



# Additional Qualification Course Guideline Teaching Onondaga

Schedule C – Teachers' Qualifications Regulation

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*Enseignement de l'onondaga.*

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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 Onondaga* 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

### B. I. Teaching Onondaga Course Context

The Additional Qualification (AQ) Course: *Teaching Onondaga* was developed collaboratively with Haudenosaunee community members and educators from the Six Nations Indian Reserve #40 of the Grand River. With their guidance and expertise, Haudenosaunee processes and protocols were used as a guide for the development of this document. The voices and wisdom of Knowledge Keepers and community members are reflected in this guideline. Haudenosaunee knowledge, ways of knowing, culture, language and traditions are honoured and celebrated throughout the AQ Course: *Teaching Onondaga*.

#### Context for development and delivery of the Additional Qualification Course: Teaching Onondaga

Stabilize language-loss to recover Haudenosaunee languages, which are believed by the Haudenosaunee to have been given to them by the Creator, is central to sustaining Haudenosaunee civilizations. Grounded in Haudenosaunee values and cultural knowledge – which is also inherent in the languages – Onondaga remains deeply rooted in Haudenosaunee history, territories, ceremonies, cultural practices, and way of life, which have transcended colonialism, including the residential school era. With this in mind, the following are included as additional considerations for the development and delivery of the AQ Course: *Teaching Onondaga* (Figure 1 and 2):



Figure 1: Important Context for the Development and Delivery of AQ Course

#### 1. The importance of first and second-language speakers

First-language speakers have been placed at the forefront of the efforts to reinstate, maintain, and extend the Onondaga language and the irreplaceable cultural knowledge it encodes. The leadership of these speakers in all aspects of teaching, learning, and development has been vital to ensuring that future generations of Haudenosaunee speak, read and write Onondaga, as well as understand their traditions. With this in mind, first-language speakers play a central role – where possible – in both the development and delivery of the AQ Course: *Teaching Onondaga*.

Because Onondaga is an endangered language; those who come to teach it are often second-language learners and speakers. The responsibility to stabilize and recover the Onondaga language is frequently taken up by speakers who did not acquire the language as children.

## 2. The importance of educator language proficiency and fluency

As previously noted, many teachers of Onondaga have recently acquired the language themselves and thus may require additional opportunities to improve language proficiency. Some Onondaga teachers will need ongoing support to improve language proficiency. The AQ Course, *Teaching Onondaga* will provide opportunities for candidates to advance grammatical awareness and language use to ensure that students, language learners, and community efforts to reinstate Onondaga are successful.

## 3. The importance of immersed learning

Learning of any kind in an immersion setting, when it comes to endangered languages such as Onondaga, is identified as a priority, and so the design and delivery of the AQ Course: *Teaching Onondaga* is envisioned as happening with an understanding that instruction and content be in Onondaga, as skills permit, across the entire AQ course.

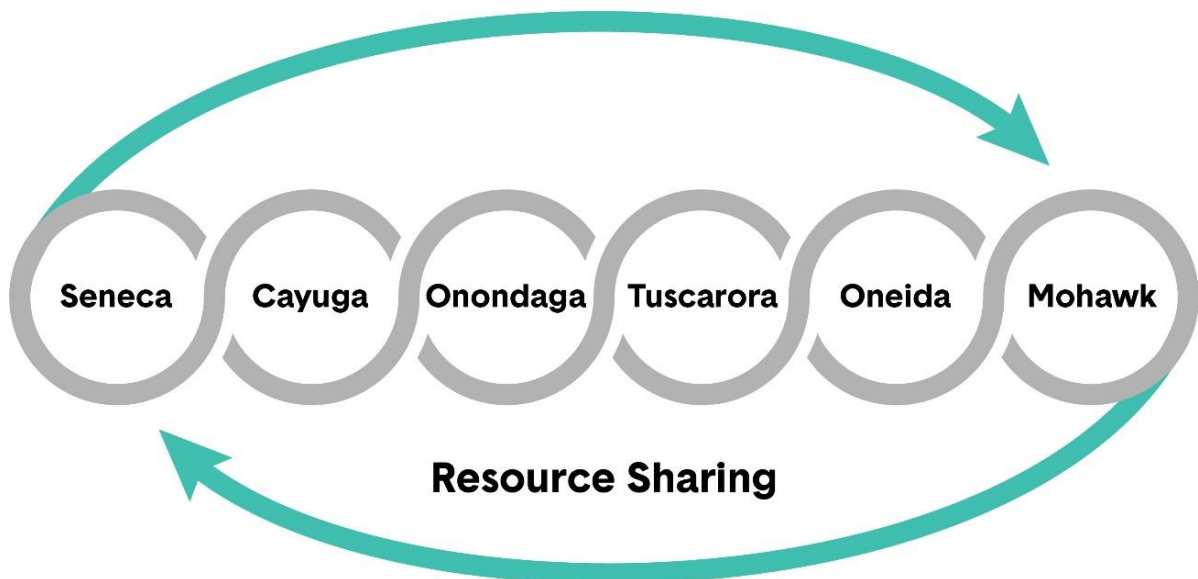


Figure 2: Resource Sharing Across Ogwehóweh Languages

These are only a sampling of what can be additionally considered for the development and delivery of the AQ course.

## **B. II. Teaching Onondaga Course Content**

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 Onondaga*.

### **Additional Qualification Course Requirements**

The AQ course *Teaching Onondaga* 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 is to support candidates in the development of professional knowledge, skills and practices related to *Teaching Onondaga*. This includes enabling candidates to advance their understanding of the cultural and theoretical understandings that inform Haudenosaunee educational practices and knowledge, ways of knowing, culture, language and traditions.

*Teaching Onondaga* 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.

## **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 *Teaching Onondaga* AQ Course
- ethical professional identity, knowledge, leadership, advocacy and collective practices to inform program planning.

## **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 (for example, extending knowledge of Onondaga history)
- knowledge of the *Truth and Reconciliation Commission of Canada: Calls to Action* (TRC)
- awareness of *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP)
- integrating Haudenosaunee perspectives and ways of knowing, learning and teaching as meaningful curriculum (for example, knowledge transmission)
- awareness of how Haudenosaunee ways and traditions contribute to a strong Haudenosaunee identity which supports student learning
- understanding of Haudenosaunee history, important Haudenosaunee figures/leaders in the past and their role in Canada's history; the clan system and ceremonial cycle
- knowledge about life outside of the reservation context.

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

- Ontario curriculum, policies, frameworks, strategies and resources related to *Teaching Onondaga*
- policies, processes and practices that foster openness to innovation, culturally inclusive pedagogies and the democratization of knowledge and an understanding of authentic Onondaga language experiences.

## **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.

### **Learning for All**

- processes and program planning that provide equitable opportunities for each learner
- 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, and 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.

### **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 Onondaga*
- 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.

### **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 Onondaga*
- theories of development and identity formation that support learner well-being, efficacy and agency
- learning theories to develop learner's profiles and identities
- applying theoretical knowledge of Onondaga language structure in order to understand and teach the skills needed for Onondaga language learning

- theoretical understanding needed to plan and organize a format to sequence language skills and content within the learning environment
- exploring and applying second language teaching skills to support second language learners
- strategies for educators to extend vocabulary skills that include proficiency with specialized language (for example, lacrosse stick making, sewing, harvesting maple syrup).

### Supports for learners

- policies, processes, practices to support learners' cognitive, social, emotional and physical 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
- strategies that raise and reinforce language skills to express advanced concepts
- programs for language and cultural education that identifies kinds of knowledge learners should know (for example, the traditional knowledge teaching cycle developed by the educators of the Six Nations Indian Reserve #40 of the Grand River elementary education system)
- knowledge of language proficiency with regard to language learning (for example, the levels of the American Council on the Teaching of Foreign Languages (ACTFL) or Finger Lakes Institute (FLI))
- strategies to develop effective Onondaga language programs that engage students.

### 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 (for example, inquiry into some ceremonial events)
- the idea of traditional learning is in the language (for example, see it, feel it, experience it)
- enhanced skills and knowledge to support language teaching in the classroom
- teaching skills specific to Onondaga and how to apply that learning to delivery in the classroom
- linguistic knowledge of how different language areas (phonetics, phonology, morphology, syntax, semantics, pragmatics) intersect and inform language teaching and learning
- practices to incorporate language structure with selected topics to reinforce correct word pronunciation
- knowledge of the Onondaga writing system to support the reading and proper pronunciation of Onondaga words
- strategies to meet the needs of all language learners in a multilevel Onondaga language classroom.

#### **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.

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

- policies and processes to create and maintain inclusive learning environments that respect diversity 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
- gentle and respectful opportunities to support students and language learners embedded throughout the learning environment.



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

- integration of information and communication technology to enhance teaching and learning of Onondaga
- 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
- exploring and innovating with technology to support teaching of Onondaga.

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

- culturally responsive and relevant practices that reflect understanding of learners' diverse identities (for example, second language teaching skills to support second language learners)
- culturally inclusive resources that support learning to foster engagement and well-being (for example, utilize existing local educational resources and people to meet specific community needs)
- awareness of cultural appropriation and cultural appreciation (for example, an appreciation of the Onondaga language and Haudenosaunee civilization)
- culture is represented within language; for example, deference to elders is an important Haudenosaunee cultural consideration, and can be expressed via a variety of linguistic features such as pronominal use
- awareness and understanding that values cultural and community practice and cultural knowledge are inherent in, expressed and associated by the language
- examining Haudenosaunee history and political systems, and the cultural connectedness in which Onondaga language originates
- strategies for teaching children traditional principles of etiquette at social and public events
- awareness of holistic spiritual, social, emotional and physical learning environments (for example, outdoor language camps, learning on the land and at important cultural sites and events)
- strategies for determining language achievement, (for example, Association for Computational Linguistics (ACL) guidelines and adaptation of Oral Proficiency Interview (OPI) training descriptors to reflect school centered learning and achievement or other locally-developed Onondaga language assessment tools).

### **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
- knowledge of the socio-community realities of endangered languages, and how those might impact teaching and learning.

### **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.

### **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 (for example, promoting community conversations regarding Onondaga language development strategies related to locally identified Haudenosaunee community needs (for example, How do we involve Knowledge Keepers? How do we teach ceremonial knowledge?))
- partnerships with families, caregivers, guardians, Elders, Knowledge Keepers and Knowledge Guardians that value shared decision-making, confidentiality, advocacy and leadership (for example, jointly planning with local community educational organizations for involvement of Onondaga language speakers and Knowledge Keepers to support ongoing professional formation of Onondaga language teachers)
- education leaders encourage each other to speak Onondaga in the school and community
- exploring and advocating for Onondaga language revitalization strategies and supporting local Haudenosaunee community educational institutes
- strategies to include culturally knowledgeable people and first-language speakers into language learning by exploring strategies for collaboration with Haudenosaunee parents, grandparents, extended families, culturally knowledgeable people and language educators, staff and researchers, as well as traditional ceremonial and political leaders
- Native language educators and experts to inform research and scholarship of pedagogy related to Onondaga language teaching.

### **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
- processes, practices and strategies to foster collaboration with in-school personnel to support learning, well-being and leadership
- professional agency, efficacy and identity of Onondaga language teachers.

### **Resources**

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



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