



## THE ROLE OF EXAMPLE IN THE DEVELOPMENT OF THE NATIONAL MENTALITY

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### ABSTRACT

*The article scientifically substantiates the role of example in the formation of the national mentality. The concepts of national mentality, example and imitation are analyzed, and the author's definitions are developed.*

**KEY WORDS:** *mentality, national mentality, national character, example, imitation, national culture, national moral customs and traditions, society, unity.*

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### INTRODUCTION

In today's reforms aimed at forming a new worldview in Uzbekistan, there is a need to focus on improving the national mentality and study it in terms of values.

At this point, we found it appropriate to dwell briefly on the essence of the concept of mentality. The concept of "mentality" has become the object of study, mainly as a socio-philosophical category associated with the period of independence of nations. This concept was not covered in the historical, philosophical, literary and encyclopedias of the Soviet era. This is probably why there is no consensus on the essence, specificity and evolution of development of the concept of mentality.

### MATERIALS AND METHODS

In the popular scientific dictionary "Independence" "Mentality (Latin - intellect, perception) - is the level of thinking, spiritual potential, the ability to analyze the laws of life, the mental abilities formed in certain social conditions, described as psychic power[7].

Another source devoted to the philosophical analysis of this problem reads: The level of thinking, spiritual, intellectual potential, the ability to withstand the challenges of life, the intellectual ability formed in certain social conditions, which is a decisive factor in the economic and political level of development of society, spiritual maturity[4].

The first definition is a mixture of many and logically unrelated aspects and processes. First, is it the level of thinking of 'society' and 'unity'? Doesn't "mentality" mean, first of all, a people, a nation, formed in a certain environment and living in a certain society, period?

There will be no level of thinking of "society", "unity", on the contrary, there will be a level of thinking of people formed in the form of people and nation living in society.

The terms "analysis of the laws of life" or "spiritual power" are also forcibly attached to the concept of mentality. Moreover, the phrase "community mentality" is also abstract and does not serve to clarify the problem. The word mentality is used to refer to a person and a nation. Although the essence of the issue is revealed in the second definition, but it has expanded a bit.

The encyclopedic dictionary of philosophy gives a different definition than the one above. It says, "Mentality - (Latin - mental) the level of mental ability inherent in an individual and a social group, spiritual potential"[1].

Although this definition is somewhat more concise than the one given earlier, it does not fully and clearly cover such a complex concept as mentality. This definition also emphasizes the level of reason and spiritual potential in distinguishing the mentality of one nation from the mentality of another nation.



If this definition is taken seriously, there is a risk that nations will be divided into intelligent, middle-minded, or lower-minded according to their mentality. In the "Encyclopedic Dictionary of Philosophy" mentality is also mentioned in the form of reason, and the ideas and sentences in the "Explanatory Scientific-Popular Dictionary of Independence" are repeated.

Among the researches devoted to this problem, in the comments of the historian R.H. Murtozaeva there are noteworthy aspects about the complexity and specificity of the problem.

R. Murtozaeva makes more concrete and realistic comments on the essence of mentality in the sources considered than the definition of "mind, intellect, intellect, perception" of a society, nation, unity or individual. "The national mentality (Latin mentalis) is the mind, the way of thinking, the way of thinking. That is, it is necessary to understand the national identity of the people, the national self-consciousness[6].

First, R. Murtozaeva clarifies the issue by adding the word "national" to the term "mentality"; secondly, it emphasizes the need to take into account the way of thinking of a particular people or nation when it comes to mentality; third, he approached the problem-solving approach by linking the mentality with the people's understanding of national identity.

Thus, the national mentality is a historical requirement of the qualities that belong to humanity, other peoples and nations in general, and is formed as a brighter quality in a nation according to the socio-spiritual experience of the nation.

Based on the above general approaches, the national mentality can be defined as follows: National mentality is a way of life and thinking that reflects the ethnic history, language, religious beliefs, character, worldview, customs and traditions of a nation, its attitude to nature, man and society.

It is clear from the above considerations that in order to renew the worldview, it is first necessary to reform the way of life and thinking of the people in accordance with today's requirements. To do this, we must first develop tactics and strategies to reform the national mentality.

In our view, ethical categories, principles and norms play a tactical role in improving the national mentality. In this regard, we consider it expedient to substantiate the role of the concept of "example", which plays an important role in the categories of ethics, in improving the national mentality.

Example - to understand the wisdom, traditions, values formed in the form of natural processes, social events, religious, moral, artistic values in the life of man and society, passed down from generation to generation, which permeate the psyche of each individual and shape his human qualities which is the embodiment of a natural spiritual need.

Based on the logic of this definition, describing the inner and outer features of the example as a phenomenal phenomenon, we can conclude that if its inner basis is reflected in the human psyche, the feelings in the heart, its outward side is reflected in the mirror of life.

It is not in vain that the teachings of Islam, which is the core of our spirituality and the mirror of our national culture, encourage us to look at everything from an exemplary point of view.

According to the great thinker A. Avloni, "Our Shari'a in Islam is a" moral hasana "- to behave with good morals, to look at everything with an exemplary eye and to correct one's behavior"[8]. By the eye of example, it is necessary to understand the separation of the best example, the necessary thing and the qualities from everything.

Commenting on this issue, President Sh.M.Mirziyoev said, "... representatives of different nations and peoples, cultures and religions have lived in peace on our ancient and generous land for many centuries. Hospitality, kindness, generosity of heart and true tolerance have always been inherent in our people and form the basis of its mentality"[5].

In our opinion, the formation of a sense of exemplary life among young people in terms of the peculiarities of our people and the basis of its mentality plays an important role in the development of a person who responds to today's reforms.

## RESULTS

In many places, the national mentality tends to imitate rather than set an example.

Accordingly, the scientific similarity of the main similarities, differences and features of imitation with the role model is of special importance in the formation of personality traits and positive qualities.

First of all, the main difference between an example and an imitation is that an example has an essence. The first and most important stage in which a person learns from a certain process, event and reality begins with understanding the essence of that event or reality.

In imitation, there is more interest and passion. Although passion with curiosity, on the surface, seems to be related to the essence of a particular process, in reality it is more related to the variability characteristics of human emotions.

The place of imitation and imitation in the personality trait, either as an example or as an imitation, depends in many respects on a person's strong will, intentions and, most importantly, his intention.

If a person intends to learn something or to overcome the bad qualities in his behavior on the basis of the exemplary situation in which he is affected, and makes a determined effort to capture his will to do it, he will surely achieve his goal.



But if the intention is not stable and the passion is weak, it is limited to imitating that exemplary situation.

Given the nature of the above considerations, we think it is appropriate to give the following authorial definition of imitation.

"Imitation is a form of emotional expression of the individual's desires, which are based on his behavior, upbringing, knowledge, which embodies the vital observations, interests, passions and inclinations in the process of gaining and becoming an independent person".

### Conclusions

The fact that the socio-historical background of imitation is associated with a perceived need often leads to its exemplary growth. To do this, a person must first be aware of the historical past, values, scientific and creative heritage of his nation and people, and, most importantly, the vital customs, traditions and traditions of the people.

For this reason, in order to raise imitation to the level of an example, one must have a combination of intellect, knowledge and ingenuity.

Based on the above considerations, the following conclusions can be drawn:

- It is important today to form in young people a sense of exemplary life in terms of the peculiarities of our people and the basis of its mentality;
- In the works of classical philosophers, sages and writers of the East and the West, it is noted that the issue of example is a great spiritual factor in the system of moral education, the example is not only to learn from others, but also requires a certain ability, knowledge and experience;
- National mentality is a social phenomenon that determines the way of thinking and spiritual activity of the nation and the individual;
- The national mentality is a multi-layered spiritual unity in relation to the national character, which forms the basis for the manifestation and functioning of the national character;
- The national mentality changes to some extent under the influence of socio-historical events. In some cases, the positive qualities may be replaced by the negative ones. In the mentality of the Uzbek people, such things happened during the khanate period, under the dictatorial regime;
- Independence has created ample opportunities for the restoration of pure, original features of the national mentality, self-awareness in the consciousness and character of the nation and the formation of new mental qualities related to the future of the nation.

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