



The Category of "Mentality" in Contemporary Scientific Discourse

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The article presents an overview of modern concepts and approaches to defining the concept of "mentality" in sectoral, scientific research. Mindset, as a conceptual innovation of humanitarian knowledge, is analyzed through definitions in philosophy, political science, linguistics, psychology, jurisprudence. Having received official recognition and design in industry dictionaries, the "mindset" retains dynamics, is filled with full content and expands its synonymic layer.

The subject of study is actualized as an integral component of the mechanism of mankind unity, which is realized in the practice of solving contemporary problems of society, state formation, national revival. The influence of mentality on the level of development of a certain national community and society as a whole is also considered.

Keywords: mindset; mentality; philosophy; scientific schools; culture; society.

Introduction

The problem of mentality has always been in the field of view of domestic and foreign researchers. Directly or indirectly, through the notion of collective consciousness, national character and national idea, mentality was recognized as a constant of human thinking, a kind of core of historical process. In various scientific contexts, the question of correspondence of an objective phenomenon to the level of knowledge about it, has been clarified. The topic is actualized in the conditions of polarization of society, increase of social differentiation and inhibition of the growing national consciousness. Today this means finding influential mechanisms for harmonizing social relations. The problem of mentality, aimed at the future, is actualized as an integral component of the mechanism of unity of humanity, which is realized in the practice of solving contemporary problems of society, state formation, national revival. Concepts: "mentality", "mindset", "spirit of the people", "psychology of generations" are increasingly understood as the antithesis of globalization. However, words, as a rule, do not convey specific content, they are abstract and

metaphorical in nature and act as an element of journalistic rhetoric.

Mindset, as a conceptual innovation of humanitarian knowledge, is represented by its own definitions in philosophy, sociology, psychology, political science, linguistics and jurisprudence. At this stage, researchers raise an issue of systematizing existing concepts and approaches. Having received official recognition and design in industry dictionaries, the concept of "mindset" retains dynamics, fills with new content and expands its synonymic layer.

Analysis of recent research and publications

Famous Ukrainian philosophers, scholars, writers V. Vernadsky, B. Grinchenko, M. Hrushevsky, M. Dragomanov, M. Kostomarov, G. Skovoroda, T. Shevchenko devoted their works to the question of uniqueness of national character, research of the national identity idea and "soul of the people".

Among foreign scientists, significant contributions to the study of mentality were made by F. Herzberg, D. McClelland, T. Peter, R. Ruttiger, A. Smith, F. Hayek, and others.

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In the last decade, research work has been intensified towards defining the role of mentality in state-legal and social processes. Theses in philosophy, history, psychology, linguistics, economics, government and law were defended. Mindset, as a scientific category, is increasingly the subject of scientific debate, the topic of international conferences and sociological programs.

In the context of political transformations, studies of the mental determinants of national economy development are of particular relevance (Karpenko 2017, Prushevskaya 2015; Popov 2000).

At the same time, given the broad interest in the concept, it should be recognized the problematic nature of its scientific definition. First of all, attention should be paid to ambiguity of approaches regarding the differentiation of the categories' content of "mindset" and "mentality", the multidimensional influence of mentality on the spheres of society.

The purpose of the presented research is to analyze the current understanding of the category of "mentality" presented in Ukrainian studies of the last decade.

Results & Discussions

Outline of the main research material. Beginning its history in the philosophical writings of the XVII-th century, the word of Latin origin (*mentalis* – mental) became entrenched in many languages (German – *mentalitat* – way of thinking, French – *mentalite* - way of thought, English – *mentality* – the composition of mind), terminology status in many industries and later, dissolved in the common vocabulary.

Scientific interest in mental problems intensified in the mid XX-th century. In the works of this period, considerable attention, in defining the concept, was given to historical conditions as a factor in mentality formation. Referring to the traditions of the French History School of the Annals, the authors associated the concept with the "spirit" of a certain time. This position is supported by modern researchers. Today, the mentality is studied in various aspects, but the historical and philosophical direction retains a leading place in the scientific research of the mentality. The specificity of the mentality is manifested primarily with regard to ethnic, national, anthropological characteristics.

The mentality of the people, with a certain conservatism, is not unchanged and undergoes certain transformations in the process of cultural and historical development. The historical direction of mental studies continues with the work on the evolution of national-ethnic mindset. In the study "The Continuity Phenomenon in the Ukrainian Historical and Cultural Dimension", A. Astafyev proves the inheritance of Ukrainian culture and mentality from the Kievan Rus era to the present. The author stresses the importance of preserving agrarian traditions at the present stage of national construction (Astafyev 2001). The process of formation and functioning of mentality as a component of historical and cultural formation of the ethnic group is the object of L. Kostyuk's research. The phylogenetic patterns of the development of ethnic mentality, the author relates to the natural-climatic and geocultural conditions of historical existence of ethnic group, with the economic-cultural type as

the basis of ethnic mentality, with ethnic history events, as a factor of mental attitudes functioning. According to the researcher, mental changes have been going on for centuries, but there is a constant - mindset that defines the ethnic community image. In this context, mindset and mentality are represented as two sides of the same phenomenon. It is noteworthy to characterize the mindset as a reflection of ethnic community transition from ethnogenesis to nationalization, from ethnic history to the nation's history (Kostyuk 2008).

Thus, the historical-philosophical approach traditionally characterizes the mindset as a spiritual-intellectual phenomenon, which is characterized by dynamics and versatility. The subject of most contemporary research is the national mindset, as a generalized category that incorporates the content of ethno-psychological and ethno-ideological factors, inextricably linked to the historical conditions of nation's development and reflects changes in the people's worldviews. Historical fate is represented as a decisive factor in the formation of basic ideas of life.

Recently, the number of works devoted to the projection of mentality on the economic sphere, public administration, and ethno-politics has increased. The criteria for the typology of mental formations are mainly either the type of media of mental instruction or belonging to a particular cultural and historical entity. Thus, the economic mentality is represented as a certain subsystem of the collective subconscious, reflecting the modes and forms of perception and behavior of large social groups. Characteristic is the mental perception and value attitude to the most important aspects of economic life: labor, wealth, property, entrepreneurship and more. In this context, there is a lack of argument regarding the differences between the concepts of "economic mentality", "economic culture", "work ethic" etc. The specific consciousness of a person or a particular community as a whole, which is formed under certain historical conditions, is manifested in the combination of conscious and unconscious values, norms, attitudes, reflected in the labour behavior. Labor behavior demonstrates a system of value orientations and self-determination in the social, legal, political, historical and professional space. In the economic context, there is no significant need for fundamental distinction between the concepts of mentality and mindset.

I. Patlach presents the category of political mindset as a set of attitudes, thinking habits, moral orientations, behaviors characteristic of any community and predetermined attitude towards the authorities, designed to defend the interests and authority of their state (Patlach 2002). This definition indicates the positive thinking of the researcher, gives reason to talk about the prospects of national revival. At the same time, you should pay attention to the lack of author's clear position on the distinction between the "mindset" and "mentality" concepts, the definition of the subject of political mindset.

A detailed analysis of the professional mindset of civil servants is presented in T. Filipova's work "Professional mindset of civil officials in Ukraine: technology of formation". The author introduces the notion of professional mindset of civil officials, by presenting the mindset as a certain "behavioral code" that determines the stable socio-psychological state of the subject (person, nation, people), as

the organic integrity of socio-psychological qualities and traits specific to this people, this community and its citizens, which causes which determines such and not other reaction of mindset's subject to changes in the environmental conditions. It is a way of person's thinking and behaving that meets the morality criteria and the professional code's requirements of civil officials and ensures the proper performance of their civil service duties (Filipova 2006). Significant contribution to the topic development should be considered the definition of conditions for formation of professional mindset of civil officials in Ukraine and experimental justification of feasibility of introducing a personally oriented technology of forming the civil officials' professional mindset in the system of postgraduate education. At the same time, recognizing justice as a pivotal element of professional mindset and a factor of increasing professionalism, the author takes into account the professionalism criterion.

Within the psychological concept of mentality, using the concepts of "ideal", "emotion", "motives" "stereotypes", researchers highlight the area of mental reality that is associated with its functioning. The concept supported by E. Makarenko is interesting. In his opinion, mindset is a characteristic of mind state of a person or society that can be changed, more or less adapted to the specific conditions and tasks of survival and progress. While mentality is a partial aspect manifestation of mindset, it defines the contemporary context of human ontology in culture, its worldview through the prism of its own ethnic group or social group. This is a kind of "refinement" of a person in being his/her own ethnic group (Makarenko 2002).

In this aspect, the issue of the mindset's individual nature should be discussed. On the one hand, mentality is a slice of social psyche, which is formed by cultural tradition and social structures, serving as a source of cultural and historical dynamics, and on the other is a person's stationary spiritual foundation, which to some extent allows to change their values and normative orientations, being in different conditions of existence, a person adapts and changes his/her values. The idea of subjectivity of mentality is supported by V. Omelyanchik. The basic reality of mindset, writes the author, is a separate individual that exists in a certain natural and cultural and social environment. Mentality is purely individual in nature and does not extend beyond the individual (Omelyanchik 2006). This approach leads to the conclusion about the so-called "transcoding" of a person. Changing the mental code, in our opinion, is possible only in conditions of long-term influence of historical, social-psychological, cultural-religious, and sometimes even natural factors.

An independent object of analysis in the study of mindset is language as a universal means of storing, forming and presenting knowledge. The formation of a person's outlook begins through the categories and forms of the mother tongue, at the level of symbols and signs. In this regard, linguistic studies often identify the mindset and language, and the priority of linguistic mentality. The difference of languages, according to the researchers, is explained by the difference of cultures, the difference of conceptual codes and mental styles in different peoples. The national specificity of a language may be manifested at different levels, but it is most clearly represented in phraseology, and not only in a

particular phraseology, but in the whole phraseological system as a whole. The process of understanding and analyzing phraseologisms as linguistic signs of national culture is a way to understand the people's mindset. Considerable research work in this area was carried out by O. Nazarenko. Due to the phraseological aspect of the national language, the content of national mindset is revealed in the work: phraseological units are determined by a specific manifestation of the worldview of society formed by the effect of geographical, historical, cultural, and religious factors (Nazarenko 2001).

The concept of mentality allows to define the characteristic features of spirit, culture, consciousness, social attitudes, orientations, values of national societies. The mentality includes historical experience, language, national traditions, religion. The comprehensive understanding of the sources and characteristic features of the Ukrainian mentality in the spiritual and religious aspect was the result of S. Khripko's research. The work "Spiritual and religious manifestations of Ukrainian mentality" establishes the marginal nature and harmonious interdependence of mental properties. The substantive load of each national trait is imbued with marked signs of religiosity, the nature of which, in turn, has led to the absence of a clear confessional identity in the religious outlook of Ukrainians. The researcher proposes the author's definition of the category "mentality" as a social phenomenon, which in an ethno-national context reflects the specific style of worldview and absorbs the long process of spiritual existence of society in more or less stable geopolitical, landscape, social and cultural conditions. In the contemporary context, the conclusion on declarative religiosity and the predominance of polar trends in the field of mental identification seems to be relevant, as a sign of modern Ukrainian society, which is a reflection of breakdown of established forms of national religion (Hrypko 2003).

Extremely complex, multi-faceted, ambiguous, contradictory, but at the same time original, distinctive socio-legal phenomenon, researchers recognize the legal mindset. The theory of legal mindset is insufficiently covered in the domestic legal literature. The slow pace of development of the theory of legal mindset in national jurisprudence, G. Savchin, relates, above all, to the paradigm of normative-positivist understanding in our society, according to which law is regarded as a system of mandatory norms established and sanctioned by the state regulatory form of manifestation of national culture, a valuable product of the nation's self-development, ethnicity, a natural consequence of their existence (Savchin 2009). Generalized is the definition that presents the legal mentality as a phenomenon, embedded in a deep level of consciousness in the form of stable legal ideas, archetypes, habits, reactions of a certain ethno-cultural community, which in general determine the established image of legal reality.

Conclusions

Synthesis of all structural components of mentality, their assimilation is carried out on the subconscious and determines the way of life. Scientific discourse on mental issues allows us to state that mentality, on the one hand, is an interdisciplinary concept, and on the other - a

polysemantic, multifaceted, multifunctional phenomenon that has a direct connection with a particular human community and reflects political, social, historical, social linguistic, spiritual and religious specificity of social being. It is a deep level of consciousness that shapes the world perception, characterized by changes, mobility and dependence on specific conditions.

The mindset, in turn, represents the totality of historically accepted ideas, views, stereotypes, forms and behaviors that have been adopted. This is the genetic code of the people, historical memory, a set of resistant, formed under the influence of certain conditions of characteristics.

The analysis of the dissertation researches defended in Ukraine during the last decade shows the preservation of pluralism both in the definition of the concepts of "mindset", "mentality", as well as their subjective composition, structure and functional orientation. The terms do not have unambiguous interpretations in science. The authors argue

both the position of identification of concepts and their opposition. Interpretations change depending on the context of research: historical, philosophical, legal, cultural, economic, socio-psychological, linguistic and others. At the same time, the mentality phenomenon is vague and unclear.

Today, the typology of mental entities is being actively supplemented, new criteria and approaches are being substantiated. At the same time, it is necessary to acknowledge the fundamental nature of the research conducted by foreign and domestic scientists in the 19th-20th centuries and continue to seek scientific answers to practical questions. At the present stage, the problem of popularizing Ukraine in the world, raising the awareness of the nation, which is a worthy presentation of the state-national community, is more urgent. At the same time, in the context of world integration, the rapprochement of cultures and civilizations, it is crucial to preserve historical, national and linguistic and cultural traditions.

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