

# The Role Of Professional Ethics In The Formation Of An Aesthetic Worldview Of Young People.

**Khamraev Samariddin Bakhrilloyevich**

Independent Researcher at Samarkand State Institute of Foreign Languages

E-mail: [samariddinxamraev38@gmail.com](mailto:samariddinxamraev38@gmail.com)

**Abstract:** This article covers the role and tasks of professional ethics and education in the formation of aesthetic worldview and education of young people. Respect for the profession, honesty, beauty and responsibility are decided on the basis of aesthetic norms in youth thinking. At this point, a scientific analysis of the concept of educational education, its necessary conditions, its significance today, based on the social characteristics of its development.

**Key words:** Youth, personality, moral and aesthetic education, profession, moral values, healthy child, prosperous, education.

## Introduction.

In the processes of today's development, the education of young people as patriotic, perfect people, the promotion of historical, spiritual worldviews constitute important tasks of the educational sphere. At each stage of human development, the spiritual maturity, aesthetic vision and professional training of the younger generation are recognized as the main factors in the development of society. Especially in the current period, when globalization and competition have intensified, it is of particular importance that young people not only acquire professional knowledge and skills, but also follow their professional ethics, aesthetic taste, culture of Labor. Because on the basis of professional ethics lies such concepts as humanity, responsibility, conscience, honesty and striving for beauty. In this regard, Sh.Mirziyoyev expressed his thoughts, "We build the meaning of our life in the urine of young people, the main effect of our life. We will build the new Uzbekistan together with the young people!" [1;262], they say. It has become a social reality to always encourage young people's aspirations for the establishment of a prosperous and free civil society in our country, to mature their ideological immunity in the spirit of a national idea.

## Literature review

Kaykovus "Kabusnoma" which is affecting the moral-aesthetic relations of the peoples of the East, is a work of educational significance in the context of professional etiquette. In this pandoma, young people are addressed and encouraged to have a profession for each person. An unskilled person has no shade, is compared to a thorny plant. Such plants are not as useful to those around them as a non-professional person does not bring anything to either himself or to those around him. The craft (profession) increases a person's reputation and fame. A person can have higher pedigree and wealth but will not receive the respect of the people if he is without a craft. A name put by a parent, it's just a badge. A person should be famous, make a name as a mature professional. "Try it, if every few of gavhar's original are not garragil to him, if nedinkim tan gavhari is not muzayyan with Kana zevari, he is worth nothing" [2;26]. That is, let the image of human ancestors not be proud of the fact that they are descendants, it is not worth anything if it is not embellished with a craft.

## Research Methodology

This study adopts a mixed-methods approach, combining both qualitative and quantitative methods. This approach allows for a comprehensive analysis of how professional ethics influence the development of an aesthetic worldview among young people.

### Analysis results

One of the most important tasks facing young people in our country is the formation of such a person, relying on his spiritual and educational heritage, as a mature person with a harmonious, aesthetic taste and professional culture of modern life. To instill in the heart of every young person in our country a sense of patriotism, to harmonize this feeling with an aesthetic worldview, to increase their political and social activity is considered one of the priorities of state policy. In this process, the high spiritual and educational values inherited by our ancestors, in particular, the place of national aesthetic thinking and professional ethics, are incomparable. In the history of the Uzbek people, issues of spirituality and culture have always been paid high attention. These values serve as a key factor in the formation of an ethnoesthetic worldview of the younger generation, brought up in the Uzbek family, familiarity, respect for adults, awareness of the norms of elegance and etiquette in a collective environment. Especially in professional activities, an aesthetic approach and adherence to the norms of professional etiquette increase the social responsibility of young people, motivate them to mature in society as a respected, selfless person.

In the process of researching the aesthetic worldview of young people, in fact, it is necessary to formulate a philosophical observation in relation to this concept.

In the conscious application of their aesthetic knowledge to society of young people, the following react:

1) through an aesthetic worldview, he emotionally perceives being and philosophically observes the beautiful and ugly sides of things in the universe, relying on his own life experience;

2) as a result of the fact that young people master the secrets of beauty in being, they perceive different aspects of nature and society differently from each other and take them to a new level, closely related to the social environment, enriching their aesthetic knowledge;

3) in human activity, an aesthetic worldview always affects a certain degree of internal sensation, causing the processes of the subconscious in people to come to work. In this way, it creates mechanisms aimed at the formation of certain aesthetic images, creating a secondary nature in being;

4) in youth activities, an aesthetic worldview also performs certain functions. It also contains a cognitive trait, expanding the range of aesthetic knowledge based on mastering the positive side of things in reality. In addition, each person's involvement in the observation of any work makes it possible to develop the process of philosophical perception in a practical way;

5) an aesthetic worldview is considered important in the momentary enjoyment and recovery of human life. It reflects the emergence of a delightful attitude towards things in the universe and the value of being in human activity. That is why beauty acts as a spiritual force that regulates the laws in a person's system of valued relationships;

6) the historically formed National mentality of each people is directly reflected in social life through an aesthetic worldview. Such an appearance is directly evident in young people when entering into a relationship with the external environment, becoming an active member of society.

The national mentality also refers to the aesthetic attitude of young people to the environment and the totality of all their actions, such as their assessment on the basis of the traditions of society, practical activities. "The interests, activities, and worldviews of today's youth, the issues of harmony between religious and

secular views, the tolerance and social activism that are formed based on them, determine not only their own fate, but also the future of an entire nation or the state associated with the fate of this nation”[3;203].

Such activity, in parallel with youth spirituality, leads to the formation of an aesthetic worldview of society, to an increase in the psyche in people. At this point, so that such situations do not arise in young people, we must first of all expand their worldview, form a feeling of living this life with pleasure, receiving a mood of beauty from each of their activities to oneself. “First of all, any human activity is based on creativity, knowledge, and understanding”[4;28] In this sense, a number of tasks are assigned to the family, neighborhood and educational institutions in relation to the elimination of the above gaps in youth.

The role of Professional Ethics in the formation of the aesthetic worldview of young people is incomparable, and our allusions in this regard, including those put forward in Koshifiy's works, are also extremely relevant for today. Koshifiy considers it necessary for everyone to practice the profession, but argues that this activity should be understood not as a source of wealth and wealth accumulation, but as an integral part of human perfection. According to him, the profession should be an adornment of a person. An aesthetic approach to the profession, bringing it to the level of art, appreciating it not only as a material benefit, but as a means of spiritual elevation — is important in the formation of a youth worldview. Prestige is acquired not by the luxury or material wealth found through the profession, but by maturing as a mature specialist, master of his field. Not only honesty and responsibility occupy an important place in professional ethics, but also aesthetic concepts – discipline in labor, culture of treatment, vigilance in relation to the environment, work on the criteria of etiquette.

As any human child acts as a member of a conscious tarzja society, he continuously enriches his aesthetic consciousness. Because in a human child, from infancy, aesthetic consciousness appears under the influence of the external environment, and at each age, specific feelings and tastes begin to appear. “The young generation is like a river of enthusiasm. With their enthusiasm, innovative thinking, and knowledge of modern science, they strive to bring the country to a higher level of development”[5;233]. At this point, the initial elements of the aesthetic worldview in young people are formed in the child through the preschool educational process and in the family. Aesthetic education, which is instilled in a child from infancy, acts as a foundation for his future. The child's ability to distinguish beauty from ugliness, to compare good with bad, begins to take shape from this period. Therefore, the head of state pays special attention to the issue of further strengthening the work on this subject. “In our country, special attention is also being paid to the development of preschool education, an issue that has so far attracted the most women. This is a well-thought-out policy that will provide excellent support for education and upbringing in our country. From this perspective, “the future begins in kindergarten” [6;467]. This means that we have a lot to do for the sake of our children of society, and in this regard we all need to increase our activity.

At school, the teacher plays a big role in a child's beautiful writing, expressive reading of text, and memorization of poetry. That is why primary school teachers deal with each child individually in the process of working with them. Each child has his own characteristics and abilities, the teacher understands this well and implements education. “During the primary school years, children, with the support of teachers and parents, are introduced to the initial concepts of nature and society, the connections and relationships between them. Therefore, the most mature and experienced mentors are assigned to the primary classes, where the child's worldview, tastes, and potential are formed”[7;300]. The education given to a child through school is aimed at the future with its secular characteristics and a clear plan. This, by increasing their literacy, serves to ensure that the young soul enters the right education and upbringing, and perfectly perceives the good and bad in the world.

### Conclusion/Recommendations

Summing up, the role of Professional Ethics in the formation of the aesthetic worldview of young people is incomparable, this process serves to strengthen their ability to correctly direct social activity, to look at life with an aesthetic and responsible attitude. If young people apply their activities on the basis of certain aesthetic criteria, professional etiquette and moral principles, then tomorrow's prosperous society will not only be developed, but also beautiful, attractive and spiritually harmonious. Therefore, the process of forming an aesthetic worldview should be carried out not only within the framework of family upbringing, but also with the participation of the neighborhood, educational institutions, labor communities and all branches of society as a whole.

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