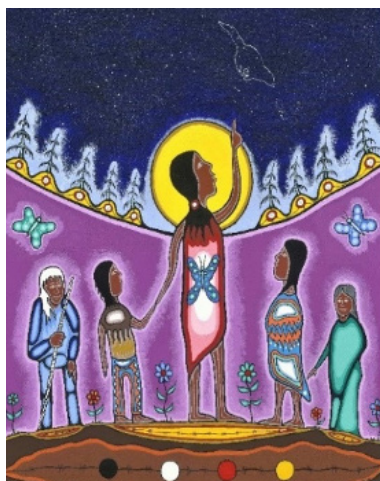


# Care

## The Ethical Standard of Care

The ethical standard of Care includes compassion, acceptance, interest and insight for developing learners' potential.

Members express their commitment to learners' well-being and learning through positive influence, professional judgment and empathy in practice.



*Anishinaabe  
Representation  
of Care*



*Rotinonhsyón:ni  
Representation  
of Care*





## Perspective of a First Nation Artist

“From planting the corn, to harvesting, preparing for storage or consumption, every step is important, and every contributor is vital.

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

– Elizabeth Doxtater, *Six Nations (A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession)*

## Perspective of an Educator

“I proposed to parents that we plant herbs and flowers around the base of all of our trees, the existing ones and the new ones. A parent volunteered to erect a frame around the base of the trees where the flowers and herbs would be planted to separate them from the grass. It was a very interesting learning process for the learners, as we were learning and showing how something small, fragile and ephemeral, relatively speaking (a flower or an herb), can protect something that is gigantic, solid and, relatively speaking, permanent (a tree).”

– Stefan Dixon

## Perspective of a First Nation Elder

“The colors of the Indian corn represent all races of people on earth growing together. We need to grow together to save the earth. The corn and its two sisters, squash and beans, grow together and take care of each other. All three plants survive because they are working together.”

– Elder Garry Sault, *Mississaugas of the Credit First Nation*

## Reflective Inquiries



In what ways do the perspectives shared in this eco card inform our collective care for the environment?



How might school gardens contribute to the well-being and learning of the school community?



In what ways can we explore caring for water as sustenance for all life?



What connections might we make between learning about the diversity of life and the ethical standard of Care?

# Respect

## The Ethical Standard of 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.



*Anishinaabe  
Representation  
of Respect*



*Rotinonhsyón:ni  
Representation  
of Respect*



## Perspective of an Educator

“Outdoor learning and learning through gardening in particular has a very strong appeal for all learners with their diverse needs, interests, skills and passions.

The benefits of a school community garden enhance the learning of all learners, making learning within the context of nature a winning practice in every respect.”

– Stefan Dixon

## Perspective of an Anishinaabe Educator

“Respect is shown to the abundances of the land. The people take only what they need from the land and share with others if they have more than they can use.”

– Bruce Beardy, Anishinaabe Educator  
(Exploring the Ethical Standards for the Teaching Profession through Anishinaabe Art)



## Perspective of a First Nation Artist

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

– Elizabeth Doxtater, Six Nations  
(A Rotinohsyón:ni Representation of the Ethical Standards for the Teaching Profession)

## Reflective Inquiries



When we reflect on the natural environment (e.g., water, the land, plants and animals) what might we notice about our reciprocal relationship with living things?



In what ways does teaching respect for the environment across the curriculum honor human dignity, emotional wellness and cognitive development?



How might we explore the impact of environmental injustices and unethical environmental practices on various communities, wildlife, ecosystems and human rights?



What are some ways we can model and integrate respect for the environment into our educational practices?



How does learning about respect for the environment teach learners about respect for themselves?

# Trust

## The Ethical Standard of Trust

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



*Anishinaabe  
Representation  
of Trust*



*Rotinonhsyón:ni  
Representation  
of Trust*



## Perspective of an Educator

“Twenty years of gardening has shown me how learners shine when they get the opportunity to care for and protect living organisms in the natural environment.

The educators see it and begin to seek out opportunities to recreate these experiences themselves.

The parents see it and are amazed and very grateful for the discoveries they make about their own children and their interests and skills.”

– Stefan Dixon

## Perspective of an Anishinaabe Educator

“The animals are a part of the important eco-system; each has a role within the cycle of life as do all other living things. Everything is connected for a reason.”

– Bruce Beardy, Anishinaabe Educator  
(Exploring the Ethical Standards for the Teaching Profession through Anishinaabe Art)



## Perspective of a First Nation Artist

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

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

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

– Elizabeth Doxtater, Six Nations  
(A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession)

## Reflective Inquiries



What might be some diverse perspectives about connecting with and caring for one's local natural spaces?



How might creating a school gardening program with learners foster the ethical standard of trust?



What might be the impact of exploring environmental consciousness and eco justice practices within a school community?



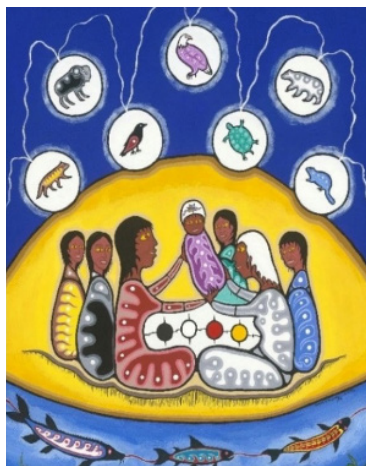
In what ways does teaching and learning about caring for our environment help to foster well-being and relationships of trust?



# Integrity

## The Ethical Standard of 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.



*Anishinaabe  
Representation  
of Integrity*



*Rotinonhsyón:ni  
Representation  
of Integrity*





## Perspective of an Educator

“A child experiencing discovery, beauty and wonder – this is a gift every educator can give every child through a school garden.

Over the vast history of human existence, children have learned all of their life skills in a natural context. The natural world is full of magic and wonder for them. Experiencing moments of magic, wonder and discovery are true moments of learning. I would say, in fact, that these are the basic elements of learning. This is why going outside and into nature to learn is so effective. In fact, nature is and always has been our first classroom.”

– Stefan Dixon

## Perspective of a First Nation Artist

“Cornhusk is important. It protects the integrity of each individual seed as it grows, and has done so every year for thousands of years.

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

– Elizabeth Doxtater, *Six Nations (A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession)*

## Perspective of a First Nation Elder

“The things above, the things below, and all of the things in the water that need to grow.”

– Elder Garry Sault, *Mississaugas of the Credit First Nation*

## Reflective Inquiries



What might be some possible strategies for fostering environmental stewardship to support social justice, ecological consciousness and moral action?



How can we facilitate learning about the environment in an outdoor setting?



How might we individually and collectively support the integrity and health of our eco-systems and environment?



As educators, how can we support the well-being and physical and cognitive development of our learners through a focus on the environment?



# Commitment to Students and Student Learning

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## The Standard of Practice: Commitment to Students and Student Learning

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



*Anishinaabe Representation of Commitment  
to Students and Student Learning*



## Perspective of an Educator

“In a world plagued by hunger and poverty, we gain a great deal from learning about the food, healing plants, useful herbs and so on, that surround us.

Children experience no end to the curiosity and desire to learn about this. This knowledge is a source of health, of prosperity, and of quality of life.”

– Stefan Dixon



## Perspective of a First Nations Elder

“The earth takes and accepts the tree. The tree makes a commitment with the earth to grow. Give thanks for the stick standing people: that they might grow, that they might be strong, and that our future generations will benefit from the oxygen they produce.”

– Elder Garry Sault, Mississaugas of the Credit First Nation

## Reflective Inquiries



How might facilitating experiential learning opportunities to connect with nature (e.g. growing their own food, taking care of a perennial garden) foster our commitment to learners?  
How might these opportunities further support continued learner well-being, resilience and agency?



In what ways might student gardening and environmental inquiries facilitate the growth of learners as caring and responsible members of their communities?



In what ways might opportunities for learners to collaborate with members of the larger school community on environmental inquiries support their individual learning?



How might we deepen learners' understanding of the fundamental systems that support life on planet Earth?

# Leadership in Learning Communities

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## The Standard of Practice: 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.



*Anishinaabe Representation of  
Leadership in Learning Communities*





## Perspective of an Educator

“As an educator, it is very rewarding to spend time with the learners and to see the wonder in their eyes as they see a seed germinate, as they watch a plant grow, as they witness the sometimes dramatic changes, as they describe the colors, textures and aromas, as they harvest the fruit of their labour with excitement and enthusiasm, and as older learners teach younger learners how to garden.

The parents value and are highly appreciative of the fact that their children are being brought outside to commune with nature and to learn about ecological literacy and consciousness.”

– Stefan Dixon

## Perspective of an Anishinaabe Educator

“In the Anishinaabe culture, all forms of life are connected, animate or inanimate, and treated with great respect. In the world we live in, there are many types of animals, mammals and living organisms: some small, some large and some in between, all co-existing daily. In the Anishinaabe culture, we learn from and respect each and every life form as each one contributes to our environment and survival. It is extremely important that we understand each other so that each life form can continue to exist on our planet.”

– Bruce Beardy, Anishinaabe Educator  
(Exploring the Standards of Practice for the Teaching Profession through Anishinaabe Art)

## Reflective Inquiries



What are some ways we can foster learner leadership through opportunities for environmental activism?



What might be some ways to facilitate shared ethical responsibility and leadership required to support ecological justice?



How might school gardens foster leadership within a school community?



As educators, how might we model responsible citizenship and environmental stewardship in our school communities while expanding perspectives to include broader local and global contexts?

# Ongoing Professional Learning

## The Standard of Practice: 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.



*Anishinaabe Representation  
of Ongoing Professional Learning*





## Perspective of an Anishinaabe Educator

“In the Anishinaabe culture, Raven is a trickster, a scavenger and is considered annoying at times. Raven has accepted his being as he is, and thus he knows honesty. He does not try to change. Raven has an important role, which is to guide the educator.”

– Bruce Beard, Anishinaabe Educator  
(Exploring the Standards of Practice for the Teaching Profession through Anishinaabe Art)

## Perspective of an Educator

“Over the years, the main thing I learned with my learners was about biodiversity, habitat restoration and restoring native plants and animals in all of their diversity to the local habitat.

I learned that a healthy habitat is a diverse one, and why it needs to be diverse.”

– Stefan Dixon

## Reflective Inquiries



In what ways does valuing diversity in all of its forms support educator compassion, acceptance, interest and insight into developing learners' potential?



What can we discover about ourselves, our learners and our communities as we engage in environmental stewardship?



How might educators, as life-long learners, demonstrate collaboration, creativity and optimism while working towards solving environmental problems?



What might be some shared learning opportunities that inform a school community's action and demonstrate commitment to ecological justice?



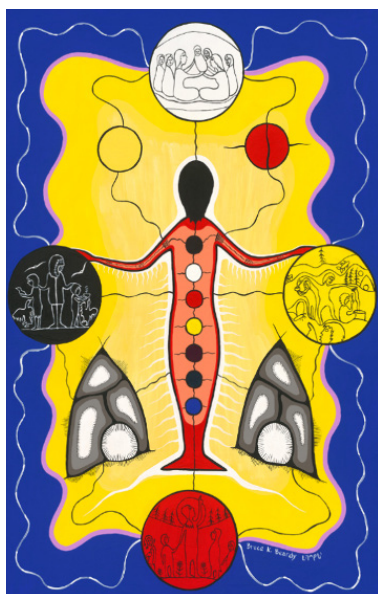
In what ways can an environmental focus inspire knowledge creation and learning related to eco-justice and environmental consciousness?



# Professional Knowledge

## The Standard of Practice: 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.



*Anishinaabe  
Representation of  
Professional Knowledge*



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## Perspective of an Educator

“It is important to learn, first, that we are inextricably part of nature, and not separate from it. And then, when we have learned this, to learn to become stewards of the environment. Learning to practice nature stewardship is perhaps one of the most important lessons learners will learn because all life, all economy, all air, all food, all activities, all that exists, stems from nature and can only thrive in a healthy environment.”

– Stefan Dixon



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## Perspective of an Anishinaabe Educator

“She (the educator) understands that all things are connected, and like a spider, she is ready to weave all knowledge of professional practice to convey life’s teachings to her learners.”

– Bruce Beardy, Anishinaabe Educator  
(Exploring the Standards of Practice for the Teaching Profession through Anishinaabe Art)

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## Reflective Inquiries



How might educators respectfully and meaningfully include Indigenous Elders and Indigenous knowledge to enhance professional practice?

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How might we develop the capacity to solve current environmental problems and proactively address the preservation of our planet?

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What are some ways for educators to learn about the impact of environmental stewardship on learners’ well-being and the well-being of our planet?

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As educators, how can we critically explore ethical practices that foster knowledge related to ecological literacy, consciousness and action?

# Professional Practice

## The Standard of 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 learners and learning communities. Members refine their professional practice through ongoing inquiry, dialogue and reflection.



*Anishinaabe  
Representation of  
Professional Practice*



# Perspective of an Educator

“I believe the success of learners’ learning was in large part, due to the context and the fact that the learning took place in a natural setting. It was hands on and full of natural stimuli.

All of the learners’ senses were stimulated by the fact that they were getting their hands dirty, digging in the soil, enthusiastically harvesting sun chokes that they could take home in order to make space for the Three Sisters, breathing in and smelling the aroma of damp soil and beneficial oils from the herbs around them and seeing a diversity of plants and insects and birds in the garden.

All of this made the experience memorable and, therefore, anchored the learning in multiple neuro-pathways in their brain and in all of their senses, setting up a rich network of memory triggers for the learning to be truly integrated into their being.”

– Stefan Dixon



# Perspective of a First Nation Elder

“The less resources we use today, the more we will have for tomorrow.”

– Elder Garry Sault, Mississaugas of the Credit First Nation

## Reflective Inquiries



How might learning across the curriculum with nature as the classroom be truly authentic and enduring?



As educators, what might be some critical inquiries into pedagogical practices that help to advance ecological consciousness and action?



How might we integrate, infuse and embed Environmental Education into all subject areas and strands?



In what ways does learning with nature as the classroom support educators in being responsive to learners’ diverse needs, interests and passions?