



CONTRIBUTIONS OF ETHICS IN EVERYDAY PROFESSIONS AND EDUCATION

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SUMMARY

This work takes a brief look at ethics from two perspectives – in terms of the profession and in terms of education. It is known that it is impossible to exhaust such a vast topic, but here we seek to briefly and simply understand what ethics is, its relationships with professional life and how its reflections can contribute to an education increasingly centered on emancipatory values. The article was constructed from bibliographical research, as it sought contributions from other authors and thinkers to the topic. The method used was qualitative.

Key words: Ethic. Profession. Education. Reflection. Values.

RESUME

This document briefly addresses ethics from two perspectives: in relation to profession and in relation to education. We know that it is impossible to tackle such a vast topic, but here we seek quickly and quickly to understand what ethics is, its relationships with professional life and how its reflections can contribute to an education increasingly centered on emancipatory values. The article was constructed from a bibliographical investigation, seeking contributions from other authors and thinkers on the topic. The method used was qualitative.

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INTRODUCTION

The objective of this work is to discuss the importance of ethics as a guiding instrument for a good life in society.

Especially in contemporary societies, based on democratic values, the philosophical contribution of ethics as a social construct for interpersonal relationships is noticeable, especially those that daily fill the most varied work routines and institutional education spaces.

It is ethics that allows constant reflection, review and redirection of the moral codes that permeate life in society.

The school, as a space for offering systematized education, has its entire structure, functioning and guidelines based on ethical values, always subject to legitimization and various questions.

In turn, it is inconceivable to think of any of the socially recognized professions without them being imbued with codes of conduct and ethical values that regulate them, guaranteeing a minimum of order, efficiency and respect, aiming to minimization of conflicts.

2 THEORETICAL FRAMEWORK

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2.1 ETHICS IN EVERYDAY LIFE

Every day, interpersonal relationships test all the human values we carry as historical and social subjects. The divergences **characteristics of life in society often result in conflicts** with proportions on smaller or larger scales.

In this scenario, ethics emerges as an instrument capable of safeguarding a minimally civilizing ideal, allowing social agents to constantly reflect, validate or review their acts as

subject of rights and duties.

Life in society allows the encounter of differences, divergences, diversity. Soon, Such complexity lacks a guiding thread that allows men to find, throughout this extensive territory of multiple ideas, a minimum of convergences that make them perceive themselves as members of a single global village.

Dom Hélder Câmara – one of the founders of the CNBB (National Conference of Brazilian Bishops) –, in one of his famous positions, he mentioned “In front of the beautiful necklace like a dream, I admired, above all, the thread that united the pearls and immolated itself, anonymously, so that they would all be one”.

2.2AETHICS ANDTHE PROFESSION

Ethics is an eternal thinking, reflecting, building and reviewing concepts and values that guide life in society, whether through standardized or culturally accepted moral rules. It is understandable that, given the complexity and elasticity of the topic, addressing it will always be necessary, as the challenges of life in society make philosophical reflection on ethics essential.

Just as all social activities constantly need to be analyzed and reconstructed in their social, cultural and historical context, the most diverse professions that make up the body of society also need to review their ethical values and moral codes, thus making it possible to efficiently correspond to the collective objectives that they propose.

Professional choices, as a rule, essentially consider two important psychological dimensions: affectivity and rationality.

Affection is clearly evident when we associate the choice of a certain profession with our life project. This will make it easier to legitimize the moral values that underlie the intended profession and it is expected that ethics will be the guiding light for the activities resulting from the fruitful exercise of the profession.

The affective dimension of legitimizing moral values and rules involves, on the one hand, identifying them as coherent with the realization of different projects and, on the other, absorbing these values and rules as a personal value that one seeks to protect in order to remain respectful of the himself and others.

When an evident relationship is established between the moral values set and the possibility of implementing the most varied professional projects, with a view to achieving a “good life”, ethical reflection on the constructions and reconstructions of the ideals that guide the professional life in its greatest objective: to contribute to the progress of life in society.

If it is true that there is no legitimization of moral rules without an affective investment, rationality is a dimension *sine qua nonto* a full experience.

It is assumed that each and every profession that is part of the social body is loaded with commitments and responsibilities for the good and fair ordering of life in society. Furthermore, these values that are so dear to each profession require from the professional a minimum of value judgment and self-monitored freedom, as all their actions imply, on a daily basis, a complex process of choices that, necessarily, need to be based on legality, morality and efficiency.

We also highlight rationality as an indisputable dimension in professional vocation because the values and moral rules that surround professions must sensitize intelligence. It is for this reason that morals can be discussed, debated, that arguments can be used to justify or discard certain values. Ethics allows us to rationally reflect on the need to reshape new ideals and social constructs for the improvement of services, including contributing with new perspectives capable of promoting the emergence of new professions, always aiming for the common good.

Life in society is too complex and full of challenges. Each person is a particular universe, full of prejudices and intrinsic values that sometimes cloud their better vision.

two of world. It is precisely rationality that gives us the ability to dialogue, an essential practice for democratic coexistence. Exchanging arguments, negotiating, opposing ideas, dialoguing with differences can be an experience highly rich in diverse learning if relationships are based on rationality.

We know that each profession brings with it an entire apparatus of theoretical, technical knowledge and moral values. However, it is in the daily experience in society that the professional is put to the test, as only his academic training will not give him all the necessary support for professional practice to the fullest, hence the rational dimension stands once again as the lighthouse that will guide him. safely in your daily activities.

According to Argandoña Ramiz (1994, p. 59), ethical issues seem to have become a fad political. The author highlights that it is not a simple task to produce, compete and overcome markets while fighting against immorality and vices.

The possibility of professional ethics cannot arise consciously or unconsciously from an empty situation that must be filled. On the contrary, it must come from a will and a true correspondence between professional thought and behavior.

Ethical reflection is always an opportunity for transition, and professionals cannot forget that their ideas and ideals are loaded with meanings constructed throughout their education and training as a social subject. This requires permanent vigilance and a tireless search for knowledge, as it is impossible to be ethical under the shadow of ignorance.

We believe that the juxtaposition of the affective and rational dimensions is capable of bringing professionals a fairer, more humane and supportive perception of their action as a social subject.

3 MATERIAL AND METHOD

To construct the methodology, a bibliographical survey was carried out from secondary sources, thus books and texts available on reliable websites, such as online articles published in magazines, among other places that present documented content.

After the prior selection of the material, the authors' proposals were read, analyzed and interpreted, as well as the content considered most pertinent to this research was selected, which were used for the theoretical foundation of the work in question.

From a method point of view, this work carried out a qualitative research approach, which guides levels of research procedures on certain objects of study, the case of this work being the non-numerical description and analysis of the phenomenon of ethics.

4 RESULTS AND DISCUSSION

4.1 ETHICS AND EDUCATION – REFLECTION ON REALITY

Piaget (1977, p. 91) situates education as holding a broad and complex universe of commitments. missions:

[...] aim at the full development of the human personality and the strengthening of human rights and fundamental freedoms. It consists of forming individuals capable of intellectual and moral autonomy and respectful of this autonomy in others, precisely as a result of the rule of reciprocity that makes it legitimate for themselves.

From this Piagetian perspective, education would necessarily be a reflective practice that places empathy over the intellectual, affective and moral egocentrism so characteristic of capitalist societies. Therefore, reflection and experience are essential to understanding the concept of justice based on equity.

Considering that ethics permeates the school's entire curricular proposal, it becomes essential to focus on the quality of interpersonal relationships between the agents of the school institution, as the environment in all its range of experiences becomes a space of perceptions, learning and teachings that they can substantially contribute to the formation of a collective consciousness based on justice and solidarity.

From this perspective, education must contribute to the construction of a collective consciousness centered on diversity, respect and tolerance, enabling social actors to remain permanently vigilant about their thoughts and actions in the light of a common project of happiness.

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It is worth highlighting that education involves value and attitudinal issues, therefore it is an essential condition for the full exercise of citizenship and this only makes sense if it is supported by values capable of guiding life in society, teaching how to articulate one's own well-being with the good-being of everyone.

Still according to Piaget (1970, p. 53):

The main objective of education is to create men capable of doing new things, not simply repeating what other generations have done, men who are creative, inventive, discoverers.

Therefore, in the light of ethics, education will achieve its main objective when it is capable of bringing at its core mutual respect, justice, dialogue and solidarity as indispensable values for guaranteeing human dignity, guiding man to creative thinking at the same time. time in which you cast a humanized look at your fellow man. Man must be able to put his intelligence and wisdom at the service of peace, good and a social life with equal opportunities for all.

In your work *Autonomy Pedagogy*, Freire (1996. p. 20) states that:

When man understands his reality, he can raise hypotheses about the challenge of that reality and look for solutions. Thus, he can transform you and his work can create a world of your own, your Self and your circumstances.

Therefore, only those who actually know it in depth can reflect and intervene proficiently on their reality. Therefore, it is essential that education allows the subjects of the teaching and learning process to experience experiences capable of making them better know, understand and act on the environment, contributing to the achievement of a society that envisions the common good. To this end, it is essential to promote and respect the autonomy of all social agents, since they are subjects, in essence, full of meanings and experiences that, in contrast to the reality in which they are inserted, are capable of contributing to its improvement and progress.

A democratic education, based on the concern of reflection on reality, allows prejudice and intolerance to be minimized in order to solidify social structures with human values that promote true social well-being.

FINAL CONSIDERATIONS

According to Megale (1989) “ethics is the fairest thing there is”. Based on this premise, we can safely say that ethics is a constant invitation to reflection so that human actions are always guided by a sense of justice, coherence, honesty, dignity, respect and empathy.

Considering, therefore, complex human relationships, ethics by its nature is infinite, given the need for permanent philosophical reflection and unrestrained effort by all social agents to construct and reconstruct new paradigms that define values and moral rules. We need to be vigilant in our thinking and our actions as social beings, aware that our ethical perceptions are loaded with intrinsic prejudices, resulting from the moral values that limit our education and human training.

It is worth highlighting that it is impossible to be ethical without knowledge, especially in its evaluative and attitudinal dimensions, hence the essential mission of each human being to be an excellent curious/researcher, thus being capable of truly emancipatory action.

Ethics deals with principles and not commandments, therefore it is an eternal process of thinking, reflecting, building.

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