



## RELATIONSHIP OF NATIONAL MENTALITY WITH OBJECTIVE CONDITIONS

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**ABSTRACT:** - The article analyzes the interaction of the national mentality with objective conditions. It is known that objective conditions are one of the main sources of human consciousness and activity. Over time, each component of the national mentality is filled with content and form under its influence. It has been scientifically revealed that all the perceptual-emotional, rational-cognitive, motivational elements contained in it develop in proportion to the objective conditions.

**KEYWORDS:** National, mentality, objective conditions, subjective factors, consciousness, activity, perceptual and emotional, rational and cognitive, motivational elements.

### INTRODUCTION

The national mentality is not an immutable reality. It is solved under the influence of objective conditions and subjective factors. Therefore, when studying the problems associated with the national mentality, it is necessary to pay attention not only to its content and forms, composition and functions, but also to the dynamics under the influence of various conditions and factors. This approach allows us to determine the patterns of formation of the mentality of the nation.

The national mentality is formed primarily under the influence of objective conditions. It

is known that objective conditions are extraordinary processes, situations, tendencies, phenomena that do not depend on the consciousness and activity of people. These conditions are one of the main sources of human consciousness and activity. Over time, each component of the national mentality is filled with content and form under its influence. All perceptual and emotional, rational and cognitive, motivational elements contained in it develop in proportion to objective conditions.

### ANALYSIS OF LITERATURE ON THE SUBJECT

Special observations on the socio-psychological characteristics of different

**“RELATIONSHIP OF NATIONAL MENTALITY WITH OBJECTIVE CONDITIONS”**

people and ethnic groups can be found even in the works of ancient authors. It seems that the concept of mentality as a scientific category appeared for the first time in the works of R. Emerson from 1856 [1]. Later it is used by E. Durkheim and L. Levy-Bruhl in the sense of collective representation. P. Ya. Chaadaev, A. Tocqueville, N. A. Berdyaev, N. O. Lossky, G. Le. Bon, E. Fromm. Within the framework of studying the psychology of peoples, M. Lazar, H. Steinthal, V. Wundt showed the importance of studying myths, languages, ethics and other forms of culture in order to understand the socio-psychological characteristics of people. Individual and collective psychology, that is, a strategy for studying the relationship between individual and group mentality [2]. An important direction of the study of mentality is the representatives of the French Annales school, M. Bloch, L. Febvre, J. was the study of historical forms of mentality. Duby, R. Mandru, J. Le Goff, firstly, tried to develop a new category to describe the specific features of the perception of the world and their experiences by people of different historical periods, and secondly, they tried to explain the specific features of the perception of their behavior. Liveliness by representatives of different cultures [3].

## **RESEARCH METHODOLOGY**

Theoretical analysis and experimental investigation of relationship of national mentality with objective conditions.

## **ANALYSIS AND RESULTS**

The objective conditions influencing the mentality of a nation are extremely diverse. It is impossible to list them all, and probably not necessary. In our opinion, to determine the patterns of formation of the national mentality, it is enough to name the most basic of these conditions, to express the nature and extent of their impact. Analysis of scientific sources and logical reasoning show that the

process of formation of the national mentality occurs under the influence of the following objective conditions:

First, the natural conditions in the area where the nation lives;

secondly, the historical development of the nation and the events and processes that took place in it;

thirdly, the forms of statehood and ideology dominating in the country;

fourthly, the economic position in society and the nature of economic relations;

fifthly, the social sphere of society and the peculiarities of social relations;

sixth, the cultural and spiritual infrastructure of society. The process of formation of the national mentality occurs primarily under the influence of natural conditions. The peculiarities of the climate of the area of residence of the people, flora, fauna - all this left a certain imprint on the nature of the national mentality. For example, the way of life of peoples living in a sharply continental climatic and geographical area, where harsh winters alternate with hot summers, and harsh nights of spring and autumn require greater cohesion and community. Therefore, these qualities prevail in their national mentality, and social and interpersonal relationships are also evaluated from their point of view. This connection is reflected in the book by Islam Karimov "High spirituality - an invincible force." Surrounded by deserts and semi-deserts, the nature and climate of the region are extremely complex, which requires thousands of years for these peoples and nations to adapt to each other, draw closer and live in the light of each other's hardships.

The quality of land, water and air in the country where people live is also affected by

## **"RELATIONSHIP OF NATIONAL MENTALITY WITH OBJECTIVE CONDITIONS"**

their mentality. In particular, the needs and values of people living on fertile lands are dominated by elements of agriculture, farming and animal husbandry. In accordance with these conditions, social ideas, ideals and interests of the peoples living on the shores of the great seas are formed.

There is a certain connection between the formation of the national mentality and the historical development of the nation. Any events, processes and trends,

occurring on the territory of the country, certainly leave an imprint on the national mentality. Throughout history, a certain experience is accumulated, a positive or negative attitude of the nation towards different peoples, processes, and phenomena is formed. This experience and attitude gradually determine the character of the nation, the content of its behavior.

During the reign of the ancient Turkic khanate, many Turks, Chinese, Korakhtais and Persians moved to Uzbekistan. Only in the 18th century the ancestors of modern Uzbeks, known as Uzbeks, began to assimilate the customs and traditions of other peoples into their way of life. If today's children's rituals came to us from the Mongols, then we know that "bride kidnapping" is from the Tatars, and the love of baking is from the Chinese. In addition, the popularization of science, the spirit of "search for knowledge to the grave" developed under the influence of the Arabs, and the solid construction of buildings, the improvement of roads, in turn, was absorbed by the Persians[4].

The great emir Ismail founded the Samanid state in Bukhara, the capital of the Samanids. During this period, well-known masters, architects, jewelers, calligraphers, scholars and scientists, who became famous throughout the Islamic world, gathered in Bukhara. Their nationalities were diverse, and

their customs and traditions were also unique. Thus, elements of tolerance began to form in the mentality of the peoples of Movarounnahr[4]. During the time of Amir Temur, this tradition was repeated, in particular, famous craftsmen, potters and even ringers from all over the world were brought to Samarkand. By order of Amir Temur, villages and fortresses were built around Samarkand, where representatives of a certain nation and ethnic group lived. As a result, the villages of Baghdad, Damascus, Forish (Paris), Cairo arose in many parts of the country. Their values, ideals, aspirations, customs and traditions gradually had a serious impact on the mentality of the local people.

The forms of statehood and ideology dominating in the country leave an indelible mark on the nature of the national mentality. Forms of statehood in the country in antiquity, in particular the ancient Bactrian, Khorezmian and Sogdian states, Achaemenid rule and statehood in Central Asia, Alexander the Great, the Seleucids and the Greco-Bactrian state, the Quintian and Davan states, the Kushan state, Early medieval statehood, Ephthalite statehood, Statehood of the Turkish Khanate, Movarounnahr statehood during the period of the Arab Caliphate, Takhirid and Saffarid statehood of the 9th-13th centuries, Samanid and Karakhanid statehood, Ghaznevid and Suljuk statehood, Khorezm state, Khorezmshah, History of the statehood of Amir Temur and the state of Temurids, statehood of Bukhara, Kokand and the Khiva khanates, the ideologies of these states influenced the national mentality[5].

It is impossible to know what trace the state has left in the nature of the national mentality without knowing its historical roots, the conditions in which it arose, how it developed and how it acquired in modern reality. In this regard, the foundations of the forms and ideologies of statehood in the country, the

#### **"RELATIONSHIP OF NATIONAL MENTALITY WITH OBJECTIVE CONDITIONS"**

factors influencing and accelerating this process, the flourishing or crisis of statehood in different periods and their causes, types and forms of statehood, positions and titles of different periods, individual dynasties and historical figures, the role and the importance of statehood, land ownership and the tax system.

It should be noted that in recent years, unfounded arguments about the "antiquity" of the history of the ancient peoples who inhabited the Central Asian region have become more frequent. Even high-ranking officials from neighboring countries "shaken their pen" about this. Firstly, "who is older" does not decide anything today. Secondly, it is necessary to raise the mentality of a certain people, to show it to the world. However, this should not come at the cost of hitting or distorting the history of neighboring peoples. Thirdly, such an approach to the study of history may jeopardize relations between modern peoples[6].

Particular emphasis was placed on the mentality of the Uzbek people, created in the spirit of respect for the history of other nations. It should be noted that "as in our history, many ethnic groups and peoples have contributed to the creation of our ancient culture. This is natural, because there will never be a culture belonging to only one people anywhere. Any civilization is a product of the activity and effective influence of many peoples, nations, peoples[7].

The historical roots of statehood, the conditions for its emergence, development paths, modern realities have a great influence on the nature of the national mentality. In this regard, the fundamentals of the forms and ideologies of statehood in the country, the factors influencing and accelerating this process, the flourishing or crisis of statehood in different periods and their causes, types and

forms of statehood, positions and titles of different periods, certain dynasties and historical figures, the role and the importance of statehood, land ownership and the tax system also determine the formation of the national mentality.

Cultural and spiritual infrastructure plays an important role in the formation of the national mentality. The cultural and spiritual sphere plays an important role in shaping the consciousness and thinking of people at a high level. The spiritual aspect of the national mentality, first of all, requires the formation in society of a new consciousness, thinking, a new worldview and social psychology. Because in the process of the formation of a new social consciousness, the attitude towards labor, especially industrial labor, is improving. The psychology of the need to constantly improve the skills of the new generation, be ready to change professions, adapt to the requirements of the labor market if necessary. Our people will gradually learn to work and live in a competitive environment, their social mobilization and political activity will increase.

## **CONCLUSIONS AND SUGGESTIONS**

The cultural and spiritual aspect of the national mentality, as well as the reassessment of cultural heritage, including religious, and the rejection of some false values that allow the general population to enjoy the true masterpieces of the past, patriotism, loyalty to the national idea, national ideology includes the upbringing of children.

So, the significance of the influence of objective conditions on the formation of the national mentality. It is solved under the influence of objective conditions and subjective factors. Therefore, when studying the problems associated with the national mentality, it is necessary to pay attention not

**"RELATIONSHIP OF NATIONAL MENTALITY WITH OBJECTIVE CONDITIONS"**

only to its content and forms, composition and functions, but also to its dynamics under the influence of various conditions and factors.

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