

PHILOSOPHICAL SCIENCES

ON THE PHILOSOPHICAL ANALYSIS OF "WORLDVIEW" PHENOMENON: METHODOLOGICAL ACCENTS

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Abstract

The article characterizes worldview phenomenon (Weltanschauung – German) from ontological and methodological points of view. Understanding essential nature of worldview as the integrity of “spiritual” (mental-cognitive) and “practical” of existence, the author explains specific character of its manifestation in the realities “human being”, “the present” and “education”. Turning to the origins of the formation of “worldview” concept and its evolution in the history of philosophical thought, the author analyses transformations and “changes” of the meanings of the worldview concept and the limited nature of the methodological “myth of worldview absence”; the author justifies the advantages of the phenomenological approach to the worldview concept. From the point of view of phenomenological method, the author fixes a new approach to substantiation of nature, origin mechanisms and interaction of variety of “worldview forms” and “functionals” in the ontologically determined worldview integrity; notes the historical contribution of Western European philosophical thought to clarifying the essence of the concept of “worldview”. And focuses their attention on the methodological potential of the Russian culture, the Russian language and Russian philosophy in the study of existential meanings of the ontological integrity of the phenomenon of “worldview”.

Keywords: methodology, worldview, history of philosophy, phenomenological approach, history of philosophy, ontos of man, “Russian idea”, “all-human”.

A number of factors of modern civilizational self-development, determine actuality of the philosophical study of the worldview phenomenon, first of all it is existing crisis worldview occurrences in the life of a European civilization man. They are fixed by a various forms of the gap between spiritual and practical components of the man’s life activity and loss of connection of his worldview with ethical self-consciousness and moral standards. In the modern society worldview “acquires” less and less treasures of spiritual experience of mankind, accumulated and preserved by science and culture, which narrows the worldview to the forms and conditions originating from the everydayness sphere. Even education cannot cope with this problem. It violates the traditional cultural and historical system integrity of “education-upbringing”.

Another factor that determines actuality of worldview philosophical and methodological analysis is that in the modern conditions existing historical worldview types do not satisfy it to full extent. In the sphere of everyday life, stable worldview beliefs are difficult to develop and cease to be its reliable reference points. At the same time, technologies of mental manipulation and the possibility of their direct impact on a person's life experience and value world are gaining strength.

Turning to the philosophical reflection of the worldview phenomenon and the disclosure of the methodological potential of its concept, it is necessary first of all to note the fact that the traditional definition of worldview fixed in the public consciousness as a specific form of spiritual and practical development of the world by a person, a system of views that gives a holistic view of the world, about a person's attitude to the world, about his own place in it, is capacious, but insufficient for deep analysis of this phenomenon.

Though this generally accepted formula is evident and “transparent” it loses its completeness and power of the methodological regulator. It makes contradictory understanding grounds possible, meanings indefinite that hinders possible correlations of the concept meanings and the worldview discourse itself. It mainly happens due to misuse of the concept “worldview” in its particular or transformed meanings, in ideology and pseudoscience including and as a result, the status of false consciousness can be assigned to it. And, finally, the worldview concept has its origin in the “classical mind” paradigm and is still under its influence which considerably limits its methodological potential. While the concept’s actually capacious and rich potential remains unfulfilled, not fit for the widely used meanings and patterns of its understanding.

The analysis of the worldview proposed by the author in ontological and methodological keys concerns a number of problems and directions of philosophical and methodological research. First of all, it is the evolution of the “worldview” concept meanings in the history of philosophical thought. There are significant stages in it: 1) origin and functioning of the concept as the holistic premised knowledge; 2) the stage of deepening and expanding the epistemological analysis of the worldview and the “disintegration” of its meanings into the characteristics of worldview forms, such as: mythological, religious, philosophical consciousness, myth, ideal, symbol, fairy tale, utopia, legend, worldview, etc. and “functionals” of the worldview, such as: worldview, worldview, worldview, worldview, world transformation, world creation, etc.; 3) the stage of “synthesis” and reconstruction of the worldview concept meaning integrity. Origin and transformation of methodological “worldview absence” myths also may be studied as a peculiar form of the

"worldview" concept meanings evolution. Such "anti-metaphysical" methodological positions are most clearly stated by the scientist attitudes of positivism, as well as the concepts of postmodernism and modern transhumanism.

In substantiating the philosophical and methodological keys of reflection on the phenomenon of worldview, it is important to focus on its ontology and the analysis of correlations of concepts "related" to the worldview: "man", "education", "culture" and "nature", a stress was put on the necessity of profound study of this phenomenon from three main points of view – the ontology of man, social ontology and the ontology of education. In this regard, the author proceeds from the methodological significance of recognizing a person's worldview as an "ontos" of existence, an integral property of his being in the world.

These lines of worldview analysis are feasible on the basis of the phenomenological method. The phenomenological approach opens up the possibility of studying the intentional nature of the worldview, worldview integralities (manifested by dual bundles: "spiritual – practical", "immanent – transcendent", "finite – infinite", "eternal – transitory", etc.); contextual dependencies, worldview transformations – "transitions", "transfers", "transformations", "substitution", mechanisms of transformation of functioning ideological forms; the study of the architectonics of the worldview, and the identification of its essential structural components – myth and ideal; the study of types and forms of existentials, contexts of the correlation of worldview forms and functionals.

At the same time, it should be noted that the rich potential of the "worldview" concept, quite capacious, but in many ways still "hidden" and not sufficiently realized by current methodology and practice, accumulated in the humanitarian research tradition, reflexively reproduced by the history of philosophical thought. We can talk about the development of the "worldview" concept in the historical and philosophical tradition" and the possibility of methodological reconstruction the views of thinkers on the worldview in the context of their philosophical concepts. The logic of increasing the meanings of this concept is demonstrated by the diversity and depth of the approaches of I. Kant, F. Schleiermacher, V. Dilthey, E. Husserl, M. Heidegger, K. Jaspers to the reflection of the worldview in the context of their original philosophical systems, as well as the general cultural and historical trend of philosophizing. On the whole historical-philosophical analysis of the concept worldview meanings formation let the author draw a general conclusion about the existing tradition of the worldview phenomenon research, about the formation of the capacious notional potential of this phenomenon, about the wealth of informative motives and how multifaceted its functional purposes are.

Carried out analysis highlighted the perspective line of the reflexive worldview phenomenon analysis that took shape in the history of West-European philosophy and was made on the basis of methodology that overcomes the restrictions of scientism logic and classical rationality in the life philosophy contexts,

existential and phenomenological philosophy and "anthropological" turn in philosophy. At the same time there was displayed the general research background of the further analysis of the worldview phenomenon and of possible clarification of the meanings of its notion. The interest to fundamental ontological relation "human being – universe" and to the existential-phenomenological problem of human in a human being has become this very background, in essence it is the interest to the problem of morality ontology and to fundamentally connected with it education ontology problem.

The ontological integrity of the "worldview-education" in human existence finds its existential manifestations. Man is born helpless and completely dependent on his immediate environment. Since his existence is not set exclusively by genetic nature man should educate himself in the environment of other people. He should learn to be in the world, acquire the image of "humaneness", developing in himself potential of active attitude to the world given to him by nature, meanwhile accumulating human potential, human quality of being. Integrity of cognitive, communicative and subject-action forms of activity determines the life of man, ways of his socialization and adaptation. Any integrity is reproduced, kept and transmitted in holistic forms. The most valuable and existentially significant experience is generalized, saved and preserved by culture forms. During the process of its accumulation mechanisms of representation, transformation and transmitting of this experience are modelled in intergenerational continuity. Functioning in the culture context worldview actualizes its most valuable content, modifies existential experience and submerges it in cultural-historical space of the present. Education decodes signs, symbols and culture images and transforming them into worldview forms transfers cultural experience into everydayness context. Through worldview, world understanding and world-attitude man demonstrates measures of actualization and adoption of cultural experience by existence. At that education appears to be the most important and necessary form of manifestation of "entity" of being. It is called upon to keep the essentials of existentials in the worldview and culture perspectives. Worldview brings into education an imperceptible, not grasped mentally a moment of being, that determines the most of man's existentials, which can be called "break through to transcendent" (P. P. Gaidenko). Beyond the worldview paradigm of education "transcensus" reality is made vapid and taken away from the sphere of education. Having lost it, as the author proves, education loses its spiritual essence.

Nowadays education sphere turned out to be practically deprived of distinctly expressed worldview landmarks, contrary to the logics of being and culture ontology. When answering the question "Why and how could this gap take place and get the status of existential?" the problem of Man's life path arises, and the research of worldview-education moves into the sphere of existential phenomenology and discourse of "eternal" philosophical themes of being, time, history, contemporaneity and transcendence (I. Kant, K. Jaspers, M. Heidegger). In a new way there arise

questions of man's mind potential, that haven't been made clear and explained to man by education.

At the same time it is important to emphasize that existentially-phenomenological discourse is becoming more solid and perspective as opposed to universalist metaphysical schemes and intentions of the classical mind logics that take one away from the essence of raising the above mentioned problems. The discourse leads the worldview analysis to clarification of its entity through existential, through clarification of "being- in" reality of many-sided forms of its existence, the sphere of everydayness including. While speculating about the "entity" of being M. Heidegger takes methodological "ontology as phenomenology" point of view and explicates entity in existents as "care", "being- in" or "worldliness of the world". With this approach concern about the education phenomenon as a necessary form of "involvement" into being and self-fulfillment of man who is being in the world appears as one of the key problems of "here-being" and is designated as education paradox in the context of this research. The author calls it worldview paradox of contemporaneity, and the combination "worldview-education"-fundamental ontological relation of man's being in the world. The existential-phenomenological turn of education study in the worldview contexts lead the worldview analysis to the necessity of understanding of the key existentials of being and eventful modi of human presence in the world.

In conclusion, we note the significant contribution of the Western European philosophical tradition to the development of significant methodological guidelines for the reflexive analysis of the phenomenon of "worldview".

It should be noted, at the same time, and the fact that the most complete and reasoned the humanitarian traditions of Slavic culture, Russian literature, and Russian philosophy are the most fully and argumentatively stated problematic issues and contexts of reflection of the phenomenon of "worldview". Methodological foundations of the integrity of the worldview, which presuppose the harmonization of "spiritual" and "practical" existence in this tradition, are necessarily projected into forms of intercultural communication and dialogue with Russian culture.

The Russian "we are the worldview" (S.L. Frank), the ideas of the "God-human" in man (V. Solovyov, N. Berdyaev), "spirituality", "conciliarity", attributes of freedom and communicative idealism.... symbolically focused by the image of the "all-human", "all-man" in the integrity of the traditional worldview concepts of the "Russian idea". The symbol of the "all-human" of the "Russian idea" is not identified with the Western European lexeme "universal", nor is it identical with the concept of "superman". The symbol of the "all-human" of the Russian idea is not identified with the Western European lexeme "universal", nor is it identical with the concept of "superman". The symbol "all-human" can be understood and disclosed in the context of the integrity of "family-related concepts" (L. Wittgenstein), such as "universal", "universal", "spiritual", "inner man", "all-human spirit", "universal feeling" and turns out to be

commensurate with existential reflections on fate and the future of Russia, of the entire human civilization.

Russian thinker S.P. Shevyrev, as research shows, reveals the key importance of this facet of the Russian idea not only by giving the symbol of the "all-man" a deeply religious meaning, but also by the fact that the author of the lexeme "all-man" and the idea of symbolizing the "all-human" is very remarkable and significant from the standpoint of modernity, and it gives it a rich potential for harmonious intercultural, interethnic communication. For the thinker, N. Tsvetkova notes, "... in the life of Russia, the synthesis of the "alien's" and the "own-folk" is important both in science and in art. He believes that "alien's, but humanly beautiful will merge with the Russian spirit," that is, Orthodoxy. Only on a spiritual basis, according to Shevyrev, assimilation of someone else's experience, beautiful and eternal, can occur in Russia, and therefore he characterizes the "Russian spirit" with a number of definitions of "vast", "universal", "Christian", "universal tolerance and universal communication". In this series, - the author concludes, - the synonymous "all-human" is organically present [25 p. 134-135].

Thus, the spiritual tradition of Russian culture and methodological analysis of the phenomenon of worldview, directed to the reflection of the forms of the integrity of being; the "human" in man, the harmonization of the worlds of "spiritual" and "practical" human life activity, undoubtedly, constitutes a significant positive experience of existence, which can be useful in assessing current civilizational strategies and discourses in the choice of landmarks the future self-development of mankind.

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