



Ontario  
College of  
Teachers

Ordre des  
enseignantes et  
des enseignants  
de l'Ontario

# **Additional Qualification Course Guideline Teaching First Nation, Métis, and Inuit Children**

## **Schedule C Teachers' Qualifications Regulation**

**April 2014**

Ce document est disponible en français sous le titre *Ligne directrice du cours menant à la qualification additionnelle, Enseignement aux enfants des Premières Nations, des Métis et des Inuits, avril 2014.*

## **Additional Qualification Course Guideline**

---

### **1. Introduction**

The guideline for Teaching First Nation, Métis and Inuit Children is organized using the following framework.



Diagram 1: Guideline Organization

The Additional Qualification course: Teaching First Nation, Métis and Inuit Children was developed collaboratively with the leadership of First Nations, Métis and Inuit Knowledge Keepers, community members and educators. The inclusion of 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. First Nations, Métis and Inuit knowledge, ways of knowing, culture, language and traditions are honoured and celebrated throughout the conceptual organization and content of the Additional Qualification course: Teaching First Nation, Métis and Inuit Children.

The Additional Qualification Course: Teaching First Nation, Métis and Inuit Children employs a critical, pedagogical lens to explore in holistic and integrated

manner theoretical foundations, development of learners, program planning and implementation, instructional practices, assessment and evaluation, the learning environment and ethical considerations related to teaching and learning across the divisions.

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.

Critical to the implementation of this course is the creation of positive learning experiences that reflect care, diversity and equity. This course supports the enhancement of professional knowledge, ethical practice, leadership and ongoing learning.

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 Teaching First Nation, Métis and Inuit Children as understood from a variety of contexts.

The Schedule C Teaching First Nation, Métis and Inuit Children additional qualification course guideline provides a conceptual framework for providers and instructors to develop and facilitate the Schedule C Teaching First Nation, Métis and Inuit Children course. The guideline framework is intended to be a fluid, holistic and integrated representation of key concepts associated with Teaching First Nation, Métis and Inuit Children.

## 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.
- 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 teachers are identified in the *Teachers' Qualifications Regulation*. This regulation includes courses that lead to Additional Qualifications, the Principal's Qualifications 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 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: Teaching First Nation, Métis and Inuit Children, listed in Schedule C of the *Teachers' Qualifications Regulation* is recorded on the Certificate of Qualification and Registration.

In this document, all references to candidates are to teachers enrolled in the Additional Qualification course. References to students indicate those in school programs.

### 3. Foundations of Professional Practice

The *Foundations of Professional Practice* conveys a provincial vision of what it means to be a teacher in Ontario. This vision lies at the core of teacher professionalism. The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* (Appendix 1) are the foundation for the development and implementation of the Additional Qualification course. These nine standards, as principles of professional practice, provide the focus for ongoing professional learning and are the foundation for the development and implementation of the Additional Qualification Course: Teaching First Nation, Métis and Inuit Children. In addition, the *Professional Learning Framework for the Teaching Profession* is underpinned by the standards, articulates the principles on which effective teacher 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 within this AQ course and professional practice.

The *Ethical Standards of the Teaching Profession* and the *Standards of Practice for the Teaching Profession* serve as guiding frameworks that underpin professional knowledge, skills and experiences that teachers require in order to teach effectively within and contribute to an environment that fosters *respect, care, trust and integrity*.

#### 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. This guideline has been designed to reflect the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* and the *Professional Learning Framework for the Teaching Profession*. These resources can be found on the College web site ([www.oct.ca](http://www.oct.ca)). These resources support the development of professional knowledge and professional judgment through reflective practice. The lived experiences of Ontario educators are illuminated in the resources and serve as AQ course support for teacher education.

## **First Nation, Métis and Inuit Perspectives on Learning and First Nation, Métis and Inuit Resources**

A commitment to creating an educational environment and experience that nourishes the spirit of First Nation, Métis and Inuit students in schools is at the heart of First Nation, Métis and Inuit learning. The *First Nation, Métis and Inuit Perspectives on Learning* and *First Nation, Métis and Inuit Resources* provide the focus for continued professional development and are one of the respectful foundations for the Additional Qualification Course: Teaching First Nation, Métis and Inuit Children. It is important to note that this is not meant to be an exhaustive resource list, but, a starting point for further investigation. The College recognizes the comprehensive diversity and heterogeneous state of First Nation, Métis and Inuit communities.

## **Resource Document/s to Support Additional Qualification Course Development for Teaching First Nation, Métis and Inuit Children**

The College in collaboration with First Nation, Métis and Inuit partners has identified and/or developed resources for the meaningful integration of First Nation, Métis and Inuit perspectives within AQ courses. These resources explore the integration of First Nation, Métis and Inuit perspectives through a variety of educative and inquiry-based experiential learning.

## **4. Conceptual Framework**

The design, course content and implementation of the Additional Qualification Course Guideline: Teaching First Nation, Métis and Inuit Children support effective teacher education practices. These course guideline components provide a conceptual framework for the development of a holistic, integrated and experiential course. The conceptual framework supports and informs professional knowledge, judgment and practices within the Additional Qualification Course Teaching First Nation, Métis and Inuit Children.

### ***A. The Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession:***

The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* represent a collective 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 holistic integration of the standards within all course components supports the embodiment of the collective vision of the teaching profession that guides professional knowledge, learning, and practice. The following principles and concepts support this holistic integration within the AQ course.

- understanding and embodying care, trust, respect and integrity
- fostering commitment to students and student learning
- integrating professional knowledge
- enriching and developing professional practice
- supporting leadership in learning communities
- engaging in ongoing professional learning.

Through professional dialogue, collaborative reflection and an ethical culture, course candidates will continue to critically inquire into and refine professional practice and ethical culture through the lens of the *Standards of Practice for the Teaching Profession*.

## **B. A 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:

- analyzing, interpreting and implementing Ontario's curriculum and district school board policies, frameworks, strategies and guidelines in order to facilitate First Nation, Métis and Inuit holistic student success
- examining and evaluating the impact of a variety of federal and provincial acts, legislation, laws and policies on First Nation, Métis and Inuit students
- having and applying the theoretical understanding necessary to design, implement and assess programs and/or practices for the benefit of the First Nation, Métis and Inuit learner
- modelling and adapting expectations, strategies and assessment practices in response to the individual needs of First Nation, Métis and Inuit students

- facilitating the creation of culturally responsive learning environments that are conducive to the physical, emotional (social, mental), intellectual (linguistic) and spiritual (moral) development of the First Nation, Métis and Inuit student
- identifying methods to collaborate with in-school personnel, First Nation, Métis and Inuit parents/guardians/caregivers and communities to develop holistic educational strategies that support student learning and success
- accessing and exploring a variety of traditional and current resources, including technological resources, within and beyond the educational system to enhance professional knowledge in support of First Nation, Métis and Inuit student learning
- refining professional practice through ongoing inquiry, dialogue and reflection with a focus on First Nation, Métis and Inuit holistic learning
- promoting the need to respect and conserve resources in the environment whilst also respectfully conveying First Nation, Métis and Inuit views on Mother Earth
- developing an awareness of First Nation, Métis and Inuit ways of knowing and incorporating into teaching practice for the benefit of all learners
- exploring opportunities to infuse the knowledge of First Nation, Métis and Inuit contributions (innovations, inventions, role models) and pedagogy into the classroom to facilitate cultural competency and relationships between all students
- creating and sustaining safe, healthy, equitable and inclusive learning environments that honour and respect the diversity amongst First Nation, Métis and Inuit peoples
- supporting and demonstrating ethical practices
- comprehending how to create and sustain professional learning communities
- exploring the significance of Ontario Human Rights Code, Ontarians with Disabilities Act, and the Accessibility for Ontarians with Disabilities Act (AODA) and associated responsibilities within professional practice.

### **C. Ontario Curriculum, Policies and Resources**

The Additional Qualification Course: Teaching First Nation, Métis and Inuit Children is aligned with current Ontario curriculum, relevant legislation, government policies, frameworks, strategies and resources. These documents inform and reflect the development and implementation of the Additional Qualification Course: Teaching First Nation, Métis and Inuit Children and can be viewed at [www.edu.gov.on.ca](http://www.edu.gov.on.ca).

Course candidates are also encouraged to critically explore the policies, practices and resources available at school and board levels that inform teaching and learning related to Teaching First Nation, Métis and Inuit Children.

## **5. First Nation Component**

### **A. Theoretical Foundations**

- investigating the diversity of First Nation peoples in Canada, with specific emphasis on Ontario, and exploring how this information affects teaching practice and pedagogy with First Nation students
- having awareness of the impacts of federal and provincial policy and/or legislation that is specific to First Nation peoples and identifying how this affects First Nation holistic student learning and success
- reviewing Ministry curricula documents as one of the underpinnings to support First Nation students in the classroom
- exploring a variety of culturally-specific conceptual frameworks for understanding key attributes that contribute to First Nation holistic student learning and success
- understanding and applying a variety of culturally-specific and mainstream teaching/learning theories that may support First Nation learning
- understanding and affirming the rich cultural nuances of non-standard English and/or French that First Nation students may bring to the classroom
- critically exploring and using respectful English and/or French as a 2<sup>nd</sup> dialect strategy for the attainment of standardized English and/or French
- researching and building a resource base of culturally-appropriate First Nation materials, contacts and locations for long range planning and inclusion in schools
- critically exploring opportunities to infuse First Nation worldview and resources that benefit both First Nation and non-First Nation learners in the classroom
- providing holistic and inclusive educational programs that build on First Nation learners' abilities, self-esteem and enables them to reach their potential
- identifying and implementing First Nation strategies for seamless transitions between grade levels, schools and careers

- identifying and implementing career planning opportunities
- critically exploring the process and role of self-identification in supporting student learning
- highlighting and including literacy and numeracy pedagogy that is culturally-relevant and supports First Nation students
- cultivating plans for engagement with First Nation parents/guardians, Elders, cultural resource people, First Nation organizations and communities to support First Nation learners
- critically exploring and applying current research related to First Nation student needs in professional practice
- engaging in professional reflection and dialogue to share best practices on teaching First Nation students
- integrating the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* as one of the foundations for teacher professionalism in supporting First Nation student learning.

#### **B. Program Planning, Development and Implementation**

- creating and maintaining positive, accepting and safe learning communities for First Nation students through culturally and linguistically appropriate pedagogy
- developing a safe process for self-identification and compiling a list of First Nation resources for those students that are in the cultural reclamation stage
- applying the *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession*, *First Nation, Métis and Inuit Perspectives on Learning* and *First Nation, Métis and Inuit Resources* to inform a program planning framework
- reflecting on and considering the effects of federal and provincial legislation, acts and policies on the school success of the First Nation student
- comprehending the diversity of First Nation communities and considering this heterogeneity as critical to planning for First Nation holistic student learning and success
- connecting curriculum to First Nation students' everyday experiences, culture and language

- critically exploring and incorporating First Nation holistic learning processes, communities and resources in curriculum planning, development and implementation based on the student's need
- integrating differentiated instruction, universal design and First Nation teaching/learning strategies in the planning, development and implementation of educational experiences
- understanding, evaluating and employing a variety of assessment and evaluation methods that are culturally-appropriate for First Nation students
- identifying, accessing, integrating and assessing First Nation community, print, electronic and collegial resources
- seeking opportunities to provide authentic First Nation cultural and educational experiences through the presence of First Nation resource people, events or site visits
- incorporating First Nation contributions (for example, innovations, inventions, role models) into program planning as a way to build bridges of understanding and cultural competency
- understanding the collaborative development of transition plans for First Nation students and exploring implementation models from First Nation and non- First Nation resources (for example, entry to school, grade to grade, division to division, panel to panel and post-secondary)
- utilizing and assessing professional knowledge to inform pedagogical practices
- understanding the importance of critically examining qualitative and quantitative First Nation research related to professional practice
- integrating culturally responsive pedagogy within program planning and development
- developing an understanding of the mental health needs of students and the implications for teaching and learning.

### **C. Instructional Strategies and the Learning Environment**

- creating an inviting educational space that is culturally-relevant and meaningful for First Nation students
- employing a variety of research based instructional strategies to support the teaching of First Nation students in all curricular areas

- utilizing classroom management strategies and transitions that foster First Nation self-esteem and identity
- including a variety of First Nation resources in decisions surrounding instruction to meet the needs of First Nation learners
- infusing First Nation contributions, inventions, innovations, role models, events and sites of significance into the curriculum
- engaging First Nation students in the learning process through the selection and implementation of a variety of culturally-relevant and transparent assessment and evaluation tools
- exploring cultural resources that support First Nation student self-identification and cultural reclamation
- exploring and creating learning environment structures that support First Nation students
- fostering partnerships with the First Nation community as a critical component to First Nation holistic student learning and success
- using pedagogies that reflect the professional identity and ethical stance of educators and that respect First Nation holistic learning frameworks
- exploring the need for alternative expectations, courses and programs to meet the needs of all learners.

#### **D. Assessment, Evaluation and Reporting**

- creating fair, equitable, transparent, valid and reliable assessment and evaluation methods to promote First Nation student learning
- using assessment for the following three purposes: to provide ongoing and timely feedback to students and to adjust instruction (assessment *for* learning); to develop students' capacity to be independent, autonomous learners (assessment *as* learning); to make judgements about the quality of student learning (assessment *of* learning)
- integrating multiple assessment methods to support student learning: diagnostic, formative, and summative
- integrating multiple assessment methods that are ongoing, varied in nature and implemented over a period of time to support student learning
- ensuring that assessment, evaluation and reporting are consistent with the principles and practices and expectations reflected in Ontario's policy documents

- using a range of assessment, evaluation and reporting strategies that support the dignity, emotional wellness and cognitive development of all First Nation students
- critically exploring and using culturally-appropriate assessment and reporting tools that support First Nation student learning
- communicating assessment to First Nation students and their parents/guardians in an ongoing, culturally-competent and transparent manner.

#### **E. Shared Support for Learning**

- understanding the importance of building trust/relationships with First Nation parents/guardians as a critical component to First Nation student engagement
- exploring strategies for communicating with and involving parents/guardians of First Nation students (for example, language of choice, First Nation advocate)
- understanding and employing a variety of effective communication strategies for collaborating with parents/guardians and school/board personnel and community agencies
- developing methods to provide continuous, meaningful, detailed and supportive information and feedback to parents/guardians
- understanding and respecting the importance of shared responsibility and partnership among all school staff and parents/guardians as conveyed in the standards and the Foundations of Professional Practice
- supporting and advocating for increased awareness and understanding of First Nation students in educational communities
- exploring the advocacy role of First Nation students
- developing awareness of the partnerships with the ministries (for example, Ministry of Education, Ministry of Child and Youth Services) and various First Nation organizations (for example, local band/first nation, friendship centre, Ontario Native Education Counseling Association, AANDC)
- understanding the importance of working with multi-disciplinary teams to support First Nation student needs
- understanding the importance of lifelong goal setting in collaboration with school community and parents/guardians
- fostering and sustaining a positive, welcoming school climate in which all parent perspectives are encouraged, valued and heard.

## 6. Métis Component

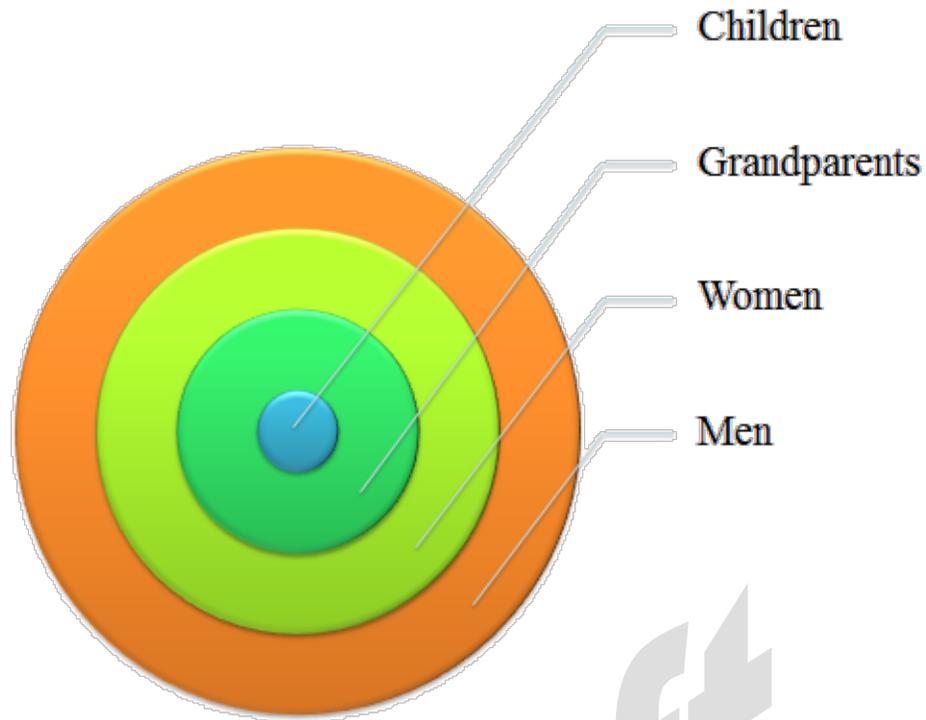
The history of the Métis will be explored, including the path that they followed throughout the nineteenth century to assert their rights and interests as a separate people.

Over a short period of time, Métis people developed a distinct society, with its own particular cultural, economic, and social orientation. In the simplest of terms, the Métis originated as a people because of the fur trade and the ensuing relationships between European men employed in that economy and First Nations women whose communities were engaged in that economy.

However, it is important to note that the Métis, while of mixed white and First Nations ancestry, were not solely defined by their dual heritages (indeed, other Aboriginal people have a history of mixed ancestry and are today mixed-blood people, not Métis, just as Canadians of Euro-First Nations ancestry are not Métis). Rather, these are a people who developed a specialized economic niche in a variety of jobs associated with the fur trade; developed complex extended family networks that spread throughout central North America and which served as sources of social, political, and economic alliances. They were highly mobile across large geographic expanses as those networks of related individuals spread outward and into new regions to work.

The Métis are relatively new as a distinct people, yet they have had a profound influence on how we understand Aboriginal and Canadian history. Candidates in this Additional Qualification course will critically inquire into the following:

Figure 1. **Concentric Circles: Métis worldview**



**A. A Framework for Inquiry**

- understanding the emergence of the Métis as a distinct North American, Aboriginal people
- exploring distinctive Métis identity using the concepts of space, mobility, landscape and family
- critically understanding how kinship, mobility, and landscape reflect (and are reflected by) Métis identity
- exploring historical and current Métis Worldview that reflect their spiritual, cultural and intellectual values, who they are, and how they relate to others
- critically exploring how the Métis have used, and continue to use, the principles of sovereignty, self-determination and governance to assert and protect their rights

- critically exploring contemporary Métis rights movements, particularly in Ontario
- understanding contemporary Métis political structures
- critically exploring Métis Aboriginal rights outlined in the 1982 Constitution Act
- critically understanding Supreme Court decisions related to Métis rights (for example, Powley Decision, Daniels Decision)
- critically exploring important people and places, both historical and current, that contribute to the Métis' collective identity.

## **B. Culture, Traditions and Worldviews**

- critically exploring the concept of relationship in Métis worldview as embodied in the protocols of wahkootowin
- exploring the worldview of Métis family relationships beyond biological relatedness (for example, alliances, adoptions, trades)
- exploring Métis community social structures based on familial relatedness to ensure the safety, survival and vitality of communities
- exploring the diverse spiritual influences, traditional teachings, practices and beliefs of the Métis people
- exploring Métis traditional medicine, various transportation methods, food customs, clothing styles and other cultural objects and artefacts
- understanding the role of Métis traditional stories, dance and music
- critically exploring the relationship of Michif language to the Métis way of life
- understanding the importance of the Métis connection to the land
- exploring the role of Métis family values and influences on their way of life
- exploring the connections between Métis identities and the fur trade
- exploring the differences in the historical paths of the Métis across Canada
- developing an understanding of symbols within the Métis culture
- critically reflecting on how contemporary Métis identity is derived through integrating and interpreting traditional stories and historical facts
- exploring the connection between Métis spirituality and European religions.

## **C. Sovereignty and Inherent Rights**

- exploring Métis peoples' participation in events related to Canadian national identity (for example, the 1812 war)

- understanding the defining moments for the Métis people in Ontario and across Canada
- critically reflecting on the role of Louis Riel in the formation of Métis identity and the illumination of their inherent rights
- critically exploring the historical and contemporary challenges and movements for Métis rights in Canada
- understanding the distinctiveness of the Métis from other Aboriginal groups.

#### **D. Political Realities**

- exploring wahkootowin and its essential role in the establishment of traditional economic and political structures
- exploring the role of family-based bands on social/political governance structures
- exploring current Métis political governance structures and economic systems
- critically reflecting on the role and implications of government influence on Métis identity
- critically exploring the history and consequences of residential schools on the Métis
- critically exploring the consequences of the “60s scoop”
- understanding the economic contributions of the Métis to Canada
- critically reflecting and analyzing how the Canadian education system responds to the political and cultural identity of the Métis
- engaging in a critical analysis of current perceptions and realities regarding the Métis
- exploring the rise and fall of the trade economy as it relates to Métis history and identity.

#### **E. Important People and Places**

*“My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back.”<sup>i</sup>*

– Louis Riel (Manitoba Métis Federation website)

- exploring historical and contemporary Métis role models and leaders
- critically reflecting on the life of Louis Riel and his status in Canadian history
- exploring the importance of waterways to the Métis way of life

- exploring important ceremonies, celebrations and events in the Métis community.

#### **F. Resiliency and Adaptability**

- critically reflecting on the integration of Métis values in current society
- critically exploring current issues in Métis communities
- exploring the resiliency of the Métis way of life through a critical analysis of historical and contemporary Métis culture and traditions
- critically reflecting on the practices and consequences of colonization on Métis identity.

#### **G. Teaching Strategies**

- adopting tactile items from Métis culture to support student learning
- creating activities to facilitate learning of Métis culture (for example, dioramas, music, stories)
- fostering an appreciation of lifelong learning of Métis culture
- adapting, accommodating and modifying instruction to meet the needs of all learners
- understanding the cultural contexts of Métis students and honouring their individual voice and story
- understanding family life and identity struggles and their influence on student behaviour
- creatively integrating Métis worldview in the teaching and learning process
- fostering critical inquiry in students of how historical resources depict Métis history
- accessing resources and members of the Métis community to support curriculum initiatives and student learning
- creating holistic and inclusive learning environments that reflect the ethical standards and standards of practice
- fostering a collaborative community of learners
- integrating information and communication technology to support student learning
- employing a variety of instructional strategies to support the teaching of Métis students
- using pedagogies that reflect the professional identity of educators as described in the ethical standards, the standards of practice and in the *Foundations of Professional Practice*.

- exploring the need for alternative expectations, courses and programs to meet the needs of all learners.

Draft

## 7. Inuit Component

This is the Inuit component of the Additional Qualification course: **Teaching First Nation, Métis and Inuit Children** in Schedule C.

The course provides opportunities for candidates to critically explore:

- who they are and their role as teachers
- who they are in relation to traditional teachings, Inuit ways of knowing, and their relationship to their traditional land
- the impacts of colonization on Inuit people, education, schools and Canadian society
- the role of the teacher in relation to Inuit children and traditional Inuit knowledge
- the importance of educational partnerships with Inuit parents, families and communities
- strategies to support Inuit children in all areas: emotional, spiritual, physical and intellectual development
- indigenous worldview, holistic practices and experiential learning
- integrating indigenous pedagogy (for example, storytelling) in the teaching/learning process.

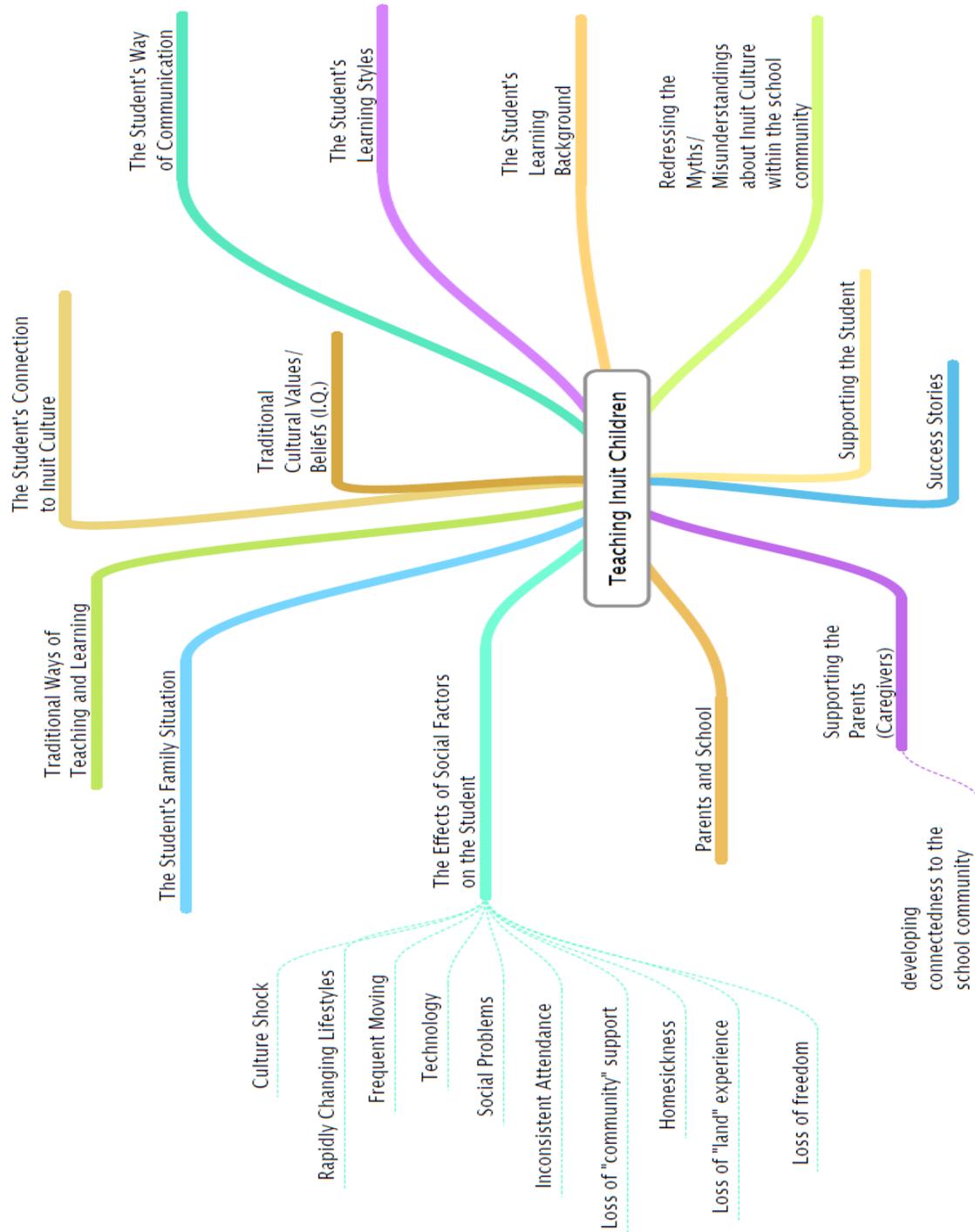
### A. Conceptual Framework

The following conceptual framework on the next page is an example of a holistic overview of the interrelated content associated with the Inuit component of the Additional Qualification course: Teaching First Nation, Métis and Inuit Children.

The following is a list of the major sections of inquiry by which the course content has been organized.

- Section 1: The Student's Family Situation
- Section 2: The Effects of Social Factors on the Student
- Section 3: Traditional Ways of Teaching and Learning
- Section 4: Traditional Cultural Values/Beliefs (I.Q.)
- Section 5: The Student's Relationship to Inuit Culture
- Section 6: The Student's Way of Communicating
- Section 7: The Student's Learning Styles and Holistic Education
- Section 8: Background Factors in Inuit Student Learning
- Section 9: Supporting the Student
- Section 10: Parents (Caregivers) and Student Learning
- Section 11: Parents (Caregivers) and the School Community
- Section 12: Understanding Inuit Cultural Context

Figure 1. Conceptual Framework of the Course



## **B. Course Content**

### **1. The Student's Family Situation**

A student's family and home-life situation impacts their connection to the language, culture and community, as well as their learning process.

Candidates in this Additional Qualification course will critically explore the following aspects of a student's family life and what this would mean for the student.

- various family situations on student connections to Inuktitut language and Inuit culture
- the relationship of various family situations to the student's comfort level within a new school setting
- the effects of a temporary or permanent displacement of an Inuit child from their family or community on their learning
- variety of family structures in Inuit communities related to their Inuit heritage (for example, whether they have two Inuk parents or are products of a mixed marriage or have been raised by Qablunaaq parents)
- differences in connections to Inuit language and culture among Inuk students who have been in urban settings over a variety of generations.

### **2. The Effects of Social Factors on the Student**

The challenge for the teacher, and the school community as a whole, is to create an environment which tries to mitigate some of these social factors so the Inuk student is able to feel good about himself and to learn to his full potential

Candidates in this Additional Qualification course will critically explore the following social factors and their effects on student learning and well-being.

- movement or displacement from an Inuit settlement or a large Northern town to an urban area (for example, culture shock, homesickness)
- rapidly changing lifestyle
- causes of attendance patterns which may lead to gaps in learning and a separation from their peers
- loss of community support and connection

- loss of land experiences that enable them to interact directly with nature and participate in traditions connected to the Arctic environment
- social problems (for example, alcoholism, drug abuse, sexual abuse, suicide, gambling addiction, poverty, overcrowded housing, teenage pregnancy).

### **3. Traditional Ways of Teaching and Learning**

Teachers of Inuit children need to understand traditional ways of teaching and learning in Inuit culture. In the past, learning was a natural part of life. The Inuit way of learning is just as meaningful today as it was in the past. Inuit believe that when children are treated with respect, acceptance, enjoyment, and as contributing individuals, they will be strong and confident. They will be able to think and work things out; be able to deal appropriately with others; will be independent; able to plan ahead; and have a solid personal identity.

Candidates in this Additional Qualification course will critically explore Inuit traditional ways of teaching and learning and how to incorporate these into their professional practice.

- the child as a unique and individual learner from a very young age
- child development as varied and occurring at different paces
- learning as an enjoyable and affirming process
- importance of encouraging students to be self-disciplined
- importance of encouraging student's judgment through self-evaluation of their work and progress
- instruction centered on life skills that are more appropriate in an Inuit environment
- observation of adults in their roles is central to the learning process of Inuit children
- role of gender in traditional Inuit culture
- traditional instructional practices (for example, focus on oral instruction, respectful language, facial expressions, imitation of motions, positive tone)
- importance of the participation of the family in supporting and encouraging the child's learning
- importance of the participation of the community in supporting, encouraging and celebrating the child's learning
- multi-sensory and multi-modal learning for Inuit students
- teaching strategies to foster an inclusive environment for all students
- the importance of play in the learning process

- the importance of learning tasks that were and are relevant and meaningful to the lifestyle of the Inuit community and what that means in today's classroom
- learning as an ongoing process of personal evaluation and improvement for all community members in all aspects of life
- the progression of traditional education as the learner matured (for example, from open-ended explorations to rigorously-focused apprenticeships)
- the importance of Inuit children learning values and beliefs through stories, songs and legends
- culturally-sensitive classroom management practices.

#### **4. Traditional Cultural Values/Beliefs (I.Q.)**

The principles of Inuit Qaujmajatuqangit are often referenced as 'I.Q.'. This term refers to the Inuit way of knowing or traditional knowledge. I.Q. has been adopted as an official policy of the Government of Nunavut. It is a commitment to develop practices and policies that are consistent with the culture, values and language of the Inuit.

Candidates in this Additional Qualification course will critically explore these cultural principles, values, beliefs and ways of knowing and how to incorporate them into their professional practice and their curriculum planning.

- Avatimik Kamattiarniq: Environmental Stewardship (Respect and care for the land, animals and environment)
- Piliriqatigiingniq: Working Together for a Common Purpose
- Pijitsirarniq: Concept of Serving and Providing for Family and/or Community
- Aajiiqatigiingniq: Decision Making through Discussion and Consensus
- Pilimmaksarniq: Development of Skills/Knowledge through Practice, Effort and Action
- Qanuqtuutungnarniq: Being Innovative and Resourceful to Solve Problems
- Inuuqatigiitsiarniq: Respecting others, relationships and caring for people
- Tunnganarniq: Fostering good spirit by being open, welcoming and inclusive
- respect for yourself, others and the environment
- pride, self-esteem, independence, willingness to learn, contribute, share and be welcoming
- helping the less fortunate and the elderly
- respect and deference for Elders for their wisdom and experience

- valuing being welcoming, smiling and enjoying humour in the Inuit way of life
- strong family and kinship ties with the immediate and extended families and the community
- respect for the environment: the land, water and animals that provide life.

## **5. The Student's Relationship to Inuit Culture**

Inuit believe that it is important for a child's sense of self (identity) to learn about their cultural heritage. Inuit students come to Ontario classrooms with varying degrees of connections and relationships to their traditional culture. In order to plan for meaningful and successful learning experiences for these students, candidates in this Additional Qualification course critically explore the following variations in relationship to traditional ways:

- a student with deep cultural roots including language fluency in Inuktitut
- a student with deep cultural roots but with limited language fluency
- a student with limited cultural exposure who may be caught between their Inuit culture and Western culture
- a student with no cultural exposure but with a strong desire to learn about it.

## **6. The Student's Way of Communicating**

Inuit children may have different ways of communicating that will affect how they interact with others and how they learn. Candidates in this Additional Qualification course will critically explore various communication styles of Inuit children and how to apply these appropriately in their professional practice.

- the traditional ways of greeting and interacting with strangers (for example, Inuit children are taught to smile and shake hands with visitors and to smile at strangers on the street)
- social patterns of emotional communication (for example, subtle, imperceptible showing of emotions in public, quiet and reserved in unfamiliar situations)
- Inuit students' non-verbal communication cues in learner-teacher interactions
- social conventions for acknowledging students' learning and accomplishments (for example, privately or publicly)
- oral or written communication development in English or Inuktitut and the relationship to the learning process

- a variety of multi-modal approaches to learning (for example, graphic representations, hands-on activities)
- influence of Inuktitut dialects on communication, teaching and learning processes and resources.

## **7. The Student's Learning Styles and Holistic Education**

It is important that the teacher knows, understands, and honours the learning styles of the Inuit student within a holistic educational environment. Candidates in this Additional Qualification course will critically explore different learning strategies that are more relevant and meaningful to the Inuit holistic way of learning.

- the importance of visual learning to Inuit culture
- the role of observation to Inuit student learning
- the role of repetition and practice in gaining student competency
- the importance of multi-sensory, multi-modal and experiential learning opportunities
- the importance of connecting student learning to what is relevant and meaningful to them
- the role of theme-based or cross-curricular content and activities to facilitate holistic learning
- the incorporation of play, humour and music to make the learning process fun and exploratory.

## **8. Background Factors in Inuit Student Learning**

Inuit students come to learning situations with a set of background factors that are a result of their own personal, familial experiences and the regions from which they come. For example, Inuit come from different regions of northern Canada (Nunavut, Nunavik, and Labrador), each with their own culture, language and traditions.

Candidates in this Additional Qualification course will critically explore the different background factors of Inuit students that may inform their teaching practice.

- different school systems in Nunavut, Nunavik and Labrador that point to differences in language learning and curriculum

- varied levels of Inuktitut and English or French language use in these regions
- potential presence of special needs in learning (for example, hearing loss in Inuit communities)
- various learning strengths, special talents and areas of personal interest
- students' family situations
- students' relationship to Inuit culture.

## **9. Supporting the Student**

Inuit students can be overwhelmed by a number of factors and have difficulty developing a connection to the school community.

Candidates in this Additional Qualification course will critically explore strategies to help the Inuit student develop connectedness to the school community while enhancing their cultural connections. These strategies include:

- celebrations of cultural diversity that will include Inuit culture
- use of Inuit community resources
- collecting and using northern artifacts, videos and stories
- discussion and celebration of special northern themes and topics (for example, the anniversary of the creation of the Nunavut Territory on April 1)
- involving members of Inuit northern communities and others with Arctic experience to support learning about Inuit culture
- twinning classes from the north and the south to foster student connections and learning opportunities
- providing opportunities for classroom learning on Inuit culture (for example, student research on specific Inuit topics)
- providing opportunities for Inuit students to positively connect to their culture (for example, creating a book/journal that highlights their lived experiences, opportunities to speak their own language, engaging in Inuit cultural events, making a family tree in conjunction with their parents that include their Inuktitut names and the location of their family)
- incorporating Inuit content throughout the curriculum
- historical and current narratives and role models of the Inuit people that inspire pride in the students' Inuit identity

## **10. Parents (Caregivers) and Student Learning**

It is important for the teacher of an Inuit student to build relationships with parents, caregivers and community members. This will benefit the child's learning.

Candidates in this Additional Qualification course will critically explore various strategies to build these relationships. These include:

- working with family and community members to collaboratively develop goals and objectives for student learning
- creating a common understanding of Ontario curriculum
- open and respectful communication with parents, guardians and the community regarding the student's learning progress and possible interventions
- advocating for special services to support students and families
- collaboratively exploring with families strategies to motivate and support student learning.

## **11. Parents (Caregivers) and the School Community**

It is important for teachers of Inuit students to explore ways to support parents and caregivers' relationship to the school community.

Candidates in this Additional Qualification course will critically explore strategies that foster parental connections to the school community. These include:

- school-wide, multicultural celebrations (for example, pot-luck feast, traditional drumming and dancing, performances at the end of thematic units)
- assignments where parents (caregivers) and the child may have opportunity to work and learn together (for example, a family tree, family mapping)
- sharing community resources that may be of support to parents (caregivers) in understanding the school community

## 12. Understanding Inuit Cultural Context

It is important for the teacher to understand the cultural context of the Inuit in order to have informed conversations with students.

Candidates in this Additional Qualification course will critically explore this cultural context. Some facts to support this exploration are:

- Inuit as a distinct cultural identity from the First Nations and Métis (for example, unique history, language, cultural traditions and spiritual beliefs)
- the various traditional areas where Inuit people live
- organization of modern Inuit homes and towns
- the Inuit relationship within the Canadian political landscape (for example, Inuit political structures, arrangements with the Canadian government, taxes)
- the nomenclature used by the Inuit to refer to their identity and culture
- various strategies to assess the academic development of Inuit students new to Ontario
- different family structures among the Inuit people
- the different regional dialects of the Inuktitut language and recognizing their distinctness from each other (for example, Inuinnaqtun, Inuvialuktun)
- history and evolution of written Inuktitut language
- the importance of the Inuktitut language in revitalizing and preserving Inuit culture and identity
- the use of modern information communication technology in the north to connect the Inuit to the rest of the world
- modern Inuit engagement in lifestyle, sports and entertainment
- Inuit connections to a vibrant and life-sustaining Arctic.

## **8. Instructional Practice in the Additional Qualification Course: Teaching First Nation, Métis and Inuit Children**

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

In the implementation of this Additional Qualification course, instructors use strategies that are relevant, meaningful and practical in providing candidates with learning experiences about instruction, pedagogy and assessment and evaluation. These include but are not limited to: experiential learning; small group interaction; action research; presentations; independent inquiry; problem solving; collaborative learning and direct instruction.

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

Instructors model effective instructional and assessment strategies that can be replicated or adapted in a variety of classroom settings.

### **A. Experiential Learning**

Candidates will be provided with opportunities to engage in experiential learning related to key concepts and aspects of Teaching First Nation, Métis and Inuit Children 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 related to Teaching First Nation, Métis and Inuit Children. The professional judgment, knowledge and pedagogy of candidates will be enhanced and refined through experiential learning and inquiry.

The College's standards resources help to support experiential learning through various forms of professional inquiry.

## 9. Assessment and Evaluation of Candidates

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

A balanced approach to candidate assessment and evaluation is used. It includes the combination of candidate self and peer 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 must allow candidates flexibility, choice, and individual inquiry opportunities.

Part of the evaluation process may include a major independent project or action research component over the duration of the course. This project is an opportunity for candidates to illustrate a high level of professional knowledge, communication skills, pedagogy, ethical practices and instructional leadership. Similarly, if a portfolio assignment is used it will also include reflections and analysis of a candidate's learning over time.

A final culminating experience in the course is recommended. This experience may take the form of a written assessment, a research paper, a performance, an inquiry project or a product that is original, meaningful and practical.

The following list of assessment strategies which are reflective of experiential learning is not exhaustive; it is intended to serve as a guide only.

- a) Performance assessment: designing a sample unit which includes a culminating activity and appropriate assessment and evaluation tools, incorporates a variety of technologies and resources relevant to the study of Teaching First Nation, Métis and Inuit Children, and is based on Ministry of Education expectations

- b) Written assignment: reflecting critically on issues arising from articles, publications, research and/or other resources related to the teaching or practice to Teaching First Nation, Métis and Inuit Children
- c) Presentation: developing a digital story, presenting an issue related to the teaching and learning related to Teaching First Nation, Métis and Inuit Children
- d) Portfolio: creating a portfolio of practical resources, artefacts, photographs and recording critical reflections for one or several components related to Teaching First Nation, Métis and Inuit Children
- e) Action research: engaging in action research by reflecting and acting upon a specific inquiry into teaching practice related to Teaching First Nation, Métis and Inuit Children
- f) Independent project: addressing any aspect of the course that is approved by the instructor
- g) Instructional resource: developing a meaningful resource that will support instruction and pedagogy related to the teaching and learning of Teaching First Nation, Métis and Inuit Children
- h) Reflective writing: reflecting on professional practice through journal-writing, or writing a case or vignette that will support instruction and pedagogy related to the teaching and learning of Teaching First Nation, Métis and Inuit Children
- i) Case inquiry: writing or exploring a case related to collaboration and shared partnerships, with parents, colleagues, and community organizations
- j) IEP development: collaboratively develop an IEP related to Teaching First Nation, Métis and Inuit Children with the family, student and school team
- k) Facilitating a Learning Experience: developing and implementing an engaging learning experience that reflects differentiated instruction, universal design and the tiered approach
- l) Community Advocacy: Promoting community conversations on action related to language revitalization to meet identified needs (for example, how do we get Knowledge Keepers or Elders involved? How do we get ceremonies taught?)

- m) **Community Leadership:** Supporting local educational institutes, teacher education institutions, AQ courses designed and delivered within the community
- n) **Community Collaboration:** Designing and delivering an AQ course via a local provider to recruit instructors, resource people and candidates and to meet specific community needs
- o) **Community Research:** Exploring strategies for collaboration with parents, grandparents, extended families, culturally knowledgeable people and language teachers, staff and researchers
- p) **Constructing a Resource Library:** Exploring strategies to construct a resource library that houses a variety of authentic teachings, legends, stories, contributions to the world, traditions and other relevant information
- q) **Engaging in the development of First Nation, Métis or Inuit cultural and historical resources.**

Draft

## 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 in 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.

##### 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.

##### 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.

##### 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 are:**

- 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.

---

<sup>i</sup> Louis Riel Quotes. Manitoba Metis Federation. Retrieved from [http://www.mmf.mb.ca/index.php?option=com\\_content&view=article&id=91&Itemid=60](http://www.mmf.mb.ca/index.php?option=com_content&view=article&id=91&Itemid=60)

Draft