Understanding Ethical Statements

in the

Educational Learning Environment

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Ethical Statements in the Educational Learning Environment

Introduction

The introductory of this article is to bring together all the components of understanding ethical statements in the educational learning environment. The Final Professional Ethics Statement (FFPES) is a scholarly expression of the author’s professional ethics and integrity that includes the following: (1) Ethics Foundation, (2) The Ethics of Self-Care: An Ethical Body, (3) The Ethics of Self-Care: An Ethical Mind, (4) The Ethics of Self-Care: An Ethical Soul, (5) The Ethics of Community- Care, and (7) The Duties of Ethical Vocation: Personal & Relational.
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Ethical Statements Perspective

Ethical Foundations

According to Josephson (2010) video, he explains the rationalization and rational decisions that are based on what we do and how we think. Ethics in rational decision and rationalization is how we behave and our decisions that may or may not be right or wrong. The difference between rationalization and rational decision is when the reasoning process takes place.

Josephson (2010) theories of rationalization and rational decisions are important to the way we approach life challenges and obstacles. However, Josephson (2010) discussed the importance of what I have been doing all my life and achieving the goals and challenges with integrity. Josephson (2010) stated, “Integrity is the consistency of words, acts, and beliefs.”

In my personal and professional life, I believe that I have the utmost integrity and ethical values in obeying God’s laws, and the laws of the land (Hinman, 2002). According to Hinman (2002), stated, “Being good is equivalent to doing what the Bible or Qur’an or some other sacred text or source or revelation tells you to do (p. 3)”. In the educational profession, the key character traits that accompany the framework are the following:

1. Actively engage students in interactive learning.
2. Provide teachers and staff with integrity and ethics-based training.
3. Learn from others and understand myself in the process.
4. Treating others with the same dignity and respect.
5. Uphold ethical and moral values in my personal and professional career.
6. Doing God’s work and obeying all laws, even though nobody is perfect.
7. Be a leader and not a follower.
8. Set an example by leading others and being able to teach others about integrity, moral and ethical standards.
9. Recognize that all students and children can learn.
10. Understanding our purpose in life is to do God’s will, and take care of his children.
I believe in the integrity, moral and ethical values of doing God’s work in my professional and personal life. The next section discusses the Ethical of Self-Care: An Ethical Body.

The Ethics of Self-Care: An Ethical Body

Dallas Willard’s position on the role of spirituality plays in an ethical conception of the body, which Willard’s position condemns the transformation of life and character (Willard, 1998). Willard (1998) perspective tends to advance his actions before thinking about what he believes that in unethical activities under God. Willard’s (1998) spiritual realm believes that people commit sins through the body; yet, their character in the spiritual sense in grounded. As any romantic relationship or intimacy, it takes a lot of spiritual discipline and relationship in building a quality and intimate relationship with God.

Willard’s (1998) position of unethical activities is based on the understanding of the Bible according to Matthew 11:29, 30, states “Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you shall find rest for your souls. For my yoke is easy, and my load is light.” Willard (1998) provides a very critical spectrum of doctrine and practices according to Protestant laws. Knowingly, and believing that the body can provide ascetic practices in the means of changing from redemption to salvation.

Bonhoeffer (1995), stated, “Knowing of good and evil in disunion with the origin, man begins to reflect upon himself. His life is now his understanding of himself, whereas at the origin it was his knowledge of God (p. 29).” He further states, “Self-knowledge is now the measure and the goal of life, which holds true even when man presses out beyond the bounds of his ownself.”

The next section discusses the Ethical of Self-Care: An Ethical Mind.
The Ethics of Self-Care: An Ethical Mind

In Willard (1998) spiritual perspective, which he tends to advance his actions before thinking about what he believes that in unethical activities under God. Willard’s (1998) spiritual realm believes that people commit sins through the body; yet, their character in the spiritual sense in grounded. As an integrated and organic being, I find the role of mind and body working together in my ethics as any romantic relationship or intimacy. It takes a lot of spiritual discipline and relationship in building a quality and intimate relationship with God. Dallas Willard’s position on the role of spirituality plays in an ethical conception of the body, which Willard’s position condemns the transformation of life and character (Willard, 1998).

According to Willard (1998), which he provides a very critical spectrum of doctrine and practices according to Protestant laws. Knowingly, and believing that the body can provide ascetic practices in the means of changing from redemption to salvation. Willard (1998) perspective tends to advance his actions before thinking about what he believes that in unethical activities under God. Willard’s (1998) spiritual realm believes that people commit sins through the body; yet, their character in the spiritual sense in grounded. As any romantic relationship or intimacy, it takes a lot of spiritual discipline and relationship in building a quality and intimate relationship with God.

In Bonhoeffer (1995) spiritual perspective, stated, “Knowing of good and evil in disunion with the origin, man begins to reflect upon himself. His life is now his understanding of himself, whereas at the origin it was his knowledge of God (p. 29).” He further states, “Self-knowledge is now the measure and the goal of life, which holds true even when man presses out beyond the bounds of his ownself.” I believe that my ethical view of my body influence the perception of the people I work with and teach is appreciated, being the humble servant of God by following his
laws and being able to know my limitations as to how far I can go to achieving academic results in my educational institution (Willard, 1998). I believe that we first address the social-academic injustice that is hindering our students to pursue his or her education. However, due to political adversaries, there are limited resources for teachers to provide adequate curriculum and instructions to meet the students’ success (Zapata-Barrero, 2010).

Borgmann (2006) spiritual perspective supports the humanistic conditions of what is right instead of what is wrong. The values that I place upon rationality in my evaluation of my ethics and humanity, which I believe that my ethical mind influences the perception of the people I work with and teach is much appreciated (Reamer, 2012).

I ethical values is that I am a humble servant of God by following his laws and being able to know my limitations as to how far I can go to achieving academic results in my educational institution. Therefore, the values that I place upon rationality of ethics and evaluation is to meet the mission and strategic goals by addressing the unethical body in the institution, and taking corrective actions to creating a positive working environment for our teachers and students. As Bonhoeffer (1995), states, “God is love” (I John 4.16), and that no one knows what love is except in the self-revelation of God (p.53)”. The next section discusses the Ethical of Self-Care: An Ethical Soul.

The Ethics of Self-Care: An Ethical Soul

I believe that we first address the spiritual soul of social-academic injustice that is hindering our students to pursue his or her education. However, due to political adversaries, there are limited resources for teachers to provide adequate curriculum and instructions to meet the students’ success, and having heart to make a positive difference in the lives of our students and future young educators (Zapata-Barrero, 2010). Borgmann (2006) quoted, “As a moral virtue it
was for him a skill that had to be acquired and maintained (p. 110)”. Aristotle brings form a moral virtue of the soul, which encompasses the comprehension of reality.

Borgmann (2006) spiritual perspective supports the humanistic conditions of what is right instead of what is wrong in our soul. The heart and soul that I place upon rationality in my evaluation of my ethics and humanity, which I believe that my ethical and spiritual soul influences the perception of the people that I work with and teach (Reamer, 2012). My ethical and spiritual soul is that I am a humble servant of God by following his laws and being able to know my limitations as to how far I can go to achieving academic results in my educational institution.

Furthermore, the heart and soul that I place upon rationality of ethics and evaluation is to meet the mission and strategic goals by addressing the unethical body in the institution, and taking corrective actions to creating a positive working environment for our teachers and students. As Bonhoeffer (1995), states, “God is love” (I John 4.16), and that no one know what love is except in the self-revelation of God (p.53”). We have to appreciate the heart and soul by doing God’s will for his people.

My feelings of my inner-soul are pure and humble. I am not perfect, and I know that I fall short in my inner and outer soul that controls my feelings of others. Willard (1998) perspective tends to advance his actions before thinking about what he believes that in unethical activities under God. Willard’s (1998) spiritual realm believes that people commit sins through the body; yet, their character in the spiritual soul is grounded. As any romantic relationship or intimacy, it takes a lot of spiritual soul for discipline and relationship in building a quality and intimate relationship with God.
Willard’s (1998) spiritual soul believes that people commit sins through the body; yet, their character in the spiritual sense is grounded. As an integrated and organic being, I find the role of mind and body working together in my ethics as any romantic relationship or intimacy. It takes a lot of spiritual-soul discipline and relationship in building a quality and intimate relationship with God.

Dallas Willard’s (1998) position on the role of spirituality in the soul plays in an ethical conception of the body, which Willard’s position condemns the transformation of life and character (Willard, 1998). I believe that my ethical soul influences the perception of the people I work with and teach, which I continue to be a humble servant of God. Through the spiritual soul, I am able to understand that bodily life and social relations that are important to making moral and ethical decisions in transforming great spiritual traditions in our academic and professional career (Willard, 1998). The next section discusses the Ethical of Community-Care.

**The Ethics of Community-Care**

“Life without meaning, hope, and love breeds a coldhearted, mean-spirited outlook that destroys both the individual and others” (West, 2001, pp. 14-15). The phrase sums up West’s (2001) assessment that nihilism in black America is threatening the moral fabric of family and communal life. Furthermore, West (2001) argues that the absence of black culture and black leadership are having a profound effect on black civility.

According to Palmer (2004) echoes this sentiment saying, “A strong community helps people develop a sense of true self” (p. 39). Bonhoeffer (1995) is calling on a moral submission to the will of God. West (1994) describes a “nihilism” that is prevalent in the black community. He says this hopelessness is the primary reason for the problems in the black community. This raises several ethical issues.
Borgmann (2006) talks of American society’s responsibility to help its citizens. The government has a responsibility to provide services to the poor in society. According to West (1994), we have not done enough for the black community. According to Palmer (2004), cultural diversity in humanity is something that I value in my life, which brings people closer together and collaborate in mutual encouragement for “rejoining soul and role.” (p. 10)

Palmer (2004) encourages the truth, and what will happen if we “ignore, defy, or embrace our own truth? (p. 10)” Palmer wants us to understand how can we dismiss or devalue our integrity and ethics, and overcoming such obstacles through basic principles and practices of being trustworthy in taking corrective actions.

I was born and raised in poverty. However, I continue to manifest in seeing the positive and never giving up on my dreams by being the best educator that I can be, and help others along with way. I believe that “Live, Love, & Life” and “Reach one, teach one”, is all we need to succeed. The next section discusses the Duties of Ethical Vocation: Personal & Relational.

**The Duties of Ethical Vocation: Personal & Relational**

The ethical vocation in my personal and relational dreams that I have developed in this course is treat others with respect, and continue to provide moral and ethical values to the academic and professional community. The ethical dreams that I have always kept was to ensure that our students- great or small learn to become a better educator and professional as I am. I do believe that dreams and like our children, they need to be nurtured and have the opportunities to excel in his or her future endeavors.

My obligations as an educator are to fit the subject matter to the students’ knowledge, and abilities that are derive from the universities commitment to intellectual advancement and
knowledge (Markie, 1994). I am a believer that professor-student relationship is a power relationship, and just about all the power is the professor’s (Markie, 1994).

However, we have ethical obligations to our students, colleagues, the college/university, and to those who join us in academic activities and higher education (Markie, 1994). I believe that my students will gain mastery in their intellectual subject matter, which they successfully complete his or her degree program (Markie, 1994). I do believe in Hunter’s (2011) perspective that our obligation is to guide students to knowledge of what is true and excellent.

Knowledge is not just a set of beliefs, or even a set of true beliefs. However, to have knowledge is to have true beliefs based on justifying evidence (Markie, 1994). It is important to keep some preliminary points in mind. We are here to teach students, and not to debate and be argumentative to the student. Our goal as educators is to ensure that students learn from our knowledge, skills and expertise in the subject matter (Markie, 1994). Our job is to help students learn that these implications do not hold; it is not to avoid whatever behavior might encourage them to drawn them. We as educators must teach by example (Markie, 1994).

Students understand our teaching obligations, which they must understand that they must graded and assess of the subject matter. However, we can avoid the hasty inference from the premise of high enrollment and high grades to the conclusion of good teaching (Markie, 1994). Students must understand that they are not obligated to come to class. Students must have the perseverance and determination to meet his or her obligations (Markie, 1994). I do not have relations with my students, which is a violation of ethics and values of my fiduciary responsibility and integrity to the students, the university, and myself (Markie, 1994).

We all have similar perspective, but have a strong conviction and passion for the success of our students. It is not about the money or recognition; it is about doing God’s work in providing
a quality education for our students by ensuring moral and ethical standards. As an educator, and learning from my peers and the course.

I believe that I will strive for excellence and be able to improve my knowledge and ethical beliefs by teaching others what I have learned in the course. I know that my knowledge of this course and learning from my peers will be an asset to improving the quality of education in the classroom and on the administration level.
References


