



THE THEORETICAL AND EPISTEMOLOGICAL INTERPRETATION OF THE WORLD PICTURE IN PHILOSOPHY

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Abstract

The article analyzes the theoretical content and epistemological characteristics of the concept of the world picture within the system of philosophical knowledge. The aspects of this concept related to human cognition, worldview, and scientific rationality are substantiated. In addition, the formation and transformation of the world picture are scientifically explained as processes occurring under the influence of cognition, the development of scientific knowledge, and socio-historical factors. The research results demonstrate that the world picture is a dynamic and historically conditioned system closely connected with the process of cognition.

Keywords: World picture, philosophy, gnoseology, epistemology, worldview, paradigm, transcendental approach, scientific cognition.

Introduction

In philosophy, the world picture is considered a conceptual category that organizes human knowledge about reality and represents it as an integral system. It is formed as a result of the process of cognition and reflects a general understanding of the world [1].

This category is not limited to structuring the results of human cognitive activity, but also ensures their internal connections, hierarchy, and semantic coherence. From this perspective, the world picture is regarded not merely as a sum of knowledge, but as a cognitive structure that integrates knowledge and gives it meaning.



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 4, April, 2026

Website: usajournals.org

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In philosophical analysis, this concept is not interpreted as a direct reflection of external reality, but rather as something connected with the forms and possibilities of human cognition. Therefore, the study of the world picture is closely related to the main issues of gnoseology and epistemology — the sources, forms, and limits of knowledge.

While gnoseology analyzes the substantive aspects of human cognition, epistemology studies the mechanisms of knowledge formation and the criteria of its validity. In this regard, the world picture is situated at the intersection of these two directions, appearing both as a result of cognition and as a model of its functioning.

In modern philosophical views, the world picture is interpreted not as a static model, but as a dynamic system that changes under the influence of historical and social factors. This demonstrates that its formation is closely connected with the development of scientific knowledge.

In particular, scientific discoveries, theoretical innovations, and changes in the cultural environment reshape human perceptions of the world. As a result, the world picture becomes enriched with new content in each period, and qualitative transformations occur in its structure.

The aim of the article is to identify the theoretical foundations and epistemological nature of the concept of the world picture in philosophy, as well as to systematically analyze its interpretations in different philosophical approaches.

In philosophy, the world picture is a conceptual system formed as a result of human cognition. It generalizes the knowledge acquired by a person, organizes it, and forms a coherent worldview.

This system operates through concepts, categories, and theoretical models existing in human thinking. Through them, a person comprehends reality, classifies it, and attempts to explain its essence.

From a gnoseological perspective, a person understands external reality through sensory and rational cognition. The data obtained through sensory perception are processed through intellectual analysis and take the form of concepts and theories. As a result of this process, the world picture emerges.



In this process, cognitive mechanisms such as abstraction, generalization, and categorization play an important role. Through them, a person connects individual phenomena with general laws and transforms knowledge into a systematic form.

In philosophical literature, the concept of the world picture has been interpreted in connection with human cognition. According to Immanuel Kant, a person does not perceive external reality directly, but understands it through a priori forms existing in the mind [2]. Space and time serve as universal forms of cognition and constitute the basis of all experience.

In Karl Popper's theory, scientific knowledge develops through continuous verification and reassessment [3]. This approach demonstrates that knowledge is not absolute and is constantly subject to refinement.

According to Thomas Kuhn's concept of paradigms, scientific knowledge is formed within a certain paradigm, and when paradigms change, perceptions of the world also change [4]. This confirms the historical nature of the world picture. These theoretical views once again confirm that the world picture is a system that continuously changes and is reshaped under the influence of new knowledge. At the same time, it reflects the limitations and conditional nature of human cognition.

These approaches show that the world picture is closely related to the process of cognition, scientific rationality, and historical development.

Thus, in philosophy, the world picture is characterized as:

- dependent on the process of cognition;
- formed through human thinking;
- a system that changes under the influence of historical and social factors.

The research results show that:

- the world picture is the main result of the process of cognition;
- it is a conceptual system that shapes human worldview;
- this concept is formed through the interaction of subjective and objective factors;
- the world picture has a dynamic and historical character.

Philosophical analysis shows that the world picture is an important theoretical category that generalizes and systematizes human knowledge about reality. It is



***Modern American Journal of Social Sciences
and Humanities***

ISSN (E): 3067-8153

Volume 2, Issue 4, April, 2026

Website: usajournals.org

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formed in close connection with cognition, scientific rationality, and worldview. In this regard, the study of the world picture has not only theoretical but also methodological significance in philosophy and serves to understand the essence of human cognition.

In addition, this concept provides an important theoretical basis for interdisciplinary research, as it helps to explain the universal mechanisms of human cognition and enables the integration of knowledge from different fields of science.

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