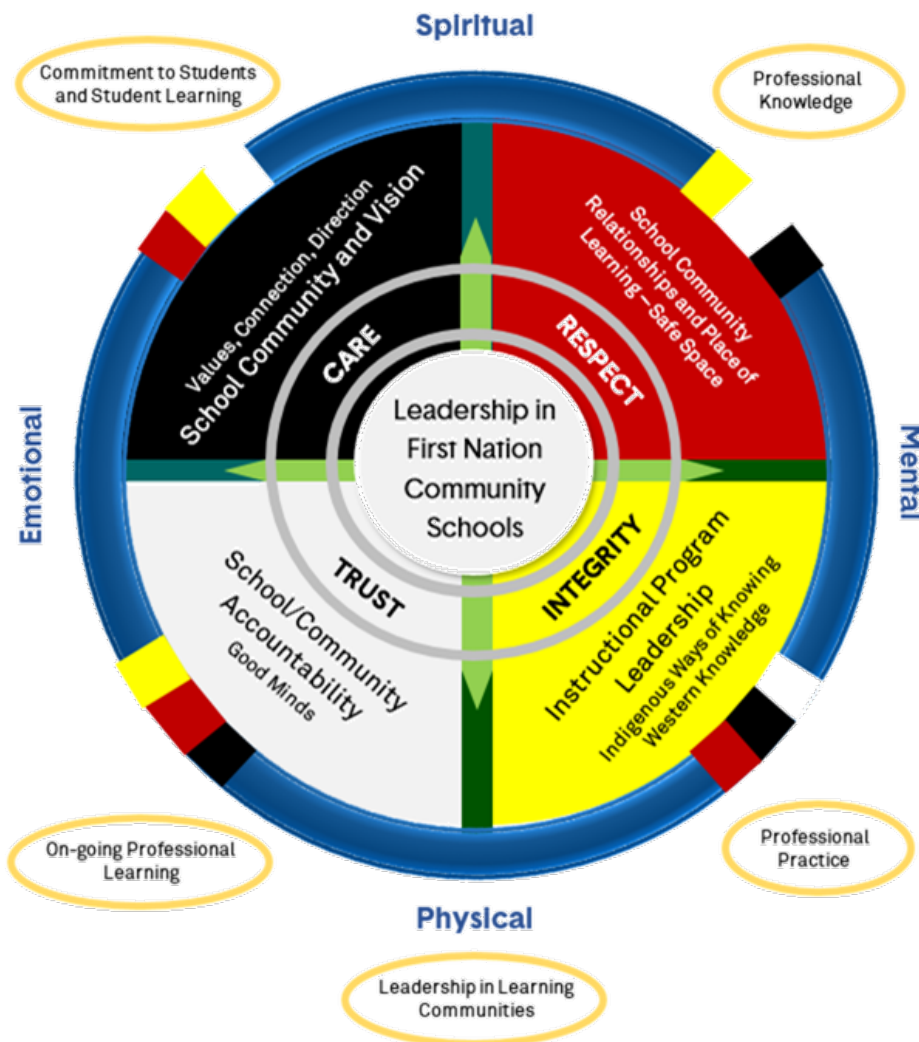




# Additional Qualification Course Guideline Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist

Schedule D – Teachers’ Qualifications Regulation

July 2021



Cette publication est également disponible en français sous le titre de *Enseignement et leadership dans les milieux des Premières Nations, des Métis et des Inuits, spécialiste*.



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# **Additional Qualification Course Guideline: Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist**

## **1. Introduction**

Additional Qualification courses support educators in creating a safe, healthy, 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, parents, 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 using an anti-oppression and anti-racist foundation.

The following critical reflections (Figure 1) provide one of many possible frameworks that may guide educators in creating and sustaining a vision of inclusive education:

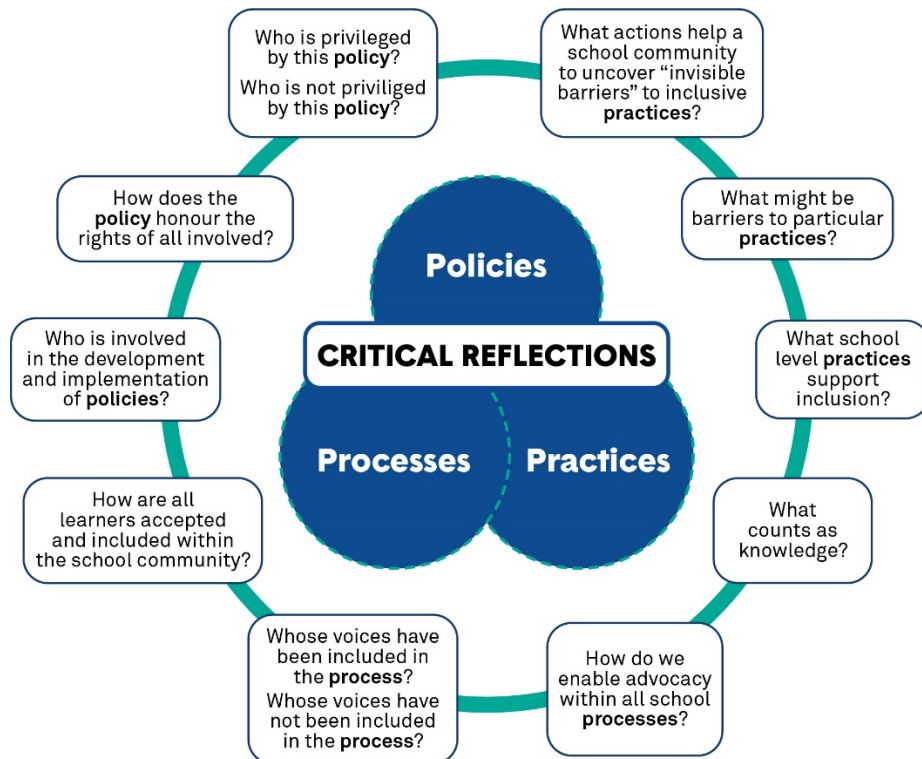


Figure 1: Critical Reflections

The Schedule D *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist Additional Qualification* course guideline provides a conceptual framework (Figure 2) for providers and instructors to develop and facilitate the Schedule D *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist Additional Qualification* course. This guideline framework is intended to be a fluid, holistic and integrated representation of key concepts associated with *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist Additional Qualification* course.

The guideline for *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist Additional Qualification* course is organized using the following conceptual framework as it relates to First Nations perspectives, voice and relationships:

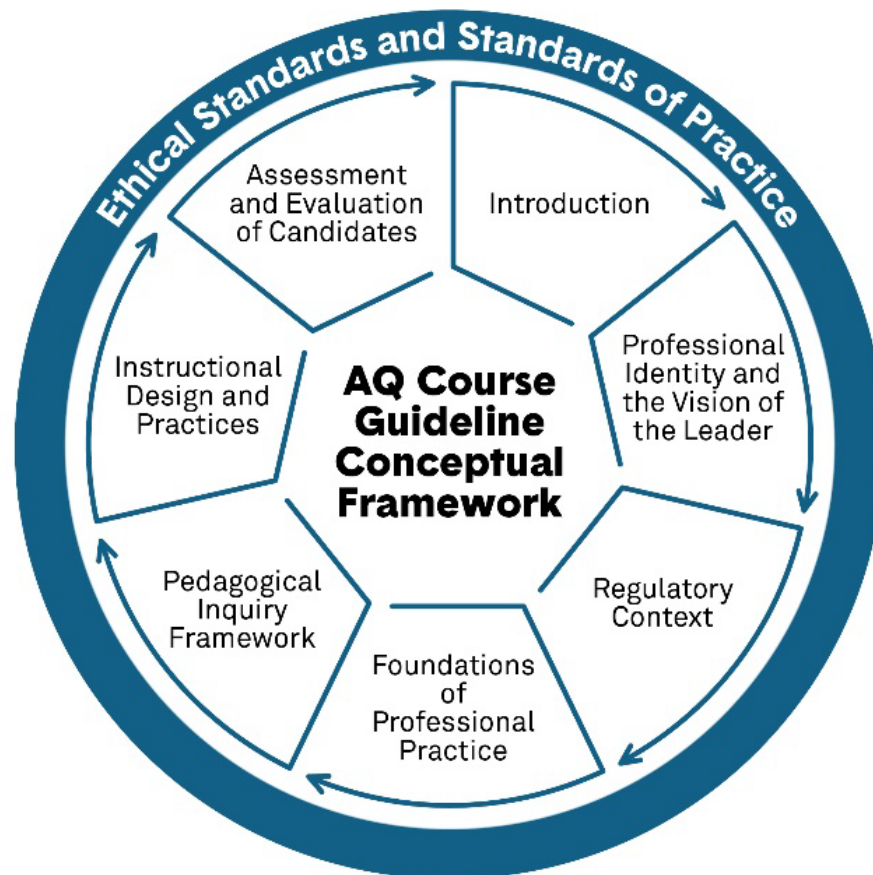


Figure 2: Conceptual Framework

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 *Teaching and Leadership in First Nations, Métis and Inuit Settings* 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 *Teaching and Leadership in First Nations, Métis and Inuit Settings* 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 *Teaching and Leadership in First Nations, Métis and Inuit Settings* course (Specialist).

## 2. Development of the Additional Qualification Guideline

This three-part specialist course is intended for candidates who wish to take on school leadership roles in Indigenous community school settings. The Ontario College of Teachers recognizes that candidates aspiring to lead First Nations schools will have a need to examine topics and issues of particular relevance to the context in which they work or may work.

This specialist course was developed collaboratively with the leadership of First Nations education systems, teachers, both Indigenous and non-Indigenous, teaching in First Nations settings, First Nations Knowledge Keepers, community members, community leadership and First Nations agencies. The inclusion of Indigenous processes and protocols guided the development of this document, as First Nations knowledge, ways of knowing, culture, language and traditions are honoured and celebrated throughout the conceptual organization and content of the Additional Qualifications course: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*.

## 3. Critical Pedagogical Lens

The Additional Qualification Course: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist* employs a critical, pedagogical lens to explore in a holistic and integrated manner theoretical foundations, learning theory, program planning, development and implementation, instructional design and practices, assessment and evaluation, the learning environment, research and ethical considerations related to teaching and learning across the divisions. Through these explorations, candidates strengthen professional efficacy by gaining in-depth knowledge, while supporting professional judgment and inclusive learning environments and generating new knowledge for practice.

## 4. Conceptual Framework

The Haudenosaunee, who are an Indigenous Nation that translates as People of the Longhouse and consist of Six Nations- Mohawk, Oneida, Onondaga, Cayuga, Tuscarora and Seneca, values of Ga'nighi:yo:/Kanikoriio guide the organization of the Additional Qualifications course: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*. These values are: fairness, sharing, honesty, kindness, confidentiality, consistency, integrity, responsibility, responsiveness, cooperation, openness and trustworthiness (Figure 3). (During pre-contact, the Haudenosaunee were engaged in internal Nation-to-Nation warfare. A messenger brought a message of Peace and Well-being. Ga'nighi:yo was that message and was a way for people to stop fighting each other and became peaceful, caring people towards each other, like family. This became Law for the Haudenosaunee. )

# Hodinohsó:ni'

## Values of Ga'nigohí:yo: / Ka'nikonhri:io

### FAIRNESS

(gəqəóhsra') (kentenróhshera) (odihwagwaihshyo)

### SHARING

(degaihwakahsóhsra') (aterihwakhahsióhshera) (adenide:sā:)

### HONESTY

(odrihwagwaihsohsra') (aterihwakwarihsióntshera) (gaya'da:denih)

### KINDNESS

(adənidéohsra') (ateniteróntshera) (adənidə:sā:)

### CONFIDENTIALITY

(adrihwahséhdohsra') (aterihwahsehtónshera) (gaihwahséhdi)

### CONSISTENCY

(oihwadógehsra') (aterihwatokéntshera) (gaihwadó:geh)

### INTEGRITY

(oya'dawádohsra') (atkwenióntshera) (ganihgohewá:ne)

### RESPONSIBILITY

(adrihodá:tsra) (aterihontátshera) (gaihwaedáhgwih)

### RESPONSIVENESS

(adehsroníhsohsra') (kariwahserakwáhshera') (gaihwásá:gweh)

### COOPERATION

(gayenawáhsra') (kaienawáhshera') (gayenawáhsā)

### OPENNESS

(hanhodogwéhsra') (kanhotonkwénhshera') (ganigohí:yok)

### TRUSTWORTHINESS

(oihwadógehsra') (tekaniahesénhtshera') (hoyada:də:ni)



**SIX NATIONS**  
POLYTECHNIC  
[www.snpolytechnic.com](http://www.snpolytechnic.com)

Figure 3: Values of Ga'nighi:yo:/Kanikorii (Respect and the Good Mind)  
Used with permission of Six Nations Polytechnic

The overarching question that frames this Additional Qualifications course: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist* is “How does one operationalize two-row/two-roads epistemology when developing a teaching and leadership stance?”

### **Additional Qualification Course Implementation**

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, the values of the Good Mind, diversity, equity and agency. This course supports the enhancement of the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* to build an inclusive learning environment.

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.

It is important for candidates to embrace the values of the local, relevant cultural traditions within their own context or community, as a fundamental building block of the school environment.

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

## **5. 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 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 34/02, Accreditation of Teacher Education Programs, Part IV, Subsection 24).*

Additional qualifications for teachers 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 *Teacher's Qualifications Regulation*.

Successful completion of the course leading to the Additional Qualification: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*, listed in Schedule D of the *Teachers' Qualifications Regulation*, is recorded on the Certificate of Qualification and Registration.

### **Ontario Context**

Ontario has distinct educational jurisdictions identified in the provincial and federal legislations. The Ontario provincial government sets the policy framework for the elementary, secondary and post secondary education systems. The province is responsible for administering the *Education Act* and related regulations for 72 boards and 33 school authorities. In addition, there are 134 First Nations communities throughout Ontario.

Under the *Indian Act* and treaty, the federal government has the fiduciary responsibility to provide educational services for status First Nations members living on reserves. Of all 134 First Nations communities, all but two have jurisdiction (local control) which means 132 of these communities are responsible for the administration of First Nations schools in their communities. In addition to leading and administering their own schools, First Nations also negotiate tuition agreements for First Nations members living on reserve communities but attending publicly funded schools.

## 6. Professional Identity and the Vision of the Learner

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*. An example of Indigenous representation of the vision of the educator and learner is conveyed through the following Anishinaabe art.

This vision of the educator (Figure 4) positions professional educators as innovative scholars and practitioners, critical pedagogues who advance social and ecological justice. Educators engage in practices that support anti-oppression and anti-racism foundations to build inclusive learning environments.

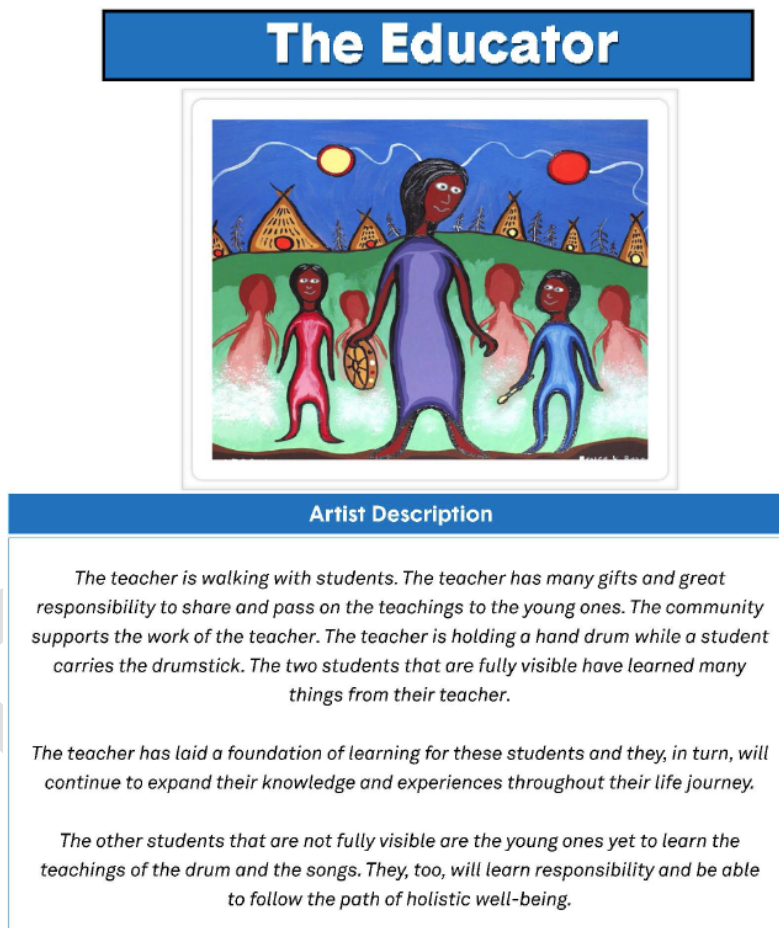


Figure 4: The Vision of the Educator

# The Learner



## Artist Description

*The learner stands in the centre, with curiosity and a desire to learn about the surrounding environment.*

*With courage, the learner is able to move forward away from the community and explore all that is to be learned.*

*The community supports the learning process.*

*The learner comes to value the surrounding environment, animate and inanimate.*

*The learner comes to know and respect all that is.*

Figure 5: The Vision of the Learner

The learner conveyed in this Additional Qualification is of a learner who 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 are integral to shaping the teaching and learning process through anti-oppression and anti-racism foundations. Identity is also informed through relationships with land, the world and everything in it, in association with culture and language.

From consultation for this Additional Qualification, the *Vision of the Learner* (Figure 5) also includes one who is resilient, committed, ambitious and exhibits humility, flexibility and a growth mindset.

## **7. Foundations of Professional Practice**

The *Foundations of Professional Practice* conveys a provincial vision of what it means to be a teacher 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* (Appendix 1) are the foundation for the development 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: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*. The *Professional Learning Framework for the Teaching Profession* is underpinned by the standards, articulates the principles on which effective teacher learning is based and acknowledges a range of options that promote continuous professional learning.

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 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*.

The following artistic representations of the *Ethical Standards for the Teaching Profession* were developed by a community member from Six Nations. The artist's statements for each of these artistic representations are included in Appendix 2.



Figure 6: Representation of Care



Figure 7: Representation of Trust



Figure 8: Representation of Respect



Figure 9: Representation of 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. This guideline has been designed to reflect the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* and the *Professional Learning Framework for the Teaching Profession*. These resources can be found on the [College web site](#).

These resources support the development of professional knowledge and professional judgment through reflective practice. The lived experiences of Ontario educators are illuminated in the resources and serve as Additional Qualification course support for teacher education.

### **First Nations Perspectives on Learning and First Nations Resources**

A commitment to creating an educational environment and experience that nourishes the spirit of First Nations students is at the heart of First Nations teaching and learning. The *First Nations, Metis and Inuit Perspectives on Learning* and First Nations, Metis and Inuit resources provide focus for continued professional development and contribute foundational perspectives for the Additional Qualification Course: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*.

In addition, [First Peoples principles of learning](#) will guide the design and course content of this Additional Qualification:

- learning ultimately supports the well-being of the self, the family, the community, the land, the spirits and the ancestors
- learning involves recognizing the consequences of one's actions
- learning involves generational roles and responsibilities
- learning recognizes the role of indigenous knowledge
- learning is embedded in memory, history and story
- learning involves patience and time
- learning requires exploration of one's identity
- learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

## 8. Pedagogical Inquiry Framework

The pedagogical inquiry framework (Figure 10) for *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist* supports a holistic, integrated, experiential and inquiry-based Additional Qualification course. This pedagogical inquiry framework supports the professional knowledge, judgement, critical pedagogies, anti-oppression, anti-racism and culturally responsive and relevant processes and leadership practices of course candidates.

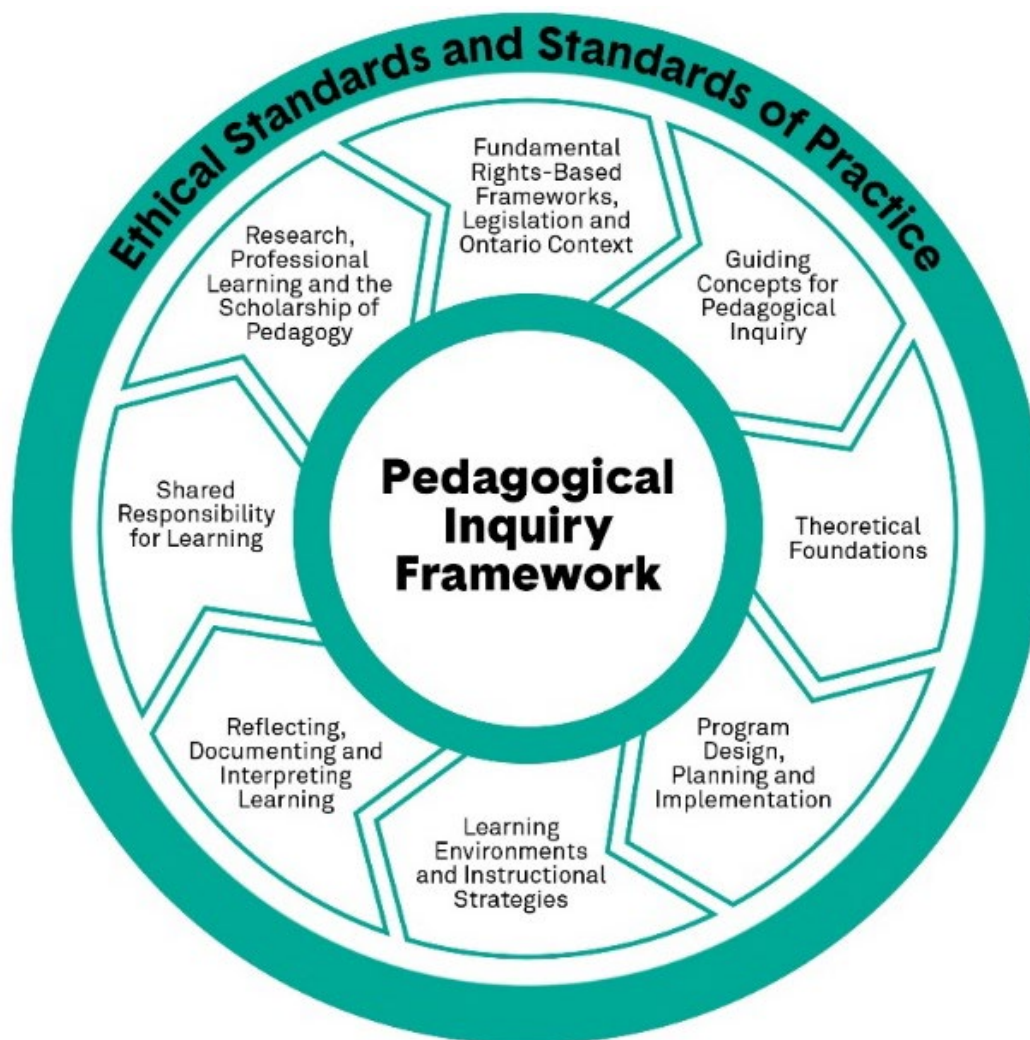


Figure 6: Pedagogical Inquiry Framework for *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*

### **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 College of teachers, in their position of trust, demonstrate responsibility in their relationships with students, parents, guardians, colleagues, educational partners, other professionals, the environment and the public.

The holistic integration of the standards within all course components supports the embodiment of the collective vision of the teaching profession that guides professional knowledge, learning and practice. The following principles and concepts support this holistic integration within the 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*.

The concept of nurturing inquiry and growth within an integrated holistic framework may also be adapted using [The Medicine Wheel](#) (Figure 11) [“Teaching by the Medicine Wheel: An Anishinaabe Framework for Indigenous Education”].

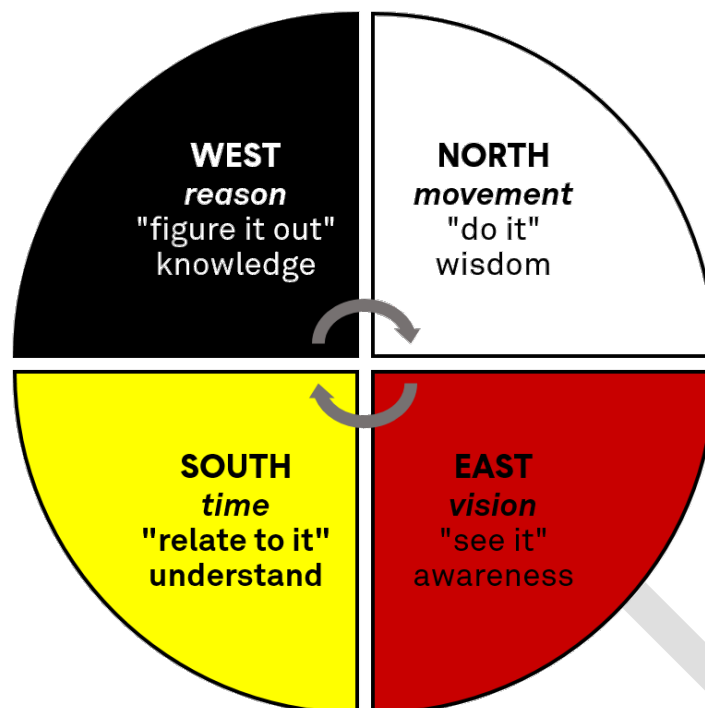


Figure 11: The Medicine Wheel

Providers must recognize that not all First Nations groups use the Medicine Wheel as a traditional teaching and acknowledge it as one holistic framework used by some First Nations groups.

### **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: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*.

### **C. Guiding Concepts for Pedagogical Inquiry**

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 framed within an anti-oppression and anti-racism foundation:

- fostering a critical community of practice that collectively examines and integrates Ontario's curriculum, policies, frameworks, strategies and guidelines with two-row/two-roads epistemology to develop a teaching and leadership stance
- creating a culture of inquiry that explores and extends the significance of safety related resources, guidelines and standards from school boards and subject associations
- advancing a culture of critical inquiry that collectively examines dominant discourses, biases, assumptions, beliefs and understandings, power and privilege associated with teaching, learning and leading within the context of this Additional Qualification

- advocating for a culture in which the professional identity and practices associated with the views of teachers as co-inquirers, teacher scholars, teacher researchers and teacher leaders working alongside student researchers is upheld in the co-creation of democratic, inclusive, knowledge-rich learning environments
- cultivating a school and/or system culture in which knowledge of First Nations ways of knowing, cultures, histories, innovations and contributions, languages and perspectives are meaningfully and respectfully included in teaching and learning processes and leadership practices as valid means to understand the world
- advancing a culture of critical inquiry that examines the holistic perspective of relatedness and relationships in terms of school leadership and teaching
- promoting a culture of shared leadership that thoughtfully examines critical pedagogy as a theoretical foundation associated with multiple ways of knowing and being in community
- cultivating the necessary protocols when researching and examining knowledge, culture and customs of a sensitive nature and recognize when permissions and boundaries are needed concerning sacred and sensitive materials
- collaboratively facilitating knowledge-mobilization and creation regarding the design, assessment and implementation of practices and/or programs at the local (school), district/school authority, provincial and federal First Nations school level
- nurturing a culture that collectively engages in the critical examination of pedagogical processes and assessment and evaluation practices that link curriculum to student identity, voice, interests, resiliency and well-being
- facilitating a critical culture of pedagogical practice committed to thoughtfully examining collaborative leadership with community leaders, in-school personnel, elders, traditional knowledge holders and parents/guardians to support student learning, resiliency and well-being
- fostering a culture of critical leadership that reflects the values, culture and beliefs of local First Nations communities and presents participatory methods for school governance
- facilitating an understanding and methods to address current issues in First Nations education

- fostering a culture of critical and reflective teaching and leadership practices that is committed to creating and sustaining holistic learning environments that develop and nurture the intellectual, social, emotional, physical, linguistic, cultural, spiritual and moral development of the student
- promoting a culture of shared leadership committed to enhancing professional practice through ongoing collaborative inquiry, dialogue, mentorship, reflection, innovation and critical pedagogy
- nurturing a culture of ethical leadership that critically inquires into practices to promote responsible and active environmental stewardship and active, responsible citizenship based on roles and responsibilities
- promoting a culture of shared leadership committed to collaborative design and critical pedagogical practices that honour the *Truth and Reconciliation Commission of Canada: Calls to Action*
- promoting a culture of dialogue that critically addresses issues associated with environmentally sustainable practices, policies and pedagogies in relation to Mother Earth and the Ga'nighi:yo (for example, examine the Haudenosaunee relationship with the Natural world through the Ga'nighi:yo - Thanksgiving Address)
- nurturing a culture that honours the lived experiences of candidates, community members, community leadership, elders and traditional knowledge keepers
- cultivating an ethical culture that openly engages in critical reflection and dialogue to enhance collective ethical leadership, ethical sensitivity and ethical efficacy
- examining and evaluating the impact of a variety of federal and provincial acts, legislation, laws and policies, including the history of the Residential Schools, on First Nations students and communities
- critically examine and evaluate programs, frameworks and guidelines that benefit First Nations students, schools and communities
- facilitating the creation of a culturally responsive mindset that is conducive to the development of appropriate holistic learning environments
- cultivating an ethical culture of collaboration with in-school personnel, First Nations parents/guardians and communities to develop holistic education strategies that support school success and student learning

- nurturing a culture of ethical leadership that critically explores the relationship between learners' diverse voices, perspectives, identities, agencies and experiences and educators' professional judgement
- advocating for the system-wide utilization of a variety of traditional and current resources, including technological resources, to enhance professional knowledge and facilitate innovative assessment and evaluation practices in First Nations teaching and leadership
- fostering shared leadership in critically exploring, developing and implementing programs that reflect the ethical use of technology in support of learners' safety, privacy and well-being
- creating and sustaining safe, healthy, equitable and inclusive learning environments that honour and respect the diversity amongst First Nations peoples
- promoting a culture of interprofessional collaboration committed to critically inquiring into the collaborative development and implementation of Individual Education Plans (IEP) and Transition Plans for students that include the voices and point of view of all those involved
- fostering a community of shared leadership committed to critically inquiring into how the school and/or system promotes openness to innovation, change, culturally inclusive pedagogies and the democratization of knowledge so that learners' perspectives and expression drive educators' practice
- facilitating the critical examination of student and school performance indicators and performance measurement activities
- nurturing a culture that collectively engages in the critical examination of ethical use of technology to support learners' safety, privacy and well-being
- fostering a critical culture of collegiality that challenges dominant discourses and assumptions related to *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*
- promoting a culture of critical inquiry that examines the significance of relevant legislation at the municipal, provincial, federal and international levels and associated responsibilities of professional practice
- facilitating dialogue regarding provincial legislation and policies that support accessibility for all

- facilitating dialogue regarding provincial legislation and policies that support human rights for all
- facilitating dialogue regarding provincial legislation and policies that support privacy for all
- cultivating a culture of inquiry and dialogue related to colonialism and the implications for teaching, learning and well-being.

**D. Theoretical Foundations of Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist**

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes framed within an anti-oppression and anti-racism foundation:

- cultivating a culture of practice that collectively critiques various theoretical frameworks underpinning this Additional Qualification, the principles fundamental to these frameworks and their practical applications in supporting student learning and teacher leadership within an inclusive environment
- collectively critiquing various theoretical frameworks with a specific focus on First Nations teaching and leadership
- facilitating knowledge mobilization using a variety of culturally-specific conceptual frameworks for understanding key attributes that contribute to First Nations holistic student learning and success and successful leadership stances
- creating a culture of dialogue and leadership committed to honouring First Nations worldview as it relates to learning and leadership theories and needs of students
- cultivating a culture of critical inquiry related to Ontario curriculum, resources and government policies, frameworks and strategies related to *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*
- critically examine the role of colonization in the past histories of First Nations peoples and the current impacts of this
- collaboratively creating a resource base of culturally-appropriate First Nations resources, contacts and locations, including Ministry documents, to support First Nations students, leadership and community engagement

- investigating the diversity of First Nations peoples in Canada, with specific emphasis on the region of Ontario
- fostering an ethical culture that engages in critical reflection regarding the dimensions associated with creating and sustaining safe, healthy, equitable, inclusive, accepting and engaging learning environments
- advancing a reflective community of practice that explores the relevance of critical culturally-appropriate pedagogy and constructivist theories as theoretical foundations for *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*
- nurturing a critical community of practice that collaboratively designs holistic and inclusive educational programs, builds on learners' abilities and empowers them to reach their learning goals
- fostering a culture of critical inquiry related to theories of child and adolescent development, keeping in mind the crucial role of First Nations identity
- critically investigating the role of historical trauma, including residential schools, in the current realities of First Nations students and communities
- critically exploring the process and role of self-identification in supporting student learning
- fostering a culture that incorporates First Nations philosophies that are interconnected to student learning, ways of knowing and being and teacher leadership (for example, Good Mind, Seven Grandfather Teachings and wampum teachings).

The theoretical foundations for this course are represented through the conceptual framework of the Mohawk symbol, the Tree of Peace (Figure 12). Using this framework, the key theoretical foundations for the Additional Qualification course *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist* are depicted holistically in the various interconnected parts of the tree.

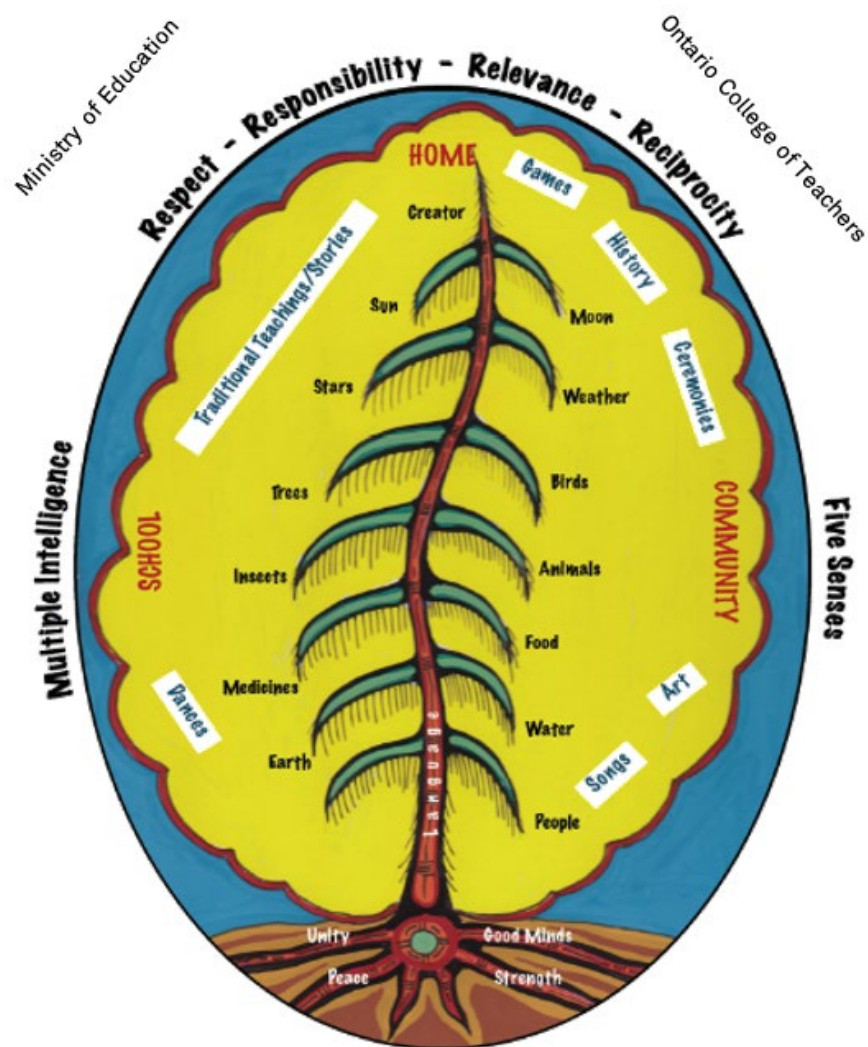


Figure 12: Tree of Peace  
First Nations Communities and Political Organizations

### E. Program Design, Planning and Implementation

In the delivery of the Additional Qualification *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist* instructors use strategies that are relevant, meaningful and practical to provide candidates with learning experiences that are authentic to the role of leadership and teaching. Instructors recognize and honour the lived experiences of candidates and respond to individual needs and settings to which candidates will live and work in.

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes framed within an anti-oppression and anti-racism foundation:

- cultivating knowledge-creation and mobilization related to the conceptual integration of program planning frameworks that reflect the *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession*, *First Nations, Metis and Inuit Perspectives on Learning* and First Nations, Metis and Inuit resources
- collaboratively facilitating social justice initiatives to support program planning, development and implementation
- cultivating a culture of inquiry and innovative leadership related to program design, planning, development and implementation strategies and frameworks related to *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*
- creating and maintaining positive, accepting and safe learning communities for First Nations students through culturally and linguistically appropriate pedagogy, leadership strategies, curriculum content and resources
- developing a safe process of inquiry for candidates and students who are in the cultural reclamation stage
- critically exploring and incorporating First Nations holistic learning processes, local community knowledge and resources in curriculum planning, development and implementation based on student, school and community needs
- understanding the importance of critically examining qualitative and quantitative research, including First Nations research, related to professional practice
- integrating culturally responsive pedagogy within program planning and development
- creating a culture of inquiry that explores and extends understanding of transferable skills and the diverse philosophical underpinnings that strengthen teachers' professional efficacy to support curricular and interdisciplinary integration
- promoting a culture of critical First Nations pedagogical practices that explores various approaches to curricular integration through diverse planning models, content and resource development, pedagogical practices and the implementation of equitable, anti-oppressive, anti-biased assessment and evaluation practices

- cultivating a culture of critical inquiry and dialogue regarding the integration of concepts related to differentiated instruction, universal design and the tiered approach in First Nations program planning, development and implementation
- facilitating knowledge-creation and mobilization related to collaborative strategies that support learner's resiliency, well-being and mental health, incorporating First Nations approaches and recommendations
- fostering a culture of shared leadership and critical inquiry related to the exploration and implementation of instructional process that honour First Nations students' learning profiles, strengths and experiences
- facilitating the provision of authentic First Nations cultural and educational experiences through the presence of First Nations resource people, events, or site visits on a system-wide scale
- promoting an adherence to a mentorship component that involves an experienced First Nations educator, leader or community member with colleagues and throughout the school community
- engaging in the school-wide implementation of transition plans for First Nations students as they transition from reserve to off-reserve schools or from a First Nations immersion program to an on-reserve English-speaking school involving various members of the school staff
- facilitating a culture of shared understanding and honouring of First Nations contributions as a way to build bridges of understanding and cultural competency
- promoting a culture of inquiry and innovation that supports research-based, leading-edge and culturally inclusive learning opportunities and programs that support various educational pathways and goals
- fostering shared leadership in critically exploring, developing and implementing First Nations programs that respond to students' lived experiences, development, strengths, inquiries, interests and needs
- facilitating shared leadership in the creation of programs and learning environments where the learning of all members of the school community benefits the community as a whole.

## F. Leadership in the Instructional Setting

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry process framed within an anti-oppression and anti-racism foundation:

- facilitating knowledge-creation and mobilization related to inclusive and vibrant learning environments that reflect the *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession*, *First Nations, Metis and Inuit Perspectives on Learning* and First Nations, Metis and Inuit resources
- cultivating shared leadership related to creating and sustaining positive, ethical, equitable, accepting, inclusive, safe, healthy and engaging First Nations learning environments
- modeling safe learning environments, practices and policies that honour learner agency, assets and interests
- promoting a responsive culture that actively honours, engages and reflects all voices of the First Nations community, supports dialogue and mentorship, builds upon relationships and nurtures a sense of belonging
- fostering a culture of leadership focused on creating and sustain a collaborative community of empowered and engaged First Nations learners
- cultivating a culture of critical inquiry that advocates for engaging, trusting and inviting learning environments that promote student voice, identity, leadership, critical inquiry and self-regulation
- nurturing a culture of critical inquiry and innovation related to instructional strategies that supports First Nations student learning, resiliency and well-being
- cultivating an awareness of a deficit leadership stance and awareness of language which excluded and/or negates
- nurturing an ethical culture of inquiry that examines the concept and role of privilege as a First Nations school leader and that cultivates awareness of and addresses personal biases and beliefs
- facilitating advocacy for the advancement of First Nations education
- fostering a school community culture wherein the interconnectedness of all things is honoured

- nurturing a culture that incorporates First Nations values and attitudes of holistic teaching and learning, supports the diversity of learning experiences and appreciates and celebrates the First people
- advocating for the sharing of the real histories of First Nations peoples, including historical schooling experiences and reflecting on historical trauma and how that affects students and their learning in First Nations, Métis and Inuit Settings
- cultivating a culture of critical inquiry that reflects on the contributions and rich histories of First Nations peoples and the place of such in First Nations education
- cultivating a leadership culture whose leadership direction and values are founded on the role of treaties, wampum, traditional knowledge and holistic learning frameworks
- promoting a culture of dialogue and critical inquiry that promotes the collective professional identity and leadership of educators reflected in the *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession*, *First Nations, Metis and Inuit Perspectives on Learning* resources, the *Professional Learning Framework for the Teaching Profession* and the *Foundations of Professional Practice*
- fostering partnerships with the First Nations community as a critical component of teaching and leadership in a First Nations setting success
- facilitating a culture of leadership based on community consultation for directing First Nations learning (for example, budgets and resource management).

In keeping with Indigenous pedagogy and circularity, *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist* can be conceptualized as Figure 13.

# Leadership Framework

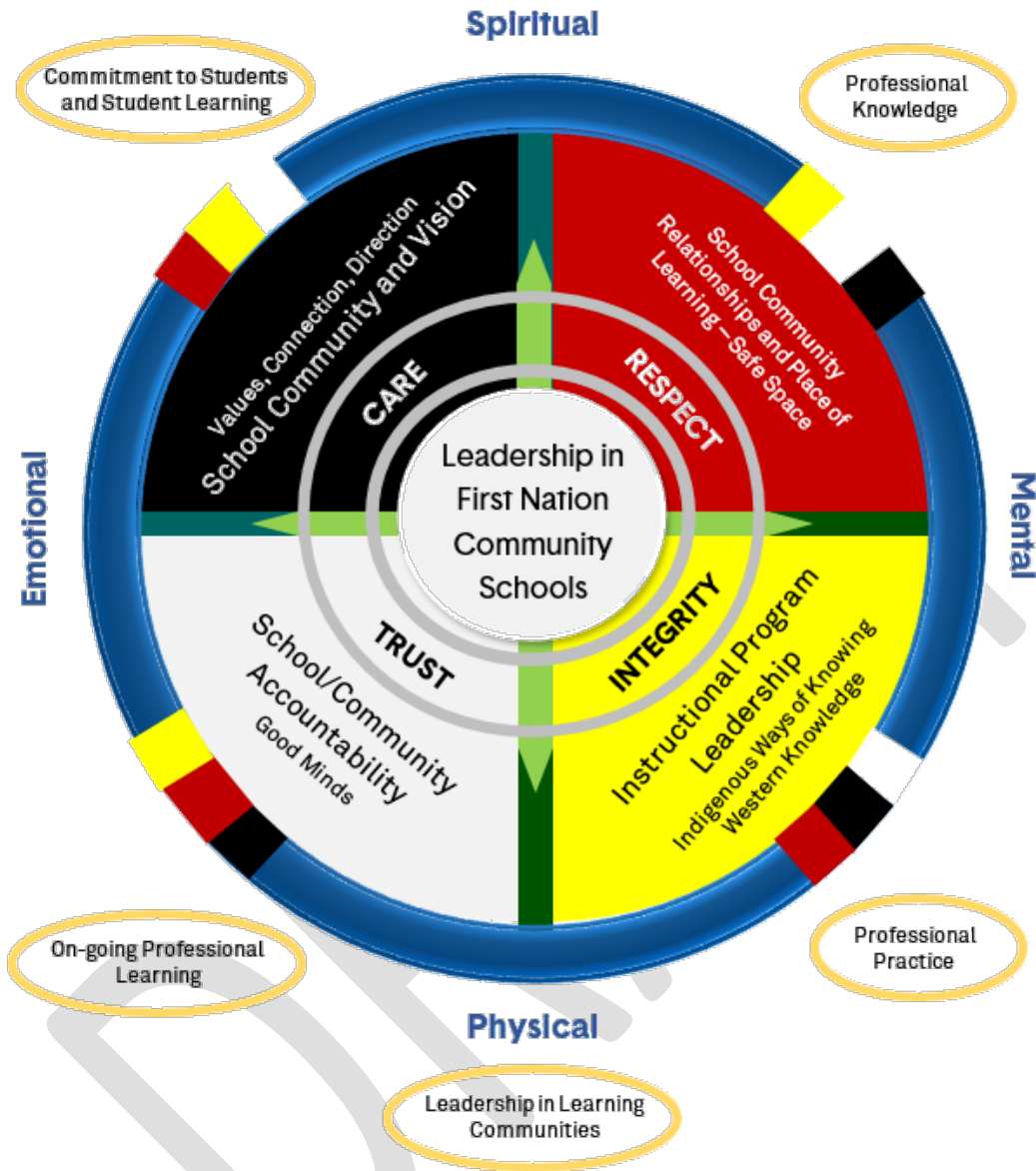


Figure 13: Leadership in First Nations Settings

### **G. Reflecting, Documenting and Interpreting Learning**

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes framed within an anti-oppression and anti-racism foundation:

- fostering a culture committed to fair, safe, equitable, transparent, valid and reliable assessment and evaluation methods that honour the dignity, emotional wellness and cognitive development of First Nations students
- critically interpreting and applying data based on First Nations world view and student lived experiences to inform the setting of direction within the learning community
- promoting a culture of inquiry that critically examines feedback processes that empower and inspire students to positively reflect on and identify goals for their learning
- promoting a safe, responsive and respectful culture that inquires into perceived and/or real achievement gaps and that utilize strategies to address these
- facilitating a community of practice committed to engaging students in the critical analysis and interpretation of the learning process, with opportunity to improve on this
- fostering a culture of critical inquiry that employs culturally inclusive processes for reflecting, document and interpreting learning
- nurturing a system-wide culture of assessment that values and honours all gifts and all ways of knowing (for example, multiple intelligences)
- fostering a culture of inquiry that critically examines assessment, evaluation and reporting practices that align with the principles and processes of Ontario's curriculum, frameworks and policy documents, as well as those established at the First Nations community and school level
- facilitating an ethical community of practice that critically integrates assessment practices for, as and of learning
- facilitating an ethical community of practice that critically integrates assessment practices that includes triangulation of data (observation, conversation and product)
- facilitating an ethical community of practice that uses baseline data as well as current assessment data to reflect on student progress and the effectiveness of strategies used

- facilitating an ethical community of practice that supports multiple ways of assessing that are ongoing, varied in nature and implemented over a period of time to support First Nations student learning.

#### **H. Research, Professional Learning and Scholarship of Pedagogy**

The exploration of the following guiding concepts will be facilitated through equitable, holistic and interrelated inquiry processes framed within an anti-oppression and anti-racism foundation:

- fostering a reflective culture that critically investigates past, current and evolving practices in *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*
- promoting a culture of shared leadership that critically and collaboratively explores professional practice through ongoing inquiry into theory and pedagogy/andragogy
- fostering a critical and ethical culture of research and scholarship that critically examines First Nations resources and traditional knowledge
- fostering a collaborative culture where partnerships with provincial ministries and various First Nations organizations is explored and utilized in terms of research and professional learning
- facilitating a variety of effective communication strategies for collaborating with parents/ guardians and school/board/ authority personnel and community partners
- fostering a reflective culture that investigates the importance of building trust/relationships with First Nations parents/guardians and community as a critical component to First Nations student engagement and success
- promoting a culture that honours the lived experiences of educators and elders as valuable insight into dimensions of First Nations teaching and leadership
- fostering critical dialogue and inquiry regarding transformational professional learning through research, scholarship and leadership
- cultivating a culture of critical pedagogy that critically utilizes research and the scholarship of pedagogy/andragogy, including recognizing First Nations pedagogy, to refine and advance teaching practice
- facilitating a culture of collaborative engagement in which research and the scholarship of critical pedagogy/andragogy are employed to advance efficacy in teachers of First Nations students, as well as leaders

- collaboratively fostering a culture of knowledge-creation and mobilization to enhance professional practice and leadership in *First Nations, Métis and Inuit Settings, Specialist*.

## 9. Instructional Design and Practices in the Additional Qualification Course: Teaching and Leadership in First Nations, Metis and Inuit Settings, Specialist

The instructional design and practices (Figure 14) 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, as well as keeping in mind Indigenous pedagogical strategies, such as story works, relationships and land-based pedagogy. 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.

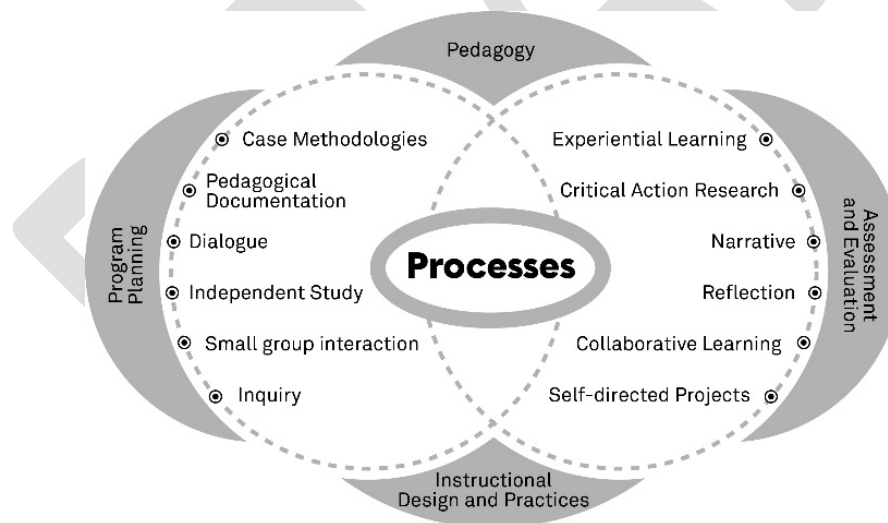


Figure 14: Instructional Processes

Instructors **embody** the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession*, honour the principals of adult learning, lived experiences and Indigenous pedagogy, recognize prior learning, integrate culturally inclusive practices and value and respond to individual inquiries, interests, needs and the context in which candidates live and work. 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, mentorship, dialogue and expression are also integral parts of the course.

Instructors **model** critical inquiry, universal design, Indigenous pedagogy and 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 *Teaching and Leadership in First Nations, Métis and Inuit Settings, 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 *Teaching and Leadership in First Nations, Metis and Inuit Settings, Specialist*. The professional judgement, 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. Instructors shall ensure that these inquiry processes pertain to the complexities of *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*. These resources can be found on the [College web site](#).

## **10. Assessment and Evaluation of Candidates**

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

A balanced approach to candidate assessment and evaluation is used. It includes the combination of candidate self and peer 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 connection between theory and practice. At the same time, assignments must allow candidates flexibility, choice and 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 high level of professional knowledge, communication skills, pedagogy, ethical practices and instructional leadership. It is recommended that an element of mentorship be included in this Additional Qualification course and be reflected in the appropriate assessment method utilized.

A final culminating experience in the course is recommended. It is recommended that a portion of this experience address the overarching question that frames this Additional Qualification course: *Teaching and Leadership in First Nations, Métis and Inuit Settings, Specialist*: “How does one operationalize two-row/two-roads epistemology when developing a teaching and leadership stance?” 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 analysis of candidates’ learning over time. Keep in mind that the specialist qualification can be used to satisfy some of the prerequisite requirements for the Principal’s Qualification program and the Supervisory Officer’s Qualification Program.

The following processes are provided to guide practices associated with assessment and evaluation 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 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, parents, 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, parents, families, caregivers, guardians and the school and local communities in collaborative partnerships that support learning, growth and well-being
- k) **IE P Development:** collaboratively developing an I.E.P. with parents, 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.
- m) **Community Advocacy:** promoting community conversations on action related to curriculum integration and/or curriculum based on culture, traditions and language
- n) **Community Leadership:** supporting local educational institutes, teacher education institutions, Additional Qualification courses designed and delivered within First Nations communities, design a First Nations School Success Framework
- 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
- p) **Community Research:** exploring strategies for establishing relationships and collaboration with First Nations parents, grandparents, parents, families, culturally knowledgeable people including language and culture teachers, staff and researchers.

## Appendix 1

### The Ethical Standards for the Teaching Profession

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

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

- to inspire members to reflect and uphold the honour and dignity of the teaching profession
- to identify the ethical responsibilities and commitments 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

### A Rotinohsyón:ni Representation of the Ethical Standards for the Teaching Profession

Artist Elizabeth Doxtater, OCT

#### Care – Washing Corn

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

Traditionally, everyone in the village would provide care through on-going support, guidance and encouragement to the children during every step of their childhood. Older people were the teachers. They would help to identify with their insight, the unique gifts and strengths of each child.

Based on their wisdom (professional judgment) that was gained through experience, and with compassion, the older people would make connections between a child's observable strengths and what could be their role within the village. This was done with much care, for the best interest of the whole village. They did this in order to guide and support them to their most suitable and vital role. This process made the entire village an accepting and open learning environment.

Basket makers choose and prepare the splints that are best for each type of basket. They carefully organize them and weave them together to create the distinct basket patterns. Throughout this process is also woven the history of our connection to the earth and can be compared to the social structure of each village.

The painting depicts a woman holding a 'corn wash' basket, and washing the ashes from the corn in order to prepare it for cooking. From planting the corn, to harvesting, preparing for storage or consumption, every step is important, and every contributor is vital.

These practices of acceptance, kindness and compassion are done with the best interest of our future generations in mind.

Within this painting syncretism is represented. The traditional corn wash basket is used, but instead of a traditional pot, a bucket is used to hold the water. In the most basic terms, we can blend our tools with care, as we walk forward, together.

#### Respect – White Pine

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.

In the teachings of the Great Peace, a white pine was uprooted and all weapons of war were thrown into the pit where an underground river carried them away forever.

The white pine is a symbol of Peace, Power and the Good-Mind. The white pine grows the tallest and stays green year round showing that Peace does not rest. The White Roots of Peace travel to the four directions with the promise that any person who seeks Peace can follow one of the roots and find protection under that tree.

Within this framework, Peace is defined as a healthy mind and a healthy body. These are attached to emotional wellness and cognitive development. Power is defined as unity. Unity honours human dignity and cultural values. The Good-Mind is sometimes described as Righteousness. This component includes compassion and fairness, which can also be called social justice.

The 'weapons' that were thrown into that pit is a metaphor for anything harmful; images that we see/display, words we hear/speak. Together, Peace, Power and Good-mindedness represent the teachings of the Great Peace, the Indigenous law of these shores and are based on honouring human dignity.

### **Trust – Grandmother Moon and Corn stalks**

The ethical standard of *Trust* embodies fairness, openness and honesty. Members' professional relationships with students, colleagues, parents,

The moon is grandmother to all. Grandmother Moon is responsible for the ocean tides, she decides when to plant gardens and when to harvest crops.

As a teaching standard, it is imperative that all parties are treated with fairness and honesty. This painting depicts Grandmother Moon in the sky watching over a group of cornstalks in the field.

Within these relationships, their individual roles are predictable and reliable. This is how trust is built.

This painting highlights the relationship between the moon and the corn. Other elements that are important in these relationships are the air, earth/soil, trees and waters. These elements provide the background for the painting or are only alluded to for their seamless contribution. However, they are all important and each holds a significant role within the growing cycle.

### **Integrity – Corn Cob**

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.

Sky woman was pregnant when she came to the Earth. Soon she gave birth to her daughter. When her daughter was fully-grown, she gave birth to twin boys. But the daughter died during childbirth. From her grave grew the plants known as 'Our sustenance: corn, beans and squash.' They are all celebrated, however the corn has another teaching that is intrinsic to integrity. The individual corn seeds grow on the cob and each seed is protected by the cornhusk.

Cornhusk is important. It protects the integrity of each individual seed as they grow, and has every year for thousands of years. Sky woman is now our Grandmother Moon and she continues to control the planting and harvesting cycles and the waters. She watches over the gardens that we plant.

After the corn is harvested the husk is pulled back from the cob and while still attached the husk is braided. Strings of braided corn are hung to dry just as they have been for thousands of years over many generations. Cornhusk is reliable.

Honesty, and moral action: That husk has an important, vital responsibility. Protecting the integrity of each seed on each cob, on every stalk, in each field, every season for too many seasons to count, and continues to teach us about the importance of protecting the integrity of everyone and everything that is placed in our care.

This painting depicts a cob of corn. On one side is a celestial symbol, depicting the less tangible part of life, on the other the predictable. Beans and squash complete the trinity known as our *sustenance*: corn, beans and squash. We are mindful that within all of these external relationships, and personal beliefs, the husk continues to protect the integrity of the corn.

### Appendix 3

#### Resource Documents to Support Additional Qualification Course Development for Teaching and Leadership in First Nations, Métis and Inuit Settings, Part I

- Elementary Teachers' Federation of Ontario. (2018). First Nations, Métis and Inuit. Retrieved from: <http://www.etfo.ca/buildingajustsociety/fnmi/pages/fnmi.aspx>
- Ontario Ministry of Education. (2007). Ontario First Nations, Métis, and Inuit education policy framework. Retrieved from: <http://www.edu.gov.on.ca/eng/aboriginal/fnmiFramework.pdf>
- Ontario Ministry of Education. (2018). Indigenous education strategy. Retrieved from: <http://www.edu.gov.on.ca/eng/indigenous/>
- Ontario Native Literacy Coalition. (2001). Culture-based curriculum: A framework. Retrieved from: <http://en.copian.ca/library/learning/onlc/onlc.pdf>
- Student Achievement Division. (2013). Fostering literacy success for First Nations, Métis and Inuit students. Retrieved from: [http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/ww\\_fostering\\_literacy.pdf](http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/ww_fostering_literacy.pdf)
- The Literacy and Numeracy Secretariat. (2008). Integrating aboriginal teaching and values into the classroom. Retrieved from: <http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/toulouse.pdf>

#### Through consultation, the following resources were suggested:

- Goulet, L.M., & Goulet, K.N. (2014, September). Teaching each other: Nehinuw concepts and indigenous pedagogies. British Columbia, CA: UBC.
- Knowledge Network for Applied Research Education. (2017). Knowledge mobilization through collective pedagogical inquiry in schools serving culturally and linguistically diverse students. Retrieved from: <https://www.knaer-recrae.ca/index.php/about/phase-1-projects/162-culturally-and-linguistically-diverse-students>
- Munroe, E.A., Borden L.L., Orr, A.M., Toney, D., & Meader, J. (2013). Decolonizing education in the 21st century. *McGill Journal of Education*, 48(2). Retrieved from: <http://mje.mcgill.ca/article/viewFile/8985/6878>
- Styres, S.D. (2017, March). Pathways for remembering and recognizing indigenous thought in education: Philosophies of lethi'nihstenha Ohwentsia'kekha (land). Toronto, CA: University of Toronto Press, Scholarly Publishing Division.
- Toulouse, P.R.(2011, October). Achieving aboriginal student success: A guide for K to 8 classrooms. Winnipeg, CA: Portage and Main Press.
- Toulouse, P. (2013). Beyond shadows: First Nations, Métis and Inuit student success. Ottawa, CA: Canadian Teachers' Federation. Retrieved from <https://eric.ed.gov/?id=ED586058>
- Vowel, C. (2016, September). Indigenous writes: A guide to First Nations, Métis, and Inuit issues in Canada. Winnipeg, CA: HighWater Press.

## Appendix 4

### Accessibility for Ontarians with Disabilities Act (AODA) Text:

#### Figure 1: Critical Pedagogical Stance from page 5 of this PDF

Figure 1 is a 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 5

### Accessibility for Ontarians with Disabilities Act (AODA) Text:

Figure 12: Tsionerahtase' Kó:wa (Tree of Peace) from page 24 of this PDF

Figure 12 is a Mohawk artistic representation of the Tree of Peace. It reflects the following understandings:

The tree represents language learning. The size of the tree is reflective of the scope and depth of language learning at the primary language level. As such, the language tree in the primary level has very small limbs and roots. The limbs on the tree represent the themes of the course and written on these limbs are: Creator, Sun, Moon, Stars, Weather, Trees, Birds, Insects, Animals, Medicines, Food, Earth, Water, and People. These themes are drawn from the various entities of creation that are addressed in the Ohén:ton Karihwaterkwen – Thanksgiving Address.

The philosophy of the Kaianerkó:wa, the Great Law of Peace serves as the foundation of the course and is represented as the roots of the tree. The Great Law of Peace consists of Unity, Peace, Strength and Good Mind which are written on the roots.

The leaves surrounding the tree represent the language-learning circle, and consist of traditional teachings and stories, songs, dances, ceremonies, games, history and art – all being reinforced at School, Home and in the Community.

The 4R's of Aboriginal Education, (Karihwakweniéhntshera (Respect), Onkwaió`ténhsera (Responsibility), Karihwanó:ron (Relevance) and Tekarihwaienawá:kon (Reciprocity), as well as the Five Senses, and Multiple Intelligences are written around the tree and represent the additional cultural guidelines that remain.

The following entities work together to support language learning and they are written around the entire image of the tree: the Ministry of Education, the Ontario College of Teachers, First Nations Communities and Political Organizations.

Throughout the increasing levels of language-learning and proficiency, the branches of the Tree become solid, far-reaching limbs and the roots of the Tree become more deeply rooted.

## Appendix 6

### Accessibility for Ontarians with Disabilities Act (AODA) Text:

#### Figure 14: Instructional Design and Practices from page 32 of this PDF

Figure 14 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.

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## Appendix 7

### 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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