

Ethics, of beliefs that
supports a particular
view



**ASSIGN
BUSTER**

Ethics, derived from Ancient Greece and simply meaning ethos/character, is an attribute that many find is important and, in lots of cases, compulsory in the every-day lives of people all around the world. Ethics can be understood as the study of standards and moral judgement: moral philosophy (Infantino & Wilke, p1, 2009). From working in the local businesses, being employed in the civil service, playing for the local football club, ethics are in some shape or form very much present in most situations in life. May that be a minor or major type of ethics, it is very rare to not find some aspect of ethics in our everyday lives. These ethics are set up by persons to create a communal understanding of what is right and wrong in relation to their situation or it is simply a system of beliefs that supports a particular view of morality. Beaucamp and Bowie, p1 2004, believe ethics to be a set of a general moral belief, normative rules of conduct, a code, a standard or set of standards that governs what one ought to do when the well-being and right of, or duties to oneself, others or institutions are at stake.

For example, if one was to play for a football team every contributor from the management team to the substitution and everyone else in between, will have an agreement on what is the right thing and what is the wrong thing to do when they find themselves in predicaments that could have consequences, may that be good or bad. Their judgement will be tested and, if they were to follow the ethical understanding of the group, then they are abiding by their own laws. While this has discussed the general understanding of what ethics mean, this project will focus on ethics in a classroom. The type of ethics contract may differ from class to class, changing due to factors such as the actual importance of ethics in their

opinion to their own beliefs, and these will be compared throughout the work. And the main target is to look at how culture impacts, if even, the development of the ethical classroom. Just because theorists such as Pitella and Rotstein believe that having an ethical classroom is the 'ultimate incubator learning' that doesn't mean that everyone agrees, and this topic will be discussed throughout. The importance of ethics varies very much so as many people's situations differ.

Many factors come into play to determine their ethical beliefs and that is how their ethical theory is built. H Kung (1990) makes an excellent point, no matter where you're from or background 'men and women are dependent on shared basic ethical values, criteria and attitudes for peaceful coexistence'. Kung's book 'Projekt Weltethos' (meaning 'Global Responsibility') discussed ethics as a global situation and expressed that even with different religious backgrounds and beliefs, their ethical views be very similar (Schlenk et al, p59, 2014). In education, there are not many circumstances where ethics will not be visible. Whether that be on a major scale or in a minute importance, an element of ethics can be seen. R.

S Peters, who talks about Ethics and Education, discussed that connection between these terms and makes the reader understand the importance of ethics. It is said that a man with a trained mind is one who can tackle problems that are put to him in a rigorous and competent way, (Peters, p32, 2015). Peters suggests that 'the educated mind' will have a wider range of solutions if problems were to arise: using ethical beliefs to have a greater spectrum of answers to resolve whatever obstacle arises. Schlenk (p5, 2014) proposes that education is where ethics should come into play.

<https://assignbuster.com/ethics-of-beliefs-that-supports-a-particular-view/>

This is where these young people are built, initiating a healthy development of critical thinking and understanding things more ethically. If ethos is present, they will have respect and compassion for others.

An education in ethics can be very beneficial to the child. Schlenk very much agrees that education and ethics compliment each other for a sustainable and dialogic future. This can only be of benefit to the young person if these two elements are present. Also connecting education to ethics, Infantino and Wilkes (p8, 2009) claim that ethics are integrated into education, so the right choices are made and, as equally important, make one understand why others make certain decisions when they are in a certain predicament. As these theorists that I have previously discussed explained, ethics is very important throughout the education system. This can have many positive attributes for the student. Even though this is focusing on the student they are not the only ones who can benefit from this.

From the principal to the café lady, all will have an agreement on what type of ethics they would like to portray and would like to see visible in the school. For the student to act upon this they will very much need to see others being ethical. As one of the many jobs that a teacher holds, they must act in a certain way that when the students see it they will find this act as one that is of respect, dignity and very much ethical to their school.

Teachers are role models to the students and they help ' students construct a moral compass guidance by fairness, honesty, integrity, civility, compassion and responsibility (Mathur & Corley, p141, 2008). To have these characteristics in a child or at any age, it could only have a positive impact on

him/her. These are aspects that are very much welcomed from every parent/guardian.

As teachers are very important in the students' lives, their moral ethics must be shown in the class also. Even though their ethical views and the importance can vary much, it will be clear that ethics is evident. One of the major parties in the school to uphold ethics are the teachers as they are examples to the students. Maria Harden (Schlenk, p30, 2014) refers to the teacher as role models in such things as social learning, cooperative and tolerance behaviour and constructive conflict behaviour. This comment illustrates that teachers have great responsibility when it comes to their students. 'In the ethical classroom students realise their self-worth and are accepted, supported and respected' (Pitella and Rotstein, teaching.

com, 2015). These characteristics in a student will be clear if an ethical class is present. For an ethical class to be present the teacher must follow the ethical classroom laws also. Teachers must be fair, unbiased, respectful and non-judgemental for an ethical classroom to be existent. Mirroring Pitella's view on teacher importance, The Teaching Council Act 2007 states teachers must be committed to equality and inclusion in the classroom. It's his/her job to show that these types of attributes are very much what the class (and the overall school) is about. Teachers must learn themselves how to be ethical before teaching his/her class to do so, he/she also needs to portray ethical features throughout the class to show that acting in an ethical way is one that has great benefits.

As teaching has shown, students have a wide range of ways that they learn. Drago, 2004, discusses four main ways of learning in the classroom. Visual learning, audio, read/writing and kinaesthetic are four of the main ways for the students to learn in the classroom and show the teacher being fair and ethical, caring for the students and accommodating every type of student: following the Teachers Act 2007 by having equality and inclusion in the classroom. This type of behaviour will be one that can rub off on students, make them feel equal and important. As Maslow's Hierarchy of Needs explains, connecting one's self-image to one's ideal self will strengthen one's self-worth/esteem (Maslow, 370, 1987). If a teacher is encouraging and aiding in the students' self esteem (through an ethical classroom) then they will grow as a person and will radiate of ethical behaviours.

When someone has belief in them, that's when they will believe in themselves. Gardener's Multiple Intelligence Theory compliments Drago's opinion on differentiation as he believes that all students have some type of intelligence and for the teacher to do their job to the utmost best they must cater for all students and make them realise their potential (Gardener, 2001). As this has shown, the teacher has a very big job in making sure an ethical classroom is present.

Even when the teachers, students and other members are pro ethics there still are certain concepts that change the level and type of the ethics in a classroom. Davies and Harre feel that 'a view of ethics is created through own life experiences and decision making' (Mathur & Corley, p137, 2014). Ethics, just like it does with people, can change from school to school depending on that school's circumstances. One can be their cultural

background. There are so many factors that shape a school's ethical beliefs. These could change slightly or dramatically from school to school.

Such factors as location, religious beliefs, career prospects, family background are some that will shape their ethical laws that they build themselves. All members of the school must abide by this for it to become successful. The factor that will be discussed here is ethics being different due to the cultural background. As people have different beliefs the addition of ethics in education can very much change from school to school.

Even though a lot of schools are pro ethics and make it a priority some are not so hyped up by the ethics phenomenon. Mathur and Morley's *Bringing Ethics into the Classroom* shows that (page 137, paragraph 3) ethics isn't top priority in this specific classroom, there are more important things than this. Napier and Wines (p. 831, 1992) view that ethics over multi-cultural situations (which is very much present all over the world) is lost due to the many diverse cultural views. With this being present in today's society the 'ethical role' is somewhat blurry and hard to define. There are going to be lots of different opinions so that will make it harder for an ethical statement to be made: some might feel disappointed, offended, isolated by the ethics set in their institution. To reach a communal ethical agreement would be very hard with multi-cultural members as they all have their different views and ways of addressing a problem.

Billikopf (p. 2, 2009) discussed some of the obstacles that people may face due to diverse cultural backgrounds. 'Education, social standing, religion, personality, belief structure, experience, affection shown in the home, and a

myriad of other factors will affect human behaviour and culture'. To come to a common ground of what ethics to follow would be of hard graft in comparison to a group that come from the same culture.

For a teacher/ principal to decide on an ethical agreement all these factors have to be included. In this project, it will focus on two different schools in the south of Dublin and it will be discussed if they have different cultural ethical beliefs or if they are very similar.

Bibliography: · Beauchamp, T. L., Bowie, N. E.

, & Arnold, D. G. (Eds.). (2004).

Ethical theory and business. · Billikopf, G. (2009). Cultural Differences?.

Or, are we really that different. · Drago, W. A., & Wagner, R. J. (2004).

Vark preferred learning styles and online education. Management Research News, 27(7), 1-13. · Gardner, H. E. (2000). Intelligence reframed: Multiple intelligences for the 21st century. Hachette UK.

· Gardner, H. (2011). Frames of mind: The theory of multiple intelligences. Basic books.

· Infantino, R., & Wilke, R. (2009). Tough choices for teachers: Ethical challenges in today's schools and classrooms. R Education.

· Maslow, A., & Lewis, K. J. (1987). Maslow's hierarchy of needs.

Salenger Incorporated, 14. · Mathur S., & Corley K. (2014) Bringing Ethics into the Classroom: Making a Case for Frameworks, Multiple Perspectives and Narrative Sharing. Arizona, USA. · McHatton, P. A.

, & McCray, E. D. (2007). Inclination toward inclusion: Perceptions of elementary and secondary education teacher candidates.

Action in Teacher Education, 29(3), 25-32. · Peters, R. S. (2015). Ethics and Education (Routledge Revivals). Routledge.

· Pittella, R., and P. Rotstein. “Creating an ethical classroom.” Teaching.

com (2015). · Schlenk, E. (2014). A Manual for Teachers and Educators to

Support the Development of Educational Materials and Tools for Ethical

Education. · Wines, W. A., & Napier, N.

K. (1992). Toward an understanding of cross-cultural ethics: A tentative model.

Journal of Business Ethics, 11(11), 831-841.