

THE PEDAGOGICAL TECHNOLOGY AND STAGES OF FORMING THE PROFESSIONAL DEONTOLOGICAL CULTURE OF FUTURE TEACHERS

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Abstract

The article provides a scientific and theoretical analysis of the pedagogical technology for forming the professional deontological culture of future teachers, including its content, methods and stages. The author substantiates a five-stage structure of the process of forming deontological culture — the motivational-value, cognitive, activity-practical, reflective-analytical, and integrative-result stages. A comparative analysis of the scholarly views of foreign and local researchers is also carried out, and the historical and theoretical foundations of the concept of pedagogical deontology are disclosed. The findings of the research can be applied in teaching the disciplines of professional ethics and pedagogical mastery within the system of higher pedagogical education.

Keywords: Deontology, professional deontological culture, pedagogical technology, future teacher, professional ethics, reflection, pedagogical duty, competence, axiological approach.

Introduction

In the period of the fundamental reforms being carried out in the Republic of Uzbekistan, the radical improvement of the quality of education and the preparation of qualified pedagogical personnel possessing high spiritual and moral qualities have been defined as one of the priority directions of state policy. The cornerstone of the development of modern society is closely connected with science, education and upbringing, and one of the most important tasks in this respect consists in forming the personality of a teacher who is devoted to the profession and possesses a high deontological culture.

Today, in conditions where the social responsibility of the teaching profession is steadily increasing, the problem of forming in future teachers the skills of professional duty, adherence to moral norms, and a deep awareness of

pedagogical tact and responsibility is acquiring particular relevance. Indeed, the professional activity of a teacher is not merely a process of transmitting knowledge and skills, but a complex system of social and pedagogical relations that shapes the personality of the learner. For this reason, the issue of forming the deontological culture of students — the future educators of the coming generation — through a scientifically grounded pedagogical technology is becoming one of the important tasks of the system of higher pedagogical education.

The relevance of the topic lies in the fact that, although the research conducted to date in the field of pedagogical deontology has thoroughly examined questions of deontological training mainly on the example of the fields of medicine and law, the issues of an integral technological model for forming the professional deontological culture of future teachers and of its step-by-step implementation have not been sufficiently systematised. The present article offers a scientific and theoretical analysis aimed precisely at filling this gap.

The aim of the research is to provide a scientific substantiation of the pedagogical technology for forming the professional deontological culture of future teachers, of its content, structural components and stages, and to elaborate practical recommendations.

The methodology of the research comprised the theoretical analysis of scientific-pedagogical and philosophical literature, comparative-historical analysis, the systems approach, and the methods of generalisation and synthesis. In the course of the research, the scholarly works of foreign and local scientists, as well as the pedagogical and ethical views of the thinkers of the East, were studied.

Main Part

1. The Theoretical and Historical Foundations of the Concept of Professional Deontological Culture

The term “deontology” derives from Ancient Greek and is composed of the words “deontos” — duty, necessity — and “logos” — doctrine. This term was first introduced into scientific circulation as a science by the English philosopher I. Bentham, the founder of the theory of utilitarianism, who initially used the concept to denote the theory of morality in general.¹

¹The concept of deontology. Philosophical Dictionary. Source:
<http://philosophy.niv.ru/doc/dictionary/philosophical/fc/slovar-196-2.htm>

Later, the German philosopher I. Kant further developed the ideas of deontology and interpreted ethics as “the doctrine of duty and obligation”. This approach emphasises that a person's moral conduct must be based not only on the outcome, but on the very process of fulfilling one's duty, which serves as an important methodological foundation for understanding the essence of pedagogical activity. The philosophical and historical development of the concept of deontology has been analysed in depth by L.T. Ryskeldieva, who examined the genesis of deontological knowledge in the context of the history of philosophy and revealed the changes in the content of this concept across different periods.²

The roots of pedagogical deontology reach back to an even deeper historical period. The thinkers of the East — Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Alisher Navoi and Abdulla Avloni — devoted particular attention in their works to the arduousness of the teaching profession, the personal qualities of the mentor, and questions of responsibility in the upbringing of the child. In their views, the teacher is interpreted not merely as a transmitter of knowledge, but as a moral support who must personally serve as an example. Representatives of modern Uzbek pedagogical science — including O. Musurmonova — have substantiated in their scholarly reflections that a person who does not deeply comprehend the essence of the pedagogical process and lacks a feeling of respect towards the learner cannot ensure the effectiveness of education and upbringing.

In studying the structural composition of deontological training, the research of V.V. Doroshenko is of considerable importance. The author substantiated the teacher's deontological readiness for professional activity as an integral system consisting of personal-developmental, social-professional, cognitive, procedural and reflective components, and differentiated the levels of formation of such readiness (high, medium, low) in terms of their content.³

Thus, professional deontological culture is an integral personal and professional quality that manifests itself in the process of the teacher's relations with learners, colleagues and society, and that ensures conscious adherence to professional duty, responsibility and moral norms. This concept encompasses not only a body of

²Ryskeldieva L.T. Deontology in the History of Philosophy. — Simferopol: Tavriya, 2004. — 384 p.

³Doroshenko V.V. Deontological Training of Future Physical Education Teachers: abstract of the dissertation of the Candidate of Pedagogical Sciences: 13.00.08. — Krasnodar, 2018.

theoretical knowledge, but also the norms of conduct that are manifested in practical activity.

2. The Pedagogical Opportunities for Forming Professional Deontological Culture

The process of forming the professional deontological culture of future teachers is realised through a number of interrelated pedagogical opportunities. First of all, this opportunity manifests itself through the content of education: the inclusion in the curricula of higher pedagogical education institutions of such disciplines as professional ethics, pedagogical mastery and communicative culture forms in students the theoretical foundation of deontological culture.

The second important factor consists of educational methods and technologies. As V.A. Slastenin has noted, interactive methods, trainings, role-playing games and case-study techniques enable students to act in conditions close to real pedagogical situations, which in turn serves to consolidate their professional and moral views.⁴

Pedagogical practice may be indicated as the third opportunity. In elucidating the foundations of pedagogical ethics, I.F. Isaev and E.N. Shiyanov particularly emphasise that it is precisely in the course of practice that the student comes face to face with real professional situations and directly experiences professional duty and responsibility.⁵

The fourth factor is a positive educational environment. A pedagogical environment based on mutual respect and cooperation develops in students such qualities as humanity, tolerance and justice, and this enriches the axiological component of deontological culture.

Information and communication technologies may be cited as the fifth opportunity. As R. Ishmuhamedov has noted, the presentation to students of various pedagogical situations and interactive materials through modern digital platforms broadens their professional thinking and their skills of independent learning.⁶

⁴Slastenin V.A. Theory and Practice of Pedagogy. — Moscow, 2021.

⁵Isaev I.F., Shiyanov E.N. Foundations of Pedagogical Ethics. — Moscow, 2020.

⁶Ishmuhamedov R. Innovative Technologies in Education. — Tashkent: Fan, 2018.

All the opportunities enumerated above are organically interconnected, and their implementation in a complex manner constitutes a single pedagogical system that ensures the formation of the future teacher's personality as professionally and morally mature.

3. The Stage-Based Structure of the Process of Forming Professional Deontological Culture

The formation of the professional deontological culture of future teachers is a systematic and consistent pedagogical process, and in the course of the research it was substantiated that it consists of five interrelated stages.

The first stage is the motivational-value stage. At this stage, a positive attitude towards professional activity, an awareness of pedagogical duty and responsibility, and respect for moral values are formed in students. The individual's internal motivation plays a decisive role at this stage: the student comes to comprehend the social significance of the profession and to sense the spiritual essence of teaching activity. Conversations, problem situations and motivational trainings are considered effective means of this stage.

The second stage is the cognitive stage. At this stage, students acquire theoretical knowledge relating to professional deontology: such matters as the norms of pedagogical ethics, the rules of professional conduct, and the culture of teacher–learner relations are studied in depth. Lectures, seminars and independent learning assignments are applied as the principal didactic means.

The third stage is the activity-practical stage. The theoretical knowledge acquired is applied in practice. As A.S. Makarenko emphasised in his theory of upbringing, the moral qualities of the individual are tested and consolidated only in the process of real activity, within the relations of the collective.⁷

Through role-playing games, case studies and trainings, students shape their own professional conduct, while pedagogical practice acquires particular significance at this stage, affording the opportunity to demonstrate deontological culture in a real environment.

The fourth stage is the reflective-analytical stage. At this stage, students work on analysing their own activity, recognising their mistakes and eliminating them. According to L.S. Vygotsky, the higher mental functions of the individual,

⁷Makarenko A.S. Theory of Upbringing. — Moscow, 2018.

including the capacity for self-awareness and self-analysis, are formed precisely in the process of social activity and communication, which once again confirms the pedagogical significance of the process of reflection.⁸

The fifth stage is the integrative-result stage. At this concluding stage, the knowledge, skills and values that have been formed are united into a single system, and professional deontological culture is established as a stable quality in the personality of the teacher. The pedagogue becomes ready to carry out independent professional activity and consciously observes professional and ethical norms.

As N.F. Talyzina emphasised in her theory of the management of the educational process, any complex skill is formed step by step, relying on the results of the preceding stage — and this regularity applies fully to the process of forming professional deontological culture as well.⁹

Thus, the five stages examined above are organically interconnected, and each stage creates the ground for the effective implementation of the next. The complex and consistent implementation of these stages ensures the formation of the future teacher's personality as professionally and morally mature.

4. An Analysis of the Scholarly Views of Foreign and Local Researchers

Such scholars as F.N. Gonobolin, N.V. Kuzmina and A.I. Shcherbakov have conducted wide-ranging research on the problems of pedagogical culture and deontology, in which various qualitative indicators of pedagogical activity have been studied. In disclosing the content of pedagogical culture, E.A. Grishin includes among the professionally significant qualities of the teacher general erudition, a profound command of one's own subject, the continuous enhancement of pedagogical mastery, love of the profession, humanity, truthfulness and exactingness.

V.A. Slastenin, for his part, singles out as integral indicators of pedagogical culture a sense of the honour of the profession and the degree of readiness for pedagogical activity as a form of service to society.¹⁰

⁸Vygotsky L.S. Thought and Language. — Moscow, 2019.

⁹Talyzina N.F. Management of the Educational Process. — Moscow, 2022.

¹⁰Slastenin V.A. Theory and Practice of Pedagogy. — Moscow, 2021.

V.A. Kan-Kalik, approaching pedagogical activity as a creative process, includes in the system of pedagogical culture creative individuality, intuition, discernment and tact, while V.I. Pisarenko defines such aspects as intellectuality, breadth of knowledge and depth of professional knowledge as important constituent parts of pedagogical culture.

In her research, G.A. Karakhanova studied the question of students' pre-university preparation for the teaching profession and substantiated that the formation of professional orientation at early stages creates an important foundation for subsequent professional and deontological development.¹¹

Sh.A. Amonashvili's conception of humane pedagogy deserves particular attention, as it emphasises that teacher–learner relations must be based on the principles of respect, trust and cooperation. This idea is directly consonant with an important component of professional deontological culture — communicative ethics.¹²

In conclusion, a comparative analysis of the scholarly views of foreign and local scientists shows that professional deontological culture possesses a multifaceted and complex structure, and that the process of its formation requires the organic integration of the sciences of pedagogy, psychology and ethics. What the views of the representatives of the various scientific schools have in common is that all researchers interpret deontological culture as a dynamic quality that is organically connected with the individual's internal system of values and that develops step by step.

CONCLUSIONS AND RECOMMENDATIONS

As a result of the scientific and theoretical analysis carried out, the following conclusions have been reached:

First, professional deontological culture is an integral personal and professional quality that ensures the future teacher's conscious observance of professional duty, responsibility and moral norms, and its roots reach back to ancient

¹¹Karakhanova G.A. Pre-University Preparation of Students for the Teaching Profession // Secondary Vocational Education. — Moscow, 2007. — No. 8.

¹²Amonashvili Sh.A. Humane Pedagogy. — Tbilisi, 2021.

philosophical and ethical doctrines, including the pedagogical views of the thinkers of the East.

Second, the formation of professional deontological culture is a consistent process consisting of five stages — motivational-value, cognitive, activity-practical, reflective-analytical and integrative-result — each of which has its own distinctive tasks, methods and outcomes, and each of which creates the ground for the effective implementation of the following stage.

Third, the effectiveness of this process depends directly on the complex and organic application of the content of education, interactive methods and technologies, pedagogical practice, a positive educational environment, and information and communication technologies.

On the basis of the above conclusions, the following practical recommendations have been elaborated:

1. It is expedient to include “Pedagogical Deontology” in the curricula of higher pedagogical education institutions as an independent discipline or a special course.
2. In teaching the disciplines of professional ethics and pedagogical mastery, it is necessary to increase the share of interactive methods, case studies and role-playing games, and to enrich them with deontological content.
3. It is recommended that criteria for observing and assessing the deontological conduct of students be separately included in the programmes of pedagogical practice.
4. With a view to developing reflective skills in students, it is necessary to introduce regular self-analysis (reflection) assignments at the conclusion of practical work and classes.
5. It is expedient to elaborate a scientifically grounded diagnostic methodology and a system of criteria for determining the level of deontological culture of future teachers.

The implementation of the recommendations elaborated will serve to raise the level of the professional and moral preparedness of future teachers and to form them as mature pedagogical personnel fully meeting the requirements of the modern education system.

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