

DISTINCTIVE FEATURES OF YOUTH SPIRITUALITY IN THE DEVELOPMENT OF SOCIETY

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Annotation

The concept of worldview correlates with the concept of "ideology", but they do not coincide in their content and scope: the worldview is broader than ideology. Ideology covers only that part of the worldview that is focused on social phenomena and the attitude of certain social communities to them. The worldview as a whole refers to the whole objective reality and to man.

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One of the most important qualities of a person is spirituality. What is meant by spirituality and what does spirituality give to a person, what is this state that is inherent in a spiritual person?

Spirituality, firstly, is the nature of man himself; secondly, it is both thinking, consciousness, and the will of man. This is a single dialectical complex that makes up and expresses a person's individuality. Thirdly, each person independently creates it by personal development and self-awareness. Fourth, the distinctive feature of a spiritual person is his perfection and integrity, sincerity and complete harmony with himself and the world in which he lives.

Spirituality gives meaning to human life. In it, a person finds answers to questions about the meaning of life, about the criteria of good and evil, truth and error, it opens access to love, conscience, a sense of duty, to justice and statehood, to art, science and religion, indicates what is the most important and most valuable in life.

A person's spirituality is understood as his ability to distinguish between life priorities and values and subordinate his actions, behavior, and way of life to them consciously, voluntarily, selflessly and responsibly. Spirituality is the highest asset of the human soul, the moral core of a person, the manifestation of which is his spiritual health. A spiritual person will not be unjust, cannot be greedy, evil, envious, hypocritical, dissatisfied, since the very content of her inner world gives her a sense of satisfaction with life, joy incomparable with the possession of

material goods or power. A spiritual person has a supreme asset that he will not exchange for anything, and he subordinates his life to the highest good.

However, spirituality and its level for everyone is directly dependent on their worldview. If instincts are conditioned by the biological nature of a person, they are objective, then the subjective motivation of his actions and practical activities is conditioned by his worldview. The inherent moral freedom of a person is fertilized not only by the motivation and choice of the actions he commits, but also by responsibility for their consequences. All subjective motives of activity have their roots in the soil of the worldview and grow out of it.

The thesis turns out to be an axiom: what a person's worldview is, such is his motivation for practical activity, the actions he commits. A change in a person's worldview leads to a change in the motivation of behavior, actions and all her practical activities. A person as a rational being with consciousness, as a unique inimitable personality, is most interested in forming his own worldview, which will allow him to determine his own individual image and lifestyle, his own behavior in specific life situations. A person who is unable to develop his own worldview turns out to be a "cog", an unconscious participant in the crowd, acting in the interests of the goals imposed on him.

And if the ideological foundations of a person arise from a system of generalized views on the world as a whole, on the existing real being and the place of a person in this world, then the generalized views of people are formed on the basis of their knowledge, beliefs and ideals, which determine the direction and content of their practical actions. Moreover, the relationship between the world and man, being and consciousness, objective and subjective is considered as the main question of philosophy, transformed into the form of a specific question for each person, why is life given to a person? What is its social and individual meaning? Answers to the questions posed can be obtained only on the basis of philosophical reflection, the basis of which is determined by the worldview.

The meaning of life - as well as the meaning of human existence - is both a philosophical and a spiritual problem related to determining the ultimate purpose of existence, the destiny of humanity as a society and a biological species, as well as man as a social, intelligent being. The meaning of the destiny of humanity and man is one of the main ideological concepts that exerts an exceptional influence on the formation and development of the spiritual and moral image of the individual.

The question of the meaning of life arises when a person faces the need to make a subjective assessment of the life he has lived and determine the degree of compliance of the results achieved with his own initial plans and goals, to realize the content and direction of his life, his place and role in society. In this case, it is necessary to find answers to the questions: what is the main purpose and value of a person? what determines his life goals? in the name of what and for what is life given to a person?

The question of the meaning of life is one of the traditional problems of philosophy, theology, and fiction, where it is considered mainly from the point of view of understanding and determining what is the most worthy meaning of life for a person. At the same time, ideas about the meaning of life are formed in the process of people's direct life activity and depend on their social status, the tasks they solve, lifestyle, worldview of a specific historical situation. In the most favorable conditions of life, a person can consider the meaning of his life in achieving happiness and well-being. In difficult life circumstances, with a low level of material prosperity and existence, the absence of real conditions and opportunities for the disclosure of their abilities, the unfriendly attitude of the social environment, etc. - real life, its conditions and results may lose their value and meaning for a particular person. 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.

A distinctive feature of a person with a worldview culture is that she makes the very fact of the existence of this phenomenon an object of reflection in order to willfully eliminate the undesirable effects of outdated worldview archetypes, liberation from them. It should be noted here that, on the one hand, the modern domestic humanitarian sphere has freed itself from rigid ideological clichés, which has expanded the possibilities of teachers of social sciences to search for methodological and methodological principles that would combine methodological harmony and meaningful pluralism. On the other hand, meaningful pluralism in the field of humanities has opened the way to concepts that are more destructive than innovative, not so much modernizing as leading to the deformation of the ideological sphere of a young.

Since the meaningful filling of the value hierarchy occurs through the assimilation of the cultural norms of society, the first stage of the cultural formation of an individual should be considered his socialization as the assimilation of the cultural potential of society. A socialized

individual with a certain worldview embodies the normative-sanctioning function of a cultural society. Since social reality always contradicts the ideal from the position of due, then a person with values and ideals formed in his youth inevitably faces the problem of revaluation of values. This is due to the beginning of an individual's independent life: if earlier her activity was directed mainly from the outside - by parents, educators, teachers, a group of immediate influence, now a person faces the need for independent decision-making, active choice of life position, behavior style and lifestyle.

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