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**VALUE ATTITUDE TO STUDENTS' HEALTHCARE AS A BASIS
FOR SELF-REALIZATION OF FUTURE DOCTORS**

Aslanov Galandar Asdan ogly

Inter-regional Academy of Personnel Management, Ukraine, Kiev

The subject of the article is value attitude to the health of students. The aim of the article is a theoretical analysis of existing practices of preserving and strengthening students' health in higher education institutions. On the basis of the empirical scientific method, a model for the effective formation of a value attitude to health was created, criteria for the formation of students' readiness for a value attitude to health were determined; the experimentally tested pedagogical conditions are grounded: among them, priority use of active methods in training based on a democratic style of interaction and contributing to the development of critical thinking, initiative and creativity; the active use of mass media and other sources for the dissemination of new theoretical developments and achievements of doctors and experimental teachers. The results of the work on the problem can be used in the educational process of higher educational institutions engaged in the training of future doctors.

Key words: health, value, value attitude to the culture of health, students of higher educational institutions, vocational-value orientation of future doctors.

Асланов Галандар Асдан оглы Ценностное отношение к здоровью студентов как основа для самореализации будущих врачей/ Межрегиональная Академия управления персоналом, Украина, Киев

Предметом статьи является ценностное отношение к здоровью студентов. Целью статьи является теоретический анализ существующих практик сохранения и укрепления здоровья

студентов в высших учебных заведениях. На основе эмпирического научного метода создана модель эффективного формирования ценностного отношения к здоровью, определены критерии формирования готовности студентов к ценностному отношению к здоровью; обоснованы и экспериментально протестированные педагогические условия: приоритетное использование в профессиональной подготовке активных методов, основанных на демократическом стиле взаимодействия и способствующих развитию критического мышления, инициативы и творчества; активное использование средств массовой информации и других источников для распространения новых теоретических разработок и достижений врачей и учителей-экспериментаторов. Результаты работы по данной проблеме могут быть использованы в учебном процессе высших учебных заведений, занимающихся подготовкой будущих врачей.

Ключевые слова: здоровье, ценность, ценностное отношение к культуре здоровья, учащиеся высших учебных заведений, профессионально-ценностная ориентация будущих врачей.

Introduction. There has not been developed a standard classification of values in the philosophy. Each of the basic values represents a substantial relationship to the world that makes person a human: system of values gives an integrated idea of the relationship 'man – the world.' The harmonious interaction of values creates ideal relationship between man and the world, and disharmony, absolutization of one or more axiological relations 'man – the world' to the detriment of both.

The aim of the article is to present a theoretical analysis of the current practices of preservation and strengthening students' health in higher education institutions.

Literature and scholars' views analysis. D. Leontiev presented specific classification as an attempt of breeding ideas about values that represent different aspects of this multidimensional phenomenon. We will not reproduce the whole dichotomy suggested by author (D. Leontiev), but just the most important and essential ones for our work. Taking as a starting point the attributive determination of value, i.e., admitting that there is always worth something (which allows for the existence of appreciating subject), we shall consider the dichotomy proposed by D. Leontiev. The opposition offered by the author is interesting to analyze, where value is seen as particular subject, meaningful for a particular subject and / or items satisfying his needs, his surrounding it, or as a special value, the abstract nature [1].

It should be noted, value perception of reality is the way of its perception and vision that is mediated by social feelings and developed forms of spiritual creativity, and which rises above the world of immediate needs and interests. A. Zdravomyslov concludes that “values separated in the course of history through the division of labor in the field of intellectual production interests, the object of which is ethical, moral and aesthetic standards” [2].

We cannot but agree with the D. Leontiev that this interpretation of values implies their second nature except that the concept of value is virtually devoid of self-conceptual content [1].

Thus, I. Popov outlines, “it is unlawfully to identify the value aspect of consciousness with the consciousness of the needs and interests, but ... is unacceptable to oppose them, because the latter depends essentially on the content of values, ideals and their corresponding rules of conduct” [3].

Altogether, the idea of values widely used in modern studies in sociology because of its performance for the study of motivation as possible to build logical framework study of a template (the need, interest, value) on

certain phenomena of social life, like in working sphere. However, it should be remembered that despite its practical usefulness, the idea of values as a defined kind of interest / need, denies the very notion of the value of the content specificity, only changing the object interests' orientation and needs and the scope of their rotation.

The value as a particular abstract entity is represented in most philosophical, psychological and significant parts and in some pedagogical approaches. Despite the fact that a different understanding of values within such an interpretation – "... from personally meaningful social norms to deliberate and accepted sense of life" value is not secondary, it has a special status among other phenomena. It is the very fact of recognition of the specific values that can make it a full subject of the analysis.

It should be noted, sociologists usually consider some components of the social system as values, and most often just refer them to the elements of culture. Psychologists tend to treat values as elements of the personality consciousness structure, interests, beliefs and so on. Thus in determining value, there is as the background of the other pole of values ratio: if values are defined as elements of the social environment, only those which individuals or groups regard from the evaluation position; if values present interests, these are interests in some components of the social environment.

It should be noted, among researchers there is no consensus on the definition of the term. Some describe the value as an objective essence of things, the second group regard them as actual value, the value of money, the third group identify them with the concept of good, usefulness for the individual, the fourth group associate them with subjective importance of the subject for human life, the fifth – with its properties to meet the needs, interests and desires.

And therefore they are classified differently, depending on what kinds of needs they satisfy, what is the role they play in the applied field, including: by the object of assimilation – physical, material and spiritual; by the purpose of assimilation – selfish, altruistic, by the method of display – situational resistant; by the role of human activity – terminal, instrumental; within the meaning of activity – cognitive, object-converting (creative, aesthetic, scientific, religious, etc.). by affiliation – personal (individual), group, collective, public (and democratic) nationwide (national) human [4].

One can continue to classify the values by different parameters, in particular, by the opposite meanings: positive and negative, primary and secondary, real and potential, direct and indirect, absolute and relative. There are values that are difficult to attribute to any of the groups or relate to many of them: conditional, ideal, intellectual, intransitive, eternal, global. They are in close relationship, interdependent and correlated, and have the ability to influence the psycho-physiological development and personality formation.

Society, state and nation produce their own system of values recorded in the material and spiritual culture of the people. For example, the national spiritual values are fundamental imperishable sanctuaries, traditions, customs, moral principles and rules, instructions, precepts, ideals, ideas developed by the nation (nations, ethnic groups) throughout the whole historical development. They reflect the world view, outlook, traits and habits, mentality of the people, and distinguish it from other similar to it.

The world of values is above all the world of culture in the broadest sense, it is the realm of spiritual life of a person, and its moral consciousness of its interests, those assessments that express a measure of spiritual wealth of the individual. Just because of this values cannot be considered as a mere continuation or reflection of interests. In the world of values take place complexity of incentives of human behavior and the

causes of social action. At the forefront is not something that is definitely needed, without which is impossible to exist (this problem is solved at the level of needs), not what is beneficial in terms of material existence (this is the level of interest), and what should that meets imagination of the appointment of man and his dignity, the motivation behavior moments, which manifest self-assessment and individual freedom [5].

Discussion. In the most general terms, the researcher determines the value as a complex designed from subject to objective reality volitional, emotional and intellectual experiences, embodying the most important target validation, claims and aspirations.

However, in comparing individual experiences of some subjects there are possible analogies that suggest the existence of some shared values, characteristic of large groups of subjects. In this case it will be fair to assign values to the sphere of universality in the Hegelian tradition of understanding the term (in the context of “communication theory”) as very common, rich, including a diversity of unit through dialectical removal (from the opposite position “pre-Hegelian” approach or “similarity theory”, where general advocates in a meaningful sense poorest categories, covering such individual objects).

The universality of values, thus does not preclude individual, unit content and the perception of each subject. But assertion of this universality as objective and supra-individual on the whole, in our opinion, is unfounded, as its understanding, description or contemplation will always be subjective and evaluative due to the very nature of the value phenomenon [6].

Attempts to describe or define the essence of certain values as objective phenomena will serve only the facts of subjective experiences of the most common perception of values and their personal analysis and evaluation. These “facts of experience”, i.e. determining the values of objective phenomena, are certainly both legitimate and necessary, as they

have the same spiritual reality as the identity of the subject and must be actualized. Correlation in this case, plays a positive role as reserves the subject the right to work, the interpretation of values and responsibility for choices made. The value is unique in perception, the experience of individual subject and filled with deep meaning and socially meaningful content and, therefore, represents the unity and common unit.

Life values of are people formed individually for each person. Culture largely shapes and directs our activities, thinking and feeling, our interests, evaluation and moral standards. Life values is what people consider important to their lives, that is defining the purpose and motives of their activities, it is what they dream and aspire. Life values are also individual, and can be the same in some way for different people, and differ in something. People's values of life can be judged by their actions and behavior in general. To understand themselves, to understand other people means to understand the values that guided ourselves and other people. Everyone is usually focused not on one value, but on a few life values arranged in a hierarchy. They can get along well with each other, but can be inconsistent and contradictory, and then he looked to be in disorder itself with them. Values are what is highest for people and what can be treated with honor and recognition. It is also certain ideas due to which people satisfy their interests and needs. As for values orientation, they are part of the grading system and relations of the individual, give meaning and direction to personal positions, behavior, actions.

These are also certain ideas by which people meet their interests and needs. As for values, they are part of the grading system and relations of the individual, give meaning and direction to personal positions, behavior, actions.

Thus, values are formed during the assimilation of social experience and are exposed in purposes, ideals, interests, beliefs etc. The system of

value forms internal basis of individual's attitude to reality. It is dynamic and reflects the major changes of the relationship of a man with the world and current changes under the influence of social situations.

A very important point is forming of the own scale of the personality values. To psychologists also include in the system of life values interesting work, family well-being, self-confidence, independence, availability of good and loyal friends, creativity, beauty of nature and art, freedom, wisdom, public recognition. One of the important values in life is health. Unfortunately, young people do not always realize the value of health for themselves.

Valuable attitude to oneself envisages formed ability of the growing individual to appreciate himself as a carrier of physical, spiritual, mental and social forces. It is essential for the formation of active life position in children and youth. Valuable attitude to his physical "I" - is the ability of the individual to assess their appearance, figure, posture, develop motor skills, physical endurance, high performance, functional ability, the ability to restore power after exercise, strong-willed traits, sexual identity, hygiene skills helpful habits, their health and safety concern for his own life, healthy lifestyle, active leisure.

Valuable attitude to his mental "I" provides education of children and students' youth of the culture of knowledge own inner world – thoughts, feelings, states, intentions, aspirations, goals, life perspectives, ideals, values and attitudes. It is important to teach the growing personality to take him as it is, to know his positive and negative qualities, promote it realistic self-concept, willingness and ability to self-improvement, constructive self-criticism.

Valuable attitude to his social "I" is manifested in the following features: the ability to focus and adapt to new living conditions, structurally affect them; determining their status in the social group; establishing joint work

with adults and peers; ability to prevent conflicts; fair and noble attitude to other people.

Beliefs and values on which a person is oriented in his minds and in actions can be in different proportions in the personality structure. Therefore, realizing the importance of health, a person in a certain social environment does not act according to his own values. In addition, we can make a conclusion of the lack or undeveloped value attitude to health in medical schools' students. Value attitude to health is a system and dynamic formation of the personality. The created value treatment provides effective conscious behavior regarding healthy lifestyles. [7].

We share the arguments of W. Gorashchuk, who notes that “one of the most important factors influencing the formation of identity, culture have become a system of values. Values is a regulator of human aspirations and actions and determine the principles of social advantages.

We agree with the arguments W. Gorashchuk, which notes that "one of the most important factors that influence the formation of personality, is a system of values in culture. Values are a regulator of human aspirations and actions and determine the principles of social advantages.

The person must be ready for appropriate actions and determine his way, while not only to adapt to specific conditions, following certain rules and traditions, but also to organize life according to the selected values of modern society – health, culture and health, based not only on his own, but also on the experience of others” [8].

According to I. Bekh, the development of humane, free and responsible individual is directly connected with the system of spiritual values, opposing utilitarian and pragmatic values. The sphere of spiritual values provides the meaning of life, love, good, evil, etc., that is common sense of moral categories, to which we include health, spreading the author's view [9].

Famous Ukrainian scientists I. Bech, V. Gorashchuk, V. Grigorenko, T. Roters and G. Shevchenko emphasized, goals of the health-oriented education of students are achieved through the development of innovative educational technologies, which inherent feature is guaranteed achieving the intended educational effect.

This indicates that this educational idea is promising, and therefore requires further research and development. A way of life is based on certain ideological principles. First, the idea of health values priority is based on the ideological system of human values, and secondly, the perception of health status not only as the absence of disease or disability, but something more – a state of complete well-being.

Thirdly, this is the idea of holistic understanding health as the phenomenon that intrinsically connects its four areas – physical, mental, social and spiritual. Moreover, this is the idea of the so-called redistribution of responsibilities. It is understood that the lifestyle control should be carried by both the state and community (society) and by human. People themselves take some responsibility to control their own lives, taking responsibility for actions, decisions, consequences.

The need for developing technologies to facilitate, where possible, the formation of new knowledge while maintaining the health of students. In the classification of educational technology recently was formed a new group – health-protecting educational technology (HET), which combine in itself all the activities of educational institutions of formation, preservation and strengthening students' health.

The aim of HET is to provide the ability to save individual health while in school, to build necessary knowledge and skills for a healthy lifestyle, teach applying this knowledge in everyday life.

We define vocational value orientations of future doctors as a system of stable relations of the personality to medical work, which is based on

conscious human values, and are embodied in the professional activity, defining its semantic content and ways of achieving professional goals.

There are different views of the concept “health-protecting technology.” Some scientists consider it a concept based on understanding the technology as a kind of admission, method, technique; others consider it as an important semantic technology, which is implemented in solving educational and other pedagogical tasks. Technology is also understood and a description of the achievement of expected results, a set of data reflecting any changes in health.

Ukrainian and foreign scientists (and especially Russian scientists working under the supervision of M. Bezrukikh) believe it is necessary to understand health-protecting educational technologies in the broad sense among all educational technologies that do not harm health.

Researcher of the problem N. Smyrnov outlines: “If the health-protecting technology is associated with solving a narrower health-protecting task, then health-protecting problems will include pedagogical problems, methods and technologies that do not harm directly or indirectly the health of students, provide safe conditions for their staying, studying and working in secondary schools.”

All educational technologies can be defined (quantitatively or qualitatively) by the degree of their influence on the students’ health. Some scientists propose to single out the concept “health-protecting educational technology”, meaning by it psychological and pedagogical technologies, programs, methods, aimed at teaching pupils health culture, personal qualities that contribute to its preservation, forming ideas about health as the value, and motivation for a healthy lifestyle.

Other scientists suggest accepting health-protecting technology as the following: favorable child’s education environment at school (no stress situations, adequacy of requirements, methods of training and education);

optimal organization of educational process (according to age, sex, individual characteristics and hygiene requirements); necessary and sufficient rationally organized motor mode.

Conclusions. The result of the health-oriented activity of teachers and students is the creation of healthy environment in school, knowledge and application of health-protection technologies by teachers in the educational process, increasing the level of formed value attitude to health in students and teachers, the formation of positive motivation to healthy lifestyle.

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