

# The Origin And History Of Deontological Approaches

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**Received:** 02 December 2025; **Accepted:** 23 December 2025; **Published:** 28 January 2026

**Abstract:** This work is devoted to the origin, historical development, and contemporary significance of deontological approaches in the fields of medicine and education.

**Keywords:** Deontology, morality, ethics, creative self-improvement, objective worldview, principles of deontology, pedagogical ethics, pedagogical competence, professional competence, occupational ethics.

**Introduction:** Deontology is a field that examines the behavior of specialists within the “society–individual” system in accordance with their professional duty. A teacher’s deontological culture is a component of both their general and professional culture; its foundations are established at the university and are continuously improved in everyday educational (professional) activity while taking into account the changing demands of society’s sociocultural environment. Deontological readiness and culture are characteristic of the social pedagogue. Deontological readiness describes an internal state necessary for fulfilling moral duties, whereas deontological culture is the daily manifestation of one’s professional duty. Their foundations are formed at the university, and they require constant attention within the system of a social pedagogue’s continuous professional growth. It is necessary to distinguish between the deontology of social pedagogy, social-pedagogical deontology, and the deontology of the social teacher.

In dictionaries, the concept of deontology has several interpretations. “Deontology” (from Greek *deon*, *ontos*—necessary; *logos*—word/teaching) is explained as the science of morality and ethics. In the dictionary of “foreign words that have become part of the Russian language,” deontology is defined as “the doctrine of a person’s rights and obligations; a teaching about their morality.” The “Newest Philosophical Dictionary” defines deontology (Greek *deo*—due/ought; *logos*—

teaching, word) as a branch of ethical theory that deals with issues connected to the notion of duty. The “Oxford Explanatory Dictionary” describes deontology as a discipline in ethics concerned with the study of correct human behavior. In the “Dictionary of Ethics,” deontology (Greek *deon*—ought; *logos*—teaching) is defined as the part of ethics that examines duty and related problems in general—everything that expresses moral requirements in the form of prescriptions [1].

The term “deontology” was first introduced by Bentham, who used it in reference to moral theory. Jeremy (Jeremiah) Bentham (1748–1832) was an English philosopher and jurist, and one of the founders of the University of London. As a reformer and economist, he is known for developing a particular direction within utilitarianism (from *utilitas*—useful), advancing the idea that every human action should be assessed according to the benefit it brings to people. In line with his theoretical position, at the age of 21 Bentham left a will stating that after his death his body should be donated for anatomical experiments [2]. Bentham called his concept “deontology.”

In the USSR, this direction became known beginning with the revolutionary period of 1917. Under the slogan of rejecting the entire “legacy of the tsarist system,” the authorities, under threat of punishment, prohibited the very existence of ethical norms as an essential component of any science, including

medicine. Slogans of the time included calls to “throw the so-called medical ethics into the trash,” claiming that only criticism and self-criticism should form the basis of the Soviet doctor’s activity. Similar views were widespread in various fields of science at that time. However, it is impossible to imagine medicine without ethics. In 1946, Nikolay Nikolaevich Petrov, the founder of Soviet oncology, wrote a book on surgical ethics. At the age of 70, Petrov understood that publishing a book explicitly about “ethics” in the USSR was impossible, and therefore replaced the word “ethics” throughout the manuscript with the then little-known term “deontology.” In memoirs, Petrov’s contemporaries and students wrote that he clearly understood the risk: if the substitution were discovered, he might never return from the camps—yet he took the risk. The censors turned out to be less knowledgeable than Petrov, and the book was published and widely circulated [3].

At present, the term is used not only in medicine, but also in other disciplines that examine various aspects of activity within the “person–person” system. As is known, any science—through the refinement of its subject area—tends to be characterized by a process of differentiation. This is observed, first of all, in every scientific field: medicine, pedagogy, psychology, sociology, and others. This process is also typical of deontology, within which, depending on the content of professional duty in different specialties, the following branches can be distinguished:

- Pedagogical deontology — the study of a teacher’s behavior in accordance with professional duty (E. N. Jumankulova, G. A. Karakhanova, G. M. Kertaeva, G. M. Kodzhaspirova, A. E. Kuderina, M. Sh. Kunanbaeva, K. M. Levitan, and others).
- Medical deontology — a set of principles of conduct and professional ways of interaction between a physician and a healthy or ill person who seeks medical help [4] (A. F. Bilibin, B. E. Votchal, F. P. Gaaz, A. A. Grando, N. N. Pirogov, I. S. Suk, N. V. Elshtein, and others).
- Psychological deontology — a field that studies the ethical aspects of the “providing help—receiving help” interaction and the psychological mechanisms that ensure the moral reliability of specialists in helping professions (M. A. Gulina, A. A. Krylov, I. V. Siluyanova,

A. I. Yuryev, and others).

- Legal deontology — described as a branch of sciences that studies professional and moral norms and principles of a social worker’s behavior and activity; it is a generalized system of knowledge about the code of a lawyer’s professional conduct (N. M. Bloxin, V. M. Gorshenev, Yu. Romanov, and others).
- Journalistic deontology — a system of requirements, norms, and principles for correct professional behavior of a journalist; a set of legal and ethical norms for the responsible conduct of mass media employees; a “set of duties” and norms for their fulfillment that serves “journalistic duty”; a kind of system of categorical imperatives of journalistic behavior that operate in a given situation regardless of whether they are recognized, and are determined by the nature of mass media (E. P. Prokhorov, Yu. Baturin, Ya. N. Zasurskiy, K. Krischens, M. Treiber, K. Nordenstreng, and others) [5].

The deontology of social pedagogy is a doctrine about the ethical orientation of the theory and practice of social pedagogy. Social-pedagogical deontology is a doctrine about the moral requirements of duty, norms, principles, and rules of behavior, and professional activity within a sociocultural environment. It applies to any person who realizes themselves through behavior and/or professional activity in a particular sociocultural environment, and who exerts one or another social-pedagogical influence within it [6]. Its manifestation can be observed, for example, in a person who works very successfully and produces a high-quality product, but at the same time negatively affects the sociocultural environment of their work activity, provoking aggression and dissatisfaction. In this case, the manifestation of that person’s social-pedagogical deontology is negative.

The deontology of the social teacher (social educator) is a doctrine that defines the obligatory nature of moral requirements, norms, principles, and rules of conduct in the social teacher’s professional activity, its goals, and its daily manifestation. These requirements, norms, principles, and rules are partly reflected in functional job duties. However, not everything can be included in formal instructions. In any profession there are “unwritten rules of behavior and professional activity,” and the social teacher has them as well.

The moral duty of the social teacher toward themselves is to gain authority in public opinion through achievements in professional activity. This authority may be both formal and informal. Formal authority derives from the profession and official position; informal authority is an indicator of the moral significance that the social teacher receives from the people they work with, their environment, and colleagues within the sphere of professional activity. Gaining authority is a long and difficult process. If authority becomes the social teacher's goal in itself, the result may be the opposite—loss of credibility in the eyes of colleagues and those they work with.

A crucial (core) component of the deontological foundation of the social teacher lies in the moral duty requirements assigned to them as a professionally trained specialist. These requirements are determined by the specific features of their professional activity: where they work (in which institution) and with whom (which categories of people), as well as what priority goals they set in their work, and by the content of professional ethics, moral ideals, and principles, and by the humanistic values of social and pedagogical activity in a multinational society. Pedagogical ethics addresses the formation of these moral norms and values, as well as the requirements specific to pedagogical activity.

The emergence of pedagogical deontology. Thus, pedagogical deontology is a set of moral and legal principles and rules that correspond to a teacher's honest and conscientious fulfillment of professional duty [7].

From the above conclusions, it can be stated that pedagogical deontology is an integral part of morality and, taking into account the specific features of the formation of pedagogical ethical principles and norms as well as the mechanisms of their functioning, plays a regulating role in a teacher's professional activity by guiding and ordering their practical actions. The socio-historical basis lies in the fact that, within various socio-economic formations, a contradiction has arisen and continues to exist between the requirements imposed on the teacher's personality and their practical implementation. Historically, the demands placed on a teacher's activity and personal qualities were formed on the basis of a specific socio-historical situation: the political system dominant in a given society, socio-economic relations, and national traditions

“constructed” the education system, and therefore requirements for the teacher—and for norms of the teacher's behavior—have existed in all periods.

The teaching profession has a long history, and its role and significance have changed depending on the era. The need for this profession emerged at the end of humanity's primitive history, marking the separation of intellectual labor from physical labor. In the Ancient World (Ancient Mesopotamia, Sumer, Akkad, Babylon, Assyria, and others), teachers held a high position in the social hierarchy. Their duties included managing the school and preparing exemplary posters that students memorized and copied onto practice tablets. In large “tablet houses,” there were specially trained teachers for writing, arithmetic, drawing, and other subjects. In such educational institutions, a special steward could serve to monitor order and discipline. Instruction was fee-based.

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