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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**RELEVANCE OF STUDYING NATIONAL CHARACTER***Yulia Pavlovna Isayeva**Lecturer**Jizzakh State Pedagogical University**Jizzakh, Uzbekistan**E-mail: [yuliya\\_4265@mail.ru](mailto:yuliya_4265@mail.ru)***ABOUT ARTICLE**

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**Abstract:** The purpose of the scientific article is to analyze in detail the conceptual approaches aimed at studying the features of national character. It considers a number of problems related to the study of this phenomenon, analyzes the works of philosophers and culturologists G.D. Gachev, G. Lebon, H.O. Lossky, C.B. Lurie, E. Fromm, G.G. Speth, as well as two ways of cognition of national character: culture-centered and person-centered. In the conclusion of the study, the author draws attention to the need to clarify the categorical apparatus and identify structural elements specific to the phenomenon under study.

**INTRODUCTION**

In recent decades, literary studies have witnessed a surge of researchers' attention to various aspects of the manifestation of national and supranational character, which is explained by several reasons: globalization and standardization of the world, on the one hand, and the growth of individual self-identification, on the other hand, which in turn has generated an acute craving for everything original and individual. Ethnic uniqueness has come to be recognized as an unconditional value.

The collapse of the Soviet Union, which coincided with this global process, has further actualized interest in the phenomenon of the national. For many years, the study of the national was only possible if it was inextricably linked to the international, which was usually given a more positive connotation. After the 1990s the situation changed, the international not only lost its positive connotations and meanings, but also gradually deactualized and was soon replaced by the concept of "interethnic tolerance". Conversely, the study of the phenomenon of the national intensified in various sciences, including literary studies.

## MATERIALS AND METHODS

However, before «national character» became an object of scientific study, there were many discussions, which began in the 1980s on the pages of the journal «Soviet Ethnography». The main counterargument is that the phenomenon of "national character" is rather of a mythical order, and even if one recognizes its existence, how to study it?

Analyzing the character of representatives of different nationalities, G.D. Gachev noted that different cultures operate a national logic, a certain system of coordinates, with the help of which the perception of the world is carried out. According to the researcher, it is «... a very «cunning» and hard to grasp «matter». You feel that it is there, but only trying to define it in words ... say platitudes, or see in him that is inherent not only to him, a all peoples» [2, p. 55]. Gachev concluded that the perception of national character occurs at the sensory level, a person intuitively fixes the individuality of cultures.

The result of the polemic was the introduction of the term «national character» into political science, philosophical, cultural dictionaries and encyclopedias. The Philosophical Encyclopedia gives the following interpretation of this concept: «National character is a set of the most stable psychological qualities formed by the representatives of the nation in certain natural, historical, economic and socio-cultural conditions of its development» [1, p.677]. Political science dictionary: «it is a set of the most stable, basic for a given national community features of perception of the surrounding world and forms of reactions to it. National character is, first of all, a certain set of emotional and sensual manifestations, expressed primarily in emotions, feelings and moods - in the ways of emotionally sensitive mastering of the world, as well as in the speed and intensity of reaction to events, «...» in its origin this phenomenon is not theoretical-analytical, a descriptive» [9, p. 211].

Encyclopedia «Cultural Studies. Twentieth Century.» defines national character as «a set of stable personal features characteristic of the members of a particular national (or ethnic) group, while studying the dominant patterns of external behavior in the group, or some o6shchie, «deep» psychological mechanisms characteristic of the members of this group» [5, p.74].

Thus, we can say that in all representatives of national cultures we can identify common personality structures and elements that provide forms of worldview, perception, thinking and behavior common to all of them. It is the personality and behavioral qualities that distinguish members of one national group from representatives of other groups.

A fundamental understanding of this phenomenon is impossible without analyzing two ways of knowing national character: culture-centered and person-centered.

## RESULT AND DISCUSSION

Within the culture-centered research paradigm, national character is defined as a specific mechanism that regulates the internal distribution of values and behavioral patterns within a

particular culture. Ernst Fromm, one of the outstanding representatives of this approach, used the concept of «social character» and considered national (or group) character as a phenomenon with historical variability. At the same time, socio-economic conditions were emphasized as the main factors influencing the change of national character.

In his philosophical treatise «To Have or to Be?» Fromm notes that «different societies or classes within a society - have a specific character, i.e., those general features that are characteristic of the majority of the people of a given group, where character is formed under the influence of the way of life». Character itself is interpreted psychoanalytically by Fromm as «a specific form of human energy arising in the process of dynamic adaptation of human needs to a particular way of life in a particular society. «...» The personality structure of most group members is only different variations of the development of the same 'core' consisting of common character traits» [10, p.156].

«Social character» is a set of character traits inherent in the majority of representatives of a certain culture. Ernst Fromm's concept of «character» is the result of human adaptation to the social environment, he insists on the relationship between culture and «social character».

The person-centered approach is a method that is used to describe national character by collecting personality characteristics that represent character traits that are shared by the vast majority of adults belonging to a particular nation. This approach is a study of the prevalence of certain personality characteristics within a particular nation or culture. The components of national character are relatively constant personality characteristics that include personality traits, ways of expressing emotions, and other factors. Human behavioral reactions are determined by the sociocultural framework and the requirements of a particular situation, which must be taken into account when conducting research. Consequently, behavior that appears diverse externally may reflect a single internal position. Therefore, it is necessary to conduct a psychological analysis of behavior, not only to enumerate its features. Representatives of this approach, A. Inkels and D. Levinson, in their work «National Character. The study of modal personality and sociocultural systems» [12, p.114], use the term «modal personality» to describe and study ethnic characteristics. This allows to identify common psychological traits inherent in a certain ethnic group. They suggest that «national character corresponds to relatively strongly held personality traits and personality models (personality types that are modal for adult members of a given society)» [8, c. 136].

In their research, A. Inkels and D. Levinson emphasize that national character should be described in terms of modal (statistically predominant) personality traits, and should not include traits related to the socio-economic structure of society. Separating «socially conditioned» and «modal» personality structures, they insist that the degree of their overlap/non-overlap is the main indicator of the state of society. In the study of large nations they considered more adequate «multimodal (pluralistic) understanding of character: in each of society there are 5-6 modal

personalities, spreading each to 10-15% of the population» [5, p.76].

An alternative concept called «basic personality» was developed by the American scientist A. Cardiner. This model focuses on the study of culturally determined primary influences of social environment (family environment) on personality development in different cultures: «a person occupies a certain place in the development of social processes and should be studied genetically in his specific cultural environment ... Cultural institutions impose a certain imprint on him. This imprint is called the basic personality, and it changes depending on the institutions» [5, p.78]. Each culture has its own «basic personality type», and culture and personality are in relative correspondence with each other. In this model, the main object of study is the individual, and the main task is to identify and describe the motivational bases of personality, rather than superficial mimesis tendencies predetermined by current social circumstances.

The basic structure of personality is considered as a basic psychodynamic matrix, manifested in various external behavioral manifestations as a set of basic assumptions, perceptions and ways of treating other people in interpersonal relations, which reflect the dominant social institutions (primarily the institutions of upbringing). The individual in the conditions of the existing cultural order becomes maximally receptive to values and norms, which provides the most favorable opportunities for the satisfaction of spiritual needs. "The basic structure of personality is the source of formation of secondary (projective) institutions, such as religion, folklore, art, etc." [4, c.273-274].

Consequently, within a paradigm based on a person-centered approach, an analytical function is described that can reveal the role of psychological factors in the creation and modification of social patterns. It is important to note that these factors are to be identified as dominant influences on behavior rather than specific behaviors. This understanding allows for a better understanding of the influence of underlying assumptions and motivations on the formation of cultural norms and values. These dominant factors constitute the essential components of personality and determine its interaction with other individuals and society as a whole. Thus, there are several works available in the scientific literature devoted to the cognition of the unique psychological features of this or that nation through the concept of «soul of the nation». This allows us to study the national character within the concept of personality, considered as a relatively stable and organized system of dispositions and ways of functioning.

In his work «Psychology of the masses» G. Lebon analyzes such concepts as «pac soul», «soul of the people», «history of peoples as a consequence of their character» [6, p.48-50]. And G.G. Shpet in his work «Introduction to Ethnic Psychology» appeals to the concepts of «spiritual way of life», «collective character» of the people. According to the author, each community has a peculiar form of perception of the surrounding world, a characteristic reaction to events, which is manifested in

the «characteristic features of people's behavior». The philosophy of this approach is that character and collectivity have common features in typical experiences and reactions to events. Characteristic features of people's behavior, which constantly exist and objectively manifest themselves in their reactions, can be considered as people's character [11, p.473].

H.O. Lossky in his study «The character of the Russian people», defined his vision of the national character as «metaphysics of hierarchical individualism»: «character is a set of persistent properties of an individual expressed in the system of abstract concepts, which constitute the nature of personality» [7 p.54] [7, c.54]. However, it should be noted that it is impossible to establish a direct correspondence between the individual character and the character of the people, although it is possible to identify a dialectical relationship between their state of mind and characteristic features. The character of the people, as a wholeness, imposes the need to conduct a study that illuminates its positive and negative qualities.

### CONCLUSION

At the moment in cultural and literary studies there is a stable interest in the study of the phenomenon of national character. The need for clarification of the categorical apparatus, identification of structural elements allows us to define the problem as needing further research. This is confirmed by the defended dissertations:

- Gnatenko P.I. The Problem of National Character. - Leningrad, 1987;
- Seliverstov A.B.. National character of Russians and its influence on the formation of modern Russian statehood: ethnosociological aspect. -M.,1997;
- Kpaxep A. Cognitive possibilities of the category of national character in ethno-cultural research. - M.,1999;
- Prytkova Z.B. Socio-philosophical aspects of the study of the character of the Russian ethnos in modern conditions.-Stavropol, 2001;
- Tuchkova T.B.. The problem of national character in the philosophy of the Russian abroad. -Murmansk, 2002;
- Chetvertakova J.B.. Kulturological status of the Russian national character.-Tambov, 2004. [4, 278-279];
- Khramov I. V. National character and its mental bases. Stavropol, 2004;
- Moiseeva N.A. National character as a problem of socio-philosophical analysis. Moscow, 2012;
- Polomoshnov L. A. National character as a problem of self-consciousness of Russian culture, Volgograd, 2021. et al.

Thus, the study of the topic of national character remains relevant today, and the categories of «character structure» and «axiological aspect of character» require further research.

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- [14] Electronic library of dissertations: <https://diss.rsl.ru/>
- [15] Electronic library of articles: <https://cyberleninka.ru/>