

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

UDC 141.3+159.9+2(075.8)

V. Y. POPOV^{1*}, E. V. POPOVA^{2*}

^{1*}Vasyl' Stus Donetsk National University (Vinnytsia, Ukraine), e-mail popovmak@ukr.net, ORCID 0000-0003-3097-7974

^{2*}Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University (Vinnytsia, Ukraine), e-mail popovaelena2667@gmail.com, ORCID 0000-0002-0157-4642

On the Problem of Defining the Concept of "Worldview" in Modern Philosophical Anthropology: Methodological Aspects

Purpose. The authors aim to investigate the genesis and evolution of the concept of "worldview" in different methodological paradigms. **Theoretical basis.** The study is based on modern Western and domestic research and methodological approaches to defining the concept of "worldview". **Originality.** The originality lies in the first systematic analysis of the history and subsequent transformations of the concept of "Weltanschauung" in the Ukrainian academic space. The article systematizes the most prominent definitions of this concept for the first time. Special attention is paid to the definition of the concept of "worldview" in Ukrainian philosophical anthropology. For the first time, the role of the concept of "Weltanschauung" in the constitutional law of Germany is analyzed and the reasons and meaning of the introduction of this term into the Constitution of Ukraine are established. **Conclusions.** The concept of "worldview" has a centuries-old intellectual history, acquiring particular importance in German classical philosophy; it gradually expanded its scope from metaphysics and ethics to philosophical and socio-cultural anthropology, psychology, cultural studies, etc. W. Dilthey laid the foundation for the interpretation of "Weltanschauung" in modern philosophical anthropology, showing that a worldview is formed not only by intellectual activity, but also by life experience, value orientations and behavioural practices. His typology of worldviews became the methodological basis for anthropological research in the European tradition. The further development of the concept testified to its universalist character, but at the same time the danger of ideological manipulation, which was especially evident in the totalitarian ideologies of the twentieth century. In modern philosophical and socio-cultural anthropology, the concept of "worldview" reflects a multidimensional projective phenomenon that combines cognitive, value and behavioural aspects. It is an important factor in the formation of a democratic society, which is enshrined in the constitutional norms of Germany, Switzerland and Ukraine. The definitions we have considered have different orientations, but what they have in common is the emphasis on fundamental beliefs, cognitive assumptions, values and patterns of behaviour. For Ukrainian philosophical anthropology, it is a key concept, providing a methodological basis for the humanities in the era of global transformations.

Keywords: worldview; Weltanschauung; methodological paradigms; moral weltanschauung; German idealism; philosophy of life; culture war; folk worldview; Kyiv worldview-anthropological trend; political ideology

Introduction

The concept of "worldview" (especially in its English-language version) has recently become one of the most common terms in philosophical and socio-cultural anthropology, psychology, political journalism, etc. It has its religious-confessional ("Christian worldview"), ideological ("national worldview"), psychological ("holistic worldview"), pedagogical ("worldview formation") and other dimensions of its application. Along with other fundamental rights and freedoms, the Constitution of Ukraine proclaims freedom of worldview (and religion) as an

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

important basis for the creation and functioning of a modern democratic society. The formation of a worldview is entrusted to the family and the education system, although its choice (like the choice of religious faith) is a personal right of a citizen. In the Ukrainian education system, along with professional, specialist competencies, worldviews are also distinguished. Ukrainian educators believe that the key role of higher education is the formation of a worldview.

At the same time, the concept of "worldview" is interpreted quite broadly as a person's general views on the world and the definition of himself in this world. There are many definitions and interpretations that belong to Western and domestic philosophers, anthropologists, psychologists, lawyers and other scientists regarding the understanding of this concept. Along with the classical definitions of F. A. Trendelenburg (1868), W. Dilthey (1911), M. Scheler (1929), D. Chyzhevskiy (1931) and V. Shynkaruk (1977) in modern philosophical anthropology we encounter the interpretations of N. Smart (1995), H. Groschopp (2017) and others, in particular such Ukrainian researchers as N. Khamitov and S. Krylova (2024), A. Morozov and S. Hudkov (2023) and others. In addition, in socio-cultural anthropology, along with the established definitions of R. Rotfield, C. Geertz and M. Kearney, quite a few new attempts to define "worldview" have recently appeared. The most popular definitions are those of L. Apostel and his students (Aerts et al., 2007) and K. Funk (2001), as well as two more recent definition by M. Stenmark (2022). We are also dealing with official formulations in the 1996 Constitution of Ukraine (Article 35) and other Ukrainian legislative acts, the 1999 Federal Constitution of the Swiss Confederation (Article 15), and the 1949 Constitution of the Federal Republic of Germany (Articles 4 and 35). Given such a variety of definitions, interpretations, and contexts, it is necessary to identify the methodological foundations on which these definitions are based. Undoubtedly, we must start with the intellectual history of the concept of "worldview" and the methodological strategies used by its creators and interpreters.

Purpose

The purpose of our article is to determine the main methodological principles of definitions of the concept of "worldview" in modern philosophical anthropology and related areas of humanitarian knowledge.

Statement of basic materials

In his Marburg Lectures of 1927, Martin Heidegger, addressing the history of the word "Weltanschauung", translated by most European languages as "worldview", declared with his characteristic pathos:

This expression is not a translation from Greek, say, or Latin. There is no such expression as kosmotheoria. The word "*Weltanschauung*" is of specifically German coinage; it was in fact coined within philosophy. It first turns up in its natural meaning in Kant's *Critique of Judgment* – world-intuition in the sense of contemplation of the world given to the senses or,

as Kant says, the *mundus sensibilis* – a beholding of the world as simple apprehension of nature in the broadest sense" (Heidegger, 1988, p. 4)

The concept of the "Freiburg wizard" about "Weltanschauung" as a Kantian innovation, "a word of Germanic origin" is also reproduced in most Western works devoted to this problem. Thus, in the work of the modern American thinker D. Naugle (2002) "Worldview: The History of a Concept" we find the same reference to Kant and the German romantics as the "authors" of this concept. The same version is reproduced in the latest work of the French researcher Alexandre Dupeyrix (2025) "Visions Du Monde: Histoire d'Un Concept, Enjeux Contemporains (Worldview: History of a Concept, Contemporary Issues)" in which he analyzes the history of the concept of "Weltanschauung" in the German philosophical and anthropological tradition from Immanuel Kant to the modern German anthropologist and sociologist Hans Joas. However, in our monograph (Popov, 2019) we substantiate the hypothesis that the concept of "worldview" has an older origin from the Latin "cosmotheoria" and the Dutch "wereldbeschouwing", but this version has not yet gained popularity. Be that as it may, over more than two hundred years of existence in world humanities this term has been translated into practically all languages of the world, has grown with a multitude of interpretations and various layers, expanding its expansion from philosophy to religious studies, cultural studies, political science, psychology and, of course, anthropology.

The second attempt to use the newly created concept of "Weltanschauung" belongs to J. G. Fichte. It was he in "An Attempt to Criticize Any Revelation (Versuch einer Kritik aller Offenbarung)" (1792) who considers the worldview from the point of view of the physical justification of Divine revelation, as a necessary way to make our reflections on natural necessity and moral freedom consistent. 1799 was the year when this new concept began its triumphal march in German philosophical circles, captivated by the new spirit of romanticism. It was this year that two works appeared, in which this term was incorporated into the methodological arsenal of romantic philosophical discourse: the book of the "theologian of romanticism" F. Schleiermacher "On Religion. Speeches to the Educated People Who Despise It (Über die Religion. Reden an die Gebildeten unter ihren Verächtern)", published anonymously in Berlin, and the small work of the young professor of the University of Jena, the "prince of romanticism" F. von Schelling "The First Outline of a Natural Philosophy System (Erster Entwurf eines Systems der Naturphilosophie)". However, neither Kant, nor Fichte, nor Schleiermacher, nor Schelling give any definitions or explanations for the newly introduced term. The first attempt at its speculative understanding belongs to G. W. F. Hegel. In his first fundamental work, "The Phenomenology of Spirit", written in 1807, one of the subsections was called "Moral Worldview (Die moralische Weltanschauung)" and was dedicated to the criticism of the ethical concepts of Kant and Fichte, which he considered as one of the aspects of the contradiction with reality, which is overcome by conscience (Gewissen). This can hardly be considered the first definition of the concept of "worldview" in philosophical anthropology: firstly, it concerns only "moral worldview", and secondly, it is expressed using the rather confusing metaphysical language of German idealism.

In his later writings and lectures, Hegel rarely used the term "Weltanschauung", perhaps wary of its "romantic" connotations. We find the word only in lectures on aesthetics and the philosophy of history, recorded from the teacher's words by his students. In the Berlin Lectures

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

on Aesthetics of 1828–1829, Hegel spoke of *Weltanschauung* as the first representation inherent in the representatives of a certain historical period, which finds its reflection in another representation, which is presented to us in the form of works of art. In the same sense (as a primary world intuition), he uses this term when he speaks of *orientalische Weltanschauung* (oriental worldview).

The word "*Weltanschauung*" is also found in Hegel's "*Vorlesungen über die Philosophie der Weltgeschichte* (Lectures on the Philosophy of History)". True, only once, and then quite by accident, where Hegel is reflecting on the geographical basis of *Weltgeschichte* (world history). But perhaps this expression is accidental, or it is simply a postscript by the person who took notes of the lecture – it is difficult to say, since in general, in Hegel's vast philosophical heritage, we no longer encounter the use of the term "worldview", and it is not among the huge number of categories presented in the "*Encyclopaedia of Philosophical Sciences*".

That is, at the beginning of the 19th century the word "*Weltanschauung*", which is used in a rather narrow sense as a primary world intuition or moral a priori, has not yet received a methodological justification, conceptualization or some definition. We find the first definition of the concept of "worldview" in the work "*Naturrecht auf dem grunde der ethik* (Natural Law Based on Ethics)": "*Die Weltanschauung ist der metaphysische Grundgedanke, der, consequent mit sich selbst, die besondern Erkenntnisse zum Ganzen einigt und Uebereinstimmung mit sich fordert*" (Trendelenburg, 1868, p. 24).

This understanding of worldview as a general metaphysical methodological basis of ethics and law had an undeniable influence on the further development of this concept in German philosophy and in related philosophical areas. The popularity of the concept of "*Weltanschauung*" grows during the *Kulturkampf* (Kulturkampf) in 1871–1878, when it becomes a kind of symbol, a credo of the beliefs of the opposing forces, especially the secular Protestant ones, who opposed the Catholic Centre. In his bestseller "*Der alte und der neue Glaube* (The Old Faith and the New)" (1872), the former left-Hegelian D. F. Strauss proclaimed that worldview is no longer a matter of aesthetic taste or philosophical choice, but rather is connected with the truth and the spirit of the time. He contrasted the "modern worldview", formed on the basis of "historical and natural science research", with its opposite – the "Christian-church worldview". Against the background of this confrontation, the "culture war", as the modern Dutch researcher Todd Weir calls it, different interpretations of the concept of "worldview" arise, depending primarily on the worldviews of the authors themselves. After a forced temporary truce, the possibility of a more systematic and, to a certain extent, impartial analysis of the essence of the concept and the formation of a more or less holistic worldview concept arises.

The decisive importance in the conceptualization of the concept of "worldview", which becomes central in philosophical anthropology, undoubtedly belongs to the founder of the academic "philosophy of life" Wilhelm Dilthey. He creates his own "doctrine of worldview" and its typology (*Weltanschauungstypologie*). The philosopher argued that worldview is not the result of cognitive processes, but is the result of life position and experience.

This formulation can be considered as the "basic proposition" (*Hauptsatz*) of Dilthey's doctrine of worldview. Dilthey also tries to understand the structure of worldview as the psychological basis of the perception of reality, volitional efforts, and the algorithm of life behaviour:

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Alle Weltanschauungen enthalten, wenn sie eine vollständige Auflösung des Lebensrätsels zu geben unternehmen, regelmäßig dieselbe Struktur. Diese Struktur ist jedesmal ein Zusammenhang, in welchem auf der Grundlage eines Weltbildes die Fragen nach Bedeutung und Sinn der Welt entschieden und hieraus Ideal, höchstes Gut, oberste Grundsätze für die Lebensführung abgeleitet werden. Sie ist durch die psychische Gesetzlichkeit bestimmt, nach welcher die Wirklichkeitsauffassung im Lebensverlauf die Unterlage für die Wertung der Zustände und Gegenstände in Lust und Unlust, Gefallen und Mißfallen, Billigung und Mißbilligung ist und diese Lebenswürdigung dann wieder die untere Schicht für die Willensbestimmungen bildet. (Dilthey, 1911, pp. 11-12)

Dilthey points to the triple structure of a worldview, which includes cognitive, value and behavioural systems and determines its vital basis – life experience, which gives the worldview integrity. This holistic systemic worldview becomes the foundation in assessing life and understanding the world. It is precisely due to the presence of the highest ideal in its structure that it becomes a powerful creative and reforming force in society. A dispute arises between worldviews of different types. But, according to Dilthey, the struggle of worldviews among themselves at no point leads to the final victory of one of them. The selection of worldviews is carried out by History itself, but the "great" worldviews retain their strength, unproven and unshakable. Individual stages of one type or another can be refuted, but their roots, the vital basis are preserved, continue to influence life and give rise to more and more new formations.

It was Dilthey's views that became a certain methodological basis for the emergence of philosophical anthropology in the narrow sense of this expression – that is, as a certain philosophical school, which was created by Max Scheler and to which Helmut Plesner, Arnold Gehlen and their followers also belonged. It should be noted that Scheler, despite the fact that he was the author of a special article "Philosophische Weltanschauung (Philosophical Worldview)", published after his death, does not provide any definition of this term, but states

Die meisten Menschen beziehen ihre Weltanschauung aus einer religiösen oder anderen Tradition, die ihnen quasi in die Wiege gelegt wurde. Wer eine philosophisch fundierte Weltanschauung anstrebt, muss es wagen, sich auf seine eigene Vernunft zu verlassen. Er muss alle

bekannten Meinungen empirisch hinterfragen und hat kein Recht, etwas zu akzeptieren, was er nicht persönlich für selbstverständlich und fundiert hält. (Scheler, 1929, p. 2)

However, in the German atmosphere of the 1920s, the smell of ashes from burning books was not yet felt, nor were the bravura Nazi marches heard. Soon the word "Weltanschauung" would become a "Klüngelwort" (clique word), as Viktor Klemperer put it, in the language of the Third Reich: the favourite word of A. Hitler and other Nazi ideologists and authorities. Despite this compromise with Nazi ideology, "Weltanschauung" entered the 1949 Constitution of the Federal Republic of Germany (which in this paragraph reproduces the corresponding provisions of the Weimar Constitution of 1919) and designates in it any secular doctrine that seeks to universally understand the universe and recognize and evaluate the place of man in the world.

That is, in German philosophical anthropology and German discourse in general, the term "worldview (Weltanschauung)" retains its metaphysical-universalist principles (although sometimes tempted by political ideology, in our time it has become a collective term for non-religious beliefs (including Marxist-materialist ones, starting with F. Engels, who introduced the phrase "kommunistischen Weltanschauung").

The fate of its loan translation into English "World-view" or "worldview", which arises in the theological environment, was completely different. It first appears in the works of the Unitarian theologian James Martineau (1858), and later gains particular popularity in the works of the Scottish Presbyterian theologian and apologist James Orr, who was the first to introduce the German concept of Weltanschauung into English-speaking, primarily theological discourse, trying to create a holistic Christian worldview (Christian view of the world). These ideas of Orr were picked up and developed by American theologians and apologists Gordon Clark Carl Henry, Francis Schaffer and many others, who created the foundations of American Protestant fundamentalism. Together with their ideas, the English version of Weltanschauung finally secures a prominent place in the Anglo-Saxon intellectual, primarily religious, discourse, preserving it in our time (especially among neo-Calvinists).

Secular interpretations of the concept of "worldview" in Anglo-American scientific discourses are associated with the development of socio-cultural anthropology. Robert Redfield, Clifford Geertz, and later Michael Kearney developed the concepts of worldviews, based on their own ethnographic studies of different peoples and isolated human communities.

Interestingly, the Ukrainian word svitoglyad, a calque from the German "Weltanschauung" (and possibly from the Polish "światogląd" derived from it), also appears in ethnography, a science related to socio-cultural anthropology, namely in the book of the famous Ukrainian writer and active public figure Ivan Nechuy-Levytsky "Worldview of the Ukrainian People" (1868). The first definition of this concept in Ukrainian scientific discourse is also associated with the search for the folk psychological basis of Ukrainian philosophy by Dmytro Chyzhevskiy. It is worldview, according to Chyzhevskiy, that is the foundation on which any national philosophy grows. He writes: "The folk worldview is a nationally conditioned position of a given people towards the world and life. It is also manifested in what this people loves in the world, what it avoids in life, what it values most in a person, what it treats negatively, etc." (authors' transl.) (Chyzhevskiy, 1931, pp. 15-16).

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Chyzhevskiy actually identified the concepts of "folk worldview" and "folk character" (at least he did not clearly distinguish their meanings) and brought them closer in meaning to the concept of "mentality", which at that time had not yet come into wide use in the humanities.

But similar definitions in the 30s of the 20th century were possible only outside the Ukrainian SSR, since in Ukraine at that time, as in the entire Soviet Union, the "dictatorship of one worldview" reigned – Marxist-Leninist. It was based on Stalin's formula from the "Short Course in the History of the All-Union Communist Party (bolsheviks)". "Dialectical materialism is the worldview of the Marxist-Leninist party". The worldview itself was understood as a view of the world, an understanding of all phenomena of nature and human society, but the correct "completely scientific" worldview should have been based only on knowledge of the general laws of nature, history and human thinking, that is, on dialectical materialism.

The concept of the formation of a communist worldview becomes the theoretical basis of education, upbringing and re-education in the USSR, which was supposed to create a "new person", not just devoted or loyal to the regime, but one who would be its component, not thinking of his existence outside the framework of the totalitarian system.

However, even within the framework of the Marxist-Leninist paradigm, representatives of the Kyiv worldview-anthropological trend, led by V. Shynkaruk, tried to give the concept of "worldview" more "humanistic" intentions. He and his like-minded people (Vadym Ivanov, Oleksandr Yatsenko, Vitaliy Tabachkovskiy) believed that a worldview is a "spiritual-practical mastery of the world", which "continues" (supplements or compensates) its "material-practical" mastery in accordance with the social interests of society, its classes, and social groups. The concept of "worldview" acquires within the framework of such an understanding the meaning not of an individual form of assimilation of political ideology, but of a form of cultural self-determination of a person.

V. Shynkaruk argued that worldview is a form of social self-consciousness of a person and a way of spiritual and practical mastery of the world. The peculiarity of worldview is that, passing through the life goals and interests of individuals, it becomes a means of determining their own "position" regarding all vital events in the world. On the basis of worldview, certain attitudes towards a particular event that is happening, towards the choice of certain goals and means of life, are formed. Worldview, he emphasized, is not just an understanding of the world, but also a tool and at the same time the result of world transformation.

This understanding of worldview has become almost universally accepted in the philosophical anthropology of independent Ukraine at the end of the last century and the beginning of the present century, which was enshrined in the "Philosophical Encyclopedic Dictionary" (2002):

A worldview is a person's self-determination regarding his place in the world and his relationship with it. A worldview is a spiritual and practical formation based on the correlation of the available, real and imaginary, desired, proper, a synthesis of experience, assessment of knowledge and beliefs oriented towards ideals, it is a form of self-consciousness of a person and society. (authors' transl.) (Didenko & Tabachkovskiy, 2002, p. 569)

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

The definition of two leading anthropologists (or metaanthropologists as they consider themselves) N. Khamitov and S. Krylova is built in the same vein.

We can find a dozen more similar definitions (especially in dictionaries and textbooks) that consider this concept as a system of (fundamental, global, etc.) views (ideas), a form of self-consciousness (self-determination), values, ideals, etc. Sometimes we encounter rather strange interpretations and definitions. Thus, in the article "Worldview and Ideology: Philosophical and Ethical Analysis", Kyiv philosophers Andriy Morozov and Serhiy Hudkov (2023), sharply contrasting the concepts of "ideology" and "worldview", argue that "a worldview is formed in the process of a person's free choice, while ideology is a product of social coercion, propaganda, and manipulative technologies" (authors' transl.) (p. 49). Unfortunately, the worldview of most people is also not the result of their own searches and efforts, as Max Scheler reminded us (see above).

Even more surprising is the statement of Kyiv philosophers that "a worldview is a meta-ideological, universal, universal way of comprehending reality. A worldview par excellence is a humanistic worldview" (Morozov & Hudkov, 2023, p. 49).

At the same time, they refer to the definitions of Shynkaruk, Hegel, Arendt, etc. What then should be done with Hitler's "Weltanschauung", Stalin's "myrovozzrenye", the worldviews of Aztec priests or primitive cannibal tribes? The authors apparently believe that these are not true worldviews, but anti-humanist ideologies or are "paradoxes, simulacra of worldview, oxymorons (contradictio in adjecto)" (Morozov & Hudkov, 2023, p. 49). But the question arises whether this concept corresponds to any (psychic) reality at all, since worldviews can be different even among people, nations, social communities, institutions, etc. Or did these odious individuals (and even more so brutal communities) not have their own worldview? Apparently, the beliefs that inspired them to cannibalistic behaviour do not correspond to the high and pure concept of "worldview". That is, almost according to Hegel: if reality does not correspond to the concept, then all the worse for reality.

The last example makes it especially obvious that in Ukrainian philosophical anthropology and humanities, a more or less consistent, logically correct methodological approach to defining the term "worldview" has not been formed at all; researchers continue to use definitions that trace their lineage to the Soviet heritage, while mostly ignoring those methodological approaches that exist in modern Western science, citing only those quotes that correspond to their own position.

Nevertheless, Ukrainian legislators introduced the concept of "worldview" into our Basic Law, joining only two states in this: the Swiss Confederation and the Federal Republic of Germany. Let us recall that Article 35 of our Constitution establishes that "Everyone has the right to freedom worldview of and religion".

In all previous constitutional acts that were in force on the territory of Ukraine (the Ukrainian SSR), the term "worldview" was not used. In the 1978 Constitution, which was in force at the time of the adoption of the new one (of course with amendments and changes), citizens were guaranteed "freedom of conscience, that is, the right to profess any religion or not to profess any, to practice religious cults, to express religious or atheistic views". That is, it consciously incorporated the dichotomy of religion and atheism. At the same time, according to sociological research, it became obvious that a significant part of the population does not associate itself with either religion or atheism. The share of such persons in 2025 was 15.5 % of all respondents. Ignoring the constitutional rights of a significant cohort of people with beliefs that are in no way

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

related to issues of religion or atheism would be an example of an unacceptable simplification. Therefore, legislators turned to foreign experience, in particular German constitutional law, and designated all those who do not have a clear religious affiliation to the general category of those who have "worldview beliefs" in full accordance with Article 4 of the Federal Republic of Germany Constitution, which declares that "Die Freiheit des Glaubens, des Gewissens und die Freiheit des religiösen und weltanschaulichen Bekenntnisses sind unverletzlich" (Bundesministerium der Justiz, 1949/2025).

And by the way, this understanding of "worldview" in a certain way correlates with modern methodological approaches that exist in modern Western humanities. In particular, this is the approach of the British anthropologist and religious scholar Ninian Smart, who was one of the first scholars in the English-speaking world to emphasize the need for a more comprehensive term than "religion" and to advocate a corresponding change in methodological principles in both philosophical anthropology and religious studies. He was, in fact, both a philosopher and a researcher of world religions. In particular, Smart wrote:

The English language does not have a term to refer to both traditional religions and ideologies; the best expression is perhaps 'worldviews.'...
The study of religions and secular worldviews – what I have termed 'worldview analysis' – tries to depict the history and nature of the belief and symbols that form a deep part of the structure of human consciousness and society. (Smart, 1995, p. 18)

It should be noted that Smart's methodological approach has recently become increasingly widespread among Western scholars, which is associated with the growth of secularization processes in Western European countries, Canada, Australia, and even the traditionally religious United States. However, interpretations and definitions of the concept of "worldview" based on other methodological and ideological foundations continue to be very popular.

The methodological program for the study and definition of worldviews developed by the Belgian philosopher Leo Apostel and his students, who continue to develop methodological interdisciplinary approaches to the analysis of worldviews, emphasizing their ontological, ethical and integrative dimensions, continues to be very popular. Apostel himself sought to overcome the differences between secular and religious worldviews, promoting dialogue in the context of cultural pluralism, disapproving of belief in the supernatural, which reflected his commitment to rational inquiry rather than dogmatic oppositions. Apostel's methodological framework for constructing a worldview theory emphasizes the systematic integration of partial descriptive and explanatory models derived from empirical science and rational inquiry to form coherent, testable wholes rather than fragmented or ideological narratives. Based on this approach, we have the following definition of the concept of "worldview" put forward by Leo Apostel and his associates: "A world view is a coherent collection of concepts and theorems that must allow us to construct a global image of the world, and in this way to understand as many elements of our experience as possible" (Aerts et al., 2007, p. 8).

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

But the narrow-mindedness of the methodological strategy of the Apostel school does not satisfy even ardent atheists, agnostics and freethinkers who are trying to put forward a "humanistic" methodology for understanding worldview problems. Thus, the well-known German freethinker, former head of the German Humanist Association, Horst Groschopp (2017), puts forward a broader definition of worldview, while, however, avoiding the concepts of "belief" and "faith": "Worldviews are all cultural interpretation systems, religions included, with which people collectively seek to understand and regulate their position in nature and the forms of their social life, and which provide them with orientation in terms of the whole of their living conditions".

American researchers of the problem of worldview are more religiously motivated (perhaps with the exception of the anthropological methodological approaches themselves, which were discussed above). The definition of Ken Funk (2001), a professor of human factors engineering at Oregon State University who openly declares his Christian-biblical beliefs, is very popular in American humanities: "A worldview is the set of beliefs about fundamental aspects of Reality that ground and influence all one's perceiving, thinking, knowing, and doing".

A worldview is a commitment, a fundamental orientation of the heart, which can be expressed as a history or set of assumptions (assumptions that may be true, partially true, or completely false) that we have (consciously or subconsciously, consistently or inconsistently) about the basic foundation of reality that provides the basis on which we live and act and have our existence)." And finally, let us turn to more moderate and less biased methodological approaches to defining the concept of "worldview", in particular, supporters of the above-mentioned approach of Ninian Smart, which is now widely used and is finding its development and fruitful application among scientists from Uppsala University (Sweden), in particular Mikael Stenmark. He proposed a definition that can be considered universal today in the study of both people's personal beliefs and religions and their secular alternatives. In particular, he defines worldview as:

The constellation of beliefs, values, and attitudes that people, whether consciously or unconsciously, hold and which constitute their basic understanding of (a) who they are, what the world is like, and what their place in it is, (b) what they should do to live a good and meaningful life, and (c) what they can say, know and rationally believe about these things. (Stenmark, 2022, p. 565)

The last definition seems the most moderate and balanced. However, it requires further reflection and critical assessment, taking into account the context of its use. At the end of our article, it would be possible to provide our own preliminary definition of the concept of "worldview", rejecting its ideological interpretations, focusing only on the individual dimension and using our previous developments, but it requires a deeper reflection and careful justification, which will be the subject of our further scientific explorations.

Originality

The originality lies in the first systematic analysis of the history and subsequent transformations of the concept of "Weltanschauung-worldview" in the Ukrainian academic space. The article systematizes for the first time the most prominent definitions of this concept from Trendelenburg (1868) to Stenmark (2022). Special attention is paid to the definitions of the concept of "worldview" in Ukrainian philosophical anthropology (Chyzhevskiy, Shynkaruk, Didenko, Tabachkovskiy, Khamitov). For the first time, the role of the concept of "Weltanschauung" in German and Swiss constitutional law is analyzed and the reasons and meaning of the introduction of this term into the Constitution of Ukraine are established.

Conclusions

The concept of "worldview" has a centuries-old intellectual history, acquiring particular importance in German classical philosophy (Kant, Fichte, Schelling); it gradually expanded its scope from metaphysics and ethics to philosophical and socio-cultural anthropology, psychology, cultural studies, etc. Wilhelm Dilthey laid the foundation for the interpretation of "Weltanschauung" in modern philosophical anthropology, showing that a worldview is formed not only by intellectual activity, but also by life experience, value orientations and behavioural practices. His typology of worldviews became the methodological basis for anthropological research in the European tradition. The further development of the concept in the works of Scheler, Jaspers and other thinkers testified to its universalist nature, but at the same time the danger of ideological manipulation, which was especially evident in the totalitarian ideologies of the 20th century.

In modern philosophical and socio-cultural anthropology, the concept of "worldview" reflects a multidimensional projective phenomenon that combines cognitive, value and behavioural aspects. It is not only an individual system of orientations, but also an important factor in the formation of a democratic society, which is enshrined in the constitutional norms of Germany, Switzerland and Ukraine. The definitions we have considered have different orientations, but they have in common an emphasis on fundamental beliefs, cognitive assumptions, values and patterns of behaviour. For Ukrainian philosophical anthropology, it is a key concept that allows us to comprehend the interaction of the individual and society, providing a methodological basis for the humanities in the era of global transformations. Thus, in modern Ukrainian philosophical anthropology, "worldview" is not only the subject of theoretical analysis and interpretation, but also a category that has practical application in legal, educational and political activities.

REFERENCES

- Aerts, D., Apostel, L., De Moor, B., Hellemans, S., Maex, E., Van Belle, H., & Van der Veken, J. (2007). *World views: From fragmentation to integration* (Internet ed.). Retrieved from <https://homes.esat.kuleuven.be/~bdmto/be/bdmt/documents/worldviews.pdf> (in English)
- Bundesministerium der Justiz. (1949/2025). *Grundgesetz für die Bundesrepublik Deutschland*. Retrieved from <https://www.gesetze-im-internet.de/gg/BJNR000010949.html> (in German)
- Chyzhevskiy, D. (1931). *Narysy z istorii filosofii na Ukraini*. Prague: Ukrainskiy hromadskiy vydavnychy fond. (in Ukrainian)
- Didenko, V., & Tabachkovskiy, V. (2002). Svitohliad. In *Filosofskiy entsyklopedychnyi slovnyk* (pp. 569-570). Kyiv: Abrys. (in Ukrainian)
- Dilthey, W. (1911). Die Typen der Weltanschauung und ihre Ausbildung in den metaphysischen Systemen. In *Weltanschauung Philosophie und Religion in Darstellungen* (pp. 3-51). Berlin: Reichl & Co. (in German)

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

- Dupeyrix, A. (2025). *Visions du monde: Histoire d'un concept, enjeux contemporains*. PolitiqueS. DOI : <https://doi.org/10.48611/isbn.978-2-406-17923-8> (in French)
- Funk, K. (2001). *What is a Worldview?* Retrieved from <https://web.engr.oregonstate.edu/~funkk/Personal/worldview.html> (in English)
- Groschopp, H. (2017, October 13). *Weltanschauung*. Forschungsgruppe Weltanschauungen in Deutschland (fowid). Retrieved from <https://fowid.de/meldung/weltanschauung> (in German)
- Heidegger, M. (1988). *The Basic Problems of Phenomenology* (Rev. ed.). Indiana University Press. (in English)
- Khamitov, N., & Krylova, S. (2024). Svitohliad. In N. Khamitov (Ed.), *Philosophy of science and culture: Dictionary* (p. 307). Kyiv : KNT. (in Ukrainian)
- Martineau, J. (1858). *Studies of Christianity: Or, Timely thoughts for religious thinkers: A series of papers*. Boston: American Unitarian Association. (in English)
- Morozov, A., & Hudkov, S. (2023). Worldview and ideology: Philosophical and ethical analysis. *Ukrainian Cultural Studies*, 1(12), 48-54. DOI: [https://doi.org/10.17721/UCS.2023.1\(12\).11](https://doi.org/10.17721/UCS.2023.1(12).11) (in Ukrainian)
- Naugle, D. K. (2002). *Worldview: The History of a Concept*. Grand Rapids: Eerdmans. (in English)
- Popov, V. Y. (2019). *Weltanschauung: 12 narysiv z istorii kontseptu "svitohliad"*. Vinnytsia: Yevropeiska naukova platforma. DOI: <https://doi.org/10.36074/popov.weltanschauung-2019> (in Ukrainian)
- Scheler, M. (1929). *Philosophische Weltanschauung*. Bonn: Friedrich Cohen. (in German)
- Shynkaruk, V. I. (1977). Vvedenie. Filosofiya i mirovozzrenie. In *Chelovek i mir cheloveka. Kategorii "chelovek" i "mir" v sisteme nauchnogo mirovozzreniya* (pp. 7-26). Kyiv: Naukova dumka. (in Russian)
- Smart, N. (1995). The philosophy of worldviews – that is, the philosophy of religion transformed. In T. Dean (Ed.), *Religious Pluralism and Truth: Essays on Cross-Cultural Philosophy of Religion* (pp. 17-31). SUNY Press. (in English)
- Stenmark, M. (2022). Worldview studies. *Religious Studies*, 58(3), 564-582. DOI: <https://doi.org/10.1017/s0034412521000135> (in English)
- Trendelenburg, F. A. (1868). *Naturrecht auf dem Grunde der Ethik*. Leipzig: Hirzel. (in German)

LIST OF REFERENCE LINKS

- Aerts D., Apostel L., De Moor B., Hellemans S., Maex E., Van Belle H., Van der Veken J. *World Views: From Fragmentation to Integration*. Internet ed. 2007. 41 p. URL: <https://homes.esat.kuleuven.be/~bdmtdotbe/bdmt/documents/worldviews.pdf>
- Grundgesetz für die Bundesrepublik Deutschland* / Bundesministerium der Justiz. 1949/2025. URL: <https://www.gesetze-im-internet.de/gg/BJNR000010949.html>
- Чижевський Д. *Нариси з історії філософії на Україні*. Прага : Український громадський видавничий фонд, 1931. 176 с.
- Діденко В., Табачковський В. Світогляд. *Філософський енциклопедичний словник*. Київ : Абрис, 2002. С. 569–570.
- Dilthey W. Die Typen der Weltanschauung und ihre Ausbildung in den metaphysischen Systemen. *Weltanschauung Philosophie und Religion in Darstellungen*. Berlin : Reichl & Co., 1911. S. 3–51.
- Dupeyrix A. *Visions du monde: Histoire d'un concept, enjeux contemporains*. PolitiqueS, 2025. 536 p. DOI : <https://doi.org/10.48611/isbn.978-2-406-17923-8>
- Funk K. *What is a Worldview?* 2001. URL: <https://web.engr.oregonstate.edu/~funkk/Personal/worldview.html>
- Groschopp H. *Weltanschauung. Forschungsgruppe Weltanschauungen in Deutschland (fowid)*. 2017, October 13. URL: <https://fowid.de/meldung/weltanschauung>
- Heidegger M. *The Basic Problems of Phenomenology*. Rev. ed. Indiana University Press, 1988. 432 p.
- Хамітов Н., Крилова С. Світогляд. *Філософія науки і культури : словник / за ред. Н. Хамітова*. Київ : КНТ, 2024. С. 307.
- Martineau J. *Studies of Christianity: or, Timely thoughts for religious thinkers: a series of papers*. Boston : American Unitarian Association, 1858. 494 p.
- Морозов А., Гудков С. Світогляд та ідеологія: філософсько-етичний аналіз. *Українські культурологічні студії*. 2023. Т. 1, № 12. С. 48–54. DOI: [https://doi.org/10.17721/UCS.2023.1\(12\).11](https://doi.org/10.17721/UCS.2023.1(12).11)
- Naugle D. K. *Worldview: The History of a Concept*. Grand Rapids : Eerdmans, 2002. 406 p.
- Попов В. Ю. *Weltanschauung: 12 narysiv z istorii kontseptu "svitohliad"*. Вінниця : Європейська наукова платформа, 2019. 288 с. DOI: <https://doi.org/10.36074/popov.weltanschauung-2019>
- Scheler M. *Philosophische Weltanschauung*. Bonn : Friedrich Cohen, 1929. 158 s.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

- Шинкарук В. И. Введение. Философия и мировоззрение. *Человек и мир человека. Категории "человек" и "мир" в системе научного мировоззрения*. Киев : Наукова думка, 1977. С. 7–26.
- Smart N. The philosophy of worldviews – that is, the philosophy of religion transformed. *Religious Pluralism and Truth: Essays on Cross-Cultural Philosophy of Religion* / ed. by T. Dean. SUNY Press, 1995. P. 17–31.
- Stenmark M. Worldview studies. *Religious Studies*. 2022. Vol. 58, Iss. 3. P. 564–582. DOI: <https://doi.org/10.1017/s0034412521000135>
- Trendelenburg F. A. *Naturrecht auf dem Grunde der Ethik*. Leipzig : Hirzel, 1868. 614 s.

В. Ю. ПОПОВ^{1*}, О. В. ПОПОВА^{2*}

^{1*} Донецький національний університет імені Василя Стуса (Вінниця, Україна), ел. пошта porovmak@ukr.net, ORCID 0000-0003-3097-7974

^{2*} Вінницький державний педагогічний університет імені Михайла Коцюбинського (Вінниця, Україна), ел. пошта porovaelena2667@gmail.com, ORCID 0000-0002-0157-4642

До проблеми визначення поняття "світогляд" у сучасній філософській антропології: методологічні аспекти

Мета. Автори мають на меті дослідити генезис та еволюцію поняття "світогляд" у різних методологічних парадигмах. **Теоретичний базис.** Дослідження базується на сучасних західних та вітчизняних дослідницьких та методологічних підходах до визначення поняття "світогляд". **Наукова новизна.** Новизна полягає у першому систематичному аналізі історії та подальших трансформацій поняття "світогляд" в українському академічному просторі. У статті вперше систематизовано найвизначніші визначення цього поняття. Особливу увагу приділено визначенню поняття "світогляд" в українському філософській антропології. Вперше проаналізовано роль поняття "Weltanschauung" у конституційному праві Німеччини та встановлено причини та значення введення цього терміна до Конституції України. **Висновки.** Поняття "світогляд" має багатомірову інтелектуальну історію, набуваючи особливого значення в німецькій класичній філософії; воно поступово розширювало свою сферу застосування від метафізики та етики до філософської та соціокультурної антропології, психології, культурології тощо. В. Дільтей заклав основу для тлумачення "Weltanschauung" у сучасній філософській антропології, показавши, що світогляд формується не лише інтелектуальною діяльністю, а й життєвим досвідом, ціннісними орієнтаціями та поведінковими практиками. Його типологія світоглядів стала методологічною основою для антропологічних досліджень у європейській традиції. Подальший розвиток концепції засвідчив її універсалістський характер, але водночас і небезпеку ідеологічних маніпуляцій, що особливо виявилось в тоталітарних ідеологіях ХХ століття. У сучасній філософській та соціокультурній антропології поняття "світогляд" відображає багатомірне проєктивне явище, що поєднує когнітивні, ціннісні та поведінкові аспекти. Воно є важливим фактором формування демократичного суспільства, що закріплено в конституційних нормах Німеччини, Швейцарії та України. Розглянуті нами визначення мають різну спрямованість, але спільним для них є акцент на фундаментальних переконаннях, когнітивних припущеннях, цінностях та моделях поведінки. Для української філософської антропології це ключове поняття, що забезпечує методологічну основу для гуманітарних наук в епоху глобальних трансформацій.

Ключові слова: світогляд; Weltanschauung; методологічні парадигми; моральний світогляд; німецький ідеалізм; філософія життя; війна культур; народний світогляд; Київський світоглядно-антропологічний напрям; політична ідеологія

Received: February 26, 2026

Accepted: April 17, 2026

Published: June 30, 2026