



Additional Qualification Course Guideline Native Languages: Ililimowin/Ininimowin (Cree) [Eng], Part II

Schedule D – Teachers' Qualifications Regulation
January 2021



Cycle of Life

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Omushkego Education – Mushkegowuk Council
This image is described in further detail in Figure 1 of the AQ course guideline.

Cette publication est également disponible en français sous le titre de
Langues autochtones Ililimowin/Ininimowin (cri) [Fr], 2^e partie.



Table of Contents

1.	Introduction: Native Languages: Cree, Part II	1
2.	Regulatory Context	3
3.	Foundations of Professional Practice	4
	Teacher Education Resources	5
4.	Course Components	5
	A. The Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession	7
	B. Ontario Context: Curriculum, Policies, Legislation, Frameworks, Strategies and Resources	8
	C. Theoretical Foundations of Native Languages: Cree, Part II	8
	D. Program Design, Planning and Implementation	11
	E. Instructional Strategies and the Learning Environment	12
	F. Shared Support for Learning	17
	G. Professional Growth	20
	H. Research and Development	22
5.	Instructional Design and Practices in the Additional Qualification Course: Native Languages: Cree, Part II	22
	Experiential Learning	24
6.	6. Assessment and Evaluation of Candidates	24
	Appendix 1	26
	Appendix 2	28
	Appendix 3	29

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1. Introduction: Native Languages: Cree, Part II



Figure 1: Cycle of Life
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Mushkegowuk Council

The Cycle of Life is based on the cyclical cycles of nature that influences the lives of the Omushkego people. Each moon is named according to seasonal changes of the land and the activities of the animals on which the life of the Omushkego people is centered. The names of the lunar months illustrate nature's activity beginning from the Eagle Moon (new year) as it progresses into six seasonal changes and climaxing into the Great Moon (end of year). Traditionally, life of the Omushkego people was and still is engraved by the cycles of nature. This is best reflected in the Omushkego language. The Cycle of Life model outlines Omushkego history, kinship, geography, ecology, science, technology and social organization

*Ininiwi Pimatisiwin – Omushkego Cycle of Life
Omuhkego Education – Mushkegowuk Council*

The inclusion of Omushkego Cycle of Life (Figure 1), processes and protocols guided the development of this document. The voices and wisdom of Elders, knowledge keepers and community members are reflected in this guideline. Omushkego knowledge, ways of knowing, culture, language, traditions and perspectives are honoured and celebrated throughout the Additional Qualification Course: *Native Languages: Cree, Part II*. In developing the course guideline *Native Languages: Cree, Part II*, local community members and educators participated in conversation circles and engaged in reflective dialogue regarding the professional knowledge, skills and ethical responsibilities related to teaching the Cree language.

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

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

Successful completion of the course developed from this guideline enables educators to receive the Additional Qualification: *Native Languages: Cree, Part II*.

The Additional Qualification Course: *Native Languages: Cree, Part II* is open to all educators teaching Cree. Candidates come to the Additional Qualification Course: *Native Languages: Cree, Part II* with an interest and/or background in this area and a desire to extend and apply knowledge, skills and practices in the design, implementation and assessment of the program.

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

This Additional Qualification Course: *Native Languages: Cree, Part II* also focuses on relevant theory and practice. It integrates the Omushkego perspective utilizing the Omushkego model of holistic education and learning. It also focuses on learner development, program planning, application, assessment, the learning environment and the ethical aspects that must be considered in teaching and learning.

The Ontario College of Teachers recognizes that candidates working in the publicly funded school system, independent/private institutions or First Nations schools will have a need to explore, in an integrated delivery model, topics and issues of particular relevance to the context in which they work or may work. The *Native Languages: Cree, Part II* Additional Qualification Course guideline provides a conceptual framework for providers and instructors to develop and facilitate the *Native Languages: Cree, Part II* course. The guideline framework is intended to be a fluid, holistic and integrated representation of key concepts associated with *Native Languages: Cree, Part II*.

2. Regulatory Context

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

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

The program content and expected achievement of persons enrolled in the program match the skills and knowledge reflected in the College's "Standards of Practice for the Teaching Profession" and the "Ethical Standards for the Teaching Profession" and in the program guidelines issued by the College. (Regulation 347/02, Accreditation of Teacher Education Programs, Part IV, Subsection 24).

Additional Qualifications for 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: *Native Languages: Cree, Part II*, listed in Schedule D of the *Teachers' Qualifications Regulation*, is recorded on the Certificate of Qualification and Registration.

3. Foundations of Professional Practice

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 teacher 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: *Native Languages: Cree, Part II*. 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

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.

4. Course Components

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

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

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

- collaboratively integrating the understanding that Aboriginal holistic education tends to the whole child, the mental, physical, emotional and spiritual aspects of the child, drawing on the family, community, nation and society to provide a culturally relevant environment where Aboriginal children can succeed
- integrating Elders as the keepers of knowledge, tradition and wisdom within the teaching and learning process
- collaborating with Elders and community members to support the integration of the Seven Grandfather teachings of the Omushkego culture and collaboratively finding ways to incorporate these into effective educator practice
- collaborating with community members and Elders to support understanding of the diversity of spirituality and knowing the ways that the Omushkego people connect to their spirituality through language, ceremonies, stories, songs and traditions
- collectively exploring with Elders and Knowledge Keepers processes for integrating oral tradition, the place of language and the Omushkego connection to it
- collectively exploring innovative practices for integrating Cree grammar, differences in Omushkego dialects (N, L) and incorporating the modern writing systems of syllabics in teaching
- collaboratively examining the impact of teaching practice and collaboratively integrating theory and practice in the teaching of Cree
- facilitating the authentic integration of Omushkego learning preferences which include listening, observation, action and feeling
- collaboratively promoting the value of the interconnectedness of culture, language and identity in teaching Cree
- reflecting on ways to nurture and sustain partnerships with parents, Elders and the whole community to enhance the learning opportunities of learners in all aspects of curricular and instructional planning and implementation

- promoting innovation in the application of Ontario Ministry of Education curriculum documents as the underpinnings of *Native Languages: Cree, Part II* and examining and incorporating alternative models and frameworks (for example, Cycle of Life)
- collaboratively promoting the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* as the foundation for educator professionalism within the Additional Qualification Course: *Native Languages: Cree, Part II*.

Candidates will explore and deepen their understanding of the following:

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

The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* represent a collective vision of professional practice. At the heart of a strong and effective teaching profession is a commitment to students and their learning. Members of the Ontario College of Teachers, in their position of trust, demonstrate responsibility in their relationships with students, parents, 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. Ontario Context: Curriculum, Policies, Legislation, Frameworks, Strategies and Resources

The Additional Qualification Course: *Native Languages: Cree, Part II* is aligned with current Ontario curriculum, relevant legislation, government policies, frameworks, strategies and resources. These documents inform the design, development and implementation of the Additional Qualification Course: *Native Languages: Cree, Part II* and can be viewed on the [Ministry of Education web site](#).

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

C. Theoretical Foundations of Native Languages: Cree, Part II

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

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

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

The Seven Grandfather teachings have been used as the guiding principles in setting out the design, course content and implementation of this Additional Qualification Course Guideline: *Native Languages: Cree, Part II*, ultimately leading to effective educator practices.

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

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

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

- Educators acknowledge the gifts of each individual learner. Educators demonstrate a true attitude toward their own self-learning and acknowledge that learning is a lifelong journey and that we can learn from others. Educators accept that they do not have all the knowledge themselves and are willing to enhance their learning while interacting with their learners, family and community.

Truth: Educators are true to ourselves and have self-awareness so that we are able to follow the path of the Omushkego teachings and the connection to the land, culture, language and identity.

- Educators acknowledge the learner, family and community and the diversity of Omushkego values and principles. Educators make connections with parents, families and the community as valuable sources of knowledge and cultural experiences.

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

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

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

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

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

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

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

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

D. Program Design, Planning and Implementation

Integrating Professional Knowledge

Creating and maintaining positive, accepting and safe learning communities:

- collaboratively designing practices to utilize community resources and expertise that provide opportunities to speak Cree, linking learners’ everyday experiences with home and school and providing learning opportunities that build upon the knowledge and language skill learners bring into the classroom.

Creating environments that support experiential learning and the authentic use of Cree:

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

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

- collaboratively exploring community expectations and outcomes for language revitalization and planning and implementing practices that enrich these expectations and outcomes.

Developing an awareness and understanding of the cultural, linguistic, spiritual and moral diversity of Cree learners within the Omushkego worldview:

- collaboratively engaging in immersion into the cultural practices of the local community and using this traditional knowledge base to teach traditional perspectives in Cree such as Omushkego transportation technology (snowshoes, snowshoe-making), traditional cooking methods (moose stew, berries, dried or smoked fish) and crafts (making mukluks, moccasins, beadwork and mitts).

Identifying factors in a diverse and changing society that have an impact on learners as it relates to teaching and learning Cree:

- facilitating the collaborative exploration of linguistics, specifically Cree language structure and the diversity of dialects by knowing the history of the community and the diversity of other Ojibwe communities in relation to Ojibwe language dialects (N, L) and writing systems.

Engaging in curriculum planning, development and implementation:

- collaboratively exploring strategies for making Cree connections across the curriculum, through networking and in unit and lesson planning to accommodate all Cree learners in resource and curriculum development.

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

- collaboratively exploring practices to utilize Ojibwe teachings as it relates to learning of the Cree language, cultural ways and knowledge.

Utilizing and assessing professional knowledge to inform pedagogical practices:

- collaboratively reflecting on the importance of oral traditions, the meaning and content of stories and legends, their origins and the proper protocols.

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

- collaboratively exploring practices to acknowledge the sources of cultural knowledge and language, and giving recognition to all sources
- facilitating the collaborative exploration of a broad range of resources that will support language learning in Cree (for example, Ojibwe and Cree Cultural Centre in Timmins, Mushkegowuk Council, National Film Board, Indigenous and Northern Affairs Canada).

E. Instructional Strategies and the Learning Environment

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

Demonstrating Commitment to Learners and their Learning

Fostering a collaborative community of learners:

Engaging Parents/Guardians and Community

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

Learners

- knowing the uniqueness of each learner; their limitations, background, home situation, learning styles, the roots of who they are, kinship ties, traditional territory and collaboratively developing strategies that support and enhance learning
- recognizing the full potential of each learner and collaboratively developing Cree language learning opportunities that challenge learners to achieve their potential
- collaboratively developing learning environments that promote Cree language acquisition and engage learners at all levels of learning.

Diversity

- collaboratively exploring processes and practices that recognize the diversity among Cree language learners and celebrate the different cultural experiences of learners
- collaboratively exploring the creation of positive Cree learning environments by providing diverse activities that engage all learners, encourage the desire to know more and instill a love of learning.

Educator Knowledge

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

Exploring effective educator practice and classroom management strategies that promote Cree language development:

Educator Practice/Classroom Management

- facilitating the critical and collaborative exploration and application of innovative teaching strategies and methods that address the unique learning style of individual learners
- facilitating the critical and collaborative exploration and application of a wide range of classroom management strategies and methods that establish a positive foundation for Cree language learning.

Integrating information and communication technology to support learning:

Technology

- collaboratively exploring new strategies and methods that integrate technology and digital literacy to inspire learners to learn, speak and write Cree fluently
- engaging in collaborative learning to enhance professional practice in teaching Cree by actively seeking to improve knowledge and skills in current technology and tools
- collaboratively exploring the use of digital tools and technology such as interactive White Boards to develop Cree language resources including recording of local community Elders.

Creating a learning environment that reflects the ethical standards and standards of practice:

Learning Environment

- engaging in the collaborative development of engaging, safe learning environments that motivate and inspire learners at all levels of Cree language learning
- fostering the collaborative exploration and implementation of strategies and activities that honour the uniqueness of learners and strengthen their cultural identity
- respecting the wisdom and role of Omushkego Elders and community members and acknowledging the local ways of knowing and speaking that they possess, which can be utilized to teach Cree
- co-constructing practices and processes for collaborating with the local community and other communities to expand learner awareness of their local environment and global society as Cree speakers
- facilitating the development of learning environments that respect and encourage learners to learn their language, history and culture from each other and validate cultural identity, where they come from and their place in the larger environment.

Adapting, modifying and accommodating instruction to meet the needs of all Cree learners:

Language

- collaboratively exploring Cree grammar underpinnings to teach sound symbols and the Cree writing systems
- facilitating the collaborative exploration of the concepts of animate and inanimate in word meaning
- collaboratively exploring and developing strategies for incorporating immersion methods of teaching to develop a strong oral and written foundation in Cree
- developing processes and practices for collaborating with traditional language speakers, Elders and parents in the development of flexible curriculum, lesson planning and instruction and having Elders present in the classroom as supporting educators in language learning
- collaboratively developing teaching strategies for learners to learn through practical hands-on activities and observation of cultural knowledge and skills, including land-based programming

- collaboratively exploring ways to embrace alternative ways of knowing and developing implementation strategies for alternate culturally-based curriculum frameworks that incorporate traditional knowledge and having an awareness of an alternate teaching cycle that is based on the seasons (six seasons in Omushkego culture).

Employing a variety of instructional strategies to support learning:

Methodology

- collaboratively exploring strategies to utilize differentiated learning, instruction and strategies (for example, Total Physical Response) to enhance Cree language learning
- collaboratively developing practices to create opportunities in the classroom and outside of the school for learners to revitalize their knowledge, strengthen identity and cultural knowledge and encourage learners to speak Cree
- collaboratively exploring teaching strategies that provide opportunities for natural ways for teaching through the environment, storytelling, singing and physical response.

Enriching and developing professional practice:

- collaboratively exploring the creation of fair and equitable assessment and evaluation methods to promote learning
- creating and developing strategies that utilize hands-on teaching, including land-based programming and outside the school/classroom
- collaboratively developing multiple assessment methods to support learning: formative and summative (for example, assessment as learning, assessment for learning and assessment of learning)
- collaboratively exploring a range of assessment and evaluation strategies that support the dignity, emotional wellness and cognitive development of all learners
- collaboratively exploring issues of assessment and evaluation specific to first and second language development
- collaboratively exploring local community values and beliefs in teaching and assessment practices
- facilitating the collaborative exploration of strategies to differentiate ongoing assessment of language learners' progress through the continuum of language learning

- co-constructing differentiated tasks that allow learners to demonstrate content learning and language process
- collaboratively exploring processes and practices that involve learners in their ongoing assessment and goal setting through conferencing, performance activities and document keeping (for example, portfolios).
- co-constructing assessment strategies for determining where students are in terms of language competence.

F. Shared Support for Learning

Understanding and Embodying Care, Trust, Respect and Integrity

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

Inclusion of Community, Parents and Family

- collaboratively designing strategies to engage families as additional support in the classroom and in the development and delivery of relevant Cree curriculum
- understanding that colleagues, Education Assistants, parents and extended family members are also educators and are valuable partners in Cree learning
- acknowledging the knowledge that comes from the Elders and honouring the wisdom and role of Elders in the community
- collaboratively exploring strategies to advocate for immersion programming for families as a means to ensuring the ongoing successful retention of Cree
- collaboratively examining processes and practices that respectfully acknowledge the sources of cultural knowledge and language prior to using it to teach Cree.

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

Communication Strategies

- collaboratively designing opportunities for community members, colleagues, Education Assistants, parents and families to play a role in the Cree language program as partners in program planning and as community resources

- collaboratively designing opportunities for enhanced community involvement by seeking community resources, utilizing Elders and organizations that could be brought into the classroom to enhance Cree language learning.

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

Supporting Parents/Guardians through Understanding

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

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

Shared Responsibility

- collaboratively reflecting on teaching practice that is rooted in understanding and honouring cultural protocols (for example, not taking pictures of the sweat lodge, sacred items and ceremonies and that certain content should only be taught at a certain time and place or addressed by Elders)
- engaging in collaborative reflection and dialogue regarding the state of cultural and language revitalization in the local community and honouring the language plan of the community.

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

Linguistics

- collaboratively exploring the diversity and structure of the Cree language in each community including the writing systems
- collaboratively developing teaching strategies that help learners to speak confidently and use proper Cree pronunciation
- collaboratively developing instructional strategies that honour the oral-based nature of the Cree language and its unique historical contexts and worldviews.

Defining a process to inclusiveness with the school and community:

Knowledge of Community History

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

Developing an awareness of available community resources that can enhance the Cree classroom:

Cultural Practices

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

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

Language/Culture/Worldview

- collaboratively exploring the importance of oral tradition and its association with language identity by promoting Cree to encourage the spoken language from birth to childhood
- collaboratively exploring and developing strategies for promoting immersion programming as necessary to encourage Cree in the early years and striving to promote the importance of a community immersed in language so that everyone speaks
- collaboratively exploring the knowledge contained in the language and associated teachings about the land and place names of the surrounding area
- collaboratively reflecting on the idea that one cannot teach language without culture. Striving to integrate language, culture and traditions into the classroom and applying these to Cree language learning

- collaboratively reflecting on how culture and spirituality are important, that Cree is a sacred language; is of a spiritual nature and comes directly from the Creator to the Omushkegowuk
- collaboratively exploring cultural protocols related to holders of cultural knowledge and traditions (for example, some Elders may be reluctant to be recorded and not want to give full information; instead they will pass knowledge on to their children and/or grandchildren)
- collaboratively exploring strategies that respect the value of the wisdom of Elders in supporting Cree language learning by asking Elders for guidance and assistance as they are the ones that know how to say the words properly.

G. Professional Growth

Engaging in Ongoing Professional Learning

- collaboratively exploring opportunities for commitment to ongoing learning and professional growth; including placing oneself under the guidance of Elders and other community members who speak, live and follow the Omushkego ways of knowing and doing
- fostering activities that develop observation and listening skills which are the Omushkego traditional ways of learning
- collaboratively exploring strategies to know oneself and identifying one's own learning challenges and striving to improve professional practice in teaching Cree
- facilitating processes for undertaking a self-assessment of Cree teaching practice to determine the effectiveness of instructional strategies and program planning and whether these are effectively grounded in the traditional ways of the Omushkegowuk
- fostering perspectives that embrace the Seven Grandfather teachings of honour, love, wisdom, respect, bravery, humility and truth in ongoing professional learning and professional practice
- collaboratively exploring and co-constructing strategies that honour the Omushkego language and culture by understanding Omushkego children, cultural hardships and uniqueness
- collaboratively reflecting on the concept that learning is a ceremony, is reciprocal and is ongoing throughout all the stages of life.

Self-Knowledge and Understanding

- being of a good mind and character so as to inspire and motivate learners
- collaboratively and critically examining a variety of paths that nurture self and personal growth
- collaboratively exploring strategies to be able to understand one's own personal limitations and accepting support and guidance from colleagues and local community members who hold the knowledge and wisdom; asking for help when needed
- collaboratively exploring and integrating strategies for modelling ownership and responsibility
- fostering a culture that encourages being a part of the community by participating in community events as a way of developing knowledge and understanding of the community and being flexible to meet the community needs
- facilitating critical reflective practices that enhance self-confidence to be able to teach the language.

Supporting Leadership in Learning Communities

- collaboratively exploring strategies for planning, implementing and evaluating; making connections, planning resources and developing curriculum
- facilitating the creation of networks to support educational improvement and professional growth
- promoting professional growth by participating in and contributing to a professional learning community
- understanding the need to be able to speak locally and willing to be assessed by a fluent speaker on level of fluency and proficiency in Cree
- being knowledgeable and respectful of the Cree language (both oral and written) and knowing that there are different dialects
- co-constructing practices and strategies for empowering families, parents, learners to encourage involvement in education and healthy lifestyles
- collaboratively exploring strategies to understand the child and establish a foundation based on trust; so as to make connections and communicate openly with the learner and family

- co-creating learning environments that are committed to respecting and acknowledging the gifts of each individual learner
- accepting mentorship from Elders as the keepers of cultural knowledge and language, such as Elder guidance for proper pronunciation in Cree
- collaboratively exploring strategies to honour the learner and community and the knowledge that comes from the Elders.

H. Research and Development

- collaboratively exploring professional practice through ongoing inquiry into theory and pedagogy which are ever-changing and continuously revised and updated
- facilitating the collaborative exploration of practices that foster and sustain a positive approach to professional development, always striving to find new ways to engage language learners
- facilitating a collaborative examination into what we used to do, what we do now and how our practices are changing
- collaboratively exploring strategies for incorporating research and scholarship of pedagogy into language teaching practice
- facilitating the collaborative exploration of practices that engage Elders/Native language educators to inform research and scholarship of pedagogy related to Cree language teaching.

5. Instructional Design and Practices in the Additional Qualification Course: Native Languages: Cree, Part II

The instructional design and practices (Figure 2) 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.

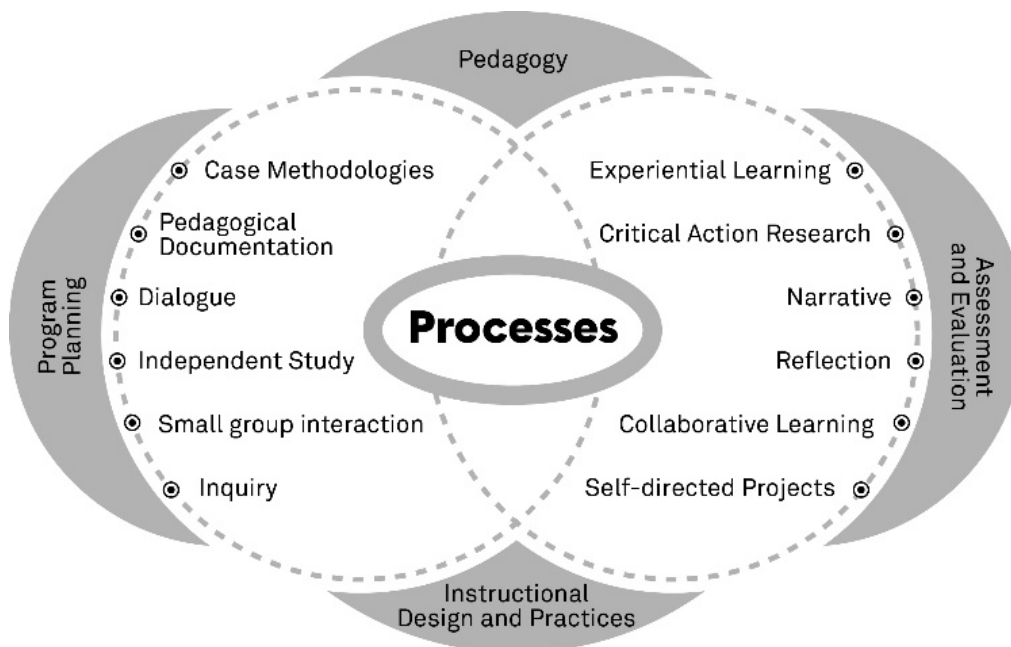


Figure 2: Instructional Processes

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

Candidates will be provided with opportunities to engage in experiential learning related to key concepts and aspects of *Native Languages: Cree, Part II* 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 *Native Languages: Cree, Part II*.

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

6. 6. Assessment and Evaluation of Candidates

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 assessment practices 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 learner voice, 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 and the school and local communities in collaborative partnerships that support learning, growth, resiliency and well-being
- k) **I.E.P. Development:** collaboratively developing an I.E.P. with the family, learner and 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
- m) **Community Advocacy:** Promoting community conversations on action related to language revitalization to meet identified needs (for example, how do we get Elders involved? How do we get ceremonies taught?)
- n) **Community Leadership:** Supporting a local educational institute, teacher education institutions, Additional Qualification courses designed and delivered within the Omushkego community
- o) **Community Collaboration:** Designing and delivering an Additional Qualification course via a local provider to recruit instructors, resource people and candidates and to meet specific community needs (for example, run course as a language camp in summer with immersion activities for learners)
- p) **Community Research:** Exploring strategies for collaboration with Omushkego parents, grandparents, extended families, culturally knowledgeable people and language educators, staff and researchers.

Appendix 1

The Ethical Standards for the Teaching Profession

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

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

- to inspire members to reflect and uphold the honour and dignity of the teaching profession
- to identify the ethical responsibilities and commitments 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 2: Instructional Design and Practices from page 25 of this PDF

Figure 2 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 3

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](#).

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