

HARMONY OF RATIONALITY AND IRRATIONALITY IN THE NATIONAL MENTALITY

Kurbanov Tahir

Associate Professor of the Department of Philosophy and Sociology of Karshi State University, Candidate of Philosophical Sciences.

Abstract

In the article, the national mentality is considered as a spiritual and psychological source that encourages a nation to act in a certain way, the determinants of its behavior, a set of perceptual norms common to representatives of a particular ethnic community and formed on the basis of its historical experience (norms serving as a model for social representations, moods, behavior of representatives of the nation), cognitive (formed during social experience of the nation, acquired knowledge, historical memory), motivational (needs, interests, values, ideals of the nation, its national idea) properties. On the basis of various facts, the combination of elements of rationality and irrationality in the Uzbek national mentality is substantiated.

Keywords: national mentality, rational, irrational, social ideas, public mood, norms of national behavior, national experience, national needs, national values and ideals.

INTRODUCTION

The social foundations of the New Uzbekistan are being laid in our country. "We," writes the head of state, have set ourselves the strategic task of creating a new image of our society, the formation of a New Uzbekistan.

To achieve these goals, it is necessary not only to use the socio-economic, political and cultural potential of society, but also to take into account the public imagination, moods, historical experience, needs and interests, values and ideals of the nation. When thinking from this point of view, the problem of studying the national mentality embodying the above features becomes of particular importance. Because it is the mentality that shapes the historical behavior and activity of the representatives of the nation and serves as a factor that guides it.

It is known that the national mentality is a spiritual and mentally ill source that encourages a nation to act in a certain way, a determinant of its behavior, a perception common to representatives of a certain ethnic unit formed on the basis of its historical experience (serving as a model for the social imagination of the nation, mood, norms of behavior), cognitive (experience formed during the historical development of the nation acquired knowledge, historical memory), motivational (needs and interests of the nation, values, ideals and national idea) characteristics. The mentality of any nation has its own peculiarities. The Uzbek national mentality is no exception. It combines and mixes rationality and irrationality, modernity and traditionalism, nationalism and universalism, religiosity and superstition.

In fact, if we look at the social imagination, mood, norms of behavior, experience, knowledge, needs, values and ideals of the Uzbek people, we will see that they all contain rational and irrational elements. First of all, let's briefly focus on the meaning of the concepts of "rationality"

and "irrationality". In all scientific works devoted to the meaning and essence of the concept of "rationality", it is noted that it comes from the Latin word "ratio" - "reason". It seems that that part of the imagination, behavior, worldview, needs and values of the representatives of the nation, which is associated with intelligence and logic, forms the core of rationality. But there is also a part of the above-mentioned phenomena that does not depend on intelligence and is the result not of the mind, but of emotions. To express this part, the concept of "irrationality" is used. In scientific and philosophical works in the Uzbek language, the concepts of "rationality" and "irrationality" are used as an alternative to these concepts.

In the Uzbek national mentality, rationality and irrationality are mixed and intertwined in a unique way. This can be seen in the social perceptions and knowledge of the nation, needs and interests, values and ideals, as well as norms of behavior. In particular, a significant part of the nation's social imagination and knowledge was created as a product of intelligence. As people enter into different relationships with other people in their daily lives, they acquire different knowledge and come to logical conclusions. This knowledge and conclusions determined the content and nature of their worldview. At the same time, during these contacts, irrational fantasies and ideas are formed. For example, an Uzbek firmly believes in the need to follow the majority opinion in any case. He was used to taking the majority opinion for the truth.

However, there are no reasonable arguments to support such a conclusion. However, in most cases, many people may be aware of the truth, which an individual could not reach. However, this does not mean that the majority is always right. History shows that in some periods society does not realize the truth that an individual knows about.

Galileo alone was right when he came to the conclusion that the Earth revolves around the Sun, and not the Sun itself. When Mirzo Ulugbek, observing the movement of the stars, determined that the duration of one astronomical year is 365 days, 6 hours, 10 minutes and 8 seconds (aloma was mistaken for a few seconds), many people did not even come close to this fact.

There are many more similar examples. All of them point out that there is no rational basis for the conclusion that "the majority is right, therefore it is necessary to follow their opinion", which is part of the social imagination of the nation.

The combination of rationality and irrationality is also manifested in national needs and interests. It is known that national needs arise from various needs that arise in the life of representatives of the nation. Specialists who have specifically studied the nature of ethnic needs note the presence of national needs in the political, economic and spiritual spheres.

In particular, the totality of national needs related to the political sphere includes needs related to the development of national statehood, increasing the political and legal status of the nation. National needs in the economic sphere are related to the need for the development of the national economy and the rational use of available resources.

National needs in the spiritual sphere mean the need to develop national consciousness. The formation of all of them has a rational basis: while the ancestors lived for centuries, they witnessed the development of peoples who developed their national statehood and national economy, raised national consciousness, and the ethnos that ignored them disappeared from the scene of history, and the nation realized that its existence and development are based on meeting

the aforementioned needs. However, in certain periods of history, efforts aimed at meeting these needs are hypertrophied and take irrational forms.

National values and ideals also have elements of rationality and irrationality. National values, - writes Q. Nazarov, - material and spiritual wealth created in the course of natural, historical and social development of a certain nation, living area, cultural and spiritual heritage, national culture, language, national consciousness, national spirit, history, way of life, is a concept that expresses the social importance of the procedures of national life and the features, aspects, etc. related to them.

Their emergence and formation has a rational content, because "these values are more related to the ethnic characteristics and ethnic space of the nation. But elements of irrational character can also be included in the structure of national values. For example, customs, traditions and ceremonies have a special place in the national values. However, some of these customs and ceremonies are nothing but irrational: their importance and necessity in the life of the nation cannot be justified by logic.

A. Yerkaev vividly expresses the manifestation of reasonableness and irrationality in the norms of behavior of the people. "Alpomish's refusal to help Kaykubod to escape from captivity is a manifestation of ariyat and will," he writes, "prevention of various possible dangers, etc.), that is, from the point of view of reasonable actions, Alpomysh's decision is not very correct. But spiritual concepts and moral ideals, represented by the image of Alpomysh, do not allow using the help of others to achieve the main goal. He can receive help from others in other areas (he does not refuse to eat Kaykubada), but in the principled struggle against enemies, he must fully manifest his identity as an Alpine and win on his own. Such behavior is the moral ideal of the people, but it does not fit into the framework of rationalism."

So, in the Uzbek national mentality, rationality and irrationality, like modernity and traditionalism, nationalism and universality, religiosity and superstition, are combined and mixed with each other. Therefore, when determining its content and essence, the laws of its formation, this situation cannot be ignored, but it must be carefully analyzed. Only such an approach creates opportunities to deeply understand the true nature of the Uzbek national mentality and rely on it in the implementation of the reform strategy.

References

1. Мирзиёев Ш.М. Янги Ўзбекистон стратегияси.- Т.:Ўзбекистон, 2021.
2. Долгих А.Ю. Рациональное и рациональность.// Вестник Вятского государственного университета, 2007, №17.
3. Назаров Қ. Жаҳон фалсафаси қомуси. Ж.1.- Т.:Ўзб.файл. миллий жам. нашр., 2019.
4. Халтурин А.Н. Этнические потребности: сущность и классификация.// Манускрипт, 2016, №10.
5. Эркаев А.Э. Маънавиятшунослик. Ж.1.- Т.:Маънавият, 2018.
6. Авазов Комил Холлиевич Идеологические угрозы современности, безопасность и стабильность в обществе и их взаимосвязь//Национальная безопасность и стратегическое планирование: Выпуск 4 (12), 2015, с.42-47

7. Avazov Komil Holliievich, "Political Analysis of the Stability of Modern Society". Journal of International Politics 2019;1(1): 39-44.
8. Avazov Komil Holliievich, «Efficiency Factors of Political Power»// Scholars Journal of Physics, Mathematics and Statistics. 2019; 6 (4): P.91–94
9. Avazov Komil Hollyevich «Information Threats: Types, Objectives and Methods»// Ijsrm.Human, 2017; Vol. 7 (4): P.107-116.
10. Avazov K.H. Factors of the effectiveness of political power as the basis of the sustainability of society//Theoretical & Applied Science. 2020. № 2 (82). Pp. 586-589.
11. Мусаев, О., 2021. Социально-философские интерпретации таких понятий, как " этнос" и " нация" как социальная единица. *Thematic Journal of Applied Sciences*, 1(1).
12. Мусаев О. Р., Каршиев Ш. С. Проблемы религиозной толерантности и межэтнических отношений в Узбекистане //Россия и мусульманский мир. – 2020. – №. 3 (317). – С. 59-64.
13. Musaev Odil, Karshiev Sherzod Problems of religious tolerance and interethnic relations in Uzbekistan//Russia and the moslem world. 2020. №3 (309).
14. Одил Мусаев Межнациональные конфликты и их факторы (социально-философский анализ)// Credo New. Issue.4, Pages 6-6.
15. Shukritdin Piyasovich Pakhratdinov The legitimacy of power structures as the factor for the threat resistance of society//Journal of critical reviews.Vol 7,-Pp.1434-1438.
16. Piyasovich P. S. Strengthening regional and international cooperation in order to ensure security and stability in the central asian region //European International Journal of Multidisciplinary Research and Management Studies. – 2022. – Т. 2. – №. 12. – С. 18-24.
17. Пахрутдинов Ш. И. Узбекистан: ответственность за устойчивое развитие и интенсивность ускоренных изменений //Траектории политического развития России: институты, проекты, акторы. – 2019. – С. 301-302.