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# THE RATIO OF RATIONAL AND EMOTIONAL FACTORS IN THE FORMATION OF NATIONAL MENTALITY

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### Abstract

This article analyzes the role of rational (cognitive) and irrational (emotional) factors in the formation of national mentality, as well as their correlation. It highlights the importance of logical thinking, knowledge, and experience alongside traditions, customs, emotions, and beliefs in the development of national consciousness and worldview. The study also demonstrates how rational and emotional elements are harmonized under the influence of social, cultural, and historical factors.

**Keywords:** National mentality, rationality, irrationality, social representations, public mood, norms of national behavior, historical experience, national needs, values, ideals.

### Introduction

In the present period, large-scale and comprehensive reforms aimed at building a New Uzbekistan are being actively implemented in our country. These reforms encompass not only the economic and political spheres, but also deeply affect the social, cultural, and spiritual life of society.

At the current stage of societal development, it has become increasingly clear that sustainable progress cannot be achieved solely through economic growth or political transformation. Alongside these factors, the human dimension—

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particularly the spiritual, cultural, and psychological characteristics of the nation—plays a decisive role in shaping the direction and effectiveness of reforms.

In this context, special attention is being paid to the role of the individual as both the subject and the driving force of social change. The success of ongoing transformations largely depends on the worldview, value orientations, social behavior, and level of civic engagement of the population.

Therefore, understanding the deeper layers of national consciousness and collective psychology is essential for ensuring the long-term sustainability of reforms.

From this perspective, the scientific study of national mentality has become one of the most pressing and relevant issues in contemporary social sciences. National mentality is not merely an abstract concept; it is a complex system of historically formed perceptions, beliefs, values, and behavioral patterns that influence how members of a nation perceive reality and interact with it. It serves as a foundation for shaping social norms, cultural traditions, and collective identity.

In particular, the Uzbek national mentality is characterized by a unique balance between rational and emotional factors. This harmony reflects the synthesis of logical thinking, practical reasoning, and deeply rooted cultural traditions, moral values, and emotional attitudes. The rational aspect is manifested in pragmatism, adaptability, and the ability to respond to changing socio-economic conditions. Meanwhile, the emotional (irrational) dimension is expressed through respect for traditions, strong communal ties, moral sensitivity, and adherence to long-established customs.

The interaction between these two dimensions is not contradictory but complementary in nature. Their dynamic relationship ensures both stability and flexibility within society, allowing it to preserve its cultural identity while adapting to modern challenges. Understanding this balance is particularly

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important in the context of modernization, where rapid changes may sometimes come into tension with traditional values.

This article, therefore, aims to provide a comprehensive analysis of the essence of rational and emotional factors, their interdependence, and their specific manifestations within the Uzbek national mentality.

By examining these aspects, the study seeks to contribute to a deeper understanding of the internal mechanisms that shape social behavior and cultural continuity in contemporary Uzbek society.

### The Concept of National Mentality and Its Structural Composition

In scientific literature, national mentality is defined as a spiritual-psychological factor influencing the way a nation thinks and acts. It represents a set of characteristics common to an ethnic community and formed throughout historical development.

The structure of national mentality is generally considered to consist of three main components:

- 1. Perceptual component** – includes social perceptions, public mood, and norms of behavior. It determines how members of a nation perceive reality.
- 2. Cognitive component** – encompasses historical experience, knowledge, and social memory. It reflects the system of knowledge inherited from the past.
- 3. Motivational component** – includes needs, interests, values, and ideals. It acts as the internal driving force of human activity.

All these components contain both rational and irrational elements, which function in close interconnection.

### Theoretical Approach to the Ratio of Rational and Emotional Factors

The concept of rationality refers to aspects of human activity based on logic and reason. It involves reliance on evidence, analysis, and logical conclusions in decision-making.

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The emotional (irrational) aspect, on the other hand, refers to phenomena that do not fully fit within the framework of logic and are based more on feelings, beliefs, traditions, and inner experiences.

In reality, these two factors do not negate each other; rather, they complement one another. Therefore, any society, including Uzbek society, develops not solely on a rational or irrational basis, but through their harmony.

### **Social Perceptions and Knowledge in Uzbek National Mentality**

Social perceptions formed in Uzbek society are largely based on rational foundations. In everyday life, individuals accumulate knowledge and experience through social interactions, analyze them, and draw certain conclusions.

However, irrational factors also play a significant role in this process. For example, the tradition of strong trust in collective opinion often prevails over logical analysis. Opinions accepted by the majority are frequently regarded as truth.

Historical examples show that this is not always correct. In some cases, ideas proposed by individuals have later been proven true. This indicates that collective opinion is not always absolute truth and reflects the presence of irrational elements in national perceptions.

### **Rational and Emotional Factors in National Needs and Interests**

National needs are one of the key factors in societal development. They are typically manifested in the following areas:

- political needs (strengthening statehood),
- economic needs (efficient use of resources),
- spiritual needs (development of national consciousness).

The formation of these needs is largely based on rational grounds. Historical experience shows that nations that correctly understand and fulfill their needs tend to develop.

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However, in some cases, these needs may become exaggerated and take on an irrational character. For example, excessive national isolation or unfounded feelings of superiority can negatively affect societal development.

### **The System of National Values and Ideals**

National values represent the material and spiritual wealth formed during the historical development of a nation. They define its way of life, culture, and spirituality.

These values are generally based on rational foundations and arise from practical necessities. For instance, values such as diligence, hospitality, and respect for elders contribute to social stability.

At the same time, some traditions and rituals may have irrational characteristics. Although their significance may be difficult to explain logically, they play an important role in maintaining the spiritual unity of the nation.

### **Harmony in Behavioral Norms**

In national behavioral norms, both rational and emotional factors are manifested simultaneously, forming a complex and dynamic system of social regulation. Human behavior within a given cultural context is rarely guided by purely logical considerations; instead, it is shaped by an interplay between reason, tradition, moral values, and collective expectations.

In many situations, especially those involving social relationships and ethical choices, moral principles and culturally embedded norms are prioritized over immediate practical interests or utilitarian calculations.

This tendency reflects the deep-rooted influence of ethical ideals such as honor, respect, solidarity, and responsibility, which often guide individual actions even when they may contradict personal benefit.

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As a result, behavior is not always aimed at maximizing efficiency or material gain, but rather at maintaining social harmony and adhering to established moral standards.

Such patterns can be clearly observed in folklore, oral traditions, and heroic narratives, which serve as important carriers of collective consciousness and cultural values. In these narratives, heroes are typically portrayed not as purely rational actors, but as individuals driven by a strong sense of duty, justice, and moral responsibility.

Their decisions are often based on ideals such as loyalty, courage, and self-sacrifice rather than on logical calculation or personal advantage.

This emphasis on moral ideals over rational pragmatism highlights the significant role of emotional (irrational) elements in shaping behavioral norms. At the same time, these elements do not negate rationality but rather complement it, contributing to the formation of a balanced and culturally coherent system of behavior. Such a synthesis allows society to preserve its ethical foundations while navigating practical challenges, ensuring both continuity and adaptability in social development.

### Conclusion

The analysis demonstrates that the Uzbek national mentality represents a complex, multidimensional, and dynamically evolving system, in which rational and emotional factors coexist in a state of relative harmony. These factors are not isolated; rather, they interact continuously, shaping patterns of thinking, behavior, and social relations. The rational dimension ensures adaptability, critical thinking, and the ability to respond effectively to modern socio-economic challenges, while the emotional (irrational) dimension preserves cultural continuity, moral values, and a sense of collective identity.

At the same time, the Uzbek national mentality reflects a unique synthesis of seemingly contrasting elements, such as tradition and modernity, national

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specificity and universal human values. This synthesis allows society to maintain its cultural heritage while actively engaging with global processes of development and modernization. The balance between these elements is crucial, as an excessive dominance of either side may lead to social imbalance—either through rigid traditionalism or through the loss of cultural identity under rapid modernization.

A proper and in-depth understanding of national mentality, therefore, requires a comprehensive and interdisciplinary approach that takes into account historical experience, cultural context, social structures, and psychological factors. It is particularly important to analyze how rational and emotional components interact in different spheres of social life, including education, governance, and community relations.

Directing national mentality toward constructive societal development depends on preserving this delicate balance while fostering critical thinking, openness, and innovation. In this regard, strengthening the rational aspects without undermining moral and cultural foundations becomes a key strategic task. Such an approach not only supports social stability but also enhances the capacity of society to adapt to contemporary challenges.

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