

***SOME ASPECTS OF THE INFLUENCE TO FORMATION A WORD
PICTURE OF AN INDIVIDUAL THROUGH THE VISUAL GENRES
OF MEDIA AND ART***

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Each individual, in the process of his own personal development, forms his own picture of the world, which is his individual universe, a complex system of components of existence, worldviews and connections between them, visual representations of the world and the place of man in it, about the relationship of man with reality, nature, man with a person, with society, with oneself, one's own emotions and experiences. A person lives, acts, makes decisions, influences the environment and society, realizes his personal and civil rights in accordance with his own worldview, certain cause-and-effect relationships, concepts of existence and its laws, ethical norms, imperatives, ideals, and values. But today's numerous conflicts - from personal to large-scale political and even military - demonstrate that some human worldviews, ideas that in the process of assimilation have become principles, values, beliefs have a false foundation, distorted information, intentionally or unintentionally modeled artificial construction, which is perceived, assimilated, and becomes part of the individual's world picture by various methods - the created impression or even shock, suggestion, numerous types of manipulation, and when it comes to political, ideological, marketing projects designed for large audiences, it acquires large public, state and interstate scales, forming narratives of historical and civilizational scales.

Man in his worldview has always sought to establish a certain integral picture of the world. At the same time, it was built on the basis of various, first of all, philosophical, natural-scientific and religious ideas about the surrounding world and was fixed in various theories and worldviews. Without these theories and ideas about the picture of the world, it was difficult for a person to imagine his relationship and interaction with the world, to find his place in the system "Man - society - nature".

The first paintings of the world were composed within the framework of ancient philosophy and were clearly naturalistic in nature. And only in the era of the emergence of scientific natural history at the turn of the 16th and 17th centuries was a somewhat coherent scientific picture of the world formulated. It was built on the basis of the already achieved level of knowledge, reflection of certain processes and phenomena of reality in their general connection and development.

From our point of view, the picture of the world is a collection of general and personal

knowledge that provides an integral representation and reflection of the existence of nature, society and man, material and spiritual life.

In the structure of the picture of the world, two main components can be distinguished: conceptual (conceptual) and sensuous-imagery (everyday-practical). The conceptual component is represented by knowledge, expressed concepts and categories, laws and principles, theories and teachings, and the sensory component is a set of everyday knowledge, feelings, perceptions and ideas about the world and the person himself.

The first pictures of the world were formed spontaneously. But attempts at purposeful systematization of knowledge took place already in antiquity. They were mainly naturalistic in nature, but reflected the inner need of man to find a model of order in nature (that is why the cosmos in ancient Greek meant order), to know the world and himself holistically, to understand his place and attitude to the world.

From the very beginning, the picture of the world was organically woven into the worldview of a person, had a dominant character in its content.

Knowledge about nature, about technology, about society and man takes its place in the construction of one or another picture of the world. Only understood in unity, they are able to give a complete (satisfying person or society) picture of the world.

We agree with the definition of the philosophical picture of the world as a generalized, expressed by philosophical concepts, a theoretical model of "being in relation to human life, his spirituality and activity, which is formed at a certain stage of historical development" [1].

Knowledge is the basis of a philosophical picture of the world, on the basis of which a corresponding vision and understanding of the world is built. Building a visible portrait of the world structure, its figurative and conceptual copy, the philosophical picture of the world does not take the person himself outside of its framework, it appears inside him. The problems of the world and the problems of the person himself are very closely intertwined. It also follows that the philosophical picture of the world has a concrete-historical character. It is historically determined by the time of its appearance and formation, its totality of knowledge, which characterizes the level of knowledge and mastery of the world by man. Thus, the philosophical picture of the world of antiquity is significantly different from the modern philosophical picture of the world.

A very important point that makes the pictures of the world fundamentally different is the nature of knowledge itself. Philosophical knowledge has a general and general, universal character. Natural knowledge is mostly specific and private in nature and meets the criteria of scientificity. It is tested, aimed at the reproduction of natural objects and processes or their use for human life. Dogmatic belief in the religious-supernatural or religious-practical (cult) is characteristic of religious knowledge.

The philosophical picture of the world is constructed (described) with the help of its categorical apparatus. Thus, the terminology of the natural reflection of reality does not correlate with dogmatic descriptions of existence in religion, and everyday language, although it is included in any descriptions, nevertheless does not coincide with either the philosophical or theological terminological apparatus. The constructed model of the world requires an appropriate system of concepts, as well as a set of words in judgments with which it can be described.

Philosophical and natural knowledge are developing systems, but this cannot be said about religious knowledge. The fundamental views and ideas that form the basis of the religious picture of the world remain largely unchanged. The fathers of the church still consider it their main task

to remind humanity that there are higher and eternal truths above it.

In general, the picture of the human world as a holistic entity is a unity of various components: social, cultural, psychological, economic, cognitive, emotional, volitional, etc... Man interacts and lives in the world of objects involved in his transformative and cognitive activity. A person forms a picture of the world, and it is he who determines the depth and limits of cognition, emotional attitude and readiness for active action in it. The picture, or image, of the world, on the one hand, is created by a person, and on the other hand, it is a condition for the active life of a person. The system components of the picture of the world are the components of the inner world of a person as a subject of action.

The picture of the world of an individual is a complex system of images and connections between them, visual representations of the world and a person's place in it, information about the relationship of a person with reality, nature, a person with a person, a person with society, a person with himself, his own emotions and experiences. The picture of the world makes it possible to understand the world as a complexly organized, but structured system, in which certain roles, assignments, and vocations are assigned to the person himself. The central components of the picture of the world are space, time, reason, fate, the relationship of the components and the overall whole. Any adult person, regardless of previous experience, depth, quality, and nature of the acquired knowledge, has a sufficiently voluminous formed picture of the world with certain cause-and-effect relationships, concepts of existence and its laws, ethical norms, imperatives, ideals, values, etc.

The term "world picture" was first proposed by the physicist Heinrich Hertz, who used this concept to denote a set of internal images of external objects that reflect their essential properties. In physics textbooks, the picture of the world is interpreted as systematized human information about the world [3]. Later, the concept passed into philosophy, psychology and other humanities and social sciences, and became quite common.

The picture of the world is part of a more general phenomenon - a worldview, which includes worldview, worldview, worldview, worldview, that is, a complex construct of ideas and ideals, values, views and beliefs, principles and actions, ideas and general knowledge (life, scientific, professional), prejudices, judgments, a whole series of existential phenomena such as freedom, will, faith, hope, love and hate, good and evil, and their place in the philosophical and life system of this particular person. In the picture of the world, all material and ideal components of our existence are present and they are in constant interaction, influencing our daily actions and deeds, determining our behavioral pattern and attitude to any phenomena and events. Accordingly, if a worldview can be called a "constitution" - a collection of its laws and rules of existence, then the picture of the world is a more dynamic procedural mechanism, under the influence of which a direct way of life, a model of behavior, a system of life priorities, likes and dislikes, the nature of choice, the mechanism of actions etc.

The picture of the world is a purely individual phenomenon, a phenomenon that belongs to a specific person, the "actual existence of the soul" of each individual, since it is a product of personal thinking and experiences, philosophical search, psychological features, etc., so next to the rational, intellectual, critical constructs of the picture of the world, it reflects subjective reality with a specific system of world perception, filtering and interpretation of information, and, accordingly, with its own set of personal attitudes, ideas, stereotypes, cognitive distortions, pseudo-values, false principles, delusions, self-delusions, etc.

influence.

All the time, all influencers constantly and tirelessly hunt for their target audience (by age, gender, geography, consumer categories, life plans and interests, religious affiliation, political views, sexual preferences, etc.).

Television has become a real weapon of artificial control of information influence on the masses. This technology, invented at the beginning of the 20th century, actually changed the world. The English television company BBC was the first to start regular television broadcasting in 1936. In the former USSR already in the 1950s, the television set became an almost mandatory part of the interior, and television became a significant part of the way of life of the Soviet people. It is impossible to resist a weapon if it is located in your home and "shoots" almost 24 hours a day.

In the USSR, television was monopolized by the state, was represented by only a few central, regional and local channels and created a fantastic psychosociological phenomenon - the effect of complete trust in the information spread from TV screens. "It was said on television," - that was the main and final argument in any dispute about the reliability of the information provided. But if previously special psychological tools of mass influence were used at a certain level of state or interstate administration, in intelligence or conflict studies, today any consumer of information is a target of manipulative influence by players of various levels - even local politicians, brands, media structures, etc.

By the way, in Western countries, due to the fact that the majority of broadcasting structures belong to private or public organizations, there has always been a large competitive media market, the viewer has always had the opportunity to choose not only among broadcasters, but also among genres, formats, cable operators, so not considering the fact that television was and remains the most popular means of mass information, it did not produce the effect of total public trust, as in the case of the countries of the post-Soviet space.

Modern mass media do not reflect reality, but artificially generate "necessary" ideas and narratives, successfully form an alternative, distorted reality that is perceived as valid, as real by millions of people.

Along with the understanding and awareness of the political, historical and even civilizational influence of television on humanity, such terms as media expansion, media danger, media violence, media hysteria, media epidemics were introduced by problem researchers, philosophers, sociologists, psychologists, media managers, and public figures.

Today, a whole field of information protection and information security is being developed at the intersection of many scientific and practical areas, but it is evolutionarily difficult to imagine what the struggle for personality would be like without television, and the pictures of the world of humanity - without media distortions and prejudices, because the absolute majority have no intention of parting with televisions, the need in information remains one of the most important in society, and equipment manufacturers offer new generation televisions.

Conclusions. Human life takes place on the basis of the picture of the world. The picture of the world is a collection of general and personal knowledge that provides an integral representation and reflection of the existence of nature, society and man, material and spiritual life. The picture of a person's world as a holistic entity is a unity of various components: social, cultural, psychological, economic, cognitive, emotional, volitional, etc. The picture of the world of an individual is a complex system of images and connections between them, visual representations of the world and place of a person in it, information about the relationship of a person with reality,

nature, a person with a person, a person with society, a person with himself, his own emotions and experiences. The nature of a person's perception of a moving audiovisual image is fundamentally different. A cartoon, film, video or TV program is already a ready, formed product, where all the questions that may interest our perception are solved a priori. Those worldviews that should have been formed in the imagination, if familiarity with the plot happened through the process of reading, are offered to us ready-made without our help. It is the new vision of the world picture of the individual that changes the world around us, transforms our being.

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