

## PEDAGOGICAL ETHICS AND PEDAGOGICAL TACT

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**DOI: 10.5958/2249-7137.2022.00214.2**

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### ABSTRACT

*The article considers pedagogical ethics as a set of norms and rules of behavior of a teacher, which ensures the moral nature of pedagogical activity and as a science that studies the origin and nature, structure, functions and features of the manifestation of morality, and pedagogical tact as a sense of norm or observance by the teacher of the rules of behavior and etiquette, expressing its moral character and as a means of organizing interaction between the teacher and pupils.*

**KEYWORDS:** *Pedagogical Ethics, Pedagogical Tact, Honesty, Truthfulness, Moral Purity, Humanity, Modesty, Sincerity, Pedagogical Authority*

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### INTRODUCTION

The need of society to pass on its experience and knowledge to the younger generations brought to life the system of school education and gave rise to a special type of socially necessary activity - professional pedagogical activity. Elements of pedagogical ethics appeared along with the emergence of pedagogical activity as a special social function. For the first time questions of professional ethics of the teacher were raised by M. Quintilian. He did not recommend the use of coercion in teaching. The teacher should awaken the positive feelings of the child, encourage him with requests and praises, and rejoice in his successes. [1]

In the era of the Middle Ages, society was not interested in issues of pedagogical ethics due to the dominance of religion in matters of education. In the Renaissance, these issues received their new development - in the works of Montaigne. In his opinion, it is necessary to pay attention to the personal qualities of the mentor, to take into account the "spiritual inclinations of the child", not to demand unquestioning acceptance of the teacher's ideas by the student. Considers in detail the issues of pedagogical ethics Ya.A. Comenius (1592-1670), paying special attention to the relationship between the teacher and the pupil. "No one can make people moral or pious except a moral or pious teacher." John Locke paid attention to the moral relationship between the educator and the pupil, opposed coercion and punishment, considered the example of the teacher's own behavior to be significant). Representatives of the French Enlightenment interpreted the tasks of moral education, formulated requirements for the moral character of the teacher and put forward their own ethical concepts, considering enlightenment, science and reason to be the driving force of progress. As Zh.Zh. Rousseau (1712 - 1772), the teacher must be devoid of human vices and morally stand above society. I.G. Pestalozzi (1746-1827), believed that a true teacher should be able to detect and develop positive personal qualities in any child,

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promoted the ideas of labor and moral education. German educators, such as Diesterweg, more deeply specified the requirements for a teacher and criticized education isolated from society. In particular, Diesterweg formulated clear requirements for the teacher - perfect mastery of the subject, love for the profession and children, cheerfulness, optimism, self-improvement. A qualitatively new stage in the development of ethics and issues of pedagogical morality is associated with the Russian revolutionary democrats, who enriched and deepened the ethical ideas of the Enlightenment figures. Dobrolyubova proves that education should not be based on the authority of suppression, but on high education and the comprehensive development of the teacher, his firm and infallible convictions, and respect for the rights of children. [2]

**Professional ethics** are called codes of conduct that ensure the moral nature of those relationships between people that arise from their professional activities. A feature of professional ethics is its close connection with the activities of members of a particular group and inseparable unity with the general theory of morality.

**Pedagogical ethics** is a set of norms and rules of behavior of a teacher, which ensures the moral nature of pedagogical activity and relationships caused by pedagogical activity.

Pedagogical ethics is a science that studies the origin and nature, structure, functions and features of the manifestation of morality in pedagogical activity; professional morality of the teacher.

Pedagogical ethics is an independent section of ethical science and studies the features of pedagogical morality, finds out the specifics of the implementation of the general principles of morality in the field of pedagogical work, reveals its functions, the specifics of the content of principles and ethical categories. Pedagogical ethics also studies the nature of the moral activity of the teacher and moral relations in the professional environment, develops the foundations of pedagogical etiquette, which is a set of specific rules of communication developed in the teaching environment, manners of behavior, etc. people professionally engaged in training and education. Pedagogical ethics faces a number of urgent tasks (which can be divided into theoretical and applied), including the study of methodological problems, elucidation of the structure and study of the process of formation of the teacher's moral needs, development of the specifics of the moral aspects of pedagogical work, identification of the requirements for moral character teacher, etc. [3]

The practical activity of a teacher does not always correspond to the norms of professional ethics, which is caused by the complexity and contradictions of pedagogical practice, therefore one of the important tasks of pedagogical ethics is to study the state of the teacher's moral consciousness. For this purpose, it is necessary to have sufficiently correct and scientifically substantiated methods. The universal and most common methods for studying public opinion in the field of pedagogical ethics are aimed at clarifying the value orientations, the motivational sphere of the individual, and the value judgments of the respondents. Ethical and sociological methods make it possible to study the teacher's ethical erudition, value orientations, moral upbringing and the nature of collective relationships. It is possible to name among the methods of research of pedagogical ethics: the method of "frequency dictionaries", the method of ethical workshop, content analysis, the method of public certification. Among the objectives of the course of pedagogical ethics is to raise the level of the teacher's moral and pedagogical training and equip him with knowledge, using which contradictions in the educational process can be resolved more effectively. The study of pedagogical ethics provides the material necessary for

the analysis of the pedagogical process as a process of moral relations between its participants. [4]

Pedagogical tact means a sense of the norm or observance by the teacher of the rules of conduct and etiquette, expressing his moral character.

Pedagogical tact is a means of organizing interaction between a teacher and pupils.

The norms of pedagogical tact require the teacher, first of all, to have high human qualities. After all, one of the main goals of reforming the education system is the education of a perfect person, which is proclaimed a priority direction of state policy. The teacher is obliged to educate educated, enlightened youth with a high mind, independent thinking, an example for others. Thus, a teacher in a modern democratic society must first of all be a literate person, have excellent knowledge, and be a mature person in his profession. The pedagogical tact in the teacher's behavior is formed in a certain period of a process that does not end, its factors are also continuously improved as a result of the development of society. [5]

Factors that ensure the continuity of the pedagogical tact:

- Pedagogical tact is a process that is refined and improved in all pedagogical activities of a teacher;
- The pedagogical tact usually does not acquire a finished form, constantly enriching itself in exchange for human qualities;
- The teacher can vary the components of the pedagogical tact depending on the social environment and lifestyle of people, traditions;
- The teacher must constantly strive for a deep mastery of the intricacies of the pedagogical tact;
- The pedagogical tact is maintained by the teacher in a certain balance, forming the most convenient form of interaction for him with each pupil.
- Sincere love for one's profession, honesty, truthfulness, moral purity, humanity, modesty, sincerity are the necessary requirements of pedagogical politeness.
- The basis of pedagogical politeness is that the kindness of the teacher embodies the qualities of exactingness and rigor in education.
- On the basis of pedagogical politeness, the teacher enriches the pedagogical norms of etiquette and morality with his worldview and moral experience.

Pedagogical tact is achieved by the fact that the teacher gives a fair assessment of each situation in the process of education and upbringing, correctly perceives the behavior of students, embodies such qualities as endurance, self-control, patience, responsiveness, responsibility, conscience. Only a teacher who loves his profession in teaching, gives all his strength, the light of his soul and the warmth of his heart to this cause and achieves good results in his work. Loving children, being kind to them are important qualities that form the moral image of a teacher. The teacher meets with students almost daily, asks and answers questions, approving their good deeds and good deeds, evaluates their knowledge, reprimands them for unseemly actions, and applies educational methods if necessary. [6]

The teacher needs to try to learn the rules of his internal routine, to a certain extent penetrating

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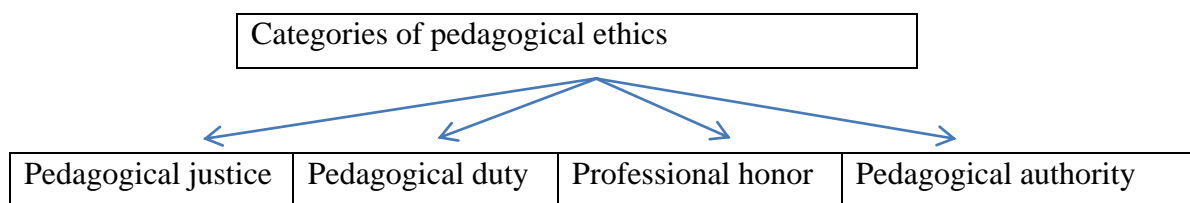
into the system of communication between pupils and adults. This is done on the basis of communication with pupils, studying their character, observing their relationships with peers and adults, joint analysis of various events and problems in the life of pupils, their feedback regarding the phenomena occurring in their environment. [7]

To achieve positive results, the teacher must build student confidence. In order for a younger student to win the trust or enter the trust of “friends”, the teacher must be able to use the possibilities of pedagogical courtesy in his place. After establishing a trusting relationship, students turn to the teacher for help in difficult times, share their feedback with him. Mutual trust, even in informal relationships, gives the teacher the opportunity to see the inner world of students, which is sometimes impossible to understand. As a result of the application of pedagogical tact in relations with pupils:

- The teacher knows well the character, the inner world of the pupils, in relations with the pupils there are opportunities for friendly communication;
- the teacher sincerely comes into contact with the students, sometimes he can pass by without hearing the mutually exclusive statements of the students, which he should not hear, because listening to what others say is indecent;
- the teacher may sometimes not interfere in the daily work of the group of students, laying on the activists of the group a positive solution to certain disappointing events taking place in the group. All this will put an end to the disagreements, disagreements and conflicts of the teacher with the students. [8]

Pedagogical ethics considers the essence of the main categories of pedagogical morality and moral values. Moral values can be called a system of ideas about good and evil, justice and honor, which act as a kind of assessment of the nature of life phenomena, moral virtues and actions of people, etc. All basic moral concepts are applicable to pedagogical activity, however, individual concepts reflect such features of pedagogical views, activities and relationships that distinguish pedagogical ethics as a relatively independent section of ethics. [9]

Among these categories are professional pedagogical duty, pedagogical justice, pedagogical honor and pedagogical authority.



Pedagogical ethics considers moral convictions as moral knowledge that has become the norm of the teacher's behavior, his own position in the system of relations with society, his profession, work, colleagues, students and their parents. The teacher cannot be limited by the knowledge of moral norms and principles, although they are a condition for correct orientation in reality - he must have firm ideological and moral convictions, which are a prerequisite for active conscious activity for the purposeful formation of the personality of the pupil. [10]

Justice - generally characterizes the correspondence between the merits of people and their social

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recognition, rights and obligations; pedagogical justice has specific features, representing 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 of students, their attitude to learning, socially useful activities, etc. Justice is the moral quality of the teacher and the assessment of the measures of his influence on students, corresponding to their real merits to the team. The specificity of pedagogical justice lies in the fact that the assessment of the action and the response to it are in the teacher and students at different levels of moral maturity; in the fact that the definition of the measure of objectivity depends on the teacher to a greater extent; in the fact that the interaction of the parties with unequal self-defense is subjected to a common moral assessment; finally, in the fact that the pedagogically necessary, programmed by the teacher, may not be realized by the students. [11]

Professional pedagogical duty is one of the most important categories of pedagogical ethics. This concept concentrates ideas about the totality of requirements and moral prescriptions imposed by society on the personality of a teacher, on the performance of professional duties: to carry out certain labor functions, mainly intellectual, to build relationships with students, their parents correctly (the consideration of this problem was the subject of this essay), colleagues at work, to be deeply aware of their attitude to the chosen profession, the student and teaching staff and society as a whole. The basis of professional pedagogical duty is the objective and actual needs of society in the education and upbringing of the younger generations. The professional duty of a teacher is programmed with the need for a creative attitude to their work, special demands on oneself, the desire to replenish professional knowledge and improve pedagogical skills, the need for a respectful and demanding attitude towards students and their parents, the ability to resolve complex collisions and conflicts of school life.

Professional honor in pedagogy is a concept that expresses not only the teacher's awareness of his importance, but also public recognition, public respect for his moral merits and qualities. The highly developed awareness of individual honor and personal dignity in the teaching profession stands out distinctly. If a teacher in his behavior and interpersonal relations violates the requirements set by society for the ideal of a teacher, then, accordingly, he demonstrates disregard for professional honor and dignity. The honor of a teacher is a public assessment of his real professional merits, which are manifested in the process of fulfilling his professional duty. Finally, the pedagogical authority of a teacher is his moral status in a team of students and colleagues, it is a kind of discipline by which an authoritative and respected teacher regulates the behavior of students and influences their beliefs.

Professional conscience is a person's self-assessment of his thoughts, feelings, actions through the prism of higher values. Conscience activates the moral life of a person; it is an important "mechanism" for affirming goodness and justice. Professional conscience is a category of ethics that reflects the mutual consciousness and moral responsibility of the individual to himself; inner need to do justice. Conscience is the most perfect form of self-control. The professional conscience of a teacher is a subjective awareness of his duty and responsibility to his students.

Pedagogical authority - depends on the previous moral-ethical and psychological-pedagogical training of the teacher. Its level is determined by the depth of knowledge, erudition, skill, attitude to work, etc. The moral views of the teacher are characterized by completeness and stability. 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 basis for the formation of the teacher's moral views is the knowledge of the principles, requirements and norms of morality and their specific reflection in pedagogical activity.

The authority of suppression. It is won by systematically demonstrating the superiority of the teacher in his rights and the ability to keep pupils in fear of punishment or ridicule for an unsuccessful answer. A rude shout, disrespect for the personality of the child are characteristic of such a teacher. Communication with the class acquires a formal-bureaucratic character.

The authority of pedantry. Such a teacher has a system of petty, useless conventions. The systematic nit-picking of the teacher to the students is not consistent with common sense. Pupils lose confidence in their abilities, they can grossly violate discipline. The authority of reasoning. The teacher, trying to gain authority among the students, chooses the path of edification, endless notations, believing that this is the only way to educate students. Pupils quickly cease to pay attention to the eloquence of such a teacher. The authority of imaginary kindness. It manifests itself more often in novice teachers due to the lack of pedagogical experience.

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