



CONCEPT AND STRUCTURE OF WORLD VIEW IN MODERN SOCIETY

Siddikov Bakhtiyor Saidkulovich

Candidate of Pedagogical Sciences, Associate Professor of Fergana State University

ABSTRACT

The growing pace of changes in all spheres of life of modern society cannot but influence the worldview of a person. This impact is so intense and dynamic that constant intense intellectual work is required to comprehend the processes taking place in the system of views on the world and the place of man in it. First of all, it is necessary to consider the worldview of modern man from the point of view of existence, highlighting its key features, and secondly, from the point of view of what should be, that is, what it should be to ensure the sustainable development of mankind. The solution of the latter problem is extremely important for numerous institutions that ensure the process of formation of a worldview. The article describes the concept of worldview and shows its structural elements. A critical analysis of existing points of view is given.

KEY WORDS: *worldview, values, beliefs, structure, elements and components.*

The concept of worldview in the modern humanities is getting a rebirth - experts from various fields of knowledge are beginning to be actively interested in it. This interest is due to the fact that the worldview begins to be interpreted precisely as a special phenomenon, and not just a concept, the scope of which is more or less conventional [7]. We propose to combine numerous approaches to the phenomenon of worldview into two directions - anthropological (this includes psychological and linguistic approaches) and pedagogical (philosophical and theological). Each direction interprets the worldview in its characteristic way, and this allows us to find out the main characteristics of the worldview as a phenomenon.

Usually, a worldview is considered as a set of views on the objective world and a person's place in it, on a person's attitude to the reality around him and to himself, as well as beliefs, ideals, principles of cognition and activity, value orientations that have developed on the basis of these views. Man always exists only in a certain relation to other people, in a certain relation to nature, to the world in general. This attitude always comes down to the question of the world around us and one's place in this world [1].

The concept of "worldview" first appeared in German philosophical literature of the late XVIII - early XIX centuries. Most researchers point to the work of the outstanding German philosopher, theologian and preacher Friedrich Daniel Schleiermacher "Speech on Religion" (1799), as the first source in which the concept of "worldview" appeared. The concept of "worldview" is associated with activities characteristic of the worldview. F. Schleiermacher considers it as a conceivable combination of knowledge, experience and ideas about the world and human existence, based on thinking, feeling, will and human action. In other words, this concept is introduced in contrast to the already existing concept of "picture of the world" (Weltbild), which was considered as a passive contemplative perception of the world. It should be noted that an earlier attempt to oppose the concept of "worldview" with the passive-contemplative weltbild was made in 1792 by Johann Fichte in his "Experience in the Criticism of All Revelation". Thus, the worldview of Friedrich Schleiermacher was considered as a creative awareness of the subject of life, the desire for a holistic understanding of the outside world and oneself in a single system of ideas and views [2,3].

The natural reaction of most people to the rapidly increasing flow of information is a conscious or unconscious refusal to perceive it: it is psychologically difficult for each individual to realize the fact that every day he lags more and more behind the dynamically developing world [8]. The consequence of this is the emergence of a paradox in the worldview of modern man: the greater the amount of information and the wider the possibilities for obtaining it, the more people consciously refuse it, creating their own, extremely primitive and deformed picture of the world. In the conditions of the growing information flow, with which the consciousness of a statistical person is unable to cope, a wide variety of reactions are possible, associated with an attempt to isolate oneself from the diversity of the world. What they have in common is an extreme emphasis on some aspect of life. A wide range of such accentuations can be distinguished:

- Religious;
- Esoteric and mystical;
- Pseudoscientific (based on one of the "theories" created and broadcast in recent years);



- A healthy lifestyle (associated with a sports lifestyle, with various theories of healthy nutrition, specific methods of maintaining and strengthening health);
- entertaining (primarily gaming);
- Demonstrational (associated with the desire to broadcast photo, video and text information about one's life on social networks)
- Consumer (the main value of which is the process of consumption of material goods);
- Household (emphasizing the performance of household functions: cooking, housekeeping).

To understand any phenomenon, you need to decompose it into components. The complexity of such an analysis of the worldview is due to the fact that, despite the common features for all people, it always has its own shade. In order to take into account such complexity and universality, it is customary to distinguish not only the carriers and components of the worldview, but also its levels, elements and types.

The SUBJECT (CARRIER) of a worldview is an individual, social or professional groups, ethno-national or religious communities, as well as society as a whole. The worldview of the individual is formed under the influence of the spontaneous or deliberate worldview of society and those social communities in which the individual is included.

At the same time, the worldview is always distinguished by personal originality, in which the specific life experience of each person finds its expression.

In fact, the worldview is the core of social and individual consciousness. The development of a worldview is a significant indicator of the maturity not only of an individual, but also of a certain social group. In its essence, the worldview is a socio-historical phenomenon that arose along with the emergence of human society. The source of the origin of this or that worldview is the conditions of the material life of society, social being. Outside of society, people will not be able to develop their own worldview, they simply will not have the "building" material for this.

COMPONENTS OF WORLD VIEW

According to Professor Alexei Radugin, four main components are traditionally distinguished in the construction of a worldview:

- The cognitive component includes, first of all, knowledge obtained in various ways - everyday, professional, scientific. This is a concrete-scientific and universal picture of the world, which in a systematized and generalized form includes individual and social knowledge.
- The value-normative component is based on various values, beliefs, ideals. It also includes the norms and beliefs that should govern social and interpersonal relationships. Values usually denote the properties of any phenomenon and object to satisfy the desires and needs of people. The value system includes ideas about the meaning of life, good and evil, happiness and unhappiness. There is a certain hierarchy of values. The consequence of a stable, repetitive assessment of a person's relationship with other people are social norms, which are divided into moral, religious, legal. Compared to values, they have more prohibitive properties.
- The emotional-volitional component is the emotional coloring of values, beliefs, beliefs, as well as the psychological attitude to the readiness to act in accordance with them.
- The practical component is the real willingness of a person to act in a certain way in specific circumstances. Despite the fact that all people have these components, they are consistent each time depending on the individual, which gives rise to special, unique individual traits.

ELEMENTS OF WORLD VIEW

As part of the worldview, it is customary to single out such qualitatively different elements, such as beliefs and knowledge. Knowledge, in fact, is the content components of the worldview system (which means it stretches the thread to such concepts as "scientific picture of the world", if we are talking about a scientific or philosophical worldview, and the concept of "life experience", if we are talking about everyday, worldview). Beliefs also imply a value-colored and emotional attitude to knowledge, and to reality itself.

The life of people in society has a historical character. Either slowly or rapidly, all its components change intensively over time: technological tools and the nature of work, the relationship between people and the people themselves, their feelings, thoughts, interests. People's views of the world are also changing, fixing and refracting changes in their social life. In the worldview of a particular time, its general intellectual, psychological mood, the "spirit" of the era, country, and certain social forces find expression. This allows (on the scale of history) sometimes conditionally speaking about the worldview in a summary, impersonal form. However, in reality, beliefs, norms of life, ideals are formed in the consciousness, experience of specific people. This means that in addition to the typical views that determine the life of the whole society, the worldview of each era lives, acts in a variety of group and individual variants. And yet, in the diversity of worldviews, there is a fairly stable set of basic "components". It is clear that we are not talking about their mechanical connection. The worldview is integral: the connection of components, their "alloy" is critically important in it. And, as in an alloy, different combinations of elements, their proportions give different results, so something similar happens with the worldview. What are the components, "components" of the



worldview? The worldview includes and plays the main role general knowledge - life-practical, professional, scientific. The degree of cognitive saturation, validity, thoughtfulness, internal consistency of worldviews can be different. The more solid the stock of knowledge of this or that people or person in this or that epoch, the more serious support - in this respect - the world outlook can receive. A naive, unenlightened consciousness lacks intellectual means to clearly substantiate its views, often referring to fantastic fictions, customs, and beliefs.

BIBLIOGRAPHY

1. Gulyak I.I. *Philosophy / I.I. Gulyak, N.A. Kants. - Stavropol, 2006.*
2. Alekseev P. V., Panin A. V., "Philosophy", textbook, Moscow, publishing house "Prospekt", 1996, 504 p.
3. *Dialogue of cultures: identity, globalization, tolerance Gulyak I.I. Social and humanitarian knowledge. 2010. No. 7. S. 196-199. 27*
4. *On the issue of political discourse: words and meanings Gulyak I.I., Kants N.A. Social and humanitarian knowledge. 2009. No. 9. S. 293-296. 27*
5. *Kalina, I. I. Axiological foundations for the modernization of pedagogical education / I. I. Kalina. - M.: Bustard, 2011. - 303 p.*
6. *Koblyakov, V. P. Worldview and morality / V. P. Koblyakov // Subject and system of ethics. - M.: In-t philosopher. Academy of Sciences of the USSR; Sofia: In-t philosopher. BAN, 1973. - S. 247-252.*
7. *Тоджибаева К. С. К. П. психологические особенности обучения взрослых //Academy. 2018. № 1(28). URL: <https://cyberleninka.ru/article/n/pedagogicheskie-psiologicheskie-osobennosti-obucheniya-vzroslykh> (дата обращения: 14.04. 2021).*
8. *Тоджибаева К. С. К. Формирование мотивационной сферы нравственных качеств учащихся //Проблемы педагогики. – 2017. – №. 4 (27). – С. 14-16.*