



## Research Article

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## Further Improvement of the Scientific Potential of Physical Education

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**Abstract:** Sport is considered as a cultural phenomenon and sphere of public life, its value potential, socio-cultural characteristics as factors in the development of a person's sports culture, the importance of physical culture and sports activities for the formation of a person in the education system.

**Keywords:** Sport; Culture; Sports Culture of the Individual.

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## INTRODUCTION

At present, the strategic guideline for the development of society and the education system is the formation of a person of culture. The current state of human civilization is characterized by a crisis of culture, which manifests itself in a noticeable decrease in the level of general and personal culture, the "erosion" of cultural values and norms, a violation of the continuity of cultures, tension and even conflict in intercultural interactions. Under these conditions, it is necessary to strengthen the cultural content of the educational process in higher education.

It is known that the formation and development of personality is possible only in the space of culture and its values and only through the personality of an authoritative teacher, a bearer of true values and ideals. Moreover, the teacher must have a good understanding of human nature and know humane and effective methods of influencing him (Sinyuk, 2004).

Kagan (1997) considers a person as a subject of a value attitude and believes that a person is the bearer of qualities inherent in his gender, age, his nation, class, class, professional and confessional group, thereby becoming the bearer of the entire pyramid of values, expressing the interests and ideals of the pyramidal subject structures. The value world of a personality comes to it from the outside - from the wealth of culture, which objectifies all the values it develops and creates an axiosphere from which every

person entering the world draws his values (Kagan, 1997).

The integration of Uzbekistan into the world culture also orients the domestic education system towards the search for ways to form cultural strategies for the development of the individual. The entry into force of the Bologna process is designed to activate the mobility of the individual, its development in the development of cultural values. In line with the culture-creative educational paradigm, it seems possible to reorient education to the importance of culture for the development of the individual, its self-realization, the ability to independently explore problems, think critically and work creatively. The modernization of modern education should form a humanistically oriented, culturally saturated educational space, since only through culture is human entry into the surrounding social community possible (Ezhova, 2010).

A specific component of culture as a social phenomenon is sports - amateur, professional and "sport for all", including children's and youth sports, student sports, sports for middle and older age, for the disabled, professionally applied, etc. This component is characterized by all the elements and features of an independent subsystem of the social sphere of society: material, human, institutional, procedural and spiritual. Sport arises through a physiological need and a spiritual motive in the subjective sphere of the individual, then it is objectified in the social processes of training and competition, public institutions and material structures -

stadiums, Sports Palaces, gyms, swimming pools, courts, etc. (Leontyuk, 1997)

Mazov (2009) notes the importance of sport for society as a competitive activity, since human existence is largely competitive, athletic in nature, because physical and spiritual efforts are pleasant in themselves. Sport enhances the spiritual "I" of the individual, helps to know oneself. Sport helps a person to strive for an open way out of his "I", which is his substance. An athlete, like a thinker, is close to the questioner real Faust, a man who is spiritually disturbed, who is looking for solutions. The socio-philosophical meaning of this thesis is that the development of sports helps society to cultivate spiritual concern for social and ethical problems. Sport helps to oppose the conformal existence of a person to the world movement, it wants to physically and spiritually settle down the subject. Being, as it were, on the other side of the political and civil world, sport expands the creative boundaries of the subject not only to the limits of humanity, but also to the entire world circle, which justifies the legitimacy of the sports process. The author notes that the place of sport as a phenomenon of human culture still does not correspond to its true role in order to achieve a high level of culture of people's life and in as a whole, a global stimulus for the harmonization of the vectors of development of modern civilization (Mazov, 2009).

Sport is considered as a sphere of public life, within which the best human qualities are formed and manifested, the formation of a person as a spiritual and bodily integrity takes place. In sport, a person reveals and "measures" his physical and mental capabilities, but it also contains the danger of going beyond these capabilities, beyond the limits of the effort that is acceptable for an individual (Barabanova, 2009).

When considering sports, it is necessary to distinguish between two of its varieties, which are usually called "mass sports" ("sports for all") and "sports of the highest achievements". If in the sport of the highest achievements the victory in competitions is in the foreground, then in mass sports it is participation in them in order to improve health, recreation, entertainment, communication with other people, etc. In addition, it must be borne in mind that the opportunities contained in sports for the realization of humanistic cultural values are not realized automatically, especially in full. Depending on the specific situation, specific historical conditions, under the influence of various factors, the content, nature, direction, significance of sports change, its humanistic values come to the fore or inhumane phenomena become predominant, cultural potential is used to a greater or lesser extent, etc. Therefore, for a correct assessment of modern sport, it is necessary to clearly distinguish between its humanistic potential and the extent to which this potential is practically realized, as well as those values

associated with sports that are only proclaimed and those that people really focus on in their real behavior. Finally, it is important to take into account not individual facts, concerning the impact of sports (competitions) on a person and relations between people, but all their diversity (Qarlibaevna *et al.*, 2022).

In conclusion, the following can be noted. In the system of higher education, it is necessary to implement the humanistic functions of physical culture and sports and their impact on the individual. The humanistic functions of physical culture and sports consist in the actualization of the huge cultural potential that sports and physical culture and sports activities carry in themselves in influencing the formation of a person's sports culture: educational potential, educational, health-improving and developing. In order to most fully realize the humanistic potential of physical culture and sports, it is necessary to create a pedagogical system of physical culture and sports education of students, aimed at the formation of a sports culture of the individual.

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