

# The issue of forming a modern young person's worldview: a cultural philosophical analysis

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**Abstract.** At the intersection of various trends, the displacement of cultures and ideologies in modern Chechen society, there is a wide range of social polymorphism when individuals who practically represent one ethnic culture, depending on the social environment, acquire various phenotypic forms due to the interaction of the genotype with the environment. A classification of cultural trends is proposed, within the framework of which the worldview of the modern young Chechen in the Republic is being formed. The simultaneous coexistence of such different trends with the active interaction of their actors introduces transgressive changes in the consciousness of that part of young people with a problematic level of psychological and social adaptability to a changing world. The conducted analysis shows that in the process of forming the worldview of a modern young person a consciousness must be developed that adequately reflects objective reality in a subjective picture of the world based on healthy social interaction.

## 1 Introduction

Myth, religion and philosophy represent spiritual forms of culture and, at the same time, the main types of worldviews that span historically long periods of the genesis of human thinking. Mythological thinking had an extremely applied character, the carriers of which discovered the meanings of being in its manifestation. The myth was the first attempt by man to adapt to the unknown world, the anthropomorphization of which contributed not to cognition but to their approaching each other. Religion has also emerged as one of the attempts to discover the connection between the individual and the surrounding reality. The formation and development of philosophy as one of the main forms of spiritual culture was due to transformational changes in human consciousness, the critical and epistemological functions of which first led to doubting the showings of the mythological picture of the world and raised questions about what is the beginning and what is the essence of phenomena. The juxtaposition of being to thinking, the essence to phenomena determined the antithesis of the nature of philosophical searches. Already in the process of reflection on the questions that have arisen, various ways of resolving them have emerged: sensory (emotional) and rational (abstract), religious and philosophical.

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## 2 Problem Statement

The main problem that serves as a stumbling block for harmonizing the communicative sphere of human society is that in the context of globalization processes there has been a noticeable tilt in the minds of modern people towards cultural worldview incompatibility of carriers of different worldview trends. Worldview oppositions have existed at all times. Modern cataclysms are caused in general by the globalization of problems in the field of demography, economics, ecology, and the spiritual sphere. A person from the beginning is locked within the boundaries of the peculiarities of their mind, which tends to know something by contrasting it with another: friend or foe: a friend is not a stranger and a stranger is not a friend; man-woman: a man is not a woman, a woman is not a man. That is, in such an exceptional volume of concepts we form a clear gradation of meaning that "simplifies" our task in separating "seeds from the chaff."

## 3 Research Questions

The subject of the study is the cultural-philosophical analysis of the worldview of a modern young person on the example of Chechen society. The author puts forward a working hypothesis that the qualitative state of the social and humanitarian sphere as a whole in the country and in the region in particular is determined by worldview transgressions, which are a danger to the spiritual and moral sphere of the younger generations.

## 4 Purpose of the Study

The aim of the study is the scientific and theoretical substantiation of the hypothesis based on the analysis of sociocultural factors that causally determine the particular worldview of a modern person. In accordance with the problem posed and the aim of the study, the following tasks were formulated:

- to determine the content of the concept of "worldview";
- to identify the qualitative potential of the basic components in the structure of the worldview of modern man;
- to substantiate the multidimensional nature of the socio-cultural development of modern youth;
- to reveal the role of worldview transgressions in the framework of ensuring the spiritual security of a modern person.

## 5 Research methods

The methodological basis of the study was the general philosophical method of dialectics that allowed us to consider the subject of research from the point of view of its formation and development in the framework of the cultural and historical era. The author also used the methods of systemic and phenomenological analysis.

## 6 Findings

An obvious exemplification of this problem can be observed in a worldview transgression that takes on illogical forms in modern society. The term "transgression" is defined as a concept denoting a situation when a subject reaches an external position in relation to something in the process of crossing borders and going beyond, on the side of phenomena,

states or objects, which, in turn, are also external, alien to the subject and do not contribute to the free manifestation of its true essence (Transgression). The ban and its overcoming, the limit and its violation are a series of moments that initiate the genesis of human history. But at some stage these phenomena acquire extreme forms of expression having corroded all human things from themselves. As M. Foucault writes, “there is no limit beyond which it is absolutely impossible to cross” (Foucault, 1994), but one who crosses does not cease to feel limit because of the inability to go beyond the boundaries of their own being. Let us clarify that the extreme limit still exists, at least for the limited human mind, and this is death. A person experiencing transgressive changes is on the other side of good and evil, morality and immorality, human and animal. And therefore, the concept of “transgression” most adequately reflects the observed situation of worldview dissonance.

Explicating the concept of “worldview”, we are faced with the fact that researchers distinguish different levels in its structure. Traditionally, it is customary to talk about the sensory (emotional) and rational (abstract) levels of worldview, the main components of which are world perceptions, world images, world representations and world attitudes. A worldview as a belief system of a person reflects his or her mental characteristics and cognitive potential.

We turned to the research of Clement Vidal (Vidal, 2012) that offers metaphysical criteria for comparing worldviews with the aim of determining the criterion characteristics of a worldview. For that it introduces nine criteria for worldviews classified into three broad categories: objective criteria (objective consistency, scientificity, scope), subjective criteria (subjective consistency, personal utility, emotionality) and intersubjective criteria (intersubjective sequence, collective utility, narrativity). Determining what a worldview is, C. Vidal (Vidal, 2012) distinguishes between the following dimensions of a worldview that encompass knowledge of reality (ontological order), knowledge of knowledge itself (epistemological order), and synthetic order substantiated by the content of the first two orders.

We believe that the classification of C. Vidal (Vidal, 2012) based on an analysis of the proposed criteria may contribute to the creation of a worldview formation map. C. Vidal (Vidal, 2012) groups a well-known series of questions the answers to which should contribute to the articulation of the main scrapes that structure a person's worldview: What is this? - model of being; Where did all this come from? - explanation (model of the past); Where are we going? - prediction (model of the future); What is good and what is evil? - axiology (value theory); How should we act? - praxeology (theory of action). This list of issues is objective in nature, directly conditioned by the outside world. The next two questions: What is truth and what is false? What is the origin of our answers to first-order questions? - reveal the content of the second order.

Thus, the structure of the worldview is represented by three levels: objective reality; subjective reality and intersubjective (social) reality (Vidal, 2012). Together, consciousness is generated as the possibility of the most optimal (under those given conditions) reflection by an individual of objective reality in a subjective picture of the world. Naturally, most people do not think about the concept of “worldview,” but, nevertheless, they carry a certain view of the world that is determined by the ratio of the above factors.

Man, as we know, is a product of the social environment. The subjectivity of a person finds expression in their social behavior that is structured and regulated by a combination of various factors determining human existence: genetic potential and environment. The relationship between the individual and the social environment is an interdependent process of curbing nature and the birth of a culture encoded in the human genome. Genetic potential determines the hereditary opportunities that unfold in the process of education and training. The environment is represented by both biological living conditions and social environment contributing to the disclosure of the human genetic potential.

In the process of education and upbringing, the correspondence of individual qualities of a person to certain socio-cultural values of society is formed. The individual in the process of education and training, consciously or unconsciously probes the environment to establish the boundaries of permissible, possible interaction and makes a choice in favor of one or another social behavior. On the one hand, the individual acts as an object of upbringing and training, on the other hand, he or she is the subject of a social process that builds around themselves a whole network of cognitive connections that transform the living environment in accordance with their own setting. We understand the setting, according to D.N. Uznadze (Uznadze, 2001), as a specific state of readiness for a certain situation, for the occurrence of which “two basic conditions are enough - some actual need of the subject and the situation of satisfaction”. The subject's palette of needs is shaped by his mental and cognitive characteristics (Betilmerzaeva, 2019).

As the author notes (Bogdanova, 2018), “... the determination of consciousness and cognition is associated with the regulatory participation of culture in the functioning of consciousness and cognition of a person”, respectively, the worldview of a person, people, society, era is reflected in myth, religion, tradition, language, values, norms, fashion, physical facts (material things, processes, phenomena) (Betilmerzaeva, 2016). The subject's worldview determines his or her social activity and the everyday decision-making process regarding global and local, significant and everyday, social and individual events.

At all times, young people are held hostage by their time and the result of the activities of previous generations. Several generations of young people of the Chechen Republic found themselves in special conditions and whose formation took place at the turn of the country's history, people, geopolitical conflicts, socio-economic reforms and spiritual and moral tests. At the intersection of various trends, the displacement of cultures and ideologies in modern Chechen society, there is a wide range of social polymorphism when individuals who practically represent one ethnic culture, depending on the social environment, acquire various phenotypic forms due to the interaction of the genotype with the environment.

The Dawkins' suggestion seems to be relevant that, like a gene that is a replicator in natural selection, there is also a unit of cultural evolution in human culture - meme: “Just as genes propagate themselves in the gene pool by leaping from body to body ..., so memes propagate themselves in the meme pool by leaping from brain to brain via a process which, in the broad sense, can be called imitation” (Dawkins, 1989). That is, “just like genes spread in the gene pool, moving from one body to another ... memes spread in the same sense, moving from one brain to another using a process that can broadly be called imitation (Dawkins, 2014). Broadly, imitation is the way genes can replicate, an analogue of natural selection. Provided that the brain was capable of imitation, memes arise that use this ability (Dawkins, 2014).

The concept of memes has both supporters and opponents. Among the supporters, Daniel C. Dennett stands out. Critics argue that memes do not reproduce “mind to mind with the requisite accuracy (Richerson and Boyd (2005)” (Mermelstein, 2016).

## 7 Conclusion

In order to productively study the diversity of worldview dimensions of the young generation of the Republic, the following classification of cultural trends is proposed, in the framework of which the worldview of the modern young Chechen in the Republic is formed:

- according to the geopolitical factor: Chechen society is influenced by various cultural and civilizational tendencies — that is ethnic, Arab-Muslim, and Russian cultures;

- on a temporary factor: modern Chechen society is undergoing a shift in various time strata in which traditional and modern development trends coexist. The traditional nature of the interaction of people is preserved in the countryside in many forms of interaction (neighborhood, acquaintance, communication), in the ritual sphere, regardless of the type of settlement (funeral, wedding). Modernization has affected the urban population, the service sector, the culture of communication among young people;
- by type of settlement: urban population and rural;
- by type of family: depending on the form of marriage (monogamous and polygamous (polygyny) marriages), depending on the structure of kinship (nuclear and extended families), depending on the criterion of family power (patriarchal and egalitarian families). An alternative form of marriage is also found in Chechen society - a marriage concluded in observance of a religious ceremony with the notification of one of the closest male relatives by a woman, but not officially announced for various reasons;
- by the carrier of culture: the dominant culture, subculture, counterculture.

The simultaneous coexistence of such different trends with the active interaction of their actors makes transgressive changes in the consciousness of that part of young people with a problematic level of psychological and social adaptability to a changing world.

The analysis shows that in the process of forming the worldview of a modern young person, a consciousness must be developed that adequately reflects objective reality in a subjective picture of the world based on healthy social interaction.

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