



## PEDAGOGICAL-PSYCHOLOGICAL POSSIBILITIES OF ARTISTIC-AESTHETIC DEVELOPMENT OF WORLDVIEWS OF ADOLESCENT SCHOOLCHILDREN BASED ON GENDER APPROACH

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### ABSTRACT

*This article examines the pedagogical and psychological possibilities of the artistic and aesthetic development of the worldview of teenage schoolchildren on the basis of a gender approach..*

Today, scientific research works devoted to the study of the spirituality of a person and the level of spirituality have been carried out. Undoubtedly, these works play an important role in shaping the spirituality of learners at the level of their needs. However, in most of the works in this direction, the concept of spirituality, its transfer to the mind of the student, and the formation of the spirituality of students within the framework of one or another educational subject are discussed. That is why today it is important to carry out consistent, systematic research on the formation of the spirituality of students by identifying the important aspects of the formation of the spirituality of the student's personality, including the need to acquire spiritual values in them.

For this, it is necessary to deeply analyze the problem of formation of national-spirituality and the need to acquire values in students from a pedagogical, psychological, and philosophical point of view. First of all, it is necessary to determine the sources that create the need for students to acquire spiritual values. The concept of spiritual values is closely related to the need to acquire the culture and religious views of the Uzbek people. For example, religious views and religious beliefs purify a person and relieve his psyche. The religion of Islam has great potential in influencing the inner world and psyche of a person. In religious views, the human body and spirit, good and evil, sin and merit are contrasted, and these concepts invite a person to improve spiritually. In the course of our research, we will dwell on the problems of forming the psyche of the student and his needs for spiritual purification.

When we think about the formation of the need to acquire spiritual values in students, we focus our attention, first of all, on the aspects related to the mentality of the Uzbek people. Mentality - (Latin mentalis- mental) - the level of mental ability, spiritual potential characteristic of a certain person or social group. It includes the mentality of a society, nation or individual, their unique historical traditions, customs, and religious beliefs. The mentality of each nation is

connected with its history, living conditions, social activity and several other factors. Because the analysis of this concept is extremely important for creating a system of formation of the need to acquire spiritual values in students.

Representatives of Sufism, which formed the basis of the spirituality and national values of the Uzbek people, emphasized that the achievement of spiritual perfection should become the main need of a person. The idea of achieving spiritual perfection is the main goal of today's education system. The integration of many self-concepts in a person, their life activities are realized and coordinated in the process of education. To unite around a common national idea is to add one's personal share to the life of society and to make it better on this basis. In this way, the desire to achieve spiritual perfection is manifested in the educational system as a process that ensures spiritual, moral and spiritual improvement of a person in mutual relationship.

V. S. Solovev interprets spirituality as a highly formed morality of a person. He also recognizes that man lives to do good, as shown in the teachings of Sufism and the works of Eastern scholars. The basis of moral behavior is a person's awareness of his duty. He is obliged to master and preserve the values created and presented to him by his ancestors, as well as to pass them on to future generations, enriching the values and heritage of his ancestors.

P.A. Florensky in his works analyzes the aspects of personal spirituality related to beauty. According to him, the spirituality of a person is formed and manifested on the basis of the culture of the state and society in which he lives.

In the current period, the process of finding, searching and mastering the roots of its spiritual values continues in our society. Because it is possible to form the spirituality of students and mobilize them to improve our present life only by mastering the spiritual values created by our ancestors for long centuries.

In addition, artistic works created in the past and today also play an important role in the formation of the need to acquire spiritual values in students. In this sense, science, religion, philosophical and moral teachings, historical and social experiences, art and literature are of special importance in the formation of human spirituality. It is appropriate to use art and literature as an important tool in the formation of students' moral values.

To date, the scope of research aimed at the formation of individual spirituality has expanded tremendously. There is a wide range of fundamental work and practical experience in this field. In the researches of G. E. Burbulis, V. I. Ksenfontov, etc., various aspects of the formation of spirituality and personal spirituality are highlighted. Among these studies, V.I. Ksenfontov's views on the formation of personal spirituality from the point of view of existence, that is, from the point of view of a person's identity, are of particular importance. Existence is a Latin word that means human existence, identity. It is one of the main concepts of existentialism, and this concept also means the way of existence of a person. This term was originally used by Kierkegaard. According to the supporters of this idea, it is the main basis of human identity. Accordingly, he appears not only as some empirical individual and gross general (universal) phenomenon, but as a unique, unique person. Existence is not the essence of man, but his possibility. One of its important aspects is that it cannot be objectified. A person can objectify his abilities, acquired knowledge and experiences as external phenomena in a practical way. In this way, he theoretically objectifies his mental activity, thinking, turns it into a phenomenon that he studies. The only phenomenon that remains outside the process of human cognition and is not subject to judgment is the identity of the individual. Therefore, a person's identity is his

capabilities. One of its opportunities is manifested in the emergence of the need to acquire spiritual values.

N.K. Borodino recognizes the existence of the foundations of personal spirituality as his personal point of view. According to him, spirituality is the inner sphere of human self-determination. A person discovers his personal world and the value given to him with the help of his capabilities. He manifests his potential through his mental, spiritual and moral skills. In addition, his ideals also play a special role in the manifestation of a person's potential.

The general, theoretical foundations of personal spirituality are reflected in detail in the works of V.S. Barulin. In his socio-philosophical anthropology, spirituality is defined at the level of the basic quality that forms the personality. And this quality is the main feature that distinguishes it from the animal world. The author distinguishes a number of specific characteristics of spirituality: "human spirituality as his subjective world", "human spirituality as his ideal", "spirituality as a form of human self-awareness", "spirituality as a force that motivates a person to goodness" and "spirituality as a creative human as the essence of his activity" was interpreted. The author combines the intellectual, emotional and free activity of a person into the concept of spirituality. The complex of the human psyche includes moral-aesthetic, religious outlook, science and art.

Many scholars interpret spirituality as relating to the emotional world of the individual. However, there are different views among the supporters of this approach. S.F. Anisimov says that the process of knowing natural and moral norms is expressed in the structure of the spirituality of a person. Spiritual and moral feeling is manifested as its external form.

G.A. Avanesova's approaches to the formation of spiritual needs have a special theoretical value. He distinguishes 3 different forms of spirituality:

1. Taking care of the material world in order to realize a higher level of reality.
2. Spiritual and creative activity in relation to existing existence.
3. Engage in activities of daily living common to most people.

These forms of spirituality are interrelated and create a unique spiritual practice in a particular society. For this, the young generation is required to master the national-cultural, regional and universal culture.

Our above analyzes show that there are different methodological, psychological, pedagogical and socio-philosophical approaches to the level of spirituality of a person and the need to acquire it. It is a general component of national-spiritual values. Therefore, in existing sources, spirituality is evaluated as the inner, unique world of a person. A spiritual person has certain moral qualities. It manifests as needs, aspirations, values, thoughts. They, in turn, are reflected in the form of a person's self-composition, qualities, personal consciousness. This helps a person to build his life in a conscious way. The rise of a person's spirituality ensures his personal development. In addition, it helps to enrich their spiritual interests, open up their creative possibilities, and develop their important human qualities. As a result of acquiring spiritual values, the essence of human life activity is determined.

The views of psychologists who approach the concept of spirituality as an expression of self and manifestation of one's potential are of particular importance. These psychologists include E. Fromm, A. Maslow, and W. Frankl. In their theoretical and practical views, they thought about the vital factors and tools that ensure the spiritual development of a person.

In his work, A. Maslow tries to describe the needs for the acquisition of spiritual values by ranking them hierarchically. This classification is of particular importance as it serves to distinguish and describe important needs in human life. With its help, a person strives for self-improvement. At the core of these needs, human aspirations for acquiring values and on this basis for spiritual growth are expressed. According to A. Maslow, a person should rely on himself. In Sufism, this idea is described as obedience to the command of the soul. Therefore, along with modern pedagogical-psychological views, the doctrine of Sufism also serves as a methodological basis for research on improving the spirituality of a person based on his spiritual needs.

V. Frankl presents the methods of logotherapy and existential analysis in his research on the development of personal spirituality. In harmony with Sufism, he described spirituality as the freedom of the individual. Responsibility is an important sign of a person's existence.

Intellectual maturity is the basis of spirituality. In this sense, the need to acquire spiritual values is a person's striving towards intellectual maturity.

The main aspects of spirituality are expressed in the researches of P.V.Simonov, P.M.Ershov, Yu.P.Vyazemsky. The authors divided spiritual needs into two groups: a) needs for others, such needs give a person the feeling of satisfying the spiritual needs of others while giving up his own interests. These needs are of great social importance and are the heart of every person; b) specific knowledge needs, it is related to the development of the individual. These needs arise on the basis of existing knowledge. Such needs are not limited within existing norms. People with this need tend to master new areas of scientific truth.

P. Simonov approaches from the point of view of a person's needs to acquire information and explains spiritual needs as follows. "Spirituality, from a materialistic point of view, has the ability to express itself in a unique way in the system of individual inclinations. At this point, two fundamental needs can be distinguished: a) ideal needs of knowledge; b) social needs necessary for living. This includes activities for society and its members. Under the concept of spirituality, the first of these needs is understood, and the second is the command of the human heart.

Thus, an informative approach to spirituality: a) the formation of a person's spirituality in the educational process occurs as a result of ensuring the connection between educational subjects, b) the formation of a person's spirituality is directly related to his needs, the priority of cognitive needs in this, c) the main basis for determining spiritual needs is a person's mental, physiological it became clear that the characteristics, inclinations, emotions and optimally organized educational process.

The analysis of theoretical sources and methodological bases showed that in forming the spirituality of a person, his needs and inclinations should be taken into account. A person's inclinations and needs to acquire spiritual values are directly related to his worldview. It is on the basis of this desire, need and worldview that students' spirituality can be formed.

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