Additional Qualification Course Guideline
Religious Education in Catholic Schools, Specialist
Schedule D – Teachers’ Qualifications Regulation
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Additional Qualification Course Guideline for Religious Education in Catholic Schools, Specialist

1. Introduction

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” Matthew 28:19-20, NRSV

Additional Qualification courses support educators in creating a safe, inclusive and welcoming learning environment and provide the context for educators to explore the professional knowledge and practices needed, as they strive to honour the strengths, interests and needs of every learner.

Creating inclusive learning environments requires the commitment of all partners – educators, learners, families, guardians, caregivers and the community. This vision of inclusivity, as well as working to sustain it, requires ongoing effort and shared responsibility. This involves collectively and critically reflecting on the impact of policies, practices and processes on inclusive learning environments.

The following critical reflections (Figure 1) may guide educators in creating and sustaining a vision of inclusive education:
2. Conceptual Framework

“May God grant me to speak with judgment, and to have thoughts worthy of what I have received; for he is the guide even of wisdom and the corrector of the wise.” Wisdom 7:15

The Schedule D Religious Education in Catholic Schools, Specialist Additional Qualification course guideline provides a conceptual framework for providers and instructors to develop and facilitate the Schedule D Religious Education in Catholic Schools, Specialist course. This guideline framework is intended to be a fluid, holistic and integrated representation of key concepts associated with Religious Education in Catholic Schools, Specialist.

The Additional Qualification course guideline for Religious Education in Catholic Schools, Specialist is organized using the following conceptual framework (Figure 2),
Three-session specialist Additional Qualification courses identified in Schedule D (Teachers’ Qualifications Regulation 176/10) are designed for:

- critically exploring and enhancing professional practices, critical pedagogies, knowledge and skills as outlined in the *Religious Education in Catholic Schools* course (Part I)
- critically designing, applying and facilitating dialogue related to learning opportunities that integrate the professional knowledge, skills and pedagogical stances as outlined in the *Religious Education in Catholic Schools* course (Part II)
- critically and collaboratively cultivating professional efficacy, emancipatory leadership practices and advancing the scholarship of teaching by fostering cultures of critical reflection and inquiry as outlined in the *Religious Education in Catholic Schools* course (Specialist).
The Additional Qualification Course: *Religious Education in Catholic Schools, Specialist* employs a critical, pedagogical lens to explore in a holistic and integrated manner the following facets:

- Sacred Scriptures
- Sacramental, Liturgical and Spiritual Life
- The Church and a Post-Modern World
- Faith in Action
- Ethics and Morality
- Pedagogical Practices for Religious Education
- The Faith Journey.

**Additional Qualification Course Implementation**

“Let everything that breathes praise the Lord! Praise the Lord!” Psalm 150:6

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

Critical to the holistic implementation of this course is the modeling of a positive learning environment that reflects care, diversity and equity from an asset-based and ethical lens. This course supports the enhancement of professional knowledge, ethical practice, leadership and ongoing professional learning.

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

The French language and the English language communities will also need to implement these guidelines to reflect the unique contextual dimensions and needs of each community. Each of these language communities will explore the guideline content from distinct perspectives and areas of emphasis. This flexibility will enable both language communities to implement Religious Education in Catholic Schools, Specialist as understood from a variety of contexts.

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

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

3. Professional Identity and the Vision of the Learner

“You are powerful witnesses to the presence of Jesus in the lives of our students and you provide the good soil each school day for the roots of faith to grow in our students.” Renewing the Promise (RTP), p. 16

The professional identity of the Additional Qualification course instructor and course candidates conveyed in this Additional Qualification course guideline reflects the vision of the educator articulated in the Ethical Standards for the Teaching Profession, the Standards of Practice for the Teaching Profession and the Professional Learning Framework for the Teaching Profession, as well as through Additional Qualification consultations.

The professional identity of the educator positions members of the teaching profession as innovative scholars and practitioners, critical pedagogues who forward social and ecological justice. Additional qualification courses support this collective professional identity (Figure 3, Vision of the Educator).
The learner conveyed in this Additional Qualification (Figure 4) is empowered, independent, a democratic citizen, knowledgeable, creative, collaborative, a critical thinker, ethical, reflective, accepting, inclusive, courageous, self-efficacious, a problem-solver, and whose voice, perspectives and sense of efficacy and agency are integral to shaping the teaching and learning process.

4. **Regulatory Context**

“I will instruct you and teach you the way you should go; I will counsel you with my eye upon you.” Psalm 32:8

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

- to establish and enforce professional standards and ethical standards applicable to members of the College
- to provide for the ongoing education of members of the College
- to accredit Additional Qualification courses and more specifically,

The program content and expected achievement of persons enrolled in the program match the skills and knowledge reflected in the College’s “Standards of Practice for the Teaching Profession” and the “Ethical Standards for the Teaching Profession” and in the program guidelines issued by the College. (Regulation 347/02, Accreditation of Teacher Education Programs, Part IV, Subsection 24).
Additional Qualifications for educators are identified in the Teachers’ Qualifications Regulation (Regulation 176/10). This regulation includes courses that lead to Additional Qualifications, the Principal’s Development Qualification, the Principal's Qualifications, the Primary Division, the Junior Division and the Supervisory Officer’s Qualifications. A session of a course leading to an Additional Qualification shall consist of a minimum of 125 hours as approved by the Registrar. Accredited Additional Qualification courses reflect the Ethical Standards for the Teaching Profession, the Standards of Practice for the Teaching Profession and the Professional Learning Framework for the Teaching Profession.

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

Successful completion of the course leading to the Additional Qualification Course: Religious Education in Catholic Schools, Specialist, listed in Schedule D of the Teachers’ Qualifications Regulation, is recorded on the Certificate of Qualification and Registration.

5. **Foundations of Professional Practice**

“This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach one another or say to each other, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest.” Hebrews 8:10-12

The Foundations of Professional Practice conveys a provincial vision of what it means to be an educator in Ontario. This vision lies at the core of educator professionalism. The Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession (see Appendix 1) are the foundation for the development and implementation of the Additional Qualification course. These nine standards, as principles of professional practice, provide the focus for ongoing professional learning in the Additional Qualification Course: Religious Education in Catholic Schools, Specialist. In addition, the Professional Learning Framework for the Teaching Profession is underpinned by the standards, articulates the principles on which effective educator learning is based and acknowledges a range of options that promote continuous professional learning.
The ongoing enhancement of informed professional judgment, which is acquired through the processes of lived experience, inquiry and critical reflection, is central to the embodiment of the standards and the Professional Learning Framework for the Teaching Profession within this Additional Qualification course and professional practice.

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

Teacher Education Resources

"From there you will seek the Lord your God, and you will find him if you search after him with all your heart and soul." Deuteronomy 4:29

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

These teacher education resources support the development of professional knowledge, judgment and efficacy through critical reflective praxis. The lived experiences of Ontario educators are illuminated in these teacher education resources and serve as key supports for Additional Qualification courses.

6. Conceptual Framework for Religious Education in Catholic Schools

"The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning, he wakens - wakens my ear to listen as those who are taught." Isaiah 50:4

Seven core course components provide a conceptual framework for the development of a holistic, integrated, experiential and inquiry-based course. This conceptual framework for Religious Education in Catholic Schools supports and informs professional knowledge, judgement and practices within the Additional Qualification Course: Religious Education in Catholic Schools, Specialist.
Course providers and instructors use the guideline to develop and facilitate the Religious Education in Catholic Schools, Specialist course. The guideline conceptual framework is intended to be a fluid, holistic and integrated representation of key concepts and direction associated with religious education and will be interpreted through the unique needs and realities of each language community.

Figure 5: Conceptual Framework for Religious Education in Catholic Schools, Specialist
“Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad.

Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” He asked them, “What things?” They replied, “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but they did not see him.”

Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. Luke 25:26-27

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So, he went in to stay with them. When he was at the table with them, he took bread, blessed, and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Symbolism of the Conceptual Framework for Religious Education in Catholic Schools

The central image for Catholic Education is the encounter with Christ on the Road to Emmaus. Religious Education in Catholic schools can be understood in light of that central encounter. The use of the stained glass window to render the conceptual framework of teaching Religious Education in Catholic Schools reminds us that our shared practice is a sacred space and at the center of that space is Christ with the community gathered around him in the light that radiates from him.

The symbols that surround the encounter at the heart of this image speak to the dimensions of the story of the Road to Emmaus as key dimensions to Religious Education in Catholic Schools. The Bible as Sacred Scripture grounds the image just as it grounds Jesus’ teaching in the Emmaus story. The journey of faith that leads to the Eucharist are the images that spring forth from the revelation of Scripture just as they reflect the disciples’ experience as they walk with Christ.

“As they came near the village to which they were going, he walked on ahead as if he were going on. But they urged him strongly saying, Stay with us, ... When he was at table with them, he took bread, blessed, and broke it, and gave it to them.” Luke 24:28-30

Our pedagogical practice springs from the community, understood not merely as sociological construct but theologically, a community of faith as shown by the images rising around the central image of the Emmaus encounter.

“They got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “the Lord has risen indeed!” Luke 24:33-34

Our framework for Religious Education culminates in a life of discipleship and expressed by faith in action – hearts aflame, the path now illuminated.

“Were not our hearts burning with us?” Luke 24:32
7. Pedagogical Inquiry Framework

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

"Teach me your way, O Lord, that I may walk in your truth; give me an undivided heart to revere your name." Psalms 86:11

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 learners and their learning. Members of the Ontario College of Teachers, in their position of trust, demonstrate responsibility in their relationships with learners, parents, families, caregivers, guardians, educational partners, colleagues, 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 Additional Qualification 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.

Course candidates will continue to critically inquire into professional practices, pedagogies and ethical cultures through professional dialogue, collaborative reflection and the lenses of the Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession.
B. Fundamental Rights-Based Frameworks, Legislation and Ontario Context

Local, provincial, national and international rights-based frameworks and legislation are paramount to the development and implementation of Additional Qualification courses. These highlighted the requirements and responsibilities for sustaining human rights, social justice, liberatory practices and accessibility for all.

AQ Providers, course developers and course candidates are entreated to engage in critical reflection and dialogue related to these frameworks and legislations and explore the significance for professional practice.

The list below, though non-exhaustive, provides a starting point for exploration within the context of the AQ course:

- Ontario curriculum
- Ontario Human Rights Code
- Accessibility for Ontarians with Disabilities Act, S.O., 2005, c. 11
- Ontarians with Disabilities Act, S.O., 2001, c. 32
- Canadian Charter of Rights and Freedoms Part 1 Schedule B Constitution Act 1982
- Canadian Human Rights Act of 1977
- Truth and Reconciliation Commission of Canada: Calls to Action
- United Nations Convention on the Rights of the Child
- United Nations Declaration on the Rights of Indigenous Peoples
- United Nations Convention on the Rights of Persons with Disabilities

These documents inform the design, development and implementation of the Additional Qualification Course: Religious Education in Catholic Schools, Specialist.
C. Framework for Inquiry

“But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” John 14:26

The following theoretical concepts are provided to facilitate the holistic design and implementation of this Additional Qualification course through pedagogical and professional inquiries.

This Additional Qualification course supports critical reflective inquiry and dialogue informed by the following concepts which will be critically explored through equitable, holistic and interrelated processes:

- critically interpreting and adapting practices to reflect Ontario’s curriculum, policies, frameworks, strategies, and guidelines, through the perspective of the mission of Catholic education and Catholic school board policies, guidelines and programs
- facilitating the collaborative exploration and integration of the Ethical Standards and Standards of Practice for the Teaching Profession as embodied within the context of the Catholic school
- fostering a culture of leadership committed to the ongoing exploration and enhancement of professional practice through ongoing inquiry, dialogue and reflection
- facilitating the exploration of the Bible as the Word of God, God’s revelation to humanity, salvation history, the incarnation of Jesus and the story of God’s relationship with the Jewish people and early Christian communities
- facilitating dialogue regarding an understanding of the meaning of creation and our ecological co-responsibilities as conveyed in the Bible and theology
- encouraging reflection on ways of integrating gospel values across the curriculum and in school experiences
- facilitating dialogue regarding the meaning of the Church as expressed throughout history, official church documents, curriculum and pedagogy
- fostering collaborative reflection on the contribution of Catholic schools to society
- encouraging reflection on the importance of the celebration of faith in the Catholic Christian journey (for example, spiritual, sacramental)
engaging in dialogue regarding similarities and differences between the basic tenets of Christianity and those of other world religions, while emphasizing the importance attributed by the Catholic Church to the ecumenical movement and interreligious dialogue

supporting others to explore and integrate First Nations, Métis, and Inuit ways of knowing, spirituality and perspectives in teaching practice

engaging in collaborative exploration about ethical decision making informed by Catholic teaching about ethical and moral issues

facilitating discussions on the theoretical understandings necessary to develop teaching and learning tools and practices for religious education and pastoral school ministry

facilitating the use of a variety of appropriate resources, including technological and communication resources, to enhance professional knowledge in support of student learning

fostering a culture of shared leadership practices that explore pedagogical approaches and resources that support living out one’s faith through religious education and pastoral experiences

facilitating the critical integration of expectations, strategies and assessment practices in response to the individual needs of students

facilitating collaboration with in-school, personnel, parents/guardians, parish and the community

modelling the integration of theory into practice within a perspective of personal discipleship.

D. The Bible as Sacred Scripture

“All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.” 2 Timothy 3:16-17

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes:

- promoting critical thinking and understanding of the Word of God as revelation
• facilitating collaborative inquiry related to the origins, structured and elements of the Shared scriptures (Old Testament) and New Testament
• facilitating dialogue about exegetical methods and processes to critically interpret biblical texts
• facilitating dialogue regarding the relationship between biblical texts, core beliefs of the Catholic faith and the faith journey
• collectively contemplating through the Bible, the revelation of God, the incarnation of Jesus and the meaning of creation
• cultivating the practice of using the Bible as a cross-curricular, pedagogical tool
• fostering critical reflection connecting the text to our history and personal story with real world application
• facilitating critical dialogue regarding spiritual relationship with the living Word of God and praying the Scripture.

E. Sacramental, Liturgical and Spiritual Life

“While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, “This is my blood of the covenant, which is poured out for many.” Mark 14:22-24

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes:

• facilitate critical dialogue on the importance of reflective prayer to find the movement of God in our students and ourselves
• facilitating critical reflection on the importance of the Sacraments in the Church and in Catholic life
• promoting critical dialogue related to the place of Scripture in prayer, sacrament liturgy and in daily living and creation
• fostering an understanding of the components and origins of liturgy (for example, the Eucharist, Liturgy of the Word, Sacraments of Initiation)
• facilitating dialogue regarding how one’s relationship with Jesus Christ is at the core of the Catholic teacher’s spirituality and teaching
• fostering critical dialogue on different spiritualities as reflected in Scripture, Tradition and the world
• promoting critical dialogue to deepen awareness of sacramentality in daily living and in creation.

F. The Church: Past, Present and Future

“And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.” Matthew 16:18

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes:

• promoting an understanding of Catholic schools as instruments of the broader Church and participating in the ecumenical mission
• facilitating critical dialogue to explore the history of Catholic Education in Ontario and in Canada in the recognition of the action of the Holy Spirit at work in the Church and the world
• facilitating critical dialogue related to Church history (from the early Christian communities to the present)
• facilitating critical dialogue regarding the significance of Scripture, beliefs and practices of the Catholic faith throughout the history of the Church
• promoting the integration of official Church documents, including the documents of Vatican II, within professional practice, including the teaching on interfaith dialogue, and ecumenism
• facilitating an exploration of the doctrines in the Nicene Creed and Apostles’ Creed, recognizing that the Creeds are a profession of Catholic faith
• collaboratively facilitating the critical reflection of the relationship between the Catholic Church, other Christian denominations, and world religions.

G. Ethics and Morality

“I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.” John 13:34-35
The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes:

- facilitating dialogue that promotes an equitable and inclusive school climate based on the inherent dignity of the human person
- facilitating dialogue about the biblical and theological texts related to ethics, morality and the moral discernment process and the formation of conscience
- facilitating dialogue that explores lived experience related to the development of the moral and social teachings of the Catholic church
- fostering a collaborative exploration of the integration of Catholic Social Teaching throughout the curriculum and educational experiences
- promoting discussion and analysis of current moral and ethical issues, and ecological responsibilities, from the perspective of Catholic Social Teaching
- promoting the integration of the Ethical Standards for the Teaching Profession, the Standards of Practice for the Teaching Profession and the Ontario Catholic School Graduate Expectations within the mission of Catholic education
- facilitating discussions on the use of social media and other technology through the lens of Catholic moral, ethical and social teachings.

**H. Faith in Action**

“...for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Matthew 25:35-37

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes:

- facilitating a practical and theoretical understanding of faith to deepen teacher practice, leadership and learning strategies for religious education and pastoral care
- facilitating a culture of shared leadership committed to exploring practices regarding shared responsibility, partnership and leadership related to family, school, parish and community rooted in the Foundations of Professional Practice and the Ontario Catholic School Graduate Expectations
• promoting the principles, policies and practices associated with pastoral service for Catholic education
• facilitating discussion related to how faith in action calls us to share our faith, ask courageous questions and witness the Gospel through inquiry, community experience and theological reflection.

I. Pedagogical Practices within Catholic Education

“Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone.” Colossians 4: 6

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes:

• fostering critical dialogue to deepen understanding of strategies for prioritizing religious education
• facilitating critical dialogue into government policy, the integration of the Catholic Graduate Expectations, the policies and documents of the Assembly of Catholic Bishops of Ontario, The Institute for Catholic Education, and the Catholic district school boards
• facilitating critical dialogue related to the selection and use of instructional resources and pedagogical practices to support Catholic education
• collaboratively facilitating and leading the integration of scripture and prayer into personal and professional practice
• fostering the exploration of how faith is a personally lived reality that is intimately linked to one’s own culture
• fostering the exploration and use of a range of approaches, methods, strategies, instructional resources, and information and communication technologies to support student learning and faith formation in Catholic schools
• facilitating critical dialogue related to personal teaching practice and the relationship of theory and practice in religious education in Catholic schools
• collaboratively fostering a learning and living environment that nourishes knowledge, skills and interpersonal qualities in light of Gospel values
• collaboratively leading the exploration and integration of fair and equitable assessment and evaluation methods that promote student learning and support the dignity, emotional wellness and development of all students in religious education and across the curriculum

• developing collaboratively teaching and assessment practices (for, as and of learning) that respect the stages and processes associated with development and formation within faith education

• promoting a culture of reflection on the principles of adult education and group facilitation

• promoting a culture that demonstrates an understanding that “belonging” to a community is a theological reality in faith formation and community

• facilitating the integration of religious education curriculum documents and programs to support teaching and learning.

J. The Faith Journey

“So, I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you.” Luke 11:9

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes:

• collaboratively facilitating the exploration and understanding that it is our Baptism that confers on us our Christian identity and makes us disciples

• collaboratively facilitating the exploration and understanding of the joys, processes, challenges and responsibilities particular to the spiritual journey for the Catholic educator

• collaboratively facilitating spiritual discernment and reflection related to spirituality from scripture, and personal experience

• collaboratively facilitating the integration of different forms of prayer that nurture the vocation and well-being of the Catholic educator

• facilitating dialogue that explores the importance of professional development and lifelong learning to enrich the faith journey for Catholic educators.
8. Instructional Design and Practices in the Additional Qualification Course: Religious Education in Catholic Schools, Specialist

“Who is wise and understanding? Show by your good life that your works are done with gentleness born of wisdom.” James 3:13

The instructional design and practices (Figure 6) employed in this Additional Qualification course reflect adult learning theories, effective andragogical processes and experiential learning methods that promote critical reflection, dialogue and inquiry.

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

In the implementation of this Additional Qualification course, instructors facilitate andragogical processes that are relevant, meaningful and practical to provide candidates with inquiry-based learning experiences related to program design, planning, instruction, pedagogy, integration and assessment and evaluation. The andragogical processes include but are not limited to: experiential learning, role-play, simulations, journal writing, self-directed projects, independent study, small group interaction, dialogue, action research, inquiry, pedagogical documentation, collaborative learning, narrative, case methodologies and critical reflective praxis.
Instructors **embody** the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession*, honour the principles of adult learning, respect candidates’ experience, recognize prior learning, integrate culturally inclusive practices and respond to individual inquiries, interests and needs. Important to the course are opportunities for candidates to create support networks, receive feedback from colleagues and instructors and share their learning with others. Opportunities for professional reading, reflection, dialogue and expression are also integral parts of the course.

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

“But blessed are your eyes, for they see, and your ears, for they hear. Truly I tell you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.” Matthew 13:16-17

Candidates will be provided with opportunities to engage in experiential learning related to key concepts and aspects of Religious Education in Catholic Schools, Specialist as collaboratively determined by both the instructor and course candidates. The intent of the experiential learning opportunities is to support the application and integration of practice and theory within the authentic context of teaching and learning. Candidates will also engage in critical reflection and analysis of their engagement in experiential learning opportunities and inquiries related to Religious Education in Catholic Schools, Specialist.

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

The College’s standards-based resources help to support experiential learning through various professional inquiry processes. These resources can be found on the College web site.

9. Assessment and Evaluation of Candidates

“Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone.” 1 Corinthians 12: 4-6

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

A balanced approach to candidate assessment and evaluation is used. It includes the combination of self, peer and mutual (instructor and candidate) assessment, as well as instructor evaluation. The assessment and evaluation strategies reflect effective, collaborative and inquiry-based practices. A variety of assessment approaches will be used that enable candidates to convey their learning related to course inquiries. The course provides opportunities for both formative and summative assessment and evaluation.
Central to candidates enrolled in Additional Qualification courses is the opportunity to be engaged in relevant and meaningful inquiries. Assignments, artefacts and projects enable candidates to make connections between theory and practice. At the same time, assignments also allow candidates flexibility, choice and the opportunity to design individual inquiry opportunities.

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

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

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

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

a) Pedagogical Leadership: co-constructing, designing and critically assessing culturally inclusive learning opportunities that integrate voice and perspectives, strengths, interests and needs. The learning opportunities will incorporate a variety of technologies and resources and are reflective of Ministry of Education curriculum.

b) Pedagogical Documentation: assembling visible records (for example, written notes, photos, videos, audio recordings, artefacts and records of learning) that enable educators, families, caregivers, guardians and learners to discuss, interpret and reflect upon the learning process.

c) Critical Reflection: critically analyzing educational issues associated with this Additional Qualification utilizing scholarly research through multiple representations (for example, narratives, written documentation and images or graphics).
d) **Critical Action Research**: engaging in individual and/or collaborative action research that is informed by the critical exploration of various action research approaches.

e) **Case Inquiry**: critically reflecting on and inquiring into professional practice through case writing and/or case discussion.

f) **Transition Plan**: critically reflecting on and analyzing a transition plan and generating recommendations for enhancement.

g) **Narrative Inquiry**: collaboratively and critically analyzing narratives of teaching and learning through a number of lenses (for example, professional identity, professional efficacy, ethical leadership and critical pedagogies) utilizing the processes of narrative writing and/or narrative discussion.

h) **Pedagogical Portfolio**: creating a professional portfolio that critically analyzes teaching and learning philosophies, assumptions, practices and pedagogies designed to inform ethical and democratic learning environments.

i) **Innovative Learning Experience**: designing and facilitating an engaging, innovative learning experience that reflects differentiated instruction, universal design and the tiered approach.

j) **Partnership Plan**: designing a comprehensive plan that engages learners, families, caregivers, guardians and the school and local communities in collaborative partnerships that support learning, growth and well-being.

k) **I.E.P. Development**: collaboratively developing an I.E.P. with families, caregivers, guardians, learners and the school team.

l) **Visual Narrative**: creating a visual narrative (for example, digital story) that helps to support the collective professional identity of the teaching profession and advances professional knowledge and pedagogy.

“When he had finished speaking, he said to Simon, ‘Put out into the deep water and let down your nets for a catch’.” Luke 5:4
Appendix 1

The Ethical Standards for the Teaching Profession

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

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

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

The Ethical Standards for the Teaching Profession are:

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

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

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

**Integrity:**
Honesty, reliability and moral action are embodied in the ethical standard of Integrity. Continual reflection assists members in exercising integrity in their professional commitments and responsibilities.
The Standards of Practice for the Teaching Profession

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

The Purposes of the Standards of Practice for the Teaching Profession

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

The Standards of Practice for the Teaching Profession are:

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

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

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

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

Ongoing Professional Learning:
Members recognize that a commitment to ongoing professional learning is integral to effective practice and to student learning. Professional practice and self-directed learning are informed by experience, research, collaboration and knowledge.
Appendix 2

Accessibility for Ontarians with Disabilities Act (AODA) Text:
Figure 1: Critical Reflections from page 4 of this PDF

Figure 1 a is graphic representation describing critical reflections. At the centre of the image is a Venn diagram of Policies, Practices and Processes. Surrounding this Venn diagram are critical inquiries related to these policies, practices and processes.

In terms of policies, reflections include:

- Who is privileged by this policy?
- Who is not privileged by this policy?
- How does the policy honour the rights of all involved?
- Who is involved in the development and implementation of policies?

In terms of practices, reflections include:

- What school level practices support inclusion?
- What might be barriers to particular practices?
- What actions help a school community to uncover “invisible barriers” to inclusive practices?
- What counts as knowledge?

In terms of processes, reflections include:

- Whose voices have been included in the process?
- Whose voices have not been included in the process?
- How are all learners accepted and included within the school community?
- How do we enable advocacy within all school processes?
Appendix 3

Accessibility for Ontarians with Disabilities Act (AODA) Text:
Figure 6: Instructional Processes from page 25 of this PDF

Figure 6 is a graphic representation of the possible andragogical instructional processes implemented in Additional Qualification courses. At the centre is a Venn diagram. In the right side of the Venn diagram, candidates are invited to explore the use of Experiential Learning, Critical Action Research, Narrative, Reflection, Collaborative Learning and Self-directed projects. In the left side of the Venn Diagram, candidates are invited to explore the use of Case Methodologies, Pedagogical Documentation, Dialogue, Independent Study, Small group interaction and Inquiry. These inquiry-based learning experiences interconnect at the centre to form a multiplicity of multifaceted processes that can enhance professional practice. The inquiry-based learning experiences outlined in the Venn diagram are related to the following four areas: Pedagogy, Assessment and Evaluation, Instructional Design and Practices and Program Planning, which surround the Venn diagram in an outer circle.
Appendix 4

College Standards-Based Resources

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


