The
VANIER
INSTITUTE
of the
FAMILY

for Families About Families

Transition

Family Diversity

Editor's Note

On July 1st, Canadians come together in back yards, parks, and concert halls to celebrate what it means to be Canadian. Each celebration is unique - the music, the food and the chatter an emblem of the rich diversity that defines our communities and our collective identity as a nation.

This diversity is similarly reflected in the varied ways in which Canadians come together – and apart - as families. For over 40 years, the Vanier Institute of the Family has monitored trends in family structure, formation and function. Perspective, in this context, is VIF's most valuable asset. By establishing a focal lens on the relationships and responsibilities that comprise 'family', the Insitutue has been able to draw important lines of understanding between the lived experiences of families and the ever-changing world of present-day Canada.

This issue of *Transition* brings Canada's diversity to light with key findings from the soon-to-be-released fourth Edition of *Profiling Canada's Families* (now titled, *Families Count*). First published in 1994, this flagship publication presents a comprehensive, reliable statistical portrait of families in Canada. Best characterized as a databook, *Families Count* has been divided into three parts: 1) Family Diversity; 2) Family Economic Security; 3) Family and Community Life. Each section offers thoughtful commentary on the implications of current trends for families and for policy and programs.

The following is a sneak peak at some of the content from the opening segments of *Families Count*. We start with a précis of Professor Eric Sager's compelling look at the evolution of 'family' in Canada. Using a chronological map, Dr. Sager outlines the socio-cultural and political terrain upon which the meaning and practice of family has shifted. In his words, "…family is always a historical construct. This is true for individuals, and it is equally true for an entire society or nation. Everything about family in Canada today is shaped by our remembered past, our social memory."

This illuminating piece is followed by a series of statistical snapshots excerpted directly from part 1 that reflect the broad range of family diversity in Canada. Findings from sections II and III will be highlighted in the September issue of *Transition* to coincide with the launch of VIF's new web-site and with the print publication of *Families Count*.

It is my hope you will agree that *Families Count* will make a valuable, highly relevant and serious contribution to how we understand and support Canada's families in all that they are.

Jenni Tipper, Editor

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The Vision of the Vanier Intitute of the Family is to make families as important to the life of Canadian society as they are to the lives of individual Canadians

Family and Social Memory:
Why History Matters

by Eric Sager

"Family" is one of the most complex and fascinating words in the English language. The word can be applied to social groups of many shapes and sizes. When a person has a baby, they are "starting a family." When a sports team has a high degree of cohesion and solidarity, its members declare it to be a family. When a nation is united, it is a happy family; if part of the nation threatens to separate, it is contemplating a divorce. As these examples suggest, "family" is never just a social unit; it is also an ideal, or a symbolic construct, and the word is the bearer of values embedded in the context of its use.

Let me suggest another level of meaning. Family is what we remember it to be. We all think we know what a family is, because we were all brought up in families of some type. And how easily is becomes ought! We know what family ought to be, especially if ours was conflicted or absent. Every individual's understanding of family is shaped by his or her past. It follows that family is always a historical construct. This is true for individuals, and it is equally true for an entire society or nation. Everything about family in Canada today is shaped by our remembered past, our social memory.

Consider the meaning of family in the world of Frances Stewart of Upper Canada in the 1830s. She describes the work of her daughters, all under the age of 16.

> Anna Maria is the general overseer of the household concerns, who makes all the preserves and pickles, cakes, etc. She also has the care of Johnny, the third boy, who is now over five years old…. Ellen mends all the stockings for the little boys and repairs their clothes. She has the care of George in particular who is three; besides this she is manager and caretaker of the

Every individual's understanding of family is shaped by his or her past. It follows that family is always a historical construct.

poultry. In spring she attends to the sowing and raising of plants and nurseries of young apple trees. Bessie is in charge of Charlie, the infant, she is always busy and can make most of her own underclothes and knits.

For these youth, as for the people of New France a century before, there is no individual identity, no personality, apart from one's membership in a family, with all the labour and duties entailed in such membership. This family is a patriarchal economic co-operative dedicated to survival and to the inheritance of a patrimony that would help secure the next generation in their own families.

During the last half of the 19th century, the foundations of this type of rural family-household began to erode. Compulsory schooling, beginning in Ontario in the 1870s and gradually adopted by other provinces, took children under the age of 12 out of the home and gradually limited their role as family workers. Manufacturing and retailing slowly replaced home-based production. Fathers, more often than mothers, took wage-paid jobs and

sometimes their teen-aged offspring followed them, especially when they lived in the growing urban centres. The family was still an economic unit, but it was shrinking in size, and its members no longer worked beside each other on the same tract of land. Behaviour changed, especially in towns or cities where mobility and social contact expanded. Young people were meeting and choosing their marriage partners, often outside the networks and preferences of parents, although usually with parental consent.

The memory of the farm family endured, however, and gave birth to an ideal – a multi-generational, harmonious family in which each member was devoted to the welfare of all. This ideal collided with the new realities, and the first great family "crisis" was born. Some feared that the family was dying.

Churches, moral reformers and the Canadian state embarked on a crusade to save marriage, children and family. Aboriginal peoples were told to abandon their kin networks and longhouses, and to live like European families. In 1890, the federal government made polygamy a criminal

offence. As historian Sarah Carter argues, Canada's nation-building strategies included the imposition of monogamous heterosexual marriage as the basis of family formation. In Quebec, the Catholic Church, aware that marital fertility was declining, strengthened its pro-natalist family rhetoric. Temperance and prohibition movements defended the family against the evils of liquor. Child savers and moral reformers proclaimed the sacred duty of motherhood. Child protection acts and a federal juvenile delinquency act in 1908 set out to save children from neglectful parents, and to make the state a surrogate parent when courts determined that parents were incapable.

By 1951, the co-resident family was much smaller than ever before: 3.7 people on average, compared to about five at the beginning of the century. The baby boom was a brief interruption in the long decline in marital fertility that had begun in the 19th century. Changes in housing supply and the growth of suburbs helped to create a new dream – the single-family detached home – and the dream was coming true for a larger proportion of

the population. The co-resident family was transformed: it became a "nuclear family" of parents and their own children, living in a new kind of privacy, usually without servants or lodgers or other non-kin. The result was a new "familialism" – a culture that celebrated an idealized family form, the suburban nuclear family.

Over the last few decades, historians, novelists and film-makers in Canada and the United States have punctured many of these myths, blown away the nostalgia and uncovered a dark underside to family life in the postwar decades: alienation, sexism, family violence, homophobia, frustrated expectations of affluence, and much more. But an ideal puts deep roots into culture and memory. The memory of that nuclear family of the postwar years endured, and for many it became a sacred trust. "The traditional family unit of a married man and woman with children is…the one true family unit. Other forms of household are simply not families."[1]

The postwar family ideal contained within it an assumption about the work roles of family members: the assumption that the male "head" of

household was the breadwinner. He went into the world of work to earn a "family wage." The wife-mother was a homemaker, the bearer of children, and the manager of the domestic domain. Women took paid jobs, but usually when they were young and single, or if they were widows. In 1901, only 16.5% of all women aged 15 and over reported an occupation to census enumerators; among married women, less than four per cent reported an occupation. These participation rates crept slowly upwards through the first half of the century, but remained low in 1951, despite the large numbers who took jobs or entered the armed forces during the Second World War. The balance and content of work and family life were different for women than for men, although one's social class made a difference to that balance, and poverty persuaded many women to combine household labour with paid employment.

In time – too slowly for some and too quickly for others – Canadian governments developed a so-called "welfare state." Taken together, the policies and institutions of social security were the core of Canada's

family policies. The welfare state did not transfer responsibility for health and material security from individuals and families to the state; on the contrary, the welfare state was designed to offer support and incentives to families in providing for their own welfare. The "family" in Family Allowances, for example, referred to mothers, who were supported as managers of the household economy, reflecting and reinforcing a family ideal assumed to be "traditional" and normal. This family, so the policy said, now had the means to ensure its own welfare.

A cultural ideal can be remarkably durable: it can live longer than the social reality which gave it traction. The idea that a wife was primarily and even exclusively a homemaker, and that she would be available to care for children at home, collided with the new realities of the late 20th century: child rearing was only one segment of the long life course of women; women were multi-taskers, working in and beyond the home. The idea that father earned the "family wage" no longer made sense when the earnings of wives were critical to the family's standards of living. The idea that a "family" was always a single, stable entity consisting of two heterosexual adults united for the rest of their life course, and the biological offspring of their union, became much more difficult to sustain, although many tried to preserve that ideal. The family became a fluid and highly variable micro-social unit: it could include parents who were not married at all, married parents of the same sex, and blended groupings of varying origins. Communications and transportation technology undermined the equation of family with household: the family nexus of parent-child-grandchild did not require co-residence to sustain an intense personal and physical proximity. New patterns and sources of immigration to Canada brought new mixes of kinship and family values.

Canada's family policies have failed to keep pace with these realities, although laws relating to marriage, divorce, and children have changed. Canada's cash benefits for families, although amounting to several billions per year, are small by international standards.[2] The Canadian preference for parental leave and modest cash support reflects and reinforces the old ideal, so firmly rooted in social memory, that a parent, usually the mother, stays home.

Our family policies, like the family itself, are the outcomes of a long and complex history. Family law and policy in Canada is changing in response to a flexible pluralism that reflects the acceptance of multiple traditions and changing family forms. Memories and ideals are being reconstructed, and few of us imagine that there is a single model of family that is "traditional," any more than we imagine that Canada is a nation with a singular identity. Examine our history, and we find a diversity of families and households, and we find change. Look into your own family memory, and you are also very likely to find diversity and change. In my own life as a child and teen-ager, I lived at various times in a two-generation nuclear family household, a multiple-family household, a single-parent household, a solitary household, and non-family institutions. Such experience persuades me to equate change and diversity with strength and tolerance, not weakness and instability.

We know family not by what it is, but by what it does. I conclude by remembering a very famous Canadian family: it consisted of an elderly spinster, her brother, and a non-kin child – Anne of Green Gables. We know this small group to be a family, not by its form, which was as untypical a century ago as it would be today, but rather by what those people did with and for each other. Family exists in such doing and sharing, such collective action and mutual support, and it exists in the active memories of Canadians from families of many traditions. In such critical social memory, renewing itself in every generation, lies our hope for the future of Canadian families.

Eric Sager (PhD, UBC, 1975) is a professor of history at the University of Victoria. He was Director of the Canadian Families Project (1996-2002), a Major Collaborative Research Initiative funded by the Social Sciences and Humanities Research Council of Canada. He has written about the history of sailing ships in Atlantic Canada, the history of unemployment, and the history of families and households.

ENDNOTES

1   Letter to the editor, *Globe and Mail*, 9 October 1996.

2   This paragraph is indebted to Paul Kershaw, Lynell Anderson, Bill Warburton, Clyde Hertzman, *15 by 15: A Comprehensive Policy Framework for Early Human Capital Investment in BC* (August 2009), at the BC Business Council Outlook web site: http://www.bcbc.com/Events_Descriptions/2020.asp.

Families Count
Family Diversity

Most of us understand what 'family' means in a deeply personal way. We build meaning through the prism of our own unique set of experiences within the context of a broader set of societal norms, values and expectations. Truly understanding what it means to be a family in Canada, however, requires looking beyond our own immediate experience to include the diverse spectrum of relationships and responsibilities that make up family life from coast to coast to coast.

History teaches us that family has never been one thing to all people. That families have changed and continue to change is now part of conventional wisdom. The variety and diversity of family forms found today speaks to the dynamic ways in which families come together, come apart, and redefine themselves across the life course. These patterns, in turn, impact the ways in which we care and support each other.

Canadians, by and large, still choose to live in families. Despite concerns about the disintegration of "family", the great majority of Canadians live in couple families, either married or common-law. There is no doubt about the on-going importance that Canadians attach to families. For almost everyone, according to Reg Ribby, "the significance of families extends beyond how they shape individuals and their personal relationships. Most Canadians believe firmly that families are important foundations of our communities and, indeed, of the nation as a whole."
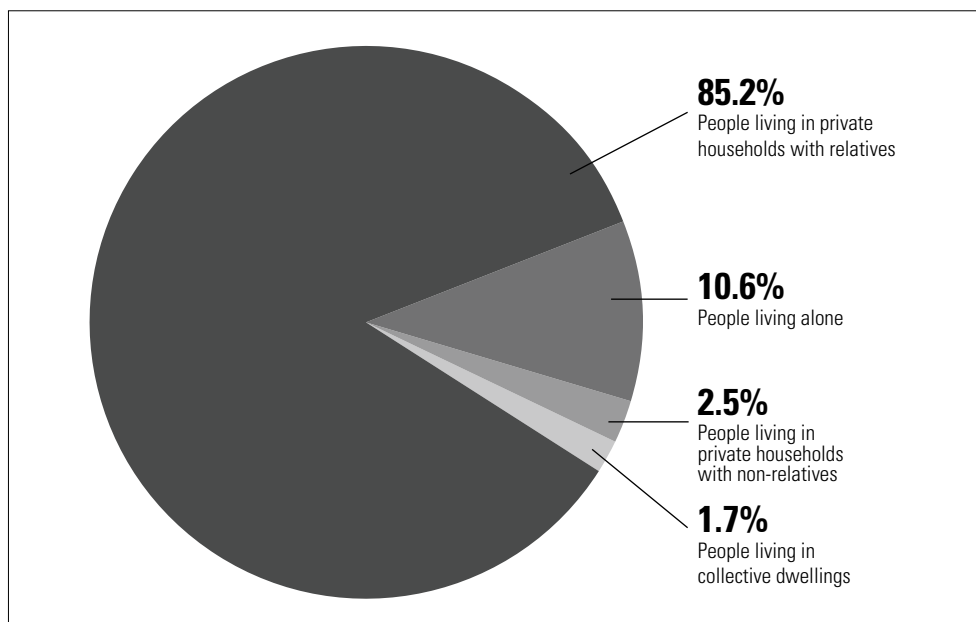
In the past, heterosexual marriage, birth or adoption were the only 'legitimate' routes into family. Today, these gateways include cohabitation, same-sex marriage and blended families. Understanding the "how, when and why" of family structure and formation, however, begs a much deeper analysis of family-life practices over time. It is not enough to count the number of marriages and divorces, the number of babies born in a given year or average family size. These numbers are important, but on their own, they lack the dimensions necessary for a more fulsome appreciation of what it means to be a family.

Building a deeper understanding of the basic trends in family composition demands consideration of a much broader set of socio-demographic factors, such as: population growth and ageing, rising rates of immigration, increasing cultural, racial and ethnic diversity, rising rates of cohabitation and educational attainment, declining rates of fertility, increased mobility and the phenomenal advances in technology. These are the varied contexts and characteristics of family life in the 21st Century that merit our attention and understanding. These are the factors that significantly impact how, as individuals and as families, we navigate the various points of transition along the life course.

Our ability to understand the constantly shifting dynamics and characteristics of family life is central to our capacity as a nation to respond to the many opportunities and challenges facing families today.

Canada's population living in private households and collective dwellings (2006)

85.2%
People living in private
households with relatives

10.6%
People living alone

2.5%
People living in
private households
with non-relatives

1.7%
People living in
collective dwellings

History teaches us that family has never been one thing to all people. That families have changed and continue to change is now part of conventional wisdom.

Sources: Statistics Canada, 2006 Census of Population, Catalogue no. 97-554-XCB2006006 and 97-553-XCB2006018.

The following excerpts are drawn directly from *part 1* of *Families Count: Profiling Canada's Families 1V* (2010, currently in production) and illuminate some of these recent trends in family demographics, articulating the increasingly complex pathways into and out of the family unit. The data and analysis captured in *Families Count* helps us build this understanding by making the links between how changes in family make-up and function, and in social, economic and political contexts impact individual and collective health, well-being and prosperity.

Families Count can be pre-ordered now (see attached order form) for publication in September, 2010.

Canada's People, Canada's Families
In 1901, the Census recorded that close to nine in ten Canadians lived in families – a figure surprisingly close to today's numbers. These records, however, don't tell the whole story. While statistical agencies strive to determine, with increasing sophistica-

tion, who is living where and with whom, they can never fully capture "family." Individuals living on their own are certainly members of families – involved in the give and take of family life. Others are forging families of choice – creating bonds of care and affection with individuals outside of their immediate kinship circle.

While the proportion of Canadians living alone may be growing, the majority of Canadians, by and large, still live in families. What is changing is how families come together and the ways in which they care and support each other. Family life has never been as diverse or as dynamic.

**Greater Racial and Ethnic Diversity**
Of the many socio-demographic trends influencing Canadian families today, rising rates of immigration and racial and ethnic diversity is among the most compelling. More than 225,000 immigrants on average have been admitted to Canada each year since the early 1990s. Population projections suggest that the proportion of foreign-born Canadians will continue to grow. Like

population aging, this trend will have wide ranging ramifications. Whereas Canada has always been a "3M" society – that is, multicultural, multi-linguistic, and multi-religious –, the make-up of the "3M" nature of the population has shifted. Sustained levels of immigration from increasingly diverse source countries is transforming communities, neighbourhoods, schools, workplaces, and public institutions, especially in Canada's largest cities.

Increasing diversity challenges us to rethink how we understand families – how they operate and how we collectively support them. No longer confined geographically, the ties of kinship are spread far and wide. Children in new immigrant families navigate often more than one culture and language. Their parents too often navigate a hostile labour market in their efforts to support their families here in Canada and family members back home. Canada prides itself in being an ethnically diverse society. Yet dealing with such diversity remains a work in progress.

Aboriginal and Non-Aboriginal population distribution by age group (2006)
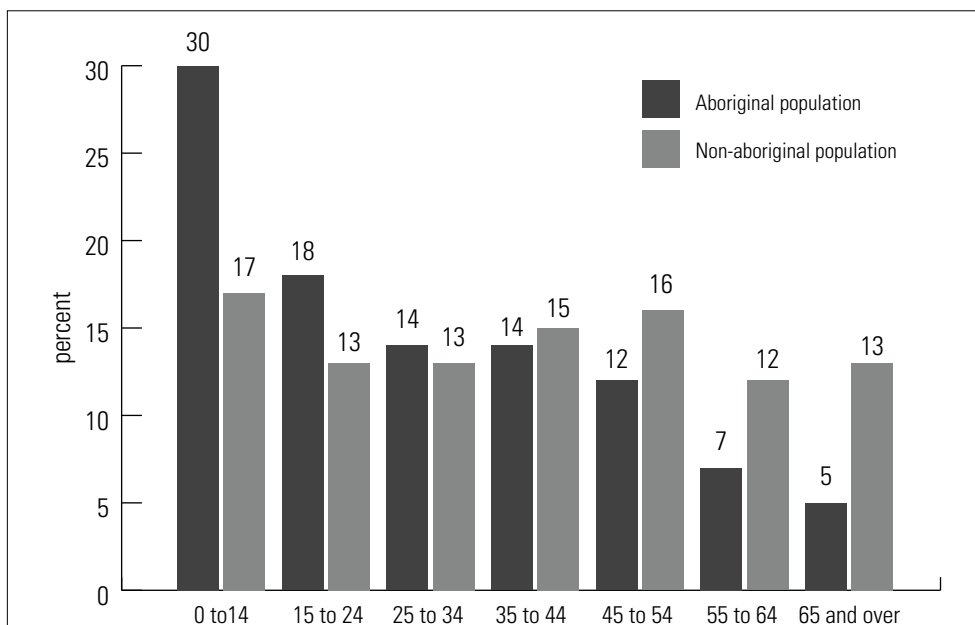
Source: Statistics Canada (2008), *Aboriginal Peoples Highlight Tables*, 2006 Census of Population,
Catalogue no. 97-558-XWE2006002.

Growing Aboriginal Population

Equally compelling is the rapid population growth among Aboriginal peoples.[1] In 2006, nearly 1.2 million people identified themselves as an Aboriginal person, that is, North American Indian / First Nation, Métis or Inuit.[2] This is up from just under one million in 2001 and 800,000 in 1996. The Aboriginal population is much younger than the rest of the population. In 2006, the median age for all Aboriginal people was 27 years, compared to 40 years for the non-Aboriginal population.

A rapidly growing young Aboriginal population stands in stark contrast to the aging of the general population in Canada and, as such, represents both a unique challenge and an opportunity. High rates of poverty continue to stymie the healthy development of Aboriginal children and youth and compound the difficulties among Aboriginal families and communities undergoing profound cultural, environmental and economic change. Much needs to be done to support and invest in Aboriginal youth as they move into the labour market and begin to form families of their own.

High Levels of Educational Attainment

The drive for postsecondary credentials is also having a profound impact on the form and function of Canadian families. Levels of educational attainment have been increasing steadily in Canada. Roughly one-half of Canadians aged 25 to 64 years (48%) have either a college or university education.[3]

Canadian young people have been flocking to post secondary institutions in greater numbers since the last recession in the early 1990s. This shift has profoundly shaped the life course of these young people. They are devoting more years to education and, as a result, are leaving home later, forming unions later, and having children later (or not at all). The pursuit of higher education is also changing who we marry, when and how we will raise our children, and with what resources. It has fundamentally affected gender roles in the home and in the workplace, informing the aspirations and world view of men and women alike.

Changing Family Structure

The clear majority of Canadians choose to live in families, albeit smaller families on average. But the form those families are taking continues to change. And the ways in which people come together to form families – at different points in their lives – is changing, reflecting shifts in cultural, political and economic attitudes about partnering.

Fifty years ago, the majority of families were comprised of a legally married husband and wife and at least one child. According to the 2006 Census, this family is still the most numerous but it is no longer the majority. In the 1981 Census, 55% of all census families were married-couple families with children. This proportion slipped below the 50% mark in 1991 and dropped to 38.7% of families in 2006. Conversely, the proportion of common-law families moved up from 6% of all families in 1981 to 15.5% in 2006. The proportion of common-law couples without children doubled during this period while the proportion with children more than tripled.[4]

Percentage distribution of census families (1981-2006)
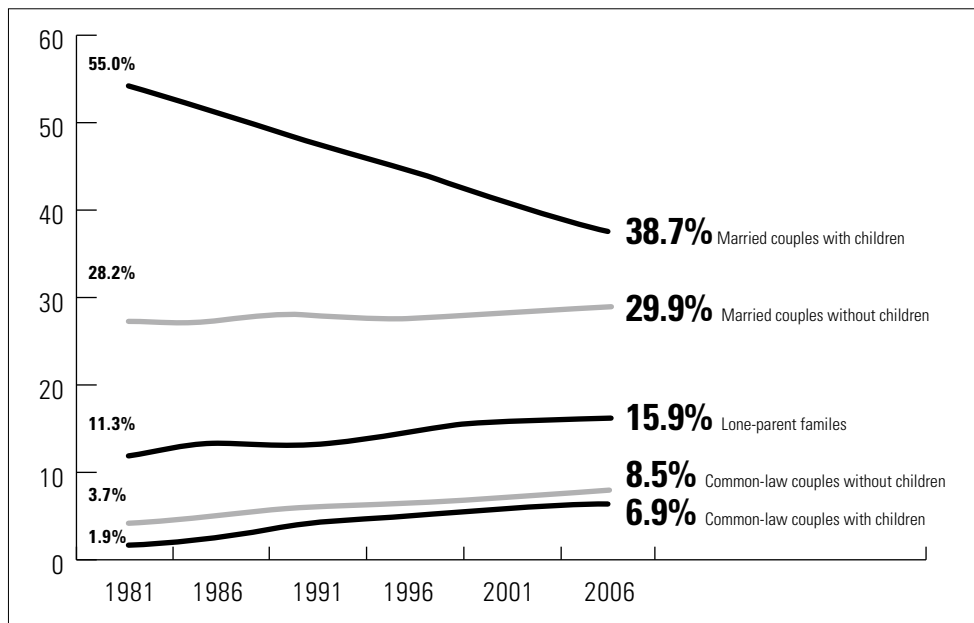
Source: Statistics Canada, 2006 Census of Population, Catalogue no. 97-553-XCB2006007.

The proportion of lone-parent families was also higher in 2006 than in 1981 (15.9% of all census families in 2006 compared to 11% in 1981), reflecting the long-term increase in lone-parent families over the past three decades.

There is no question that families have changed dramatically in the last fifty years. According to a 2007 Ipsos-Reid survey, a majority of Canadians agreed that "there is no such thing as a typical family."[5] Today's families are populated by step siblings and parents, by same-sex parents, by children, parents, and other relatives – and increasingly, by couples alone.

These fundamental changes in the structure of families compel us to rethink how best to respect and support families in all of their diversity – at every level from policy to programs.

Trends in Family Size

Almost one hundred years ago, in 1921, the average family was comprised of 4.3 people. In most cases, this was made up of two adults and an average of 2.3 children. Throughout the 20th century, average family size continued to decline, reaching 3.7 persons in 1971,

and then 3.1 persons by the mid 1980s – where it remains today.

Smaller family size has spread available family resources among fewer people. This is particularly relevant in the context of caregiving and population aging. Caring responsibilities are now carried by fewer family members, a situation complicated by the fact that extended families often live at a great distance from each other. In 2007, one-fifth of the population aged 45 and over who provided care to a parent lived more than an hour away from the parent in need.[6]

Smaller families and households are driving changes – both positive and negative – in everything from housing to transportation to the demand for all manner of goods and services. Just as growing diversity in family form requires new thinking, the trend towards smaller families will also have significant implications for the ways in which society organizes to care and provide for people of all ages.

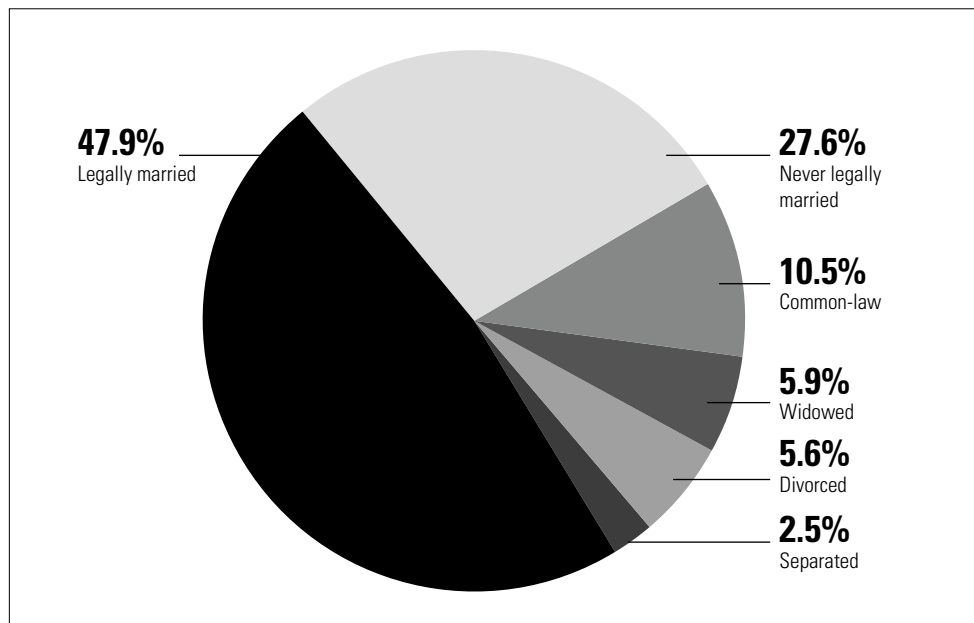**Age at First Marriage Increasing**

Another way to look at the underlying changes in family formation is to track

changes in the age of first marriage. The average age of first marriage has been climbing for over three decades. In 2004, the typical first-time groom was 30.5 years-old – an increase of over five years from 1970 when it was at a record low. Similarly, the average age of first-time brides has increased, reaching 28.5 years in 2004, up from the low of 22.6 years set in the 1960s.

Of the many trends influencing families in Canada, the delay of marriage has been one of the most important. For young people today, the transition to adulthood and economic independence is occurring over a longer period of time. Many in this group are delaying marriage as they complete educational credentials, pay down educational debt, and establish themselves in the labour market. Young people are also much more likely to choose to cohabit as a substitute for or precursor to marriage. Many younger adults in common-law unions will go onto marry at a later age.

The trend toward marriage and cohabitation marks a profound shift in young people's thinking about inde-

Conjugal status of Canadians aged 15 and over (2006)

47.9%
Legally married

27.6%
Never legally married

10.5%
Common-law

5.9%
Widowed

5.6%
Divorced

2.5%
Separated

Source: Statistics Canada, 2006 Census of Canada, Catalogue no. 97-552-XCB2006007.

"The family is not a crumbling institution. What is happening, however, is that people are freer than they once were to establish the kinds of family arrangements that best suit them."

pendence, life course, and the meaning of family. It is important to note that young people aren't necessarily delaying forming relationships; they are choosing different routes to commitment, and some are foregoing established tradition. For others, high rates of unemployment and low wage employment is a significant barrier to setting up independent households.

Coming together, and apart

Canadians aspire to have happy, lasting relationships. For many, this will take the form of marriage. Indeed, a clear majority of Canadians of all ages, fully 80%, report that getting married at some point is "very important" (47%) or "somewhat important" (33%) to them.[7] No less than 90% of teens aged 15 to 19 years state that they expect to get married, and 88% say that they expect to stay with the same partner for life.[8]

Clearly, the reasons for choosing to marry, when and to whom are varied. Many of these reasons shift over time and reflect changes in social, demographic, economic and cultural norms and patterns of behaviour. What appears to be relatively constant among Canadians, however, is the desire to form stable, long-term, intimate relationships.

Many relationships, however, do end. The dissolution of marriages and of common-law relationships is difficult for those directly involved, and for children, family members, and friends. Change in the relationship is more often than not accompanied by other changes in living arrangements, household income, social support, work status, residence and neighbourhood, and in one's sense of self. The care and support that individuals have access to can make a significant difference in navigating these transitions and for the long term well-being of those involved.

Children and Family Transitions

The typical family with children is now smaller than it once was. Even with recent increases in the number of births, there has been a long-term decline in the rate of fertility over the past three decades. For a variety of reasons – high levels of labour force participation, pursuit of post-secondary training, effective birth control, and later marriage to name just a few – women are having fewer children, and family size is decreasing.

In 2006, families with children had an average of 1.8 children at home, down from 2.0 children in 1981. For the children, the trend toward smaller families means that they are growing up with fewer brothers and sisters and cousins. For parents, and mothers especially, these decisions mean that they are spending less of their adult lives devoted to the care of dependent children – and that fewer children will be available to assist them when they are older themselves.

At the same time, comparatively high levels of repartnering after divorce or separation means that a small but growing group of children will experience an even larger family network with the addition of new parental figures, new step-siblings and half-siblings.[9] We know from the 2006 General Social Survey that four in ten adults going through a martial or common-law union separation had dependent children.[10] Understanding

Family transitions since birth for children aged 6-13 in 1996-97

	Transitions for children born in a family in which parents were living together at the time of birth (legally married or common-law)	Transitions for children born in a family in which parents were living apart at the time of birth (single-parent, divorced, separated or widowed and not living common-law)
% of children who had no family transitions since birth	78%	16%
% of children who had one family transition since birth	8%	45%
% of children who had two family transitions since birth	8%	18%
% of children who had three family transitions since birth	5%	17%
% of children who had four or more one family transitions since birth	2%	4%

Note: A transition occurs with a change in the marital status of the parent and can include marriage or remarriage, divorce, separation, break-up of a common-law relationship or the death of a parent.
Source: Juby, et.al. (2004), Moving On: The expansion of the family network after parents separate. Department of Justice Canada, 2004-FCY-9E

how stepfamilies and blended families evolve and care for each other is an important area of current research.

Given the pace of change in family relationships, it is difficult to talk about "family structure" as this implies permanence. The terms "family life course" or "family life pathways" are more appropriate as they convey the fluidity and diversity of family life. This more dynamic picture of family lives is an important step forward in understanding the impact of different living arrangements on children and their parents, and how changes in

family context impact long-term health and well-being.

Conclusion

Clearly, understanding 'family' in all of its diversity is essential for anybody involved in assessing the impact of family change at the individual and collective level, and in developing public policies that deal effectively with the evolving complexity of family life. Robert Glossop makes the point that " [s]tatistics make family life neat because of the pre-packaged categories into which people must fit themselves when

they fill out the questionnaires and because those who do not fit simply do not appear."[11] But family life is not neat. In evaluating family trends and survey data on Canadian families, Robert Brym makes a similar observation: "The family is not a crumbling institution. What is happening, however, is that people are freer than they once were to establish the kinds of family arrangements that best suit them."[12]

Happy Birthday, Canada!

END NOTES

1   The Aboriginal identity population comprises those persons who reported identifying with at least one Aboriginal group, that is, First Nations people, Métis or Inuit, and/or who reported being a Treaty Indian or a Registered Indian, as defined by the Indian Act of Canada, and/or who reported being a member of an Indian Band or First Nation.

2   Several factors account for the growth of the Aboriginal population, including demographic factors such as high birth rates. Between 1996 and 2001, the fertility rate of Aboriginal women was 2.6 children, compared to a rate of 1.5 among all Canadian women. As well, more individuals are identifying themselves as Aboriginal people and many more reserves are participating in the Census.

3   Statistics Canada (2008), Educational Portrait of Canada, 2006 Census, Catalogue no. 97-560-X. http://www12.statcan.ca/english/census06/analysis/education/pdf/97-560-XIE2006001.pdf

4   Statistics Canada (2007), Family Portrait: Continuity and Change in Canadian Families and Households in 2006, 2006 Census, Catalogue no. 97-553-XIE. http://www12.statcan.ca/census-recensement/2006/as-sa/97-553/pdf/97-553-XIE2006001.pdf

5   Ipsos-Reid (August 2007), Research on Family Policy Related Issues, Final report, Submitted to Human Resources and Social Development Canada as contract G9178-060005/002/CY. http://www.hrsdc.gc.ca/eng/publications_resources/por/subjects/general_sentiments/2007/10007/page01.shtml

6   Mireille Vezina and Martin Turcotte (2010), "Caring for a parent who lives far away: The consequences," Canadian Social Trends, Statistics Canada, Catalogue no. 11-008-X. http://www.statcan.gc.ca/pub/11-008-x/2010001/article/11072-eng.pdf

7   Reginald Bibby (2004), A Survey of Canadian Hopes and Dreams, Ottawa: The Vanier Institute of the Family. http://www.vifamily.ca/library/publications/futured.html

8   Reginald Bibby (2009), The Emerging Millennials: How Canada's Newest Generation is responding to Change and Choice. Lethbridge: Project Canada Books.

9   Overall, almost one in five children aged 0 to 13 years in 1996-97 had at least one stepsibling or half-sibling in their new family network .

Heather Juby, Céline Le Bourdais, Nicole Marcil-Gratton (2004). Moving On: The expansion of the family network after parents separate. Report for Family, Child and Youth Section, Department of Justice Canada, 2004-FCY-9E. http://www.justice.gc.ca/eng/pi/fcy-fea/lib-bib/rep-rap/2005/2004_9/pdf/2004_9.pdf

10 Pascale Beaupré and Elisabeth Cloutier (2007), Navigating Family Transitions: Evidence from the General Social Survey, 2006, Statistics Canada, Catalogue no. 89-625-XIE- No.2, p. 20. http://www.statcan.gc.ca/pub/89-625-x/89-625-x2007002-eng.pdf

11 Robert Glossop (2007), A place in time - Families, family matters and why they matter, The Glossop Lawson Lecture Series, October 18, 2007. http://www.vifamily.ca/commentary/lecture10182007.pdf

12 Robert Brym, (2004), Society in Question: Sociological Readers for the 21st Century. Fourth edition. Toronto: Thomas Nelson, p. 178. Cited in Reginald Bibby (2004), A Survey of Canadian Hopes and Dreams, Ottawa: The Vanier Institute of the Family.http://www.vifamily.ca/library/publications/futured.html

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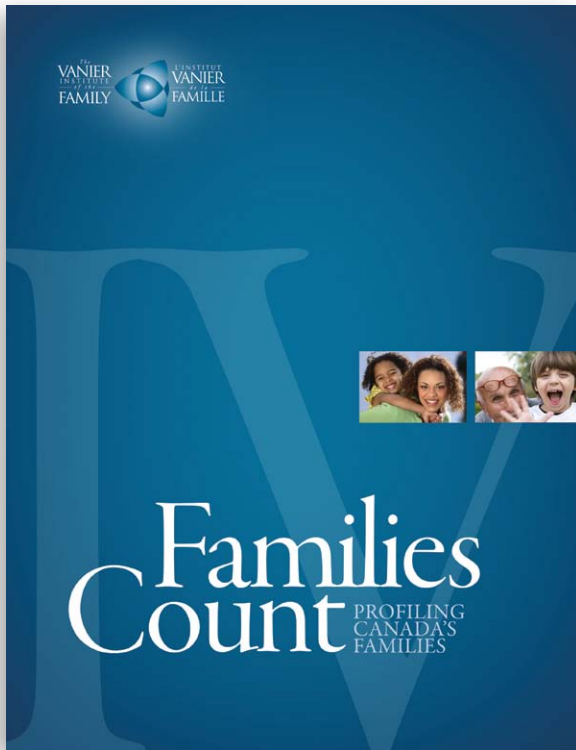
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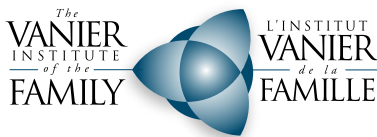
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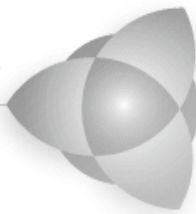FAX _____

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Social Determinants of Health: The Canadian Facts (2010), by Juha Mikkonen and Dennis Raphael. The primary factors that shape the health of Canadians are not medical treatments or lifestyle choices but rather the living conditions they experience. These conditions have come to be known as the social determinants of health. Improving the health of Canadians requires we think about health and its determinants in a more sophisticated manner than has been the case to date. This publication considers why social determinants of health are important; how Canada is doing in addressing them; and what can be done to improve their quality. The purpose of the document is to promote greater awareness of the social determinants of health and the development and implementation of public policies that improve their quality. *http://www.thecanadianfacts.org/*

CCA-Canada has recently released two publications that speak directly to important issues of economic security and household finances. *Where Is the Money Now: The State of Canadian Household Debt as Conditions for Economic Recovery Emerge* (May, 2010) presents findings from a national survey conducted in

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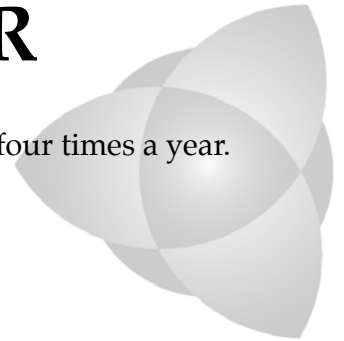
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Networks

early 2010. The survey indicates that household debt in Canada reached a new high of $1.41 trillion in December 2009, ranking Canada first in terms of debt-to-financial assets ratio among 20 OECD countries.

Gauging the Path of Private Canadian Pensions: 2010 Update on the State of Defined Benefit and Defined Contribution Pension Plans (May, 2010) reports on the state of the Canadian pension system. The report underlines the extent to which the ability of Canadians to maintain a financially comfortable and healthy lifestyle after retirement has become one of the nation's most vexing challenges. For a copy of both papers: *http://www.cga-canada.org/canada/debt*

Poverty shouldn't be a life sentence - A report on the perceptions of homelessness and poverty in Canada (2010). Published by the Salvation Army, this report presents the findings from a public opinion poll conducted in late 2009 whereby a national sample of 1,000 Canadians, ages 18 and over, were asked several questions regarding homelessness, poverty and charitable giving. The report shows that for

certain segments of the Canadian population, homelessness is either a real or near threat. Approximately one in nine Canadian adults, or close to 3 million people, reported that they have either experienced or come close to experiencing homelessness. *http://salvationarmy.ca/documents/ PovertyReport2010.pdf*

Toward Recovery and Well-Being – a Framework for a mental health Strategy for Canada (2009). Released in November 2009 by the Mental Health Commission of Canada, this report presents findings from a series of national public consultations held with stakeholders across the country and offers a vision for a Canada in which all people have the opportunity to achieve and maintain the best possible mental health and well-being. According to Michael Kirby, Chair of the Mental Health Commission, "This is a key step in developing a mental health system that puts people living with mental illness at its centre and has a clear focus on their ability to recover". *http://www.mentalhealthcommission.ca/english/ pages/default.aspx*

July 15-17, 2010, Edmonton, AB.
Cultivating Connections: Global Perspectives & Practices in Family Literacy. This conference is an opportunity for national and international family literacy experts and practitioners to come together and share knowledge, resources, perspectives and experiences.
www.CultivatingConnectionsConference.ca

July 16–20, 2010, Vancouver, BC.
Brain Development and Learning: Making Sense of the Science. An Interdisciplinary conference devoted to improving children's lives by making cutting edge research in neuroscience, child psychology and medicine understandable and applicable to those who work with children on a daily basis.
www.interprofessional.ubc.cs/bdl.html

July 18-23, 2010, Sutton, ON.
9th annual CANGRANDS KINSHIP Conference and Camp. CANGRANDS is a national internet support group for kinship families raising 'other people's children'.
www.cangrands.com

September 27-28, 2010, Halifax, NS.
CCSMH 4th National Conference: Connecting Research & Education to Care in Seniors' Mental Health. An interdisciplinary two-day event for health care providers, seniors, caregivers, and administrators.
www.ccsmhevents.ca

October 14-16, 2010, Vancouver, BC.
Family Medicine Forum. FMF is the premier family medicine conference attended by over 2000 family physicians, family medicine teachers, researchers, residents, medical students, nurses, nurse practitioners and many other health care professionals every year.
www.fmf.cfpc.ca/English/index.html

October 21-24, 2010, Toronto, ON.
Mothers and the Economy: The Economics of Mothering.
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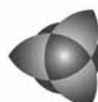
October 22-24, 2010, Whistler, BC.
Families, A Journey of Generations Moving Mountains. For persons with a disability, family members, caregiver, service provider, advocate, friend or professional. This conference will provide new information ideas and opportunities to strengthen this community as a family movement.
www.familyfocusconference.com