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MORAL VALUES IN PEDAGOGICAL ACTIVITY

Abstract: The present article deals with the problem of morality, especially in pedagogical activity. It has been determined that moral values occupy the central place in the system of professional orientation of the teacher. They contain the inner impulse of the spiritual motivation of the teacher and are manifested in relations with other people. The main tools of the moral consciousness of a teacher are his/her conscience, which matures in the process of self-development and represents a sense of responsibility to people and the world; and a sense of justice since teachers should objectively treat students. Pedagogical values are a guide and stimulus for the social and professional activity of the teacher, they are humanistic in nature and essence since they empower a wide range of all spiritual values of society. Moral authority of the teacher is a moral status in the collective of students and employees, with the help of which the teacher regulates the behavior of pupils, positively influences their worldview. It has been determined that the spirituality of the teacher is manifested in: mastering the cultural wealth accumulated by mankind; emotional-sensual manifestation of his/her personality; the culture of pedagogical communication and pedagogical tact. The teacher can realize own activity: as a subject specialist, reaching the depth of knowledge in the field of specific disciplines; as a methodologist, demonstrating creativity and originality in methodological decisions; as a researcher, comprehending and rethinking scientific concepts. Morality of pedagogical activity determines moral consciousness, moral views, moral relations, moral activity of the teacher. It has been concluded that the essence of morality as a socio-spiritual education is that it permeates the spiritual sphere, where it is affirmed as a set of standards, ideal patterns of behavior that form the code of due, morally positive behavior and the social sphere, where moral norms and principles receive their practical embodiment in the relationships and activities of people.

Keywords: morality, virtue, moral values, pedagogical activity

Modern society, located in the epicenter of socio-economic transformation, is undergoing a deep worldview and value crisis. Radical social innovations, contradictory and complex renewal processes, liberalization and democratization

have turned into numerous spiritual problems: the destruction of traditional spirituality and morality, the increase of moral and social evil, value disorientation, especially that of younger generations, the spread of social ills such as the growth of aggression, intolerance, nihilism, crime, alcoholism, drug addiction, suicide, destruction of family values, etc. have been caused by violation of moral order: a lack of goodness, humanity, irresponsibility, alienation of the principles of justice, duty, meaningful goals from human relations, etc.

Obviously, one of the ways of normative regulation of human actions in society is morality, a set of universally valid norms that create a universal connection between people and exist in the form of ideal benchmarks and standards of human behavior. It is a regulating element of practical relationships between personal and public interests, a mean of adaptation and orientation of a person in social reality.

The problem of the spirit-forming potential has always been in the center of attention of foreign and domestic researchers in various fields: M. Bakhtin, M. Berdyaev, L. Vygotsky, B. Likhachev, B. Soloviev, V. Slastenin, V. Rozanov, (methodological and philosophical foundations of moral values); I. Bekh, M. Borishevsky, I. Zyyun, V.V. Zinchenko, N. Evtukh, V. Kremen, E. Pomytkin, N. Nychkalo, M. Savchin, G. Sagach, G. Sotskaya, O. Sukhomlinska, L. Khomich (the problem of moral values and their role in the development of social relations and morality). Separate aspects of the personality problems, its spiritual values, were considered in the studies of M. Chepil, V. Dolzhenko, A. Dubasenyuk, Y. Zakhar-chishina, D. Baldinyuk, O. Baryshnikova, G. Humeniuk, K. Plivachuk, A. Bogush. S. Yaremchuk and others.

MORAL VALUES AS THE DOMINANT IDEA OF PEDAGOGUES' PROFESSIONALISM

Pedagogical values are an internal emotionally mastered activity regulator that determines the attitude to the surrounding world, to oneself, modeling the performed content and nature of the professional activities. Pedagogical values are a guide and stimulus for the social and professional activity of the teacher, they are humanistic in nature and essence, since they penetrate a wide range of all spiritual values of society. In pedagogical activity, professional values are the benchmarks on the basis of which a person chooses, develops and performs his/her professional activities. It is also a mean of providing a personal, socially significant result of any professional activity.

Professional values of a teacher should form a coherent system, thus they will be able to play the role of the main reference points for their professional activities. On their basis, value consciousness of the teacher is formed, which is not

just the result of his emotional echo of the events and professional life, but also of their comprehension, understanding and personal decision; the development of a humanism-oriented pedagogical worldview, a system of training the moral value orientation during communication with students, their self-development, creativity at work, realization of the high social purpose of their profession, cooperation with colleagues, etc. Professional group and personal pedagogical values form the professional and pedagogical culture of the teacher, through which he/she defines the relation to their activity, its objectives and means, personal characteristics necessary in professional work, self-understanding as a key point in the system which predicts the pedagogical activities (Korotaeva, Matveichuk 2012, pp. 11–14).

The essence of professionalism is not only the sum of professional knowledge and skills. True professionalism includes a moral dominant: the specialists' understanding of their professional duty, moral responsibility, strong attitude to issues of professional honor.

Undoubtedly, moral values occupy a central place in the system of the teacher's professional orientations. They contain the inner impulse of the spiritual motivation of the teacher and are manifested in relations with other people. Virtue or morality of man have always been considered the core of his/her basic development, and its formation was proclaimed the main goal of education by the best representatives of national pedagogy (K. Ushinsky, L. Tolstoy, V. Sukhomlinsky, etc.). Moreover, morality as humanness, i.e. the development of a true man, has always been associated with his spiritual principle. Modern domestic teachers are basically unanimous in the opinion that any personality qualities (intellect, physical development, horizons, willpower, etc.) have a positive meaning only if they are combined with high morality. On the contrary, a person highly developed in many respects, but not having a moral "core", is not only disharmonious, but also dangerous for society.

Kindness, nobility, justice, unselfishness, altruism are just some of the components of the teacher's moral values system. In pedagogical activity, these values contribute to the creation of spiritual culture at an interpersonal and personal-collective level, one way or another. The main tool of the moral consciousness of the teacher is his/her conscience, which matures in the process of self-development and represents a sense of responsibility to people and the world, and of the inner judgment of a person about himself/herself. For the teacher, conscience is an important spiritual core, helping to draw moral strength in the depths of one's subject and directing relations with students in a positive humanistic direction.

We attribute fairness to the moral values of pedagogical activity, since teachers should objectively treat the emergent situations in the team, solve the problems, because an educator, teaching justice to children, should be an example for them.

Professional competence is a great value for an educator. The creative nature of work, prestige, love and affection for working with children. A teacher is professionally ready if he/she has pedagogical knowledge, skills, professionally significant qualities relating to both cognitive and motivational sphere. Scientific education can be a value, because it allows a teacher to develop himself/herself, to realize one's scientific-cognitive interest, which is a "trigger mechanism" for the formation of the cognitive activity of the child. Culture is a set of material and spiritual values achieved in the process of developing the world through which society integrates, supports the functioning and interconnection of its institutions. Social values of a teacher are universal values (truth, good, beauty), they are important for all mankind, aimed at development of spirituality, freedom, equality among all society members.

Thus, we can conclude that the teacher is the key figure in the educational process, and the value orientations of the children depend on him/her. At present, it is very important that the teacher correctly identifies the system of moral values, because they play an important role in the formation of the teacher's personality, act as the highest level of the regulation of human behavior, express his/her inherent interests and behavior, attitudes and motivation in the field of pedagogical activity.

MORAL AUTHORITY OF A TEACHER AS A REGULATOR OF STUDENTS' BEHAVIOR

One of the most important moral values for the teacher is his/her moral authority, which becomes his/her moral status in the team of students and employees, a kind of discipline through which the teacher regulates the behavior of pupils, positively influences their outlook.

The teacher's professional values are a layer of moral culture of education. A multifaceted analysis of the essence of the pedagogical profession gives grounds to assert that its main characteristic is morality – a special internal state in which the harmony of human mental and moral forces is manifested. This is the fundamental principle of pedagogical creativity, on which the depth and uniqueness of the content of the teacher's relations and activities depends.

We can distinguish three levels of spirituality of a teacher, which interact in the inner world of the individual, realizing themselves in a single educational space. First, spirituality manifests itself in mastering the cultural wealth accumulated by mankind. Naturally, the teacher is not able to master the entire experience of the world culture of the community, but is able to achieve both a high level of professional training and knowledge of special disciplines, as well as a high degree of mastering the achievements of the national and universal culture. Of fundamental

importance is also the question of which values become the property of educational system through the creative efforts of a teacher himself/herself. V. Rozanov included beauty, personality, homeland, land, and love as eternal and unshakable values in the number of the main value orientations of the teacher, L. Rubinshtein, outlining a promising social and pedagogical strategy, stated that the national should function as a path, and the universal as a goal of any upbringing: “the truly national is the path that we must recognize as particularly valuable, as a path to the universal ideal and values” (Rubinshtein 2000). Thus, the educator should be the “conductor of universality”, the cultural center of the educational process.

Secondly, the spirituality of the teacher is expressed in the emotional-sensual manifestation of personality. It is obvious that spirituality is actualized in soulfulness as an integral characteristic of a person, including a manifestation of sympathy, a sincere desire to understand and help other people. A spiritual person is a person who is benevolent, delicate, tactful, for whom respect for and attention to others are the unshakable truth of relations, the most important values in the organization of the educational process. A. Makarenko repeatedly stressed that the goal of pedagogy is the education of a happy person through the design of a positive individual (Makarenko 1947, pp. 137–140). The talent of optimism as a special intellectual wealth of the teacher is necessary for the team’s well-coordinated work, penetration into the deep layers of human relations.

Thirdly, the most important level characterizing morality is the behavioral “figure” of the teacher’s activity. In the culture of pedagogical communication, the moral background of the teacher clearly emerges. As a rule, it is expressed in the ability to act in accordance with moral beliefs, through actions that demonstrate a harmonious balance of personal needs and the needs of others (pupils, colleagues, parents, etc.).

At the apex of professional morality “pyramid” of the teacher, at the end of the 20th century, such existential values as the sense and value of life can be reasonably justified. In the professional activity of the teacher, the meaning of life is of fundamental importance for the creative solution to the educational tasks of the pedagogical process. The motive for pedagogical activity of a modern teacher can be considered as a special attitude to life and health of pupils, as moral regeneration of the social potential of the individual which is highly demanded in modern conditions. The meaning of the teacher’s life is certainly connected with the self-realization of personality, which includes creative, communicative, ethical, emotional and other aspects. The teacher can realize himself/herself as: a subject specialist, reaching the depth of knowledge in the field of specific disciplines; a methodologist, demonstrating creativity and originality in methodological decisions; a researcher, comprehending and rethinking scientific concepts. De-

veloped communicative culture is the basis for skillfully building relationships with students, solving complex life problems, creating and implementing original educational projects (Kremen 2010). The morality of the teacher is the totality of moral consciousness, moral views, moral relations, moral activity.

Moral consciousness is the recognition of the norms of one's behavior, the nature of relationships in society and the value of the personality qualities which are consolidated in views, perceptions, feelings and habits. Public consciousness gives a generalized theoretical and ideological justification of morality as a social phenomenon; in the individual moral consciousness, the specificity of the environment with which a person interacts constantly is also reflected.

Moral views of the teacher are characterized by completeness and stability. One of the elements of moral consciousness is the recognition of moral values and the comprehension of how students perceive these values. The basis for the formation of moral views is the knowledge of the principles, requirements and norms of morality and their specific reflection in pedagogical activity.

At the heart of moral relations there are certain dependencies between the prescriptions of obligation and the subjective perception of these prescriptions by a person, between personal and public interests. Moral relations are regulated by moral principles, norms, customs, traditions acquired by the individual in the process of collective activities.

The peculiarity of moral relations is that they have a value-regulative and directly-evaluative nature, that is, they are all based on a moral assessment that fulfills the functions of regulation and control. In the pedagogical milieu, there are distinguished spheres in which moral relations have definite features – the sphere of labor, various kinds of social activity of teachers and students, general leisure, the sphere of pedagogical contacts, etc. The object of moral correlations in the pedagogical environment is the teacher. Being the main element in the educational process, the teacher carries out the widest interaction with students, their parents, colleagues, etc. (Bekh 2012; Pomytkin 2007).

Pedagogical morality recognizes such norms of the relationship between educators and educated people, which contribute to the development of the creative personality, the formation of a person who has a sense of dignity. The most important condition for the teacher's positive impact on the person being educated is a combination of reasonable exactitude and trust. In the system of moral relations in the pedagogical environment, an important role is played by interaction with the collective, which must be built on the basis of mutual understanding and mutual respect, the positive traditions in the collective and the dignity of each pupil. Of course, the success of upbringing depends on the influence of the nearest microenvironment in which children live and are brought up.

The moral activity of the teacher, like any other, has a relative independence, is closely related to other activities and can be realized in various subject forms: moral education, the organization of moral experience, moral self-education. The process of moral self-education is not only the formation of missing habits, but also the breaking of previously formed negative attitudes. The transition from moral consciousness to moral practice includes a special element of moral creativity, namely the pedagogical tact. Moral creativity includes a number of components, among which the most important are the comprehension of the norm and its significance in relation to society, the pedagogical profession; understanding of the complex circumstances of the situation, the conditions for its occurrence; the need to choose the best kind of deed in accordance with the moral-pedagogical norm.

Pedagogical tact is a form of organizing the pedagogical morality in the teacher's activity, in which thought and action coincide. Tact is a moral behavior that includes foreseeing all the objective consequences of an act and its subjective perception. Through tact, the search for a lighter and less painful path to the goal is manifested. Pedagogical tact is always creativity and search.

Among the main components of the pedagogical tact one can remember respectful attitude to the individual, high exigency, the ability to listen to the interlocutor with interest and empathy, balance and self-control, a business tone in the relationship, adherence to principle without obstinacy, attentiveness and sensitivity to people, etc.

The essence of morality as a socio-spiritual education is that it permeates the spiritual sphere, where it is affirmed as a set of standards, ideal patterns of behavior that form the code of proper, morally positive behavior and the social sphere, where moral norms and principles get their practical embodiment in relations and people's activities. By morality, we mean a social institution, a regulatory and evaluation system that regulates the activities of individuals in all areas of public life through free and informed choice by the subject between good and evil in order to achieve harmony between the personal and social.

Under the conditions of radical social transformations, which aggravated many social and moral problems, the formation of individual and social morality largely depends on the qualitatively organized processes of ethical education and moral education. The path to enlightenment lies through the desire for a moral ideal, for freedom and social justice. The goal of education in general and moral development in particular is the improvement of individual social behavior, the formation of a person who would not only follow the norms, rules and customs accepted in society, but consciously exercise freedom of behavior choice in accordance with the norms, critically treat the surrounding realities and one's own actions, confront social and moral evil.

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WALORY MORALNE W DZIAŁALNOŚCI PEDAGOGICZNEJ

Abstrakt: W artykule jest rozpatrywany problem moralności w działalności pedagogicznej. Ustalono, że walory moralne zajmują centralne miejsce w systemie poradnictwa pedagogicznego. Zawierają one wewnętrzny impuls motywacji duchowej pedagoga i występują w relacjach z otaczającymi ludźmi. Głównym narzędziem świadomości moralnej pedagoga jest jego sumienie, które kształtuje się w trakcie samopoznania i jest poczuciem odpowiedzialności przed ludźmi i światem; to poczucie sprawiedliwości, ponieważ pedagodzy powinni obiektywnie traktować uczniów. Walory pedagogiczne są bodźcem do prowadzenia społecznej i zawodowej działalności pedagoga, są humanistyczne w swej istocie, ponieważ skupiają szeroką gamę wszystkich duchowych walorów społeczeństwa. Moralny autorytet pedagoga ma moralny status wśród grupy uczniów i kolegów z pracy – za jego pomocą nauczyciel reguluje zachowanie wychowanków, oddziałuje na ich światopogląd. Podkreśla się, iż duchowość pedagoga ujawnia się w: posiadaniu bogactw kulturowych, które ludzkość zgromadziła; emocjonalnym i zmysłowym wyrażeniu jego osobowości; kulturze pedagogicznego komunikowania się i takcie pedagogicznym. Pedagog może zrealizować swój potencjał jako: fachowiec z przedmiotu, osiągając przy tym głębię wiedzy z konkretnych dyscyplin; metodyk, wykazując swój twórczy potencjał i nieprzeciętność przy podejmowaniu decyzji metodycznych; badacz, pojmując i analizując koncepcje naukowe. Moralność działalności pedagogicznej determinuje moralną świadomość, moralne wizje, moralne relacje, moralną działalność pedagoga. Można założyć, że istota moralności jako zjawiska społeczno-duchowego polega na tym, że ogarnia ona branżę duchową, gdzie ustala się ją jako zestaw standardów, idealnych wzorców zachowania, które stanowią kodeks stosownego, moralnie pozytywnego zachowania, a także branżę społeczną, gdzie moralne normy i zasady ujawniają się w relacjach i działalności ludzi.

Słowa kluczowe: moralność, walory moralne, działalność pedagogiczna