

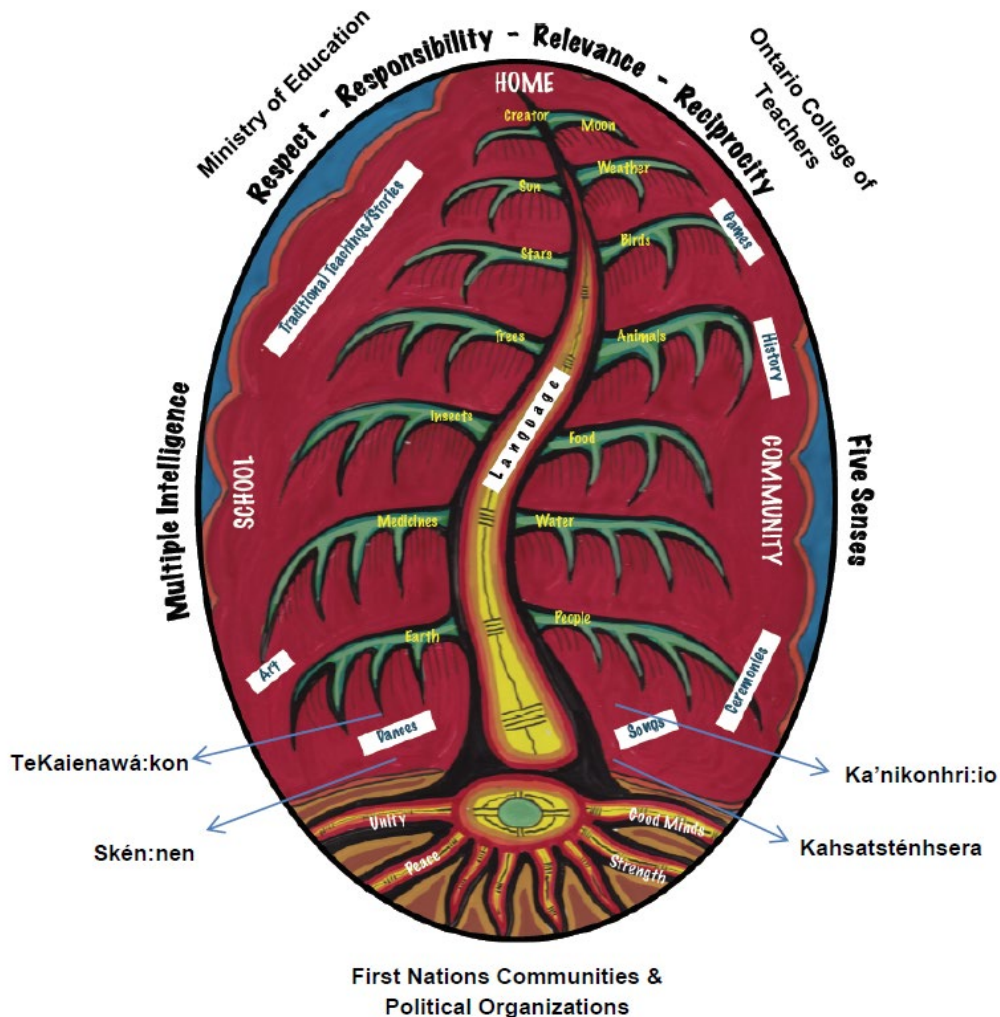


Additional Qualification Course Guideline Senior Division Native Languages: Kanien'kéha (Mohawk) [Eng]

(Previously referred to as Additional Basic Qualification [ABQ] – updated to reflect the Teachers' Qualifications Regulation 176/10)

Schedule A – Teachers' Qualifications Regulation

January 2021



Cette publication est également disponible en français sous le titre de *Langues autochtones : Kanien'kéha (mohawk) [Fr], au cycle supérieur.*



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Additional Qualification Course Guideline for Senior Division, Native Languages: Kanien'kéha (Mohawk) [Eng]

"You are what you speak"

Chief Arnie General¹

1. Introduction

Successful completion of the course developed from this guideline enables educators to receive the Additional Qualification: *Senior Division, Native Languages: Mohawk*.

The Additional Qualification Course: *Senior Division, Native Languages: Mohawk* was developed collaboratively with the leadership of Rotinonhsón:ni community members and educators. The inclusion of these Indigenous processes and protocols guided the development of this document. The voices and wisdom of Knowledge Keepers and community members are reflected in this guideline. Rotinonhsón:ni knowledge, ways of knowing, culture, language, traditions and perspectives are honoured and celebrated throughout the Additional Qualification Course: *Senior Division, Native Languages: Mohawk*. In developing the course guideline *Senior Division, Native Languages: Mohawk*, local community members and educators participated in conversation circles and engaged in reflective dialogue regarding the professional knowledge, skills and ethical responsibilities related to teaching the Mohawk language. This reflection and dialogue focused on the following areas of inquiry which informed the development of the additional qualification course guideline:

1. What do educators need to **Understand?**
2. What do educators need to **Do?**
3. What do educators need to **Honour?**
4. What do educators need to **Know?**

¹ Lazore, D., & Maracle, B.J. (2013). *Native Language Symposium*. Toronto, ON.

The Additional Qualification Course: *Senior Division, Native Languages: Mohawk* is open to all educators who meet the entry requirements identified in the *Teachers' Qualifications Regulation*. Candidates come to the Additional Qualification Course: *Senior Division, Native Languages: Mohawk* with an interest or background in this area and a desire to extend and apply their knowledge, skills, practices and language proficiency in the design, implementation, and assessment of these educational programs. Candidates will have already developed some proficiency in the Mohawk language as a significant portion of the course will be taught in Mohawk.

Additional Qualification Course Implementation

Course providers, instructors and developers will use this Additional Qualification guideline framework to inform the emphasis given to key guideline concepts in response to candidates' diverse professional contexts, knowledge, skills and understandings.

Critical to the holistic implementation of this course is the modeling of a positive learning environment that reflects care and multiple dimensions of diversity and equity. This course supports the enhancement of professional knowledge, ethical practice, leadership and ongoing professional learning.

The Ontario College of Teachers recognizes that candidates working in the publicly funded school system, independent/private institutions or First Nations schools will have a need to explore topics and issues of particular relevance to the context in which they work or may work.

Provincial Context

The French language and the English language communities will also need to implement these guidelines to reflect the unique contextual dimensions and needs of each community. Each of these language communities will explore the guideline content from distinct perspectives and areas of emphasis. This flexibility will enable both language communities to implement *Senior Division, Native Languages: Mohawk* as understood from a variety of contexts.

Educators in Ontario work in varied and diverse educational contexts. Educators may find themselves in a variety of educational settings such as: a rural French language school, a Catholic school, an urban public school, a First Nation school, a provincial school, a private or independent school. Educators will reflect on the unique context of each community to enhance learning, and well-being.

In this document, all references to “candidates” are to educators enrolled in the Additional Qualification course. References to “learners” indicate those enrolled in school programs.

A. Maintaining Rotinonhsón:ni Languages & Civilizations

Maintenance and revitalization of Rotinonhsón:ni languages given to us by the Creator is central to sustaining Rotinonhsón:ni civilizations. Grounded in values and cultural knowledge inherent in those languages, Rotinonhsón:ni remain deeply rooted in our history, territories, ceremonies, cultural practices, and way of life that have transcended colonialism, including the residential school era. With respect to Mohawk language, we place first language speakers at the forefront of our efforts to maintain, develop and enhance the language and its irreplaceable cultural knowledge. Their leadership, whether as educators, co-educators, mentors or researchers in all aspects of language development, is vital to teaching and learning practices that will ensure future generations of Rotinonhsón:ni speak Mohawk and practice our traditions. First language speakers will play a central role in Additional Qualification course development and implementation.

B. Features of Mohawk Language Courses

The course developed from this guideline enables educators to appreciate cultural and theoretical understandings that inform educational practice, including the design of an Additional Qualification course in Mohawk language. Essential features of Mohawk language courses include:

- learners do their best, they never quit learning
- respectful and gentle support of learners promotes comfort and ease in language learning
- Mohawk language has respect built into it; thus, culture is built into the language
- the mindset to build language confidence is staying in the language
- the idea of traditional learning is in the language (for example, see it, feel it, experience it)
- education leaders encourage each other to speak Mohawk in the school and community
- cultural and community practice informs associated language, thus that language is not lost
- development of resources support educators, learners and course providers and some of those resources are shared across the six Rotinonhsón:ni languages.

C. Context for *Senior Division, Native Languages: Mohawk* Additional Qualification Course Development and Delivery

Educators teaching the Mohawk language require additional qualifications to improve and reach a higher level of language instruction that benefits learners and ultimately community efforts to sustain Mohawk language as spoken by fluent, first language speakers. Language learning in an immersion setting is identified as a priority by Rotinonhsón:ni. The *Senior Division, Native Languages: Mohawk* Additional Qualification Course is designed and implemented in partnership with first language speakers. The educator and learners strive to stay in the language throughout the instructional, experiential and interactive components of the additional qualification course. In order to provide incentive to keep learning the language while enhancing teaching skills and practices, foundational experiences may be offered for beginning Mohawk learners wanting to take the Mohawk language Additional Qualification Course. Mohawk as language of instruction, used cumulatively and in appropriate settings will keep interest and incentive for course candidates at a higher fluency level.

2. Regulatory Context

The College is the self-regulating body for the teaching profession in Ontario. The College's responsibility related to courses leading to Additional Qualifications includes the following:

- to establish and enforce professional standards and ethical standards applicable to members of the College with acknowledgement and respect given to the diverse, traditional knowledge and standards of practice of Mohawk people
- to provide for the ongoing education of members of the College
- to accredit Additional Qualification courses and more specifically,

The program content and expected achievement of persons enrolled in the program match the skills and knowledge reflected in the College's "Standards of Practice for the Teaching Profession" and the "Ethical Standards for the Teaching Profession" and in the program guidelines issued by the College. (Regulation 347/02, Accreditation of Teacher Education Programs, Part IV, Subsection 24).

Additional Qualifications for educators are identified in the *Teachers' Qualifications Regulation* (Regulation 176/10). This regulation includes courses that lead to Additional Qualifications, the Principal's Development Qualification, the Principal's Qualifications, the Primary Division, the Junior Division and the Supervisory Officer's Qualifications. A session of a course leading to an Additional Qualification shall consist of a minimum of 125 hours as approved by the Registrar. Accredited Additional Qualification courses reflect the *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession* and the *Professional Learning Framework for the Teaching Profession*.

The Additional Qualification course developed from this guideline is open to candidates who meet the entry requirements identified in the *Teachers' Qualifications Regulation*.

Successful completion of the course leading to the Additional Qualification Course: *Senior Division, Native Languages: Mohawk*, listed in Schedule A of the *Teachers' Qualifications Regulation*, is recorded on the Certificate of Qualification and Registration.

3. The Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession

A commitment to a clear vision of what it means to be an educator is at the core of teacher professionalism. The *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession* (see Appendix 1), and *Kaianer kó:wa* (The Great Law of Peace) [see Appendix 2] provide the focus for ongoing professional learning and are the foundation for the development of the Additional Qualification Course: *Senior Division, Native Languages: Mohawk*. In addition, the *Professional Learning Framework for the Teaching Profession* is underpinned by the standards, articulates the principles on which effective educator learning is based and acknowledges a range of options that promote continuous professional learning. The ongoing enhancement of informed professional judgment, which is acquired through the processes of lived experience, inquiry, and reflection, is central to the embodiment of the Standards and the *Professional Learning Framework for the Teaching Profession* within this Additional Qualification Course and professional practice.

Teacher Education Resources

The College has developed resources to support the effective integration of the Standards within Additional Qualification courses. These teacher education resources explore the integration of the Standards within professional practice through a variety of educative, research and inquiry-based processes. These resources can be found on the [College web site](#).

These teacher education resources support the development of professional knowledge, judgment and efficacy through critical reflexive praxis. The lived experiences of Ontario educators are illuminated in these teacher education resources and serve as key supports for Additional Qualification courses. The Additional Qualification: *Senior Division, Native Languages: Mohawk* also reflects the four ethical standards (4 R's) of Aboriginal education (see Appendix 2): Karihwakweniéntshera (*Respect*), Onkwaió`ténhsera (*Responsibility*), Karihwanó:ron (*Relevance*) and Tekarihwaienawá:kon (*Reciprocity*).

4. Theoretical Foundations

The theoretical foundations for this course are represented through the conceptual framework of the Mohawk symbol, Tsionerahtase' Kó:wa (*Tree of Peace*). Using this framework, the key theoretical foundations for the Additional Qualification Course: *Senior Division, Native Languages: Mohawk* are depicted holistically in the various interconnected parts of the tree. Tsionerahtase' Kó:wa in the Mohawk worldview is used as a medicine. Language is also viewed as a medicine for our Mohawk nation.

The Tsionerahtase' Kó:wa (*Tree of Peace*) is a conceptual framework for *Native Languages, Part I (Mohawk)*. This conceptual framework is outlined in Figure 1, Figure 2 and Figure 3, and reflects the following understandings:

- the size of the tree is reflective of the scope and depth of learning at that level
- themes are drawn from the entities of creation that are addressed in the Ohén:ton Karihwatehkwen – The Thanksgiving Address
- the Language Tree as format with foundation of the Tree being the philosophy of the Kaianerkó:wa, the Great Law of Peace – Unity, Peace, Strength, Good Mind
- within the language-learning circle are traditional teachings and stories, songs, dances, ceremonies – all being reinforced at School, Home, Community activities and events
- additional cultural guidelines remain, being the 4R's (Karihwakweniéntshera (*Respect*), Onkwaió`ténhsera (*Responsibility*), Karihwanó:ron (*Relevance*) and Tekarihwaienawá:kon (*Reciprocity*)) of Aboriginal Education, the Five Senses, and the nine Multiple Intelligences
- throughout the increasing levels of language-learning and proficiency, the branches of the Tree become solid, far-reaching limbs
- through the increasing levels of language-learning and proficiency, the roots of the Tree become more deeply rooted.

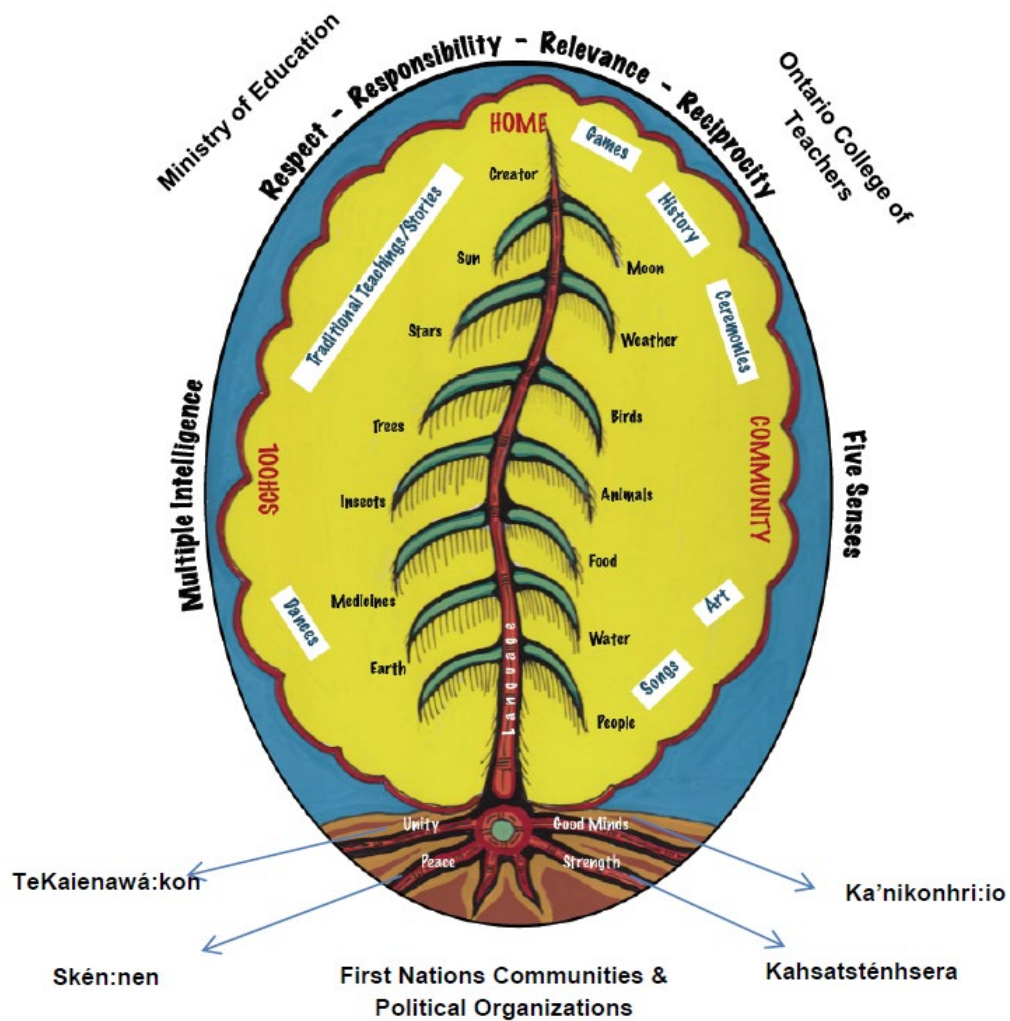


Figure 1: Tsonerahtase' Kó:wa (Tree of Peace). A Conceptual Framework for Native Languages: Mohawk, Primary Language Level

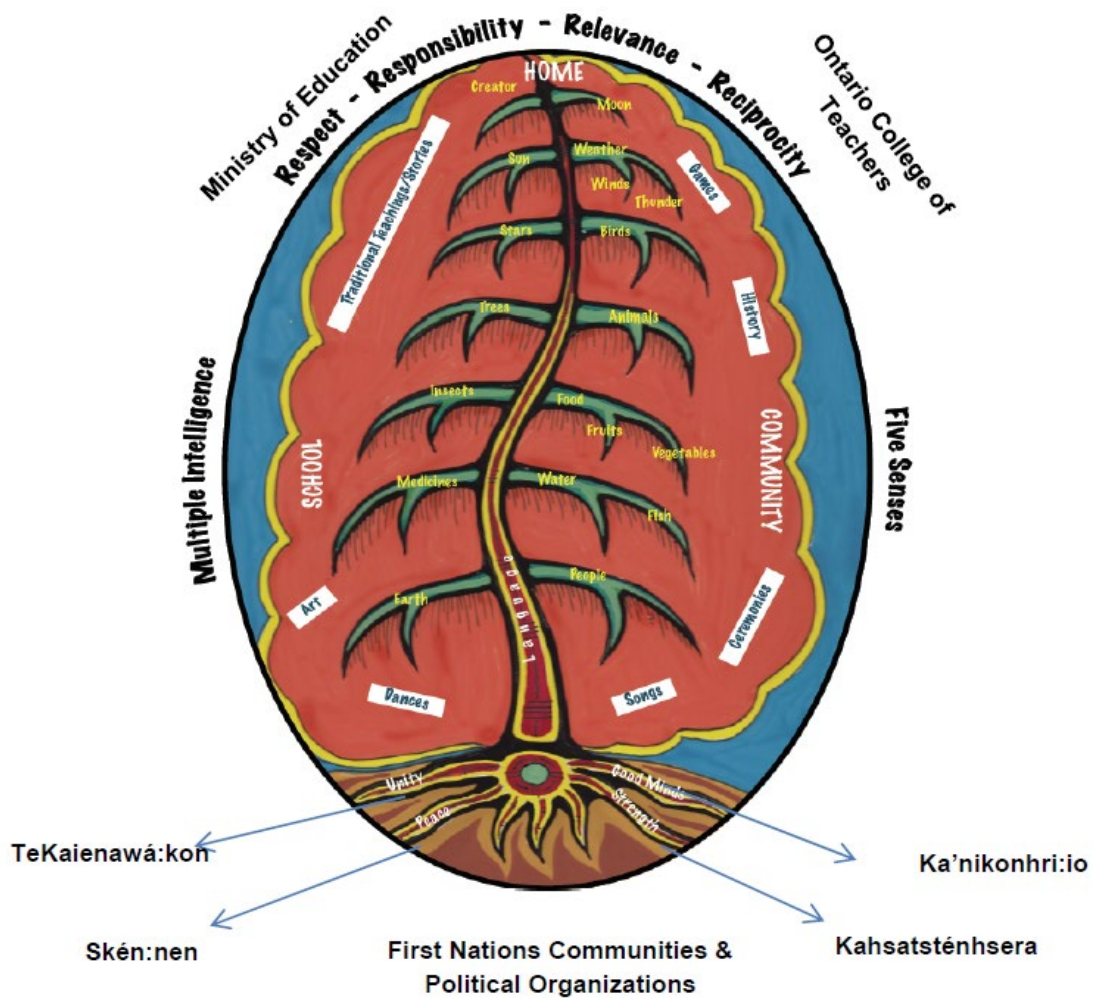


Figure 2: Tsienerahtase' Kó:wa (*Tree of Peace*). A Conceptual Framework for *Native Languages: Mohawk, Intermediate Language Level*

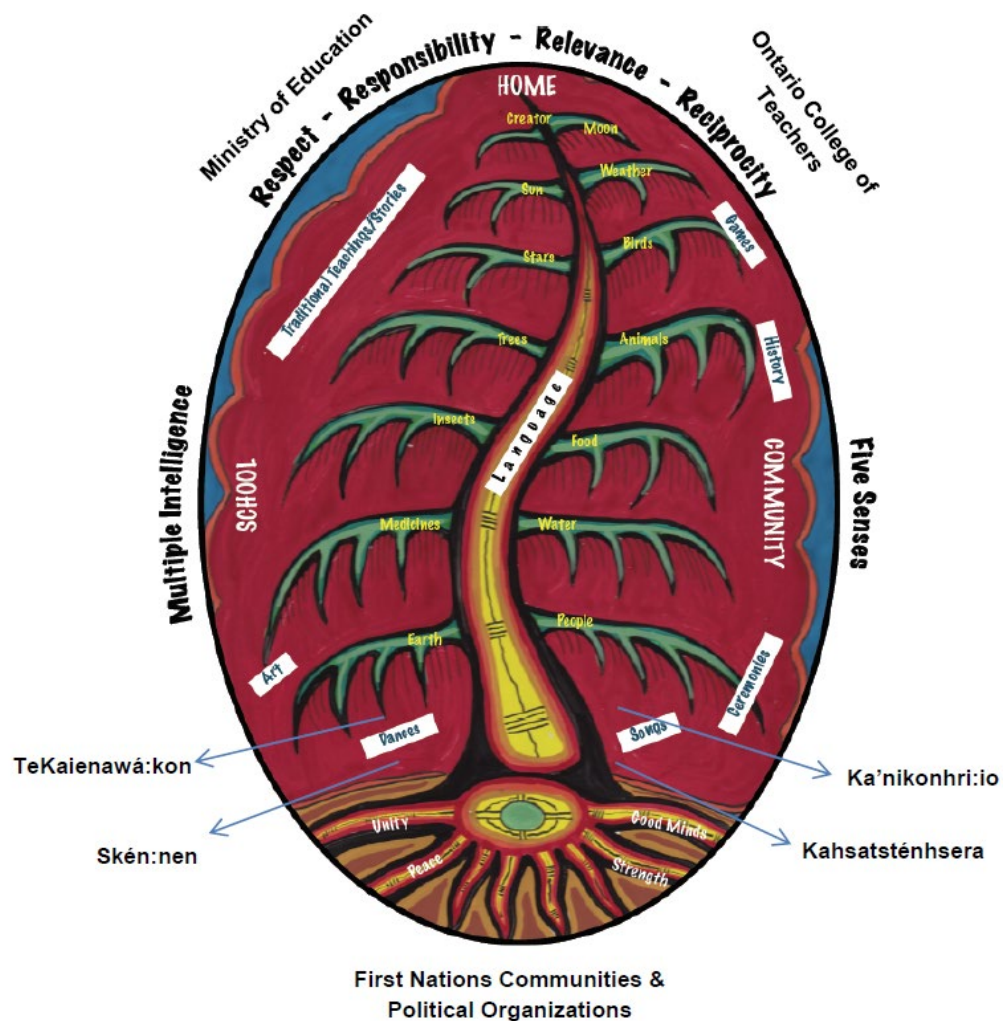


Figure 3: Tsionerahtase' Kó:wa (*Tree of Peace*). A Conceptual Framework for *Native Languages: Mohawk*, Senior Language Level

5. Course Overview

This course extends the professional knowledge and skills of educators in the teaching of Mohawk language. Educators deepen understanding of Rotinonhsón:ni history, traditions and civilizations and broaden their expertise in designing and implementing Mohawk language programs that are culturally enhanced. Educators explore topics and issues of relevance to the educational context in which they work or may work. In a flexible cycle of review, the course may be revised to reflect the changing needs of educators, language learners and the local community.

The underlying purpose of the Additional Qualification Course: *Senior Division, Native Languages: Mohawk* include:

- to explore the philosophy and vision of Mohawk language teaching
- to develop awareness and understanding that Rotinonhsón:ni values and cultural knowledge is in Mohawk language
- to enhance educator skills and knowledge to support teaching Mohawk language in the classroom
- to extend and deepen teaching skills specific to Mohawk language and how to apply that learning to delivery in the classroom
- to engage educators in opportunities to reflect, communicate and apply their learning through practical and hands-on experiences
- to be open and accessible to educators with some knowledge of Rotinonhsón:ni history and culture and a desire to integrate that knowledge into their practice to teach the language more effectively.

Knowledge of Mohawk language and Rotinonhsón:ni culture supports candidates' learning. Educators who come to the Additional Qualification course *Senior Division, Native Languages: Mohawk* will have opportunities to enhance the following areas of professional knowledge, skills, understandings and practices related to the Mohawk language:

- appreciating Mohawk language and Rotinonhsón:ni civilizations
- understanding of authentic Mohawk language experiences
- extending Mohawk language literacy (reading and writing)
- extending knowledge of Mohawk history, continuing contributions to Canadian national development and identity, political and spiritual leaders and ceremonial practices
- exploring opportunities to teach in the Mohawk language
- exploring ways to foster the professional agency and efficacy of Mohawk language educators
- fostering the professional identity of Mohawk language educators
- exploring and advocating for Mohawk language revitalization strategies.

6. Course Components

“Language is integral to identity. Through language, one can express the richness of a culture. Language is an interconnectedness of thought, language and culture. Teaching language reflects who we are.”

Lazore and Maracle²

The design, course content and implementation of the Additional Qualification Course Guideline: *Senior Division, Native Languages: Mohawk* will support Rotinonhsón:ni educational contexts and cultural principles in conjunction with effective teacher education practices. These course guideline components provide a conceptual framework for the development of a holistic, integrated and experiential course. The following course components of this guideline support and inform effective professional knowledge, judgment and practice within the Additional Qualification Course: *Senior Division, Native Languages: Mohawk*.

Framework for Inquiry

The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* are embedded throughout the Additional Qualification course guideline.

This Additional Qualification Course supports critically reflective inquiry and dialogue informed by the following:

- critically exploring instructional strategies for a Mohawk language class
- critically exploring and employing strategies for enhancing the reading of Mohawk
- critically exploring and employing strategies for enhancing the writing of Mohawk
- critically exploring and employing strategies that support the literal translations of the language
- developing an understanding of the different Mohawk writing systems
- developing an understanding of introductory linguistics (how language is acquired)
- developing an understanding of language teaching strategies

² Lazore, D., & Maracle, B.J. (2013). *Native Language Symposium*. Toronto, ON.

- developing an understanding of the phonetics and grammar of the language
- developing an understanding of assessment of language proficiency and progression stages
- exploring second language acquisition, second language teaching techniques and assessment practices
- deepening knowledge of Mohawk stories, songs and music
- developing Mohawk language resources and materials for the classroom
- developing an understanding of culturally relevant strategies for respectful classroom interactions
- critically exploring authentic Mohawk language experiences (use, protocols and practices at cultural events, ceremonies and/or other Mohawk community events)
- exploring and employing protocols and practices in engaging assistance and support of fluent Mohawk community members in the teaching of the Mohawk language
- critically inquiring into effective language lesson planning to sequence a progression in language learning and developing language proficiency
- critically exploring a variety of strategies for the authentic integration of cultural knowledge, resources and experiences into language learning, both inside and outside the classroom
- creating innovative language learning curriculum utilizing culturally relevant frameworks
- exploring a diversity of approaches for creating authentic Mohawk language learning environments.

7. Course Content

“Through language one can teach the humor, respect and pride. It empowers education. Through language, one can take responsibility for our learning experience.”

Lazore & Maracle, 2013³

³ Lazore, D., & Maracle, B.J. (2013). *Native Language Symposium*. Toronto, ON.

Senior Division, Native Languages: Mohawk will focus on the following course content for candidates, which will be addressed through holistic, integrative and experiential processes. These processes will honour and reflect the local Rotinonhsón:ni community.

This Additional Qualification Course supports critically reflective inquiry and dialogue informed by the following focus areas:

A. Knowledge

- developing an understanding and integrating Rotinonhsón:ni perspectives and ways of knowing, learning and teaching in course expectations, instructional strategies and assessment practices
- developing an understanding and examining Rotinonhsón:ni history, political system and our cultural connectedness in which Mohawk language originates
- integrating the knowledge of Knowledge Keepers, culturally knowledgeable people and first language speakers into Mohawk language learning
- exploring Rotinonhsón:ni way of knowing and teachings as meaningful curriculum
- enhancing awareness of how Rotinonhsón:ni ways and traditions contribute to a strong Rotinonhsón:ni identity which supports learning
- exploring Mohawk history, important Mohawk figures/leaders in the past, their role in Canada's history, clan system and ceremonial cycle
- exploring processes and protocols for teaching some ceremonial events
- incorporating language structure with selected topics to reinforce correct word pronunciation
- critically exploring the influence of innovations and changing contexts for teaching and learning
- developing strategies to enable learners to know about life outside the reserve
- exploring strategies for teaching children traditional principles of etiquette at social and public events.

B. Skills and Practices

- applying theoretical understanding needed to plan and organize a format to sequence language skills and content across all grades within a school
- applying theoretical knowledge of Mohawk language structure in order to understand and teach the skills needed for Mohawk language learning

- exploring strategies to develop engaging and effective Mohawk language programs (for example, how to make the program colourful enough to engage learners)
- extending knowledge of the Mohawk writing system to support the reading and proper pronunciation of Mohawk words
- exploring and innovating with technology to support the teaching of Mohawk (for example, interactive white boards and video recordings)
- exploring and applying second language skills to support second language learners
- exploring strategies for educators to extend vocabulary skills that include proficiency with specialized language (for example, lacrosse stick making, sewing and harvesting maple syrup)
- applying theoretical understanding to the design of learning experiences that encourage development in all language skills
- exploring strategies that reinforce language skills to express advanced concepts and raise the level of language proficiency
- enhancing awareness of holistic spiritual, social, emotional and physical learning environments (for example, outdoor language camps, learning on the land and at important cultural sites)
- exploring reflective practices that support critical analysis and professional growth in teaching Mohawk
- modeling a variety of instructional strategies to meet the needs of all language learners in a multilevel Mohawk language classroom
- developing, sharing and extending awareness of a variety of language resources to enhance professional knowledge in support of learning.

C. Curriculum, Assessment and Evaluation

- developing a program for language and cultural education that identifies kinds of knowledge learners should acquire (for example, an annual teaching cycle of traditional knowledge)
- exploring strategies and practices that promote ongoing reflective practice
- reflecting on assessment, evaluation and self-evaluation practices using the Ontario Curriculum Grades 1-12 Native Languages achievement rubric

- critically examining alternate strategies for determining language achievement (for example, Association for Computational Linguistics (ACL) guidelines and adaptation of Oral Proficiency Interview (OPI) training descriptors to reflect school centered learning and achievement or other locally-developed Mohawk language assessment tools).

D. Research and Development

- exploring professional practice through ongoing inquiry into existing and emerging theories and pedagogy, which is ever-changing, and programs that are continuously revised and updated
- fostering and sustaining a positive approach to professional development, always striving to find new ways to engage language learners
- critically examining what we used to do, what we do now, and how our practices are changing
- exploring strategies for incorporating research and scholarship of pedagogy into language teaching practice
- exploring innovative strategies for engaging Native language educators/experts to inform research and scholarship of pedagogy related to Mohawk language teaching.

E. Involvement of Community

- exploring strategies for collaboration with Rotinonhsón:ni parents, grandparents, extended families, culturally knowledgeable people and language educators, school staff and researchers
- exploring and developing innovative strategies for supporting local Rotinonhsón:ni community educational institutes' participation in the ongoing professional formation of Mohawk language educators
- jointly planning with local community educational organizations for involvement of Mohawk language speakers and Knowledge Keepers to support ongoing professional formation of Mohawk language educators
- designing and delivering Mohawk courses that utilize existing local educational resources and people to meet specific community needs
- promoting community conversations regarding innovative Mohawk language development strategies related to locally identified Rotinonhsón:ni community needs (for example, how do we get Knowledge Keepers involved? How do we get ceremonies taught?).

8. Instructional Design and Practices in the Additional Qualification Course: Senior Division, Native Languages: Mohawk

The instructional design and practices (see Figure 4) employed in this Additional Qualification course reflect adult learning theories, effective andragogical processes and experiential learning methods that promote critical reflection, dialogue and inquiry.

Candidates collaboratively develop with course instructors the specific learning inquiries, learning experiences, holistic integration processes and forms of assessment and evaluation that will be used throughout the course.

In the implementation of this Additional Qualification course, instructors **facilitate** andragogical processes that are relevant, meaningful and practical to provide candidates with inquiry-based learning experiences related to program design, planning, instruction, pedagogy, integration and assessment and evaluation. The andragogical processes include but are not limited to: experiential learning, role-play, simulations, journal writing, self-directed projects, independent study, small group interaction, dialogue, action research, inquiry, pedagogical documentation, collaborative learning, narrative, case methodologies and critical reflective praxis.

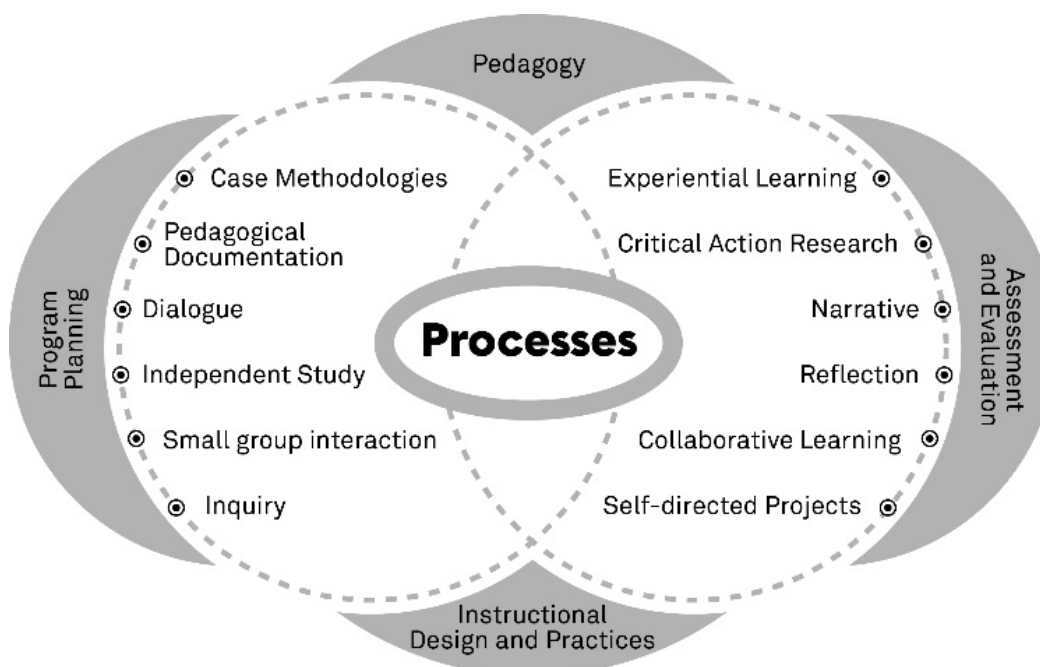


Figure 4: Instructional Processes

Instructors **embody** the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession*, honour the principles of adult learning, respect candidates' experience, recognize prior learning, integrate culturally inclusive practices and respond to individual inquiries, interests and needs. Important to the course are opportunities for candidates to create support networks, receive feedback from colleagues and instructors and share their learning with others. Opportunities for professional reading, reflection, dialogue and expression are also integral parts of the course.

Instructors **model** critical inquiry, universal design, differentiated instruction and assessment practices that can be replicated or adapted in a variety of classroom settings.

Experiential Learning

Candidates will be provided with opportunities to engage in experiential learning related to key concepts and aspects of *Senior Division, Native Languages: Mohawk* as collaboratively determined by both the instructor and course candidates. The intent of the experiential learning opportunities is to support the application and integration of practice and theory within the authentic context of teaching and learning. Candidates will also engage in critical reflection and analysis of their engagement in experiential learning opportunities and inquiries related to *Senior Division, Native Languages: Mohawk*.

The professional judgment, knowledge, skills, efficacy and pedagogical practices of candidates will be enhanced and refined through experiential learning and critical inquiry.

The College's standards-based resources help to support experiential learning through various professional inquiry processes. These resources can be found on the [College web site](#).

9. Assessment and Evaluation of Candidates

At the beginning of the course, candidates will collaboratively develop with course instructors the specific learning inquiries, experiences and forms of assessment and evaluation that will be used throughout the course. Instructors will provide opportunities for regular and meaningful feedback regarding candidates' progress throughout the course.

A balanced approach to candidate assessment and evaluation is used. It includes the combination of self, peer and mutual (instructor and candidate) assessment, as well as instructor evaluation. The assessment and evaluation strategies reflect effective, collaborative and inquiry-based practices. A variety of assessment approaches will be used that enable candidates to convey their learning related to course inquiries. The course provides opportunities for both formative and summative assessment and evaluation.

Central to candidates enrolled in Additional Qualification Courses is the opportunity to be engaged in relevant and meaningful inquiries. Assignments, artefacts and projects enable candidates to make connections between theory and practice. At the same time, assignments also allow candidates flexibility, choice and the opportunity to design individual inquiry opportunities.

Learning processes support an in-depth exploration of concepts and inquiries. These processes occur over the duration of the course and are reflective of critical thinking and reflection as the candidate gains knowledge and skills over the duration of the course.

The evaluation practices will also support significant and in-depth critical inquiries utilizing a variety of processes over the duration of the course. These inquiry-based assessment processes provide opportunities for candidates to illustrate a depth of professional knowledge, skills, pedagogies, ethical practices and instructional leadership.

A final culminating experience in the course is recommended. This synthesis experience will reflect the in-depth knowledge and understanding gained as a result of engagement in this Additional Qualification. It will also include critical reflections and an analysis of a candidate's learning over time.

The following processes are provided to guide assessment practices within this Additional Qualification course and are reflective of experiential learning and critical pedagogies. This list is not exhaustive.

- | | |
|--|--|
| <p>a) Pedagogical Leadership: co-constructing, designing and critically assessing culturally inclusive learning opportunities that integrate voice and perspectives, strengths, interests and needs. The learning opportunities will incorporate a variety of technologies and resources and are reflective of Ministry of Education curriculum</p> | <p>b) Pedagogical Documentation: assembling visible records (for example, written notes, photos, videos, audio recordings, artefacts and records of learning) that enable educators, families, caregivers, guardians and learners to discuss, interpret and reflect upon the learning process</p> |
|--|--|

- c) **Critical Reflection:** critically analyzing educational issues associated with this Additional Qualification utilizing scholarly research through multiple representations (for example, narratives, written documentation and images or graphics)
- d) **Critical Action Research:** engaging in individual and/or collaborative action research that is informed by the critical exploration of various action research approaches
- e) **Case Inquiry:** critically reflecting on and inquiring into professional practice through case writing and/or case discussion
- f) **Transition Plan:** critically reflecting on and analyzing a transition plan and generating recommendations for enhancement
- g) **Narrative Inquiry:** collaboratively and critically analyzing narratives of teaching and learning through a number of lenses (for example, professional identity, professional efficacy, ethical leadership and critical pedagogies) utilizing the processes of narrative writing and/or narrative discussion
- h) **Pedagogical Portfolio:** creating a professional portfolio that critically analyzes teaching and learning philosophies, assumptions, practices and pedagogies designed to inform ethical and democratic learning environments
- i) **Innovative Learning Experience:** designing and facilitating an engaging, innovative learning experience that reflects differentiated instruction, universal design and the tiered approach
- j) **Partnership Plan:** designing a comprehensive plan that engages learners, families, caregivers, guardians and the school and local communities in collaborative partnerships that support learning, growth and well-being
- k) **I.E.P. Development:** collaboratively developing an I.E.P. with families, caregivers, guardians, learners and the school team
- l) **Visual Narrative:** creating a visual narrative (for example, digital story) that helps to support the collective professional identity of the teaching profession and advances professional knowledge and pedagogy.
- m) **Community Advocacy:** promoting community conversations about language development and meeting identified needs

- n) **Community Leadership:** supporting a local educational institute, to act as the provider for Additional Qualification courses designed and delivered within the Rotinonhsón:ni community
- o) **Community Collaboration:** designing and delivering an Additional Qualification course via local provider to recruit instructors, resource people and candidates and to meet specific community needs (for example, run course as a language camp in summer with immersion activities for learners)
- p) **Community Research:** exploring strategies for collaboration with parents, grandparents, extended families, culturally knowledgeable people and language educators, staff and researcher.

“The value of our language lies in the hearts of every native person who speaks it and uses it in various situations of the native worldview.”

Lazore & Maracle, 2013⁴

⁴ Lazore, D., & Maracle, B.J. (2013). *Native Language Symposium*. Toronto, ON.

Appendix 1

The Ethical Standards for the Teaching Profession

The *Ethical Standards for the Teaching Profession* represent a vision of professional practice. At the heart of a strong and effective teaching profession is a commitment to students and their learning. Members of the Ontario College of Teachers, in their position of trust, demonstrate responsibility in their relationships with students, parents, guardians, colleagues, educational partners, other professionals, the environment and the public.

The Purposes of the Ethical Standards for the Teaching Profession are:

- to inspire members to reflect and uphold the honour and dignity of the teaching profession
- to identify the ethical responsibilities and commitments to the teaching profession
- to guide ethical decisions and actions in the teaching profession
- to promote public trust and confidence in the teaching profession.

The Ethical Standards for the Teaching Profession are:

Care:

The ethical standard of *Care* includes compassion, acceptance, interest and insight for developing students' potential. Members express their commitment to students' well-being and learning through positive influence, professional judgment and empathy in practice.

Trust:

The ethical standard of *Trust* embodies fairness, openness and honesty. Members' professional relationships with students, colleagues, parents, guardians and the public are based on trust.

Respect:

Intrinsic to the ethical standard of *Respect* are trust and fair-mindedness. Members honour human dignity, emotional wellness and cognitive development. In their professional practice, they model respect for spiritual and cultural values, social justice, confidentiality, freedom, democracy and the environment.

Integrity:

Honesty, reliability and moral action are embodied in the ethical standard of *Integrity*. Continual reflection assists members in exercising integrity in their professional commitments and responsibilities.



The Standards of Practice for the Teaching Profession

The *Standards of Practice for the Teaching Profession* provide a framework of principles that describes the knowledge, skills and values inherent in Ontario's teaching profession. These standards articulate the goals and aspirations of the profession. These standards convey a collective vision of professionalism that guides the daily practices of members of the Ontario College of Teachers

The Purposes of the Standards of Practice for the Teaching Profession

- to inspire a shared vision for the teaching profession
- to identify the values, knowledge and skills that are distinctive to the teaching profession
- to guide the professional judgment and actions of the teaching profession
- to promote a common language that fosters an understanding of what it means to be a member of the teaching profession.

The Standards of Practice for the Teaching Profession are:

Commitment to Students and Student Learning:

Members are dedicated in their care and commitment to students. They treat students equitably and with respect and are sensitive to factors that influence individual student learning. Members facilitate the development of students as contributing citizens of Canadian society.

Professional Knowledge:

Members strive to be current in their professional knowledge and recognize its relationship to practice. They understand and reflect on student development, learning theory, pedagogy, curriculum, ethics, educational research and related policies and legislation to inform professional judgment in practice.

Professional Practice:

Members apply professional knowledge and experience to promote student learning. They use appropriate pedagogy, assessment and evaluation, resources and technology in planning for and responding to the needs of individual students and learning communities. Members refine their professional practice through ongoing inquiry, dialogue and reflection

Leadership in Learning Communities:

Members promote and participate in the creation of collaborative, safe and supportive learning communities. They recognize their shared responsibilities and their leadership roles in order to facilitate student success. Members maintain and uphold the principles of the ethical standards in these learning communities.

Ongoing Professional Learning:

Members recognize that a commitment to ongoing professional learning is integral to effective practice and to student learning. Professional practice and self-directed learning are informed by experience, research, collaboration and knowledge.



Appendix 2

Foundations of the Great Law of Peace for the Teaching Profession

- Unity – TeKaïenawá:kon
- Peace – Skén:nen
- Strength – Kahsatsténhsera
- Good Mind – Ka'nikonhri:io

Aboriginal Education Standards for the Teaching Profession (The 4 R's)

- Karihwakweni éhntshera (Respect)
- Onkwaióténhsera (Responsibility)
- KarihwanóLron (Relevance)
- Tekarihwaienawá:kon (Reciprocity)

Tsi tewatá:ti ne Kanien'kéha

Let's speak again in our Language.

Appendix 3

Accessibility for Ontarians with Disabilities Act (AODA) Text: Figure 1: Tsionerahtase' Kó:wa (Tree of Peace). A Conceptual Framework for Native Languages: Mohawk, Primary Language from page 10 of this PDF

Figure 1 is a Mohawk artistic representation of the Tsionerahtase' Kó:wa (*Tree of Peace*). It is the conceptual framework for *Native Languages, Part I (Mohawk)* Primary Language Level and reflects the following understandings:

The tree represents language learning. The size of the tree is reflective of the scope and depth of language learning at the primary language level. As such, the language tree in the primary level has very small limbs and roots. The limbs on the tree represent the themes of the course and written on these limbs are: Creator, Sun, Moon, Stars, Weather, Trees, Birds, Insects, Animals, Medicines, Food, Earth, Water, and People. These themes are drawn from the various entities of creation that are addressed in the Ohén:ton Karihwaterkwén – Thanksgiving Address.

The philosophy of the Kaianerkó:wa, the Great Law of Peace serves as the foundation of the course and is represented as the roots of the tree. The Great Law of Peace consists of Unity, Peace, Strength and Good Mind which are written on the roots.

The leaves surrounding the tree represent the language-learning circle, and consist of traditional teachings and stories, songs, dances, ceremonies, games, history and art – all being reinforced at School, Home and in the Community.

The 4R's of Aboriginal Education, (Karihwakweniénhtshera (Respect), Onkwaió`ténhsera (Responsibility), Karihwanó:ron (Relevance) and Tekarihwaianawá:kon (Reciprocity), as well as the Five Senses, and Multiple Intelligences are written around the tree and represent the additional cultural guidelines that remain.

The following entities work together to support language learning and they are written around the entire image of the tree: the Ministry of Education, the Ontario College of Teachers, First Nations Communities and Political Organizations.

Throughout the increasing levels of language-learning and proficiency, the branches of the Tree become solid, far-reaching limbs and the roots of the Tree become more deeply rooted.

Appendix 4

Accessibility for Ontarians with Disabilities Act (AODA) Text:

Figure 2: Tsionerahtase' Kó:wa (Tree of Peace). A Conceptual Framework for Native Languages, Part I (Mohawk), Intermediate Language Level from page 11 of this PDF

Figure 2 is a Mohawk artistic representation of the Tsionerahtase' Kó:wa (*Tree of Peace*). It outlines the conceptual framework for *Native Languages, Part I (Mohawk)*, **Intermediate Language Level** and reflects the following understandings:

The size of the tree is reflective of the scope and depth of language learning at the Intermediate language level. As such, the tree in this image has more far reaching limbs and deeper roots than the tree representing the primary language level and has the following themes written on each limb, representing the various entities of creation that are addressed in the Ohén:ton Karihwatehkwen –Thanksgiving Address: Creator, Sun, Moon, Stars, Weather, Winds, Thunder, Trees, Birds, Animals, Insects, Food, Fruits, Vegetables, Medicines, Water, Fish, Earth, and People.

The philosophy of the Kaianerkó:wa, the Great Law of Peace serves as the foundation of the course and is represented as the roots of the tree. The Great Law of Peace consists of Unity, Peace, Strength and Good Mind which are written on the roots.

The leaves of the tree represent the language-learning circle and written on these leaves are the words, traditional teachings and stories, songs, dances, ceremonies, games, history and art. These are reinforced at School, Home and in the Community, which are written and embedded within the leaves of the tree.

The 4R's of Aboriginal Education, (Karihwakweniéntshera (Respect), Onkwaió`ténhsera (Responsibility), Karihwanó:ron (Relevance) and Tekarihwaienawá:kon (Reciprocity)), as well as the Five Senses, and Multiple Intelligences are written around the tree and represent the additional cultural guidelines that remain.

The following entities work together to support language learning and they are written around the entire image of the tree: the Ministry of Education, the Ontario College of Teachers, First Nations Communities and Political Organizations.

Throughout the increasing levels of language-learning and proficiency, the branches of the Tree become solid, far-reaching limbs and the roots of the Tree become more deeply rooted.

Appendix 5

Accessibility for Ontarians with Disabilities Act (AODA) Text:

Figure 3: Tsionerahtase' Kó:wa (*Tree of Peace*). A Conceptual Framework for *Native Languages: Mohawk*, Senior Language Level from page 12 of this PDF

Figure 3 is a Mohawk artistic representation of the Tsionerahtase' Kó:wa (*Tree of Peace*). It outlines the conceptual framework for *Native Languages, Senior Language Level* and reflects the following understandings:

The size of the tree in this image reflects the highest level of language-learning and proficiency at the senior language level. As such, the tree is solid and has branches with far-reaching limbs. The following themes are written on each limb, representing the various entities of creation that are addressed in the Ohén:ton Karihwaterkwén –Thanksgiving Address: Creator, Sun, Moon, Stars, Weather, Trees, Birds, Insects, Animals, Medicines, Food, Earth, Water, and People.

The philosophy of the Kaianerkó:wa, the Great Law of Peace serves as the foundation of the course and is represented as the roots of the tree. The Great Law of Peace consists of Unity, Peace, Strength and Good Mind which are written on the roots.

The leaves of the tree represent the language-learning circle and written on these leaves are the words, traditional teachings and stories, songs, dances, ceremonies, games, history and art. These are reinforced at School, Home and in the Community, which are written and embedded within the leaves of the tree.

The 4R's of Aboriginal Education, (Karihwakweniéntshera (Respect), Onkwaíó`ténhséra (Responsibility), Karihwanó:ron (Relevance) and Tekarihwaienawá:kon (Reciprocity)), as well as the Five Senses, and Multiple Intelligences are written around the tree and represent the additional cultural guidelines that remain.

The following entities work together to support language learning and they are written around the entire image of the tree: the Ministry of Education, the Ontario College of Teachers, First Nations Communities and Political Organizations.

Throughout the increasing levels of language-learning and proficiency, the branches of the Tree become solid, far-reaching limbs and the roots of the Tree become more deeply rooted.

Appendix 6

Accessibility for Ontarians with Disabilities Act (AODA) Text:

Figure 4: Instructional Design and Practices from page 19 of this PDF

Figure 4 is a graphic representation of the possible andragogical instructional processes implemented in Additional Qualification courses. At the centre is a Venn diagram. In the right side of the Venn diagram, candidates are invited to explore the use of Experiential Learning, Critical Action Research, Narrative, Reflection, Collaborative Learning and Self-directed projects. In the left side of the Venn Diagram, candidates are invited to explore the use of Case Methodologies, Pedagogical Documentation, Dialogue, Independent Study, Small group interaction and Inquiry. These inquiry-based learning experiences interconnect at the centre to form a multiplicity of multifaceted processes that can enhance professional practice. The inquiry-based learning experiences outlined in the Venn diagram are related to the following four areas: Pedagogy, Assessment and Evaluation, Instructional Design and Practices and Program Planning, which surround the Venn diagram in an outer circle.

Appendix 7

College Standards-Based Resources

Information pertaining to the following standards-based resources, which support learning through professional inquiry, is available through the [College web site](#).

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