

**SPIRITUAL AND MORAL ASPECTS OF BACHELOR'S PROFESSIONAL TRAINING IN THE
CONTEXT OF RCT EDUCATION**

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Abstract: *In modern society, professionalism is one of the key values that determine the personal dignity and success of specialists. The concept of "professional culture" considered in this article is closely related to the concept of "professionalism" and reflects the degree of mastery of the profession and the ability of specialists to perform important public functions. The article proposes a new structure of professional culture, which includes two main elements: an information block ("knowledge") and a value-normative block ("values"). The latter covers such aspects as personal and social responsibility, professional duty and professional ethics. The author pays special attention to the concept of "professional ethics", which includes an understanding of the ideas of the "common good", professional identity and corporate solidarity. In addition, the article presents a program for updating approaches to the study and teaching of professional ethics based on the concepts of modern social science, such as "social system and personality", "formal rationality", "depersonalization" and "identity". These concepts help to understand more deeply the mechanisms of formation of professional competencies and the moral and value sphere of bachelor students studying on the material of Russian as a foreign language (Russian as a foreign language). The author emphasizes the importance of creating conditions in educational institutions for the formation of personality and spiritual and moral values, which is the key to successful socialization and professional training of future specialists.*

Keywords: *professional ethics, spiritual values, moral norms, professional duty, corporate solidarity, personal development, professional identity.*

INTRODUCTION

Modern society is undergoing profound changes that affect all spheres of life, including education. One of the key tasks of the education system is to shape individuals who can adapt to new conditions, make informed decisions, and take responsibility for society. The pace and nature of societal development are directly dependent on each individual's civic stance, their motivation, life priorities, moral convictions, and spiritual values. In this context, the issue of spiritual and moral development of individuals becomes one of the central challenges for education. Spiritual and moral development is closely

linked to professional training, as it is during the educational process that students not only acquire knowledge and skills but also form their value systems, which will shape their behavior and professional decisions [1].

This topic is particularly relevant in the context of the transition to a “network society,” which, according to Manuel Castells, is based on microelectronics and information and communication technologies. The Internet and network-based forms of interaction have become an integral part of the educational process. Networked educational programs allow for the use of resources from multiple educational institutions, fostering academic mobility and collaboration between participants. These programs are not only aimed at knowledge transfer but also at shaping new behavior models and values, creating favorable conditions for the spiritual and moral development of individuals [2].

However, the current education system does not always account for ongoing social transformations, which calls for rethinking educational processes. Specifically, in the context of teaching Russian as a Foreign Language (RFL), spiritual and moral aspects of professional training for undergraduate students become a vital component of the educational program. The development of professional competencies such as communication, collaboration, critical and creative thinking must be integrated with the cultivation of moral and spiritual values, which help students understand their purpose in their profession and life [3].

One of the main issues is the lack of theoretical development around the concept of spiritual and moral development in the context of networked educational programs. This creates a contradiction between the need for effective methods of moral education and the absence of a well-developed theoretical and methodological framework. In today’s environment of advancing information and communication technologies, it is crucial not only to develop students’ professional skills but also to focus on their spiritual and moral education. This includes fostering an understanding of professional ethics, social responsibility, corporate solidarity, and the awareness of their contribution to the common good. A critical component of such training is teaching RFL, where special emphasis is placed not only on acquiring language skills but also on forming moral values that will guide students both professionally and personally [4].

The role of educational institutions today is to create a favorable environment for undergraduate students to develop not only professional competencies but also deep spiritual and moral values, contributing to their comprehensive development. Understanding professional ethics requires particular attention to the principles of professionalism. The most complex issue in post-traditional culture lies in determining the basis upon which values and obligations are founded. In a world where values are diverse and often contradictory, and where sacred authorities and the “one true” doctrine that once pointed to the “right path” are lost, the motivation of tradition, which was highly significant in past eras, inevitably loses its influence [5]. On the other hand, references to traditionalism (especially national traditionalism) or directly to national identity (features

of national culture) as the foundation of moral authority are often found in literature on professionalism.

Historically, the content of professional consciousness and its place in culture have significantly changed due to the evolution of the professional landscape with the development of production and the broader social system [6]. At the same time, changes in life organization and broader cultural processes have led to the breakdown of old worldviews and the formation of new foundations for morality and professional ethics. Each historical epoch shapes its key cultural foundations in people's minds—values (priorities) and life principles. These ideological and moral complexes have been termed the "spirit of the age" in the history of culture.

The worldview and moral shifts that occurred during the early modern period (early industrial society) were of particular significance for the development of professional ethics and the interrelationship of these processes with the formation of the "spirit of the age." During this time, the professional culture of many professions became closely interconnected with other cultural phenomena representing the worlds of production, labor, the market, and administrative institutions. Among them were attitudes toward labor ("work ethic"), toward business and market activities as a whole ("business ethics"), as well as principles of social and systemic organization ("formal rationality," "instrumental intelligence") [7].

METHODOLOGY

The professional consciousness of future specialists is already actively forming, and the modern higher education system plays a significant role in this process. While this article is primarily theoretical and analytical, it focuses on current practices in higher education and emphasizes the need for its fundamental humanitarian renewal in the context of future challenges. Professional culture, as a product of the historical development of such social processes as the division of labor, exchange, differentiation, and specialization of activities, represents a critical part of socio-cultural reality [8]. The two key components of professional culture are "knowledge" and "values." The informational component includes the knowledge, skills, and competencies necessary for successful professional activities. This aspect of professional culture is linked to scientific research, technological and administrative advancements, and its issues are of a practical nature. The development of professional culture in terms of knowledge is reflected in the levels of "qualification" and "mastery."

The values component consists of a set of norms and principles created by the professional community, which interact with the broader cultural context. It regulates the consciousness and behavior of specialists in matters of professional identity, the purpose of the profession, and its role within the social system. This component also addresses issues such as the rights and responsibilities of professionals, the permissibility of privileges, and the mechanisms of accountability. A key element of the values component is the concept of professional duty, which correlates with moral and civic duty and is

expressed through professional ethics. Professional activity has a moral dimension, representing service to the public good, and sometimes this service requires significant effort, risk, and sacrifice. The term "calling," which originally has religious roots, reflects this approach to certain professions.

Scientific and methodological literature on professionalism often interprets professional culture superficially, reducing professional ethics to its normative aspects. Deeper questions regarding the worldview, values, and norms that influence the activities of professional communities are generally mentioned only in broad terms without adequately exploring their significance. The volume of information required for mastery in professional activity and education is constantly increasing. This may lead to the primary focus in professional development being placed on the "knowledge" component—enhancing qualifications and mastery [9]. However, the rapidly changing social and cultural context of the information society in the near future calls into question the relevance of many traditional concepts of professional ethics, making their rethinking inevitable.

The objectives of this study are defined by the subject of the research, as outlined and substantiated below:

- to adapt the traditional terminology and frameworks of humanitarian studies on the phenomenon of professionalism (professional culture, professional ethics) to modern conditions and future development prospects;
- to structure a humanitarian educational program for the study of professionalism based on philosophical-ethical and socio-systemic principles;
- to operationalize moral ideas to address cognitive and educational challenges. If we do not understand the moral meaning of large-scale work that involves many people and resources, we consider that work to be useless and pointless.

In an era where concepts of the common good and benefit have become highly problematic and uncertain, the study of the moral aspects of any socio-cultural phenomena inevitably begins with the restoration of the foundations that can serve as a basis for constructing a new paradigm of humanitarian knowledge about culture, particularly professional culture. On the one hand, this foundation is represented by language as a system of concepts from the scientific and philosophical heritage, and on the other hand, by common worldview frameworks.

Thus, the main research methods used are:

- theoretical-analytical;
- historical-genetic;
- comparative-historical [10].

RESULTS

When expanding the subject field of humanitarian knowledge about professionalism and professional culture, it is necessary to take into account the following semantic directions: - the basics of socio-cultural dynamics (traditional, industrial, information society; the main ideological and ideological complexes of each of these historical stages); -

history of professions and professional culture (professional duty, status, rights and obligations); - modern social system and professional structure (causes and consequences, social and systemic contradictions); - social system and personality (humanistic and instrumental intelligence, individualization and standardization — the main contradictions and conflicts, the problem of "justifying the system"); - self-awareness and identity (personal and corporate identity, the problem of measure); Russian Russian as a foreign language in the context of teaching Russian as a foreign language, various role-playing games can be conducted in the Russian language lesson to consolidate the materials on the spiritual and moral aspects of bachelor's professional training.

1. *The game "Ethics and professionalism in action"* In this game, students consolidate the skills of analyzing situations related to professional ethics. Students are divided into small groups and receive scenarios describing professional situations (for example, violation of confidentiality, unethical behavior of colleagues, etc.). Each group discusses how to act in this situation, based on the values and norms of professional ethics, and then presents its position to the class.

2. *The game "Moral dilemmas"*. The purpose of this game is to develop critical thinking and moral assessment of various situations. The moderator offers students various moral dilemmas related to the profession (for example, the choice between honesty and benefit, the conflict of professional and personal). Students take turns discussing possible solutions, arguing their positions from the point of view of spiritual and moral aspects. Conducting this game helps to strengthen the skills of analyzing difficult situations from an ethical point of view, based on professional and moral standards.

3. *The Value Tree game*. The purpose of this game is to form a hierarchy of values in professional activity. Students work in groups, creating a "tree" of values, where the roots are the basic spiritual and moral principles, the trunk is professional competencies, and the branches are examples of actions in the profession. Each group presents its own tree and explains its structure. In this way, students become aware of the importance of values and their relationship to professional competencies. Example Figure 1.

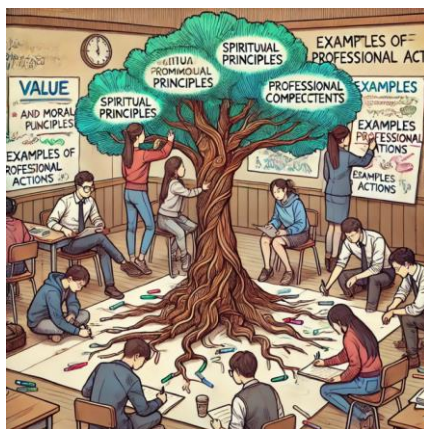


Figure 1: An example of the design of a tree of values

4. *The case game "Conflict of interest"*. The purpose of the game is to develop the skills of resolving ethical conflicts in a professional environment. Students are divided into

groups and receive case studies that describe situations of conflicts of interest between professional responsibilities and personal values. They discuss possible ways to resolve the conflict, based on the principles of professional ethics and spiritual and moral norms. This game helps to improve the Ability to analyze and resolve professional conflicts, while remaining faithful to ethical principles and professional culture.

DISCUSSION

The article raises an important topic of the spiritual and moral aspects of bachelor's professional training, especially in the context of learning Russian as a foreign language (RCT). Professional culture and professional ethics are integral components of the formation of a specialist's personality, and their relationship with spiritual and moral values emphasizes the importance of an integrated approach to the educational process. Psychological and pedagogical conditions play a key role in the formation of the moral and value sphere of students. It is important to create conditions that contribute not only to the development of professional competencies, but also to the socialization of students, their understanding of responsibility to society and their future profession. The author emphasizes that professional duty, corporate solidarity and moral obligations should be central to professional training. Accordingly, it is noted that updating approaches to teaching professional ethics and spiritual and moral values contributes to more effective training of future specialists who are able not only to master the profession, but also to perform important public functions, observing high ethical standards.

CONCLUSION

This article addresses the spiritual and moral aspects of bachelor's professional training, with a particular focus on teaching Russian as a Foreign Language (RFL). The analysis revealed that spiritual and moral values play a role as important as mastering professional competencies in the educational process. In modern society, which is undergoing rapid social and cultural transformations, the issue of spiritual and moral development of future specialists becomes one of the central tasks of higher education. Professional culture and professional ethics are key components in shaping the personality of a specialist, and their connection to spiritual and moral values highlights the need for an integrated approach to education. Professional ethics, as part of professional culture, involves not only the knowledge of norms and rules but also the understanding of one's professional duty to society. This is particularly important in the context of a network society and global changes that impact all areas of life.

The author proposes a new structure of professional culture, which is based on two key elements: an informational block, which includes knowledge and competencies, and a value-normative block, which covers personal and social responsibility, professional duty, and professional ethics. This allows professional training to be seen not only as a process of acquiring knowledge and skills but also as an essential stage in the spiritual and moral development of students. In addition, the article emphasizes the need to revise approaches to teaching professional ethics and spiritual-moral values, incorporating

modern social and philosophical concepts into the educational process, such as "social system and personality," "formal rationality," "depersonalization," and "identity." These concepts provide a deeper understanding of the mechanisms involved in shaping professional competencies and the spiritual-moral sphere of students.

Practical methods for education that foster the integration of spiritual and moral values into professional training are also proposed. These methods include role-playing games, the analysis of moral dilemmas, the creation of "value trees," and case studies on conflicts of interest. These approaches help students not only recognize the importance of professional and ethical norms but also apply them in real professional situations. In conclusion, it can be noted that spiritual and moral aspects of professional training play a crucial role in shaping competent and responsible specialists who are capable of performing important public functions while adhering to high ethical standards.

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