

FORMATION OF THE PROFESSIONAL WORLDVIEW OF YOUNG PEOPLE

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Annotation:

The theoretical element of the worldview opens the movement from the direct sensory reflection of reality to abstract conceptual thinking. However, conceptual thinking is not the final point of scientific and educational cognition - after that, the ascent from the abstract to the concrete begins, which is not a simple return to the original, but to the concrete at a higher stage of its development, when the subject is comprehended deeply and comprehensively.

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Accordingly, such ascent in essence is not a process of simple summation, "stringing" abstractions on top of each other, but is a synthesis that is a further deepening into the essence of the phenomena of the material world in all their causal relationships and relationships.

Any result of analytical-synthetic activity (in concepts, ideas, theories) contains both knowledge and the way of activity. These are different sides of a single process of cognition, but the leading role in this process belongs to knowledge as a form of existence and systematization of the results of human cognitive activity.

There are two levels in the structure of scientific knowledge - empirical and theoretical - differing in their scope, depth and completeness of reflection of objective reality. Empirical knowledge is fragmentary, one-sided, incomplete. Theoretical knowledge is the highest product of cognition of reality, which is based on a set of deduced consequences, statements with their proofs. The existence of science as such is associated with theoretical knowledge. Theoretical knowledge is characterized by a high degree of generality, abstractness and consistency. It reflects the general and essential aspects of phenomena, not only open and observed, but also undiscovered and unobserved. Theoretical knowledge is inherently heuristic, that is, it makes it possible to discover new facts and laws.

The worldview does not contain disparate knowledge, but their system, which reflects the structure of modern scientific knowledge, is organized around and based on methodological ideas, theories and principles. The knowledge systems acquired in this way are in constant motion, correlate with other systems, are rebuilt in accordance with the tasks of cognition and specific ways of their application. At the same time, there is not a simple transition from one

system to another, but a generalization of the formed knowledge systems, the creation of new systems, as well as a wide transfer of knowledge to a wide variety of life situations. Human consciousness is determined not only by knowledge. However, the knowledge that is relevant to a person acquires a subjective, personal meaning for him. The worldview position is the knowledge that has passed into beliefs, into the inner position of the personality.

In order for knowledge to grow into beliefs, organically enter into the general system of views, dominant needs, social expectations and value orientations of the individual, they must penetrate into the sphere of feelings and experiences, be confirmed by practice. Consequently, along with the intellectual and emotional-volitional elements, the worldview also includes a practical element. Educational, practical and social activities involve students in a wide range of social relations, equips them with diverse information, experience of socio-political and moral communication. It does not lead to purely external results, but rebuilds the inner world of the personality, develops in her the need for active creation as a property of the personality. It is not enough that this activity is socially useful, it is necessary that it satisfies the student himself, corresponds to his personal ideal. To form a socially significant motive means to turn the objective goal of activity into a real motive, to make the external, objective internal property of the subject, to cause him the need for this activity.

An exceptional role in the formation of the personality of a future specialist belongs to his supervisors and mentors: it is the leader as a creative, ideological, moral and socially active person who turns out to be the main spiritual mentor and guide of the scientific worldview for his students. His personal worldview position is the most important factor in the formation of their worldview.

The philosophical worldview as a set of views conditioned by the totality of scientific knowledge, beliefs and ideals of the individual differs from the ordinary consciousness in that it forms an individual human "I", allows a person to realize the meaning of life as the meaning of his existence and vital activity. The fact is that the worldview expresses that part of the spirituality of the individual and society that allows you to continuously identify yourself with yourself and for yourself. The loss (collapse) of the worldview leads to a loss of understanding and feeling of oneself as a person, to the loss of the moral meaning of one's own life activity. But what is it - the meaning of life or its absence, what does our desire to discover, reveal, understand the meaning, act meaningfully or at the level of "common sense" mean? What does a person's unwillingness or even fear of being in a meaningless situation mean, what is meaninglessness? If we are in search of meaning, then maybe we are looking for something that exists somewhere outside of us, but is hidden, and we have to discover and extract it? After all, we are talking about hidden meanings. If we talk about the meaning or meaninglessness of certain events or phenomena, then maybe we ourselves artificially construct these meanings, and then transfer them outside and attribute them to events?

The answers to all the questions posed exist. But each person must answer them himself. First of all, you should answer the questions: are meanings belonging to the inner world of a person

or do they exist outside of us? are they subjective or objective? Why do we comprehend meanings in some cases, form and generate them in others, and lose them in others?

Finally, it is characteristic of a person not only to search and discover (or not to discover), to gain or lose meanings in a variety of individual events and processes of his own life, as well as everything that happens around him. From the questions about the meanings of various particular events, a common, key question for everyone is woven - the question of the presence or absence of meaning in his own life and, finally, the question of the meaning of human existence in general.

However, the formation of a worldview enters into an active form only when each future young specialist will be able to independently and meaningfully resolve the internal contradiction of the worldview, consisting in the fact that, on the one hand, it represents a set of views based on knowledge, beliefs and ideals, and, on the other, assumes the obligation of activities corresponding to his views.. In real life, this problem is not always solvable, the student knows what is required of him, but he is not ready to implement this knowledge and requirements in practice.

This contradiction, which requires constant resolution and is carried out by each person individually, is ideological, it is mostly not professional, but moral in nature. Every young specialist in the course of his professional activity is constantly influenced by the surrounding objective reality. It is being as an objective reality that exists outside and independently of his consciousness that has a direct and constant impact on him. Being represents certain specific conditions or possibilities for consciousness, realizing which a person can only use them to his advantage. These existing and created opportunities require active actions from the individual to realize them, but such actions are taken when they correspond to the subjective interests and goals of the individual, his worldview.

Consequently, being as an objective reality, as an existing possibility, has a direct impact on the formation of human consciousness, either activates or weakens the subjective factor, develops or does not significantly affect the creative potential and activity of the individual, but its main task involves using existing opportunities to the fullest.

Consciousness, in turn, not only allows you to know the world around you, reflecting and evaluating it from the point of view of the possibility of a person satisfying his needs, interests and goals, but also to actively influence the world, change it in the necessary direction and improve the personality itself.

Consequently, the ontological component in the characterization of the worldview is conditioned by the real conditions of a person's professional activity, actively influencing the formation of her social qualities, the totality of which at the same time expresses her essence. The epistemological component characterizes the ability of a person not only to reflect, but also to change, transform the really existing being, including the personality itself.

However, the worldview of a young specialist reflects not only its ontological and epistemological nature - it actively influences the morality of the individual. On the one hand,

morality is a system of proper human behavior, fixed in the requirements of its norms, principles and ideals addressed to man. Moreover, some moral norms in the interests of the effective solution of professional tasks are transformed into legal norms, which are fixed in the relevant documents regulating professional activity. 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. Freedom provides the necessary and sufficient conditions for the development of her creative activity in practical professional activity as an important moral factor contributing to ensuring a responsible attitude both to the performance of professional duty and to its possible consequences.

Thus, the worldview, whose essence is revealed in the dialectical unity of the opposites of its ontological, epistemological and moral components, appears as a set of social relations, the moral nature of which forms an integral (and at the same time contradictory) image of a modern young specialist.

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