Formation of the Rational Socio-Economic Worldview Based on the Laws of Nature and Society

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Abstract: The study is aimed at the improvement of social and economic relations based on modern directions of the formation of a rational socio-economic worldview, eliminating the sociological contradictions of modern society. The use of a system-holistic interdisciplinary methodology determines the need to review the development tools of the problem of creating a rational worldview in society. The basis of the research methodology has become the conceptual matrix of the formation of a rational worldview according to community levels, taking into account the basic socio-economic law of human development in any system. The article presents the results of a study designed as a clarification of the concept of "rational worldview", creating a list of the benefits of forming a rational socio-economic worldview based on the laws of nature and society, and determining the directions of formation of a rational worldview in the context of the topic under study. The results of the study can be used in the system of state management of economic processes.

Novelty/Originality of this study: (1) actualized, based on the systematization of scientific views, the theoretical provisions of the formation of a rational socio-economic worldview and determined the modern directions of its development; (2) the analysis of modern practices of the life of modern society is carried out and the logical and ideological contradictions in the field of behavioral economics are highlighted; (3) the conceptual apparatus of the category "rational worldview" has been clarified in the context of the contradictions in the functioning of socio-economic systems; (4) a conceptual matrix for the formation of a rational worldview has been developed; (5) the advantages of the formation of a rational worldview among the subjects of the development of society are formulated, based on social criteria analysis.

Keywords: Rational worldview, social reproduction, rational management, nature, society.

INTRODUCTION

In the most general terms, a worldview is characterized by the totality of all aspects of individual, correlative, group, collective, emissive perceptions, views, and assessments, reflecting in aggregate the degree of knowledge of the world, production and superstructural relations, theory, methodology, and the very practices of organizing human-society-state activities in nature. Historically, the category of "worldview" was considered from the perspective of customs, traditions, religion, culture, philosophy, as well as social, economic, environmental, state, legal, psychological, ideological, class-political, fundamental, and other sciences (Blyshchik and Solovieva, 2019; Farkhutdinov, 2016; Glazyev, 2019; Hobbes, 2019; Karpilenya, 2020; Mantseva, 2017; Nietzsche, 2017; Shymko and Babadzhanova, 2020). As a result of such approaches, a partial, "patchwork", narrowly disciplinary knowledge and a very vague idea of understanding this category have been and are still being created (Bolshakov and Kuznetsov, 2016; Kurpatov, 2016; Kuznetsov, Bolshakov, and Shamaeva, 2017; Legoshina, 2017; Rassokhin, 2020; Shymko and Babadzhanova, 2020; Sinelnikov, 2017, 2018; Shmelev, 2015). As for its role and place in social reproduction, this was only mentioned a while back in literature as the aristocracy's worldview in the era of state feudalism (valor, honor, devotion to the motherland, professionalism, and modesty in behavior and consumption) (Nietzsche, 2017) and the Soviet time from certain ideological and political aspects: about the self-sacrifice of the people during the construction of socialism, mass positive creativity in the defense of the Motherland during the Great Patriotic War, and the restoration of the destroyed national economy. The bourgeois and modern "liberal-democratic" state-monopoly elite have no such qualities in their worldview and are not supposed to have them in the future. They adhere to the discriminatory and destructive concept of the "golden billion" and the original model – "Tiran-Victim". For this reason, a divided worldview based on the animal instincts of self-preservation is deliberately formed in the people of Russia.

In the course of the social evolution, many variants of a worldview have been formed. At a certain stage and level of development of mankind, each of them claimed the ultimate truth. With the socio-economic stratification of society and the world community under the influence of various factors, there have been

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constant changes in understanding the category of "worldview" and in identifying its significance in social reproduction. For many dozens of centuries, leaders of confessions and states, politicians, lawyers, and representatives of basic sciences and humanities have examined and imposed their pseudo-scientific worldviews from narrow disciplinary positions on the country's population, which did not allow approaching its complex rational formation (Legoshina, 2017; Rassokhin, 2020; Sinelnikov, 2017, 2018; Shmelev, 2015; Shymko and Babadzhanova, 2020). These leaders and politicians were not interested in the rational worldview, reflecting all the shortcomings of widespread subjective-conventional and dogmatic theories, approaches, and practices in conditions of uncertainty with partial knowledge. They were simply afraid and are afraid of the benefits of holistic knowledge of the phenomena of nature and society. As for the issues of accounting for the effect of the objective laws of nature and society, the levels of cognition of the phenomena of nature and society based on a system-holistic interdisciplinary methodology, they have never been associated with the highlighted problems. As a result, studies still have a "patchwork" and a non-holistic view of this category (Bolshakov and Kuznetsov, 2016; Kurakova, Zinov, Tsvetkova, and Kupriyanova, 2018; Kuznetsov *et al*., 2017). Nevertheless, the worldview, being a socio-economic and super-structural category, comprehensively reflects the degree of knowledge of the outward world, customs, traditions, ideology, politics, theory, and the practice of development of life activity of every person-society, state, and other public institutions in nature. Its holistic consideration objectively requires a qualitatively different, interdisciplinary approach, and with it an appropriate new scientific base, tools and a level of knowledge, an adequate socio-economic theory, an interdisciplinary methodology, a theory of rational self-management and rational management according to management levels (Legoshina, 2017; Rassokhin, 2020; Semin, Potekhin, and Potekhin, 2019; Sinelnikov, 2017, 2018; Shmelev, 2015).

LITERATURE REVIEW

The formation of an individual, correlative, group, collective, and emission worldview in society is determined by a combination of certain factors. A generalization of the scientific and practical experience accumulated in this respect allowed singling out the most significant of them: the initial model of the life of society – "Tyrant-Victim" or "Every person is the master of his life" (Legoshina, 2017; Rassokhin, 2020; Sinelnikov, 2017, 2018; Shmelev, 2015); adequacy or inadequacy of theories, methodologies and practices to the objective laws of the development of social reproduction in nature (Hobbes, 2019; Shvaiba, 2019); the nature and focus of production and superstructure relations in the life of society according to the identified models; the influence of religions, customs, traditions; conditions and principles of personal education; the quality of the system of general and vocational education in the country; the quality of general and professional training of personnel of all categories providing levels of knowledge of nature and society – fragmented (selective), logical (linear), structural-functional (planar), system-integral (comprehensive, extensional) (Aithal and Aithal, 2018; Tikhonova, 2017; Zhan, Deng, Huang, Wang, and Zheng, 2019); government-directed ideology and socio-economic policies in the country; level of socio-economic stratification of the population; the responsibility of the ruling elite for excessive distortions in incomes and living conditions of the population; the level of development of industrial and social culture in society; working, living and leisure conditions of the population – the quality of life of the country's population.

An analysis of these groups of factors creates a general idea of the prerequisites for the formation of the worldview at community level and allows making some conclusions: each mode of production determines the most preferred type of worldview in the country in accordance with the original model in order to maintain elite dominance, reflecting the pluralism of ideas in life through the prism of national, religious, ideological, class-political, socio-economic, cultural, environmental features and traditions; in the course of historical development, and so far, the worldview has been and is being formed on a pseudoscientific basis, in conditions of a partial knowledge of the human-society activities in nature (Bolshakov and Kuznetsov, 2016; Hobbes, 2019; Kuznetsov *et al*., 2017; Shvaiba, 2019; Tikhonova, 2017), a high degree of uncertainty and for the purpose of achieving goals, interests, and needs of the predominantly ruling elite; until now, most of the scientists in the world community, state leaders and their apparatus, politicians, the working masses and the population of all countries as a whole do not have the system-holistic interdisciplinary methodology that provides knowledge of the phenomena of nature and society in the conditions of certainty – holistic knowledge of an adequate structure, content of ongoing production and superstructural processes, the

objective mechanism of social reproduction and the mechanism of rational management of development by levels of economy management (Bylieva, Lobatyuk, and Safonova, 2019; Paul, Aithal, and Bhuimali, 2017; Shariff, Shamsuddin, and Abdul, 2019); in science and practice, an unambiguous opinion has been established that the category of "worldview", as a combination of certain ideas and knowledge about the world, expressed in the practical life of a person-society, industrial, and superstructural relationships, does not have a measurement in objective values and a certain qualimetric assessment; in any country in the world, the state leadership has not posed the problem of the need for the rational worldview, as the basis for sustainable development, corresponding to the combination of universal and socio-economic laws of human-society development in nature.

The state-monopoly era had and has the same theoretical, methodological roots and limits of partial knowledge, but to a greater extent in the context of religious-political, subjective-psychological, and emotional aspects, with an even greater degree of uncertainty and socio-economic pluralism of options for the formation of personality and worldview – for the elite and other segments of the population (Orlova, Gagarinskaya, Mikheeva, and Yelyakov, 2015; Bencheva, Stoeva, Terziev, Tepavicharova, and Arabska, 2017; Farkhutdinov, 2016; Hobbes, 2019; Ganicheva, 2018; Gladkov, 2020; Gorokhov, 2016; Hobbes, 2019; Kravchenko, 2019; Lee, 2017; Mantseva, 2017; Schwab, 2016). Moreover, the formation of a public worldview of the population under the pretence of conducting "liberal democratic" events for all types has been created and is being built in such a way that the entire set of chaotic pluralistic options for worldview conforms and does not go beyond the framework established by the hierarchy state in the interests of the monopolistic elite of society (Farkhutdinov, 2016; Mantseva, 2017; Schwab, 2016; Shvaiba, 2019). A similar mechanism has now been introduced into the functioning of the entire state structure and its legislative, executive, and judicial power in Russia.

A peculiar place in the formation of the worldview is given to the system of upbringing and education, established in the country. By common international recognition, the most advanced system of pre-school, general secondary, vocational education and training, advanced training, and the selection and placement of personnel was created in the Soviet Union. The share of fundamental and comprehensive training prevailed in it. This education system, taking into account the Marxist-Leninist propaganda ideology and politics as a whole, formed humane relations in society and person to person, relations of mutual supportiveness and assistance, a stable position in life, based on which, a healthy lifestyle, as the most important property of every Soviet person, was formed. At the same time, the Soviet system of upbringing and education created the conditions for widespread creativity in working and leisure hours, and each person and employee was able to adapt promptly to new technical, technological, organizational, psychological, and socio-economic conditions and tasks of social reproduction.

Under the conditions of a "liberal-democratic" state-monopoly system in Russia, the Bologna system of general and vocational education was adopted in the course of the reform, prepared for the former colonies and the third world countries by order of the US and British special services. It contains programming to stupify children at school and further (Bylieva *et al*., 2019; Shariff *et al*., 2019; Tsukerman and Chudinova, 2015). Surveys conducted in 1998 in many countries of the world showed that 75% of the surveyed schoolchildren, workers, office workers, technicians, engineers, politicians, and leaders of all categories demonstrated a low level of general and vocational training. For this reason, the USA, Finland, and some other countries, they abandoned the Bologna system and switched to the Soviet system of education. At present, Great Britain is also moving to the education system that was practiced in the USSR.

It should be emphasized that in the modern education system of Russia, the category of "upbringing" was completely excluded at all stages of the education and training process. This negatively affects the younger generation's behavior, the family relationships, the relations of leaders to subordinates in labor collectives, the population in the regions, etc. The most important thing for legislators and leaders at all levels when making a decision is a lack of understanding of a situation previously known from childhood – "What is good and what is bad"? An example of this is the decision of the Ministry of Education and Science of the Russian Federation on the winding-up of an experimental comprehensive school of a boarding school-lyceum for the comprehensive education and training of students in the Krasnodar Territory under the guidance of a talented teacher M.P. Shchetinin. However, back in the late 90s, UNESCO recognized his school as one of the best pedagogical systems in the world.

A significant role in shaping the worldview is played by the ideology and the socio-economic policy of the state. In the context of the "liberal-democratic" model, a variety of ideologies is allowed according to Article 13 of the Constitution of the Russian Federation, none of which is recognized nation-wide. Although it is known that society does not tolerate emptiness in such important aspects of life. Consequently, the most persistent, useless, and harmful ideologies for the Russians, distorting the history of the country, destroying ideas about the world, domestic culture among young people, and the population of the country, are persistently propagated (at the expense of taxpayers) in media. This sphere of life is overtly influenced by foreign negative forces, which are inculcating a Western low-grade "mass culture", negative traditions, and their way of life in Russia.

The aforementioned provision is supplemented by the discriminatory and degrading destructive socio-economic policy of the "liberal democratic" state concerning the education system, science, industry, agriculture, and the country's population, which have turned Russia into a financial, raw materials-based, and managerial appendage of foreign countries (Bolshakov and Kuznetsov, 2016; Ganicheva, 2018; Gladkov, 2020; Glazyev, 2019; Gorokhov, 2016; Johnson, 2020; Kravchenko, 2019; Kuznetsov *et al*., 2017; Nusratullin and Gaisina, 2018; Pozen, 2018; Volostnykh and Ivankovich, 2019; Zhussipbek, 2015). This situation predetermines, on the whole, the formation of a fragmented society and the absence of the positive world outlook of society in Russia unified by nature. The fragmented versions of "fake moves" organized by the country's leadership against this background and lacking the support of the cultural, ideological, political base, and real state activity in this direction make no difference in this area. Hence, the ongoing modernization of inadequate ideology, socio-economic policy, and all the institutions of society lagged according to preliminary estimates by 35-40 years. These measures inflict only enormous losses in the population and the country's economy, accelerating the further destruction of the former Soviet greatness of the country, and its scientific and practical achievements.

MATERIALS AND METHOD

Under the conditions of state-monopoly "liberal-democratic" capitalism, significant contradictions are constantly increasing. The aforementioned led to the implementation of the destructive concept of the "golden billion" in its various forms in most developed countries, aimed at a real threat to the preservation of civilization on Earth. An objective need appears to immediately and significantly change the organization of human-society activities in nature to improve the general situation. This is a worthy task for every politician, statesman, scientist, and leader: as reasonably as possible fit into the Earth's limited resources (Kurakova *et al*., 2018; Semin *et al*., 2019).

A key place in this system of relationships is occupied by the rational worldview based on the system-holistic interdisciplinary methodology for the cognition of the surrounding world, covering the set of universal and socio-economic laws of nature and society, which determine objective boundaries, on the one hand, of inadequate and destructive ideas and actions, on the other hand, of truly humane, moral, and environmentally friendly ideas, actions, and technologies in the organization of human life in nature (Nadeem and Siddiqui, 2017; Semin *et al*., 2019; Phongchiewboon, 2018; Semyachkov, 2013), based on the original model – "Every person is the master of his life" (Nadeem and Siddiqui, 2017; Phongchiewboon, 2018).

Setting the problem of the formation of the rational worldview arose only in the second half of the 20th century. It was raised by scientists of fundamental, natural, and applied sciences, in the form of their civic position and responsibility to future generations of humankind for the negative consequences that resulted from scientific and technological progress as regards weapons, industrial production, and their negative impact on the environment, public health, and internal and external socio-economic policies, dangerous for civilization, in the era of the struggle of two world economic systems – state-monopoly and socialist.

The problem of rational thinking has led to the use of a systemically holistic interdisciplinary research methodology. The key, in this study, is the method of noospheric analysis. It is based on the teachings of V.I. Vernadsky about the noosphere, representing the concept of interaction between all spheres of human life and nature. In the context of the study, noospheric analysis is the definition of factors that characterize the worldview positions of religious, subjective-dogmatic theoretical, political, natural science, and other areas.

An important research method has become the matrix method, which made it possible to develop a conceptual matrix for the formation of a rational

worldview. The need for such a matrix is due to the complexity of the subject-object relations under consideration.

The need for an interdisciplinary view of solving the research problem explains the application of the method of complex scientific and methodological analysis of socio-economic phenomena and processes based on a variety of scientific and methodological approaches (more than 10 have been used in the study).

Representatives of physics, chemistry, and biology considered the formation of rational worldview in connection with the action of the laws of nature and society. The academicians of the USSR Academy of Sciences M.V. Keldysh, I.V. Kurchatov, S.P. Korolev, and M.A. Lavrentiev, who came to a series of decisions on the development of alternative, environmentally friendly sources of atomic energy and the use of space technologies in the industrial and civil development of the national economy of the Soviet Union at a meeting of the Physical Department of the USSR Academy of Sciences. The approach of representatives of Russian science, who elaborated a human life support program in space from the standpoint of sustainable development of human-society in nature was a logical development of the presented position, no less important for the theory and practice of forming a rational worldview. They considered Planet Earth as a Spaceship in the Universe. These included the proposals of Blyshchik and Solovieva (2019), Bolshakov and Kuznetsov (2016), Kuznetsov *et al*. (2017), and their supporters. The progressive directions identified by the authors and the recommendations they proposed did not fit into the real practice of the class-political, ideological Marxist-Leninist limited worldview of the party-state elite and, therefore, they did not receive further development.

The use of the system-holistic interdisciplinary methodology turns upside down the development of the problem of the rational worldview formation in society. The opportunity arises to accurately determine adequate or inadequate knowledge and ideas about nature, society, and specific conditions in objective units of dimension; calculate the feasibility or inappropriateness of the implementation of mental intentions based on the existing knowledge, reflected in the worldview as a variant of life activities in certain conditions (set of factors); determine the most rational options for appropriate activities and consequences additionally at the model level (in advance), and compare them with future real practice. This approach provides a holistic level of knowledge of the phenomena of nature and society in the context of certainty, forms adequate representations of reality, and allows conducting calculations of the objective worldview based on them in real-time – and adequate past, present, and future in the current, tactical, and strategic period.

The knowledge of the expanded totality and mechanism of action of universal and socio-economic laws is of particular importance under these circumstances (Bylieva *et al*., 2019; Shariff *et al*., 2019). All laws of physics are divided into two groups: 1) those, reflecting changes in inanimate matter, are characterized by linear models, physical invariants, and linear mathematics; 2) those, reflecting the development of socio-economic systems and biological matters, are characterized by non-linear models, “socio-economic invariants”, and non-linear mathematics (Bityutsky and Bitutskaya, 2015; Gvardeytsev, Kuznetsov, and Rosenberg, 2016; Kurakova *et al*., 2018).

The first group includes the law of conservation of energy and the like. They are used in engineering and technologies of means of production; they are measured in units of physical dimension and performance efficiency. This law has unreasonably been applied to a great extent in studies of socio-economic processes. Although its use as a methodological tool for such systems is a gross discrepancy in economic and mathematical calculations. The results of such developments are intentionally false and can be used through a lack of knowledge or to hide the true state, ideas, and inadequate results about real practice (Barlukov, 2017; Ivanova, 2015). They serve as the basis for the formation of a perverted representation and worldview in society as well.

The second group of universal laws includes the law of conservation of energy, formulated by D. Maxwell in 1873, and partially used in the research of socio-economic systems by the domestic scientists Bolshakov and Kuznetsov (2016), Kuznetsov *et al*. (2017) only from the 60s of the 20th century when developing the problem of human life support in space. According to his definition, the law of conservation of energy reflects the work performed by society, measured in kWh (Bityutsky and Bitutskaya, 2015; Gvardeytsev *et al*., 2016; Kurakova *et al*., 2018). Elaboration of data received by Bolshakov and

Kuznetsov (2016), Kuznetsov *et al*. (2017) was further developed in our research. Their most important result was the justification of the necessary and sufficient set of tools that form a system-holistic interdisciplinary methodology for the cognition of the phenomena of nature and society in conditions of certainty (Kurakova *et al*., 2018; Paul *et al*., 2017; Semin *et al*., 2019) which, in addition to all other innovations in economic theory and practice, made it possible to single out an expanded set of universal and socio-economic laws, including the basic socio-economic law of human development in any system (Audzeichyk, 2015; Mazur, Barmuta, Demin, Tikhomirov, and Bykovskiy, 2016; Potekhin and Potekhin, 2018; Ismail, Gopalasamy, Saputra, and Puteh, 2019).

The universal laws, in our opinion, include among others the law of conservation of energy (D. Maxwell, E.S. Bauer); Fibonacci golden ratio law; momentum conservation law; the law of conservation of energy information potential (Bhushan, 2018; Ganicheva, 2018); and the law of accumulation of free energy (Jacobsen, 2019; Shcherbakov, 2019). All of them predetermine and specify the effect of socio-economic laws. In turn, the basic socio-economic law of human development is the socio-economic form of expression of universal laws (Abid, Saeed, and Al-Beyaty, 2019; Ivlev, Barkova, Ivleva, and Buzskaya, 2016). It determines the objective need for a constant increase in the share of useful cost-results and decreases in the share of useless, harmful cost-results, and the loss of cost-results, as a source of development, in the budget structure of social working and leisure hours in the life of each person-employed-society-state in nature, measured in kWh and other units of the dimension of physical quantities. This law reflects the meaning and main purpose of the life of each person and society according to the levels of economic management. Its violation leads to deformations in the structure, degradation, and self-destruction of society. This law is like the thread of Ariadne in the labyrinths of man-society activities in nature, providing additional internal and external sources of further positive development. Taking into account the basic and other laws of nature and society in the formation of the rational worldview directly allows comparing the knowledge, skills, experience of an individual, correlative, group, collective, and the whole society from usefulness, futility, harmfulness and loss in objective terms (Table **1**), determining in this way the degree of experience of a particular worldview and its implementation/refusal/ change of direction, forms, and methods of activity in specific conditions. This is an objective mechanism for determining the degree of usefulness of using the budget of social working and leisure hours and a key link in the system of rational self-government by an individual, business entities, and government.

In contrast to the aforementioned, religious, subjective-dogmatic theoretical, political, methodological provisions developed by the classics of Marxism-Leninism and post-industrialism, and false basic goals, principles, criteria and indicators of indirect labor assessment aimed at achieving interests, the growth of the needs predominantly of the elite of society and currently enshrined in Russian legislation are factors increasing contradictions and great losses in the country. Hence, their use only distorts the idea of the real state of affairs and forms a perverted worldview among the country's population (Aithal and Aithal, 2018; Schwab, 2016; Tikhonova, 2017; Zhan *et al*., 2019).

The table gives a conceptual approach to the formation of rational worldview based on the system-holistic interdisciplinary methodology. This makes it possible to superimpose a set of information coordinate grids with objective indicators of all spheres of human-society activities in nature on the socio-economic models, according to the level of economic management and common activity, taking into account the levels of knowledge, the "socio-economic invariant" – reproduction cycles, cost-results of the budget structure of social working and leisure hours, and types of activities-consumption. As a result, partial or complete knowledge, abilities, skills, experience about the phenomenon-object under consideration, and corresponding options for ideas and worldviews are precisely determined. Taking into consideration the basic socio-economic law of mankind development (increasing the share of useful working and leisure hours and reducing the share of useless, harmful working and leisure hours and losses in the budget of social working and free time, including other resources of each person, measured in kWh), options for the formation of a dead-end and rational worldview are calculated, confirmed by the very practice of life. An opportunity for each person and other communities appears to compare their knowledge and ideas in advance with their worldview, actions, life practices, and the consequences that have arisen. Such an approach creates conditions of certainty in the formation of the rational worldview according to the degree of commonality of activity and levels of economic management.

Table 1: The Conceptual Matrix of the Formation of the Rational Worldview According to Community Level in Terms of the Basic Socio-Economic Law of Human Development in Any System

No	Types and levels of knowledge, skills, experience; the individual, correlative, group, collective, and the whole society conceptions	Formation of the rational worldview based on the budget structure of social working and leisure hours of a person-society (the main social-economic law of human development)			
		Useful 1	Useless 2	Harmful 3	Losses 4
1.	Types of knowledge by field and branches: 1.1. customs, traditions 1.2. religions 1.3. culture 1.4. fundamental sciences 1.5. natural sciences 1.6. humanities, 1.7. socio-economic 1.8. managerial 1.9. others	 1.1/1 1.2/1 1.3/1 1.4/1 1.5/1 1.6/1 1.7/1 1.8/1 1.9/1	 1.1/2 1.2/2 1.3/2 1.4/2 1.5/2 1.6/2 1.7/2 1.8/2 1.9/2	 1.1/3 1.2/3 1.3/3 1.4/3 1.5/3 1.6/3 1.7/3 1.8/3 1.9/3	 1.1/4 1.2/4 1.3/4 1.4/4 1.5/4 1.6/4 1.7/4 1.8/4 1.9/4
2.	Knowledge levels by field, including: 2.1. fragmented (selective); 2.2. logical (linear); 2.3. structural-functional (planar); 2.4. system-integral (comprehensive)	 2.1/1 2.2/1 2.3/1 2.4/1	 2.1/2 2.2/2 2.3/2 2.4/2	 2.1/3 2.2/3 2.3/3 2.4/3	 2.1/4 2.2/4 2.3/4 2.4/4
3.	Levels of skills: ref. par. 2, including (2.1.-2.4.)	3(2.1-2.4)/1	3(2.1-2.4)/2	3(2.1-2.4)/3	3(2.1-2.4)/4
4.	Levels of competence: ref. par. 2, including (2.1.-2.4.)	4(2.1-2.4)/1	4(2.1-2.4)/2	4.2.1-2.4/3	4.2.1-2.4/4
5.	Levels of experience: ref. par. 2, including (2.1.-2.4)	5(2.1-2.4)/1	5(2.1-2.4)/2	5(2.1-2.4)/3	5(2.1-2.4)/4
6.	Levels of ideas: ref. par. 2, including (2.1-2.4)	6(2.1-2.4)/1	6(2.1-2.4)/2	6(2.1-2.4)/3	6(2.1-2.4)/4
7.	Levels of the worldview: ref. par. 2, including (2.1-2.4)	7(2.1-2.4)/1	7(2.1-2.4)/2	7(2.1-2.4)/3	7(2.1-2.4)/4

RESULTS

The use of the system-holistic interdisciplinary methodology creates the possibility, based on socio-economic models, to develop a set of options and government programs for the education system to form the rational worldview in different age and production groups of the population according to economic levels, oriented to a single objective national idea (a set of ideas) aimed at achieving the meaning of life in every person and society in nature; their main goals, interests, needs, and opportunities for further growth, regarding the functioning of universal and socio-economic laws of development. At the same time, it is possible to introduce a system of personal (individual, correlative, group, collective, public) forms and methods of self-monitoring and control, accounting, analysis, amendments to general and vocational training, health status, participation in industrial and social activities, personal responsibility for the final result of the qualitative fulfillment of the goals, interests, needs, and opportunities for further growth in terms of the level of economic management of the entire population of the country. *Hence, the rational worldview is the measure of the quantitative and qualitative compliance of knowledge, skills, experience, and ideas with the objective mechanism of social reproduction according to levels of economic management in specific historical conditions and the feasibility of real actions that ensure the onset of consequences in the form of an increase or decrease in the share of useful, useless, harmful cost-results, and the loss of cost-results in the budget structure of social working and leisure hours for the development of the life of each person-society activities in nature.*

The key link in the formation of the rational worldview is a preliminary grouping of all spheres of life

and related knowledge, skills, and experience from the main socio-economic law – the need to constantly increase the share of useful cost-results and reduce the share of useless, harmful cost-results, and the loss of cost-results in the budget structure of social working and leisure hours (activity-consumption) for each person-society-state-nature, taking into account the cycles of renewal of social reproduction and the action of the totality of universal and socio-economic laws.

The forced implementation of the aforementioned intersectoral work by representatives of science and the state will clearly define the standards of the most rational option for education, and besides, the formation of the rational worldview. This is a worthy task for leaders of all categories of the country, scientists and politicians. The creation of such a comprehensive product will be the cornerstone of determining the objective main goals, principles, criteria, indicators, and the most successful vector of scientific, practical, socio-economic, socio-cultural, legal, organizational, environmental, and creative activities of all members of society for all age groups in the innovative social reproduction by levels of economic management. Their implementation in practice will lead to a constant and significant increase in the share of useful cost-results and a decrease in the share of useless, harmful cost-results, and the loss of cost-results in the budget structure of the social working and leisure hours of every person-employed-society-state and other resources in nature.

DISCUSSION

The use of the afore-mentioned basic principles of the formation of the rational worldview in Russia and other countries of the world will positively influence the development towards the humanization of ideologies, policies, and life practices in society and nature in many respects. In this aspect, the identified problem is unfortunately failed to be discussed, besides it is also not posed at the level of states, international organizations, in science and practice. Nevertheless, the formation of rational worldview creates significant advantages in the development of society:

- firstly, theoretical and methodological developments are carried out more effectively and all the spiritual, moral, mental, and physical abilities of each person, society, state, and all institutions in the country's life are applied;

- secondly, real opportunities are created for a bloodless exit from the constantly intensifying systemic internal and external crises in Russia in a short time;

- thirdly, the entire hierarchical system of social reproduction and management is rationally ordered by objective goals, interests, needs, growth opportunities of all members of society, principles, criteria, organization indicators, legal regulation, information support, manageability at all levels of the economy management from usefulness, futility, harm, loss, humanization, spiritual, moral, environmental cleanliness of production and the corresponding areas of development of all sciences and life practices.

CONCLUSION

The highlighted problem has remained largely unsolved until now for reasons of deficiencies in the development of a general theory, methodology, and practice of cognition of the phenomena of nature and society; discrepancies between propaganda and the real-life position of the country's state-monopoly elite; the current subjective-voluntaristic mechanism for the development, adoption, and implementation of decisions on the state ideology and policy in the development of society and the country's economy.

The increase of internal and external contradictions in Russia objectively requires the state and science to immediately develop and universally introduce an objective mechanism for the formation of the rational worldview in the system of education, production, and management. A different approach poses a threat to the further development of the domestic economy, society, state, and the environment.

The consistent use of a system-holistic interdisciplinary methodology concerning the identified issues creates the possibility of its successful solution in a short time, thereby ensuring the exit of society and the domestic economy from internal and external systemic crises.

LIMITATIONS AND STUDY FORWARD

Limitations in the research process were problems associated with deficiencies in the development of a general theory, methodology, practice of knowing the phenomena of nature and society; discrepancies between propaganda and the real-life position of the state-monopoly elite of the country; features of the current subjective-voluntarist mechanism for the development, adoption, and implementation of

decisions on the ideology and policy of the state in the development of society and the economy of the country. Prospects for the development of the research topic consist of the development of methodological provisions based on a neo-institutional approach to form a rational socio-economic worldview based on the laws of nature and society in a spatial global context.

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