

## THE MAIN DIRECTIONS OF THE FORMATION OF THE SCIENTIFIC WORLDVIEW AND ITS CRITERIA

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### **Annotation:**

The most important place in the dialectical process of forming the worldview of both the individual and society belongs to philosophy, because of its ability to initially act as a universal theoretical knowledge, as a knowledge of the universal, universal principles of being. A person who is at the center of the main issue of philosophy is considered by it as a being with consciousness that allows him not only to reflect objective reality, but also to change and transform it in accordance with his interests and goals - as a free creative person capable of doing good consciously, selflessly and responsibly.

**Keywords:** person, society, education, scientific worldview, values, development, spiritual heritage.

The essence reveals its focus on educating a person, indicating to him higher goals in accordance with the hierarchy of moral values, developing in him the ability to subordinate his actions to these higher moral goals, to fill his life with meaning. Thus, it becomes clear that it is necessary to form a philosophical worldview for each person, based on the responsible socially significant professional tasks assigned to him in the interests of strengthening and developing the state, society and the individual.

Taking into account the fact that philosophy itself is a socio-historical type of worldview, it is possible to consider the philosophical worldview as a generalized system of views on the world and the place of a person in it, which determine its main purpose and the main functions arising from it: the main component of the worldview is precisely the attitude of a person to the world - nature, society, social communities, other people, and yourself. The existence of various forms of worldview does not eliminate the need to solve its main problem - the problem of the "world - man" relationship, which is a complex social structure of interrelated elements that are also in a complex dialectical interaction and in appropriate relationships, which are:

- ontological, requiring a definition of what is primary: the world or man, being or consciousness;

- epistemological, aimed at obtaining an answer about the cognizability of the world by man and the degree of its truth;
- praxiological, forming an understanding of the need for certain practical actions from a person;
- moral, explaining what is good and how it should be done.

In each of the presented relations, the regulation of two opposite values is carried out:

- ontological: being - consciousness;
- epistemological: true - false;
- praxiological: practical activity - the absence of it;
- ethical: due - being.

In addition, one should not forget about the aesthetic, pragmatic and other relations arising from their worldview relations "world - man".

Thus, the content of the worldview, the core of which is the totality of his views, formed on the basis of knowledge, beliefs and ideals of a person, realized by him in the course of practical activity, and allows us to determine the main functions of the worldview. Among the latter, methodological, epistemological, axiological, praxiological and individual-personal functions are traditionally distinguished.

It is necessary to take into account that, on the one hand, all the functions of the worldview are in dialectical unity and act simultaneously, on the other hand, in specific life situations, a separate function or their combination can become dominant. Hence, the so-called leading function of the worldview can be any of the presented functions, since it becomes such depending on the nature of those problems that at a certain moment turn out to be paramount in a particular situation for a person or social systems.

The methodological function allows us to answer the question of how the formation of a worldview and the formation of generalized views on the world and a person's place in it takes place, which methods and methods will be used to achieve life goals by the individual, society and the state.

The epistemological (cognitive) function reveals the cognitive capabilities of a person and other social systems, forms the most generalized knowledge about the world and man as a whole and ways to comprehend them, and also develops methods for optimal management of them.

The axiological (value-orientation) function makes it possible to develop a person's value attitude to the surrounding world, to the changes taking place in it, as well as to himself. The praxiological (practical) function is a guide to action, the direction and content of which corresponds to the worldview of the individual, society and the state.

In spiritual terms, a person is what his worldview turns out to be, the core of which is expressed by the spiritual world of the individual, the system of his views and ideas, knowledge, beliefs and ideals. At the level of worldview, they constitute a dialectical unity that determines the



spiritual basis of a person's personality. And if a person's nature is preserved from birth, then his personal, spiritual status is in constant motion, change and development. The uniqueness of a person consists in the unique individuality of his spiritual world, in the uniqueness of his personality. Following a change in the worldview, a change in personality also occurs - just as a change in the social and other position of a person in society leads to a change in his worldview.

A person's worldview has its own individual unique world at the highest level of his spiritual life, which presents a holistic view of the world and the place of a person in it. The worldview, therefore, allows us to assess the level of spirituality of a person. Conscious free human actions and behavior are possible for the reason that man, as a rational being with consciousness, subjectively motivates his behavior. In this regard, a person is not only able to evaluate the expected end result of his activity, but is also ready to bear full responsibility for its results and the consequences that arise afterwards.

Subjective motives of activity grow out of a person's worldview. What is the worldview of a person, such are the motives of his behavior, actions and practical activities. The functions of the worldview, thus, reveal the main directions of its use, in the interests of realizing the goals, objectives and purpose of the state, society and the individual.

The methodological function of the worldview, being the main one, is that it allows you to answer the question of how the worldview is formed and the formation of generalized views on the world and the place of a person in it, which methods and methods will be used to achieve life goals by the individual, society and the state. The content of the worldview is grouped around one or another solution to the main question of philosophy. The personality and various social communities of citizens really act as the subject of the worldview. The worldview is the core of both individual and social consciousness, being an essential indicator of maturity not only of the individual, but also of various social groups, society as a whole. Thus, in its essence, the worldview acts as a socio-political phenomenon.

The totality of natural sciences forms a natural-scientific picture of the world, and social sciences form a socio-historical picture of social reality. Creating a universal picture of the world is the task of all fields of knowledge. With the help of a worldview, a person builds a picture of the world of a certain epoch - both historical and his own.

At the same time, the worldview differs from other elements of the spiritual world of a person in that, firstly, it represents a person's view not on any particular side of the world, but on the world as a whole. Secondly, the worldview reflects a person's attitude to the world around him: he is afraid, whether a person is afraid of this world or lives in harmony with it, whether he is satisfied with the world around him or seeks to change it. Thus, the worldview is a complex view of how to behave in this world, which spiritual and moral qualities are able to cement his personality.

Patriotism occupies the most important place among the spiritual and moral qualities of a person. A patriot loves his Fatherland not because it gives him some benefits and privileges before other nations, but because it is his Homeland - and he does it morally-consciously, voluntarily, selflessly and responsibly. With the concepts of the Fatherland, the Motherland begins the formation of a person's moral principle of spirituality, ideas about the sacred, beautiful and high.

Thus, the main functions of the philosophical worldview are objectively determined by philosophy, since it allows us to form a generalized system of views on the world and a person's place in it, which determine his main purpose and the main directions and content of practical activity that follow from it. The main component of the philosophical worldview is precisely the attitude of a person to the world - nature, society, social communities, other people and to himself. The existence of various forms of worldview does not eliminate the need to solve its main problem - the problem of the "world -man" relationship. The main functions of the worldview reveal its purpose, the ability to ensure the solution of a certain range of spiritual and practical tasks by functioning social systems for the effective achievement of the goals set for them and the optimal solution of the tasks assigned to them. In the light of the exceptional importance of the worldview in human life, the problem of determining the main directions and means of its formation is also of particular importance. Man, as a rational being, has a consciousness that allows him to know the world around him and himself, the result of which is knowledge, beliefs and ideals. These elements turn out to be the most important components of the worldview. They form its foundation.

A person's worldview is never homogeneous. Its structure contains various components that are formed in the process of its individual life experience, under the influence of the historical past - preserved myths, existing traditions, religious and other prejudices. However, its most important structural elements are scientific and philosophical knowledge, beliefs and ideals, which make it possible to form its generalized views, a holistic view of the world and the place of man in it.

Everyday consciousness is formed under the influence of traditions, moods, habits acquired in real life, when solving specific life situations. However, knowledge can also function in concepts, judgments, conclusions, hypotheses, theories that reflect the most essential, natural connections and relationships of objective reality, which is scientific knowledge.

On the basis of the form of awareness of the surrounding world and the individual's own efforts, her worldview is formed, which, although divided into ordinary and scientific, in reality turns out to be a complex conglomerate of ordinary and scientific knowledge, customs and traditions, religious beliefs and various mythologies. The formation of a scientific worldview as a socio-pedagogical process objectively requires making an ordered set of methodological ideas available to every young person. Thus, it seems necessary to familiarize students with dialectics (now hushed up) as a form and method of reflexive theoretical thinking



and a method of philosophical argumentation. Thus, the primary task of the university and its teaching staff is to create conditions for the formation of the worldview of future young specialists in the educational process.

The depth and comprehensiveness of ideological generalizations cannot be the same at different stages of learning and practical activity of the individual. At the same time, the formation of the philosophical worldview of students is not carried out from scratch: each of them graduated from high school, passed the stage of the most intensive formation in adolescence. The latter turns out to be the most favorable for the beginning of the formation of a picture of the world among young people: by studying systematic courses of the basics of sciences, young people get the opportunity to analyze objects and phenomena more deeply, search for similarities and differences in them, mutual connection and causality, establish patterns and driving forces of the socio-historical process; they also get the opportunity to come to independent ideological conclusions.

The exceptional specificity of adolescence is the desire for self-affirmation. Satisfaction of this need expands the circle of communication of a teenager, gives impetus to the formation of socio-political, moral and aesthetic ideals. At this stage, physical and spiritual maturation occurs, which determines the readiness of young people to assimilate the scientific worldview in all its scope and completeness.

Philosophical orientation of thinking, cognitive attitude to reality, the need to penetrate into the system of "things and knowledge" create a solid foundation for the formation of fundamental methodological ideas of a high level of generalization, firm views and beliefs that provide breadth of orientation in the world, principles of behavior and activity among high school students. One of the most valuable neoplasms of early youth is actively involved in this - the self-consciousness of the individual, directly conditioned by her self-esteem and the level of claims, ideals and value orientations, ideas about herself, about her expectations and life plans.

From certain ideological positions, professional self-determination is also carried out, including the organization of an active test of strength, the initial acceptance and assimilation by a person of a system of values, goals, standards, norms and standards characterizing a particular professional group, the formation of moral and psychological and labor readiness to follow their public and state duty in a particular sphere of the national economy, primarily in total, in the field of material production. Despite the fact that the social and ideological and moral maturation of young men may lag behind their intellectual and physical development, they are able to consciously choose the sphere of their future professional activity, including their future profession, not only to satisfy their own interests, but also in the interests of society and their Fatherland.

The formation of the worldview of both the individual and society has a multi-level character, and criteria are used to determine the degree of its formation, which are:

- knowledge of the most important concepts, laws and theories necessary both for understanding the essence of the development of nature, society and man, and the formation of a scientific worldview;
- stability of views and beliefs that allow you to evaluate and relate to the phenomena and events of real life;
- an active life position in specific public affairs, in their practical activities and actions.

Thus, the formation of the worldview of a student of a higher military educational institution in the course of training should include the following main directions:

- optimal assimilation of the most important concepts, laws, theories of science that are crucial for understanding the essence of the processes of development of nature, society and thinking;
- stable conscious, personal attitude to the studied material, its ideological and scientific content;
- readiness and ability to act in the interests of one's Fatherland, to protect the security of the state, society and the individual, in the interests of preserving and strengthening domestic socio-political and moral values;
- active life - civic - attitude and moral conviction combined with self-discipline (including intellectual discipline).

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