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National Ethics Code of the Russian teacher: axiology and Praxiology

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Abstract

The aim of the study is to develop a conceptual framework for a national Ethical Code of the Russian teacher on the basis of axiological and praxeological approaches. The study material is the official documents of the countries of the East Asian, South Asian, Scandinavian, Anglo-Saxon, East European, Middle Eastern, North American, Latin American, Australian regions, scientific periodicals on the problems of the requirements for the teacher in different countries. The research problem of the study determined the need for a comparative approach usage. The study used theoretical and empirical methods. Among the leading theoretical research methods are comparative analysis and content analysis of the national ethical codes for teachers of different countries, as well as the materials of the professional development and the results of studies of the teacher's professional and personal qualities. Empirical methods of research are surveys and measurements of the axiology of interaction between a teacher and a student at a teacher training university. Analysis of the teacher's professional and personal qualities in nine regions of the world showed that the national characteristics and traditions of the region influence the axiological content of the national teacher's model: the nation specifics and meta-national characteristics and values. Meta-national characteristics of a teacher are empathy, trust, cooperation, management skills, knowledge of the subject, creativity, sociability, exemplary, social activity, individual approach, respect and patience. Study of the Russian teacher concept in retrospective is based on the values of freedom, personality, faith, truth, love, life, the good, labor, sobornost. A special place is given to faith as a key national idea. The ethic code of the Russian teacher regulates professional ethic conduct, embodies the norms of professional ethics governing educational relations of all actors. It is not limited to the list of ethic norms and rules of conduct, it performs a binary function. On the one hand, it recreates national ideals as the basis for preserving school traditions, on the other hand, it is focused on global values that ensure the integration of the Russian and world education.

Keywords: professional and ethic norms, ethic code of the teacher, values, axiology, praxiology, teaching profession

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Introduction

Modern education is characterized by a change of the teacher's position against the background of globalization, transformation of social needs and public expectations. Genesis of a new type of a student manifests the shift in education mission from knowledge transfer to opportunities support, and the development of students' values.

Today, the requirements for professional skills and teacher's professional ethical conduct are growing. The requirements for professional skills are becoming homogeneous nationwide through the introduction of Teachers' Professional Standard. It forms the basis of the praxeological component of the content of teachers' activity, requires the formation of a common value field of this job through the creation of a national ethical code of a teacher.

The geography of the study covers East Asian (Hong Kong, China, Singapore, South Korea, Japan), South Asian (Philippines, India), Scandinavian (Finland, Sweden, Norway), Anglo-Saxon (Great Britain, Ireland, Scotland), Eastern European (Russia and CIS countries), Middle East (Turkey), North American (USA, Canada), Latin American (Brazil), Australian (Australia).

The axiology of the teacher's ethical code is based on professional values reflected in the global context of education. The study was focused on the analysis of the teacher qualities presented in research, regulatory documents, national ethical codes of teachers in different countries of the world.

A comparative study of the ethical norms of teachers' conduct makes it possible to determine the exclusive features of the national requirements for the teachers in different regions of the world and, at the same time, to form a global ethical model of a teacher.

The indisputable importance for a teacher in Japan is the ability to manage the student team, as well as to effectively participate in school management (Dzhurinsky, 2001).

The ethical model of a teacher in East Asia incorporates such qualities and skills as interpersonal skills, empathy, mobility, and tolerance. In Japan, as in some other countries, special attention is paid to teacher education and professional development of the qualities, which form the basis for the successful implementation of the teaching tasks.

In the South Asia the problem of the teacher professional development including professional conduct and personal qualities is of particular importance.

In the Philippines graduates of teacher education programmes collectively in public take an oath, which reflects conviction and determination to build the pathway of professional and personal self-development. According to the national ethical code of the teacher, the features of the ethical model of a teacher in the Philippines are god-worshiping, freedom of religion, and freedom of the teacher in exerting religious influence on a student (Code of ethics for professional teachers of Philippines).

The ethical model of a teacher in India, teachers' professional and personal qualities take a significant place not only in research, but also is the focus of state policy, which determines the strategy of education development. The ethical model of a teacher, in the opinion of Azam & Kingdon (2015) and Kingdon (2006), is a determining factor in the effectiveness of students' learning, performance and success.

Making the list of the most important professional qualities of Indian teachers, researchers name the desire and ability for continuous professional development, passion for teaching, professional motivation, ability for steady and effective interaction with students, and first-class knowledge of the subject. It is stated that organizational and communication skills, kindness and wisdom help the Indian teacher to achieve success in the implementation of teachers' professional tasks (Azam & Kingdon, 2015).

The Scandinavian region differs by equality, individual approach, pragmatism, objectivity and impartiality, trust, respect for the student, lack of pressure and coercion towards the student, aspiration for the development of students' independence in the list of significant qualities of the model of a teacher (Portrait of a teacher, p. 76).

The Anglo-Saxon regional education system are presented in the survey with cases of the UK and Ireland. The classic educational system of the United Kingdom is characterised by the attention to the such significant professional and personal qualities of the teacher as trust, self-confidence, patience, true compassion for students, understanding, the ability to look at life differently and explain the subject in different ways, the desire for excellence, readiness to support students' achievements, pride of the student's achievements, and cheerfulness (Portrait of a teacher).

There are such qualities as respect, care, integrity, trust, tolerance, cooperation, knowledge of the subject and standards among the most significant qualities of a teacher in Ireland.

The educational systems of the North American countries describe the personality of a teacher and teachers' professional qualities as the main factor of students' success. The most important professional and personal qualities of a North American teacher include the following qualities: personal style and individuality, the ability to set clear goals for a student in class, the ability to maintain discipline, the ability to effectively manage a class, the ability to establish open partnerships with parents, belief in the best opportunities of the student, knowledge of curricula standards, and subject, passion for teaching, trust in relationship with the students (strong connections), personal responsibility for the learning outcomes, justice, empathy, enthusiasm, creativity, serving, disciplined (Code of Ethics for Educators.).

The literature review allows to identify six specific skills of an Australian teacher. They include the ability to design an educational program, the ability to create an advanced educational environment, the ability to cooperate with the student, communication skills, the ability to monitor, the ability for professional partnership.

Among the qualities that a teacher of the Latin American region (Brazil) should possess are such professional and personal characteristics as creativity, empathy, respect, abilities to build effective relationships, to exercise control, and to cooperate.

South American teacher (Guyana) should develop strong traits of character, including perseverance, honesty, respect, law-abiding, patience, justice, responsibility. The teacher should treat each student with kindness, respect, without showing selectivity, prejudice. One of the important abilities of a Guyana teacher is the ability to maintain confidentiality of information, unless the situation in the class requires the participation of parents, the school administration, or law enforcement. The ethical code indicates the need for the dedication to teaching (Professional Code of Ethics for Teachers).

One of the features of the ethical code of a teacher of Guyana is a requirement for the teacher to have such quality as the ability to be a mentor of a beginning teacher and the ability to work in a team.

The teacher of the Middle East region (Turkey) is supposed to be talented, sociable, broad-minded, creative, attentive, patient, open-minded, to love children, and to have empathy.

East European ethical model of a teacher traditionally reflects the national ideals, values and perspectives. It includes justice, diligence, value of personal and national freedom, and human life, intranational peace, family traditions, love and loyalty, care for the younger and the older, patriotism and faith.

The Russian model of a teacher integrates many cultural elements belonging to different historical and political paradigms. The specific feature of the educational experience of Russia is the great influence of deep changes of political and cultural epochs within the relatively short historical periods on the requirements for the teacher's and teacher's mission development.

At the end of the 19th – the beginning of the 20th century the level of the involvement of a teacher in work was considered to be as high and essential as that of a priest. It was closely related to the phenomenon of service (Skvortsov, 1915). To add to this the importance of self-improvement was strengthened in teacher education.

In Soviet times the position of a teacher and the social status of the profession were strengthening. Education was considered as a key element of social reconstruction. The mission of the Soviet teacher was

to educate students "in the revolutionary and labor traditions of the Soviet people; to develop a high sense of Soviet patriotism" (Resolution, p. 93-97). The most important issue was the moral conduct of the teacher and the active citizenship. It was proclaimed that a Soviet teacher had to have appropriate education, a high ideological, cultural and professional level, be competent and exemplary for learners and community. Thus, regardless of the political context the image of a moral citizen is the center of the teacher's model of ethic conduct.

The introduction of Education Standards and new Education Law in modern Russia resulted in the shift priorities towards overestimation of professional competence in the list of teacher's qualities. The most important focus is the ability to improve the educational process and teacher's engagement in professional development. The Law "On Education in the Russian Federation" regulates duties and responsibilities of teachers including both moral and professional issues. According to the Law a teacher must meet moral and ethical standards, be respectful to the students and parents. In contrast to the previous period a teacher is forbidden to promote any political or religious ideas. The Teacher's Standard (2015) suggests an attempt to formulate the requirements for a teacher in the most general way. They are professionalism, continuous professional development, ability to work with different children, development learning strategies and creative abilities.

However, the specification of the moral and ethical conduct of a teacher does not represent the nature of teacher's interaction with the subjects of educational relations in the regulatory legal acts does not contain. Unambiguous requirements for the personal qualities of a teacher has not been imposed.

Research Methods

The aim of the study is to develop a conceptual framework for a national Ethical Code of the Russian teacher on the basis of axiological and praxeological approaches.

The study material is the official documents of the countries of the East Asian, South Asian, Scandinavian, Anglo-Saxon, East European, Middle Eastern, North American, Latin American, Australian regions, scientific periodicals on the problems of the requirements for the teacher in different countries. The research problem of the study determined the need for a comparative approach usage.

The study used theoretical and empirical methods. Among the leading theoretical research methods are comparative analysis and content analysis of the national ethical codes of teachers from different countries, as well as the materials of their development and the results of domestic and foreign studies of the teacher's professional and personal qualities. This includes the socio-cultural, economic and political contexts of the global educational systems of the world. The methods of retrospective analysis are applied to the study of the history of Empirical methods of research are surveys and measurements of the axiology of interaction between a teacher and a student at a pedagogical university, the university's social ecosystem, and the image of a modern Russian teacher.

Results

The model of a teacher is a complex set of perceptions, ideas, concepts and judgments, which constitutes the target ideal of teacher education, as well as reflecting the social stereotypes of a particular historical period, location and universal human values.

An analysis of teacher's professional and personal qualities in nine regions of the world showed that the national characteristics and traditions of the region influence the axiological content of the national teacher's model. Along with the national peculiarities, it is revealed that a model of a teacher includes meta-national qualities and values. The results of comparative analysis show the existence of universal characteristics of the value sphere of teaching in most countries. The most common characteristic of a teacher is empathy. Trust and cooperation take the second position in the ranking. The third position in the hierarchy of teacher's personality traits is given to such professional qualities as management ability, knowledge of the subject, creative approach to the profession. And finally, sociability, exemplary, social activity, individual approach, respect and patience are mentioned.

The project of Ethical Code for the Russian teachers is aimed at regulating professional conduct by imposing the norms of professional ethics on relations with community, learners, parents, school administration and other teachers. On the one hand, it represents national ideals which maintain school

traditions. On the other hand, it is focused on universal global values ensuring the integration of the Russian and global education.

The structure of the Ethical Code for the Russian teacher includes three parts. It corresponds to the UNESCO Guidelines (Poisson, 2009). The first part is devoted to the general issues such as the purpose, objectives and scope of the document. The second one is devoted to the national model of a teacher and professional values that determine teacher's conduct. The third part describes the relationship of a teacher and community, learners, parents, and school administration.

The system of national ideals and values reflects the traditions of Eastern European culture and includes involvement, self-development, justice, diligence, personal and national freedom, human life, interethnic peace, family traditions, love and faithfulness, care for the younger and elder, patriotism, faith, and unity.

The retrospective study proves that professional and ethical axiology of a model of the Russian teacher is based on the spiritual and moral values. The teacher possesses and transfer national ideals, values, goals, including the creativity and prestige of the teacher's work, social mission, and responsibility for the state and self-development, love and affection for the children. Values-as-goals perform the dominant axiological function in the system of teacher's values, since the essence of the teacher's activity is reflected in the goals.

The representation of an ideal in the moral consciousness of mankind is connected, in our opinion, to certain ethical requirements for the person. At the same time, these requirements appear as an model of a morally and spiritually perfect person. The axiological foundations of the Russian ethical code are the following:

- FAITH as spiritual knowledge, conviction, confidence, determining the spiritual orientation of a person, the meaning of the existence, which consists in spiritual contemplation of the world;
- LOVE as a multidimensional phenomenon, absorbing love for the motherland, man, life, beauty, nature, work, God, truth and oneself;
- TRUTH as a real reflection of objective reality in human consciousness, perception and reproduction in the form it exists outside of human consciousness and independently of a man;
- MAN (PERSONALITY) as the highest hierarchical value of the spiritual order, in which such opposing issues as "soul" and "body" are combined; - life as a value representing the acquisition of the highest good by man, which incorporates all elements of objective reality - spirit and matter;
- FREEDOM as an integral phenomenon of human existence, since people are free to be themselves and cannot be someone else;
- SOBORNOST as the Church, the collective consciousness, the fusion of "I" with collective, a type of social solidarity;
- the GOOD as an act of human will, aimed at the values, happiness, peace creation.

The value of faith we consider to be a key national idea, the mentality of the nation, the basis of the community "assembly". The phenomenon of faith is the basis of boundless spirituality and boundless "irresponsibility". The latter is represented in hope for the best in the Russian everyday consciousness and is reflected in political, social, cultural, religious and social issues. In Russian education, we have identified the concept of "pedagogical faith" in Orthodox pedagogy, in texts of philosophers of Soviet emigration, neo-christian philosophers, in the works of Soviet (A. Makarenko) and modern (Sh. A. Amonashvili) teachers and great thinkers in education. In Russian pedagogy, 'pedagogical faith' means an optimistic pedagogical hypothesis in the approach to a growing person, confidence in the learner's unlimited potential.

Despite the changes in the functions and nature of the modern teacher's activity, its enrichment with tutorial, facilitating and other functions, shifting the focus on a learner, the teacher still lays the foundation for key processes in education. The contradictory nature of the development of the Russian society is reflected in the processes that determine the perception of a teacher by the community as the central actor in education.

An important issue of the Ethical Code for the Russian teacher is a new position of a teacher in the educational ecosystem through interaction with all actors of educational relations. The praxeology of the

Ethical Code of the Russian teacher is a result of a study aimed at revealing the contexts of perception of a teacher by different actors of educational relations, their attitude towards the teacher's qualities and the need in identification of teacher conduct patterns. The survey of the social ecosystem of a teacher education university presents the comparative results of the analysis of the most significant qualities of a teacher in the opinion of the students and faculty. The case of a regional university was studied. The respondents were 1671 students and 373 faculty members.

In a general way the results of the survey show that the faculty members emphasize the importance of professional competency at the expense of personality qualities. Thus, such quality as empathy is recognized as the key quality of a teacher worldwide but takes the last place in the hierarchy of values of a teacher by both groups of respondents. The teacher's professional qualities are thought to be of the greatest importance as a factor of effective learning, while the nature of communication and the educational relationships are underestimated.

73,5% of students believe respect for a student to be the most significant quality of a teacher; 65,1% of students - knowledge of the subject; 58,5% - responsibility; 41,5% - openness to discussion. As for the faculty members, the majority of them (90,5%) think that the knowledge of the subject is the most significant quality of a teacher. 70,5% of the faculty member respondents name respect in the list of top-qualities of a teacher, but put in the fourth position in the ranking of significant qualities, while students put it in the first position. This difference testifies to the fact that there is an understanding gap between generations and/or positional roles of a teacher and a student. The teacher's ability to involve students in self-education and self-development is in the list of 68,2% of faculty respondents, but students do not include it in a priority list of teacher's significant qualities. Responsibility is considered equally important both by faculty and students.

The discrepancy in the description of the teacher's qualities confirms the existence of a value gap between generations in the educational ecosystem of a teacher education university. Thus, we determine the need to define a new methodology for the relationship between the faculty and the students based on recognition of equality of their positions. We introduce the conventional approach built on the principle of the convention of generations (Fedorov, 2017; Fedorov, Ilaltdinova, & Frolova, 2018; Frolova, Ilaltdinova, & Povsednaya, 2017; Frolova & Ilaltdinova, 2017) in education.

By the convention of generations, we understand such a character of constructive multi-vector interaction of generations towards each other, which overcomes the shortcomings of the traditional understanding of the interaction of generations as the transfer of experience and knowledge from the older to the younger. The main drawbacks of the latter is so-called "presumption of incompetence" of the younger generation, paternalism, excessive guardianship, leading to the authoritarianism which block the development of such qualities in the younger as autonomy, responsibility, initiative, creativity. The conventional approach in educational relationships defines a model of professional and ethical conduct of a teacher based on the philosophy of conventionalism, which determines the criterion of truth in agreement of several parties as an inevitable, natural, reasonable and pragmatic requirement in the VUCA world. Formation of relationships in education is focused on continuous development of a student and teacher under the influence of each other. Thus, the professional and ethical conduct of a teacher determines the obligation of conventional competence as the ability for real two dimension interaction of the younger and the older.

Moreover, the modern context of the requirements for professional and ethical conduct of a teacher defines such abilities as understanding and acceptance of the diversity, response to the individual needs, designing an educational ecosystem on a moral climate, taking responsibility for the learning process and outcomes, understanding different cultural, social, and national contexts, creativity, foresight the future.

Discussion

The description of the ethical model of a teacher causes a lot of controversial issues in the contradiction of the ideal and existing reality. The trends in the development of modern society demonstrate new social challenges that significantly affect the nature of the boundaries of the "norms" of teacher conduct.

Today the western european social space is experiencing a tendency of growing autonomy of juvenile rights, transformation of family, human conduct and self-expression, which in some way puts the teacher in the position of an eternal moral choice in situations which obviously do not have an obvious and right answer, since the boundaries of social norms are blurred by the changes in the modern indefinite world and by the perspectives of VUCA world.

One of the issues discussed at the International Pedagogical Forum in Kazan in 2018 was the focus on the problems of the ethical conduct of a teacher in the modern world. The case of Great Britain described the situation of the usage by a teacher of grammatical forms of female gender while addressing a student who happened to be in a process of gender transformation. Though the teacher was not aware of it, the result was dismissal. This situation has caused a public reaction - the changeability of the social norm makes the modern European teachers be at a dead end.

The transience of changes in social norms led to the emergence of such an approach as the teacher's "ethical improvisation" (Oxford). This means that there are no sustainable ethical norms for the behavior of the teacher; the nature of decision making depends on the specific situation. It is difficult to assess whether this is an adequate way out of the existing problem, but, unequivocally, it can be assumed that the situational variability of the values demonstrated by the teacher will affect the outlook, the social model of student behavior.

The principles of permissiveness and uncertainty are born. They give rise to a person's conviction that if something is forbidden, then in other circumstances it can be justified. Such an approach destroys the philosophy of upbringing (vospitanie) that has not taken shape in the West and, in the long term, can destroy Russian concept of upbringing at the theoretical, methodological and applied levels.

Moreover, the lack of common requirements, vagueness of the "norm" immerse a person in a crisis of personal identity. A person is in a constant situation of choice and does not have confidence in marking the decisions and conduct as right or wrong, since relativity of a person's mind and conduct is proclaimed.

The idea of absolute personal freedom applies in a certain way only to the conduct of students and their parents, not teachers. A teacher can not afford to be a person with a new set of norms and values even in private life.

The problem of teacher freedom is relevant for a Russian teacher - the promotion of strict and high requirements not only for professional competence, but also for lifestyles and thoughts, proves the fact that the boundaries of the profession go beyond school. So the teacher's position is subordinate to the stereotypes and ideals created in public mind.

The Russian society to great extent determines teacher's conduct in professional and private life. The violation of the rules by a teacher is disapproved by society more than any other ethical phenomenon. One of the most controversial issues is also the dependence of subordination of teacher's conduct to the ideal on the social and professional well-being of a teacher. Moreover, there is no answer to the question about the borderline between personal and professional in the teaching profession.

The study shows the existing gap between moral values and professional ideals of a teacher. The results of the studies show that knowledge of the subject is more significant than personal qualities for students performance. The traditional for Russia dilemma what is more important knowledge of the subject or teaching skills presupposes that ethical model of a teacher is not doubtful.

Nowadays it looks as though the arguments of those who believe that a good mathematician is sure to be a good teacher of mathematics prevail. Our solution is that knowledge of the subject, teaching skills and ethics are a complex of non-hierarchical structure of elements of equal importance.

Conclusion

One of the key tasks of modern education is the professional training and development of a teacher based on universal and national ethical norms of teacher conduct in the context of multipolarity and the globalization of education.

The study of the problem of ethical standards and requirements for a teacher in different regions of the world proves that the universal qualities of the "teacher of the world" are empathy, trust, ability to cooperate, and manage, knowledge of the subject, a creative approach to the profession, sociability, exemplary, social activity, individual approach, respect and patience. The conceptual basis for the Russian

Ethical Code for a teacher is the values of justice, objectivity and legality, and praxiological and axiological approaches aimed at creating the basis for a clear regulation of the teacher's professional conduct. The structure of the Russian Ethical Code for a teacher has three parts including the general issues, the teacher's professional values, the norms of the teacher's relationships with community, students, parents, school administration.

The axiological component of the Russian Ethical Code for a teacher is determined by the priority of such values as faith, love, life, person, collegiality, freedom, truth, good. Analysis of scientific and legal literature revealed the importance of such qualities of a teacher as involvement, self-development, justice, diligence, care for the younger and the older, patriotism, faith, in which the phenomenon of pedagogical faith is dominant.

The Russian Ethical Code for a teacher is intended to accomplish social and cultural mission of education on the basis of universal and national requirements for the teacher's personality.

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