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## WORLD VIEWS AS A WAY OF "UNDERSTANDING" LIFE

**Abstract:** *This article discusses the concept of world view and its form*

**Keywords:** *ideology, idea, mind, game, personality*

**Аннотация:** *В этой статье обсуждается концепция мировоззрения и ее формы*

**Ключевые слова:** *Мировоззрение, идея, разум, игра, личность*

A world view is a subjective worldview, a personal ideology, a system of representations that we use to understand life. When we embark on a "path," one of the main ideas we come across is the idea that all ideas are false. Any teaching is a system of interaction of ideas. No idea actually reflects reality. All this is nothing more than illusions, games of the mind, which are necessary as steps on the conditioned stages of development.

The world outlook is a system of views, assessments and imaginative ideas about the world and the place in it of man, the general attitude of man to the surrounding reality and himself, as well as the basic life positions of people, their beliefs, ideals, the principles of cognition and activity conditioned by these views, value orientations. A world view gives an organized, purposeful and purposeful character to a person's activity. What is the position of the "I", such is the perception of the world, notes J.-P. Sartre.

A worldview is a word of German origin, first used by I. Kant in the Critique of the Ability of Judgment to designate a world outlook in the sense of "observing the world given in the sense," that is, the worldview as a simple perception of nature and the broadest sense of the word. Later, under the influence of F. Schelling, it acquires a different meaning-a self-produced productive, and therefore a conscious way of comprehending and explaining the integrity of the existing one.

For F. Schelling, an important moment in the notion of "worldview" was that it contains a certain schematism and does not need a theoretical explanation. Therefore, Hegel speaks of a moral outlook, Goethe - about the poetic, Ranke - about the religious. The question of the essence of the worldview has become more urgent than ever at the beginning of the twentieth century. Representatives of the most diverse, philosophical trends and trends took part directly or indirectly in its discussion. There was no single-valued position. V. Dilthey, defining the outlook, emphasizes his mental component. 3. Freud in understanding the world outlook, focuses attention on his intellectual aspect. K. Jaspers, considers the world outlook as "all-encompassing for man, both in terms of subjectivity - experience, energy, way of thinking, and in the objective - subject-shaped world". M. Heidegger writes that under the world outlook it is necessary to understand the perception of the interconnection of things of nature and at the same time the explanation of the meaning and purpose of human existence and,

The term worldview is of German origin. Immanuel Kant mentions it first, but does not distinguish him from the world outlook. In the Phenomenology of the Spirit of Georg Friedrich Wilhelm Hegel, the concept of a "moral outlook" (German Die moralische Weltanschauung) is introduced. The term "modern" is acquired by Wilhelm Schelling. As a special theme, Dilthey singles out the worldview. In Russian, the term came across as a tracing paper (no later than 1902). At the same time, in the Soviet era the notion of worldview became the main one for understanding philosophy. VI Lenin writes in his Philosophical Notebooks about the "monistic worldview." Already in 1923 he was used by AM Deborin (Ludwig Feuerbach, Personality and Worldview).

The development of the individual is inevitably limited to the worldview, the framework of representations, creates the illusion of information beyond which the personality is helpless, untenable. To expand its sphere of development, it is sometimes necessary to expose one's own convictions, to

destroy these illusory support of the ego, so that they do not interfere with the transition to subsequent stages of development and self-knowledge.

Any belief is initially illusory and is a temporary mental platform to hold onto the current stage of development, and not to roll down below. The world view is the interaction of the illusory supports of the individual - our comprehension of what is happening. One thought reflects the other, giving rise to the illusory infinity of mental reflections.

As the personality develops, yesterday's beliefs are confronted with an understanding of the current level. Between beliefs of different levels there is friction, and new connecting links of the world outlook are being developed. At the same time, old views are exposed, their illusory nature is revealed. This is the key to the deconstruction.

Personality feels fear and total failure to the unknown, therefore clinging to their own convictions, as for saving pylons. Individuals are comfortable only within their own worldview. Any controversy is a clash of illusory worlds of worldviews, each of which tries to preserve its shaky grounds. When a person imposes his opinion, he thus tries to establish himself in his own convictions, at which, at the present moment of his life, his worldview is held. Self-affirmation is an attempt to strengthen stronger on the illusory pillars of the current stage of development

If the interlocutor expresses some important idea for himself, no matter how ridiculous it may seem, you can be sure that in his mind there is a whole system of proofs and justifications for his point of view. If a person is inclined to flee when confronted with your beliefs, to catch up and cause "good" - this is exactly the same statement of their own views at someone else's expense.

Even if a person says obvious nonsense, there is not much point in destroying his illusions. When there is no readiness for a new world order, the destruction of the illusory supports on which the personality is held can lead to

insanity. This happens rarely - from the truth we are saved by the protective mechanisms of the psyche.

The main ones are: distortion of inconvenient truth, forgetfulness, habitual pattern actions, negation, etc. For example, an atheist who adheres to faith in the absence of God and any miracles will search for everything with a "scientific" explanation corresponding to his worldview.

Spiritual worldview, too, is just a set of refined illusions that beginners are looking for. As you grow in strength, you understand the helplessness of all ideas. Concepts can not express reality. The best thing the theory is capable of is to make the seeker pay attention to the practical aspects of what is happening. Sometimes, to get fed up with words, and pay attention to life, it takes many years. We hear the same thing: "to be here and now, to realize, to contemplate the moment between the past and the future". And suddenly, by some miracle, we begin to try to put into practice what the texts and teachers are talking about.

As a rule, the most powerful incentives for personal development are dissatisfaction with the current state of affairs and a clash with unconventional situations. These factors are pulled out of the usual comfort zone, and are prompted to seek a new level of balance with life.

When a person outgrows his worldview, a thirst for knowledge awakens. If an information channel is opened that can quench this thirst, a person absorbs knowledge as a "sponge". A new worldview is being developed so swiftly that the filters of the mind do not always succeed in working out, and the worldview can accept ideas of a very dubious nature and content. This happens often - especially on the spiritual path.

Unconventional situations expand consciousness, encourage the person to integrate with a new level of understanding, and express in thoughts increasingly subtle aspects of knowledge. When a person is open to real life, he does not uphold his beliefs as the ultimate truth, does not cling to petrified dogmas, and

does not run away from fear of the unknown, but experiences an interest in new spheres that expand his consciousness.

Beliefs have their relative value, but in aspiration for truth, emphasis must be put into practice. All thoughts are false, all teachings are just a way of communicating about what is beyond words. All these are the dreams of the mind.

We are initially free from doctrines and dogmas, but any worldview deserves respect, although because for someone it is a temporary haven of the soul. Different worldviews create the appearance of order in the midst of the vast cosmic chaos. Probably, in a sense, and our world is a side of the worldview of the Creator himself.

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