

The Forming of World Image as Means of Development of the Attitude Towards the World in the Youth

Natalia Trofimova*

*General and Pedagogical Psychology
Voronezh State Pedagogical University
Voronezh, Russia*

Abstract-The article deals with the category of “multi dimensional image of the world”, an interaction with the category of “mentality” is presented. The dichotomy of these two terms as well as their influence on the development of the attitude towards the world is considered.

Keywords-mentality, mental being, multidimensional image of the world

I. INTRODUCTION

Presently there are different concepts existing in psychology, which describe the integrity and uniqueness of a human being in very different levels of his development. I.e. the personality is not something provided in advance, but an “open possibility” of a unique self-actualization, characteristic only for a human being. This hypothesis means that the completeness of the study of the personal development, being of the personality within the framework of education, can be reached if the personality is treated as a form of displaying of self-organization of a human being as a complete psychological system. The personal development, self-development of a human being is often compared to the spiritual growth, spiritual for of existence.

The philosophical anthropology claims the basic difference of a human being from any other being. A human being possesses some “existential powers”, he is not some kind of a thing, since he possesses a *spirit*, which creates some form of life (human life), making it filled and gained with meaning.

Acmeological positions of the “spiritual being” is directing a human being towards the true being, to the spiritual forms of being, towards the completeness and integrity of life, as “I” being a value (“I-Value”). Only then any action in our life shall become a circumstance, and a human being shall be enabled to reach an apex of his development. His achievements are to be treated as circumstances, which are followed by changes of human being life, providing individuality, originality and value to it. However, mental being can be stated only in its meaning and actions towards us, but not in any content of human culture as such. “Being reveals itself only in a human being, out of human being, through a human being...

A human being is characterized by its being, incorporates being, and being incorporates him, therefore its only being I can reveal the meaning, comparable to me...” [1. p. 25].

II. METHODOLOGY OF WORLD IMAGE FORMING

The changes taking place in the world, transformations of the human realities are substantially changing the filling the structural chain links of self-understanding of a personality, changing its mentality. They modify the image of the world. With that the image of the world appears as a sustainable system of interconnections between a human being and the world, enabling the human being to preserve integrity and equality towards itself and the world around.

A.N. Leontiev (1975, 1979) proposed a hypothesis on the “image of the world” as a multidimensional psychological formation. An addition of highly sensitive components to the term of “world image” allows to represent this category not only in spatial characteristics, but also in time characteristics. According to multiple researchers, the time representation is expressed in an attitude towards the past (own experience) and future (present activity), as well as in future being a system of expectations, related to the nearest or far future. The main content of the term “image of the world” are the categories: “meaning”, “sense”, “value”. Especially the value-gaining area of a human being provides the direction of the world image formation, creates coordinates, which create coordinates for a human being to build up his mental potential, organize his reality and design his attitude towards the world [4].

The acmeological development within the youth period is understood as an ongoing increase of complexity of the systematic organization of the image of the world. It is argued in favor of the system becoming more autonomous, independent and sovereign, open towards the innovations. The system of personal initial formations within youth demands a mentality of personality in accordance with the image of the world with increasing complexity. In this framework the process of acmeological development is understood as a logical increase of complexity of its systematic organization, appearing in arising and

settlement of “multidimensional world of a human being”, which determines the development direction for the attitude towards the world and other youngsters.

The development of mentality is closely connected with resolving of life problems: the choice of life path, determination of the life purpose, formation of life position, being the basis for the self/determination. This period is a sensitive one for appointment of moral values, initiation of life purpose. The named parameters as whole provide a basis for an assumption, that this age stage stands for an active formation of the attitude towards the world. A multidimensional world of a human being exists, and the psychologists face it while tackling various psychological problems of a human being [5].

The multidimensional world is the one, being placed between the subjective and objective reality, becoming an invisible basis for the development of mentality. The functional curiosity states the surrounding world not being born in a human being, but being created and designed by a human being. The formation of a multidimensional image of the world in youth shall be considered as an active creation of an individual image of the world, incorporating the result of mental activity – new senses and values of life, new forms and approaches of the behavior.

Some generally accepted dichotomy is common in the matter under consideration. On one hand, the level of personality mentality level is determining the attitude of a human being towards the world, on the other hand – a complex system of mentality in youth develops and gains complexity due to formation of a multidimensional image of the world. The system is built by two amending systematic generations: knowledge potential and value-sensitive potential of the attitude towards the world [3]. The principal understanding of these is the characterization of the personal world of a human being (Kelly J.), motivation of a human being in a specific behavioral situation (Tolmen E., Heckhausen H.), determining the endeavoring abilities of a personality. The extent of intersection of these formations determines the personal resource and is the real mental *attitude of a human being towards the world*.

The school and university education shall contribute to the mental filling of the pedagogical process due to value and ethical contents, precise attention towards the mental world of students, an influence on the moral area of their personality.

It is to be mentioned, that the areas of spiritual deals with the deepest, fine layers of the human existence, which demands for a special approach in dealing with impacting the latters. The previous mental experience shall be taken into account, as well as the methods of work, activating the inner resources of a personality, but not forming a ideal from outside. It is possible in personally oriented education, which deals with resources and abilities of the student, aims at his personal growth.

The personal development in youth in the framework of a real educational environment is revealed in designing the image of the world, determined as a solving of tasks about meaning and value of carried out activity for the formation of a picture of the world and self-development. The educational environment creates conditions, where the world of a human being receives new dimensions – the conciseness obtains a new level and at the same time the way of life is changing, becoming adequate to the world with increasing complexity and its understanding. The contradiction between the way of life and the quality of of the multidimensional world is the source of the human being development, the driving force of the development, leading to new levels the conciseness of a human being, the multidimensional world as a basis of conciseness. The educational activity is being carried out, if a human being understands the meaning of his actions. The meanings are the main indicators for how the subjective can bias the objective, giving a possibility to a human being to interact selectively with the objective reality.

Further on it shall be noted, the in youth period the spiritual development is defined by the forming personal standards and individual moral etalons, aims and personal meanings and has a property of gathering. This property is due to a complex mechanism, turning the “world in oneself” into “world for us” – a multidimensional area of life, being inside of which a human being can act, understanding the meaning and value of his actions. A human being is treated as an open system, able to selective interaction with the environment, which is the basis for turning this into a multidimensional world. The creation of such a world is a prerequisite of a stable (understood) existence of a human being within the area of life, being created by him. Here a basic meaning of self-organization of a multidimensional world of a personality in the youth period of development is perceived.

Taking into account the psychological peculiarities of the youth, the multidimensionality of the image of the world is determined by the life space, which arises not from the conscience of a young person, but from a wholistic psychological system, having the center at the young person. The unique psychological system allows for a creating of the life purpose, stabilization of life values, purpose conscience. While obtaining the purpose dimensions the multidimensional space turns into an expanding, stable space for life and development.

The image of the world has a basic, invariative part, which is common for every carrier of it. Further on there is a variative part, depicting the unique life experience of the subject. The invariant part is formed in the framework of culture, depicting its system of meaning, senses. The variation of the part of subjective image of the world is determined by the sociocultural reality, the human being is in. The reality of the modern world hinders the utilization of traditional patterns of the culture due to alteration. Since every new generation creates such an image of the world,

which allows it to adapt adequately to the world and impact the world, building its own relation to the world [5].

The process of the mental development in youth presumes a balance between the internal development of the personality and external impacts. Only the common influence of the external influences and the depiction of the internal substance can stipulate the positive direction of personal mentality development, which justifies the possibility of its consideration as a systematic formation. The stability of this system is exactly that, which the balance shall generate.

However, the image of the world in youth is not a stable psychological formation, it is being altered. An enlargement of the world image due to “incorporation” of some new incoming information or a shrinking due to deformation of its value-sensual contents. In the first case some new possibilities for self realization, spiritual growth appear. In the second case some hurdles in self identification and self realization of own intellectual and moral abilities appear. In both cases the transformation of the world image shall affect the dynamics of personality morality development and its spiritual being. Hence, the whole way of living shall be affected, as well as the attitude towards the world [6].

Unfortunately, the social world is full of injustice, lies, hypocrisy, absence of spirituality and loss of morality, which, undoubted, influences the image of the world, being created in the sense of young people. This leads to an imbalance of the system. As a consequence to that a young man might feel emptiness, loss of an ideal, being followed by him and representing a completeness of a human life to him.

The soul emptiness causes suffer, fear, whereas the completeness of life is filled with happiness, sense, whereas emptiness is sensed by a human being merely negative. “Feeling of emptiness of life, emptiness ahead, associated with hopelessness. The emptiness fences off a human being of the world, of his future. The emptiness might be treated as a world of unrealized possibilities, which leads to a fear of being projected to a fear of empty. On the other hand the emptiness might be an alalog to a session. “Expose another cheek” means a stop of evil on oneself. The human assumes some substantial filling of the emptiness, capable of incorporating the Thought, God, Love, Moral, which make out of a man a human being. A cessation in a common sense means philosophing, creating, believing, loving and gaining sense of spiritual life by means of neutralizing the flux of evil, coming from outside [2].

What hinders a man in creation, development and inheriting this human aspects? Where an immorality and spiritless comes from? How does a man comprehend evil and subdues to it? One of the possible versions lies within the new situation of a society – the area of postmodern, forming the new world outlook, having its basis in “Objective truth doesn’t exist, different points of view must be taken into account and be respected. Hence, every

human being demands for truth”, even if the truth is full of lies and lacking morality. Such a situation provokes arising of emptiness, filled with lack of rules, lack of morality, lack of purpose. And, the most important, such effects shall be *supported by law, growing to a common sense*. A spiritual emptiness arises being an apex of such a saturation. Concerning a human being, in the first line, a moral constitution of a human being is concerned, ability to be ruled by higher values in social life, and, as a matter of consequence, follow the ideals of truth, kindness and beauty.

The appearance of absence of spirituality and lack of morality are predetermined by a fact, that a human being incorporates some elements, which must be tackled within a human life as well as social life. The spirituality reveals the depth of a human being, his constant integrity and sufficiency. With that, a moral being is not a provision, but a task, not guaranteed, but presumed to be possessed by a human being, for the morality giving purpose to a life, providing the human being with answers to question being searched for: what for does he live, what is his purpose, what is good, what is evil, truth and lies, beauty and ugly. The human being evolves within this search to the necessity of mental self improvement in different areas: moral, knowledge, cultural. Without opposing them, but creating some important integral for one self and others spiritual values, enriching the inner world and contributing to the wholistic development of a human being and his attitude towards the world.

REFERENCES

- [1] Berdiayev N.A., Philosophy of free spirit [M], Moscow: Republic, 1994.
- [2] Berdiayev N. A., On purpose of a human being [M], Moscow: TERRA–Book Club, 1998.
- [3] Klochko V.E., Mental space of a personality as a subject of a professional psychological understanding, Personality in paradigms and metaphors: mentality, communication, tolerancy [C]. Tomsk: Tomsk university, 2002: 30-44.
- [4] Leontiev A.N., Psychology of an image [J]. Vestnik Moskovskogo Universiteta Seriya 14 Psychologia, 1979, 2: 3-13.
- [5] Trofimova N. B., Methodological basics for the development of spiritual-personal development of a future teacher in educational framework of a university [C]. Voronezh: Voronezh state pedagogical university, 2018: 24-49.
- [6] Trofimova N.B., Image of the world of a senior student as a subject of psychological study [J]. Akmeologia, 2006, 4: 166-171.