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Students' Worldview Attitude and Education Content Orientation

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Abstract

The idea of students' worldview attitude application when forming educational content is proved in the article on the basis of scientific literature. In particular, it is claimed that any natural phenomenon can be comprehended, apparently, two-fold: either through its comparison to other beings or the phenomena, or through disclosure of its own unique nature. For example, studying the person "from the outside", assumes interpretation of the relations good fortune, the nature (space), society (culture), the law and other people. Approach to the secret of the person is accompanied by comprehension of his corporal, emotional, moral, spiritual and social life "from within". In many respects it depends on what methodology will be chosen by the researcher, and, the choice of methodology is connected with worldview attitude of the personality. In the publication definition of worldview attitude is given; briefly the essence of such worldviews as teocentrism, logocentrism, cosmocentrism, sociocentrism, anthropocentrism are revealed, as well as results of pilot study from students' worldview attitude of higher education institution are presented. The obtained data demonstrate that in student's audience there are young people, with various worldview attitudes that can be used by the teacher in selecting subject content. The variety of approaches and views of natural and social processes and the phenomena allow forming an overall picture of the world in students of higher education institutions.

Keywords: Worldview attitude, Identity, Eeducational content, Overall picture of the world.

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Introduction

The analysis of the theory and practice of forming the higher education content, as well as the main trends and contradictions, indicates the need for development of the scientific design concept for the training programs considering a subject worldview of each student (Pligin, 2007; Popov, 2008; Kharchenko, 2014c; Kharchenko & Panova, 2016). This direction of scientific search is urgent also because modern Federal state educational standards of the higher education, having the iterative nature, are constantly corrected and upgraded, being guided by requirements of educational services consumers (Kharchenko, 2014a).

In spite of the fact that pedagogical and psychological sciences generally developed theory-and-methodological approaches to designing such programs (Kharchenko, 2014c; Chernilevsky, 2002) the problem keeps the relevance as many issues connected with practical realization of scientific ideas for training programs contents designing and a technique of their realization remain unresolved. Let us call some reasons of such state of affairs.

First, extremely insufficient in practice of didactic design are the ideas of synergetics (Haken, 1980; Prigogine & Stengers, 1984) adapted to education (Abasov, 2007; Abdykarimov et al., 2005; Kharchenko, 2002) which allow to present educational process as open system and which multidimensional approach:

- In the course of student training as a method of education process management and as a method of knowledge and research of pedagogical process;

- In design of contents of high school training programs as the training material necessary for forming worldview, methodological and synergetic knowledge and abilities (Abasov, 2007 pp.3-12);

- In modernization of the higher education as a methodological implementer of the humanitarization ideas, "greening" and integration, and as a pedagogical development tool of the student identity and formation of cultural values and synergetic style of thinking (Abdykarimov et al., 2005, pp.56-57).

It is necessary to understand the thought process focused on identification of general communications and the relations of all real, understanding of the world order based on alternation of stability and instability and judgment of multidimensionality and ambiguity of parameters of the reality surrounding us as synergetic style of thinking. Thought processes in this style do not disprove the advantage of various form of thinking; they develop them, move apart a framework of their coverage and give to process of thinking flexibility, dynamism, mobility and integrity. Synergetic style of thinking is a harmonious combination of various approaches and styles of thinking.

Secondly, now in science and education processes of differentiation prevail over synthesis processes. The amount of sciences increases and there is their crushing. Many scientists express fear that it leads to loss of complete perception of the world. In literature (Danilyuk, 2000; Ostapenko, 2007) it is noted that traditional system of training with a set of the differentiated subject matters which will substantially and methodologically badly be coordinated among themselves and cause duplication of subjects and concepts, - leads to decrease in motivation of educational activity. Integration processes in education became an alternative of traditional differentiation. Integration of knowledge leads to formation universal, in fact synthetic system of the basic concepts, the principles and theories causing creation of universal scientific outlook (Gelman, 1993; Danilyuk, 2000; Kharchenko, 2002).

Thirdly, respectively the events in the scientific environment and education to processes, also approaches to development of educational content have to change. And, first of all, changes have to assume leaving from orthodoxy by consideration of natural and social processes and the phenomena. Poly-alternative type of scientific concepts and hypotheses on these or those considered problems search of their

community and distinctions, identification of the reasons of their emergence, in our opinion, have to be discussed widely in student's audience.

Fourthly, in system of domestic higher education more and more popular is personal focused (personal aligned) an approach (Novikov, 2010; Pligin, 2007; Kharchenko, 2014c) defining priority of requirements, the purposes and values of development of the identity of the educational process studying at construction, the maximum accounting of specific, subject and personal features of students. From these positions the educational content has to be guided including on requirements and interests of the specific student, and not just on the tasks set from the outside.

Fifthly, naturally, the thought that the teacher of modern higher education institution has to own the system of knowledge and methodical receptions allowing when developing educational content arises and in the course of its realization, freely to operate with variability of concepts, and it, in turn, demands absolutely other (much wider in substantial sense) training of the modern teacher for carrying out studies. Training has to possess information on the modern methodologies which are used in science and with a support on worldview priorities (valuable attitude) of students, to explain essence of the natural and social phenomena and processes (Vinenko, 1999; Kharchenko, 2014b; Chernilevsky, 2002; Petrova et al, 2016).

In this connection, the basic purpose of this publication consists in disclosing essence of worldview attitude from which positions the nature, society, the personality can be studied and according to which, the content (the content of this or that subject matter) of education can be formed.

Methodology

The content of the questions discussed within this article is received by authors from diverse sources and are processed with use of the content analysis which was carried out in the following logic: 1) studying the scientific literature containing data on a condition of the studied question; 2) reflection and analysis of subjective scientific and pedagogical experience of authors; 3) anonymous poll of students by means of specially made questionnaire allowing to reveal worldview attitude of respondents; 4) statistical processing of the obtained data; 5) ascension from variety of text, cogitative and empirical material to abstract model of contents of the text of article.

Worldview attitude and its essence

Worldview attitude is the public interests and ethical standards, social priorities and humanistic values having the positive importance for the individual realized by the personality which were created under the influence of external (objective) and internal (subjective) factors and which define his relation (perception, judgment, understanding) to the phenomena studied in the course of education. It should be noted that worldview attitude of the personality depends on what phenomenon is given an unconditional priority: To god (teocentrism), to an order (logocentrism), nature (cosmocentrism), to society (sociocentrism), to the person (anthropocentrism). It is quite clear that all worldview attitude do not exist in ideal expression, they supplement each other, causing the need for development of the general, synthesizing position (Berdyaev, 1993; Malyshevsky, 1993; Novikov, 2010; Kharchenko, 2002).

So, *the teocentrism* considers as the supreme value of God. The main problem of theology is comprehending the divine. The secret of the person in this system of reflection is essentially incomprehensible (as, however, and the secret of God), or is correlated to essence of divine. All ancient philosophy was based on religious consciousness. Medieval mystics were also let into Christianity secrets. However the new philosophy, starting with Descartes, stops being sacral and is exposed to becoming

worldly. The Russian religious philosophers rejected the idea according to which the philosophy has to become the servant of theology. At the same time, they considered philosophy as organic function of religious life. In due time N. A. Berdyaev noted that all course of human culture leads to understanding that the universal truth opens only to universal consciousness, i.e. consciousness cathedral, church.

Logocentrism by consideration of a picture of the world gives preference to Logos. In logocentrism two concepts are weaved: the world is understood as the system connected by logic and method and as the structure consisting of tasks which force people constantly and systematically to care for an order in this world. Inclination to an order in the theory and in practice finds the expression in hierarchical thinking. Creating hierarchies by the principle of time and rank is the leading thread of this world concept. Sources of logocentric world vision is ancient philosophy. The teocentrism served as initial model of logocentric picture of the world. From the point of view of a teocentrism and logocentrism, human life has a certain mission. Its essence lies in subordinating yourself to the earth. At the expense of logocentric systems of people creates to himself other existence and mixes itself with the time, the century, mankind in general. He quite often identifies himself with Lagos the states.

The nature centrism proceeds from a cult of the nature, space. The person, in this case, is perceived generally as the live substance allocated with a number of distinctive features. It must be assumed that knowledge by the person of the nature began initial surprise concerning space, Universe extent. Cosmology, in essence, has no relation to person per se as in the initial version considers it only as a nature splinter. During an antique era of people saw himself a part of the existing order by which its life generally was defined. At the same time elements eternal, space, the objective purpose, general norm towered over elements subjective voluntaristic, historically passing. The ratio micro and a macrocosmos (minerals, plants, animals, people) in east civilizations were expressed in various ways. Arabs considered that there is a communication between the moon, silver and a human brain. Pre-Athenian Greeks were rather indifferent to these communications. For Chinese separate elements of uniform system did not matter. They saw a world as a whole. In ancient classics, thus, human history is connected with space. For it people - only a part of space. Naturalistic tendencies are distinctly shown in pantheistical concepts which authors dissolved god in the nature. Especially clearly these tendencies were found in Renaissance. In the 16-17th centuries pantheism formed the basis of the majority of physiophilosophical doctrines.

Sociocentrism establishes a priority of society, culture. Sociocentrism animated in general ancient east philosophy which considered the person as a universe grain of sand. In ancient philosophy Plato and Aristotle paying attention to forms of human community who make impact on behavior of the person were prominent representatives of a sociocentrism. According to Hobbes's concept, people create the state which acts as essence, new, more significant in relation to the individual. Dependence of the person on Wednesday, on an era was noted repeatedly by A. I. Herzen. According to him, Wednesday, i.e. cash culture in which the person was born an era in which he lives force the person to arrive definitely. Therefore, it is important to understand, first of all, society, and then the person who cannot but reflect in himself the time, the environment (all prototypes of Mowgli are the convincing proof that the human cub out of society will never become a person). The Marxism which was born as the anthropological doctrine can be an example of sociocentric attitude, and then evolved towards such social philosophy where we mean the general plan of history, big social communities. Comte, Marx, Durkheim took moral consciousness of primitive clan for top of moral consciousness of mankind. They denied the personality: for them there is only an individual correlated to social collective. N. A. Berdyaev wrote that the person allowed convincing himself that he received the moral life, the distinction between the good and evil, the value entirely from society. He is ready to renounce a primogeniture and independence of human spirit and conscience (Berdyaev, 1993).

Anthropocentrism estimates the world through the person, believing it the main value of the universe. If to address the most ancient mythology, then it does not dismember a world picture yet. The nature, a deity, the person are presented to mythologies in a certain totality. However sources of anthropocentrism are shown in anthropomorphism, an unconscious hominifying of space and a deity. Process of knowledge of the world "is from the very beginning burdened" by ability of the person to estimate reality to already developed measures correlated to "world". Not incidentally in the European culture, in particular in Ancient Greece, gods were created just like the person. Anthropocentric idea of the place of the person in the world is characteristic of bible texts. Worldview plots of anthropocentrism are generated by Judeo-Christian dogma about the person as a supernatural being, a masterpiece.

It should be noted that in the history of the western philosophy and in university education the called attitude (teocentrism, logocentrism, nature centrism, a sociocentrism, anthropocentrism) alternate quite often or combined in a panorama of one era. The antique cosmocentrism gives way to the Middle Ages teocentrism. The naturalism of the Renaissance painted in humanistic tone is replaced by an eminence of the personality in the age of Enlightenment, and then keen interest in subjectivity of the person in the period of romanticism. The ideas of negligibility of the descendant Adam which developed in the 19th century are replaced at the beginning of the next century with belief in boundless opportunities of "the conceiving reed", and then so impetuous scepticism in relation to the rationality of the person and to the prospects of his progress (Gelman, 1993; Gurevich, 1999; Kharchenko, 2002).

Research results of students' worldview attitude

Materials of our researches on diagnostics of worldview attitude conducted in the student's environment already for a row of years convincingly confirm that, at each educational group there are students with various attitudes. Let us provide the data obtained at poll of students of the fourth year of law department (Table 1). 230 students participated in the poll.

Table 1. Senior students' worldview attitude

№ item	Worldview attitude	Number of students	Share, %
1.	Teocentrism	70	31
2.	Anthropocentrism	20	9
3.	Logocentrism	20	9
4.	Nature centrism	110	47
5.	Sociocentrism	10	4

The table indicates differences in various worldview attitudes. Therefore, in order that the teacher could reach the set educational tasks, achieve the maximum inclusion of attention of all audience; he needs to consider natural and social processes and the phenomena poly-aspect, relying on students' worldview attitudes.

In certain cases, when studying the defined subjects or sections, such approach to selection of content of a training material and its studying, already became habitual. For example, a life origin problem on Earth or problems of the person's origin are considered by different sciences and subject matters of a poly-

hypothetic. According to authors, such approach to implementation of pedagogical activity and to selection of content of subjects has to become axiomatic. But also it, in practice, appears not quite enough. The reconstruction of complete idea of the world which is called as "an overall picture of the world" is required on the basis of poly-hypothetical approach.

The analyses showed (Berdyaev, 1993; Gurevich, 1999; Malyshevsky, 1993) that each person owing to the phenomenality, possesses own world vision around. In time, each person seeks for search of "allies" (adherents). This contradiction led to the fact that in the western views of the nature dominate today and two main approaches argue among themselves. It agrees to the first, no general points of view on the world and destinies of the person can be at all. Each person, each scientist "is aloof" and has no exit to the adherents. According to the second, mutual understanding between people, and, so and forming uniform, valid ideas of what the world and the person is possible. Not to go into extremes, one may say, that the world in which our life proceeds is alloy subjective and objective.

Objectivistic concepts irrespective of, they are materialistic or idealistic, give a priority to the world, believing that it is anyway objective, i.e. does not depend in the existence and qualities on desires of subjects and a human way of vision. Hegel and Marx's views were striking examples of objectivistic concepts. Doctrines of this type very much highly appreciate a role of knowledge of life of people since they consider that rational knowledge directly connects us with the truth and shows the world such as it is.

In subjectivistic concepts the world, the general for all living subjects, is replaced with many "worlds". I is the Universe. All other reality refracts through my unique "I". As a striking example of subjectivity such views of Sartre who considered that the person, against the will "thrown in life" - is completely free act. There are no general truth and the general rules. To give in to the general truth and views - means to betray itself.

It is obvious that extreme manifestations, both subjectivity, and an objectivism are very dangerous since they can lead to the fact that at a certain combination of circumstances a world view, the outlook can be changed for ideology (ideology - a frame of reference, the ideas characterizing some social group, a class, political party, society). That it did not happen, it is necessary not to lose, first, (not to delete, not to forget) all that store of knowledge which was developed by mankind throughout all the existence and, secondly, to seek to use in any research and teaching the holistic principle (Greek holos - whole, all) - synthesizing in itself objective and subjective, material and ideal.

The following step we need to make when forming educational content is, having armed with a holism, moving to a reconstruction of an overall picture of the world. The concept "world picture" is quite popular among scientists, rather expressively and speaks for itself: it means as if a visible portrait of the universe, the figurative and conceptual copy of the Universe, having looked at which, at once see accurately limited communications of reality and the own place in which for quite some time now there is a human race. According to some scientists, the concept "outlook", only unlike "a world picture" is accompanied by the concept "world picture" applying for objectivity of vision; "outlook" emphasizes a subjective perspective of consideration: purposes, values, preferences. The outlook indicates not the world in itself, and our attitude towards him. Here we close approach the concept "attitude" which shows the attitude of the person towards the surrounding reality which is found in his moods, feelings, acts (Gurevich, 1999; Malyshevsky, 1993; Kharchenko, 2002).

At all justice of such distinction it is worth noticing that in real life objective and subjective are closely connected therefore the world picture organically turns into worldview representations (as well as into attitude) and even in ideology, and it is directly accompanied by them. Besides, there is one more

difficulty: the overall picture of the world never happens directly to us is given as we take a concrete position, we are partial, limited, we see only a small segment of reality.

Conclusion

Thus, in scientific and student teaching of the higher education, it is expedient to apply the concept "overall picture of the world", putting in its sense disclosure of interrelation of all variety of natural processes and the phenomena, as well as all variety of the representations formed from positions of various students' worldview attitude about these processes and the phenomena. From such positions, we study various natural and social phenomena and processes with students, laying aside only those from them, authentic data on which so are not enough that they cannot be comprehended from a position of any worldview attitude.

Conflict of interests

Authors confirm that the submitted data do not contain any conflict of interests.

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