



Ontario
College of
Teachers

Ordre des enseignantes
et des enseignants
de l'Ontario

Additional Qualification Course Guideline

Senior Division

First Nations, Métis and Inuit Studies

(Previously referred to as Additional Basic Qualification [ABQ] – updated to reflect the Teachers' Qualification Regulation 176/10)

Schedule A – Teacher's Qualification Regulation
December 2019



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Additional Qualification Course Guideline

Senior Division, First Nations, Métis and Inuit Studies

1. Introduction

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

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

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

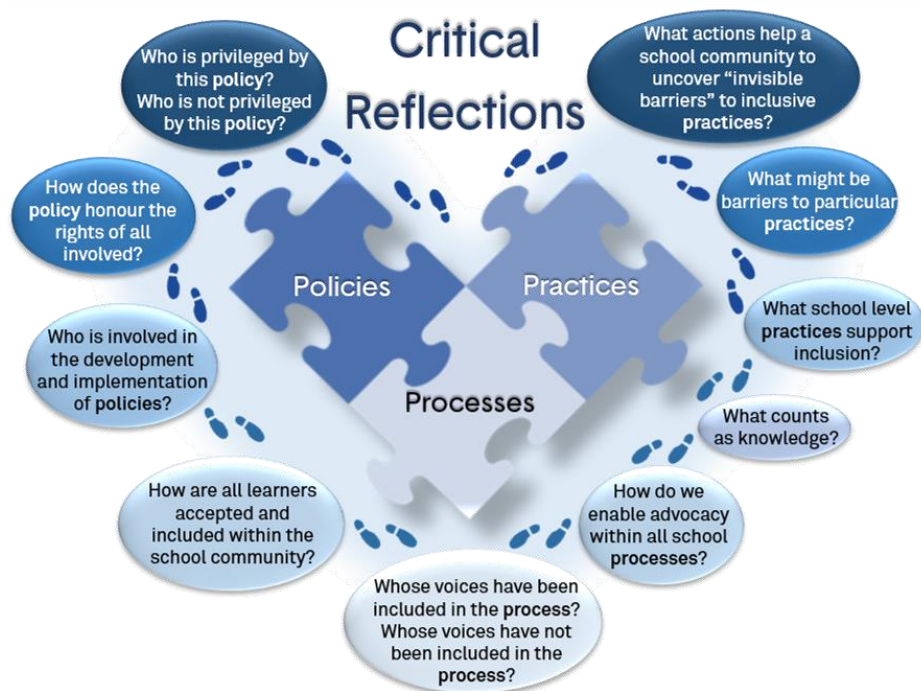


Figure 1: Critical Reflections

2. Conceptual Framework

The Schedule A *Senior Division, First Nations, Métis and Inuit Studies* Additional Qualification course guideline provides a conceptual framework for providers and instructors to develop and facilitate the *Senior Division, First Nations, Métis and Inuit Studies* course. This guideline framework is intended to be a fluid, holistic and integrated representation of key concepts associated with *Senior Division, First Nations, Métis and Inuit Studies*.

The Additional Qualification course guideline for *Senior Division, First Nations, Métis and Inuit Studies* is organized using the following conceptual framework (Figure 2),

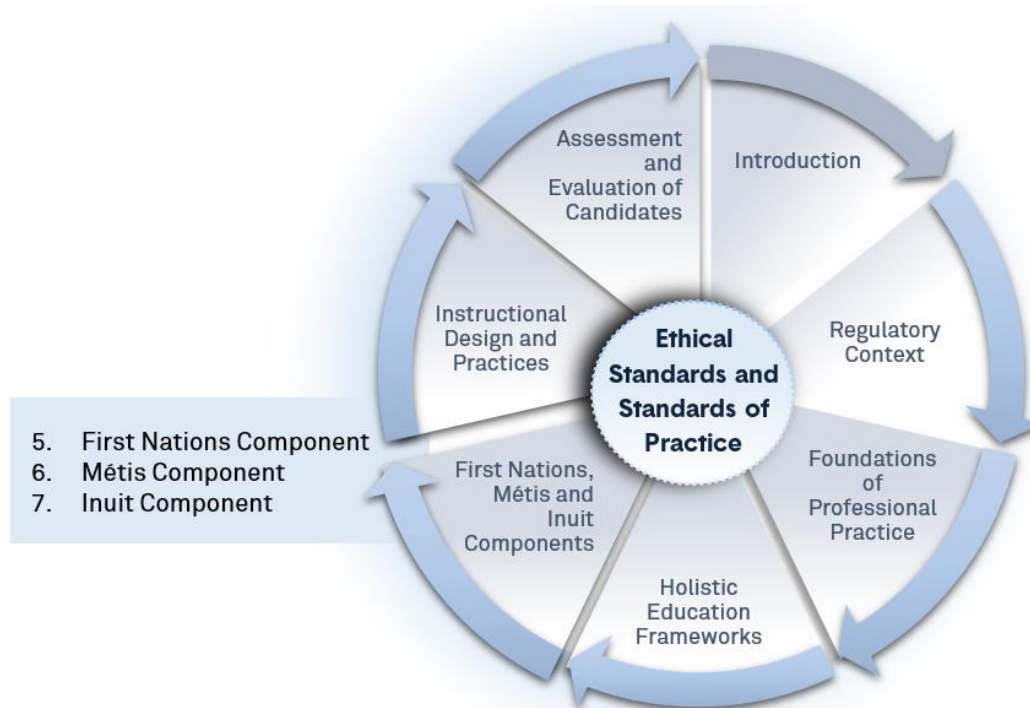


Figure 2. Conceptual Framework

Candidates come to the Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies* with an interest and/or background in this area of study.

The Additional Qualification course is intended to explore and enhance professional practice, program planning and leadership within the Senior Division. This Additional Qualification will also extend professional knowledge, skills and pedagogies within this specific area of study and

explore the theoretical foundations associated with supporting the adolescent learner.

The Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies* was developed collaboratively with First Nations, Métis and Inuit community members and educators. The inclusion of Indigenous processes and protocols guided the development of this document. The voices and wisdom of Knowledge Keepers, community members and educators are reflected in this guideline. First Nations, Métis and Inuit knowledge, ways of knowing, culture, language and traditions are honoured and celebrated throughout the Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies*.

The Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies* 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 within and across the divisions. Through these explorations, candidates strengthen professional efficacy by gaining in-depth knowledge, refining professional judgment and generating new knowledge for practice.

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, diversity and equity from an asset-based and ethical lens. This course supports the enhancement of professional knowledge, ethical practice, leadership and ongoing professional learning.

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

Provincial Context

The French language and the English language communities will also need to implement these guidelines to reflect the unique contextual dimensions and

needs of each community. Each of these language communities will explore the guideline content from distinct perspectives and areas of emphasis. This flexibility will enable both language communities to implement *Senior Division, First Nations, Métis and Inuit Studies* as understood from a variety of contexts.

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

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

3. 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 with acknowledgement and respect given to the diverse traditional knowledge and standards of practice of First Nations, Métis and Inuit
- 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: *Senior Division, First Nations, Métis and Inuit Studies*, listed in Schedule E of the *Teachers' Qualifications Regulation*, is recorded on the Certificate of Qualification and Registration.

4. 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 educator professionalism. The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* (see Appendix 1) are the foundation for the development and implementation of the Additional Qualification course. These nine standards, as principles of professional practice, provide the focus for ongoing professional learning in the Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies*. 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: <http://www.oct.ca/resources/categories/professional-standards-and-designation>.

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.

5. Holistic Education Frameworks

A Holistic Education Framework serves as a theoretical foundation of the Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies*. Lifelong learning is an essential core construct of this framework. The *Holistic Education Framework* conveys important elements to consider when developing and implementing this Additional Qualification course. This framework may also serve as a useful pedagogical and instructional resource.

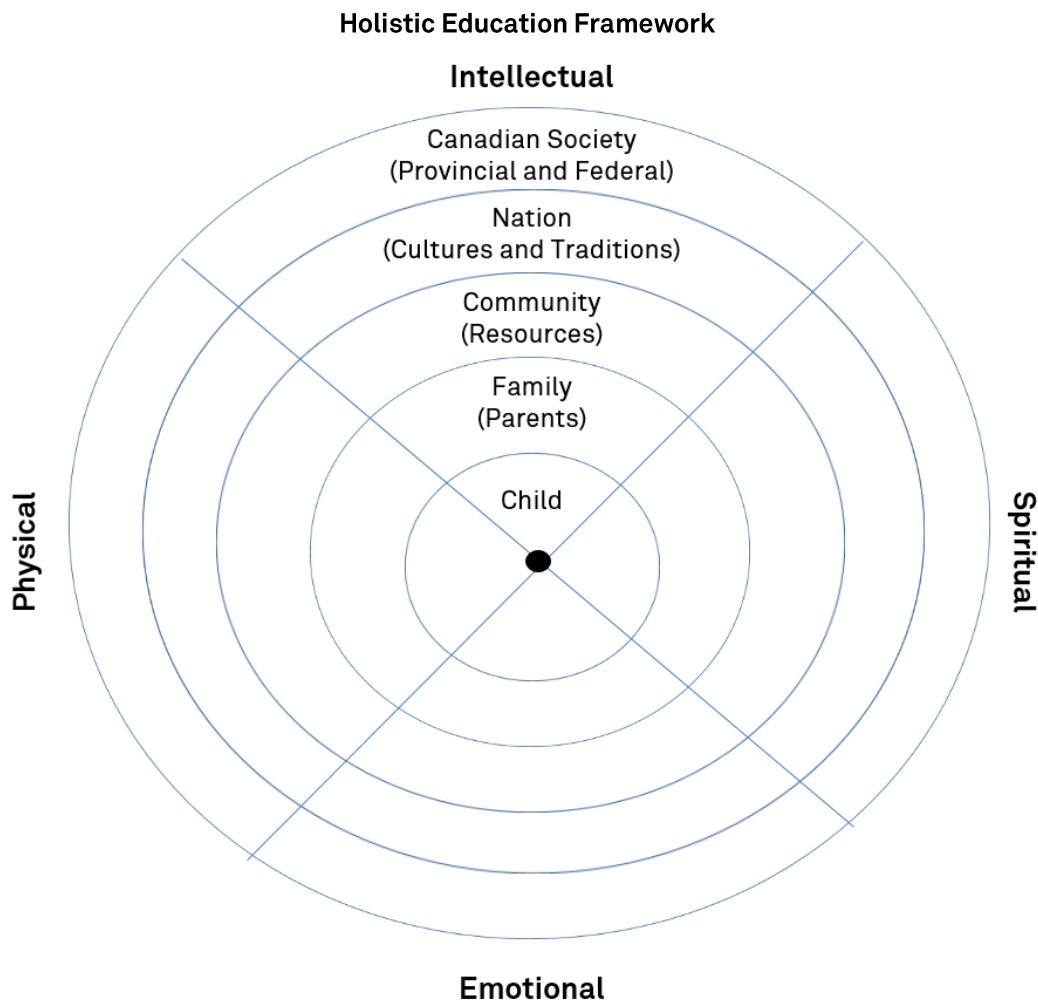


Figure 3. Theoretical Foundation: Holistic Education Framework

Adapted from the Aboriginal Holistic Education Framework from the Department of Aboriginal Education, Faculty of Education, Lakehead University

The dimensions of the *Holistic Education Framework* inform the core structure of the Schedule A Senior Division, *First Nations, Métis and Inuit Studies* Additional Qualification course. This framework illuminates the heterogeneous nature of Indigenous Peoples and their respective holistic educational perspectives and ways of knowing.

At the centre is where the learner stands. While this typically refers to the child, the framework is equally applicable to the adult, in this case the course participant. The individual at the centre stands and looks out at everything that surrounds them. Surrounding them are the different spheres

of influence that affect the learner. These spheres of influence include the family and the local and surrounding communities. Finally, the outer sphere of influence would involve the resources, policies and allies from other Nations across Canada and the greater Canadian society.

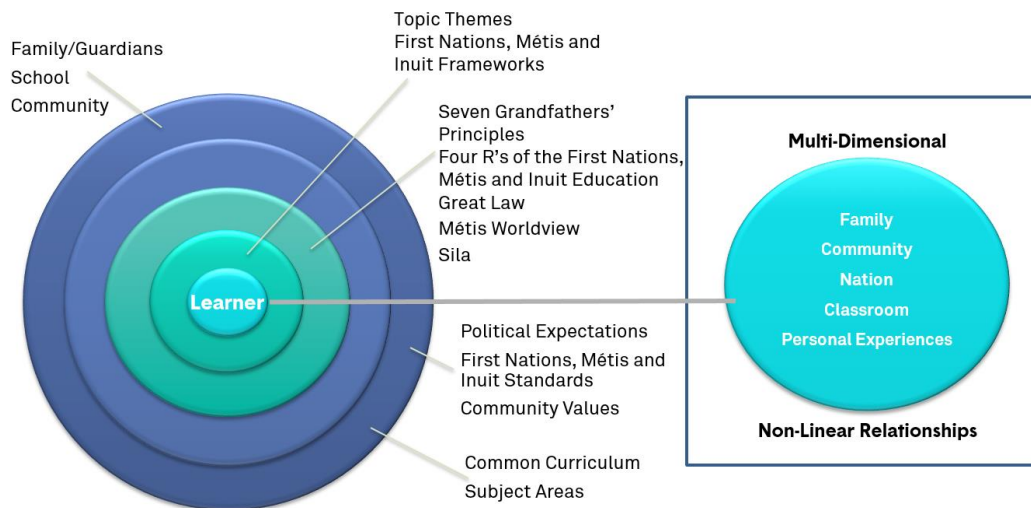


Figure 4. Key Themes: Holistic Education Framework

Figure 4 extends the understanding of the Holistic Education Framework (Figure 3) by identifying key themes. The learner is placed at the centre of this framework surrounded by important themes such as: the family, principles such as the Seven Grandfathers, Great Law of Peace, the 4 R's of First Nations, Métis and Inuit Education (respect, responsibility, relevance and reciprocity), Métis worldview, Inuit worldview concept of Sila, political and community standards and expectations and the common curriculum subject areas.

The learner always exists in multi-dimensional, non-linear relationships with other spheres of influence. These relationships shape learners' experiences and knowledge that can be respected within a Holistic Education Framework.

Another important theoretical foundation is the concept of partnership and communication in education between the main spheres of influence of the student: the community, the home and the school. As a teacher, it is important to foster these partnerships and to understand their role in the education system. Partnership requires ongoing reciprocal communication. Learning by students becomes more meaningful and engaging when it is supported and informed by partnerships between the home, the school community and the larger community as a whole. In this way, the student is surrounded by valuable community resources and has opportunities to learn first-hand from the knowledge and skills of the people in the community.

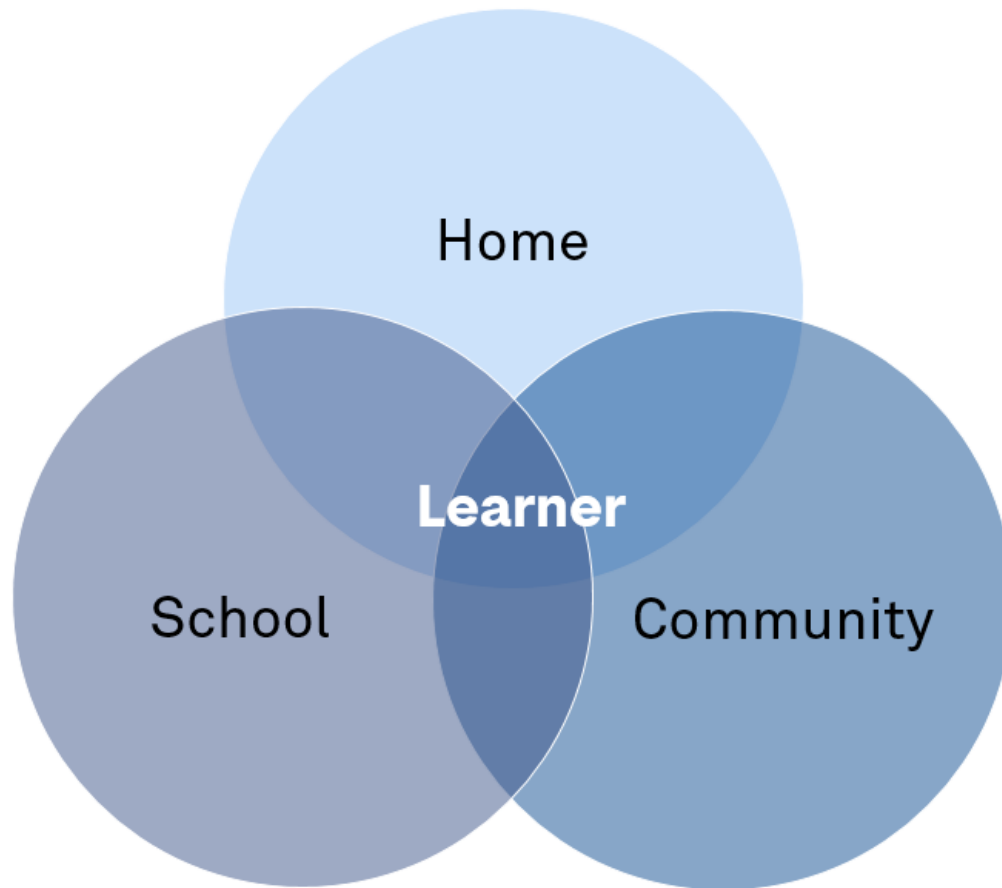


Figure 5. Partnership Framework

The First Nations, Métis and Inuit component of the framework has been divided into three distinct sections: First Nations Component, Métis Component and Inuit Component. Each component has been developed by members of that community.

1. First Nations Component

A. Conceptual Framework for the First Nations Component

The following conceptual framework is an example of a holistic overview of the interrelated First Nations content associated with the Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies*.

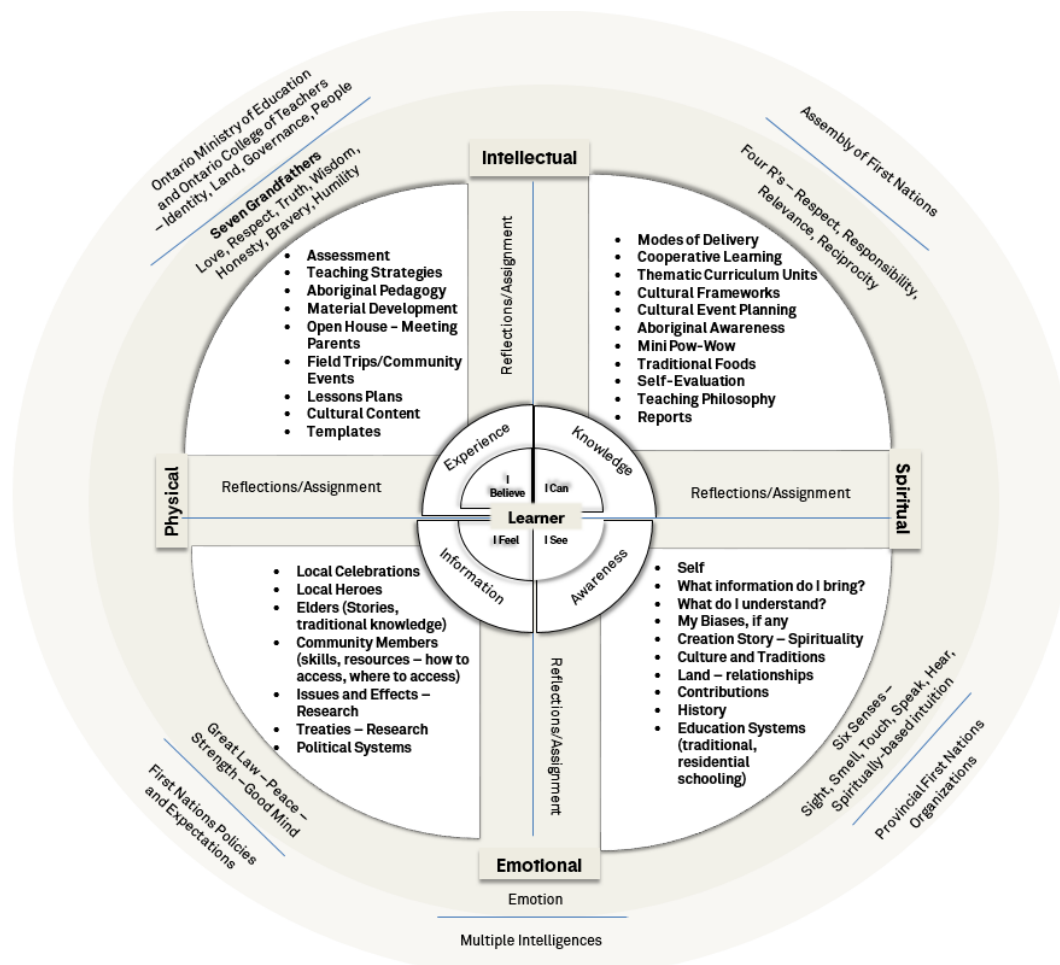


Figure 6. First Nations Conceptual Framework

The use of the Medicine Wheel as an organizing structure for this conceptual framework signifies the importance of a non-linear and cyclical process of instruction and pedagogy in First Nations learning. Similar to the Medicine Wheel, which begins in the east and moves towards the west, the course needs to start off with the **building of awareness** through learning about the community and surroundings. As awareness grows, the learner can begin to

meaningfully engage in a process of **gathering information** through the community and the available resources. This enables the learner to participate in **experiencing the learning** through experiential activities. It is these experiential activities that enable the **creation of knowledge**. This is a cyclical, continuous and lifelong path of learning.

The conceptual framework for the course content encourages candidates to reflect on their learning process by considering what: *I See* (what I'm becoming aware of), *I Feel* (based on the new information I have gathered), *I Believe* (based on a vision I have of what is possible) and *I Can* (based on what I see, feel and believe, I am now empowered to act).

B. Course Content

1. Core Spheres of Influence

The core principles for the First Nations component of the course are outlined in the outer layer of the First Nations conceptual framework surrounding the core content. These principles are fundamental to the First Nations conceptual framework and highlight key concepts that need to be reflected throughout the development and implementation of course content.

- **Six Senses and the Multiple Intelligences:** Ensuring that experiential learning provides opportunities to explore using all six senses (sight, smell, touch, hear, taste and spiritually-based intuition) and domains of multiple intelligence (logical-mathematical, spatial, linguistic, bodily-kinesthetic, musical, interpersonal, intrapersonal, naturalistic, existential and ethical) in differentiating instruction
- **The 4 R's: Respect, Responsibility, Relevance and Reciprocity:** It is important that students engage in learning that is relevant to them. It is, therefore, important that the content, materials and resources are relevant. A process that empowers the learner to access what is relevant and to participate responsibly and meaningfully in their own learning process is highly respectful. Reciprocity respects the notion that not just the teacher but the student, family, Elders, Knowledge Keepers, other community members and the Land all contribute to the learning process
- **The Seven Grandfather Teachings:** Provides the spiritual principles that guide Anishinabek cultural traditions and are fundamental to educative processes (love, respect, truth, wisdom, honesty, bravery, humility)

- **The Great Law of Peace:** Provides the spiritual principles that guide Hodinohso:ni cultural traditions and are fundamental to educative processes.

2. Policies and Guidelines

There are key sources for policies and guidelines that exist outside the Core Spheres of Influence that, in turn, inform professional knowledge and practice related to *Senior Division, First Nations, Métis and Inuit Studies*.

- **First Nations policies and expectations:** for example, the local education system, education workers in the local band, the education goals of the local First Nations community and Tribal Councils
- **First Nations organizations, policies, guidelines and resources:** for example,
 - **Provincial-Territorial Organizations** – Assembly of Manitoba Chiefs (A.M.C.), the Federation of Saskatchewan Indian Nations (F.S.I.N.) and Chiefs of Ontario
 - **First Nations Political Organizations** – Assembly of First Nations, Native Women’s Association of Canada and the Congress of Aboriginal Peoples
- **Ministry of Education guidelines:** for example, policy and curriculum documents, frameworks and initiatives related to *Senior Division, First Nations, Métis and Inuit Studies*.
- **Ontario College of Teachers:** the *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession* and the *Professional Learning Framework for the Teaching Profession*

3. Course Expectations

Awareness

Course participants will critically explore the following from the *Awareness/ I See* quadrant:

- **The Self:** the self-identifying factors and cultural references, experiences, biases and stereotypes that the learner brings into the course
- **The Creation Stories:** the diversity of First Nations creation stories from across Canada

- **The Diversity of Cultures and Traditions:** distinguishing the various First Nations cultures and traditions from each other and from Western worldview
- **The Land Relationships:** the importance of the land and its relationship to First Nations people
- **The History:** events and occurrences that have shaped the current First Nations experience, culture, traditions and ways of thinking
- **The Contributions of First Nations People:** the gifts and innovative contributions made by First Nations communities to Canadian national development and identity and to domestic and global events
- **Education Systems:** colonial education systems and their impact on First Nations people (for example, residential schooling, Federal day schools and “Sixties Scoop”)
- **Success Stories:** success stories in education are critical to reframing the narrative of First Nations peoples. They illuminate the resilience of First Nations peoples in the face of external challenges.

Information

Course participants will critically explore the following from the *Information/ I Feel* quadrant:

- **Local Celebrations and Protocols:** the importance of First Nations celebrations and protocols
- **Local Heroes:** historical and current First Nations heroes and role models
- **Knowledge Keepers as a Resource:** the contributions of Knowledge Keepers through their personal narratives, stories and traditional knowledge
- **Community Members as a Resource:** the contributions of community members through their knowledge and skill in accessing local natural resources (such as hunting, trapping, fishing and snowshoeing) and for the creation of traditional arts (for example, moccasin-making, basket-making, drum-making and beading)
- **Issues and Effects Related to the First Nations:** a discernment of contemporary issues resulting from long-term effects on First Nations

- **Treaties and their Impact:** gathering information on all numbered Treaties across Canada and their relevance to respective First Nations. Exploring the impact of these Treaties on First Nations way of life, traditions and political relationships
- **Political Systems:** a broadening of the notion of political systems to include not just the Canadian political system but the First Nations political systems and the interrelationship of the national and local First Nations political associations (for example, the Assembly of First Nations and Chiefs of Ontario).

Experience

Course participants will critically explore the following from the *Experience/ I Believe* quadrant:

- **First Nations Pedagogy:** understanding the significance of cultural practices and spiritual principles that are fundamental to First Nations educative processes
- **Assessment Strategies:** assessment strategies that are relevant to, respectful of and informed by First Nations concepts and values
- **Teaching Strategies:** teaching strategies that are relevant to, respectful of and informed by First Nations concepts, values and ways of learning
- **Educational Resource Development:** understanding how to develop culturally-appropriate materials which are relevant, based on and respectful of First Nations knowledge
- **Communication with Parents/Guardians:** fostering an open and continuous relationship and partnership with parents related to their child's development (for example, report cards, open houses, field trips and classroom events)
- **Experiential Learning:** developing activities that engage community knowledge and resources to support experiential learning inside and outside the classroom
- **Integrating Cultural Content:** integrating First Nations cultural content and perspectives in lesson planning, knowledge-creation and teaching practice
- **Holistic Educational Frameworks:** First Nations conceptual frameworks to assist in curriculum development, lesson planning, content creation and activity preparation.

Knowledge

Course participants will critically explore the following from the *Knowledge/ I Can* quadrant:

- **Teaching Methodology:** creating and utilizing First Nations pedagogies to support diverse First Nations learners
- **Cooperative Learning:** exploring the significance and importance of the co-creation of knowledge and understanding through collaborative processes
- **Curricular Integration:** development of culturally-appropriate thematic curricular units that integrate learning expectations in relevant activities
- **Cultural Integration:** utilizing First Nations cultural knowledge, protocols and practices, as well as scientific, medical, social, economic and cultural contributions (for example, science of soils and the three sisters, midwives, maple syrup production, copper mining and navigation systems based upon trail systems of the First Nations) in classroom lessons, integrated units and activities
- **Assessment and Reporting:** using fair, relevant and culturally appropriate assessment and reporting mechanisms to assess diverse learners.

2. Métis Component

The history of the Métis will be explored to present day. This will include the path that they followed throughout the nineteenth century to assert their rights and interests as a separate people.

Over a short period of time, Métis people developed a distinct society, with its own particular cultural, economic and social orientation. In the simplest of terms, the Métis originated as a people because of the fur trade and the ensuing relationships between European men employed in that economy and First Nations women whose communities were engaged in that economy.

However, it is important to note that the Métis, while of mixed European and First Nations ancestry, were not solely defined by their dual heritages (indeed, other First Nations people have a history of mixed ancestry but are not Métis, just as Canadians of Euro-First Nations ancestry are not necessarily Métis). Rather, these are a people who developed a specialized economic niche in a variety of jobs associated with the fur trade; developed complex extended family networks that spread throughout central North America and which served as sources of social, political and economic alliances. They were highly mobile across large geographic expanses as those networks of related individuals spread outward and into new regions to work.

The Métis are relatively new as a distinct people, yet they have had a profound influence on how we understand history. Candidates in this Additional Qualification course will critically inquire into the following:

A. Framework for Inquiry

- understanding the emergence of the Métis as distinct from the First Nations and the Inuit
- exploring distinctive Métis identity using the concepts of space, mobility, landscape and family
- critically understanding how kinship, mobility and landscape reflect (and are reflected by) Métis identity
- exploring historical and current Métis Worldview that reflect their spiritual, cultural and intellectual values, who they are and how they relate to others
- critically exploring how the Métis have used, and continue to use, the principles of sovereignty, self-determination and governance to assert and protect their rights

- critically exploring contemporary Métis rights movements
- understanding contemporary Métis political structures
- critically exploring Métis rights outlined in the 1982 Constitution Act
- critically understanding Supreme Court decisions related to Métis rights (for example, Powley Decision and Daniels Decision)
- critically exploring important people and places, both historical and current, that contribute to the Métis' collective identity.

B. Culture, Traditions and Worldviews

- critically exploring the concept of relationship in Métis worldview as embodied in the protocols of family relationships
- exploring the worldview of Métis family relationships beyond biological relatedness (for example, alliances, adoptions and trades)
- exploring Métis social structures based on familial relatedness to ensure the safety and survival of communities
- exploring the diverse spiritual influences, traditional teachings, practices and beliefs of the Métis people
- exploring Métis traditional medicine, transportation methods, food customs, clothing styles and other cultural objects
- understanding the role of Métis traditional stories, dance and music
- critically exploring the relationship of Michif language to the Métis way of life
- understanding the importance of the Métis connection to the land
- exploring the role of family values and influences on the Métis way of life
- exploring the connections between Métis identities and the fur trade
- exploring the differences in the historical paths of the Métis across Canada
- developing an understanding of symbols within the Métis culture
- critically reflecting on how contemporary Métis identity is derived through integrating and interpreting traditional stories and historical facts
- exploring the connection between Métis spirituality and European religions.

C. Sovereignty and Inherent Rights

- exploring Métis peoples' participation in events related to Canadian national identity (for example, the War of 1812)
- understanding the defining moments for the Métis people across Canada
- critically reflecting on the role of Louis Riel in the formation of Métis identity and the illumination of their inherent rights
- critically exploring the historical and contemporary fight for Métis rights in Canada
- understanding the distinctiveness of the Métis from First Nations and Inuit.

D. Political Realities

- exploring family relationships and their essential role in the establishment of traditional economic and political structures
- exploring the role of family-based bands on social/political governance structures
- exploring current Métis political governance structures (for example, Métis National Council and Métis provincial bodies) and economic systems
- critically reflecting on the role and implications of government influence on Métis identity
- critically exploring the history and consequences of residential schools on the Métis
- critically exploring the consequences of the “Sixties Scoop”
- understanding the economic contributions of the Métis to Canada
- critically reflecting and analyzing how the Canadian education system responds to the political and cultural identity of the Métis
- engaging in a critical analysis of current perceptions and realities regarding the Métis
- exploring the rise and fall of the trade economy as it relates to Métis history and identity.

E. Important People and Places

“My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back.”

– Louis Riel (Manitoba Métis Federation website)

- exploring historical and contemporary Métis role models and leaders
- critically reflecting on the life of Louis Riel and his role in Canadian history
- exploring the importance of waterways to the Métis way of life
- exploring important Métis celebrations and events.

F. Resiliency and Adaptability

- critically reflecting on the integration of Métis values in current society
- critically exploring current issues in Métis communities
- exploring the resiliency of the Métis way of life through a critical analysis of historical and contemporary Métis culture and traditions
- critically reflecting on the practices and consequences of colonization on Métis identity.

G. Teaching Strategies

- adapting Métis culture using tactile items to learn from
- creating activities to facilitate learning of Métis culture (for example, dioramas, music and stories)
- fostering an appreciation of lifelong learning of Métis culture
- adapting, accommodating and modifying instruction to meet the needs of all learners
- understanding the cultural contexts of Métis students and honouring their individual voice and story
- understanding family life, identities struggles, to better understand student behaviour
- creatively integrating Métis worldview in the teaching and learning process

- fostering critical inquiry in students of how historical resources depict Métis history
- accessing resources and members of the Métis community to support curriculum initiatives and student learning
- creating holistic and inclusive learning environments that reflect the Ethical Standards for the Teaching Profession and Standards of Practice for the Teaching Profession
- fostering a collaborative community of learners
- integrating information and communication technology to support student learning
- employing a variety of instructional strategies to support the teaching of Métis students
- using pedagogies that reflect the professional identity of educators as described in the Ethical Standards for the Teaching Profession, the Standards of Practice for the Teaching Profession and in the Foundations of Professional Practice
- explore the need for alternative expectations, courses, programs and assessment and evaluation strategies to meet the needs of all learners.

3. Inuit Component

A. Introduction

This is Inuit component of the Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies* in Schedule A.

The course provides opportunities for Additional Qualification course candidates to critically explore:

- self and their role as teachers
- self in relation to traditional teachings, Inuit ways of knowing and their relationship to their traditional land
- the impacts of colonization on Inuit people, education, schools and Canadian society
- the importance of educational partnerships with Inuit parents, families and communities
- strategies to support Inuit children in all areas: emotional, spiritual, physical and intellectual development
- Inuit world view, holistic practices and experiential learning
- integrating Inuit pedagogy (for example, storytelling) with the teaching/learning process.

B. Conceptual Framework

The following conceptual framework on the next page is an example of a holistic overview of the interrelated content associated with the Inuit component of the Additional Qualification Course: *Senior Division, First Nations, Métis and Inuit Studies* in Schedule A.

The following is a list of the major sections of inquiry by which the course content has been organized:

- Section 1: Inuit Peoples
- Section 2: Traditional Teachings/Inuit Culture vis-à-vis Modern Inuit Way of Life
- Section 3: Inuit History
- Section 4: Current Issues: Challenges and Working Towards Solutions

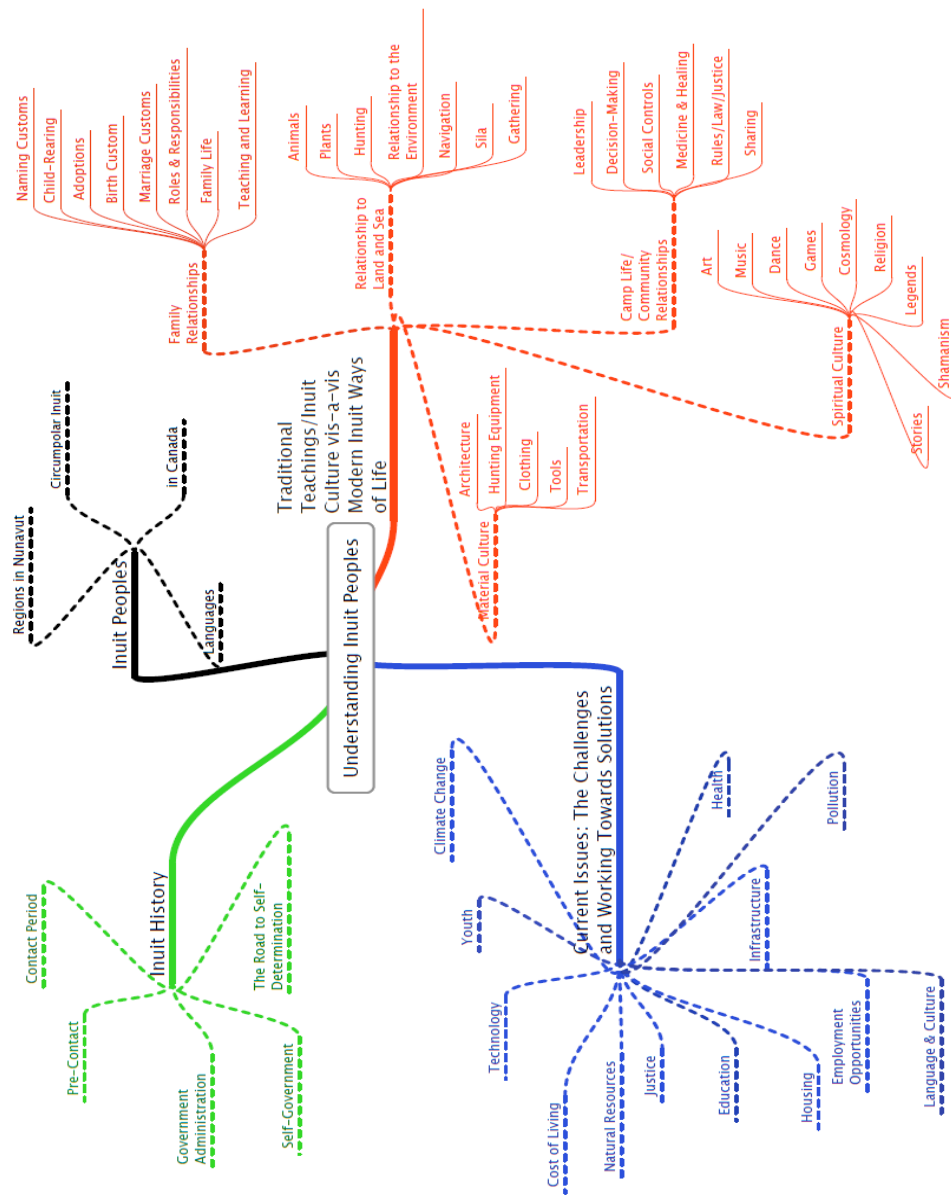


Figure 7. Conceptual Framework of the Inuit Component

C. Course Content

1. Inuit Peoples

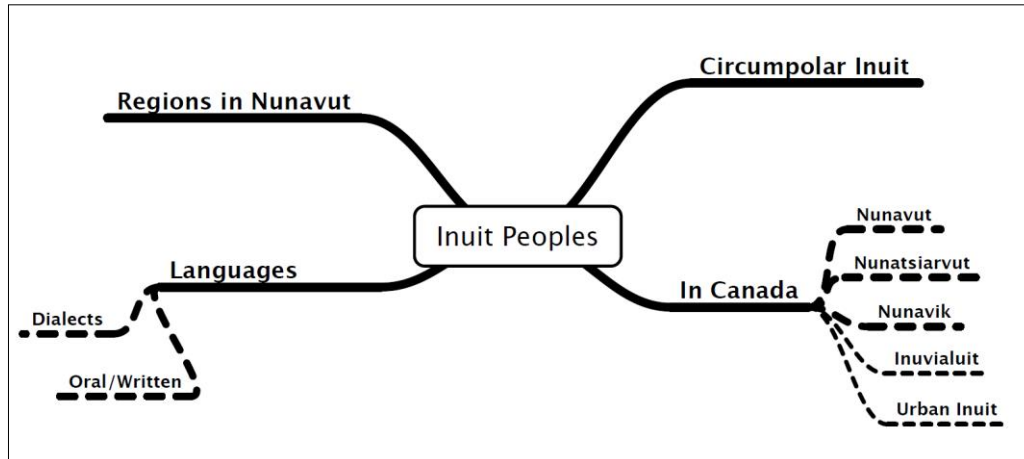


Figure 8: Course Content: Inuit Peoples

The Inuit are a diverse population spread out across the circumpolar nations with variations in their language, culture and traditions. Candidates will enhance their knowledge and understanding of diversity of Inuit people. Candidates in this Additional Qualification course will critically explore:

- Inuit as a distinct cultural identity from the First Nations and Métis (for example, unique history, language, cultural traditions and spiritual beliefs)
- traditional areas where Inuit people live
- organization of modern Inuit homes and towns
- the Inuit relationship within the Canadian political landscape (for example, Inuit political structures, arrangements with the Canadian government and taxes)
- the nomenclature used by the Inuit to refer to their various identities and cultures
- various strategies to assess the academic development of Inuit students
- family structures among the Inuit people and variations
- the different regional dialects of the Inuktitut language and recognizing their distinctness from each other (for example, Inuinnaqtun and Inuvialuktun)
- history and evolution of written Inuktitut language

- the importance of the Inuktitut language in revitalizing and preserving Inuit culture and identity
- the use of modern information communication technology in the north to connect the Inuit to the rest of the world
- modern Inuit health and dietary practices
- modern Inuit engagement in lifestyle, sports and entertainment
- Inuit connections to a vibrant and life-sustaining Arctic
- the history and impact of residential and federal day schooling on Inuit culture, language and identity
- distinctions between members of the Inuit Circumpolar Council (for example, Canada, Alaska, Greenland and Russia)
- the role of Inuit associations or organizations (for example, Inuit Circumpolar Council and Inuit Tapiriit Kanatami).

2. Traditional Teachings/Inuit Culture Vis-à-vis Modern Inuit Way of Life

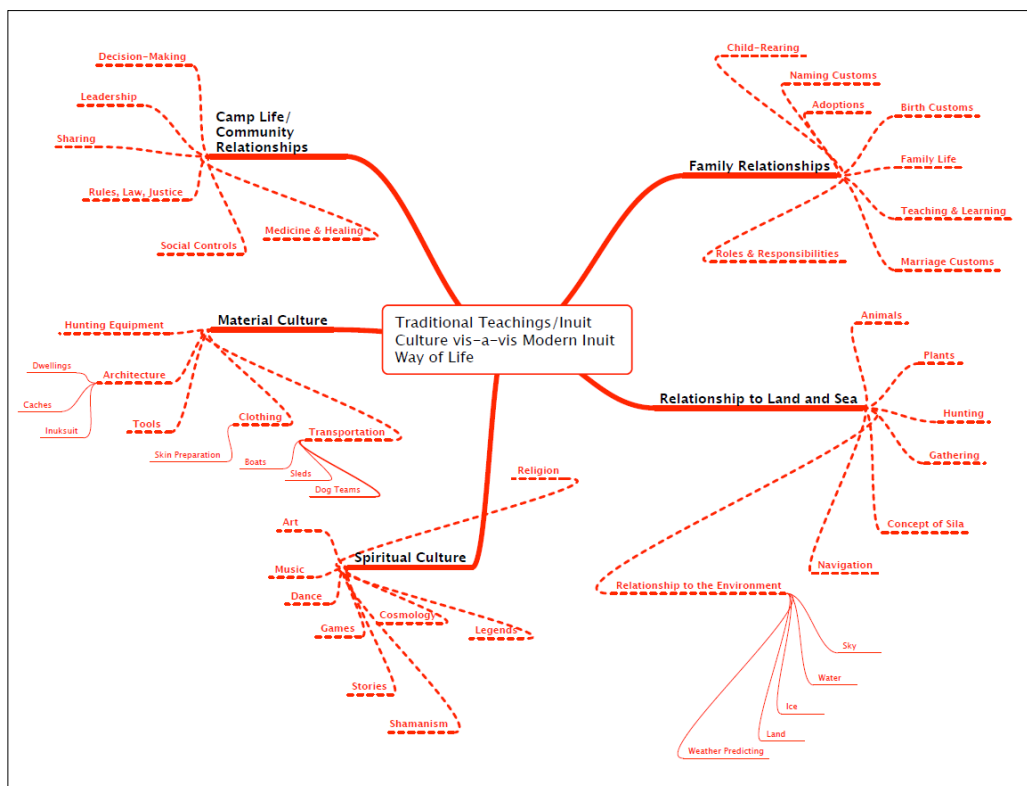


Figure 9: Traditional Teachings/Inuit Culture vis-à-vis Modern Inuit Way of Life

Traditional Inuit teachings and culture play a significant role in Inuit identity both historically and in modern-times. Candidates in this Additional Qualification course will critically explore:

2.1 Family Relationships

- historical/traditional and modern naming customs in Inuit communities and their significance to family and community bonds and personal identities
- the influence of external historical factors on naming customs (for example, Project Surname in the 1970s and arrival of the missionaries to the North)
- traditional and current Inuit views on child-rearing (for example, discipline models, teaching, positive feedback and community-parenting)
- the interrelationship between traditional, semi-nomadic lifestyle and Inuit family and community structures, expectations and culture
- the history and impact of residential schools and federal day schools on the traditional Inuit way of child-rearing, Inuit community and family structures and Inuit cultural identity
- traditional Inuit marriage practices (for example, role of family members, ceremonies, contractual obligations and family alliances)
- the role of the family unit and extended family in traditional Inuit life
- traditional and current social mores of Inuit married life
- the roles and responsibilities attributed to each gender in traditional Inuit culture (for example, family structure, child-rearing and education)
- reasons for current gender roles and responsibilities in Inuit life.

2.2. Camp Life/Community Relationships

- traditional leadership roles in Inuit culture (for example, Elders, shamans [angakkuq], healers and hunters)
- the traditional and current roles and responsibilities of Elders in Inuit communities
- traditional Inuit systems of law (for example, unwritten codes of social conduct, oral tradition, gender-based and community enforcement)
- social controls that worked in conjunction with laws to maintain order in the community (for example, public shaming, wrestling and song duels)

- the importance of certain traditional skills in community life and culture (for example, hunting and sewing)
- shared responsibility in Inuit community life
- traditional systems of medicine and healing in Inuit culture (for example, natural medicines, shamans [angakkuq] and healing practices)
- access to medical and health services in Inuit communities today.

2.3. Relationship to Land and Sea

- the deeply-rooted, close relationship of the Inuit to the land, water, ice, sky and animals
- traditional Inuit ways of survival and adaptation to the harshness of the land (for example, adapted hunting methods and shelter-making)
- environmentally sustainable practices that allowed the Inuit to successfully live off the land, water, ice, sky and animals
- weather prediction and navigation practices that were critical to Inuit survival
- the Inuit concept of “Sila” as foundational to worldview
- the Inuit relationship to and dependency on animals (for example, food, tools and transportation)
- traditional ways of hunting and gathering and their importance on Inuit culture and identity.

2.4. Material Cultures

- the traditional hunting tools, equipment, practices and skill propagation
- traditional Inuit architecture and different dwellings
- traditional Inuit clothing.

2.5. Spiritual Cultures

- the role of oral tradition in Inuit spiritual practice
- the role of the shaman [angakkuq] in Inuit spirituality
- exploring Inuit cosmology and spirituality
- the importance of games and sports to Inuit culture (for example, strengthening of self, cooperation and strengthening value systems)

- the role of legends, myths, stories, music, art and dance to Inuit spirituality.

3. Inuit History

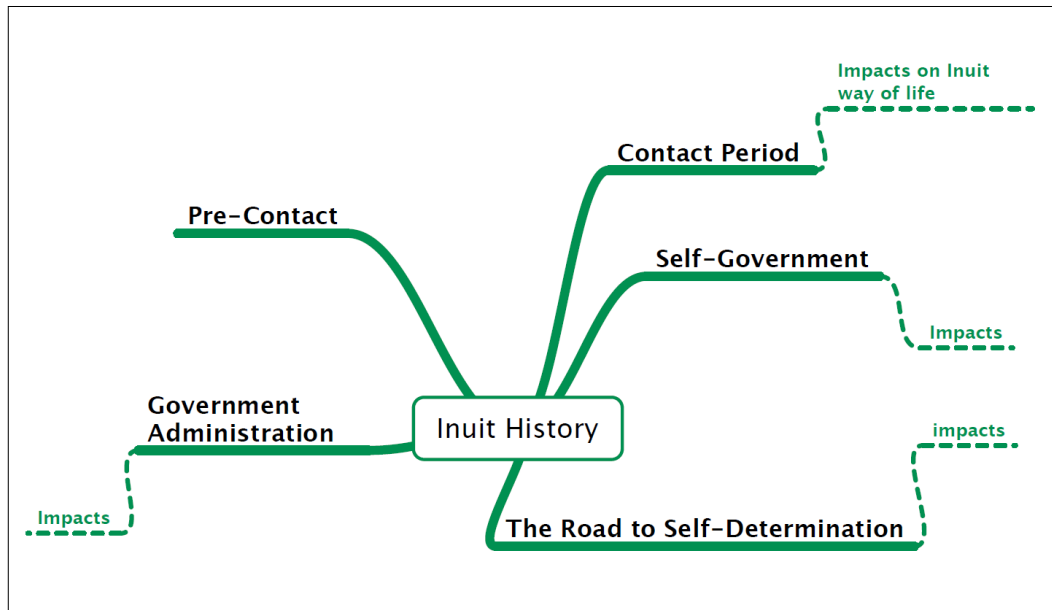


Figure 10: Inuit History

The Inuit people have gone through major social restructuring in a relatively brief period of time moving from a nomadic lifestyle to government-imposed resettlement to self-determination. These changes have had significant effects on traditional cultures and identities. Candidates in this course will critically explore:

- cultural and lifestyle changes through the different Inuit historical periods (for example, pre-contact, contact period and period of self-determination)
- the impact of colonization on Inuit peoples, communities, cultures and traditions
- the impact of foreign contact or immigration to Inuit communities (for example, explorers, whalers, traders and missionaries)
- the role of the Royal Canadian Mounted Police (RCMP) in the Arctic and in impacting traditional Inuit lifestyle and justice systems
- the role and impact of the military to Inuit communities

- the impact of historical and current government programs, policies and interventions related to Inuit communities
- the resettlement of the Inuit in the 1950s
- the impact of current health programs on traditional health practices, culture and lifestyle
- the impact of residential schools and federal day schools on Inuit family and social structures, cultures and traditions
- the impact of the 1950s establishment of the family allowance on traditional customs and lifestyles
- the move towards self-determination in various Inuit communities across Canada
- the establishment of Inuit organizations in Canada and around the world (for example, Inuit Tapirisat, Regional Inuit Associations, Inuit Circumpolar Council and Nunavut Tunngavik Inc.)
- current government agencies that provides services and programs and support self-determination and land claims agreements.

4. Current Issues: Challenges and Working Towards Solutions

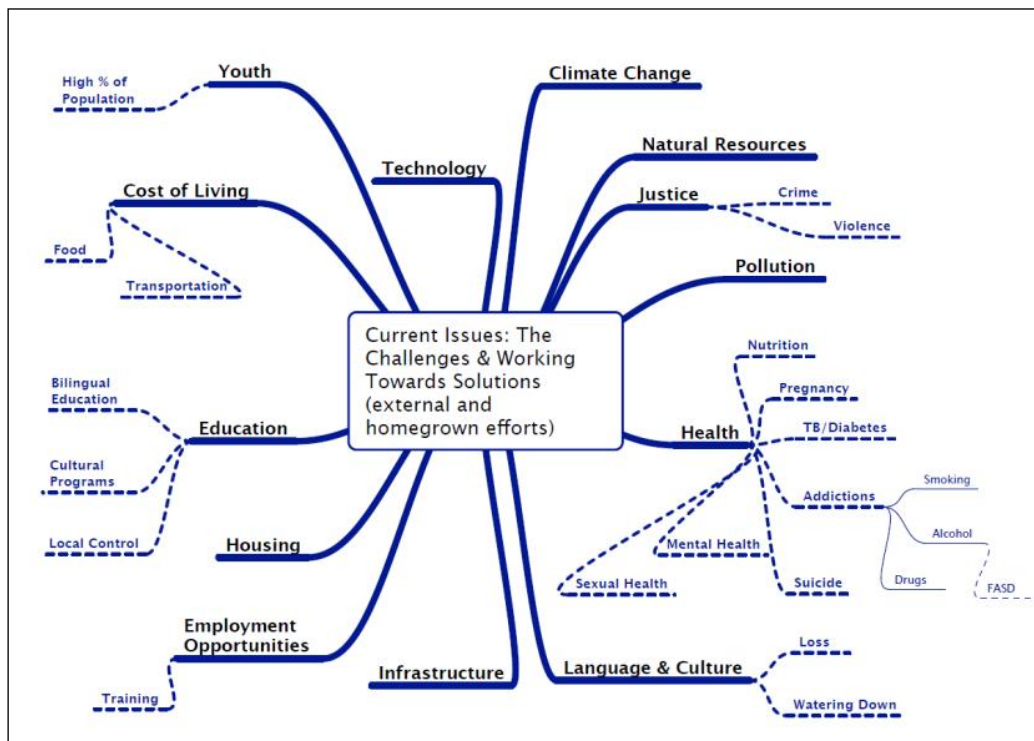


Figure 11: Current Issues: Challenges and Working Towards Solutions

Issues of lifestyle, health, governance, environment and social problems take on a unique pattern in the Arctic and urban contexts. These issues play a significant role in cultural practice and identity. Candidates in this Additional Qualification course will critically explore the following issues and the strategies used to address them:

- the impact of climate change on the land and lifestyle of the Inuit people
- Inuit access and governance to depleting natural resources
- the impact of pollution on the Inuit community environments and lifestyles
- issues and strategies related to supporting social and community services infrastructures (for example, road construction, recreation centres, schools and health centres)
- information communication technology in northern communities and in comparison to other Canadian communities
- housing market, reliance on social housing and homelessness in Inuit communities
- cost of living in Inuit communities
- legal services and alternative justice systems to address crime
- current state of educational services, resources and issues in Inuit communities
- trends in social problems (for example, crime rates, unemployment, family violence, sexual abuse and substance abuse)
- health issues (for example, access to health care, mental health, maternal health and Fetal Alcohol Spectrum Disorder).

6. Instructional Design and Practices in the Additional Qualification Course: Senior Division, First Nations, Métis and Inuit Studies

The instructional design and practices (Figure 12) 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.

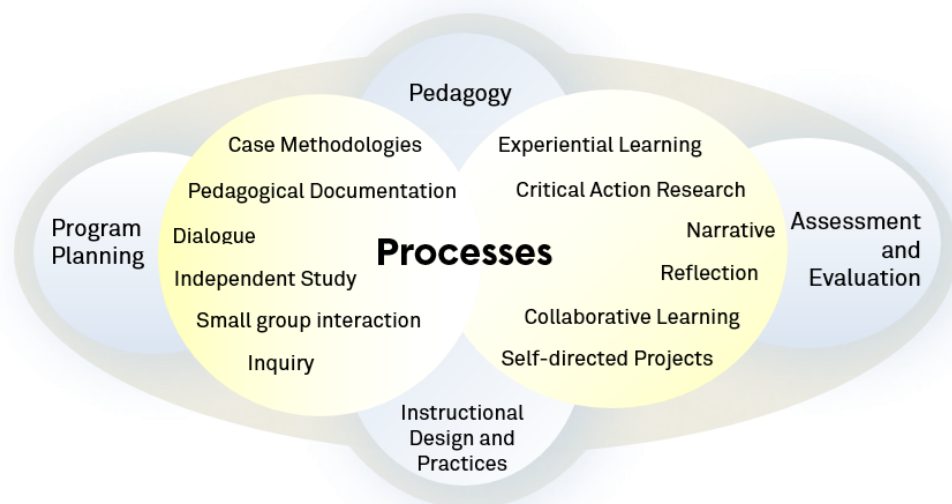


Figure 12. Instructional Processes

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, assessment practices and Indigenous pedagogies 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 *Senior Division, First Nations, Métis and Inuit Studies* 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 *Senior Division, First Nations, Métis and Inuit Studies*. 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 at: <http://www.oct.ca/resources/categories/professional-standards-and-designation>.

7. 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.

Assessment Processes

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

- c) **Pedagogical Documentation:** assembling visible records (for example, written notes, photos, videos, audio recordings, artefacts and records of students' learning) that enable teachers, families, caregivers, guardians and students to discuss, interpret and reflect upon the learning process
- 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 student 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, critical pedagogies) utilizing the processes of narrative writing and/or narrative discussion
- h) **Innovative Learning Experience:** designing and facilitating an engaging, innovative learning experience that reflects differentiated instruction, universal design and the tiered approach
- i) **I.E.P. Development:** collaboratively developing an I.E.P. with the family, student, school team and Indigenous community support persons
- j) **Partnership Plan:** designing a comprehensive plan that engages students, families and the school and local communities in collaborative partnerships that support student learning, growth, resiliency and well-being
- k) **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)
- 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 Knowledge Keepers involved? How do we arrange for teachers to teach about ceremonies and, where appropriate, to include them? And how to engage students in discussions about appropriation and respectful engagement in ceremonies?)

- n) **Community Leadership:** supporting a local educational institute (for example, Six Nations Polytechnic, teacher education institutions, Additional Qualification courses designed and delivered within the 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 students)
- p) **Community Research:** exploring strategies for collaboration with parents, grandparents, extended families, culturally knowledgeable people and language teachers, staff and researchers
- q) **Constructing a Resource Library:** Exploring strategies to construct a cultural and historical resource library that houses a variety of authentic teachings, legends, stories, contributions to the world, traditions and other relevant information.

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

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 at www.oct.ca.

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