

SECTION 9. THEORY, PRACTICE AND TEACHING METHODS

9.1 Some glimpses of pedagogical ethics

For the successful implementation of teaching activities, in addition to professional competence, which includes a set of theoretical knowledge and practical skills of a teacher and his pedagogical skills, his culture and pedagogical ethics are also of great importance. Pedagogical ethics is a separate and very important characteristic of the work of a teacher and his personality, defining a system of criteria for evaluating his actions and behavior. Ethics in general, and pedagogical ethics, in particular, considers the essence of the main categories of morality and moral values.

Moral values should be considered the system of ideas about good and evil, justice and honor adopted in a given society or a certain professional or other group, which act as a kind of assessment of the nature of life phenomena and relationships, moral virtues and actions of people. All basic moral categories are applicable to pedagogical activity; however, individual concepts of ethics most clearly reflect such features of pedagogical views, activities and relationships that distinguish pedagogical ethics as a relatively independent section of ethics. Among these categories, one should name professional pedagogical duty, pedagogical justice, pedagogical honor and pedagogical authority of the teacher [274].

The concept of professional pedagogical duty is one of the most important categories of pedagogical ethics. This concept concentrates general ideas about the totality of requirements, norms and moral prescriptions imposed by society on the personality of a teacher, on the performance of his professional duties. They include ideas about how he should carry out certain labor functions, mainly intellectual ones, and build relationships with trainees and work colleagues correctly. These norms prescribe the need to be deeply aware of one's attitude to the chosen profession, to the student and teaching staff and to society as a whole.

The concept of a teacher's professional duty has already programmed the need for a creative attitude to their work, special demands on themselves, the desire to

constantly replenish their professional knowledge and improve pedagogical skills, the need for a respectful and demanding attitude towards students. Following the requirements of pedagogical duty, a teacher of higher education is obliged to continuously engage in self-education and self-improvement throughout the entire active labor activity and strive for perfection.

Pedagogical justice is a kind of measure of the objectivity of the teacher, the level of his moral upbringing (kindness, integrity, humanity), which is manifested in his assessments of the actions and behavior of students, their attitude to learning, the nature and results of educational and cognitive activity [275]. Pedagogical justice requires an approach to assessing the activities of each student not formally, but with the obligatory consideration of his abilities and personal characteristics. Indifference in grading only according to formal criteria that do not reflect the student's actual expenditure of intellectual effort and time for preparation, his professional and personal creative development, not only does not stimulate him to further master the educational material, but also violates the principle of pedagogical justice.

Professional honor in pedagogy expresses a concept that characterizes not only the teacher's awareness of the significance and role of his activity and his personality, but also public recognition, public respect for his professional and moral merits and qualities. In this regard, the honor of the teacher acts as a public assessment of his real professional merits, which are manifested in the process of fulfilling his professional pedagogical duty. In other words, his honor is manifested in the training of highly qualified specialists, highly moral creative personalities with a strategic innovative type of thinking.

The pedagogical authority of the teacher, which was mentioned above, represents his moral status in the team of students and colleagues, acts as a kind of discipline, with the help of which an authoritative and respected teacher regulates the behavior of students, influences the formation and development of their beliefs and moral ideals. Pedagogical authority depends on all previous moral-ethical and psychological-pedagogical training of the teacher. His level is determined by the depth

of knowledge, erudition, skill, attitude to work, breadth and freedom of thinking, his civic position, etc.

The concept of ethics is close to the concept of morality or morality. But if ethics is a doctrine of morality, morality, then morality itself acts as a way of self-fulfillment of the personality, its self-government and streamlining relations between people on the basis of some generalized ideas about norms, principles, and ideals that lead to the values of goodness and justice [276]. In other words, morality outlines the sphere of ethical values, which, first of all, is recognized by society and each of its members. Just as along with the general there is professional ethics, so on the basis of its principles and ideas, a specific professional morality inherent in each professional group of people develops and functions. Let us consider the essence of pedagogical morality and its manifestations in the process of professional activity of a higher school teacher.

Pedagogical morality is a system of general and particular norms, rules and customs that are in complex relationships with each other. In order to effectively regulate the actions and behavior of a teacher, the system of requirements of pedagogical morality must have internal consistency and consistency, that is, both general and particular norms, rules and customs must form a single whole.

Pedagogical morality is understood as a system of moral requirements imposed on the teacher in his attitude to himself, to his profession, to society, to students. It acts as one of the regulators of the teacher's behavior in the process of carrying out his professional teaching activities. The system of requirements of pedagogical morality is a concrete expression of the teacher's professional duty, his moral obligations to society, the teaching staff and students, to his vocation.

It is customary to distinguish between a general and a particular moral and pedagogical norm of a teacher's professional morality. If the general norm is a broad and meaningful requirement in relation to the teacher to pedagogical work, covering the most typical situations, then the private norm of morality generalizes and reflects a narrower range of relations and facts of the actions and behavior of the teacher, reveals and specifies only part of the general content and volume of this requirement.

Along with pedagogical morality, the moral consciousness of the teacher and his moral culture as integral components of his general and professional culture are also of great importance for the organization and implementation of educational activities.

Moral consciousness is a person's awareness of the norms of his behavior, the nature of relationships in society and the value of the qualities of the human personality, the need to follow them. The result of this awareness is its consolidation in the views, ideas, feelings and habits, manifested in the specific actions of a person. Public consciousness provides a generalized theoretical and ideological justification for morality as a social phenomenon; individual moral consciousness also reflects the specifics of the environment with which a person constantly interacts. One of the elements of the teacher's moral consciousness is his awareness of moral values and understanding of how these values are perceived by his pupils.

The moral culture of the individual is represented, according to V.A. Lozovoy, “as a measure of her moral socialization, that is, the degree of development and appropriation of the moral values prevailing in society and the degree of familiarization with the moral aspects of activity in various spheres of public life. In other words, it is a measure of moral development achieved by a person, characterized by moral values learned and realized in activity” [276].

At the everyday level and in the most common sense, moral culture is considered to be the moral upbringing of a person, the degree to which he assimilates moral norms, requirements and instructions and their implementation in specific actions and a general line of behavior. In this understanding, the moral culture of a teacher can be judged by how deeply and firmly moral attitudes, principles and norms that operate in society are embodied in his feelings, thoughts, views and actions, in everyday behavior, in life position. Only through active expression in actions, in communication with students and colleagues, with other people, both the moral culture of the teacher and the measure of compliance of his moral development and moral consciousness with moral standards and principles of society are manifested. This is also the measure of their compliance with the specific requirements of society for the personal qualities of the teacher and the nature of the performance of his professional functions.

The basis for the formation of the teacher's moral views is his knowledge and understanding of the principles, requirements and norms of morality, their specific reflection in pedagogical activity.

However, the teacher cannot be limited only by knowledge of moral norms and principles, he must have firm ideological and moral convictions, which are a prerequisite for active conscious creative activity for the purposeful formation of the personality of each pupil, the formation of his moral consciousness and moral culture. Ethical knowledge and moral views become the beliefs of the individual in the process of social practice and under the influence of the objective conditions of labor activity. The requirements of professional pedagogical ethics are met by conviction, organically combined with genuine consciousness, adherence to principles and exactingness to oneself and to students, to the nature of one's activity.

Along with beliefs, the subjective moral position in relation to professional activities and participants in the educational process is occupied by the teacher's moral feelings, which are considered as the emotional side of his spiritual activity. Moral feelings act as a means of personality formation and as one of the tasks of moral education. The moral feelings of a teacher can be conditionally divided into several groups in accordance with the reflected object: in relation to their profession, to themselves as a representative of the teaching profession, in relation to other participants in the pedagogical process - students and colleagues.

Moral relations of the teacher. At the heart of moral relations are the dependencies between the prescriptions of duty and the subjective perception of these prescriptions by the individual, between personal and public interests. Moral relations are regulated by moral principles, norms, customs, traditions that have received social or group recognition and assimilated by the individual in the process of his socialization and collective activity.

The peculiarity of moral relations is that they have a value-regulatory and directly evaluative character, i.e., everything in them is based on a moral assessment that performs the functions of regulating and controlling a person's actions and his behavior in general.

Moral relations are built differently in various areas of their manifestation: the field of educational work and scientific research, various kinds of social activities of teachers and trainees, in the field of extracurricular contacts, joint leisure, etc.

The subject of moral relations in the pedagogical environment is the teacher. Being the main link in the educational process, he carries out the widest interaction with students and colleagues. The goals, forms and nature of this interaction, as well as their results, must necessarily receive a moral assessment and self-assessment of the teacher.

The moral relations of teachers and trainees contribute to the development of a creative personality, the formation of a free person with self-esteem. The most important condition for a positive moral influence of a teacher on a student is a combination of respect, reasonable exactingness and trust in him. In the system of moral relations in the pedagogical environment, a very important role is played by the interaction of the teacher with the student team, which should be built on the basis of mutual understanding and mutual respect, understanding of the specific interests of students, respect by the teacher for the positive traditions of the team and self-esteem of each pupil. The moral activity of a teacher, like any kind of spiritual activity, has a relative independence. At the same time, it turns out to be quite closely related to other types of activity and can be implemented in various subject forms: moral education, organization of moral experience, moral self-education, in ensuring the unity and integrity of the educational process.

So, in the process of moral education of students, the teacher unobtrusively acquaints them with the main problems of morality and with the features of professional ethics inherent in their future activities, with the criteria for moral assessment. At the same time, he should reveal the possibilities of freedom of choice of a moral act and the degree of responsibility of the individual for his behavior.

The process of moral self-education and self-improvement of a teacher is not only the formation of missing qualities and habits, the strengthening of one's moral and volitional qualities, but also a change in previously formed negative attitudes. An important component of the teacher's moral culture is his pedagogical tact. Pedagogical tact is a special form of implementation of pedagogical morality in the activities of a

teacher, in which thought, word and action coincide. Tact is commonly understood as moral behavior, including the foreseeing of all the objective consequences of an act or line of behavior and their subjective perception [276]. In tact, the search for an easier and less painful path to the goal is manifested.

Among the main components of the teacher's pedagogical tact, one can name a respectful attitude towards the individual and its dignity, high demands, the ability to listen with interest to the interlocutor and empathize with him, balance and self-control, businesslike tone in relationships, adherence to principles without stubbornness, attentiveness and sensitivity towards people, etc.

Among the requirements for the pedagogical culture of the teacher, there are universal, developed in the course of the development of pedagogical practice, which have their own characteristics in the field of pedagogical work and are subject to moral regulation in the process of pedagogical activity through moral self-education. After all, many actions of the teacher are actually not controlled by anyone. Therefore, often he himself evaluates his actions and deeds and, in accordance with this assessment, corrects them himself. Therefore, a kind of moral “barometer” of a teacher, an indicator of the morality of his actions, is his pedagogical conscience. And he must be sensitive to its voice to a high degree.

A teacher, by his very purpose and social status, must always be a sculptor of the morality of young people, teach them to feel, understand, think, respect a person in a person, influence students not with separate methods, exercises, but with his whole being. Any violation on his part of even a petty moral principle plunges him into an abyss of distrust in the eyes of the students [275]. In a teacher, everything should be natural, no fake, otherwise sooner or later there will be a collapse. The teacher communicates with his audience for a long time and quite closely, and as a rule, he fails to deceive her with hypocrisy, hypocrisy, demagoguery. The most reasonable and most effective line of his behavior in the process of moral education is the desire to be as natural as possible. If a teacher has shortcomings that students should not know about, then the only sure way to hide them is to overcome them in oneself, otherwise, most likely, students will “bite through” insincerity. Often, the naturalness of the

teacher's behavior smooths out small deviations from the accepted norms of behavior in the eyes of students. Naturalness, therefore, is a strong tool that acts in favor of the teacher.

Pedagogical ethics provides for the love and respect of the teacher for students, as well as a similar attitude of students towards the teacher. Indirectly, through the learning process, the teacher takes care of the well-being of students in the areas of their communication with each other. A real teacher himself is a highly moral person, and therefore he combines kindness and politeness with high demands, excludes violence and coercion from the arsenal of means of influencing students. A real teacher is characterized by kindness, restraint, politeness, which are not a formal obligation, but a need for him. Teachers, in turn, win respect and love of students by honest work. First, the authority of power acts, and then the authority of power passes into the power of authority (if the teacher is a master of his craft, a moral person). The power of authority is an irresistible and reliable force.

In conclusion, it should be emphasized that pedagogical ethics is based not only on love for students, but also on a deep knowledge and understanding of their inner world, goals, interests and aspirations, character traits of each student, on the pedagogy of cooperation. It should be taught in such a way that the student really becomes an accomplice in the learning process. If you do not make the student your ally, then no moral influence can be exerted on him. Only by introducing the student to active creative and independent activity, knowing and understanding him, it is possible to contribute to the moral formation of future specialists.