

The National Mentality - The Stronghold of the Nation

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ABSTRACT

A nation with a national mentality means a nation with national identity, history, national culture, national customs and traditions. It embodies the national identity, customs, and psychological differences, peculiar way of thinking that distinguishes the people as a nation from other nations. It arises and is shaped, developed and evolving through various influences of the natural and social external center.

KEYWORDS: *mentality, customs, habits, influence, upbringing, generation*

We know that a nation with a national mentality is fully formed as a nation and has a global reputation as a nation and is able to protect itself from the negative effects of the current globalization era and strive to continue to do so in the future. A nation with a national mentality means a nation with national identity, history, national culture, national customs and traditions. In short, the national mentality is the stronghold of the nation. Therefore, the preservation of this value, the upbringing of the people, especially our young people in the spirit of the national mentality, is one of the most important issues in today's education.

The national mentality is the fruit of the people's thinking, a collection of psychological differences that are deeply ingrained in their minds and hearts. It (the national mentality) arises and is shaped, developed and evolving through various influences of the natural and social external center. It embodies the national identity, customs, and psychological differences, peculiar way of thinking that distinguishes the people as a nation from other nations. When we say the influence of the natural external center on the national mentality, we understand that the nature, the specifics of the place they live, have a great impact on the appearance, behavior, character, psychology of the people who live there. For example, the place where the Karakalpak people have traditionally lived is a vast steppe, a wilderness consisting of deserts. The climate of these places is sharply continental. That is, summers are very hot and winters are very cold. On both sides there are deserts of Kizil kum and Kara kum. One side is the river. Our people have learned to live in such a place and climate since time immemorial. As I. Yusupov said: "Bir jag'I suw, bir jag'I sho'l bolmasa, Ol jerde men qaraqalpaq bolmayman (If there is no water on one side and no desert on the other, I will not be a Karakalpak there)", - we are a people with a unique mentality. Because of our people's living in such a natural center during the captivity, their colors are dark, wheaty, strong, bitten, generous, kind, gentle, tolerant, lavish, hospitable, brave, courageous, stubborn, obstinate, honest, and indulgent, and we see that a national image and psychological identity soaked in their blood and pierced into their bones, their way of thinking, that is, in a word, have become a national mentality.

The influence of the social center on the national mentality means that many historical, political, economic events (emigration, fighting, etc.) experienced by our people in the past, the way of living and thinking of other neighboring nations, these such factors played an important role in the formation and development of national mentality of karakalpak people.

In the national mentality of the people there are signs, virtues, which are good, exemplary, proud,

and deserve to be used as a special example in the upbringing of future generations, as well as some disadvantages. It's natural, of course. This is because the signs that exist in the national mentality should not be interpreted as one-sided, not only positive. For example, the Karakalpaks (common in other Turkic peoples) are extravagant at weddings. Even if you owe for your son or daughter not to be less than anyone else, you make the wedding extravagant, overspend, and scatter what you have collected. (There is a proverb "Jiyg'an tergenin' toyg'a buyirsin (Let your collect to the wedding)". This word does not mean extravagance. It is a good wish, a sincere intention, and a desire to see the sons and daughters of man grow up to maturity. It is unfortunate that many people have a different understanding of this and waste too much of their savings). This is also one of the signs of the mentality. This is not positive. Therefore, we preserve, adopt and develop the good qualities that exist in the mentality of our people, pass them from generation to generation and inculcate them in the minds of our youth, and some of the negative qualities (negative habits which are becoming more and more today. Some people want to call them as traditions. But these are not traditional. These are bad habits) to stop, to fight against their development and to purify the minds of young people from such evils, to educate them in the spirit of the good qualities of our people which is coming from the earlier time, to form the generation rich in spiritual world relating to a new period. This is the main task of education today.

Therefore, cultivating, nurturing and developing the seeds of national mentality in the minds and hearts of our youth is one of the most important tasks of philosophical education, along with many other types of education.

Philosophy is a science of knowing the world, understanding the society, understanding the life, while philosophical education is a collection of deep and figurative thoughts about knowing the world, understanding the society, understanding the life in which the rich spiritual heritage of our ancestors lived in past.

Philosophical upbringing contains the best examples of upbringing a person to maturity and formation as a person.

The wisdom of the ancestors, the folk oral tradition, the works of thinkers, philosophical series reflected in the works of famous writers and poets form the basis of philosophical education and the role of philosophical education in the formation and development of national mentality is great.

The national mentality is not only a characteristic feature of one nation, but also has a common human character. That is, some national mental differences typical of Karakalpaks are found in other nations as well. For example, such values as being a cure for someone's urge, helping orphans, widows, the needy, and giving them charity are common among the Karakalpak people, as well as among the Uzbek, Kazakh, Turkmen, and other peoples. S. Bahadyrova, a well-known researcher of Karakalpak literature, writes about such virtues, which are ingrained in the national mentality of the Karakalpak people: "If you're neighbor with the karakalpaks, he will take care of your children, even if he does not take care of them. If the crow lands in your field, he will chase it to his field. If there is a wedding in the house of a neighbor of the Karakalpaks, or if someone dies, he organizes the ceremony from beginning to end and serves it day and night. On that day, no matter what happens in the house, he continues to organize the ceremony of his neighbor "[1,10]. L. Levitin and D. Carlyle commented on such characteristics of the Uzbek people: "The feeling of sympathy and mutual assistance is ingrained in the blood of Uzbeks, who will never leave his neighbor alone in the trouble. They do not leave anyone who comes to them for help in the trouble. In the Second World War, Uzbekistan, which provided shelter to hundreds of thousands of people displaced by the war, cared about their heat and cold, and fed the world, showed the greatness of its soul to the world "[2,44].

As we can see, these are similarities in the national mentality of the Karakalpak and Uzbek peoples.

There are many such examples. What does this signify? This means that our peoples, from ancient times to the present day, are neighbors, mixed and friendly, living together in the Turkish confederation, and on the other hand, the national mentality has a national and common humanitarian character at the same time.

The above-mentioned proverbs about neighborliness, which are very common, show that this feeling is so deeply ingrained in the blood of our people. For example, "Jaqsı qon'sini satıp al (Buy a good neighbor)", "Alistag'I ag'ayinnen, jaqındag'I qon'sin' artıq (Your nearest neighbor is better than a distant brother)", "Ag'ayinnin' ati ozg'anşa, awıllastın' tayı ozsın (Let the villager's horse be better than his brother's horse)", "Otti shuqlama, o'shiresen', qon'sini shuqlama, ko'shiresen' (Don't touch the fire, you'll extinguish it, don't examine the neighbor, he'll move)", etc. Thus, in these proverbs, the distinctive features of the national mentality of our people can be seen through such feelings as sympathy for the neighbor, the glorification of the value of the neighbor more than others. There are also the following values about neighborly relations, which are not so common in other nations. The so-called "Jay ko'mek (help for house)", "Otin ko'mek (help for fuel)" are the best manifestations of the national mentality of the neighborhood. At the same time, they work together to help the newly arrived neighbor in the village to build a house. As a result, with the help of help for house, the neighbor's house is ready. Of course, this value exists not only among the Karakalpak people, but also among the majority of Turkic peoples. So, helping the needy, the neighborhood, and such feelings of kindness - these are the wisdoms inherited from our ancestors. If there is something good behind every good deed, then it is an exemplary way, a good upbringing. This is the philosophy of life itself.

One of the exemplary wisdoms of the ancestors is that the newlywed bride does not call the names of her husband's relatives, and it is nice to address them as "mirzag'a (little brother-in-law)", "suliw (beautiful)", "kishkene qiz (little girl)", "ortanşi qiz (middle girl)", "aq jigıt (white boy)"! It is our values born of devotion to the way of our ancestors and deep respect for the customs and traditions of our people.

However, it is unfortunate that in recent times, as a result of globalization and the negative impact of the market economy on many values, traditions and customs, some good values in the neighborhood have been declining. Therefore, it is very important to preserve and inculcate such good values in the minds of young people.

Literature

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