

THEORETICAL FOUNDATIONS OF ETIQUETTE RULES RELATED TO THE PROFESSIONAL TRAINING OF MILITARY PERSONNEL

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Abstract

This article examines the theoretical foundations of ethical norms governing the professional training of military personnel, as well as the principles and rules that should guide a service member throughout their professional career.

Keywords

Ethical norms, ethics, aesthetics, professional training, expertise, professional qualities, military service, individuality, socialization, core principles, logic.

Аннотация

В данной статье рассматриваются теоретические основы этических норм, регулирующих профессиональную подготовку военнослужащих, а также принципы и правила, которыми должен руководствоваться военнослужащий в процессе профессиональной деятельности.

Ключевые слова

Этические нормы, этика, эстетика, профессиональная подготовка, мастерство, профессиональные качества, военная деятельность, индивидуальность, социализация, основные принципы, логика.

Annotatsiya

Mazkur maqolada harbiy xizmatchilarining kasbiy tayyorgarligiga oid etiket qoidalarining nazariy asoslari hamda kasbiy faoliyat jarayonida harbiy xizmatchining amal qilishi zarur bo'lgan tamoyillar va qoidalar borasida so'z boradi.

Kalit so'zlar

Axloq me'yorlari, etika, estetika, kasbiy tayyorgarlik, mahorat, kasbiy sifatlar, harbiy faoliyat, individuallik, ijtimoiylashuv, asosiy tamoyillar, mantiq.

Introduction.

As is known, since human society is constantly developing, its moral and spiritual views also continuously change, evolve, and progress. In ancient times, ethics was considered an integral third part of philosophy alongside physics and logic. Later, when Aristotle was the first to write a work entitled *Ethics*, it acquired the status of an independent philosophical discipline. The difference and distinctive feature of ethics compared to other philosophical sciences lies in the unity and harmony of theory and practice within it. According to the thinkers of the ancient classical period, if philosophy is compared to a mighty tree, then its roots are teachings about nature, its trunk is logic, and its fruit is ethics.

Main part.

Indeed, knowledge is the source of intellect, while morality is the light of life; or knowledge is a treasure, and morality is virtue. Moral consciousness consists of views, ideas, thoughts, and theories that shape moral requirements, norms, rules, and concepts of justice. Any human action is carried out through consciousness; however, society selects and brings forward only those actions that are beneficial. This is precisely the social significance of moral consciousness. In moral consciousness, reality is recorded not as laws of nature, but in the form of social order, requirements, and norms imposed on human behavior. Moral consciousness is divided into social and individual consciousness. Therefore, on the one hand, moral consciousness expresses the requirements and norms of society or a group, and on the other hand, it represents the individual, personal form of understanding these requirements and manifesting them in practice. In moral consciousness, in addition to norms, customs and traditions are closely intertwined with experience and reason. As I. Kant emphasized, without emotional experience, reason is empty, and emotional experience without the participation of reason is blind. In the words of V. G. Belinsky, "ideas without feeling are cold; they give light, but do not warm, being devoid of attraction and warmth." Reason gives emotions a certain social orientation, while emotional feelings find their intellectual basis in consciousness. Emotions, in a certain sense, strengthen the foundations within a person, because the moral process associated with analysis and evaluation requires a great deal of time for the influence of reason to take effect.

Among military personnel, moral emotions and feelings are influenced very quickly. In the early periods of human society, moral norms, rules of conduct, and principles of etiquette emerged in the process of people's labor activity and gradually turned into customs and traditions through observance. Later, as society and social life developed, intellectual labor separated from physical labor and the division of labor occurred, issues concerning rules of conduct and the essence of

moral ethics were systematized into a unified philosophical system of knowledge and, to a certain extent, became an independent discipline. In this way, ethics – that is, the doctrine of morality – emerged.

Ethics is derived from the Greek word “**ethos**,” which means behavior or character. Ethics, that is, the science of morality, is currently also referred to in the Uzbek language as *akhloqshunoslik* (the study of morality). However, in military educational institutions, we have considered it appropriate to use the term *ethics*. The reason is that this name corresponds to the internationally accepted standard. Nevertheless, regardless of how the discipline is named, its content does not suffer; form does not fundamentally change content or essence, even though it may have some influence.

Ethics explains the principles that historically change, develop, and progress in human behavior and morality; moral norms and rules; the sources and origins of morality; moral categories such as good and evil, honor and dignity, conscience; as well as moral beliefs and feelings. It also seeks answers to the eternal problems of morality, such as: what constitutes the criterion of moral evaluation, whether there is truth in morality, what moral freedom is, and whether a person is responsible and accountable for their actions.

As a discipline, ethics not only reflects morality, behavior, and moral relations, but also reveals the purpose toward which a person should strive – that is, a high moral ideal. In other words, it explains how one should live and act in order to realize our ultimate strategic goal: the idea of a free and prosperous Motherland and a free and well-off life. It answers not only the question of how teachers and educators behave, but also how they should behave. Therefore, moral vices are criticized, and human actions are given a strict evaluation from the standpoint of high moral ideals and goals.

One of the most clearly visible forms of moral culture manifested in social relations is etiquette. Etiquette primarily regulates a person's external culture and the observance of rules of conduct in interpersonal relations. If, in the etiquette of communication, a person approaches interactions creatively – meaning that in one situation several forms of conduct may be possible – etiquette, by contrast, requires only one standardized and prescribed form of behavior for a specific situation. The scope of etiquette is broad; to a certain extent, it encompasses internationally accepted rules of conduct and communication.

Etiquette, as a set of rules of conduct elaborated down to the finest details of courtesy, is considered a positive phenomenon of communication that pleases and attracts people. Moral culture is also clearly reflected in professional etiquette.

When a person reaches maturity and begins practicing a profession, they enter into regular interactions with people within the scope of that profession. On the one hand, these interactions occur among colleagues, and on the other hand, they arise with various categories of people encountered in accordance with professional requirements. At the same time, professional etiquette is one of the highest forms of moral culture, and its role in the moral life of society is significant.

In every society, there are certain groups whose professions place them in a privileged position relative to other members of society. It is well known that factors such as the life and death of many members of society, their health, moral well-being, legal protection, and the realization of their intellectual potential depend on the extent to which representatives of such privileged professions feel responsibility for their professional duty and act with honesty and conscience.

One of the necessary conditions for a military serviceman to achieve professional excellence is determined by a high level of professional training. Professional training is a complex and multifaceted process, the foundation of which is manifested as an integrated set of capabilities that ensure successful performance in a particular profession, personal orientation, professional knowledge, skills, competencies, professional qualities, and work experience. A military serviceman's worldview, interest in their profession, and aptitude for engaging in it are decisive factors.

If these aspects are analyzed, it becomes clear that the well-grounded motivation for choosing a profession helps military personnel achieve high results in professional training. This not only serves as one of the important subjective factors in reaching the peak of professional activity, but also has a significant impact on the overall state of professional training. The possession of personal, spiritual-moral, psychological, and physical qualities necessary for organizing service activity, as well as the level of their development, is of great importance for military personnel. Indeed, any professional activity requires a military serviceman to possess certain qualities. The formation of professional qualities is one of the key factors of success for military personnel and includes such traits as goal orientation, determination, perseverance, and attentiveness. It also requires social activity, active participation in social processes taking place in society and in the life of educational institutions, the ability to put forward various initiatives, to set a personal example in their implementation, and to make a direct contribution to enriching national material and spiritual values.

Conclusion.

Without a creative approach to organizing professional activity, it is impossible to purposefully design and implement educational and upbringing processes. As can be seen, the professional training and mastery of military personnel imply not only the required level of professional knowledge, but also psychological preparedness, the ability to manage oneself and the educational process, to direct oneself toward the necessary activity, and to correctly mobilize professional, spiritual, physical, and personal capabilities to solve assigned tasks under appropriate conditions. These skills are assessed as essential phenomena in the formation of professional training. This, in turn, implies not only meeting the required level of demands placed on the professional mastery of military personnel, but also ensuring psychological preparedness, self-management, management of the educational process, orientation toward appropriate activities, and the development of spiritual, physical, and personal capacities.

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