



# Additional Qualification Course Guideline Teaching Oneida (Onyota'a:kaKalihun^nitsla')

Schedule C – Teachers' Qualifications Regulation

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*Enseignement de l'oneida (Onyota'a:ka Kalihun^nitsla')*.

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# Preface

Additional Qualification (AQ) course guidelines are designed following extensive consultation and feedback from course providers, course writers and members of the teaching profession.

AQ course guidelines serve as the framework for providers and instructors to develop courses.

AQ course guidelines are organized in the following two sections:

## **Section A: Additional Qualification Course Foundations**

This section outlines the fundamental contexts that are embedded in the content of the AQ course. Education in Ontario embodies these to support educator and learner well-being. These fundamental contexts are essential to foster safe, welcoming and inclusive learning environments for all learners and educators.

## **Section B: Additional Qualification Course Design**

This section identifies the core concepts and related elements that are accreditation requirements for all AQ courses. This section also outlines specific content that allows educators to gain in-depth knowledge and skills related to the AQ course.

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

## Introduction

The Ontario College of Teachers (the College) is the self-regulating body for the teaching profession in Ontario and is responsible for:

- establishing and enforcing professional standards and ethical standards applicable to members of the College
- providing for the ongoing education of members of the College
- accrediting Additional Qualification (AQ) courses.

The College supports teaching excellence by preparing educators to work in varied and diverse educational contexts and geographical settings:

- English language public school
- French language public school
- English language Catholic school
- French language Catholic school
- First Nations school
- Provincial school
- Private school
- Independent school
- Urban setting
- Rural setting
- Remote setting.

This AQ course guideline provides a framework upon which to develop courses that meet accreditation requirements established in Regulation.

# Section A: Additional Qualification Course

## Foundations

Placing each student's interests and well-being first is at the core of teaching in Ontario.

### Professional Learning in Ontario

Professional learning is an integral part of the teaching profession. Educators participate in ongoing professional learning with the goal of improving outcomes for Ontario learners.

Educators complete a four-semester, pre-service teacher education program to become qualified to teach in Ontario. Throughout their career, they continue to engage in professional learning offered in various formats such as sessions offered by Ministry of Education, School Board or community partners, professional reading and Additional Qualification (AQ) courses.

The AQ Course *Teaching Oneida* reflects **adult learning theories and processes** that foster critical reflection, dialogue and inquiry. Instructors provide candidates with professional learning experiences related to teaching, learning and assessment of learners.

AQ courses are designed by educators to inform and enhance professional practice. These courses allow educators to deepen their knowledge and skills in design and delivery of specific programs. They also support professional practice by preparing educators for specific roles within the educational community.

### Professional Learning Framework for the Teaching Profession

The *Professional Learning Framework for the Teaching Profession* describes opportunities and processes that support ongoing professional learning for educators. AQ courses offer an opportunity for educators to inform and advance their professional knowledge, skills, practices and values.

## Ethical Standards for the Teaching Profession



## Standards of Practice for the Teaching Profession



Standards based resources can be found on the [College web site](#).

## Ontario's Learning Context

Ontario educators recognize that learning is influenced by the individual student's strengths, needs, interests, lived experiences and identities. Education in Ontario is complex and dynamic. Ontario's schools are learning communities that reflect the province's diversity. The *Ontario Human Rights Code* and the *Education Act* serve as the foundation for equitable, inclusive and accessible education.

The teaching profession in Ontario continues to evolve in response to the current and everchanging diversity of learners. Thus, educators are called upon to follow foundational principles that inform instructional practice. Through ongoing professional learning, educators deepen their understanding of the principles outlined below. In so doing, Ontario educators enhance their professional practice to support each student's learning and well-being.

### **Anti-Oppression Foundation**

An anti-oppression foundation is an approach that supports ensuring that equity and human rights are foundational to all Additional Qualification (AQ) courses and programs available to Ontario educators. An anti-oppression foundation acknowledges that systemic manifestations of power and privilege have led to multiple forms of oppression, injustices, inequities and inequalities. Ongoing teacher education must recognize and address historical contexts which have contributed to various forms of oppression. An anti-oppression foundation recognizes that educator and student learning and well-being are impacted by biases and assumptions related to power and privilege. Educators have a shared ethical and professional responsibility to identify and challenge individual and systemic barriers to support the learning, well-being and inclusion of each learner.

### **Indigenous Histories, Cultures, Perspectives, and Knowledge Systems in Education**

Ontario's educators are responsible to uphold the *Truth and Reconciliation Commission of Canada: Calls to Action* and align their professional practice with the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP). They engage in authentic reconciliatory action by exploring and integrating First Nations, Métis, and Inuit histories, perspectives and knowledge systems, in teaching and learning. Educators, as treaty partners, acknowledge that conversation and collaboration with Indigenous communities will guide them on the reconciliation journey.

### **Aménagement Linguistique Policy (PAL)**

Section 23 of the Canadian Charter of Rights and Freedoms guarantees the French or English linguistic minority populations of a province the right to instruction in their own language.

In Ontario, the *Aménagement Linguistique* Policy (PAL) outlines the unique mandate of French-Language schools. Educators act as ambassadors and model the French language and francophone culture for learners. Educators deepen their understanding of learners' linguistic and cultural francophone identity. They collectively develop a provincial, national and international sense of belonging to *la Francophonie*.

## **Learning for All**

Educators believe that each student can learn. Educators provide programs and services that respond to each learner's unique strengths and needs. Evidence-based teaching and learning practices that are learner-centred provide equitable opportunities for all. Inclusive learning environments respect the identities of each learner and support their cognitive, social, emotional and physical development.

## **Accessibility for All**

Accessibility for all is informed by the *Ontario Human Rights Code* and the *Accessibility of Ontarians with Disabilities Act, 2005*. Accessibility, inclusion and equity are fundamental to everyday practice for teaching and learning. Educators advocate for each learner to access and benefit from services and resources within the education system, understanding the unique needs presented by geographical and socioeconomic contexts. Educators design opportunities for each learner to showcase their abilities and fully participate in their learning. The implementation of adaptive strategies, such as assistive technology, accessible content and inclusive design for teaching and learning respect the strengths and needs of each learner.

## **Special Education**

Each learner has their own unique profile. Under the *Education Act*, a learner may be identified by an Identification, Placement and Review Committee (IPRC) as having behavioural, communicational, intellectual, physical or multiple exceptionalities. An Individual Education Plan (IEP) must be developed by an interdisciplinary team to reflect the learner's strengths, needs, and abilities, according to Reg. 181/98. As educators are responsible for instruction, assessment and evaluation of all learners, they provide accommodations, modifications, or alternative programming outlined in the IEP.



## Accreditation – Program of Additional Qualification

Accreditation requirements for Additional Qualification (AQ) courses are articulated in O. Reg. 347/02: *Accreditation of Teacher Education Programs*, s. 24.

*A program of additional qualification may be granted accreditation under this Regulation if the following requirements are satisfied:*

1. 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.
2. The program satisfies the requirements of the teachers' qualifications regulation for entry of an additional qualification on the general certificate of qualification and registration of a person who successfully completes the program.
3. The program curriculum is current, references the Ontario curriculum, relevant legislation and government policies and represents a wide knowledge base in the program's area of study.
4. The course content of the program makes appropriate provision for the application of theory in practice.
5. The program's format and structure are appropriate for the course content of the program.
  - 5.1 The program consists of a minimum of 125 hours of work acceptable to the Registrar.
6. There is clear identification of the goals of the program, with a formal testing or assessment mechanism to determine the level of successful completion of the program.
7. The majority of the educators teaching the program have Ontario teaching experience relevant to the program.
8. The provider maintains adequate internal controls to preserve the integrity of student records relating to the program.
9. The provider is committed to continuous improvement and quality assurance of the program and, if the program is an existing program, has implemented measures demonstrating that commitment.

O. Reg. 347/02, s. 24; 2009, c. 33, Sched. 13, s. 3 (2); O. Reg. 182/10, s. 8.

## **Section B: Additional Qualification Course Design**

Additional Qualifications (AQs) for educators are identified in O. Reg. 176/10: *Teachers' Qualifications Regulation*. This regulation includes courses that lead to AQs, the Principal's Development Qualification, the Principal's Qualifications, the Primary Division, the Junior Division, the Intermediate Division, the Senior Division, the Supervisory Officer's Development Qualification and the Supervisory Officer's Qualifications. A session of a course leading to an AQ shall consist of a minimum of 125 hours as approved by the Registrar. Successful completion of the course is recorded on the candidate's Certificate of Qualification and Registration.

### **Additional Qualification – Schedule C (Single-Session)**

This schedule C course deepens educators' knowledge and skills in the design and delivery of *Teaching Oneida*.

### **Additional Qualification Course Requirements**

The AQ course *Teaching Oneida* enables candidates to advance their professional practice through focussed learning in the following areas:

- Curriculum Knowledge
- Pedagogical Strategies
- The Learning Environment.

This AQ course is designed and delivered using adult learning instructional practices.

The purpose of this AQ course is to enhance pedagogical practice related to teaching Oneida. This includes:

- Oneida language instruction through a revitalization perspective
- theories of teaching Indigenous languages
- traditional and cultural knowledge that guide Oneida language planning, development, assessment and evaluation
- leadership and collaboration with communities.

*Teaching Oneida* develops and applies candidates' subject-specific professional practice, knowledge and skills in the following required elements:

### **Anti-Oppression Foundation**

- theories and pedagogies about multiple forms of oppression applied to the design, assessment and implementation of programs and practices
- addressing individual and systemic biases, discrimination and barriers as well as manifestations of power and privilege
- addressing disproportionate representation of learners from equity seeking groups within specialized programs
- structures, policies, programs and resources to identify biases, assumptions, beliefs and barriers to acquiring Oneida language
- challenges to intergenerational transmission of Indigenous languages
- advancement of revitalization efforts through language, culture and values.

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

- significance of the Ethical Standards and the Standards of Practice as theoretical foundations within the AQ Course *Teaching Oneida*
- ethical professional identity, knowledge, leadership, advocacy and collective practices to inform program planning
- educational wellness as the centre of all Oneida language learning.

### **First Nations, Métis, and Inuit histories, perspectives and knowledge systems**

- meaningful inclusion of First Nations, Métis, and Inuit histories, perspectives and knowledge systems in teaching and learning processes
- knowledge of the Truth and Reconciliation Commission of Canada: Calls to Action (TRC) and awareness of United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- understand the Residential school intergenerational effects on the Oneida people and the near loss of language and culture
- influence of the Oneida language on identity and thought (for example, impact of forced migration on etymology and word use).

### **Current Ontario curriculum and related Ministry of Education policies, frameworks, guidelines, strategies and resources:**

- Ontario curriculum, policies, frameworks, strategies and resources related to *Teaching Oneida*
- policies, processes and practices that foster openness to innovation, culturally inclusive pedagogies and the democratization of knowledge
- safety related frameworks that incorporate Oneida worldview, values and beliefs that will promote ethical:
  - inclusion of ceremonial and sacred knowledge
  - protocols and processes for exploration of Indigenous knowledge
- contrast between Oneida language and culture expectations and those presented within the Ontario curriculum (for example, cultural expectations related to spirituality).

### **Current Ontario legislation and regulation:**

- relevant legislation (for example, Ontario Human Rights Code, Anti-Racism Act, 2017, S.O. 2017, c. 15 and Freedom of Information and Protection of Privacy Act) and policies at the municipal, provincial, federal and international levels that support human rights and privacy for all
- candidates' legal obligations and ethical responsibilities according to current provincial legislation, policies and practices
- workplace, health and safety standards related to cooking, processing natural medicines and other cultural practices
- exploration and understanding of legislation that contributed to the near extinction of the Oneida language and culture
- impacts of the Indian Act and repercussions of the reserve system.

### **Learning for All**

- processes and program planning that provide equitable opportunities for each learner to engage in Oneida language acquisition
- strategies that respond to the strengths, identities, needs and interests of each learner (for example, differentiated instruction, universal learning design and experiential learning)
- practices to understand learner's curiosities and experiences to empower them to reach their learning goals.

## Accessibility for All

- ethical responsibilities related to the *Ontario Human Rights Code* and *Accessibility for Ontarians with Disabilities Act S.O., 2005*
- advocacy for resources and services that respond to the cognitive, social, emotional, physical and contextual needs of each learner
- adaptive strategies, assistive supports and technologies to facilitate learning and foster inclusion
- strategies to address ableism that exists in processes and practices
- inclusive design that incorporates cross-curricular understanding when utilizing Indigenous knowledge systems (for example, connection to wampum, beading, painting, smudging, ceremony, basketry, leather, and cornhusk work).

## Special Education

- ethical responsibilities related to learner's Individual Education Plan (IEP), safety plan and transition plan
- programs, strategies and services that support the identified learner in achieving individual goals outlined in their respective plans
- interdisciplinary teams to support learning, advocacy and transitions.

## Educational research

- current research and literature associated with professional practices, policies and pedagogies related to *Teaching Oneida*
- research that reflects society's diverse changing nature and influence on learning and well-being
- theoretical foundation for the design, assessment and implementation of programs and practices in support of learning
- importance of play-based, experiential and land-based learning to the teaching of Oneida language and culture
- ways Oneida language and cultural research can be applied to modern life in different fields of study (for example, social work, health and human services)
- recognition of oral tradition in the communication of knowledge (for example, Elders and Knowledge Keepers speak their wisdom through stories which listeners interpret according to their lived experiences).

### Application of theories of learning and teaching

- theories and practices related to pedagogy and andragogy that support learning within an inclusive environment
- theoretical frameworks and fundamental principles underpinning *Teaching Oneida*
- theories of development and identity formation that support learner well-being, efficacy and agency
- learning theories to develop learner's profiles and identities
- integration of Oneida language and culture into learning theories of fields such as social work, health and policy development
- knowledge of community-based schools, learning centres and their evolution (for example, Tsi' niyukwaliho:t^ learning centre).

### Supports for learners

- policies, processes, practices to support learners' cognitive, social, emotional, physical and spiritual development
- programs that respond to learners' lived experiences, identities, needs and well-being
- practices that respond to linguistic abilities of learners
- critical pedagogies and practices that support learners' well-being and efficacy
- trauma informed practices to identify, understand and respond to impacts of colonization (for example, intergenerational trauma related to Residential schools and current issues including Missing and Murdered Indigenous Women and child welfare issues)
- community services and programs to assist in anti-oppression and healing techniques.

### Teaching, assessing and evaluating

- program design and implementation that align with the principles and processes of Ontario curriculum and related policies
- culturally inclusive processes and practices to provide learning opportunities that respect the learning styles, voices and perspectives of each learner
- assessment and evaluation processes and practices to:
  - provide feedback to learners and adjust instruction (assessment *for* learning)
  - develop learners' capacity to be independent, autonomous learners (assessment *as* learning)
  - make informed professional judgments about the quality of learning (assessment *of* learning)
- instructional strategies to emphasize the importance of inquiry-based learning and transferable skills

- cross-curricular approach to language and literacy instruction (for example, language learning through engaging in everyday activities)
- inclusion of the spiritual domains of Oneida language and culture within cross-curricular approaches
- recognition of the whole learner, including community, nation and environment, as foundation for assessment practices
- strategies for learners to self-assess and self-regulate language learning.

### **Pathway and transition planning**

- processes and practices to support all transitions
- curriculum design using learners' career and life goals
- programs and learning opportunities for all pathways
- practices that develop the transferable skills to support lifelong learning
- program planning related to the three areas of learning: learner development, interpersonal development, and career development
- knowledge of Oneida language community groups such as Twatati, Tsi' niyukwaliho:t^ learning centre and other Oneida speaking communities (for example, New York State and Wisconsin).

### **Safe, equitable and inclusive learning environments**

- policies and processes to create and maintain inclusive learning environments that respect diversity, promote equity and encourage critical thinking (for example, gender neutral language and resources in various formats)
- inclusive learning environments that facilitate learning, foster learner agency and perspectives
- practices that support safe and healthy learning environments for learners as well as families, caregivers, guardians, Elders, Knowledge Keepers and Knowledge Guardians
- community resource development and partnerships to foster equitable and inclusive learning environments.

### **Teaching and learning through e-Learning principles**

- integration of information and communication technology to enhance teaching and learning
- technological and communication resources to enhance professional knowledge in support of learning and agency
- ethical use of technology in support of learners' safety, privacy and well-being
- access to digital tools, resources and accompanying support
- accessibility to digital learning to support language learning for all.

### **Culturally responsive and relevant pedagogical practices**

- culturally responsive and relevant practices that reflect understanding of learners' diverse identities
- culturally inclusive resources and frameworks that support learning to foster engagement and well-being (for example, medicine wheel)
- awareness of cultural appropriation and cultural appreciation
- learners' linguistic and cultural identities
- positionality of learners within community-based knowledge
- cultural competency to understand and identify culture and language intrinsic to Haudenosaunee people (for example, totem poles are an important symbol for west coast Indigenous peoples but are not part of Haudenosaunee culture).
- cultural traditions and practices (for example, prioritizing local wild game, wild food gathering and home gardening as main sources of healthy food) through authentic language acquisition and application
- reclaim cultural stories, historical knowledge, and Oneida language as sources to aid in areas for mental health, physical health, and spiritual and social wellness.

### **Social justice and democratic citizenship**

- policies related to democratic citizenship within local, national and global contexts
- processes and practices that foster learners' voice and choice, respect diversity and promote social justice
- strategies for consensus-building, participatory democracy and empowerment within schools and the community
- environments that support free expression and analysis of multiple voices and perspectives
- knowledge of justice circles, reconciliation, and traditional cultural views of justice
- connections between Canadian institutional systems and systemic racism (for example, overrepresentation of Indigenous people among the incarcerated)
- importance of relationship teachings in Oneida language and culture
- Oneida language as a tool to promote family wellness through positive identity development and educational wellness.



### **Environmental sustainability**

- shared responsibility and partnership to foster ecological justice
- integration of environmentally sustainable policies, pedagogies and practices
- processes that engage learners as active global citizens in supporting environmental and economic sustainability
- resources related to environmental education and stewardship
- acknowledgement of the First treaty which states all humans' responsibilities to the natural environment
- knowledge of the power of intentions through the Thanksgiving Address (Kanuhelatuksla), medicines and ceremonies.

### **Shared responsibility for learning**

- processes and practices to foster communication and collaboration with learners, families, caregivers, guardians, Elders, Knowledge Keepers and Knowledge Guardians, agencies and the school community to support learning in Oneida language classrooms
- partnerships with families, caregivers, guardians, Elders, Knowledge Keepers and Knowledge Guardians that value shared decision-making, confidentiality, advocacy and leadership
- engagement with community partners to incorporate outdoor experiences that foster life skills
- sustainability practices that enable learners to reconnect to land for spiritual wellness
- relationships that foster an understanding about learning from nature (for example, the impact of celestial beings - sun, moon, stars – on life cycles and daily activities).

### **Communities of professional learning**

- professional learning communities that promote critical pedagogy and collective efficacy
- research and leadership to advance professional practice through ongoing collaborative inquiry, dialogue and innovation
- strategies to collaborate with school personnel to understand and incorporate Oneida language and culture throughout the school
- opportunities for self-directed learning to revitalize Oneida language and culture through hands-on activities (for example, self-sufficiency skills development including hunting and fishing, tanning, planting, food preservation and healthy traditional meal)
- strategic networking with fluent speakers and knowledge keepers
- examination and questioning of curriculum development for currency and relevance
- strategies to reintroduce cultural activities (for example, traditional uses of corn such as husk work, mats, dolls, and food source).

## Resources

Resources to support the development of the AQ Course *Teaching Oneida* can be found on the [College](#) website and the [Ontario Ministry of Education](#) website.



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