

## Factors for the Formation of the Philosophical Worldview of their Youth

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**ABSTRACT:** In the structure of the personality and in the system of its main motivating forces, a large place is given to interests, aspirations, ideals, beliefs. The most important role is assigned to the spiritual structure of the personality. Determining a person's connection with the world, with himself, with people, because any person is formed by society, depending on this, beliefs develop. Beliefs are a structural element of a broader concept - a worldview.

**KEYWORD:** philosophy, worldview, function, knowledge, idea, activity, world and person, society.

The worldview is a system of a person's views on the world and on his place in it, in which his attitude to the social environment, to the relations of man and society, to the phenomena of nature is manifested.

The worldview is a higher, generalized level of a person's attitude to the world around him, it contains other (moral, aesthetic, social) relations and pedagogical sciences manifest themselves as a strong factor in the development of a person as a person.

Worldview and morality are the main characteristics of a person that have a powerful influence on the moral and spiritual development of a person. They make him firm and unshakable in life circumstances, difficulties and adversities.

The worldview expresses itself both in consciousness (views, knowledge, ideals, beliefs) and in emotional (emotions, feelings) and practically effective spheres (behavior, actions, activities), the worldview represents a set of views that generate certain emotions in a person, an expansive response. Hence, we can draw a pedagogical conclusion that in the process of forming a scientific worldview, it is necessary to influence the feelings, emotions, culture of students in order to form a personal creative attitude to reality.

Worldview knowledge and beliefs subjectively reflect objective reality, a consequence of the assimilation of individual and collective experience of people. The worldview performs a number of functions: informational, regulatory, evaluative.

The information function is connected with the obvious reception of the perception of phenomena and events of the world around us and their reflection in the human mind. The worldview makes the world of nature and community clear for a person, forms an enlightened understanding, equips with methods.

The regulatory function is related to the fact that a person's behavior and work are guided by his consciousness, his eyes and beliefs. If a person has formed one or another worldview, stable views and beliefs have been formed, then they, as a rule, characterize his actions and actions, in practice they are considered the initial position.

The evaluative function of the worldview is connected with the fact that a person evaluates all life phenomena around us, following from his own beliefs and views, in other words, the worldview plays the role of a prism through which a person observes the world and in a certain way evaluates all phenomena and actions occurring in it.

The development and formation of a worldview is a laborious, multi-valued, internally connected process, in which it is quite possible to distinguish several stages.

The first stage is the attitude that describes the state of the child in the world around him.

The second stage is the perception of the world - a form of concrete emotional reflection of reality. The main function of world perception is the accumulation of emotional experience. The perception of the world is not classified as a mirror image of reality, it is included in the system of the child's previous experience, in the system of his relations with reality. The perception of the world at this stage is observed at an emotional and figurative level, creating an "image of the world" in the child's mind.

The third stage forms a scientific understanding of the world, that is, a reflection of cause-and-effect relationships, the essence of phenomena and the relationship between them. At this stage, there is a compilation of scientific concepts, understanding of laws, patterns.

The fourth stage is a scientific worldview. Its high-quality characteristics: dialectical and materialistic perception of the world, reasonable justification of its formation, the position of humanism in relation to social phenomena, the attitude to science as the main value that allows a person to be the master of his own destiny.

Each person has personal ideas, views and their own attitude to what is happening. But the main feature of these views, views and relationships can be different. In accordance with the requirements for the results of mastering the content of the worldview and its connections with scientific knowledge, faith and life skills of a person, three types of worldview are distinguished: scientific, religious, everyday.

The scientific worldview is based on the scientific picture of the world, which is a set of general scientific pictures of the world, on conclusions and generalizations formed on the basis of scientific analysis and comprehension of cause-and-effect phenomena. The scientific worldview is objectively correct.

The religious worldview is based on the intuitive, emotional, subjective religious experience of a person. It is based on a person's belief in the existence of God, the immortality of the soul, or other unusual forces, and so on. At the same time, religious figures rely not only on otherworldly forces, but also do not exclude physical, historical, philosophical knowledge, especially those that are on the border of the known and the unknown, and build their own ideology on this basis.

The everyday worldview is formed under the influence of specific criteria of people's lives, being transmitted from generation to generation in the form of common sense, spiritual experience, empirical systematized ideas about the world. The everyday worldview is based on everyday knowledge and usually displays external, not always essential signs of things, events, phenomena of the world.

The teacher, being interested in the student, forms, first of all, his worldview - beliefs, views, standards. The development of the subject's worldview is tightly connected with his mental development. The traditional framework for conducting educational lectures can be limited for expressing students' beliefs and their positions, therefore, students get the opportunity to express their opinions, their own impressions in practical exercises and outside of academic, independent work.

The allocation of basic thoughts is the most important methodological condition for the assimilation of any theory, arising from the understanding of the idea as the highest form of reflection of reality, the essence of

phenomena, which makes it possible to summarize the experience of the formation of knowledge in a particular area, systematizes knowledge into an integral system, becomes the principle of explaining the phenomena occurring around us, unites the reflection of objective reality and the formulation of before the student of practical purpose. This awareness of thoughts makes it possible for the teacher to concretize tasks both in educational and outside of educational activities: the main ideas that have every chance to be the content of the humanistic beliefs of the individual. At the same time, great importance is attached to the organization of independent work of students. The interaction of a teacher and students as a meeting of their value aspirations is observed in an educational place, in a pedagogical reality where the basic teacher-student relationship dominates.

The results of the study showed that the main place is given to the teacher, who, thanks to the purposefulness of pedagogical work, organizes the thoughts of students, enriches and fills their understanding with value values.

Due to the fact that the role of the teacher is significant here, therefore, the humanistic tendency as a super-task in the daily work of the teacher is obliged to characterize his exact tasks. In any educational activity, to begin with, it is necessary to explore those values that appear in the form of more joint social values:

The first level is values, which include the attitude of a person to nature, to society, to himself; the relationship "man - society"; the relationship "man-man" (the meaning of human life).

The second level is the values that determine the program of an individual's behavior in the environment. Among them are values and goals: the desire for education, the choice of a profession, the conquest of a designated place in the team, the improvement of oneself as a person (the formation of responsibility, a sense of duty, diligence, collectivism).

The third level is the values that function in the nearest social environment: college, university, course, group, family.

The presence of such a classification makes it possible to trace the path of transformation of social values into personal ones, to realize which values appear at the level of representations and which at the level of attitudes. The formation of values that characterize the program of students' behavior in specific life situations, initially connected with contradictions.

For the effective development of a worldview, the formation of social skills of a worldview character is of no small importance: the ability to select the necessary arguments, the ability to logically prove and defend one's own point of view, and also to know the essence of phenomena and express one's attitude to it, at this step of formation, a scientific worldview develops.

The analysis has shown that the success of the ideological education of students largely depends on the knowledge and correct application by the teacher of those positive directions that take place in the development of personality.

Assessments of the formation of a scientific worldview are determined by the following criteria: the depth of assimilation of scientific concepts, laws, theories that are crucial for understanding the essence of the processes of formation of nature, society, thinking; a stable, conscious personal attitude to the studied material, its ideological content; the desire and ability to defend one's own views and beliefs; the manifestation of confidence in daily work and behavior; formed intellectual feelings. B.T. Likhachev also refers to the developed ability of dialectical comprehension of reality, which certainly testifies not only to the highest level of formation of an individual's thinking, but also to a special level of formation of his worldview.

views and beliefs are formed first of all as a result of mastering the sciences, in this process, besides the rest, feelings and will are formed. Worldview education as an organic unity of consciousness, thinking, impressions and will, realized in the unity of the educational process and life, requires an integrated approach. In all likelihood, as a direct consequence, when discussing the purposeful development of a worldview, the definitions of "formation" (as the creation of a new one) and "development" (as the change of an existing one) are traditionally used, which are used identically both in relation to the process of education and in relation to the process of study. The formation of a scientific worldview consists in the fact that the purposeful formation of the theoretical level of consciousness "does not postpone the remaining layers of the worldview, mythological atavisms, or the values of everyday life that are actually there in a multifaceted human being. And on the contrary, an individual acting from the name of only a theoretical, scientifically systematized and most rationalized worldview, a little bit resembles a living, suffering and dreaming human being."

Thus, the scientific worldview is achieved not by the action of the educator, but with the help of the facilitating interaction of the educator and the learner, the community and the learner, the external environment (technology, nature, art, etc.) and the learner, that is, society, the teacher, the world around us and the learner - this is traced in the structure of the worldview. Directly, these distinctive features characterize the need to isolate individual parties during the formation of a holistic worldview, for which it is quite possible to establish some stable states that are the result of a step-by-step purposeful formation of a scientific worldview.

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