



Principles Of Systematizing Spiritual And Educational Determinants In The Development Of Students' Mental Worldview

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ABSTRACT

This article provides an analytical description of the spiritual and educational foundations of developing students' mental worldview. Improving the spiritual and moral qualities of students, that is, promoting health, is of great importance as an integral part of the comprehensive social policy of the Republic of Uzbekistan, which is aimed at increasing participation in physical education and sports and improving the spiritual and moral qualities of students.

Keywords: Students, enlightenment, spirituality, culture, values, science, sports, morality.

INTRODUCTION

One of the most important social characteristics of contemporary social development is ensuring a healthy lifestyle through the improvement of students' spiritual and moral qualities. In this regard, President Sh. M. Mirziyoyev provided the following definition of spirituality in the Development Strategy of New Uzbekistan: "Spirituality is a set of noble aspirations and exemplary qualities based on mutual trust, respect, and consideration among people, as well as the joint aspiration to build the future of the people and the state. In other words, spirituality is the foundation that determines the content and quality of all political and social relations in society."

According to scholars who have studied the spiritual and moral qualities of students in their scientific works (M. Quronov, Sh. Mardonov, Sh. Abdullaeva), "the spiritual and moral qualities of students are formed through their communication with other people, in connection with the development of society, and depending on the state's ability to effectively manage spirituality and enlightenment. Under such circumstances, the level of spiritual and moral qualities increases."

Scholars M. Mirsolieva and G. Ibragimova, who have contributed to the development of spiritual and moral qualities through their views, provided a broader definition of the concept of spiritual and moral qualities, stating that "spiritual and moral qualities, as a social category, reflect social relations associated with young people's participation in physical education and sports, that is, their personal development, in order to satisfy their personal and spiritual needs and realize their personal interests in development."

The concept of spiritual and moral qualities as a category is also addressed in the research of educational scholars R. Ishmuhammedov and M. Yuldashev, who define it as "activities related to satisfying the personal and social needs of young people and contributing to their spiritual maturity, as well as the emergence of social relations reflecting the degree of quantitative and

qualitative correspondence between the demand for the spiritual growth of young people and the opportunities provided for their spiritual development.”

To study the essence of spiritual and educational determinants in the development of students’ mental worldview, we analyzed a number of dissertations. In the works of most Russian educational scholars who have investigated the development of spiritual and moral qualities in connection with physical education and sports, spiritual and moral qualities are considered a social category.

M. Ya. Vilenskiy and A. G. Gorshkov define “the development of spiritual and moral qualities as a system of relations resulting from young people’s participation in sports and their involvement in activities within their surrounding environment, depending on the regularity of their engagement in physical education and sports.”

Supporting this definition, N. G. Zakrevskaya describes “the development of spiritual and moral qualities as the totality of social relations associated with creating conditions for young people to engage in sports and ensuring their participation in sporting activities.”

According to V. A. Yermakov, a scholar who has investigated issues related to spiritual and moral qualities and participation in sports, “the development of spiritual and moral qualities consists not only of creating conditions for young people to engage in physical education and sports but also of establishing and ensuring the motivational factors necessary for their participation.”

One of the educational scholars, I. B. Akimov, emphasizes that the concept of “spiritual and moral qualities” should not be associated exclusively with participation in physical education and sports. He describes it as “a type of social condition or social relationship that encompasses contradictions related to young people’s efforts to achieve their life goals through regular participation in sports and other activities, as well as the absence of restrictions on their participation in such activities for various reasons.”

Furthermore, I. B. Akimov defines “spiritual and moral qualities as the correspondence between young people engaged in activities subject to certain conditions and the established normative level and scope existing in social life.”

Developing his argument, he considers spiritual and moral qualities in terms of the actions of young people engaged in activities in relation to the specific conditions of those activities. He maintains that the development of spiritual and moral qualities reflects not only young people’s engagement in particular activities but also a natural manifestation of the process of life.

R. K. Akchulpanova defines “the development of spiritual and moral qualities as involving young people in sports and other activities based on an ethnocultural approach, satisfying their needs for sports and ethnocultural activities, and providing young people with opportunities to participate in various types of activities.”

Scholar F. N. Alkarova believes that situations designed to activate students’ practical skills make it possible to plan the teaching and learning process in advance. Developing this idea, she emphasizes that:

“The combination of methods and techniques and their sequence create favorable pedagogical conditions for directing the processes of activating students’ practical skills toward a specific goal in order to achieve the intended objectives through subject–subject relationships between teachers and students; multilateral interactions between teachers and students based on mutual cooperation; a comprehensive influence on students’ interests and needs; the

development of students' emotional-volitional and cognitive domains; advance planning of students' knowledge acquisition; the use of self-assessment and feedback opportunities; and an emphasis on activating students' practical skills."

In her scientific research, F. N. Alkarova proposed a model of the pedagogical process aimed at organizing situations that activate students' practical skills in the course of finding a solution to the research problem.

Conclusion

It is well known that the culture of a society cannot exist without spiritual and moral values. One of the most important tasks today is the in-depth study and development of our spiritual heritage. Since independence, the restoration and development of national values have been carried out in close connection with the nation's self-awareness, the formation of national pride, and the cultivation of patriotism.

Therefore, if every family today cherishes its sacred values and makes appropriate use of them, this sacred institution can become an excellent center of upbringing.

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