

Education of Future Doctors in A Healthy Spiritual and Moral Spirit

Toshmatova Mokhizatkhon Inomidinovna

Andijan State Medical Institute, Teacher of the Department of “Uzbek Language and Literature, Languages”, Uzbekistan

Received: 29 January 2025 Accepted: 28 February 2025 Published: 31 March 2025

ABSTRACT

This article discusses various recommendations and experiences on the formation of reflexive skills in future doctors, the development of the qualifications and spiritual and moral qualities of doctors.

Keywords: Reflection, spirituality, morality, ideal, ideality, ideality, professional ethics, medical qualifications.

INTRODUCTION

Healthy spiritual and moral education is an educational system aimed at forming the ideological, political, moral, spiritual, educational, ideological image of a person, as well as a complex of traits, virtues, qualities, manners instilled in a person as a result of education. Effective organization of healthy spiritual and moral education ensures the formation of a healthy worldview in a person, the emergence of healthy thinking. Some young people who grew up in families far from religious teachings forgot the place of parents in the family, the saying "Respect for the elder, honor for the younger", the need to live a righteous, honest and pure life, showing compassion and love for the Motherland. Among some uneducated and uneducated young people, arrogance, arrogance, laziness, aversion to work, corruption, subversion, cruelty, murder, and greed appeared. Everything began to be measured by career and money, music and songs were played and poured into people's ears through the media from morning to night, and the people were distracted from serious problems through foreign TV series. By the 90s of the 20th century, the former Soviet regime and its ideas of building Communism turned out to be useless. The Russian people, dissatisfied with the deep crisis in society, carried out a coup d'état in Moscow. As a result, a great and powerful state like the former Soviet Union collapsed. In a dangerous moment when the former Center, which had

ruled for 74 years, was preoccupied with itself, in 1991, without any victims, the state independence of the Republic of Uzbekistan was declared! This historical event announced by the senators of that time, the issue of returning our holy religion of Islam to our nation, the granting of the status of "State Language" to our language, and a number of historical events are clearly world-wide events in the history of Uzbek statehood! Over the past quarter century, a number of intellectuals, specialists, scientists, who have been engaged in spiritual and enlightenment issues in our country, have conducted scientific research in the field of spiritual and enlightenment, seeking answers to the question "What is spirituality?". Even today, programs dedicated to spiritual and enlightenment issues are being organized on central television, and many articles and comments are being published in the media. But during this period, it became clear that a perfect definition of the concept of spirituality has not been formed in our country. Perhaps this indicates that it is a broad, complex concept?! E. Yusupov: "Spirituality is a common system in which human morality and ethics, knowledge, talent, abilities, practical skills, conscience, faith, belief, worldview, ideological views are inextricably linked, and positively affect the development of society." M. Imamnazarov: "The definition that spirituality is the light of truth reflected in the human heart, in the mirror of the soul, is in fact a Sufi-symbolic

definition, since any other definition limits this infinite essence,” we think that when they said this, they certainly meant the light and enlightenment of the Almighty God that has entered the human heart, that is, knowledge and enlightenment. Look, we have been studying and teaching about spirituality for more than a quarter of a century, but experts have not yet given a perfect, final definition of the concept of spirituality. The authors of the textbooks themselves admit that this definition is not the final, perfect definition.

The level of spirituality of a doctor is reflected in the moral standards he adheres to in the society he lives in, what values he has mastered, and his contribution to society. Morality is one of the dimensions of human spirituality.

Spiritual and moral qualities are related to the psyche of a person and his ideals. The National Encyclopedia of Uzbekistan defines the term ideal as follows:

“Ideal (Greek idea – image, idea, concept) – the highest example, perfection of something and phenomenon; the highest goal that a certain person, group of people, class and society strives for. The socio-political ideal is a perfect social system; the moral ideal is perfect human qualities, human relationships; the aesthetic ideal is a beautiful appearance, character, description that has reached perfection in all respects”.

In a brief explanatory dictionary, the word ideal is described somewhat more broadly: Ideal – (from the French ideal, Latin idealus) is used in the meanings of image, criterion, perfection. Ideal – the highest goal of aspiration. In a broad sense, an ideal can be the best, most valuable, most perfect state of a thing or phenomenon.

Based on the philosophical and pedagogical interpretation of the ideal, the highest goals of man and the need for striving for perfection are understood. The ideal expresses the striving for perfection, personal qualities, actions, and activities of each person. I The highest goal of a person is his desire to master the secrets of morality, refinement, manifested in the form of his legal, political, economic worldview. A person with a high goal believes in the correctness of the idea he has chosen, is able to assess its social and political significance. A person's dreams and aspirations become the basis for the formation of a goal that has great socio-educational significance in them. Therefore, the desire to achieve such high goals determines the spiritual and moral qualities of a person.

Moral ideals do not have an absolute description. They develop, improve as an example, determine the prospects for the development of the individual. Development is characterized by the manifestation of humane moral ideals, therefore they appear as a motive for the improvement of the individual. Ideals are connected by historical periods and generations, the best humane traditions are inherited and are realized primarily through education.

Moral ideals are manifested as the highest criterion of the motivational-value-oriented attitude of the individual. It is characterized by the realization of the doctor's duty and responsibility to society. The attitude of the individual orients the individual to the objective relationship of objects and phenomena in the environment and other people and evaluates the subjective position of the individual relative to this or that subject, at the same time assessing its significance. In this sense, the “attitude” is manifested in two ways at once: as a procedural description (involving an act of evaluation) and a stable personality education, which reveals the individual as a carrier of humanistic values (value-based approach). The individual in this case appears as an agent of activity related to the reality of being, who has the opportunity to choose and on the basis of which he directs the nature of his developing activity. Relationships are realized through the interaction of the environment and the individual and determine the orientation of the individual in terms of content, interconnect and coordinate the main phenomena of subjectivity (views, motives, needs, assessments, feelings, habits, value attitudes).

However, in the relationships of the individual, not only his subjectivity is reflected, but also the objectively given content, since objective goals are presented in it. As an objective moment of the relationship of the individual, his social position emerges, which in turn manifests itself in the complex of connections, which arise in the referent system of interpersonal relationships and in socially significant activities. The content of the relationship of the individual can be the object and subject of motives (values), which are manifested in his consciousness in a specific social position.

The norm, requirement, ideal, cultural values \u200b\u200bestablished by society are accepted and assimilated by the individual individually and selectively. The axiological attitude of the doctor therefore does not always correspond to the values accepted and recognized by society. The values of society are an incentive and

motivating force for action, when they are consciously accepted and assimilated by the individual and correspond to his personal values, calling, ideal, goal. Thus, the issues of ethics and deontology are especially relevant in the training of medical workers. The presence of formed moral qualities is of great importance for future doctors, since in their work, these professionals are faced with the pain and difficult emotional experiences of patients and their relatives. Future doctors need to be taught how to interact with patients, explain medical indications, and encourage them to receive proper treatment.

Medicine is not only a specialty, but also a profession that requires special personal qualities. Consequently, the formation of the required spiritual and moral culture becomes the basis of educational activities in the training of future doctors.

The pedagogical team, in the process of its activities, solves the issues of increasing the effectiveness of training future doctors, forming their professional and moral qualities. The preparation of future doctors for professional activity, of course, includes a deep understanding of their professional duty, professional and moral responsibility for the quality and results of their work. It is very important to form such moral qualities in future doctors as humanity, compassion, kindness to others, and a desire to help everyone in need, a medical worker should have a high sense of empathy.

In order to form an image of the future profession and important professional qualities among future doctors, it is necessary to build the educational process and extracurricular activities in accordance with this goal, and to use all the educational potential of the educational institution to the maximum.

The spiritual and moral qualities of future doctors It is necessary to take into account the main tasks and place of the discipline in the system of training a specialist in a particular medical profile, focusing on the most important topics for their formation. It is also necessary to use the educational potential of each discipline to the maximum extent possible to form the professional ideal of students.

In the educational process, professors and teachers, in addition to forming the spiritual and moral qualities of future doctors, contribute to the development of students' communication skills, help them understand the essence and importance of the chosen specialty, its role in

strengthening health in society, take active steps towards self-development, and strive for self-development.

Thus, in forming the spiritual and moral qualities of future doctors, it is of great importance to conduct extracurricular activities that instill in them love for patients and interest in their chosen profession. Such events leave a deep impression in the minds of future doctors and allow them to be proud of the right choice, to take a responsible attitude to acquiring a profession, to be in demand in modern society, to quickly adapt to society, and to successfully form their profession.

Educational events outside the classroom that are held to form the spiritual and moral qualities of future doctors are various: meetings with employers, specialists from medical institutions, scientific and practical conferences of students, professional skills competitions, attracting employers to qualifying exams, various creative competitions and science Olympiads, among others.

REFERENCES

- Abdumanonov A. A. information and communication technologies in self-education of students in higher medical institutions //Innovations in education and medicine. Materials V All.–2018.–P. 9.
- Derkach A.A. Methodological and practical foundations of acmeological research . M., 1999. 392 p.
- Active methods of teaching: Textbook-methodical. stipend –/ Ed. E.R.Argunova, R.F. Zhukova, I.G. Maricheva . M., 2005. 104 p.
- Veretennikova A.V. American experience - an impetus for critical thinking // Professionals for cooperation / under . r units M. Kyzyma . M.,2004. Edition . 6.S. 65-70.
- Stepanov S.Yu. Acmeological paradoxes // Acmeology , 1997. No. 1. P. 11-17.
- Semenov I.N., Stepanov S.Yu. Reflexive psychology and pedagogy of creative thinking . Zaporozhye, 1992. 192 p.
- Semenov I.N. Methodological problems of systematic study of the organization of mental activity // System research. Methodological problems