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### **REGARDING UNDERSTANDING THE RELATIONSHIP BETWEEN CREATIVITY AND LIFEWORLD OF A HUMAN**

**Purpose of Research.** The purpose of the research is to systematize the existing theories, dealt with the problem of the relationship between creativity in the human lifeworld, and its objective and subjective reality. Methodology. The **methodology** of the article is based on the general scientific principles of systematization and generalization. The purpose and the tasks of the work include using of the following methods: historical and cultural (to show the objective attitude to the accumulation of primary data); hermeneutic (to study and to systematize various modifications of the concept of "correlation"); analytical (to analyze the conceptual foundations, which are the basis of the modern approaches to the studying of the problem of creativity and the human lifeworld). **Scientific Novelty.** The scientific novelty of the work lies in systematization of existing theories of the human lifeworld, its relationship with creative activity and its exceptional significance in the process of human self-development and self-improvement. The study shows the creative activity and the process of self-development as the integral components of the human lifeworld. **Conclusions.** The analysis of creative activity should be based on the theoretical potential of the problem of the "lifeworld" of a human, which should to be included into a broader theoretical constant. The world perception affects the world attitude, which arises as the process and the result of the discovery of various individual properties of a holistic human being, his essential forces and their realization in accordance with the specifics of the fragments of the world. The worldview of a person merged all the elements of its involvement in the world, including the confrontation with him. The world perception is formed under the influence of spiritual, moral, psychological and aesthetic factors. Their values and significance for a man determine the estimation of the past and the present, the views on the future and individual perspectives.

**Key words:** creativity, creative activity, lifeworld of a human, socialization, objective and subjective reality.

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#### **До розуміння співвідношення творчості та життєвого світу людини**

**Метою публікації** є систематизація існуючих теорій щодо проблеми співвідношення творчості в життєвому світі людини, її об'єктивної і суб'єктивної реальності. **Методологія роботи** ґрунтується на використанні загальнонаукових принципів систематизації та узагальнення досліджуваної проблеми. Мета та завдання роботи обумовили застосування таких методів дослідження: історико-культурного, що передбачає об'єктивне ставлення до накопичення первинних даних; герменевтичного – для дослідження та систематизації різних модифікацій поняття "співвідношення"; аналітичного – у вивченні концептуальних засад, на яких ґрунтуються сучасні підходи до вивчення проблеми творчості та життєвого світу людини. **Наукова новизна** роботи полягає у систематизації існуючих теорій щодо життєвого світу людини, його співвідношенні з творчою діяльністю, виняткового значення в процесі людського саморозвитку та самовдосконаленні. У дослідженні доводиться співвідношення творчої діяльності і процесу саморозвитку як невід'ємної компоненти життєвого світу людини. **Висновки.** Аналіз творчої діяльності повинен спиратися на теоретичний потенціал проблеми "життєвий світ" людини, що потребує включення цієї проблеми більш широку теоретичну константу. Світосприйняття впливає на світовідношення, яке виникає і здійснюється як процес та результат виявлення різноманітних індивідуальних властивостей цілісної людської істоти, її сутнісних сил і їх реалізацію відповідно до специфіки доступних їй фрагментів світу. У світосприйнятті людини воедино злиті всі тонкощі її причетності до світу, у тому числі й протистояння йому. Світосприйняття формується під впливом духовних, моральних, психологічних та естетичних чинників, цінність і значення яких для індивіда визначають оцінку минулого і сьогодення, погляди на майбутнє, а відтак і індивідуальні перспективи.

**Ключові слова:** творчість, творча діяльність, життєвий світ людини, соціалізація, об'єктивна і суб'єктивна реальність.

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#### **К пониманию соотношения творчества и жизненного мира человека**

**Целью публикации** является систематизация существующих теорий по проблеме соотношения творчества в жизненном мире человека, его объективной и субъективной реальности. **Методология** работы основывается на использовании общенаучных принципов систематизации и обобщения исследуемой проблемы. Цель и задачи работы обусловили применение таких методов исследования: историко-культурного, предусматривающей объективное отношение к накоплению первичных данных; герменевтического – для исследования и систематизации различных модификаций понятия "соотношение"; аналитического – в изучении концептуальных основ, на которых основываются современные подходы к изучению проблемы творчества и жизненного мира человека. **Научная новизна** работы заключается в систематизации существующих теорий относительно жизненного мира человека, его соотношении с творческой деятельностью, исключительное значение в процессе человеческого саморазвития и самосовершенствования. В исследовании приходится соотношению творческой деятельности и процесса саморазвития как неотъемлемой компоненты жизненного мира человека. **Выводы.** Анализ творческой деятельности должен опираться на теоретический потенциал проблемы "жизненный мир" человека, что требует включения этой проблемы в более широкую теоретическую константу. Мирвосприятие влияет на мироотношение, которое возникает и осуществляется как процесс и результат выявления различных индивидуальных свойств целостной человеческого существа, его сущностных сил и их реализацию в соответствии со спецификой доступных ей фрагментов мира. В мирвосприятии человека воедино слиты все тонкости ее причастности к миру, в том числе и противостояния ему. Мирвосприятие формируется под влиянием духовных, нравственных, психологических и эстетических факторов, ценность и значение которых для индивида определяют оценку прошлого и настоящего, взгляды на будущее, а значит и индивидуальные перспективы.

**Ключевые слова:** творчество, творческая деятельность, жизненный мир человека, социализация, объективная и субъективная реальность.

Articulation of the problem. The human interaction with the surrounding world is united in its integrity, which manifests itself in the multi-quality multi-vector ways. Each of these aspects, the universal relationship is under the influence of both natural and social and spiritual components. "Realizing the holistic world attitude, a man finds another qualitative certainty, changing by the self-creation, and self-destruction. Moreover, the nature of all human links with the existing integral world appears from the specificity of its implementation of the worldview" [1]. The lifeworld is the human reality, where its existence manifests itself in a plurality of semantic and meaningful worlds. So, we can state that world attitude is one of the most important factors that determine the "lifeworld" of a man.

The purpose of the research is to systematize the existing theories, dealt with the problem of the relationship between creativity in the human lifeworld, and its objective and subjective reality.

The purpose involves the following tasks:

- to consider various scientific approaches of the Ukrainian and foreign researches on the problems of the relation between creativity and the human lifeworld;
- to determine the dominant components of the investigated world attitude;
- to highlight the perspective of the theories, which determine the interdependence of creativity and the human lifeworld.

Analysis of recent researches and publications. The analysis of scientific sources shows that the role and significance of creativity in human life is little studied. Today, we can see the lack of comprehensive researches, devoted to the subject of this article.

There are several aspects of the scientific analysis. It should be noted that the problem of world attitude has been attracting the attention of the theorists since ancient times. In particular, the Antique philosophers were interested in the issue of the conditionality of creative activity and world attitude. Naturally, the concept of "mimesis" appears in Ancient Greece. It is the main principle of the artist's creative activity, developed by Plato and Aristotle. In addition, the term "mimesis" had been the dominant principle until the beginning of the twentieth century. During different historical time, various aspects of the problem of the relationship of creativity and world attitude were the subjects of the works of the following philosophers: Augustine of Hippo, I. Kant, G. W. F. Hegel, O. Spengler, H.-G. Gadamer, E. Husserl, M. Heidegger, S. Freud, K. Jung, E. Fromm, J.-P. Sartre and A. Camus.

It should be noted that the modern scientific literature deals with the problem of the world attitude in various aspects from the philosophical ideological concepts to life orientation in the world. All aspects of this complex problem are traditionally presented in the researches of the European (O. Spengler, E. Husserl, M. Heidegger, R. Barthes, J. Baudrillard, J. Deleuze, J. Derrida, J. Lyotard, J. Lacan, M. Foucault) and Russian theorists (O. Losev, M. Bakhtin, V. Vygotsky, P. Haidenko, K. Dolgov, M. Mamardashvili, N. Mankovskaya).

Many Ukrainian philosophers pay the considerable attention to the problem of the world attitude. They are E. Bilchenko, A. Zaluzhna, O. Kolesnik, S. Krymsky, L. Levchuk, V. Lichkovakh, O. Nakonechna, O. Onischenko, O. Polishchuk.

Main part. Studying the fundamentals of everyday reality, in the book "Social Construction of Reality" P. Berger and T. Luckmann state the interdependence of world attitude and lifeworld. The scientists note the following: "A way how "here and now" given to me in everyday life, is the realissimum of my consciousness" [3, 42]. At the same time, the reality of everyday life is not limited by this presence, whereas it includes those phenomena that are out "here and now".

It means that a man perceives everyday life, depending on the degree of spatial and temporal proximity or distance. It is clear that the area of everyday life, which is directly accessible to "physical manipulation", is the closest to a man. This zone includes the world within its competency, where it can act and modify its reality, and the world, where a person works. Certainly, the reality of everyday life also includes other zones that are not so accessible to understanding. In this case, it is not interested in these zones. They can attract its attention later. The human interest usually is less intense in these zones. For example, P. Berger and T. Luckmann say the man's interest to what is happening in scientific and technical laboratories or in the Rest Houses is private. It is only the choice of leisure.

The philosophers also underline that a man cannot exist without constant interaction and communication with other people in everyday life. Thus, the reality of everyday life is the inter-subjective world. My "here" is their "there". My "now" does not quite match them. My projects differ moreover they contradict their projects. At the same time, I know that I live with them in the general world" [3, 44].

P. Berger and T. Luckmann focus on the fact that the usual everyday reality (in this context, the usual "lifeworld") can be transformed or destroyed by the external (revolution, changes in socio-economic or political systems, etc.) or internal (changes in social status, illness, change in worldview) factors. So, according to the theorists, there are the changes of the realities. They compare such changes with a game or theatre. This period is characterized by the "change in consciousness" [3, 48], or in the world attitude.

According to the remarks of P. Berger and T. Luckmann, some signs and symbols objectify the reality. At the same time, we pay attention to the smiles and gloom of the people, which affect the mood as well as the perception of "self" in cooperation with "others". Moreover, it influences on our world attitude and defines the signs, which accompany us in everyday life. One of these signs is a language that forms linguistically defined semantic fields and semantic zones. For example, the number of linguistic objectifications, corresponding to the profession of a man, represents the certain semantic field that substantially organizes all ordinary events, which are occurring in everyday work. Within the framework of the created semantic fields we can objectify, store and accumulate biographical and historical experience. Naturally, the accumulation is selective. It depends on the semantic fields that determine, what should be preserved, and what is "forgotten" from the experience of an individual or society. The result of such process is the social fund of knowledge, transmitted from generation to generation and available to people in their everyday life. So, the social fund of knowledge includes the knowledge of "my" situation and its boundaries of social and professional relations, the possibility of solving domestic problems, as well as differentiation of the reality by degree of acquaintance. "Although the social fund of knowledge represents the everyday world as an integrated one, its separate parts are distinguished according to zones that are familiar and remote. In general, this world remains opaque. ... Some realities are highlighted very well whereas the others are obscured" [3, 76].

Analysing realities in human life, P. Berger and T. Luckmann conclude that the society exists in the form of objective and subjective realities. Moreover, a man is not a member of the society at once. He has only a tendency to sociality. The man needs time to become a member of society. So, according to the theory of P. Berger and T. Luckmann, the first step is the man's internalization, which is the direct comprehension or interpretation of the objective fact as a certain value. The latter means the manifestation of the subjective processes that occur with others and become subjectively significant to the individual.

The next step is the socialization, which is the comprehensive and consistent man's joining the objective world of society or its separate part. Each individual is born in the objective social structure. Within

it, the man meets the "significant others", who are responsible for his socialization. These "significant others" influence him. Their definition of his situation becomes an objective reality for him. Thus, he finds himself in the objective social structure as well as in the objective social world. "For example, a child of the lower strata embraces the prospect of a lower class in the social world as well as the perspective, determined by the individual perception of his parents (or who is responsible for his socialization). The same prospect of the lower class can cause different feelings: joy, obedience, bitter anger, envy, crazy rebellion. Consequently, a child from the lower classes will live completely differently, in comparison with a child from the elites, moreover in comparison with another child of the lower class"[3, 214].

The theorists state that "Me" is the reflective entity, which is formed by the attitude of the "significant others" to it. So, the human becomes the person, determined by the society. However, we should remember that this process is not one-way. It involves the dialectical connection between identification by others and self-identification. Naturally, the identification is possible within the horizons of the special social world.

The "secondary" (called by P. Berger and T. Luckmann) socialization represents the internalization of institutional "sub-worlds". The nature of secondary socialization depends on the status of the system of knowledge, associated with it, within the symbolic universe as a whole. Consequently, P. Berger and T. Lukman develop a well-known thesis of K. Marx: "Being determines consciousness". In our opinion, this process is interdependent.

We should pay attention to the problem of the relation of world attitude and creativity in the context of the determination of the leisure activity by the "lifeworld", which was researched by the "Lebensphilosophie", particularly, the theory of O. Spengler. He thinks that culture should be considered as soul, blood, the essence of civilization. So, it is the unity of the world attitude, the symbols of culture and all forms of creative life. According to O. Spengler, life is a variety of experiences. Life is a creative impulse for the future. Moreover, it is deeper and richer than culture. A man is an open, free, unfinished creature, who faces with a choice, asking himself and God about the fate and meaning of life.

Analysing the creativity, the axiological conception of M. Scheler, a German philosopher and sociologist, one of the founders of the philosophical anthropology, is rather interesting. "The formal-logical apriorism of I. Kant is enriched by the study of the system of relevant material provisions, based on contemplation of essences. ... M. Scheler rehabilitates the views of Augustine of Hippo and B. Pascal, concerned the understanding of sensuality in the sense of a higher degree of spirituality as the "Culture of the Heart". Its laws of functioning are independent from the Psychological vitality" [6, 57].

According to M. Scheler's theory, the man is "the eternal Faust" [16, 164], who always tries to break through the limits of his "here-and-now-so-being" and his surrounding world, including the existing reality of their own "Me". In addition, he is a loving creature, which means that his "lifeworld" is a world of love and values. We should note that the understanding of a person's "lifeworld" as the "Culture of the Heart" coincides with the theory of O. Losev, a Russian philosopher and culturologist. In his opinion, there are two types of the world attitude – pessimistic and optimistic [12, 356]. The pessimistic type is oriented to suffering, because the joy is temporal. Everything is unreliable. O. Losev says that a man with the pessimistic worldview "sees by his heart". Moreover, the "rational-cardiac and ecstatic self-affirmation" leads to the "point of super-being" [11, 694].

O. Benzyuk points out that the "ideas of the Heart", created at the Ancient times (the works of ancient thinkers, the Christian philosophy of Kyiv Russ), were developed in the pre-Romantic period and got the name "cordocentrism". We can see it in the views of J.-J. Rousseau, the representatives of the German direction "Sturm und Drang" and in the teachings of H. Skovoroda. The "idea of the Heart" got the special significance in the era of Romanticism, which was characterized by the cult of "emotionality" and "morality" – the qualities of the human heart. The works of P. Yurkevych, a famous philosopher and theologian, are devoted to the Philosophy of the Heart. He compares the relationship between the role of reason and hearty love in the individual's morality, referring to the Gospel of Matthew, with a lamp and oil [2, 213].

We should remark that P. Yurkevych's conception is the "warm", intentional picture of the world. Its specificity is the ability to show the author's attitude to everything. "... Heart is the source and repository of cognitive activity. Moreover, it is able to advance the mind in cognition. In contrast to the slow mind, the heart gets the "revelation of truth" directly" [9, 6, 11]. The heart can express, find and quite peculiarly understand such mental states as tenderness, spirituality and viability, which are not understandable to the abstract knowledge of the mind. The man perceives the world by his heart that reveals it to reason. "Man begins his moral development of the movements of the heart, which wants to see the good, happiness and sweet game of life everywhere. It would like to meet the happy creatures, warming each other with love, connected with friendship and mutual sympathy. In his opinion, only this form of accomplishment of universal happiness is worth to exist" [18, 181]. According to the theory of the Ukrainian-Russian philosopher, life correlates with the heart, whereas the order with reason. The mind and heart together "take part" in human action.

The theory of the "Philosophy of the Heart" has many followers. They are Vysheslavtsev, S. Frank, P. Florensky and others. In modern scientific thought, the following Ukrainian scientists are actively developing the "Theory of the Heart": T. Zakidalsky, S. Krymsky, L. Kiyanovsky, N. Bilchuk, I. Bychkov, K. Dubrovina, J. Hnatyuk, V. Mikhalevych. Thus, S. Krymskyi focuses on the conception of the "Philosophy of the Heart" as a national archetype, which is called "cordocentrism" in the domestic theoretical reflection.

According to Ukrainian scholars, "cordocentrism" is precisely the principle that harmonizes individual aspirations and interests with universal and socially important spiritual values and needs, preserving the freedom and responsibility of the individual. The eternal moral principles, which are concentrated in memory, ensure its integrity and stability of the moral references of the person in the changeable circumstances. Recognition of the individual dignity is the condition for the self-development of a man and society, because it creates respect for the individual to his own uniqueness and a respectful attitude to others and to society as a whole. "Thus, cordocentrism as the methodological principle of social and philosophical constructions reveals the integrity of the moral and spiritual personality as the basis of the interrelation with society and the harmonious development of the social system" [4, 15]. M. Severynova, the Ukrainian art critic, states that "cordocentrism is understood as a national particularity through the moral-emotional, heart vision of the world" [13,45].

Y. Hnatyuk also thinks that the Ukrainian "cordocentrism" includes three aspects, which are closely interconnected: "creativity, objectivity and introspection". They determine the ethical behaviour of a person. Creativity is the most prominent in the theofication of G. Skovoroda (creation of the true person) and cardiognosis of P. Yurkevych (interpretation of the heart as a creative, generative power, the basis of the resurrection). The accentual aspect is highlighted in the idea of the affective act of P. Yurkevych and the principle of the circulation of love of M. Gogol. Introspection manifests itself in the will to unite with own and divine nature (G. Skovoroda) and in the will and emotional pursuit of truth and freedom (T. Shevchenko and P. Kulish) "[5, 15].

According to J. Hnatyuk, the heart is the embodiment of the principle of freedom, and reason is the embodiment of the principle necessity in the Ukrainian "cordocentral" paradigm. Religious faith roots in the heart. Belief in God is a path to freedom, because God is not limited by necessity and can everything. So, everything is possible for a believer. Reason is a servant of necessity. The person, who relies on God knows only the lack of freedom, slavery, whereas the rational cognition multiplies only the number of chains that connect a man with his being. Therefore, according to the scientists, the characteristic of Ukrainian "cordocentrism" – the superiority of the heart over reason, can be interpreted as the superiority of freedom over necessity. Thus, in Y. Hnatyuk's opinion, in Ukrainian "cordocentrism" the freedom of the Ukrainian people, its aspiration for truth and freedom is most clearly manifested [5, 15].

Finally, "hearty" world attitude combines the man's spiritual, moral, sensual and volitional elements into the entirety, presenting it as a holistic creative personality.

Basing on the studied works, we can state that everyone lives in his lifeworld, building his relations on his thoughts, feelings and people's opinion about it. Thus, the so-called "I-conception" contributes to the formation of negative or positive worldviews and plays a significant role in them. In this case, the psychological parameter of world perception expands the perception of the peculiarities of creativity, including leisure activities.

S. Freud, a well-known psychiatrist and founder of Psychological analysis, studies human life through the prism of the unconscious, which undoubtedly determines the world perception. So, the unconscious is the regulator of human behaviour [10, 62]. According to S. Freud's theory, culture is born with the first man as a system of his phobias projections, which functionally are divided into the provocative prohibitions and obsessive rituals, which have to be violated symbolically. S. Freud's creative activity is associated with the process of sublimation that is the transformation of sexual desire into socially acceptable forms of activity.

K. Jung, a Swiss psychiatrist, founder of Analytical Psychology, relies on the assertion that "human life" is a factor of the creative activity. It proposes various requirements of external reality and encourages the creative imagination to work [17, 57]. According to the scientist, there is a certain inherited mental structure that has been developing for thousands years. It makes people survive and realize their life experience in a well-defined way. This definition is manifested in the archetypes that affect thoughts, feelings and actions. Moreover, the psychoanalyst is convinced that the life history exists on two levels, that is why it should be narrated, as the old epic poems, the Bible or the "Odyssey". The forms are the narration and the allegory. Otherwise, history turns out to be incomplete and unreal. It corresponds to the two-level division of the mental into the "conscious" and "unconscious". K. Jung notes: "Observing the course of human life, we notice that the fate of one person is more determined by the objects of his/her interest, while the fate of the other is determined by his/her own inner life, his/her own subject. Sometimes, we deviate in one direction or another; we are naturally inclined to understand everything in the sense of our own type" [17, 26].

Thus, according to K. Jung, the human world attitude depends on the "conscious" and "unconscious", which determine the types of the characters – introvert and extravert, as well as "functions of the soul": thinking, intuition, sensitivity and sensuality .

E. Fromm, a follower of S. Freud, does not use the notion of "lifeworld". He thought about it, more precisely about the influence of mass culture on the consciousness and perception of a man. The theorist states that "the man's nature" cannot be only instincts or economy. It is social and spiritual at the same time. E. Fromm insists on the position that in every historical and individual situation, a person must make a choice by himself or herself without transferring responsibility. Happiness and freedom are the results of the right choice, which allow you to save the personality. To do it, you need to listen to your own conscience. E. Fromm notes in his work "The

Heart of Man, its Genius for Good and Evil" that the freedom of choice is the formal abstract ability. The person either "has" or "does not have" it. The most part of it is devoted to the functions of the character's structure. Some people cannot act in favour of good, because they have lost their ability to act in accordance with good in the structure of their nature. Some people also lose the ability to act in favour of evil, because the character's structure has lost the need for evil. These extreme positions indicate that both people are determined in their activities, because the balance of forces in their characters does not leave them the choice [14, 72]. However, many people have contradictory propensities. So they should choose. According to E. Fromm, their choice depends on the inclinations of the character and life situations.

The philosopher emphasizes that the mind of the man is his pride and his curse [15, 13]. The person, who thinks wider and clearer, realizes absolutely the loneliness and mortality. E. Fromm notes that the historical creativity is determined by the "human situation" and its existential dichotomies. However, according to the scientists, the existential contradictions of wealth, poverty, justice, civil peace and environmental security are complex and solvable within a civilized society.

E. Fromm states that human life and its worldview are connected with the man's need to find new solutions of the contradictions of his existence, to seek for new, higher forms of unity with nature, their neighbours and himself, which serves as the source of all psychic forces that make people move, all their passions, affections and troubles.

Naturally, the psychological parameter of world perception actualizes the problem of the psychological parameter of creative activity, which is the component of leisure. It involves the creation or knowledge of the individual spiritual and material values, with their subsequent interpretations. The creating of material and spiritual values in the leisure activity is proved by many examples of the famous artists. For example, A. Borodin, a Russian composer, worked in the chemical laboratory of the Medical-Surgical Academy. Another example is A. de Saint-Exupery, a French writer, was a pilot, whereas F. Tuitchev, a Russian poet, served at the Ministry of Foreign Affairs. A. Griboyedov, an outstanding Russian poet, was a diplomat. The hobby of A. Schönberg and V. Churchill was painting. We also can say about this phenomenon among Ukrainian figures. T. Shevchenko combines the activities of the poet and artist. P. Kulish was well known as a writer, historian and politician. I. Trush successfully united his fine art with public activity and artistic criticism.

So, according to G. Kelly, an American psychologist, in the process of creating something the man interacts with the world by interpreting it, analysing information and foreseeing events. "Human life is the study, the constant bringing up of the hypotheses about the reality. Using them, it tries to predict and control events. The picture of the world is hypothetical. Formulating hypotheses, people check them. So, they carry out the same mental actions as scientists during the scientific research. Life is the creative research process" [7].

The scientists state that the human destiny is the creativity, which is the free choice and free "self-realization" [8, 129].

In the context of the problem of the interdependence of the "lifeworld" of a man and his world attitude, we should note the position of the representatives of Symbolic Interactionism (C. Cooley, W. James, G.-H. Mead, H. Blumer, G. Homans), who put forward the theory of "mirroring I". According to it, a person communicates with different primary and secondary groups and his/her perceptions of oneself reflect the idea of what others think about him/her. Life is the everyday interaction.

Conclusions and perspectives of future researches.

Summing up the above-mentioned information, we can make the following conclusions:

- The analysis of the creative activity should be based on the theoretical potential of the problem of human "lifeworld";
- The existence of the need to involve the issue of human "lifeworld" in the wide theoretical constant such as the world attitude and "lifeworld" cordocentrism – creative activity are analysed as the components of the world attitude;
- It is proved that the real activity of the personality is the internal decision, which determines the external activity. So, man's activity is defined by the interrelation between the lifeworld and world attitude. In their context, we can see the world attitude, which makes the properties of the thing be revealed.

The world perception affects the world attitude, which arises as the process and the result of the discovery of various individual properties of a holistic human being, its essential forces and their realization in accordance with the specifics of the fragments of the world. The worldview of a person merged all the elements of its involvement in the world, including the confrontation with him. The world perception is formed under the influence of spiritual, moral, psychological and aesthetic factors. Their values and significance for a man determine the estimation of the past and the present, the views on the future and individual perspectives.

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