

THE INFLUENCE OF THE IMAGE AND PROFESSIONAL ETHICS OF EXEMPLARY  
PERSONNEL ON THE DEVELOPMENT OF YOUTH'S MORAL OUTLOOK

Xamrayev Samariddin Baxrilloevich

*is a researcher at the Samarkand State*

*Institute of Foreign Languages*

**Annotation:** *Man is a smart creature, so it has many qualities and qualities. Man must have human qualities specific to the human name. Humanity has always sought human image to move the movement line that suits him in moving these qualities. The etiquette of the modern person is developed and improved for centuries. These qualities are reflected in the inner and external qualities of each person, in his behavior, in his behavior. Much can be said about different conditions related to the appearance of a person's spiritual world, which can be achieved only through moral upbringing.*

**Keywords:** *profession, ethics, morality, image, honesty, virtue.*

Modern research conducted within the framework of various social sciences shows an increasing interest in the complex of moral and spiritual foundations of individuals, groups and human life. Researchers determine the main theoretical task of modern psychology - the formation of a moral and spiritually oriented scientific paradigm. Currently, new branches of psychology are emerging, first of all, moral psychology or spiritual psychology. The development of research on human activity and its impact arouses interest in the world-changing, world-creating functions of man in society and the biosphere. Accordingly, there is a special demand to study the role of mental phenomena in regulating social activity and human social life in general. The study of moral self-determination is consistent with the scientific directions listed above.

Ethical self-determination in modern society is the development of moral values and ideals, ideas and strategies, needs and abilities, attitude towards oneself as a subject of moral relations, moral assessment of the world around us and other components. is an embodied phenomenon. His analysis allows us to move from the separate study of individual moral-psychological phenomena (which has been the case so far) to a comprehensive analysis of the content and dynamics of the moral consciousness of an individual and a group. It is an integrated system of views on the correct social life, which expresses one or another understanding of the essence of a person and his existence in improving the moral culture of young people. It forms the basis of society's values and has a universal significance that regulates activities in all spheres of human life. The results of a number of studies conducted in recent years show the great importance of moral and psychological factors and events in regulating social behavior and individual activity in general.

The idea of a perfect, comprehensively developed person expresses a person's constant aspiration to master the treasures of both national and universal world culture, to spiritual, moral and physical perfection. This idea motivates the continuous development of

spirituality and enlightenment. Nations and nations that do not aim for self-improvement and do not care about the younger generation have no future.

Professional ethics builds its relations on the basis of the general, decency and moral standards and values of society, at the same time, it defines priorities of professional importance for certain types of professional activity. Professional ethics is of particular importance in the context of social and humanitarian professions (typical of a humanitarian university), whose object is a person - the content of work between representatives of these professions is directly related to a person (client, patient). In this regard, the process of performing official duties acquires a certain uniqueness.

In this regard, the process of performing official duties acquires a certain uniqueness. In addition to the universal ethical labor values inherent in any professional activity, additional requirements appear: courtesy, professional ethics and a high level of professional communication in accordance with the norms of business ethics, humaneness, professional self-discipline and self-motivation, positive professional image.[1] Here, ethics becomes a professional resource, allows solving problems and overcoming contradictions that arise in the process of making decisions and performing professional tasks.

The problem of spiritual and moral development of a person, which is of constant importance, becomes especially relevant at the turning points of history. Today, it is clear that no socio-economic and political changes in our country can be successfully implemented without taking into account the spiritual potential of individuals, especially the youth, who make up more than 60 percent of the population and society of Uzbekistan.

The correct direction of thinking is a process directly related to educational problems. It is known that the main task of education is to make a person perfect. After all, the human problem lies in all forms of education, such as moral, educational, legal, economic, and political. Each of them, depending on the subject of study, has its own effect on the education of a person, on his formation as a person. The moral life of a person is directly related to his moral upbringing, and the influence of the professional ethics of exemplary personnel on the development of the moral worldview of young people is formed.

Moral education is a continuous process that ensures the development of a person as a person, enriches his qualities, and serves to free him from vices. It is known that human qualities are the spiritual wealth not only of a person, but also of society. The increase in the number of good people in society affects its spiritual and material development and accelerates the development of all social spheres.

Moral norms are formed on the basis of social relations and education. That is why the influence of socialization and education on human nature is strong. Education, the formation and development of social relations are increasingly developing the behavior of people and the relationships between them beyond the limits of natural needs and opportunities that are not related to spirituality. Therefore, moral education mainly defines the following tasks:

- to ensure that the young generation adheres to high moral ideals, to understand that preserving honor and dignity are high moral qualities;
- educating morally pure, spiritually rich, conscious, independent people;

- to have a high moral culture, to strengthen the sense of national pride.

Human moral norms and its criteria change under the influence of social development and vital needs. Abdulla Awlani defines ethics as follows:[2] "Morality is a set of behavior. On the other hand, behavior is a form of kindness or displeasure shown in a particular person. Therefore, every action is a symbol of goodness and nobility or oppression or hatred. In this respect, they are divided into good and bad. But this does not happen by itself in people. Certain conditions and upbringing are necessary for their formation. People are not born bad. Certain conditions make them worse. So, it all depends on education.

The ideal is the transcendence and imagination of reality. It must be above and based on reality. There is no ideal if it is entirely based on reality or identical to reality. If such an imagination completely deviates from itself or from the real conditions of society, it is a baseless fantasy that does not help to change reality. In teaching traditional knowledge, he distinguishes between ideal and reality, imagination and fantasy. However, it is easy for young people to think that "the ideal is a good thing", and they face the dilemma of losing the ideal when they face failure and difficulties. At the same time, it cannot explain why some people are complacent, while others only care about the present. Of course, these problems also exist in the formation of moral ideals of young people. Ideal is the result of cognitive activity. To form a moral ideal, it is necessary to find its psychological motivation.

The moral ideal arises from the moral needs of people. Need is the motivation of people's cognition and behavior. Along with the need there is the thinking of the object world and the behavior of the subject motivated by thinking. Needs can be divided into natural needs and social needs. The first is embodied in the field of nature and physiology, while the second is the result of social and cultural functions. Ethical needs, of course, belong to social needs and are the product of differentiation in the sphere of social relations at the moral level of institutional culture. Hierarchical stratification in the field of morality is manifested in moral differences of individuals and groups and differences in social identity. Such a difference is just as material, creating a difference between "rich and poor" and "supply" between people. Therefore, people have a feeling of deficiency, a psychological desire and demand is formed. Moral needs do not necessarily give rise to moral ideals. The spiritual stimulation of "evil" leads to a decrease in the spiritual level of people. However, "ethical behavior of people comes from pure reason and good intentions"[3], only moral needs to "be good" become the motive of moral ideals.

A certain material and cultural living environment, mainly the institutional cultural environment, constitutes the objective conditions for the creation of moral ideals, and even the first plays a decisive role in the second. American pedagogue John Dewey believes: "If a person is truly moral and intelligent, he will not work without education or relying only on his nature".[4] Of course, education is an important part of the institutional cultural environment. The function of institutional culture to form a moral generation is manifested in the following aspects. First, the specific environment determines the content of the formation of the moral ideal. Morality is a socialized standard system that includes a wide range of content. At different times it protects different content or categories.

In general, young people do not want to be morally perfect, but to be excellent in some moral category. In other words, they attach more importance to certain moral categories

and want to possess these qualities. Young people may see "hard work" as an important moral pursuit in their students' careers, and "honesty" may become a moral requirement they value in the future. Although "hard work" and "honesty" are the main moral standards, the environment determines the attention in forming the moral ideal of young people. Secondly, the historical sociality of the moral ideal is formed by a certain environment. The formation of a moral ideal takes place in a certain social environment. A moral ideal can extract different elements from different standards. Depending on the subject, ideals can be divided into individual ideals and social ideals. In fact, the moral ideal is personal and social. The individual and society constitute the two elements of the moral ideal. The formation of the moral ideal depends on the integral integration of the individual and society. The establishment and implementation of ideals for individuals is a personal matter, but such moral ideals cannot be imagined if they do not have social support or do not meet the moral requirements of society. Morality itself is a social normative system of social accumulation and identification. In this sense, the moral ideal of the individual is also the social moral ideal, at least in accordance with the expectations of the latter.

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