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## Value Potential of Ethical Education in the Information Age

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**Annotation:** The article analyzes modern ethical education in higher education from the point of view of its axiological potential. It is assumed that ethical education can become one of the ways to solve the actual problem of the crisis of moral values in the process of digitalization. The philosophical and pedagogical prerequisites for ethical education are described; considers the values that can be transmitted in the process of teaching ethics; the relevance of ethical education in the information age is substantiated. The scientific novelty of the article is determined by the axiological approach to the analysis of the content of ethical education and the definition of the prospects for ethical education in terms of its value potential. As a result, the main problems of modern ethical education are revealed, ways of expanding its axiological content are outlined.

**Keywords:** ethical education; teaching ethics; moral values; hierarchy of moral values; digitalization of education.

At the present stage of the formation of the information society, the problem of the crisis and changes in moral values, which has also affected the educational space, becomes especially relevant. In modern society, the issues of forming ideas about morality and ethics among young people, methods and concepts of moral education are widely discussed. Recently, a number of disciplines related to ethical education have been formed in the domestic higher education, which, to some extent, is designed to solve these problems. This article discusses the following questions: - what is the essence of ethical education, what are its philosophical and pedagogical premises? - What values can ethical education form? - why is the formation of moral values in education becoming relevant in the process of digitalization? - what are the prospects for ethical education in the formation of moral values? Ethical education in philosophical science refers to the teaching of disciplines related to ethics (moral philosophy). On the one hand, the traditions of ethical education date back to Antiquity; on the other hand, they are connected with modern ideas about ethics, in particular, about applied and professional ethics. To understand how ancient and modern traditions intersect in modern ethical education, it is necessary to consider its philosophical and pedagogical premises. Philosophical and Pedagogical Prerequisites for Ethical Education The problem of ethical education was first formulated by Plato in the Meno dialogue, reducing it to the question of the possibility of teaching virtue. According to the ancient tradition, the knowledge of virtue is virtue itself; in this sense, ethics had a practical character, since one of its tasks was the teaching of virtue, as knowledge of the measure of passions, which led to the transformation of the mentality. The tradition of Christian morality refuted such a concept, since a person was defined in it as a being bearing the stamp of original sin; the knowledge of virtue, like any other knowledge, can be achieved not through reason, but through faith. The ancient idea of teaching virtue was most clearly expressed in the concept of moral education by L.N. Tolstoy (on which some modern pedagogical experiments are built, which have shown high efficiency) and the theory of moral learning by L. Kolberg. In the 20th century, in the context of the separation of morality from religion, applied ethics is being formed as an attempt to replace the criteria of religious morality while resolving issues relevant to society that appear in practical areas of activity. In the West, centers for research on applied ethics are being organized in various fields of activity: there are especially many such centers in the field of bioethics, political ethics, business ethics and the

ethics of education. Professional ethics becomes an integral element of the profession standard, codes of ethics, ethics commissions are created, investigations of ethical violations are initiated. This could not but affect the system of higher education: since the requirement of knowledge of professional ethics is included in many professional standards, ethics training occurs almost everywhere in the West, and, at the beginning of the 21st century, it begins to spread in domestic higher education. This raises a number of problems: - The Western tradition of teaching ethics separates professional ethics from philosophical ethics. Therefore, ethical education begins to be teaching certain standards of professional behavior that have no conceptual justification - it forms exclusively professional values and principles, leaving behind individual morality and the ability to make independent moral decisions based on the criteria of moral philosophy.

So, one of the questions of Western professional ethics sounds like this: should a good professional who follows the norms of professional ethics also be a good person? Thus, ethical education becomes a kind of moral minimum, and does not have sufficient potential to fill the value vacuum in society. - domestic scientists agree that applied and professional ethics should not be taught in isolation from philosophical ethics. However, at the moment, the methodological basis for teaching ethics in modern education is not sufficiently developed. On the one hand, there are rich traditions in teaching moral philosophy in special philosophical education in Russia. But, on the other hand, there is a shortage of educational and teaching aids, as well as scientific research in the field of professional ethics and the ethics of education for students of non-philosophical specialties. At the same time, the number of ethical disciplines is expanding, both in undergraduate and graduate programs, especially in pedagogical universities. Values of ethical education We are talking about moral values as the subject of research in such a branch of philosophy as axiology. This clarification is necessary because in pedagogy, psychology, philosophy, sociology there is no single idea of moral values. The meaning of the values presented by philosophy lies not so much in the content of values as in their hierarchy - the fact of the dominance of one value over another in the system of values of an individual affects the motives of his actions. Therefore, it is more correct to say that the value potential of ethical education lies in the formation of a certain hierarchy of values. In this regard, there are two approaches to the question of the values of the International Scientific and Practical Conference. The first approach lies in the classical idea of the hierarchy of values, given by such philosophers as M. Scheler, N. Hartmann and D. von Hildebrand. The most detailed is the hierarchy of values of N. Hartmann, in which moral values associated with the concept of good are dominant; at the bottom of the hierarchy are the values of the so-called "external circumvention". The second approach, less well-known, formed in modern Western philosophy, is various hierarchies of professional values, distinguished by locality, situationality, and eclecticism. In our opinion, it is important to combine both approaches in ethical education – thus, on the one hand, an idea will be given of universal human moral values and the principle of hierarchy, which ensures their immutability; on the other hand, about professional values that can be transformed in response to social, economic, and cultural challenges.

The relevance of the formation of moral values in the process of digitalization and the prospects for ethical education.

The digitalization of education is a natural process of the information age. From an ethical point of view, one of the main problems of education in the process of digitalization is a change in the principle of conveying knowledge, which turns into a mechanistic process of one-way transfer of information from teacher to student. This raises the problem of education and the problem of competent analysis of information - the very elements of education that are better transmitted in the process of direct communication between the student and the student. Ethical education can also perform the functions of moral education and develop analytical thinking, if it refers to ethical education in the ancient spirit - as a way of teaching virtue; Thus, the formation of clear scientific ideas about moral values has a positive effect on a person, allowing him to understand his own moral affects. On the other hand, the idea of professional moral values will help to correlate professionalism and individual morality, to

develop analytical criteria for the moral assessment of actions and moral decisions. However, for the successful implementation of these functions of ethical education, two conditions are necessary. First, the teaching of applied and professional ethics must be carried out without breaking away from the concept of moral philosophy. Secondly, it can be effectively carried out only by specialists familiar with philosophical ethics, modern applied ethics, classical and modern axiology; at the very least, they should create a broader methodological base for effective learning. The prospects for ethical education in higher education in Russia are quite wide, since public requests are being formulated for the formation of moral guidelines and a system of moral education among young people, which is facilitated by the increase in moral risks in a rapidly changing political, social, and cultural reality. In addition, ethical requirements for professions, in particular, for the profession of a teacher, are being tightened. However, we must not forget that with an incorrect approach, ethical education can be narrowed down to moralizing, or, conversely, to a moral minimum.

Both will deprive him of his value potential, much needed in the information age. The joint task of scientific and pedagogical workers is to use the value potential of ethical education to develop conceptual and methodological models moral education.

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