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## THE CONCEPT OF THE MENTALITY OF A NATION AND ITS STRUCTURE

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### ABSTRACT

This article talked about the concept of the mentality of the nation and its structure. The main signs of the mentality of the nation were analyzed. In this, the works of foreign scientists on the topic were widely used.

### KEYWORDS

Mentality, nationality, mentality of the nation, bio-social concept, psychoenergetic level, unconscious level, automated level of logical thinking, collectivism unconsciousness, archetypes.

### INTRODUCTION

Sociality is the activity, behavior of groups and an individual, not only of a political or economic nature, but also of a spiritual nature. During the study of the spiritual and psychological aspects of human activity, philosophers also pay special attention to the issue of mentality. Mentality forms the core of group culture and personality spirituality. Including without knowledge of the basis, composition, function and types of mentality, it is impossible to understand the laws of the socio-historical process.

The mentality of a nation is an ancient form of the mentality of any socio-cultural group. The reason is that any form of mentality is a modification of the mentality of a nation.

There is a common view in the culturalological and philosophical literature, according to which the mentality of the nation has a dual character. In one way, it occurs in psychological, biological, deviant cases in connection with unconsciousness, in the

other, it occurs in connection with society, culture, upbringing. Scientists who approach the mentality of the nation in a bio-social way, give the main link to the automated and unconscious movement of the mentality structure.

The concept that analyzes the mentality of the nation from a bio-social view is based on: L.N.Gumilev's theory of passion about the future of the factor of ethnogenesis, K.G.Yung's theory of collective unconsciousness-archetype, including representatives of the idea of automatism I.Kant, F.Englis and J.Piaje views.

Ukrainian philosopher R.N.Dodonov developed a three-level model of the structure of the mentality of a nation based on the bio-social concept, thanks to which he tried to illuminate the transition of the mentality of a nation from generation to generation, its main elements, as well as the mechanism of formation.

In this model, the mentality of the nation includes the psychoenergetic level, the level of unconsciousness and the automated level of logical thinking. Each of these levels differs from each other depending on the level of development of information in its composition. Their commonality is determined as a result of the mechanism of succession and the mechanism of transmission of information received during their lifetime. [1,35]

Views on the existence of a psychoenergetic level of the mentality of the Nation belong to L.N.Gumilev. Based on L.I.Vernadsky's argument that the Earth's biochemical energy exists in the noosphere, L.N.Gumilev develops the hypothesis that every living organism has an energy field that generates the biochemical energy of living things. If the energetic model of the force field was applied to the question of nation, then there the nation could see itself as the nation's system of excitation. Thanks to this, we can know the differences between nations.

L.N.Gumilev dreams of the energetic level of mentality with the concept of “passionality”. In Gumilev's opinion, passionarity is a descriptive dominant, an internal desire (energy) that arises in a member (person) of the population of one or another nation and cannot be returned. This inner desire or energy forms stereotypes of new behavior. L.N.Gumilev believes that passionarianism is only transmitted genetically. It cannot be passed on through education. [2,280]

The second structural level of the mentality of a nation is collectivism unconscious or archetypes. This level of mentality was noted by K.G.Yung. K.G.Yung identifies that during the practice of psxioanalysis, that is, in sober patients, symbolic images or ideas appear that cannot be identified without looking at his subjective way of life. It can only be determined by looking at the history of the nation to which it belongs. K.G.Yung

refers to such a psychic state of man as the collective unconscious. This form of unconsciousness in the case of “collectivism unconsciousness” is not individualistic in nature, but it is general in nature. [3,97-98] Collectivism is concerned with the ethnic or social origins of unconsciousness. It reflects in itself the intelligence, feelings and desires of our ancient ancestors.

Collectivism, in which the history of the existence of a nation or human being is recorded, is the essence of the unconscious archetypes. Archetypes are antiquated types of worldview. To some extent, the concept is in essence consistent with the concept of “collectivism-imaginations” used by K.Levi-Bryul in defining symbolic figures of the ancient worldview. However, there are differences between the concept of “archetype” and K.Levi-Bryul's concept of “collectivism-imaginations”. Collectivism is a symbol of the imagination the basis of the mentality of the nation is characteristic of the ancient period, when it was just being formed. These collectivism imaginations have not yet passed to the level of unconsciousness and have existed in the form of exhaustive conscious actions. In the case of archetypes, K.Yung believes that consciousness expresses psychic content that has not undergone processing, and that they express immediate psychic reality, thus being significantly different from historically formed and processed exteriors. Archetypes are symbolic images or formal

patterns of character, on the basis of which separate, meaningful images are formed that correspond to stereotypes of conscious activity and human behavior in real life. Archetypes instinctively affect a person. [3,98-99]

Thus, K.G.Yung conceptualizes the content of archetypes as forms and patterns that are collectibles and are found almost all over Earth as structural elements of myths. Archetypal motives come from archetypal images in the human mind, which are passed on to the next generation not only through traditions and programs, but also as a result of genetics. K.G.Yung believes that this hypothesis is necessary for science, the reason is that even the weakest archetypal images can be reproduced on their own without any programs. Archetypes serve as a constructive organizer in the history of ethnic groups, providing communication between generations, periods, cultures.

Proponents of bio-social orientation call the for-profit level of the mentality of the nation psychic automatisms, which are inherent in the human mind and are primarily associated with logic and mathematical structures. From the point of view of Bio-social orientation, imaginary automatisms are biologically the successor of the next generation. The fact that human thinking reproduces standard procedures in a non-interrupted type during its previous experience sooner or later leads to the

automation of their realization, and the essence of these procedures becomes a mental stereotype and is preserved in its genetic way.

Thus, proponents of the bio-social concept of the mentality of the nation come from a methodological system that indicates the possibility of strengthening the experience accumulated in the morphological structure of a person. Including covers information about the technology of the cognitive process, the processes of the environment and the methods of reflection.

The three-level model of the mentality of the nation gives rise to the following scheme of the formation of psychic structures. The most favored methods of thinking become thinking habits, axioms, "thinking methods", whose affirmations are fixed by succession (the level of thinking), and then these affirmations move into unconsciousness, become archetypes (the level of unconsciousness), and in some cases are not directly related to thinking (the level of psychoenergetics).

Thus, from the point of view of the bio-social orientation, the mentality of a nation is a natural and social environment, which represents the lowest level of Social Psychology, reflects the basic conditions of life of society and people there, is aimed at adapting the psyche of an ethnic group to exist in a certain

period, is based on the development and strengthening.

This model of the mentality of the nation gives an opportunity to explain many psychic automatisms. However, in our opinion, within the framework of this model, more complex forms of the mentality of the nation operating in the field of iskusstvo, ethics, law and politics cannot be understood. In addition, the views of the bio-social orientation in explaining the mechanisms of transition of psychic structures do not coincide with the conclusion of genetic scientists-people-that their phenotypic signs obtained during their lifetime are not strengthened in the genotype and are not succeeded by genes. The genotype changes only as a result of mutations, which is relatively rare. For this reason, we consider the socio-cultural approach more effective, considering that the special features of the mentality of the nation, the mentality of a particular ethnic group, are formed in the process of its historical formation and development and remain in the memory of that population-its culture for a long time. In this view, such socialization mechanisms are passed down from generation to generation through imitation, education, etc. From the point of view of the socio-cultural orientation, the mentality of the nation is a kind of imaginary manifestations of people from the past. Crezism is also a psychological dateterminant of the behavior of millionth people, who, in any context, are loyal to their historical "code". [4,30]

A.P. Butenko and Y.V. Kolesnichenko defined the mentality of the nation – “a mass consciousness, cultural stereotypes, reinforced by a certain unity of character, historical tasks and ways to solve them, reflecting the historical fate of the state in the culture of its peoples.” [5,99]

In our opinion, two vertical levels can be distinguished in the structure of the mentality of the nation: a stable meaningful-a core of value and a variable periphery. Meaningful-value is the core - spiritual values and their priority order, which determine the uniqueness of the knowledge of the world, the way of life, life practice and diary ideology of the owner of this mentality. (hierarchy). [6,170]

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