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Philosophy of worldview as a basis for world perception and socio-cultural traditions

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Abstract: In the era of globalisation's transformation of socio-cultural standards, the worldview philosophy serves as the basis for their revision and implementation of appropriate changes. Particularly, the requirement to ensure the norms of cultural diversity restores the need to refer to a worldview category in the scientific and public discourse.

The research goal of this article is to provide an appropriate justification of the philosophy of worldview as the basis of world perception and socio-cultural traditions. Namely, the paper addresses the following **questions:** (1) What is the broader context for the Eastern European levelled description model of worldview? (2) Is the explanation of the world perception as a subset of worldview relevant? (3) What are the conjunctures of socio-cultural tradition and world perception at the level of worldview? (4) Is the tradition change possible as a result of changing the sum of the worldviews of actors?

The methodology is based on an iterative progression of analytical and synthetic methods. The review of publications served as basis for testing the theoretical model to encapsulate the interaction between the actor and the cultural context.

The results organise the connectors between the worldview and world perception in the socio-cultural dimension. The level model of worldview needs to be revised and empirically tested, but it provides auxiliary constructs for the operationalisation. The changes in worldview that are implemented at different levels have a different normative value.

Implications of the presented research are contained in the dimension of cultural hybridization, which leads to the formation of new worldview schemes, and socially desirable outcomes, through changes in the world perception of actors. The spread of the Eastern European level model will contribute to a shift away from the Western-centred methodology and will also provide the necessary tools for a revision of traditional practices.

Keywords: worldview operationalization, world perception, cultural diversity, eastern European philosophy, Ukrainian philosophy.

Introduction

The actual need to introduce the ideology of cultural diversity as a communication standard of the era has led to the search for a descriptive category that would thoroughly define the experience of discrete groups that form this diversity. Particularly, the new context of intercultural interaction became a prerequisite for revising the definition of worldview philosophy as a cornerstone disposition of the mentality of an individual or community. This significantly expanded classical definition lays down a new, universal meaning. An important factor was the issue of “worldview disagreement,” the cornerstone of a multicultural environment. In fact, the need to compare required experiences needs a certain identification of worldview systems. In this case, it is not about a substantive simplification, but about the formal features of worldview as a category of cognition. In fact, this desire implies a certain degree of universality: the worldview is the basis for designating phenomena of ethno-cultural, religious, and cognitive, embodied, and value dimensions. However, the generalisation of the worldview concept is characteristic not only of the axis of specific aspects, such as “religious-secular” and “personal-national”, but also of the structure of the worldview itself. Turning to a levelled description is a trend in philosophical research in Eastern Europe. At the same time, the Western European community systematically seeks to identify determinants for detailed knowledge of the phenomenon, which will have the appropriate dimension to describe the essential manifestations that are becoming significant in the new globalization context. In fact, this article presents the results of modelling the conjunctions of the concept of the worldview and socio-cultural tradition through a levelled representation characteristic of the Ukrainian philosophical school. Particularly, the attention is focused on the level of perception of the world as the basic and most culturally determined.

Research Problem

The question of the life interpretation in its sensory embodiment is presented in social studies that limit one's own understanding of the internal structure of the interpretation process. The worldview loses its primary philosophical essence, as it is operationalised through individual aspects that meet the requirements of standardised measurement. The characteristic quantitative approach to this topic makes it impossible to address the actual needs that arise in a multicultural environment. In particular, the existing descriptive categories of worldview axes retain differential sensitivity but do not provide information in the context of expanding the number of worldview schemes and their intersections. Accordingly, using the results of research works in this area, we seek to provide a certain level of coherence

to the concept of worldview, which not only reflects the introjected aspects of the socio-cultural tradition but also retains a unique internal content, going beyond the cultural and embodied in the sensual.

Research Focus

The worldview as an independent object of cognition in the Eastern European philosophical tradition is presented in a layered view that includes such aspects as world perception, world-understanding, world-view, and worldview, each of which describes a separate way of living the interpreted experience. At the same time, Western-centred philosophy is inclined to a typological concept, which limits the ability to describe in the context of the expansion of the socio-cultural tradition. Given the substantive manifestation of the worldview position in the actor's activity, it is advisable turning to the actual dimension in order to solve this problem - to harmonise the concept while maintaining its content. However, the act as a result and process goes beyond the conceptualisation scheme, and its projection in the dimension of worldview can be defined as a world perception as a reflection of experience in the process of perceiving experience. Thus, the indirectness of the experience of the world and at the same time its conditionality by a broader worldview narrative provides the necessary level of dimensionality to justify the conjunctives between the cultural and the personal in terms of dynamics. Accordingly, the study aims to reveal the phenomenon under investigation through the level of world perception, as a direct embodiment of higher-level conceptualisation schemes. The desire to solve the methodological gap inherent in the current research process is embodied in the selection of a model that will serve as a universal basis for understanding worldview philosophy in the modern context.

Research Aim and Research Questions

The purpose of this article is to substantiate the philosophy of worldview as the basis of world perception and socio-cultural traditions. The research objective is specified in the following research questions:

- (1) What is the significance of the Eastern European tradition of the levelled description of worldviews for the broader context?
- (2) Does the explanation of world perception as a subset of worldview remain meaningful in light of current data?
- (3) What are the connectors of socio-cultural tradition and worldview at the level of perception of the world?
- (4) Is it possible to change a socio-cultural tradition qualitatively as a result of a change in the sum of the worldviews of individual actors?

Research Methodology

The methodological basis of the study is the iterative progression of analytical and synthetic cognition. The fragmentation of the category of worldview and the identification of significant aspects served as the basis for defining world perception as a cornerstone category for substantiating the relevant conclusions. The actual evaluation of theoretical developments and individual findings made it possible to describe key concepts and relationships in a Western-centred philosophical context, where the world perception is not considered as a separate construct. The consistent result of the analysis was a synthesis of concepts that encapsulates the actor's experience of perceiving the world. The synthesis stage is aimed at integrating the fragmented elements of the worldview into a coherent entity in accordance with the proposed thesis of the unity of the socio-cultural tradition and the sensory experience of life. Particularly, the theoretical representation of world perception was tested by means of descriptions in the

terminological apparatus of other models. The result of the completed iterative cycle was the affirmation of the interaction of an actor and a group namely in a socio-cultural tradition at the level of perception of the world.

Research Results

First of all, it is worth expanding and detailing the definitions of the worldview, relying on the analytical achievements of Abi-Hashem (2017), which form the basis for the development of the relevant conclusion: the worldview philosophy is considered as the basis of these phenomena, given its interpretive orientation. The worldview, as a scheme of conceptualisation of experience, which depends on the previously obtained experience, serves to model the realities underlying the relevant experience. At the same time, the active transformation of reality and the creation of new experience take place in accordance with the existing model of reality. It is noteworthy that the characteristic interpretation occurs both at the individual and collective level. It should be noted that the worldview has a socio-cultural genesis: it is formed in the process of divided, joint construction. Therefore, the result is determined, among other things, by the experience that the subject did not directly acquire, but to which he or she is involved due to his or her ethnic and cultural affiliation. In fact, it is natural that such a way of contacting reality is plastic and diverse since its underlying basis has no clear causality and leaves enough room for chance. The distinction of independent levels of worldview is not typical of the Western European research environment.

Havrylenko (2020) actualises the problem of undifferentiated theories of worldview philosophy, which is inherent in modern epistemology. In general, addressing the issue of the structure of worldview as an independent transdisciplinary phenomenon, there is currently no single epistemological framework. Contextual models are often contradictory and mutually exclusive. Descriptive concepts consider this phenomenon as individual beliefs about realities and their interrelationships, embodied beliefs expressed in activities or values, or a characteristic cognitive model of the world that is supplemented and transformed. The content-functional description is based on two main models: implicit/explicit construction of reality and layers of reflection.

For example, Van der Kooij et al. (2017) consider the explicit level as formalised in a specific worldview dogma (scripture, scientific law, and socio-cultural tradition). In the field of social philosophy, the leading role is played by a level division that follows Dilthey (1919): the distinction between philosophical and theological, scientific, and socio-cultural worldviews. Each of these levels is considered as a way of constructing the corresponding level of reality: existential/spiritual, natural, and social.

On the contrary, it is more common to distinguish by the method of explanation rather than the object being explained. Experts tend to favour the typological approach over the structural one, given the complexity of the phenomenon under study. The differential characterisation of a worldview provides the necessary clarification of its content, avoiding the need to detail the internal scheme. Accordingly, such methods of categorisation as the degree of specificity (indigenous and transcultural worldview), ideological orientation (religious, secular, poetic worldview), and the homogeneity are common. The predominance of the comparative approach is the basis for strengthening the study of worldview disagreement: the heterogeneity of beliefs and ways of their implementation causes a sufficient level of tension between actors. Moreover, confirming the above thesis about worldview as the basis of a socio-cultural tradition, intercultural tension is often a determinant of the synthesis function: religious and ideological worldview often forms the necessary connectors for combining individual actors into a certain reference group and provides the criteria for distinguishing "friend or foe." It should be noted that worldview is generally a universal determinant for this set of interpretive elements and holistic schemes used by actors, precisely because of its neutrality with respect to specificity and ideological orientation (Freathy & John, 2019).

Noteworthy is Romele's (2020) thesis on the unity of worldview systems of different ideological orientations. The author notes that these explanatory models can be defined as a subset of causality.

It can be assumed that this tendency is due to the complexity of the substantive embodiment of the structural differentiation of worldviews: the characteristic external difference between worldviews is manifested in the ways of manipulating realities, while the internal scheme exists in a holistic manifestation and cannot be distinguished, in particular, in a quantitative form. Accordingly, strategies to distinguish between the cognitive and embodied components of the worldview are common. In its turn it is associated with the desire to delineate the phenomenon according to the dualistic paradigm (Åhs et al. 2019a). However, such a separation is often accompanied by a loss of coherence and emergent qualities of the worldview that exist in its holistic form. The source of this complexity is the law of holistic determination - the subordination of an actor's action to human's conceptualisation scheme. To elaborate, perceived sensations form the basis for decision-making, but the worldview lens determines this process both at the sensory-perceptual and mental levels. Therefore, a strong belief is always expressed through a directed behavioural act. In fact, Peterson (2021) believes that understanding the worldview of an individual or community provides the necessary context to explain the motivation and direction of their actions: the anti-environmental behaviour of an actor with an ecological or anthropocentric worldview will be meaningfully different (p. 32). Therefore, interventions aimed at changing the worldview of an individual are effective in eradicating the dominant destructive culture. At the same time, Jaspers' concession about the instrumental role of worldview in the implementation of the life plan and, accordingly, changing its direction remains meaningful (Alessiato, 2022). As noted above, the sensations received from realities in the aggregate form the basis for restructuring realities in accordance with the internal understanding of their superposition. This "constant of variability" is the reason for the difficulty of conceptualising a worldview, since the final definition should include both the formed scheme according to which being and activity are organised, and the process of forming the scheme and its consequences in material embodiment. Accordingly, Gustavsson (2018) and Ristiniemi (2018) propose categories that describe significant subsets of this phenomenon, emphasising their dynamism, as "existential configurations" and "interpretations of life," respectively. These concepts refer specifically to the level of beliefs and their creation.

Continuing with the thesis of action, it is advisable turning to the primary sources. In fact, Nicomachean Ethics addresses the issue of differentiating between moral judgment and morality as a worldview belief, which emphasizes the need to describe the conceptualised experience in general ("formed moral character"), but not a separate behavioural manifestation (2019). A classic concept for describing such a belief is *habitus*, a stable disposition that distinguishes a conceptualisation scheme (Gunawan, 2023). The socio-cultural contextualisation provided for the category of *habitus* by Panofsky (Macho, 2021) substantiates the dependence of the assessment of dispositions according to tradition. That is, *habitus*, as an element of worldview, describes the connotation given to the sensations received from reality, depending on its meaning for the community in which the actor exists. However, since *habitus* remains at the level of cognitive processing, whether personal or social, there is a need to distinguish between embodied and theoretical worldviews, which are expressed in numerous typologies and, in the Ukrainian tradition, operationalized through worldview. And while Kant's worldview manoeuvre describes the world model as a set of judgments without disclosing the mechanism (Englert, 2023), the post-Kantian paradigm fills the gap between sensation and *habitus* by explaining the source of connotation through language, value, or a way of explanation that exists in the actor's information environment and is implemented to form a particular worldview orientation (Norton, 1994). Therefore, summarising the above statements, we emphasize the unity of three aspects of worldview: feelings, traditions, and attitudes (*habitus*). Referring to the Ukrainian philosophical tradition, the following dimensions can be identified: world perception determines the intersection of the actor's worldview with reality, particularly with the

socio-cultural norm/knowledge embodied in tradition, and the final disposition is cross-cutting in terms of worldview and -understanding.

Given the separation of individual action from the general worldview, the most meaningful modelling is based on sensation as a connecting element between reality and worldview. It is the sensory-perceptual dimension that directly determines the viability of the actor's theoretical worldview, as it provides a sense of the truthfulness of the internal assumption tested by the act. At the same time, the nature of the perceived response will be determined by the sensitivity to sensation, which depends on habitus, and thus the reciprocal nature of world perception reveals an important essence of worldview: the interplay of the conceptualisation scheme and the socio-cultural environment. Based on the above generalisation of the theoretical model of worldview, it is advisable to draw a line between the general worldview orientation and world perception, which is more often described as a subset of the formed conceptualisation scheme. Thus, sense of world, as a process of gaining experience from reality, is dependent on the process of categorisation: the experience of a negative stimulus is the reason for the corresponding affective reaction upon repeated contact. Therefore, worldview as a subset can be the final form for describing worldview: the cumulative impression of the actual experience of the world in accordance with its internal reflection. However, the worldview is in constant transformation, so it is subject to the sensations that the actor receives in his life-creation. The structuring scheme itself is necessary for clarifying and constructing the meaning of sensations that reflect the realities faced by the individual. Accordingly, this process has a pronounced functional orientation - meaning-making (Taves et al. 2018). Therefore, perception of the world is a direct contact with the meaning perceived from reality, that is, the essence of a person is revealed in its projection onto a separate object (Feuerbach, 2004). Thus, through the attributes that an actor attributes to a particular reality in the process of perceiving it, he reflects and at the same time asserts his own worldview orientation, acquiring a more formalised habitus.

Manoylo (2022) proposes a deterministic connection between the worldview philosophy and world perception, continuing the idea of the worldview duality. It is worth noting that in his work the author refers to the concept of an implicit/explicit conceptualization scheme. Manoylo's interpretation of the implicit level is based on the innate tendency of the individual to experience the existential, which is an innate quality adjacent to self-awareness. Returning to the idea of meaning-making in world perception, we can talk about the natural desire to create meaning in the perceived, which is associated with the need to organise experience. That is, a personality initially has a corresponding worldview vector, which is determined by its limits of sensitivity and cognitive superposition. It is noteworthy that this theorization is confirmed at the stage of empirical testing, particularly, in the work of Urraca-Martínez et al. (2021). Thus, the psychophysiological worldview orientation that determines the further direction of the actor has been confirmed, to a certain extent. In fact, Manoylo considers this orientation to be determined by the basic needs of the individual: the formed motive (the desire to satisfy a need) determines the nature of the meanings that the individual unconsciously attributes to the relevant realities, depending on their relation to the resource of satisfying the need. In other words, a person in his or her implicit worldview is aimed at world cognition *ab ovo*, since he or she perceives and saturates with meaning an innate biological desire, the model of which develops in the course of cognitive complexity and at a certain stage of psychosocial development acquires an explicit form. Consistently, worldview orientations may be fragmentary and not fully describe the reality with which the actor interacts. In fact, Bråten (2022), considering the problem of non-binary worldviews, articulates the stability of the implicit level of worldview: the cognitive processing of the worldview scheme is costly and exhausting, and therefore maladaptive. At the same time, we can postulate the existence of a certain optimum of explicitness: a pronounced belief in the model of life as a zero-sum game is a sign of social maladjustment of the actor, so the semantic load is not only a resource for satisfying a need, but also a resource for integration (Potaczala-Perz, 2020).

In this case, the determinant is the explanatory power of the activity orientation of the resolution of the tension formed by the need. Thus, the unity of what is felt and what is done is justified. It is important to note that the result of the action is evaluated in relation to the satisfaction of the need, determining the appropriateness of a particular act that forms the “circle of action theory” defined by Norton (1994). The question of the basis in the context of this activity relationship is appropriate. The most meaningful explanation is the embodiment of the socio-cultural tradition in the process of educational activity, which expands the worldview of the individual through the iteration of internal and actual action (Hutchings et al., 2022). The corresponding cycle reinforces the stereotype, which guarantees the desired result. The sense of the world, in accordance with the implicit worldview, determines the way of action and its interpretation, while pedagogical intervention relays the socio-cultural norm, directing the habitus of the individual. Given the contextual nature of this norm, “a system of thought is rarely made explicit, which permeates the conceptions of time in a given culture and conditions the type of theorizations...” (Castorina, 2021). Accordingly, unconscious aspects of the worldview are formed that determine the shape of the community's cultural mind-set.

A characteristic feature is a measurable connection between the internal schema and the cultural norm, which is embodied, again, in the act. The way of explaining reality inherent in a particular community forms the implicit level of the personal model of the world and determines its perception of the relevant realities. Particularly, Aristotle's model of health, according to which *pneuma* and *psyche* are discrete, has become implicit in the philosophy of medicine, which unconsciously preserves exulaphic and hygienic ideologies (Coulter et al., 2019). Despite the explicit justification of critical rationality, the relevant dichotomy persists in the habitus of medical professionals. The implicit nature determines the indirectness of worldview determinism in relation to perception of the world. At the same time, it asserts the cultural dependence. That is, the world sense of an individual actor that has acquired cultural value has transformative potential in relation to the group norm. At the same time, the actor's perception of a particular object depends on the worldview position. Namely, the axis of “hierarchy-egalitarianism” is most often considered. This method of operationalisation in quantitative research is based on the habitus of social reality, which determines the actor's orientation towards social dominance (SDO), i.e. the normalisation of social hierarchy (Hornsey, 2021). Particularly, the commitment to the introduction of CRISPR-Cas9 in the context of the food industry (Yang & Hobbs, 2020) or the perceived threat of an information message (Kim & Kim, 2019), which have no cognitive connection with the position of social relations, is quite clearly determined by this habitus. That is, the sense of these realities is distorted by a broader interpretation scheme. The final assessment of a phenomenon is formed in its reciprocal conclusion of the worldview of an individual actor and community, and often has a political orientation, i.e., it is aimed at satisfying a higher-order need. In this way, the interconnection between the actor's experience and his/her vision of his/her own experience is affirmed.

Thus, Harris (2022) postulates that the corresponding implicit bias is the result of a perceptual causal error: the perception of distorted realities. The actor, using a conceptualisation scheme, reads a sample of information according to a motive (the desire to satisfy a need). The corresponding sensory experience has a characteristic selectivity and forms a stable confirmation of the internal assumption, which differs from the results of its activity test. Turning to the epistemic strategies considered by Al-Mousawi (2020), we can complement this model of embodied bias, since only the rational approach has the appropriate resolution for a meaningful world perception, but, as noted above, constant explication is costly for the integrity of the actor's worldview. Kravets' (2018) postulate of the close unity of the person and the world, given its subjective inclusion and lack of a separate conceptualisation scheme, also extends this description. Turning to the perceptual component of world perception, it is advisable to cite the analytical work of Hafria and Firestone (2021), who consider the concept of signatures - clear determinants of perception that separate the process of sensing reality from its mental explanation. Summarising, the authors try to distinguish

qualia at the sensory-perceptual level. Thus, the signatures are defined as speed, automaticity, and the phenomenology of stubbornness, which confirms the selectivity of testing the hypothesis at the level of perception. It should also be added that cultural tradition serves as a way of unfolding sensation through the attribution of realities. The speed and automation of the perception process is associated with the need to create a common network of meanings, which guarantees its effectiveness in the absence of conscious processing. At the same time, as the authors note, the knowledge gained during training can reduce the error at the explicit level without having a significant impact on the phenomenology of sensory experience. The latent desire of the actor, in the end, remains the maximisation of reward (Harris et al., 2020).

Thus, the key problem within the cultural diversity area is worldview disagreement. In this case, the inconsistency of the actors' position is not due to a specific reality and its qualities/connections, but to the habitus of this reality that guides the actors. Thus, Stenmark (2021) proposes a solution to the problem of disagreement by revealing differences in worldviews, contrasting it with the general comparison of individuals in a formal presentation. In this way, worldviews can be assessed discretely and in particular through the actor's world perception. It is noteworthy that research in this area is focused on isolating an "isolated proposition", which leads to a loss of context since disagreement is fundamental in nature - it is determined not by the qualities of reality, but by the general scheme of conceptualisation of participants (Lougheed, 2020). Returning to the example of the perception error, aspects not related to the social hierarchy are subordinated to the habitus in relation to this reality so that the knowledge of disagreement about a particular feeling will have less explanatory power than about the sensation in general. In particular, Lougheed (2020a) defines such a complex interconnection of habituses by the concept of a belief network. In this context, it is worth noting that these networks have a pronounced socio-cultural nature, as they include both explicit and implicit levels of conceptualization schemes. However, the difference between the networks will be determined by the difference in sensory experience, since life realities are saturated with meanings according to the social affiliation of the actor. Therefore, referring to the concept of Bourdieu (Macho, 2021), one notes that the unitary worldview of a certain ethno-cultural community will exist with characteristic differences between different social groups. Noteworthy is the reflection of Islamic epistemology, which forms a scientific scheme of conceptualization in accordance with the socio-cultural tradition of the community, distinguishing it from Western-centred research thoughts: "...through Sufism that the highly intellectual and rationalistic religious spirit entered the receptive minds of the people, affecting a rise of intellectualism and rationalism" (Mahmudin et al., 2021, 27). In other words, the actor's world perception in his or her research activity gives shape to his or her world, which is described in the results of statistical analysis. At the same time, the religious elements of the cognitive process do not exclude the effectiveness of the actor's secular descriptions of realities, as the multiplicity of worldviews is preserved (Åhs et al., 2019). It is worth noting that this pluralism does not have a sufficient theoretical basis in the cited works, but can be described quite harmoniously through a level structure: the worldview of an actor, existing, for example, in the Islamic socio-cultural tradition, is embodied in the natural episteme, while his worldview is formed based on spirituality.

The problem of reducing the limiting influence of the worldview orientation is most meaningfully smoothed out at the level of perception. In fact, the actor's sensitivity to the worldview diversity is identified as a fundamental aspect.

Urraca-Martínez et al. (2021) note high intellectual abilities as a factor of this sensitivity as the basis for transferring heterogeneous forms of habitus to the level of cognitive conscious processing. That is, receptivity to a new way of conceptualisation is related to the actor's ability to use a rational epistemological strategy, previously postulated by Al-Mousawi (2020). It should be noted that intellectual abilities in this context testify to the unity of comprehension and perception since the ability to cognitively process depends on the qualitative and quantitative indicators of the input data with which the actor

interacts. A double conclusion can be drawn: the cognitive complexity of a person's worldview determines the effectiveness and breadth of his or her world perception, but the sensitivity/openness of experience is a prerequisite for the complexity of the cognitive scheme. Thus, we return to the dyad of implicit and explicit worldview systems but affirming the importance of the latter in relation to the adaptive potential of the actor. As Castorina (2021) notes, "worldviews constrain theorisation in scientific disciplines by limiting its scope" (p. 154). That is, the ability to sense the world in the paradigm of cultural (worldview) diversity provides the actor with the ability to meaningfully experience and comprehend other experiences, even those that are not directly perceived. However, at this level, it is not only tolerance to a different system of meanings that is revealed but also the general sense of the world of the individual. For example, Jackson and O'Grady (2018) show that cultural diversity projects, particularly in education, are implemented on four much deeper principles: learning to know (epistemological vector), learning to do (action vector), learning to live together (shared reality vector), and learning to be (existential vector). That is, the description of perception of the world at the level of cognitive and bodily is insufficient, while the category of worldview combines the actuality of experience and its perceptual nature.

A valuable example in this context is the research on the ontological experience of the Mosekene, who have a characteristic worldview of themselves in the forest as a holistic social relationship. The Mosekene worldview personalises nature at the level of sensation, giving the forest a certain degree of agency (Gambon & Rist, 2019). This example reflects a specific manifestation of the "oceanic experience" that Hadot verbalizes in his work. The state of being in contact with the world - that is, touching, actually feeling - is the way to reconcile the worldview and experience that meets the demands of the present. Maciel and Trevizan (2020), note that this experience is not identical to the surprise given the significant difference between reflection and direct qualia. In addition, the authors consider the "oceanic experience" Hadot as a prerequisite for integrating the experience of what is felt from reality into one's own conceptualisation scheme. That is, this concept describes the actor's contact with the world (Sellars, 2020). In this context, it is the distinction between the surprise of encounter and the withdrawal from one's self with a consistent return that provides a meaningful basis for describing worldview as the basis of perception: in contact with reality, a person gains the sensory experience that fuels his or her habitus, transforming it. Despite the limitations of such contact and its motivational conditionality, the actor has conscious control over the integration process, i.e., he or she is able to transfer the implicit (felt, oceanic) projection of reality or its qualities/connections into the internal model.

It is worth noting that Kravets (2018a), in detailing the problem of limited perception, articulates it through semantic impoverishment: the discreteness of the actor's values makes it impossible to perceive information, which is consistent with the above. The author considers polar values, such as good and evil, love and hate, which are recorded in the process of world perception. The expansion of the semantic field, in turn, contributes to the expansion of sensitivity channels. Thus, cognitive complexity is a natural process of creating a worldview through a world perception. It is noteworthy that the semantics of the word, according to the above arguments, is the connector between the studied concepts and the socio-cultural tradition. This idea is embodied in the linguistic research of Onyshchak (2015). The relevant elements of different language systems are condensed representations of the realities in which actors operate. In particular, when considering the polarity of good and evil, the evaluative and normative functions that determine the direction of the perception of ethnocultural groups are distinct. Popova (2020) draws attention to the difference in connotations of verbalisers that form the semantic fields of actors. Particularly, the concept of "independence" for the Western European space has a globalisation connotation, while for the Ukrainian community; it is the embodiment of joint development. The presented isolated examples complement the understanding of the individual's sensory experience since language as a system of encoding habitus at both (explicit and implicit) levels embodies the socio-cultural influence on the experience of the world. Accordingly, the worldview disagreement has a clear linguistic and cultural

conditionality, which is embodied in the specificity analysed by Ranalli (2020). Finally, language also embodies the action dimension - the transformation of realities in accordance with the agent's conceptualization scheme. Verbalization serves as a way of creating a socio-cultural tradition, reproducing it, and changing it at the same time, which is noticeable in the context of the postmodern tradition (Shynkaruk et al., 2019).

Discussion

The presented worldview revelation through the level of world perception in the socio-cultural context provided the necessary links for Western and Eastern European philosophical traditions integration. Particularly, the need to objectify the interpretation of life experience, which is realised in the concepts of Western authors, corresponds to the level model of the worldview of Ukrainian philosophical thought. Thus, Hickey (2019) emphasises the need to turn to the ethnocultural worldview as a determinant of the world perception of an individual actor, using different terminology from the above mentioned. However, the indigenous orientation and the consideration of epistemological strategies are a characteristic common feature of these scientific worldviews. At the same time, the expansion of the category of sensory experience is an effective way to detail the research interpretation. Namely, in the context of the development and changes that characterise modernity, the issue of a new configuration of the worldview of a cultural community is relevant, particularly, as a result of a traumatic event. Thus, using the ontological category 3x3, Fuchs (2021) highlights the experience of distorted corporeality during the COVID-19 quarantine period, actually reveals the perception strategy of the conditioned actor. The absence of a level paradigm makes this description closer to the concept of a body without organs, given the detachment from the worldview continuum of sensitivity in its bodily manifestation. That is, reciprocity, which is revealed because of the synthesis of world sensation and the Western European worldview epistemology, complements the existing concepts, particularly, through the vector of dynamism and perception. Nevertheless, it also offers a new perspective on the socio-cultural conditioning: the collective worldview (of a particular ethno-cultural community) cannot be described as a set of individual worldview positions in accordance with the Rousseau and Billingham (2018) paradigm. Although the humanistic orientation is preserved in each of the concepts, the level structure highlights a characteristic disproportion: the perception of world of an individual actor is more important for the community in terms of its actions. In other words, the collective paradigm is the result of a tradition implemented in the form of a divided reality by a group that has a characteristic socially oriented motive - the desire to satisfy the need for social belonging.

The synthetic model of Taves et al. (2018) closely aligns with the operationalisation presented in this paper. It aims to merge the worldview and the meaning systems to reconcile religious and secular perspectives. The author delineates the difference between the Global Meaning Systems (GMS) and the Significance Management (SM), employing the concepts of "embracing the world" and "self in the world." These correspond to Eastern European categories of world perception and worldview. Thus, the publications confirm the existing methodological limitations concerning the depiction of contact with the world and its active transformation. Even though the analytical approach to the worldview considering has inherent limitations, its compensatory aspect in this case is the integration of individual levels within a broader context. Viewing the world as an intermediate link between a comprehensive worldview and the perception of reality sensations does not segregate them. Instead, it assists in illustrating the process of the actor's reconstruction of the world and their own self-perception.

To summarise, the extended level model can serve as a basis for theorising and implementing the research of Western-cantered philosophy, given its integrative orientation. The key element of harmonisation is the symbolic system of language as a way of embodying and at the same time expanding the community's worldview. It is noteworthy that the verbalisation of the habitus of an ethno-cultural

group is a confirmed construct in the research of Allard-Kropp (2020), and the transformational potential of cognitive complexity associated with the realities of word semantics is evidenced in the empirical tests of Kimanen et al. (2019) who define the proficiency in several languages as a factor in the expansion of sensory experience.

This confirms the thesis that asserts the necessity to distinguish the sensory as the fundamental basis for the actor's sociocultural adaptation. The actor's conditional worldview lens of perception dictates the course of their existence. Consequently, its expansion is a prerequisite for effective adaptation, especially in the context of escalating intercultural interaction. It's worth noting that this process is contingent on the methodological framework within which it is implemented. In other words, interventions aimed at the worldview are influenced by the actor's own worldview. This recursive nature further validates the need to delineate the worldview, as the congruence relative to the actor's own perspective is determined by their ability to pinpoint the location of the constraint that defines it.

Given that the problem-oriented approach is pertinent, the philosophical interpretation takes a specific focus on resolving a distinct request. Thus, the worldview serves as an operand for elucidating the tangible manifestation of habitus. Since an attitude, as a distinct form of worldview, often remains non-verbal and/or unconscious, the sensory-perceptual system is the key to deciphering the individual's belief, which will directly influence their experience. Specifically, the cognitive focus of the human sciences offers suitable tools for the objectification of a metaphysical category, given that a logically coherent model is established.

The category of world perception, an aspect of worldview similar to Hadot's "oceanic experience," is a synthesis of the sensual and intellectual that is best encapsulated in linguistic conceptualisation provides the necessary degree of coherence for research in the direction of the corporeality of the worldview paradigm, while preserving the contribution of socio-cultural tradition. The actor's immersion in the cultural context dictates the reliance of his worldview prism on the linguistic paradigm where he operates. Concurrently, the changes that characterise the process of worldview formation mirror the dynamic relationship between the environment and the medium. Consequently, by shifting focus to the sensory level, we can depict the dynamics of these transitions across the perceptual boundary and evaluate the quality of contact.

Conclusions and Implications

Considering the fact that the operationalisation of an independent worldview, serving as an intermediate link between the experience and belief, aligns with the current Western-centric research concepts, it is appropriate to establish the corresponding category as a foundation for elucidating the studied phenomena. The conceptualisation presented in this work requires further revision based on empirical verification results. However, the distinction of levels seems promising. The convergence of the studied phenomena is evident in the unity of an individual agent's worldview and their sensory experience, which depends on the sociocultural tradition. Simultaneously, each aspect is in a state of constant dynamism, transforming in line with the changes in the others. The corresponding system allows for a dissection of the worldview into separate elements for its meaningful exploration. Yet, the paradigm of the collective worldview is constrained by the imbalance of the individual actor's worldview contribution, which might be more significant for the community considering the principle of action. Therefore, when delineating the transformation process of an individual's worldview conviction, it is worth examining the integration level of experience. Nonetheless, the worldview system, viewed as a network of socially conditioned traditions within a culturally distinct group that meets the need for social belonging, assures gradual development consistent with its bearers' current positions according to their perceptive optima.

1. The level conceptualisation of the worldview is a way to preserve the necessary dimensionality of cognition of aspects of the actor's experience, which at the same time provides the necessary theoretical basis for reconciling implicit and explicit schemes of conceptualisation of reality.
2. The worldview as an aspect of worldview reflects the sensory experience of aspects of reality, which forms a reciprocal relationship with the person's worldview. Accordingly, the definition of worldview as a subset cannot be sufficient to cover the ontology.
3. Using the concept of the worldview, the actor's experience, which is formed in accordance with his or her conceptualization scheme and at the same time changes/enhances it according to the impression received, becomes subjective.
4. The experience of the world and the desire to ascribe meaning to individual realities and their sets is a characteristic innate quality of the individual, which is revealed in the process of increasing cognitive complexity, changing sensory experience, and changing depending on the experience gained.
5. The socio-cultural tradition forms the environment of meanings that determine the worldview as a result of the perceived experience of the social norm.
6. The verbalisation of experience is a cornerstone mechanism for creating an explicit worldview and, at the same time, a resource for relaying a cultural standard that lays down an implicit scheme of conceptualisation.
7. The socio-cultural environment is characterised by constant dynamism, given the active transformational activity of actors, but the extent of their contribution is uneven.
8. The sum of the actors' worldviews forms the social context through semantics, which is primarily embodied in words.

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