

Theory of Personal World Outlook Evolution: Categories, Provisions, Proofs

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Abstract: The article covers basic categories of personal world outlook evolution theory: world outlook, world image, world view. The author gives the outline of essential features and characteristics of this theory. It is proved that evolution of world outlook stands for subjective, individual process of learning about the properties, values, connections in the world around, ways to experience and transform it. These processes are similar to the world view development in phylogeny. Certain world view (mythopoetic, natural-philosophical, universal-symbolic and scientific), that is stage by stage consistently developing throughout all human life, results in the world outlook. The mechanism of world view development can be explained by amplification - enrichment of mental development.

Key words: Theory of world outlook evolution • Culture-congruent model of education • World view
• Unity of ontogenesis and phylogeny

INTRODUCTION

The sources of world outlook, or feeling the world, seeing it lie in the earliest period of human life. It is quite trivial to say that we all come from our childhood, it is this age period when positive or negative way of looking at life situations and finding solutions is formed. Well-known statements, however, do not make teachers and parents refer to natural aspirations of a child, take into account his/her specific understanding of the world around. As for the purposes of education, adults frequently mention developing aspirations for success, leadership skills, enterprise activity and other socially focused qualities. It can be easily explained in the context of modern political, economic and sociocultural situation and is quite achievable, in case this aspect of education gets into the focus of attention. But quite often the problem whether such education conforms to the issues of information safety, preservation of mental, physical health of children and their emotional well-being remains unseen.

The given issue is studied in different countries of the world. In particular, American scientists proved that: «Preschool experience plays a role in children's development. However, for programs with language and

early literacy goals, the question remains whether preschool instructional experiences are sufficiently effective to achieve these goals for all children» [1].

For this reason, the search for ways of pedagogical support and assistance to natural development of children's world outlook remains a topical issue in pedagogy.

The need to provide scientific grounds for the theory of personal world outlook evolution is also connected with the fact that modern educational system designs a kind of "flickering", as M. Heidegger puts it, vision of the world in consciousness of a child [2]. Adults aspire to actively develop intellectual sphere of a child, starting from preschool childhood and forming rational type of thinking. Curtailed connections between a person and the world around that is shaped in children's minds, narrow ideas about the Nature, seen only as the source of material benefits, become the reason why values, humane attitude to the world is replaced by rigid pragmatism. The system of rational concepts begins to be rigidly, compulsorily imposed on initially complete world outlook of a child and two badly matching each other world views appear in his/her consciousness. They are mythological and poetic (formed naturally) and scientific (imposed by educational system) world views. In many respects, such

situation has developed due to the fact that the process of world view changes in children has not been thoroughly researched into by pedagogical science.

Modern culture-congruent model of education is aimed at complete development of personality, including values and senses. In the information society, more and more attention is given to sincerity, spiritual comfort of a person that determine certain world outlook and ways of interaction with the nature, people, things, information, oneself. Humanistic Pedagogy is aimed at developing a harmonious, successful, competitive individual capable and ready to enter a dialogue, eager to start cooperation, to co-act, to co-exist in the culture and society. Such purpose can be achieved only if a complete world view is developed in the consciousness of a person and it can result from the world outlook development.

Let us state the basic categories of personal world outlook evolution theory.

One of the major categories of the theory of world outlook evolution is "world outlook" itself, treated as perception of the world through the prism of culture, its understanding and interpretation, value-notional attitude to it, experience on the basis of ideals and beliefs, personal and social dispositions, life purposes. World outlook reflects the reality in its integrity and in variety of its manifestations, allowing the person to model in one's consciousness any world view (mythopoetic, philosophical, universal-symbolic and scientific), causing transformation of life space.

Mythopoetic outlook is characterized by integrity due to subject - object relations where even natural objects are perceived as spiritualized, alive creatures. It allows finding answers to many questions that reveal categorical dependences and relations. Myths as cultural phenomena are heritage of the most ancient knowledge, they are the way to comprehend the surrounding reality in such a way which not only explains the existing order of things, but also predetermines certain mode of actions for a person in this world.

Natural-philosophical world outlook is characterized by the fact that the general, allocated in subjects and natural phenomena, is realized in close connection with the particular and is expressed through these or those objects and phenomena in which the general properties are most precisely shown. Further on, interaction between various objects of social and natural reality isolates the general from the particular, the latter losing its visual representation and starting to be expressed in abstract concepts. Thus, universal-symbolical world image arises.

Universal-symbolical world outlook is historically formed on the basis of divinity as it used to stand for the "highest generalization" of social practice of an individual, used to give a valid sign system in terms of which members of society realized themselves and the world around and found its substantiation and explanation. It does not include ethically neutral forces and things: all of them correlate with the space conflict between the good and the evil and are involved in the world history of salvation.

The heart matter of *scientific world outlook* concerns with working out, systematizing and checking knowledge. Science is characterized by concrete subject-related nature, use of observation, taking measurements, carrying out experiments, aspiration to deduce quantity indicators in order to prove the received results. The existing sciences can be experimentally proved or denied by other scientists at any time. Scientific world outlook lacks personal aspect, it is objective. The great value of practical and experimental evidence for science is determined by the fact that it is one of the criteria to prove validity of theories and laws. Science always has a wide range of open and generally valid problems to be solved. The discovery made by one scientist in any area of reality becomes the universally recognized fact.

World outlook results in the world view. *The category* "complete world view" refers to the phenomenon of consciousness that includes ideas about the world around. They may be characterized by integral unity of the real, the figurative and the abstract; certain degree of orderliness and interdependence between the objects and phenomena of reality and the system of cultural values; awareness of interrelations and interdependence of the world elements; emotional-value coloring; high demand for the world transformation.

According to M.K. Mamardashwily, complete outlook not only "gets accumulated" in the human being, but rises above the flow of time and actions and in this "floating above being" gains its own life and background assumption [3].

Outlook represents the result of rational and spiritual development of the world, expressed in the system of views about the world and the place of a person in it, the attitude to the surrounding reality and to oneself, as well as the beliefs caused by these views, ideals, principles of knowledge and activity. The outlook determines individually-personal opportunities for world transformation, certain aspects of interaction with the world around, readiness for creative communication, achievement of the set purposes and self-presentation in the society.

Intrinsic features of personal outlook evolution theory include adhering to the history of culture development, unity of ontogenesis and phylogeny. The logic of social historical development is that mythopoetic and scientific pictures of the world are mediated by philosophical and universal-symbolic (religious) ones. In culture, science and myth do not adjoin directly. Philosophy performs a role of the integrated basis of culture and, due to that, unites essential features of science and myths. In historical cultural process, it is philosophical context that made it possible for a personality to develop forms and categories of abstract, logical thinking, methods of grasping the reality by ideas.

Lack of reflection on the world around, ignoring philosophical thinking in teaching children aged 3-10 breaks one of the major principles of pedagogy – principle of culture congruity, known also as the principle of ontogenesis and phylogeny unity, which G. Hegel considered to be one of the essential issues of pedagogical method [4]. He emphasized that, in one's individual development, certain person in short passes all the stages of mankind evolution: a child masters the world by means of sensual perception, further from sensation moves on to contemplation, from games to learning. It is reasonable to start teaching with the most abstract knowledge which can be accessible for children's spirit. Such knowledge, from his point of view, is language which refers to "air-like element, which is sensual and not sensual at the same time, through all extending knowledge of which, spirit of a child rises above the sensual and individual, ascending to the general, to thinking. The greatest contribution of primary education consists in getting this ability to think." [4, p.87]. G. Hegel considered cognitive development of a child to be similar to ascending certain steps: from sensual contemplation and perception to rational and conceptual – in other words, to reasonable thinking. Recognizing the need to cognize logical abstractions, Hegel mentioned sensual-contemplating cognition of the world and importance of harmonious unity of these ways, aimed at formation of a complete, reasonable way of thinking. "Already in antiquity, children were not allowed to stay too long in the field of sensually perceived knowledge. And the spirit of new time absolutely differently towers above the sphere of sensual and gets much deeper into the inner world, than antique spirit." [4, p.87].

According to the principle of unity of human spirit ontogenesis and phylogeny, world outlook evolution is characterized by consecutive change of world

views: from mythopoetic, natural-philosophical and universal-symbolic to scientific. We shall consider these stages in detail.

During phylogeny, a myth historically turns out to be the first form of outlook, thus, basic level of culture and consciousness development. Mythology is focused on fundamental issues in human life, on harmonization of a person, society and the nature, on comparison of natural and socio-cultural phenomena, on hominization of the surrounding nature and animation of fragments of space, as well as on moral and aesthetic attitude to the world. Mythopoetics refers to the expression of special form of public consciousness, way of experiencing the world around that is inherent to people since early stages of their development. The word "mythopoetics" itself reflects the real life, mirrored in the myth, basing on moral and ethical standards. According to V. Dahl, poetry includes everything that is artistic, spiritual and fine, it stands for creativity itself, the gift to dismiss the thoughts about daily routine, to rise up to superior limits in a dream and one's imagination, creating prototypes of beauty. These are myths that bear the meaning of reflection on the first moral ideals, by which the mankind has been guided for many thousands years so far. Those energy and interest, which modern people devote to scientific knowledge, were dedicated by ancient people to myths and fairy tales, as carriers of signs and symbols which made emotional, ethical, aesthetic, intellectual and cultural sense [5].

Spirituality of the world in mythopoetics can be well illustrated by the words of Henri Frankfort: «A cave man saw the world around not empty and lifeless, but abundant in life. This life is reflected in personalities – of a human, an animal and a plant, in every phenomenon a human faces – in a lap of thunder or unexpected shadow, in a scary unknown forest clearing, in a stone that he tripped over while hunting. Every moment he can face with any phenomenon like with "It" or with "You". [6, p. 29].

Mythopoetics gives a complete and consecutive idea about the world and about the place of a person in it, being supported not by logic, but by associatively shaped connections. While creating training process for preschool children, it is necessary to consider that figurative consciousness of a child possesses such features, as high level of visual expression, integrity, syncretism, symbolism, genetism, in other words, mythopoetic nature. Mythopoetic consciousness, in fact, stands for symbolic consciousness, it is some kind of symbolic language, in terms of which a person models,

classifies and interprets the world, society and oneself. Cultural context of teaching promotes child's aspiration to understanding various cultural languages (nature, literacy, mathematics, music, etc.) while considering, decoding meaning of their uniform signs and symbolic nature.

Children's consciousness is spontaneous, naturally formed in the context of mythopoetic outlook that determines interaction of a child with objects and phenomena of the world as part of the world transformation. By the age of 4 or beginning of learning, a child generally has well developed mythopoetic world image which is based on the belief in miracles, magic and mysticism. The given world view is determined by poetic and practical ways of experiencing the surrounding reality. According to B.Inhelder and J. Piaget, such features, as magic (ability of a word to influence human life), animism (when things and phenomena of the world around have their own will and mind) and artificialism (when a child thinks that all the objects and phenomena are made by people for their advantage) are peculiar to it [7]. Mythopoetically colored outlook presupposes a special behavior strategy which is caused by the fact that mythopoetic knowledge is based on global determinism. It assumes - being its main principle - general interrelation between all objects and phenomena on the basis of miracle, magic and symbol. The feeling of unity with the nature is the strongest and deepest impulse of mythopoetic thinking of a child - preschool child, in particular.

Being spontaneously formed in consciousness of a child as a result of sensual comprehension of the world, as well as knowledge of the spiritualized world of fairy tales, mythopoetic outlook causes prior to logic acceptance of the ethical and aesthetic values, which were developed as far back as in the Antiquity. Such world view is based not on rational grounds and reasoning, but on complete, emotional experience of the world. One of the features of a myth is that it explains "everything"; it does not have anything unknown or obscure. A myth allows a child to answer those questions scientific explanation of which one learns only at school and higher educational institutions. These are questions about the essence of the world and forces, operating in it. Unlike science, a myth instantly gives an account of the Good and the Evil, tells about purpose of human life, about due behavior. And, what is more important, everything is explained not by means of concepts and abstract reasoning, but in the form of images accessible and clear to a child. All the issues that culture subsequently

differentiates into science, morals, law, religion and art, exist in the conjoint, solid unity in myths and fairy tales.

According to the principle of ontogenesis and phylogeny unity, both an archaic person and a child of preschool age search for the place in the world, mastering it "from oneself", considering oneself to be its center. In mythopoetic world image, personifying the nature and its forces led to the fact that a person not simply allocated them with mind and other inherent abilities, but also externally made them similar to oneself. Human shape was attributed to the entire universe: aspiration to animate and humanize the nature and space logically ends up in seeing the nature not as simply possessing these or those human qualities and features, but as being directly similar to a person. The universal person comprises all the steps and stages of the universe development. In a similar way, a child reveals his/her place in this world – "from what is close to the things that are far": "I" in the family, in a kindergarten, in transport, on holiday in another city and then in another country.

Philosophy, generalizing all achievements of mythopoetics, reproduces the complete world image in its variety, numerous connections, properties and relations. Philosophical outlook refers to some individual semantic context where secret personal beliefs and ideas lie deep. Theoretical analysis of philosophical knowledge development allows drawing the conclusion that the main task of philosophy is moving to real being in life, real penetrating into life, its understanding and interpretation. In philosophy, spiritual searches for interconnections (between "part" and "whole", "external" and "internal") and dependences ("reason" – "consequence", "interaction") of the Universe are reflected. Attitude to life is not distantly contemplating, but active, creative, aimed at the realized purpose of positive transformation of the reality on the basis of such values, as the Good, Beauty, Truth and Love. The unity of forms of experiencing the world, sensuality and categorization in world outlook shape the complete picture of the world that is understood in qualitative and quantitative aspects, spatial and time relations, unites sensual and logical perception of the world. Interrelation between an individual and the universe as macro and micro spaces enables to realize total unity with the Universe.

Such characteristic features of philosophical world view, as generality, integrity, multi-dimensionality and poetic nature, create a real opportunity of pedagogical support of its development in children since preschool age. Philosophical outlook, seen as the conscious and

proved system of general views at the world around and human place in it, makes the core of the complete world image in consciousness of a child, with its many-sided nature, great significance and value of its parts. Nowadays, society faces the problem of reviving cultural values, spirituality of a person. For this reason, making children familiar with the ways of philosophical reflection about the world allows to solve a complicated problem of overcoming negative influence of mass media, negative impact of masscult (to be exact, lack of culture) on a child.

In historical retrospect, the first developed kind of philosophical world image was natural philosophy, philosophy of the nature, speculative interpretation of the nature considered in its integrity. The nature was thought to be a certain creature, orderly arranged by the space. To understand the nature of each thing meant to define its origin and place in the uniform nature identical to the space. The first ancient Greek philosophers of VII - VI centuries B.C. Thales, Anaximander, Anaximenes were representatives of naturalistic philosophy who aspired to explain variety of the sensual nature, basics of variability, instability of things. Philosophy of nature is dramatically different from mythopoetics that builds up knowledge about the nature, cosmography, its reasons and origins. The first philosophers saw such alpha in any material element: Thales - in water, starting point of every matter; Anaximander - in certain original matter from which all things come and eventually are absorbed into; Anaximenes - in air; Heraclitus - in fire; Xenophon - in ground. According to opinions of the first naturalistic philosophers, original element makes that steady beginning which underlies various changeable forms of the nature. All natural things originate from this first element and finally they all turn into it, when destroyed. The first philosophers defined the nature of material elements differently, but all of them were sure that material element has uniform, motionless, homogeneous nature; it is something which gives birth to natural things, their variability. They focused on understanding, "what" the nature consists of, on deciphering its signs and symbols. For the first ancient Greek philosophers, the nature became the reason of everything that occurs in the nature and to the nature, to a person and human community. With the development of ancient philosophy, the idea of original matter gets wider and deeper; internal logic gets more and more thoroughly untwisted. Both "water" by Thales and "air" by Anaximenes, as well as "elements" by Empedokles were nothing but some kinds of images, symbols of the general concept being born. The main issue was getting more evident - that the original matter

makes beginning of all beginnings, the basis of all bases. And it means: philosophy singled out the general and started to work with it.

General laws studied by philosophers (Heraclitus, Thales, Anaximenes, Empedokles, etc.) are identical neither to separate things, nor to material processes. The general is shown through categories "special and individual", being words of philosophic language. Contrasts, interactions, causes and effects act as those universal categories which characterize practically any area of reality: the nature, society, the world of own "self" of a personality. This idea is embodied at Heraclitus's works in some space-like, ethical and aesthetic form, since unity and contrasts make the backbone of both existence and harmony of the world. Discrepancy pulls together – this is the paradox by Heraclitus. Materiality as such and a great number of material things, events and conditions were clearly explained by means of the coined by Democritus concept "atom", seen as the original matter. By means of the given concept, he explained the unity of material world: in fact, atoms are absolutely uniform origin, alpha of everything.

The main principle of natural philosophy is to understand the world not only as an object, but also as alive, having soul - space soul - subject. The natural-philosophical world image is the part of general picture of the world existing in consciousness of each person. In its historical development, the mankind now and then turns to the topic of nature, dialogue with it, to opportunities of its salutary influence on formation of healthy mentality, way of life and activity of a person. Constant contact with the nature that embodies the ideal, beauty and purity, helps an individual by concentration on experience of natural harmony. It helps to embody it in the soul, to lay foundation for healthy, moral attitude to the world and oneself, to understand oneself as part of nature and inner natural "self".

The purpose of philosophy is to teach a person to think, to philosophize, to develop certain culture of thinking. M. Lipman (USA) worked out the concept and program of teaching philosophy at school from 1 to 11 grades. He suggests making children familiar with philosophical notions in researchers community where they discuss ideas, make clear concepts, elaborate hypotheses, evaluate possible consequences and, in general, learn how to hold a discussion. The value of philosophical conceptualization, in his opinion, lies in the fact that children develop social, emotional and creative aspects of communication. Social aspects are revealed in connections between members of society, their

interdependence, in giving each person the right to have one's own point of view and world outlook; emotional – in mutual respect; creative – in stimulating independent thinking, isolated, figurative and original [8].

When children are called small philosophers, we mean their constant inner readiness for dialogue, for answering ultimate questions about the world via refracting the world through their own experience, in this way being supported by available knowledge, invention or imagination that often appear to be quite close to reality. In this respect, there exists a popular expression: “truth comes out of the mouths of babes”. Natural-philosophical world view may evolve in the consciousness of a five-year-old child owing to highly developed mental processes and, in particular, thinking and imagination. L.S. Vygotsky emphasized the importance of imagination for expansion and enrichment of children's experience, development of their creative activity. The main direction in imagination development lies in its gradual transformation into means of putting certain plans into life (I create a fairy tale, music, I think out future activity, etc.). Children confidently enough distinguish between imagination, fiction and reality (playing, they say that something is “for fun, in pretence”). However living through, feeling and perceiving some imagined, fantastic, invented images enriches natural-philosophical world view that is formed in children's consciousness [9].

Evolution of natural-philosophical world outlook occurs as a result of constant comprehension of the meaning adherent to signs and symbols of existential continuum. Internal pulsing kernel of the given world view is made of semiotics and value meanings of various spheres of reality, harmoniously connected with each other. A child gets the knowledge about mutual relations in the world and one's own “self”, about signs, symbols of the nature owing to fundamental need of a preschool child for new impressions. For a four-five-year-old child, new knowledge about life deals with essential interrelations existing in life, shaped by fundamental concepts that make elements of the universe - Fire, Water, Air and Ground. These four alpha elements create the world around since they are present in all the objects and phenomena. They are not abstract for a child because he/she daily meets them in routine, but not as elements, but as material objects. Complete view of various properties of these elements is still lacking in children's consciousness. He/she understands that fire is necessary to cook food or burn down leaves in autumn. However, an image of Fire as life energy inherent in life of any living

creature on the planet is still insufficiently generated. Knowledge of general interrelations at the level of four universe elements creates background for complete world view development, for such image of the Universe that is basically characterized by interrelation and inter-conditionality of all phenomena and real objects. Hierarchical order of elements, in accord with the degree of their importance or superiority, goes from the most spiritual downwards to material ones, hence, the first element, the most spiritual one, is air (or wind), then goes fire, followed by water and, finally, comes ground. Division of reality into the four elements (or four alphas) corresponds to three conditions of the matter (firm, liquid, gaseous) accompanied by intermediary element which introduces transformation of the matter. It corresponds to stability of figure of four and its derivatives. Ground (or firm matter), water (or liquid), air (or gas) and fire (high temperature which causes transformation of the matter) have been understood as “fundamental forms” of material existence in the West philosophy since pre-Socrates times. Developing emotional-appreciating attitude to the process of getting knowledge in a child is connected with interest, pleasure, joy from experience and creation.

Children might reveal the elements of the world both in the logic of scientific knowledge and by intelligible feeling, while getting familiar with works of human art - fairy tales, legends, myths. Such content selection is caused by the fact that together with the elements, humanoid masters of thunders, winds and the sun, the ancient Slavs idolized smaller, weaker, most innocent phenomena of the nature and human character. Artistic image becomes that system-forming starting point around which the complete picture of the spiritualized world is built. Images of the world elements can be various. Thus, in the Chinese mythology four elements are presented by mystical creatures: bird Phoenix connects fire and air; green dragon - air and ground; turtle - ground and water; white tiger - water and fire. According to the theory of conformity, elements are associated with four age periods (childhood, youth, adulthood and older age) and the four corners of the earth (the east, the west, the north, the south). A child realizes the value of the four elements of the universe for a person and his life in terms of learning about the surrounding reality, search for principal causes and interrelations of everything that exists.

Universal-symbolical world outlook in phylogeny was shaped in the Middle Ages when social symbolism was as obligatory and valid, as the symbolism “uniting” the world. Many cultural values, which laid the

foundation of our civilization, can be traced back to the period of the Middle Ages. God was believed to be the highest good and perfection and it means that the world created by him and all its parts have moral coloring. The hierarchy of symbols also meant the hierarchy of values, therefore, each thing on the earth, any creature possesses certain merit, depending on the place it takes up in the hierarchy of the whole. God is the center and the top of this whole - and all his creatures, from highest to the most miserable ones, from angels to small insects and stones, serve him. Medieval philosophy was especially attentive to symbolism of words since the knowledge of universal symbols of the world began with the Bible texts, i.e. from the words: "from time immemorial there was a Word". The world did not require any explanation: it was perceived directly. This way of spiritual development of reality and its connections in many respects is mystical, which testifies to its continuity with mythopoetic and natural-philosophical tradition. But mysticism and logic were not opposed to one another: logic served the purposes of mystically unveiling the secret of the Universe and the place a person has in it.

Key features of universal-symbolical world view are symbolism, universality, encyclopedic knowledge and the attitude to the world as a book. A symbol in medieval understanding is not mere convention; it is of huge significance and has a great depth of meaning. Not separate acts or objects are symbolic, but the whole visible world is presented by a symbol of the world beyond, therefore, any kind of thing has double or plural sense: alongside with practical application it has symbolical nature. The world is understood as the book written by God's hand, each creature representing the word full of meaning. Things are represented by symbols and the task of a person - is to open their true value because the way to the knowledge about the world passes through comprehension of symbols, their secret sense. Symbolism of the Middle Ages can be treated as means of intellectual development of reality, becoming complete world view, parts of which are connected by symbolic analogies.

Medieval world image was notable for its integrity, hence, lack of differentiation, non-separability of independent spheres. It is from here that human confidence in the unity of the universe originated. A person turned out to be the integral unity of all those elements which comprised the world, ultimate goal of the universe. A small particle at the same time includes the whole - microcosm was some kind of duplicated macrocosm. Universal nature of medieval knowledge

refers to the feeling of unity and completeness of the world. Encyclopedias were supposed to give not just assembled knowledge of the world, but to present the world in its unity. The concept "sum" meant "highest", "principal", "complete". Encyclopedic knowledge of the Middle Ages sprang from strong belief in cognoscibility and understandability of the world, especially for a mind guided by religious belief. It is interesting to note that many children of senior preschool age are proud of their own multi-knowledge, encyclopedic knowledge about the world, strive for learning its various aspects. The given idea proves legitimacy of the drawn parallels between ontogenesis and phylogeny.

As for the world outlook of six-year-old children, we are sure to find out the features of universal-symbolical world view mentioned above in their world image. Children often illogically, from the point of view of adults, explain the real world, its cause and effect dependences. However, if to distract from adult critical-scientific attitude to children's outlook, one can find out another, children type of logic of the world construction. The given logic is frequently built up not by linear relations of cause and effect type, from the past into the future, but by vertical relations between events of their own lives (concerning significant people). For example, children consider that any trouble could happen to them if they have deceived an adult, etc.

Social symbolism and ritual behavior of medieval people and a child of senior preschool age are generated by specific relations between an individual and the group, position of a person in community of adults and peers. Humane pedagogy is based on the principle of commonly comprehended and, thus, value-symbolical activity. Cultural activity is characterized by such properties, as: symbolism, meaningfulness and sense-making of information which is received by a child during activity, value-connected aspect of mutual relations between people. Medieval and children's world images are closely interwoven in various aspects: time, the right and other abstractions are conceived in particular way, have the same "materiality", tangibility as things, objects. Therefore, general concepts and material objects are considered as the phenomena of the same kind, comparable and homogeneous. From the point of view of both a medieval person and a preschool child, not only people, but also places have rights; time, similarly to bodies, consists of particles, it can be spent as well as money. Words have magic force, therefore, etymology was not less popular in the Middle Ages than encyclopedias and sometimes they even coincided.

Studying literacy, children also aspire to comprehend the origin of words, phraseological expressions. To give interpretation to a word means to reveal essence of the phenomenon described by it.

Scientific world outlook, intensively developed in XVI and the following centuries, gives the most reliable, steady result which is imparted by educational system to new generations and provides continuity of cultures. Scientific world view is characterized by concrete nature. It is mainly formed in children at primary school as part of regular training and turns into integrated, rational system of ideas about the world. As for its organization, scientific outlook is opposed to mythopoetic. Mythological anthropocentrism is replaced with impartial scientific objectivity. Complete artistic image is replaced by the system of rational concepts. Outlook integrity, typical for a myth and philosophy, is lost as each of the sciences, studied by children, has its own subject. Integrity initially inherent in the child and organicity of the world around are as a result lost. Rational knowledge assumes considering the earth, the nature and the space as laboratory objects that exist irrespective of a person. "Complex structure of the Space with its spheres of planets and stars, circulation of elements is replaced with a new scientific picture of the world: homogeneous and infinite, operated by universal mechanistic laws of the Universe ... » [10, p.6].

However, scientific world outlook gives a child an opportunity to realize the responsibility for the world around, to harmonize relationships with the nature and society, to understand that civilizational achievements can have both positive and negative impact, preserving and destroying living space of the mankind. Systemized, complex view of the world contributes to freer adaptation of a child to the complex, unstable development of the modern world. Education in XXI century, overcoming alienation of the person from the world and the world from a person, returns integrity to an individual, making one free from incoherent ideas about the world, enables a person to become microcosm: one can reproduce completely in oneself and pass through oneself the structure of the whole world (macrocosm).

Childhood as amplification period (A.V. Zaporozhets) allows a child to increase and accumulate knowledge, skills, competences, experience while mastering various activities, ways of learning about the world and its changes. The main kinds of activity, which promote children's outlook evolution, are games, motional activity, communication, creativity and experimental research. Children have a natural curiosity about the world around

them. Games, being a leading kind of activity of preschool children, make that space where children learn about the world as integral unity penetrated by interrelations, with personality being included in it. Freely moving in space, a child specifies and expands the judgments and conclusions. External, socially-symbolic activity becomes internal by means of words, signs and symbols of culture comprehended during communication. Creative transformation of knowledge and ideas, their embodiment into activity of a child takes place only when education turns from process of translating available knowledge to children to the process of revealing, creating the information. Making experiments enables a child to make discoveries (certainly, quasi-discoveries), to model existing in the world connections, to find out that there are certain dependences between people, objects, sounds, colors, smells, actions, etc. in the space of life. All these kinds of activity form a complete picture of the world in child's consciousness because they make up a synthesized phenomenon. They include both real and game relations, role positions and real images, things substituting real objects and imagined situations, which a child creates in accord with his/her own ideas about the world around.

Thus, the theory of outlook evolution is a complete vision of the world image development in terms of education. It covers a broad range of scientific problems connected with the proof of personal outlook evolution theory, with setting forth the requirements to pedagogical support of children's world image development, with defining ways and laws of evolutionary process of personal outlook development. Our research has proved the relevance of the presented theory because "modern life demands active, efficient people, capable of constant self-change, learning and making fast decisions". [11].

The heart matter of the theory of world outlook evolution in education includes the following *key points*:

- Evolution of personal world outlook is a subjective, individual process of getting knowledge about properties, values, connections in the world, ways of its cognition and transformation, similar to the process of outlook development in phylogeny.
- Development of a complete world outlook of a child begins in preschool childhood, in case pedagogical process is arranged in the context of culture. Certain features of a complete world view are predetermined by personal experience, age peculiarities, conditions of upbringing, teaching and development, ways of getting knowledge about the world.

- World outlook evolution is underpinned by the principle of ontogenesis and phylogeny unity, which means that ontogenesis (individual development of a child) repeats phylogeny (history of human culture) in the curtailed form. The parity between ontogenesis and phylogeny is of quite complex nature: a number of predecessors' stages drops out of ontogenesis, others are dramatically transformed as a result of the adaptation to new conditions. The process of phylogeny and dialectics of its relation to ontogenesis confirm the principles of the unity of the whole (phylogeny) and its parts (individual ontogenesis), of the general and the particular and provide concrete examples of gradual progress from simple to complex, as well as spiral development, with some features of lower stages being reproduced at higher ones.
- World outlook results in consistently, stage by stage evolving world views that develop during all life: mythopoetic, natural-philosophical, universal-symbolical, scientific ones. Evolving, as a person gets older, world view gets specific features. Having arisen naturally, mythopoetic world image of a child is gradually supplemented, extended, made deeper and is transformed into natural-philosophical, then universal-symbolical, later - scientific world views.
- The mechanism of world view development can be explained by amplification - enrichment of child's mental development.

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