



**WNCP Common Tool for Assessing and
Validating Teaching and Learning
Resources for Cultural Appropriateness
and Historical Accuracy of
First Nations, Métis and Inuit Content**

Western and Northern Canadian Protocol for Collaboration in Basic Education



The Common Curriculum Framework

for

WNCP Common Tool for Assessing and Validating Teaching and Learning Resources for Cultural Appropriateness and Historical Accuracy of First Nations, Métis and Inuit Content



Western and Northern Canadian Protocol for
Collaboration in Basic Education

2011

Copyright

© Copyright 2011, the Crown in Right of the Governments of Alberta, British Columbia, Manitoba, Yukon Territory, Northwest Territories, Nunavut and Saskatchewan as represented by the Minister of Education for Alberta, British Columbia, Manitoba, Yukon Territory, Northwest Territories, Nunavut and Saskatchewan.

Every reasonable effort has been made to trace the owners of copyrighted material and to make due acknowledgement. Any errors or omissions drawn to our attention will be rectified in future editions.

Permission is given by the copyright owners for any person to reproduce this document, or any part thereof, for educational purposes and on a non-profit basis, with the exception of materials for which the Western and Northern Canadian Protocol does not hold copyright.

ISBN: 978-1-926841-24-3

Acknowledgements

The WNCP FNMEID gratefully acknowledges the collective efforts of the many people and groups who contributed to this work.

The significant contributions shared from the wisdom of Elders, Knowledge Keepers, and Cultural Advisors, past and present, throughout this document is acknowledged. We are indebted to our traditional teachers who demonstrate tenacity through their leadership and service to lifelong learning.

We acknowledge the diverse perspectives reflected in this document. The collective wisdom of communities, working groups, circle gathering participants, vetting groups, advisory committees and councils for providing advice and guidance. We are united in our efforts to make a positive difference through education.

Charter 2 Working Group members

The Western and Northern Canadian Protocol is a cooperative group of Canadian provinces and territories. The WNCP works towards the development of common curriculum frameworks. The Education Ministers of Manitoba, Saskatchewan, Alberta, British Columbia, Yukon and Northwest Territories came together in December of 1993 to sign the Western Canadian Protocol for Collaboration in Basic Education (WCP), Kindergarten to Grade 12. Nunavut joined the WCP in February of 2000.

Greg Pruden, Manitoba

Ted Cadwallader, Trish Rosborough, British Columbia

Sharon Shadow, Yukon Territories

Lori Whiteman, Danette Starblanket, Corey O'Soup, Saskatchewan

Pat Netsor, Nunavut

Margaret Erasmus, Northwest Territories

Delores Pruden-Barrie, Wayne Jackson, Victoria Forchuk, Scott Trueman, Alberta

Aboriginal Education Research Centre, University of Saskatchewan, Saskatoon, Saskatchewan

The Aboriginal Education Research Centre, University of Saskatchewan was contracted to provide academic and Indigenous research perspectives towards the completion of this document.

Dr. Marie Battiste, Academic Director

Yvonne Vizina, Associate Director

Dr. Janet McVittie, Principal Investigator

Western and Northern Canadian Protocol

First Nations, Métis and Inuit Education Directors (FNMIED)

Alberta

Honourable David Hancock, Minister of Education
Keray Henke, Deputy Minister, Alberta Education
Wilma Haas, Assistant Deputy Minister, Alberta Education
Linda Pelly, Director, First Nations, Métis and Inuit Services
Eveyln Good Striker (Former Director, First Nations, Métis and Inuit Services)

Saskatchewan

Honourable Donna Harpauer, Minister of Education (July, 2010)
Honourable Ken Krawetz, Minister of Education (2007 to 2010)
Audrey Roadhouse, Deputy Minister, Ministry of Education
Darren McKee, Assistant Deputy Minister, Ministry of Education
Maureen Johns, Executive Director, First Nations, Métis and Community Education
Branch, Ministry of Education

Manitoba

Honourable Nancy Allan, Minister of Education (November, 2009)
Honourable Peter Bjornson, Minister of Education (2003 to 2009)
Dr. Gerald Farthing, Deputy Minister, Manitoba Education
Aileen Najduch, Assistant Deputy Minister, Manitoba Education
Jean-Vianney Auclair, Assistant Deputy Minister, Manitoba Education
Helen Robinson-Settee, Director, Aboriginal Education Directorate, Manitoba
Education/Advanced Education and Literacy

Nunavut

Honourable Hunter Tootoo, Minister of Education
Kathy Okpik, Deputy Minister, Nunavut Education
Peter Geikie, Assistant Deputy Minister, Nunavut Education
Pat Netsor, Elementary Programs Coordinator

Northwest Territories

Honourable Jackson Lafferty, Minister of Education
Dan Daniels, Deputy Minister, Northwest Territories Education
Roy Erasmus, Assistant Deputy Minister, Northwest Territories Education
Gladys Norwegian, Curriculum Co-ordinator, Education, Culture & Employment
Margaret Erasmus, Curriculum Co-ordinator, Education, Culture & Employment

Yukon Territory

Honourable Patrick Ruble, Minister of Education
Pamela Hine, Deputy Minister, Yukon Education
Christine Whitley, Assistant Deputy Minister, Yukon Education
Sharon Shadow, Cultural Consultant, First Nation Programs & Partnerships

Edmond Schultz, Director of First Nation Programming, First Nations Programs & Partnerships
Tina Jules (Former Director, First Nation Programs & Partnerships)

Technical Support

Saskatchewan

Karen Middleton, Executive Co-ordinator, First Nations, Métis and Community Education Branch, Ministry of Education

Alberta

Sonya Irvine, Editor
Greg Bishop

Blanket Graphic

History and culture roll across the provinces and territories in colorful unity, blending in spiritual and creative energy that accentuates the beauty of the First people. Diversity as well as Unity become the celebration as we join forces to share the wealth of learning and living. This work, based on the cultural blankets that represent the provinces and territories features, was created by Natalie Rostad Desjarlais of Winnipeg, Manitoba.

Table of Contents

Background Information.....	1
Development Process.....	1
Introduction.....	1
What Is the CTfAV?	2
Purpose.....	2
Checklists.	4
Instructions	4
Checklist One: Resource Production Process	5
Checklist Two: Language and Imagery.....	6
Checklist Three: Indigenous Knowledge and Worldviews	10
Checklist Four: Historical and Contemporary Portrayals of First Nations, Métis and Inuit People.....	14
Appendix A: Resource Assessment and Validation Form.....	19
Appendix B: Glossary.	20
References.	26

Introduction

Background Information

The Western and Northern Canadian Protocol (WNCP) is a cooperative group of Canadian provinces and territories that develops common curriculum frameworks. In June of 2000, the WNCP completed a comprehensive document entitled, *The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12*. As a result of the document, the WNCP implemented the Aboriginal Language and Culture Project (ALCP), which recognized the need to ensure the preservation and enhancement of First Nations, Métis and Inuit (FNMI) languages and cultures from this generation to the next (WNCP 2000). The ALCP was subdivided into three Charter Working Groups. Members of Charter Working Group Two developed ways to assess and validate cultural appropriateness and historical accuracy of teaching and learning resources that include First Nations, Métis and Inuit content and to ensure First Nations, Métis and Inuit content is integrated and infused within K–12 resources. This document is the result of the second stage of the work implemented by the WNCP’s Charter Two Working Group.

Development Process

The WNCP employed researchers from the Aboriginal Education Research Centre (AERC) at the University of Saskatchewan to conduct a research project entitled *Cultural Authenticity and Historical Accuracy (2009)*. The research project resulted in the document, *Guidelines for Assessing and Validating Teaching and Learning Resources for Cultural Authenticity and Historical Accuracy of First Nations, Métis, and Inuit Content (2009)*. The guidelines are based on an analysis and synthesis of current WNCP provincial and territorial (regional) strategies used to assess and validate First Nations, Métis and Inuit content in teaching and learning resources. Three themes emerged from the analysis:

- Tools;
- Human Resources and Infrastructure; and,
- Policies.

Within the Tools theme, four regions use content validation documents to assess teaching and learning resources that

contain First Nations, Métis and Inuit content. These regional documents provided the foundations for the *WNCP Common Tool for Assessing and Validating Teaching and Learning Resources for Cultural Appropriateness and Historical Accuracy of First Nations, Métis and Inuit Content* (this document, the CTfAV).

What Is the CTfAV?

The CTfAV consists of four checklists and two appendices. The four checklists cover the following topics:

- the resource production process,
- the language and imagery used,
- Indigenous Knowledge and worldviews, and
- historical and contemporary portrayals of First Nations, Métis and Inuit people.

The two appendices consist of:

- the Resource Validation form, which is used to indicate whether and why the resource has or has not been approved.
- A glossary, which clarifies the terms used in the checklists.

Purpose

Teaching and learning resources that are culturally authentic, historically accurate and respectful of the diversity of First Nations, Métis and Inuit people's identities and experiences will encourage students and educators to:

- recognize the importance of Elders and Knowledge Keepers in preserving and sustaining languages and cultures;
- recognize that First Nations, Métis and Inuit education enriches Western education systems;
- value and support First Nations, Métis and Inuit languages and cultures;
- adequately represent and reflect First Nations, Métis and Inuit languages and cultures; and
- affirm and support the engagement of First Nations, Métis and Inuit parents/caregivers and communities as traditional teachers in the education of children.

Within the past decade, significant progress has been made in the development of documents designed to assist in selecting respectful, appropriate and accurate First Nations, Métis and

Inuit teaching and learning resources. Although progress has been made, historically, First Nations, Métis and Inuit people's experiences, knowledge, worldviews, perspectives, histories and contributions have never been fully included within teaching and learning resources in meaningful ways (Battiste 2000; Francis 1997; Larocque 1989; Montgomery 2005). Resources, and all aspects of K–12 curricula in Canada continue to exclude and/or distort First Nations, Métis and Inuit people's experiences and knowledge, thus contributing to the perpetration of inaccurate perceptions of history, contemporary situations and of First Nations, Métis and Inuit people in general (Schick & St. Denis 2005).

To better ensure that First Nations, Métis and Inuit content is culturally authentic and historically accurate, the WNCP's Charter Two Working Group has designed an assessment and validation tool. This tool is used to assess cultural appropriateness and historical accuracy and will, henceforth, be called "assessment and validation tools". The *WNCP Common Tool for Assessing and Validating Teaching and Learning Resources for Cultural Appropriateness and Historical Accuracy of First Nations, Métis, and Inuit Content* (the CTfAV) has been developed as a common tool for use within the WNCP regions and can be adjusted locally, to reflect each region's needs.

Checklists

There are four interrelated assessment checklists in the CTfAV:

Checklist One: Resource Production Process asks questions regarding how the resource was produced, and if it has been validated by appropriate First Nations, Métis and Inuit representatives. Resources cannot be validated without adhering to ethical production processes.

Checklist Two: Language and Imagery includes questions, often with specific examples, designed to ensure text and visuals are culturally authentic and/or historically accurate in teaching and learning resources.

Checklist Three: Indigenous Knowledge and Worldviews examines the ideas and information presented in teaching and learning resources. The questions are designed to ensure the content in teaching and learning resources represents the diversity of First Nations, Métis and Inuit peoples' experiences and knowledge in respectful ways.

Checklist Four: Historical and Contemporary Portrayals of First Nations, Métis and Inuit People asks questions about the cultural appropriateness and historical accuracy of portrayals of First Nations, Métis and Inuit people and their experiences in resources.

Instructions

When assessing and validating teaching and learning resources, it is important to recognize that our own beliefs about First Nations, Métis and Inuit people may influence how questions are interpreted and answered. It is also important to consult external resources that have been validated when in doubt about the answers to any of the questions in the checklists. Refer to the glossary in Appendix B to assist in interpreting the terms used in these checklists. Resources that cannot be validated may still be suitable for use in the classroom as they may provide examples of stereotypes, racism, misinformation or inaccuracies. These resources must be used with great caution and sensitivity to avoid confusion and misinterpretation.

1. Complete Checklist One.

If “No” was answered to any of the questions in Checklist One, proceed to Appendix A. Do not complete Checklists Two, Three or Four.

If “Yes” was answered to all of the questions in Checklist One, proceed to step 2.
2. Complete Checklists Two, Three and Four.
3. Once all four checklists are complete, fill out Appendix A.

Checklist One: Resource Production Process

To ensure resources are ethical and present First Nations, Métis and Inuit content authentically, accurately and respectfully, it is important that resources provide information about the production process. Resources cannot be validated when access to information regarding the resource's production process is not available. Answer the following questions by circling Y for Yes or N for No. *If you respond "No" to any of the questions below, proceed to Appendix A: Resource Assessment and Validation Form. Resources cannot be validated without adhering to ethical production processes.*

1. Did a First Nations, Métis or Inuit group, Elder/Knowledge Keeper or individual knowledgeable in the content area validate/approve the content?	Y or N
Does the resource ...	
2. ... contain information about the resource production process (who gathered the research, how, and contact information)?	Y or N
3. ... include a bibliography or reference list that lists reputable sources?	Y or N
4. ... list author(s) and/or illustrator(s) of the resource who are knowledgeable of the content?	Y or N
5. ... provide evidence that First Nations, Métis or Inuit individuals, groups and/or Elders/Knowledge Keepers were involved in the development of the resource?	Y or N
6. ... provide appropriate local protocols to follow if Elders/Knowledge Keepers or community members are invited into the classroom, or when Indigenous Knowledge is shared?	Y or N
7. ... indicate that appropriate local protocols were followed when Indigenous Knowledge is shared?	Y or N
8. ... indicate that traditional stories have been validated by culturally appropriate sources such as Elders/Knowledge Keepers?	Y or N

Examples, explanations and/or comments:

Checklist Two: Language and Imagery

The text and visuals used in resources to present information and ideas play an important role in determining if resources are culturally authentic and historically accurate. Information and ideas that are meant to be appropriate and accurate can sometimes be distorted by inappropriate language and images.

Teaching and learning resources must use language and visuals that are inclusive and respectful of linguistic, geographical, political and cultural diversity. The following questions provide specific examples of language and images that should not be used, or avoided, in resources.

Y – Yes	<i>Proceed to the next question.</i>
N – No	<i>Provide an example, proceed to the next question, and see Appendix A when the checklists are complete.</i>
NA – Not Applicable	<i>Explain and proceed to the next question.</i>
U – Unsure	<i>Provide a comment and proceed to the next question.</i>

Does the resource ...	Y , N NA or U
1. ... portray First Nations, Métis and Inuit speech and dialects in appropriate and respectful ways, and avoid discriminatory terms to describe speech, such as whooping, howling, me go and so on?	
Examples, explanations and/or comments:	
2. ... only use with careful consideration and appropriate context words such as buck/brave, squaw, papoose, half-breed, mixed blood, nomadic, costume, slave, primitive, hostile and uncivilized?	
Examples, explanations and/or comments:	
3. ... stay away from the use of phrases such as wild as an Indian, Indian time, turning Indian, Indian file and Indian giver?	
Examples, explanations and/or comments:	
4. ... stay away from terms such as prehistory or pre-contact that imply that history began with European historical documentation?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
5. ... 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?	
Examples, explanations and/or comments:	
6. ... stay away from absolute statements to describe all First Nations, Métis and Inuit people (e.g., “All Aboriginal people eat bannock.”)?	
Examples, explanations and/or comments:	
7. ... capitalize proper nouns (specific people, places and objects) such as First Nations, Métis, Inuit and Indigenous Knowledge?	
Examples, explanations and/or comments:	
8. ... represent the diversity of First Nations, Métis and Inuit people and recognize that diversity exists even within groups (e.g., Plains Cree, Woodland Cree)?	
Examples, explanations and/or comments:	
9. ... represent First Nations, Métis and Inuit names accurately and respectfully, rather than with labels such as the Indian, Injun Joe or Chief?	
Examples, explanations and/or comments:	
10. ... stay away from equating traditional First Nations, Métis and Inuit stories and legends to fables, fairytales, myths or magic/spells and recognize their value?	
Examples, explanations and/or comments:	
11. ... stay away from referring to First Nations, Métis and Inuit historical creative works as artifacts (e.g., beadwork, tanning, carvings)?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
12. ... stay away from terms such as settlers, pioneers, the wild west and western development that falsely imply First Nations, Métis and Inuit people and land needed to be “settled,” “tamed” and/or “developed”?	
Examples, explanations and/or comments:	
13. ... use accurate and appropriate words to describe conflict, such as resistance or defence of land and rights, rather than potentially misleading words such as rebellion, massacre, terrorism, uprising and attack?	
Examples, explanations and/or comments:	
14. ... treat with sensitivity and respect, portrayals of sacred items and ceremonies and consult with Elders regarding their treatment (e.g., the pipe, bundles, Sun Dance, Tea Dance, Horse Dance and Ghost Dance)?	
Examples, explanations and/or comments:	
15. ... show First Nations, Métis and Inuit people expressing a wide range of emotions to avoid stereotypes such as “the stoic Indian”?	
Examples, explanations and/or comments:	
16. ... show First Nations, Métis and Inuit people involved in various political, social and economic situations, in various leadership roles and in a variety of professions?	
Examples, explanations and/or comments:	
17. ... stay away 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?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
18. ... portray First Nations, Métis and Inuit people as diverse and unique with various physical characteristics (e.g., different skin tones and hair colours) and a variety of backgrounds?	

Examples, explanations and/or comments:

Checklist Three: Indigenous Knowledge and Worldviews

Teaching and learning resources that represent the diverse knowledge and worldviews of First Nations, Métis and Inuit people should be culturally and historically accurate. Whenever possible, individual communities should be allowed to determine the appropriateness of the content, for example whether knowledge is sacred or is meant to be shared. It is valuable when assessors are personally knowledgeable about First Nations, Métis and Inuit knowledge, worldviews and/or local protocols, or are able to access information through appropriate sources such as community members and Elders and/or Knowledge Keepers.

Resources must reflect and include the diversity and complexity of First Nations, Métis and Inuit knowledge and worldviews, address the fact that First Nations, Métis and Inuit people have belief systems that change over time, and recognize that First Nations, Métis and Inuit people may or may not ascribe to and identify with labels, beliefs and characteristics that have been applied to them.

Y – Yes	<i>Proceed to the next question.</i>
N – No	<i>Provide an example, proceed to the next question, and see Appendix A when the checklists are complete.</i>
NA – Not Applicable	<i>Explain and proceed to the next question.</i>
U – Unsure	<i>Provide a comment and proceed to the next question.</i>

Does the resource ...	Y , N NA or U
1. ... respect First Nations, Métis and Inuit cultures in terms of their underlying values and belief systems (e.g., a strong sense of family relationships, spiritual connection to the land, honour, respect for Elders, humour and responsibility)?	
Examples, explanations and/or comments:	
2. ... reflect and acknowledge First Nations, Métis and Inuit perspectives, experiences and worldviews while avoiding generalizations?	
Examples, explanations and/or comments:	
3. ... represent First Nations, Métis and Inuit knowledge and cultures as a dynamic integration of traditional and contemporary concepts?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
4. ... include the diversity of perspectives between and within cultures, Nations, communities, languages, worldviews, political organizations, social organizations and traditions?	
Examples, explanations and/or comments:	
5. ... include stories and legends, with the recognition that legends and stories come from oral traditions and may be connected to specific protocols (e.g., told in different seasons)?	
Examples, explanations and/or comments:	
6. ... recognize oral traditions, including stories and songs, as forms of history and knowledge equal to written history?	
Examples, explanations and/or comments:	
7. ... recognize that First Nations, Métis and Inuit people created technologies, such as snowshoes, kayaks and canoes, that still work just as they were originally designed?	
Examples, explanations and/or comments:	
8. ... recognize the diversity of cultural expressions such as dance and music, which may differ from community to community?	
Examples, explanations and/or comments:	
9. ... appropriately present First Nations, Métis and Inuit ways of knowing and knowledge in fields such as:	
• agriculture?	
• systems of governance?	
• medicine and health?	
• mathematics and science?	
• economic systems?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
10. ... accurately represent roles of traditional societies, kinship systems, clan systems and the family?	
Examples, explanations and/or comments:	
11. ... reflect diverse perspectives regarding the importance of languages and the names of animals, trees, land, places, events and people?	
Examples, explanations and/or comments:	
12. ... respect the ways in which First Nations, Métis and Inuit worldviews and values are expressed through music, dance, art and literature?	
Examples, explanations and/or comments:	
13. ... recognize that the knowledge of First Nations, Métis and Inuit people was essential to the survival of fur traders, explorers and homesteaders?	
Examples, explanations and/or comments:	
14. ... recognize and respectfully represent First Nations, Métis and Inuit holistic worldviews and knowledge of the natural environment?	
Examples, explanations and/or comments:	
15. ... recognize and respectfully represent First Nations, Métis and Inuit approaches to learning?	
Examples, explanations and/or comments:	
16. ... represent the interconnectedness of roles, contributions and relationships of First Nations, Métis and Inuit Elders, women, men and children in respectful ways?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
17. ... acknowledge that First Nations, Métis and Inuit people have origin theories (stories) based on oral traditions?	
Examples, explanations and/or comments:	
18. ... 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/Knowledge Keepers and the relationship that people have with the natural environment?	
Examples, explanations and/or comments:	
19. ... represent First Nations, Métis and Inuit worldviews, cultures and knowledge systems as unique while avoiding generalizations?	
Examples, explanations and/or comments:	

Checklist Four: Historical and Contemporary Portrayals of First Nations, Métis and Inuit People

Portrayals of First Nations, Métis and Inuit people in resources are often distorted by misinformation and false assumptions. In particular, beliefs in First Nations, Métis and Inuit inferiority can take on a variety of forms in teaching and learning resources, including Eurocentrism, colonialism, negative tones, stereotypes, subtle biases and paternalism. It is important to identify these misconceptions in resources and to assess what changes may need to be made before resources can be validated as culturally authentic and historically accurate.

Y – Yes	<i>Proceed to the next question.</i>
N – No	<i>Provide an example, proceed to the next question, and see Appendix A when the checklists are complete.</i>
NA – Not Applicable	<i>Explain and proceed to the next question.</i>
U – Unsure	<i>Provide a comment and proceed to the next question.</i>

Does the resource ...	Y , N NA or U
1. ... provide accurate information about sites, dates, actions, events and policies such as treaties, self-government agreements, scrip, residential schools and the Indian Act that are inclusive of First Nations, Métis and Inuit perspectives?	
Examples, explanations and/or comments:	
2. ... represent accurately the ancestors of today's First Nations, Métis and Inuit people prior to European contact and colonization, recognizing the fluid and evolving nature of language and culture over time?	
Examples, explanations and/or comments:	
3. ... recognize the economic, political, intellectual, cultural and spiritual intricacy and diversity of First Nations, Métis and Inuit societies?	
Examples, explanations and/or comments:	
4. ... recognize diverse economic, political, self-government, intellectual, cultural and spiritual contributions First Nations, Métis and Inuit people have made, and continue to make to society, and avoid using a negative tone that only focuses on what has not been accomplished?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
5. ... include a diversity of First Nations, Métis and Inuit role models, including women, men, children and Elders/Knowledge Keepers?	
Examples, explanations and/or comments:	
6. ... portray Elders/Knowledge Keepers accurately as representatives of specific communities, leaders, role models, healers, advisors, specialists, storytellers, herbalists and keepers of cultural knowledge, wisdom and ways of knowing?	
Examples, explanations and/or comments:	
7. ... represent negative consequences resulting from colonization (e.g., poverty, loss of language, loss of culture)?	
Examples, explanations and/or comments:	
8. ... represent the resiliency and accomplishments of First Nations, Métis and Inuit people in overcoming negative consequences of colonization?	
Examples, explanations and/or comments:	
9. ... contain contemporary and accurate information and avoid suggesting First Nations, Métis and Inuit people and cultures only existed in the past or that they were static and do not change or evolve?	
Examples, explanations and/or comments:	
10. ... portray the lands of the Americas prior to the arrival of Europeans as territories used by Indigenous people with care and respect?	
Examples, explanations and/or comments:	
11. ... avoid Eurocentric viewpoints such as those that claim colonization and government imposed restrictions that assist(ed) First Nations, Métis and Inuit people?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
12. ... appropriately and accurately explain the context of historical and contemporary conflicts (e.g., the Red River Resistance, Oka and Caledonia)?	
Examples, explanations and/or comments:	
13. ... avoid romanticizing the traditions and experiences of First Nations, Métis and Inuit people through words such as exotic, mysterious, stoic and noble that have historically been used to describe First Nations, Métis and Inuit people as primitive and unable to function in civilized societies without assistance?	
Examples, explanations and/or comments:	
14. ... portray the diversity of First Nations, Métis and Inuit people in terms of gender, ability, economic status, sexual orientation, spirituality and age?	
Examples, explanations and/or comments:	
15. ... represent First Nations, Métis and Inuit cultures as equal to other cultures and recognize their strength and resiliency (e.g., cultural maintenance, ways of life and languages)?	
Examples, explanations and/or comments:	
16. ... represent First Nations, Métis and Inuit women and men in terms of their kinship, genealogy and rites of passage, with respect to the changing nature of roles and responsibilities?	
Examples, explanations and/or comments:	
17. ... represent the diversity of First Nations, Métis and Inuit women's experiences?	
Examples, explanations and/or comments:	

Does the resource ...	Y , N NA or U
18. ... acknowledge the multiple historical and contemporary roles of First Nations, Métis and Inuit women as decision makers and contributing members of society?	
Examples, explanations and/or comments:	
19. ... represent First Nations, Métis and Inuit children as gifts from the Creator, central to the family, learners involved in their communities and representative of the future?	
Examples, explanations and/or comments:	
20. ... celebrate that which is positive in the lives of First Nations, Métis and Inuit people?	
Examples, explanations and/or comments:	

APPENDICES

The WNCP Common Tool for Assessment and Validation includes two appendices.

Appendix A: Resource Assessment and Validation Form is the feedback and signature form used to validate or decline a resource as culturally authentic and historically accurate, or to make suggestions to producers so that the resource may be validated at a future date.

Complete Appendix A either when “No” is answered for any question in Checklist One OR when you have completed Checklists Two, Three and Four. Both an assessor and a First Nations, Métis and Inuit representative must validate a resource before it will be recommended by the WNCP.

Appendix B: Glossary provides a list of definitions. The terms and definitions included are to be used as references to support common understandings for those who use the WNCP Common Tool for Assessing and Validating Teaching and Learning Resources for Cultural Appropriateness and Historical Accuracy of First Nations, Métis, and Inuit Content. While specific terms are defined, the WNCP recognizes and respects the diversity of First Nations, Métis, Inuit and other Indigenous people’s identities and the right to self-identify in a variety of meaningful ways.

Appendix A: Resource Assessment and Validation Form

Resource Title: _____

Author/Producer: _____ Production Date: _____

Contact Information: _____

First Nations, Métis and Inuit People(s) or Individual(s) Represented: _____

Validation

1. First Nations, Métis and Inuit Community Assessor's Name:

Signature: _____ Date: _____

Contact information: _____

Check one of the following:

- a) Recommended for validation _____
- b) Needs revisions _____
- c) Declined _____

2. Assessor's Name: _____

Signature: _____ Date: _____

Contact information: _____

Check one of the following:

- a) Recommended for validation _____
- b) Needs revisions _____
- c) Declined _____

If a) Recommended for validation is chosen by an assessor, explain why on the back of this page.

If b) Needs revisions is chosen by an assessor, list the changes the producer(s) could make to ensure the resource is culturally authentic and historically accurate and send them to the producer. Producers will then consult the represented community before revising the resource.

If c) Declined is chosen by an assessor, explain why on the back of this page.

Appendix B: Glossary

The terms and definitions included in the glossary are to be used as references to support common understandings for those who use the *WNCP Common Tool for Assessing and Validating Teaching and Learning Resources for Cultural Appropriateness and Historical Accuracy of First Nation, Métis and Inuit Content*. While specific terms are included, the WNCP recognizes and respects the diversity of First Nations, Métis and Inuit people's identities and the right to self-identify in individual meaningful ways.

Aboriginal

Aboriginal is a collective name for all of the original people of Canada and their descendants. Section 35 (2) of the Constitution Act, 1982, defines Aboriginal peoples in Canada as “the Indian, Inuit, and Métis peoples of Canada”. These people have diverse heritages, languages, cultural practices and spiritual beliefs. The term aboriginal is becoming less acceptable to First Nations, Métis and Inuit people in Canada as it is perceived as a government imposed label (Indian and Northern Affairs Canada 2007). Aboriginal is also used in other parts of the world in reference to the first inhabitants of an area.

Aboriginal Worldviews/Perspectives

The worldview of Aboriginal cultures is distinct from the worldview of the mainstream culture of Canada. This worldview presents human beings as inhabiting the universe made by the Creator and striving to live in respectful relationship with nature, one another and oneself. Each Aboriginal culture expresses this worldview in different ways, with different practices, stories and cultural products (WNCP 2000).

Bias

A subjective opinion, preference, prejudice or inclination, formed without reasonable justification, that influences an individual's or group's ability to evaluate a particular situation objectively or accurately; a preference for or against. Apprehension of bias exists when there is a reasonable belief that an individual or group will pre-judge a matter, and therefore, cannot assess a matter fairly because of bias. Subtle biases are difficult to detect because they are not overt or obvious (Canadian Race Relations Foundation 2006).

Colonialism/Colonization

Occurs when occupied land is invaded by a foreign nation that seeks to gain profit and power and usually refers to the period of European colonization from Columbus (1492) onwards in the Americas, Oceania, Asia and Africa. Colonization takes on different forms from settler colonies like Canada to non-settler colonies such as India during British rule. Colonialism differs across colonizing nations and across time. For example, French colonialism had different policies from British, while modern colonialism is often seen as part of “globalization”, which includes the exploitation of labour and national resources by transnational corporations, the expansion of free trade agreements and blocs, and the commodification of Indigenous Knowledge.

The colonizers impose their institutions and belief systems in the colonized territories.

Britain and France fought for the colonization of what is now called Canada until Britain gained full power in 1763. Nine tenths of the earth's land base was colonized by European nations throughout the eighteenth and nineteenth centuries (Canadian Race Relations Foundation 2006).

Cultural Advisors

First Nations, Métis and Inuit individuals who have specific knowledge and wisdom related to their cultural practices, customs, history, values and language. They facilitate, support, promote and coordinate cultural practices.

Cultural Appropriateness

Appropriately respects the languages and cultures of a diverse group of people, manifested through actions which reflect their protocols and ways of knowing that encompasses their values, traditions, customs, practices, histories and experiences.

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 (WNCP 2000).

Diversity

A term used to encompass all the various differences among people including race, religion, gender, sexual orientation, disability, socio-economic status, etc. and is commonly used in the United States and increasingly in Canada to describe workplace programs aimed at reducing discrimination promoting equality of opportunity and outcome for all groups (Canadian Race Relations Foundation 2007).

Elder

Any person regarded or chosen by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge. This is a person who is recognized for his or 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 (Alberta Education 2008).

Eurocentrism

The practice of viewing the world from a European perspective and the belief that European (or Western) worldviews and accomplishments are superior to all others. Presupposes the supremacy of Europe and Europeans in world culture and relates history according to a European perception and experience (Canadian Race Relations Foundation 2007). Eurocentrism dominated during the 19th and early 20th centuries and influenced the international relations of many nations around the world.

First Nations

First Nations is a term that came into common usage in the 1970s to replace the former legal term "Indian" (as defined in the Indian Act), which many found offensive. First Nations is a term generally preferred to the terms Indians, Tribes and Bands that are

frequently used by the federal, provincial and territorial governments in Canada. The term First Nations is preferred by many Aboriginal peoples and the Assembly of First Nations, and refers to the various governments of the First Peoples of Canada.

Although the term First Nations is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the descendants of the original inhabitants of Canada. Aboriginal peoples who identify as First Nations include registered/status/treaty and non-status/non-treaty “Indians”. For example, the Dakota people of Manitoba that do not have treaties with the Crown may still identify themselves as First Nations people. The term First Nation has also been adopted in many cases to replace the word band in the name of communities. There are over 600 First Nations across Canada.

Historical Accuracy

Historical accuracy in the context of this document 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.

Indian

The term Indian is used to define Indigenous people in the Constitution Act, 1982, and under Canada’s Indian Act. 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. The use of the term “Indian” has declined since the 1970s when the term “First Nations” came into common usage. There are three legal definitions that apply to Indians in Canada: Status Indian, Non-Status Indian and Treaty Indian.

Non-Status Indians

Non-Status Indians are not entitled for registration under the Indian Act. This may be because their ancestors were not registered or because they lost their status under former provisions of the Indian Act (e.g., enfranchised Indian).

Status Indians

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

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 (Indian and Northern Affairs Canada 2002).

Indian Act

The Indian Act is Canadian federal legislation that was first passed in 1876, and has been amended several times since. The act sets out certain federal government obligations and regulates the management of reserve lands, First Nations’ financial and other resources. Among its many provisions, the Indian Act currently requires the Minister of Indian Affairs

and Northern Development to manage certain moneys belonging to First Nations and Indian lands and to approve or disallow First Nations by-laws (Indian and Northern Affairs Canada 2002).

Indigenous

Indigenous means “native to the area.” In this sense, Aboriginal Peoples are indeed indigenous to North America. 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. The term is also used by the United Nations in its working groups and in its Decade of the World’s Indigenous People (National Aboriginal Health Organization 2008).

Indigenous/Traditional Knowledge

Refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is transmitted orally from generation to generation. It tends to be collectively owned and 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. Traditional knowledge is mainly of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture and forestry (United Nations Convention on Biological Diversity 2008).

Inuit

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. The word Inuit means “the people” in Inuktitut, the Inuit language. Inuk is the singular form of Inuit. For 5,000 years, the people and culture known throughout the world as “Inuit” have occupied the vast territory stretching from the shores of the Chukchi Peninsula of Russia, east across Alaska and Canada, to the southeastern coast of Greenland. It is here, based on their ability to utilize the physical environment and living resources of this geographic region known as the Arctic, where their culture developed and their history unfolded. Inuit are a founding people of the country now known as Canada (Indian and Northern Affairs Canada 2002).

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 (WNCP 2000).

Métis

Métis people are 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, Anishanabe and Cree. 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 (Indian and Northern Affairs Canada 2002).

Negative Tone

References that focus only on what specific groups did not have or accomplish.

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. 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

Protocols are codes of etiquette that articulate appropriate behaviour for working with Aboriginal communities. Protocols are community specific and can include forms of ceremony including opening and closing of meetings. Using proper protocols means following the custom of the people or community with whom you are working. Understanding and following protocols brings about meaningful conversations that are relevant to the persons involved. Protocols can change in a community without notification. Protocols include informal and formal ways of behaving. Many individuals or organizations are unaware of the protocols within Aboriginal communities. 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 (Lorraine Cardinal, First Nations, Métis and Inuit Services Branch, Alberta Education, 2007).

Racism

A mix of prejudice and power leading to domination and exploitation of one group (the dominant or majority group) over another (the non-dominant, minority or racialized group). It asserts that the one group is supreme and superior while the other is inferior. Racism is any individual action, or institutional practice backed by institutional power, which subordinates people because of their colour or ethnicity (Canada Race Relations Foundation 2007).

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. An over-generalization, in which the information or experience on which the image is based may be true for some of the individual group members, but not for all members. 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 (Canada Race Relations

Foundation 2007).

Treaties

Treaties are legal documents between the federal government and First Nations that confer rights and obligations on both parties. No two Treaties are identical but the western (numbered) Treaties provide certain Treaty rights including, but not restricted to, entitlement to reserve lands, and hunting, fishing and trapping. To First Nations peoples, the Treaties are more than simply legal commitments. The Treaties are sacred documents made by the parties and sealed by a pipe ceremony. Prior to Confederation, Treaties in Canada were made between Indigenous nations and between First Nations and the British Crown. Subsequent Treaties, including the western Treaties, were made with the Crown in right of Canada (Indian and Northern Affairs Canada 2002).

Treaty Rights

Treaty Rights are special rights to lands and entitlements that Indian people legally have as a result of treaties (Including modern land claims agreements). Section 35 of the Constitution Act, 1982 recognizes and affirms, the “existing Aboriginal and treaty rights of the Aboriginal people of Canada” (Indian and Northern Affairs Canada 2002).

Uncertain of Ancestry

Due to factors such as the Residential Schools experience, 60s Scoop and child welfare and adoption practices, many Aboriginal peoples have been impacted by a loss of identity. Some Aboriginal peoples, although they are aware they have Aboriginal ancestry, may be unable to identify with a particular classification, such as First Nation, Métis or Inuit. In this event, the “uncertain of ancestry” identifier may be used.

Self-Government

Self-Government agreements are negotiated arrangements between an aboriginal community, the government of Canada and a provincial and/or Territorial government which provides powers and authority to enact laws and regulations of a local nature for the good governance of its lands, resources and citizens, and general welfare and development of the First Nation. Self-Government agreements are not considered as Treaties as defined under the section 35 of the Constitution Act, 1982.

References

- Aboriginal Education Research Centre (2009). Cultural Authenticity and Historical Accuracy.
- Alberta Education (2003). Aboriginal content validation (ACV). Retrieved August 21, 2007, from <http://education.alberta.ca/media/646281/content.pdf>
- Alberta Education (2006). DRAFT First Nations, Métis and Inuit content and perspectives: guidelines for evaluating and developing learning resources.
- Alberta Education. (2005). Our words, our ways: Teaching First Nations, Métis, and Inuit learners. Edmonton: Aboriginal Services Branch.
- Alberta Education. (2008). First Nations, Métis and Inuit policy framework glossary. Retrieved August 24, 2008, from: <http://education.alberta.ca/teachers/fnmi/fnmipolicy/glossary.aspx>
- Battiste, M. (2000). Maintaining Aboriginal identity, language, and culture in modern society. In M. Battiste (Ed.) Reclaiming Indigenous voice and vision. Vancouver: UBC Press.
- British Columbia, Ministry of Education. (2007). Guidelines regarding aboriginal content and perspectives in learning resources. BC Ministry of Education.
- British Columbia, Ministry of Education. (2002). Evaluating, selecting and managing learning resources: a guide. Retrieved September 05, 2007, from www.bced.gov.bc.ca/irp/resdocs/esm_guide.pdf
- Canada's Unique Social History. (1998). Glossary. Retrieved August 24, 2008, from: <http://www.socialpolicy.ca/cush/glossary1.html>
- Canadian Race Relations Foundation. (2007). Glossary of terms. Retrieved July 31, 2008, from: <http://www.crr.ca/LoadSection.do?section=0&page=glossary>
- Francis, D. (1997). National dreams: myth, memory, and Canadian history. Vancouver: Arsenal Pulp Press.
- Indian and Northern Affairs Canada. (2004). Words first: An evolving terminology relating to Aboriginal peoples in Canada. Retrieved July 22, 2008, from http://www.ainc-inac.gc.ca/pr/pub/wf/index_e.html
- Larocque, E. (1991). Racism runs through Canadian society. In O. McKague (Ed.), Racism in Canada. Saskatoon: Fifth House Publishing.

- Montgomery, K. (2005). Banal race-thinking: Ties of blood, Canadian history textbooks and ethnic nationalism. *Paedagogica Historica*, (41) 3, 313 – 336.
- Manitoba Education. (2005). Aboriginal Languages and Cultures Learning Resource Review – Citizen and Youth Aboriginal Content Validation Form.
- National Aboriginal health organization (2008). Terminology guidelines. Retrieved August 24, 2008, from: http://www.naho.ca/english/journal_GuidelinesTerminology.php
- Online Ethics Centre. (2006). Glossary. Retrieved August 24, 2008, from <http://onlineethics.org/CMS/glossary.aspx>
- Saskatchewan Learning. (2001). Aboriginal elders and community workers in schools. Retrieved September 04, 2007, from: <http://www.sasked.gov.sk.ca/branches/fn-me/docs/eldoutgde.pdf>
- Saskatchewan Learning. (1999). Bringing aboriginal resource people into schools. Retrieved September 04, 2007, from http://www.sasked.gov.sk.ca/admin/pub_pdf/1999-10.pdf.
- Saskatchewan Learning. (1995). Diverse voices, selecting equitable resources for Indian and Métis education. Retrieved September 04, 2007, from <http://www.sasked.gov.sk.ca/branches/fn-me/docs/diversevoices.pdf>
- Saskatchewan Learning. (1991). Selecting fair and equitable materials. Retrieved September 03, 2007, from <http://www.sasked.gov.sk.ca/docs/selectinglrnmaterials.pdf>.
- Schick, C. & St. Denis, V. (2005). Problematizing national discourses for anti-racist curricular planning. *Canadian Journal of Education*. 28 (3), 295 – 318.
- United Nations, Convention on Biological Diversity. (2008). What is traditional knowledge? Retrieved July 22, 2008, from <http://www.cbd.int/tk/material.shtml>
- Western and Northern Canadian Protocol, Aboriginal Languages and Culture, (2000). The common curriculum framework for Aboriginal language and culture programs, kindergarten to grade 12, Retrieved August 18, 2007, from <http://www.wncp.ca/languages/abor.pdf>
- Yukon, (1993) Umbrella Final Agreement, Council for Yukon Indians