

PROFESSIONAL ETHICAL ISSUES IN SOCIAL WORK WITH CHILDREN LEFT WITHOUT PARENTAL CARE

M. Abdurakhmonova*; **N. O. Rakhmatshoyeva****; **I. N. Rakhmatshoyev*****

*Associate Professor,
Fergana State University,
Fergana, UZBEKISTAN

**Master's Student,
Fergana State University,
Fergana, UZBEKISTAN

***Lecturer,
Fergana Polytechnic Institute,
Fergana City, UZBEKISTAN
Email id: m.abdurahmonov@gmail.com

DOI: 10.5958/2278-4853.2022.00128.8

ABSTRACT

Assistance to orphans and children left without parental care is the most important direction of state social policy. The main task of society today is to bring them up as full, healthy citizens, to instill in them professional and diverse life skills that will facilitate their subsequent social adaptation. This article addresses issues such as professional ethics in social work with children so that such children can find their place in life.

KEYWORDS: *social worker, orphans, left without parental care children, ablation and rehabilitation measures, foster homes, shelter, biological orphan hood, social orphan hood, Paradox.*

INTRODUCTION

After the independence of the Republic of Uzbekistan, a fundamentally new system of social protection and public service has been formed, one of the main priorities of which is the provision of targeted assistance to people in need. In this context, there is a need for highly qualified personnel with the knowledge and skills to work with the needy and, accordingly, a new professional activity - the "Social Worker". In this regard, institutions for orphans and children left without parental care and the specifics of children in them, a deep understanding of the characteristics of mental and social development of children of different ages and periods, prevention, rehabilitation, rehabilitation and rehabilitation measures for these children. providing a set, protecting their rights and legitimate interests, preparing them for independent living after the institution.

On February 7, 2017, the President of the Republic of Uzbekistan Sh.M.Mirziyoyev signed the Decree "On the Strategy for further development of the Republic of Uzbekistan" and outlined five priorities for the development of the Republic of Uzbekistan in 2017-2021. The Strategy of

Action was adopted. In the fourth direction of the action strategy, great attention was paid to the socialization of the population.

Also, in order to improve the social and preventive work with orphans and children left without parental care during the years of independence, resolutions of the Oliy Majlis of the Republic of Uzbekistan and the Cabinet of Ministers were adopted. On their basis, the Regulations on "Mercy", "Children's Homes" and "Children's Town" were adopted.

In recent years, a new system of care for children deprived of parental care, women who have lost their breadwinners, people with disabilities, and the seriously ill has been created. .

According to this system, including:

- About 1,500 boys and girls in the "Houses of Mercy" were adopted, 116 family houses were established, and conditions were created for about 700 children to grow up in the arms of their parents.

As a result, 10 "Orphanages", 4 "Children's Towns" and 2 "Orphanages" were closed;

- Last year, 757 children were provided with housing, and by the end of 2022 it is planned to allocate another 350;

- More than 4,000 children underwent complex operations at the expense of the state;

- In 2021, about 42 thousand people with disabilities were transferred;

- In 2021, 555 hearing-impaired children will be provided with cochlear implants, and in 2022 another 250 children will be provided with such assistance;

- The Braille alphabet was distributed to 4,000 blind children.

In addition, by the end of 2022, it is planned to allocate 350 houses for the inmates of the House of Mercy.

In recent years, a new system has been created to care for children deprived of parental care, women who have lost their breadwinners, people with disabilities, and those with serious illnesses. Including:

- About 1,500 boys and girls in the "Houses of Mercy" were adopted, 116 family houses were established, about 700 children were raised in the arms of their parents, and 10 "Mercy Homes" were opened. ", 4 "Children's Towns" and 2 "Orphanages" were closed;

- Last year, 757 children were provided with housing, and by the end of 2022 it is planned to allocate another 350.

Article 22 of the Law of the Republic of Uzbekistan "On Education" says the same about children who have lost their breadwinners. "The education and care of orphans and children left without the guardianship of their parents or other legal representatives shall be carried out in accordance with the procedure established by law on the basis of full state support." In this regard, the adoption and implementation of special state programs by the Cabinet of Ministers, the opportunities and conditions created for the social protection of the population, including the support of children left without parental care, testify to the development of the social sphere in our country. As modern society pays more attention to the social protection and support of

children deprived of parental care, there is a growing demand for highly qualified social workers who can work effectively with them.

Professional ethics is a two-way street in science, especially in social work. On the one hand, this is the science of a set of values, ethical principles and norms of behavior that characterize interpersonal relationships and are relevant to the essence of the profession, on the other hand, professional ethics is within the main values and ideas of social work is the professional combination of social work workers. The spiritual breadth of the professional ethics of a social worker is the relationship that arises in the process of providing social assistance to a person in a difficult life situation by changing the system of "human-client social environment". At the same time, in the process of achieving personal and public interests, the social worker must establish relations with his colleagues, other governmental and non-governmental organizations within the law.

The main tasks of social work ethic are to evaluate, regulate, organize, manage, motivate, coordinate, demarcate, produce, communicate, and resolve conflicts.

The basic ideas related to the professional ethics of a social worker are reflected in the code of ethics. The code of ethics of a social worker is a set of moral norms that serve as a standard of ethical relations in professional activities, which is noted to be performed by the association and the union of specialists in social work. Ethical norms are based on universal values, moral values, moral charitable traditions, the experience of ethical codes of other countries, personal values and ideas of experts.

If we look at all areas of professional work in social work, among them, working with children left without parental care has its own characteristics, in which the duties of a social worker place a special responsibility on the owner of this profession. Social workers working in institutional institutions are often confronted with morally complex situations. In particular, ethical issues in medicine are often discussed in the news. However, social work is unique in a sense because it is a paradoxical situation. A paradox (Greek. Unexpected, strange) is an unexpected, unusual, unconventional assertion, thought, or conclusion. In general, 4 paradoxes in social work can be singled out as a professional activity.

The first paradox is the support of the vulnerable with the help of a materialistic population. On the one hand, if the purpose of social work is to help those who are the object of discrimination or the socially disadvantaged or marginalized, than on other professions, on the other hand, it is supported by organized sections of the population and the state and is sponsored.

The second paradox is the expediency of working with the client and adherence to socially acceptable norms. On the one hand, social workers applaud the cooperation of their services with consumers, on the other hand, there is a need to adhere to social norms in many areas of social work - the elderly, the mentally retarded, children and families. , while reaching a decision is aimed at appealing to the law.

The third paradox is the protection of the customer and his needs, as well as limited reserves. On the one hand, social workers need to be the protectors of clients and meet their needs, while on the other hand, the social worker faces the problem of limited resources. In practice, social workers face warnings that consumers of services have limited access to certain types of services.

The fourth paradox is the ethic of justice and the ethic of caring. While the morality of justice is based on self-confidence and justice, the morality of caring is based on the spirituality of “women”, a sense of self-sacrifice aimed at caring for another person.

In conclusion, procedures and codes are necessary and important for every profession. But being a good social worker doesn't just mean obeying a large number of rules. Ethical social work involves a complex rationale between competitive loyalty and competitive demands.

REFERENCES :

1. Ўзбекистон Республикаси Президенти Ш.М. Мирзиёев “Етим болалар ва ота-онасининг қарамоғидан махрум бўлган болаларни ижтимоий ҳимоя қилишни кучайтиришга оид қўшимча чора-тадбирлар тўғрисида” қарори. 12.02.2019.
2. Абдурахмонова, М. М. (2020). Ижтимоий иш касбий фаолиятининг мактабга йўналтирилган соҳасини ривожланишида жаҳон амалиёти тажрибалари. *Журнал Социальных Исследований*, 3(6).
3. Абдурахмонова, М. М. (2021). Теории межсекторальных подходов к защите детей. *Человек. Наука. Социум*, (2), 62-74.
4. Абдурахмонова, М. М. (2021). Необходимость изучения общественного мнения для принятия эффективных решений в школе. *Человек. Наука. Социум*, (1), 33-46.
5. Абдурахмонова, М. М., & Маллабоев, Ш. А. (2016). Узбекская модель развития малого предпринимательства. *Ученый XXI века*, 62.
6. Абдурахмонова, М. М., & Содикова, Д. Ш. (2020). Efficiency of management of higher education institutions in the preparation of qualified personnel. *Человек. Наука. Социум*, (2), 8-27.
7. Абдурахмонова, М. М. (2021). Мактаблардасамаралиқарорқабулқилишучунжамоатчиликфикриниўрганишзарурияти. *Журнал Социальных Исследований*, (SPECIALISSUE 1).
8. Абдурахмонова, М. М., & Орипов, А. (2019). Основные направления и приоритеты научной актуализации информационной парадигмы гражданского общества. *Мировая наука*, (12), 56-59.
9. Абдурахмонова, М. М., & Мирзажонов, Ж. (2020). Роль конституции в построении правового государства и гражданского общества. *Теория и практика современной науки*, (3), 9-11.
10. Абдурахмонова, М. М., & Маллабоев, Ш. А. (2016). Uzbek model of small business development. *Учёный XXI века*, (3-4 (16)), 58-63.
11. Madaliyeva, F., & Abduraxmonova, M. (2021). O'zbekistonda Maktab Bitiruvchi O'quvchilarini Kasb-Hunar Bilan Ta'minlashda Ijtimoiy Ish Amaliyoti. *Студенческий вестник*, (8-3), 94-95.
12. Арипов, З., & Сайдумарова, М. (2021). Zamonaviy O'qitish Metodlari Orqali Iqtidorli O'quvchilarni Tarbiylash Va Rivojlantirish. *Общество И Инновации*, 2(12/S), 86-92.

13. Арипов, З. Т. (2020). Процесс Формирования Коммуникативно-Речевой Готовности Старших Дошкольников К Обучению. In *Проблемы Филологического Образования* (Рр. 108-112).
14. Toirjonovich, A. Z. (2022). Xalqo'yinlarining etnopedagogik tasnifi. *Central Asian Research Journal For Interdisciplinary Studies (Carjis)*, 2(Special Issue 2), 77-81.
15. Toirjonovich, A. Z. (2022). Bo'lajak O'qituvchilarning Kasbiy Kompetentligini Rivojlantirish. *Central Asian Research Journal For Interdisciplinary Studies (Carjis)*, 2(Special Issue 2), 92-96.
16. Abduraxmonova, M., & A'zamova, Z. (2021). O'zbekistonda Pensiya Ta'minoti Tizimini Shakllantirishning Muhim Jihatlar. *Интернаука*, (7-2), 91-93.
17. Sharipova, K., & Abduraxmonova, M. (2021). O'zbekiston Maktablarida Mehribonlik Uylari Tarbiyalanuvchisi Bo'lgan o'quvchilar bilan ijtimoiy ish amaliyoti istiqbollari. *Студенческий вестник*, (8-3), 82-83.
18. Abdurakhmonova, M., Karimova, G., & Karimova, M. (2021). Role of ethical culture in preventing violence among spupils. *Интернаука*, (11-2), 50-51.