

The "essence" of human subjectivity in the worldview definition as

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Annotation: In this article, the worldview is defined as a subjective reality, the unchanging essence of the human spiritual being that determines all types of its activities. The definition may not be absolutely perfect in terms of formal logical definitions. Without hereditary and descriptive (species-related) characteristics, we logically consider the elements that are included in the structure of the human worldview from our point of view.

Keywords: worldview, social phenomenon, value, intellectual, emotional, subconscious, ontology, objective and subjective reality, philosophical metaphysics, idealism.

Introduction: Knowing the worldview can be done from three main perspectives, which are different methodological aspects: worldview as part of human spirituality, worldview as a social phenomenon, and worldview as the broadest element of being in terms of abstraction. These approaches are, of course, interdependent. It is impossible to explain another without considering one aspect. However, each approach has its own relative independence and specific characteristics. We view the worldview as a separate part of the subjective life of a person with specific material and spiritual determinants. For us, the worldview that exists in man is the concept of "sitting" inside him, directs his external activities from within and lives in him as part of his being.

Review Of The Literature And Methods Of Research

Worldview is a form of self-awareness of the individual and society, through which the subject understands its social nature and evaluates its spiritual and practical activity "Shubin VI, Pashkov F.E. Culture. Technique. Education. Dnepropetrovsk: Delo. - 1999. - 309 p.

"The worldview is a big tape where we record different events and facts there. It can also be compared to an objective, through which we try to look at the world to understand it" Gooding D., Lennox D. Mirovozzrenie. - Yaroslavl: Svet. - 2000. - 302 p.

"A distinctive feature of any worldview is the 'personality' and 'not me', the subject and object, the distinction and understanding of man and the world" Fedorenko T.N.

Mirovozzrenie kak kategoriya filosofii i fenomen soznaniya: Krasnodar. - 2000. - 315 p.

According to VN Finogentov, modernity is “a period of searching for a worldview. The main principles of the modern worldview should be humanism, individuality, pluralism, rationalism, eschatologisms” Finogentov V.N. O ponyatii “sovremennost” // Filosofskaya mysl. - 2001. № 2. - S.40-43.

This research was expressed on the basis of objective and subjective reality, epistemological and ontological, hermeneutic, comparative analysis of scientific knowledge.

Discussion And Results

Worldview is a set of intellectual, emotional, subconscious, involuntary and other perceptions of people about themselves and the world (natural and social) in which they live. Worldview is a set of spiritual elements that define human life activity as an internal law or norm of existence. A close interpretation of this concept can be found in many authors. “A worldview is a system of principles (views) and knowledge, ideals (higher goals) and values, hopes and beliefs, views on the meaning and purpose of life, which determine the activities of an individual or social entity and are organically incorporated into his actions and norms of thinking. Worldview is a form of self-awareness of the individual and society, through which the subject understands its social nature and evaluates its spiritual and practical activities.

A worldview is not a theory that is introduced to a person from the outside by someone who can be introduced, formed, or forcibly accepted. It is based on the norms of life that are adopted in a certain society (cultural environment) in the process of becoming a collective and intelligent subject of social life, "transferred" to man, assimilated by him and become an organ of spiritual existence for him and further govern his daily life and formed accordingly. We accept that “the worldview is not a scientific theory, but a reasoned denial that is fatal to it. The power of a worldview, its vitality is not in its rationality, its logical harmony, or anything else. Its power lies in its ability to help a particular person solve their basic life problems. Its power lies in its ability to organize social life in such a way as to be able to give instructions to a person and society that are attractive enough.”

The human worldview includes both objective and subjective aspects. Ontology is the doctrine of existence. But existence has not only an objective but also a subjective reality. Consequently, the question of the ontological truth of the worldview is absolutely valid, even if it is only a part of the spiritual life of the social subject. The greatest attention should be paid to the unity of the epistemological and ontological reality of the worldview. The related category is the category of "false", without a clear definition of its ontological and epistemological components, it is impossible to obtain a meaningful understanding of it.

Metaphysics, which is interpreted as understanding the immutable and intelligible part of being, is at the same time a discipline aimed at understanding the essence of the worldview and its truth or falsehood. Worldview as a subject of metaphysics serves as a field of theoretical (philosophical) knowledge. Thus, we adhere to the view that the ontology of a worldview is broader than its metaphysics. Do we emphasize that metaphysics takes into account only a part of the worldview, firstly, the stable, constant, unchanging and secondly, the intelligible i.e. the theoretical part? z.

Heidegger, in his book *The Basic Categories of Metaphysics*, states his hypotheses in understanding the nature of the problem, and we agree with many of its rules.

With the help of the universe we want to understand, the concept of philosophy in its essence "holds" people. In Heidegger, like any idealist, everything is reversed: the content of concepts lives objectively, emerges from being, and mysteriously attracts people. Through the concepts of philosophical metaphysics, it encompasses human thought. The mysterious being allows us to touch ourselves through ourselves, to take shape for us as human beings.

Describing this notion of philosophy, VV Bibixin writes: "So, philosophy in this respect is a movement in which man returns to his essence. This was revealed in the modern era of a sad mood. Behind its usual forms lies our ability to secretly possess the mysteries of wholeness, time, and death. The determination to look at the face of these things is rewarded by discovering the important interdependence of the world and man. The world is embodied as a whole human being that develops more beings in a primitive sense than the natural environment."

The whole essence of idealism is that they try to find all the rich content of the objective world in the infinite space of the human soul. Again the mental memory of the state of destiny in the heart. The fact that man replaces the term "human" does not change anything. Heidegger writes: "In the final analysis, the interpretation of philosophy as an ideological propaganda is no less than its description as a science. Philosophy (metaphysics) is neither a science nor an ideological propaganda. What remains of his fate in this case? ... Perhaps this definition is rejected by something else, but only as to himself and to himself - it cannot be compared to what can be obtained from his positive definition. In this sense, philosophy is completely independent."

Heidegger's view is close to us in the sense of interpreting the worldview discussed above. The worldview is a complex of emotional and intellectual (perhaps subconscious and involuntary) components of human spirituality that constitute its stable essence, which remains stable with the physical and spiritual changes associated with all ages of man. Worldview is a part of our spiritual being that always "holds" us. No matter what we do, feel, or think, the worldview exists within us as our own "personality" around which the natural and social world revolves. This is how the beginning of the calculation of the time and space of both the individual and the surrounding world and being seems to have begun. We are absorbed in every moment of our lives shaped by our worldview under the influence of the natural and cultural environment. Worldview ideals, values, and thoughts always make adjustments to all of our feelings, thoughts, and actions. The truth of the worldview is the basis of the humanity of our daily lives, the basis of our humanity, the basis of our happiness.

The above allows us to understand the primary structure of the worldview, to discuss the specific features of the elements it contains.

Another note in advance. Worldview is an integral part of the spiritual life of both society and social groups and individuals. He is bound by thousands of bonds with all aspects and elements of spiritual life. These external and internal relations are complicated by the cultural achievements of nations and individuals. In order to shed light on the worldview as an object of research, it is necessary to have a clear understanding of what it is about. The research problem, the research paradox, arises as follows: it is necessary to know in advance what to study. But if he has a complete and clear idea of what he needs to know, then the need for his understanding disappears.

We seek to define the internal logic of the objective process of shaping the historical worldview of humanity as the contradictory specificity of its continuous and uninterrupted components in the coordinate system of its absolute existence and non-existence. We are interested in some types of human worldview that are evolving along the vector of absolute existence and non-existence.

If an attempt is made to describe the general scheme, it will look the same. Absolutely, it consists of two parts: transcendental (in idealistic philosophy: experimenting, not knowing, being outside the realm of experience) and nature, of course, assumes that the noosphere appears in the development of nature ("imaginary matter", "rational nature", "spirit" - other terms can also be). E.V. Ilenkov writes in *Cosmology of the Spirit*: "Matter is always thinking, always thinking of itself.

That really doesn't mean anything. In every particle of it, every minute, it seems that he really has the ability to understand and think. This is also true of an infinite substance in time and space.

He gives birth to creatures that are always thinking by nature, and the organ of thought is the brain of thought. reflected in the brain. And because of the infinity of the universe, this organ actually exists at every limited moment in the heart of infinite space. Or, conversely, at every finite point of the universe — because of the infinity of time — thought is realized sooner or later ... and every part of matter, therefore, at some point in infinite time, enters the structure of the thinking brain, that is, thinks" (64, 415). He also adds: "In general, necessity, matter, is always contemplative, and cannot be lost even for a moment of its existence in infinite time and infinite universe" (64, 417). The formation of the noosphere is a history that has a dialectic of existence and non-existence, complements the dialectic of the presence and absence of nature, and forms a side of absolute cataphatics.

Absolute is a category that feeds everything without it, and the lion is antinomic. The first antinomy of the absolute (paradox, aporia, contradiction) is the apophatic and cataphatic unity. The apophaticity and cataphaticity of the absolute are related to the ultimate universality of this category. Initially, it should include all permissible definitions that are both conceivable, silent, understandable, incomprehensible, intelligible, and understood in all other ways: illogical, emotional, extrasensory, mystical, and so on. It is no coincidence that Kant divided "things in himself" into phenomenal and noumenal aspects. Kant's agnosticism stems from an understanding of absolute existence on the apophatic side of its existence and non-existence. It includes the absolute apophatic and cataphatic side, where the cataphatic consists of two parts: transcendental and nature (supernatural and natural), infinite and finite, eternal and final. Absolutely self-limiting. And there is no external influence on it. An absolutely whole (unique) thing that never has an external influence. There are no external influences and relationships - no time, no space. No external influences and relationships - no manifestations of features. Self-limitation and the absence of "others" speak of the ideal of an absolute being (in the sense of perfection): something exists only and only by its own nature, without the influence of something that is not itself or part of it. Absolute is absolute because it is the only whole that has nothing equal and opposite to itself.

To talk about the origins of the worldview, we have to reinterpret it. The definition of concepts is one of the necessary conditions for proper discussion. A worldview is, firstly, a set of feelings and ideologies of a person that does not change at any age and with all other natural, social and spiritual changes, and secondly, emotions and

ideologies and thoughts, each of which is related to itself and other emotions, and third, feelings and ideologies about the social and natural world through the prism of space and time of culture, where man was born and became a thinking social being.

The essence of human spirituality - the complex of worldviews - is not the unseen ability of the soul to experience, but the will to emerge by the will of God, but the ability to feel and think humanely acquired in this social environment, more precisely, the ability to be human (thinking social being). Worldview is a part of spiritual (internal, subjective, psycho-intellectual) life that forms a "personality" that is always recognizable in any person at any age and in any non-pathological condition. The destruction or deformation of the worldview is the destruction or deformation of the mechanisms of self-recognition, the mechanisms of emotional and intellectual self-determination. "A distinctive feature of any worldview is the "personality "and" not me ", the subject and object, the distinction and understanding of man and the world."

The development of new forms of worldview is based on previous achievements, where the principle of dialectical negation is also observed, i.e. the position that the development of a new one is intertwined with the positive moments of the past does not cause contradictions. Discussion, in our opinion, is the opinion of VN Finogentov, which has been repeatedly expressed in various works, the worldview is developed by philosophers, thinkers, sages and representatives of spiritual culture. It would be fair to say that he is not the only one with such views. The English authors write: "If we turn to the history of philosophy, we cannot speak of ordinary society unless all the philosophical systems or systems of worldviews built on the hard work of thinkers who relied only on their own intellect are universally recognized among philosophers."

The worldview directs man first, in himself, second, in society, and third, in nature. A person without a worldview loses his direction and begins to get lost in the spiritual world as well as in the social and natural world. He stops recognizing himself, people, and things. The subject-object relationship between man and the world is realized through worldview. Through the worldview, man is his own bo social culture and nature. The worldview complex realizes the value orientation of man in his subjective and objective existence. The extent of changes in a person's worldview is determined by the cultural environment of the people or peoples he or she was born and raised by chance.

The problem of monism and pluralism of cultures, which can serve as a basis for a personal worldview, is interesting and complex, but slightly different from our topic. Therefore, we limit this topic to a few schematic rules and leave it in parentheses.

The needs of a society give rise to its vectors of spiritual and material development. In this regard, we can say that the needs of society determine the changing trends of social and individual worldview. Worldview also serves as a human communication base. The deformation of the worldview deprives a person of the opportunity to communicate a) with himself, b) with people, c) with nature. They stop understanding each other, they lose the general vocabulary of emotional and intellectual concepts and even terms.

The problem of the genesis of worldview is one of the most complex and difficult problems of ontogeny, which deals with medicine, pedagogy, psychology, philology, philosophy, anthropology and many other sciences about man. If the philosophy is correct and man is a microcosm (a small universe visible only through a microscope), then the completeness of knowledge about man and his worldview will be as problematic as complete information about existence. The multi-layered and multi-

layered nature of the worldview is generally recognized. “The layers of this world include some basic, innate principles and rules of conduct, archetypes, instincts. They always declare themselves, but rarely do people live at that level, only following the most primitive, usually primitive principles.”

With the help of worldview, a person introduces himself, his people or population and humanity in general. In this sense, only a person who is historical will have the status of a person in the present. If we use the categories of the concept of ontological being, then only such an individual is an ontologically real person who is able to incorporate into the existing culture an element that becomes an integral part of the social basis of the new generation’s worldview. Only a person who has all the characteristics of previous types of worldviews will live (feel, think, speak, and act) according to the norms of the modern worldview type, without falling into the abyss of previous types depending on living conditions.

The historical culture of nations and peoples is changing. Consequently, the same people of different generations may have people with different worldviews. Any classification is conditional, relative, and contradictory. But we cannot limit them. For the study, we have distinguished and considered the following historical types of worldviews and have come to such a general conclusion.

Conclusion.

The existence of different worldviews is an indisputable fact. In modern society, people can coexist with a religious, scientific, and even mythological worldview. We are not talking about different peoples living on different continents and at different points in the history vector of civilizations. This is understandable and known. Such are the basic ideological ideas about the cultural environment in which man was born and raised, about himself and the world (natural and social) in which he lives. According to the traditions of a thousand years ago, the people of these tribes, who still live in the forest today, while maintaining relative isolation from the achievements of modern humanity, certainly have a different worldview than the inhabitants of the capitals of world powers. We’re not talking about that. The point is that in a modern society, the inhabitants of a modern city with universities, airports, television, subway, Internet and other things can have a mythological, religious, philosophical and scientific worldview. Even members of a single small family may have radically different sets of worldviews.

Society shapes the worldview of individuals, and together they create a foundation that serves as the foundation for their children’s future worldview. On the basis of the old worldview, a new cultural layer is being created that will serve as a basis for changing the old worldview. The dialectic is clear, but extremely complex. The cultural layer that each generation creates causes their children to be a little different from themselves. This is also one of the components of the group of causes of father and child problem. By the nature of social life, the new generation must be a little different from the past - this is the mechanism of social life. But social change is not only evolutionary but also revolutionary. Consequently, in the evolution of the worldview of the ancestors of different generations, there are not only quantitative differences, but also qualitative developments.

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