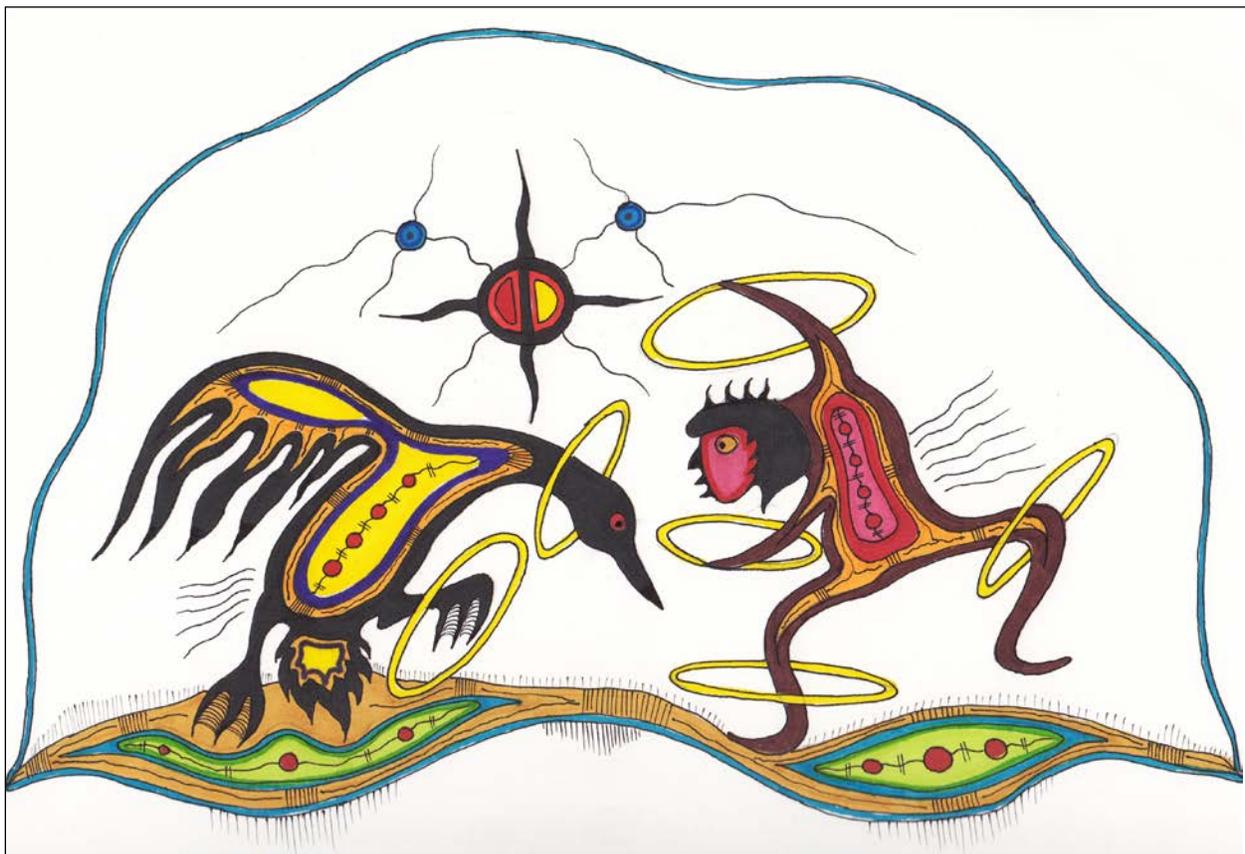




# Teaching Ojibwe (Anishinaabemowin Gikino'amaagewin)

## Additional Qualification Course Guideline



Schedule C  
Teachers' Qualifications Regulation

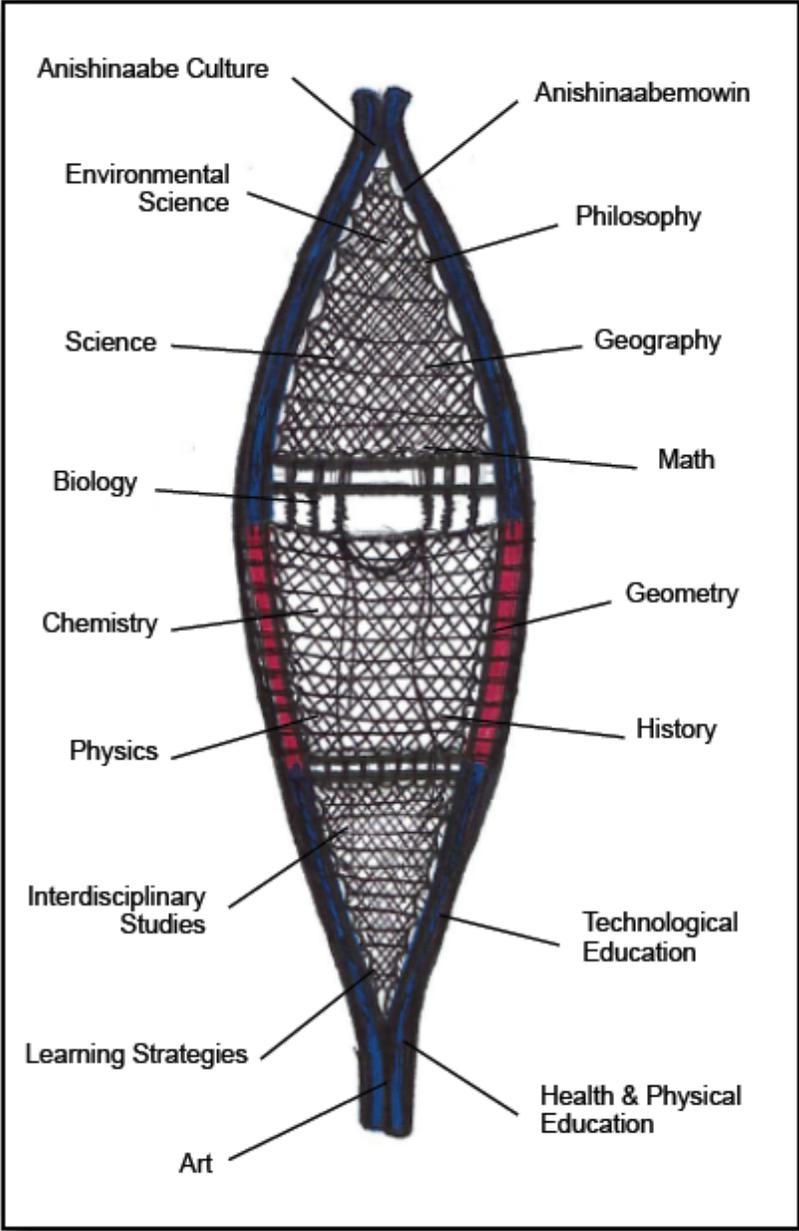
December 2014

Ce document est disponible en français sous le titre *Ligne directrice du cours menant à la qualification additionnelle, Enseignement de l'ojibwe, décembre, 2014.*

**Draft**



Figure 1. Snowshoe Making: An Analogy for Holistic Learning



*mamweskichaap / Bruce K. Beardy*

## 1. Introduction: Teaching Ojibwe (Anishinaabemowin Gikino'amaagewin)

The inclusion of Anishinaabe processes and protocols guided the development of this document. The voices and wisdom of Elders, knowledge keepers and community members are reflected in this guideline. Anishinaabemowin knowledge, ways of knowing, culture, language, traditions and perspectives are honoured and celebrated throughout the AQ course: Teaching Ojibwe (Anishinaabemowin Gikino'amaagewin). In developing the course guideline Teaching Ojibwe, 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 Ojibwe language.

It is intended that all teachers of Ojibwe (Anishinaabemowin) in Ontario be prepared and immersed in a holistic way so that they are able to demonstrate the required standards of the teaching profession and that the providers and instructors of this AQ course incorporate these guidelines in their planning of course content and implementation. These guidelines can be represented as the sketch or an outline of a drawing and the completed artwork or painting is the course that will be delivered.

Using the *Ethical Standards of the Teaching Profession* and the *Standards of Practice for the Teaching Profession* as frameworks, these guidelines outline specific ideas and requirements to enhance the knowledge, skills and abilities that teachers of Ojibwe need in order to teach Ojibwe effectively with respect, care, trust and integrity.

Successful completion of the course developed from this guideline enables teachers to receive the Additional Qualification: Teaching Ojibwe.

The Additional Qualification Course: Teaching Ojibwe is open to all teachers of Ojibwe. Candidates come to the Additional Qualification Course: Teaching Ojibwe with an interest or background in this area and a desire to extend and apply knowledge, skills and practices in the design, implementation and assessment of the program.

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

This Additional Qualification Course: Teaching Ojibwe also focuses on relevant theory and practice. It integrates the Anishinaabe perspective utilizing the Anishinaabe model of holistic education and learning. It also focuses on learner development, program planning, application, assessment, the learning environment and the ethical aspects that must be considered in teaching and 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, in an integrated delivery model, topics and issues of particular relevance to the context in which they work or may work.

The Teaching Ojibwe additional qualification course guideline provides a conceptual

framework for providers and instructors to develop and facilitate the Teaching Ojibwe course. The guideline framework is intended to be a fluid, holistic and integrated representation of key concepts associated with Teaching Ojibwe.

Draft

## 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 an Additional Qualification 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 or programs 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. (Accreditation of Teacher Education Programs Regulation, Part IV, Subsection 24).*

Additional qualifications for teachers are identified in the *Teachers' Qualifications Regulation*. This regulation includes courses/programs that lead to Additional Qualifications, Additional Basic 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 of work that is 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*.

Successful completion of the course leading to the Additional Qualification: Teaching Ojibwe, listed in Schedule C of the *Teachers' Qualifications Regulation*, is recorded on the Certificate of Qualification and Registration issued to the members of the College.

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

---

*Nourishing the spirit and the heart of the teacher.*

- Ontario College of Teachers, 2012, p. 119

---

The *Foundations of Professional Practice* conveys a clear vision of what it means to be a teacher which is at the core of teacher professionalism. The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* (Appendix 1) provide the focus for ongoing professional learning and are the foundation for the development of the Additional Qualification Course: Teaching Ojibwe. 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.

#### **Teacher-Education Resources**

The College has developed resources to support the effective integration of the standards within Additional Qualification courses and programs. These resources explore the integration of the standards through a variety of educative and inquiry-based processes. These resources can be found on the College web site ([www.oct.ca](http://www.oct.ca)). This guideline has been designed to reflect the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession*.

## 4. Course Components

The design, course content and implementation of the Additional Qualification Course Guideline: Teaching Ojibwe support effective teacher education practices. These course guideline components provide a conceptual map for the development of a holistic, integrated and experiential course. The following course components of this guideline support and inform the co-creation of effective professional knowledge and practice within the Additional Qualification Course: Teaching Ojibwe.

The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* are embedded within the overall expectations for candidates.

This Additional Qualification course supports critically reflective inquiry and dialogue related to the following:

- Aboriginal Holistic Education tends to the whole child, the mental, physical, emotional and spiritual aspects of the child, drawing on the family, community, nation and society to provide a culturally relevant environment where Aboriginal children can succeed
- understanding the role and place of Elders as the keepers of knowledge, tradition and wisdom
- embracing the Seven Grandfather teachings of the Anishinaabe culture and incorporating these into effective teacher practice
- embracing the diversity of spirituality and knowing the ways that the Anishinaabe people connect to their spirituality through language, ceremonies, stories, songs and traditions
- understanding the importance of oral tradition, the place of language and the Anishinaabe connection to it
- examining Ojibwe grammar, differences in dialects and incorporating the modern writing systems of syllabics and roman orthography in teaching
- reflecting on teaching practice and engaging in professional dialogue on the relationship of theory and practice in the teaching of Ojibwe
- understanding that Anishinaabe learning preferences include listening, observation, action and feeling
- understanding the interconnectedness of culture, language and identity in teaching Ojibwe
- embracing partnerships with parents, Elders and the whole community to enhance the learning opportunities of students in all aspects of curricular and instructional planning and implementation
- utilizing the Ontario Ministry of Education curriculum documents as the underpinnings of Teaching Ojibwe and striving to incorporate alternative curriculum models and frameworks
- integrating the Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession as the foundation for teacher professionalism within the Additional Qualification Course: Teaching Ojibwe.

Candidates will explore and deepen their understanding of the following:

### **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 and collaborative reflection, course candidates will continue to inquire into and refine professional practice through the lens of the standards.

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

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

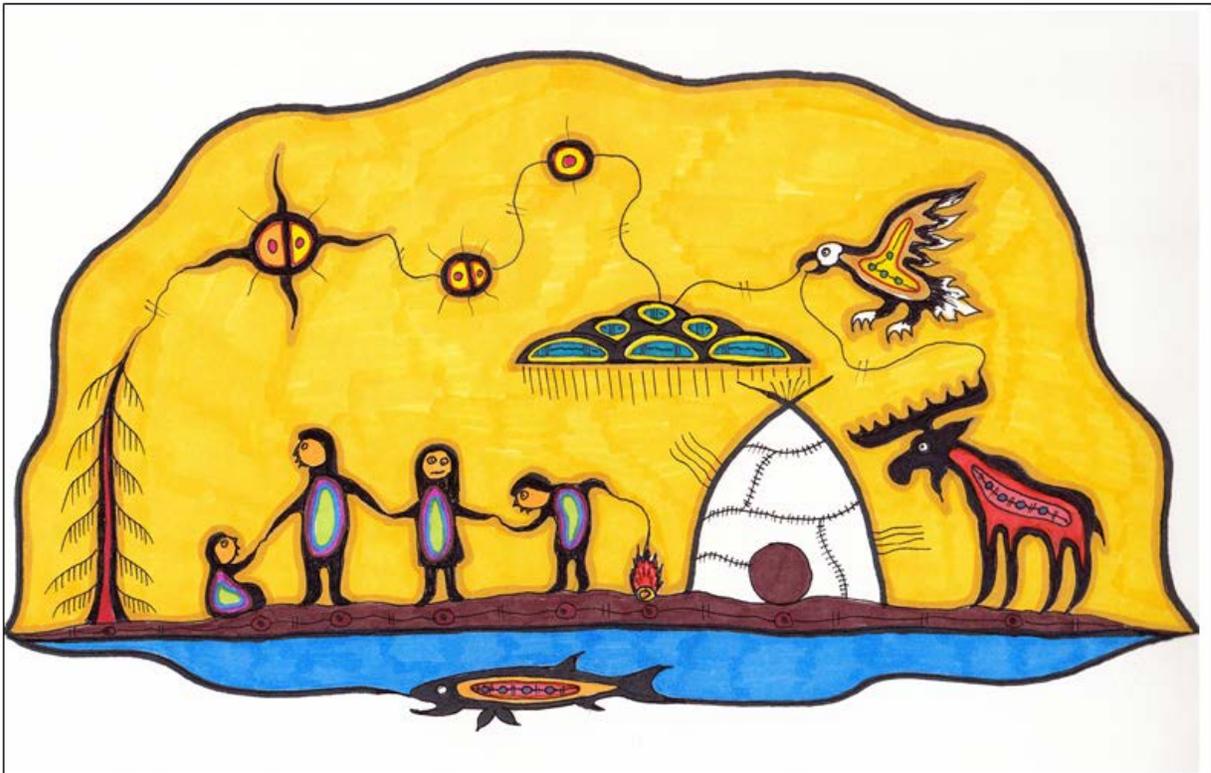
Course candidates are also encouraged to critically explore the policies, practices and resources available at school and board levels that may also inform Ojibwe teaching and learning.

### **C. Theoretical Foundations of Teaching Ojibwe**

In the ways of the Anishinaabek, all things in the world are interconnected and dependent upon each other for survival. Teachings tell us that we must respect and care for every living thing and all that the Creator has provided. Culture, language and identity are very much connected, are very spiritual and are gifts to us from the land and the Creator.

This Anishinaabe worldview is the guiding force that establishes how Anishinaabek see themselves in relation to the world. Anishinaabe education is based on this worldview and is a holistic process. Learning is a lifelong journey that addresses the whole person, including their mental, physical, emotional and spiritual capabilities in all stages of the life cycle from infancy to Eldership.

This process of learning is all encompassing and is interconnected. The Seven Grandfather teachings are embedded in this worldview and are reflected in all Anishinaabe life, values and beliefs, traditions and language. The ultimate attainment of balance in the whole being leads to greater personal growth and the successful embodiment of the Seven Grandfather teachings in all aspects of doing and in knowing “place in the world”.



*mamweskichaap / Bruce K. Beardy*

The Seven Grandfather teachings have been used as the guiding principles in setting out the design, course content and implementation of this Additional Qualification Course Guideline: Teaching Ojibwe, ultimately leading to effective teacher education practices.

**Love:** We are all connected in life therefore we should love everything and everyone within the community, family, and the surrounding environment. It is important to care for oneself and each other, and to take care of the land by

taking only what we need from it.

- The teacher must honour the student by acknowledging their cultural experience, knowledge and language and provide learning opportunities to further enhance that experience, knowledge and language. The teacher must accept the cultural values of the community. The teacher must instill a love of learning.

**Honesty:** We must be open-minded, accept the uniqueness of others, and be accepting of ourselves as we are. It is important to acknowledge that we have gifts and use those gifts for the good of others and ourselves.

- The teacher must acknowledge the gifts of each individual student. The teacher must demonstrate a true attitude toward their own self-learning, and acknowledge that learning is a lifelong journey and that we can learn from others. The teacher must accept that they do not have all the knowledge themselves, and be willing to learn from their students, family and community.

**Truth:** We must be true to ourselves and have self-awareness so that we are able to follow the path of the Anishinaabe teachings and the connection to the land, culture, language and identity.

- The teacher must acknowledge the student, family and community and the diversity of Anishinaabe values and principles. The teacher must make connections with parents, families and the community as valuable sources of knowledge and cultural experiences.

**Respect:** We must have respect for ourselves, everyone and everything in life, including an appreciation of the land and environment. We must acknowledge the spiritual interconnectedness of everything in creation. The Anishinaabe believe that we have a sacred connection to the land and our survival depends upon what we obtain from the land.

- Respect for self is imperative, as is treating others with respect and how you would like to be treated. The teacher must establish a foundation of respect with each student which is important for student success, achievement, and growth. The teacher must respect and acknowledge the sources of knowledge and give recognition to the source of cultural knowledge provided. The teacher must also understand and validate any information or cultural knowledge before incorporating it into the Ojibwe program. The teacher must recognize cultural protocols when seeking out knowledge and information for program planning.

**Humility:** To be humble is to recognize and accept that we are no more important than others and that we make mistakes. We must be accepting of our shortcomings and realize that we can learn from our mistakes. We must also accept that we do not know everything, and that we can reach out for guidance, direction and support from Elders and others.

- The teacher must be willing to undertake self-assessment practices, acknowledge any shortcomings and be willing to seek further knowledge. The teacher must seek guidance and direction from Elders and community members as they are the holders of valuable cultural knowledge, language and experience. The teacher must establish a mutual partnership with parents and guardians for student growth and achievement.

**Bravery/Courage:** Facing adversity with a brave heart means enduring the hardships that we encounter in our life journey, being able to take on new challenges and not be afraid to do so. We must strive to walk on the good path, and listen to the advice of the Elders as the source of guidance and direction.

- The teacher must be willing to immerse themselves into the culture, language and traditions of the community as new “ways of knowing”. The teacher must commit to ongoing professional learning and enhancement of professional practice.

**Wisdom:** We achieve wisdom through our life experiences, within the teachings of culture and traditional practices. These provide us with the knowledge, skills and abilities to move forward in our life journey. We turn to the Elders for their wisdom and knowledge, and the Anishinaabe “way of knowing”. Only when we have these experiences and when we have attained Elder status, can we realize that we have gained wisdom through our life journey.

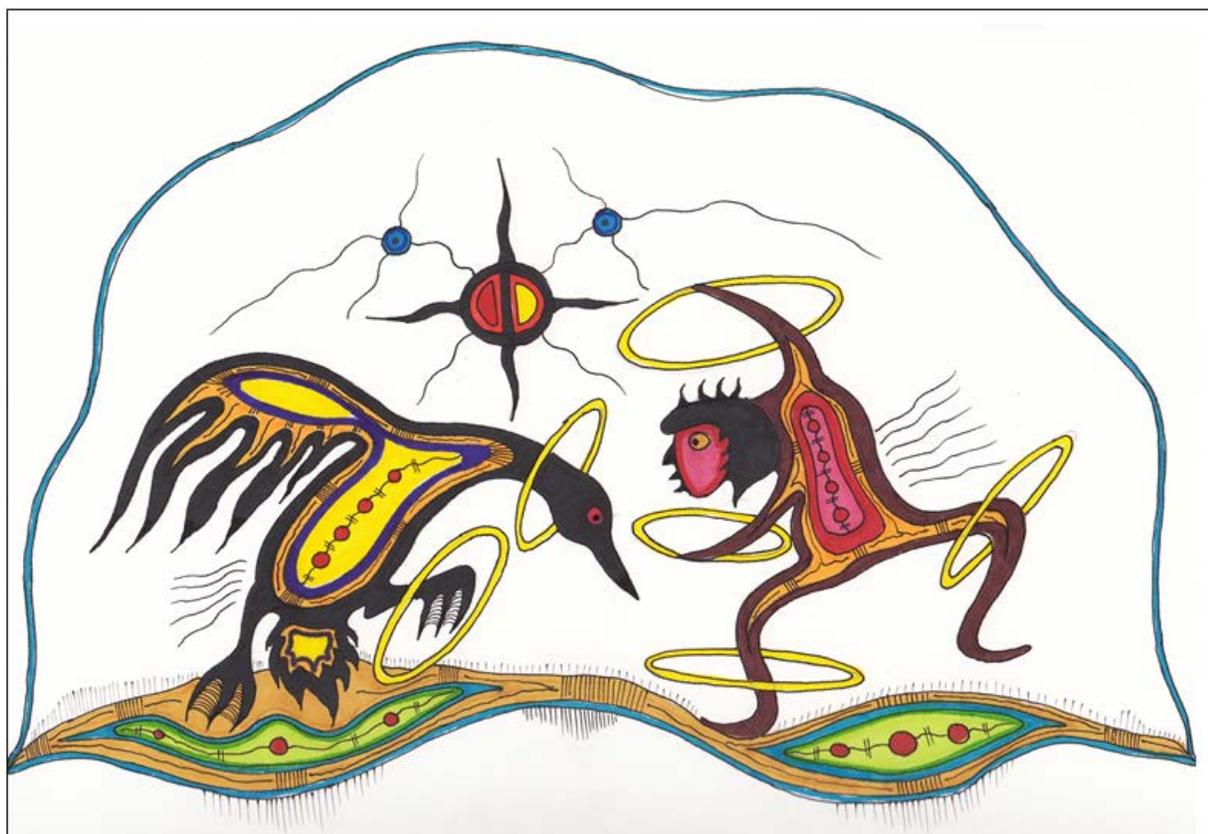
- The teacher must realize and acknowledge “alternate ways of knowing” and practice the holistic approach to learning. The teacher must be willing to accept the mentorship of an Elder for knowledge, guidance and direction. The teacher must understand the diversity of Anishinaabe student learning styles and commit to professional practices that address this diversity in learning styles.

---

*Teachings are all encompassing, the language is integrated throughout life-  
“holistic”*

*- Ontario College of Teachers, 2012, p. 36*

---



*mamweskichaap / Bruce K. Beardy*

---

*Hoop dancing is very spiritual, the more experience one has, the more hoops that one dances with. Teaching is very much like hoop dancing, which has spiritual linkages*

*- Ontario College of Teachers, 2012, p. 119*

---

## D. Program Planning, Development and Implementation

---

### *Integrating professional knowledge*

---

#### *Creating and maintaining positive, accepting and safe learning communities*

- utilizing community resources and expertise to enhance opportunities to speak Ojibwe, linking students' everyday experiences with home and school, and providing learning opportunities that build upon the knowledge and language skill students bring into the classroom

#### *Creating environments that support the authentic use of Ojibwe*

- implementing Ojibwe language programming that includes immersion, cultural programs and land-based activities and utilizing strategies that promote Ojibwe including resource development, increased visibility of Ojibwe language through oral activities such as storytelling, legends, recordings, songs, visuals, traditional games, and the inclusion of Elders in daily activities

#### *Applying the Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession to inform a program planning framework*

- knowing the community expectations and outcomes for language revitalization and striving to further these expectations and outcomes in program planning and implementation

#### *Developing an awareness and understanding of the cultural, linguistic, spiritual and moral diversity of Ojibwe students within the Anishinaabe worldview*

- immersing oneself in the cultural practices of the local community and using this traditional knowledge base to teach traditional perspectives in Ojibwe such as Anishinaabe transportation technology (snowshoes, snowshoe making), traditional cooking methods (moose stew, berries, dried or smoked fish) and crafts (making mukluks, moccasins, bead work)

#### *Identifying factors in a diverse and changing society that have an impact on students as it relates to teaching and learning Ojibwe*

- understanding the importance of linguistics, specifically Ojibwe language structure and the diversity of dialects by knowing the history of the community and the diversity of other Anishinaabe communities in relation to language dialects and writing systems

#### *Engaging in curriculum planning, development and implementation*

- making Ojibwe connections across the curriculum, through networking, and in

unit and lesson planning to accommodate all Ojibwe learners in resource and curriculum development

*Integrating local community values and beliefs into the planning, development and implementation of learning experiences for students*

- utilizing Anishinaabe teachings as it relates to student learning of the Ojibwe language, cultural ways and knowledge

*Utilizing and assessing professional knowledge to inform pedagogical practices*

- understanding the importance of oral traditions, the meaning and content of stories and legends, their origins and the proper protocols

*Identifying, accessing, integrating and assessing community, print, electronic and collegial resources*

- verifying the authenticity of information; acknowledging the sources of cultural knowledge and language, and giving recognition to all sources.

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

A positive relationship between the teacher and student is key to student success. This entails that the teacher utilize a holistic approach to teaching Ojibwe, undertaking instructional strategies, and creating learning environments that will address the mental, physical, emotional and spiritual components to help the student grow. To establish a positive relationship conducive to learning, the teacher must undertake the following:

---

*Demonstrating commitment to students and student learning*

---

*Fostering a collaborative community of learners*

### **Engaging Parents/Guardians and Community**

- understanding that the Ojibwe language may not be supported nor reinforced at home and implementing strategies to establish partnerships with parents and the community to attain support
- enriching Ojibwe learning through the inclusion of Elders, parents and community resources in the classroom to provide support in the specific pronunciation of Ojibwe words and overall proper use of the language
- identifying barriers that deter Ojibwe language learning and developing strategies that address these barriers.

### **Students**

- knowing the uniqueness of each student; their limitations, background, home situation, learning styles, their Anishinaabe names and developing strategies that

- support and enhance student learning
- recognizing the full potential of each student and developing Ojibwe language learning opportunities that challenge students to achieve their potential
- creating a learning environment that promotes Ojibwe language acquisition and engages students at all levels of learning.

### **Diversity**

- recognizing the diversity among Ojibwe language learners and celebrating the different cultural experiences of students
- creating a positive Ojibwe learning environment by providing diverse activities that engage all students, encourage the desire to know more, and instills a love of learning.

### **Teacher Knowledge**

- understanding child development and language acquisition processes and applying this knowledge to the unique Anishinaabe teachings on family and community roles and responsibilities as it pertains to the stages of life, learning and growth (oral teachings, learning styles, modelling, observing, sense of community)
- knowing that the traditional Anishinaabe ways for language acquisition include a variety of communication cues, such as body language, gestures, voice tone, minimal eye contact, observation and modelling.

*Exploring effective teacher practice and classroom management strategies that promote Ojibwe language development*

### **Teacher Practice/Classroom Management**

- utilizing a variety of teaching strategies and methods that address the unique learning style of individual students
- utilizing a wide range of classroom management strategies and methods that establish a positive foundation for Ojibwe language learning.

*Integrating information and communication technology to support student learning*

### **Technology**

- utilizing new strategies and methods that integrate technology and digital literacy to inspire students to learn, speak and write Ojibwe fluently
- enhancing professional practice in teaching Ojibwe by actively seeking to improve knowledge and skills in current technology and tools
- utilizing digital tools and technology such as interactive white boards to develop Ojibwe language resources including recording of local community Elders.

*Creating a learning environment that reflects the ethical standards and standards*

*of practice*

### **Learning Environment**

- creating an engaging, safe learning environment that motivates and inspires students at all levels of Ojibwe language learning
- implementing strategies and activities that honour the uniqueness of students and strengthens their cultural identity
- respecting the wisdom and role of Anishinaabe Elders and community members and acknowledging the local ways of knowing and speaking that they possess, which can be utilized to teach Ojibwe
- collaborating with the local community and other communities to expand student awareness of their local environment and global society as Ojibwe speakers
- creating a learning environment that respects and encourages students to learn their language, history and culture from each other and validates cultural identity, where they come from and their place in the larger environment.

*Adapting, modifying and accommodating instruction to meet the needs of all Anishinaabemowin (Ojibwe) learners*

### **Language**

- understanding Ojibwe grammar underpinnings to teach phonetic skills and the Ojibwe writing systems
- incorporating immersion methods of teaching to develop a strong literacy foundation in Ojibwe as a first language to facilitate a smooth transition as a fluent speaker of Ojibwe
- collaborating with traditional language speakers, Elders and parents in the development of flexible curriculum, lesson planning, and instruction and having Elders present in the classroom as supporting educators in language learning
- providing opportunities for students to learn through practical hands-on activities and observation of cultural knowledge and skills, including land based programming
- seeking to embrace alternative ways of knowing and implementing alternate culturally-based curriculum frameworks that incorporate traditional knowledge and having an awareness of an alternate teaching cycle that is based on the seasons.

*Employing a variety of instructional strategies to support student learning*

### **Methodology**

- utilizing differentiated learning, instruction, and strategies (for example, Total Physical Response) to enhance Ojibwe language learning
- creating opportunities in the classroom and outside of the school for students to revitalize their knowledge, strengthen identity and cultural knowledge, and encourage students to speak Ojibwe
- implementing strategies that provide opportunity for natural ways for teaching through the environment, storytelling, singing, and physical response.



*mamweskichaap / Bruce K. Beardy*

## F. Assessment and Evaluation

---

*Enriching and developing professional practice*

---

- creating fair and equitable assessment and evaluation methods to promote student learning
- utilizing hands-on teaching, including land based programming, and outside the school/classroom
- integrating multiple assessment methods to support student learning: formative and summative (for example, assessment as learning, assessment for learning and assessment of learning)
- using a range of assessment and evaluation strategies that support the dignity, emotional wellness and cognitive development of all students
- understanding and responding to the issues of assessment and evaluation specific to first and second language development
- incorporating and building upon local community values and beliefs in teaching and assessment practices
- differentiating on-going assessment of language learners' progress through the continuum of language learning
- creating differentiated tasks that allow students to demonstrate content learning and language process
- involving students in their on-going assessment and goal setting through conferencing, performance activities and document keeping (for example, portfolios).

## G. Shared Support for Learning

---

*Understanding and embodying care, trust, respect and integrity*

---

*Understanding the importance of communicating with, involving and supporting parents/guardians*

### **Inclusion of community, parents and family**

- engaging families as additional support in the classroom and in the development and delivery of relevant Ojibwe curriculum  
understanding that parents and extended family members are also teachers and are valuable partners in Ojibwe learning
- acknowledging the knowledge that comes from the Elders and honouring the wisdom and role of Elders in the community
- advocating for immersion programming for families as a means to ensuring the ongoing successful retention of Ojibwe

- verifying all information as an authentic resource prior to using it to teach Ojibwe

*Understanding and employing a variety of effective communication strategies for collaborating with parents/guardians and school and community personnel*

### **Communication strategies**

- providing community members, parents and families with the opportunity to play a role in the Ojibwe language program as partners in program planning and as community resources
- enhancing community involvement by seeking community resources, utilizing Elders, knowledge keepers, and organizations that could be brought into the classroom to enhance Ojibwe language learning.

*Developing methods to provide continuous, meaningful, detailed and supportive information and feedback to parents/guardians*

### **Supporting parents/guardians through understanding**

- knowing the history, values, stories, current issues, the way of life and culture of the community, and understanding that traditional practices vary from community to community.

*Understanding and respecting the importance of shared responsibility and partnership as conveyed in the Ethical Standards of Practice, the Standards of Practice for the Teaching Profession and the Foundations of Professional Practice*

### **Shared responsibility**

- understanding and honouring cultural protocols (for example, not taking pictures of the sweat lodge, sacred items and ceremonies, and that certain content should only be taught at a certain time and place or addressed by Elders)
- becoming familiar with the state of cultural and language revitalization in the local community and honouring the language plan of the community.

*To be prepared to engage parents and cultural/linguistic community members in student learning of Ojibwe*

### **Linguistics**

- understanding the diversity and structure of the Ojibwe language in each community including the writing systems, syllabics and roman orthography
- utilizing teaching strategies that help students to speak confidently and use proper Ojibwe pronunciation
- understanding that Ojibwe is oral based and cannot be taught as vocabulary words; that all the meanings and significance of Ojibwe words must be taught including the concepts in the worldview that goes with it.

*Defining a process to inclusiveness with the school and community*

### **Knowledge of Community history**

- developing an understanding of local community life and cultural dynamics by participating in community events and becoming a part of the community
- understanding Anishinaabe history, lands, people, traditions, values and beliefs, social issues, treaties, governance and being able to teach from an Anishinaabe perspective and experience
- knowing Anishinaabe culture, ceremonies, the way of life and ways of knowing.

*Developing an awareness of available community resources that can enhance the Ojibwe classroom*

### **Cultural practices**

- understanding the teachings, traditional practices and ceremonies and associated protocols, such as knowing that stories are taught at different stages of life
- understanding spirituality and the gifts given by the Creator such as the knowledge of traditional medicines. It is the wisdom of the Creator who gives the responsibility; it comes from the creator through a vision or dream.

*Effectively drawing upon the local community as an extension of the classroom learning environment*

### **Language / culture / worldview**

- understanding the importance of oral tradition and its association with language identity by promoting Ojibwe to encourage the spoken language from birth to childhood
- critically exploring the promotion of immersion programming as necessary to encourage Ojibwe in the early years and striving to promote the importance of a community immersed in language so that everyone speaks
- understanding the knowledge contained in the language and associated teachings about the land and place names of the surrounding area
- understanding that one cannot teach language without culture. Striving to integrate language, culture and traditions into the classroom and applying these to Ojibwe language learning
- understanding that culture and spirituality are important, that Ojibwe is a sacred language; is of a spiritual nature and comes directly from the Creator to the Anishinaabe
- understanding cultural protocols related to holders of cultural knowledge and traditions (for example, some Elders may be reluctant to be recorded and not want to give full information; instead they will pass knowledge on to their children and/or grandchildren)
- understanding the value of the wisdom of Elders in supporting Ojibwe language learning by asking Elders for guidance and assistance as they are the ones that know how to say the words properly.

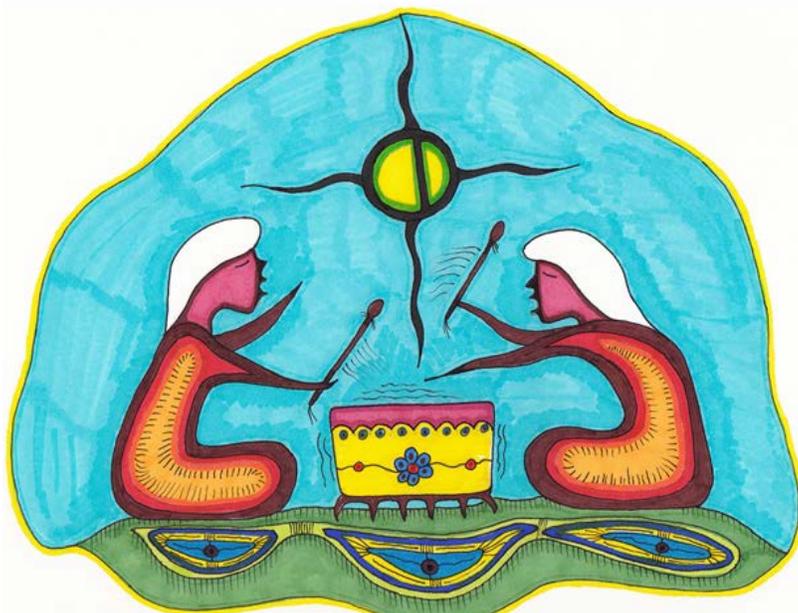
## H. Professional Growth

---

### *Engaging in ongoing professional learning*

---

- commitment to ongoing learning and professional growth; including placing oneself under the guidance of Elders and other community members who speak, live and follow the Anishinaabe ways of knowing and doing
- engaging in activities that develop observation and listening skills which are the Anishinaabe traditional ways of learning
- knowing oneself and identifying one's own learning challenges and striving to improve professional practice in teaching Ojibwe
- undertaking a self-assessment of Ojibwe teaching practice to determine the effectiveness of instructional strategies and program planning and whether these are effectively grounded in the traditional ways of the Anishinaabe
- embracing the 7 Grandfather teachings of honour, love, wisdom, respect, bravery, humility and truth in ongoing professional learning and professional practice
- honouring the Anishinaabe language and culture by understanding Anishinaabe children, cultural hardships and uniqueness
- understanding that learning is a ceremony, is reciprocal and is ongoing throughout all the stages of life.



*mamweskichaap / Bruce K. Beard*

### **Self-Knowledge and Understanding**

- being of a good mind and character so as to inspire and motivate learners
- following a path that nurtures self and personal growth
- understanding one's own personal limitations and accepting support and guidance from colleagues and local community members who hold the knowledge and wisdom; asking for help when needed
- modelling ownership and responsibility
- being a part of the community by participating in community events as a way of developing knowledge and understanding of the community and being flexible to meet the community needs
- having the self-confidence to be able to teach the language.

---

### *Supporting leadership in learning communities*

---

- planning, implementing and evaluating; making connections, planning resources, and developing curriculum
- networking with others to support educational improvement and professional growth
- participating in and contributing to a professional learning community to promote professional growth
- understanding the need to be able to speak locally and willing to be assessed by a fluent speaker on level of fluency and proficiency in Ojibwe
- being knowledgeable and respectful of the Ojibwe language (both oral and written) and knowing that there are other languages with differing dialects
- empowering families, parents, students to encourage involvement in education and healthy lifestyles
- understanding the child and establishing a foundation based on trust; so as to make connections and communicate openly with the student and family
- respecting and acknowledging the gifts of each individual student
- accepting mentorship from Elders as the keepers of cultural knowledge and language, such as Elder guidance for proper pronunciation in Ojibwe
- teaching to honour the student and community and the knowledge that comes from the Elders.

### **I. Research and Development**

- exploring professional practice through ongoing inquiry into theory and pedagogy which are ever-changing and 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
- engaging Native language teachers/experts to inform research and scholarship of pedagogy related to Ojibwe language teaching.

Draft

## 5. Instructional Practice in the Additional Qualification Course: Teaching Ojibwe

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

Where possible, experiential learning and authentic school-based experiences are included in the course such as: classroom observations, practicum experiences and action research projects. Instructors model effective instructional strategies and formative and summative assessments that can be replicated or adapted in the candidate's classroom.

Draft

## 6. Assessment and Evaluation of Candidates

At the beginning of the course, candidates are provided with the specific learning expectations and forms of assessment and evaluation that will be used throughout the course. Opportunities will be provided by instructors for regular feedback regarding candidates' progress throughout the course.

A balanced approach to candidate assessment and evaluation is used. It includes the combination of self and peer assessment and instructor evaluation, and models effective practices. A variety of assessment approaches will be used that enable candidates to convey their learning. The course provides opportunities for both formative and summative assessment and evaluation.

Central to teachers enrolled in Additional Qualification courses is the opportunity to be engaged in relevant and meaningful work. 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 genuinely new, meaningful and practical.

The following list of assessment strategies 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 teaching Ojibwe and is based on Ministry of Education expectations
- b) Written assignment: critically deliberating on issues arising from articles, publications, research and/or other resources related to teaching Ojibwe
- c) Presentation: developing a digital story, presenting an issue related to teaching and learning Ojibwe
- d) Portfolio: creating a portfolio of practical resources, artefacts, photographs and recordings of critical reflections for one or several component related to teaching Ojibwe

- e) Action research: preparing an action research project by reflecting upon a specific aspect of teaching Ojibwe
- 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 teaching and pedagogy in an Ojibwe language setting
- h) Reflective writing: reflecting on professional practice through journal writing, or by writing up a case or a vignette that will support teaching and pedagogy in an Ojibwe language setting
- 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 with the family, student and school team an IEP related to Teaching Ojibwe
- k) Facilitating a Learning Experience: developing and implementing an engaging learning experience that reflects differentiated instruction and universal design
- l) Community Advocacy: Promoting community conversations on action related to language revitalization to meet identified needs (for example, how do we get Elders involved? How do we get ceremonies taught?)
- m) Community Leadership: Supporting a local educational institute, teacher education institutions, AQ courses designed and delivered within the Anishinaabe 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 (for example, run course as a language camp in summer with immersion activities for students)
- o) Community Research: Exploring strategies for collaboration with Anishinaabe parents, grandparents, extended families, culturally knowledgeable people and language teachers, staff and researchers.

## 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.

## Appendix 2

### References

Ontario College of Teachers. (2012). [Aboriginal Teacher Education Policy Development – AQ Guidelines: Listening to and Learning from Conversation Circles]. Unpublished raw data.

---

*When the language is gone, the spirit of the land is gone, because the land will not be able to communicate with us anymore.*

- Ontario College of Teachers, 2012, p. 104

---

Draft