



METHODOLOGICAL BASIS OF FORMING EMPATHIC RELATIONSHIPS IN FUTURE TEACHERS BASED ON DEONTOLOGICAL APPROACHES

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Abstract. Pedagogical deontology is not limited only to revealing the importance of pedagogical duty, understanding responsibility for the results of professional activity, establishing ethical rules for a teacher in communication with students, parents, colleagues. It also sets itself the goal of determining under what conditions these norms can be effectively applied in practice. In this article, we have highlighted the methodological foundations of the formation of empathetic relationships in future teachers based on deontological approaches.

Keywords: deontology, empathy, student, teacher, communication, duty, ethics.

Introduction. The most valuable in the formation of empathetic relationships in students is visual contact - eye-to-eye contact. R.Kempel writes: "Open, natural, sincere eye contact ... not only ensures effective communication, but also satisfies emotional needs." That is, in terms of building empathetic relationships with students, they are taught not to just "look" at the student, but to "look into his eyes" and thereby express trust in him.[1] Visual contact is gradually supplemented by verbal, physical, and object-motion communication. With this method, students learn to master various forms of establishing personal contact.

Discussion. Empathy is the ability to understand and feel the feelings, moods, or inner experiences of another person. This word comes from the Greek "empathia" - "to feel inside", "to immerse oneself in feelings".[2] Simply put, empathy is: putting yourself in the shoes of another; understanding what he feels; trying to understand his situation.

Types of empathy: cognitive empathy - understanding what others are thinking; emotional empathy - feeling what others are feeling; compassionate empathy - not just feeling, but also striving to help.

Empathy is usually considered an important quality in pedagogy, psychology, medicine, management, and everyday human relationships.[3]

In deontology, empathy is the principle of deeply understanding the situation of another person and approaching him in a moral, compassionate manner when performing professional duties (for example, as a teacher). Deontology is a code of professional ethics, that is, a doctrine about the duties, moral standards and responsibilities of each professional. Thus, empathy in deontology is: a humane approach to the student's situation; making morally correct decisions by trying to understand the student; taking into account not only the technical or legal aspect, but also human factors in education. Thus, empathy is a central part of deontological behavior, because it encourages the professional to act not only on the basis of laws and regulations, but also on the basis of human values.

Results and analysis. The analysis of the formation of empathetic relations in the deontological behavior of the pedagogical person shows that socio-cultural factors played a decisive role in the empathetic relations of society towards the pedagogical person.

An interdisciplinary analysis of historical and pedagogical sources, as well as developments in the fields of philosophy and law, showed that during the historical period from the first half of the 18th century to the 20th century, bourgeois society put forward higher requirements for the level of professional qualification, development of professional qualities and professional behavior for representatives of social professions. This situation was reflected in professional norms and codes of ethics.

In the philosophical theories of this historical period, the theory of utilitarianism and the concept of morality were accepted as the scientific basis for the study of empathic relations, which laid the foundation for the formation of the science of deontology as an independent scientific direction.

I.Kant developed the philosophical foundations of the theory of morality in empathic relations, which made a significant contribution to the development of philosophy. In his works "Critique of Practical Reason" and "Critique of Pure Reason", he philosophically substantiated the interrelationship of the imperatives of the moral law and the categories of duty. According to Kant, "duty and responsibility are manifested in the attitude of a person to the moral law" [3].

The empathic relations created by Kant "prove that this is not the pursuit of happiness, the desire for profit or love, but respect for the moral law and loyalty to duty. Freedom is an important condition for the manifestation of personal dignity" [3].

Many philosophers study the problem of freedom and duty in an interconnected way, but duty is never considered as a part of freedom. "Freedom is not limited by considerations of essence, and moral standards must exist so that a person is infinitely responsible for his actions and does not allow others to act unethically." [4]

Therefore, the moral norm of human freedom is realized precisely through the formation of an empathetic attitude. This requires the will to control oneself and an inner desire to be free. According to Kant, "a person achieves true freedom through absolute adherence to the moral law"[5]. The philosopher, substantiating the axiological approach to assessing a person as a value, says: "In the system of goals, a person and any rational being are ends in themselves, they should never be used as a means... Consequently, human society should consider a person sacred, because a person is an active subject of the moral law, and this is sacred in itself..."[5].

Thus, the category of duty, revealed in the critical philosophy of I. Kant, was recognized by philosophers and lawyers as the main criterion for assessing the degree of formation of a person's empathetic attitude, and in subsequent studies was considered a central concept within the framework of deontological science.

The main ideas of the theory of utilitarianism (from the Greek utilitas - benefit, profit) are a logical continuation of the concept of morality. In this approach, the concepts of "benefit" and "virtue" are interpreted as synonyms. I.Bentham's merit is in formulating the concept of a "moral ideal" and putting forward the idea of "achieving the greatest happiness for the greatest number of people" as the main goal of human life. In his opinion, "a person also ensures his own happiness by contributing to the well-being of society. Bentham considered empathetic attitude to be the main tool governing human behavior. He sets the goal of "achieving the highest level of happiness", and offers the concepts of "happiness, benefit and virtue" as criteria for evaluating morality" [4].

According to G.P.Medvedeva, “the correct interpretation of the concept of “goodness” is manifested in the connection between happiness and pleasure, virtue and utility, since these concepts can mean the same essence. Human behavior must be under control, because the pleasure of one person can be a source of suffering for another”[3].

I.Bentham, analyzing the role of moral norms and laws in society, comes to the following conclusion: “empathic relations are the main means of regulating human behavior, their task is to ensure benefit, happiness and well-being for the majority”[2].

The philosophical foundations of empathic relations in deontology were revealed by G.Gotsis and Z.Cortesi through the analysis of various models. “They prove that the theory of deontology is close to Kant’s theory of morality in terms of value orientation. The main values of this theory are: humanism, duty, respect, responsibility, justice and honesty”[5].

In foreign scientific sources, the following two approaches are distinguished within deontology: the first: “moral restrictions are considered absolute, even if their consequences are negative; the second: a person recognizes the existence of a moral dilemma in which he can make a choice between certain actions and their consequences” [1].

A theoretical analysis of the main philosophical teachings has shown that determining the relationship and degree of difference between the categories of “right” and “duty” is one of the main tasks of the science of deontology. Deontology considers duty to be primary and requires absolute loyalty to it. At the same time, human rights have a natural basis, and they are considered a powerful source of moral control. This conclusion allows us to scientifically substantiate the components of the formation of empathic relations in the deontological training of future teachers: normative-personal and normative-legal blocks.

In conclusion, the concept of "deontology" has become deeply embedded in scientific discourse in the process of the development of philosophy and has become widely used to explain the ideas about the actions, relationships, and duties of an individual or social group. The theory of deontology has emerged as an independent philosophical doctrine.

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