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Belkin Igor Vladimirovich
candidate of pedagogical sciences,

d
Vinnytsia National Agrarian University
Vinnytsia, Ukraine

ETHICS OF PEDAGOGICAL COMMUNICATION IN THE CONTEXT OF THE STUDENT DEVELOPMENT OF SCIENCE

Abstract.

The article considers various aspects of pedagogical ethics of a teacher in the context of his professional activity. The meaning of the concepts "professional ethics" and "pedagogical ethics" is revealed. Features of pedagogical ethics of the teacher which are shown in the course of its activity are allocated. The relationship between the professional competence of a teacher and pedagogical ethics, which is its component, is shown.

Keywords: *professional competence, professional ethics, pedagogical ethics, communication.*

Problem statement. In the context of humanization of education, pedagogy of cooperation to ensure a personality-oriented approach in the organization of the educational process, moral values of future teachers, development of skills in mastering various pedagogical tools, readiness for ethically adequate behavior in different situations of changing student life. The implementation of these tasks is associated with the assimilation of students of pedagogical universities norms and principles of pedagogical ethics. It is no coincidence that the main goal of the National Doctrine of Education Development in Ukraine in the XXI century is "providing opportunities for self-improvement of the individual, the formation of intellectual potential as the

highest value of the nation" [8], the development of creative abilities of students.

Ukraine's economic development involves improving the training system. Studying in a higher educational institution requires from the future specialist both professionally significant knowledge and personal creative abilities.

Training a specialist of modern scientific level requires the creation of certain conditions for the formation of professional skills and the development of personal qualities. Therefore, during the training of future professionals, the teacher should introduce innovative methods not only of teaching but also of communication with students. [1].

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Therefore, taking into account the current requirements of time and innovation, encourages modern educators to attach considerable importance to the pedagogical ethics of communication in the working context of "teacher - student" and "student - teacher".

It has long been known that in addition to the professional methods and forms that the teacher has and uses in class, there is a lot of how he presents it in collaboration with the student in class. That is, the element of communication, which occupies not the last place in the pedagogical skills of the teacher on the one hand, and the student's desire to learn - on the other.

Analysis of current research. Analysis of scientific works of Ukrainian and foreign scientists shows the diversity of approaches to defining the concept of "pedagogical ethics", outlining its features, subject, functions and tasks. Modern Belarusian scientists V. Naumchyk and E. Savchenko interpret pedagogical ethics as a science of moral formation in the pedagogical process. Modern Belarusian scholars Victoria Pisarenko and Ivan Pisarenko associate the concept of "pedagogical ethics" with the peculiarities of pedagogical activity, the problems of moral consciousness of subjects of study and their relationships. Russian scientist Lyudmila Shevchenko characterizes pedagogical ethics as a component of the science of ethics, which reflects the peculiarities of the functioning of morality in a holistic pedagogical process, studies various aspects of moral activity of the teacher.

The purpose of the article. Investigate the issues of professional and pedagogical ethics of future teachers. Prove that the ethics of pedagogical communication plays one of the key places in the form of cooperation between teachers and students in the educational process of modern universities.

Presenting main material. Pedagogical ethics is a section of professional ethics that studies the essence and content, features of pedagogical morality, substantiates its categories, norms, principles, functions in the process of pedagogical activity.

The subject of ethics covers the specifics and basic content of philosophical knowledge about the forms of moral relations of people in their spiritual and practical activities. Ethics as a "practical philosophy" reduces the concept of morality to a set of historically defined norms, ideas, rules of conduct of people, which are realized in their moral actions and deeds; this science considers morality as a special means of normative regulation of social relations. [2].

Pedagogical ethics is considered as a relatively independent branch of science, which studies the features of pedagogical morality, clarifies the specifics of the implementation of moral principles in the field of teaching, reveals its functions, content of principles and ethical categories. Also in the framework of pedagogical ethics studies the nature of moral activity of teachers and moral relations in the professional sphere, develops the basics of pedagogical etiquette, which is a set of specific rules of communication developed in the pedagogical environment, manners of people engaged in teaching and education. This means that pedagogical ethics also takes place in the pedagogical activity of the coach. [3].

The subject of pedagogical ethics is the peculiarities of the manifestation of morality in the consciousness, behavior, professional activity of the teacher and his relations with students, parents and colleagues.

The subject of study of pedagogical ethics is morality as a specific way of value knowledge and spiritual and practical development of the world around people, understanding of good and evil, justice and injustice, etc. Pedagogical ethics is an integral part of ethics, which reflects the specifics of the functioning of morality in a holistic pedagogical process, the science of various aspects of moral activity of the teacher. It covers socially significant elements of social morality, acts as an integrative characteristic of the teacher's professional activity, determines the moral and ethical requirements for him and reflects the degree of their transformation in the mind and behavior of the teacher [4, p. 17].

The purpose of the course is to form students' moral values of the pedagogical profession through the assimilation of its normative principles, development and self-development of professional ethical culture.

Tasks of pedagogical ethics:

- to acquire knowledge about the philosophical, ethical, psychological foundations of business communication, its norms and rules, ways of their application, features of etiquette in different working conditions;
- learn to analyze specific situations, recognizing the types of people, their level of morality and other individual characteristics that are manifested during business communication;
- master the system of ways and means of business communication, its strategies, learn to choose them in accordance with the psychological and socio-cultural characteristics of the interlocutors, the norms and rules of humanistic ethics;
- learn to flexibly apply the chosen methods and tools in the process of communicating with students during individual conversations and collective discussions of problems, in speeches to different audiences, in negotiations, in resolving conflicts, etc .;
- outline ways to form a culture of communication, formation and self-improvement of individual communication style of specialists in accordance with ethical and psychological norms and rules.

The specifics of pedagogical activity puts forward high moral requirements to the teacher. These requirements, of course, act as an ideal to be achieved. The ideal teacher: a wise, kind, tactful, demanding, educated person, an extraordinary person, a true citizen of the Fatherland, who has his own strong beliefs and strong morals, able to courageously defend them, a talented educator, a great professional, free and independent nature that commands respect. and the sympathy of students and fellow citizens.

The environment in which communication and interaction between teachers and students takes place has both general and special social features. The leading role of the teacher in this environment causes increased moral requirements for him, because the object of his influence are children who do not yet have fully formed moral guidelines and values. It is through communication, interaction of the teacher with students that

they form and consolidate the basic moral attitudes, ideals, life positions. Children learn about the world of adults through the prism of moral views, values of the teacher. Therefore, an important condition for the teacher's influence on the pupil is a positive relationship between them. Creating such a relationship is an important task for a teacher.

The pedagogical ethics of the coach is realized through information interaction with the athlete. Plans, recommendations, advice, guidelines, comments - these are the most common educational methods and forms of influence on the consciousness of the athlete, his attitude to sports and its results. Honesty, openness, cooperation, the desire to help the pet - these moral traits are the key to high achievements and success of the athlete.

Morality and ethics form the basis of the organizational culture of the organization.

The relationship of morality, ethics and organizational culture can be figuratively represented in the form of three interrelated areas. At the same time, morality is the core sphere, which is the basis for the sphere of ethics, which in turn is the basis for the sphere of organizational culture. In turn, morality, as we have noted, is based on the basic values set by the religion or belief of a local civilization to which the organization belongs. In the context of globalism and secularization of society, as a rule, the basis of moral values are universal values. [2].

Sociologists have proven that nothing has such a positive effect on students' behavior as an example of their teacher's behavior. When students see that they have something to learn from their teachers, they have a need to grow to that level and become the same moral person. The high morality of the organization strengthens its business reputation and is an important driving force for academic success in particular. [2].

What distinguishes a successful person from unsuccessful, cultured from uncultured, attractive from unattractive? Undoubtedly, in addition to appearance, intelligence, attire - first of all, the ability to communicate beautifully and correctly. Such people are admirable. Instead of secretly bullying these people, you should always, purposefully and steadily master the art of successful communication, because as you know, every skill is acquired and developed. This is especially true of the teacher, who is always "in sight", all the time in the whirlpool of events, meetings, is a kind of "business card" of the university. Not only the business reputation of the institution, but also the level of knowledge of students depends on its behavior, style, manners, and most of all - on the art of communication. [2].

An equally important component of the pedagogical profession is equipping students with skills of social interaction, based on the awareness of educational activities as socially defined. The moral duty of modern higher education is to form a culture of social relations without tolerating the real limitations of everyday communication within higher education. Higher education is designed to equip the experience of creating relationships in the forms of culture. Creating an atmosphere of interpersonal communication in the forms of culture,

the teacher adjusts to a creative attitude to the world as a whole.

Formulating the tasks of pedagogical ethics, scientists emphasize the theoretical understanding of society's requirements for the moral face of the teacher. Yes, the teacher must be a bearer of deep and comprehensive knowledge; systematically update and replenish their own knowledge; love your profession; know adolescent psychology, be interested in the inner world of youth and study their individual abilities; to be a humanist, to love children, to show principledness, exactingness, justice and generosity; to become an indisputable authority for pupils; to be a collectivist, an active citizen, an educator and a bearer of knowledge, a patriot of his homeland, an active bearer of moral convictions, etc. In these requirements for the teacher, society prevails over the individual. However, he as a person has a moral right to demand from society the provision of appropriate conditions for self-expression and self-realization.

Theoretical and applied tasks of pedagogical ethics in modern conditions are:

- - formation of humanistic orientation of pedagogical activity, orientation of the teacher's personality on moral education of students;
- - identification of factors that contribute to the growth of morality of teachers and students or, conversely, inhibit this process;
- - study of the relationship between the moral experience of students and their parents;
- - disclosure of mechanisms of interrelation, harmony of moral and professional qualities of the teacher;
- - study of the mechanism of improvement of moral and legal relations between the personality of the teacher and society;
- - solving problems of moral motivation of pedagogical activity, its moral, material stimulation and public recognition.

Modern education, according to some scholars, is becoming a service sector, directing its resources not to the development of student morality, but to the formation of a successful person, focused primarily on benefits and not benefits. Education does not always pay attention to the fact that the upbringing of a student in virtue should lead to the fact that his well-being begins to coincide with the well-being of another with whom he is connected and interacts. The moral consciousness of young people in modeling the world pays attention not to the values of existence, the values of individual human existence, existential values, but to natural (material) goods, which are one of the criteria for success in life. [6].

Pedagogical culture is a certain degree of mastering by the teacher of sociocultural experience of mankind, deep knowledge of methodology of science and ability to use its achievements in practice in various innovative forms, using integrated knowledge of history of pedagogy, philosophy of education, psychology [7]. The pedagogical culture of the teacher is a systemic education. Its main structural components are: pedagogical values, creative ways of pedagogical activity, experience of creation by the teacher of samples of pedagogical practice from positions of humanism.

Components of pedagogical culture are morality, spirituality, tolerance, cooperation. Morality - a system of views, ideas, norms and assessments that govern the behavior of people in society. Spirituality - creative orientation, inspiration of man; a certain type of worldview: the trinity of attitudes to the absolute, to the world - nature, society, other people, himself [4, p. 60]. Based on the understanding of man as a spiritual being, it means that we define for him the unconditional right to spiritual self-formation, self-activity, that is, we perceive him as a real subject of his own life, which is responsible for its implementation.

Important in the formation of the teacher's own ethical worldview is the process of mastering knowledge of the history of pedagogy and philosophy of education, integration of knowledge in culturology, and on this basis to develop their own model of behavior based on the pedagogy of humanism. Consider the main stages of formation of norms of pedagogical ethics through the prism of the development of the history of pedagogical thought.

From the legacy of the teachings of Socrates (469 BC - 399 BC) - an ancient Greek philosopher, there is no written source, but his philosophical thoughts were fundamental and profound in the enlightenment of pedagogical ethics. He, applying the method of self-knowledge, came to the conclusion that the essence of human existence is morality. The highest for a person is that which is acquired by culture and upbringing. In his opinion, the teacher must have undeniable authority, and the student must be consistently freed from spiritual slavery: to be sustained, educated, "to know himself", to adhere to all measures, to be aware of their own good deeds. At the heart of the relationship between his students, he put: communication, friendship, deep understanding, relying on spirituality, mutual responsibility, love. An important principle of forming the moral qualities of a young man for Socrates was the principle of unity of word, knowledge and deed.

The ancestor of objective idealism, the ancient Greek philosopher Plato (427-347 BC) was engaged in pedagogical practice in Athens and in his works describes the practice of Athenian education. Plato demands that the teacher use humanistic methods in teaching children: praise, requests, competition. He believed that in the process of learning teachers must face the task: the formation of friendly relations with the student, the study of abilities and interests of children in order to successfully develop them. Recognizing the fact of violence in family and social education, Plato considered violence a means of educating slavish obedience, which did not meet the purpose of education in ancient Greece.

Humanistic ideas of freedom and respect for children formed the basis of the concept of free education of the famous Italian teacher Maria Montessori (1870 - 1952). The researcher paid great attention to the ethical qualities of the teacher, demanding that teachers not only teach, but also learn from children. It is important that the teacher is a person who is constantly evolving, has the skills of self-improvement, self-study and vision of the child in development. In the context of the humanistic educational paradigm, the position of the

teacher is fundamentally different than in traditional pedagogy. He should be a companion and companion of the child. The teacher acts as a mentor, consultant, source of knowledge, the purpose of which is to create real opportunities for self-realization of students in a form that would correspond to the level of development of each of them.

Ethical ideas of humanistic pedagogy are relevant today not only for pedagogical thought and teachers-practitioners in the West, but also in Ukraine. Ethical and pedagogical ideas of outstanding teachers of the West in the modern Ukrainian school are realized within the framework of innovative technologies of teaching and education. Ethical and pedagogical ideas of foreign pedagogy contributed to the formation and further development of pedagogical ethics, which solves the problem of replacing forms of pedagogical communication on a system of humane, free for search and creativity of relations in the pedagogical process. [5].

Well-known Ukrainian teachers in the XIX - XX centuries. - K. Ushinsky, G. Vashchenko, V. Sukhomlinsky, A. Makarenko, S. Rusova paid a lot of attention to the morality of the teacher. According to V. Sukhomlinsky, the pedagogical culture of a teacher is an integral part of the general culture of a person. The pedagogical culture of a teacher is impossible without mastering the achievements of universal culture - scientific, moral knowledge and aesthetic values. In the ideal of the teacher outlined by him, the first and defining feature is humanism and morality. Only a person with a high sense of self-worth, with a developed sense of compassion, mutual assistance, and self-respect becomes a teacher-humanist. The leading role is given to the teacher, who must have "a high gift to see the good in a person, to believe in him" [8]. V. Sukhomlinsky always claimed that love for children is the pinnacle of pedagogical culture, the most important feature of which is humanity, and the anthem of humanism is to feel another person's heart.

Modern Ukrainian teachers who study the formation of pedagogical ethics in students, I. Zyazyun, G. Vasyanovych, I. Pidlasy, V. Yagupov, P. Movchan, O. Dubaseniuk, emphasize the formation of ethical knowledge in the context of real social processes, performing accordingly to them normative and value-oriented function. Because it is ethical scientific knowledge that actively contributes to the formation of a moral ideal in the teacher's personality.

The moral ideal is the idea of the highest moral perfection, which as a model, norm and the highest goal determines a certain way and nature of human action. The moral ideal should be considered not as a passive expectation of the future, but as an active creative process aimed at improving the existing moral reality, the desire and realization of "morally higher", therefore, harmony in the relationship "teacher - student", "teacher - student - society" [7].

Modern pedagogical ethics studies the features, content, principles and functions of pedagogical morality, the nature of the teacher and the manifestations of moral relations in the pedagogical environment, develops the basics of pedagogical etiquette, which is a set

of rules of communication and teacher behavior. It is ethics, from the standpoint of a holistic approach to the individual, insists on the consideration of education and upbringing of the individual as its spiritual saturation, which unfolds in dialogue, communication of equal subjects.

In accordance with modern ideas about the methodological principles of constructing the content of education in the curriculum of students of the discipline "Pedagogical Ethics" applied: axiological, socio-cultural and activity approaches [9, p. 302].

The axiological approach involves the assimilation by students of ethical norms, principles and requirements for teacher behavior, which together affect the formation of his values and pedagogical attitudes, determine the nature of his attitude to various subjects of the educational process.

The socio-cultural approach is aimed at the perception of pedagogical ethics by the teacher as a universal social regulator of teacher behavior in various areas of his professional relationships (students, colleagues, administration, parents, profession, etc.). Socio-cultural component of the content of the discipline is also provided by knowledge of professional ethics in the history of pedagogy.

The activity approach involves the formation of future teachers of practical skills (moral culture) behavior in various situations of moral choice in accordance with the norms of pedagogical ethics, the development of skills to use the techniques of individual pedagogical interaction.

Considering this topic, emphasizing its great importance, it is worth mentioning the functions of pedagogical morality:

- 1. Epistemological (cognitive) function of morality. It is manifested in the fact that morality gives a person new knowledge about the world and at the same time is a form of social consciousness. Moral activity in the pedagogical sphere is based primarily on general moral views, norms, assessments and orientations. However, the programming activity of moral consciousness is embodied to a greater extent in pedagogical activity. A real teacher and the whole teaching staff are not limited to knowledge of past and present morals, social activities. Social, including moral perspective, orientation to the future - the professional duty of the teacher.

- 2. Value-oriented function of morality. It consists in the fact that a person evaluates the events, phenomena and behavior of other people in terms of the meaning of human life with the help of a certain system of value orientations. In pedagogical morality, this function is implemented in different ways. Any pedagogical activity must be morally oriented, because its result has great social value and is aimed at educating the morality of students. The implementation of the ideas of pedagogical morality provides the formation of value orientations on moral activity and the improvement of moral relations between individuals.

- 3. Educational function of morality. Moral guidelines, norms, assessments, incentives and moral orientations are aimed at educating the moral personal-

ity of the student. Pedagogical morality requires a special level of education from the teacher. His inner world, manner of behavior and habits must be subject to the principles, norms and rules that are accumulated in the pedagogical environment and have an educational impact on the teacher.

In addition to general, pedagogical morality has specific functions:

- 1. The function of pedagogical adjustment. Its essence is that in the actions, deeds, activities of teachers and students make certain amendments (methods of suggestion, moral evaluation and self-evaluation). A productive method of group psychocorrection was developed and implemented in pedagogical practice by a modern Ukrainian scientist Tamara Yatsenko. With its help in the process of active social and cognitive learning is the correction of the system of relations by influencing the main structural components of personality (cognitive, emotional and behavioral).

- 2. The function of anticipatory influence. According to her, the teacher must influence the activities and relationships of students, preventing deviations from moral norms and rules. The teacher must evaluate their activities both from the standpoint of the present and from the standpoint of the future.

- 3. The function of reproduction of moral knowledge. It is manifested in the fact that pedagogical morality not only covers an established set of knowledge about morality, but also is constantly enriched with new ones.

- 4. The function of developing immunity against moral distortions. Provides protection of morality of the person against various factors and the phenomena: intensive modernizations of these processes; uncritical external borrowing and coercive application of economic and political models; destruction of basic values of Christian culture and expansion of non-traditional religions; manipulation of the public consciousness with the help of the media (misinformation, demonstration of naturalistic scenes of cruelty, murder, violence, debauchery; purposeful imposition of antisocial and illegal standards of behavior and lifestyles by providing information about the forms and ways of existence of the criminal world, etc.). Pedagogical morality must oppose immoral phenomena at all levels: individual, collective, national and universal.

Higher school pedagogy has its ethical aspects, marked by specific features. Like pedagogical ethics in general, the ethics of relations and behavior of a university teacher includes several blocks.

First, it is an ethic of attitude to one's work, including an awareness of responsibility to students, colleagues, and one's field of scientific knowledge; choice of learning strategy and tactics; use of own scientific experience as information for listeners, etc.

Specific for university pedagogy is the connection of the teacher with the generally accepted programs and standards of university education that regulate teaching. It is known that these standards can be useful guidelines and can be an obstacle to creative teaching.

Given the high level of professionalism, independent scientific contribution of many university teachers, associate professors, professors in the development of

their field of knowledge and the formation of the educational process within this field, some freedom in compliance, possible modification and changes of university standards. This is manifested, in particular, in encouraging the creation of author's programs of basic courses, development of special courses, modification of curricula.

Second, university ethics includes the ethics of the relationship between the two main participants in the process of direct transfer of knowledge - teacher and student.

Third, a special block is the relationship between teachers - the ethics of interaction between teachers in the process of achieving a common goal, which is the transfer of students with reliable knowledge and their formation as future colleagues of teachers themselves. Fourth, the attribute of higher school is the ethics of scientific creativity, questioned by the special position of the university teacher, who is obliged to combine in his life the functions of teacher and scientist.

Conclusions. The topic of pedagogical ethics is actually extremely multifaceted. It is worth noting that the aspects of this issue disclosed to the authors are key, traditional. However, the phenomenon of ethics is diverse and individual. The teacher must constantly improve himself and not stop there. Social in its sources, origins, functions, moral culture is pervasive. At the same time, it is individual in its way of existence and mechanisms of action. An important manifestation of the moral culture of the teacher is his ability to spiritual creativity, active independent activity aimed at teaching and educating the younger generation. The internal culture and moral values of the teacher are reflected in pedagogical ethics as a branch of ethical science.

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