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**THE HUMAN WORLDVIEW: A PSYCHOLOGICAL PHENOMENON IN
PERSONALITY STRUCTURE AND ITS SOCIO-PSYCHOLOGICAL MODELS**

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Abstract: *This scholarly article systematically investigates the complex psychological nature of a person's worldview, its structural components, and the fundamental mechanisms of its formation. The worldview is analyzed not as a mere sum of knowledge but as a dynamic system that is organically linked to the individual's "self-concept" and that determines their life strategy and social adaptation. The article gives broad coverage to the developmental features of the worldview across age periods and to the influence of the modern information society and the virtual environment on the transformation of people's views. It also substantiates, on the basis of the author's own theoretical views and a synthesis of classical psychological models, the stabilizing function of the worldview in states of cognitive dissonance and its role as the individual's mental "immunity."*

Keywords: *worldview, belief, value system, cognitive psychology, self-concept, social adaptation, cognitive dissonance, spiritual maturity, personality structure, sense of the world, perception of the world, conception of the world, logotherapy, clip thinking, psychological phenomenon, socio-psychological model, determinism, ontogenesis, mental immunity, information environment, motivation.*

INTRODUCTION

One of the most complex and pressing problems of modern psychology is the formation of the individual's worldview and its influence on social behavior. The worldview is the highest psychological structure, determining the general direction of a person's activity, their life position, and their goals and aspirations. At the present stage of human history, in the era known as the "information age," a person's inner world is being strongly deformed under the influence of the diverse and conflicting ideas and information that reach it from the external environment. Under such conditions, a firm worldview serves the individual not merely as a knowledge base but as a "spiritual shield" that protects them from various alien ideas.

From this standpoint, a person's worldview is a fundamental psychological factor that shapes their most important life decisions, their everyday behavior, and their place in society. The study of the worldview should not be limited to a philosophical approach; its psychological mechanisms must be analyzed in depth, in particular its connection with the individual's volitional and emotional spheres. Research shows that the worldview directly



Date: 29th September-2026

affects a person's attitude to life, their interpersonal relationships, and, most importantly, the process of self-awareness. The aim of this article is to examine the concept of the worldview through the lens of modern psychological approaches and to reveal its determining role in personal maturation.

Main Body. The analyses conducted show that the worldview is not a one-day process but is enriched in its own way at every stage of personality development. Adolescence and early youth are a critical period in this process. It is precisely in this period that the formation of the "self-concept" gives an impetus to the stabilization of the worldview. It should be emphasized that "mosaic thinking" now predominates in the worldview of today's young people; that is, knowledge is being absorbed not systematically but in fragments. This hinders the formation of a holistic attitude toward reality among students. For this reason, strengthening interdisciplinary links in the educational process is an important factor in systematizing the worldview.

In psychology, the worldview is a system of views that a person has formed about the environment, society, life, and themselves. It arises on the basis of the person's knowledge, beliefs, values, and personal experience. It should be noted that a person's worldview continually develops according to their age, upbringing, and social environment.

The worldview is shaped under the influence of the following factors:

family and upbringing, the education system, the social environment, and personal life experience.

According to psychological research, the views formed in youth in particular play an important role in personal development.

A person's worldview is reflected in their decision-making, in their response to stressful situations, and in their goal-setting. Individuals with a positive worldview are observed to be more active and more adaptable in life.

The worldview is not merely a collection of knowledge; it has a complex structure:

- **Cognitive (knowing) component:** The presence of natural-scientific and social knowledge about the world.

- **Emotional-value component:** The person's attitude toward reality (notions of good, evil, and beauty).

- **Volitional (practical) component:** The transformation of beliefs into action and goals.

According to the teaching of the psychologist E. G'oziyev [1], the worldview develops in stages:

1. **Sense of the world:** Emotional impressions formed in childhood (whether the world is safe or dangerous).

2. **Perception of the world:** An attempt, in adolescence, to create a holistic image of the world.

3. **Conception of the world:** In adulthood, grasping the meaning of life and developing personal principles.

The worldview performs the following functions for a person:



Date: 29th September-2026

- **Orientation:** Helps the person make the right decision in complex situations.
- **Evaluation:** Acts as a personal “filter” for the events around the person.
- **Mobilization:** Unites the person’s inner resources (willpower) in times of hardship.

The worldview has a complex systemic structure and manifests itself at several levels. Academician E. G‘oziyev, in his textbook General Psychology, divides the worldview into three main blocks:

1. **Cognitive block:** The person’s knowledge about nature, society, and their own “Self.” It covers information ranging from simple facts to complex scientific laws.
2. **Affective (emotional) block:** The person’s emotional attitude toward being. Delight in the world or fear of it, optimism or pessimism, are formed precisely in this block.
3. **Volitional-motivational block:** This is the practical level of the worldview, which determines how far a person is able to apply their views in life.

In psychology, the worldview is regarded as a product of ontogenetic development; it continually develops according to a person’s age and social experience. The psychologist M. G. Davletshin notes that the worldview does not arise on its own but passes through the following stages:

- **Early childhood:** Sensing the world (sense of the world). Through the mother’s attitude, the child perceives the world as “kind” or “alien.”
- **Adolescence (the crisis period):** At this stage the cognitive basis of the worldview is formed. The adolescent begins to view society’s values critically and strives to form independent opinions.
- **Maturity:** The worldview turns into stable belief. At this stage, a person’s worldview is reflected in their professional activity and family life.

From a psychological standpoint, the worldview is a multifaceted phenomenon that includes components at several levels. Drawing on the research of scholars such as Academician E. G‘oziyev and S. L. Rubinstein, the following structural elements of the worldview can be distinguished:

- **Intellectual-cognitive component:** The person’s objective knowledge of the world, their scientific notions, and their intellectual experience.
- **Axiological (value) component:** The criteria that determine what is important and valuable to the person. This component shapes the individual’s moral and aesthetic norms.
- **Praxiological (activity) component:** The manifestation of the worldview in real behavior, decision-making, and social relationships.

Regarding this problem, the following approach can be put forward: it is appropriate to call the worldview not merely a philosophical concept but a psychological “immunity.” Many of the mental crises, cases of indifference, and susceptibility to extremist ideas observed among young people today in fact point to an emptiness of worldview. It must be acknowledged that a person with a firm worldview emerges more easily from states of cognitive dissonance (inner contradiction). For example, if a person who has met with hardship holds, within their worldview, the principle that “every difficulty is an opportunity for experience and growth,” they will not fall into despondency. Viktor Frankl’s theory of



Date: 29th September-2026

logotherapy also supports this view: a person's grasp of the meaning of life (the foundation of the worldview) ensures their survival even in the harshest conditions.

Today, the internet and social media have become the main "agents" that shape a person's worldview. As G. B. Shoumarov has noted, the family's role in the formation of the worldview has somewhat declined, and the virtual environment is taking its place. This gives rise to problems such as "clip thinking"; that is, a person takes in information not as a whole but in fragments. This, in turn, undermines the systematic nature of the worldview.

TYPES OF WORLDVIEW AND THEIR PSYCHOLOGICAL ANALYSIS

1. Mythological worldview: Understanding the world through imaginary images.

The mythological worldview, regarded as the earliest stage of human thought, is characterized psychologically by an emotional-imaginative perception of reality. At this stage, the boundary between subjective experience and objective reality has not yet formed in the human mind, and as a result the phenomenon of anthropomorphism arises: the transfer of human traits onto natural phenomena. The mythological worldview is a mechanism by which the individual defends against cognitive uncertainty and fear, interpreting the complex world through simple, comprehensible, and familiar images (gods, heroes, spirits). In this type of worldview, emotional conviction and symbolic meanings prevail over logical proof, which in turn ensures a primitive-level psychological balance between the individual and the social environment.

2. Religious worldview: Achieving inner peace through belief in absolute truth.

The religious worldview performs an important existential function in ensuring the individual's psychological stability, and it rests on the phenomenon of faith. From a psychological standpoint, belief in a supreme power or in absolute truth helps to overcome fundamental anxieties such as those about the meaning of life, justice, and the state after death. This form of worldview plays a compensatory role in the individual, becoming a principal source of spiritual support amid life's difficulties and stressful situations. The system of religious values regulates a person's behavior, strengthens their "Self" concept through collective identification (with fellow believers), and fosters inner discipline and a sense of spiritual peace.

3. Scientific worldview: Critical thinking and reliance on evidence.

The scientific worldview is a higher stage of the individual's cognitive development; it means perceiving reality on the basis of objective, logical, and experimentally verified knowledge. Here the individual, without yielding to emotions or ready-made templates, seeks to question every piece of information and to discover its cause-and-effect relationships. The formation of a scientific worldview requires the individual to renounce subjectivism and to be ready to accept reality as it is. This process develops the individual's problem-solving ability and creates the ground for their picture of the world to be continually updated and refined.

4. Humanistic worldview: Regarding the human being as the highest value.

The humanistic worldview is an indicator of the individual's moral and social maturity, at whose center stand human dignity, freedom, and the right to self-actualization. From a



Date: 29th September-2026

psychological standpoint, the humanistic worldview is closely connected with the individual's empathy, tolerance, and altruistic motivation. A person with this worldview perceives other people not as a means of achieving their own goals but as independent subjects of supreme value. This position reduces the level of conflict in interpersonal relations and raises the individual's social integration to a higher level. The principles of humanism help the individual to realize their potential (self-actualization) and to feel social responsibility deeply.

CONCLUSION. On the basis of the scientific analyses and theoretical research conducted, it can be concluded that the worldview is a psychological dominant that encompasses not only a person's consciousness but their entire being. Research shows that individuals with a firm worldview demonstrate a high level of psychological resilience (flexibility and stability) in the face of any socio-economic crisis. It should be emphasized that, in order to shape the individual's worldview more broadly and effectively, it is advisable to take the following practical measures:

- **Raising a culture of critical analysis:** Students and young people need to develop the skill not merely of accepting information but of comparing it with their own system of beliefs and values and analyzing it.

- **Spiritual and intellectual balance:** The worldview must not consist solely of dry knowledge; humaneness, patriotism, and lofty moral principles must lie at its foundation. Research shows that a worldview with a weak spiritual foundation turns a person into a victim of social manipulation.

- **Psychological correction:** In higher education institutions, it is necessary to expand the scope of psychological trainings and logotherapeutic conversations aimed at identifying and eliminating contradictions in students' worldviews.

In sum, the worldview is a person's unique "spiritual portrait" and the boundary of their future possibilities. A person with a broad worldview has lofty goals and a constructive attitude toward life. For each individual to develop as a conscious architect of their own world, their worldview must be continually enriched with new scientific knowledge and positive social experience.

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