

Developing Deontological Competence in Future Moral Education Teachers: A Theoretical Perspective

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Abstract: This article analyzes the deontological training of future “Moral Education” teachers, focusing on their professional functions and requirements. The study examines the development of deontological competence based on qualification standards and highlights its importance in modern education. Furthermore, the article explores the philosophical foundations of professional ethics and morality as substantiated in the works of various scholars. The findings emphasize the need to enhance deontological competence in teacher training to improve educational quality and strengthen moral values among students.

Keywords: Deontological competence, moral education, future teachers, pedagogical ethics, professional responsibility, teacher training, educational transformation, moral values, reflective practice, competency-based approach.

Introduction: The acceleration of globalization processes worldwide, along with the intensification of socio-legal conflicts, has led to an increasing struggle aimed at influencing the consciousness and worldview of a large number of young people. Given that the level of youth social activity plays a decisive role in shaping future societal development, this issue is gaining growing global significance and urgency. The United Nations General Assembly has recognized the education of young people as socially, legally, and politically active citizens as a priority direction.

Educating young people as comprehensively developed individuals in moral and ethical terms, elevating the system of education and upbringing to a qualitatively new level, further improving activities aimed at youth development, enhancing the content quality of education, and increasing the prestige of the teaching profession require the formation of dedicated and patriotic young individuals with high moral values, a strong life position, and a broad worldview.

At the same time, strengthening the dignity and social

status of pedagogical staff, as well as enhancing their material, moral, and social protection, are among the priority tasks that necessitate the preparation of spiritually and professionally mature individuals. In this regard, the higher education system plays a leading and decisive role in training such individuals. On February 1, 2024, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, signed the Law “On the Status of the Teacher,” consisting of 21 articles [1]. The document clearly establishes that the rights, honor, dignity, and professional reputation of teachers are under state protection. The adoption of this law has provided a clear framework outlining the rights and responsibilities of all educators, the fundamental guarantees of their professional activity, as well as the principles of fair remuneration, incentives, and social protection. At the same time, this law serves as a legal foundation for strengthening the deontological preparedness of teachers.

According to Clause 10 of Chapter III of the Concept of Continuous Spiritual Education, it is envisaged to implement a set of organizational, financial, and

scientific-methodological measures related to the introduction of the subject “Tarbiya” (Moral Education) for grades I–XI of general secondary education institutions by integrating the subjects “Odobnoma” (Etiquette and Moral Conduct), “Vatan Tuyg’usi” (Sense of Homeland/Patriotism), “National Ideology and Foundations of Spirituality,” and “History of Religions” [2]. The “Moral Education” subject plays a significant role in the formation of students’ social competencies in general secondary schools. It is specifically emphasized that this subject is responsible for the effective implementation of strategies aimed at developing students’ social competencies.

To ensure effective outcomes in developing the social competencies of students through the teaching of the subject “Moral Education”, it is essential to adopt a scientific approach to their initial concepts, as well as their understanding of the significance and necessity of social activity. It is also important to take into account the specific characteristics of motivation within the processes of education and upbringing, and to foster positive motivation for learning among young people.

Furthermore, it is necessary to create a creative environment that provides favorable conditions for enhancing students’ social activity; to ensure the interconnection and coherence of pedagogical processes; and to approach the development of social activity as a complex pedagogical system with an innovative structure.

In addition, the implementation of a reflective approach that fosters students’ rich understanding of both the past and the future is of great importance. At the same time, it is crucial to consider the significance and specific features of learner-centered approaches in pedagogical processes. Ensuring the fulfillment of these conditions serves as a key factor in improving the effectiveness of educational and developmental activities.

In order to ensure the effective implementation of the above-mentioned tasks, the deontological preparedness of future “Tarbiya” (Moral Education) teachers and the factors influencing its development have become one of the pressing issues in contemporary education. First of all, the qualification requirements of the “Pedagogy” educational program define a number of functional responsibilities related to the organization of pedagogical activity, which serve as

a substantial foundation for the development of teachers’ deontological competence.

In particular, the qualification standards specify the following requirements for the development of the deontological competence of future “Moral Education” teachers:

- the ability to create conditions for students’ independent thinking, achieve motivation during lessons, and ensure effective communication within the classroom;
- the consideration of students’ gender, age, cultural, and individual characteristics in the organization of educational and upbringing activities;
- the ability to create a socially healthy environment and to foster students’ cognitive activity, independence, initiative, creativity, civic engagement, work readiness, as well as a culture of healthy and safe lifestyles;
- the ability to establish a climate of mutual respect among students, provide equal opportunities within classroom life, make optimal decisions in conflict situations, conduct individualized work with students, and guide them in safe interaction within the modern media environment.

In the following analysis, particular attention is given to the significance of developing deontological competence in future “Tarbiya” (Moral Education) teachers. In order to effectively meet the aforementioned requirements, it is essential that future teachers possess well-developed professional and personal qualities, as well as a high level of moral maturity.

Pedagogical deontology studies professional norms and ethical standards. According to the analysis of scientific and theoretical literature, scholars of professional ethics emphasize the close interconnection between professional ethics and universal human morality. The concept of “deontology” (derived from the Greek words *deontos* – “duty” or “that which is necessary,” and *logos* – “science” or “doctrine”) was first introduced into scientific discourse in the first half of the 19th century by the English historian, philosopher, and jurist Jeremy Bentham. In his fundamental work “Deontology, or the Science of Morality,” the author presented his views, defining deontology as the “science of what is right and

what ought to be.” He argued that the foundations of morality, the forms of manifestation of duty, and their influence are reflected in social laws regulating various forms of human behavior, as well as in general social norms and rules [3].

Furthermore, professional ethics reflects moral guidelines that express differences in the level of ethical requirements across professional groups. Variations in the development of moral consciousness among representatives of different professions persist even in societies based on a market economy. Consequently, differences in the level of ethical expectations imposed on various professions can still be observed in contemporary contexts.

N. Ochilova, reflecting on moral views, states that: “Moral knowledge and moral views represent information received by an individual from the external environment—society—and subsequently systematized. Moral belief, in turn, not only encompasses this organized information but also serves as a projected and intended model of behavior. Moral belief is formed as a result of moral development.”

The philosophical foundations of professional ethics and morality are also explored in the works of G. Gotsis and Z. Kortezi. According to these authors, the theory of deontology, in terms of its value content, corresponds to the ethical theory of Immanuel Kant, emphasizing such core values as humanism, duty, respect, responsibility, justice, and integrity.

According to G. F. Gaus, deontology studies “moral ethics” and directs human activity toward adherence to ethical norms. The researcher emphasizes that the categories of deontology—such as justice, duty, respect for individual rights, honesty, and equality—function not only as moral norms and requirements but also as ethical goals of human activity, thereby possessing both institutional and ultimate significance.

K. M. Levitan characterizes the contemporary state of deontology as follows: “Deontology is an interdisciplinary field that studies issues of professional duty, obligations, and proper conduct within various systems of relations. It examines the specialist’s attitude toward the object of professional activity, society, the state, law, public opinion, other individuals as members of society, and oneself” [4].

The Czech scholar John Amos Comenius argued that the

status and position of a teacher determine their professional duties and behavior. In his classical work “The Great Didactic,” Comenius identified the key qualities that form the foundation of the personality of a teacher and any educated individual, including morality, virtue, knowledge, piety, and religiosity [5].

Clarifying the fundamental duties of a teacher and the requirements imposed on their personality provides direction for society’s educational system, the organization of the learning process, and the personal development of students. A teacher is distinguished by their level of education, professional qualifications, and moral-intellectual characteristics. Based on the analysis, it is considered appropriate to define the main functions and requirements necessary for the development of the deontological preparedness of future “Tarbiya” (Moral Education) teachers.

The main function of a future “Moral Education” teacher is to act as a specialist capable of instructing students in a specific subject area or professional field, while providing them with scientific, practical, and moral knowledge. This plays a crucial role in fostering students’ development within a particular academic or vocational domain.

A future “Moral Education” teacher is responsible for instilling moral and spiritual values in students, guiding them toward humanism, justice, a sense of duty, ethical behavior, and respect for the law. They also play a crucial role in enriching students with spiritual and intellectual knowledge, including fostering their awareness of global developments, as well as cultural and scientific progress, and developing their ability to express their own ideas. Furthermore, a future teacher is expected to utilize modern educational technologies, continuously develop their professional skills and competencies, and take a leading role in introducing new knowledge and pedagogical approaches. In addition, they provide students with opportunities to engage in various fields of activity, actively participate in social life, and explore appropriate career paths.

Requirements for a future “Moral Education” teacher:

- continuous improvement of subject-specific scientific knowledge, acquisition of new experiences, and enhancement of the ability to effectively transfer this knowledge to students;
- demonstration of fairness, objectivity,

transparency, and adequacy in professional conduct, ensuring equal treatment of all students while taking into account their individual characteristics;

- the ability to instill moral and spiritual values in students, guiding them toward humanism, justice, a sense of duty, ethical behavior, and respect for the law;
- maintaining a supportive and friendly attitude toward students, contributing to their personal development and overall well-being;
- effective use of modern educational technologies in the teaching and learning process;
- fostering collaboration and teamwork among students, as well as maintaining constructive relationships with colleagues and supporting positive interactions within the learning environment.

Based on the above-mentioned considerations, it can be concluded that within the framework of implementing the concept of “New Uzbekistan – an Enlightened Society,” the deontological preparedness of future “Moral Education” teachers, along with its effective development, creates opportunities to further promote national values among students, enhance cultural awareness and social activity, and educate the younger generation in the spirit of sound beliefs based on the principle of “enlightenment against ignorance.”

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