
the ancient trade routes had passed through these territories and united Asia and Europe. Currently, the states of the region occupy significant positions in the building of global economic partnership. The implementation of the projects in these directions opens up enormous prospects for optimizing transport, energy and humanitarian ties in the Eurasian space.

Author of the abstract – Elena Dmitrieva

TOHIR KURBONOV. NATIONAL MENTALITY OF THE UZBEKS: THE CONTENT AND STRUCTURE // *The article was written for the bulletin "Russia and the Moslem World."*

Keywords: mentality, historical memory, social image, social sentiment, value, ideal, principle, imperative, national character, language, mindset, behavior, nation-specific.

Tohir Kurbonov,
PhD(Philosophy), Associate Professor,
Karshi State University, Uzbekistan

Citation: Kurbonov T. National Mentality of the Uzbeks: the Content and Strucure // Russia and the Moslem World, 2020, N 1 (307), P. 73–79.

Abstract. In the article, the author reflects upon the content and structural elements of the concept of "national mentality." According to the author, the peculiarities of the continuum have an impact on the national mentality, in the same way the national mentality acts as a development factor of the historical character of people. A thorough study of the content and structural elements of the national mentality, the study of it in the context of historical processes will help to experience the natural existence of the nation.

Historically, it is obvious that the mentality of each nation, including the Uzbek people, is determined by specific historical, ethical and climatic conditions, and its social and political events and historical processes are undoubtedly diverse. It is based on socio-economic and political processes, natural and geographical position, intercultural contacts, religious ties in the historical period, ancient traditions, customs and rites are formed on the basis of these and psychological views of people.

Before talking about the national mentality of the Uzbek people, it is worth noting that the Uzbek people passed four main religious and ideological stages (Zoroastrianism, Buddhism, Islam, communism) and so many generations passed through each of these ideological and religious periods that it left an indelible mark on the character of the nation. One of the features of the Uzbek national mentality is the fact that life of society and the way of life are regulated by traditions.

In the new century, the whole world has experienced structural and functional changes. The spheres of society and an individual – whether it is economic or social, political or spiritual and cultural – all acquire a new content and essence. These processes leave national limitations in the past, turning various spheres of life into an object of integration and unification. Thanks to the wide-ranging reforms carried out over a quarter of a century, our country is also becoming an integral part of world civilization under the influence of these processes [1].

These processes leave national narrow-mindedness in the past, turning various spheres of life into an object of integration and unification. Due to the wide-sweeping reforms carried out over a quarter century, our country is also becoming an integral part of the world civilization under the influence of these processes [1].

The democratic transformation of the society in Uzbekistan objectively requires a new approach to the theoretical analysis of the political consciousness of a person, especially of young people, as a rather complex and contradictory social

phenomenon. This new approach should act on the premise that in the process of democratization of public life it is necessary to take into account the national dimension, the national mentality, as the level and pace of democratization of society are functionally related to the nature of the national mentality that affects the process of developing a democratic political consciousness. Nowadays great attention is paid to the comprehensive development of civil society, the implementation of judicial and legal and other constitutional reforms, as well as economic ones. In the formation of its identity, the country took into account the positive experience of foreign countries and centuries-old cultural and historical traditions of the Uzbek people.

Special significance in the adoption of the Constitution of the Republic of Uzbekistan had its conformity not only with generally accepted norms of democracy, but also with the mental peculiarities of the Uzbek people. In particular, article 66 of the Constitution of the UR it's stated that "adult able-bodied children are obliged to take care of their parents."

Understanding of the national mentality is "democratized" (Sh. Madayeva et al.) only when society is "self-organized" without the intervention of the state, government agencies. This condition or level are achievable only at a certain stage of social, economic and cultural development of society. This level is due to the real individual liberty, which is not possible in a society of genuine democracy, where society has priority in regard to the state. Transition to such a society is historically a long process involving the formation of an appropriate political mentality and political consciousness.

Integrative and unified processes don't depend on a genuine social, economic or political situation. Cultural traditions in society, system of values, national and spiritual peculiarities also have a significant influence on these processes. In this context, considering the question of national mentality, it becomes a social and philosophical topic of special significance.

As distinctive features of historical development demonstrate national mentality, the national mentality is also the factor forming people's historical behavior.

Representatives of ancient philosophy considered the characteristics of social behavior that were inherent to members of a certain culture. For example, Hippocrates, Aristotle accept influence of natural environment on a human world view. In the Middle Ages, many thinkers analyzed psychology of people living in an area or environment, perception of the world, the presence of similar properties in the way of thinking. Although they are all under different concepts, they actually studied the problem of mentality [2]. "The concept "Mentality "is first found in 1856 [3]. It is used by R. Emerson, but the scientific world considers that this term belongs to the French ethnographer Levy Bruhl, after whom Emerson began to use it widely. The scientist used this concept to define peculiarities common to those who live in the same cultural environment [4]. The issue of mentality has become the object of scientific research of many specialists [5], including Uzbek scientists, whose scientific interests are related to national mentality [6].

Mentality is an integral characteristic of the spiritual life of a nation and is the ontological basis of national identity. This is the result of people's integration around a certain value system that reflects perception of the nation of the universe and its place in it [7]. The national mentality has its structure. The experts include the following elements:

- 1) historical memory are historical events, processes, personal memories are an important source of national identity. Knowing of historical processes determines not only continuity of social being, but also behavior of the people who inhabit it. The importance of the historical chorus in defining national development goals and presenting national ideas is particularly important;

- 2) social concepts are ideas, values, knowledge and experience that have emerged as a result of science and

education, literature and art, media, etc., are also important for the national mentality.

3) social sentiment is a social and psychological phenomenon that reflects the feelings of community members at that moment and the significance of this phenomenon should not be overlooked. For example, in historical time, when spirit of optimism rooted in society, people were able to realize large-scale social plans. On the contrary, implementation of the reforms in a "pessimistic" society is a problem;

4) values and ideals, rules and requirements are the world view of the nation and it is formed by its values, dreams and aspirations; hence this element has a special place in the national mentality. In fact, these phenomena determine spiritual and moral position of the nation, its attitude to events and processes in public realm;

5) national character is what each nation has as a view of life, creating a system of sociocultural norms unique to this nation. These sociocultural norms, known as national character, are a central component of the national mentality; Some experts are leery of the existence of a national character. However, if we accept this concept as a set of social norms, it is not difficult to define general norms for ethnic groups;

6) language is an important element of the spiritual life of a nation, and moreover, changes in all spheres of spiritual culture must be reflected in the language. As language is an element of the spiritual culture of the nation, it is also a component of the national mentality. Language is a verb that is objectively changed and enriched. The attempt to change it in accordance with the requests of times or political circles will not come to the end positively;

7) the way of thinking is own ideas, common forms of thinking, conclusions inherent to each nation, which are reflected in its mentality and is another element of national mentality. Concepts, judgments and conclusions drawn in the nation's thinking derive from natural and social conditions and may therefore differ significantly from each other;

8) existence of a certain behavioral patterns of nations is axiomatical thinking; these specific behavioral patterns are also part of mentoring. Behaviour is also based on generally accepted rules in society. For example, it is not difficult to distinguish the behaviour of ethnic groups that are accustomed to living according to the principles of individualism, unlike with the behaviour of the dominating community;

9) national affiliation – this concept combines peculiarities of history, culture, language, religion of people, attributes of their spiritual existence, peculiarities of spiritual image and therefore is included in national mentality [8].

These are components of the national mentality. All these elements must be analyzed in detail when investigating the specifics of the mentality of any nation. Each community has its own geographical, sociocultural and historical conditions. These circumstances, especially historical events, left an imprint on the nation's mentality by social activism of historical figures. For example, the social and political activities of Emir Timur (Tamerlan) and historical events in the region have played a key role in creating values, character and national identity of our nation. Therefore, the mentality of the nation needs to be studied and estimated in harmony with its history.

Throughout the nation's history, elements of the national mentality also change according to social conditions. Moreover, some elements of mentality are gaining momentum in different epochs, while others are a secondary consideration. It also demonstrates the necessity to examine the national mentality in the context of historical processes.

The study of national mentality in the context of history is not only a matter of gnoseological significance. There are also practical aspects of the problem. The study of national mentality in harmony with history allows us to define its peculiarities. For instance, according to the history, the feature of the national mentality of our people is that it is used to giving estimation to historical events and areas morally. Therefore, it is necessary to

pay special attention to its conformity with social norms during the historical period of social reforms. Only then popular support for reforms will be as high and strong as it is today.

So, national mentality is a concept that allows us to understand not only the peculiarities of life and spiritual existence of the nation, but also the nature of the processes taking place in its modern life. Therefore, in the modern era of social changes, the question of determining its structure is becoming increasingly relevant. Detailed study of the content and elements of the national mentality, its study in the context of historical processes allows us to learn about existence of the nation.

References

1. Zylkarnaeva R. National mentality under the conditions of modern Russian society transformation: Thesis, dissertation... Cand. Sc. – Ufa, 2004. – P. 3.
2. Hippocrates. Hippocratic Oath. – Minsk: New writer, 1998; Aristotle. Politics // V. 4. – M.: "Misl", 1983. – P. 376–644.
3. Emerson R. Moral philosophy. – M.: AST, 2001.
4. Levy Bruhl. Supernatural in primitive mentality. – M.: Pedagogika Press, 1994.
5. Berdyaev N.A. Fate of Russia. – M.: Sovetski pisatel, 1990; Block M. Apologia of history or occupation of a historian. – M.: Nauka, 1986; Gershynski B.S. Mentality and education. M.: Sovershenstvo, 1998; Gurvich A.Ya. From mentality's history to historical synthesis // Disputes over the main thing. M., 1993; Pushkarev L.N. What is mentality // National history, 1995, № 3; Sorokin P.A. Human. Civilization.Society. – M.: Politizdat, 1994; Fevr L. History fighting.- M.:Nauka, 1991; Frank S. The spiritual foundations of society. M.: Respublica, 1992; Fuko M. Words and things: archeology of human sciences. St.Petersburg.: A-cad, 1994; Shpet G.G. Introduction in ethnic psychology. St.Petersburg.: P. E. T. – Aleteya, 1996; Jung K.G. Archetype and symbol. – M.: Rennans, 1991;
6. Bekmurudov M. Uzbek mentaliteti. T.: 2011. E. Usupov, U. Usupov. Manavii kamolot va jamiyat tarakkieti. Huzhand. 1966. Usupov Sh. Millii mentalitet-tarakkiet omili. T.: 2016. A. Erkaev. Manaviyat millat nishoni. T.: Manaviyat. 1997. M. Kuronov. Uzbek characteri va millii. T.: Manaviyat, 2005.
7. Sovetov F. Integrative potential of Russian mentality: Thesis, dissertation. ... Cand. Sc. Nizhny Novgorod, 2007. – P.19.
8. Urevich A.V. Structural elements of national mentality //Physiological studies, 2013, V. 6, № 26.