Additional Qualification Course Guideline Native Languages: Seneca (Onöndowa'ga:'gawë:nö'), Specialist

Ëwiyo'he't Höwödiyëönya:nih Onöndowa'ga:'gawë:nö'
(*Where they can be Seneca teachers*)

Schedule D – Teachers' Qualifications Regulation

February 2024

Cette publication est également disponible en français sous le titre de *Langues autochtones –seneca (Onöndowa'ga:'gawë:nö'), spécialiste.*

The title of this Additional Qualification, as it appears in O. Reg. 176/10: *Teachers' Qualifications Regulation*, is *Native Languages*. Throughout this document, the course will be titled *Teaching Seneca, Specialist*.

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Preface

Additional Qualification (AQ) course guidelines are designed following extensive consultation and feedback from course providers, course writers and members of the teaching profession.

AQ course guidelines serve as the framework for providers and instructors to develop courses.

AQ course guidelines are organized in the following two sections:

Section A: Additional Qualification Course Foundations

This section outlines the fundamental contexts that are embedded in the content of the AQ course. Education in Ontario embodies these to support educator and learner well-being. These fundamental contexts are essential to foster safe, welcoming and inclusive learning environments for all learners and educators.

Section B: Additional Qualification Course Design

This section identifies the core concepts and related elements that are accreditation requirements for all AQ courses. This section also outlines specific content that allows educators to gain in-depth knowledge and skills related to the AQ course.

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

Introduction

The Ontario College of Teachers (the College) is the self-regulating body for the teaching profession in Ontario and is responsible for:

- establishing and enforcing professional standards and ethical standards applicable to members of the College

- providing for the ongoing education of members of the College

- accrediting Additional Qualification (AQ) courses.

The College supports teaching excellence by preparing educators to work in varied and diverse educational contexts and geographical settings:

- English language public school
- French language public school
- English language Catholic school
- French language Catholic school
- First Nations school
- Provincial school

- Private school
- Independent school
- Urban setting
- Rural setting
- Remote setting.

This AQ course guideline provides a framework upon which to develop courses that meet accreditation requirements established in Regulation.

Section A: Additional Qualification Course Foundations

Placing each student's interests and well-being first is at the core of teaching in Ontario.

Professional Learning in Ontario

Professional learning is an integral part of the teaching profession. Educators participate in ongoing professional learning with the goal of improving outcomes for Ontario learners.

Educators complete a four-semester, pre-service teacher education program to become qualified to teach in Ontario. Throughout their career, they continue to engage in professional learning offered in various formats such as sessions offered by Ministry of Education, School Board or community partners, professional reading and Additional Qualification (AQ) courses.

> The AQ Course *Teaching Seneca, Specialist* reflects **adult learning theories and processes** that foster critical reflection, dialogue and inquiry. Instructors provide candidates with professional learning experiences related to teaching, learning and assessment of learners.

AQ courses are designed by educators to inform and enhance professional practice. These courses allow educators to deepen their knowledge and skills in design and delivery of specific programs. They also support professional practice by preparing educators for specific roles within the educational community.

Professional Learning Framework for the Teaching Profession

The *Professional Learning Framework for the Teaching Profession* describes opportunities and processes that support ongoing professional learning for educators. AQ courses offer an opportunity for educators to inform and advance their professional knowledge, skills, practices and values.

Ethical Standards for the Teaching Profession

Standards of Practice for the Teaching Profession

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

Ontario's Learning Context

Ontario educators recognize that learning is influenced by the individual student's strengths, needs, interests, lived experiences and identities. Education in Ontario is complex and dynamic. Ontario's schools are learning communities that reflect the province's diversity. The *Ontario Human Rights Code* and the *Education Act* serve as the foundation for equitable, inclusive and accessible education.

The teaching profession in Ontario continues to evolve in response to the current and everchanging diversity of learners. Thus, educators are called upon to follow foundational principles that inform instructional practice. Through ongoing professional learning, educators deepen their understanding of the principles outlined below. In so doing, Ontario educators enhance their professional practice to support each student's learning and well-being.

Anti-Oppression Foundation

An anti-oppression foundation is an approach that supports ensuring that equity and human rights are foundational to all Additional Qualification (AQ) courses and programs available to Ontario educators. An anti-oppression foundation acknowledges that systemic manifestations of power and privilege have led to multiple forms of oppression, injustices, inequities and inequalities. Ongoing teacher education must recognize and address historical contexts which have contributed to various forms of oppression. An anti-oppression foundation recognizes that educator and student learning and well-being are impacted by biases and assumptions related to power and privilege. Educators have a shared ethical and professional responsibility to identify and challenge individual and systemic barriers to support the learning, well-being and inclusion of each learner.

Indigenous Histories, Cultures, Perspectives, and Knowledge Systems in Education

Ontario's educators are responsible to uphold the *Truth and Reconciliation Commission of Canada: Calls to Action* and align their professional practice with the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP). They engage in authentic reconciliatory action by exploring and integrating First Nations, Métis, and Inuit histories, perspectives and knowledge systems, in teaching and learning. Educators, as treaty partners, acknowledge that conversation and collaboration with Indigenous communities will guide them on the reconciliation journey.

Aménagement Linguistique Policy (PAL)

Section 23 of the Canadian Charter of Rights and Freedoms guarantees the French or English linguistic minority populations of a province the right to instruction in their own language.

In Ontario, the *Aménagement Linguistique Policy* (PAL) outlines the unique mandate of French-Language schools. Educators act as ambassadors and model the French language and francophone culture for learners. Educators deepen their understanding of learners' linguistic and cultural francophone identity. They collectively develop a provincial, national and international sense of belonging to *la Francophonie*.

Learning for All

Educators believe that each student can learn. Educators provide programs and services that respond to each learner's unique strengths and needs. Evidence-based teaching and learning practices that are learner-centred provide equitable opportunities for all. Inclusive learning environments respect the identities of each learner and support their cognitive, social, emotional and physical development.

Accessibility for All

Accessibility for all is informed by the *Ontario Human Rights Code* and the *Accessibility of Ontarians with Disabilities Act*, 2005. Accessibility, inclusion and equity are fundamental to everyday practice for teaching and learning. Educators advocate for each learner to access and benefit from services and resources within the education system, understanding the unique needs presented by geographical and socioeconomic contexts. Educators design opportunities for each learner to showcase their abilities and fully participate in their learning. The implementation of adaptive strategies, such as assistive technology, accessible content and inclusive design for teaching and learning respects the strengths and needs of each learner.

Special Education

Each learner has their own unique profile. Under the *Education Act*, a learner may be identified by an Identification, Placement and Review Committee (IPRC) as having behavioural, communicational, intellectual, physical or multiple exceptionalities. An Individual Education Plan (IEP) must be developed by an interdisciplinary team to reflect the learner's strengths, needs, and abilities, according to Reg. 181/98. As educators are responsible for instruction, assessment and evaluation of all learners, they provide accommodations, modifications, or alternative programming outlined in the IEP.

Accreditation – Program of Additional Qualification

Accreditation requirements for Additional Qualification (AQ) courses are articulated in O. Reg. 347/02: *Accreditation of Teacher Education Programs*, s. 24.

A program of additional qualification may be granted accreditation under this Regulation if the following requirements are satisfied:

1. The program content and expected achievement of persons enrolled in the program match the skills and knowledge reflected in the College's "Standards of Practice for the Teaching Profession" and the "Ethical Standards for the Teaching Profession" and in the program guidelines issued by the College.

2. The program satisfies the requirements of the teachers' qualifications regulation for entry of an additional qualification on the general certificate of qualification and registration of a person who successfully completes the program.

3. The program curriculum is current, references the Ontario curriculum, relevant legislation and government policies and represents a wide knowledge base in the program's area of study.

4. The course content of the program makes appropriate provision for the application of theory in practice.

5. The program's format and structure are appropriate for the course content of the program

5.1 The program consists of a minimum of 125 hours of work acceptable to the Registrar

6. There is clear identification of the goals of the program, with a formal testing or assessment mechanism to determine the level of successful completion of the program.

7. The majority of the educators teaching the program have Ontario teaching experience relevant to the program.

8. The provider maintains adequate internal controls to preserve the integrity of student records relating to the program.

9. The provider is committed to continuous improvement and quality assurance of the program and, if the program is an existing program, has implemented measures demonstrating that commitment. O. Reg. 347/02, s. 24; 2009, c. 33, Sched. 13, s. 3 (2); O. Reg. 182/10, s. 8.

Section B: Additional Qualification Course Design

B. I. Teaching Seneca Course Context

Historical Context for the Schedule C - *Teaching Seneca* Additional Qualification (AQ) Guideline

The Ö'gwé'öwe:ka:' fable *Sing Like a Hermit Thrush* (Appendix 1) creates a context for the emergence of Indigenous literacies and language education. In 2008 the Government of Canada offered an apology to Indigenous peoples of Canada for the injustice of Indian Residential Schools.

Learners were forced to speak majority languages, (for example, English and French). In many cases, learners were punished for speaking Indigenous languages in school. To protect themselves from these punishments, learners had to "sing like a hermit thrush."

As part of the Canadian apology for Indian Residential Schools, there has been a pledge by Indigenous people to recover Indigenous culture, heritage, and languages. The AQ course, *Teaching Seneca*, honours this pledge.

This Guideline faces a crucial time when there are an estimated 50 Onöndowa'ga:' speakers remaining.

Hënötsônyâ:nöh Höwödiyëönya:nih Onöndowa'ga:'gawë:nö' Höwödiyëönya:nih Onöndowa'ga:'gawë:nö'(A guide to help Seneca Teachers)

The framework for the *Teaching Seneca* AQ guideline is rooted in *Onëhdaji'gowa:h (Tree of Great Peace)*. The tree is tall but has many branches to get to the top. The object of individuals is to climb the tree where they can see any threat or benefit approaching the tree—a symbol of the People (Hen'ögweh) standing tall and evergreen.

The *Teaching Seneca* AQ guideline:

- aligns the College's *A Rotinohnshyon:ni Representation of the Ethical Standards for the Teaching Profession* (2019) and the "A Grammar of the Seneca Language" (2014) for the standardization of written Onöndowa'ga:' (Seneca Language Center 2021)

- connects the Ontario College of Teacher's (the College) foundational principles with Onöndowa'ga:' foundational principles. These reflect the care and multicultural dimensions of diversity and equity

- fosters candidate learning in ways that reflect the *Turtle Standards Alignment* (Figure 1, described in Appendix 2).
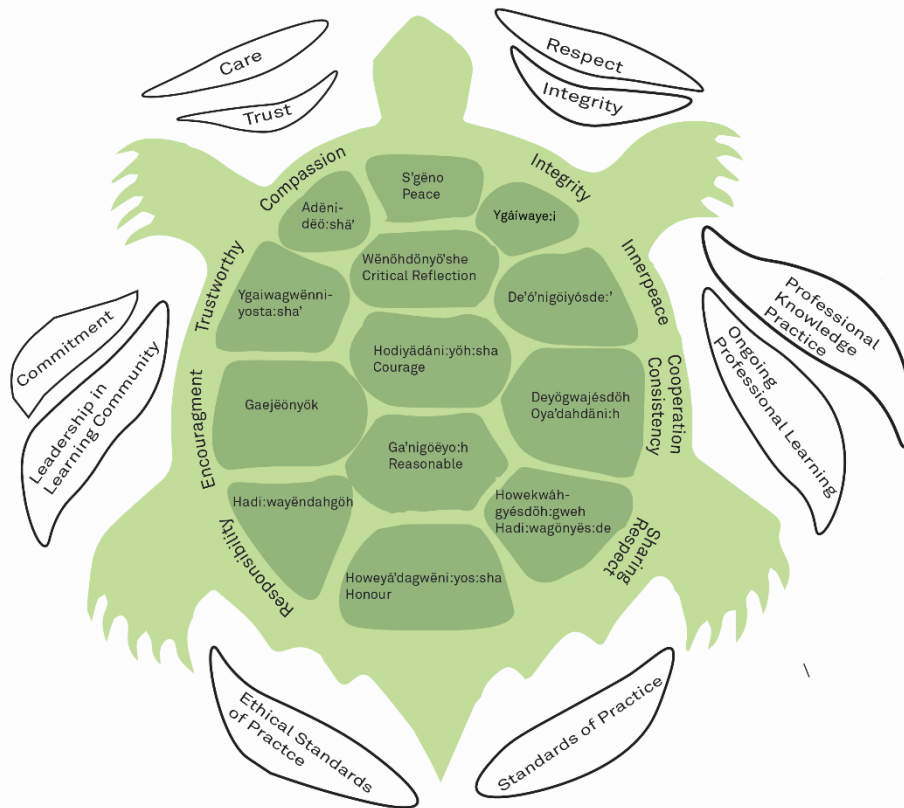
Figure 1. Turtle Standards Alignment

Foundational Indigenogogical Principles, Values, and Learning Community

Indigenogogy focuses learner-centered teaching to include intellectual, emotional, physical, and identity dimensions of learning. The *Teaching Seneca* course recognizes that learners are grounded in relationships with family, community, Nation, and the natural world.

Teaching *knowing, learning, and doing* is central to *Teaching Seneca*. This AQ course guideline derives directly from Onöndowa'ga:' hodísoshäö'shö'öh (Seneca elders). Indigenous knowledge inheres in language that is handed down by Seneca educators. They, in turn, teach learners ways of learning about cultural practices handed down by the Ancestors (hodísoshäö'shö'öh:kayötö.').

Indigenogogy: Learning about Knowing, Doing, and Being

The *Onëhdaji'gowa:h* (Figure 2. Tree of Great Peace) visualizes scaffolded learning about Onöndowa'ga:' culture through Onöndowa'ga:'gawenoh. The *Teaching Seneca* AQ course focuses on teaching educators to become good speakers through learning language. The *Teaching Seneca* AQ guideline follows the foundational principles for teaching Indigenous life (Ö'gwé'öwe:ka:') represented in the Tree of Peace concept map (figure 2).

Höwödiyëönya:nih Onöndowa'ga:'
Teaching Seneca

Ö'gwé'öwe:ka:'

O'wädi: ögot

SENIOR
Who am I?
What do I do?
Why?
Living history
Thanksgiving
Great law
Good message
Rebirth
Philosophy
Messengers, Teachings
Roles of Males, Females

INTERMEDIATE
Spirit world
Milky Way
Ancestors, Words
Stories, Dances, Songs
Spirit
Air
Skyworld
Trees, Rain, Thunder,
Birds, Songs
Water life
Streams, Rivers, Lakes
Rain, Turtles
Fish, Eels, Beavers

PRIMARY
Animals
Clans, Board, Wolf
Deer, Moose
Fox, Squirrel, Raccoon
Earth
Plants, Food, Medicine, Trees
Family
Looking after myself
People of one longhouse
Females Males

Cradle bundle
Cradle board

Wampums
Pipes
Canes

Building lodges
Longhouse
Digging wells
Smokehouse
Tanning
Smoke food

Clothing
Leather work
Rope making
Wood work

Indigenous
Culinary

Basic beading
Carving

Planting gardens
Harvest
Cooking

Social Dances
Hygiene
Nutrition

Vision Quest
Amazing Events
Life Death

Storytelling
Debate

Storytelling
The Good Life
Females Males
People

Storytelling
Dance Music
Societies

Thanksgiving

Storytelling
How things
came to be

Origins of the
clans

Mothers
Fathers
Children
Birth

Wënöhdönyö'she
Critical Reflection

Gáíwi:yo:h
Good Mind

S'gëno
Peace

Honour
Howeyá'dagwëni:yos:

Courage
Hodiyädáni:yöh:sha

Figure 2: Onëhdaji'gowa:h (Tree of Great Peace)

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This guideline is grounded in Indigenous methods of teaching and learning. An example of teaching and learning is depicted in the transition from English (Figure 3. Kawennoshtoh's Pledge), to the version created by an Advanced language learner (Figure 4. Kawennoshtoh's Pledge Advanced).
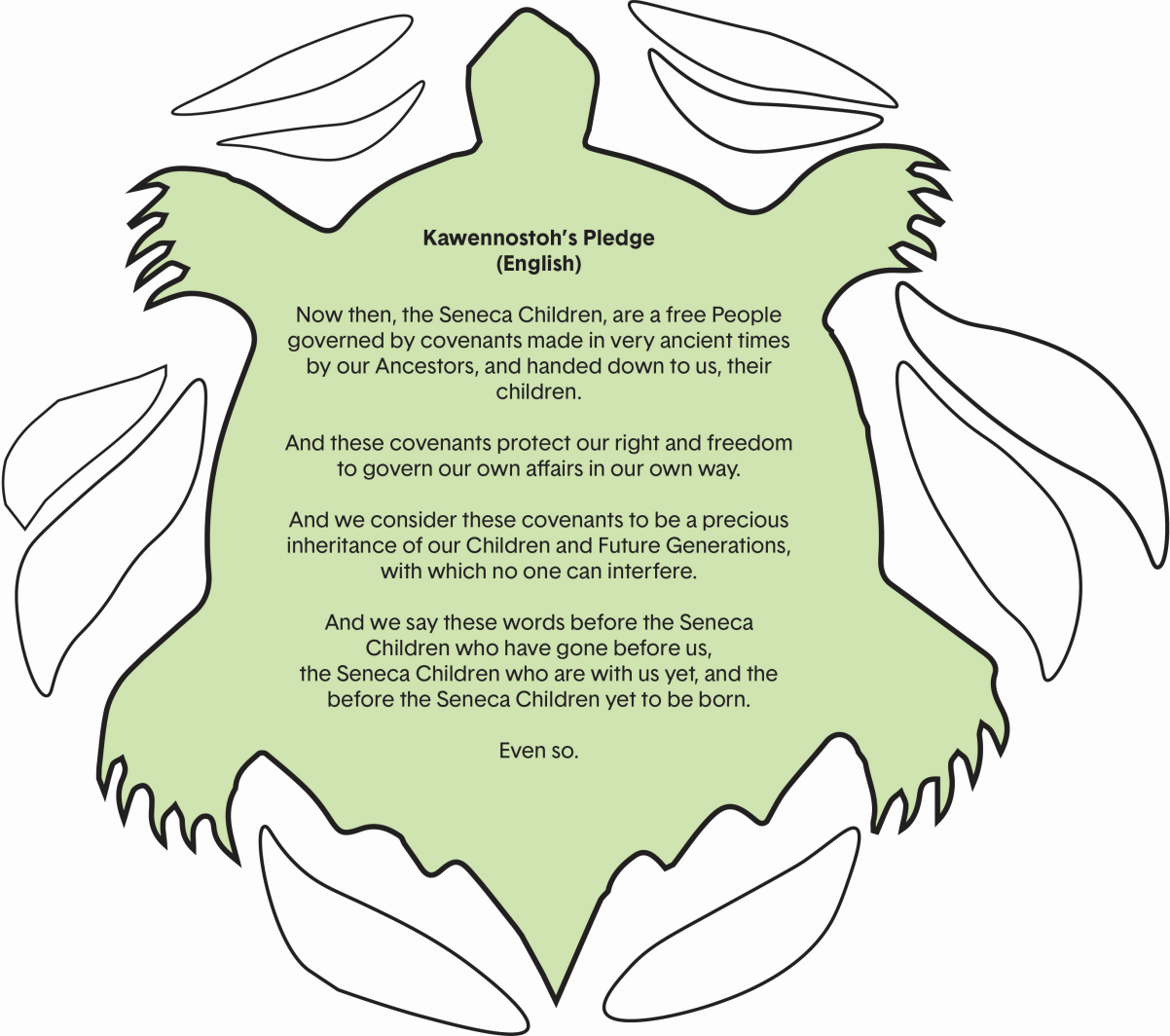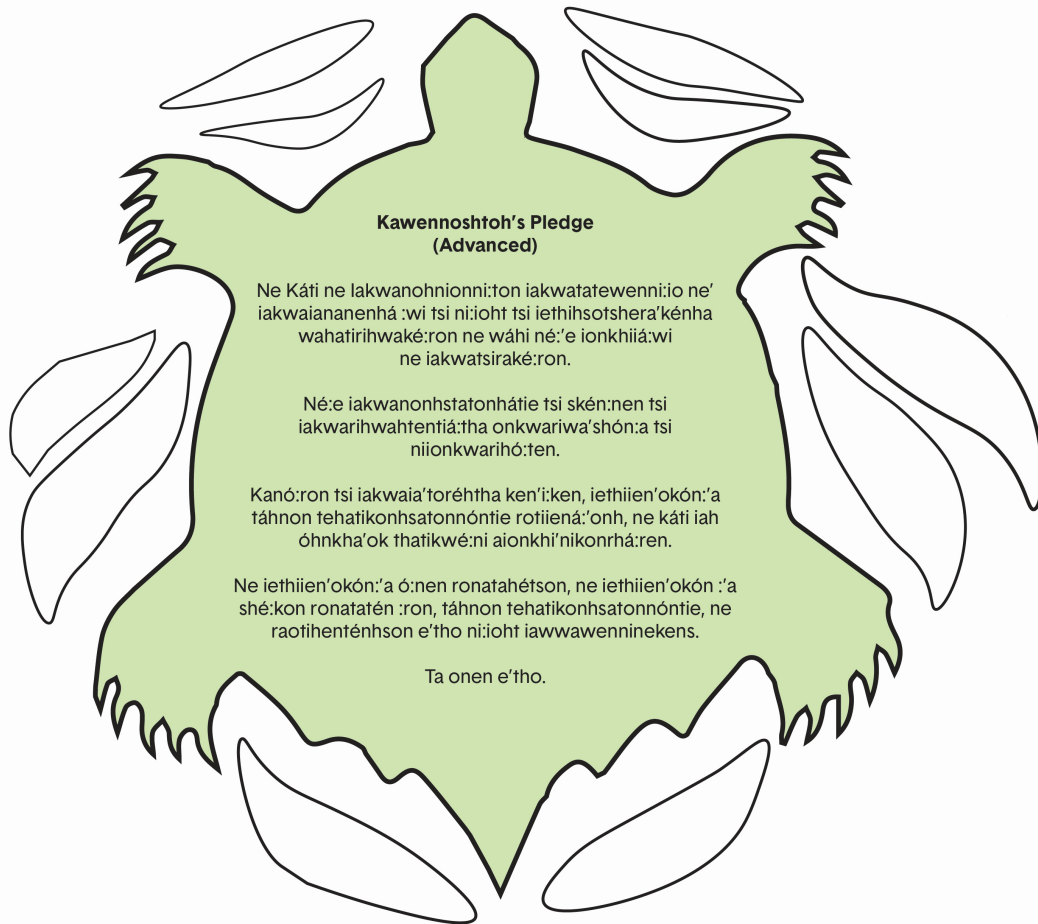

**Kawennostoh's Pledge
(English)**

Now then, the Seneca Children, are a free People governed by covenants made in very ancient times by our Ancestors, and handed down to us, their children.

And these covenants protect our right and freedom to govern our own affairs in our own way.

And we consider these covenants to be a precious inheritance of our Children and Future Generations, with which no one can interfere.

And we say these words before the Seneca Children who have gone before us, the Seneca Children who are with us yet, and the before the Seneca Children yet to be born.

Even so.

Figure 3. Kawennoshtoh's Pledge (English)

Kawennoshtoh's Pledge
(Advanced)

Ne Káti ne Iakwanohnionni:ton iakwatatewenni:io ne'
iakwaiananenhá :wi tsi ni:ioht tsi iethihsotshera'kénha
wahatirihwaké:ron ne wáhi né:'e ionkhiiá:wi
ne iakwatsiraké:ron.

Né:e iakwanonhstatonhátie tsi skén:nen tsi
iakwarihwahtentiá:tha onkwariwa'shón:a tsi
niionkwarihó:ten.

Kanó:ron tsi iakwaia'toréhtha ken'i:ken, iethiien'okón:'a
táhnon tehatikonhsatonnóntie rotiiená:'onh, ne káti iah
óhnkha'ok thatikwé:ni aionkhi'nikonrhá:ren.

Ne iethiien'okón:'a ó:nen ronatahétson, ne iethiien'okón :'a
shé:kon ronatatén :ron, táhnon tehatikonhsatonnóntie, ne
raotihenténhson e'tho ni:ioht iawwawenninekens.

Ta onen e'tho.

Figure 4. Kawennoshtoh's Pledge (Advanced)

The *Teaching Seneca* AQ guideline fosters the promotion, revitalization, resurgence, and sustainability of Indigenous knowledge systems, cultures, and languages.

B. II: Teaching Seneca Course Content

Additional Qualifications (AQs) for educators are identified in O. Reg. 176/10: *Teachers' Qualifications Regulation*. This regulation includes courses that lead to AQs, the Principal's Development Qualification, the Principal's Qualifications, the Primary Division, the Junior Division, the Intermediate Division, the Senior Division, the Supervisory Officer's Development Qualification and the Supervisory Officer's Qualifications. A session of a course leading to an AQ shall consist of a minimum of 125 hours as approved by the Registrar. Successful completion of the course is recorded on the candidate's Certificate of Qualification and Registration.

Additional Qualification – Schedule D, Part I/Part II/Specialist (Three Session)

Schedule D (see Appendix 4), three-session specialist Additional Qualification courses, allow educators to:

- enhance subject-specific professional practice, knowledge and skills as outlined in the *Teaching Seneca, Part I* course

- extend subject-specific professional practice, knowledge and skills in the design and implementation of learning opportunities as outlined in the *Teaching Seneca, Part II* course

- apply the subject-specific professional practice, knowledge and skills in a leadership role as outlined in the *Teaching Seneca, Specialist* course.

Additional Qualification Course Requirements

The AQ course *Teaching Seneca, Specialist* enables candidates to advance their professional practice through focussed learning in the following areas:

- Curriculum Knowledge

- Pedagogical Strategies

- The Learning Environment.

This AQ course is designed and delivered using adult learning instructional practices.

The purpose of this AQ course is to enhance pedagogical practice related to *Teaching Seneca, Specialist*. This includes:

- Seneca language instruction through a revitalization perspective

- theories of teaching Indigenous languages

- traditional and cultural knowledge that guide Seneca language planning, development, assessment and evaluation

- leadership and collaboration with communities.

Teaching Seneca, Specialist applies the subject-specific professional practice, knowledge and skills in a leadership role in the following required elements:

Anti-Oppression Foundation

- theories and pedagogies about multiple forms of oppression applied to the design, assessment and implementation of programs and practices

- addressing individual and systemic biases, discrimination and barriers as well as manifestations of power and privilege

- addressing disproportionate representation of learners from equity seeking groups within specialized programs

- Indigenous language learning as a means of understanding Indigenous worldviews and knowledge.

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

- significance of the Ethical Standards and the Standards of Practice as theoretical foundations within the *Teaching Seneca* AQ course

- ethical professional identity, knowledge, leadership, advocacy and collective practices to inform program planning.

First Nations, Métis, and Inuit histories, perspectives and knowledge systems

- meaningful inclusion of First Nations, Métis, and Inuit histories, perspectives and knowledge systems in teaching and learning processes

- knowledge of the *Truth and Reconciliation Commission of Canada: Calls to Action* (TRC)

- awareness of *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP)

- understanding Indigenous ways of knowing, doing, and being through Seneca language teaching and learning (for example, teachings, protocols and practices of knowledge keeping and sharing)

- reciprocal learning relationships with the land, cultural practices, and languages

- promotion, revitalization, resurgence, and sustainability of Indigenous knowledge systems, cultures, and languages.

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

- Ontario curriculum, policies, frameworks, strategies and resources applicable to the Seneca learning community
- policies, processes and practices that foster openness to innovation, culturally inclusive pedagogies and the democratization of knowledge.

Current Ontario legislation and regulation:

- relevant legislation (for example, *Ontario Human Rights Code*, *Anti-Racism Act*, 2017, S.O. 2017, c. 15 and *Freedom of Information and Protection of Privacy Act*) and policies at the municipal, provincial, federal and international levels that support human rights and privacy for all
- candidates' legal obligations and ethical responsibilities according to current provincial and federal legislation, policies and practices (for example, natural, regulatory and legislative).

Learning for All

- processes and program planning that provide equitable opportunities for each learner
- strategies that respond to the strengths, identities, needs and interests of each learner (for example, differentiated instruction, universal learning design and experiential learning)
- practices to understand learner's curiosities and experiences to empower them to reach their learning goals.

Accessibility for All

- ethical responsibilities related to the *Ontario Human Rights Code* and *Accessibility for Ontarians with Disabilities Act* S.O., 2005
- advocacy for resources and services that respond to the cognitive, social, emotional, and physical and contextual needs of each learner
- adaptive strategies, assistive supports and technologies to facilitate learning and foster inclusion
- strategies to address ableism that exists in processes and practices.

Special Education

- inclusive processes to support development and implementation of learner's Individual Education Plans (IEP) or Individual Learning Plans (ILP), and transition plan that include voices and perspectives of those involved
- programs, strategies and services that support the identified learner in achieving individual goals outlined in their respective plans
- interdisciplinary teams to support learning, advocacy and transitions.

Educational research

- current research and literature associated with professional practices, policies and pedagogies related to the *Teaching Seneca* AQ course
- research that reflects society's diverse changing nature and influence on learning and well-being
- theoretical foundation for the design, assessment and implementation of programs and practices within and beyond the educational system in support of learning
- appreciation of Indigenous, non-Indigenous, and discipline-specific knowledge and teachings, both historical and contemporary.

Application of theories of learning and teaching

- theories and practices related to pedagogy and andragogy that support learning within an inclusive environment
- theoretical frameworks and fundamental principles underpinning this *Teaching Seneca* AQ course
- theories of development and identity formation that support learner well-being, efficacy and agency in their Seneca language development
- learning theories to develop learner's profiles and identities.

Supports for learners

- policies, processes, practices to support learners' cognitive, social, emotional and physical development
- programs that respond to learners' lived experiences, identities, needs and well-being
- practices that respond to linguistic abilities of learners, understanding that all learners can become literate in Seneca
- critical pedagogies and practices that support learners' well-being and efficacy.

Teaching, assessing and evaluating

- program design and implementation that align with the principles and processes of Ontario curriculum and related policies
- culturally inclusive processes and practices to provide learning opportunities that respect the learning styles, voices and perspectives of each learner (for example, learning by doing)
- assessment and evaluation processes and practices to:
  - provide feedback to learners and adjust instruction (assessment *for* learning)
  - develop learners' capacity to be independent, autonomous learners (assessment *as* learning)
  - make informed professional judgments about the quality of learning (assessment *of* learning)

- instructional strategies to emphasize the importance of inquiry-based learning and transferable skills
- instructional strategies to support the teaching of Seneca (for example, oral, written, visual, performative, multimedia-based)
- multiliteracy that includes emerging forms of communication and media related to Seneca language learning
- learning skills as transferrable to language learning
- strategies to empower learners to take ownership of their language learning (for example, co-creation of learning goals and success criteria)
- opportunities for learners to have relationships with land, community, culture, and language.

Pathway and transition planning

- processes and practices to support all transitions
- curriculum design using learners' career and life goals
- programs and learning opportunities for all pathways
- practices that develop the transferable skills to support lifelong learning.

Safe, equitable and inclusive learning environments

- policies and processes to create and maintain inclusive and synergistic learning environments that respect diversity and encourage critical thinking (for example, gender neutral language and resources in various formats)
- inclusive learning environments that facilitate learning, foster learner agency and perspectives
- practices that support safe and healthy learning environments for learners as well as families, caregivers, guardians, Elders, Knowledge Keepers and Knowledge Guardians.

Teaching and learning through e-Learning principles

- integration of information and communication technology to enhance teaching and learning
- technological and communication resources to enhance professional knowledge in support of learning and agency
- ethical use of technology in support of learners' safety, privacy and well-being
- strategies for language instruction and learner engagement in virtual learning environments
- accessibility to teaching and learning in rural areas and the four territories with Onöndowa'ga:' language learners —Ohsweken, Tonawanda, Cattaraugus and Allegheny
- online language education that values traditional, inclusive teaching and learning.

Culturally responsive and relevant pedagogical practices

- culturally responsive and relevant practices that reflect understanding of learners' diverse identities (for example, culture, language, traditions, community events and celebrations)

- culturally inclusive resources that support learning to foster engagement and well-being

- awareness of cultural appropriation and cultural appreciation

- strategies that contribute to ö'gwé'öwe:ka: openness and innovation through language learning.

Social justice and democratic citizenship

- policies related to democratic citizenship within local, national and global contexts

- processes and practices that foster learners' voice and choice, respect diversity and promote social justice

- strategies for consensus-building, participatory democracy and empowerment within schools and the community.

Environmental sustainability

- shared responsibility and partnership to foster ecological justice

- integration of environmentally sustainable policies, pedagogies and practices

- processes that engage learners as active global citizens in supporting environmental and economic sustainability.

Shared responsibility for learning

- processes and practices to foster communication and collaboration with learners, families, caregivers, guardians, Elders, Knowledge Keepers and Knowledge Guardians, agencies and the school community to support learning

- partnerships with families, caregivers, guardians, Elders, Knowledge Keepers and Knowledge Guardians that value shared decision-making, confidentiality, advocacy and leadership

- creative approaches and methods to contribute to the well-being of community, society, and the natural world.

Communities of professional learning

- professional learning communities that promote critical pedagogy and collective efficacy

- research and leadership to advance professional practice through ongoing collaborative inquiry, dialogue and innovation.

Resources

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

Appendix 1: Sing like a Hermit Thrush

The Ö'gwé'öwe:ka:' fable "sing like a hermit thrush" creates a context for the emergence of Indigenous literacies. In this story the Creator tells the birds that he has placed a beautiful song in the heavens. "The one who reaches the heavens can grasp the beautiful song and possess it as their own." The excitement among the birds was heard in their chatter and songs. So, one by one they began their journey. The starlings and finches tried and failed. The crows and magpies tried to no avail. The geese and ducks could fly high in the sky but could not reach the heights of the heavens. The owls and hawks also tried. Throughout the day a bluebird watched intently, knowing full well that any attempt she made would be futile. At last, the eagle began to ready for his leap into the air. Unnoticed by the other birds the bluebird attached herself to the back of the eagle. The eagle soared high into the sky, almost out of sight of the other birds. Straining, the eagle reached the zenith of his ascent but soon could fly no higher. As he descended the bluebird flew from the eagle's back and into heaven to take the song.

As she descended to the earth singing the beautiful song she was greeted with scorn. "You cheated," the birds said. "Yeah, you didn't play fair." "You stole that song." "It doesn't belong to you." "But listen to my song," said the bluebird and sang with her beautiful voice. The other birds became angry and began to chase the tiny bluebird, pecking her on the head. She darted in and out of the trees, chased by the angry birds. Soon, she spotted hermit thrushes in thickets, their awkward screeching songs sharply echoing in the thorny brush. Settling in among the thickets the bluebird stopped singing her beautiful song. The other birds flew through the trees still searching for her. She could see them. "Come out here you thief," they said. The bluebird began to chirp the hermit-thrush's songs. One by one the other birds flew away believing there were only hermit thrushes in the thicket.

The legend 'sing like a hermit thrush' provides an appropriate metaphor for Indigenous language education. In 2008 the Canadian parliament admitted that Indian Residential Schools directly attacked Indigenous culture, heritage and language. Forced to speak majority languages like English and French, in many instances learners were punished for speaking Indigenous languages in the schools. Protecting themselves from these corporal punishments Indigenous learners were forced to sing like a hermit thrush. As part of the Canadian apology for Indian Residential Schools, there has been a pledge by Indigenous people to recover Indigenous culture, heritage, and languages—and sing with their own voice.

Appendix 2

Foundational Indigenogogical Principles, Values, and Learning Community-of-Practice

Adëni-dëö:shä'- Compassion

S'gëno – Peace

Ygáíwaye:I – Integrity

Wënöhdönyö'she - Critical Reflection

Ygaiwagwënni-yosta:sha'- Trustworthy

De'ó'nigöiyósde:' – Inner Peace

Hodiyädáni:yöh:sha – Courage

Gaejëönyök - Encouragement

Deyögwajésdöh Oya'dahdäni:h – Cooperation Consistency

Ga'nigöëyo:h – Reasonable

Hadi:wayëndahgöh – Responsibility

Howekwáh-gyésdöh:gweh Hadi:wagönyës:de – Sharing Respect

Howeyá'dagwëni:yos:sha – Honour

Appendix 3

Figure 3: Kawennoshtoh's Pledge (English) from page 12 of this PDF

Now then, the Seneca Children, are a free People governed by covenants made in very ancient times by our Ancestors, and handed down to us, their children.

And these covenants protect our right and freedom to govern our own affairs in our own way.

And we consider these covenants to be a precious inheritance of our Children and Future Generations, with which no one can interfere.

And we say these words before the Seneca Children who have gone before us, before the Seneca Children who are with us yet, and before the Seneca Children yet to be born.

Even so.

Figure 4: Kawennoshtoh's Pledge (Advanced) from page 13 of this PDF

Ne Káti ne Iakwanohnionni:ton iakwatatewenni:io ne' iakwaiananenhá :wi tsi ni:ioht tsi iethihsotshera'kénha wahatirihwaké:ron ne wáhi né:'e ionkhiiá:wi ne iakwatsiraké:ron.

Né:e iakwanonhstatonhátie tsi skén:nen tsi iakwarihwahtentiá:tha onkwariwa'shón:a tsi niionkwarihó:ten.

Kanó:ron tsi iakwaia'toréhtha ken'i:ken, iethiien'okón:'a táhnon tehatikonhsatonnóntie rotiiená:'onh, ne káti iah óhnkha'ok thatikwé:ni aionkhi'nikonrhá:ren.

Ne iethiien'okón:'a ó:nen ronatahétson, ne iethiien'okón :'a shé:kon ronatatén :ron, táhnon tehatikonhsatonnóntie, ne raotihenténhson e'tho ni:ioht iakwawenninekens.

Ta onen e'tho.

Appendix 4

Continuum Of Learning in Schedule D Additional Qualification (AQ) Courses

Considerations

- Consistency across the three Schedule D sessions to:
  - support the development and progression of knowledge, implementation and leadership
  - support candidates who take the sessions from different providers
- Candidates' professional experience and learning needs in relation to the required elements of the AQ course.

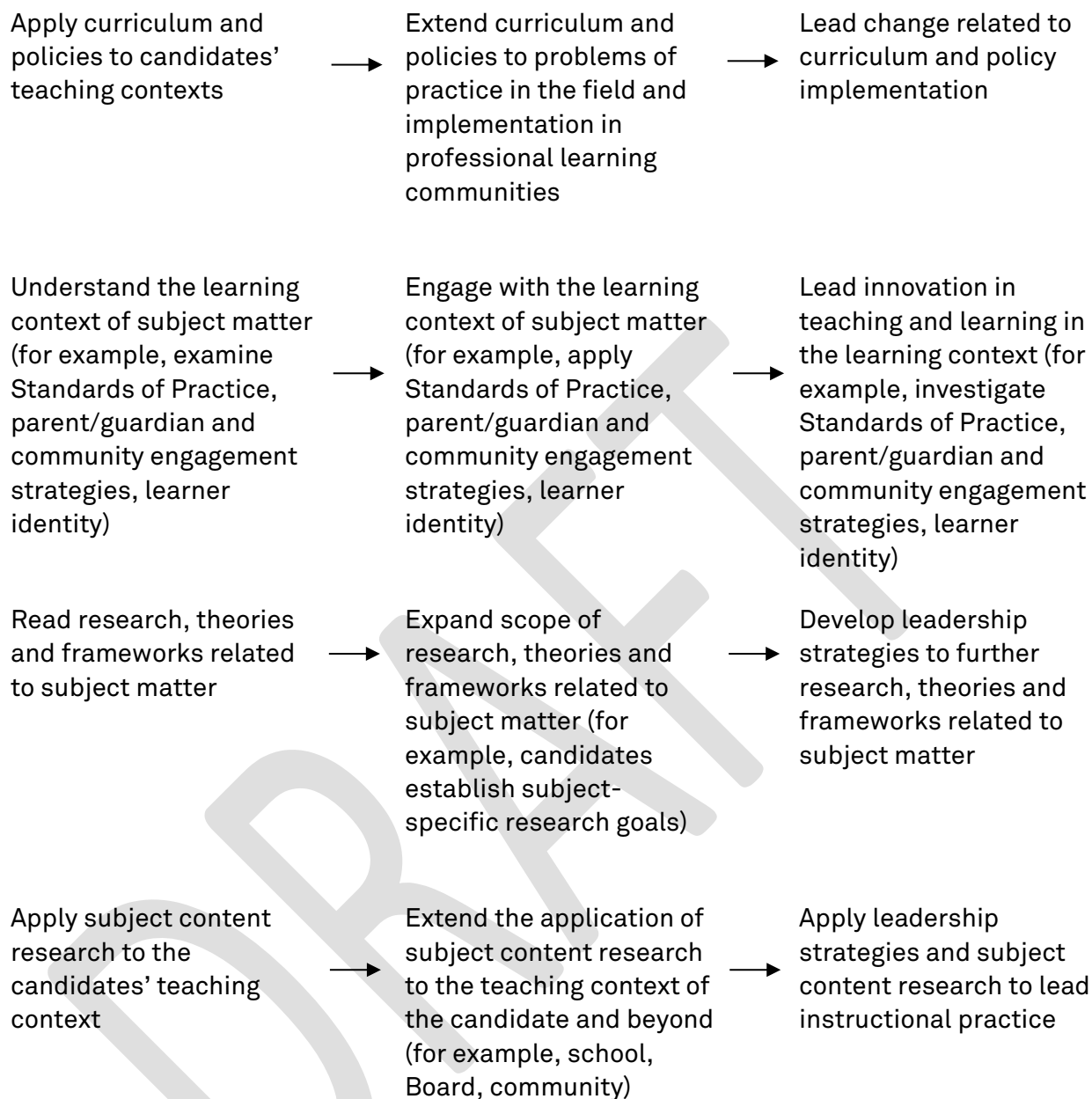| Schedule D, Part 1	Schedule D, Part 2	Schedule D, Specialist - Leadership
Learning and Applying →	**Applying and Extending** →	**Leading and Researching**
What do candidates need to know about the subject matter? – Develop content knowledge →	What more do candidates need to know? – Deepen knowledge and implementation strategies →	How do candidates become leaders in the subject area? - Develop leadership skills
Instructor (expert in the subject area) driven →	Instructor and candidate driven →	Candidate driven supported by instructor
Instructor leads co-construction of learning goals →	Instructors and candidates share responsibility of the learning goals related to the subject matter →	Candidates develop learning goals to bring their knowledge to others
Understand pertinent legislation and policies →	Dig deeper/Investigate into pertinent legislation and policies →	Analyze pertinent legislation and policies and measure impact at school and system level

Apply curriculum and policies to candidates' teaching contexts → Extend curriculum and policies to problems of practice in the field and implementation in professional learning communities → Lead change related to curriculum and policy implementation

Understand the learning context of subject matter (for example, examine Standards of Practice, parent/guardian and community engagement strategies, learner identity) → Engage with the learning context of subject matter (for example, apply Standards of Practice, parent/guardian and community engagement strategies, learner identity) → Lead innovation in teaching and learning in the learning context (for example, investigate Standards of Practice, parent/guardian and community engagement strategies, learner identity)

Read research, theories and frameworks related to subject matter → Expand scope of research, theories and frameworks related to subject matter (for example, candidates establish subject-specific research goals) → Develop leadership strategies to further research, theories and frameworks related to subject matter

Apply subject content research to the candidates' teaching context → Extend the application of subject content research to the teaching context of the candidate and beyond (for example, school, Board, community) → Apply leadership strategies and subject content research to lead instructional practice

Continuum of Learning in Schedule D Additional Qualification (AQ) Courses

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

Schedule D, Part 1

This is the first level on a three-level continuum as outlined in the columns above.

Learning and Applying

- What do candidates need to know about the subject matter? – Develop content knowledge
- Instructor (expert in the subject area) driven
- Instructor leads co-construction of learning goals
- Understand pertinent legislation and policies
- Apply curriculum and policies to candidates' teaching contexts
- Understand the learning context of subject matter (for example, examine Standards of Practice, parent/guardian and community engagement strategies, learner identity)
- Read research, theories and frameworks related to subject matter
- Apply subject content research to the candidates' teaching context.

Schedule D, Part 2

This is the second level on a three-level continuum as outlined in the columns above.

Applying and Extending

- What more do candidates need to know? – Deepen knowledge and implementation strategies
- Instructor and candidate driven
- Instructors and candidates share responsibility of the learning goals related to the subject matter
- Dig deeper/Investigate into pertinent legislation and policies
- Extend curriculum and policies to problems of practice in the field and implementation in professional learning communities
- Engage with the learning context of subject matter (for example, apply Standards of Practice, parent/guardian and community engagement strategies, learner identity)
- Expand scope of research, theories and frameworks related to subject matter (for example, candidates establish subject-specific research goals)
- Extend the application of subject content research
- to the teaching context of the candidate and beyond (for example, school, Board, community).

Schedule D, Specialist – Leadership

This is the third level on a three-level continuum as outlined in the columns above.

Leading and Researching

- How do candidates become leaders in the subject area? - Develop leadership skills
- Candidate driven supported by instructor,
- Candidates develop learning goals to bring their knowledge to others
- Analyze pertinent legislation and policies and measure impact at school and system level
- Lead change related to curriculum and policy implementation
- Lead innovation in teaching and learning in the learning context (for example, investigate Standards of Practice, parent/guardian and community engagement strategies, learner identity)
- Develop leadership strategies to further research, theories and frameworks related to subject matter
- Apply leadership strategies and subject content research to lead instructional practice.

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