The difference was especially noticeable on reserves, where Registered Indian males experienced an unemployment rate 12 percentage points higher than their female counterparts. Unemployment rates for Aboriginal women ranged from 14% (Other Aboriginal) to 24% (off-reserve Registered Indian). The data observed in the previous section suggest that highest level of schooling and field of study play a significant role in this.

The **participation rate** provides the percentage of working aged people who are currently in the labour force. It presents the total labour force as a percentage of the population 15 years and over. Table 5-1 which examines participation rates by gender reveals that the percentage of men 15 and over participation in the labour force is consistently higher than that of women. The large difference observed in participation rates on reserves, for instance, might suggest why on-reserve Registered Indian men experienced a high unemployment rate relative to the women of the same group. Across all groups, Other Aboriginal men experienced the highest participation rate, at 77%. Registered Indian women living on reserves experienced the lowest participation rate, at 45%.

Table 5-1: Population 15+ by Labour Force Activity by Sex, 1996

Female								
	Total	Registered Indians			Inuit	Métis	Other	Non
	Aboriginal	Total	On-reserve	Off-reserve			Aboriginal	-Aboriginal
Total - Labour Force Activity	404,720	167,430	72,190	95,245	11,640	61,775	163,875	11,201,750
Total labour force	231,165	80,225	32,460	47,760	6,495	36,705	107,730	6,573,585
Employed	189,780	61,525	25,280	36,245	5,190	30,300	92,760	5,937,835
Unemployed	41,385	18,700	7,180	11,525	1,305	6,410	14,970	635,750
Unemployed experienced	23,810	10,090	4,050	6,045	845	3,920	8,945	397,630
Unemployed inexperienced	17,570	8,605	3,130	5,480	455	2,485	6,025	238,120
Not in the labour force	173,560	87,205	39,725	47,485	5,145	25,070	56,140	4,628,165
Participation rate (%)	57	48	45	50	56	59	66	59
Unemployment rate (%)	18	23	22	24	20	18	14	10
Employment/population ratio	47	37	35	38	45	49	57	53
Male								
	Total	Registered Indians			Inuit	Métis	Other	Non
	Aboriginal	Total	On-reserve	Off-reserve			Aboriginal	-Aboriginal
Total - Labour Force Activity	366,290	144,970	75,965	69,005	11,620	61,295	148,400	10,656,165
Total labour force	255,355	89,160	43,840	45,325	7,455	44,475	114,260	7,752,600
Employed	199,925	61,815	29,085	32,735	5,765	34,855	97,485	6,991,205
Unemployed	55,430	27,345	14,755	12,585	1,690	9,615	16,775	761,395
Unemployed experienced	38,855	18,875	10,370	8,500	1,250	6,905	11,830	538,505
Unemployed inexperienced	16,570	8,475	4,385	4,085	440	2,715	4,945	222,890
Not in the labour force	110,940	55,810	32,130	23,680	4,160	16,820	34,145	2,903,560
Participation rate (%)	70	62	58	66	64	73	77	73
Unemployment rate (%)	22	31	34	28	23	22	15	10
Employment/population ratio	55	43	38	47	50	57	66	66

Weeks worked presents a different perspective of the labour force. This variable refers to the number of weeks in 1995 during which persons 15 years of age and over worked for pay or in self-employment.¹ It allows us to see clearly the effects of seasonal and temporary work.

Figures 5-2 to 5-4 illustrate the different patterns of work for the various ethnic groups. For all ethnic groups the majority of women (70% of non-Aboriginals, 53% of Registered Indians and 46% of Inuit) worked 40 or more weeks (Table 5-2). Overall more Inuit women worked for a shorter number of weeks in 1995. This may suggest that available work opportunities for Inuit women are more seasonal in nature. Only 3% of non-Aboriginal women worked 1-5 weeks in 1995. This is much lower than the 7% for Registered Indians or the 10% for Inuit women.

Figure 5-2: Non-Aboriginal Females 15+ who Worked in 1995 by Weeks Worked

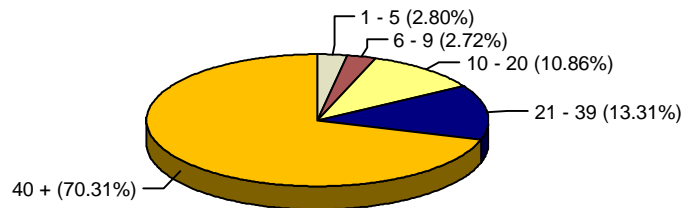


Figure 5-3: Inuit Females 15+ who Worked in 1995 by Weeks Worked

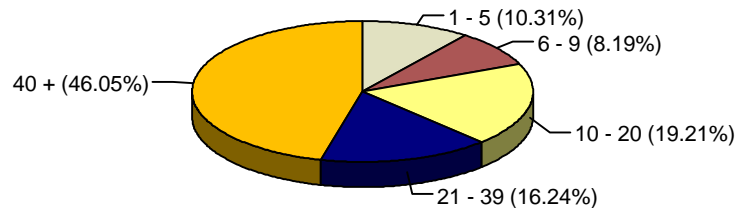
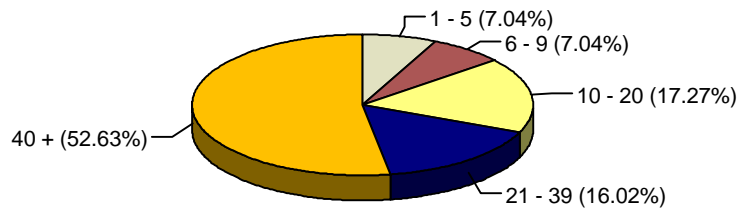


Figure 5-4: Registered Indian Females 15+ who Worked in 1995 by Weeks Worked



1. Statistics Canada. 1996 Census Dictionary. Ottawa: Industry Canada, 1999. 1996 Census of Canada. Catalogue # 92-351-UPE, pg. 65

Table 5-2: Female Population 15+ by Weeks Worked in 1995

	Total	Registered Indians			Inuit	Métis	Other	Non-
	Aboriginal	Total	On-reserve	Off-reserve				
Total - Weeks worked in 1995	404,720	167,430	72,190	95,245	11,640	61,775	163,875	11,201,750
Did not work in 1995 (%)	42.8	52.4	54.7	50.7	39.2	40.7	34.1	40.0
Worked in 1995 (%)	57.2	47.6	45.3	49.3	60.8	59.3	65.9	60.0
1 - 5 weeks worked (%)	5.5	7.0	7.9	6.4	10.3	5.3	4.2	2.8
6 - 9 weeks worked (%)	5.1	7.0	8.5	6.0	8.2	4.3	3.8	2.7
10 - 20 weeks worked (%)	15.5	17.3	18.2	16.6	19.2	15.6	13.9	10.9
21 - 39 weeks worked (%)	16.1	16.0	15.3	16.6	16.3	17.2	15.9	13.3
40 + weeks worked (%)	57.7	52.6	50.1	54.4	46.1	57.6	62.2	70.3

Occupation provides another useful perspective of labour force. The occupation one chooses is largely a function of education, previous experiences, and job market factors (including supply and demand trends). For all ethnic groups the greatest percentage of women were employed in sales and service occupations (Table 5-3). The second largest occupational group was business, finance, and administration (from 21% for on-reserve Registered Indian women to 30% for non-Aboriginal women). This category includes financial and business services, administrative and regulatory services, and clerical support services.

On-reserve Registered Indian women reported the highest percentage of all women employed in social science, education, and government (18%), and Inuit women were close behind, with 16% of employment in this occupation category. This type of employment tends to be more available in remote or rural areas than some of the other occupational categories. This proportion will likely increase as self-government gains momentum, and the control of more schools is transferred from federal/provincial jurisdiction to Aboriginal people.

Table 5-3: Female Experienced Labour Force by Occupation (%), 1996

	Total	Registered Indians			Inuit	Métis	Other	Non-
	Aboriginal	Total	On-reserve	Off-reserve				
Management occupations	5.2	5.1	5.4	4.9	4.0	4.6	5.6	6.3
Business, finance & admin	25.3	23.3	21.0	24.9	21.1	24.1	27.5	30.0
Natural & applied sciences & related	1.3	0.8	0.6	1.0	0.9	1.0	1.8	2.0
Health occupations	6.2	5.1	3.7	6.2	3.4	6.1	7.1	8.7
Occ. in social science, education, government services & religion	10.5	14.5	17.7	12.3	15.5	8.6	8.0	8.8
Occ. in art, culture, recreation & sport	3.2	2.7	2.6	2.8	7.4	2.4	3.5	3.2
Sales & service occupations	39.8	39.4	39.8	39.1	42.0	44.4	38.4	32.0
Trade, transportation & equipment operators & related	2.9	3.4	4.5	2.7	3.0	2.9	2.4	1.8
Unique to primary industry	2.1	2.5	3.4	1.8	0.9	2.8	1.7	2.2
Occ. unique to processing, manufacturing & utilities	3.5	3.2	1.4	4.4	1.8	3.2	4.0	5.0

The columns in Figures 5-4 and 5-5 illustrate the different occupations of Aboriginal women and men, as reported by the 1996 Census. Aboriginal men work more often in processing, manufacturing, and utilities, primary industry, and trade, transportation, and equipment operation (combined 52% of total occupations). These same occupation categories account for only 8.5% of Aboriginal women's occupations. The two largest categories of Aboriginal women's occupations, sales & services (40%) and business, finance, and administration (25%), accounted for 20% and 7% of Aboriginal men's occupations respectively.

Figure 5-5: Total Aboriginal Female Experienced Labour Force by Occupation, 1996

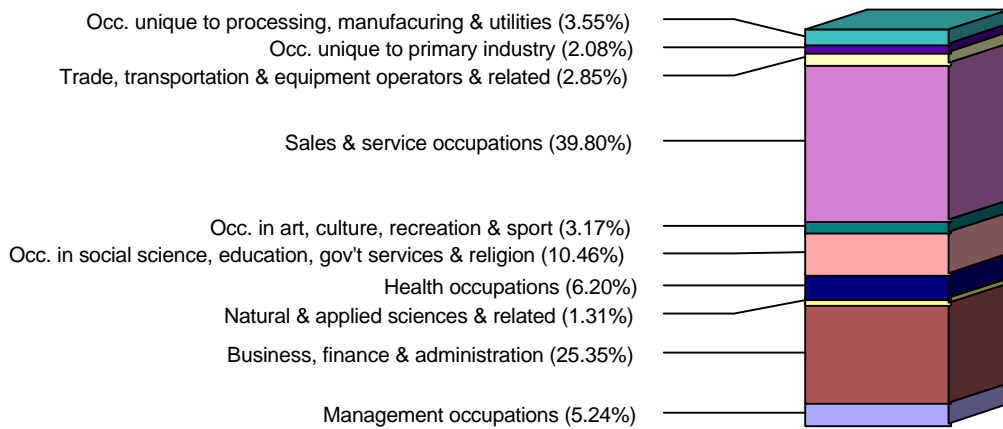


Figure 5-6: Total Aboriginal Male Experienced Labour Force by Occupation, 1996

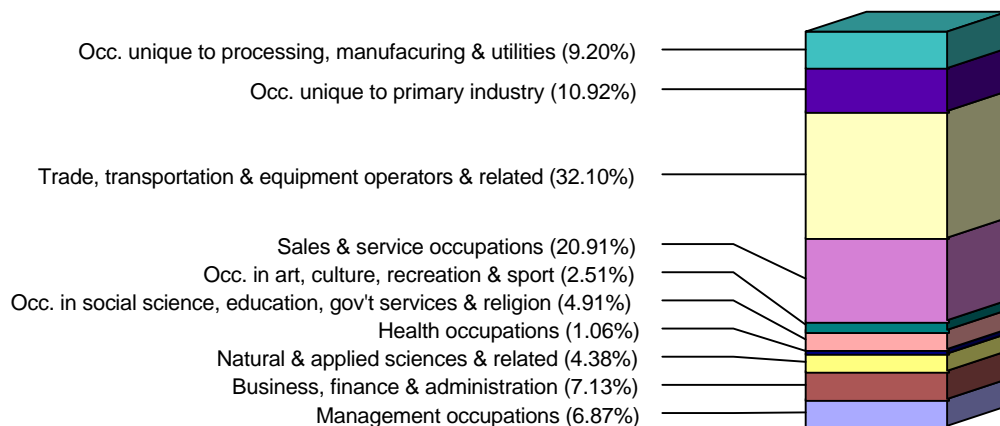


Table 5-4: Population 15+ by Household Activity, and by Sex, 1996

	Total Aboriginal		Registered Indians						Non- Aboriginal	
	Female	Male	Total		On-reserve		Off-reserve		Female	Male
Total - Household activities	404,720	366,290	167,430	144,975	72,185	75,965	95,245	69,005	11,201,750	10,656,165
No hours of housework (%)	7.0	16.2	8.2	18.4	8.3	18.3	8.2	18.5	7.8	15.5
Subtotal - With hours of housework	376,240	306,795	153,650	118,315	66,175	62,045	87,475	56,265	10,332,630	9,001,185
Less than 5 hours of housework (%)	14.2	27.0	12.4	23.3	9.4	18.6	14.6	28.4	15.7	30.2
5 to 14 hours of housework (%)	26.1	30.1	24.2	27.5	20.1	25.2	27.3	30.0	28.2	32.8
15 to 29 hours of housework (%)	22.4	15.0	21.2	15.7	21.1	17.6	21.4	13.8	24.0	14.2
30 to 59 hours of housework (%)	16.9	7.1	17.0	8.4	18.3	10.5	16.1	6.1	16.9	5.5
60 or more hours of housework (%)	13.4	4.5	16.9	6.7	22.8	9.8	12.4	3.3	7.4	1.7
No hours of child care (%)	41.6	56.8	35.4	51.8	26.3	44.9	42.4	59.4	58.3	66.0
Subtotal - With hours of child care	236,200	158,190	108,080	69,905	53,230	41,865	54,850	28,035	4,673,550	3,623,575
Less than 5 hours of child care (%)	8.4	10.9	8.1	11.1	7.6	11.5	8.5	10.6	8.7	10.9
5 to 14 hours of child care (%)	10.0	11.5	10.6	11.8	11.5	12.7	9.9	10.9	9.6	10.8
15 to 29 hours of child care (%)	8.7	7.9	9.5	8.4	10.6	9.4	8.7	7.3	7.1	6.3
30 to 59 hours of child care (%)	9.5	5.5	10.4	6.5	12.3	7.6	9.0	5.2	6.7	3.4
60 or more hours of child care (%)	21.7	7.4	25.9	10.4	31.7	13.8	21.5	6.7	9.6	2.6
No hours of care to seniors (%)	78.7	82.9	76.6	79.1	67.2	71.5	83.7	87.5	80.9	86.5
Subtotal - With hours of care to seniors	86,320	62,800	39,150	30,235	23,650	21,625	15,500	8,610	2,138,105	1,436,220
Less than 5 hours of care to seniors (%)	11.4	9.8	10.9	10.1	13.4	12.4	9.0	7.6	12.0	9.6
5 to 9 hours of care to seniors (%)	4.7	3.4	5.3	4.4	7.3	6.2	3.7	2.5	4.1	2.3
10 or more hours of care to seniors (%)	5.2	4.0	7.2	6.3	12.0	9.8	3.5	2.4	3.0	1.6

Late in the twentieth century efforts were made to obtain a fuller picture of the labour force, one that incorporates unpaid labour. Time spent on child care and housework contributes to the overall effectiveness of the economy, although these costs are often born by nuclear families and informal networks. The following section highlights hours spent in various **household activities**, by ethnic designation and sex.

Women of all ethnic designations reported spending more time on housework than men. Thirty-four percent of Registered Indian women claimed 30+ hours of housework a week while only 15% of Registered Indian males claimed that much housework. On the other hand, 45% of Registered Indian women compared to 69% of Registered Indian men reported 14 hours or less of housework.

Concerning the hours spent on child care, a similar pattern emerges. For those claiming 30+ hours of child care, Registered Indian women reported 26% while Registered Indian men reported 17%. Fifty-four percent of Registered Indian women compared to 75% of Registered Indian men reported 14 hours of child care or less. It is interesting to note that 32% of Registered Indian women living on reserve contribute 60+ hours to child care compared to 21% for all Aboriginal women. Some possible reasons why the number might be higher on reserve include the availability of child care, the size and/or age of families and cultural influences such as extended family.

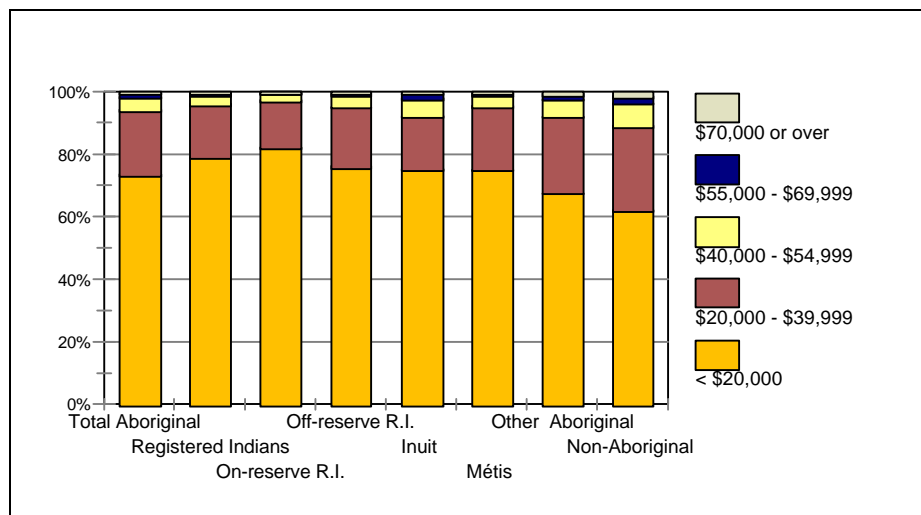
The majority of women did not spend time on senior care. Sixty-seven percent of Registered Indian women living on reserve reported no time spent on senior care, 84% of Registered Indian women living off reserve did not spend any time. On-reserve Registered Indian women reported a significantly greater percentage of 10 or more hours of care to seniors. Twelve percent of Registered Indian women on reserve reported spending 10 or more hours per week on senior care compared to 3% for non-Aboriginal women. Finally, the gap between men and women is smaller for this variable than the other two presented.

INCOME

This section examines women's incomes as part of economic family income, census family income, as well as by income composition. Furthermore, it explores how income is impacted by age and education.

Figure 6-1 shows **total individual income** groups for women with an income. The percentage of women without income ranges from a low of 8% for on-reserve Registered Indian women to a high of 13% for Inuit women. The overall pattern for women's incomes was the same across all groups. At least two-thirds of women reported earning a total individual income less than \$20,000 per year. More non-Aboriginal women reported income in the higher ranges than Aboriginal women. For example, 3.8% of non-Aboriginal compared to 1.6% of Aboriginal women earned a total individual income greater than \$55,000.

Figure 6-1: Female Population 15+ (%) by Total Individual Income Groups (1995 \$), 1995



While much can be gleaned from income statistics, it is also informative to look behind the numbers and look at the sources of that income. The variable **income composition**, Figure 6-2, shows the percentage of total income supplied by employment income, government transfer payments, and other income. Government transfer income includes all social net transfers, such as pension, employment insurance, child tax benefits, and other income from government sources. Other income refers to income from investments and other sources (i.e. inheritance, retirement pensions).

For each ethnic designation, men tended to gain more of their income through employment than women. Women tended to gain a greater percentage of their income through government transfer payments than men. Perhaps this is related to the prevalence of female lone parent families, likely to be highly dependent on government transfers.

Figure 6-2: Population 15+ Not Attending School Full Time by Income Composition and Sex, 1995

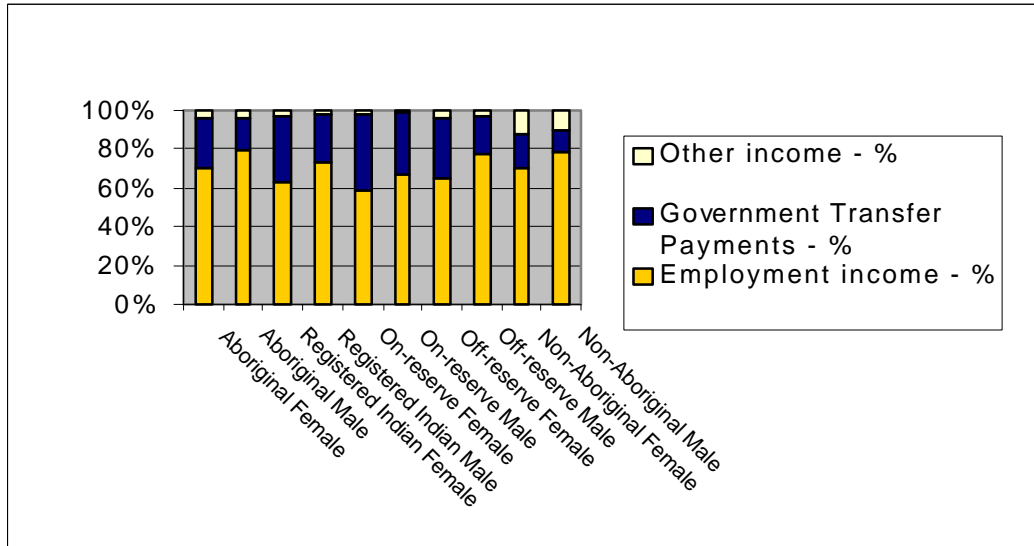


Figure 6-2 indicates Registered Indian women living on reserve earned 59% of their total income from employment. Aboriginal and non-Aboriginal women both earned 70% from employment. The non-Aboriginal population, both male and female, reported at least double the “other income” compared to Aboriginal groups.

Table 6-1: Average Individual Income (1995 \$) by Age Group, Females 15+, 1995

	Total Aboriginal	Registered Indians		Inuit	Métis	Other Aboriginal	Non-Aboriginal	
		Total	On-reserve	Off-reserve				
Total - Ages 15+	\$14,640	\$12,687	\$11,201	\$13,870	\$14,229	\$14,177	\$16,842	\$19,372
15 - 24 years	\$6,823	\$6,046	\$4,957	\$7,130	\$7,041	\$7,052	\$7,533	\$7,588
25 - 34 years	\$15,557	\$13,430	\$12,328	\$14,194	\$15,904	\$15,167	\$17,909	\$20,398
35 - 44 years	\$19,161	\$16,699	\$15,965	\$17,193	\$21,107	\$18,253	\$21,537	\$24,354
45 - 54 years	\$18,984	\$16,372	\$13,981	\$18,131	\$17,713	\$18,160	\$21,828	\$24,939
55 - 64 years	\$13,602	\$11,860	\$10,248	\$13,252	\$11,863	\$13,069	\$16,383	\$18,177
65 years or over	\$13,740	\$13,009	\$12,375	\$13,787	\$12,791	\$13,175	\$15,067	\$16,867

Table 6-1 shows average individual income for women aged 15 and over by ethnic designation and by age group. Income for those aged 15-24 was the lowest. Income rises as age increases to a peak in the range of 35-54 years old, and then descending again as women move into retirement. The average individual income for Aboriginal women was \$14,640. This compares with \$19,372 for non-Aboriginal women. Average individual income for on-reserve Registered Indian women was consistently lower over the life cycle than that for off-reserve Registered Indian women. On-reserve, average individual income for women peaked across age groups at \$15,965 for those 35-44 years old, while it reached a high of \$18,131 off reserves for those 45-54 years old.

When the impact of education on individual income is examined (Table 6-2), a positive correlation across all ethnic designations is revealed. According to the 1996 Census, all Canadian women with a university degree had a higher average individual income than those with high school education alone. For Registered Indian women, the difference amounted to a \$10,000 increase in average annual income. Among non-Aboriginal women, the difference was slightly higher, with a \$12,000 gap. For Inuit women with university as their highest level of schooling, average income was almost \$14,000

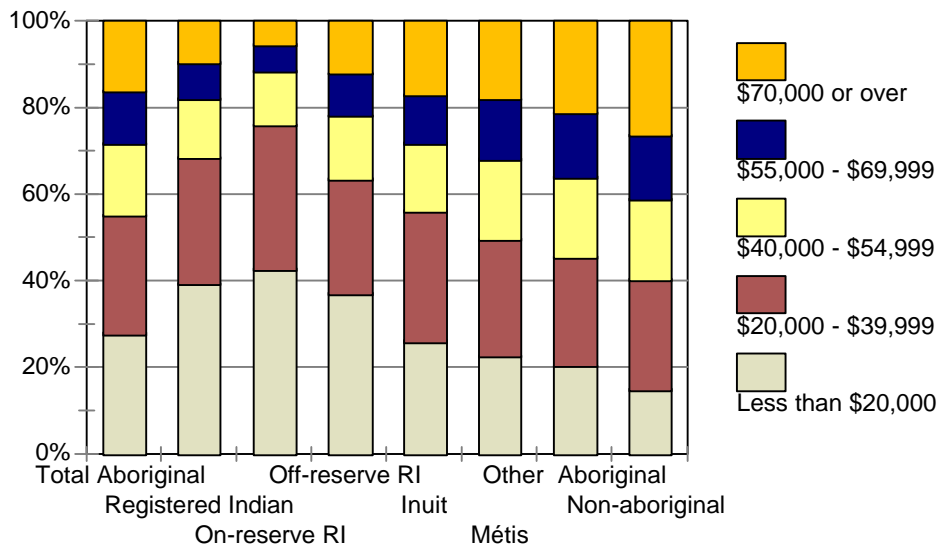
greater than that of women with less than grade nine level of education. At each level of schooling, non-Aboriginal women experienced a higher average individual income than Aboriginal women.

Table 6-2: Average Individual Income (1995 \$) by Highest Level of Schooling, Females 15+, 1995

	Total	Registered Indians			Inuit	Métis	Other Aboriginal	Non- Aboriginal
	Aboriginal	Total	On-reserve	Off-reserve				
Total Pop 15+	\$14,640	\$12,687	\$11,201	\$13,870	\$14,229	\$14,177	\$16,842	\$19,372
Less than grade 9	\$9,910	\$9,354	\$8,898	\$10,045	\$11,281	\$10,290	\$10,863	\$12,438
Grade 9 - 13	\$11,326	\$9,886	\$8,254	\$11,147	\$11,113	\$11,438	\$12,759	\$15,598
Trades and/or other non-university	\$16,655	\$15,452	\$14,682	\$15,935	\$19,116	\$15,849	\$17,809	\$20,146
University	\$22,572	\$19,914	\$20,039	\$19,852	\$25,075	\$21,569	\$24,515	\$27,545

The pattern for average individual income by highest level of schooling for Registered Indian women did not vary greatly on and off reserves. Incomes for women with *less than grade nine* and *grade 9 -13* levels of education were approximately \$1-2000 less for the on-reserve segment than the off-reserve population. One reason for this difference may be the lack of certain types of jobs on reserves, jobs that people with lower levels of schooling tend to occupy (i.e. factory, apprenticeship). There was little difference between the average individual income reported on and off reserves for women with post-secondary education.

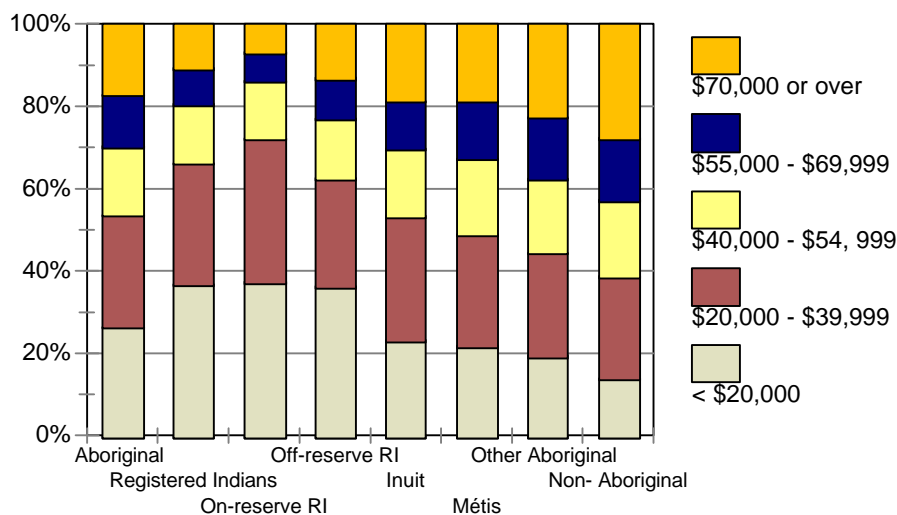
Figure 6-3: Census Families (%) by Census Family Income Groups (1995 \$), 1995



Since many women have family members who also receive income and contribute to the family, it can be helpful to look at family income. A **census family** refers to a now-married couple (with or without never-married children of either or both spouses), a couple living common-law (with or without never-married children of either or both partners), or a lone parent of any marital status (with at least one never married child living

in the same dwelling). Other women may be part of an **economic family**, which refers to a group of two or more persons who live in the same dwelling and are related to each other by blood, marriage, common-law, or adoption.¹ Figures 6-3 and 6-4 reveal that the pattern of family income groups does not greatly differ between economic and census families. One difference worth noting, however, is that on-reserve Registered Indian census families have a greater percentage of families with an income less than \$20,000 (43%, Figure 6-4) than on-reserve Registered Indian economic families (37%, Figure 6-3). Overall, Aboriginal economic families reported a slightly higher percentage of families with income in the higher range than Aboriginal census families.

Figure 6-4: Economic Families (%) by Economic Family Income Groups (1995 \$), 1995



Of those economic families with income, families of Registered Indians, whether living on or off reserves, had the highest percentage of incomes below \$20,000. The percentage of families reporting an income in the range of \$20,000-\$29,000 did not vary too much by ethnic designation, although on-reserve Registered Indians again reported highest in this category. Fifty percent of economic families reported an income above \$40,000 for the Métis, Other Aboriginal, and non-Aboriginal populations. Economic families reporting an income of \$70,000 or over accounted for only 7% of on-reserve Registered Indian families. In contrast, families in this same income group accounted for 23% of Other Aboriginal families and 28% of non-Aboriginal families.

The considerable differences between women's individual incomes and the incomes of their census or economic families provide insight into the respective earnings of family members. In order for the family income to be greater, there must be support from other family members. Dual income families raise the average income for their families, providing an advantage over lone parent families. Other differences could result from women working part-time to balance child care, or a gap in wages and salaries for men and women.

1. Statistics Canada. 1996 Census Dictionary. Ottawa: Industry Canada, 1999. 1996 Census of Canada. Catalogue 92-351-UPE, pg. 123 and 117

MOBILITY

Mobility data compares two fixed points in time. A person's mobility status refers to the relationship between a person's usual place of residence on Census Day and his or her usual place of residence at an earlier point (either one or five years). A person is classified as a non-mover if no difference exists. Movers are all those who, on census day, were residing at a different address than they were on census day one or five years earlier.

Movers are further divided into two groups: migrants and non-migrants. Non-migrants are people who have moved, but reside in the same census subdivision (CSD) as they had before the move. Migrants are movers who were residing in a different CSD at the earlier point (internal migrants) or who were living outside Canada at that time (external migrants).¹

The variable **one year mobility** examines moving behaviour over the year previous to the census. Non-Aboriginal and on-reserve Registered Indian females reported the highest percentage of non-movers among females, at 85%. A similar pattern was exhibited for males. The group with the highest percentage of movers (34%) was off-reserve Registered Indians (both male and female). Approximately two-thirds of movers remained within their previous CSD (non-migrants).

The **five year mobility** variable also revealed different moving patterns for women of different ethnic designations (Table 7-1). On-reserve Registered Indians reported the lowest percentages of respondents who moved in the five year period, 37% of men and 40% of women. On the other hand, off-reserve Registered Indians reported the highest percentages with 66% of men and 67% of women having moved. The majority of movers for both genders and ethnic designations did not move outside of their previous census subdivision (non-migrants). For women, non-migrants represented anywhere from 53% for non-Aboriginals to 75% for Inuit of movers. The pattern of non-migrants is similar for men, ranging from 53% for non-Aboriginals to 78% for Inuit.

Table 7-1: Female Population 5+ by 5 Year Mobility Status, 1996

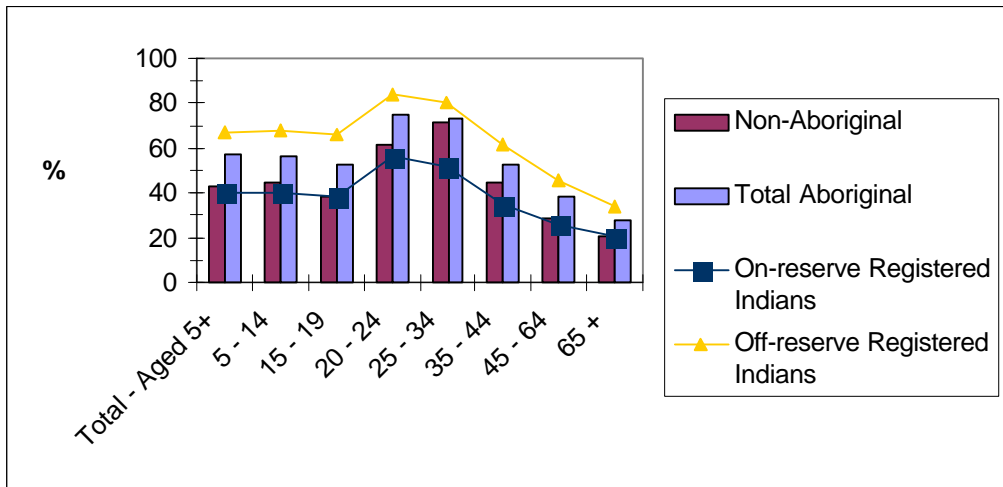
	Total	Registered Indians			Inuit	Métis	Other	Non-Aboriginal
	Aboriginal	Total	On-reserve	Off-reserve				
Non-movers (% of total)	42.9	45.5	60.2	33.4	38.8	40.9	41.2	57.3
Movers (% of total)	57.1	54.5	39.8	66.6	61.2	59.1	58.8	42.7
Non-migrants (% of movers)	57.8	59.1	66.7	55.4	75.5	59.7	54.4	53.1
Migrants (% of movers)	42.2	40.9	33.3	44.6	24.5	40.3	45.6	46.9
From same CMA (%)	13.8	6.0	1.4	7.7	1.6	10.3	22.4	25.0
From same province (%)	62.4	72.3	83.2	68.4	74.1	61.0	53.7	41.2
From different province (%)	21.5	19.9	13.3	22.3	22.9	27.6	20.8	15.4
From outside Canada (%)	2.3	1.7	2.1	1.6	1.4	1.0	3.1	18.4

For women who moved from outside of their previous census subdivision (migrants), non-Aboriginal women differ significantly from their Aboriginal counterparts. Primarily due to the effect of immigration, 18% of non-Aboriginal women reported that they had moved from outside of Canada over the last five years. As one would expect, the percentage of Aboriginal women in this category was low, remaining below 3% of migrants. Inuit and on-reserve Registered Indian women reported a much lower per-

1. Statistics Canada. 1996 Census Dictionary. Ottawa: Industry Canada, 1999. 1996 Census of Canada. Catalogue 92-351-UPE, pg. 90

tage of moving from the same census metropolitan area than women of other groups. They also had the highest percentage of migrants from the same province or territory, 83% of migrants for on-reserve Registered Indian women, and 74% of migrants for Inuit women.

Figure 7-1: Female Movers Aged 5+, by Age Group, 5 Year Mobility Status, 1996



People are more likely to move at certain stages in the life cycle. Typically, individuals move in pursuit of education or employment opportunities, or for retirement. The necessity of moving for pursuit of education is especially pertinent to Aboriginal people living in remote areas. While distance education is becoming increasingly accessible through the use of new technologies and communicative mediums (internet, satellite systems, etc.), many Aboriginal youth still leave their communities to go to school. Figure 7-1 shows the percentage of movers in the last five years by age for the Total Aboriginal, non-Aboriginal, on-reserve Registered Indian and off-reserve Registered Indian female populations.

Differences in the pattern of **movers by age** for Aboriginal women are shown in Figure 7-1. In almost every group, on-reserve Registered Indian women had the lowest percentage who reported moving in the last five years. Movers ranged from 20% to 56% of on-reserve Registered Indian women across all age groups. In contrast, off-reserve Registered Indian women in all age groups were the most likely to report having moved in the past five years. Movers ranged from 34% to 84% of off-reserve Registered Indian women across all age groups.

Table 7-2: Female Movers by Age Group, 5 Year Mobility Status, 1996

% Movers	Age Group (in years)							
	Total 5+	5 - 14	15 - 19	20 - 24	25 - 34	35 - 44	45 - 64	65 +
Total Aboriginal Population	57.1	56.4	53.1	75.1	73.6	53.1	38.7	27.6
On-reserve Registered Indians	39.8	40.0	38.7	55.9	51.9	34.6	25.7	20.4
Off-reserve Registered Indians	66.6	68.2	65.7	83.6	80.6	61.9	45.7	34.0
Inuit	61.2	60.2	57.3	73.9	75.1	56.7	43.6	40.0
Metis	59.1	60.5	54.7	76.5	76.2	55.7	40.8	28.6
Non-Aboriginal Population	42.7	44.3	38.5	61.4	71.1	45.1	28.9	20.8

The general shape produced in Figure 7-1 is similar for these four groups of women across ages. For non-Aboriginal women, the age group with the highest percentage of movers is those aged 25-34 (71%). Also noteworthy is the sharp drop that follows in the next age group (non-Aboriginal women aged 34-44), with those who reported moving in the last five years accounting for only 45% of that group. Registered Indian women living off reserves and Total Aboriginal women also experienced a drop in the percentage of women reporting moving between the ages of 20-34 and 35-44 of approximately 20%. Complete data for all ethnic designations can be found in Table 7-2.

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INSTAT@inac.gc.ca
http://www.ainc-inac.gc.ca/pr/sts/index_e.html

Other titles containing 1996 census data include :

- Aboriginal Labour Force Characteristics from the 1996 Census
- Comparison of Social Conditions, 1991 and 1996: Registered Indians, Registered Indians living On Reserve, and the Total population of Canada