AMERICAN JOURNALS
Open Access, Peer Reviewed Journals

American Journal of Research in Humanities and Social Sciences
ISSN (E): 2832-8019 Volume 53, | October - 2026

THE ROLE OF THE SOCIAL, ECONOMIC AND POLITICAL SYSTEM IN SHAPING NATIONAL AND PUBLIC CONSCIOUSNESS

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ABSTRACT

This article analyzes the role of social, economic, and political systems in shaping national and public consciousness. It examines various forms of social consciousness, including individual, collective, political, moral, legal, aesthetic, ecological, and historical consciousness, and highlights their significance for social development. The article also considers the influence of mass media on public and political consciousness and its role in shaping social images, perceptions, and attitudes. Particular attention is paid to the concept of national mentality and its relationship with historical experience, customs, traditions, values, culture, and the social environment. The specific features of Uzbek national mentality are discussed, along with the interaction between traditional and modern values under contemporary global trends.

KEYWORDS

Social consciousness, public consciousness, society, social system, political system, mass media, national mentality, national culture, national values, customs, traditions, historical consciousness, collective consciousness, social relations.

Introduction

Social consciousness is the shared consciousness of individuals in a society, connected with collective self-awareness and the experience of a common social identity. At a certain stage of its development, social consciousness corresponds to the nature of the prevailing system. However, the transition to a new social consciousness does not mean a complete rejection of the old one. As society changes and a new social consciousness emerges, features of the previous one are preserved. For example, even under the Soviet system, people preserved many national values and customs that were labeled "old-fashioned," and continued to practice them in secret. Elderly people would close the windows and doors to perform prayers and recite the Qur'an. Forms of social consciousness that express national identity only rarely disappear under the influence of a new system and policy. Even after Islam arrived, the local population preserved the Navruz holiday inherited from the Zoroastrian era, the custom of circling around a fire, and the rituals of commemorating the souls of the deceased, which belong to Turkic values. Today, the celebration of the New Year, International Women's Day, and Defenders of

the Fatherland Day, all inherited from the Soviet era, is likewise an example of how features of the earlier social consciousness have not disappeared.

Main part

Many examples of the preservation of earlier forms of social consciousness can also be cited from world civilization. After Christianity spread, restrictions were placed on the customs of earlier religions. The art, culture, and science of antiquity can serve as an example of this. By the eighteenth century, the culture of antiquity came back into fashion in Europe. This was prompted by the medieval Renaissance. Findings from archaeological excavations drew everyone's attention to the civilizations of the ancient world. That is, works of art and moral norms are not forgotten; even if they are reconsidered to a certain extent, they remain. The relics of antiquity retain their artistic value even today. This is because the social consciousness of every era is based on the customs, traditions, views, and theories of past eras. Scientific discoveries and inventions of later years were created on the basis of the works of ancient scholars. This example also shows that forms of social consciousness belonging to different eras do not negate one another but rather complement each other. Over time, certain forms of social consciousness develop and influence all spheres of social life. People act in various fields on the basis of their views.

Social consciousness serves as a spiritual impetus that moves people to change society and create values. According to the areas of social life they address, there are various forms of social consciousness. Let us consider several of them. “Individual consciousness” is directed at perceiving social realities. It includes personal beliefs, values, attitudes, and experiences. In “collective consciousness”, a connection with the shared ideas and values of a family, community, or nation is evident. Collective consciousness is formed through common traditions, culture, and historical experience. “Social consciousness” implies awareness of social problems, injustices, and inequalities in society. It includes understanding the social structure and the interrelations among people. “Moral consciousness” is a form of consciousness oriented toward behavior that supports the social order and toward harmonizing personal and public interests. “Ecological consciousness” helps to protect nature. It encompasses environmental problems and sustainable development. It means understanding how human activity affects the environment and the necessity of protecting it. “Aesthetic consciousness” strengthens the creation of artistic values and the enrichment of the spiritual world. It includes respect for cultural diversity and an understanding of its influence on social relations. “Political consciousness” is directed at gaining or retaining political power in order to realize one's own interests. It involves understanding political processes, institutions, and the mechanisms of power. It also includes knowing citizens' rights and duties and taking an active part in political life. “Legal consciousness” leads to practical activity in creating and maintaining order and state laws in the interests of the ruling groups. “Demographic consciousness” influences the dynamics of population growth or decline. “Historical consciousness” serves to preserve the social heritage.

Ordinary consciousness serves to stimulate people's practical activity aimed at satisfying their everyday, immediate needs, namely labor and the production and consumption of material and spiritual goods. Ideology, in turn, supports the practical activity of social groups aimed at realizing their fundamental economic, social, political, and spiritual interests.

The mass media are often the intermediary that forms a particular political consciousness in citizens. With the help of PR and public relations, political parties and their leaders can influence the voting process and election results. Let us analyze one such historical election. In the last century, when television was becoming popular and its potential had not yet been fully appreciated, televised debates were organized among candidates for the U.S. presidency. Richard Nixon, who was preparing for the talk shows, did not sufficiently appreciate the importance of television. Believing that viewers would value his analytical proposals for reforming American politics, he paid no attention to his appearance or his public demeanor. Before filming, Nixon declined makeup in the studio and appeared on screen pale and irritable. Under the studio lights, his face was soon covered with beads of sweat shortly after the debate began. He wiped his face with a handkerchief almost every minute.

Unlike Nixon, Kennedy carefully thought through his television image. His face, combined with skillfully applied makeup, looked good on screen. Kennedy carried himself confidently on air. He made light jokes and left the impression of a cheerful person. Thus, Kennedy won all four rounds of the televised debates. Nixon, who realized that taking part in the debates had lowered his ratings, refused to participate in the fifth round, and in this way admitted defeat even before the election began[1]. This example, too, proves that the most effective and powerful means of influencing social consciousness is, above all, the mass media. After all, media is a powerful tool that affects the human psyche and consciousness.

The presence on screen not only of a voice but of a vivid, "live" image demonstrates how influential the mass media are. Today, the term national mentality is used in the media when commenting on any distinctive event. Let us consider the essential meaning of the concept of national mentality and its etymology. "Mentality, from Latin: mind, thinking, way of thinking, mental disposition. It is the general 'mental characteristics' determined by ethnic and national customs, way of life, thinking, and morals; the general 'mental disposition' of any group; a worldview, a perception of the world; a cultural tradition"[2]. The term was first used in 1910 by the French ethnologist and anthropologist Lucien Lévy-Bruhl in his work "Les fonctions mentales dans les sociétés inférieures"[3] ("Mental Functions in Primitive Societies"). He compared the thinking of modern people with that of members of primitive tribes. The "primitive mentality" differed from the modern one so much that the scholar gave it a separate name. The term "mentality" became popular thanks to the research of the “Annales” school of history [4]. French scholars used a psychological approach to history and studied it through collective characteristics. The scholars emphasize that mentality is as changeable and dynamic as life itself. By tracing changes in particular mentalities, they sought to show the characteristics of historical periods.

People's evaluation of any phenomenon is based on previous life experience, personal opinion, interests, and emotional impressions. Mentality reveals a person's ideas about the surrounding world. Mentality is the skill of perceiving forms and images of thought. Including the unconscious, mentality serves as an expression of life, relationships, and images belonging to a particular community or cultural tradition.

Results and Discussions

The concept of collective mentality was reflected by Alexis de Tocqueville in his book "Democracy in America"[5] (1835). He tried to find the causes of the misconceptions, habits, and feelings widespread in American social consciousness. According to Tocqueville, all inhabitants of the United States are

distinguished by similar ways of thinking. Views and opinions conform to the same rules. This study later became the foundation for the emergence of the field of historical psychology. Historical psychology was reflected in the works of French scholars who drew on the principles of social, cultural, and economic history.

Mentality differs from a society's present-day feelings, values, and thinking. Mentality is an expression of customs and emotions. However, while the mood of a society is changeable, mentality is stable. It lies beneath collective and individual consciousness. Mentality is expressed through features of national character. National cultural features constantly change in response to historical conditions. Stereotypes also change on the basis of cultural features. For example, at the beginning of the eighteenth century in Europe, most English people were considered inclined toward revolutionary activity and change, while the French were regarded as a conservative people. A hundred years later, views had changed. At the beginning of the nineteenth century, Germans were inclined toward philosophy, music, and poetry, were considered a people with little ability in technology and entrepreneurship, and they themselves agreed with this opinion. After the industrial revolution in Germany, these stereotypes disappeared. That is, it is natural that others' perceptions of a given country, nation, or people are changeable. Such views can be altered through the media, and a new image can be created.

Today, certain views have formed about many countries. The mentality of these peoples may depend on natural geographic location, historical environment, or a distinctive philosophy. Japan is a country located in a mountainous region made up of islands. Natural disasters such as tsunamis, typhoons, and earthquakes occur there frequently and have become a normal part of life. Because of such complex geographic and climatic conditions, the national characteristics of the Japanese, such as courtesy, solidarity, and mutual respect, took shape. All Japanese consider themselves members of one community and strive to please those around them. Selfish people who think only of their own interests are not respected there. Western egoism does not operate in Japan.

Patriotism is characteristic of the national character of Americans. Every household is decorated with the national flag, and in schools lessons begin with the national anthem. The national identity of the state unites the citizens of the USA, who include representatives of many nationalities, religions, and races. This mentality, too, is closely connected with the relatively short history of the USA, its political landscape, and the structure of its society. Political scientists, studying the fundamental values of the country, emphasize that their basis is private property, freedom, and equality of opportunity. The main concepts of the American mentality are democracy, faith, freedom, and entrepreneurship. There are also features such as diligence, family values, and the pursuit of profit and fame.

The Scandinavian countries rank first in the World Happiness Report[6] ranking of the happiest countries in the world. Behind this lies a distinctive national mentality: the trait of contentment. In Northern European culture there is a set of rules called Janteloven, the Law of Jante. It was developed by the Danish-Norwegian writer Aksel Sandemose. According to its rules, a true Scandinavian should not place himself above others and should not consider himself smarter or deserving of special attention. In Sweden there is the concept of "lagom," which characterizes moderation in everything. This word has existed since the Viking era and is considered an important national trait of the Swedes. Knowing the right measure is reflected in all areas of consumption, from food to natural resources, in satisfying needs. In lifestyle and design as well, Scandinavian minimalism is reflected in architecture, fashion, and the design industry, and today it is famous around the world as a distinct style.

Conclusion

Foreigners evaluate the national mentality of Uzbekistan in different ways. Because the distinctive values of each era were instilled in people, our people's mentality has been assessed differently. For example, during the Soviet system, because the main economic focus was on growing raw cotton, cotton growing was regarded as the national culture of the Uzbek people. After independence was achieved, the hospitality, sincerity, and simplicity of the Uzbek people were emphasized.

At the same time, seen from the outside, negative features such as the interest in lavish weddings among our population also surprise many people. It should be especially noted that people from abroad assess mentality and national identity according to the aspects that differ from their own. Visitors from the East may not consider respect for parents and adherence to norms of etiquette to be distinctive features of our people, whereas Westerners may find these very qualities striking. Therefore, it must be taken into account that evaluating the distinctiveness of a given nation can be subjective.

In conclusion, mentality is passed down from generation to generation and includes traditions, customs, values, and norms. History plays an important role in shaping mentality. Wars, revolutions, migration, and other significant events can leave a mark on collective consciousness. Mentality includes attitudes toward social relations, the family, and also authority. Living standards, economic stability, and access to resources can influence mentality and shape particular attitudes toward labor, entrepreneurship, and wealth. In the modern world, global trends and cultures influence mentality, leading to a harmony of traditional and modern values**.**

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