

Sports and Personality Formation

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Abstract: *Today, sport has taken a place in the life of society that has no analogues in history. Its problems have become the subject of close study of physicians and educators, philosophers and historians, economists and sociologists. Its influence is taken into account by politicians. Statesmen open major sports competitions, the streets of multi-million cities are empty during the hours when the games of the World Championships in football and hockey are held. The impact of sports on people's moods and lifestyles is increasing. In this regard, it is especially important that modern sports serve humanistic ideals and universal values.*

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Yes, sport has deservedly taken one of the leading places in the education of young people, in the formation of moral values among the younger generation. That is why we are far from indifferent to what the personality of an athlete is, how harmonious his development as a person, as a member of society is. It is not indifferent, first of all, because an athlete should not be an idol for young people, not just a standard for the development of physical qualities, but an ideal of a person and a citizen, an example of the individual's ability to master all the riches of the cultural heritage of humanity, including the riches of physical culture. The evaluation of sports only as a means of developing the physical qualities of a person in the bourgeois world often led to a disproportion of the physical and spiritual principles, thus opening the way for inhumane, reactionary ideas. Unilateral and its interpretation as a region manifestations mainly physical, biological inclinations of the person contributed equally one-sided negative characteristics of sport as a sphere of "the aggressive instincts of man", resulting in sometimes made conclusions about the alienation of man in the sport and inhumane the content of the latter. It is appropriate to recall here that the essentially correct but equally one-sided principle "in a healthy body-a healthy mind" was used in Hitler's Germany for anti-human purposes. At the same time, sports developed from a humanistic perspective contribute to moral and aesthetic education, strengthening and developing interpersonal communication not only in small groups, but also on the scale of international relations. In other words, the main thing is who and how goes to records or just goes in for sports, the main thing is the moral civic position of a person in sports. Without this, the sport loses its high universal meaning, loses its appeal. However, not always the ways in which sport has an impact on the life of society as a whole and on the formation of individual personalities are revealed at a glance. They are often veiled. So, sometimes sports and harmonious human development are interpreted as incompatible.

The incompatibility is seen in a number of facts. First, the fact that sports are always specialized activities that require certain unilaterally preferred inclinations and equally unilaterally developed abilities. Secondly, due to the special psychophysiological effects exerted on athletes and the corresponding restructuring of their body. Indeed, if harmonious development is understood as unity, consistency and proportionality in a person of his basic physical

characteristics, then the main way to achieve harmony is seen in general physical training, and not in sports activities. Let's face it, to a certain extent, it is. And yet it's not as simple as it looks at first glance. A meaningful approach requires consideration of at least two points. First, the multifunctional features of a person, his physical constitution is determined by heredity, which largely limits the possibility of achieving bodily harmony through physical exercise. This is confirmed by the data of genetics. Secondly, the very understanding of the harmony of development does not exclude certain fluctuations in the proportionality and consistency of the bodily organization, bodily development. But even more important is another thing: a person is not only and not so much a body. Here, the most important thing is the development and formation of a person who consciously cares about the perfection of his body. Therefore, sports, regardless of the type of sports activity, serve the cause of educating a harmonious person.

In the concept of harmonious human development, in addition to the physical parameters, which, as already mentioned, are largely determined by hereditary factors and are difficult to correct in the process of education, it is necessary to include the unity, consistency and proportionality of just "non-corporeal" qualities inherent only in a person (morality, will, intelligence, aesthetics). And all this in the aspect of the unity of spirit and body. With this understanding of the harmony of development (namely, the Marxist approach leads us to it), the general orientation of the individual, understood as its need-motivational orientation within the framework of a common culture, becomes the leading one. This orientation should be extremely humane, that is, everyone should understand the duty and responsibility to the members of society and society as a whole and consciously act according to this understanding. Only then will the actions correspond to the ideals of a society that aims to achieve the good for all, based on a clearly formulated K. Marx's principle: "The free development of everyone is a condition for the free development of all." With such a fundamental attitude, the harmonious development of a person should be understood as the unity, correspondence and consistency of the spiritual and bodily principles in it. That is, we are talking about the formation of athletes (more precisely in the field of sports) of physical culture as a personal asset. Speaking about the importance of physical education for the harmonious development of man, we should bear in mind not so much

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its specific meaning (culture physical, physical), but the role itself in the formation of personality in the aspect of General culture. This means that physical culture should be formed in such a way that it becomes an organic element of both morality, aesthetics and other spheres of spiritual life, and, as a result, manifests itself in the integral appearance of a person. So that the physicality does not interfere, but on the contrary, contributes to their formation and development. Physical culture is the unity of at least three facets of a person's personality: the correct value orientation in the lifestyle; the presence of a certain level of physical fitness and education (i.e., the possession of specific knowledge and skills in this area of human culture); the need for daily physical exercises for the purpose of active self-improvement. The conscious desire of each person to achieve physical culture is a necessary condition for the free development and disclosure of his spiritual and physical strength, his harmonious development. This is the goal of communist education. Morally, sports can contribute to the development of such valuable personality traits as sociability, sociability, independence in decision-making, and the desire for creativity. The joy of victory and the bitterness of defeat, the ability to learn from this and thereby create the prerequisites for self — improvement, participation and empathy, a heightened sense of duty and responsibility to the team and the whole society, awareness of their honor and dignity, conscientiousness in the conduct of sports—these are the qualities that are formed in young people in the process of sports. No wonder it was in sports that UNESCO established the Fair Play Prize in 1964.

From an intellectual point of view, sport, sports activity, is a broad field of creative search in mastering the technique, tactics, management of one's emotions and physical state, respectively, developing purely sports, and therefore social, social situations. All this contributes to the development of such distinctive features of a harmoniously developed person as breadth, depth, criticality, flexibility of thinking and cognitive activity, which is greatly facilitated by the international nature and multi-contact communication in the field of sports. From an aesthetic point of view, the main thing in sports is the knowledge of the beauty of the physique and movement, the demonstration of this beauty, the inexhaustible spiritual and physical capabilities of a person.

In terms of willpower, productive activities in any sport are unthinkable without actively overcoming a whole complex of objective and subjective difficulties, without the highest degree of tension. This higher tension of the will in the daily hourly struggle with oneself creates objective conditions for the formation of vital volitional qualities of a person — purposefulness, perseverance, courage and determination, self-discipline and initiative. Active sports cover a fairly short period in a person's life. True, the period is extremely important, since it is at this time that the formation of the individual as a person takes place. At the same time, we emphasize that the organization of sports activities in modern society should not be uncontrolled, but should be based on a reasonable, humanistic ally directed, unified pedagogical management of this activity.

If this requirement is ignored, the sports team does not always form a positive life position of the individual. Often in such cases it is necessary to meet with egoistic moods and corporate morals, when sports teachers strive to educate the athlete first of all, and not the person. Another important aspect of the problem of forming a harmonious person is the influence of different sports on this process. Almost all sports can serve as a positive means of educating a person, given the possibility of their impact on morality, intelligence, aesthetics, and will. Among the numerous sports, it is necessary to distinguish multi-sport and game sports. The first of them are now becoming more widespread, the second are attractive both for their collectivism and for the fact that in games anthropometric data is largely leveled due to the need for different roles and improvement (constant, as in basketball) of the rules of competition. It is especially valuable that in sports games, in addition to achieving immediate goals — a specific result in the form of points, winning a meeting or a tournament — we achieve much more: we teach actions in certain life or simulated situations. In other words, they have a direct pedagogical, educational significance. In this sense, they are one of the most important means of forming a general, including physical, human culture. Speaking about the relationship of sports with the harmonious development of a person, it is impossible to avoid the question of the influence of sports activities of young people on their social activity, their participation in the development of society. By itself, active sports activity does not guarantee the harmonious development of young people. Sport as a form of education without an appropriate orientation does not always determine the active participation of young people in the progress of society. And N. K. Krupskaya is absolutely right when she noted that through the game you can raise both a beast and a communist. It is well known that sports in the 1930s in Germany became a tool in the hands of Hitlerism and was used by the fascists to instill a national chauvinist spirit in young people. The sad consequences of this for all mankind and for the participants of the sports movement themselves are known all over the world. And today, neo-Nazis are trying to use sports as a means of fooling young people, inciting chauvinism and racism. There is every reason to believe that the reason for the acts of vandalism in the stadiums of Western Europe is precisely this, and not in the aggressive instincts allegedly released by sports. In other words, for the progressive development of society, it is not at all indifferent from what ideological positions there is an impact on a person in sports. Summing up, we can conclude that sports can and should become a means of educating a humane and harmoniously developed personality, a means of orienting young people to actively participate in strengthening peace and friendship between peoples, in accelerating the progress of society. Today there are all the conditions for this, but here, first of all, the integrity of the educational process is important, excluding its one-sided focus only on physical improvement. This aspect of the matter, we note, was also given special importance by the thinkers of antiquity. So, more than 2000 years ago, the ancient Greek philosopher Plato wrote that a person who has mastered the riches of culture will engage in physical exercise in the name of " courage and fervor of the spirit, for the sake of awakening them, and not for the sake of gaining strength — not like other athletes who both eat

and endure hardships only to become stronger." This requires a corresponding humane orientation of society and of sport itself as one of its social institutions.

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