

PEDAGOGICAL AND PSYCHOLOGICAL FACTORS OF DEVELOPING SPIRITUAL WORLDVIEW OF STUDENTS

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ANNOTATION

Man is superior to other beings in intellect, morals, and language. Lustful demands such as eating, drinking, and bodily pleasures are man's commonalities with other beings. Therefore, we can state that man's humanity is manifested in his spiritual world, hence it is clear that the task assigned to man by existence is related to his spiritual side. The success of a person depends on whether or not he fulfills this human duty entrusted to him. As a person develops his spiritual side, he becomes closer to an absolute being.

Keywords: person, worldview, being, teacher, student, spirituality, youth, culture, higher education, vocational education.

INTRODUCTION

As man differs from other beings by his spiritual world, the degree of his humanity of each is also determined by his spiritual wealth. Spiritual maturity leads one to do good and protects one from evil. It is no coincidence that tourism is chosen as a means of educating a person with a best possible spiritual outlook. From the days of yore, physical culture, sports and tourism have been considered as a pedagogical tool that protects the younger generation from the destructive effects of foreign ideas.

MATERIALS AND METHODS

B.H. Rakhimov's dissertation on the system of formation of professional and cultural relations in the future teacher analyzes professional and cultural relations from the socio-pedagogical point of view. In the system of professional, cultural and professional-cultural relations, the relationships between students are studied in four perspectives. These are expressed in following: the student's attitude towards himself, his peers, the elders, and the neighborhood. Based on the results obtained, the structure of professional and cultural relations of the future teacher shows that research in of research in collaborative pedagogy will have an effective impact in the problems that are pressing most hellishly.

DISCUSSION AND RESULTS

Z.T. Salieva's dissertation on the example of improving the mechanisms of development of spiritual culture of students of pedagogical higher education institutions informational-cognitive, personal-value-oriented emotional-emotional, activity-creative components of diagnostics of the level of development of spiritual culture and improvement of diagnostic apparatus by professional-pedagogical orientation, assessment of pedagogical communication

skills, achievement and empathy, acquaintance with spiritual development; evaluation, reflection, selection; internalization ”[1].

As well as demonstrating qualities in action; development of local-modular technology based on integration of strengthening and correction stages, formation of effective communication techniques in students, improvement of neuro-linguistic programming technologies for development of spiritual culture through preparation for activities aimed at conscious change of behavior and management of thought processes on the basis of external and internal influences. The scientific and practical value of the work is determined by the development of technology to ensure information security in the context of anthropogenic civilization and the development of reading culture.

From the analysis of the above literature, what should one do to enrich one's spiritual world? To do this, he must first have self-awareness, and then practice: first, the subjugation of the sensual pleasures to the spiritual, second, the acquisition of knowledge and the study of the arts and skills; fourth, he must peace his heart that he did a lot of good things for this world. The most important thing in a person's professional activity is not the goal, but the assessment of these goals, the analysis of the motives and means used to achieve them. Undoubtedly, the evaluation criterion is the level of the worldview of students.

Worldview is a complex synthetic, integral formation of society and individual consciousness. For its complete description, the proportional presence of various components such as knowledge, beliefs and aspirations, hopes and values, norms, ideals will be important. There are four main components in the structure of the worldview:

1) Cognitive component. Cognition emerges in everyday, professional, scientific, and similar generalized knowledge. It presents a clear scientific and universal picture of the world, the results of systematizing and generalizing the consciousness of the individual and society, the ways of thinking of a particular community, nation or period.

2) Value-normative component. This component includes values, ideals, beliefs, convictions, norms, administrative actions, and more. One of the most important goals and tasks set for the worldview is not only that a person should rely on some social knowledge, but also that he should be able to use the levers of a certain society. Value is a kind of a thingy, a feature of reality that meets the needs and desires of people. The system of human values includes ideas about good and evil, happiness and not-so-much-happiness, the purpose and meaning of life. For example, life is the main value of a person, human security is a great value and so on.

A person's valued attitude towards the world and himself is formed in a hierarchy of certain values. And at its peak are the absolute values enshrined in certain ideals of society. As a result of a person's rigorous re-evaluation of their relationships with other people, social norms emerge: for example, the moral, religious, legal norms that govern the daily life of the individual and society as a whole. In these norms there will be a command, a coercion, a requirement to act in a certain way, more than in the values. Norms are a means of bringing a reality that is important to human beings closer to its practical order.

3) Emotional-volitional component. For knowledge, values and norms to be realized in practical work and action, it is necessary to develop their emotional will, personal views, beliefs, convictions, as well as to develop a certain psychological rule for readiness to act.

4) Practical component. Worldview is simply knowledge. Value, belief, is not only the generalization of instructions, but also the real preparation of a person for a certain type of behavior in specific situations. Without practical components, the worldview would have become too abstract. Even if this worldview directs a person to a position of observation rather than participation and practical position in life, he is encouraged still to design a certain type of action, a type of discipline.

Based on the above, it can be concluded that the worldview is a set of views, norms and guidelines that determine a person's attitude to the world and emerge as guides and coordinators of his actions.

So, a worldview is a set of views, values, principles that determine the most general view of the world, understanding. It is formed in a person throughout his life, up to the last hour and minute of his life. However, the period of adolescence is of special importance, because it is during this period that the formation of the personality ends and the period of formation of a qualitatively different level in a person – the spiritual worldview – begins. It should be noted that the worldview cannot be formed by coercion, because the worldview is necessarily knowledge passed from the world of the subject, which is responsible for the formation of the worldview of each person.

Among the methodological rules of our research, the task of revealing the category of "spirituality" is to study the essence of this concept, to analyze the psychological and pedagogical research in order to highlight the main aspects of understanding spirituality in relation to psychological and pedagogical realities. The problem of spirituality is reflected in the research of the psychological literature was studied by Russian scientists B.G. Ananov [2], K.A. Abulkhanova [3] Slavskaya, A.G. Andreeva [4], L.S.Vygotskiy [5], A.V.Petrovskiy [6], Ukhtomsky A.A. [7] and others. In psychological research, spirituality is interpreted as self-awareness (E. Fromm [8]), individuality (A. I. Zelichenko [9]), inner aspiration (Sri Aurobindo [10]), mental activity (B. G. Ananov, S. Vygotsky). , subjectivity (M.S. Kagan [11], V.A. Petrovsky), internal command mechanism (S.L. Rubinstein [12], A.A. Ukhtomsky), driving force (S.L. Rubinstein), uniqueness (D.B.Elkonin [13], V.V.Davydov [14]), the inner world (B.S.Bratus [15], V.I, Slobodchikov [16], V.P.Zinchenko [17]) goal-directed energy (S.L.Frank [18]).

The basis of the classification of spirituality is the real requirement imposed by truth on the holistic harmonious development of the individual. Russian scientist S.L. Rubinstein believes that spirituality is an integrative quality of man, the basis of which is the general development, and this development occurs in any material, in different situations, in the continuity of life in general. The essence of the human is not the final reflection of development, like any other organism, but also has its own spiritual history, evolution and ascension, the peak of spiritual forces, that is, it has its own "way of life". It can be said that the study of the essence of the categories of human spirituality and worldview has been established from the beginning in the social spirit of the existence of philosophical science. This is why the concepts of spirituality and worldview have not been formed as a separate scientific discipline. For, in all the reality that philosophy interprets, as the aspect of man is separated, the essence of human spirituality and worldview emerges on its own.

In the scientific views of Russian scientists P.V. Simonov [19], P.N. Yershov “soul” or “spirituality” means the social needs are reflected individually. Under the concept of spirituality, in many cases, the first of the needs mentioned is the ideal need for understanding, and in terms of the soul, the second need is understood as a social need.

It is the need to determine the role of spirituality in the development of the student's personality as one of the main criteria in our study as well.

An important function of education in the higher education system is to educate young people. The upbringing of the younger generation as a social process has a significant impact on the life activities and development of society.

Spiritual education, as an organic part of the education system, creates conditions for the development of the individual, his role in life and the confirmation of life. This definition makes it possible to interpret spiritual education as a process of managing personal development by creating an optimal educational environment and filling this environment with forms and methods that allow each individual to make the most of his or her gifted abilities and talents. Managing personal development helps shape the life skills of the younger generation who are focused on change in the community and natural environment.

CONCLUSION

Teaching in our days can and obliged to develop a number of tools to address the growing situation of deviation (growth of personal interests) among young people in modern conditions and the problems associated with its migration to society. Their number is growing significantly, both socially and psychologically.

With a correct understanding of the goals and objectives of the development of modern society, higher education is a prerequisite for the implementation of the function of spiritual and moral education. Because this function has two main processes that are interrelated: having a value-based worldview, acquiring the necessary knowledge and skills; socialization in order to assimilate the rights and obligations associated with the acquisition of values (universal, national, personal).

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