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ETHICAL CULTURE OF MENTORING

Abstract. The article deals with the essential characteristics of ethical culture of mentoring as an important element in the development of personal and social potential of a person. Mentoring, understood as a process of voluntary interaction between a more experienced mentor and a less experienced mentee, implies not only the transfer of knowledge and skills, but also the formation of moral and ethical values. The author identifies key ethical principles on which successful mentoring practice is based, such as empathy, respect, responsibility, and openness. The article emphasises the importance of the ethical component in shaping a positive cultural environment for the younger generation. The main focus is placed on identifying how mentoring can contribute to the development of ethical consciousness in young people, and how the experience of mentoring helps mentors themselves to deepen their ethical beliefs. In conclusion, the author raises the issue of the need for a more in-depth study of the ethical aspect of mentoring in the context of modern society, which will allow to develop more effective mentoring programmes and achieve meaningful results in the education of a harmonious personality in modern society.

Keywords: mentoring, ethical culture, personal development, social responsibility, ethical values, education, ethical consciousness, moral formation

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НРАВСТВЕННАЯ КУЛЬТУРА НАСТАВНИЧЕСТВА

Аннотация. В статье рассматриваются сущностно-содержательные характеристики нравственной культуры феномена наставничества как важного элемента развития личностного и социального потенциала человека. Наставничество, понимаемое как процесс добровольного взаимодействия между более опытным наставником и менее опытным подопечным, подразумевает не только передачу знаний и навыков, но и формирование морально-нравственных ценностей. Автор выделяет ключевые нравственные принципы, на которых основывается успешная практика наставничества, такие как эмпатия, уважение, ответственность и открытость. В работе подчеркивается значимость нравственной составляющей в формировании позитивной культурной среды для подрастающего поколения. Основное внимание уделяется тому, как наставничество может способствовать развитию этического сознания у молодежи, а также как опыт наставничества помогает самим наставникам углублять свои нравственные убеждения. В заключение автор поднимает вопрос о необходимости более глубокого изучения нравственного аспекта наставничества в контексте современного общества, что позволит развить более эффективные программы наставничества и достигать значимых результатов в воспитании гармоничной личности современного социума.

Ключевые слова: наставничество, нравственная культура, личностное развитие, социальная ответственность, этические ценности, воспитание, этическое сознание, формирование морали

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Introduction

In the rapidly changing social context caused by globalisation, digitalisation, and transformation of traditional values, the concept of moral culture is particularly relevant and requires in-depth analysis. Mentoring is a powerful tool for personal development that can lead to meaningful positive changes in the lives of individuals. This model of interaction is used in different contexts with goals ranging from professional guidance to emotional support. In general, mentoring is understood as a form of voluntary activity carried out by socially active citizens seeking to understand, accept, and help those in need. From the perspective of sociocultural support, mentoring can be interpreted as a method that promotes both direct and indirect influence on personal development. This practice is rooted in centuries-old traditions of work with the younger generation and remains relevant and widespread in the modern society.

Despite the popularity of mentoring, its role and importance are often not adequately recognised. In recent years, this practice has been increasingly seen as one of the most effective ways to use adolescents' time and shape their cultural identity. However, it should be noted that the understanding of the true meanings and goals of mentoring remains insufficient, emphasising the need for in-depth analysis of the phenomenon and dissemination of knowledge about its potential and significance for young people.

Analysing publications

Modern studies of moral culture reveal ambiguity in the interpretation of the concepts of 'morality' and 'ethics', as well as the tendency to synonymise them, which is not quite correct. Morality is a system of rules and norms oriented towards the harmonious development of society, while ethics is related to real life and manifests itself in social relations and specific actions of individuals. It has such characteristics as voluntariness and independence, and requires harmonisation of each individual's actions with the activities of the community as a whole. There is a pattern, according to which the deterioration of social ethics leads to an increase in moral requirements, which can lead to superficial

moralising. At the same time, morality and ethics are not interchangeable concepts. In conditions of social crisis, there is a growing interest in religious beliefs and mores of the past. Attempts to replace ethics with morality can devalue qualities such as justice, kindness, and honesty, which often remain only in the realm of discussion, without real application in life.

Ethical culture is a complex concept describing the process of realisation and assimilation of stable moral norms, principles, and ideals by members of society. This process includes the transformation of these norms and principles into personal beliefs, as well as into rules of behaviour and practical activities of individuals. It is necessary to pay attention to the importance of separating the concepts of 'morality' and 'ethics', where the first describes the external norms of human behaviour, developed in a particular society, while the second denotes the result of evaluation of moral principles, their interiorisation into the personality structure of an individual.

Thus, ethical culture acts as a key criterion for the moral development of both society as a whole and its various social groups and individuals.

The concept of 'ethical culture' for more than half a century has been actively researched in local science, which is connected with the need for a deep understanding of its essence, specificity, and content. The review of modern scientific literature has allowed us to identify three main directions in the study of ethical culture.

The first direction focuses on general theoretical problems of culture, which is confirmed by the works of such researchers as A. A. Arnoldov, E. A. Baller, M. T. Iovchuk, M. S. Kagan, L. S. Kagan, E. S. Markarian, V. M. Mezhev, and others. These scientists emphasise the role of ethical culture in the general context of cultural processes, which allows us to identify its significance for the sustainability and development of society.

The second direction is related to the analysis of the structure of ethical consciousness, behaviour and problems of moral choice. The studies of L. M. Arkhangelsky, A. A. Huseynov, N. V. Rybakova, A. I. Titarenko, and other authors consider the key aspects influencing the formation

of individuals' ethical choice and social behaviour, which is important for understanding the dynamics of ethical development.

The third direction, represented by the works of L. M. Arkhangelsky, V. A. Bachinin, S. M. Ikonnikova, N.V. Rybakova and others, focuses on ethical culture. Within this direction, not only the content of ethical culture is studied, but also its functions in the social context, which allows to deepen the understanding of its role in the life of society.

The definition of the concept of 'ethical culture' is a difficult task due to the ambiguity of interpretations of both culture and morality. The phenomenon of ethical culture should be investigated avoiding its direct identification with culture in general or with ethics as a separate category. Instead, it is necessary to take into account the presence of both phenomena, emphasising the essence, substance, and specific features of their impact on social groups and individuals.

In order to deeply analyse ethical culture, it is important to distinguish several different aspects of cultural matter, including:

1. Interiorisational aspect, which directly reflects the world of mental processes of human individuals. This aspect involves the study of the perception and experience of moral norms and values that form the inner world of a person.
2. Behavioural aspect, in which culture is objectified in specific actions and deeds of individuals. Here the emphasis is placed on the practice of implementation of ethical attitudes of the individual in everyday life, which allows to assess how ethical culture is manifested in social behaviour.
3. Aspect of conditions describing such cultural phenomena that receive objectivisation independently of the individual. This includes the study of social institutions, traditions, and moral norms that exist outside individual consciousness and influence social processes.

Ethical culture functions as a kind of 'transversal' system within the overall cultural structure, penetrating all its types and kinds, and thus giving ethical value to every aspect of human activity. This integrative character of ethical culture

makes it a central element influencing all spheres of human cultural expression, including art, science, education, and everyday interaction.

In connection with the above, it would be wrong to consider ethical culture as something that exists in parallel or separately from other types of culture. On the contrary, it represents a kind of 'cross-section' of the whole cultural activity of people, reflecting the interaction of ethical attitudes and values with various aspects of life. This 'slice' shows how moral guidelines permeate everyday practices, shaping customs, traditions, an individual's world view, and social relations.

In the ordinary sense, the concept of 'ethical culture' is often understood as the ethical awareness of a person, which implies the degree and nature of an individual's assimilation of norms, rules, and regulations governing interpersonal relations, as well as their practical application in social life.

According to S. F. Anisimov, ethical culture in the most general sense includes everything ethically positive (valuable) in the activity of an individual or social community. In this context, ethical culture is perceived as a synonym of ethical value in general, more specifically – as a synonym of the ethical value of this life activity [1]. This means that ethical culture is determined by the measure of conformity of certain actions and practices to the generally recognised ethical ideal or, at least, to the established norms.

According to O.S. Gazman, it is necessary to consider the concept of ethical culture in both broad and narrow senses. In a broad context, ethical culture is an accumulation of materialised samples of spiritual creativity by mankind, while in a narrow sense it is a set of values, principles, and behaviour that an individual independently develops and assimilates in order to contribute to the progress of both their personality and society as a whole, as well as civilization in general [4].

The main component of ethical culture is undoubtedly the behaviour of people in their interactions. This behaviour serves as a reflection of ethical norms and values that are formed and developed in the context of a particular society. E. M. Babosov emphasises that ethical culture is

a complex and dynamic system in which three key factors are interrelated: 1. Specific type of social activity. This element emphasises that ethical culture is formed in the process of various types of social life, including labour, educational and cultural activities. In other words, ethics develop through the active participation of people in these spheres, as a result of which internal images-perceptions of ethics are formed in the structure of an individual's psyche, and certain norms and practices are established and standardised. 2. A set of ethical ideals, principles, norms, and standards of behaviour adopted by an individual. It is important to note that many ethical ideals and norms which enrich moral culture emerge in the process of social activity. These principles become a tool for evaluating the behaviour of individuals and serve as a basis for the formation of social expectations and interactions. They vary depending on the socio-cultural context and historical conditions, which makes ethical culture dynamic and changeable. 3. The process of spiritual and moral development of society and man. This aspect includes the active application of the evaluative-imperative way of regulating actions. Spiritual and moral development is carried out through an individual's and society's awareness of ethical norms and values, which in turn implies the internalisation of these norms and their further implementation in life. The creation and maintenance of ethical order in the society depend on the ability of individuals to meaningfully assess their behaviour in accordance with the established norms [2].

To date, there is no single point of view on the structure of ethical culture, and different researchers put forward their interpretations, emphasising different aspects of this complex phenomenon. Thus, according to L. M. Arkhangelsky, the structure of ethical culture has three main components which are moral consciousness, ethical activity, and ethical relations. Moral consciousness covers personal beliefs and understanding of ethical norms, ethical activity implies the practical application of these norms, and ethical relations record how these norms are realised in interaction with other people. V. A. Blumkin focuses on two key aspects: ethical

consciousness and behaviour. Ethical consciousness includes, on the one hand, awareness of norms and values, and on the other hand, behaviour that is the result of this awareness and its practical implementation in life. This approach focuses on the direct connection between the understanding of ethical principles and their implementation in actions. V. I. Bakshtanovsky and A. S. Laptenok distinguish ethical thinking, ethical feelings, and ethical behaviour as three interrelated components. Ethical thinking is associated with the awareness and analysis of moral norms, ethical feelings reflect emotional reactions to ethical dilemmas, and ethical behaviour is a practical expression of both moral consciousness and sense of duty.

In pedagogical literature, the structure of ethical culture is often studied through the prism of established positions in ethics. In this context, it can be highlighted that the common thing that unites the existing approaches is the presence of a system of ethical values. These values serve as a basis for the formation of both individual and public moral consciousness, and they determine the norms of behaviour and interaction between people.

Studies aimed at the theoretical understanding of the phenomenon of mentoring indicate that it plays a key role in the development of individual abilities and has a significant impact on the social, professional, and ethical formation of personality [10, p. 9, 11, p. 222, 12, p. 577, 13, p. 299, 14, p. 178].

Thus, despite the existing diversity of opinions, all researchers are unanimous in recognising the importance of the system of ethical values as the main component of the structure of ethical culture of both the individual in general and the personality of the mentor in particular. These values not only shape moral consciousness and behaviour, but also serve as a foundation for building healthy ethical relations in society.

Methodology

In this article, the author used several methods to analyse and discuss the concept of ethical culture and its role in mentoring. The methods used were theoretical analysis, which

allowed to substantiate the relationship and differences between the concepts of 'ethical culture' and 'ethics'; the comparative method, which provided the identification of their differences and interrelationships; the method of system analysis, which allowed us to consider ethical culture as part of a broader system of values and norms of a mentor's personality; the method of description, which allowed us to characterise in detail the main aspects of the ethical culture of a mentor's personality and its impact on people's behaviour; the method of reasoning, which provided the opportunity to create a logical connection between the mentor's personality and their role as a bearer of ethical culture, as well as emphasise the need for the mentor's purposeful activities to implement cultural norms.

Discussion

Considering the personality of a mentor as a kind of 'translator' of moral culture for the mentee, we put the following elements into the structure of the mentor's ethical potential:

1. Culture of ethical thinking. This component implies a person's ability to distinguish between good and evil, make sound moral decisions and apply ethical norms to specific situations they encounter. The culture of ethical thinking includes skills such as critical thinking about moral dilemmas and the ability to analyse the consequences of one's actions. This is important for developing a conscientious approach to moral issues and taking responsibility for one's actions.
2. Culture of feelings. This aspect indicates the degree of development of a person's sensual perception, their ability to be emotional and empathise. Culture of feelings includes the ability to feel and understand the emotions of both oneself and others, which is important for establishing deep and genuine interpersonal relationships.
3. Culture of behaviour. This set of forms of everyday behaviour encompasses the actions and deeds of an individual in various situations. The culture of behaviour is based on the assimilation of ethical norms and values and

is expressed in the way a person implements these norms in their life. This may include both principles of interaction in everyday life (e.g. politeness and respect for others) and more significant moral actions.

4. Etiquette. This socially accepted system of rules of behaviour regulates interaction between individuals. Etiquette covers formal and informal rules that define the norms of communication, behaviour in public places, and even manners in different cultural contexts. These rules help people to navigate social interactions and contribute to the creation of a harmonious social environment [3].

We have previously emphasised that the concept of 'ethical culture' has a close relationship with morality; nevertheless, these terms are not identical. Morality can be defined as a system of norms, attitudes, and rules that regulate people's behaviour depending on the level of their personal development, as well as a set of virtues inherent in this system. In contrast, ethical culture is a reflection of the moral achievements of society and includes humanistic content.

Thus, within morality, key concepts such as good and evil, justice and injustice, happiness and unhappiness can be identified. These elements reflect the moral conflicts and dilemmas that individuals face in their behaviour. In contrast, ethical culture, being a broader concept, does not include negative content. It focuses on the positive aspects of ethical experiences and values that promote harmony and improve the social environment.

In connection with the above, we can conclude that ethical culture is the most important and traditional element of general culture of both the individual and society. It forms basic moral guidelines and promotes the development of humanistic values, which, in turn, is a necessary condition for sustainable social progress.

Values and elements of ethical culture, like morality, are manifested in the behaviour, communication, and activities of people, as well as in public opinion and personal examples. The personality becomes a carrier of ethical culture, accumulating in their consciousness and behaviour

the achievements of the culture, which is formed within the framework of a particular society.

In this context, the mentor's personality plays a key role, as it is in this person that values, norms, knowledge and beliefs are transformed into concrete actions and attitudes. A person's behaviour in the world around them, as well as their attitude towards other people and the community as a whole, directly depend on the ethical principles learnt.

It should be stressed that without the active participation of the person and without the person's purposeful and meaningful activity, culture, in particular ethical culture, cannot be fully realised. Otherwise, it turns out to be only a set of abstract principles and meanings, devoid of practical application. Thus, the mentor's personality is not only a carrier, but also an active creator of the mentee's ethical culture, contributing to its development and adaptation in a changing society.

Mentoring, or tutoring, is a method of learning in which a more experienced individual shares their knowledge, skills, and abilities with a less experienced novice over a period of time [6]. This form of interaction is not limited to the transfer of theoretical knowledge; it also covers practical aspects, contributing to the formation of necessary competences in the mentee. The understanding of mentoring as a process of purposeful assistance, support, and guidance in the process of personality formation, choice of life path, as well as in the aspects of development and self-improvement, is carried out through interaction with an older and experienced subject with unique knowledge – a mentor. This concept is almost universal and is characteristic of most world cultures [7]. Within the framework of this approach, mentoring becomes an important tool not only in the educational environment, but also in professional development, as it contributes to a deeper understanding of the subject and integration of knowledge into practical context. The relationship between mentor and mentee is usually based on trust, openness, and mutual respect, which allows to create conditions for effective exchange of experience and development of personal qualities.

The main model of training in the context of mentoring is the 'Tell – Show – Do' model. This model involves the sequential execution of several stages aimed at the effective learning of the required skills.

In the first stage, 'Tell', the mentor clearly states the learning objective, defining what skills the mentee will need to demonstrate at the end of the mentoring process. The mentor explains the task, breaking it down into smaller, manageable steps. This emphasises the importance of breaking down large tasks into discrete parts, allowing the mentee to absorb the information more easily. The mentor focuses on comprehension by asking questions to check that the mentee has learnt the material correctly and completely. It is important that the mentees are able to retell the content of the assignment in their own words to further confirm their understanding.

In the second stage, 'Show', the mentor demonstrates exactly how to perform the task, commenting on each step of the task. This approach allows mentee to observe the process and capture the important points of the task. At the end of this stage, the mentor asks questions to ensure that the mentee has understood everything correctly.

In the 'Do' stage, the mentee is given the opportunity to complete the task independently. The mentor observes the mentee's actions and, if necessary, may ask the mentee to repeat a certain step if the quality of the work is not up to standard. After completing the task, the mentor provides feedback, which allows the mentee to understand their strengths and weaknesses. Finally, a set of criteria is defined against which the mentee's skills will be evaluated, which helps to set clearer expectations and goals for the mentee's further development.

Mentoring rules are key aspects that contribute to the effective learning and development of mentees. In this article, the author identifies the following basic rules that can be used to organise the mentoring process.

The first rule is to endeavour to create a trusting relationship between the mentor and the mentee. Trust is the basis of a successful

mentoring relationship as it promotes openness and willingness of the mentee to accept new knowledge and skills.

The second rule emphasises the effectiveness of one-on-one work. It is recommended that each mentee has a mentor, which allows for a more personalised approach to learning and individual support.

The third rule has to do with using the right motivation. The mentor should demonstrate to the mentee the importance of self-development, explaining that learning new skills and knowledge is primarily for their own growth and self-improvement. It is important to teach the mentee to receive feedback from others, learn from their own experience and correct their mistakes, which will help to minimise their repetition in the future.

The fourth rule draws attention to the need to train the mentee to utilise all available opportunities for personal development and growth. This includes both active participation in training activities and taking the initiative to learn new topics and skills.

Finally, the fifth rule emphasises the importance of an effective support system. The mentor should actively support the mentee's success and their persistence and desire to learn new knowledge and skills, which will create additional incentives for learning and development.

Mentoring can be seen as a multi-stage process that includes three key stages: the adaptation stage, the main stage, and the monitoring and evaluation stage.

The first stage, the adaptation stage, consists of the mentor getting to know the mentee, analysing gaps in their training, skills, and abilities, as well as aspects of personal development. Based on the information obtained, the mentor is able to draw up a specific adaptation programme aimed at eliminating the identified gaps and introducing the necessary knowledge and skills.

The second stage, the main stage, consists of the implementation of the adaptation programme, as well as the correction of the student's skills and competences. In the course of joint activities, the mentor actively assists the mentee in drawing up

an individual professional growth programme, which helps to focus on the correct direction and ensure optimal development.

The third stage, control and evaluation, includes assessment of the level of knowledge and skills of the mentee, as well as determining their readiness to carrying out their professional duties. The mentor analyses the mentee's progress in order to identify the results achieved and identify directions for further growth.

To ensure effective mentoring, a number of factors must be taken into account. Firstly, mutual interest of both the mentor and the mentee in the mentoring process is important. Second, administrative oversight of the process is necessary to allow for timely adjustments and evaluation of progress. Thirdly, careful planning and regular monitoring of the intermediate results of cooperation are required, which contributes to a more adequate assessment of the effectiveness of the mentoring programme and its timely improvement [3].

In modern terms, a mentor is an individual who is significantly superior to the mentee in several key ways. Firstly, the mentor lacks the learning deficits that the mentee may have. Secondly, the mentor has experience in overcoming learning deficits, which can be gained either from personal experience or through experiential learning from working with other mentees. Thirdly, the mentor's personal experience has been subjected to reflection, which allows them to use and share this knowledge in work with the mentee.

Successful mentoring requires a set of personal qualities that contribute to effective mentoring. Such qualities include:

1. Sustained intrinsic motivation to mentor and help others. A mentor must have an intrinsic motivation that drives them to actively participate in the process of teaching and developing others.
2. Substantive interest in the activity that is being mastered by the mentee. This interest provides a deep understanding of the subject of mentoring and the possibility of transferring knowledge while taking into account its significance for the mentee.

3. Openness, sociability, and communication skills. These qualities contribute to the establishment of a trusting relationship between the mentor and the mentee, which is an important prerequisite for a successful learning process.
4. Leadership qualities that enable the mentor to inspire and support the mentee in their learning process. Leadership in this context implies not only the ability to lead but also the ability to create a positive motivational atmosphere.
5. Perseverance and focus on the result. These qualities are necessary to achieve goals and improve the effectiveness of the learning process, which contributes to productive learning.
6. Patience and tolerance for possible mistakes of the mentee. The mentor should be understanding and supportive, which allows the mentee to feel comfortable in the process of learning new skills.
7. A propensity for continuous self-development. This trait allows the mentor to adapt to changes in the educational environment and remain current in their approach, which in turn helps them to effectively transfer knowledge and skills to their mentees.

Forms of mentoring aimed at the formation of moral culture represent a variety of approaches which can be classified as follows:

1. Individual form of mentoring implies personalised support of the mentee by the mentor. This approach takes into account individual educational deficits and unique characteristics of each student. The individualised approach allows a deeper understanding of the learner's needs and creates conditions for a more effective development of their moral and ethical qualities.
2. Group form of mentoring implies that one mentor (or a team of mentors) accompanies a group of mentees who have common or similar educational deficits. This type of interaction helps to create a team in which students can support each other and develop shared ethical values.

3. Collaborative form of mentoring organises the mentoring process to work with large groups of learners with different types of educational deficits. This format emphasises interaction between different groups, which can facilitate the successful exchange of ideas and experiences, as well as the deepening of ethical qualities such as empathy and tolerance.

4. Reciprocal form of mentoring aims to organise mutual support between learners who have different types of educational deficits. This form of mentoring encourages co-operation between students, which promotes not only self-help but also general moral development through sharing experiences and maintaining mutual support.

5. Online form of mentoring provides an opportunity to support remote learners using internet technologies. The virtual environment allows mentors to interact with mentees without geographical restrictions, which is especially relevant in today's information space.

Each form of mentoring provides unique opportunities for the formation of ethical culture among students, allowing both individual and collective needs and characteristics to be taken into account. These approaches, implemented in a variety of contexts, contribute to the development of ethical values and personal growth among learners.

In addition to personal qualities that contribute to the success of the mentor, there are a number of characteristics that may hinder the effective fulfilment of the mentor's role. They include:

1. Excessive authoritarianism, which can stifle the mentee's initiative and activity. A mentor who is overly controlling risks causing the mentee to lose motivation and confidence in their abilities.
2. Egocentrism, which prevents the mentor from paying attention to the individual needs of the mentee. This approach leads to a lack of consideration of the mentee's unique characteristics and needs.
3. Anxiety and neuroticism, which can negatively affect interactions with the mentee. A mentor's emotional instability can make it difficult to create a comfortable learning environment.

4. Tendency towards hyper-parenting that limits the mentee's autonomy. A mentor who exhibits an excessive desire to protect their mentee risks denying the mentee the opportunity to develop their own skills and make decisions.

5. Perfectionism, which creates pressure and increases stress levels for both mentor and mentee. Expectations of perfect results can lead to the mentee's insecurity.

6. Apparent introversion and withdrawal, making communication and interaction difficult. Such personality traits can hinder effective communication with mentees and limit opportunities for sharing experiences.

Important aspect of successful mentoring is possessing certain competencies necessary to effectively fulfil one's responsibilities. These competencies can include:

1. Emotional intelligence, which allows the mentor to understand and manage both their own emotions and those of the mentee. The development of this competency enhances interpersonal relationships and trust.

2. Communicative competence, which includes readiness for intergenerational communication and mastery of different styles of pedagogical communication. Effective communication is the basis for successful interaction in the learning process.

3. Pedagogical tact, which helps to adapt the approach to each specific student. The ability to feel the moment and meet the needs of the mentee allows the mentor to build a more productive relationship.

4. Willingness to co-operate, which helps to create mutual trust between mentor and mentee. Co-operation is key to working effectively in groups and with individual learners.

5. Creativity and ability to solve non-standard problems, which contribute to effective learning and motivation of the mentees. Development of original methods and approaches makes the learning process more interesting and productive.

Mentoring methods are characterised by considerable diversity due to the variety of types of mentoring and the unique characteristics of

specific mentoring situations. Depending on the context, a mentor may apply methods drawn from various fields such as pedagogy, social work, professional counselling, psychotherapy and other areas of practical psychology, including correctional pedagogy. It is important to note that in order to apply methods from correctional pedagogy, the mentor must have special training.

Among the main, commonly used, methods of mentoring activity we can distinguish the following:

1. Organisation of activities. This method includes planning and structuring of work aimed at achieving certain educational and upbringing goals.

2. Creating conditions and environment for mastering the activity. This method ensures the creation of an adequate educational environment in which students can effectively develop their skills and competences.

3. Methods of control and diagnostic and developmental evaluation. These methods allow the mentor to assess the current level of knowledge and skills of the mentee, as well as to identify areas for further development and correction.

4. Methods of motivation (facilitation). These methods include strategies aimed at increasing the interest and involvement of students in the learning process, as well as at stimulating their desire for self-improvement.

5. Personal example. The mentor demonstrates the qualities and behaviour they expect to see in the mentee, which contributes to the formation of moral and professional standards.

6. Informing. The process of transferring necessary knowledge and information, which serves as a basis for the mentee's conscious choice of their path and goals.

7. Counselling. A method that provides an opportunity for mentees to receive recommendations and advice from the mentor on various issues related to academic and professional activities.

The choice of mentoring style is an important aspect of integrating a new employee into the work process, which depends on the level of their training and the complexity of the task to

be solved. In this context, three main styles of mentoring can be identified: coaching, explanation, and development [5, 8–9].

1. Coaching is a style in which the mentor provides clear step-by-step instructions to the mentee or asks the mentee to copy their actions. In this case, the mentor usually does not explain the reasons why a task should be performed in a certain way, having a predetermined 'correct' answer. Among the disadvantages of this method is that blindly following instructions often leads to the opposite of the expected results.
2. Explanation is a more productive style in which the mentor demonstrates the correct way to do the job and explains each step of the process in detail, providing a rationale for their actions. This style assumes that the mentor has a clear understanding of what is considered to be the correct way of working and why. Awareness and justification of the mentor's actions contribute to the mentor's success, as the mentee receives not only instructions but also an understanding of the processes behind the actions.
3. Development is characterised by the mentor asking the mentees questions and inviting

them to explain what they are going to do, how, and why. This style fosters critical thinking and autonomy in mentees, allowing them to take an active part in the learning process. Thus, from the variety of methods, forms, and styles of mentoring, each mentor independently chooses mentoring approaches, guided by the goal of forming ethical culture and taking into account the particular qualities of the mentees.

Conclusion

The study of the ethical aspect of mentoring in the context of modern society is a relevant direction of scientific research and practical work. The relevance of this issue is due to the need to form a harmoniously developed personality capable of functioning effectively in a complex social environment. A deeper immersion in the ethical principles of mentoring will make it possible to develop effective mentoring programmes aimed at the comprehensive development of the mentee's personality, taking into account not only professional skills, but also ethical and cultural values. These programmes can become the basis for achieving significant results in the education of young people, contributing to the formation of a responsible and socially active citizen.

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