



THE ROLE OF PHILOSOPHY IN THE FORMATION OF A PERSON'S WORLDVIEW

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ABSTRACT

This article explores the role of philosophy in shaping a person's worldview. Opinions of thinkers about the importance of philosophy in human life were discussed. It is based on the fact that philosophy is a fundamental science that serves the future of the human worldview.

KEYWORDS: *philosophy, worldview, personality, philosophical worldview, debate, discussion, education*

DISCUSSION

Philosophy would not be philosophy if it applied only to science. Just as philosophy is related to any branch of science, it also reveals connections with all manifestations of culture. Philosophy is not interested in the world itself, but in the world in the context of human existence in it, that is, in any original philosophical system reflects the personal worldview of its author. Therefore, philosophy belongs to the field of culture and has all its characteristics. So, we can't talk about Russian or German mathematics, Russian or German physics, but we are rightly talking about Russian and German poetry, music, philosophy. Before Aristotle, philosophy was based largely on artistic images and intuitive insights. But intuitive insight is an essential element of philosophical comprehension of the world. And F. Dostoevsky was right, who claimed that philosophy is the same poetry, only its highest degree. Ancient philosophy really came out of epic poetry - the first philosophical works were written in poetic form. And although in the future philosophers switched to prose, at all times their works often take the form of works of art: dialogues, confessions, philosophical novels and letters, philosophical and literary essays, travel stories, etc. Philosophy is close not only to art, but also to any other sphere of spiritual culture: politics, morality, religion, etc. With politics and ideology it is related by a keen attention to the problem of arranging human life. Indeed, in

philosophy it is the rejection of existing regimes that results in the creation of utopian teachings. With morality, philosophy is related by close and interested attention to the problem of the meaning of life, human happiness and freedom, the problem of the moral attitude of a person to the values of nature and social life. Namely these issues in the history of the development of the subject of philosophy were paid special attention by such outstanding thinkers as Socrates, Plato, Aristotle, Boethius, I. Kant, I. Fichte, G. Hegel, F. Engels, BC Soloviev, and a number of modern Western philosophers, including K. Jaspers and A. Camus. Only philosophy can be called the quintessence of culture, since it incorporates all its most significant achievements, including science. It is the only one that has preserved and carried through all eras its syncretic (indissolubly integral) character. And this holistic nature of philosophy, embodying the unity of science and culture, is the best match the spirit of our time, new historical tasks. The role of philosophy in the spiritual life of society is expressed in the following functions.

First, the philosophical function of philosophy is that it, arming people with knowledge about a person, about his place in the world and the possibilities of his knowledge and transformation, has an impact on the formation of attitudes. Philosophy acts as a methodological basis of worldview, that is, it is a system of views and knowledge, giving a holistic understanding of the



world and the place of man in it. Moreover, it relies on science and itself has an active influence on it. Naturally, the more scientific and philosophical the worldview is,

the stronger and more confident a person feels, the richer his relationship with the world, the easier it is for him to navigate it, to correctly understand and evaluate events.

Secondly, philosophy performs an epistemological function. She studies the essence of the cognitive process, its general mechanism, capabilities and boundaries of knowledge. The most important problem of cognition is the question of the relation of knowledge to reality, as well as closely related questions about truth, the ways, forms and methods of comprehension, the relationship of rational and irrational, knowledge and understanding, knowledge and faith, etc. Philosophy helps in solving of these problems, determines the general logic of a person's cognitive attitude to reality.

Thirdly, philosophy performs an ideological function. She explores spiritual values and their relationship with the world of reality. What exactly does a person or society understand by spiritual values, how they are formed, change, what value systems depend on, what impact they have on human behavior, on relations in society. These issues are addressed differently within the framework of existing philosophical theories. They have been asked by people since they felt like sentient beings, but it was a philosophical analysis of these problems that played a huge role in the fact that universal values, not class, clan or national values, are increasingly becoming of paramount importance not only in the minds of people, but also in the politics of states. Fourthly, philosophy acts as a methodology of scientific knowledge of the world, convincingly proving that there is a need for interchange between philosophy and special sciences, philosophy and other types of social practice. Often it is a philosophical understanding that provides the basis, opens up a way of knowing the unknown.

It is no coincidence that the English philosopher F. Bacon compared the method with a lantern that illuminates a traveler in a fog. Many modern scientific concepts were first put forward by philosophers: the concept of atomism, the ideas of determinism, reflection, development. For modern science, the development of the logical apparatus, types and methods of constructing a scientific theory, the relationship between the empirical and theoretical levels of cognition that philosophy deals with are very important. A philosophical analysis is also necessary in order to comprehend new fundamental scientific facts and conclusions from them in order to develop the right scientific strategy in the development of individual scientific areas. In all

cases, philosophy acts as a research method, that is, the main method, the scientific basis of study.

The methodological function of philosophy plays a special role in the spiritual life of society, in the individual being of an individual person. Based on the philosophical methodology, the principles of cognition of the surrounding reality, including military, are formulated. Such principles of cognition include comprehensive analysis, the study of phenomena in development and in relation to others, in the context of a person's practical activity, etc. The methodology is the basis for determining the requirements for organizing practical and cognitive activity. As such, the principles of logical and historical unity, ascension from the abstract to the concrete, the split of the single into opposite parts, the deepening of knowledge from the phenomenon to the essence, etc. are advocated. Through the philosophical methodology, the methods of practical and theoretical activity used by a person are coordinated and integrated. The philosophical method is the fundamental basis on the basis of which the formation of specific scientific and general scientific methods is carried out. The methodological function of philosophy contributes to the manifestation of human heuristic capabilities.

Accumulating the historical experience of mankind in various fields of activity, philosophy offers promising analogies and extrapolations, without which the development of human existence is impossible. So, it is known that it was the philosophical understanding of the development of military practice that at one time allowed F. Engels 30 years before the First World War to predict its beginning. Fifth, the practically-active function is that philosophy turns into an instrument of active transformative influence on the surrounding world and on man himself. It plays an important role in determining the goals of life, the achievement of which is the most important condition for the existence, functioning and development of man. Philosophy still has a number of functions. So, the communicative function of philosophy is manifested in the fact that through philosophical reflection the connection of time is established, the cultural development of mankind is carried out as a dialogue. The humanistic function of philosophy is actualized at the turning points of history, for it constantly turns to the human in man, raising the problems of humanism with particular acuteness during periods of political reaction, wars, and major social conflicts. Specialists in specific fields of science need common, holistic ideas about the world, about the principles of its structure, general laws of development, etc.

However, they themselves do not develop such ideas, systematize, comprehend cognitive techniques and means. The worldview and cognitive foundations of science are studied, practiced in the



field of philosophy. The philosophical worldview in this case performs several cognitive functions related to the functions of science. Along with the implementation of such important functions as generalization, integration, synthesis of knowledge, the discovery of the most general laws, relationships, interactions of the main subsystems of being, the theoretical scale of the philosophical mind allows it to carry out the functions of forecasting, forming hypotheses about general principles, development trends, as well as primary hypotheses about the nature of specific phenomena that have not yet been worked out by special scientific methods. Sometimes philosophy is presented as a universal means by which one can solve any military-theoretical problems without resorting to special knowledge and methods of military science. From time to time, philosophy is required to formulate the laws of armed struggle, the principles of military construction, military art, etc. Similar ideas go back to the time when it was understood as a “natural philosophy”, standing above other natural sciences, as a “science of sciences,” capable of any field to proclaim the truth. However, practice shows that philosophy cannot replace any private science, including military science. Sometimes, on the contrary, the need to apply philosophy in solving military problems is completely denied. It is known, for example, that at the dawn of the formation of Soviet military science, L. Trotsky and his supporters argued that philosophy was not necessary for the development of military affairs.

Not trying to replace military science, philosophers nevertheless do not lose sight of any of its fundamental problems. Philosophy plays an active role in shaping the worldview of military personnel, in establishing initial positions in resolving various issues of military affairs. Defining the role of philosophy in the knowledge of war, a prominent Russian scientist, military leader, first head of the Academy of the General Staff of the Red Army, Lieutenant General of the Tsar’s Army Andrei Evgenievich Snesev (1865–1937) wrote that philosophy was called upon to form a military world outlook, in which they would be reduced to a moral scientific synthesis of all the concepts of the war and the sum of other scientific generalizations united by a common philosophy. 1 The military world view, according to A.E.Snesev, cannot, firstly, do without philosophical ideas that are closely related to military science, which, however, refuses they are solved and transferred to the shoulders of philosophy; secondly, to study those problems that are not completely amenable to research through experience and for which the path of experimental research has not yet been outlined; thirdly, military science cannot

become the foundation for the study of universal problems, since it does not have a sufficient scale for their study; finally, fourthly, military science alone cannot solve issues related to its structure and classification, determining the degree of reliability of military knowledge and the development of its methodology.

Two main directions of the influence of philosophy on the solution of problems of military development are distinguished. Firstly, this is the impact of philosophy in its content, thanks to which military specialists develop the ability to an extremely wide scientific view of the world as a whole, and therefore, to solve the problems of military construction. Secondly, professional competencies that are formed in the process of mastering military science are philosophical in nature and require philosophical training. However, not only philosophy affects military affairs, but military affairs also have a definite effect on the content and development of philosophical problems. First, military science provides concrete material for broad philosophical generalizations; secondly, military science raises a number of methodological problems requiring the attention of philosophy and thereby expanding the scope of its application; thirdly, applying philosophical methodology, military science enriches its content with new methods of mastering military reality and solving global problems of the present and, above all, the problems of war and peace.

Thus, the role of philosophy in the life of society, in the analysis of problems of military development, can hardly be overestimated. It is the foundation of culture, permeating and at the same time synthesizing various fields of knowledge and social practice. All problems of philosophy are a reflection of real life, their solution helps a person to comprehend the world around him, understand his mission and fully realize himself at all stages of his life’s journey. Philosophical culture is also of great importance for the training of modern military specialists and the analysis of the main problems of military development.

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