



# IMPACT OF THE MENTALITY ON THE MODIFICATION OF THE SOCIETY

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## ABSTRACT

*This article reveals the impact of mentality on the modification of the society. Cultural novation appear initially in the form of modern mental feature of people to solve and offer situational answer to the new actual problems in the society, then, innovation becomes stable spreading society and becoming permanent, as a result the process of becoming the element of the group mentality in the society is explained in the article.*

**KEY WORDS:** *mentality, modifications in the society, way of contemplation, cultural news, mental feature, social preference, individuality, cultural elite, sotsium, social solidarity*

## INTRODUCTION

On studying the theme of mentality, it is important to investigate the modifications in the mentality and society, this issue has hardly been the object of research investigation. The process of modification and development of the society reflects in the contemplation changes of the people.

Developing the mental features of the society members is of vital importance. In this regard, it is the actual task to up bring a person who could take part in social-political life consciously, defend own belief, and influence actively on the social process of development.

## METHODS OF RESEARCH

objective, mental principiality, analysis, synthesis, generalization, system analysis

## MAIN PART

Assumptions about the important role of individual and group mentality in the development of society have long emerged in history. At the end of the eighteenth century, German poet and philosopher I.G. Gerder (1744-1803) wrote that “people’s spirit” stimulates the development of each country. He argues that people’s spirits depend not only on the climate and landscape but also on the impact of lifestyle, education, political system and ethnic history. The “spirit of the people” is the foundation of

society, and expresses its countenance through language, traditions, values, and inspires folk culture.

According to J.Duby, representative of the third phase of the development of the Annals School in 1961, “Due to certain economic conditions, all social relationships are combined as a function of mentality and passed from generation to generation through education and training” [1; 18-21].

According to B.S. Gershunsky, “The world changes the behavior of people, and the behavior is motivated by mentality.” Therefore, societal mentality plays a crucial role in the behavior of the public. Ultimately, it promotes geopolitical and socio-economic changes at the historical level, the development of societies and human civilization” [2; 60].

According to T.V. Naumova, “The effects of mentality can be observed in almost all areas of human activity: it sets criteria and standards of social behavior, forms many stereotypes and preference for real existence, and promotes mass socio-cultural processes through the understanding of mindset and mentality, used in learning and explaining” [3; 65].

Z. M. Orudjev, “The true decisive force of history is not the army or the economy, but the “way of thinking of the period” [4; 22-23]. The way of thinking is the rational component of group mentality, and the rest of the mentality is also involved in the development of cultural and social relations.



According to V.S. Stepin, “radical changes in social life involve changing the meaning of the general conception of the world, criticizing previous fundamental values and replacing them with new ones. Mental revolutions usually precede political revolutions” [5; 30].

Adding to the foregoing, we can see that the thoughts on the topic under discussion are still vague and not sufficiently grounded.

According to A.S.Achiezer the driving force of social development is the conflict between the production and reproduction activities of the social entity – the conflict between the values, needs, capabilities of the social entity and the object that is being restored during its production activities. As a particular form of this confrontation, the socio-cultural conflict is manifested in the characteristics of culture and in social relations (sexual, professional, ethnic, moral, political, economic).

A.S.Achiezer writes: “Culture is the general basis of production activity and its program”; “Culture ... plays the role of accumulated experience of human production ... culture is always a program of action for its carrier – the program designed on basis of the gained experience” [6; 30].

Mentality determines the activity, orientation of the social group or individual, and the specifics of human activity.

According to A.S.Karmin, “Culture is a world of social information that is stored and gathered in society by symbolic means created by people ... as a form of public information in all areas of cultural life” [7; 52]. Culture is an information structure of social organisms. Culture – the social orientation of people, their orientation, values, beliefs, knowledge, behavior, and, in principle, the activity, behavior and communication of people, shaping their social life.

The social mentality is reflected in the interconnected development of culture and social relations. In the process of development society is constantly experiencing historical problems. They are “These are risk factors for the community that as a result there may raise various conflicts, new mass inconvenient ideas, new technologies, the rise of environmental problems, the collision of cultures and so on. The threat of disorganization, inconvenience, bankruptcy, disasters force people to search for new conscious solution to problems” [8;113]. Contemporary challenges of history cover all global problems and put humanity’s complexity.

At the same time, the mental elite produces new mental features in response to the problems of history in national mentality. Let us reflect on the mentality of the creators rather than on their minds, the mentality (conscious and unconscious) of the subject’s spiritual world determines the direction, specificity and novelty of any activity. New mental features emerge as the result of cultural creativity,

and social conditions serve as the background in which creativity takes place. Understanding social conditions and past experiences encourages the creators to make cultural innovations. They can be developed by representatives of all spheres of life, but their primary source is the spiritual elite.

N.G. Bagdasaryan wrote: “The changes are provided by a relatively small part of society – the cultural elite ... the general public has always been a bit late in perceiving and evaluating news” [9; 86]. The more popular a person is, the greater impact he has on the mentality of society. Confucius, Buddha, Jesus Christ, and Prophet Mohammed – one of the founders of new confessions in history, and they greatly influenced on the mentality of the masses. Their activities contributed to the emergence of new types of cultures.

Philosophical knowledge plays an important role in the emergence of cultural innovation. There are two ways to do this. First, it is an explication that explain the cultural world of exploitation (explaining its meaning). Philosophy is presented as a universal view of the world, explaining their meaning, judging them wisely, critically analyzing and creating new meanings in it. The second way to create innovation philosophy is to make sense of the ideal objects in philosophical categories, which will allow them to develop new content by identifying intercategory relationships. Therefore, “Philosophical knowledge can develop new ideas of the world outlook and, thus, mutations in culture, prepare radical changes in social life” [5; 31]. In the pick of times, these new ideas can become generators and catalysts for the emergence of literary works, artistic criticism, sociology, and new legal, political, religious and ethical ideas that can be applied to social practice.

Cultural innovations first emerge in the form of new mental characteristics in individuals and emerge as situational solutions to important social problems. Then, the innovation becomes sustainable in a society, diffuses, strengthens, and eventually becomes an element of group mentality. Bringing individual personality traits into a community mentality is a difficult and complex process. Temporal misunderstanding of this process can lead to new ideas being pursued, to be kept under control and even disastrous for the inventors.

In the process of arrival – the formation and functioning of new mental features as cultural values can be divided into four stages:

1. Starting or encouraging the news; at this stage, consciously or unconsciously the creative people begin to find creative solutions to their existing problems, perceiving social order.

2. Creating cultural aspects of the news; suggesting possible options for solving existing problems.

3. Selection of Mental Innovation Efficiency and Socio-Psychological Acceptance; the adoption



and dissemination of the new idea depends not only on its usefulness, but also on the socio-psychological readiness of the public to adopt it. The way we create and select news is the intercultural dialogue needed for the sustainable existence and development of any social system. As I.G. Jakovenko has pointed out, the intercultural communication forms the birth and formation of all new phenomena – proprietary technologies, customs, values, ideas. It also states that “In intercultural-communication the adaptation of the news begins with the value and effectiveness of specific news, its consequences, and the critical process of testing specific news” [10; 16]. By communication, the novelty is adapted to the structural features of this societal culture.

4. Implementation of the ideas that won the social competition into the social activities; This program is accompanied by new activities and the formation of new job employment.

Innovative elements of mentality that have won the social competition serve as programs for activities in new areas of culture – scientific, religious, legal, economic, political, and ethical. In general, mentality appears as a global program of human activity. There are contradictions between mental features created as a new form of culture and existing social relations. These contradictions cause a special phenomenon known as structural tension. This can be overcome through the appropriate reproductive activities of the social.

When the reproduction is constructive, it can lead to better social relations than previously existing relationships.

Thus, as a result of overcoming the contradictions between innovative mental features and social relations, the society can reach up a high level of development. It should be noted that the establishment of more advanced social relationships requires the transformation of relevant cultural values into sustainable components of the public mentality.

Mentality like the entire spiritual world of man is of an information nature. Therefore, just like any information, the mentality performs the functions of perception and regulation.

As a result of the subject's activity, the mental function of regulation may be aimed at preserving or changing existing social relationships. At first the mentality replicates typical patterns of activity and in the second stage it creates new activity programs.

The general regulation function of the social mentality is divided into two main socio-cultural functions: 1) ensuring the existence and unity of social communities through the stability of its members' behavior and reproductive activities; 2) Social development can be stimulated by the gradual change of the mental characteristics of the social community – cultural innovation as a program of activities. In stable social conditions, these socio-

cultural functions of mentality are balanced. “The mentality also serves the function of self-identification of subjects, the formation of social solidarity and their unity” [11; 47-48].

## CONCLUSION

1. In short, changes in historical processes lead to changes in the mental characteristics of people.

2. Cultural innovations first appear in individuals as a situational solution to important social problems in the form of a new mental property, after which innovations become stable, spread and strengthened in society, ultimately becoming an element of group mentality.

3. The mentality also serves the function of self-identification of subjects, the formation of social cohesion and ensuring their unity.

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