

The Emergence of Philosophy in Ancient Society

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Annotation: the article analyzes the worldview, one of the main problems of philosophy, and the forms that exist from its inception to the present day, scientifically and philosophically.

Keywords: myth, religion, science, worldview, fairy tales, narration, folk oral creativity, Greek philosophy, aesthetics, cybernetics, planet, theology.

INTRODUCTION

Worldview - a system of general views on the world and the place of man in it, on the reality and self-attitude of people around themselves, as well as on the beliefs, ideals, principles of cognition and activity of people based on these views. The worldview is associated with a person's age, life experience, knowledge, ideology. In the worldview, philosophical, scientific, religious, political, moral, legal, aesthetic knowledge, views formed in society are reflected.

From the emergence of the worldview to the present day, it is possible to distinguish between the four forms that exist:

- 1) simple, regular, daily;
- 2) legendary (mythological);
- 3) religious;
- 4) scientific.

RESEARCH RESULTS

We will consider them from a philosophical point of view, noting that such a unique feature as a worldview inherent in a person did not arise at once and at the same time:

Most often, a simple (we called it everyday, usual) worldview, formed in the process of everyday practical activities of ancient people, rests on everyday life experience. The first person who had a day with thermology had the simplest visions of the Earth, The Sun, the stars, plants, the environment, a certain worldview arose in these times. This worldview is typical in a modern person, formed long before philosophy, the everyday worldview begins to take shape in a young childhood and contains the simplest simple ideas about the properties of objects around us, about relationships between people.

The second historical form of worldview – *the mythical worldview* is a collection of Legends, narratives, which describe nature and social realities in fantastic, artistic-figurative forms. Their formation was associated with a certain historical stage and level of development of human thought. There are also narratives of religious content, myths of non-religious content, narratives. In them, a person is the product of his actions to explain one or another realities and phenomena – the construction of a city or state, the origin of his people, the appearance of the universe, certain parts of it, such as the moon, sun, stars, mountains, etc., based on his own imagination.

We can learn the legendary worldview on the basis of fairy tales, narratives, myths and epics of the peoples of the world that have come down to us, samples of folk oral creativity.

The third form of worldview - coordinated in its own way with the worldview mentioned above – is *a religious worldview*. Some researchers consider the religious, mythical worldview to be one. Since

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religious consciousness and worldview have their own solid foundations, the world has a large part of its population with its mind and heart. An important basis of any religion and a worldview based on it - a certain power outside nature - is based on a devotion to what is considered to be able to violate the laws of nature, such as deities, various phenomena, healing properties of objects, amulets, totems (the embodiment of the founder of the tribe), spells, etc. Religion also implies the emergence of a system of worship and rituals that is not in the mythical worldview.

The fourth - *a form of scientific worldview* - the study of Man and nature, directed specifically to a specific purpose, appears on the basis of checked and experience-based knowledge about the universe. Philosophy appeared during the formation of a slave society. Philosophical visions first appeared in the Middle East, in particular in Mesopotamia. The word "philosophy" (philosophy) is formed from two Greek phrases - *Phileo* - love and *sophia* - wisdom, wisdom. That is, it can be called "love for wisdom". It can also be said to perceive the universe again, to research. Initially, the Greeks expressed all the knowledge that we now call science with the term philosophy. Later, the composition of science became more complex, the knowledge of the human universe expanded, and as his experience progressed, separate disciplines formed, separated from philosophy and began to develop independently.

First, astronomy, mathematics (mathematics), agricultural knowledge were separated from philosophy and formed as separate disciplines. Such disciplines as political economy, aesthetics (science of elegance), sociology (sociology) later broke away from philosophy in the 16th-19th centuries, and cybernetics, genetics, Bionics broke away in the 20th century. These latter were knowledge that arose not directly from philosophy, but on the ground created by the sciences that had earlier, separated from it. Thus, now philosophy is now interpreted as a separate science, and not knowledge and observations about all the realities of being. It is a science about the most general laws of Nature, Society and Human Thought, on the basis of which a worldview is formed. The solution of philosophical problems has become the basis, methodological basis for the development of other special disciplines from the point of view of a certain worldview.

Ancient Greek philosophy began to take shape in the 7th-6th centuries BC. On the one hand, philosophy is a continuation of those myths (mythology), for the fact that the practical activities of society in a certain sense try to solve in their own way many old problems in the system of nature and society mentioned in myths. On the second hand, philosophy and all emerging other sciences contradict myths, because in the perception of the universe, a new one-the old myth-has cited principles that deny the worldview. How do mythical and philosophical relationships to the universe differ from each other?

Ignorance of the laws of nature, the integrity of the individual with his team led to the formation of the features of legendary thinking. Such an approach to the universe is such that a person does not yet see the influence of any strictly certain laws on things. According to such a thought, anything can have the properties of something else, turn into something else. The same can be said about the gods. For example, in early Greek mythology (legends), the god Zeus was also able to transform into heaven, earth, air, sea, underworld, Ox, wolf, sheep, Swan, Eagle, man, or enter a certain form. Here, the principle of "everything - in everything" or "everything is everything" is subordinated. A separate unsurprising person sees himself, things, gods as the owner of some kind of Power, imagines himself and tevarak-surroundings as some kind of mysterious world. They think that the universe is free from accuracy, definition, laws.

But gradually, even in Legends, emblems began to form, which had their own essence of private content. Each deity began to be given special, unique only to this deity, abilities that do not disappear and do not pass on to someone else, properties supposedly legal statuses. The daily practice and economic activity of a person can also give rise to the idea that certain identities and laws exist everywhere both in the world of Gods and in nature, and among people.

The Greeks, who observed certain natural phenomena day and night, changes in seasons, the development of animals and plants, solar eclipses, periodic floods and other events, also have some



kind of laws governing the entire universe, which goes above the disposal of these deities? Do you have some kind of single common basis, the basis of all realities? How can a person understand, learn and master the universe? questions began to arise.

The rise of human thought to a new level - the transition from the mythical, imaginary (mythological) perception of the universe to the philosophical perception-took place in the process of seeking answers to these questions. The laws governing the universe went to answer questions about the only basis, the basis of the universe, the sects of its knowledge, and the Greek philosophers began to form their path in a new way of observation. Early Greek philosophers argue that there is a holistic law that governs all things. It is called Logos. A similar view, other than the Greeks, originated in other nations. For example, in ancient China it was called "Dao". All changes in nature occur on the basis of Logos. Even the gods obey logos. The concept of Logos made it possible to analyze the mythical picture of the universe, which has no order, in contrast to the imaginary creed that nature is subject to the whims of the gods - the existence. Mankind has now become able to know logos - the law of the universe, act on that basis, function. Therefore, it was possible to scientifically study, study and explain the universe. Logos, therefore, interpreted the universe as proportionality, the necessity of being according to reason, according to ancient philosophers[1].

DISCUSSION

The mythical, imaginary worldview, on the other hand, required not to study the universe, but to believe in knowledge, without checking it or proving it. Scientific knowledge can be examined, denied, rationalized. In the mythical, imaginary approach, however, the order in which the narratives verify that the myths are true is not meant at all. The idea of seeing alpomish's bow as an inspection of how many Batman it was, whether or not the same arrow had the power to lift the arc as a young child, is itself ridiculous. But, anyone can analyze the law of Archimedes, the operation procedure of the Al-Farghani water meter and the data that this equipment provides, or the periods of change of the moon, the period of solar eclipse and other scientific data.

The fact that historical events have actually occurred can be checked on the basis of complications, traces, items and documents left from it. In World Science, from the ancient Greeks to the present day, there has been a debate about the methods of verifying the validity of knowledge. Thus, in the case of belief in mythical, mythological thought - beliefs, scientific thought - the basis of the worldview is the study of the laws of the universe, their examination and use in practical activities.

The scientific worldview, which began to form in ancient Greek philosophy, is a higher level of development of human thought than the mythological-mythical, religious worldview. Philosophers and scientists have sought to explore, prove, in an observation independent of delusions about the nature of things, the return of pre-empted explanations again[2]. The ancient Greeks took the first step towards experimental experimental science, which led to the formation of modern scientific observation, relying on a system of broadband styles, worldview, imagination.

The formation of the type in classical scientific observation is later-in the XVII century, the great physicists and philosophers of his time N.Copernicus, I.Kepler, G.Galileo, I.Newton, F.Bacon, R.Descartes, B.Spinoza, D.Manifested in Locke's works. In ancient Greek philosophy, the teachings of the first scientific schools, currents – major thinkers appeared. These teachings were developed and refined by their disciples, followers.

CONCLUSION

The worldview has aspects such as scope, content, center or base point. The scale of the worldview expresses the expanding aspect of the individual, which develops throughout his life. The content of the worldview reflects to what extent the diverse aspects of reality are covered in the mind of individ. The worldview center or focal point is understood as what kind of individual thinks about the universe from the framework of a complex of personal and social interests. A person relies on the living experience, the knowledge gained by people who have passed on himself before him in his life. The



worldview acquires a great practical meaning, influencing the moral standards of people, aspirations in life, interests, work and life.

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