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COMPETENCY 1B – ETHICS, VALUES, AND SPIRITUALITY

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TABLE OF CONTENTS

Chapter

I.	INTRODUCTION	1
	Defining competency 1B.....	2
	Defining ethics.....	3
	Ethical perspectives.....	4
	Universal ethical values	4
	Relativism.....	5
	Egoism.....	6
	Utilitarianism	6
	Kantianism: keeps the promise.....	7
	Moral rights	7
	Justice or fairness.....	7
	Spiritual values	8
	Ethical versus Unethical Leadership.....	9
II.	SELECTED ASPECTS OF ETHICS	11
	Ethical behavior and leadership effectiveness.....	11
	How are ethical managers?.....	12
	Area 1: Unethical acts	12
	Area 2: Handling data	13
	Area 3: Impact of the supervisors	13
	Area 4: Setting goals	14
	How is ethical leadership?.....	14
	Critical elements	16
III.	ETHICS IN ACTION	17
	My background.....	17
	What does ethics mean to me?.....	18
	My Ethical Values.....	18
	My Shadows	19
	Fostering healthy relationships.....	20
	The connection between knowledge base and the artifacts.....	21
	What artifacts have been generated?.....	23
	What are the implications?	32
	What are the challenges going forward?	33
	What future opportunities am I going to pursue?	33

IV. CONCLUSION.....	35
REFERENCES.....	36

CHAPTER I

INTRODUCTION

Ethics is a “branch of philosophy that deals with right conduct” (Hughes, Ginnett, & Curphy, 2012, p. 181). According to Driscoll (1996, p. 92), numerous individuals trust that you are following the right pathway if you are not overstepping the law. However, the topic of ethics, meaning, and concepts go a long way beyond the law.

As long as I could remember, I have always related to individuals who were kind and carried themselves with truthfulness. These two crucial foundations, kindness, and integrity, are profoundly impressed by my family. They see a synonymous not only with what is right but also with what is noble and praiseworthy. One of my first role models is my father. Mr. Osvaldo is a self-educated person with proficiency in many disciplines. He seemed to know a little about mathematics, social sciences, law, business, and philosophy. He is also a soft-spoken and modest man. His brothers and sisters seek out the oldest son of a humble family of 18, my father’s advice. My dad has extensive experience working as a bank manager and car dealership owner. The latter became his passion in life. Mr. Osvaldo was one of the founders of Montalve Monte Alegre Vehicles, a car dealership.

At 76 years of age, he still works in the business. The company sells cars, parts, services, and related products locally and regionally. I am his oldest of 5 sons, and we worked together in the business for around seven years. Whenever I listened to his counsels, his advice was always practical and full of wisdom. On the other side, my

mother taught me much about ethics and values. Unfortunately, due to her commitments to the family, she never had the school education she planned. At 71 years of age, my mother still pursues self-education and volunteers in many Seventh-day Adventist (SDA) churches in the local community. On her advice, my mother prepared me for the reality that although the world can be a beautiful place, it can be equally cruel and unfair. The difference consists in how I approach and understand both aspects.

This paper describes my experiences with EVS (ethics, values, and spirituality) and their role in my leadership through the many areas (business, music, and church) I have worked over the years. It will define this competency, review significant themes of ethics, and do some academic literature review. The paper also explains ethics and discusses both how ethical managers are and how ethics is leadership. It suggests ways to understand how leaders make a moral decision and address ethical conflict, dilemmas, and effectiveness. In chapter III, I will present the artifacts showing my connection between EVS knowledge and my experiences. The reflection on my leadership journey through EVS concludes with some analyzes on my values, shadows, and applications that these ideas of ethics bring to my life.

Defining competency 1B

Competency 1B is described as the “ethical, spiritual, and value” paradigms humans function in (University, 2009, p. 36). The final objective is developing a unique set of principles and standards that can guide work and relationships and help individuals lead well. I used this competency to add awareness to my EVS journey and connect them to my leadership style.

In my personal and professional life, ethics (E), values (V), and spirituality(S) are the guidelines that give me the discernment in what, how, why, and where to make the decisions and take directions. Whatever I do, the EVS are attached to my daily life. As a leader in a variety of areas such as father, family/home, church, spiritual leader, educational, music, and business, I must share and apply core values, and make the right decisions, as well as assume the consequences as a result of some final bad choices taken.

Defining ethics

The concept of ethics is derived from religions, methods of insight, and societies, mixing disagreements on an assortment of points, i.e., fetus removal, human rights, internal and external conflict decisions made by an individual and humanity. Daft (2011, p. 445) and Williams, Kondra, and Vibert (2008, p. 60) claim that ethics is the code of standards and qualities that administers a man's conduct or gathering regarding what is correct or off-base. I believe that these principles affect how people lead and conduct their lives and how they make decisions. They are the pillars upon which I build relationships, take directions, and manage lifecycle. Once I construct and analyze arguments about what actions are morally correct, what goals are potentially right, and what aspects of the character are ethically virtuous, I can engage in ethical inquiry, ultimately seeking to determine how I ought to respond morally to relevant features of the world.

Indeed, ethics also covers some dilemmas. Four basic guidelines express human being dilemmas. They are (a) how to live a good life, (b) our rights and responsibilities, (c) the language of right and wrong, and (d) moral decisions: what is right and evil

(“Ethics: A general introduction,” 2014). So far, I bring up these dilemmas to my life every time I make decisions. They help me evaluate the momentum and why I am doing that, i.e., in 2012, I had to decide to move to Canada. I analyzed every one of these four dilemmas in detail, and we, my family and I, moved to live, work, and study in Canada.

Ethical perspectives

In my journey as a leader, it is imperative to discern how to understand people who act and think differently from my viewpoint but whom I can, however, share and articulate my ethical perspective. Directly or indirectly, I deal with different moral standards that are a collection of principles, values, or moral theories. Schwartz and Levine (2011) declare that “following seven moral standards appear to cover the broad spectrum of moral philosophy” (p. 31). What are these seven moral standards, and how do they promote a better understanding of dealing with people who present different ethical viewpoints? So, they called my attention once they join my leadership position. The seven moral standards are 1. Universal Ethical Values, 2. Relativism, 3. Egoism, 4. Utilitarianism, 5. Kantianism, 6. Moral Rights, and 7. Justice, which I shortly explain them below.

Universal ethical values

My search for becoming a better leader begins with the analyses of these basic and universal ethical values. Schwartz and Levine (2011, pp. 31-32) present the universal ethical values or merely “common morality,” which is a collection of core ethical values. These values are universal, and they occur in one way or another all around the world. In

the last few years, I have dealt with different ethical influences to become a better leader. Through my experiences and living in three different nations, I learned that values are important, starting at 1. Trustworthiness: important values to be exhibited such as honesty, integrity, promise-keeping, loyalty, transparency, 2. Responsibility: main values are (a) accountable for actions, (b) be responsible, (c) accept fault, (d) apologize, and (e) do not blame others, 3. Caring: This value describes the necessary precaution to prevent unnecessary harm, doing good when it requires a relatively little cost to oneself, being sensitive to others' feelings, and 4. Citizenship: as an individual citizen, I have to obey the laws, assist the community, and protect the environment. I believe that these core values are the main values that should belong to everyone. These values promote my positioning regarding other people's approaches.

Relativism

I see many approaches to understand relativism. However, "this conventionalist approach is based on the moral theory of ethical relativism" (Schwartz & Levine, 2011, pp. 32-33). It rejects the view that there are single, universal standards or rules to determine an act's morality. It identifies the justifiable reference point. The main idea is that "the majority" of a particular reference believes morally acceptable. The issues I see within this moral standard is that if one relies on relativism, the moral judgments can quickly change based on time, circumstance, or culture. Another issue I see is that it can lead to specific results that might be considered problematic. In my experience as CEO for Montalve in Brazil, by the fact that I am an SDA member, I used to keep the seventh-day holy and rest on Sabbaths. My business used to close its doors on Sabbath, contrary

to my competitors that used to open their store on that day. I often received a letter from the local commerce administrators saying that I should open my business on the Sabbath. I always refused to do it. It was and is my positioning to keep the Sabbath holy.

Egoism

The actions verified when people act according to their own perceived self-interest. It is the self-interest of interest, a factual statement (Schwartz & Levine, 2011, pp. 33-34). Unfortunately, this behavior dictates many lives and companies today. Mainly is something that clashes with my ethical values. However, it is widespread to happen. The issue is that the egoism can lead to significant socially irresponsible or unethical actions of individuals or firms. It also shows the notion of “greedy” for individuals or companies.

Utilitarianism

A summary of it reads ‘Greatest good for the greatest number.’ It expresses the classic phrase from 19th-century philosopher Jeremy Bentham (1748-1832) “The greatest good for the greatest number of people” (Schwartz & Levine, 2011, pp. 34-35). The second most important statement reads that “The greatest happiness of the greatest number is the foundation of morals and legislation” (ibid. p.34). It focuses on the impact of a decision on all those people that will be affected by it. For sure, politicians’ most used methods look to fit their solutions or conclusions to many people. The issues I see are that it can have difficulties with measurement, such as measuring the value of life or health and predicting the future. It is powerless to deal with rights and justice (minority suffers burdens with just a few benefits).

Kantianism: keeps the promise

The philosopher Immanuel Kant (1724-1804) declares, “people should do what is morally right no matter the consequences” (Johnson, 2012, p. 158). Kantianism dictates that the moral worth of action has its roots on the reasons or motives for acting (one’s goodwill). Through this moral value, I cannot break my words. It is all about my purpose. The categorical imperative determines this moral duty on universalizability (all, everyone), reversibility (see the other person’s shoes), and respect (do not treat people merely as a ‘means to an end). I highly value the action that reads “Take the right decision or action no matter the consequences,” however, it cannot be an end in itself. This approach is comfortable, but I would parallelly look for other methods to a better final decision or direction once this approach may present disagreements under particular pressure.

Moral rights

Schwartz and Levine (2011) state that “moral rights exist by the mere fact that one is a human being, or arise based on interactions with other human beings, i.e., making promises or entering in a new relationship” (p. 37-38). They mainly represent an individual’s prerogative to something. I see that a strict application of moral rights, similar to Kant, is that actual results would then be regularly disregarded, with the minority’s interests than outweighing everything else to the majority’s well-being.

Justice or fairness

The issue with the term justice or fairness is that “when individuals use the term ‘fairness’ however, they often use it in different ways, each with its meaning and criteria”

(Schwartz & Levine, 2011, pp. 38-41). The action ethical if outcomes are determined to be fair, i.e., compensatory, corrective, distributive, procedural, societal (ibid. p.41). Unfortunately, in my original country Brazil, many businesses are corrupted, including the government, and bribery is part of the system. As a Christian believer and an SDA member, and as a CEO for Montalve, a car dealership, I had many issues with sales to the government because they always requested some compensatory “incentive.” Many times, I refused to go forward in the sales process because, in the end, it would not reflect the moral standard I used to apply and follow in my business.

Spiritual values

In his book *The Leadership Experience*, Daft (2011, p. 447) declares that “managers who incorporate spiritual values in addition to the traditional mental and behavioral aspects” of leadership tend to be successful as leaders. I agree and believe that this value is significant to leaders. According to Reave (2005, pp. 655-687), “values and practices considered as spiritual ideals include integrity, humility, respect, appreciation for the contributions of others, fair treatment, and personal reflection” (as cited in Daft, 2011). My observations from the experiences demonstrate these thoughts on spiritual values explored by Daft (2011) and Reave (2005) are very important. If we relate the religious values with the core values seen above on ethical perspectives, they overlap. I worked in many organizations that they devotional early in the morning, and other companies do not have this manner implemented. Coincidentally or not, the companies that used to do it presented a different climate among its employees. I can only assume that those other behaviors came from the spiritual values present by its leaders.

Ethical versus Unethical Leadership

What does make a leader have ethical or unethical decisions? Stepping forward and discussing ethical and unethical leadership, ethics are the principles of good and bad values that impact conduct where the right has a sense of moral, and the wrong is untrustworthy or unethical (Lussier & Achua, 2013, p. 371). However, “leaders signal what matters through their behavior, and when leaders operate from principles of selfishness and greed, many employees come to see that type of behavior as okay” (Daft, 2011, p. 167). Ethical behavior follows acknowledged standards of good and bad, right or wrong (Williams et al., 2008, p. 60).

On the other hand, unethical behavior happens when leaders abuse acknowledged standards of right or off-base. Lamentably, some leaders’ authority and power in their leadership position can attract managers who engage in unethical behavior practice. Top leaders explicitly are confronting nearer inquiry since what occurs at the top sets the standard for whatever remains in the organization, i.e., in a study of *Fortune* 100 companies, Clement (2006) reported that fully 40% were found to have recently been occupied actions that could be viewed as untrustworthy (pp. 313-315).

Trevino and Nelson (2004) state that an unethical leader misses the mark as both a moral person and an honest influence agent. The dishonest leader conveys that morals do not make a difference; just results do. On the opposite side, ethical leaders make moral contemplations a top organizational need by creating a positive moral climate that propels leaders and supporters’ excellent direction (Johnson, 2012, pp. 319-320). I do not want to dispute any argument; for me, it is evident, I have to act ethically regardless of the

situation. However, there is no “space” for wrong attitudes. Working as vice president for Citibank South Region in Brazil, the bank president, the bank used market strategies that entered in conflict with the bank customers in his ambition to grow. In the end, the bank fired him. However, it took few years ahead to return to its track.

CHAPTER II

SELECTED ASPECTS OF ETHICS

Ethical behavior and leadership effectiveness

Many studies describe a positive relationship between moral conduct or ethical behavior and leadership effectiveness (Mishina, Dykes, Block, & Pollock, 2010). In an extensive survey of 2300 workers, 75 percent demonstrated that they had seen exploitative conduct at work, i.e., misleading deals rehearse, dangerous working conditions, ecological breaches, and misusing of secret or restrictive information inside the most recent year (Losciale, 2000). A similar survey made with 2293 workers concluded that less than half (47 percent) felt that the more experienced leaders in their organizations were moral (Smith, 2000). Moreover, 60 percent of workers felt significantly influenced to commit unethical or illegal acts at work. Just 6 percent of the workers reported feeling some pressure to engage in such behavior (Petry, Mujica, & Vickery, 1998). Furthermore, these studies also bring more good news. When people are struck to the heart working in an ethical workplace, they are revealed to be six times more inclined to remain with that company as the opposite if they think they are working in a business that promotes an immoral climate (Losciale, 2000).

How are ethical managers?

One ethical behavior that is very common is the one that attaches ethics to managers. Managers are called to be the model to be followed. Harvard Business Review (HBR) published several results coming from surveys that asked the following question: How ethical are businesspeople? In one set of a study conducted by Baumhart, respondents believed that they were much more ethical in their actions than an average of managers. In another set of surveys, 1800 businessmen indicated that a vast majority are more honest than their public image.

Answering the above question, Williams et al. (2008) explore four areas that deal with the manager's moral behaviors.

Area 1: Unethical acts

The first area discusses how and when the manager acts unethically. Unethical administrative conduct happens when administrators abuse acknowledge standards of good and evil, right, and wrong (Williams et al., 2008, p. 61). Unfortunately, the authority and power given to some management positions seduce managers to engage in unethical practices and behaviors. During my leadership journey, I have seen some managers that act on the wrong ethical path. I was the sales director for Montalve, and one of my managers, making use of his power, was caught with lousy behavior towards one of his sales assistants. We solved the situation firing him, which gave an alert to the other managers.

Area 2: Handling data

The second area includes how they handle distinctive sorts of data. As data is a key in some administration work, taking care of it is another zone in which supervisors must be mindful of functioning morally. The managers must have a sort of information, gather data, examine, act, and disseminate it, so they can rely upon to trade correct data and, when fundamental, to keep classified data private (Williams et al., 2008, p. 61).

There is a famous “jargon” that reads that the person who has the data and the information has the power to move decisions in the right or wrong way. I used to be the MIS (Management Information System) in my early years at Citibank. Those information, data, control helped to take directions and make important decisions. I used to manage nine branches of the bank in the South Region. Most importantly, having daily contact with them was to have them under my hands through the data and controls I used to manage these branches.

Area 3: Impact of the supervisors

The third area is the way supervisors impact the conduct of others, particularly those they oversee. If administrators advise representatives to perform dishonest acts and fake discipline, for instance, inflating the numbers to succeed, they are manhandling their administrative power (Williams et al., 2008, pp. 61-62). According to the performance, the supervisor is the kind of employee who received the power to manage or lead a group of people. At the beginning of my professional life, I worked as a supervisor for customer services/telemarketing for Montalve. My influence on them was responsible for good or

bad results. Considering the companies strategies and market decisions, I always worked with companies reaching the best results.

Area 4: Setting goals

The last area to be explored is how managers and leaders impact and talk about setting goals. If administrators assess unlikely objectives, the burden to perform and accomplish these objectives can affect workers taking part in untrustworthy business practices, ultimately leading to unethical business behaviors (Williams et al., 2008, p. 62). I am efficient and strategist. So, setting goals is part of my personal and professional life. I believe that the many accomplishments I have in my life came from a target. This Ph.D. program in Leadership at Andrews University is one of my personal goals for my school education. Pursuing this goal made me move and live, work, and study in the US. I am very close to finishing the Ph.D. program at AU.

How is ethical leadership?

Being an ethical leader means that my actions and decisions have to reflect my thoughts' real intentions. The latter is not only a rule but a way of life. So, leadership displays a close relationship with ethics. According to Olivier (2012, p. 67), the terminology used as leadership ethics is moderately new, and as a result, it is still an unexplored area of study. Furthermore, discussing the above question, Olivier proposes that we should reflect on issues such as does leadership needs morals? It is known that leaders require ethics, yet do ethics direct actions towards leadership? Intrinsic awareness of leadership dictates moral behavior? He finishes by saying that leaders require ethics up

to the point the vast majority would concur. Furthermore, individuals would differ in the sort of ethics leaders require, yet not about how leadership involves some morals.

In my leadership journey, I have seen that most organizations that stay successful have leaders who incorporate ethical values in their teams. It is so factual because the leaders understand that what they do in their lives carries over to their proficiency in a particular field. Moreover, leaders are expected to be an excellent example of an impeccable behavior for their organizations in a 7/24 (seven days-24 hours a day) period. In general, people agree more readily on ethics than on the underlying morality. Accordingly, much of leadership ethics are upon the decisions that stand in the middle of the leader's self-interest on the one hand, and the group's interests on the other side. As a result of how dangerous power becomes for leaders, ethicists who ponder leadership takes the assurance of force's legal limits to be one of their key assignments. Whatever the reason, people are far more amenable to adopting ethical frameworks for their lives.

The reasons that leaders seek to perform ethically are the flip-side of the problems that occur when they ignore ethical issues. These reasons are represented by (a) undercut principles you espouse, which hurts the organization, (b) undermine goals, also damaging the organization, (c) spend time and energy justifying actions, wasting resources, (d) loss of trust from those whose help you need, making goals more challenging to achieve, and (e) what goes around comes around (Daft, 2011). The truth is, that if you are attempting to be a genuine leader, the ethical way is the stand out that can bring you where you should be. Daft (2011) concludes that a "visible leadership position entails the responsibility for conducting both one's personal and professional life ethically" (p.171). In my experience, I believe that when you work for a company, and you have the

commitment to that organization, your name also reflects the last name of the company's name. It means that your name is related to the company and that you assume your last name as its name, i.e., Osvaldo of Montalve.

Critical elements

Prince, Tumlin, and Connaughton (2009) have built up an excellent and extensive proposition that emphasizes ethical leadership, and it presents six crucial factors that leaders have to be aware of. These factors are (a) information of initiative and morals to give a reasonable structure to comprehension the act of moral administration, (b) chances to practice authority parts requiring aggregate activity where the learner has some obligation regarding results that matter to others, (c) chances to consider, watch, and connect with leaders, particularly the individuals who have exhibited moral fearlessness, (d) formal and casual appraisal for those that are figuring out how to lead morally, (e) input to the apprentice, and open doors for the learner to ponder in the face of criticism, and (f) fortifying the learner's attitude toward core values and moral/ethics. During my examination of each one, I realized that my philosophy elements are combining more or less of these factors (pp. 95-115).

In the following chapter, ethics in action, I will explain my ethical approach to these ethical issues and other understandings and experiences in my personal and professional life.

CHAPTER III

ETHICS IN ACTION

My background

As long as I could remember, I always relate to individuals who were kind and carried themselves with respect and integrity. As a teenager, I remember my father and I participating in professional and social meetings. Through those meetings, I observed that even dealing with conflict topics, the decisions made reached a kinder and gentler approach. Forty-nine years after, I am still enamored by his attitude and concept of kindness.

My first formal exposure to ethics was experienced during high school when we were required to attend ethics classes as part of our religious education. During my formative years, I received influences from my parents and exposure to church. To this end, I sought the wise counsel of those experienced people, followed by reading good books. I also learned with experienced bosses and my religion. However, facing conflicts, I could see that these resources left me asking more questions, and many times, seeking more answers. Only the school seemed to fill the inner hunger to find answers, and so, this led me to be a musician, church leader, and to complete a degree in business. To this day, something still seems to be missing. Thus, my quest has led me to Andrews

University, where the promise of seeking knowledge, affirming faith, and changing the world are closely aligned with my developmental needs at this point in my life.

What does ethics mean to me?

Ethics means (a) knowing my values, (b) recognizing the shadows and developing mechanisms for resolving any conflicts, and (c) fostering healthy relationships.

My Ethical Values

The two ethical and moral values which have guided my life bring the concept of fairness and freedom. The idea of justice is central to society's functioning. Laws and rules that govern our society build its basis of what is fair and evenhanded. As a child, I grew up with a strong sense of guilt each time I thought that by an "accident of birth," I managed to be born into a family that provided love, care, and life necessities. Similarly, I developed a strong sense of revolt every time I see people mistreated. One such situation was when I saw countless instances where capitalist amassed vast amounts of wealth on the less privileged backs.

The freedom fight for liberty is a central theme that continually runs in the back of my mind. On a macroscopic level, I believe that all human beings have the fundamental right to pursue freedom of thought, religion, and conscience. For these reasons, I cherish the concept of democracy, where everyone has a say. On a microscopic level, my philosophy has always been that the workplace ought to be democratized, where employees have a meaningful role in how they run their department. Central to the best of my belief is the concept that there should be equity in the home. By this, I mean

that there ought to be an equal responsibility as it applies to child-rearing, fairness in how family resources are used, and zero tolerance for domestic abuse.

My strict observance of the fairness and freedom doctrines touch on the ethical introduction noted above. Individually, in my dealings with employees, family, and friends, the end-result ethic of assessing the consequences arising out of my actions are standard. As a Christian, through Jesus, the Bible shows how to lead ethically and morally. Jesus' life is not only a model that we should have, but it brings a significant impact on my life. On the other hand, as a Christian father, I see the responsibility to educate my children based on the principles of right conduct and actions to be prepared to behave accordingly.

Finally, I regard myself as a "fully actualized" individual with an inherent sense of goodness built into my DNA. Being true to my values of fairness and freedom calls for a keen understanding of what the resident shadows are in my soul. The discussion will now turn to my shadows.

My Shadows

Values are useful guides. They motivate direction. However, to do ethics, we need to deal with shadows. Johnson (2012) talks about the shadows that "lurk" within us (p.7). Recognizing the shadows I present in my life, and the other's people shadows are crucial to our success. It is imperative to be wise in this kind of judgment to deal with them to diminish the harm we create for others. Moreover, we must develop mechanisms for resolving conflicts and tensions that arise within and among us. This is an essential step as "the act of leadership creates more harm than good" (Johnson, 2012, pp. 7-11).

Fostering healthy relationships

Given the values and shadows, my understanding is that the right ethics encourages healthy relationships. Deviant behavior becomes normalized when individuals associate with only those who reinforce our antisocial deviant beliefs and negative behavioral traits. As Paul said, “Be not deceived: evil communications [companions] corrupt good manners” (1 Corinthians 15:33, NIV).

So, fostering healthy relationships calls for adopting a mindset where we are open enough to accept global traditions. Social relationships and relationships at work are more fruitful if we celebrate the similarities and the differences between us. Johnson (2012) notes that it is a moral imperative that leaders must embrace the diversity ethic(pp.236-238). Research has shown that companies that display this ethic are more creative, possess a more engaged workforce, and have higher retention rates.

I try to foster good relationships and good morals in my life, the home, and work experiences. Since I am in a leadership role, my moral responsibility is twofold in that I must see in the best interest of my family and my work. As Johnson points out, there are several reasons why individuals choose to follow those who cast long shadows. Parent figures’ need motivates followers, a deep yearning for security, wanting to belong to a community, avoidance of social death, personal weakness, and the need to feel chosen. I am keenly aware that I bear a moral responsibility to develop ethically those I influence. Hence, I have placed self-checking mechanisms that challenge my decisions.

On this journey of fostering healthier relationships, my relationship has undergone fundamental changes. As an immigrant living in three different nations, I have

to understand and deal with the various cultures that bring other aspects of ethics involved in a relationship. I will pass to my son Richard and my daughter Hillary the wisdom I gain from this reflection. In summary, my ethical views are under constant review. Every conversation I have with people, all topics that I read, everything I write, and every course I enroll in presents an opportunity to recalibrate my personal and professional thinking.

The connection between the knowledge base and the artifacts

I have acquired experiences coming from a variety of areas, such as 1. Vice-president for commercial banks, CEO, and entrepreneur in Brazil, 2. Music Ministry, music director, musician, and assistant pastor for Brazilian churches in New York and Connecticut, and 3. The music school director, choir director, and music teacher in the US and Canada. I often faced situations where, at a specific moment, using my leadership status, I had to take actions to keep high ethical standards and avoid questionable moral behaviors. Working as a businessman, the EVS were principles that I had to command, apply, and demand to maintain the business credibility not only for the company's employees but also to shareholders. As the assistant pastor, I faced situations where people used to come to the church for various reasons. Some people looked for the church only to get some food or personal needs showing no commitment to the church, the pastor, or its members.

On the other hand, many people used to come to church looking for something they could feel satisfied and comfortable. Others came only to get spiritual needs or seeking for prayers that could bring some relief. In many of these circumstances, I was

entirely able to help them and suggest something different for their lives. Through our actions toward the community and as a Brazilian church, I showed the people our values and spirituality.

As music school director and teacher, ethics maintains a valued ethical climate in the school. The ethics added to values and integrity; these principles represent day-to-day school work in many aspects. For example, the school has private and public music schools that are competitors in the neighborhood. So, we must work ethically, pursue the goals, and attract new students. As a director and teacher, I have to count on my leadership position consciously about the consequences of not working ethically. I know that unethical behavior brings implications, and many are immeasurable. I also have to be aware of the other teachers' actions and professionalism to ensure they are working accordingly. So, being a leader, I need to defeat restriction, adapt to weariness, oppose diversions, and create strategies and techniques for achieving the objectives.

As the music minister, music director, and musician, I was responsible for preparing, directing, coordinating, and producing musicals and music programs for the churches and communities. My main reason was to show Jesus and preach the gospel through the songs we sang. It is important to mention that a pastor can preach for 30, 45, or 60 minutes and may not help people decide to accept Jesus Christ. On the other hand, by merely listening to a song, the holy spirit has the power to penetrate in their hearts. As a result, they accept Jesus. By the moment we are singing, my understanding and vision are that we also talk, preach, and share many other aspects that reflect Jesus and His ministry. Additionally, understanding Jesus and His ministry teach us many examples of

dealing with ethics, values, spirituality, behaviors, conflicts, love, humility, leadership, and kindness.

In conclusion, combining all these professional and personal experiences through the EVS, I could see the connection between the knowledge base as seen above and their importance in my personal and professional life. I have gained and recorded many experiences over the years, and I could preserve them through a series of artifacts showed below.

What artifacts have been generated?

My actions reveal my personal and professional life that is the reproduction of my way of thinking. To grow more in my ethical thought, values, and spirituality, I have developed and executed several projects and artifacts based on how I demonstrated the EVS in my personal and professional life. These artifacts come from different roles I was assigned from where I built my experiences. The positions are: 1. the assistant pastor, and the first elder for the Seventh-day Adventist Brazilian church in Mount Vernon, NY, 2. my work as the musician, music minister, music director, music producer, teacher, and music school director in three different countries, and 3. as a student in three other countries and universities located in Brazil, US, and Canada.

A brief description follows of how each of these projects influenced my ethical growth:

(A) I worked as the assistant pastor, church leader, music minister, director and coordinator, and first elder for an SDA Brazilian churches in Mount Vernon, NY, and Danbury, CT. These positions were the most grateful experiences I have achieved in my

life. As the assistant pastor and the first elder, I was the church and spiritual leader for the Brazilian congregation. Leading this vibrant Brazilian community, I had the opportunity to develop and implement many activities that connect ethics, values, and spirituality to the church and our lives. The EVS connection reflects religious principles not only for the church members but for the community as well. The SDA church manual states that “Elders must be recognized by the church as strong spiritual leaders and must have good reputations both in the church and community.... and by precept and example must seek to lead the church into a deeper and fuller Christian experience” (Adventists, 2015, p. 73). So, as the church leader, I worked in several activities.

These artifacts show my responsibilities to the churches and my ministry once the position requires a man of God that combines good leadership, ethics, religious principles, values, and a solid spirituality.

See the following artifact(s):

A.1. I preached for SDA churches in the US, Canada, and Brazil (see pictures, bulletins, and copies of the sermons). Preaching is a unique opportunity to show Jesus to the church members and interested people who want to know Jesus.

A.2. Letters from the senior pastor Claudio Vilela: 1. 2009 - Thank you letter, 2. 2011 - Citizenship and Immigration Canada, and 3. 2013 - USCIS California Service Center). These letters describe my role as the assistant pastor for the Westchester Luzo-Brazilian church in Mount Vernon, NY. They also represent all my duties and responsibilities to the church and community. The “Thank You” letter reflects the senior pastor’s recognition of my work with the church and community.

A.3. Letter from the Portuguese Advisory Secretary, pastor Denison Moura. I invited Pr. Moura to do a “Special weekend with God” in our church. See the video (in Portuguese) where Pr. Moura is greeting and inviting the church to participate in that unique program. Also, see the letter describing his weekend with us and his words of recognition of my work for that church. (letter in Portuguese and English where he mentions my name and attaches my picture)

A.4. I developed the seminar on *How’s Heaven Gonna Be?* This workshop presented brief ideas on the above topic, based on the Ellen G. White’s book titled “Heaven.” (see my name and cell number on the flyer – Junior, 203-731-7573)

(B) Morning Journeys: Reconnecting with my spirituality. I not only led, directed, prepared, trained, and implemented several morning devotions for the church, but I also participated in all of them. These morning devotions are called “Spiritual Journeys.” The primary goal is to seek intimacy and a closer relationship with God, reaching Him earlier in the mornings. These materials are a combination of books, the spirit of prophecy guidelines, and direction on spiritual and healthy growth.

These artifacts show my fellowship with God, religious principles, values, and intense spiritual life, always seeking God to guide my life and spiritual growth.

See the following artifact(s): (books are in Portuguese):

B.1. Morning Spiritual Journey:

1. Guidelines in Portuguese. Prepared by Osvaldo Santos Jr.
2. I wrote a letter talking on Spiritual Journey to a Brazilian magazine.

B.2. Intimacy with God: A Spiritual Journey of 40 days – As an assistant pastor for the church, I chose, led, directed, and participated in this spiritual journey of 40 days

“Intimacy with God.” This material was sent to us by the South Division for the SDA churches in Brazil. It is one of many institutional collections for the morning journeys. See the certificate and front page of the book (in Portuguese).

B.3. Intimacy with God: Health and Worship - the spiritual journey - 40 days with God. See the certificate (Portuguese/English), the front page, and the book in pdf (in Portuguese).

B.4. Intimacy with God: Abide in me today - the spiritual journey - 40 days with God. See the certificate, front page, and book in pdf (in Portuguese).

(C) Jesus was ethical and taught values and principles. Based on Jesus’ example, we demonstrate love back to Him and love to our neighbor. As a musician, I created, produced, directed, played, and presented many religious musicals in the US and Canada. Through these musicals, I could explore the life of Jesus in two crucial and historical moments: Easter and Christmas. These musicals explored His life in different contexts. As a Christian believer, through these musicals, I could share Jesus since the time He was born and His death and resurrection. The songs reveal the love of God to His people.

These artifacts express my beliefs, values, and spirituality once they talk, reveal, and show a God that even in uncertain moments in our lives, and despite all circumstances, He is always close to us. Jesus is lamb of God so we can adore and worship Him in spirit and truth.

The musicals were:

C:1. 2003, Danbury, CT – Brazilian SDA church - Christmas Musical: Christ is the Light (Cristo A Luz). Director, producer, choir/vocal group conductor, and pianist:

Oswaldo Santos Junior. See the following artifacts: flyer, picture, and video (in Portuguese).

C:2. 2004, Mount Vernon, NY – Brazilian SDA church - Christmas Musical: Adore Him (Adorai). Director, producer, and choir conductor: Oswaldo Santos Junior. See the following artifacts: flyer, pictures, and videos (in Portuguese).

C:3. 2013, Toronto, Canada, Brazilian SDA church – Easter Musical: Behold the Lamb. Director, producer, and vocal group conductor: Oswaldo Santos Junior. See the following artifacts: flyer, newspaper ad (in Portuguese), pictures, and video (in English).

C:4. 2013, Toronto, Canada, Portuguese SDA church – Christmas Musical: The Night Before Christmas. Director, producer, and choir/vocal group conductor: Oswaldo Santos Junior. See the following artifacts: flyers, pictures, and videos. (in English)

C:5. 2014, Toronto, Canada, Portuguese SDA church – Because He Lives - Easter Music Program. Director, producer, pianist, and choir/vocal group conductor: Oswaldo Santos Junior. See the following artifacts: flyer, pictures, and videos. (in English)

(D) Music is my way to express not only my thinking but my ethics, values, and spirituality. As a Christian and musician since my early years, I have had the privilege to develop my passion for conducting and directing many choirs and vocal groups in different churches in Brazil, the USA, and Canada, representing most of my experiences as a musician. Through these musicals, I can transform ideas and texts from the Bible to show Jesus. I do not restrict to only these aspects, but music reflects what I believe. I believe in God that sent His only son to this world to perish and be an example for me. I follow His instructions and principles, and I use my talent to talk, produce, sing, and

preach His life. Since my early years as a Christian and musician, I have had the privilege to develop my passion for conducting and directing many choirs and vocal groups.

The Doxa trade and brand name belong to me in Brazil. I extended its use in Canada, and with other singers, we performed in many events and churches. As Doxa Vocal Group director in Brazil and Canada, we used to participate in religious affairs, evangelistic series, and crusades to sing about Jesus for the church members and the communities. These events are a combination of performances at churches and in theaters.

At Toronto West Seventh-day Adventist in Toronto, I was the choir director and conductor for the official choir of the church (Majestic Choir) and the vocal group (Just for Him Vocal Band).

See the following artifact(s):

D:1. Doxa Group-Brazil: Highlights of many performances, (in Portuguese)

D:2. Doxa Group & Orchestra-Brazil: releasing the first CD album "Motivo da Canção," (in Portuguese)

D:3. Doxa Group-Brazil: a special program for the community in 1998 at "Sesc da Esquina" Theater. As a musician, Christian, musical producer, and Doxa Vocal Group director, I performed with the group in an impressive program, singing to non-SDA members and ex-SDA members (in Portuguese)

D:4. Doxa Group-Brazil: releasing the second CD album "Ser De Jesus É Bom Demais," The main reason was to preach the gospel and show Jesus to many people through the songs we used to sing. See the CD front page and flyer, in Portuguese.

D:5. Doxa Group in Concert-Canada: preaching the gospel and singing for the community's guests at the Portuguese SDA church in Toronto.

See the flyer "Doxa Group in Concert" performing at the Portuguese SDA church in Toronto, ON, and see the front-page bulletin and bulletin in pdf performing at Heart Lake SDA church Brampton, ON. I also preached in this presentation. (my name is in the bulletin)

D:6. Majestic Choir from Toronto West SDA church in Toronto, Canada. I was elected the Majestic Choir Director and Conductor at Toronto West SDA church in Toronto, Canada, for 2016-2017. My duties involved: choir rehearsal - prepare the choir to perform in many programs and events such as different churches located in the GTA (Greater Toronto Area), evangelistic series, prepare the devotionals, sing Jesus in special programs for SDA members and non-members and community.

See the nominating committee report (my name under Music, Majestic choir), pictures, Appreciation Award, bulletin, and video.

(E) As a church leader for the community, I participated in a series of meetings with the department of children and families (DCF) on better families and parents and children's education.

This artifact was a recommendation from the Executive secretary of the Greater New York Conference of SDA churches in New York. Through this letter, he says that "Mr. Santos is a man of principles, one that we can trust." His words reflect my principles and ethics working toward the family and community.

See the following artifact(s): Recommendation letter from Pr. Gerson Santos, Executive Secretary for Greater New York Conference.

(F) Developing values and ethics towards children, I engaged in two specific courses to learn how to be an effective parent. The first session I took in Stamford, CT. In eight classes, out of twenty to complete the program, I focused on: child development, effective communication in the family, workplace & community, behavior & discipline, effective communication #2, discipline, and anger management #1 to #3. The second part of the course in Toronto, Canada, participated in the group “Effective Parenting.” This course focused on how to learn to raise a happy, motivated, and well-behaved child. Among the topics covered were: parenting styles, how to set practical limits, discipline, and how to increase communication with your child.

These artifacts show that these two institutions taught me how to be aware of children’s education on many levels, such as effective communication, discipline, and child development, which guided me on how to be more prepared to educate my children. The main topics were: values, behavior, ethics, and discipline.

See the following artifact(s):

1. Letter from SJPC (Saint Joseph Parenting Center), and 2. Letter from Jewish Family & Child.

(G) Take the LEAD 775: Advanced Studies at Andrews University (Berrien Springs – USA) – Ethics in Leadership. This course helped me explore ideas and research on moral leadership, ethical decision-making, and the administrative roles and tools for organizations and schools. More specifically, I developed material for the course and a project in ethics for the Christ for the Nations (CFN) Music School in Toronto, Canada. Throughout this project, I engaged in discussions about the schools’ s morals, values, and ethics and the fundamental need for ethics in the professional life we lead. I also

discussed the moral influence of leaders in the community, the need for moral leadership, leaders' moral life, leaders' ethical practices, acting as a moral beacon in the workplace, and finally, a project itself.

See the following artifact(s):

1. Course syllabus, and 2. Project: Ethics in Leadership Project Report.

(H) Take the AP/ADMS 3060: Canadian Law and Ethics at York University (Toronto - Canada): This took this course through the Internationally Educated Professionals (IEP) bridging program offered to skilled immigrants in Canada. The course intends to provide the traditional values and ethical principles needed when operating a business. This class also combined the most critical components of two business courses, Business Law and Business Ethics. The Business Law course presented the essential building blocks of business law, such as contracts and torts (e.g., negligence), the legal facets when organizing a business: corporation, sole proprietorships, and partnerships. Other areas studied in this class: employment, competition, consumer and environmental law, bailment, real estate law (including mortgages), and intellectual property.

The Business Ethics course showed the importance of social and moral obligation in business. This class's goal was to expand the mindfulness and comprehension of ethical issues and give valuable aspects of guiding to make better choices and analysis in ethical business. The course also intended to provide leaders many tools in how to be better prepared to ponder, distinguish, and resolve ethical issues practiced in organizational, individual life, and societal levels.

See the following artifact(s):

1. York University documents/application, 2. ADMS 3060 - Course outline, 3. Final case assignment and kit, 4. York University - Certificate in Canadian Business for Internationally Educated Professionals, and 5. York University – Celebrating Success 2015 Graduation, and picture.

What are the implications?

Personally, this competency helped me to improve my knowledge and skills when dealing with ethics at the same time that worked through some of the conflicts in my life. There were three: 1. Tensions that surround the relationship between my wife and me; 2. My spirituality; and 3. The social responsibility I feel for understating more about the function of ethics in a multicultural dimension.

1. The tension inside my home: By and large, this has been diffused. I have done extensive readings trying to understand the reasons why my wife has depression. I struggle with the fact that her illness profoundly affects our personal, marital, and professional life reflected in our family. Although I am working with the concept of being a parent, husband, and father to keep the family alive and reinvent myself to adapt to the situation, I have now redefined the idea of “family” to include this new arrangement. Notwithstanding the difficulties of the current family configuration, I can transmit them my ethical values.

2. Spirituality: In adapting to the situation above and making an effort to keep my family together, I confess that I still have some disillusionments by why terrible things happen to good people. I plan to continue to read and explore explanations and ideas that can help me deal with these disillusionments.

3. Multicultural ethical, value, and spiritual challenges: Being engaged in this community as an immigrant living in a multicultural country, I have to do my part to go through this adaptation process. More importantly, I have to be accountable for sharing my ethics, values, plus moral and social responsibility. As a Seventh-day Adventist member, my family and I participate in a big church here in Toronto that has its roots in the Jamaican culture. At the same time, that is a challenge for us to be part of this community and learn about different cultures and values and connect and adapt ourselves to this culture.

What are the challenges going forward?

The challenge going forward will be not slipping back into self-defeating thinking about the past. I must keep reminding myself that there is an old and a new story. In my life, I cannot change the old story, but I have control over the new story that arises every single day. Becoming a better human being involves discovering the fundamental truths in life by passing through the hardship of the moment. Only in this way can I be elevated to a status of moral consciousness. Furthermore, this can be a painful process, no doubt, there will be attempts to revert to shortcuts in my thinking, but issues must be examined thoroughly before making judgments. If this is the final objective, then self-awareness and self-regulation of my emotions must be in hand.

What future opportunities am I going to pursue?

This reflection paper has brought me to a new awareness of my learning in ethics and spirituality. It also helped me process and deal with the innate deviance of human

beings. I hasten to add that rather than becoming cynical about the future of humankind. I am encouraged by the steps we have taken collectively as a species to wrestle these issues down to the ground. For this reason, I am putting my learning to work in my current role as a parent, church leader, and professional in several and multicultural areas.

I intend to discharge my duties being conscious of the following ethical touchstones. Johnson, 2012 (pp. 317-363) explains them as (a) Moral courage needs to be exhibited by resisting the pressure of the crowd with a view to remaining true to my core values of freedom and fair play; (b) work on embracing all people be they “enemies” or friends with the understanding that the values of goodness and truth will prevail; (c) display high levels of integrity by acting consistently both in public and in private; (d) less adherence to the letter of the law and more focus on the spirit of the law; (e) always act with humility I respect and have a belief that my actions are part of something larger and more powerful than myself - emanating from this will be a sense of wonder and respect for people, the environment and the universe; (f) inspire trust and confidence by being incredibly optimistic even facing adversity and hardship; (g) treat setbacks as an opportunity to improve, grow and then move on to more significant challenges; (h) work on strategies to improve upon my “Adaptive Capacity” by creating win-win situations even in the face of considerable uncertainty; and most importantly (i) engaging in reflection.

CHAPTER IV

CONCLUSION

This reflection paper moves me to a new awareness of my learning on the EVS. Ethics is about building up people to do good to each other and themselves. Undoubtedly, shaping one's ethics, values, and spirituality is a life-long process. We expect to achieve this by applying diligent effort each day to becoming moral leaders. Yes, I will make mistakes; however, that should not deter me from removing my moral blindness if they exist. A critical component is knowing that moral development is a journey with no endpoint. It is a collection of acts that catalyze behaviors and show a better way to live. Given that I am prone to these human frailties, all I always can do is exhibit the capacity to learn and listen.

In closing, my ethical journey has just begun in gaining an abundantly understanding of ethics, spirituality, and values. That is my journey to recognize the human tendency to deviant behavior. This has been a constant struggle because people tend to hide improper conduct. More prophetically, the Apostle Paul states it this way "For that which I do I allow not, for what I would, that I do not, but what I hate, that I do" - (Romans 7: 15 KJV). I bring this thought to my own life, saying that sometimes I do not do what I really would like to do, and others, I do.

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