

## STRUCTURE AND TYPES OF WORLD VIEWS IN PHILOSOPHY

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### **Annotation:**

Socio-historical types of world views are formed at various stages of human society development and differ, first of all, in the way it was formed in different historical epochs.

**Keywords:** philosophy, worldview, mythological representations, religious worldview, scientific condition.

The worldview is not only the content, but also a way of realizing reality, as well as the principles of life that determine the nature of activity. The nature of ideas about the world contributes to the setting of certain goals, from the generalization of which a common life plan is formed, ideals are formed that give an effective force to the worldview. The content of consciousness turns into a worldview when it acquires the character of beliefs, complete and unshakable confidence of a person in the rightness of his ideas, motivating the direction and content of practical activity.

Each person's worldview is deeply individual. It carries features due to the peculiarities of the historical epoch in which a person lives, his upbringing and education, as well as the content of professional activity. Not only the state of physical and mental health, but also the emotions, feelings and much more that arise at the same time leave an imprint on it. It differs not only in specific views, but also in ways of understanding worldview problems, logic and imagery of constructing a worldview, the degree and nature of its emotionality. But with all the differences in the worldviews of individual members of society, these worldviews have a lot in common. These are, first of all, views that are widespread and even dominant in society or in its individual strata. For example, religious beliefs of a certain kind. The ways of organizing these views also coincide. For example, giving special importance to the personal authority of the person who formulates these views, or, on the contrary, giving more importance to the logical harmony of the views themselves, etc. The presence of common features of the worldview allows us to consider it no longer as an individual, although it is sometimes of interest, but as a certain type of worldview inherent in a certain social community. In the most general form and with a certain degree of conditionality, all types of worldview can be divided into socio-historical and existential-personal.

The most important socio-historical types of worldview are: archaic (the oldest - animism, totemism, fetishism, etc.), mythological, religious and philosophical. They differ not only in the different formulation of ideological problems, but also in fundamentally different ways of

solving them. Existential-personal types of worldview are formed at different stages of spiritual formation and human development and their differences mainly consist in the way in which an individual assimilates the worldview achievements of mankind and produces them himself.

The worldview of an individual can be formed either spontaneously or purposefully.

With the purposeful formation of a worldview, the role of an individual can either be primarily passive, when he uncritically (dogmatically) assimilates ready-made views, or active, when he conducts a conscious (intentional - intentional) worldview search, but at the same time he needs to be critical of his own inner world, which implies reflection, consisting in to give yourself an account of how, by what means, on what grounds your own worldview will be built. These individual ways of forming a worldview correspond to spontaneous, dogmatic and intentional-reflexive types of worldview.

Attention should also be paid to the fact that the worldview can be classified on other grounds. Let's consider the everyday, mythological, religious and philosophical worldview in more detail. The everyday (everyday) worldview is historically the primary form of the worldview both in ontogenesis and phylogeny. The integrity of the everyday worldview is achieved due to the predominance of associativity in thinking and the establishment of an arbitrary connection of knowledge about different spheres of being, by randomly (disordered) mixing the results of world perception and the results of world understanding into a single whole. The main feature of the everyday worldview is its fragmentarity, eclecticism and haphazardness. Only categorical thinking is able to develop from a meaningful, not formal contradiction, because formal contradictions are eliminated from such thinking automatically, at the level of unconditional reflexes. Without developed categorical thinking, the worldview often remains contradictory not only on the substantive, but also on the formal and logical level. The functioning of this type of worldview violates all the laws of formal logic.

On the basis of the everyday worldview, historically, the myth is spontaneously born as the main form of creative representation of the world by consciousness, the main distinguishing feature of which are logical generalizations that violate the logical law of sufficient reason. There are logical premises for the mythologized perception of reality, but they underlie the practical experience of man and conclusions about the structure and laws of the existence of reality in the myth, as a rule, fully correspond to the observed facts from the life of nature, society and man, but are arbitrarily selected from existing relationships.

Myth is the simplest creative way to overcome ignorance by direct modeling of familiar (known) connections and patterns in the sphere of the unknown. A huge help in the mythologization of the everyday worldview is the need and the ability of a person to fantasy, formed in society due to the already mentioned necessity of human existence simultaneously in the past, present, and future, and moreover with the predominance of conditional connections over unconditional ones.

The mythological worldview historically precedes the religious one. The latter is more systematic than the mythological, it is more perfect in logical terms. The systematic nature of religious consciousness presupposes its logical orderliness, and continuity in relation to mythological consciousness is ensured through the use of an image as the main lexical unit.

Religious worldview "works" on two levels: theoretical and ideological (in the form of theology, philosophy, ethics, social doctrine of the church), that is, at the level of worldview, and socio-psychological, that is, at the level of worldview. At both levels, religiosity is characterized primarily by faith in the supernatural (supernatural), faith in a miracle. A miracle is against the law. The law is called immutability in changes, the indispensable uniformity of the action of all homogeneous things. The miracle contradicts the very essence of the law.

Mythological representations have no idea of a miracle, but for them the most unnatural is natural. The religious worldview already distinguishes between the natural and the unnatural, already has limitations. The religious picture of the world is much more contrasting than the mythological one. It is richer in colors, much more critical of the mythological, less arrogant. However, the religious worldview explains everything incomprehensible, revealed by the worldview, contradicting reason, as a universal force capable of disrupting the natural course of things and harmonizing any chaos. Faith in this external superpower is the basis of religiosity. Religious philosophy, therefore, as well as theology, proceeds from the thesis that there is an ideal superpower in the world capable of manipulating both nature and the destinies of people at will. At the same time, both religious philosophy and theology substantiate and prove by theoretical means both the necessity of Faith and the existence of an ideal superpower - God.

Religious worldview and religious philosophy are a kind of idealism, that is, such a direction in the development of social consciousness in which the original substance or foundation of the world is the Spirit, the idea. Varieties of idealism are subjectivism, mysticism, etc., and its opposite is an atheistic worldview.

The foundation of the philosophical worldview is philosophy. This is a theoretically developed worldview, a system of the most general theoretical views on the world, on the place of a person in it, understanding of various forms of his attitude to the world. Two main features characterize the philosophical worldview - its consistency, firstly, and, secondly, the theoretical, logically sound nature of the system of philosophical views. Man is at the center of philosophy, which, on the one hand, determines the formation of a picture of the world and the study of its impact on a person, and on the other - the consideration of a person in his attitude to the world, determining his place, his purpose in the world and society. The relationship of man and the world permeates the whole philosophy, starting with the question of what is our knowledge? Is the truth set by things, objects, or is it a product of the arbitrariness of the subject? What is value? Is it in the thing, or do we attribute value to it?

It follows from this that the question of the relationship of being and consciousness, that is, in fact, about the relationship of the world and man, is the core, basic question of philosophy. No philosophical teaching can bypass this question, and all other problems are considered through the prism of the relationship of being and consciousness. If we go further, then in turn a person's attitude to the world is threefold - cognitive, practical and valuable. Each of them solves its own question: "What can I know?", "What should I do?", "What can I hope for?". But the knowledge of the world was not only a matter of philosophy.

The peculiarity of philosophy is that it initially acted as a universal theoretical knowledge, as a knowledge of the universal, universal principles of being. This is what delimited and delimits philosophy from specific sciences. Along with this, philosophy is called upon to solve questions related to the cognizability of the world: not only is the world cognizable, but also what are the means of cognition and verification of the truth of our knowledge about it.

Thus, clarity is determined in the need to form a philosophical worldview for each person, based on the responsible socially significant professional tasks assigned to him in the interests of strengthening and developing the state, society and the individual.

At the same time, there is no doubt that the real fact that philosophy can be both religious and atheistic. It depends on which initial ideological thesis she is guided by when building her system. But the main feature of the philosophical worldview is its criticality in relation even to its own original theses, which reproduces the most important philosophical principle - the principle of questioning everything. Philosophical worldview appears in a conceptual, categorical form, relying to one degree or another on the achievements of the sciences of nature and society and possessing a certain measure of logical evidence. The main features of the philosophical worldview:

- conceptual validity;
- systematic;
- versatility;
- criticality.

Despite its maximum criticality and scientific nature, philosophy is extremely close to the everyday, religious, and even mythological worldview, because, like them, it chooses the direction of its activities very arbitrarily. The worldview is a generalized, holistic view of the world, man, society, which determines the socio-political, philosophical, religious, moral, aesthetic, scientific and theoretical orientation of a person.

All types of worldview reveal some unity, covering a certain range of issues, for example, how spirit relates to matter, what is a person and what is his place in the universal interconnection of the phenomena of the world, how a person learns reality, what is good and evil, according to what laws human society develops. The epistemological structure of the worldview is formed as a result of the generalization of natural science, socio-historical, technical and philosophical knowledge. The worldview has a huge practical life meaning. It

affects the norms of behavior, the attitude of a person to work, to other people, the nature of life aspirations, his way of life, tastes and interests. This is a kind of spiritual prism through which everything surrounding a person is perceived and experienced.

Thus, by revealing the structure and typology of the worldview, it becomes possible to pay attention to the specific features of the worldview of young professionals called upon to carry out their activities in the interests of the state, society and the individual - the question is all the more significant because the formation of a worldview among young professionals is one of the leading tasks of educating the basic culture of a professional personality, since it represents an integral system of philosophical, scientific, socio-political, moral, aesthetic views of the world, the main elements of which are nature, society and thinking.

For each young specialist as a person, all his social properties and qualities acquire a certain structure, the logical center and basis of which becomes the worldview. Combining a complex set of value relations to the surrounding reality, the worldview unites them into a single whole, determines the social orientation, personal position, type of civic behavior and activity, on the basis of which the formation of ideological beliefs takes place. Ideological beliefs act as the foundation of a set of generalized views of each young specialist on the world and on himself. Their importance in practice is due to the fact that they, having been tested and confirmed by practice, allow us to anticipate the results of the upcoming professional activity. Performing a regulatory function, beliefs determine the entire spiritual structure of a person - his orientation, value orientations, interests, desires, feelings, actions. As long as a young specialist acts according to an external necessity, which has not become his inner need, his will, he acts without initiative, passively, without mobilizing all his internal resources.

The main condition for the formation of ideological beliefs of a young specialist is a systematic approach that allows dialectically influencing the consciousness, will and emotions of a person in the process of active practical activity. The scope of practical actions of a young specialist turns out to be quite diverse, which includes educational, practical and social activities, their interpersonal relationships, including self-education work. It does not lead to purely external results, but rebuilds his inner world, develops in them the need for active creation of their own personality. At the same time, it is not enough that this activity is recognized only as socially useful, it is necessary that it satisfies their individual needs and interests, corresponds to their personal ideals. In this process, the most difficult and important is the problem of each young specialist's awareness of objective, but external to him, requirements for the need for professional activity in the interests of the state, society and the individual in his conscious internal need for this activity.

The holistic process of forming students' beliefs in the importance and necessity of professional activity for the state, society and the individual is ensured through continuity in education and upbringing, interpenetrating links between academic subjects. The implementation of interdisciplinary connections allows you to reveal the same phenomenon

from different sides, to get a holistic view of it. Of particular importance belongs to such intersubject interactions, which make it possible to comprehensively cover all the properties and connections of the studied objects.

The basis of a person's beliefs is the worldview, or the conceptual aspect of the worldview as a system of generalized views and knowledge about the world and a person's place in it. Beliefs turn out to be necessary and sufficient conditions for their use both for cognition and transformation of objective reality and oneself, while remaining convinced of the truth of knowledge and readiness to defend one's beliefs and ideals, but also that they allow one to foresee the final result of professional activity.

There are several levels of generality of views in worldview beliefs, but the highest is the philosophical level. Let's also pay attention to the scientific level of beliefs, which is one of the active factors of effective practical activity, since it allows you to make optimal decisions and carry out optimal actions aimed at fulfilling professional tasks.

When forming students' ideological beliefs, an exceptional role belongs to the teaching staff. The social and professional position of the teacher turns out to be the most important factor in the formation of student beliefs, since the basis of this position is determined by the recognition of scientific and professional authority and high individual moral qualities of the teacher's personality.

One of the problems causing difficulties in the formation of ideological beliefs among young professionals is the continuing uncertainty of the spiritual situation in Russian society, largely due to the decline in the prestige of professional activity, the lack of a reliable mechanism for their social protection, as well as their family members. All this significantly worsens the moral and psychological state, reduces their professional motivation to conscientiously perform their official duties and requires a comprehensive analysis, including philosophical. Thus, it is indisputable that the worldview plays a special role in a person's life. It is spiritual values as the core of the worldview that are the link between the values of social consciousness and the spiritual world of the individual, between social and individual being and consciousness. Value orientations are considered as a reflection in the consciousness of a person of the dominant values recognized by him as strategic life goals and ideological orientations, which are the main regulators of the content and orientation of their professional activities and behavior. The main content of value orientations is determined by the ideological and moral beliefs and ideals of a person, the principles of behavior arising from them and implemented in everyday professional activities.

So, the worldview is a way of constructing a picture of the world - generalized knowledge about its structure, structure, patterns of development and functioning. This picture is the starting point and the result of the activity of the worldview, it is set to a person (or society) from the outside, that is, by external conditions of existence immediately after birth in a "collapsed" form, and then, in the course of life, on the basis of the life experience received,

it is corrected and modified in accordance with new objective conditions and subjective desires of a person (society). The picture of the world, therefore, is to a certain extent arbitrary, and turns out to be conditioned by objective circumstances. The more systematic, broader and deeper the worldview, the more accurate the picture of the world, the more successful the life activity of an individual or a community of people, because their strategy becomes more accurate and adaptive, which it would be fair to call methodological, since it determines methods and ways to achieve life goals.

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