ETHICAL PRINCIPLES OF SOCIAL EDUCATOR ACTIVITY

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ABSTRACT

The article reveals the importance of ethical regulation of the social educator profession. The ethical principles of socio-pedagogical activity recorded in the code of ethics are characterised by respect for the dignity of each person, priority of the client's interests, tolerance, trust and interaction in solving the client's problems, availability of services, confidentiality, compliance with the norms of professional ethics. The social educator activity requires moral regulation of society as a specially organised and regulated activity, which involves orientation towards personality, and individuality, revealing the essential forces of a person, providing him with comprehensive social-psychological-pedagogical help in solving personal problems, in realising himself as a subject own life The Code of Ethics focuses on the observance of such ethical principles of socio-pedagogical activity as respect for the dignity of each person, priority of the client's interests, tolerance, trust and interaction in solving the client's problems, availability of services, confidentiality, compliance with the norms of professional ethics. The moral aspect of the social educator activity is revealed through a system of moral values, virtues and goodness in behaviour, which guides the observance of the norms of professional ethics in the activity of a modern social educator.

Keywords: ethical principle; ethic; code of ethics; social educator activity.

INTRODUCTION

The determining factor in the professional activity of social educators is primarily their theoretical training. Without the necessary professional knowledge, it is impossible to solve any practical tasks. At the same time, social educators in their daily activities face numerous ethical problems and dilemmas that are not defined by legal norms, which forces them to act in accordance with their moral knowledge, beliefs and needs. This actualises the significance of the social educator activity of ethics as a science of morality, which studies the patterns of its emergence, development and functioning, specificity and role in society, moral categories (good and evil, justice and injustice, honour, dignity, etc.), with the help of which a system of moral values and traditions are formed, a certain system of moral principles of behaviour and communication is theoretically substantiated.

PROBLEM STATEMENT

Ethical principles are one of the forms of moral consciousness in which ethical requirements are expressed in the most generalised way. If the ethical norm prescribes what actions a person can perform, then ethical principles express society's requirements for the ethical essence of a person, his purpose, and the nature of relationships between people. **The purpose of the article**: characterise the ethical principles of the activity of a modern social educator.

BACKGROUND

The COVID-19 pandemic launched digital modification of school education (Mospan & Sysoieva, 2022) and higher education (Mospan, 2023), affecting social educator's activity in a virtual environment with digital technologies (Maussumbayev et al., 2022).

The reflection of the main aspects of social educator activity is in the works of O. Bezpalko, Y. Riabova, T. Lyakh, T. Spirina, N. Klishevich, I. Zvereva, A. Kapska, L. Koval, G. Laktionova. Scientific and pedagogical justifications of the process of formation of professional ethics, the system of values and ideals of social educator work, as well as ethical requirements for the professional profile of a social educator, occupied a central place in the modern developments of Yu. Arakelov, V. Bocharova, M. Guslova, T. Demidova, I. Zinchuk, I. Zyazyun, G. Medvedeva, T. Semigina, O. Tikhomirov, T. Kholostova, E. Yarska-Smirnova and others. Questions of social and socio-pedagogical deontology are studied by scientists A. Bilynska, A. Boyko, I. Mygovych, I. Trubavina and others. O. Bobir, G. Vasyanovych, A. Dontsov, T. Mishatkina, L. Horuzha reveal professional ethics in the system of applied ethical knowledge, the essence of a teacher's ethics, and etiquette in a teacher's professional culture. In foreign literature, these

questions are given a lot of attention by scientists, in particular, D. Carnegie, L. Kolderg, and S. Shardlow. However, the issue of moral regulation of social educators is outlined only in a general way. There are no clearly defined recommendations for a social educator on how to make business communication non-conflictual, prevent stress, and promote progressive, non-violent communication during professional negotiations, discussions, and conversations, when resolving social disputes.

METHODOLOGY

To achieve the goal of the article, we conducted a theoretical analysis of scientific and methodological articles, Internet sources; pedagogical observations; studying the practical experience of specialists in the field of social education.

Analysis of normative documents and scientific and methodological articles, pedagogical observations: in his work, a social educator must understand and nurture morality, make sense of it, and clearly distinguish the qualities of goodness and indifference in relations with the client and his family. This forces the specialist to rely on both universal morality and professional deontology, i.e. the system of moral norms and principles developed within the professional community and recorded in program documents, primarily ethical codes of national associations of social educators. Perhaps the most important for the work of a social educator is the principle of tolerance, which means tolerance of other people's thoughts and beliefs. It is worth noting that the very idea of tolerance has a long history because it arose in deep antiquity as a solution to the problem of the attitude towards a religious minority. The problem of tolerance was not openly discussed at that time, but its motives can be seen in the writings of such thinkers as Aristotle, Heraclitus, Antiphon, Seneca and others. As a social phenomenon, tolerance reflected the need for religious tolerance during the dialogue and interaction of various cultural traditions and practices, was one of the grounds for learning about other cultures and created prerequisites for mutual understanding and acceptance.

RESULTS

Tolerance as an ethical principle was introduced into science by J. Locke in his work "Epistola de tolerantia" ("Letters about tolerance", 1688) (Riabova, 2021). According to the philosopher, the argument in favour of tolerance is, firstly, the fact that coercion is not able to convert a person to the path of sincere, religiously fulfilling faith, and secondly, the difference in the main tasks and functions that the church and the state should perform, respectively. In 1689, the British Parliament issued the Toleration Act, because it quickly became clear that the legitimate coexistence of several churches does not lead to anarchy and loss of control, but makes the state stronger. In this way, tolerance for the first time demonstrated its potential as an effective tool for achieving political harmony among

various forces under the conditions of their preservation of legal freedom and the right to be themselves. Therefore, in the future, the concept of tolerance spread not only to the sphere of interreligious relations but also to the majority of social relations that arose due to the difference between people and communities, and cultures. In his work, the social educator is obliged to adhere to the "Declaration of the Principles of Tolerance", which was adopted by the UNESCO General Conference on November 16, 1995 (Lyakh & Spirina, 2021), even if some categories of clients do not attract the sympathy of specialists, but their political, religious and national characteristics, behavioural stereotypes and appearance are unusual.

This means recognizing the differences between people, and the diversity of clients and showing tolerance for the manifestations of this diversity, but the reluctance to impose certain views and beliefs. Article 2 of the Declaration states that at the state level, the implementation of the principle of tolerance requires the existence of fair and impartial legislation, compliance with law and order, and judicial and administrative norms. The state should ratify existing international conventions on human rights and, if necessary, develop new legislation in order to ensure equal relations and equal opportunities for all groups and every individual in society. In this regard, Article 3 of the Declaration states, special attention should be focused on the least socially protected groups, which are in unfavourable social or economic conditions, in order to provide them with legal and social protection, in particular, in matters of housing and in matters of employment, protection of health, ensure respect for the identity of their culture and values, promote their social and professional growth and integration, in particular, by means of education. Education of tolerance is defined as one of the leading educational tasks of the 21st century, and as one of the necessary conditions for effective professional training of a future specialist in the social sphere. Closely related to the principle of tolerance is the ethical principle of social pedagogues, which ensures that no disrespect for the individual is allowed, because every person is unique and unique, has the right to self-realisation, which does not lead to the violation of similar rights of other people.

Specialists in social and pedagogical work provide assistance to anyone who turns to them for protection, support, consultation or advice without any discrimination regarding gender, age, physical or mental disabilities, social or racial affiliation, religion, language, political views, sexual orientation This is precisely what the principles of service availability and dominance of client interests indicate. The last principle means the understanding by the social educator of the priority of the client's motives, reasons and goals, which, due to a special volitional impulse and desire, direct him to moral actions. The principle of trust and cooperation in solving the client's problems requires the specialist to work with clients in an effort to solve any problems they face. This principle is based on a benevolent attitude to the client's problems, which is based on confidence in

his honesty, correctness, and willingness to solve any difficulties under the terms of mutual agreements. The social pedagogue defines the client's problems together with him, encourages him to make an independent decision, but at the same time bears responsibility for the consequences provoked by this decision.

It is clear that compliance with this principle and the development of such moral qualities as integrity, decency, and responsibility are mandatory for the future specialist. A social educator must always remember the principle of confidentiality, and in relations with the client treat him with respect, in no case limiting his will and rights. Respect is a defining feature of social educator activity, which implies justice, equality of rights, trust in a person, an attentive and polite attitude to his aspirations, sensitivity, delicacy, and modesty. Lyakh et al. (2022 note that respect for the individual has many forms. There are many different ways of showing respect to different social and cultural groups. We must take into account what is considered polite and tactful in groups that differ from our own group.

Violation of this principle is physical violence, contemptuous treatment, injustice, inequality, rudeness, psychological pressure and injury, etc. We note that the basis of dignity is the will of a person within the limits of his moral activity, and in this case, everyone should have the opportunity to constantly affirm himself as a moral person by independent participation in all areas of social life. Specialists in social education work should strive to create conditions for the highest degree of freedom for each individual, eradicating all possible types of exploitation. But only after earning the trust of the client, the specialist can hope that the latter will open his whole soul to him, hiding nothing. In any case, the social educator must listen to the client very carefully, showing it even outwardly, without interrupting him in any way. Hence, they need to develop such professional personal qualities as patience, and endurance, and professional skills as the ability to understand others and listen to them. The client should be perceived as a person, whoever he may be, and not as a representative of certain strata of the population. Belief in a person's ability to change, perceive differences, prevent social exclusion of people, etc., is extremely important for practical social work.

In professional activity, there are two layers of manifestation of moral regulators - at the level of the external ethical culture of behaviour, which is manifested, for example, in human politeness, tact, and at the level of a deep internal understanding of moral categories and ideas that turn into beliefs: ideas about good and evil, professional duty. The learned ethical categories create a system of internal professional and ethical culture that regulates the activities of social educators. This allows us to distinguish the functional components of the system of professional and ethical culture of a social educator:

– regulatory component (professional-ethical culture as a system of professional-ethical qualities that are a regulator of social educator relations);

– normative component (professional and ethical culture as a set of professional norms, relations and standards of behaviour);

– an educational component (professional and ethical culture as a factor that forms the moral culture of a participant in professional interaction);

– axiological component (professional and ethical culture as a process of creation, preservation and assimilation of professional and ethical values) (Regueiro et al., 2021).

The last, valuable component is defined by social educators as a creative system because only through the system of values is filtered all the information perceived and processed by a person. Different people behave differently in the same situation. The difference is determined by the values that a person is guided by and his moral position. The moral value of an act is revealed by comparing it with the ideal of goodness recognized in society, which is fixed in the consciousness of society in the form of a certain set of moral norms, and rules of proper and recommended behaviour.

CONCLUSIONS AND PROSPECTS

Implementation of the content of social educator activities depends on the professional competence of the social educator. However, taking into account the fact that the object of the specialist's activity is children and young people who need help, high ethical requirements are placed on him. The ethics of social educator activity is reflected through a holistic system of moral principles. It is assumed that social educators take into account all the principles related to this or that situation in which their professionalism is realised. Of course, the moral principles recorded in the code of ethics are not an exact algorithm in all possible situations. However, they provide general rules of conduct and provide a basis for judgments about ethical actions. For social educators, it is important not just to learn ethical requirements, as they learn, for example, mathematical formulas. A deep awareness of principles-values is of primary importance here, when they become a person's life guidelines, form his life philosophy and guide practical professional work. Therefore, one of the defining moments of the professional development of a future social educator is the assimilation in the process of professional training of moral principles of professional activity that condition-specific professional problems, in particular, the problem of moral responsibility to the client, colleagues, and society.

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ЕТИЧНІ ПРИНЦИПИ ДІЯЛЬНОСТІ СОЦІАЛЬНОГО ПЕДАГОГА

Дана Сопова, доктор філософії, викладач Фахового коледжу «Універсум» Київського університету імені Бориса Грінченка, просп. Гагаріна16, 02094 Київ, Україна, d.sopova@kubg.edu.ua

У статті розкрито важливість етичної регламентації професії соціального педагога. Охарактеризовано зафіксовані в етичному кодексі етичні принципи соціально-педагогічної діяльності: повага до гідності кожної людини, пріоритетність інтересів клієнта, толерантність, довіра та взаємодія у вирішенні проблем клієнта, доступність послуг, конфіденційність, дотримання норм професійної етики. Діяльність соціального педагога потребує морального регулювання суспільства як спеціально організована та регламентована діяльність, що передбачає орієнтацію на особистість, індивідуальність, розкриття сутнісних сил людини, надання їй комплексної соціально-психологічно-педагогічної допомоги у розв'язанні особистісних проблем, в усвідомленні себе суб'єктом власного життя. Етичний кодекс орієнтує на дотримання таких етичних принципів діяльності соціального педагога, як повага до гідності кожної людини, пріоритетність інтересів клієнта, толерантність, довіра та взаємодія у вирішенні проблем клієнта, доступність послуг, конфіденційність, дотримання норм професійної етики. Моральний аспект діяльності соціального педагога розкривається через систему моральних цінностей, чеснот і добра в поведінці, що орієнтує на дотримання норм професійної етики.

Keywords: етичні принципи; етика; етичний кодекс; діяльність соціального педагога.