

# "THE METHODOLOGICAL FOUNDATIONS FOR ELIMINATING ETHICAL DESFORMATIONS IN PEDAGOGICAL COMMUNICATION"

Kholliyeva Maftuna Bakhtiyor kizi  
Teacher of Asian University of Technologies,  
Kashkadarya, Karshi;  
Tel: +998997213436;  
e-mail: xolliyevamaftuna69@gmail.com

## Abstract

This article explores the methodological foundations for preventing ethical deviations in pedagogical communication by grounding the discussion within the framework of national values and contemporary pedagogical ethics. The study outlines key types of communicative distortions, including verbal aggression, disregard for student dignity, and misuse of authority. Drawing on educational psychology, communication theory, and didactic ethics, the paper proposes a value-based approach to shaping a respectful and morally sustainable pedagogical environment. Preventive strategies such as ethical modeling, dialogic pedagogy, reflexive practices, and culturally rooted communication standards are critically examined. The article concludes by emphasizing the necessity of integrating national cultural codes into teacher training to foster ethically grounded communication.

**Keywords:** pedagogical communication, ethical deviations, national values, moral education, dialogic approach, teacher-student interaction, communication ethics

## Introduction

Pedagogical communication, as an essential part of the educational process, significantly influences students' psychological development and moral formation. Ethical conduct in this communication is not merely a matter of professional decorum but a determinant of educational success and the learner's socialization process. However, modern educational settings increasingly encounter ethical distortions in teacher-student dialogue, manifesting in verbal aggression, neglect of individual dignity, or authoritarian behavior.

According to V. Slastenin, "pedagogical communication must be structured on the principles of mutual respect, empathy, and emotional responsiveness" (Slastenin, Pedagogics, 2000, p. 186). Nevertheless, violations of these principles have become more prevalent, necessitating a methodological rethinking of how to prevent ethical distortions in educational dialogue.

## Theoretical Background

Ethical deviations in pedagogical settings can be classified into conscious violations (e.g., public humiliation, sarcasm) and unconscious distortions (e.g., tone mismanagement, passive

indifference). Both forms undermine the formation of trust-based relationships and hinder the learner's personal development.

As N. A. Nazarbayev has noted in his reflections on national education systems, "the cultural foundation of a nation must be reflected in its pedagogical ethos" (Nazarbayev, *Spiritual Modernization*, 2018, p. 72). This insight aligns with the idea that preventing ethical deviations requires grounding pedagogical communication in the moral values and cultural codes of the society it serves.

Recent research in educational psychology also highlights the correlation between ethical consistency in teacher-student interaction and students' academic motivation and emotional well-being. Misalignment between communicative behavior and institutional ethics often leads to cognitive dissonance among learners (Deci & Ryan, *Self-Determination Theory*, 2002, p. 36). Therefore, a systematic pedagogical strategy is needed to uphold ethical clarity and prevent emotional disengagement.

### **Methodological Approaches1. Dialogic Pedagogy.**

Dialogic approaches emphasize mutual listening, shared understanding, and empathy in communication. According to M. M. Bakhtin, dialogue is the space where ethical consciousness is formed (*The Dialogic Imagination*, 1981). Pedagogical dialogue, when structured around reciprocity and ethical intent, becomes a preventive tool against miscommunication and ethical slips.

In dialogic pedagogy, the teacher is not the sole transmitter of knowledge but a co-participant in the learning process. This model encourages learners to express their views, question ideas, and reflect on ethical values within a safe communicative environment. As Alexander (2006) explains, "dialogic teaching harnesses the power of talk to stimulate and extend pupils' thinking and advance their learning and understanding" (*Towards Dialogic Teaching*, p. 37). Implementing dialogic methods in the classroom helps develop critical thinking, emotional intelligence, and moral reasoning in students. Moreover, it reduces the risk of authoritarian communication patterns and supports an inclusive and humanistic educational climate.

### **Ethical Modeling**

The behavior of the teacher acts as a model for students. As A. Bandura asserts, "observational learning plays a key role in the internalization of ethical norms" (Bandura, *Social Learning Theory*, 1977, p. 25). A teacher's calm tone, respectful language, and fair treatment serve as daily reinforcement of communicative ethics.

Ethical modeling is not limited to verbal interaction; it also includes non-verbal cues such as body language, facial expressions, and the way teachers handle conflict or criticism. According to Lickona (1991), "students watch their teachers closely and internalize more from what they do than what they say" (*Educating for Character*, p. 43). Thus, congruence between a teacher's words and actions becomes a powerful moral lesson.

Moreover, consistent ethical modeling contributes to the creation of a psychologically safe environment in which students are more willing to take intellectual risks and engage honestly.

Teachers who demonstrate empathy, patience, and integrity encourage similar behavior in their learners, promoting a culture of mutual respect and trust.

### **Reflexive Practice**

The behavior of the teacher acts as a model for students. As A. Bandura asserts, “observational learning plays a key role in the internalization of ethical norms” (Bandura, Social Learning Theory, 1977, p. 25). A teacher’s calm tone, respectful language, and fair treatment serve as daily reinforcement of communicative ethics.

Ethical modeling is not limited to verbal interaction; it also includes non-verbal cues such as body language, facial expressions, and the way teachers handle conflict or criticism. According to Lickona (1991), “students watch their teachers closely and internalize more from what they do than what they say” (Educating for Character, p. 43). Thus, congruence between a teacher’s words and actions becomes a powerful moral lesson.

Moreover, consistent ethical modeling contributes to the creation of a psychologically safe environment in which students are more willing to take intellectual risks and engage honestly. Teachers who demonstrate empathy, patience, and integrity encourage similar behavior in their learners, promoting a culture of mutual respect and trust.

### **Integration of National Values**

Embedding national traditions, etiquette norms, and culturally accepted communication practices into teacher training enriches the ethical dimension of pedagogical communication. As R. Ganieva notes, “national-cultural codes act as stabilizers in morally ambiguous communicative contexts” (Ganieva, Education and Ethics, 2021, p. 38).

### **Conclusion**

Preventing ethical deviations in pedagogical communication is both a methodological and a moral task. Dialogic pedagogy, ethical modeling, reflexivity, and value-based training offer holistic strategies to foster respectful and ethically sound teacher-student interactions. Rooting these approaches in the national cultural framework ensures not only relevance but sustainability of ethical norms in the educational process.

Furthermore, an integrated approach that combines ethical awareness, cultural literacy, and communicative competence is essential in today’s diverse educational environments. Teachers must be equipped not only with knowledge of their subject matter but also with the ability to communicate ethically, considering the individual, cultural, and emotional contexts of learners. Ethical communication in pedagogy is not a static norm but a dynamic practice that evolves with society. Therefore, continuous professional development and reflective practice should be prioritized to strengthen teachers’ ethical capacities. Only through deliberate and culturally grounded methodology can we ensure that pedagogical communication serves as a tool for personal growth, social harmony, and moral education.

---

## References

1. Bandura, A. (1977). Social Learning Theory. Englewood Cliffs, NJ: Prentice-Hall. – p. 25.
2. Bakhtin, M. M. (1981). The Dialogic Imagination: Four Essays. Austin: University of Texas Press.
3. Ganieva, R. (2021). Education and Ethics in National Pedagogy. Tashkent: Ma'naviyat. – p. 38.
4. Nazarbayev, N. (2018). Spiritual Modernization: The Basis of National Consciousness. Astana: Qazaq University Press. – p. 72.
5. Schön, D. A. (1983). The Reflective Practitioner: How Professionals Think in Action. New York: Basic Books.
6. Slastenin, V. A. (2000). Pedagogics. Moscow: Academy. – p. 186.

