



## MODEL OF DEVELOPMENT OF STUDENTS' PROFESSIONAL SPIRITUALITY

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### Abstract:

This article provides information on the appropriate approaches to creative approaches to spiritual and educational activities for future teachers. It also reveals effective ways to form a system of spiritual and educational activities for future teachers.

**Keywords:** behavior, profession, culture, spirituality, enlightenment, Innovation, creativity, Professional spirituality

### Annotatsiya:

Ushbu maqolada bo'lajak o'qituvchilarda ma'naviy-ma'rifiy faoliyatning kreativ yondashuvlari usullar va tavsiyalardan o'rinli foydalanish bo'yicha ma'lumotlar berib o'tilgan. Shuningdek, bo'lajak o'qituvchilarda ma'naviy-ma'rifiy faoliyat tizimini shakllantirishning samarali usullari ochib berilgan.

**Kalit so'zlar:** xulq-atvor, kasb, madaniyat, ma'naviyat, ma'rifat, Innovatsiya, kreativlik, Kasbiy ma'naviyat

### Аннотация:

В статье представлена информация о подходах к творческим подходам к духовно-воспитательной деятельности будущих учителей. Выявлены эффективные способы формирования системы духовно-воспитательной деятельности будущих учителей.

**Ключевые слова:** поведение, профессия, культура, духовность, просвещение, новаторство, творчество, профессиональная духовность.

### Introduction

To realize the lofty goals we have set before ourselves, to train new personnel who are educated in the spirit of national and universal values, who are capable of solving large-scale and complex tasks in the way of modernizing our country and building a modern democratic society. It is clear to all of us that we have raised the issue to an important principle and decisive level, which means raising the level of professional culture of young people working in every field.

Today, "the worst thing is to lose one's foot from the ground. If someone forgets where he was born, whose child he is, what land, what soil he drank water from and tasted salt, then know that he has completely lost himself. Such a person will have no future." Therefore,





culture, behavior and mentality are the most important educational factors that determine who and what country a person is a child of, to whom and why he should serve.

Professional spirituality is a concept that refers to the development and strengthening of spiritual and moral qualities of people during their professional activities. This concept is related to the idea that professional activity should not be limited only to material values, but should contribute to the maturity of a person and his spiritual growth..

### **Literature and Review**

When considering the concepts of "occupation" and "activity", we will limit ourselves to a brief analysis and generally recognized concepts, because they are of interest only when certain problems are considered. The concept of "profession" in Latin means professional, that is, labor activity, type of training, which requires special theoretical knowledge and practical skills and is considered a simple source of living.

Studying and summarizing the views related to the problem of professional culture allows us to conclude that professional culture is not abstract, but related to a specific type of professional activity. This, in turn, requires the study of certain types and forms of professional culture. Here we are talking about a specific form of professional culture, about belonging to one or another type of professional activity, according to which a lawyer, a teacher, a politician, a military officer, serving in internal affairs agencies, it is possible to talk about the professional culture of the investigation and prevention staff.

### **Research and Methodology**

It is difficult to find a similar type of activity in other types of professional activity. It should be said that the professional behavior of the employees of the internal affairs agencies is not affected by interaction with the deviant subculture, that is, the "representatives" of the culture contrary to the generally accepted culture (in the literature, concepts such as "counterculture" or "counterculture" occurs).

As noted above, all this affects the formation of the mentality, rules of conduct, values and traditions of internal affairs officers. On the other hand, the professional culture of internal affairs officers appears as one of the elements of the general culture of the individual.

In this case, the following criteria will be decisive:

- general and special information, as well as specific work experience in certain professions;
- to have a certain system of professionally important qualities (general for employees of internal affairs agencies, specific qualities necessary for certain professional activities - promptness, observation, orderliness, control, production, etc.) .

These, in turn, allow the employee to effectively fulfill his service obligations, gain foreign professional experience accumulated in the internal affairs system, and use them positively in his service activities.





Ethical culture is also evident in professional etiquette. Because when a person reaches adulthood and becomes the head of a profession, he regularly interacts with people within his profession. This relationship occurs, on the one hand, in the circle of colleagues, and on the other hand, it occurs with different categories of people who meet according to the requirements of the profession. At the same time, professional etiquette is one of the highest forms of moral culture; its place in the moral life of society is high. That is why it is permissible to stop at professional etiquette.

### **Analysis and Results**

In every society there are certain groups whose occupations lead them to a privileged level compared to other members of society. Factors such as the life and death, health, moral health, legal protection, and manifestation of scientific potential of the majority of society members determine the degree to which the holders of such privileged professions feel the responsibility of their professional duty. It is known to everyone that it depends on their ability to act honestly and conscientiously. Let's take a doctor, a medical officer, a surgeon. Let's say he brings a few people back to life each day of surgery; hundreds of people need his help, they look to him with hope, trust, and desire. What if a surgeon betrays his patient for personal gain, i.e. kills him on purpose? Who can guarantee that he will not do so? Or take a journalist. Isn't it possible for him to use the scarcity of his profession for his personal benefit, to put innocent people to spiritual pain, to deliberately embarrass them in front of society, and thus solve some of his own problems? It is possible. After all, until the truth comes to light, the duty of a person who has been unfairly criticized cannot be over. Well, who guarantees that a journalist will not do so?

Therefore, in order to avoid vices such as arbitrariness, self-interest, selfishness and abuse of profession in the activities of those who can do things that others cannot do, as well as to ensure that their moral level is at a high level in many cases a set of mutual rules is created. This set of rules usually took the form of oaths or norms. Violation of it is considered extremely indecent and immoral, even treason to society.

Such oaths have a very long history. As an example, the famous "Hippocratic Oath" compiled by the ancient Greek judge Hippocrates (V-IV centuries BC), which has not lost its importance even today, is compiled in a short and succinct form and contains the rules of professional ethics of medical personnel.

Many such examples can be given. In addition to these, there are several types of professional etiquette, such as the etiquette of teachers, the etiquette of law enforcement officers, and the etiquette of engineers, which are also important in the chain of moral relations in society. It should be said that the sphere of influence and scale of all rules of professional etiquette are not the same. Some violations of professional etiquette go beyond simple indecency and turn into immorality. For example, let's dwell on some points of leadership ethics. If the leader is disrespectful and rude to the subordinates, looks down on the needs and desires of ordinary people in the area or organization entrusted to him, it is





indecent, if he corrupts the country, region or country in order to gain personal wealth. Sacrificing the interests of the organization is immoral, and can be considered a betrayal not only of the leadership profession, but also of the Motherland.

This is why professional etiquette is sometimes called professional ethics. As can be seen from the above, the problem of professional etiquette is not one of the minor issues of the philosophy of ethics, as some people think. Its comprehensive study, the study of professional freedom and professional duty will occupy an important place in the ethics of the 21st century. After all, professional etiquette should be evaluated as a moral phenomenon that manifests itself in the moral life of an individual and society in the form of practical ethics.

In his time, one of Confucius's students, Zijang, asked his teacher how a person can apply his teachings to life. And the Master answers: "If you are sincere and truthful in your words, if you are kind and respectful in your actions, you can apply your teachings even in the land of wild peoples. If you are not sincere and truthful in your speech, if you are not kind and respectful in your actions, you cannot practice your teachings even in your own land.

Along with the internal laws of development of students' spirituality, there are also external factors affecting its development. Social and economic conditions at each specific stage of society's development have a significant impact on the spiritual and cultural development of students. Of course, even if a student acts under the influence of his inner desires in creating and developing his spirituality and culture, his creative activity is carried out in certain social conditions within the society in which he lives.

The conclusion that follows from this is that the spiritual development of students cannot be explained in isolation from the spiritual and cultural development of the society, without connecting it with the economic, social, political, and technical problems occurring in social life. Consequently, it is impossible to develop student spirituality outside of these.

There are vices that are contrary to the conceptual aspects of professional spirituality and the norms of the universal professional spirit, and include such negative concepts as anger, slander, lies, insults, cowardice, discord, and oppression. Therefore, it is necessary to strengthen the environment of professional honesty and purity, to completely get rid of vices against the norms of universal professional sense in educational institutions, especially the scourge of corruption. There is no doubt that most of our ancestors had no idea about this disease.

## **Conclusion**

Our ancestors were far away from vices such as bribery, lying, arrogance, greed, extravagance. Because human qualities such as peace of mind, patience, contentment, and honesty are formed in their professional spirituality. Why are they like that? They conducted social, economic, cultural, religious and professional relations harmoniously with spirituality. They thought that earning a living is the purpose of a profession. Not everyone who has tried to make a living has lived in the pursuit of making more and more





food in the easiest way possible. Everyone relied on honest work to have a wide and abundant sustenance.

Today, the training of professionals with professional spirituality has a strong influence on the formation, change or crisis of the economic and social life system. As a result of the development of a person with professional spirituality, the society prospers. A great state cannot be built without it. Because professionals with professional spirituality are considered a rich foundation for the development of society and nation. Therefore, the professional spirituality of students is a necessary social need, and it creates a basis for the implementation of reforms in New Uzbekistan in the future. This is the reason for the strong attention paid to the training of professionally cultured personnel in Uzbekistan.

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