

**"MENTALITY AND MENTAL SETUP"- AS A SOCIO CULTURAL PHILOSOPHY  
PHENOMENON**

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**Annotation:** The article considers the methodological foundations of international and Russian studies of mentality within the framework of different approaches in the XIX–XX centuries. Having analyzed interpretations of the categories mentality and mental setup and their interrelation in a number of studies, the author's justification of the differentiation of these categories in social philosophy is offered.

**Key words:** Mentality, mental setup, structure, approach, methodology.

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**Introduction**

The social reality of the 20th century clearly showed that the historical process was caused not only by economics, politics, the confrontation of social class forces and the development of cultural processes, but also by the influence of the mental structures of society. In connection with this circumstance, humanitarian studies have increasingly begun to refer to the concept of "mentality", implying some specific reality (ideal, spiritual, or just psychological). The uncertainty, the vagueness of the scientific meaning of the notion "mentality" and at the same time the theoretical and practical significance of the study of the phenomenon "mentality" for the development of modern social science and in general humanitarian knowledge clearly demonstrate the relevance of the chosen research topic.

**Literature Review**

The actualization of the study of mentality is connected with the urgent objective need to look at a person in a comprehensive manner, in the totality of manifestations of his social qualities, due to the increasing complexity of the social structure, as well as accelerating the dynamics of social processes and changing the role of the individual in social space. In this regard, the private scientific approaches to the study of the individual have been replaced by a systematic approach, which is demanded in the framework of both social philosophy and sociology and psychology. The purpose of this article is to analyze the methodological positions in the research of mentality.

According to I. V. Gerasimov's phrase, the term "mentality" is quite high and goes beyond the actual practice of this hypothesis. Nevertheless, this term was not only a scientific one, but also a lively place in the live speech, not because it was a tradition but rather a lack of similar understanding of the Russian language. In this article, we focus on one aspect of the problem of mentality in the scientific literature, or more precisely, that we are interested in the differentiation of mentality and mentality.

Regrettably, today there are some confusion among mental and mentality concepts in our local psychological literature. Some researchers believe that these terms are synonyms. This is what we look at in a roundtable discussion in 1993 by the Journal of the Philosophical Issues. As long as these concepts are synonymous, then their existence is superfluous.

V.V. Kozlovsky is one of those categories trying to distinguish these categories, and mentality, in his opinion, reflects the order of mentality and determines the stereotypes of the world around him, provides the opportunity to adapt to external circumstances and adjusts the choice of

alternative forms of social behavior. On the other hand, mentality, on the one hand, is the daily repetition and preservation of the usual lifestyle and way of life. On the other hand, it consists of the quality or group of features, and includes the cognitive, affective, and ethical attributes of the individual or group of thoughts. As Kozlovsky rightly defines, mentality is a simplified form of mentality, but the researcher's mentality and mentality are "a multidimensional phenomenon of human mind, imagination, attitudes and behavior, and can be described in various ways," so these definitions make the borders even more intense, they are merged into one another and lose their sense of meaning.

Other researcher D. V. Polejayev proposes to see the mentality and mentality proportionally and entirely. In his opinion, the mentality of a person can be defined as a deep degree of consciousness of the individual. At the same time, in the category of "mentality" the ideological principles of spirituality, first of all, its socio-political organization, are reflected in the society. A similar point of view. Anufriev and L.V. Lesnaya also argues that "unlike mentality, mentality means that mentality is a partial aspect of the mentality that is associated with or connected with the mentality of the subject ... even when mentality is more important for the theoretical analysis in normal life, often with mentality. " A similar point of view L. N. Pushkaryov also states that the mentality is universal, universal (meaning "thinking" and "conscious") categories. At the same time, mentality can be divided into different social layers and historical periods. The historian builds his conclusions on the basis of the following: the rule of the word "-nost" in qualitative words is a horse that separates itself from the subject, as well as the quality or condition. Therefore, according to him, "mentality" can be seen as a sign of a person who is specific to a particular person at that particular time. It is difficult to agree with this definition of mentality, because after the introduction of mentality and mentality into the scientific approach, it is not strongly possible, but at least at the same time, the position reflecting collective consciousness has been strengthened. Therefore, if mentality is the first phase of national mentality, then the classification can be made individually in a collective line. In this sense I. It is impossible to completely agree with Dzyaloshinsky's opinion, he believes that "individual mentality" is nothing more than cinema.

Mentality is a collective act of behavior, a fundamental layer of activity, a particular ethnicity, or a strong social group, with a passionate attitude toward various situations. A single person has some degree of individual regulatory significance, but its basis - mentality - has a general character, is connected with a relative, relative, and a member of the class. It is because of this reason that mentality remains stronger than the conventional had of its transformation. "

Other researcher O. G. Usenko offers mentality to be characterized as a single person's psyche with a unique ability to maintain typical indifferent structures that represent a particular social layer and time belonging to one individual. His clear historical appearance is seen in the mentality of different times and peoples' minds. This definition, in our opinion, is more than just a methodological aspect, and the researcher, in his research, learns these concepts from the collective consciousness. However, in our opinion, it is not right to define mentality as mentality in a particular historical period. So, in our opinion, the concept of mentality should not go beyond the limits set by researchers who have been involved in scientific research.

### **Analysis and results**

The concept of mentality corresponds to the general philosophical category of the particular. Its content should include the following basic characteristics. 1. Mentality is a system of socio-psychological characteristics of individuals or social groups. In the first case, this is what

distinguishes one person from another spiritually. The features that make up a group mentality appear to be common in relation to the members of the group (for example, representatives of a given nation), and in relation to the broader community (say, the population of the country) - as a single one, that is, the group mentality can have different degrees of commonality. Is the concept of "the mentality of humanity" correct? It seems that no. The concept of mentality is of a comparative nature and corresponds to the category of the particular, suggesting the existence of a broader than the particular community. For humanity, there is no such broader community. There is a consciousness of humanity, the psyche of humanity, the collective unconscious, but the mentality of humanity cannot be distinguished. If the extraterrestrial forms of the mind are discovered, the concept of the "mentality of humanity" will take on meaning. Our mentality will be one of the types of, say, humanoid mentality.

The mentality should include features of those components of the psyche that are subject to intersubjective differentiation, that is, different people and social groups may be different, such as: sensory and perceptual, including attitudes, perceptions, goals, and ideas about significant values and norms of behavior; motivational, represented by specific needs, interests, ideals, value orientations, goals; sensually emotional, including faithful; volitional and characterological; mnemonic; cognitive-intellectual (makings, abilities, knowledge); mental, or rational; temperament features. Sometimes mentality is associated only with the rational sphere of consciousness. But since the controlling function is inherent in the whole psyche, and all its components influence the activity, it is important to study the differences between people not only in the rational, but also in other spheres of the psyche. Therefore, the mentality should include features of all components of the psyche. And such an interpretation of the mentality does not contradict the etymology of the term. It is customary to note that the Latin "mens" and "mentis" mean mind, thinking. Usually it remains unaddressed that these words, from which the term "mentality" originates, mean more character, peace of mind and soul.

Mentality is also situational features due to current circumstances and relatively stable features. The first are the upper levels of mentality, and the second are its lower, deep levels. The deeper and more stable the mental feature is, the more regulating power it possesses. The mentality includes not only qualitative, but also quantitative mental features.

The concrete study of one or another mentality implies the isolation and description of mental peculiarities of three types: 1) the subject's unique social and psychological characteristics; 2) a peculiar combination of socio-psychological signs; 3) specific size of signs. The study of mentality is a more difficult task than just a study of the spiritual world, it involves two stages: 1) identification of the socio-psychological signs in different subjects and the degree of expression of these signs; 2) a comparison of the characteristics of various subjects and the identification on the basis of this of their features, that is, the mentality of each of them. If the comparison procedure is not done, then this is the study of just consciousness or the unconscious, but not of mentality.

2. Since the consciousness and psyche of the subject as a whole are determined by the genotype, the environment and the subject's own spiritual creativity, the mentality is determined, firstly, by the characteristics of the genotype, secondly, by the peculiarity of the natural and social conditions and, thirdly, by the quality and degree the subject's own spiritual activity as a form of self-determination.

The first two determining factors - genotype and environment - ensure the preservation and transmission of mentality - the transfer of mental characteristics from one generation to another

and from one person to another. The third factor, the spiritual activity of a person, determines the development of mentality and its improvement. 3. The mentality through perceptual and mental installations, the dominant needs and the emotions caused by them determines the peculiar nature of the perception of the world and the emotional response to its events.

4. Consciousness of the subject and in general his psyche regulate speech, behavior and activity of people, and the mentality determines the specific nature of human activity, in particular, its orientation.

5. Mentality is a means of social self-identification of the subject, the basis of social solidarity, a factor that ensures the unity and continuity of the existence of a social community. The subject, based on the awareness of his mental characteristics and comparing them with the characteristics of other subjects, identifies himself to a certain social community. Awareness of oneself as a particle of this community further forms a sense of social solidarity and the resulting desire to maintain intragroup ties and provide moral, material and organizational support to members of their group.

6. Mentality serves as a factor stimulating social progress through cultural innovations, which constitute the content of new mental features.

In order to identify the differences in mentality and mentality, we first try to identify what these concepts are and, secondly, how they separate. So, mentality and mentality are part of the collective (social) thinking, and secondly, mentality and mentality are in the field of psychology of peoples, and thirdly, mentality is a simplified form of mentality, so ethical mentality is the first stage of national mentality, It is the worldview, and the ethnic mentality is the feeling of the world, the national mentality is the attribute of the nation, the ethnic mentality is the attribute of nationalism and the opportunity to become a nation of them are not all the stages. The knowledge of the national mentality needs to be wider and the integration of higher education needs.

Mentality is a social philosophical concept, an ideal reality that reflects the socio-cultural status of a person in a historical entity - a nation, a nation, an ethnic group, a social group. It is formed as a result of historically long and sufficiently stable interaction of geographical, ethnic, socio-cultural and civilizational conditions of human life. It also appears in social and psychological direction.

The content and psychological characteristics of the mentality concept are also varied in various scientific literature. Specifically:

- Mentality is the depth of collective and individual consciousness. It also includes the underlying mind. A mentality is a set of individuals and groups that can act, feel, feel, and understand the world in a particular way.
- Mentality is to perceive and accept traditional, national customs, lifestyle, thinking, behavioral world.
- Mentality is a set of mental behaviors, beliefs, mental formation complexes, behaviors, thinking, thinking about something that is specific to a particular human association or group.

It follows from these definitions that the meaning of mentality is a state of the nation, historically formed social, psychological, psychological, and ethnic formation. His psychological characteristics give mentality a psychological category.



## **Conclusion**

In our opinion, in determining the mentality it is worth considering the social characteristics of its carrier subject. The cultural-historical context of social life determines the specifics of the public consciousness of a large number of people in common, for example, an ethnic group or a nation, which determines behavioral stereotypes, linguistic features, etc. However, when it comes to a specific social community, the group functioning within the framework of a given social system, their perception of the world, worldview characteristics, and also behavioral patterns are very pronounced. Together, they are caused not only by living in a territory with a particular culture and history, but to a greater degree by level of education, social circle, profession, income and other social characteristics that underlie social differentiation and determine the social status of the group. In this regard, mental characteristics should be attributed to narrower social groups and communities. Such a private mentality is formed against the background of the national mentality as a reflection of the social characteristics of individual structural components of society.

Summarizing the above, the mentality can be defined as a system of qualitative and quantitative social and psychological characteristics of a person or a social community that emerged on the basis of a genotype under the influence of the natural and social environment and as a result of the subject's own spiritual creativity. this system determines the specific nature of the perception of the world, behavior, activity, self-identification of the subject, ensures the unity and continuity of the existence of a social community, and also stimulates social progress through the production of cultural innovations

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