

THE ETHICS OF THE SUBJECT-SUBJECT INTERACTION IN THE MODERN EDUCATIONAL ENVIRONMENT

The article is dedicated to the assessment and evaluation of the particularities of the professional ethics of a modern teacher on the basis of studying the phenomenon of ethics in the organization of human relationships. The authors specify the structure of professional ethics of a modern teacher while taking into account the ethical and psychological knowledge about verbal and nonverbal behavior of a person and professional image of modern business communication. The functional possibilities of the teacher's moral competence and the protective mechanism of the teacher's ethical behavior in the conflict pedagogical situations, in particular, are investigated.

Keywords: *ethics of subject-subject interaction; the regulatory-pedagogical function of ethics; pedagogical etiquette; professional image of a modern teacher; structure of professional ethics of the teacher; ethics and aesthetics of verbal and nonverbal behavior in the school environment.*

Introduction. The strategic line of theology developed in the timeframe of the 21st century is mainly aimed at the philosophical and applied research and investigation of the phenomenon of human upbringing and education. The preferable achievements of the personality of this era are the following: humanity, individual and creative uniqueness, freedom of choice, self-sufficiency; all these qualities are formed on the basis of so-called “soft abilities of an individual”. Therefore, special importance within the framework of the modern pedagogical science is attributed to the professional activities of the teacher: the organizer and one of the major participants of the educational process.

Depending on the way, the vital meaning of ethical and moral values, as well as the individual behavior in the world of the modern school, are understood by the educator, one can either facilitate personal growth for oneself and one's pupils/students by developing the susceptible conditions for upbringing and learning, or, conversely, complicate this process by creation or maintenance of the external negative psychological background of impolite, dishonesty, general unethical behavior (which, in turn, is actively promoted and popularized in the contemporary world by the socio-political, economic and other factors of the social development) in the school environment.

The moral and ethical competence of the teacher can become an effective mean for managing these destructions in the educational environment of the school. As it is claimed by the modern scholars, who have dedicated their investigations to the phenomenon of ethics in pedagogical action, the teacher is attributed with the high moral responsibility and for the preservation of mankind, and the civilization. The major argument, in this case, is the fowling: the teacher explains one's pupils /students the core aspects of the practical application of the self-determination, as well as the nonlinearity of "self-action", which, in turn, are inherent to a true culture (Васянович, 2011).

Analysis of recent research and publications. While investigating the phenomenon of the teacher's ethics, it is essential to put an emphasis on the fact that the problem of moral and ethical formation of a teacher has attracted the attention of scientists, and educators in different times of global and national history. Confirmation of this statement may be traced in the works of the thinkers of antiquity (Socrates, Plato, Aristotle, M. Quintilian), representatives of the classical philosophy (G. Hegel, J. Kant), outstanding foreign pedagogues (Y. Komensky, J. Pestalozzi, Y. Korchak) and their Ukrainian counterparts (G. Vashchenko, A. Makarenko, G. Skovoroda, V. Sukhomlynsky, K. Ushinsky, etc.). The problem of the ethical development of the teacher is also reflected in the writings of contemporary Ukrainian scholars: I. Bekh, G. Vasianovich, I. Ziaziun, O. Otych, O. Sukhomlynska, L. Horuzha and others.

Currently, the Ukrainian researchers are involved in the process of the active investigation of the problem of forming the ethical component in different socially-oriented spheres of human activity: environmental ethics (S. Mikhailuk), economic ethics (I. Maslikova) and business ethics (G. Aloni), media ethics (G. Khlistun) and journalistic ethics (S. Kryvoruchko, Y. Shirchenko), the foundations of informational ethics in the space of the communicative processes (G. Myroliubenko), political ethics (V. Bushansky, I. Kucherenko), etc. The first scientific work, dedicated to the problem of professional ethical training of a teacher was represented by E. Grishin only in 1981. Afterward, only in the similar, in the contextual meaning, investigations, have emerged in the pedagogical science in 1996 (O. Siliaeva) and in 2004 (L. Khoruzha).

The purpose of the article. While taking into account the relevance of the problem, its theoretical and practical significance for the organization of the activity of teachers, the purpose of the article was determined: the theoretical argumentation of the importance and appropriateness of the formation of ethical competence within the framework of the teacher's and pupil's / student's communication in the era of the information society and clarifying its content components.

Representation of the main material. In the process of resolving the issues of harmonization of the human interaction with the environment and its individual and creative development on the basis of moral and ethical behavior, the core role is attributed by the experts to such aspect as the ethical and pedagogical potential of the historical and cultural achievement of humanity. The particular attention, in the above-defined context, is qualified to the investigation of the regulatory role of spiritual and ethical values in the conditions of modern society, the proof of their necessity and expediency of the introduction of the laws of ethics into the process of forming the relations of the teacher with the students, their parents, colleagues, etc. As it is stated by the prominent philosophers, humanity has survived, strengthened and achieved the present level of its development because of the ethical and moral nature of the educational process. The upbringing practices have emerged simultaneously with the occurrence of human society, and therefore, it has become an integral part of its life and development.

That is why the education is a common and “everlasting” category (Подласый, 2000). The basis of the content of moral education is represented by universal human moral values. According to the statements of modern scholars, philosophers, and educators, nowadays the ethics, as the regulator of culture, is aimed for translation and interpretation of the ideas of humanistic pedagogy: “It is able to regulate the social and natural traits, inherent to the subjects of the pedagogical process through the sensation and awareness of their balanced effect of natural and social factors” (Хоружа, 2012, p. 4).

Currently, the historically-acquired and historically-fixed, moral values of humankind, are represented by the unique, human-centered models of optimal interaction of people in society. They have the nature of a positive, value-based attitude to the interlocutor, represent the high rate of attention and respect in relation to one’s personality. These values recognize the priority of such virtues like dignity, honor, decency, prudence, etc. as well as have an extremely positive impact on the personality of each individual due to the mental, natural features of each human in terms of perceiving good and feeling the extreme vital necessity in it.

The theory and practice of modern pedagogical management are dedicated to the process of active development of the concern of psychological and pedagogical analysis of the moral norms of the organization and the active introduction of pedagogical etiquette as a mean of confronting various spiritual destructions, experienced by the teacher. As it is indicated from the corresponding scientific literature, the following aspects are in the process of their active elaboration: organization of interpersonal ethical relations in the pedagogical environment; the conditions of creating a comfortable moral and psychological climate in school; the ethics and style of the head of the educational institution and the style of behavior of the class leader; peculiarities of self-improvement and self-education of the teacher (through moral and ethical self-education and mastering the skills of pedagogical self-therapy); prevention of pedagogical conflicts (knowledge of laws and ethical norms of their prevention or solution). Finally, the content components of the teacher’s honor code are developed and improved.

The investigation, undertaken in the scope of this study, has created the fertile background for distinguishing the symbolic characteristics of the pedagogical ethics of a modern teacher, which have the regulatory and pedagogical function in the above-defined profession. Observance (actualization) of these functions in the professional activity of the teacher allows one to be successful, and therefore, happy person, possessing the effective methods and means of influencing pupils. In addition, adherence to these functions implies the possibility for the establishment of stable interactions with pupils at the level of spiritual relations. The moral characteristics, as they have been identified in the scope of our study, are the following:

1. Traditionally, the pedagogical work is attributed to the type of occupations of “human-human”. That is why, the teacher’s knowledge and acceptance of the basic rules of mutual understanding and effective interaction among people on the basis of strict compliance with the rules of ethics, becomes the first priority.

2. Communication, as the major activity of the teacher, may be successful and effective only in the case of establishment of a special psychologically-comfortable environment, operating on the principles of Good, Love and Freedom. The effectiveness of pedagogically-productive communication completely depends on its fulfillment with the moral and ethical universal standards of behavior of participants of communication, represented by a teacher (as the main organizer and initiator of communication), pupils/students, parents, and colleagues.

3. The ethically-balanced behavior of the teacher allows one to be successful in one’s professional activity because of the set of the following reasons: first of all, ethics becomes a mean of communication encouraging (through sincerity and courtesy in greetings and communication, as well as the corresponding nonverbal behavior – a smile, as a readiness to hear the interlocutor, open gestures and movements, elegant appearance, fit hair, perfumes, and makeup, etc.); secondly, the ethical behavior of the teacher becomes for pupils/students a direct example of socially-expedient effective behavior; thirdly, the ethics of the teacher – for the pupils/students is a source of replenishment of their own social experience of communication with an ethically-normalized, highly-moral personality.

4. The professional ethics of a teacher can become a powerful tool for the enrichment and development of one's own personal and professional self: ethics can act as a mean of protecting an individual from invading one's own environment as well as it may be a means of self-therapy (adherence to rules of ethics always brings satisfaction to a human being). The adherence of the modern teacher to the basic provisions of professional ethics significantly affects the effectiveness of one's work and, at the same time, it is a powerful mean of preserving and developing his own personal and professional self. By studying this function of ethics in pedagogical professions, modern scholars have introduced such a concept as "ethical protection", which may be defined as a system of pedagogical actions, directed by the teacher in defense of self-esteem and initiating the pupil's subjectivity, the ability to comprehend the actions that one has undertaken (Хоружа, 2012).

The major features of the professional ethics of the teacher, which significantly distinguish it among other professions, as it is indicated by T. Mishatkina, are the following:

- Direct moral and ethical interconnection between the teacher and the subject of teaching work – the living human soul, requiring a special, well-balanced and worthy human-minded attitude towards oneself. Such an attitude is possible only in the case of adherence to the basic ethical norms of behavior. Therefore, the teacher's ethics becomes an essential element of one's professional portrait;

- Availability, in the pedagogical interaction in the dyad "teacher-student", of certain asymmetry, which is represented in the form of pupils dependence on their teacher as well as in inequality in relations between the teacher and the pupil. Such inequality requires a kind of moral and ethical "equalization". Therefore, the professional ethics of a teacher is a mean of establishing the relations between "them" and "us" and their further effective maintenance;

- Understanding and acceptance of the responsibility for the process of formation of personality, which takes its place in a particular environment; this process, in turn, should be fulfilled with high moral actions to the maximally possible extent (Мишаткина, 2004).

The teacher's professionalism, one's moral culture, and ethical behavior (one's kindness and demandingness), usually define the

framework not only for the educator's activity at the lessons, the mood, the readiness of the pupils/students to study, but also for the further characters, fate, outlooks of students, whose socio-psychological experience of behavior as well as individual life position in society, are shaped during the study at the primary school.

The teacher's professionalism is not limited to one's competence the area of study, as it encompasses the ability passing the knowledge to a student, for shaping the appropriate associations and offenses in accordance with the laws of good and justice. Consequently, in order to provide the student, as a full-fledged subject of the educational process, with the possibility of the adequate, active and productive use of the information, gained by one from the teacher, the teacher should represent the moral and ethical qualities that constitute the content of one's professional ethics: dignity, decency, justice, honesty, curiosity, prudence, objectivity, clarity, goodwill, fidelity, courtesy, assertiveness, discipline, responsibility, perseverance, organization, patience, kindness, kindness, self-criticism, religious optimism, respect, sincerity, and adherence to principles (Подласый, 2000, p. 242-243). Therefore, one of the major requirements in relation to the teacher, as the main subject of the organization of educational process in school, is the presence of certain competences that contain an ethical component: organizational (the teacher's ability to organize the educational process, to allocate tasks, to plan work, to unite the pupils/students on the principles of humane pedagogy); didactic (skillful and meaningful preparation and collection of the educational material, planning a lesson, using technical equipment, etc.; being able to consistently outline all material in an accessible and simple terms, while representing the deep knowledge of the subject matter, and in such a manner stimulating the development of cognitive interests, spiritual needs of the pupils/students, respecting their vital need for knowledge and curiosity); perceptual (the ability to enter the spiritual world of pupils/students, to feel their moral needs, to identify the features of the mental state of the child "here and now", etc.); communicative (the teacher's ability to establish appropriate, productive relationships with students, parents, colleagues on the basis of mutual respect and trust); suggestive (emotionally-volitional, ethically formatted influence on subjects of the educational process);

research (properties that ensure the objective, reasonable, and fair evaluation of the pedagogical process); scientific and cognitive (are limited to the mastering and selection of a specific scientific material by the teacher) (Подласый, 2000, p. 241).

In such a way, all professional pedagogical activity of the teacher takes its place in the field of realization of one's ethical competence, that is, the ability to organize productive communication with students and establish their self-development on the basis of goodwill and great respect in relation to the personalities of each subject of the pedagogical process. Ethical competence can be considered as the basic component of the professional activity of the teacher, an essential element of the implementation of professional tasks, methods and methods of solving professional problems on the basis of the established humanistic moral principles, norms of pedagogical ethics.

An analysis of the meaningful fulfillment of the structural components of ethical competence gives grounds to consider it to be meta-individual characteristic of the teacher, indicating the interconnection with other meta-individual phenomena (general culture, pedagogical communication). While referring to the specifics of teachers' pedagogical activities and the general ethical and moral requirements in relation to the human behavior in the profession in general terms, it is possible to identify the following structural components of the professional ethics of a modern teacher: the ethics of non-verbal communication; ethics of appearance; ethics of verbal communication.

One of the core components of the professional ethics of a modern teacher is the ethics of behavior or one's non-verbal behavior – the complex psychological processes, which are introduced into the practice via the non-verbal means; it is a “language of the body”. As it is indicated by the results of the research of the mechanisms of perception of the information by the human, the informational transmission of one person consists of 7 % of the words, 38 % of intonations, sounds, exclamations and as much as 55% of the gestures. The main purpose of non-verbal communication is to achieve interpersonal synchronism. The interpersonal synchronization means the coherence of rhythmic movements between two people at verbal

and nonverbal levels. As it has been indicated by the experts, the interpersonal synchronicity or consistency is achieved only when nonverbal communication between two individuals is aimed at latitude, uniqueness, productivity, agility, leading to the open-minded and easy-tempered exchange of ideas.

The significant role in regulating relationships and establishing contacts is attributed to the non-verbal aspects of communication, as they determine the emotional atmosphere in the relation between the teacher and a student to a considerable extent. A. Makarenko claimed that for him, in his practice, as well as for many experienced teachers, such “minutiae” have become decisive: how to stand, how to sit, how to raise his voice, to smile, how to look (Макаренко, 1954). In the process of interaction between teacher and pupils/students, nonverbal communication takes its place via the means of such actions as facial expression, touch, gesture, communication distance, visual interaction, intonation, etc. Therefore, in order to facilitate one’s work, the teacher should be able to communicate with children without speaking, should take into account not only the language of the pupil/student, but also, one’s gesture, look, movement, as well as strictly control one’s own nonverbal behavior, which is “read” from the teacher by one’s students at the start points of communication and interaction.

The ethics of teachers’ appearance is considered by the scholars to be a not less significant attribute for the effective work of the modern teacher in comparison to one’s non-verbal communication. The general visual perception of the teacher by one’s pupils/students is integrated into their vision of the teacher’s personality, one’s inner state. In addition, the formation of trust or distrust in relation to the teacher’s words takes its start from the general impression, made by one’s appearance. The persistent categories of the human appearance are the following: physical appearance (face, posture, and typical posture, stroke, voice. and speech, etc.) and appearance design (clothes, hairstyles, decorations, perfumes, etc.) The teacher is responsible for shaping the moral and ethical views and tastes of the pupils. That is why all details in the teacher’s appearance and behavior have the educational value.

Therefore, the educator should dress elegantly, while taking into account fashion trends. At the same time, his clothes should be

convenient for the necessary pedagogical operations: writing on a board, working with demo materials, inclining, walking between the rows of the school desks, etc. Skillful use of color, texture, additions (buttons, buckles, etc.) in clothes also positively affects the emotional mood of students, disciplines them, contributes to the formation of a sense of measure, as well as it is oriented on minimization attention diverting from the training sessions. Aesthetic taste is needed for the educator for a skillful combination of the other components of the appearance (hairstyle, cosmetics, and ornaments) in the process of one's own image creating.

The appearance of a teacher is one's image, as well as the form of self-presentation in a profession, which enables him to achieve a certain professional purpose and to provide the desired information to others. In pedagogical and ethical-philosophical literature, the image has such synonyms as "art to be eye-catching", "attractiveness", "art to manage impressions." In other words, the essence of the pedagogical image lies in the special effect on others for a certain purpose.

The specificity of the pedagogical profession strengthens this feature by such an important characteristic of the interaction of the teacher with the pupils as the permanent presence of the teacher in the field of view of the student in the classroom and the evaluative attitude of the pupil to the teacher – as the main organizer of school life. That is why the large-scale pedagogical effect is done by the image of the teacher, based on ethical principles on the students. At the core of the teacher's image creating, it is possible to trace the phenomenon of attractiveness, which is entitled by I. Borozdina as "a kind of courage and continuous work over themselves" (Бороздина, 2006, с. 196). The image of the teacher is definitely a structural element of professional ethics as it involves the presence of such ethically directed personal qualities as visual attractiveness, trust, sincere.

The quintessence of the ethics of modern educator is the ethics of verbal communication – as the main field of one's professional activity. The moral core of the verbal ethics of pedagogical communication is to be a virtuous and humane attitude toward people; such an attitude involves the respectful attitude in relation to a personality, compassion, and love. It is essential to note that in order to show respect in relation to a particular person means to treat one

with care, to show trust, justice, kindness, and politeness. Consequently, such concerns as violence, violation of rights and freedoms, cruelty, and humiliation are incompatible with a respectful attitude. In relation to children, it is extremely important to be able to combine the traits of being demanding and respectful. The love of the teacher in relation to a child is one of the main prerequisites for the achievement of the proper effect of education through the enormous power of its positive influence on the person being formed.

V. Sukhomlynsky claimed that “It is necessary that the education of children, love, and respect in relation to them and friendship with them to be integrated into the very essence of teacher’s spiritual life...” (Сухомлинский, 2002). He did not mean. In this case that the teacher should overuse lispig, admiration or permissiveness, but one should represent the wise human love, inspired by the profound knowledge of human, the understanding of all the weak and strong points of personality – the love that warns against unreasonable acts and inspires the acts of honest, noble, love that teachers live; love, which combines a heartfelt passion with wise rigor and diligence (Киричок, 2007).

Therefore, the concern of mastering the huge amount of the professional and ethical competencies is urgent for the modern teachers within the frameworks of the operational (context) organization and in context of conducting communication, while taking into account moral and ethical norms and rules of conduct, which are sufficient conditions for the success of teacher’s professional activity in general.

Conclusions and perspectives of further research. The cardinal reformation of the life of Ukrainian society, which takes its place in conditions of global integration into the world of educational space, affects the establishment of such social and personal values as freedom, responsibility, and respect for human beings. This trend, in turn, leads to the intensive dissemination of humanistic-oriented approaches and technologies in educational practice, which are aimed for the maximization of the effectiveness of the personal development of all participants of the educational pedagogical process, the enhancement of their creative abilities, the growth of professional

erudition of teachers of the main school and their general culture, which is the basis of their ethical and professional development.

The conducted research made it possible to make the following conclusions. First of all, the ethical competence, on the one hand, reflects the experience, gained from the system of professional norms and rules of behavior of the teacher, on the other hand, - is a psychological and pedagogical tool of the teacher's influence via the means of the personal behavior. The ethical component has a significant role in the structure of professional competence, and therefore, it expands the professional capabilities of the teacher and helps the teacher to build the initial pedagogical process and interact with all participants in the educational process in a special manner.

The ethical competence of a modern teacher, working in the specific conditions of the information society, is manifested in its triune sense: first, as an example of effective social behavior; secondly, as a way of establishing productive pedagogical communication; third – as a peculiar field of self-protection of the teacher in the conflict situations.

Investigation of the specific and the content of the teacher's professional ethics in a modern educational entity has allowed the scholars to find out the following trend: the teacher's ethical education is based on the principles of philosophy, ethics, aesthetics, psychology, psychotherapy and humanistic pedagogy, orienting the teacher toward the active, humane position in the profession, adherence the rules of the victory of God over Evil, as the basic concepts of human morality. It should be noted that the action of the absolute majority of modern moral and ethical rules of human behavior in society, is aimed precisely at the vector of generosity, and the increase in human positive opportunities

Pedagogical ethics, as an important component of the professionalism of a modern teacher, reflects the spirituality and morality of the educator, one's inner culture, the ability to take adequate moral decisions and act in accordance with the norms of pedagogical ethics. These particular skills and competencies allow a teacher to feel the philosophy and uniqueness of one's profession.

The content components of professional ethics (the ethics of verbal communication, the ethics of non-verbal communication, the

ethics of the external image), which are defined in the study, reflect the ethics as a phenomenon of a complex personality that combines various aspects of conscious and subconscious human behavior.

As it has been indicated in the scope of the study, one of the most effective ways for improving the professional ethical competence of verbal and non-verbal communication between a teacher and students of the main school, is the training on the ethics of subject-subject communication – as an integral part of the process of formation of a “low conflict” behavior culture of the educational process.

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ЕТИКА СУБ'ЄКТ-СУБ'ЄКТНОЇ ВЗАЄМОДІЇ У СУЧАСНОМУ ОСВІТНЬОМУ СЕРЕДОВИЩІ

Кардинальне реформування життя українського суспільства, що відбувається в умовах глобальної інтеграції у світовий освітній простір, впливає на ствердження таких суспільних й особистісних цінностей, як свобода, відповідальність, повага до людини. Це зумовлює інтенсивне поширення в освітянській практиці гуманістично-зорієнтованих підходів і технологій, спрямованих на розвиток всіх учасників педагогічного процесу, активізацію їх творчих можливостей, зростання професійної ерудиції вчителів та їх загальної культури, основою якої стає етичний професійний розвиток.

У ході дослідження визначено, що етична компетентність, з одного боку, відображає відпрацьовану в досвіді систему професійних норм і правил поведінки педагога, з іншого, – є психолого-педагогічним інструментом його впливу через особистісну поведінку на внутрішній світ учня. Етичний складник, що має вагомe значення у структурі професійної компетентності, розширює професійні можливості педагога та допомагає вчителю по-особливному будувати педагогічний процес і взаємодіяти з усіма його учасниками. Етична компетентність сучасного вчителя, який працює у специфічних умовах інформаційного суспільства, виявляється в її триєдиному сенсі: 1) як зразок ефективної суспільної поведінки; 2) як шлях налагодження продуктивного педагогічного спілкування; 3) як своєрідне поле захисту особистості педагога в конфліктних ситуаціях.

Вивчення особливостей і змісту професійної етики вчителя в умовах сучасного закладу середньої освіти дало змогу з'ясувати, що етична освіченість учителя ґрунтується на засадах філософії, етики, естетики, психології, психотерапії та гуманістичної педагогіки, які скеровують педагога на активну, гуманну позицію у професії, спрямованої на добротворення та примноження позитивних можливостей кожної особистості. Педагогічна етика віддзеркалює духовність і моральність учителя, його внутрішню культуру, здатність приймати адекватні моральні рішення та діяти відповідно до етичних норм, що уможливорює відчуття вчителем унікальності своєї професії, націленої на майбутнє.

Визначені в дослідженні змістові складники професійної етики (етика вербального спілкування, етика невербального спілкування, етика зовнішнього іміджу) відображають її як складне особистісне явище, що поєднує в собі різні аспекти свідомої та підсвідомої поведінки людини.

Як показало проведене дослідження, однією з найефективніших форм удосконалення професійної етичної компетентності педагога можуть стати тренінги з етики суб'єкт-суб'єктного спілкування як елементи формування культури «малоконфліктної» поведінки учасників освітнього процесу, що матимуть психотерапевтичний, розвивальний ефект у професійному й особистісному становленні вчителів і учнів.

Ключові слова: етика суб'єкт-суб'єктної взаємодії; регулятивно-педагогічна функція етики; педагогічний етикет; професійний імідж сучасного педагога; структура професійної етики педагога; етика та естетика вербальної й невербальної поведінки у шкільному середовищі.

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