



Ontario
College of
Teachers

Ordre des enseignantes
et des enseignants
de l'Ontario

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession



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The Rotinonhsyón:ni art in this educative resource document was created by Elizabeth Doxtater to inspire critical awareness, reflection and dialogue regarding the *Ethical Standards for the Teaching Profession*.



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Raised on the Six Nations of the Grand River, George recently returned from Groningen, Netherlands where he earned his Masters degree in multilingualism. The College acknowledges George's contribution to this resource during the 2019 United Nations International Year of Indigenous Languages.



Lastly, the College would like to acknowledge the contributions of David Kanatawakhon Maracle, the Mohawk language editor. David is a university professor who teaches the Mohawk and Oneida languages.

Table of Contents

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession	1
Introduction	1
Critical Professional Inquiry	2
A Collective Vision of Ethical Professionalism	4
A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession	6
The Ethical Standard of <i>Care</i>	7
Care – Washing Corn	7
Exploring the Ethical Standard of Care	7
Artist’s Understanding of the Ethical Standard of Care	8
Artist’s Statement – The Ethical Standard of <i>Care</i>	8
Artist’s Statement – Ethical Standard of <i>Care</i>	9
Mohawk Translation - Kaya’takenhà:tshera Nikarihó:ten	9
Inquiry into the Artist’s Statement	10
The Ethical Standard of <i>Respect</i>	11
Respect – White Pine	11
Exploring the Ethical Standard of <i>Respect</i>	11
Artist’s Understanding of the Ethical Standard of <i>Respect</i>	12
Artist’s Statement - the Ethical Standard of <i>Respect</i>	12
Artist’s Statement - Ethical Standard of <i>Respect</i>	13
Mohawk Translation - Atatkwenyénhtshera Nikarihó:ten	13
Inquiry into the Artist’s Statement	14
The Ethical Standard of <i>Trust</i>	15
Trust – Grandmother Moon and Corn stalks	15
Exploring the Ethical Standard of <i>Trust</i>	15
Artist’s Understanding of the Ethical Standard of <i>Trust</i>	16
Artist’s Statement - the Ethical Standard of <i>Trust</i>	16

ONTARIO COLLEGE OF TEACHERS

Artist's Statement - Ethical Standard of <i>Trust</i>	16
Mohawk Translation - Kanyahešéntshera Nikarihó:ten	16
Inquiry into the Artist's Statement	17
The Ethical Standard of <i>Integrity</i>	18
Integrity – Corn Cob	18
Exploring the Ethical Standard of <i>Integrity</i>	18
Artist's Understanding of the Ethical Standard of <i>Integrity</i>	19
Artist's Statement - the Ethical Standard of <i>Integrity</i>	19
Artist's Statement - Ethical Standard of <i>Integrity</i>	20
Mohawk Translation - Tyorihwaé:ri Nikarihó:ten	20
Inquiry into the Artist's Statement	20
A Poetic Synthesis	21
THE GOOD MIND	21
Inquiry into the Artist's Poem	22
References	23
Ethical Resources – Ontario College of Teachers	24
Appendix 1 – The Ethical Standards and Standards of Practice	27
Ethical Standards	27
Standards of Practice	28
Appendix 2 – About the Artist	29
Reflections...	30

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession

Introduction

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession is an educative resource designed to support critical exploration into the *Ethical Standards for the Teaching Profession*.

Educators are invited to reflect on the ethical standards of *Care, Respect, Trust* and *Integrity* through the artistic representations included within this document. The artistic representations of the *Ethical Standards for the Teaching Profession* were originally developed for the *Teaching and Leadership: First Nations, Métis and Inuit Settings* Additional Qualification (AQ) course guideline. The significance of these ethical representations for professional practice and teacher education have led to the creation of this provincial resource.

Initial teacher education and AQ courses are key professional contexts for deepening ethical understanding and sensitivity. This

resource will support ethical conversations within teacher education and professional practice through the use of these artistic representations of the ethical standards. This ethical resource may also help to support the respectful inclusion of Rotinonhsyón:ni culture, worldview and knowledge within teacher education and professional practice.

These artistic Rotinonhsyón:ni interpretations and expressions, created by Elizabeth Doxtater, of the ethical standards may also help to deepen educators' understanding of core principles that guide and underpin ethical professional practice.

It is hoped that this resource will facilitate deep professional inquiry, reflection and dialogue into the many rich ethical concepts embedded within the history and culture that are reflected through the artistic images presented in this resource.

Critical Professional Inquiry

“Members refine their professional practice through ongoing inquiry, dialogue and reflection.”

Professional Practice, Standards of Practice for the Teaching Profession
(Ontario College of Teachers, 2016b)



Figure 1

This resource guide is an educative tool for fostering critical professional inquiry and dialogue related to educators' ethical professional knowledge and understanding.

Ethical professional inquiry is a powerful form of professional learning. Engaging in critical inquiry empowers educators in the ongoing process of refinement of professional practice. As educators critically reflect on and analyze their practice through questioning and wondering, they

are able to gain new insights, understandings and perspectives.

Critical professional inquiry enables educators to become aware of the assumptions and beliefs that inform their decisions and actions. It also helps to uncover issues related to privilege and agency. The inquiry processes (see Figure 1) included in this resource are designed to assist educators in recognizing the importance of engaging in thoughtful, ethical reflection and dialogue prior to embarking on actions and making judgments.

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession

The professional judgments and moral actions of educators are greatly enhanced through the adoption of a reflective ethical stance.

Professional inquiry assists educators to critically explore practices that are laden and interwoven with multifaceted complex ethical dimensions. Understanding and gaining deeper insight into these ethical dimensions can help guide the ethical thinking, decisions and actions of educators.

Exploring professional practices through the reflective inquiries offered in this discussion guide may help to enhance understandings related to the many rich and complex ethical concepts and issues associated with teaching and leadership.

The core ethical concepts being explored in this discussion guide are embedded within the four ethical standards of *Care, Respect, Trust* and *Integrity*.

As you reflect on the Rotinonhsyón:ni artistic representations and the artist's interpretation included in this guide, consider how your ethical practice can be deepened and extended.

A Collective Vision of Ethical Professionalism

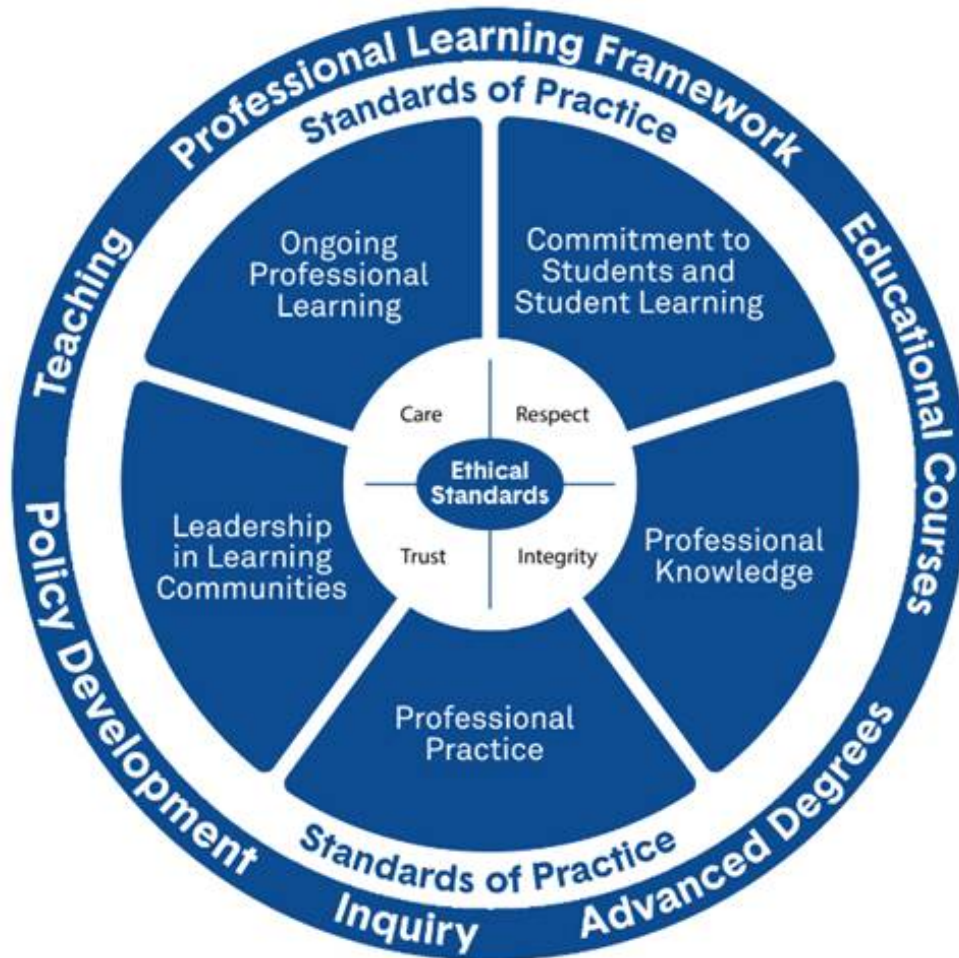


Figure 2

The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* (see Appendix 1), describe the ethical stance, professional knowledge, skills and practices that educators embody within their daily practice. These

standards or principles of professional practice are lived out in multiple and diverse ways and are reflective of the unique contexts that exist in the rich educational landscape of Ontario.

The ethical standards, standards of practice and the professional learning framework (see Appendix 2) convey a dynamic and collective vision of ethical professionalism for the Ontario teaching profession (see Figure 2). The standards serve as complex, interrelated and insightful frameworks for exploring, inquiring and enhancing ethical professional practice. As educators individually and collectively critically explore the evolving nature of professional practice through the concepts embodied within the standards, they are engaging in forms of professional self-regulation.

Engagement in processes of critical collaborative inquiry help to support educators in further refining the knowledge, skills and values embedded within the nine standards or principles of professional practice.

The *Ethical Standards for the Teaching Profession* are intended to:

- inspire members to reflect and uphold the honour and dignity of the teaching profession.
- identify the ethical responsibilities and commitments in the teaching profession.
- guide ethical decisions and actions in the teaching profession.
- promote public trust and confidence in the teaching profession.

As educators explore the Rotinonhsyón:ni artistic representations of the ethical standards they are encouraged to reflect on these standards, the standards of practice and the *Professional Learning Framework for the Teaching Profession* (see Appendix 2).

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession



The Ethical Standard of 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.”

(Ontario College of Teachers, 2016a)

Care – Washing Corn



Original Art by Elizabeth Doxtater

Exploring the Ethical Standard of Care

1. Respond to the artist’s representation of the ethical standard of *Care* through creative expression (for example, art, poetry and dance).
2. Explore the interpretation you associate with this artistic image of *Care*.

Artist's Understanding of the Ethical Standard of Care

Reflect on the following interpretation of the artist's painting depicting the ethical standard of **Care** and then respond to the professional inquiry questions:

Artist's Statement – The Ethical Standard of Care

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

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

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

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

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

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

Within this painting syncretism is represented. The traditional corn wash basket is used, but instead of a traditional pot, a bucket is used to hold the
A Rotinohsyón:ni Representation of the Ethical Standards for the Teaching Profession

water. In the most basic terms, we can blend our tools with care, as we walk forward, together.

Artist Elizabeth Doxtater

Artist's Statement – Ethical Standard of Care

Mohawk Translation - Kaya'takenhà:tshera Nikarihó:ten

Yerahstányons Akowén:na:

Kaya'takenhà:tshera wá:tonhs ne ronteweyà:tha ahatirihwatshén:ri' tsi nahò:ten ratiweyén:te. Shakotirihonnyén:nis enhoti'nikonrahní:rate' tsi énhonste' ne ka'nikonhrí:yo tsi thotiyó'tens.

Wahonnise'kénha', kanatakonhró:nen wahshakotiya'takénha' tsi ronnehyaróntyé's ne ratiksa'okón:'a. Sénha nithotí:yens nè:ne shakotirihonnyén:nis. Wahshakotiyé:nawa'se' ahatitshén:ri' ne ratiksa'okón:'a tsi nahò:ten ratiweyén:te.

Tsi nihá:ti nè:ne aonhá:'a thonttó:kas wahshakonátken'se' ne eksa'okón:'a tsi ní:yoht tsi yoyá:nere ahotiyé:nawa'se' tsi tkaná:takon. Wahonhkwíhshron' ne káti ne'e aonhá:'a kanatanonhstá:ton enkénheke'. Étho wahshakotirihon' ratikwé:kon ne eksa'okón:'a ahoti'nikonhriyóhake'.

Ne ó:nen rona'therón:nis, ne'e aonhá:'a tkayentí:yo enhatirá:ko' á:hontste'. Skennén:'a ní:yoht táhnon karì:wehs ahontatyé:nawa'se' ne káti wa'theranó:ronhs ahotiyén:take'. Étho ní:yoht ne kanatakonhró:nen niwa'therò:ten niya'tekaná:take.

Tsyeyà:ta akoksténha í:yen's ne kí:ken kayàtare. Yenenhstóhares ne o'kèn:ra ne káti ayekhón:ni'. Tsi tkayenthóhseron nikahá:wi tsi niyó:re tenyontskà:hon'. Niya'teyorì:wake yorihowá:nen ne káhkwa ayerò:roke'.

Étho naháyere' ne kanatakonhró:non ne káti ashakotiya'takénha' ne á:se enthatikonhsontóntyé'.

Kí:ken kayàtare wathró:ris ne'e tekarihwayehstón: yenenhstoharehtahkwa yóntstha nek tsi ó:ni ki yóntstha ne kanà:tsyonk nè:ne karíhstatsi yonyà:ton (nè:ne yá:wet ne o'tá:ra'). Sok wá:tonhs ne áetewatste' tetsyá:ron yontstáhkwa, nè:ne onkwehonwe'néha táhnon ó:ya nihononhwentsyò:tens.

Inquiry into the Artist's Statement

1. Reflect on how you plant and nurture the seeds of compassion, acceptance and kindness in your own professional practice.
2. Identify core ethical principles inherent within this expression of Care and in the cultural teachings offered by the artist.
3. Explore the significance of the artist's expression of the ethic of Care for your own professional practice.
4. Explore how the concept of syncretism can help create a more caring, inclusive learning environment.

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.”

Ontario College of Teachers, 2016a)

Respect – White Pine



Original Art by Elizabeth Doxtater

Exploring the Ethical Standard of Respect

1. Respond to the artist's representation of the ethical standard of *Respect* through creative expression (for example, art, poetry and dance).
2. Explore the interpretation of the images in the painting as they relate to concepts identified in the ethical standard of *Respect* (for example, freedom, social justice, democracy, environment, spirituality and culture).

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession

Artist's Understanding of the Ethical Standard of Respect

Reflect on the following description of the artist's painting depicting the ethical standard of **Respect** and then respond to the professional inquiry questions:

Artist's Statement - 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.

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

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

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

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

Artist Elizabeth Doxtater

Artist's Statement - Ethical Standard of Respect

Mohawk Translation - Atatkwenyénhtshera Nikarihó:ten

Yerahstányons Akowén:na:

Atatkwenyénhtshera wá:tonhs ne ahoti'nikonriyóhake táhnon ahonata'karitéhake' ne akwé:kon nè:ne rontaweyà:tha táhnon rotiyó'te. Tehshakotíhsnye's ne ó:ya nihotirihò:tens nè:ne tehatitáhkvens, rotirihwaséhton, táhnon tehonatonhwentsyó:nihs.

Kayanerenhsera'kó:wa wahonten'nikonríhsa' shikahá:wi, akwé:kon raotsihkwa'shón:'a ehtàke wahonná:ti' tsi tkakwí:röte ne Tsyonerahtase'kó:wa táhnon wa'onhtén:ti' tsi tkahyonhatátye onhwentsyò:kon.

Skén:nen, ka'sahtsténhsera, táhnon ka'nikonhrí:yo ne kanoróhston ne Tsyonerahtase'kó:wa, né:'e tsi ne'e aonhá:'a tkarón:tehs táhnon óhonte nikanerahtò:ten tyohserakwé:kon. Kayé:ri nikawerá:ke nonká:ti yo'thontón:nis ne aohtè:ra: othorè:ke, entyéhke, tsi' tkarahkwí:neken's, táhnon tsi yatewatshóthos. Yaweronhátyen ónkha wá:tonhs ne ayonthahí:ne' ne aohtè:ra tsi niyó:re aontá:yen' tsi tkarón:tote.

Ne kí:ken tyorihò:ten, skén:nen ne'e kén:ton tsi ye'nikonrayé:ri táhnon yakota'karí:te. Ka'sahtsténhsera ne'e kén:ton ne ska'nikòn:rat áhontste'. Étho ní:yoht tekahsennakerá:tats ne onkwe'shón:'a. Sewatyé:ren ens ka'nikonhrí:yo yena'tónkhwa ne 'righteousness', 'compassion' tókani 'fairness' ne Tyorhenhsa'kéha.

Enwá:ton' ne aetewanonhtónnyon' tsi nahò:ten óya roná:tih ne Rotinonhsyón:ni nè:ne yorihwáksen nè:ne ahontkáhtho'/ahshakotina'tónhahse', nè:ne ahonthón:tate'/ahonní:ron'. Skáhne, skén:nen, ka'sahtsténhsera, táhnon ka'nikonhrí:yo karihón:nis ne Kayanerenhsera'kó:wa.

Inquiry into the Artist's Statement

1. Discuss the significance of the artist's interpretation and expression of respect for your own professional practices.
2. Identify how the artist's cultural perspective of *Respect* can inform and extend your own understanding of the ethic of *Respect*.
3. Discuss the new insights you gained regarding the ethic of *Respect*.
4. Explore the role of Peace, Power and the Good Mind, for fostering the ethical standard of *Respect* within your own professional practice.

The Ethical Standard of *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.”

(Ontario College of Teachers, 2016a)

Trust – Grandmother Moon and Corn stalks



Original Art by Elizabeth Doxtater

Exploring the Ethical Standard of *Trust*

1. Respond to the artist’s representation of the ethical standard of *Trust* through creative expression (for example, art, poetry and dance).
2. Explore the meaning you associate with the painting of *Trust* entitled, *Grandmother Moon and Corn Stalks*.

Artist's Understanding of the Ethical Standard of *Trust*

Reflect on the following description of the artist's painting depicting the ethical standard of *Trust* and then respond to the professional inquiry questions:

Artist's Statement - the Ethical Standard of *Trust*

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

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

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

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

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

Artist Elizabeth Doxtater

Artist's Statement - Ethical Standard of *Trust*

Mohawk Translation - Kanyaheséntshera Nikarihó:ten

Yerahstányons Akowén:na:

Kanyahesénhtshera wá:tonhs ne tahatirihwakwaríhsyon' tsi ní:yoht tsi tyorihwayé:ri.

Yonkhihsótha Ahsonthenhnékhka Karáhkwa. Akaónha yénonhne ne kahnekarónnyon táhnon kátke éthohtsi ayeyéntho' nok ayeyenthó:ko'.

Ne ó:nen ahshakotirihónnyen', é:so tsi yorihowá:nen ne áhonste' ne kanyahesénhtshera. Kí:ken kayà:tare yonkwana'tónnis tsi ne Yonkhihsótha tsi yontkèn:ses ne yoheró:tonnyon tsi tkahéhtayen.

Kí:ken kahwatsí:rayen yonkwana'tónnis tsi ní:yoht tsi tyorihwayé:ri wá:tonhs ne ahotiyén:take' ne kanyahesénhtshera.

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession

Kí:ken kayà:tare yonkwana'tónnis tsi nikahwatsirò:ten ne ó:nenhste táhnon Yonkhihsótha Ahsonthenhnéhkha Karáhkwa. Ó:wera, onhwéntsya, karonta'okón:'a táhnon kahnekarónnyon ó:ni kayà:tare nè:ne yorihowá:nen.

Inquiry into the Artist's Statement

1. Explore the significance of Grandmother Moon for the ethical responsibilities inherent within teaching and leadership
2. Discuss how the painting of Grandmother Moon can be used to foster trust within the teaching profession.
3. Reflect on the responsibilities associated with Grandmother Moon and the implications for teaching and leadership.
4. Critically explore your own beliefs, assumptions and biases related to the ethic of *Trust*.
5. Reflect on how you might engage external supports included in a learner's, colleague's or family's life due to special circumstances in a way that would embody *Trust* in your professional practice.

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.”

(Ontario College of Teachers, 2016a)

Integrity – Corn Cob



Original Art by Elizabeth Doxtater

Exploring the Ethical Standard of *Integrity*

1. Respond to the artist’s representation of the ethical standard of *Integrity* through creative expression (for example, art, poetry and dance).
2. Create a story/narrative to convey the interpretation and meaning you associate with this artistic image of *Integrity*.

Artist's Understanding of the Ethical Standard of *Integrity*

Reflect on the following description of the artist's painting depicting the ethical standard of *Integrity* and then respond to the professional inquiry questions:

Artist's Statement - 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.

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

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

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

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

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

Artist Elizabeth Doxtater

A Rotinonhsyón:ni Representation of the Ethical Standards for the Teaching Profession

Artist's Statement - Ethical Standard of Integrity

Mohawk Translation - Tyorihwaé:ri Nikarihó:ten

Yerahstányons Akowén:na:

Yené:ronhskwe' ne Yotsi'tsison shiyakoya'tyehnén:'onh tsi yonhwentsyá:te. Wa'ontéwetón' ne akoyén:'a tsyeyà:ta. Ne ó:nen yakotehyá:ronh, akaónha ó:ni wa'ontéwetón' ne tehníhken nek tsi wa'aíhiye' shihnínákerate'. Tsi nón:we na'ontatya'táta', tyonhéhkwen nè:ne ó:nenhste, ohsahè:ta, táhnon onon'ónsera wa'onthontón:ni'. Akwé:kon tehatihennakerá:tats nek tsi ó:ya yoteríhonte ne ó:nenhste nè:ne yorihowá:nen.

Yorihowá:nen ne onó:ra. Kaya'tanónhstats niya'té:kon onénha táhnon étho ki ní:yoht wahnónise'kénha. Yotsi'tsison wa'ón:ton' ne Yonkhi'sótha Ahsontehnhékhka Karáhkwa táhnon shé:kon yonkhiya'takénhas ne kayenthoserakwé:kon.

Shiyotohétstonh tsi rotinenstayenthókwenh, onó:ra rotinyà:tha' ahatiratskwen'tón:ni'. Ethò:ne enhatihá:ren' akwáh nè:ne shá:kat ne wahnónise'kénha. Yoriwató:ken ne onó:ra.

Karihowá:nen yoteríhonte ne onó:ra. Niya'teyohserá:ke, niya'tekahén:tati, niya'tekáhere, niya'tekanénha kaya'tanónhstats táhnon shé:kon yonkwathró:ris tsi niyorihowá:nen ne taetewáthsnýe'ne nè:ne akwé:kon yonkwatérihonte.

Skanenhwén:'onh kahyá:ton kí:ken kayà:tare. È:neken nonká:ti kahyá:ton ne yotsihstohkwarónnyon nè:ne wathró:ris tsi nahò:ten wentó:re ne ayako'nikonrayèn:ta'ne' táhnon ehtà:ke nonká:ti kahyá:ton ne osahè:ta táhnon onon'ónhsera. Yonkwateryèn:tare tsi yawerenhátýe tsi nihotirihò:tens tó:kat ó:ni nikahwatsirò:ten, onó:ra shé:kon kaya'tanónhstats ne onénha.

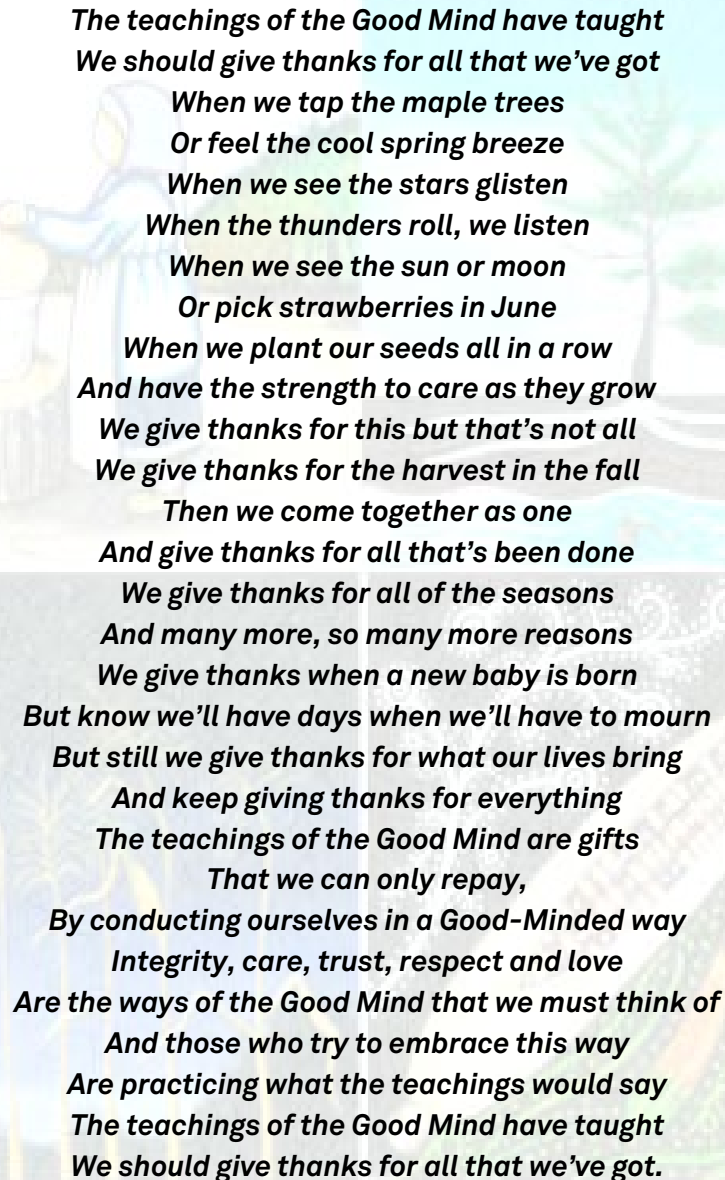
Inquiry into the Artist's Statement

1. Reflect on the role of the corn husk for protecting the integrity of each individual. Inquire into how your integrity is fostered and protected within your professional practice.
2. Identify how the teachings offered in this painting can inform your ethical thinking, understanding and professional practice.
3. Discuss the new insights you gained regarding the ethic of *Integrity*.
4. Discuss your professional responsibility to honour and respect the integrity of each learner, colleague and family as well as other external supports and/or influences you engage with in your professional practice.

A Poetic Synthesis

The following poem, written by Artist Elizabeth Doxtater, serves as a synthesis of the four artist's renderings of the ethical standards of **Care**, **Respect**, **Trust** and **Integrity**:

THE GOOD MIND



*The teachings of the Good Mind have taught
We should give thanks for all that we've got
When we tap the maple trees
Or feel the cool spring breeze
When we see the stars glisten
When the thunders roll, we listen
When we see the sun or moon
Or pick strawberries in June
When we plant our seeds all in a row
And have the strength to care as they grow
We give thanks for this but that's not all
We give thanks for the harvest in the fall
Then we come together as one
And give thanks for all that's been done
We give thanks for all of the seasons
And many more, so many more reasons
We give thanks when a new baby is born
But know we'll have days when we'll have to mourn
But still we give thanks for what our lives bring
And keep giving thanks for everything
The teachings of the Good Mind are gifts
That we can only repay,
By conducting ourselves in a Good-Minded way
Integrity, care, trust, respect and love
Are the ways of the Good Mind that we must think of
And those who try to embrace this way
Are practicing what the teachings would say
The teachings of the Good Mind have taught
We should give thanks for all that we've got.*

Inquiry into the Artist's Poem

1. Identify the core messages conveyed through this poem.
2. Reflect on the interpretation of the Good Mind.
3. Explore the significance of this poem for teaching and leadership practices in education.
4. Reflect on how “gratitude” as a way of being in the world becomes an embodiment of the Good Mind.
5. Explore how a Good Mind can transform teaching and learning.
6. Respond to the poem through creative expression (for example, art, poetry, etc.).
7. Critically inquire into the beliefs and assumptions embedded within this poem and explore the significance of these beliefs and assumptions for your professional practice.

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Appendix 1 – The Ethical Standards and Standards of Practice

Ethical Standards

“At the heart of a strong and effective teaching profession is a commitment to students and their learning.”

(Ontario College of Teachers, 2016, p. 7)

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.

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.

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.

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.



Standards of Practice

“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.”

(Ontario College of Teachers, 2016, p. 11)

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 – About the Artist

Born and raised on the Six Nations of the Grand River, Elizabeth Doxtater celebrates empowerment through her work.

As an author (*Dreamfast* 2018, and *Art of Peace* 2016), she explores traditional laws and teachings to contribute to the current move toward truth, reconciliation and repatriation.

As a cornhusk artist her work includes dioramas of traditional faceless dolls depicting: the ratification of the Great Law of Peace; the Journey of the Peacemaker and the teachings of Creation.

As a painter Elizabeth uses the term ‘reverse colonialism’ she also tackles issues related to women as seen in an unrelated project ‘the Three Sisters of Leonardo’, where three of the world’s most famous paintings of women are transformed as faceless images.

Elizabeth’s work has appeared in many galleries across North America, Australia, Africa and Germany.



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