

**PEDAGOGICAL ETHICS OF THE TEACHER: THE ROLE OF PROFESSIONAL DUTY, JUSTICE, AND MORAL RESPONSIBILITY IN THE EDUCATIONAL PROCESS****Bobomurod Tojievich Juraev**

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**Annotation**

This article examines the pedagogical ethics of teachers and analyzes the moral and ethical principles that underpin professional teaching practice, including justice, duty, conscience, honor, and dignity. It highlights the crucial role of the teacher's moral character, personal example, and professional responsibility in the education and upbringing of the younger generation. The study emphasizes that pedagogical ethics serves as a fundamental foundation for building trust-based relationships between teachers, students, parents, and the wider educational community. The article explores the philosophical and historical roots of ethics, drawing on the views of classical and modern thinkers, and discusses the development of ethical norms within pedagogical activity. Special attention is given to the principle of justice in education, which is presented as a key factor in ensuring fairness, objectivity, and moral authority in teacher-student interactions. The paper also addresses the negative impact of behaviors that contradict universal moral values, identifying them as obstacles to effective education and moral development.

**Key words**

pedagogical ethics, teacher ethics, professional duty, justice, moral responsibility, conscience, honor and dignity, moral values, educational process

In a country that is confidently advancing toward the construction of a democratic, law-based state and a strong civil society, the education and upbringing of the younger generation—who will serve as the foundation and future of society—has been identified as a top priority. Modern society requires young people who are capable of independent and creative thinking, who demonstrate initiative and active participation, possess strong professional knowledge and skills, and are ready to take responsibility for the fate and development of their homeland.

The responsibility for nurturing such individuals lies primarily with teachers and educators who possess a high level of pedagogical competence and moral-ethical culture. In this regard, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, has emphasized that teachers and mentors who care for every child as their own, dedicating their knowledge, energy, and moral strength to the upbringing of the younger generation, are truly selfless representatives of their profession.

This statement reflects the essence and significance of the contemporary requirements placed upon teachers. Establishing relationships based on trust and mutual respect requires serious psychological preparedness from educators. Teachers must be capable of building constructive communication with pedagogical staff, learners, and parents. However, an important question arises: are all educators sufficiently equipped with the skills necessary to manage interpersonal relationships, regulate their own behavior, and resolve conflicts using rational, ethical, and emotionally balanced approaches?

Many educators note a prevailing trend: even teachers with extensive professional experience and solid pedagogical and psychological training often lack sufficient knowledge of pedagogical ethics. This deficiency frequently leads to conflicts in interactions with parents

(legal representatives), especially within preschool and school education settings. As a result, disagreements intensify, the pedagogical process becomes more complex, and the overall quality of educational and upbringing activities declines.

It is essential to recognize that students perceive not only teaching methods but also the everyday behavior, attitudes, and moral conduct of educators as personal examples. In teacher-student relationships, professional ethical standards play a crucial role in shaping the future teacher's professional morality. These ethical norms serve as one of the key factors in forming pedagogical responsibility, integrity, and respect.

Ethics is one of the oldest branches of philosophy and represents the science of morality. The term "ethics" originates from the ancient Greek word *ethos*, meaning character, habit, disposition, or way of life. The formation of ethical thought began in the mid-first millennium BCE in Ancient Greece, India, and China.

Aristotle (384–322 BCE), the author of works such as *Nicomachean Ethics* and *Great Ethics*, introduced the concept of ethics as a scientific discipline focused on character virtues such as courage, generosity, honesty, and responsibility. He defined ethics as the study of moral virtues inherent in human character. Prior to Aristotle, philosophers such as Plato (428–348 BCE) and Socrates (469–399 BCE) also made significant contributions to the development of moral philosophy.

By the 5th century BCE, ethical teachings had become an integral part of spiritual culture, reflecting humanity's socio-economic and moral development. Thinkers of the ancient world laid the cultural foundations that shaped the evolution of ethics in subsequent centuries. Medieval ethical thought emerged as a direct continuation of ancient moral traditions.

By the late 18th century, ethics evolved into a relatively independent field of study. This development was driven by the understanding that morality does not exist in isolation but permeates all aspects of human activity. Ethical knowledge has been shaped not only by philosophers but also by psychologists, educators, sociologists, historians, and scholars in related disciplines. The moral philosophy of the late 19th and 20th centuries was particularly diverse, influenced by thinkers such as Fyodor Dostoevsky, Leo Tolstoy, Vladimir Solovyov, Nikolai Berdyaev, and Sergei Bulgakov.

Ethics can thus be defined as a philosophical doctrine that examines morality—its origin, essence, structure, and social functions—as well as the norms governing human behavior, interpersonal relationships, and responsibility toward society and the state. It addresses fundamental moral issues, distinguishes between good and evil, and explores various models of human conduct within society.

Pedagogical ethics represents a system of moral principles and behavioral norms that govern a teacher's professional activity and interpersonal relationships. It reflects the moral nature of pedagogical work and encompasses ethical conduct in interactions with students, colleagues, parents, and the broader community.

As a scientific field, pedagogical ethics examines the origins, nature, functions, and manifestations of morality within educational practice. It highlights the teacher's responsibility to uphold justice, respect, empathy, and professional duty. Pedagogical ethics not only regulates external behavior but also shapes the internal moral stance of educators, guiding their decisions and actions in complex educational situations.

Ultimately, pedagogical ethics serves as a foundation for effective teaching, positive educational environments, and the moral development of learners. A teacher who embodies ethical values becomes a role model, fostering trust, mutual respect, and moral responsibility—qualities essential for the formation of a humane and progressive society.

**Moral values** represent a system of ideas concerning human behavior, manners, and conduct as manifested in relationships between individuals, within the family, and in society at large. These values regulate social interactions and shape ethical norms that guide professional and personal behavior.

The moral norms of a teacher include the following qualities: politeness and courtesy, simplicity and modesty, honesty and truthfulness, perseverance, openness, generosity and benevolence, mutual respect, friendly relations, sincerity, tactfulness, respect for elders, and other ethical virtues.

**Courtesy** is the ability to share noble thoughts, sincere emotions, and good intentions with students and people around, acting calmly, thoughtfully, and with emotional balance. Courtesy is characterized by ten core attributes: fairness, intelligence, knowledge, nobility, good character, kindness, patience, gratitude, gentleness, and humility.

**Politeness** reflects good upbringing and is expressed through appropriate behavior and speech, awareness of boundaries, and the ability to distinguish between appropriate and inappropriate actions. The main indicators of politeness include self-control, refraining from hasty judgments, avoiding gossip, respecting others' opinions, and maintaining a pleasant manner of speech.

**Honesty** represents a combination of qualities including earning one's livelihood through fair labor, possessing moral integrity, maintaining a respectable social position, consistency between words and actions, and loyalty to ethical principles.

**Perseverance** refers to the determination to complete a task once undertaken and the ability to remain committed until its successful completion.

**Patience and contentment** are the capacity to endure difficulties with resilience and emotional stability.

**Modesty** is the ability to treat all individuals equally, behaving naturally without arrogance or self-praise.

**Truthfulness** is a manifestation of honesty and involves speaking the truth, objectively evaluating oneself and others, and openly distinguishing between good and bad.

**Courage** signifies bravery, determination, confidence, and moral strength.

**Purity** refers to cleanliness and integrity. Cleanliness is a guarantee of human health. As an ethical norm, a teacher is expected to maintain neat appearance, a clean workplace, purity of heart, and adherence to lawful and ethical means of livelihood.

**Duty** is an obligation that must be fulfilled. Pedagogical duty is one of the most important categories of pedagogical ethics. The professional duty of educators refers to the mandatory fulfillment of responsibilities assigned by society and the state.

The key components of pedagogical duty include the following obligations:

- serving the Motherland—the Republic of Uzbekistan—with unwavering loyalty;
- strictly observing the Constitution and laws of the state, as well as institutional regulations and directives;
- demonstrating honesty, diligence, discipline, and integrity in both professional and personal life;
- strictly adhering to ethical norms and maintaining a neat and respectable appearance;
- possessing thorough knowledge of one's subject area and teaching methodology;
- showing love for the teaching profession, affection for children, and the ability to work effectively with them;
- continuously improving professional skills and pedagogical mastery;

- being socially active, politically aware, and capable of understanding contemporary societal challenges.

Any individual who chooses the teaching profession, regardless of personal inclinations or abilities, is obligated to comply with established moral rules and professional ethical standards.

One of the fundamental requirements of pedagogical duty is continuous self-improvement and lifelong learning. Love for children and a caring attitude toward them are essential components of a teacher's moral image. To achieve this, teachers must engage in constant self-education and personal development, even despite limited free time.

The highest expression of pedagogical duty is **selflessness**—the readiness to work regardless of personal time constraints or health conditions. The lives and professional activities of A. S. Makarenko and V. A. Sukhomlinsky serve as exemplary models of professional dedication in pedagogy.

Responsibility is one of the defining characteristics of moral character. Teacher responsibility encompasses not only instructional duties but also the broader objectives of the educational and upbringing process.

Teachers bear the responsibility of shaping the child's personality into that of a well-rounded, morally mature individual. Those who choose or practice the teaching profession must fully understand the honor and high level of responsibility they undertake. The teacher's role extends beyond imparting knowledge; it includes guiding moral development, fostering social responsibility, and preparing learners for meaningful participation in society.

**Justice** is one of the most widespread moral concepts and one of the most important categories of ethics. Justice is an ethical, political, and legal category that reflects the fulfillment of duties and responsibilities by individuals in a correct, lawful, honest, conscientious, fair, and equitable manner, based on the requirements and expectations of society.

In its essence, the principle of justice consists of three interrelated components:

- the criterion of reward;
- the criterion of demand;
- the criterion of lawful evaluation.

The **criterion of reward** implies that each child within the student community is rewarded according to their effort, contribution, and achievements, or disciplined in proportion to their actions and behavior. In pedagogical practice, this criterion ensures fairness in encouragement and disciplinary measures.

The **criterion of demand** refers to the strict requirement that students comply with moral norms, rules of conduct, traditions, and customs established by society. It presupposes consistent adherence to ethical standards without deviation.

The **criterion of lawful evaluation** involves determining whether the moral assessment given to an individual's actions is correct or incorrect based on established ethical standards. This ensures objectivity and impartiality in evaluating students' behavior and performance.

The expression "a just teacher" stands above any form of praise, as it represents the highest evaluation of a teacher's moral integrity and professional competence. Justice serves as the foundation of children's trust in their teachers. As the renowned Russian pedagogue V. A. Sukhomlinsky wrote: "*Justice is the basis of a child's trust in the teacher. To be just, one must understand the inner world of every child.*"

Sukhomlinsky further emphasized that intellectual richness, broad-mindedness, and humanity alone are not sufficient to inspire young people unless they are embodied in action. He stated that intellect is nurtured by intellect, conscience by conscience, and devotion to the homeland by direct service to it. A teacher becomes a role model through their entire being—daily life, moral culture, and personal example—leading students by ethical conduct rather than words alone. Therefore, an educator must serve as a living model of justice and moral integrity in all actions and decisions.

Honor refers to the feeling of embarrassment or shame experienced when engaging in behavior unworthy of oneself or socially unacceptable. It reflects a person's inner moral restraint and self-respect.

Modesty and sense of shame involve a person's reverence for personal dignity, moral purity, conscience, and ethical sensitivity. A person with honor values personal reputation and avoids actions that may damage moral standing.

An honorable person is one who understands and preserves moral dignity, while a modest person is characterized by a strong sense of shame, decency, and ethical self-control.

The honor of the teaching profession refers to the manner in which teachers demonstrate humanity, justice, conscientiousness, and honesty in their professional activities. It involves valuing, respecting, and elevating the teaching profession through ethical conduct, moral integrity, and dedication.

Dignity denotes an individual's social status, reputation, respect, and authority within society. While the category of honor expresses the external aspects of moral character, dignity reflects self-awareness and self-regulation.

Dignity acts as a moral safeguard that prevents individuals from engaging in actions that demean, humiliate, or undermine their value in the eyes of others. It fosters self-respect and moral discipline.

For teachers, dignity is manifested through self-respect, preservation of professional reputation, maintaining students' respect, and constant self-control to avoid actions that could tarnish professional honor.

Pedagogical conscience is understood as the teacher's sense of moral responsibility toward students, colleagues, society, and the broader community for their behavior, actions, and professional decisions. The development and strengthening of conscience motivate ethical behavior and protect individuals from moral remorse.

Conscience reflects not only a person's attitude toward themselves and their own actions, but also their responsibility toward others and social interests. The more conscientious a teacher is, the deeper their understanding of professional duty and the more actively they fulfill it.

As K. D. Ushinsky emphasized: *"In education, everything must be based on the personality of the educator."*

Thus, justice, honor, dignity, and conscience form the ethical foundation of pedagogical activity, guiding teachers toward moral leadership, professional integrity, and meaningful influence on students' personal development.

According to A. Kholiqov, *"Strengthening interpersonal relationships through feelings of trust and friendship requires serious psychological preparedness on the part of the teacher. First and foremost, the teacher must be able to respond promptly to frequently changing pedagogical situations within a class composed of students with diverse characters and provide a fair and just evaluation of those situations."*

In this regard, the teacher is expected to correctly perceive students' behavior, anticipate pedagogical situations, apply educational methods appropriately and in a timely manner, and demonstrate composure, patience, mercy, generosity, humanity, and compassion in communication with students—qualities rooted in national traditions and ways of life. Such qualities form the ethical foundation of pedagogical activity and ensure constructive teacher–student relationships.

Previously, we examined the main categories of pedagogical ethics. Alongside these positive moral values, however, there also exist behaviors that contradict universal human morality.

The term "vice" refers to illness, disorder, physical or psychological deficiency, or moral defect. Accordingly, vices that contradict universal moral values are understood as reprehensible behaviors that fall outside accepted moral norms and ethical principles and are committed in opposition to them. Such immoral traits include anger, ignorance, hostility, gossip, insult, envy,

discord, oppression, deceit, boastfulness, laziness, alcoholism, self-interest, ambition for fame, cunning, flattery, hypocrisy, excessive talkativeness, irritability, and moral corruption.

These immoral vices hinder social development, obstruct moral and aesthetic education of youth, and often become the root causes of criminal behavior. Therefore, teachers must remain distant from such vices in the family, school, higher education institutions, and professional communities. As emphasized repeatedly, the teacher serves as a moral role model in the educational process. Eliminating immoral vices is a moral duty of every conscientious citizen, especially educators—those responsible for nurturing a well-rounded generation.

All aspects of pedagogical ethics discussed above are deeply interconnected and form a unified ethical system. In a teacher's relationship with students, these ethical qualities manifest clearly in daily activities, behavior, speech, and even in deliberate restraint from applying certain disciplinary measures depending on circumstances.

Compared to professionals in other fields, teachers must possess a richer spiritual world, firm convictions, and a high level of general culture. Moreover, they are expected to have broad knowledge extending beyond their specific subject area.

## Conclusion

In conclusion, one of the fundamental conditions for developing the best professional and moral qualities in a teacher is continuous self-improvement and lifelong professional development. Only through persistent learning and self-reflection can teachers meet the growing demands of modern education.

In the process of society's moral renewal, the effective organization of pedagogical activity and its alignment with developmental demands make it possible to train competitive specialists capable of meeting global standards. As is well known, due to the collective efforts of national leadership and the public, the education system has undergone significant reform. The renewed education system has improved educational content, aimed at providing young people with knowledge at the level of international standards, developing practical skills and competencies, and fostering loyalty to the Motherland and national independence ideals.

To fully realize these goals, it has become necessary to organize pedagogical activity at a high professional level within educational institutions and to prepare future specialists for comprehensive pedagogical practice. Addressing this need requires cultivating students' understanding of pedagogical activity, including its essence, content, moral and ethical dimensions, classical thinkers' views on profession and pedagogy, and the role of pedagogical activity in socio-economic and cultural development.

The values, forms, methods, and tools of organizing pedagogical activity—such as education, upbringing, needs, and motivation—have been elucidated to provide practical support for educators. Given the significance of this system, the monograph highlights innovative technologies in organizing pedagogical activity, including project-based approaches, modern information and communication technologies, and pedagogical innovations. These approaches are fully aligned with the demands of contemporary education and reflect current global trends in teaching and learning.

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