

**THE PLACE OF WORLDVIEW IN THE STRUCTURE OF A PERSON'S LIFE
POSITION**

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ABSTRACT

The article provides a comparative analysis of the content of the concepts of "worldview" and "life position", and shows the role, interrelationship, and importance of these concepts in the structure of personality. The use of these two concepts in different interpretations, sometimes as synonyms, in most scientific literature causes several theoretical and methodological confusions. Therefore, the article aims to clarify these aspects of the issue, to justify that the worldview is the spiritual basis of a person's life position.

Keywords: *individual, consciousness, worldview, life position, value, belief, life principle, activity.*

1. INTRODUCTION

Personality is a central problem of all social sciences and humanities, in particular: philosophy, sociology, psychology, anthropology, culturology, acmeology, which are interpreted differently due to the specificity of their subject and tasks. Different approaches to the nature and structure of the individual have exacerbated the differences between the terminologies, despite the existence of common ground. The same problem applies to certain theoretical and methodological differences between an individual's worldview and life position. Therefore, the study of the concrete place of worldview and life position in the structure of the person, their ratio, and relevance is an important step in resolving these theoretical and methodological contradictions.

2. MATERIALS AND METHODS

The person is affected by the outside world as an open system and at the same time enters into an active relationship. His inner spiritual world is formed in a dialectical connection with the outer world. In the scientific literature, the inner spiritual world of a person is studied through the concepts of "consciousness", "worldview". However, no clear distinctions of these concepts are given, and they are sometimes used as synonymous concepts in content.

In some scientific kinds of literature, the concept of consciousness is defined as "man's thoughts and feelings, intuitions, imaginations, wills and views," [1, 704] "the highest form of perception" [2, 203], " a very broad and deep category of philosophy, which determines the subjective reality, the ideal perception of the external world in man, his brain and psyche, man's spiritual world, his awareness of his existence in the world, his attitude to the outside world" [3, 190].

The concept of worldview is "a world of objective reality and the world in which people relate to each other, a system of general views about the place and role of man in it. Beliefs, ideals, principles of life, and norms of behavior are formed along with the worldview. The worldview also determines the will-activity character of the person" [4, 217-218]. As can be seen from the above definitions of consciousness and worldview, consciousness represents the perception of the external world from simple to complex (from intuition to thinking). The worldview, on the other hand, is specific to the mind and is a structured part of it. That is, the worldview is a unity of highly organized elements of consciousness. The worldview is characterized

by integrity and stability. In the mind, however, perceptions and unconnected, chaotic arrangements of knowledge are also reflected. The worldview integrates the information about the external world reflected in the mind as a whole and creates a subjective view of the world. In short, a person's consciousness's perception of the world and its relation to the world and to itself has a certain regularity and integrity only at the level of worldview.

Worldview also determines a person's life position. To substantiate this thesis, it is necessary to analyze the relationship between the concepts of "life position" and "worldview". The problem is that so far the worldview has been studied mainly as a subject of philosophical research, while the life position has been studied as a subject of scientific research in psychology and sociology. Therefore, the relationship between these two phenomena has not been specifically studied as a concept. Before addressing some of the views on a person's life position, it should be noted that there is no consensus in understanding the essence and content of the concept of "life position". In various fields of scientific knowledge, the concept of "position" is used, the content of which does not match. In particular:

- in the works of general and social psychology, "position" - is a constantly evolving system (integral) of a person's relationship to the social environment, to himself and represents the readiness of the person to apply this relationship to specific activities;

- in the works on acmeology, the interpretation of the concepts of "professional position", "life position" is preferred;

- in sociology, "position" is interpreted as a "social position" defined by the concepts of "status", "role", which lie outside the inner world of man, more precisely, as an "objective condition of life" that defines the person.

- the concept of "position" ("life position") in social philosophy is adopted in a modified form from a psychological approach. As a result, the life position is expressed in the form of an individual's worldview, attitude to social (civic) duties and responsibilities [5, 45].

In psychology, the term "position" was first used by A. Adler. He interpreted the position as the dominant attitude of man to the problem, question, the event that arose [6, 387]. Some researchers note that at a certain stage in the development of social psychology, a tradition of using the term "position" in psychology as a "social position of man" appeared. [7, 794]. The Russian scientist T. Shibutani defines the position as a certain state of a person's relationship with others within a certain social group [8, 544]. Another Russian scientist, I.S. Kon understands the "position" as the social status of the individual - his specific place (position) in a particular social structure. According to him, an individual can hold many positions at once (teacher - professional position, father - family position, etc.) [9, 335].

American scientist E. Berne worked on the problem of interpersonal communication and focused on positions in the communication process. According to E. Bern, a position is a life setting that is reflected in a person's choice of certain types of life roles and acceptance of appropriate variants of games (It represents life as a different combination of relationships of participants playing a specific role through different games). In E. Bern's interpretation, "position" is described as subjective roles accepted by the person [10, 21-22].

According to A.N. Leontev, position is an inevitable feature of man. He describes it as a feature of the formation of the individual and the subject of social relations, and a feature that stems from the interconnectedness of worldviews and life relationships [11, 171-180].

3. DISCUSSION AND RESULTS

It is clear from the above considerations that a person's life position is interpreted in such forms as "subjective position", "social position", a stable psychological state of man, or implying an objective state, such as his place in society, his position. (A.N. Leontev's approach, in our opinion, is much closer to reality). This is the result of a peculiar approach of psychology and sociology to the individual, which in turn has led to the unilateral absolutization of subjectivism or objectivism, psychologism, or sociologism. In our opinion, the life position of a person is a unity of a stable subjective relationship of a person to himself, his life, past, present and future, other people, society, values, activities, and lifestyle. That is, it is the way a person behaves, thinks, acts, and lifestyle that accompanies him throughout his life. A life position is a combination of a person's chosen lifestyle, life relationships, value ideals, and life relationships that provide the whole way of human life. A life position always has a fixed structure, but it does not exclude variability, the possibility of development.

A person's life position is inextricably linked to his or her worldview. After all, it is formed along with the worldview, and a change in the worldview requires a change in it as well. After all, the spiritual basis of a person's life position is the worldview. It is no coincidence, therefore, that there is an extraordinary similarity in the definitions of these two concepts.

However, in some definitions of worldview, the life position is interpreted as an integral part of the worldview. For example, the Philosophical Encyclopedic Dictionary, published during the Soviet era, describes the worldview as follows: "Worldview is a system of views, assessments and figurative expressions about the world and the role of man in it, the general attitude of man to the surrounding reality and himself, as well as the basic life positions, beliefs, ideas, principles of knowledge and activity, values" [12, 375-376].

Also, in the "Philosophical Dictionary", edited by IT Frolov, worldview is defined as "a system of principles, views, values, ideals, and beliefs arising from a relationship to reality, a holistic understanding of the world, as well as programs of human life positions and activities" [13, 263].

In these definitions, the life position is embedded in the structure of the worldview, which is the result of a one-sided understanding of the life position as the only subjective state of the individual. As we have noted above, the worldview is the spiritual basis of a person's life position and not vice versa. After all, there are such concepts as "social attitude", "practical activity", "behavior", "lifestyle", which express the external characteristics of a person, although they are related to the worldview, but they are not directly part of it. The concepts used in some literature as "internal position", "subjective position", "social position" are an integral part of the "life position", its private appearances. For example, the concepts of "inner position" and "subjective position" are synonymous in content and are also used in the form of "psychological position", "worldview position", "intellectual point of view" and these represent the uniqueness of the spiritual world of the individual. Also, "social position" means the place (status), the role of the individual in social relations, the individuality of the direction of practical activity. Therefore, according to our approach, the life position represents a stable model of internal (worldview) and external (practical activity, behavior) characteristics. However, not all the constituent components of the worldview constitute the internal structure of the life position. That is, the components of the worldview that do not participate in motivating the individual to act, giving direction, building regular and stable relationships, and models of activity (e.g., neutral knowledge) are not part of the life position.

To summarize our thoughts more briefly, we will look at the essence and content of the worldview. For this, we focus on the definitions given by several scholars to the concept of worldview.

Some scholars interpret the concept of "worldview" as "mental lenses embedded in ways of perceiving the world" [14, 4].

The term "worldview" is derived from the German word "Weltanschauung" and refers to a person's view of the world or a holistic view of life, the social world, and institutions [15, 406]. It refers to beliefs, values, and assumptions about people, relationships, nature, time, and activity [16, 201].

The concept of worldview has historically been expressed in different forms and meanings, and there is no consensus on its content. In particular, K. Jung expressed it in the form of "philosophy of life" [17, 111-125], A. Maslow "looking at the world" [18, 39], S. Pepper "world hypotheses" [19, 51], J. Frank's "probable worlds" [20, 57], J. Kottler and R. Hazler "The system of self-construction and world-building" [21, 355-369], F. Klakhon "Cultural orientations" and interpreted from different points of view.

According to F.A. Ibrahim, the term worldview has been used to describe how people perceive the world, culture, religion, or spirituality over time, and has been used to describe the behaviors and attitudes of other cultures. It can also be used in a variety of contexts, taking into account the views of the theorist or researcher [23, 425-456].

Principles, beliefs, life settings, values are required by a set of knowledge about the world around us, about cause-and-effect relationships, and an individual's life experience. Also, according to N.N. Semke, the basis of a person's life position is the worldview, a system of general views about the objective world, and the role of man in it. Worldview expresses a person's attitude towards the world, other people, himself, and shapes the individual's structure. It emerges as a complex product of a person's interaction with the surrounding reality and affects a person's social self-awareness, self-consciousness, and his or her values, assessments, and behavior [24, 425].

In general, the basis of the worldview is the knowledge of the individual himself, the world, and society. It is a cognitive component of the worldview, and another important component is the formation of other structures concerning emotionality: beliefs, values, ideals, and life principles.

It is important to highlight the basis of a person's worldview in his or her life position. This framework includes a system of personal and social ideals and a set of installations. The complex of a person's worldview settings determines the direction of a person's practical actions.

4. CONCLUSIONS

The spiritual basis of a person's life position is formed by the worldview, which consists of several structural elements: motivational, emotionally-evaluative, functional, cognitive, and reflexive.

The **motivational** component of a life position is related to a person's range of needs. As the main motivating forces, needs, interests, aspirations, intentions, stimuli, and attitudes mediate an individual's choice of a particular life position in his or her holistic relationship with the world. While the motivating function of the life position determines the nature of the motives of individual behavior and activity, the goal-setting function leads to the conscious choice of the motivation of a person's social behavior, and the motives of life in the "world-man" and "man-world" systems.

The **emotional-evaluative** component of a life position is related to a person's emotions. All types of positive and negative emotions and feelings are involved in determining the meaning of behavior in a particular situation (emotional function) and understanding the life relationship with the environment - nature, man,

culture, society (evaluation function). The assessment reflects the structure and level of values of personal and social importance.

The **activity** component of the life position represents its connection with the sphere of will. Voluntary behavior allows an individual to consciously manage their lifestyle. The self-awareness function of activity means the conscious regulation of lifestyle based on assimilated values, norms, rules. The creative function of the life position is manifested in the fact that a person changes the surrounding reality and himself creatively, in the creation of a "new life".

The **cognitive** component of the life position is related to the sphere of consciousness. Man's self-determination is based on the formation of certain knowledge about the world around him: nature, people, culture, society and himself (cognitive function), their systematization, consolidation of acquired knowledge, reflecting the dynamics of development of the world and the person (worldview function).

The **reflexive** component of the life position permeates all spheres of human life, reflecting the integrative nature of the life position as a complex structure that governs all types and levels of external and internal human activity. Reflection can be described as a component that reconsiders and reconstructs the areas of needs and motives, feelings and emotions, will, consciousness, and activity in an individual's holistic relationship with the world. It ensures that the life position is decided as a whole. It allows a person to understand himself in life and to express his individuality.

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