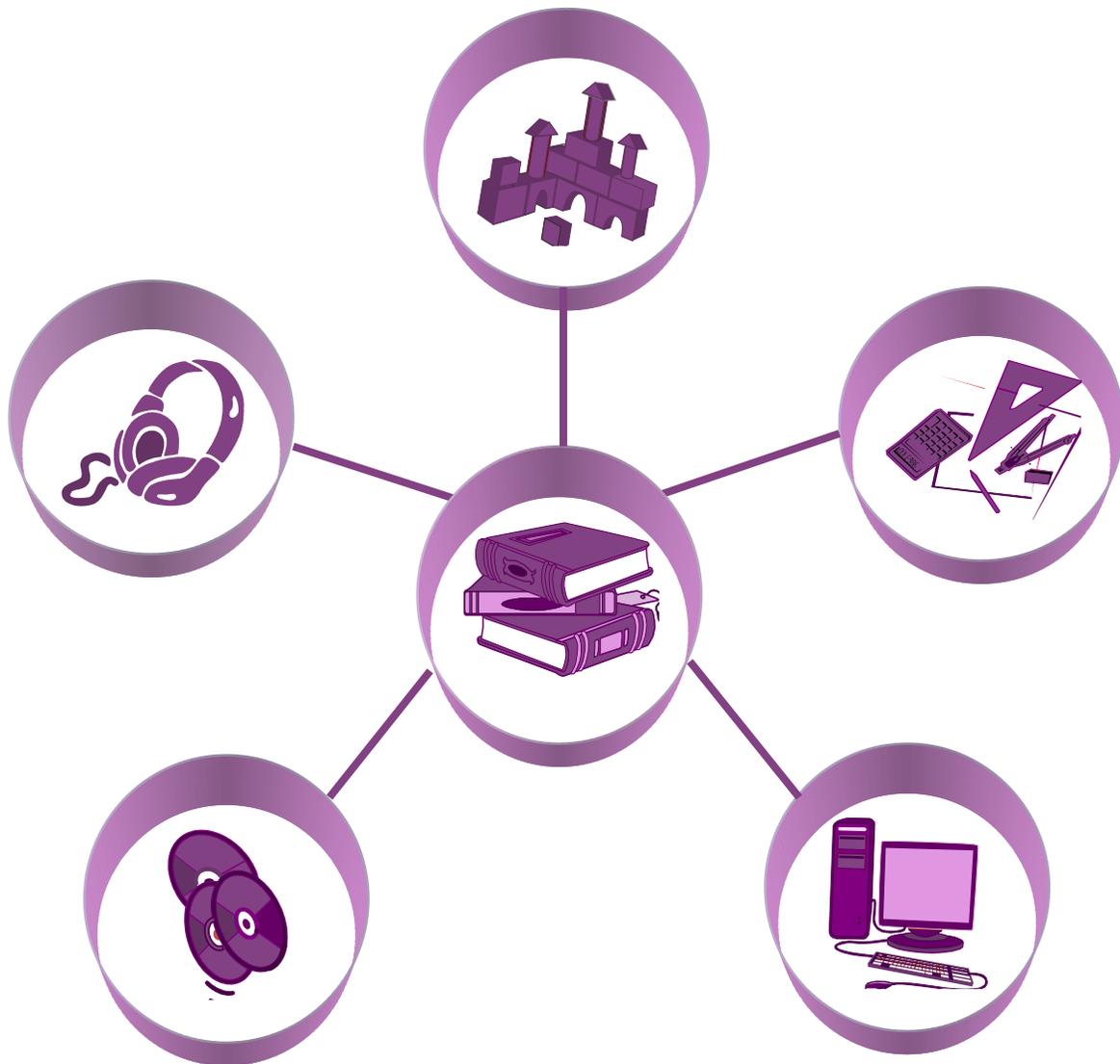Government of Saskatchewan
Ministry of Education

Learning Resources Evaluation Guidelines

March 2013

Learning Resources Evaluation Guidelines

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Student Achievement and Supports Branch
Saskatchewan Ministry of Education

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Introduction

> *If students are to become lifelong learners, they must have the ability to access information in real and virtual environments, and the critical thinking skills to use that information ethically, creatively, and wisely. Students must be confident, capable learners who achieve the learning outcomes described in the curriculum. In order to realize this, it is essential that students have access to a wide range of high-quality resources that complement curricula.*

Successful implementation of the Saskatchewan Ministry of Education's curricula depends upon careful planning by educational administrators, teacher-librarians, and teachers. As educators guide students' learning, they must consider the goals and outcomes of the curricula; the backgrounds, abilities, interests, and learning styles of individual students; and, the learning resources available.

The provision and effective use of high-quality learning resources facilitates students' construction of understanding through inquiry so they are better able to explore, question, identify, organize, analyze, synthesize, and evaluate information. These processes and skills enhance deeper understanding of the subject matter and promote information literacy and lifelong learning.

In accordance with Section 3(2) e of *The Education Act, 1995*, the Saskatchewan Ministry of Education shall provide lists of prescribed, recommended, or approved resources to schools. In turn, Section 37(1) a and b of *The Education Regulations, 1986*, requires school divisions and the conseil scolaire to establish policies concerning the selection and challenge of learning resources. Appendix A includes the legislation pertaining to learning resources.

The Saskatchewan Ministry of Education hereinafter referred to as *the ministry,* helps educators identify suitable learning resources by recommending resources that complement curricula. The ministry's priority is to meet the needs of students in a Saskatchewan cultural context; therefore, recommended resources include multicultural and First Nations, Métis, and Inuit content and perspectives.

Educators are encouraged to acquire materials from the lists of recommended items, and they may also select additional resources, using criteria from their school division's or school's learning resources selection policy.

In evaluating learning resources and in responding to challenges for inclusion or exclusion of resources, the ministry adheres to the guidelines outlined in this document.

Services Provided by the Ministry

The ministry assists educators in accessing a wide range of high-quality learning resources that support educators in teaching curriculum and students in achieving curriculum outcomes.

The ministry assists schools in accessing appropriate learning resources by:

- providing annotated lists of recommended core and additional resources

- acquiring rights and providing access to video resources for use in schools

- providing access to online databases for newspapers, journals, and reference materials by participating in the Multitype Database Licensing Program (MDLP) co-ordinated by the Provincial Library and Literacy Office

- developing curriculum-related learning resources to complement those areas of study that are not supported adequately by commercially produced materials*

- co-operating with other organizations and individuals to broaden the range of learning resources available to schools**

- negotiating copyright licences to obtain clearance for classroom use

- facilitating the provision of a province-wide technological infrastructure that enables resource access, resource sharing, and professional development

- participating in the Western and Northern Canadian Protocol (WNCP) for Collaboration in (Kindergarten to Grade 12) Education, which, among other purposes, aspires to achieve optimum use of educational resources.

*These learning resources are developed in cases where the need is pressing and sufficient funding is available.

**Co-operation from the ministry may include offering general feedback on draft material (time permitting), providing curricula outlines, and making school mailing information available.
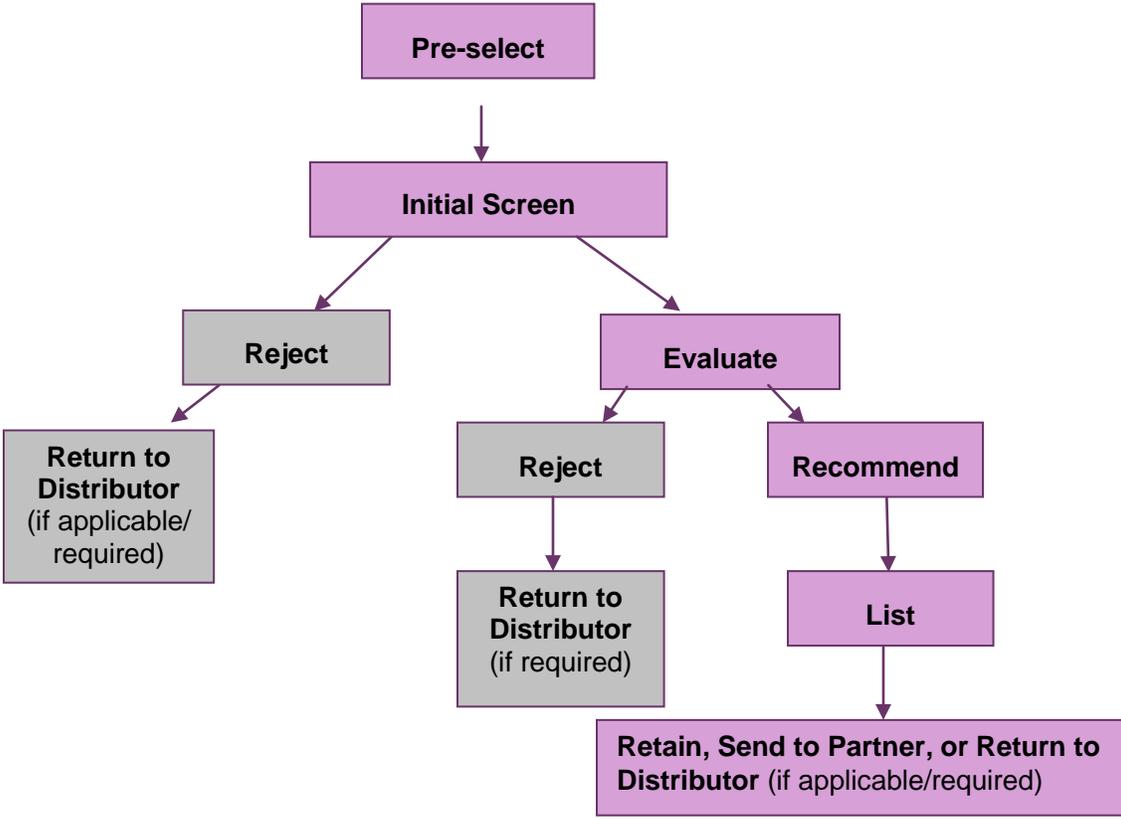
Learning Resources Evaluation Process

The Student Achievement and Supports Branch is responsible for making decisions regarding the titles included on lists of recommended learning resources. Before the ministry recommends and lists learning resources, each item is evaluated as part of a systematic process that includes the pre-selection of materials, the initial screening of pre-selected items by ministry consultants, and a thorough evaluation by one or more of the following groups:

- ministry consultants
- two or more practising educators who are encouraged, where possible, to involve students in the process
- selected committees of practising classroom teachers, who evaluate materials as a group at a pre-arranged time and location
- specialists in the content area.

Recommended learning resources may be listed in a variety of ways. Examples include databases, and web-based lists of core and additional resources, videos, and websites.

The following flow chart illustrates the process that occurs from the point when a resource is pre-selected for evaluation purposes until it is either rejected, or recommended and listed.

```
                        Pre-select
                            |
                            v
                      Initial Screen
                       /          \
                      v            v
                  Reject        Evaluate
                    |            /      \
                    v           v        v
              Return to      Reject    Recommend
              Distributor       |          |
              (if applicable/   v          v
              required)    Return to      List
                           Distributor     |
                           (if required)   v
                                    Retain, Send to Partner, or Return to
                                    Distributor (if applicable/required)
```

Guiding Principles for the Evaluation and Listing of Learning Resources

The ministry strives to keep abreast of the most current resources; therefore, consultants screen both solicited and unsolicited resources on an ongoing basis. The ministry determines which resources it will thoroughly evaluate based on needs.

The following general principles serve as guidelines throughout the learning resources evaluation process:

Learning resources play a significant role in shaping students' views about themselves and the world. Therefore, it is important that these resources portray respect and dignity for both genders, for those in specific cultural groups, for people with varying physical and intellectual abilities, for people of various ages, and for people of differing sexual orientation.

- A variety of learning resources is needed to support individual and group instruction, to permit both teacher-directed and student-directed activities, and to meet the varying needs of students and educators. The ministry advocates resource-based learning, and therefore evaluates several media formats including fiction and non-fiction print, audio-visual resources, electronic resources – both online and in physical format, multi-resource packages, manipulatives, and games.

- Learning resources are evaluated on their overall merit.

- Learning resources are fair, equitable, and supportive of the belief that each individual has value as a human being and should be respected as a worthwhile person. Some resources, however, contain an inherent bias. For example, many classic works of literature and historical documents reflect viewpoints and biases of the era in which they were written. These resources can be used to aid in the development of critical thinking. Lessons can be structured to help students recognize the bias, to interpret it within a historical or cultural framework, and to relate it to the world of today.

- Resources on controversial issues are necessary to support student achievement of particular curriculum outcomes.

- All other factors being equal, resources with Saskatchewan or Canadian content receive preference.

- Where numerous resources are available on a particular topic, only resources of the highest quality are recommended.

- Learning resources that address current ministry priorities and policies are to be included, where appropriate and available, on all lists of learning resources.

These above-mentioned guiding principles direct the ministry's evaluation criteria.

General Criteria for the Evaluation of Learning Resources

Providing a variety of high-quality learning resources offers students the opportunity to choose, to explore, and to discover. The freedom to make choices in a resource-rich environment where students' thoughts and feelings are respected is vital to the development of lifelong learners.

The following general criteria are used when evaluating resources. Not all of the criteria, however, can be met by every learning resource. For example, it is sometimes impossible to find resources on particular topics that include Canadian content. Also, certain older resources such as novels and primary sources may be very valuable learning tools. Further, if a resource has overall merit but has a minor weakness or an area of sensitivity, this resource may be recommended with the weakness or area of sensitivity identified in the annotation. More detailed criteria, including First Nations, Métis, and Inuit resource evaluation criteria, are found in Appendix B.

Physical Quality
Learning resources offer durability and high physical and technical quality. They are appealing to the intended audience.

Content/Format
Learning resources are well organized and of high artistic/literary quality. They offer content that is current, accurate, and authentic. They also include appropriate and significant Saskatchewan or Canadian content.

Social Considerations
Learning resources are fair and equitable concerning age, ability, culture, gender, socioeconomic status, religion, occupation, and sexual orientation. They are as free from bias as reasonably possible, and they are appropriate for the general age and maturity level of the audience. Also, learning resources are free of intrusive advertising.

Instructional Design
Learning resources are user-friendly (e.g., do not require extensive in-service before using). Learning resources foster deeper understanding of the subject being addressed. They relate to the curriculum and are consistent with its philosophy. They are reasonable regarding expected classroom time commitment. For example, lengthy sequential programs that must be taught from beginning to end to be effective tend to take time away from teaching the curriculum and are not recommended.

Qualifications of Developer
Learning resources have been developed and validated by qualified, reputable people.

Cost
Learning resources are reasonable regarding cost.

Categories of Resources

In the Core and Additional Learning Resources Lists, there are several categories of resources that indicate the intended audience for the use of the resource.

Major Integrated Resource
These are multi-genre comprehensive resources that integrate all strands of a subject; for example, English language arts (i.e., reading, speaking, writing, listening, viewing, and representing). The resource may include multi-components, and /or multimedia, a teacher's guide, and assessment tools.

Professional Resource
Professional resources can be in any format and foster professional development for educators. They are intended to provide educators with background information to the content, context, and philosophy of the subject area and grade level.

Student Resource
Student resources can be reference materials, such as a dictionary, or a learning resource designed to assist students to achieve curricular outcomes.

Teacher or Instructional Resource
These learning resources are intended to be used in the instructional process by teachers. These may include teacher guides, or materials that teachers would present to students as part of the instructional process. Textbooks would be included in this category.

It remains the responsibility of educators to preview and select materials that best meet the needs of their students, school, and community. Educators should choose resources in accordance with their school division's learning resources selection policy.

Types of Learning Resources

Learning resources exist in many formats. Each format provides access to information to meet learners' various needs and learning styles. The list below provides information on many formats or types of learning resources recommended by the ministry.

In order for students to achieve the outcomes stated in provincial curriculum, students need to have access to a wide range of high quality learning resources in oral, visual, multimedia, print and electronic formats.

Applications or Apps for Tablets and Mobile Phones
Applications for tablets, mobile phones, and other devices can be considered a learning resource if they provide access to content as described in the categories below, or provide a tool that appears only in an application format.

Literary Texts
Texts may be accessed in any format (e.g., novels, plays, poetry, short stories, and feature films) that use language in "aesthetic, imaginative, and engaging ways to entertain and move, to reflect and express emotions, and to shape and explore cultural values and identity." (Queensland Studies Authority, page 18).

Informational Texts
Texts in any format (e.g., reports, essays, feature articles, editorials, documentary films, websites, texts of work, family, and community life) that use language to "transact and negotiate relationships, goods, and services, report on people, things, events, and issues, and to explain, analyze, argue, persuade, and give opinions." (Queensland Studies Authority, page 18).

CDs or Audio Recordings
Audio texts may be recorded in various media including CDs, audio cassettes, or podcasts.

DVD or Video Recordings
DVD or video recordings are accessed through the ministry's ROVER (Recommended Online Video Education Resources) (http://rover.edonline.sk.ca/), a video streaming service or, purchased for use in the classroom.

Magazines, Periodicals, or Journals
Subscriptions or individual copies of magazines, periodicals, or journals may be obtained in print or with digital access. Many of these resources are available through the ministry subscriptions to databases and online resources found at: http://education.gov.sk.ca/Alphabetical-List-of-All-Online-Database-Content-Schools.

Manipulatives
Concrete objects that allow students to explore an idea in an active, hands-on approach may be recommended for some subjects, particularly mathematics.

Websites
Websites are recommended when they are from a reliable source, updated, appropriate for learners, and exist in a stable environment.

Oral Literature

Aboriginal peoples possess rich and varied oral traditions. Many stories and historical narratives are collected and published by storytellers and authors. These written stories are often referred to as oral literature. Histories, cultural beliefs, and values are passed on from generation to generation through oral traditions, ceremonies, and traditional teachings. Oral history is a way to store knowledge and pass it along by word of mouth.

Many oral texts are considered authentic as the writers pass on stories as told from generation to generation through oral storytellers and historians in their respective communities. When reviewing learning resources, it is important to determine if the content is orally expressed by Aboriginal authors who lived the experience, and have traditional knowledge about their cultural history, traditions, beliefs, and values or by non-Aboriginal authors writing from a Euro-Canadian perspective or an anthropological perspective. Some non-Aboriginal authors write stories and historical information from the perspective of Aboriginal cultures because they gained the knowledge through their relationships with Aboriginal peoples.

Aboriginal peoples' oral literature encompasses stories, songs, poems, and personal historic narratives. Each form has a specific societal relevance and preserves a nation's cultural story. Many stories serve as metaphors for history and simultaneously convey a community's values and beliefs. Stories tend to centre on the origin of the world and its associated mythical beings. Some anthologies feature "Indian legends" that could be designated "myth", although neither "legend" nor "myth" adequately defines the nature of these stories.

Legends and stories are part of the oral history of First Nations peoples. These stories have many themes: the creation, trickster, and animal stories that teach about the beliefs and values of these cultures. They are entertaining, humorous, and easy to understand. They tell about the world of animals, plants, the sky, and the universe. Stories differ from nation to nation, but have similarities. First Nations cultures have their own languages, traditions, and customs that are learned through storytelling and ceremonies.

"Be truthful and respectful in our speech, which in itself is a miracle and a gift from the Creator, that we might use it only to speak good of each other and pass on the good things of life."

"óma ka-píkiskwéyák ta-kí kistéyihtomowak mina ta-kí-tapwéyak, éyako áyamiwin mitoni mamáhtáwisíhcikéwin óma ki-mámawóhtawímawánaw ká-kí-miyo-miyikowak, ka-tahkaki-píkiskwatówák ékwa mina ka-miyo-aniskowinimak pimatisiwiwina."

Cree Proverb

Information for Guiding the Development of Core and Additional Learning Resources Lists

The lists of learning resources identify high-quality resources that have been recommended by the Ministry of Education to support curriculum. The lists will be updated as new resources are recommended. The lists are available on the online curriculum website.

Lists of recommended core and additional learning resources are posted on the ministry's website and updated on an ongoing basis with some titles being taken off the lists and others added.

The lists of learning resources include learning resources with multicultural and First Nations, Inuit, and Métis content and perspectives, where quality resources are available.

Core learning resources are foundational or key resources that complement a curriculum in an especially effective way. It may be a comprehensive resource that broadly addresses several of the student learning outcomes (e.g., an anthology, a video, a major integrated resource, a textbook), an in-depth student resource that addresses at least one student learning outcome, or a professional resource/teacher reference for educators.

Additional learning resources also address the curriculum in an effective way and offer the same variety as core learning resources; however, where funds are limited, educators are advised to start by purchasing core learning resources.

Core Learning Resources Lists
A list of core resources is provided to support every grade level of each new or renewed curriculum and aims to cover 100 percent of the student learning outcomes. Core resource lists are comprised of foundational or key resources that may include a variety of formats that address developmental levels or learning styles of students, or that are needed to support student achievement of specific learning outcomes (e.g., art prints for visual art, manipulatives for mathematics). The types of core resources vary according to the nature of the subject area, the developmental level of the students, and other factors specific to each curriculum.

Additional Learning Resources Lists
A list of additional resources may also be provided to support every grade level of each new or renewed curriculum.

Challenges Regarding Learning Resources

> *The ministry provides a challenge process so that Saskatchewan residents who are not involved in the evaluation of learning resources can voice their concerns and have them respectfully considered.*

From time to time, a group or an individual from Saskatchewan challenges the recommendation or rejection of a resource.

The experience of dealing with challenges is an anticipated and healthy process. A challenger may request that a resource be excluded from a ministry list for a variety of reasons including the nature of the ideas presented, the maturity required for understanding the content, or the language that is used. Conversely, a challenger who believes that material has merit for curriculum support may request that a resource be included on a ministry list.

Challenges are accepted from the Saskatchewan public with the exception of publishers, authors, editors, or producers whose material has been rejected. For example, materials may be rejected due to author bias. Challenges should be expressed in writing with a clear explanation of the reasons for the request. Challengers must complete a form such as the example in Appendix D.

Every effort is made to resolve the challenger's request informally; where this is not possible, challenges are referred to a Resources Advisory Committee. The guidelines for this committee are found in Appendix E.

Appendices

Appendix A: Legislative Authority

The following sections of *The Education Act, 1995* and *The Education Regulations, 1986* contain the legislation that pertains to the recommendation and challenge of learning resources.

In accordance with *The Education Act, 1995:*

3(2) The minister shall:

> (e) provide lists of textbooks, library books, reference books, other learning resources, apparatus, equipment and other materials that the minister may prescribe, approve or recommend pursuant to clause 4(1)(e);

4(1) The minister may:

> (e) prescribe, approve or recommend textbooks, library books, reference books, other learning resources, apparatus, equipment and other materials that the minister considers necessary to ensure an optimum quality of instructional services in schools;

87(1) Subject to the powers of the conseil scolaire with respect to the division scolaire francophone and minority language instruction programs, a board of education may:

> (f) subject to the regulations, approve textbooks, library books, reference books and other learning resources;

88(1) Subject to section 87, the conseil scolaire may:

> (e) subject to the regulations, approve textbooks, library books, reference books and other learning resources for use in Fransaskois schools;

In accordance with *The Education Regulations, 1986*:

2 (b.1) **"learning resource"** means a resource used for educational purposes in any format, real or virtual, that:

> (i) illustrates or supports one or more elements of a course or course of study; and

> (ii) may enrich the learning experience of the pupil or teacher;

37(1) A board of education and the conseil scolaire shall establish policies concerning:

(a) subject to subsection (2), the selection of textbooks, library books, reference books and other learning resources;

(b) the procedure by which a person may challenge the inclusion or exclusion of specific textbooks, library books, reference books and other learning resources; and

(c) the procedures to be used to ensure that pupils have access to the textbooks, library books, reference books and other learning resources that they need to complete their course requirements.

(2) Subject to subsection (3), if the minister has prescribed textbooks, library books, reference books or other learning resources, a board of education and the conseil scolaire shall ensure their use in schools.

(3) If a board of education or the conseil scolaire requests an exception to the prescribed textbooks, library books, reference books or other learning resources, the minister may approve its use of alternative textbooks, library books, reference books or other learning resources.

(4) A board of education or the conseil scolaire may, in accordance with policies established pursuant to clause (1)(a), approve other textbooks, library books, reference books or other learning resources to be provided at the expense of the school division or the conseil scolaire, as the case may be.

(5) A board of education and the conseil scolaire shall:

(a) provide school library services; and

(b) establish policies and standards governing school libraries.

Appendix B: Specific Criteria for Guiding the Evaluation of Learning Resources

Written in a question format, the following criteria were designed to guide evaluators in choosing high-quality appropriate learning resources to complement Saskatchewan curricula and meet the needs of students and educators. Consultants, teacher-librarians, and community members can support the evaluation process. These questions may be included on learning resources evaluation forms as appropriate.

Note: A section has been added to highlight First Nations, Métis, and Inuit content, perspectives, and ways of knowing because it is a ministry priority to recommend these learning resources.

Physical Quality/Format

- Does the learning resource reflect high technical quality through:
    - typography
    - visuals, sound
    - attractiveness to students?
- Is a variety of visuals used to support and represent concepts?
- Are the graphics an integral part of the text?
- Is the learning resource durable enough to last for its period of intended use?
- Is the learning resource packaged to permit easy use and storage?
- Are components of multi-resource packages co-ordinated by means such as colour coding, number sequencing?
- Does the learning resource accommodate current technologies (e.g., available in print and ebook)?
- Does the learning resource represent oral traditions, including stories and songs, in appropriate and accessible formats?

Content

- Is there meaningful organization (i.e., material is organized in a consistent and logical fashion)?
- Is there accurate, authoritative, and realistic presentation of content?
- Is the resource of high literary quality?
- Are contemporary knowledge and research reflected?
- Does the resource represent First Nations, Métis, and Inuit history and knowledge as presented in oral traditions, such as stories and songs?
- Does the resource refrain from equating traditional First Nations, Métis, and Inuit stories and legends to fables, fairytales, myths, or magic/spells and recognize their value in the culture?
- Does the learning resource portray a contemporary view of First Nations, Métis, and Inuit content, perspectives, and ways of knowing and integrate it authentically with traditional and historical content?
- Are sources of information such as statistics and research studies cited?

- Is the learning resource current? (Note: Informational resources with a copyright date more than five years old are usually considered to be outdated; however, there may be exceptions. For example, an older historical reference may be very useful.)

- Does the learning resource include appropriate Saskatchewan or Canadian content?

- Is there significant Canadian content (e.g., Canada is featured in references, examples, data maps)?

- Does the learning resource list First Nations, Métis, and Inuit peoples as distinct nation groups, use terms based on what is deemed appropriate to the specific First Nations, Métis, and Inuit audience and, when possible, avoid the overuse of umbrella terms such as Aboriginal?

- Is the metric system of measurement used?

Social Considerations

- Does the learning resource demonstrate consideration for the human worth and dignity of all people regardless of age, ability, gender, sexual orientation, socioeconomic status, occupation, or ethnocultural background?

- Does the learning resource show a strong commitment to equal rights and responsibilities for all citizens?

- Does the learning resource show unbiased concern for religious, political, and intellectual freedom?

- Does the resource treat with sensitivity and respect, portrayals of sacred items and ceremonies, and demonstrate a consultation with Elders regarding this treatment (e.g., the ceremonial pipe, the Sun Dance, the Horse Dance, and the Ghost Dance)?

- Does the learning resource contain appropriate multicultural content and perspectives?

- Does the learning resource accurately reflect the multiethnic character and cultural diversity of our society?

- Is the learning resource gender equitable (i.e., use of inclusionary language, reflection of accomplishments of both men and women, portrayal of the sexes as equal)?

- Does the learning resource address career development?

- Does the learning resource foster abilities awareness?

- Could the learning resource contribute to the students' understandings of the complexities of contemporary society?

- Does the resource indicate appropriate local protocols to follow when Elders/traditional knowledge keepers and community members share or shared Indigenous Knowledge in the classroom or in the development of the resource?

- Is bias (if present) sufficiently explicit to be identified and examined by the students for whom the learning resource is intended?

- Are controversial issues and ideas (if present) conveyed in a manner which could contribute to the students' understandings of the issues and ideas, and their origins?

- Is the use of language appropriate?

- Are there portrayals of violence, content on the occult, intrusive advertising, or other potentially offensive content?

First Nations, Métis, and Inuit Content

- Is the information historically accurate (e.g., dates, traditions, customs, events)?

- Are First Nations, Métis, or Inuit worldviews (beliefs and values) sensitively and accurately presented?

- Does the resource include the diversity of perspectives between and within cultures, First Nations, communities, languages, worldviews, political organizations, social organizations, and traditions?

- Is the language accurate and respectful?

    - Do word choices falsely imply the character of First Nations, Métis, and Inuit people and their relationships with the incoming peoples from other nations?

    - Does the resource portray First Nations, Métis, and Inuit speech and dialects in appropriate and respectful ways, and avoid discriminatory terms?

- Is the information balanced and objective?

    - Are First Nations, Métis, and Inuit people shown in a variety of political, social, and economic situations, and in a variety of leadership roles and professions?

- Is the diversity among First Nations, Métis, and Inuit people and within groups represented (e.g., Plains Cree, Woodland Cree)?

- Does the resource refrain from depicting First Nations, Métis, and Inuit people as existing only in the past, as part of fiction, as part of the landscape, as non-human, or as inanimate objects?

- Are the visuals accurate and respectful?

- Has the resource been developed and validated by First Nations, Métis, or Inuit Elders, traditional knowledge keepers, authors, or other qualified, reputable people?

Instructional Design

- Does the learning resource support the philosophy of the curriculum regarding:

    - what will be taught

    - why it will be taught

    - to whom it will be taught

    - how it will be taught?

- Does the learning resource complement the education goals and outcomes within a specific curriculum area?

- Does the learning resource complement various areas of study?

- Is the learning resource suitable for a range of learning styles and instructional approaches?

- Does the learning resource stimulate the interest of the audience?

- Is the material compatible with the general age and maturity level of the audience for whom it is intended?

- Could the learning resource be useful in challenging the students to be creative, imaginative, inquisitive, and reflective – to become active rather than passive learners?

- Could the learning resource be useful in promoting the development of communication skills?

- Could the learning resource be useful in contributing to the students' abilities to make informed decisions in daily life?

- Could the learning resource be useful in enhancing deeper understanding?

- Are the illustrations, graphs, charts, and maps up-to-date and clear?

- Does the learning resource include a useful glossary?

- Does the learning resource offer a useful index?

- Does the learning resource have suggestions for promoting learning (e.g., ideas for projects, questions that promote critical and creative thinking)?

- Does the learning resource present opportunities for learning strategies that reflect First Nations, Métis, and Inuit values and beliefs, including cooperative learning, experiential learning, the role of family and Elders/traditional knowledge keepers, and the relationship that people have with the natural environment?

- Does the learning resource suggest interesting activities that will challenge the students to conduct independent investigation?

- Does the learning resource promote the use of a variety of learning skills?

- Does the learning resource include useful assessment tools?

Qualifications of Developer

- Are the developers (e.g., author, publisher/producer, editor) of the learning resource reputable, and qualified in the field being addressed?
- Has the resource been validated by a reputable, qualified person?
- In the case of resources with First Nations, Métis, and Inuit content and perspectives, is there evidence that First Nations, Métis, and Inuit individuals, groups, Elders/traditional knowledge keepers, or community members were involved in the development or validation of the resource?

Cost

- Is the cost reasonable compared with other resources of similar quality?

Appendix C: First Nations, Métis, and Inuit Terminology

When reviewing First Nations, Métis, and Inuit resources, it is important to know the common terms used by First Nations, Métis, and Inuit peoples to identify themselves and those commonly used as legal distinctions. Legal distinctions arise from relationships between the Crown, the Government of Canada, and the First Nations, Métis, and Inuit peoples. It is appropriate to use these terms when referring to Aboriginal peoples of Canada in a political and legal context.

The use of umbrella terms, such as *Aboriginal,* when used inappropriately, implies that Indigenous peoples of Canada are the same culturally, politically, and historically. The ways in which a people are referred to can determine how they are perceived by others. Use of certain terms over time creates a mindset that either supports or detracts from how a people wish to be perceived. On the other hand, using terms which specify territorial origins and political and legal status supports the concept of diversity and continuing presence in contemporary times.

Glossary of First Nations, Métis, and Inuit Terminology

Aboriginal – is a collective name for all original people of Canada and their descendants. Section 35 (2) of the *Canadian Constitution Act*, 1982, defines Aboriginal peoples as the "Indian, Inuit, and Métis peoples of Canada". These people have diverse heritages, languages, cultural practices, and spiritual beliefs. Aboriginal is also used in other parts of the world in reference to the first inhabitants of an area. The Aboriginal peoples indigenous to Saskatchewan are the Cree, Dene, Dakota, Nakota, Lakota, and Saulteaux.

Aboriginal Worldviews/Perspectives – are distinct from the worldview of Canadian mainstream culture. This worldview presents human beings as inhabiting the universe made by the Creator and striving to live in respectful relationships with nature, one another, and oneself. Each Aboriginal culture expresses this worldview in different ways, with different practices, stories, and cultural products.

First Nation – came into common usage in the 1970s to replace the word "Indian". Although the term First Nation is widely used, no legal definition exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and non-Status. Many First Nations people have adopted the term "First Nation" to replace the word "Band" in the name of their community.

Indian Act – was first passed in 1876 and this federal legislation has been amended several times. The Act sets out certain federal government obligations and regulates the management of reserve lands, First Nations' financial resources, and other resources. Among its many provisions, the *Indian Act* currently requires the Minister of Aboriginal Affairs and Northern Development Canada to manage certain moneys belonging to First Nations and Indian lands and to approve or disallow First Nations by-laws.

Indian – is used to define Indigenous people in the *Canadian Constitution Act*, 1982, and under Canada's *Indian Act,* 1876. According to the *Indian Act*, an Indian is "a person who pursuant to the Act is registered as an Indian or is entitled to be registered as an Indian". This is a highly selective legal definition subject to historical events and legislation. There are three legal definitions that apply to Indians in Canada – Status Indian, Non-Status Indian, and Treaty Indian.

- Non-Status Indians are not entitled for registration under the *Indian Act*. There a couple of reasons – their ancestors were not registered or they lost their status under former provisions of the *Indian Act* (e.g., enfranchised Indian).

- Status Indians are registered or entitled to registration under the *Indian Act*. The Act sets out the requirements for determining who is a Status Indian.

- Treaty Indians belong to a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty rights. Non-treaty Indians have no such rights.

Indigenous Peoples – means "native to the area." Its meaning is similar to Aboriginal Peoples, Native Peoples, or First Peoples and usually refers to Aboriginal people internationally. The term is gaining acceptance, particularly among some Aboriginal scholars, to recognize the place of Aboriginal Peoples in Canada's late-colonial era and implies land tenure.

Inuit – are Aboriginal people in northern Canada who mostly live above the tree line in the Northwest Territories, Nunavut, northern Quebec, and Labrador. The Inuit are not subject to the *Indian Act*, but the federal government makes laws concerning the Inuit. Inuk is the singular form of Inuit. Inuit are a founding people of the country now known as Canada.

Métis – are peoples of mixed First Nations and European, Canadian, or other ancestry. They identify themselves as Métis, which is distinct from First Nations and Inuit peoples. The Métis history and culture draws on diverse ancestral origins, such as Scottish, Irish, French, Saulteaux, and Cree cultures. According to the Métis National Council, Métis means a person who self-identifies as Métis, is of historic Métis Nation ancestry, is distinct from other Aboriginal peoples, and is accepted by the Métis Nation.

Evolution of Terminology

Terms evolve and may vary in location and in specific situations. People may refer to themselves collectively using terms of common usage that have not originated in their cultural heritage. It is important to determine the appropriate, contemporary terminology used when referring to First Nations, Métis, and Inuit peoples. First Nations, Métis, and Inuit peoples use their own terminology based on their languages and political and cultural worldviews.

When reviewing First Nations, Métis, and Inuit resources, it is important to know the terms used by First Nations, Métis, and Inuit peoples to identify themselves and the common terms used by the general population. Terms that reflect how people think of themselves in their language will not change as long as the language remains intact. People from the local community are the best judge to determine the terms that should be applied and when it is appropriate. Some of these terms are listed below.

Canadian Terms to Use	Rather Than These Terms
Aboriginal peoples (First Nation, Métis, and Inuit) First Nations peoples (Canada) American Indian(s) (USA) Indigenous peoples (international context)	Indian(s), Native(s), Native Canadians, Amerindian(s)
Atsina or Gros Ventre (At'-see-nah, Grow-Vont)	Stony
Dakota (Dah-ko'-tah) and Lakota (Lah-ko'-tah)	Sioux
Dene (Deh'-neh)	Chipewyan
Inuit (In'-oo-eet)	Eskimo
Kainai (Ki'-ni) long vowel sounds	Blood
Métis (May'-tee)	Half-Breed, Mixed-Blood
Nakota (Nah-ko'-tah)	Assiniboine
Saulteaux, Nahkawé	Ojibway
Peigan (Pay'-gan) or Pikuni (Pi-koo'-nee) Siksika (Seek-see'-kah) Tsuu-t'ina (Tsoo'-t-i-nah) or Sarcee	Blackfoot

Saskatchewan First Nations and Métis Terms and Linguistic Groups

The First Peoples of Canada are culturally and linguistically diverse. More than eighty distinct First Nations existed in what is now Canada before contact with the Europeans. These Nations have been categorized by historians and anthropologists into cultural and linguistic groups.

There are a number of linguistic groups among the First Nations in Saskatchewan. The First Nations languages represented are:

Commonly Used Terms	Terms in First Nation Language(s)	Linguistic Group
Cree	Nēhiyawak (y dialect) Nēhiawak (n dialect) Nīhithawak (th dialect)	Algonkian - Cree (y, n, th dialects)and Saulteaux, Nahkawé
Saulteaux, Nahkawé	Anishinabe	
Dene	Dene or Denesuline	Athapaskan (t, k dialects)
Dakota	Madakota	Siouian
Lakota	Malakota or Oceti sakowin	
Nakota	Manakoda	
Métis	Métis	Michif

Appendix D: Request for Reconsideration of a Learning Resource

<div style="border:1px solid black;padding:10px">

Request for Reconsideration of a Learning Resource

Title _____ Author(s)/Editor(s)_____

Publisher/Producer _____ Copyright Date _____

Format (e.g., DVD, print, kit, CD-ROM) _____

Please state your reasons for wanting to have this resource excluded from or included on the

ministry's list of recommended learning resources (e.g., the effect that you perceive it

might have on students). _____

_____

_____

If your request is for exclusion, please state your specific objection(s) to the material including

page number(s), if applicable. _____

_____

Have you reviewed the entire resource? _____

Have you discussed with educators the way that this material might be used to support learning

outcomes in the classroom?_____

If you answered "yes" to the previous question, what response(s) did you receive? _____

_____

Additional Comments _____

_____

_____

_____

Name _____ Role_____

Address _____ Phone Number(s) _____

Date _____ Signature_____

</div>

Appendix E: Guidelines for the Resources Advisory Committee

Purpose

The main purpose of the committee is to respond to challenges of recommended or rejected learning resources, with the ultimate goal of choosing high-quality educational materials that support student achievement of curriculum outcomes.

Responsibilities

- The responsibilities of the committee include:
  - perusing challenged learning resources, as well as reading reviews and evaluation forms pertaining to these resources
  - compiling written recommendations either supporting or reversing the ministry's original decision regarding the challenged resources, including reasons for the recommendation reached
  - submitting written recommendations to the deputy minister for review, decision, and response to the challenger.

Scope

Acting on behalf of the Minister of Education, the committee shall review learning resources challenged by a member of the Saskatchewan public for exclusion or inclusion (with the exception of challenges from publishers, authors, editors, or producers whose learning resources have been evaluated and rejected).

Membership

- Each Resources Advisory Committee has a minimum of six participants that may include:
  - consultants and directors from various units when resources related to their areas are being considered
  - experts in the field being addressed (e.g., medical, agricultural), when appropriate
  - a student who is studying the subject that the challenged resource complements
  - a teacher who teaches the curriculum that the challenged resource complements
  - a teacher-librarian or library consultant who is familiar with the curriculum that the challenged resource complements
  - an educational administrator from a school division or school
  - a parent or member of the public.
  Note: While students provide feedback, their presence at meetings is optional.

Process

- The committee meets as often as necessary to ensure that requests are responded to in a timely manner. When possible, the committee members will receive the learning resources at least one week in advance of the meeting to allow time for review and reflection.

- A director or designate from the Student Achievement and Supports Branch chairs the committee.

- At the beginning of each meeting, the chairperson reviews the purpose of the committee, provides basic background information regarding the challenged resource, and shares the reasons for the challenge. Copies of the correspondence from the challenger are distributed and discussed.

- Each participant is requested to complete an evaluation form on the learning resource being considered. These forms are filed in a central location for future reference.

- Every effort should be made to reach consensus regarding the acceptance or rejection of the request. If this is not possible, it is noted in a report (described below) that a general consensus could not be reached.

- Following each review process, the chairperson is responsible for compiling a written learning resource evaluation report including reasons for the recommendation of the material, rejection of the material, or lack of consensus. This report is circulated to and signed by each committee member who participated in the review process. Space will be provided beside each signature for the person to make comments, if desired (e.g., "I disagree with the majority because ….").

- The chairperson forwards one copy of this report to the deputy minister for review and response to the challenger. Another copy is placed in a confidential file along with the evaluation forms and correspondence from the challenger.

- Based on the committee's recommendations, the ministry may maintain the status quo, add a cautionary note to an annotation, add a resource to one or more lists of recommended resources, or remove a resource from one or more lists of recommended resources.

Expectations of Committee Members

- The expectations of committee members include:
  - confidentiality
  - attendance at meetings
  - preparation (i.e., advance perusal of learning resources, reviews, and evaluation forms)
  - participation in discussion
  - consideration of the educational needs of all students
  - completion of evaluation forms
  - respect for and consideration of the opinions of other members
  - open-mindedness.

Glossary

Additional Learning Resource – An additional learning resource complements a curriculum in an effective way and is of the same variety as core resources.

Bias – The attitudes of one segment of the population toward another group, individual, or idea can contribute to different forms of bias including:

- invisibility – some groups may be rarely seen, or not seen at all

- stereotyping – use of pared down, simplified images, and attributes

- imbalance – one-sided interpretation of issues or situations

- unreality – avoidance of in-depth analyses of situations and circumstances in life

- fragmentation/isolation – treatment of gender, age, and cultural differences as separate, add-on information
- linguistic bias – language that is patronizing or ignores disability, age, and gender differences and cultural diversity.

Canadian Content – The following points are indicators of Canadian content:

- is authored, designed, illustrated, edited, or published by a Canadian person or company

- represents a Canadian perspective

- is designed to meet Canadian needs.

Challenge – A group or individual making a formal complaint regarding the inclusion or exclusion of a resource on a ministry list is engaged in a challenge process.

Controversial Materials – Materials presenting points of view which, when introduced, arouse strong reactions are considered to be controversial. There are many subjects which, by the nature of our contemporary society, may be considered controversial.

Core Learning Resource – A core learning resource is a foundational or key resource that complements a curriculum in an especially effective way. It may be a comprehensive resource that broadly addresses several of the student learning outcomes of a particular curriculum, an in-depth student resource that addresses at least one student learning outcome of a curriculum, or a professional resource for educators.

Culture – The customs, history, values, and languages that make up the heritage of a person or people and contribute to that person's or people's identity is considered to be their cultural heritage.

Diversity – This term is used to encompass the various differences among people including race, religion, gender, sexual orientation, disability, and socio-economic status.

Elder – Any person regarded or chosen by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge is an Elder. This person is recognized for his/her wisdom about spirituality, culture, and life. Not all Elders are "old". An Aboriginal community and/ or individuals will typically seek the advice and assistance of Elders in matters of tradition as well as contemporary issues.

Historical Accuracy – In the context of this document, historical accuracy reflects information based on First Nations, Métis, and Inuit traditional knowledge, practice, and factual research regarding the past that has the condition or quality of being true and correct.

Indicators – They serve as examples of ways that students might be asked to demonstrate achievement of an outcome or the type of evidence that teachers would accept to determine the extent to which students have achieved the desired learning results. The set of indicators provided in the curriculum for an outcome:

- provides the intent (depth and breadth) of the outcome
- tells the story, or creates a picture, of the outcome
- defines the level and types of knowledge required by the outcome.

Indigenous/Traditional Knowledge – The knowledge, innovations, and practices of indigenous and local communities around the world is considered traditional knowledge. Traditional knowledge is mainly practical in nature, mostly in agriculture, fisheries, health, horticulture, and forestry. It is developed from experience gained over the centuries and adapted to the local culture and environment. Traditional knowledge is transmitted orally from generation to generation and tends to be collectively owned. It takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds.

Information Literacy – The ability to access, evaluate, use, and share information effectively and ethically for a range of educational, career, and personal purposes is considered information literacy.

Instructional Approaches – The approaches teachers may take to support student achievement of curriculum outcomes include direct instruction, indirect instruction, experiential learning, interactive instruction, and independent study.

Intrusive Advertising – This refers to offensive or excessive advertising, especially when the advertising is not separated from the main body of the resource.

Knowledge Keeper – A person designated or acknowledged by other Elders of a cultural community as being knowledgeable about the culture, its perspectives, practices, and products is known as a Knowledge Keeper.

Learning Resource – As defined in *The Education Regulations, 1986,* learning resource means*,* "a resource used for educational purposes in any format, real or virtual, that: (i) illustrates or supports one or more elements of a course or course of study; and (ii) may enrich the learning experience of the pupil or teacher".

Lifelong Learning – Lifelong learning is a process which requires the disposition to be open to new ideas, decisions, skills, and behaviours throughout one's life, and the acquisition of skills and abilities to benefit from formal and informal learning opportunities throughout one's life.

Multitype Database Licensing Program (MDLP) – Saskatchewan libraries, co-ordinated by the Provincial Library and Literacy Office, co-operatively purchase province-wide access to several online information databases and other virtual resources. All library patrons in the public, post-secondary education, school, and special library sectors are entitled to access these resources

Oral Storytelling – An ancient tradition is the most personal and intimate form of storytelling. Aboriginal storytellers earn the right to be a storyteller and are important in teaching and preserving the history of the group. The flexibility of oral storytelling allows the tale to be moulded according to the needs of the audience, the location, or environment of the telling.

Oral Tradition – Accounts of each group's origins, history, and spirituality that are transmitted orally from one generation to another include oral history, oral literature, oral law, and other knowledge across generations without a writing system. Oral traditions are identified by Aboriginal historians as

creating a connection between the past and the present by developing a relationship with both the ancestors and the land.

Outcomes – See Student Learning Outcomes.

Paternalism – A policy or practice of treating or governing people modelled after a family structure in which the father figure makes the decisions for the family is known as paternalism. Paternalistic practices often are based on the assumption that a group of people needs care from another group that considers itself superior, and this "superior" group provides for the perceived needs of the other, and assumes what is best for them without respecting their rights or responsibilities.

Protocol – Appropriate behaviours are articulated for working with Aboriginal communities. Protocols are community specific and can include forms of ceremony. Using proper protocols means following the custom of the people or community with whom you are working. Each Aboriginal community has its own cultural and social traditions that translate into protocols and should be carefully followed. Although regionally specific protocols have evolved over time, there are many similarities and common themes that are important to remember when initiating cross-cultural contact.

Recommended Learning Resources – Materials that appear on ministry lists, from which educators are encouraged to choose their learning resources, have been recommended for curriculum fit.

Recommended Online Video Education Resources (ROVER) – ROVER is a video streaming service provided through the ministry which offers English language video programs that have been purchased by the ministry for use in PreK-12 schools to support curriculum. Each recommended program contains a hyperlink directly to the program and accompanying teacher resources (if provided). See **Ressources éducatives vidéos en ligne (REVEL)** for the French language collection of videos.

Resource-based Learning – Learning and teaching actively involves students in meaningful use of a wide variety of print, non-print, electronic, virtual, and human resources.
Resources Advisory Committee – A learning resources committee formed for the purpose of responding to challenges regarding materials, with the ultimate goal of choosing high-quality learning resources that support student achievement of curriculum outcomes.

Ressources éducatives vidéos en ligne (REVEL) – This is the French language collection of videos. See **Recommended Online Video Education Resources (ROVER)** for the English language collection.

Saskatchewan Content – The following points are indicators of Saskatchewan content:

- authored, designed, illustrated, edited, or published by a Saskatchewan person or company
- represents a Saskatchewan perspective
- designed to meet Saskatchewan needs.

Stereotype – A fixed mental picture or image of a group of people, ascribing the same characteristic(s) to all members of the group, regardless of their individual differences is a stereotypical view. Stereotyping may be based upon misconceptions, incomplete information, and/or false generalizations about race, age, ethnic, linguistic, geographical, or natural groups; religions; social, marital, or family status; physical, developmental, or mental attributes; gender; or sexual orientation.

Student Learning Outcomes – Outcomes define what a student is expected to know and be able to do at the end of the grade level or Secondary course.

Western and Northern Canadian Protocol (WNCP) – WNCP refers to a protocol signed by the ministers of education from the four western provinces and the three territories in 2011. The Western and Northern Canadian Protocol (WNCP) for Collaboration in (KIindergarten to Grade 12) Education, states that these jurisdictions agree to collaborate in education.

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