



DIALECTIC BASIS OF THE INFLUENCE OF NATIONAL IDENTITY AND HISTORICAL MEMORY ON SOCIAL MENTALITY

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Abstract

This article analyzes the concept of social mentality and its role in the development of society from a socio-philosophical perspective. The study examines the main factors influencing the transformation of social mentality, including socio-economic, political-legal, spiritual-educational, information-communication, and historical-cultural factors. It is argued that the harmonious combination of national values, historical memory, and modern reforms plays an important role in the renewal of social mentality.

Keywords: Social mentality, transformation, social consciousness, national values, historical memory, social development, information and communication technologies, civic culture.

INTRODUCTION

Social mentality is a complex spiritual and social phenomenon that expresses the worldview, value system, behavior and general attitude of members of society to social relations. It is historically formed and changes and is updated under the influence of various factors in the process of social development. Therefore, a scientific analysis of the factors influencing the transformation of social mentality is of great importance for modern socio-philosophical research. Socio-economic factors are one of the main sources of change in social mentality. The modernization of economic relations, changes in the labor market, differences in the income of the population and the quality of life reshape people's attitude to



life. Economic stability and expansion of opportunities lead to an increase in social activity, initiative and a sense of responsibility.

Secondly, political and legal factors have a significant impact on social mentality. Ensuring openness and the rule of law in public administration, increasing the opportunities for citizens to participate in political processes serve the development of political consciousness and civic culture. This accelerates the process of transition from passivity to activity, from indifference to a responsible position in social mentality.

Thirdly, spiritual and educational factors are of decisive importance in the transformation of social mentality. The education system, mass media, cultural and spiritual institutions form the worldview and value system of members of society. The renewal of the spiritual environment based on the harmony of national and universal values creates the basis for a qualitative change in social mentality.

Fourthly, information and communication factors are emerging as an important factor influencing social mentality in modern society. Digital technologies, the Internet and social networks are fundamentally changing the ways people receive information, express opinions and communicate socially. This situation is leading to a strengthening of elements of openness, speed, and global thinking in the social consciousness.

LITERATURE ANALYSIS AND METHODS

In analyzing the issues of national identity and the impact of historical memory on changes in social mentality, the works of such scientists as Achildiev A.S. [1], Mirziyoyev Sh.M. [2, 5], Zakirov Sh.M. [3], Abdullajonova D. [4], Turgunbaev F. [6] were effectively used.

In studying the problem, the principles of general interrelation, historicity, systematicity, and generalization methods were used.

RESULTS AND DISCUSSION

Historical and cultural factors determine the stable and enduring aspects of social mentality. National traditions, customs, historical memory and spiritual heritage constitute the core of social mentality. In the process of modern reforms, not



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denying these factors, but adapting them to new social conditions ensures the harmonious development of social mentality. In this sense, the change in social mentality is a multifactorial and dialectical process, which is formed as a result of the interaction of socio-economic, political-legal, spiritual-educational, information-communication and historical-cultural factors. A deep analysis of these factors serves to strengthen the spiritual foundations of social development and establish a modern social mentality.

Another important aspect of the understanding of national identity in the change of social mentality is related to historical memory. Critical and objective assessment of past experience, drawing conclusions from historical lessons ensures continuity and succession in the thinking of society. This serves the harmonious development of national pride and civic consciousness, and strengthens stability and openness in the social mentality.

Also, awareness of national identity ensures the flexibility of the social mentality in the conditions of globalization. As different cultures interact in the modern world, a society that consciously understands its national identity forms a critical attitude towards external influences. This situation creates an opportunity to develop innovative thinking and an open worldview while preserving national values.

National identity awareness is also manifested in social mentality as a factor that strengthens social solidarity and cohesion. It strengthens the sense of unity among members of society around common goals and national interests, serves to enhance social responsibility and civic position. This ensures a stable and harmonious direction of social development. Therefore, national identity awareness is one of the main factors influencing the change in social mentality, which serves to form a modern, open and stable social mentality in New Uzbekistan through spiritual renewal in the thinking of society, strengthening civic activity and social responsibility.

National identity is formed and develops in the objective conditions of social development. Loyalty to the homeland creates a certain basis for the formation and development of national identity, and it finds its expression in the social mentality. Territorial unity as a factor in the formation and development of the



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national identity of the nation, and all the more important, the centralization of economic, socio-political and cultural life occurs precisely in a certain territory. At present, the socio-economic essence of the development of the Uzbek people, its spiritual activity have become the main factor in the search for ways of national awakening, the development and improvement of national identity, and they become a powerful force only if they are based on a deep knowledge and understanding of the history of their people, their culture and spirituality. National identity, in general, means understanding one's belonging to this people, forming an idea of its place and significance among other peoples. At a time when fundamental social changes are taking place in the republic, strengthening the idea of national ideology is integral to the process of the Uzbek people's awareness of their national identity.

National identity awareness, as a spiritual element of social mentality, is especially pronounced as a factor in the emergence of new economic, political, legal and moral relations. The activation of the role of the human factor in national awakening requires a deep and comprehensive understanding of social mentality theoretically. At the same time, the patterns and some factors left over from the old system hinder the study of the essence and forms of manifestation of national identity awareness in the social mentality of people.

Currently, there is a transition from the ideological one-sidedness and narrowness of social consciousness characteristic of the former Soviet era to a broader understanding of spiritual values, recognition of universal values, and the primacy of human rights. "National identity awareness is a reflection of the unity of nations and their mutual relations in social consciousness" [1, 18]. In this regard, it is important not to get bogged down in the superficiality of social conflicts and to be able to distinguish between progressive and negative factors that influence the formation and development of national identity and the mood of scientists.

Naturally, with the growth of national identity, each person's interest in their own foundations also increases. For this reason, the growth of national identity not only does not exclude, but also requires open and transparent interactions. As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted: "Our goal is to



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strengthen the mechanisms for implementing people's power in our country not in name, but in practice" [2, 245].

With an objective assessment of the complexity of the problems accumulated in the field of interpreting the role of national identity in the formation of social mentality, the following tasks can be noted:

Firstly, in the conditions of a radical renewal of society, it is necessary to grow national identity. To achieve this, the state: a) ensures its integrity and coherence by democratic means, that is, not by ignoring various, sometimes conflicting interests, but by coordinating them in a democratic way; b) The state should create a legal mechanism to coordinate people's interests in order to effectively resolve possible conflicts through democratic means.

Secondly, the socio-economic problems accumulated during the years of stagnation should be solved not by centralizing and artificially "accelerating" management, but by ensuring the interests of each person in this. One of the main tasks is to create broader conditions for the independence of people, to ensure that they are interested in improving the final results of their scientific activities as the basis for the well-being of society.

It should be noted that the restriction of spiritual activity in the conditions of national identity and the growth of the country's economic development leads to a decrease in the level of activity of democratic processes in the life of society. In this case, the general policy of the state should be based on the need to ensure the satisfaction of the material and spiritual needs of each person.

Social mentality, first of all, arises from the literal sense of nationality - only through the experience it has accumulated. Ignoring this very important and complex process leads to national narrowness, to being wrapped in one's own socio-political and spiritual shell, and moreover, it is formed on the basis of a synthesis of new processes and phenomena that meet the increased needs of development. The basis for the formation and functioning of national self-awareness is the national interests of the people, which are inextricably linked with the material and spiritual needs of the nation. Based on the above, the actualization of national self-awareness as an important factor of social mentality can be distinguished into the main elements indicating its growth: 1) the idea of state sovereignty; 2) the activation of the language factor; 3) the revival of



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national culture, the revival of historical heritage, forgotten names, traditions, professions; 4) the re-understanding of economic life.

At the individual level, national identity is perceived as a whole social entity, at the subjective level. This means that in practice “national identity is realized at the individual level according to the blood sign” [3, 117]. It should be noted that the social mentality of the individual is one of the structural elements of national identity at the individual level. In conditions of increasing civilizational integrity, “pure” national identity cannot exist by itself. Like other processes, the individual’s national identity cannot develop in conditions of limitation, the growth of his national identity creates an opportunity for him to seek a deeper look at his spiritual roots in order to know his cultural heritage more deeply and make it the property of the people.

In this process, it is necessary to take into account the need to create broad opportunities for the development of nationality, not to hinder people from mastering their cultural heritage. This process should not be considered a form of nationalism. It is important to expand the scope of free and democratic forms of exchange of material and spiritual values of different nations. Therefore, as D. Abdullajonova noted, “As a result of historical development, the role of awareness of national identity increases. It occurs in the process of spiritual awakening of the nation. In this, a person serves not only for himself, but also for his people and other peoples, thus he unites the life of his people, including its national values, with universal civilization [4, 16].

Today, broad opportunities have been created for the development of social mentality and national identity. It should not be forgotten that any positive factor exists only as a proportion of a negative factor. National identity, while protecting its uniqueness and originality, cannot develop in practice if it protects nationalism at least to a small extent and does not see its negative opposite in it. Forces that do not want to reckon with the emergence of new national structures, as well as forces that promote national factors and break economic, political and cultural ties with other peoples, are equally dangerous. The formation and development of a sense of national identity in a person is an objective process, which is not subject to external influences. In the words of President Sh. Mirziyoyev, “Our people, worthy heirs of their great history and ancestors, can create an army



capable of ensuring the security of the country [5, 217]. Therefore, in our opinion, the functioning of social mentality as a self-regulating mechanism can develop at two levels: the first - at the level of adaptation, which implies the adaptation of national unity to the changing situation; the second - at the level of adaptation, which consists in the active development of one or another aspect of the activities of national structures.

The historical process is almost always a product of the activities of social groups. Man is a component of such a unity. Finding ways to move from individual actions to mass actions, creating a method of connecting individuality with sociality is an important task of science. As F. Turgunbaev noted, “the general formula of the structural structure of human activity includes a goal, a means, a process and a result. The goal gives impetus to activity and at the same time has its own foundations, acting as ideal motives, values and ideals” [6, 26]. They consist of historically transient and concretely permanent structures that have existed throughout human history, but are characterized by a specific historical content. One of such factors is patriotism, which is the basis of the activity of people determining the fate of social unity.

CONCLUSION

National identity and historical memory have a profound impact on the system of values in the consciousness of the individual and the community. In the new Uzbekistan, the process of understanding historical and cultural heritage in the consciousness of generations serves as the main mechanism for the development of stability, cultural identification and national thinking in the social mentality. The dialectical foundations of historical memory and understanding of national identity show that the transformation of social mentality requires both relying on historical experience and adapting to modern processes. In this process, the integration of cultural values, traditions and national identity in the individual and collective consciousness of citizens is of great importance.

In the social mentality of the new Uzbekistan, the process of harmonizing traditionalism (traditions, heritage of values) and modernity (processes of innovation, globalization and digitization) is considered the central task of



cultural and social transformation. This integration serves to balance civic consciousness, social responsibility and cultural identity.

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