

Methodological Basis for the Formation of an Indicative Model for the Development of Spiritual and Moral Values of Future Doctors

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Abstract:

The article examines the issues of developing spiritual and moral qualities in medical students, discusses issues of moral education in medical education. The importance of harmonious development of both professionally oriented qualities and spiritual and moral culture of medical students is emphasized. Particular attention is paid to the level of students' preparation for perceiving serious moral problems in medicine and their mastery of communication skills.

Keywords: spiritual and moral qualities, indicative model, moral education, medical education, communicative qualities of a doctor.

Introduction

Fundamental changes in all aspects of human and social life have currently awakened increased interest in the development of the problem of the moral culture of the individual. Modern society has found itself in a difficult situation of moral crisis, when the previous values of a moral nature have been subjected to ideological criticism, and the new ones have not yet received sufficient scientific justification and public recognition. Such a crisis state of the morality of society requires a rethinking of the fundamental provisions of the state's social policy and bringing to the forefront the issues of educating young people in their new formulation, which most closely corresponds to the spirit of the times. The system of higher education today is focused on training specialists with broad scientific and cultural erudition, as well as independent and critical thinking. In the process of this training, it is the block of humanitarian disciplines that is of fundamental importance for the formation of the theoretical and methodological foundations of students' worldview.

Since the time of Hippocrates, it has been generally recognized and, undoubtedly, that the moral - culture of a doctor is not just a respectable quality of his personality, but also a quality that determines his professionalism. The peculiarities of medical professionalism include the fact that its improvement is stimulated by moral motives (mercy, altruism, care for a person, the desire to save and preserve life, etc.). True professional growth is unthinkable outside of personal growth. Therefore, a special value-semantic, morally oriented, ethical dominant is required in higher medical education. It should replace the previous normative-regulatory dominant and contribute to the development of high moral qualities in the doctor. That is why spiritual and moral orientation is not an appendage, but a necessary value in the ideological, pedagogical and professional plans. Only in this way can the problem of humanization of healing be solved, i.e. development of such personal qualities in a doctor, in which humane principles of attitude towards a person would actually be embodied in the theoretical and practical work of a doctor. This would make a doctor a real professional. A low level of spiritual and moral culture of a doctor leads to deformation of not only his clinical thinking, but also moral principles [1].

The profession of a doctor differs significantly from all others: it has its own external and internal laws, covenants and prohibitions, norms and exceptions that are passed down from generation to generation and determine the behavior and thinking of the doctor. This is explained by the special specificity of the doctor's activities, to whom the patient trusts his health with hope, and often his life, reveals to him all his problems and experiences. Such unlimited trust of the patient makes high moral demands on the doctor, forces him to be ready to forget and sacrifice his personal interests for the sake of saving the patient's life, alleviating his suffering, returning to normal life. The training of specialists of a new type, distinguished not only by a high level of professional competence, but also by a high level of moral culture, can significantly accelerate the processes of restoring social stability and the spiritual and moral development of society. In this regard, in order to solve these problems, along with strengthening the scientific and technological level of professional training of specialists, no less important is the education of students who are subsequently capable of determining the processes of spiritual and moral recovery of society, the formation and development of their social and moral orientation, moral ideals and moral principles.

The interdisciplinary nature of medicine determines the specifics of the theoretical training of a medical university graduate, who, in accordance with the requirements of the state educational standard, must be “able to carry out a critical analysis of problem situations based on a systems approach, develop an action strategy,” and also be “able to analyze and consider the diversity of cultures in the process of intercultural interaction” [2].

Education at a medical university is a multi-component system aimed at developing the professional competencies of future doctors, as well as spiritual and moral education. This condition allows us to form a full-fledged a person who is capable of helping people, providing highly qualified assistance and preventing both physical and spiritual illnesses.

Methods and Literature Review

The methodological basis of the study is formed by the provisions of materialistic dialectics on the personality and the role of activity in its development; the main provisions of the theory of morality, developed in philosophical and ethical studies (S. F. Anisimov, V. A. Blyumkin, L. P. Bueva, A. A. Guseinov, I. Kant, A. I. Titarenko, etc.); systemic (V. A. Karakovsky, A. G. Kuznetsova, L. I. Novikova, etc.), axiological (E. N. Shiyanov, N. E. Shchurkova, etc.) and cultural (O. S. Gazman, N. B. Krylova, etc.) approaches to education.

The theoretical basis of the study is:

- theories of personality (B. G. Ananyev, L. I. Antsyferova, A. G. Asmolov, L. I. Bozhovich, V. S. Merlin, V. N. Myasishchev, etc.);

- the theory of a personality-oriented approach to the organization of the educational process (Sh. A. Amonashvili, E. V. Bondarevskaya, L. G. Vyalkin, V. V. Serikov, I. S. Yakimanskaya, etc.);

Moral culture is the most important component of the process of development of a future professional specialist, because profession and morality are organically interconnected phenomena. In the works of L. M. Arkhangelsky, E. M. Babosov, V. I. Bakhtanovsky, V. L. Bachinin, V. A. Blumkin, L. G. Grinberg, G. K. Gumnitsky, A. A. Guseinov, O. G. Drobnitsky, A. S. Zubry, S. N. Ikonnikova, L. N. Kogan, A. S. Laptенок, N. V. Rybakova, A. I. Titarenko laid the foundation for a systemic analysis of the concept of moral culture [3].

The problems of educating the moral culture of youth were considered in the works of psychologists and educators: A. S. Zapesotsky, I. I. Zaretskaya, B. T. Likhachev, A. S. Makarenko, I. S. Maryenko, E. M. Rangelova, I. F. Svadkovsky, V. A. Slastenin, V. A. Sukhomlinsky, K. D. Ushinsky, I. F. Kharlamov, N. E. Shchurkova and others.

Among the works devoted to the analysis of the modern moral culture of the individual and especially the problems of its formation during student years, one can highlight the works of A. M. Bagautdinov, N. B. Krylova, V. T. Lisovsky, L. I. Nedelya, L. I. Ruvinsky, I. E. Yarmakeev, which examine individual aspects of the moral culture of students.

The processes of humanization and liberalization of higher education are covered in the works of A. Yu. Belogurov, M. N. Berulava, E. V. Bondarevskaya, A. P. Valitskaya, I. S. Itkina, E. N. Shiyanov and others.

The problems of modern higher medical education are the subject of the works of I. N. Denisov, I. I. Kosarev, M. A. Paltsev, N. S. Turina and others.

The ways of formation and development of the moral space of medicine are considered in the works of A. A. Kirpichenko, T. A. Kovelina, I. V. Siluyanova and other scientists; the moral aspects of the professional activity of doctors - in the works of E. A. Andrianova, A. A. Grando, L. A. Leshchinsky, Yu. M. Lopukhin, M. Ya. Yarovsky and others. [4].

The degree of study of the problem in Uzbekistan, theoretical, socio-political, philosophical, ideological, sociological aspects of education of students were studied by Azimova Z.E., Akramova Sh.A., Alliyarov A.D., Aleuov U., Asadov Yu.M., Egamberdieva N.M., Bekmuradov M., Zhakbarov M., Kahkhorova M., Tulenova G.Zh., Kuronov M., Musurmonova O., Nazarov K., Mustafaev Sh., Makhkamov U., Kosimova Z., Kuranboev K., Makhmutova G.I., Khodjaev B., Utebaev T.

Research of recent years has become significant for our work, considering the problems of formation of professional and personal culture of students in the educational process of higher medical school (M.A. Tararyshkina), development of cultural-creative values in the system of educational training of higher medical school (M.A. Martynova), formation of bioethical responsibility in professional activity of students of medical university (O.A. Semenova), development technologies moral qualities in the professional training of students of the medical college (N.A. Zhukovskaya), the formation deontological competence in professional training of students of the medical college (I.P. Slyusareva) [5].

Results and Discussion

According to the requirements of Article 44 of the Law of the Republic of Uzbekistan "On the Protection of Citizens' Health", a number of moral and ethical requirements for the spirituality of doctors are included in the oath of a doctor of the Republic of Uzbekistan. Today, the "Oath" performs its important professional and spiritual function and serves as a moral factor in maintaining the health of our people. Professional and spiritual qualities are a set of unique personal qualities that are determined by a specific area, the requirements of a specific professional activity.

The object of a doctor's activity is a person. And a person is the highest and unique value among all values in the world, and this is confirmed by our national spirituality, the Constitution of the Republic of Uzbekistan, as well as adopted laws. And this is clearly manifested as the main principle of medical deontology, the humanistic development of the spirituality of the future doctor as the basis of his professional activity [6].

The educational space of the university includes various components, such as levels of education, educational relations (including management, scientific and pedagogical staff and students), the territory of the educational organization, etc. Updating and developing the ideas of safety pedagogy stimulates universities to actively develop its theoretical component, to implement it in the pedagogical process, to create a safe environment. Universities of Uzbekistan have certain experience in forming a culture of student personal safety within the framework of an integrated pedagogical process. At the current stage of development of higher medical education, the main social determinants that determine the foundations for the formation of spiritual and moral safety in students are:

- the problem of ensuring national security in general and spiritual security in particular;
- orientation towards preserving the unity of the country through the preservation of traditional Uzbek spiritual and moral values.

These social determinants determine the content of such fundamentals of pedagogical determinants as:

- the content of federal legislation on education issues;
- the focus of Federal State Educational Standards for the training of medical specialists on the formation of the foundations of spiritual and moral security in the educational space of the university;
- the content of the Concept of historical education for non-humanitarian specialties.

The process of human adaptation to life and activity in the modern world implies not only the development of innovative thinking (the ability to carry out a critical analysis of modern events, phenomena and processes), but also traditional thinking, focused on preserving historical memory and experience. [7].

Higher medical education (bachelor's degree) is the last stage of the state system of continuous education, which requires the formation of a team of young men and women in 6 years, who will not only be specialists, but also goal-oriented morally educated people. Education is a natural process of education. If a future doctor has a high level of spirituality, ideological immunity, patriotism, devotion in a higher medical educational institution, then tomorrow he will be able to achieve the same level of spirituality, the same level of ideological activity, the same level of patriotism as a citizen. Spirituality, patriotism and ideological immunity of each doctor are reflected in the education he received in a higher medical educational institution for 6 years. According to Yu.G.Fokin, a researcher in the field of pedagogy of higher education, "the humanization of higher education is one of the ways to improve the morale of specialists, educate graduates, prevent narrow-mindedness of specialists, in addition to fulfilling their direct duties." In this case, we consider the study of their spiritual and moral relations in the education of spiritual qualities of future doctors from the point of view of integrated pedagogy proposed by Doctor of Pedagogical Sciences Z.Azimova to be an effective approach. The goal is to create a theoretical model that includes target, functional, substantive elements of this process, as well as methods, means and forms of training, and on its basis to study the essence of the processes of students' spiritual and moral relations through integrated methods, which creates opportunities" [8].

The professional competence of a future doctor at the present stage of development of higher medical education is closely connected with the development of his ability to preserve and pass on to future generations knowledge about the stages of the formation of the people, about its values, traditions, about outstanding national figures and heroes, or in a more general aspect – with the idea of preserving historical memory.

Spiritual and moral education is an organizational and purposeful activity of teachers, parents and clergy, aimed at developing the highest moral values in students, for future specialists. By « spiritual and moral education » we mean the process of promoting the spiritual and moral development of a person, the formation of:

- moral feelings (conscience, duty, faith, responsibility, citizenship, patriotism);
- moral character (patience, mercy);
- moral position (ability to distinguish good and evil, the manifestation of selfless love, readiness to overcome life's challenges);
- moral behavior (readiness to serve people and the Fatherland, manifestations of spiritual prudence) [9].

The study is based on the hypothesis that the development of moral culture of future doctors in the educational process of a medical university will be effective if:

- the essence of the moral culture of a doctor is revealed;
- criteria and indicators have been developed and the levels of its development have been characterized;
- the following pedagogical conditions have been implemented:
- specification of the objectives and content of moral education of future doctors in the context of their professional activities;
- development of a model for the development of moral culture of future doctors and its implementation in the educational process;
- strengthening the educational potential of extracurricular activities by saturating the cultural environment of the university with spiritual and moral content;
- training of student group curators to work on developing the moral culture of future doctors;
- implementation of pedagogical diagnostics and, on its basis, correction of the level of development of the moral culture of future doctors.

A number of theoretical and applied tasks follow from the target setting, object and subject of the study:

- to reveal the essence of the concept of “moral culture of a doctor”;
- develop criteria and indicators, characterize the levels of moral culture of future doctors;
- to identify and theoretically substantiate pedagogical conditions that ensure the effectiveness of the development of the moral culture of future doctors in the educational process of a medical university;
- experimentally test the effectiveness of the implementation of the identified pedagogical conditions [10].

The implementation of the educational process is aimed not only at improving the level of training, developing the desire and ability to study and work in psychologically difficult conditions that require great emotional and physical stress and a clear civic position, but also at the professional

orientation of applicants. The following help to awaken interest in the profession: meetings with the faculty, visits to clinical departments, university museums, visits to various exhibitions that contribute to the spiritual, moral and patriotic education of future doctors. A significant contribution to the formation of the spiritual personality of a doctor is made by participation in charity concerts at the Regional Military Hospital, where listeners not only implement a cultural program of meetings, but also communicate with the wounded, contributing to their "psychological" recovery. The above forms in the applicant the image of an "ideal doctor", who loves and puts his soul into his profession, for whom healing is not a craft, but an opportunity to show his creative talent, an opportunity to touch the mystery of being, who looks at the patient as an individual. Such a doctor is characterized by: professionalism, warmth, solidity, clarity of expression of thoughts, the ability to keep confidential information, mercy and selflessness.

Researchers N.V. Kudryavy, E.M. Ukolova, A.S. Molchanov and others in the textbook "Physician-teacher in a changing world. Traditions and innovations" give examples of the qualities of real doctors, first of all, a humane attitude towards the patient, responsibility, impartiality, honesty, modesty, hard work, culture, cooperation and the desire to constantly improve their knowledge. "One of the indicators of the skill of a modern doctor is the spiritual and moral side of his medical activity", as researchers N.V. Kudryavy, E.M. Ukolova, A.S.Molchanov and others believe: "A low level of moral and ethical culture inevitably leads to a deterioration in the ethics of professional thinking and activities of doctors. This is manifested in three forms - in social relations between a doctor and a patient; in violation of the medical model of relationships with a patient; in medical and deontological violations. Since the personal qualities of specialists working with people are not inferior to their theoretical knowledge and skills. Here the difference between professional and personal qualities is conditional" [7].

Conclusion

Thus, against the background of ongoing changes in the world order affecting biomedicine and healthcare, modernization of the content of training of future doctors is being actualized in Uzbekistan. Familiarization with philosophical understanding and interpretation of spiritual and moral issues is reflected not only in the cognitive and informational aspect, but also has an educational focus.

In conclusion, it can be said that the development of professional and spiritual qualities of students of medical universities is a complex, long-term and consistently developing process that requires cooperation of all participants in the educational process - the teaching staff and students. The effectiveness of this process is achieved, first of all, through the scientific validity of educational work, systematicity, creativity, spiritual and educational basis and the effectiveness of educational activities, the creation of the most favorable conditions for the spiritual and moral development of students.

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