



---

## SCIENTIFIC AND METHODOLOGICAL FOUNDATIONS OF SPIRITUAL EDUCATION AND PROFESSIONAL ETHICS IN MEDICAL UNIVERSITIES

B. Toshpulatov,

Associate Professor, Doctor of Philosophy (PhD)

University of Economics and Pedagogy

---

### Abstract

The article analyzes historical documents, existing legislative norms and modern statistical data. In particular, the pedagogical methods proposed to increase the effectiveness of spiritual and moral education in medical universities are also considered.

**Keywords:** Professional ethics, medical education, pedagogical methodology, moral values, higher education institutions.

### Introduction

In modern society, the higher education system plays a decisive role in ensuring the social activity, professional maturity and moral integrity of a person. In particular, specialists emerging in such important areas as medicine must have strong spiritual values along with high professional knowledge. Spiritual education and professional ethics are the main pedagogical tools that ensure the comprehensive development of a person in higher education[1].

As part of the educational reforms underway in the Republic of Uzbekistan, the issue of spiritual and educational education has been raised to the level of state policy. As our President Shavkat Mirziyoyev noted: "Building a new Uzbekistan is, first of all, educating a new-thinking, spiritually rich, knowledgeable person"[2]. It is this approach that creates the need to improve the higher education system on a spiritual and moral basis.



Medical universities have a special place in this regard. Since the activities of a medical specialist are directly related to human life and health, compliance with professional ethics has become not only a professional, but also a moral obligation. The principles of professional ethics also require such qualities as openness, respect, and tolerance in communication with the patient[3]. Therefore, a scientifically based approach to the formation of these values in higher medical education is necessary.

The Resolution of the President of the Republic of Uzbekistan No. PQ-2909 of April 20, 2017 sets out the necessary measures to improve spiritual and educational activities in higher educational institutions, and the idea behind this resolution is to educate the younger generation as complete people[4]. Also, the activities of the “Spirituality and Enlightenment” centers have been established based on the concepts adopted by the Ministry of Higher and Secondary Specialized Education, and within the framework of their work, socio-moral values are being instilled in students[5].

The purpose of this article is to analyze the scientific and methodological foundations of the formation of spiritual education and professional ethics in the higher medical education system, to study existing experience and problems, and to develop promising proposals.

Spiritual education is understood as a continuous educational process aimed at the formation of moral, aesthetic, social and national values in a person. At the heart of this concept is the development of a person’s skills to consciously control his actions, understand his place in society and express it in accordance with moral standards.

In pedagogical literature, spiritual education is often closely related to moral education. However, spiritual education is interpreted not only within the framework of moral standards, but also as a process of enriching the inner world of a person, forming aesthetic taste, and understanding universal values. Both representatives of Western pedagogy and Eastern scholars have put forward important ideas in this regard. For example, Alisher Navoi highly appreciates sciences, especially medical knowledge, as a means of spiritual perfection in his works.



---

In his work "The Canons of Medicine", Ibn Sina emphasizes the need for a doctor to be not only professional, but also morally clean, and takes the qualities of kindness, conscience, honesty, and humility as the basis for communicating with the patient.

In modern pedagogy, the issue of spiritual education is interpreted on the basis of integrated approaches. In particular, such components of spiritual education as national pride, historical memory, family values, religious tolerance and social activism are highlighted<sup>4</sup>. Therefore, the formation of these areas on a systematic and methodological basis in higher educational institutions is a priority task.

In medical education, this approach is further deepened, because a doctor is considered not only a healer of the sick, but also a person who expresses moral criteria in society, who not only gives medicine to people, but also encourages them. Therefore, the scientific foundations of spiritual education in higher medical education are connected with pedagogical, psychological, sociological and even bioethics.

Spiritual education is understood as a continuous educational process aimed at the formation of moral, aesthetic, social and national values in a person. At the heart of this concept is the development of a person's skills to consciously control his behavior, understand his place in society and express it in accordance with moral standards[6].

In pedagogical literature, spiritual education is often closely related to moral education. However, spiritual education is interpreted not only within the framework of moral standards, but also as a process of enriching the inner world of a person, forming aesthetic taste, and understanding universal values. Both representatives of Western pedagogy and Eastern scholars have put forward important ideas in this regard. For example, Alisher Navoi highly values science, especially medical knowledge, as a means of spiritual perfection in his works[7]. Ibn Sina, in his work "The Canons of Medicine", emphasizes the need for a doctor to be not only professional, but also morally clean, and takes the qualities of kindness, conscience, honesty, and humility as the basis for communicating with the patient[8].

In modern pedagogy, the issue of spiritual education is interpreted on the basis of integrated approaches. In particular, such components of spiritual education as



national pride, historical memory, family values, religious tolerance and social activism are highlighted[9]. Therefore, the formation of these areas on a systematic and methodological basis in higher education institutions is a priority task.

In medical education, this approach is further deepened, since a doctor is considered not only a healer of the sick, but also a person who expresses moral criteria in society, not only a medicine for people, but also an encourager. Therefore, the scientific foundations of spiritual education in higher medical education are connected with pedagogical, psychological, sociological and even bioethics.

The issue of spiritual education in higher education institutions is not only of social importance, but also of strategic importance. In today's era of globalization and information attacks, immunity against the penetration of such vices as negative ideas, alienation, lack of culture and individualism into the minds of young people can be formed only through deeply rooted spiritual education [10]. The medical field is based on its own ethical criteria, and therefore the moral immunity of young people studying in this field is doubly important. They must not only acquire professional knowledge, but also learn to communicate correctly, conscientiously and confidently with the patient. Therefore, the educational work carried out in the higher education system with students in the medical field must be consistent with social responsibility.

In recent years, the forms and means of spiritual and educational activities have been updated in medical universities of Uzbekistan. In particular, round tables and role-playing games are being organized on various topics at the Tashkent Medical Academy within the framework of the projects “Week of Moral Values”, “Hours of Honesty”, “Student and Mentor” [11]. It is observed that the activity and level of responsibility of students is increasing at these events. According to the results of a 2023 sociological survey, 78 percent of participants noted that spiritual and educational lessons increased their professional responsibility [12]. The analysis shows that through spiritual education activities organized on the basis of a systematic and innovative approach, students are achieving positive progress not only in their personal development, but also in their active participation in society. The approach of higher education in this regard is not



---

only theoretical, but also serves to develop the skills of confronting life problems and solving them ethically.

The concept of professional ethics has existed since ancient times, and the Hippocratic Oath plays a special role in its formation in the field of medicine. This ancient document sets out principles such as a doctor's selfless service to the patient, confidentiality, respect and honesty[13]. Today, these values have risen to the level of international legal instruments in the form of modern medical ethical codes. For example, the World Health Organization's "Code of Professional Ethics" ensures that doctors operate according to global standards[14]. In Uzbekistan, ethical principles related to the medical profession are also being legally regulated. Through joint decisions of the Ministry of Health and the Ministry of Higher Education, Science and Innovation, moral and professional ethics classes have been established in medical universities. In particular, the "Code of Ethics for Doctors" and "Rules of Ethics for Medical Workers" are being used in practice[15].

The medical field, by its very nature, requires an ethical stance. As a decision-maker in life-and-death situations, a doctor plays a role that not only provides treatment to the patient, but also provides confidence, encouragement, and mental stability. Therefore, in-depth teaching of professional ethics is an important task facing higher medical education institutions.

A number of advanced pedagogical methods are being used to form professional ethics in higher medical education. These include simulation training, role-playing games, and psychological training based on the analysis of professional situations[16]. Through simulation training, students are brought closer to the real medical environment and are taught to make independent decisions on complex ethical issues.

Role-playing games serve to develop empathy and adherence to ethical standards by having the student play the role of a patient, close relative, or doctor. Such approaches help to understand professional responsibility, as well as to find a balance between professionalism and humanity.

In addition, in order to strengthen the principles of academic integrity, training courses called "Ethics and Academic Integration" are being introduced. These courses cover topics such as the fight against plagiarism, standards of scientific



conduct, and respect for intellectual property. Each student must master these principles in order to become a morally sound specialist who is useful to society[17].

In higher medical education institutions, issues of spiritual education and professional ethics are emerging as one of the decisive factors in a student's professional maturity. As discussed in this article, ancient scientific and moral traditions, modern pedagogical methods, and legal and normative foundations together serve to create an educational environment that is aimed not only at imparting knowledge, but also at forming a complete person.

In the historical development from Hippocrates to modern bioethics codes, it has become clear that the medical profession is closely related to high moral qualities. The reforms, methodological innovations and innovative approaches being carried out in higher medical educational institutions of Uzbekistan serve high goals in this regard. In particular, measures to strengthen academic integrity among students, strengthen moral immunity and train active, responsible specialists in society are yielding effective results.

Therefore, in the future, it is advisable for higher education institutions to pay special attention to the following areas:

- Further improvement of special module courses on professional ethics;
- Widespread introduction of innovative methods for developing empathy and communicative culture in students;
- Development of a pedagogical monitoring system focused on spirituality and moral maturity;
- Establishment of international exchange of experience in the areas of ethics and bioethics.

If these proposals are implemented, not only the quality of education will increase, but also a professional culture based on personal responsibility, honesty, and humanity will be strengthened in society.

## **References**

1. Sh. Jo'raev. "Tibbiyotda pedagogika va etika". Toshkent: Ilm Ziya, 2022.
2. Mirziyoyev Sh.M. Yangi O'zbekiston strategiyasi. – Toshkent: O'zbekiston, 2021. – 112-b.





3. World Medical Association Declaration of Geneva. World Medical Association, 2017; hamda: Toshkent tibbiyot akademiyasi bioetika va kommunikatsiya kafedrası materiallari, 2023.
4. O'zbekiston Respublikasi Prezidentining PQ-2909-sonli qarori. 2017-yil 20-aprel. // Lex.uz: <https://lex.uz/ru/docs/3183710>
5. Oliy va o'rta maxsus ta'lim vazirligi. "Ma'naviy-ma'rifiy ishlarni samarali tashkil etish konsepsiyasi". Toshkent, 2020-yil.
6. A. Turaqulov. "Ma'naviy tarbiya asoslari". – Samarqand: Zarafshon, 2017.
7. Navoiy A. "Mahbub ul-qulub". – Toshkent: G'afur G'ulom nomidagi nashriyot, 1983.
8. Ibn Sino. "Qonun fi't-tibb" (Tib qonunlari). – Tarj. va izohli nashr. – Buxoro: Sharq, 2004.
9. S. Hasanov. "Pedagogik texnologiyalar va ma'naviy tarbiya". – Toshkent: O'qituvchi, 2019.
10. Mavlonova R. "Globallashuv va ma'naviy tahdidlar". – Toshkent: Ma'naviyat, 2018.
11. Toshkent tibbiyot akademiyasi tarbiyaviy ishlari bo'yicha yillik hisobot, 2023.
12. Talabalar o'rtasida o'tkazilgan sotsiologik so'rov natijalari, TTA, 2023-yil mart.
13. Hippocrates. The Hippocratic Oath. Ancient Greece.
14. World Health Organization. Global Code of Practice on the International Recruitment of Health Personnel. 2020.
15. O'zbekiston Respublikasi SSV. "Tibbiyot xodimlarining axloqiy kodeksi". – Toshkent, 2021.
16. Rahimova D. "Tibbiy ta'limda simulyatsion metodlar va axloqiy yondashuvlar". – Toshkent: TTA nashriyoti, 2022.
17. O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi. "Akademik halollikni ta'minlash konsepsiyasi", 2023.
18. Muminova G., Tashpulatov B. POLITICAL REPRESSIONS DURING THE PERIOD OF COLLECTIVIZATION IN UZBEKISTAN (ON THE EXAMPLE OF KASHKADARYA REGION) //Oriental renaissance:



- 
- Innovative, educational, natural and social sciences. – 2022. – Т. 2. – №. 1. – С. 725-729.
19. KarSU G. M., KarSU B. T. POLITICAL REPRESSIONS DURING THE PERIOD OF COLLECTIVIZATION IN UZBEKISTAN (ON THE EXAMPLE OF KASHKADARYA REGION). – 2022.
20. Tashpulatov B. S. LOOKING AT THE HISTORY OF MEDICAL EDUCATION SYSTEM (ON THE EXAMPLE OF UZBEKISTAN) //Gospodarka i Innowacje. – 2022. – Т. 23. – С. 176-181.
21. Tashpulatov B. History of Training of Higher Medical Staff in Khorezm Region //НАУКА И ТЕХНИКА 2021. АКТУАЛЬНЫЕ ИССЛЕДОВАНИЯ. – 2021. – С. 10-13.
22. Shukhratovich T. B. HISTORY OF TRAINING OF SECONDARY MEDICAL SERVICES IN UZBEKISTAN //EPRA International Journal of Multidisciplinary Research (IJMR). – 2021. – Т. 7. – С. 1-1.
23. Ташпулатов Б. Ш. История Медицинских Институтов Узбекистана //ББК 1 Е91. – 2020. – Т. 215.
24. Ташпулатов Б. Ш. Медицинское образование в Узбекистане //Электронный сетевой политематический журнал" Научные труды КубГТУ". – 2020. – №. 3. – С. 480-486.
25. Ташпулатов Б. Ш. XX АСРДА ТУРКИСТОНДА ТИББИЁТ ЙЎНАЛИШИ ТАЪЛИМ МУАССАСАЛАРИНИНГ ЙЎЛГА ҚЎЙИЛИШИ //ВЗГЛЯД В ПРОШЛОЕ.–2020.–№. SI-1 №. – Т. 3.