

PERSONALITY AND ITS IDEOLOGICAL FOUNDATIONS

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Annotation

The article provides a philosophical analysis of the worldview based on its essence. The structure and functions of the worldview, the main directions of the formation of the worldview and the criteria of the ideological maturity of the individual, as well as the role and place of the worldview in the spiritual life of a person are considered.

Keywords: worldview; philosophical worldview; dialectics; essence, structure and functions of worldview; criteria of ideological maturity; spirituality.

The vital activity of graduates of higher military educational institutions, their upcoming professional activities, behavior and communication are included in the existing system of contradictions between society and the state. The acuteness and depth of many contradictions, their long-term existence have a very negative impact on the formation and development of the spiritual world of young specialists, which results in a radical change of ideological orientations, rethinking of one's own social status, revaluation of professional values. Meanwhile, a person's worldview most fully characterizes his essential nature, which makes it very relevant to consider the ideological foundations of the training of university graduates. Despite the existence of different points of view on what a worldview is, what place it occupies in the structure of personality, its definitions contain such characteristics as a system of views, principles, values, ideals and beliefs of a person, as well as his attitude to reality: Worldview — this is "a system of human views on the world as a whole, on the place of individual phenomena in the world and on one's own place in it, an understanding and emotional assessment by a person of the meaning of his activities and the destinies of mankind, a set of scientific, philosophical, political, legal, moral, religious beliefs and ideals of people"; "a system of human knowledge about the world and about the place of man in the world, expressed in the axiological attitudes of the individual and social group, in beliefs about the essence of the natural and social world." As evidenced by the two roots of the word "worldview" — the

world and the view, or consciousness — in general, it represents a specific form of human consciousness, his views on the world and his place in this world.

Moreover, all the authors emphasize that the worldview as a form of social consciousness forms a person's holistic view of the world and his place in it. In this regard, there is a stable idea that what a person's worldview is, this is what he really is.

The subjects — carriers of the worldview are both an individual and a variety of social communities and professional groups. The worldview reflects not only the ontological characteristics of objective reality, but also the epistemological possibilities of its cognition, change and management. Each person actively manifests himself as a moral being, since, on the one hand, morality as a system of proper behavior, fixed in the requirements of its norms, principles and ideals addressed to a person, requires certain behavior from him. And, on the other hand, the existence and functioning of morality is impossible without granting freedom to the individual. Only the freedom that morality asserts allows a person to become a moral person. It is freedom that creates the necessary and sufficient conditions for the development of creative activity of the individual in practice as an important moral factor responsible attitude not only to the performance of professional duty, but also possible consequences.

A modern young specialist, when faced with complex and responsible tasks assigned to him, must first of all form a philosophical worldview for their successful and effective solution, the core of which is determined by the generalized views of the individual on the world, allowing him to realize his own place in it on the basis of knowledge, beliefs and ideals. At the same time, the worldview is not limited to a set of views, but also assumes their implementation within the framework of direct activity in accordance with them, the main criterion of which is the attitude of future specialists to mastering their chosen profession, the core of which is determined by professional knowledge obtained at a military university. As a result of consistent and purposeful educational activities of the University teaching staff, the necessary and sufficient conditions are created for each future young specialist to acquire the necessary professional knowledge and form a moral readiness and ability to implement them in any conditions of practical activity professionally, timely and responsibly.

Every philosophy is a worldview, since it contains the most general ideas and views on the world and the place of a person in it. The objective conditionality of this lies in the fact that only philosophy poses and resolves its main question, which requires the definition of primacy in relation to being and consciousness.

Being and consciousness are two fundamental philosophical categories. And if being is an objective reality that denotes everything that exists in this world, then consciousness is a property of highly organized matter inherent in man, allowing him not only to reflect being, but also to change it. The relationship between being and consciousness, which requires an

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answer to the question of what is primary in this respect, has divided philosophers into materialists and idealists. The second side of the main question of philosophy is connected with the problem of cognizability of the world. Materialists consider the world to be knowable, the truth of which is confirmed by practice.

Philosophy as one of the forms of social consciousness allows a person to form a holistic view of the world and a person's place in it, the natural result of which is their awareness of the meaning of their own life most fully and comprehensively. The completeness and comprehensiveness of the awareness of the meaning of life is due to the fact that only philosophy considers in unity and dialectical interrelation the ontological, epistemological, axiological and moral relations of man and the world, which reveal the essence of the philosophical worldview of man, its depth, comprehensiveness and stability.

However, this does not mean that every worldview is philosophical. The concept of "worldview" is broader than the concept of "philosophy". It includes other types of awareness of the meaning of life — mythological, artistic, religious, etc.

Another aspect of this issue is related to the consideration of the worldview, when the main attention is associated with determining the level of reflection of reality. Worldview and philosophy are the result of reflection of the world, but the depth of this reflection can be different. The first elementary kind of reflection occurs at the level of sensations. Only individual, external manifestations of being, the world of phenomena, and not entities are recorded here.

At the next level of reflection, a holistic picture of the world is already created, the relationship of processes and phenomena is indicated, their identity and differences are fixed. However, at this level, the worldview is limited more by sensory experience than by rational thinking, here feelings and reason still prevail over reason.

And only when reflection occurs through concepts, a worldview is formed that can reveal the patterns and essence of phenomena and processes. Conceptual reflection is the deepest level of reflection associated with abstract thinking and theoretical cognition. The worldview at this level can be called a worldview. This is what philosophy represents.

Thus, philosophy is the highest level and type of worldview, it is a theoretically formulated, systemically rational worldview, by its very essence designed to reveal the rational meaning and universal laws of the existence and development of the world and man. The main method of solving ideological problems at this level is dialectics, proceeding from the need to identify the main internal contradictions of social systems and consider them as the main source of development, the consideration of which leads to the identification of their essence. It is the essence of objects and systems that distinguishes them from various forms of possible existence, reveals their internal connections, the unity of all the various empirical forms of

manifestation. No phenomenon can be understood without defining its essence and not on its basis.

Finally, we note one more thing — the historical aspect of the distinction between philosophy and worldview. The point is that philosophy is the latest kind of worldview in historical terms, which arose after myth and religion. In this regard, it should be said that society has already dispensed and, perhaps, can do without a philosophy based on thinking and reason, but then a worldview representing either a mythological worldview or a religious worldview based on belief in supernatural forces automatically takes its place. History provides the most convincing evidence of this.

Historically, the concept of worldview (worldview) arose at the end of the XVIII century. and for the first time began to be used by representatives of German classical philosophy. Nevertheless, certain ideas about the worldview, reflecting its various properties and sides, began to take shape much earlier, expressed through the content of such categories as wisdom, philosophy, metaphysics, religion. As a rule, these were ideas about some higher generalized knowledge, the most valuable and difficult to comprehend, the possession of which makes a person wise, teaches him to live correctly, to coordinate his actions and behavior with the imperishable laws prevailing in the world. The concept of "philosophy" ("love of wisdom", Greek) was first used by the Greek thinker, the founder of scientific mathematics Pythagoras, describing people inclined to intellectual knowledge and the right way of life, and initially this concept was used in a broader sense and referred to the whole body of knowledge that mankind possessed.

Every concept in philosophy is considered as a form of thinking reflecting the essential properties, connections, relationships of objects and phenomena, revealed by abstraction from all their individual features, but philosophy focuses on their essence; the worldview, as already noted above, is a system of generalized views of man on the world and man's place in it, which and they form his motivation for practical activity.

Note that although not all researchers adhere to a common understanding of the worldview, these differences are not significant. Generalized views are formed by people on the basis of their knowledge, beliefs and ideals, which determine the direction and content of their practical actions. The relationship between the world and man, being and consciousness, objective and subjective is considered as the main question of philosophy, the solution of which by each individual person confirms him as a materialist, idealist or dualist, convinces him of the possibility of true knowledge of the surrounding world or deprives him of this opportunity.

Moreover, society has long had a conscious desire to develop a scientific definition of the worldview, within which the entire history of mankind, its cognitive and transformative activities, its culture and moral guidelines would be comprehended. Such a desire is manifested

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by various social groups of people, political parties, who see in it the basis not only of spiritual unity, but also a program of concrete actions to transform society and its citizens.

There is no doubt that in any society there are always various philosophical doctrines that interpret modern culture, the history of mankind and its future in different ways. They provide not only different solutions to the problems discussed, but also solve the issue of their allocation in different ways, define their areas of competence in different ways. However, with all the apparent diversity of philosophical concepts and doctrines, as well as definitions of the worldview, it remains unified in its essence. It is the essence of the worldview that reveals the contradiction between the totality of a person's generalized views on the world and his place in it, on the one hand, and how these views are realized by him in practice, on the other hand, that characterizes the actual worldview of a person. It also allows us to define the essence of each person: each person is free to choose his worldview, but he cannot be free from social relations that leave an imprint on the worldview, determining the basic general orientations of people, their way of thinking, ideas about the existing objective reality and the role and place of a person in the world.

At the same time, it is necessary to emphasize the specifics of man as a rational being with consciousness, which allows him not only to know the world around him and realize his place and role in it, but also to change them. The spiritual and moral unity of consciousness and self-consciousness of the individual represents such a structure, which is his worldview.

Thus, we can say that a person is born twice: initially he comes into the world as a biological being, and then, socializing, comprehends the world around him, learns the principles of life. Asserting himself as a person, a person develops a value-emotional attitude to the world, which forms a system of his generalized views, beliefs and ideals that determine the content and direction of his practical activities.

Accordingly, the worldview is not so much a system of generalized views, beliefs and ideals, as a way of practical development and transformation of the surrounding world and the subject of these transformations. The essence of the worldview is that on its basis it is possible to resolve contradictions between what already exists in objective reality and what needs to be achieved in the interests of solving emerging practical problems and optimal functioning of the social system.

The worldview reveals the totality of the "world—man" relationship, which is spiritually practical. However, the spiritual and the practical turn out to be two dialectically inextricably linked internal contradictions caused by the conditions of real life.

Thus, the essence of the worldview determines the internal contradiction between the main elements of its structure — the totality of views, knowledge, beliefs and ideals inherent in a person, and the degree of their implementation in practice. In the simplest form, this

contradiction can be formulated as a contradiction between what a person already possesses, what he has achieved and what he aspires to and is able to achieve.

Knowledge, views, beliefs and ideals of a person only allow motivating the direction and content of practical activity, expressing a certain attitude to the phenomena of the surrounding life and taking a certain position in it. Moreover, among the motives of activity formed on the basis of beliefs and ideals, there should be motives of volitional efforts of the individual. In this sense, the worldview should be understood as a specific form of human consciousness, which includes a generalized system of his knowledge, beliefs and ideals, which express his attitude to nature, society and himself and which determine his socio-political and moral position, as well as will, without the use of which practical activity is impossible. Thus, the most important structural elements of the worldview are a system of generalized views of a person on the world and his place in it, the content of which is determined by the knowledge, beliefs and ideals of a person, his will, as well as the results of practical activity.

In turn, these structural elements of the worldview should be divided into objective and subjective. What role do they play in the structure of the worldview? Objective elements of the worldview act as existing opportunities and conditions for the implementation of practical activities to solve the tasks, and subjective characterize the degree of readiness and ability of the individual to realize these opportunities and turn them into reality.

For young specialists, understanding the essence of the worldview turns out to be the most important factor in their effective practical activities. On the one hand, their professional activity is based on the awareness of its social necessity and value (importance), which implies the need for spiritual development of the existing social reality. On the other hand, the consciousness inherent in a person makes it possible to comprehend the necessity and value of professional activity, obtaining the necessary knowledge about it and multiplying them with social values.

Every young specialist needs to understand that his behavior and actions clearly reveal his worldview, acting as the most important criterion characterizing the degree of awareness of the necessity and social significance of professional activity, his willingness and ability to adequately fulfill his professional duty. Thus, the worldview of young specialists as a reflection of their professional existence turns out to be the most important form of their social consciousness and its spiritual and practical development, since in this process there is a value aspect that characterizes the importance and significance of any socially significant professional activity.

Moreover, the knowledge, beliefs and ideals of a young person are most actively formed at the age when he enters the most active period of his own life — he consciously, voluntarily and responsibly carries out his upcoming professional activity, forms an active life position, which

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are the determining factors of his actual worldview. This process turns out to be the most effective and fruitful within the walls of a Higher military educational institution, where the foundation of his worldview is laid in the process of mastering humanitarian knowledge and active participation in social forms of life.

The analysis of the content of this process allows us to identify the main conditions for the formation of a young specialist's worldview:

- the formation of ideas about the values and ideals of public life (the source of information can be individuals, the media, the family, etc.);
- the formation of knowledge about nature, society and man in the learning process;
- the formation of the ability to reflect on the information obtained in these processes;
- activity and a certain orientation of personality: the action of emotional and volitional factors - the combination of emotions, feelings with intelligence provides a more effective formation of personal views and beliefs.

The most important factors for the effective formation and implementation of ideological aspects in the educational process are taking into account the peculiarities of academic disciplines and the specifics of the profile of training future specialists, which allow us to determine the system of principles underlying the modeling of the process of forming the worldview of students of educational institutions. The main principles of the implementation of this process should include the principle of axiology, the principle of interdisciplinarity, the principle of system, the principle of integrativity, the principle of accessibility, the principle of activity and the principle of personal significance of knowledge.

Based on the need to implement the requirements of a systematic approach, it is possible to identify the following elements of the process of forming the ideological orientations of students as future specialists: motivational, structural, substantive, procedural and activity.

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