

Integration of Physical and Spiritual Education in the Formation of Personality

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ABSTRACT: All aspects of social life in modern society cover integration processes. And at their basis, as can be deduced from the analysis of theory and practice, is spirituality, the level of which determines the content of ongoing processes.

KEYWORD: spirituality, personality, moral and volitional qualities, integration, physical education.

Introduction. Spirituality as a quality of a person is manifested in a person's understanding of his life purpose: to bear responsibility for the fate of people, to fulfill his moral and civic duty. There are many definitions of the term "spirituality".

In particular, Ya. M. Abdullaev emphasizes that spirituality expresses, first of all, the righteous, just principles of social life, freedom of thought, moral norms of human behavior in society, the victory of good over evil; that spirituality is tolerance, respect for different points of view, opinions, religious denominations [1]. Otherwise, spirituality is an expression of goodness, humanity, justice and honesty. So, he sees the essence of spirituality in the affirmation of the highest moral values [1, 4, 5].

D. Yu. Turdimurodov adheres to a similar idea of the nature of spirituality [4, 6, 7]. In the content of the concept of spirituality, he includes high morality, philanthropy, respect for the honor and dignity of another as his brother in humanity, serving people as a dominant life goal that brings the highest personal happiness. He argues that true spirituality is marked by the fact that the human attitude towards a person becomes valuable and self-sustaining for the individual, a manifestation of her love [5, 8, 11].

The development trend of modern society as an intercivilizational cultural synthesis is also based on the integration process, the effectiveness of which is determined by its spiritual content [9, 10, 14, 15]. In the East, where a person lives with an orientation towards adaptation to the social and natural environment, is inscribed in society, and the vector of his activity is aimed at self-restraint, self-education, economic, social, political, spiritual structures similar to Western ones are being formed. Ultimately, civilizational interaction is the result of the activities of spiritually developed people [5, 6, 13].

Spirituality is determined by the characteristics of the socio-economic relations of a given society. However, this does not mean that it is not he himself who is guilty of the unworthy behavior of a person, but the conditions, unfavorable environment, circumstances. In the process of a complex, dialectically contradictory formation of a personality, the assimilated, meaningful, experienced spiritual values become independent determinants of the functioning of the personality in activity. This shows that spirituality becomes a force that

encourages behavior, determines the relationship of people, subordinates the individual moral and volitional qualities of the individual to the interests of the community [16, 17].

Integration in the educational sphere covers its organizational, pedagogical, content and technological components. Here we will touch only on some issues of integration of the spiritual and physical development of the individual in physical culture and sports activities [19].

Achieving the goals of spiritual education involves identifying a system-forming basis that determines the success of the process of spiritual formation of a personality; the search for a decisive phenomenon in the spiritual and moral development of the individual and his self-development, in the choice of his own life line; a phenomenon that is the determinant of such moral motivated behavior, the subject of which is the person himself. We see the spiritual qualities of a person as such a phenomenon. We include the unity of the intellectual-thinking, emotional-motivational and behavioral in the spiritual beginning of the personality.

Accepting this logic of analysis, we define a spiritual quality as a complex personal formation, which is characterized by the awareness of a moral relationship that is realized in adequate behavioral actions - a person. Spiritual quality as a form of personality actualization, which maximally takes into account the interests and goals of another person, is distinguished by the integrity of cognitive, emotional and behavioral components, which are practically realized through a real spiritual attitude to the surrounding reality, can be classified as the most holistic, complex personal phenomena. Such an approach is also justified by a wide social practice, the experience of spontaneous and purposeful education of a person in physical culture and sports activities [18, 20].

It is no secret that the process of physical education is based on the need of a person to show his superiority over others in his physical capabilities, and the need basis for the spiritual development and upbringing of the personality is clearly underestimated in the theory and practice of the volitional education of athletes. Individual classes with them are aimed at their self-realization as exclusively physically developed individuals.

In physical culture and sports, moral qualities act as a unity of mutually opposite positive and negative qualities: courage and fear, the desired and the possible, stamina and weakness of the will, interest and necessity, endurance and restraint. In the real practice of educational institutions, physical qualities and motor skills are considered as ideal indicators of physical development, and the spiritual sphere of a person is affected to a lesser extent, which is not entirely justified from the standpoint of a holistic approach to a person, his psychosomatic and sociocultural unity.

Ideally, the spiritual principle should win, which is a kind of alloy of will and morality, courage and morality. The presence of a spiritual principle ensures the success of an active moral position of a person who has the ability to set socially significant goals, make conscious decisions and put them into practice, despite the difficulties encountered.

Separate aspects of the process of spiritual education of young people in the process of physical culture and sports activities include such categories as the formation of ethical concepts based on the generalization of existing ideas while acquiring skills and developing the ability to act morally; the process of the formation of moral consciousness and the achievement of moral maturity in behavior, the mechanism for developing firm moral convictions and ideals; strengthening the habits of moral-volitional behavior based on an understanding of the spiritual significance of various actions.

In the process of integrating spiritual and physical education, we proceed from the fact that the main driving force behind the development of the individual is the need for growth, for the realization of human abilities and capabilities. Humanistic psychologists explore how training and education contribute to the development of the creative forces of the individual. This refers not only to the ability to create specific products, but also

to the creative transformation of human capabilities. They offer a hierarchy of a person's needs, justifying that any of his abilities is a need, since it strives for realization. The most complete in this case will be the self-realization of a person, which leads to the development of his individuality, simultaneously contributing to his love for people and humanity.

The meaning of life is to live for the sake of accomplishing what a person believes in, be it self-development or other values. Hence, self-realization is not directed exclusively to the development of all human abilities. In the context of spiritual education, the essence of the process of self-realization is the development of a person's potential forces (clarity, depth of feelings, beliefs, thoughts, manifestation of the will of a person, his talents in all its fullness) and their use to achieve constructive goals. In relation to other people, self-realization means striving for genuine feelings in human relationships, respect for someone else's individuality, its rights and characteristics.

The objective indicator of the ability to self-regulate, as noted by E. V. Bondarevskaya, is not the processes occurring in the mind itself (the struggle of motives), but social factors, socially significant actions, human actions. It seems to us that the struggle of motives in the mind of a person is also important. Analysis of goals, content of motives, methods of implementation, results of actions allows us to speak about one or another degree of formation of spiritual qualities. Following E. V. Bondarevskaya, we understand spirituality as the ability of a person to be guided by the norms of spirituality as the motives of his activity and behavior, the ability to empathize, the ability to give preference to public interests in situations of moral choice, the ability to overcome contradictions between moral consciousness and real behavior.

In the process of physical culture and sports activities, a certain system of educational influence on pupils is created in order to form their moral and volitional qualities. The possibilities of educational and training programs for purposeful educational work both on the formation of moral consciousness and the development of moral and volitional qualities in students are revealed, not only educational and training, but also educational goals related to moral and volitional development are set in the classroom. Various teaching methods are used to activate the moral-volitional sphere of those involved in physical education and sports. Both the physical abilities of children and their moral upbringing are studied. Collective forms of work are used that contribute to the establishment of relations of collectivism, cooperation, mutual assistance, and interest in the success of a common cause. All this, to a certain extent, contributes to the improvement of moral relations in the physical culture and sports activities of children.

Conclusions. Thus, it is possible to single out some directions of integration of spiritual and physical (government-volitional) education in the process of physical culture and sports activities:

- using the content of training sessions and personal communication with a coach-teacher as a source of many important moral concepts, moral feelings and a means of accumulating positive experience of moral and volitional behavior;
- consideration of purposeful pedagogically expedient influences, various methods and techniques that stimulate the development of the moral and volitional qualities of a young athlete;
- organization of such educational and sports activities in the team, which contributes to the formation of relations based on cooperation, friendship and mutual assistance, responsibility not only for their work, but also for the activities of their comrades, developing moral and volitional qualities;
- creation of a system of influences that allows to carry out the education of moral and volitional qualities in a young athlete regularly, in a certain interdependence from the members of the team.

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