

DEONTOLOGY OF SOCIAL WORK: THEORETICAL AND PRACTICAL FOUNDATION OF PROFESSIONAL ETHICS

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Abstract: The article examines the role and place of deontology in professional ethics and the system of philosophical ethics as a whole. The author argues that deontology occupies an important place in moral education and is an integral part of professional ethics. Particular attention is paid to the study of professional deontology, which regulates the behaviour of specialists in the process of professional activity. The author emphasizes that deontological regulation is necessary in those types of professional activities that have certain features, such as great social significance, a direct relationship between the performer and the consumer, and a high degree of autonomy of the specialist.

Keywords: social work, deontology, professional ethics, moral education, professional activity, social significance.

I. INTRODUCTION

Deontology is an integral part of any moral education and occupies an important place in professional ethics. This is natural, because professional ethics is nothing more than a specialization of the general moral teaching about a specific type of activity, such as professional activity. At the same time, deontology occupies a more important place in professional ethics, associated with the differences between professional activities and everyday activities.

An important place in the system of philosophical ethics is occupied by professional ethics, which studies the professional ethics of specialists, their behaviour, actions and relationships in the process of professional activity from the point of view of specific moral norms and principles. This is quite natural, because among various types of human activity, labour occupies a leading place and is the most typical and socially significant type of activity.

II. LITERATURE REVIEW

Deontology, ethics, is a relatively young field of knowledge. However, even now it can be seen to occupy a central place in moral teaching. The same can be said with regard to professional deontology as a branch of professional and ethical training. But, unfortunately, professional deontology is less of an object of study than deontology as a whole. The detailed study of individual elements is largely accepted by medical deontology, which, oddly enough, is often defined by deontology itself. On this basis, the conclusion is sometimes mistakenly made that deontology cannot be reflected in the professional and moral teachings of other types of professional activities. Another common mistake is that deontology is sometimes separated from professional ethics.



Types of professional activity in their social significance are unequal in nature to social consequences, as a result of which deontological regulation in them can be expressed by a greater or lesser share in moral regulation as a whole. It should be noted that, like moral regulation in general, deontological regulation of behavior, attitudes and actions of a specialist is most necessary in those types of professional activities that have certain features [1]:

the fate of a person and society depends on the results of activities; the social significance of the results of execution is great;

the interaction between the developer and the consumer in relation to the final result of the activity (for example, services) occurs directly, that is, the activity is carried out in a “person-to-person” system;

a specialist has significant autonomy, and it is impossible or extremely difficult to manage the process of his activities using formal methods.

Such characteristics include, first of all, types of professional activity related to ensuring the safe life and functioning of society, ensuring the social and individual well-being of the individual. These include social work.

Almost every profession that has formed and codified its professional and moral system studies and simultaneously formulates the content of a specialist’s professional duty. Therefore, in a number of professions known and familiar to specialists, the expression “professional deontology” exists. But most often they do not talk about the role and role of deontology in professional ethical training, the problems of correlating tasks and responsibilities, since this is more a matter of theory than practice of professional ethics. This problem is the place and role of deontology in professional and moral training, but, nevertheless, must be resolved in professional ethics, since the content of the result determines the permissible degree of independence of a specialist, methods of monitoring his activities, mutual trust of specialists and their clients. Informal opportunities lead to professional performance and effectiveness.

Deontology occupies a central place in every professional and moral training, but depending on the type of professional activity, content and its social significance, the “share” of the task may be different. Obviously, the greater the social significance of the results of professional activity and the greater the impact on the fate of professional activity, the well-being of society and the influence of specific individuals and their groups, the greater part of the behaviour, relationships and activities of a specialist can and should be regulated with the help of deontological assistance, and not general moral. The amount of personal and professional responsibility is influenced by the specialist’s attitude towards his profession: if the profession is usually liked, then the professional performs a significant part of the professional functions with pleasure on this basis, and self-indulgence extends only to a small part of the functions.

However, the above does not mean that the activities included in this activity or regulated on the basis of deontology always contradict the interests and inclinations of the specialist’s personality. They can coincide, and correct behaviour brings a person pleasure not only from its results, but also from the process itself.

Analysis of the results of numerous studies allowed Fukuyama to conclude that it was the inability to legitimize the main weakness that ultimately overthrew powerful states, namely the crisis at the level of ideas [2]. Therefore, it is undeniable that the creation of an integral system of spiritual and moral values, and most importantly, their implementation is one of the main conditions for the revival of Russia as a state. Social work as the main subject of social

policy implementation can play a positive role if the emphasis is on solving social problems: the existence of a person as an individual, his social role and connections, social activities, as well as the quality of his living environment.

However, this does not mean that personal freedom should be devalued: only by respecting the dignity and rights of the individual, ensuring its freedom and social justice in relation to it, it is possible to realize the principles of solidarity and collectivism, ensure freedom and security, overcome alienation, unity, unity of citizens to build of a new society, state and personal development as a single reliable and reliable basis, the dialectical unity of these values requires their acceptance as the basis of the main ideology and state ideology.

Social work as a type of professional activity is also not free from deontological regulation. Like representatives of other professional groups, a specialist in the field of social work may feel an individual desire to perform a number of professional functions; he may have a negative physical and psycho-emotional state. However, this should not affect the overall result of his work. Regardless of what condition the specialist is in, his client must receive all the necessary help; his work as a type of professional activity is also not free from deontological regulation. Like representatives of other professional groups, a specialist in the field of social work may feel an individual desire to perform a number of professional functions; he may have a negative physical and psycho-emotional state. However, this should not affect the overall result of his work. Regardless of the specialist's condition, his client should receive all the necessary help appropriate to his condition. For this reason, a professional sometimes has to force himself to fully or partially perform his professional functions.

Consequently, the deontology of social work as a doctrine of the duty and correct behaviour of a specialist in the field of social work is the centre of professional and moral training, its "deontological core". Deontology as part of the philosophical theory of morality, professional deontology of professional social work has general, special, and specific features. These relationships are due to the fact that the basic deontological principles function, therefore, the deontology of social work as the doctrine of the duty and correct behaviour of a specialist in the field of social work is the centre of professional and moral training, its "deontological core". Deontology as part of the philosophical theory of morality, professional deontology of professional social work has general, special, and specific features. These relations are due to the fact that the main deontological principles and functions of social deontology are professional deontology and a specialized form of the principles and functions of general deontology.

III. METHODOLOGY & EMPIRICAL ANALYSIS

Deontology in social work is a system of norms and rules associated with professional duty and responsibility, the moral responsibility of a social worker or the entire team. Deontology in social work is a system of norms and rules associated with professional duty and responsibility, the moral responsibility of a social worker or the entire team to clients, colleagues.

In general, the substantive deontology of social work includes a system of responsibilities of a social worker, a social service team and a general professional group to society and the state, social work as a specific type of professional social activity and a special social institution that precedes it, meanings, concepts, norms, rules and instructions. colleagues (professional group), clients and their environment and in front of themselves. However, deontology cannot be transformed into a system of prescriptions and norms within the

framework of professional and moral education. Deontology of social work is the teaching of specialists and their associations about duty and correct behaviour, and prescriptions are its practical part.

However, there are certain specifics. The social worker is dealing with a person who is dysfunctional in many respects and therefore can evoke not only positive but also negative emotions. Social workers experience empathy, compassion for their clients throughout their professional careers, but sometimes experience disgust, etc. Research shows that the following clients are treated the worst [3]:

- clients who themselves became the culprits of a difficult life situation and at the same time became the reason for the development of difficult life situations among members of the environment;

- clients who neglect the norms of morality and etiquette, culture of behaviour and culture of treatment;

- clients who cannot control or control their emotions;

- clients who consciously choose a social lifestyle for themselves and impose it on others;

- clients who tend to blame others for their unhappiness (including the social worker) rather than themselves;

- clients with clearly parasitic relationships;

- clients who want to satisfy their interests at any cost, including at the expense of other people, etc.

Such clients, as a rule, subjectively consider themselves victims of people and circumstances, and consider society and the environment to be hostile or at least indifferent to themselves and their problems. The interests of society are not important to them; their own interests are always a priority for them.

As a rule, they try to compensate for their social failures through aggression towards the social worker.

However, the social worker must focus on each client and provide everyone with objective, necessary assistance within the framework of current legislation. Negative emotions arising in relation to clients and their actions should not affect the quality and efficiency of activities. This means that the regulation of human behaviour and activities in the professional sphere should be more strict and extensive than in the everyday sphere, and therefore deontology in professional ethics will be more important than a general code of ethics.

IV. RESULTS

In social work ethics, deontology is central, as it is in professional ethics and philosophical ethics. It is in the deontology of social work that the combination of moral and professional components in the behaviour and actions of a specialist and the social significance of the profession are most clearly reflected.

It is obvious that neither the client, nor the profession, nor colleagues, nor society should depend on the various characteristics of the specialist, his inclinations, condition, mood. Regardless of these and similar reasons, interaction with each client must be organized efficiently and professionally, as efficiently as possible. This means that in certain situations a specialist must force himself to activity or certain actions, resorting to deontological regulation.

In social work, correct (deontological or deontological) regulation may not always exist, but only when a specialist is in a state of choosing various options for behaviour, actions, relationships and behaviour. For example, emotions, inclinations, and personal interests can

cause unnatural behaviour that promises more pleasure or less individual emotional experience, or at least emotional relief, while the interests of work require compliance from a specialist, no matter what happens. From this point of view, duty is a mechanism that includes the moral consciousness of a specialist directly in the process of choosing actions and determines the adoption of such a decision, which is optimal from the point of view of achieving socially and individually significant results of social work and does not leave room for negative deviations. Correct behaviour in professional activities is intended, firstly, to ensure the achievement of a socially significant and important result, and only secondly, to help a specialist gain a sense of satisfaction with his activities, himself and, in general, his life [4].

A specialist's fulfilment of his duty can ensure the most positive result of his activity; only the fulfilment of official duties in some cases can be undeniably positive, but far from the highest result. The content of the duties and responsibilities of a specialist, as well as the role and role of deontology in professional ethics of social work are some of the main areas of research in this area.

The requirements of professional responsibility in social work reflect the interests of various subjects. First of all, these are the interests of society and the state. Social work, as a specific type of professional social activity, is interested in fulfilling the functions assigned to it and achieving the necessary final result of high social significance. The final result of social work, in turn, is also a priori determined by society and the state in the most general form. The general group of clients, like each individual client, is interested in the professional fulfilling his duties conscientiously and achieving a positive result in each specific case. The aggregate professional group and the profession as a whole are interested in the effective work of a specialist, the high status of the profession and its representatives, and positive public opinion about professional activities. Finally, the requirements of professional moral duty represent the interests of the specialist himself as a member of society and an individual.

A specialist is guided in his activities by ethical obligations, which require careful and competent justification of his professional decisions and actions. These decisions and subsequent actions must be to the extent that they allow them to be applied to professional practice as a whole, that is, creatively, legally and effectively. At the same time, moral imperatives require that a specialist consider a person as the goal of an activity, and not as a means of achieving his goals.

The maxims of a social worker express the principles of professional ethics, understood in the process of professional activity, supported by the experience of the daily activities of a specialist and included in moral consciousness. Typically, Maxims mean the principles of professional ethics adopted by a specialist in connection with their recognition by the specialist of not only professional, but also personal significance and inclusion on this basis in the system of individual ethics.

The correct behaviour of a specialist, behaviour carried out in accordance with deontological principles and the content of professional duty, helps to increase the efficiency of activities, which require the involvement of all necessary resources to obtain the optimal final result, including informal and personal information. Correct behaviour is formed on the basis of awareness of the professional duty of a specialist [5].

V. CONCLUSIONS

The task of a specialist, which is an objective compulsion to act in a certain way, lies at the basis of his professional activity and performs the function of his internal volitional self-



determination as a subject of active and responsible activity. Commitment stems from the need of society for the results of social work and the need of the specialist himself for results of high efficiency.

The correct motivation of actions, behaviour, attitudes and activities of a specialist involves mobilizing his efforts to solve professional problems based on a sense of conscience. As a motive for professional activity, a sufficient condition for productive activity is the need to jointly fulfil one's duty to society and the state, colleagues, clients and oneself with high professionalism.

The discipline of social workers is a necessary condition for the normal functioning and development of the profession, as it makes the behavior of specialists orderly. The discipline of specialists and especially their self-discipline is one of the factors that ensures high efficiency of work and satisfaction of the interests of society in the final results of activities.

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