



## THE CONCEPT OF NATIONAL MENTALITY AND ITS MAIN FUNCTIONS

Tohir Hamdamovich Kurbonov

Candidat of Philosophical Sciences, Karshi State University

Social Sciences Department Assistant Professor

### Abstract

The article analyzes the content of the concept of national mentality and its main functions, and classifies the study of problems related to mentality by specialists in social philosophy, psychology, sociology from different angles. Also, the main functions of the concept of national mentality are revealed on a scientific basis.

**Keywords:** mentality, spiritual-spiritual determinant, value, social group, community, ethnicity, nation, “perceptual and emotional, rational and cognitive, motivational features, historical memory, social perceptions, optimistic spirit, national integrity, national solidarity, national identity.

### Introduction

It requires the identification of sources, determinants of the behavior and activities of ethnoes, which motivate nations and peoples to make this or that decision, to act in one way or another. Our scientific considerations in this area have certainly led us to the problem of mentality. Because it is the mentality that motivates a social group, community, people, nation to act in a certain way.

The spiritual determinant that motivates the representatives of the nation and the people to act in a certain way is related to mentality. The knowledge, experience, values and ideals that shape the mentality of a nation are the source that determines not only the nature of its activities, but also the direction of national development. Therefore, problems related to mentality are being studied by specialists in social philosophy, psychology and sociology from different angles.

The concept was first used in the 19th century by the American philosopher and poet R. Emerson. He first used the term "mentality" in 1865 to describe the metaphysical essence of the soul as a source of values and truth. But this definition was not yet fully scientific in nature.<sup>1</sup> The introduction of the concept of "mentality" in the scientific community is associated with the name of the French ethnologist and socio-anthropologist L. Levi-Brule. The scientist continued E. Durkheim's comments on



collective imagination, which he had created a little earlier. In his book *Primitive Mentality*, he proved that certain socio-cultural structures have collective types of thinking, based on ethnographic materials on the lives of the peoples of Africa, Australia and Oceania.<sup>2</sup>

Today, the category of "mentality" is located in the apparatus of concepts of such disciplines as cultural studies, psychology, sociology, philosophy, history, economics, law. There are different interpretations of the mentality, as its essence, characteristics and main functions are studied by various representatives of the social sciences and humanities. For example, cultural scientists describe mentality as a set of perceptions, attitudes that are common to people living in a particular period and region. Such a definition can be found, for example, in the scientific work of A. Gurevich.<sup>3</sup> Psychologists, on the other hand, refer to the archetypes of mass unconsciousness as mentality. Such an approach is seen, for example, in the scientific work of I. Dubova.<sup>4</sup> Sociologists define mentality as a concept that represents social moods and stereotypes formed in a particular historical period. This definition is especially found in the scientific works of AP Ogurtsov.<sup>5</sup>

In the twentieth century, scientific and philosophical considerations related to mentality have also become extremely complex. In particular, the processes related to the post-Soviet environment, in general, the aggravation of global problems by the beginning of the third millennium, the complexity of geopolitical processes, the universal nature of most environmental, ethnic, national and military problems. It has created a need to express the mind, the social character, the form of thinking with the very concept of "mentality" and to analyze it in connection with this concept.

This situation has led to a large influx of research on the issue of mentality in the last decade of the last century. For example, in G. Hofstede's book "The national state as a manifestation of the formation of the mental program" issues related to the role of mentality in the national state structure, <sup>1</sup> In TV Andreeva's book "Geopolitics and Culture" Kawato's research analyzes the relationship of mentality to economics and politics.

The diversity of scientific positions, on the one hand, makes it difficult to define the concept. On the other hand, it helps to focus on as many aspects of the issue as possible when researching it. In our opinion, the national mentality is a spiritual source that motivates a nation to act in a certain way, a determinant of its behavior, a set of perceptual and emotional, rational and cognitive, motivational features formed on the



basis of its historical experience. In particular, the peculiarities of the nation's perception of the world, the way of thinking, the values - all this is expressed in terms of the concept of "national mentality". The national mentality also reflects the socio-emotional state of the nation. It is formed under the influence of various objective conditions and subjective factors. Due to the diversity of conditions, historical development and factors of life of nations, their mentality is also radically different from each other. For example, people of different nationalities have different approaches to the same event. For example, if one nation reacts to the natural and social changes in the environment with enthusiasm, enthusiasm, tension, intolerance, the representatives of other nations will show patience, endurance, restraint, concern, compromise for the same event. - will be treated in accordance with the rules of arrival. Scientists have already acknowledged that the first features of the national identity listed above belong to the peoples of the West and the South, and the features of the second group belong to the peoples of the East and the North.

The national mentality performs important functions in society. First, the national mentality has a function related to the preservation of the nation's psyche. The concepts of "national spirit" and "national spirit" are among the most widely interpreted categories in world philosophy. This is evidenced by the large number of scientific sources on its definition and classification. In this case, the national psyche is a complex socio-cultural phenomenon that reflects the attitude of the nation to itself, to other nations, to the world. This attitude is usually manifested in the form of different cultural norms and social relations. The national spirit is the source of the cultural identity of the nation, the power that ensures the cultural integrity and unity of the representatives of the nation.

The national mentality was an important factor in preserving the nation's psyche. Because without a strong historical memory, without social perceptions of a progressive nature, without a social mood in an optimistic spirit, there can be no national unity, national solidarity, national identity, succession between different generations of the nation. As the historical memory is strengthened, the perceptions of the nation that promote social progress are established, and the feelings of social optimism are deeply rooted, the spirit of the nation will rise.

There is another aspect of the issue. The national mentality allows for the preservation of the cultural identity of a nation. In a society where its structural elements are firmly established, the national psyche, national culture will not be negatively affected by other



cultures and anti-cultures, and national values will not be degraded. Consequently, this function of the national mentality is especially important today, when the negative impact of globalization processes on the national psyche is growing.

Second, the national mentality also serves the function of preserving the cultural and epistemological stereotypes of the nation. As we have noted above, during the historical development of a nation, knowledge is formed that allows it to live in certain natural and social conditions, and the technologies of formation and assimilation of this knowledge are decided. If this knowledge takes the form of a certain national experience, the technologies of their formation and assimilation create cultural and epistemological stereotypes. But these stereotypes can also disappear under the influence of various historical and social factors. For example, in ancient Egypt, unprecedented inventions and discoveries were made for thousands of years, which laid the foundation for the rapid development of natural science. However, the collapse of cultural and epistemological stereotypes, which serve to form and assimilate them under the influence of objective and subjective socio-historical factors, has chipped away most of these discoveries.

The national mentality makes it possible to preserve such cultural and epistemological stereotypes. As a result, thanks to him, the national experience, cultural and epistemological stereotypes about its formation are passed down from ancestors to generations.

Third, the national mentality serves to guide the representatives of the nation towards a single goal. The national needs and interests, ideals and ideas contained in it, as we have noted, encourage the representatives of the nation to work together to achieve a specific goal. That is why the national mentality can be assessed, on the one hand, as an expression of national identity and, on the other hand, as a source of national existence and solidarity.

## **Conclusion**

National mentality is a spiritual source that motivates a nation to act in a certain way, a determinant of its behavior, a set of perceptual and emotional, rational and cognitive, motivational features that are common to representatives of a particular ethnic unit, formed on the basis of its historical experience. The national mentality performs the functions of preserving the psyche of the nation, preserving the cultural and



epistemological stereotypes of the nation, directing the representatives of the nation towards a common goal.

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